

The Remnant

(Est. in 1967)



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

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The Remnant Archive Speaks...

VINDICATED: Pioneer Traditional Catholics Were Right!

By MICHAEL J. MATT

Earlier in the summer I announced that we've begun work on posting the 51-year-old Remnant archive online over at RemnantNewspaper.com. I'm happy to announce that the project is coming along nicely, but I need a little help. For some reason, we're missing the 1982, 1999 and 2004 archives. I'd be happy to offer a "finder's fee" for the loan of these missing issues and promise to return them within a week. If you can help, please give me a call (651) 433-5425 or send the missing issues to us here at The Remnant. We will, of course, pick up the postage costs.

Thus far the task of building the online Remnant archive has proven nearly as daunting as it is fascinating. Why fascinating? Well, The Remnant is roughly the same age as its current editor. I was in diapers when my father of happy memory sent out the very first edition in November of 1967. Though I lived through the post-Vatican II aftermath as a child, I wasn't exactly pouring over the pages of The Remnant every two weeks in my crib.

So now, as an adult, going back over this biweekly chronicle of revolution in the Church is really quite something. Fascinating to see how it all played out, with the wildly misplaced optimism of the revolutionaries on the one hand and the prophetic resistance of the counterrevolutionaries on the other. So arrogant, so confident, and so wrong vs. so unassuming, so faithful, and so right!

The most amazing thing about paging through The Remnant archive is seeing the full extent to which the pioneer traditional Catholics have been proven right. They've been so completely vindicated, in fact, that I'm gratified to have the actual newsprint here on hand should it become necessary

to prove that the accounts of what the early traditionalists were saying at the time have not been edited to make prophets of them all.

As I paged through the archives, I found myself wishing someone else (other than his son) could describe the incredible foresight of the Remnant's founding editor, Walter L. Matt. His prophetic warnings leap off the pages of The Remnant from those early years and, with 20/20 hindsight, it's easy to see how spot on he was.

Two years before the New Mass had even been promulgated, Walter Matt was warning against it and doing all in his power to expose the liturgical revolution in the Church which he resisted as an unbridled attack on the Roman Rite, Catholic tradition, and our very way of life as Catholics. Was his lonely stand justified? Well, look around you!

He called it way back in 1967, friends, and I'm glad the Remnant archive will soon be able to prove that I don't exaggerate. In fact, although I grew up admiring my father I didn't realize the extent to which he'd foreseen the exact nature of the crisis through which we're living today. And while it speaks to his *sensus catholicus*,

yes, it more speaks to the infallibility of holy Tradition itself. My father's lesson to posterity? *Stick with Tradition, and you'll never go wrong.*

But he certainly wasn't alone. It's been wonderful to read the letters exchanged between my father, Michael Davies, Hamish Fraser, Archbishop Marcel Lefebvre back in the 1970s, when the Church was imploding. Everything they feared would happen as a result of the Modernist takeover has indeed come to pass. They knew that violations of holy Tradition could only end in disaster.

A case in point.

Of the following article from The Remnant archive, I'm tempted to say: *Drop whatever you're doing and read this article!*

Here are the words of a wise man, an outstanding Catholic and something of a prophet. And, let's not forget: Archbishop Lefebvre was a Council Father at Vatican II. He was there. He knew what went on. And his extraordinary testimony from 1972 in the pages of The Remnant puts the lie to the claim that Vatican II was somehow misinterpreted and diverted from its original "noble" mission.

Pope Benedict XVI liked to talk about how the Council of the Media or what he called the "Virtual Council" (which was

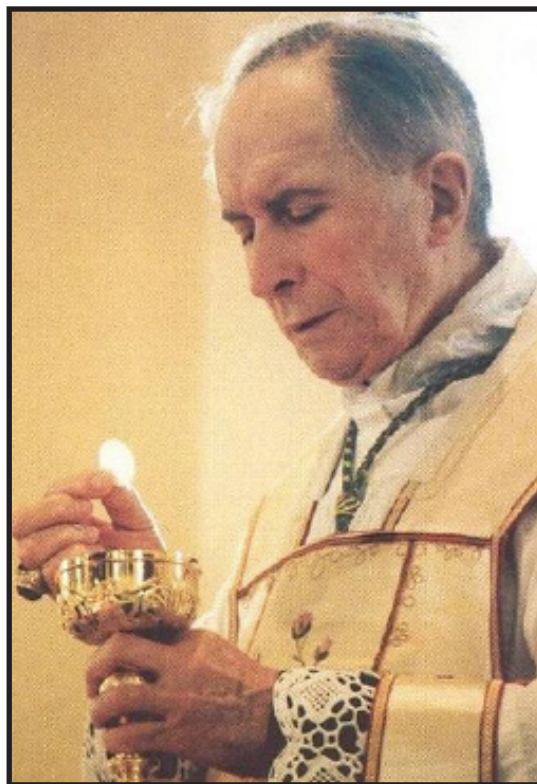
bad) derailed the real Council (which was all good). But Archbishop Lefebvre says, "Not so! The Council was not merely misinterpreted. The Council was Revolution in action from the very beginning."

Everything we see going up in flames around us today—from the Sacraments (especially Matrimony), to the Mass, to the holy priesthood, to the Catholic missionary, the Catholic family, the Catholic faith—Archbishop Lefebvre predicted, and then laid blame for the coming destruction squarely at the feet of the Second Vatican Council.

Already by the early 1970s—just a few short years after the close of Vatican II—the handwriting was scrawled all over the wall. And Archbishop Lefebvre saw it, called it, and denounced it in real time—thus making something of a laughingstock of the "big and brave" Internet heroes of today for whom it took cardinals raping kids and being protected by popes to make them finally recognize the pressing need for Catholics to stand and resist.

These same Johnny-come-latelies think nothing of solemnly denouncing as "schismatic" Archbishop Lefebvre for saying fifty years ago what they finally got up the courage to say only a few months ago. It's almost laughable, really. But, no matter. I'm thrilled to let The Remnant archive provide more proof of the courage and incredible *sensus catholicus* of these extraordinary men who a half century ago, showed us how Catholic men should behave in a crisis, and how soldiers of Jesus Christ must stand and fight for Him, even when the Vatican and the whole Catholic world hates them for it. Archbishop Lefebvre was right to resist, as the following article demonstrates. Perhaps someday he'll be canonized a saint for doing the very thing for which he was condemned. On that note, I give you Archbishop Marcel Lefebvre from The Remnant, 1972...

~ See Remnant Archive/Page 2



Archbishop Marcel Lefebvre

The Oath Against Modernism: A Template for Action

By HILARY WHITE

We're wearing out Ezekiel's Trumpet.

"Son of man, speak to your people and tell them: 'Suppose I bring the sword against a land, and the people of that land choose a man from among them, appointing him as their watchman, and he sees the sword coming against that land and blows his trumpet to warn the people. Then if anyone hears the sound of the trumpet but fails to heed the

warning, and the sword comes and takes him away, his blood will be on his own head..."

People who write about the crisis in the Church are saying the same thing; a lot of people are getting it at last. What we really need now is a plan of action. In the last few days and weeks we have started to see an authentically Catholic reaction from a small number of bishops. Today we hear that a bishop in Kansas has ordered

~ See Oath Against Modernism/Page 10



Pope Saint Pius X

VINDICATED: Pioneer Traditional Catholics

The Remnant Vol. 6, No. 6 March 15, 1973

(Translated from Forts dans la Foi, no. 26, exclusively for *The Remnant*, by V.S.M. Fraser)

NOTE: The following is a summary of an address given on August 7, 1972, by Archbishop Lefebvre, to a conference of French priests, his discourse being recorded on tape and then translated and transcribed. Anyone who would care to help Archbishop Lefebvre by contributing to his seminaries and the other work he is doing in defense of the Faith may write directly to: Seminaire St. ie X, 1908 Econne Par Riddes, Valais, Switzerland. – [Walter L. Matt] Ed., The Remnant.

BY ARCHBISHOP MARCEL LEFEBVRE

My dear Friends:

I have been asked to speak to you of the priesthood but it seems to me that I cannot explain the position we are now in without going back to the Second Vatican Council.

I revert to it because I believe it to be essential that the Council's drafts should be carefully studied if we are to expose the doors that have been opened to Modernism, and I shall emphasize the fact that within the Council there was a marked unwillingness to define exactly the subjects under discussion. It was this shying away from definitions, this refusal to examine philosophically and theologically the matters under discussion which resulted in our being able only to describe them—not define them.

Not only have they not been defined but, as often as not, in the course of the debates, the traditional definitions were falsified.

It is for this reason, I believe, that we are now faced with a complete system which we cannot readily accept, but which is extremely difficult to stand against since the traditional and true definitions are no longer admitted.

Matrimony

Take, for example, the subject of Marriage. The traditional definition of Marriage was always based on the first end of Marriage, which was procreation, and the second end, which was conjugal love. Well, the members of the Council

wished to change that definition and state that there was no longer a primary end, but that the two ends—procreation and conjugal love—were one and the same. It was Cardinal Suenens who launched this attack on the end itself of marriage, and I still remember Cardinal Brown, master General of the Dominicans, rising to warn: "Caveatis! Caveatis! Beware! Beware!" He declared vehemently: "If we accept this definition we are going against the whole tradition of the church." And he quoted several texts.

So great was the feeling aroused in the Assembly that Cardinal Suenens was asked by the Holy Father himself, I think, to modify to some extent the terms he had used and even to change them. That is only one example. But you see that everything now said on the subject of Marriage is linked to the false notion put forth by Cardinal Suenens, that conjugal love—now called simply and far more crudely 'sexuality'—means all acts become licit—contraception, or the practices within marriage aimed at preventing the begetting of children, finally abortion, and so forth.

Collegiality and Ecumenism

Hence, one bad definition and we are plunged into utter confusion. Or absence of definition. We have often asked for a definition of 'collegiality'. No one has ever been able to define collegiality. We have often asked for a definition of 'ecumenism'. Out of the mouths of the Chairmen and Secretaries of the Commissions, we have been told: "But this is not a dogmatic Council; we are not making philosophical definitions. We are a pastoral Council, intended to serve the man in the street, it follows that it is useless to frame here definitions which would not be understood."

Yet it is indeed absurd that we should meet but fail adequately to define the terms under discussion.

The Church Herself

Thus, too, the definition of the Church has been falsified. The very definition of the Church! There was a reluctance to describe the Church as a necessary means of salvation; hence, into the texts of the Council, there crept unnoticed the idea that the Church was no longer a necessary means, but a useful—merely *useful*—means. Accordingly, Catholics should infiltrate the body of humanity which, as a whole, is on the road to salvation; Catholics should do their part by uniting with them (all of mankind) in charity. That is all. It means destroying the whole missionary spirit of the church at its roots.



Beware of Proselytizing

Quite literally, the entire design of the missions has been undermined as a result of this concept. Today we are seeing many missionaries who have returned from the field refusing to go back. The idea is drummed into them at all the sessions, all the meetings everywhere. Delegates from France have assured them: "Beware especially of proselytizing. You should realize that all the religions you may encounter have considerable value and that

missionaries should therefore stick to the development of these countries, with its resulting progress—social progress." No longer true evangelization and sanctification.

Those missionaries who went overseas to evangelize and save souls with the thought: "There will be some souls saved because of my mission," now reflect: "What we were always taught, that souls in Original Sin and all the personal sins deriving from it might be in danger of not being able to save themselves and hence we must do all in our power to evangelize them—today that is no longer true."

If I had with me the first draft of Council's famous text which deals with the Church in the world, "Gaudium et spes", I would read it to you, so that you might be alerted to the content of other schemas on the same subject.

The first draft is inadmissible. It is there explicitly stated that all humanity is bound for its final end—happiness. There is no allusion to Original Sin, no allusion to Baptism, no allusion to the sacraments. This is indeed a wholly novel conception of the Church. Once again, the Church is merely a useful instrument; the faithful are constantly rebuked, since Catholics must not think themselves any better than others, nor believe that they alone know all truth; in sum, Catholics should make themselves useful to humanity, but must not believe that they alone are possessed of the way to salvation.

That is the spirit in which "Gaudium et Spes" was written. It begins with a lengthy description of the changes which have taken place in humanity. That is a postulate constantly reiterated today to justify the changes proposed to us: *the world evolves, all things evolve, times change, humanity changes, humanity progresses, its progress is continual.*

For them, the consequences follow naturally. No longer can we conceive of religion as in the past. We cannot envisage the relations of the Catholic religion with other faiths as they were conceived in the past. Hence, it follows that all our conceptions should differ wholly from that of our religion. I assure you that a re-editing of these drafts would be very useful for bringing out the erroneous thinking of their compilers.

Bishop Conferences

There is another subject which should also have been defined with great precision. Episcopal Assemblies. [Bishops Conferences] What is an Episcopal Assembly? What does it represent? What are its powers? What is the purpose of an Episcopal Assembly? Actually, no one has yet been able to define the Episcopal Assembly. The Pope himself has said that the scope and powers of Episcopal Assemblies would prove to be best defined in action, and

"Where anything touching the Church is concerned, it is the priest who suffers the consequences. It is for this reason that today the priest is in the most dramatic, the most tragic situation imaginable."

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The Remnant Speaks

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



Remnant Family is My Family

Editor, *The Remnant*: I am not a Catholic, I was born raised Jehovah's Witness. I have no parents because of the cult, I have longed my entire life to know what it would be like to have parents, to know the love of parents but that was made impossible by the Watchtower.

I have been listening to you for some time and have come to identify with your unceasing defense of family and traditional faith. If I could find a traditional Catholic church in Houston, I would probably become a Catholic, simply due to the passionate devotion to the idea of family expressed by folks such as yourself and Marichel LePen.

Thank you so much for being a light to someone like me. Please don't stop the important work you are doing.

Joel Franssen
Houston, TX 77095

Outraged

Editor, The Remnant: In a recent interview, our former Pope Benedict said not only would he like to see a smaller church, but that there has always been sin in the Catholic Church. And, that even Peter, who Jesus chose to be the first head of his Church was also a sinner. But, we all know, as nowhere in the Bible does it say that Peter was a homosexual, or a Pedophile (which is an abomination to God's Holiness) - what he was, was a Liar who denied JESUS three times as he was in fear of his life. But let's face it, how the Catholic Church deals with any type of scandal is to both Lie about it; Deny it; or

Blame the Messenger.

Anyone connected with Church History is well aware that St. Peter Damien addressed this Clergy Sex Abuse crisis over 1,000 years ago and wrote a book on sodomy, and The Sin of Sodom And Gomorrah; he even contacted his current Pope to have him intervene and clean up this most evil of sins that Satan encouraged to corrupt the Church; however, we see that that Pope was unsuccessful!

And, we all know that Archbishop Viganò in his 11 page letter to Pope Francis clearly stated that former Cardinal Theodore McCarrick had performed a sacrilegious Celebration of the Holy Eucharist - with other priests who had engaged in a variety of sex acts; and afterwards, Cardinal McCarrick gave them all absolution and then they celebrated the Mass. -- And, to make matters worse, Pope Francis just announced that "uncovering sins of bishops is the work of Satan". But according to what we were taught many, many years ago in Catholic School; "it is actually the work of the holy spirit as he abhors the clergy making a mockery of the holy sacrifice of the mass - which is another Calvary, another Enactment of Christ's sufferings and death for us." So sacred is this rite, that the church consecrates the hands of all priests!

Therefore, since you are a very devout Catholic who is also conflicted by how our Holy Catholic Church has done a 180 in Faith and Morals and have (by not speaking out loudly against (same sex marriage - transgenders - pedophilia and homosexuality) have allowed corruption and evil to enter into what used to be a Bedrock of Holiness and Truth. So, my sister and I are praying that you will use your power and influence to get this most important point across that - if the church

wants to survive - they can no longer allow corrupt priests (whose hands have been consecrated) to perform this sacred rite of transubstantiation -- otherwise the Faithful will leave in droves as they know right from wrong and that unless things change immediately (they have to) the Church will not survive since they have chosen evil over good.

Sincerely,

Sylvia Tierney and Patricia Wall

What Do We do?

Editor, *The Remnant*: I have watched Michael Matt's recent videos and resonated in the depths of my heart with what he said. I personally feel so helpless and am certain I am not alone. I am amongst a wonderful community of faithful Catholics in a rural area. It is a NO parish, but we are blessed to have a holy pastor.

My question is what can we do? I sense we need to have a coordinated plan... faithful Catholics are spread out over the US and can't physically unite. Yes we can pray and be spiritually united, but I believe some kind of action is needed, but am clueless as to what that could be. We need help, guidance, etc., even more so now since PF's latest document regarding synods... sorry can't recall the specific title... A TROJAN HORSE, says it all.

WHAT CAN WE DO? Please help! God bless you and your family,

A Very Concerned Soul

Can Corrupt Cardinals Elect a Pope?

Editor, The Remnant: As a fairly recent revert, I appreciate having The Remnant as a resource to help reacquaint myself with Catholicism. I'm in my mid-60s and grew up a Pre-Vat II catholic, attended Catholic school, was an altar boy, etc. Soon after moving to a new city, right around the time Vat II was getting established, our family stopped going to Mass. As a young teen, I had other interests and didn't object too much. Many years later, my father revealed why we stopped going to Mass. He has

been sexually accosted by the priest.

I later married my dear wife, a Presbyterian from a conservative denomination, I began attending church and eventually was ordained as a Ruling Elder. Thirty years later, after having an epiphany regarding the Eucharist, I had to reexamine where my faith lied. Pope Benedict was in office and I kind of liked him. Bergoglio rubbed me wrong from the start. Anyway, I visited the local Catholic church and did not recognize the Mass. In fact, I was appalled at what I saw: the tabernacle set way off to the side, no altar rail, the priest facing the congregation, altar girls, communion in the hand, "Eucharistic ministers". I thought maybe I'd best stay where I was, but I found sites like The Remnant and Church Militant which gave me some hope.

I found a Traditional Latin Mass parish where I began attending and eventually joined. Still, I found Bergoglio to be not quite what I'd expect from the pope. The reasons are obvious. However, given the revelations by Archbishop Viganò, and the fact that he NAMED NAMES, about a dozen being cardinals, I can only see that the college of cardinals has been corrupted.

My question is this: Can a corrupted college of cardinals elect a legitimate pope? I think not. Blessings,

Mike Masztal

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Archbishop Lefebvre from The Remnant Archive, Continued...

AB.Lefebvre/Continued from Page 2

the effects as seen in practice.

On his theory, they embarked hastily on practical action, though lacking any definition or knowing where they were going. It was a matter of enormous gravity. It is obvious that the more numerous these Episcopal Assemblies become and the greater their rights, the more the bishops themselves cease to matter. Hence the episcopate, which is the true mainstay of Our Lord's church, disappears with these Episcopal Assemblies.

New Evangelization

That is what is happening at this moment. The failure to define is still going on. In May of last year, I went to see a Cardinal and explained to him what I was doing. I described the seminary with its spiritual life directed especially towards the deepening of the theology of the Mass and liturgical prayer. He said: "But Monsignor, that is the exact opposite of what our young priests want today. The priest is no longer defined in terms of sanctification or with regard to the Holy Sacrifice of the Mass, but to evangelization."

“

How can children truly preserve their faith in the Real Presence? How can they continue to respect a priest who has ceased to respect himself?

"What evangelization?" I replied. "If it is not fundamentally and essentially related to the Holy Sacrifice of the Mass, what meaning can be found in it? The political gospel? The social gospel? The humanist gospel? What are the grounds of this evangelization?"

That is how things now stand. It is evangelization, not sanctification which holds the field now. Hence there follows a wrong definition of the priest, and, once the true definition is no longer given, all the consequences must be suffered.

New Sacraments

It is the same with all the Sacraments. Take all the Sacraments one after the other and they are no longer defined as in the past.

Baptism is no longer redemption from Original Sin, but only the sacrament which unites one to God. There is no mention of the remission of Original Sin.

Of Marriage we have already spoken.

The Mass is now defined as the Lord's Supper—a gathering, and no longer the true Sacrifice of the Mass. We see all too clearly the resulting consequences.

Extreme Unction is no longer the Sacrament of the disable and of the sick; it is now the sacrament of the old. It is no longer the sacrament of preparation of that last moment which washes away our sins before death and thus prepares us for our final union with God.

And the Sacrament of Penance?

Following the new decree, I sincerely believe that the very definition of the Sacrament of penance is affected, for there can be no exception to the rule. The contrary of the definition and the very essence of the Sacrament of penance, which is a judgment, a judicial act, is expressed. One cannot judge without investigation of a case. Judgement can be given only following individual pleading, if sins are to be forgiven or left unabsolved.

This new stance, as I see it, will end by destroying the very essence of the Sacrament of Penance and there can be no question but that, from now on, it will spread rapidly. Confessors will find it much simpler to say to people waiting at the confessional: "Listen, I haven't time to hear your confession. You realize that we are now permitted to give a general absolution. We give you general absolution."

In theory, one may still confess sins if grave sins have been committed. But psychologically, how absurd! Who will go to confession if it becomes obvious to others that he is in mortal sin? Moreover,

those who have already received Holy Communion and absolution will say to themselves: "Since I've already been to Communion, why should I make my confession?" The matter is very serious indeed. It may prove to be the beginning of the end of the Sacrament of Penance.

I sincerely believe that it is the Council which is at the bottom of all this, since a considerable number of bishops, especially those chosen as members of Commissions, were men raised in existentialist philosophy but were lacking in training in that of St. Thomas and hence were ignorant of the meaning of definition. For them there is no such thing as essence—one no longer defines, one expresses, one describes—but definition is a thing of the past.

This lack of philosophy was manifest throughout the Council, and it is, I believe, responsible for its being a conglomeration of ambiguities, inexactitudes, vaguely expressed feelings, terms susceptible to any interpretation and opening wide all doors.

The New Mass

But we must return to the Mass, the primary concern of all priests. As the Council of Trent so well expressed it, the Mass is the heart of the Church.

An attack on the Mass is an attack on the Church, and, by that very fact, an attack on the priest. It is the priest who, in the final instance, is most greatly affected by all these reforms, for he is at the very heart of the Church, charged with the duty of propagating the faith

and holiness. By reason of his sacerdotal character, he is the minister responsible. The Church is essentially sacerdotal.

Thus, where anything touching the Church is concerned, it is the priest who suffers the consequences. It is for this reason that today the priest is in the most dramatic, the most tragic situation imaginable. Seminaries have ceased to exist since the definition of the priest and the true conception of the priesthood have been abandoned.

I confess that I am incapable, honestly incapable, of founding a seminary with the new Mass as a basis.

Crisis in the Priesthood

Since it is by the Sacrifice that the priest is precisely defined, the priest cannot be defined save by reference to the Sacrifice, nor the Sacrifice defined without reference to the priest. The concepts are indissolubly linked together by their very essence. Hence, if the Sacrifice no longer exists, there is no priest. Moreover, there is no longer a Sacrifice without a Victim, and there is no longer a Victim if there

There, as I see it, lies the fundamental reason for the present lack of seminaries; there is no longer a sacrifice of the Mass. Without that Sacrifice, there is no priest, for the priest cannot be defined apart from the sacrifice. There are no other motives. Until the true Sacrifice of the Mass is restored in all its divine reality, there will be no more seminaries and no more candidates of the priesthood.

You will answer me: "But there are other rites." Certainly, there are other rites—Coptic, Maronite, Slavonic—take your choice. But in each and every one of these Catholic rites one finds the concept of the Sacrifice, of the Real Presence, and of the nature of priesthood. The Pope could indeed have changed certain rites, laying even greater stress perhaps on the three or four fundamental concepts of the Mass. Agreed. A change for the better, yet stronger and more comprehensive statement of these fundamental truths could be accepted. But a watering down or a suppression of them—never!

Vol. 6, No. 7 April 1, 1973

A Bishop Speaks

(Editor's Note: This is the continuation of the remarks made before a conference of Catholic priests last August 7th by His Excellency Archbishop Marcel Lefebvre. The text of these remarks is being published in this and the preceding issues of The Remnant with the Archbishop's express permission and also his personal blessing upon the editor and readers of the Remnant. In a letter received from the Archbishop's secretary at the Seminaire St. Pie X in Valais, Switzerland, we are advised (under date March 15) not only to the above effect, but also that "His Excellency wishes you every success in your Action 73 campaign." "Archbishop Lefebvre," the letter continues, "is well acquainted with The Remnant, and, like myself, holds it in esteem." Needless to say, we are profoundly grateful for Archbishop Lefebvre's personal interest and trust in our humble efforts, and wholeheartedly appreciate his special blessing upon ourselves and our readers.—Ed., The Remnant).

Part II

Concelebration

It has recently been well said, and I wholly agree, that concelebrating is contrary to the very end of the Mass. The priest himself has been individually consecrated for the offering of the sacrifice of the Mass, his Sacrifice, the Sacrifice for which he, as an individual consecrated for the offering of the Sacrifice of the Mass, his Sacrifice, the Sacrifice for which he, as an individual, not an assembly, a person, who had been consecrated. There was no all-embracing, mass consecration of all the priests. Everyone was truly and individually anointed and each received the stamp which is not given to a group. It is a Sacrament. Individually received; hence the priest is ordained to offer the holy Sacrament of the Mass as an individual.

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AB. Lefebvre/Continued...

Indubitably, concelebrating has not the value of the sum of Masses individually celebrated. That is an impossibility. There is but one Transubstantiation, hence there is but one Sacrifice of the Mass. Why multiply Sacrifices of the Mass if one Transubstantiation imports all Sacrifices of the Mass? If the practice had a point, it would imply that there had been one Mass only in the world, since Our Lord's own. The multiplication of Masses is useless if concelebrating by ten priests is the equivalent of ten separate Masses. It is untrue, utterly untrue. Why must we say three Masses at Christmas and on All Saints' Day? It would be a senseless practice.

Truly, the Church needs this multiplication of Sacrifices of the Mass, both in pursuance of the Sacrifice on the Cross and for all the other ends of Mass—worship, thanksgiving, propitiation, and prayer for grace. All the novelties show an inherent lack of theology and a lack of definition of terms.

Celibacy

From that point of view, I am grateful to the Abbe Deen for his little treatise on "Priestly Celibacy", showing that celibacy was practiced from the earliest times. For it is untrue to say that celibacy was imposed some centuries later than the beginning of the Christian era. I think there is also a weakness in theological logic. Celibacy is not asked of the priest solely for the purpose of facilitating his apostolate and making him more accessible to the faithful. That was an added reason, but not the real reason.

I think the priest should be likened to the

We must not let ourselves be dragged into the current of Modernism, which might endanger our own Faith and turn us, unwittingly, into Protestants. ”

Blessed Virgin Mary. Why is the Blessed Virgin Mary virgin? It is by reason of her divine motherhood, because she is the Mother of Our Lord. So closely has she thus been united to the Word of God, to God Himself, that it is natural that she should be a virgin. Fundamentally, the priest also reenacts what the Virgin Mary was chosen to do. The Virgin Mary, by her "Fiat", brought Our Lord to earth in her womb. Through the word he speaks, the priest brings Our Lord down to earth in the Holy Eucharist. The priest is so closely united with Him and has such power over Him, that it is meet that he should be a virgin!

Where there are exceptions, it is because the Church suffers them. In the Near East, for instance, if one is well aware of them and discusses them with Orthodox priests, they always remain exceptions. Married priests cannot be given high office in a diocese. Bishops may not marry. Such exceptions are merely tolerated.

It is, however, fitting—almost essential—that, in some ways and to some extent, the priest should be a virgin. For it is he who speaks the words of Consecration. Therein lies

the function, the great mystery, of the priest—at once his greatness and his humility. Before the Sovereign Priest, the Supreme Pontiff, Our Lord Jesus Christ, the priest is nothing. It is Christ who is the Priest, He who is the Victim, He who offers Himself again. The priest, of course, is only His minister. As such, he must humble himself before Our Lord, but therein lies his whole greatness, the greatness of the priesthood. He should always meditate upon it. We can never plumb the depths of the great Mystery of the Mass!

In it the Mystery of the faith has its life. It is that, not the Mystery of Jesus, which we face at the end of the world. The coming of Our Lord should not be presented to us ("He will come again") when the great mystery of our Faith has just been re-enacted. Why should it be? The words "Mystery of the Faith" were introduced for the very purpose of emphasizing the Mystery of the Word taking flesh at the words of Consecration.

I have been asked to suggest themes for your meditation, or rather your sanctification. There is one in particular—our likeness to the Blessed Virgin Mary. The Blessed Virgin Mary is not a priest, but she is the mother of a priest—as near the priest as possible. There could be no greater likeness our union between the Mother of Jesus and the priest, since both bring Our Lord Jesus Christ down to earth, both give Our Lord Jesus Christ to the world; it is for that they are virgin. That, I believe, is a theme of meditation which can help us in all our difficulties and struggles.

Communion in the Hand

Our Sacrifice of the Mass must essentially be a true Sacrifice if we are to preserve our sacerdotal holiness. Insofar as our Sacrifice of the mass is diminished in any way, we lose the source of our priestly holiness.

The present problem of the Mass is a very grave problem for Holy Church. I believe that, if the dioceses, seminaries, and charities have been stricken today with barrenness, it is because the recent deviations have drawn down the curse of God upon her. All attempts to recover what is being lost, to reorganize, reconstruct, and rebuild—all these have grown sterile, lacking the true source of holiness, which is the Holy Sacrifice of the Mass. Profaned as it now is, it no longer gives grace, no longer passes on grace. How many priests do we now see who still say Mass unless they can concelebrate, or when there is no congregation? Alone, they no longer say Mass. This happens all too frequently, even among our religious communities.

Consider, also, the many forms of sacrilege to which the present contempt for the Real Presence of Our Lord in the Blessed Sacrament lead. It was the Council of Trent which declared that

Our Lord was present in the smallest particles of the Holy Eucharist. What, then, is the lack of reverence in those who may have fragments of the Host in their hands and then go back to their seats without purifying those hands? When a Communion plate is used, a few fragments always remain even if there are not many communicants. As a result, these fragments remain in the hands of the faithful and such lack of reverence for the Presence of Our Lord amounts to sacrilege. St. Thomas cites reception of the Eucharist in the hand of the laity as an example of sacrilege.

Admittedly, it is now authorized (not in the United States—Ed.), but, so vital was the importance of the Church's ruling forbidding it that the faith of many of the faithful, especially children, has certainly been shaken. How can children truly preserve their faith in the Real Presence? How can they continue to respect a priest who has ceased to respect himself? How can they have a true conception of the Sacrifice of the Mass when even the crucifix (in all too many instances) is no longer on the altars? All its meaning has been destroyed.

The New Breviary

Now I am drawing to a close. I should be loath to overtax your patience. I believe that over and above the desire to preserve our Holy Mass intact, we should wish to keep our Breviary. Its definition too has been changed. In the preface to these famous "Prayers of the Present", it is stated that from now on these prayers are to be modified so that, on occasion, the laity may recite the breviary with the priest. That is to falsify the very meaning of the breviary. The

breviary is the priest's prayer. Only the priest is obliged, under pain of mortal sin, to recite the hours of the breviary. The laity are not. The priest is God's religious; he is a man of prayer, also a breviary is put into his hands that he may pray all day long, make acts of thanksgiving and give praise to God, thereby in some fashion continuing his Mass.

Suddenly, it is now proclaimed: "No, no, no! All that has changed! The priest's prayers are prayers designed so that, from time to time, he may recite them with the laity."

This is a total illusion. Come! People have no time for reciting these prayers with parish priests. Such statements could only be made by those who have ever known the ministry in practice.

Of course, one may sometimes say evening prayers with the laity. But for them to recite all these prayers, all these incomprehensible psalms! If you are anxious to say evening prayers with the faithful, you would do well to choose very simple prayers, such as they understand. Otherwise let it be Latin, real Latin, beautiful Latin, sung

as in compline. People join in song, in melody, and their souls are uplifted.

We must keep our Breviary! I assure you that it is vital. The closer we come to giving up our Breviary, the farther we are from the sources of sanctifying grace. Today they have gone back to the old Psalter, modified only by the revisions made by the Abbaye de Saint-Jerome. It was at the wish of Pope John XXIII. He disliked the new Psalter. He said so openly to the Central Commission before the Council. To all of us who were there, he said: "Oh, I'm not in favor of the new Psalter". He loved the old Psalter. Now it seems that, in the new Breviary, the old Psalter, as modified by the study undertaken by the monks of Saint Jerome, has been adopted. That shows that it is still possible today to go back to the sound decisions of the past.

Destruction of Liturgy

I have heard rumors that the congregation for Sacred Liturgy is drafting yet another new decree on the Holy Mass. The priest will be free to do as he pleases, save for the words of consecration, which have nevertheless been changed already! Thus, the change will be complete. The new decree will do no more than give a few new directions for creating new Canons. Everyone is free to make his own Canon (so-called), adapted to his particular congregation.

You see, what they want to achieve! We should be wrong to let ourselves be swept into the current which leads only to the utter and complete ruin of the Holy Sacrifice. I do not know what the bishops will think of that. Will they be satisfied with this new reform, if it ever sees the light of day? We are coming to the end of any conception of the Liturgy. A liturgy without rules ceases to be a liturgy. That is why we must stand by our pre-conciliar position and not fear to uphold a tradition two thousand years old. It cannot be disobedience.

By what criterion should we decide whether the ordinary Magisterium is, or is not, infallible? By faithfulness to Tradition...to the extent to which the Council goes back to Tradition, we must conform, since that belongs to the ordinary Magisterium, but, where the measure is new and not in conformity with Tradition, there is a greater liberty of choice...We must not let ourselves be dragged into the current of Modernism, which might endanger our own Faith and turn us, unwittingly, into Protestants.

That is a very serious matter, but it is what is happening to our poor faithful people, who, without realizing, are drawn into a new Protestantism, a "neo-modernism", as the Holy Father himself has called it. This is happening in the case of many priests also. Let us then thank God for the grace of seeing clearly in the midst of all this trouble in the Church. And may we stay united, as we have today, united in a prayer, united in effort, and united in our undertakings.

God is there! That is why we must never lose courage. God still watches over His Church. It is for us so to act that She may endure in safety through her present grievous trials! ■

Brett Kavanaugh, Feminism, and Modern Witchcraft

BY DR. BOYD D. CATHEY

Three-hundred and twenty-six years ago several towns in Massachusetts were beset by what some historians and observers have termed a form of mass hysteria: the 1692 Salem Witch Trials remain seared in our public consciousness, and, even more, have occupied a prominent place in our literature and popular culture. Some 200 people—mostly but not all women—were accused of necromancy and black magic, and nineteen were found guilty and hanged.

Those trials, so engraved in the popular imagination, are illustrative of what occurs when corrupted religious sentiment, faulty ethical and moral thinking, and the power of suggestion on a mass scale have free rein in society.

We only need recall a few more recent examples—the infamous McMartin (in California) and Edenton (in North Carolina) day care “child abuse” cases of a few years back, when the constant coaxing and continued suggestion by so-called professional “child counselors” convinced not only some children—some as young as four or five—but also their gullible parents that their offspring had been, for instance, taken up in spaceships where they were sexually abused by day school faculty. And those accusations, firmly asserted as true by those same “counselors” at the time, made it to the courts where, initially, guilty verdicts were handed down...only to discover years later, after dozens of lives had been destroyed and ruined...that the tales of abuse and the accusations were fabrications, made up—largely due to the insinuations of counselors who *wanted* the charges to be true.

Another mass hysteria, mainly coming from the politically-driven Democrats and frenzied #MeToo movement feminists but also including some Republicans, has been evidently in full force in the imbroglio over the nomination of Judge Brett Kavanaugh to the Supreme Court.

For the Left, the feminists, and the increasingly radicalized Democratic leadership, the present bitter, unleashed, and no-holds-barred opposition to the nomination is one more example of the growing extremism and lunacy of the Left in America. And, yes, too many Republicans—most of its leadership—are scared to death of the “R” word (“racist”) and, in this case, the “S” word (“sexist”).

This present situation did not just occur; its deeper and more profound roots stretch back into our history and society, and it can be traced linearly back to the early feminist movement in America, to women’s rights proponents, and to suffragettes in the nineteenth century—to zealots like Elizabeth Cady Stanton and Lucretia Mott—whose own religious and ethical formation owes much to the

same intellectual framework that had produced the favorable environment for the Salem trials 150 years earlier: except that this time it was the fanatical “witches,” many possessed of equal religious fervor, who led the campaign for radical action.

It was the same ideological inheritance and social fanaticism from which issued other “reformist” movements, including Prohibitionism and Abolitionism—movements that sprung as bastard but entirely logical offspring of those seventeenth century Puritans, as both historian Paul Conkin (in *Puritans & Pragmatists*) and Perry Miller (*The New England Mind: The Seventeenth Century*) have thoroughly documented in their impressive studies.

And in the twentieth century the virtual triumph of the so-called “women’s movement” gained almost irrepressible power, as influential and governing members of the opposite sex, brow-beaten and progressively convinced that the “god of equality”—the imperative to “make everyone equal,” supposedly contained in the Declaration of Independence and then proclaimed by that secular saint Abe Lincoln as a “new Founding” of the American republic—simply caved and gave way to the demands of feminism.

The present #MeToo movement has been viewed in various ways: most visibly it has gained substantial momentum since the election of that gate-crasher iconoclast Donald Trump who is seen by feminists as highly unsympathetic and contrary to their cause—that is, a type of man who cannot be manipulated or controlled by their siren song against “male supremacy” and of their having suffered from historic “male oppression.”

But, of course, President Trump is just the latest and most significant target and symbol who must be exposed, crushed, and expelled from any authority.

What is unfortunately lost and largely forgotten in the present hysteria is the undoubted fact that there are genuine cases of abuse committed against women, and, indeed, the Harvey Weinstein scandals serve as a poignant example. But there have *always been* such serial abusers in our midst, yet the frenzy surrounding the current situation betrays something missed by many observers and sorely lacking in the present discussion...and it demeans real instances of abuse.

Ironically, it has been the *very progressivist demands*—and the successes—by the feminist movement for the destruction of our inherited Christian standards of ethics and morality, the repeal of laws on the books, and the end of the kind of moral instruction once provided to our children, which have assisted tremendously in creating the fetid stew that we now find ourselves in.



Salem witchcraft.

How is it possible to educate a pubescent thirteen-year-old suffering through the public schools if that young man (or young women) is brow-beaten with an inflexible and ironclad normative view that traditional manliness is bad, that old-fashioned moral standards are passé—that sex is fine if it “feels good” and your partner agrees—or that transgenderism, same sex marriage, and “gender fluidity” are perfectly acceptable (and you’d better not be caught criticizing or making fun of such folks, lest you be suspended from school and ostracized by society).

Of course, sexual dalliances have always existed, as long as men and women have existed...but the difference between the past and present is that *then* we knew we were going against the moral law (even when we did), but *now* we are told there is no law, other than something elusively called “informed consent.”

I am put in mind of the English poet, the late Sir John Betjeman and his prophetic poem, “The Planster’s Vision,” written many decades ago (*Collected Poems*, 1958), but accurately predicting what we now behold before us and around us, and which threatens to drown us in its putrefaction:

I have a Vision of The Future, chum,
The worker’s flats in fields of soya
beans
Tower up like silver pencils, score on
score:
And Surging Millions hear the
Challenge come
From microphones in communal
canteens
“No Right! No wrong! All’s perfect,
evermore.”

In reality, it is not some egalitarian Utopia we strive for and approach in the United States circa 2018—not some afterbirth of that “shining city on a hill” of Puritan dreams which were but nightmares that have infected our politics, our culture, and have rotted our educational system at its core. But, rather, that vision was and is one

of fanaticism, and it is a secularist fanaticism that fuels the feminist and #MeToo movement (and scares the Hell out of pusillanimous politicians), and which is in open rebellion not only against 2,000 years of Western and Christian civilization, but against both the Natural Law—the laws of nature, itself—and the wise teachings of traditional Christianity and Divine Positive Law.

What is feminism and, in fact, virtually every “reform movement” which posits across-the-board equality, an abnormal and unnatural condition for humanity, as its objective? What are such examples of mass hysteria other than radical attempts to violate and undo those God-given laws, and blur and destroy those differences ingrained in and between each of us?

Recall the teaching of St. Paul in various epistles of the New Testament:

Wives, submit to your husbands, as is fitting in the Lord. Husbands, love your wives and do not be harsh with them. Children, obey your parents in everything, for this is pleasing to the Lord. [Colossians 3: 18-20]

Wives, in the same way, submit yourselves to your husbands, so that even if they refuse to believe the word, they will be won over without words by the behavior of their wives when they see your pure and reverent demeanor. Your beauty should not come from outward adornment such as braided hair or gold jewelry or fine clothes, but from the inner disposition of your heart, the unfading beauty of a gentle and quiet spirit, which is precious in God’s sight. Husbands, in the same way, treat your wives with consideration as a delicate vessel, and with honor as fellow heirs of the gracious gift of life, so that your prayers will not be hindered. [1 Peter 3: 1-4, 7]

And, lastly, most tellingly, from the First

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Francis Pulls Another Bergoglio: Sells Out Chinese Catholics

BY JASON MORGAN

Jorge Mario Bergoglio likes to remind us that God is a God of surprises. I'll say. The only thing that would have been more surprising than these last five years' being the papal equivalent of Kingda Ka is if I had somewhere discovered a herd of wildebeests able to speak ancient Sumerian. Day after day, heresy after heresy... I confess, Dear Reader—during the Reign of Bergoglio, I have been powerfully surprised.

But let us not be stingy. We must give credit where credit is due. There is a lot, after all, for which we might thank His Holiness. This half-decade of reaching for the theological Dramamine has brought with it plenty of opportunities to think through some unexpected questions.

First, of course, is the question of whether the pope is Catholic. This used to be asked only in jest, as a rhetorical

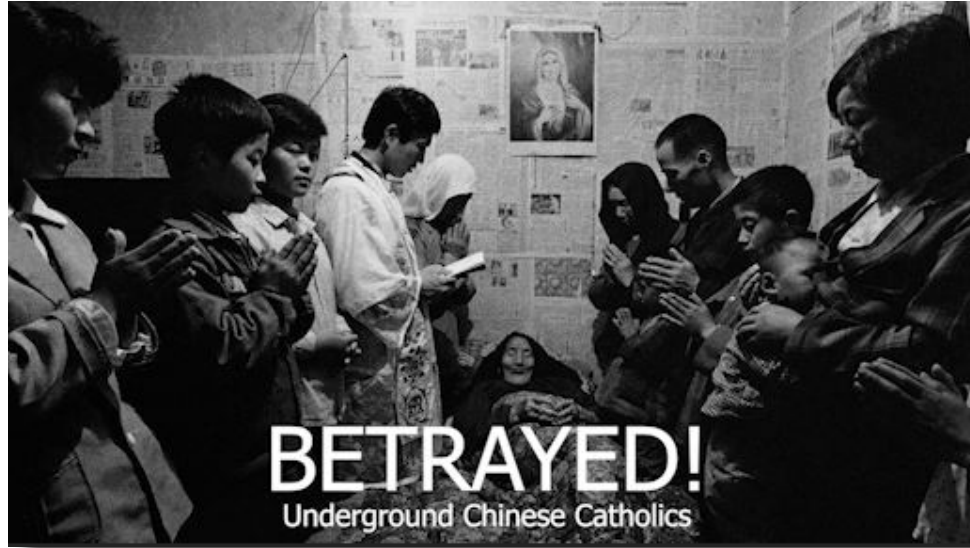
device meant to convey rock-solid certainty about a given proposition. For example: --*In a hypothetical cage match, could Grace Jones whoop up on Justin Bieber?* --*Get outta here. Is the pope Catholic?* And so forth.

Now, though, this question is asked in all earnestness. Is the current pope, Francis, actually a member in good standing of the Catholic Faith? If not, then is he still pope? What percentage of dogma and tradition may a pontiff

toss out of the Popemobile like so many peanut shells before he forfeits his position as leader of the faithful? President Trump was called unpatriotic, a traitor, just for daring to shake hands with a Russian in Finland. Will there be a VBI inquest into whether Francis has committed treason by having effectively become a Presbyterian? That I am even asking these questions in the first place is due to "the Francis effect" and is, yes, very, very surprising.

However, as the folks who sell food processors and spray-on insulating foam on the TV like to say: "But wait—there's more!"

For, thanks to Francis' most recent outrage against the magisterium and basic human decency ("Which one?" I can hear you asking...), we now have occasion to ponder yet another



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Kavanaugh, Feminism, Witchcraft, *Continued...*

Book of Corinthians:

As in all the congregations of the saints, women are to be silent in the churches. They are not permitted to speak, but must be in submission, as the Law says. If they wish to inquire about something, they are to ask their own husbands at home; for it is dishonorable for a woman to speak in the church. [I Corinthian 14: 33-35]

It is not my point to enter into Biblical exegesis here, nor to advocate that the solution to our contemporary malady is to lock women away or imprison them necessarily in what the older German Lutherans called "kinder, kuche, und kirche"—"children, kitchen, and church": a return to complete and subservient roles of domesticity. I don't believe that is the essential message of St. Paul.

But what nature demands, and the Church and our civilization have wisely understood, is this: women and men are not only physiologically different, but functionally so, as well. And there is a definite psychological differentiation between the sexes which exists in the entirety of our human species. That differentiation does *not* signify is that

men are "better" than women, but rather that there is a special difference in historic roles and duties, all of which are estimable and honorable. This is not only completely natural but affirmed and held up and glorified by historic Christianity.

Indeed, in the history of Christendom it has been the Blessed Virgin, that unique example of spotless purity and holiness, of obedience to the Will of God and of incredible power both symbolically and actually as Mediatrix, who, because of the Incarnation and as Mother of Our Lord, must serve as our model and the model for women.

The incapacity of—the fear by—the so-called "conservative movement" to *manfully* meet head on the outrageous demands and unhinged assaults of feminism have much to do, certainly, with the triumphant and largely unopposed advance of cultural Marxism in our culture. That present-day triumph began its march through our institutions more than a century ago—a slow but constant march which has never veered from its objectives and its utilization of race and gender as the Hydra-headed Trojan Horse in subverting our civilization.

On several occasions I have quoted the Southern Post-War Between the States critic Robert Lewis Dabney's superb characterization from 130 years past of the kind of weak-kneed and cowardly "conservative" opposition to feminism back then, and it is even more applicable today:

"It may be inferred again that the present movement for women's rights, will certainly prevail from the history of its only opponent, Northern conservatism. This is a party which never conserves anything. Its history has been

that it demurs to each aggression of the progressive party and aims to save its credit by a respectable amount of growling, but always acquiesces at last in the innovation. What was the resisted novelty of yesterday is today one of the accepted principles of conservatism; it is now conservative only in affecting to resist the next innovation, which will to-morrow be forced upon its timidity, and will be succeeded by some third revolution, to be denounced and then adopted in its turn. American conservatism is merely the shadow that follows Radicalism as it moves forward towards perdition. It remains behind it, but never retards it, and always advances near its leader. This pretended salt hath utterly lost its savor: wherewith shall it be salted? Its impotency is not hard, indeed, to explain. It is worthless because it is the conservatism of expediency only, and not of sturdy principle. It intends to risk nothing serious, for the sake of the truth, and has no idea of being guilty of the folly of martyrdom. It always—when about to enter a protest—very blandly informs the wild beast whose path it essays to stop, that its "bark is worse than its bite," and that it only means to save its manners by enacting its decent rôle of resistance. The only practical purpose which it now subserves in American politics is to give enough exercise to Radicalism to keep it "in wind," and to prevent its becoming palsy and lazy from having nothing to whip. No doubt, after a few years, when women's suffrage shall have become an accomplished fact, conservatism will tacitly admit it into its creed, and thenceforward plume itself upon its wise firmness in opposing with similar weapons the extreme of baby suffrage; and when that too shall have been won, it will be heard declaring that the integrity of the American Constitution requires at least the refusal of suffrage to asses. There it will assume, with great dignity, its final position." [Secular Discussion, vol. IV, pp. 491-493]

I don't know if Dabney believed in witches or not. But like most traditional Christians he understood the concept and historic reality of a society where Christianity was in disastrous retreat. And he understood that ideology abhors a vacuum, and that evil quickly enters when good departs.

T. S. Eliot's much quoted aphorism never ceases currency: "If you will not have God (and He is a jealous God), you should pay your respects to Hitler or Stalin."

I am certain that neither Eliot nor Dabney would have accused the fanatics involved in smearing Judge Kavanaugh of anything approaching demonic possession. But there is indeed a lesser state, a condition where the Good and Ethical have been driven out...and there is only room for malevolent ideology, for Evil, and for its dominance and its frenetic ravaging of the souls who exhibit it.

As I saw being interviewed on air Debra Katz, the attorney for Judge Kavanaugh's feminist accuser, the first thing I noticed were her eyes. Forgive me if I make a personal observation: they were beady and striking, fierce and gleaming, seeming to hide behind them a ferocious passion and uncontrolled anger. There, it seemed to me, was an apt metaphor of the #MeToo movement, a movement that G. K. Chesterton would have most assuredly identified as trafficking in lunacy, cut off from rationality and nature, and, most critically, in rebellion against the Creator Himself.

The witches of Salem have indeed returned, but this time they are very real and they are calling the shots and dominating our culture. Will they be opposed courageously by what remains of the guardians of our traditional civilization? ■

Judge Kavanaugh shakes hands with Pres. Trump



Humble Pope Unveils Picture of Dorian Gray

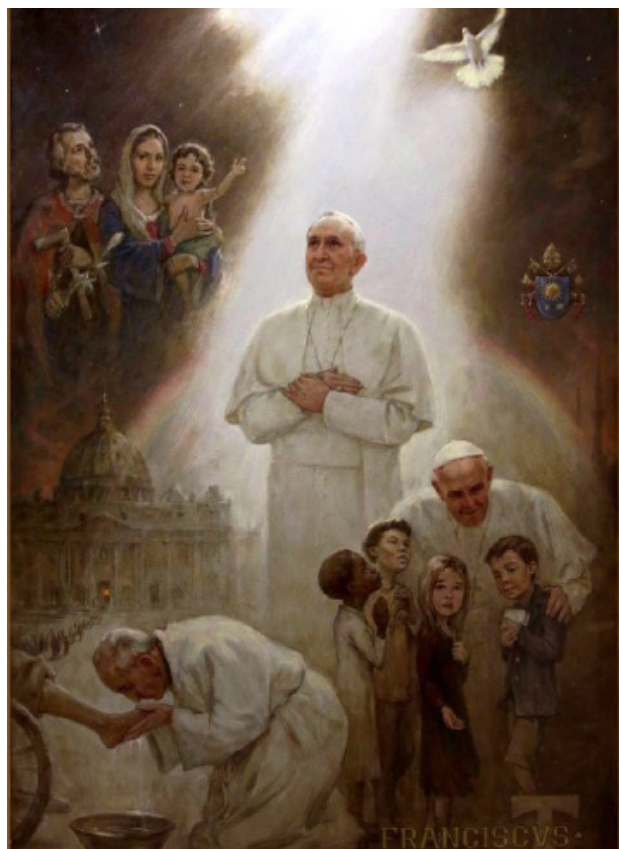
BY TESS MULLINS

The secular media was alive with it!

It was broadcast in Times Square!

Millions watched as the People's Pope unveiled his fine papal portrait...

Have a look for yourself:



Yeah, lots of vibes going on there... you have the Fabio-esque mood lighting, the 80s-style brush strokes, the 70s collage craze, the "let's pretend children love him" pose, the God complex, the flattering weight loss, and the um... rainbow over the Vatican?

What audience is falling for this?

Check out some official portraits of previous popes:

Pius X



Pius XII



Innocent X



(That look is the reason this is one of the most famous papal portraits of all time.)

Here are images of popes on their throne, looking every inch the ruler, as they should be. They are not, however, making themselves out to be Jesus Christ Himself.

Francis the Humble didn't commission a portrait at all. What he has is a propaganda mural taken seriously by only the blindest sycophants.

Just compare those portraits once more: Which popes look more secure in their legacy?

It's no wonder that spoofs of this papal vanity shot are already crowding cyberspace:



Francis Pulls Another Bergoglio, Continued...

J. Morgan/Continued From Page 7

papal imponderable: Is there apostolic succession through the Maoist line? Hmm... now *there's* a good question.

Later this month, the Vatican will sign a deal with the People's Republic of China, a one-party communist dictatorship that Francis' underlings keep calling a kind of Catholic social-teaching paradise. The rub of this deal is that the Vatican will recognize as valid the "bishops" that were appointed by the Chinese Patriotic Association, essentially a part of the Chinese Communist Party (CCP). In return, China will promise to allow more religious freedom for Chinese Catholics.

Here's what the Vatican is not mentioning. China—which is still the world capital of forced late-term abortions and of abortion overall, perhaps due to which Vatican bishop Marcel Sánchez Sorondo recently called China "the best implementer of Catholic social doctrine"—is officially atheistic and permits no religion to operate outside of the complete control of the CCP. The Chinese government,

not the Vatican and not the Holy Spirit, appointed or caused to be appointed, under pain of imprisonment and/or death, the fake "bishops" largely rejected by the real Chinese faithful and even by Cardinal Zen, the Hero of Hong Kong.

That is to say, the current Chinese government, which was founded by an act of sheer violence and terror and lying by Mao Zedong and his henchmen in 1949, has now arrogated to itself the authority to say who is and who isn't a bishop in the Catholic Church. And Francis & Co. approve. (Perhaps Bergoglio can use the hammer-and-sickle crucifix that Bolivian dictator Evo Morales gave him as the official papal seal of approval for the China deal?)

If you thought Made-In-China plastic forks were everywhere, then just wait until you see how far Made-In-China authoritarianism has spread.

Now, although it will surely be news to Francis, who was apparently catechized by Sandanistas (or else at Marquette—hard to tell nowadays), *Remnant* readers will not need to be reminded that bishops

are ordained by the laying on of hands, a practice stretching all the way back to the time of the Apostles. Neither Mao nor any other Chinese communist is in the Bible, and, despite the best efforts of the Vatican II crowd, Maoism isn't even in the catechism (yet). After all, Mao set up a different sort of system than did Christ. The Prince of Peace inspired His followers to appoint successors with a blessing and an embrace. The Red Chairman of the East preferred the old "kill all your rivals and then have the college students kill everyone else" approach. The last communist warlord standing becomes the next communist warlord, and this person (who today is Xi Jinping, whom disgraced Cardinal McCarrick favorably compared to Pope Francis in 2016) decided along the way that they would appoint some bishops in their spare time. But surely we can agree that these appointments are utterly invalid. If the CCP's pet "bishops" are bishops, then I, Dear Readers, am the Dalai Lama.

But wait a minute. Let me check...

Actually, no, I can't be the Dalai Lama, because I wasn't reincarnated with the permission of the Chinese communists. You see, in 2007, the State Administration for Religious Affairs decreed that no one, but no one, could reincarnate without written government approval ahead of time. I cannot find among my papers anything from the State Administration for Religious Affairs approving the transmigration of my lama soul, so I am, alas, an illegal reincarnator and out of the running for lamahood. Them's the breaks under a one-party dictatorship, I guess.

Somehow, though, Francis seems to believe that the same State Administration for Religious Affairs that forbids reincarnation for those who don't fill out the right forms is going to allow "religious freedom" to blossom in China. That's quite surprising.

Alas, what we can all see by now is that what Francis has really done is sell yet another raft of faithful Catholics down the river. And that's not surprising at all. ■

On Papal Deposition: Some Further Thoughts

BY CHRISTOPHER FERRARA

Although the argument should be clear from a careful reading of my piece on whether and how the Church can defend herself against the onslaught of a wayward Pope such as this one, in order to avoid misrepresentation of my position by certain dishonest commentators I thought it would be wise to stress the following points:

1. The theological writers have not argued, nor have I argued, that a validly elected Pope can be removed from office merely because he is unworthy, as was the case with Benedict IX, described as “a disgrace to the Chair of Peter” by the Catholic Encyclopedia. Popes are not subject to “no confidence” votes.

Rather, the writers (such as Cajetan) address three cases: (1) a clearly invalidly elected Pope, who is thus an antipope; (2) a Pope whose title to office



is unclear and must be resolved in some manner; and (3) a Pope who falls into formal heresy and would thereby lose his office, [as even Cardinal Burke has observed](#).

2. Church history provides numerous examples of the first two cases, ultimately resolved by synods or councils that declared the deposition of the anti-Pope(s) in favor of the one determined to be the true Pope. But even here the result is not always beyond dispute. Sylvester III, for example, is included in the canon of Popes (the 146th Roman Pontiff) even though he was declared deposed at the Synod of Sutri and is considered by many historians to be a usurper of the papal throne.

Likewise, Benedict IX, also declared deposed at Sutri (having resigned the papacy in 1045 in return for a payment of money from his own godfather, who succeeded him as Pope), nonetheless reigned again twice (in 1045, after reneging on his resignation, and again from 1047-48). He is thus further listed as both the 147th and 150th Roman Pontiff. As the Catholic Encyclopedia



[explains](#) in an annotation to its canon of Popes: “He appears on this list three separate times, because he was twice *deposed* and restored.” In fact, Benedict IX (along with Sylvester) appears in every recognized canon of Popes, including the Vatican’s. That is why Francis is the 266th Pope, not the 264th.

3. As to a Pope who falls into heresy, history provides no case of a deposition. The closest case is the posthumous anathematization of Honorius I for his role in promoting the Monothelite

heresy. The absence of historical examples, however, does not mean that should a Pope profess formal heresy he would not lose his office or that the Church, by way of a synod, imperfect council or assembly of cardinals, could not declare him to have fallen from office by his own act, as the theological writers have argued. Based on this permissible theological opinion, Cardinal Burke (who does *not* accuse Francis of heresy) explains as follows:

CWR: Back to this question about the Pope committing heresy. What happens then, if the Pope commits heresy and is no longer Pope? Is there a new conclave? Who’s in charge of the Church? Or do we just not even want to go there to start figuring that stuff out?

Cardinal Burke: There is already in place the discipline to be followed

when the Pope ceases from his office, even as happened when Pope Benedict XVI abdicated his office. The Church continued to be governed in the interim between the effective date of his abdication and the inauguration of the papal ministry of Pope Francis.

CWR: Who is competent to declare him to be in heresy?

Cardinal Burke: It would have to be members of the College of Cardinals.

Finally, the Cardinals could issue the formal correction long promised by Cardinal Burke, condemning the errors of Francis, including his attempt to overthrow the teaching of Benedict XVI, John Paul II and all their predecessors, going back to Our Lord Himself, on the impossibility of admitting the divorced and “remarried,” who are living in adultery, to Holy Communion under any circumstances, as well as Francis’s truly disastrous introduction of a form of situation ethics into the life of the Church according to which “complex cases” are exempt from application of exceptionless precepts of the divine and natural law.

The formal correction would at least put “Bergoglianism” out of commission even if Francis remains Pope, which, I stress, *we must regard him to be* unless the Church (in the manner indicated by Cardinal Burke) were someday to declare otherwise—an outcome that is not theologically impossible, however extraordinary it would be.

In no event, however, can the hierarchy simply do nothing to resist this Pope in his relentless effort to impose his erring opinions on the Church. ■

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Oath Against Modernism, Continued...

H. White/Continued from Page 1

all parishes to restore the prayer to St. Michael, that renowned instrument against the demonic, at the end of every Mass.

This is some pretty exciting news for bishops. But it still leaves open the question of what laypeople themselves can do. Now that the Catholic remnant is alerted to the real nature of the danger, it is time we come up with some kind of plan.

Things appear to have turned a corner in the general understanding of the scale and nature of the crisis, that more and more people are coming to see didn't start with this pope. It's arguable that the surge in public distrust of Pope Bergoglio and his agenda is late and based on the wrong priorities. The fury against him from Catholics comes from the same reason for the turn against him in the mainstream media. His collusion with the homosexual abuse scandals that is now being shown to go back to his days in Argentina are not, in reality, as serious as his relentless attacks on the Catholic Faith itself.

But however it came about, and however late it might be, the sea-change against this pontificate has driven many to re-examine the Traditionalist argument – that Bergoglio is a product of the crisis, not its cause. It is starting, at last, to be widely acknowledged that this pontificate is nothing more than the inevitable result of the trajectory the Church has been on since 1965. Jorge Bergoglio, and the perversion of the priesthood he represents, is a product of post-conciliar compromises, the friendly accommodation and absorption of secularism, the accommodation with the World and the Flesh that became the institutional priority after Vatican II and has led to the devil getting a now-incontestable grip on the Church. In short, people are coming to understand that Jorge Bergoglio and his friends, are the symptom of the acute stage of the progressive disease, not the disease itself.

But now that we are finally past the stage of having to convince people that the Traditionalist point of view was the correct one, a great many are asking, "What next?" A lot of the discussion has centered on highly technical theological and canonical issues; whether it is possible to depose a pope, or if a pope can depose himself, criteria for determining precisely what constitutes "formal" heresy... and on and on. As a friend put it a few days ago, "We've all had enough of Bellarmine this, Suarez that and Cajetan the other thing..." The simple fact is that to nearly everyone these questions are mostly academic. Interesting as far as they go, but for most of us mainly they are the internet equivalent of arguments over politics in the pub.

The issuing of a formal correction or the convening of an ecumenical council, imperfect or otherwise, is beyond most of our powers. As ordinary people, we have to bring ourselves down to earth. I'm not a bishop or cardinal, and you probably aren't either. So, what is genuinely within the purview of the laity to do, concretely? We've probably all had enough of the facile reminder, "Just pray the Rosary." Since many, many people who squeeze their daily beads are in the same state of confusion as those who don't, maybe we can try getting more specific.

Fortunately, we've got a name for the disease, and a holy pope who provided the cure. It is at last being widely acknowledged that the Asteroid we've

all been watching is Modernism, the same "synthesis of all heresies" that Pius X tried to stop at the opening of the 20th century. A Rome conference sponsored in June this year by the formerly stalwart "conservative" LifeSiteNews focused on the triumphant resurgence of Modernism since Vatican II, identifying it as the source of the crisis; more or less the core of the Traditionalist position.

Reporting on the conference, [Dianne Montagna wrote](#):

"Imagine that the trials of the current pontificate, the machinations of the German bishops, and Fr. James Martin's controversial statements on homosexuality were to end tomorrow. Perhaps for a time some would feel that Mordor had been destroyed and sunshine and freedom were restored to the Shire, but the current crisis in the Church would not be over. Why? Because controversial passages in *Amoris Laetitia*, the German Bishops' intercommunion proposal, and Fr. James Martin's watering down of the Church's teaching on homosexuality are only symptoms of a deeper problem. Health will not be restored to Christ's Mystical Body until these deeper problems are identified, addressed and healed."

Professor Roberto de Mattei and likeminded colleagues at that conference identified the source of the crisis as a resurgence of Modernism. With some slight modifications, it is in essence the same theological disease that Pius X fought so ferociously. Most Traditionalists understand this, but since this pontificate – and especially in the last three months – many who have never called themselves that are coming to the same realisation.

Diane Montanga again:

"According to the organizers of the June symposium, the rejection of the errors that have penetrated the Mystical Body of Christ, and the return, with God's help, to complete Catholic truth believed and lived, are the necessary conditions for the Church's renewal."

As de Mattei explained, Modernism was defined by Pope St. Pius X to cover a set of "theological, philosophical, and exegetical errors" dating back into the 19th century. These he named and condemned in the encyclical *Pascendi dominici gregis* and the decree *Lamentabili sane*. The saintly pope then implemented certain disciplinary measures intended to root out what was at that time mainly a trend among academic priests. Although these measures appeared to be effective at first, Modernism re-emerged in the '30s and began its work infiltrating every institution of the Catholic world. And it's great triumph was Vatican II.

De Mattei describes it as a "synthesis of ancient errors such as Gnosticism, Pelagianism and Arianism." The new version, Neo-modernism, in its emphasis on changing doctrine indirectly by changing practice, "has become a philosophy of life and pastoral action, even before being a doctrinal school."

Traditionalists like Professor de Mattei have known for a long time that this anti-Catholic ideology has become completely accepted – mainly through deliberate misrepresentation of the Faith – throughout the length and breadth of the Church, among clergy and laity, like a tasteless, odorless but deadly systemic poison introduced into a water supply.

So, back to the question of what to do

about it, as laymen with little power to change bishops or depose popes, perhaps we could usefully ask what the same saintly pope recommended as a remedy. Rather than dive into the complexities of theology, it might be more useful to examine another document from Pius X, a *motu proprio* issued in September 1910 called *Sacrorum antistitum*. This document is most famous for including the Oath Against Modernism, required of "all clergy, pastors, confessors, preachers, religious superiors and professors in philosophical-theological seminaries" of the Catholic Church until it was rescinded on 17 July 1967 by the Congregation for the Doctrine of the Faith, with the approval of Pope Paul VI.

At the suggestion of a priest I know who has spent his priestly life combating Modernism, we can perhaps examine the Oath not with a mind to taking it formally ourselves, but to create a programme of action. As a template for re-examining the truths of the Catholic Faith that the Neo-Modernists want to have disappear. I would suggest that a first step in any battle plan must be accurate intelligence. We have to know very precisely what our enemies are doing.

Simply, if the Oath was conceived as the main public instrument of combating this terrible illness, this deformation of Catholicism, it is obviously the place to start, to point the way to a cure. It is merely a distillation of Pope Pius X's warning: Modernism subverts Catholicism by stealth, by modifying definitions of terms, by undermining the very notion of truth, but all the while retaining the terms themselves; by "reformulations" of doctrines and "updating of language." Using the Oath as a guide, applying it clause by clause to what is being done by the Bergoglians now, it becomes a simple matter to see through their attempts at obfuscation.

For instance, one of the most insistent calls by the Bergoglian revolutionaries at both Synods on the Family was for a "reformulation" of the Church's teaching on homosexuality. We were told ad nauseam that the "doctrine isn't being changed" but that there was a need to "reexamine the language" used to convey it.

These are classic Modernist tropes, and they are refuted and warned against explicitly in the very opening passages of the Oath.

I... firmly **embrace and accept each and every definition** that has been set forth and declared by the unerring teaching authority of the Church, especially those principal truths which are **directly opposed to the errors of this day**.

As we see here, in its opening sentence, the rug is pulled out from under the revolutionaries currently ruling the Vatican. Since the sense, the nature, of an idea is conveyed by language, and theological formulations are by necessity extremely precise, and since these formulations convey truths – realities established more firmly than the laws of mathematics or physics – the attempt to "merely change the language" while claiming to retain the meaning is revealed for the poisoned snake oil that it is. Do we want to know in detailed and precise language what is wrong with the New Paradigm being forced onto the Church right now by the Bergoglians? Do we want to understand what is really

going on, in language and terms we non-theologians and non-scholars can understand? Do we want to understand precisely how these very bad men are manipulating and distorting the Faith? A careful re-reading of the Oath is very revealing. St. Pius X immediately goes on to list the truths that not only must be absolutely held by all Catholics, but must be expressed and believed *precisely* in the same language and terminology as they always have, specifically with a mind to refute those commonly held "errors of this day":

And first of all, I profess that God, the origin and end of all things, **can be known with certainty** by the natural light of reason from the created world (see Rom. 1:19), that is, from the visible works of creation, as a cause from its effects, and that, therefore, his existence can also be demonstrated.

Contrast this with Bergoglio's repeated attacks on the very notion that the Faith can be known with certainty, or even on the desire for certainty: "If one has *the answers to all the questions - that is the proof that God is not with him*. It means that he is a false prophet using religion for himself. The great leaders of the people of God, like Moses, have *always left room for doubt*. You must leave room for the Lord, not for our certainties; we must be humble."

Read the rest of the Oath and see how many of the Bergoglians' standard tropes it refutes directly.

Secondly, I accept and acknowledge the **external proofs of revelation**, that is, divine acts and **especially miracles** and prophecies as the surest signs of the divine origin of the Christian religion and I hold that these same proofs are well adapted to the understanding of all eras and all men, even of this time.

Bergoglio has joined with thousands of other Neo-Modernist priests in outright denying the supernatural miracles of Christ. He produced a video in May, 2013, only a few weeks after his election, in which he denied the miraculous nature of the multiplication of the loaves and fishes. "Regarding the loaves and fishes, I would like to add a new perspective. They didn't multiply, no, that's not true. The loaves simply didn't come to an end. Just like the flour and the oil of the widow that didn't run out. When multiplication is spoken of, it might be confused with magic, no. No, no, the grandeur of God is so great, and the love he puts in our hearts, that if we wish, that which we have will not run out." This has been a repeated theme. In another instance, he said that "God is not a magician who does things with a magic wand."

Thirdly, I believe with equally firm faith that the Church, the guardian and teacher of the revealed word, was personally instituted by the real and historical Christ when he lived among us, and that the Church was built upon Peter, the prince of the apostolic hierarchy, and his successors for the duration of time.

Fourthly, I sincerely hold that the doctrine of faith was handed down to us from the apostles through the orthodox Fathers in exactly the same meaning and always in the same purport.

Therefore, **I entirely reject the heretical misrepresentation that dogmas evolve and change from one meaning to another different from the one which the Church held previously**.

Continued Next Page

The Love of a Mother

*You too, my mother, read my rhymes,
For love of unforgotten times,
And you may chance to hear once more,
The little feet along the floor.* - Robert Louis Stevenson

BY ANDREW SENIOR

In a famous poem Robert Frost says: "Home is the place where, when you have to go there, they have to take you in." The reason is because that is where your mother is. True, in the parable of the Prodigal son it is the father who welcomes him home, but we all know that his mother accepted him too, but like Our Lady and all good mothers, her work was quiet and private. There is no closer or more intimate bond than that between a mother and her child. Nobody will ever love you like your mother does. Even among the animals there is nothing like a mother. One of the beautiful mysteries revealed by modern science is that through the mitochondria, a mother retains a part of her child forever; a part of the child remains with the mother.

First, a bit of a digression about poetry again, for those who may still think that poetry is superfluous, that it may be wonderful and beautiful but not necessary. Here are a few words about science from the great Lord Kelvin: "*When you can measure what you are speaking about, and express it in numbers, you know something about it; but when you cannot measure it, when you cannot express it in numbers,*

your knowledge is of a meagre and unsatisfactory kind; it may be the beginning of knowledge, but you have scarcely, in your thoughts, advanced to the stage of science." I would submit that brilliant as he was Lord Kelvin was a benighted fool. Imagine him saying something like that to his mother! I think she would reply with this from Belloc: "*Statistics are the triumph of the quantitative method, and the quantitative method is the victory of sterility and death.*" No, poetry is not merely icing on the cake, and by the way, what good is a cake without



icing?

How very sad that in these modern times motherhood is not respected and is even attacked and degraded. Even sadder is the fact that modern feminism has made deep inroads into the traditional movement.

In some of the most traditional families, the daughters are now being raised to think of motherhood as just one choice among many, and not the best. They are encouraged to go out into the world and compete against men. And many of the new generation put their children in "day care" which is a hideous euphemism, used to mask a form of prostitution, the buying and selling of love. Even among the Spartans of old, children stayed home with their mothers until they were seven years old; and conversely, it needs to be said, mothers

demographic fact that most of the nations of the West have bred themselves out of existence.

Ah, but how many poems have been written to mothers? Every good son has written at least one in his life, and quite a few daughters too.

My Mother's Hands
Ellen M. Huntington Gates

Such beautiful, beautiful hands!
Not wondrous white nor small,
And you, I know, would scarcely say
That they were fair at all.
I've looked on hands, whose form and hue
A sculptor's dream might be;
Yet are these aged, wrinkled hands
More beautiful to me.

Such beautiful, beautiful hands!
Though heart were weary and sad,
These patient hands kept toiling on,
That the children might be glad.
And I could weep, as looking back
To childhood's distant day,
I think how these hands rested not,
When mine were at their play.

Such beautiful, beautiful hands!
They're growing feeble now,
For time and pain have left their mark
On hand and heart and brow.
Alas! alas! the nearing time
And the lonesome day for me,
When 'neath the grasses, out of sight,
These hands will folded be.

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Oath Against Modernism, Continued...

In July 2016, Christoph Cardinal Schonborn, identified by the pope as the most authoritative interpreter of Amoris Laetitia, said that document's volte face on giving Holy Communion to unrepentant adulterers is an "evolution" of doctrine, based on the needs of the times. "In this sphere of human realities, the Holy Father has fundamentally renewed the discourse of the Church – certainly along the lines of Evangelii gaudium, but also of Gaudium et spes, which *presents doctrinal principles and reflections on human beings today that are in a continuous evolution.* There is a profound openness to accept reality."

Once the principles of Modernism have been understood – which they can be merely by a careful examination of the Oath – all the machinations of the Bergoglians become clear, as if one has shone a searchlight on a nest of cockroaches. Use the Oath to educate yourself. I suggest this as step one in a plan for the laity.

But since the principles of Modernism have been adopted by our entire civilisation, by interiorising the Oath, one can in a sense inoculate oneself against the aerosolized version of the disease. Read the rest and you will recognise many of the ideas that modern secularism takes for granted about religion; it is a figment of "blind sentiment"; its ideas are "philosophical figments," the product of mere "human conscience"; religious

ideas are never static, but can and must change constantly to keep up with human evolution; that things held as true by Catholics are contradicted in history, that faith and objective reality observed by historians and scientists are in opposition; that an educated Catholic must ignore what he knows in favour of his Faith:

I also condemn every error according to which, in place of the divine deposit which has been given to the spouse of Christ to be carefully guarded by her, there is put *a philosophical figment or product of a human conscience* that has gradually been developed by human effort and will continue to develop indefinitely.

Fifthly, I hold with certainty and sincerely confess that *faith is not a blind sentiment of religion* welling up from the depths of the subconscious under the impulse of the heart and the motion of a will trained to morality; but *faith is a genuine assent of the intellect to truth received by hearing from an external source.* By this assent, because of the authority of the supremely truthful God, we believe to be true that which has been revealed and attested to by a personal God, our creator and lord. Furthermore, with due reverence, I submit and adhere with my whole heart to the condemnations, declarations, and all the prescripts contained in the encyclical Pascendi and in the decree Lamentabili, especially those concerning what is known as the history

of dogmas.

I also reject the error of those who say that the *faith held by the Church can contradict history*, and that Catholic dogmas, in the sense in which they are now understood, *are irreconcilable with a more realistic view of the origins of the Christian religion.*

I also condemn and reject the opinion of those who say that *a well-educated Christian assumes a dual personality* - that of a believer and at the same time of a historian, as if it were permissible for a historian to hold things that contradict the faith of the believer, or to establish premises which, provided there be no direct denial of dogmas, would lead to the conclusion that dogmas are either false or doubtful.

Likewise, I reject that method of judging and interpreting Sacred Scripture which, departing from the tradition of the Church, the analogy of faith, and the norms of the Apostolic See, embraces the misrepresentations of the rationalists and with no prudence or restraint adopts textual criticism as the one and supreme norm.

Furthermore, I reject the opinion of those who hold that a professor lecturing or writing on a historico-theological subject should first put aside any preconceived opinion about the supernatural origin of Catholic tradition or about the divine promise of help to preserve all revealed truth forever; and that they should then interpret the writings of each of the Fathers solely by

scientific principles, excluding all sacred authority, and with the same liberty of judgment that is common in the investigation of all ordinary historical documents.

Finally, I declare that I am completely opposed to the error of the modernists who hold that there is nothing divine in sacred tradition; or what is far worse, say that there is, but in a pantheistic sense, with the result that there would remain nothing but this plain simple fact-one to be put on a par with the ordinary facts of history-the fact, namely, that a group of men by their own labor, skill, and talent have continued through subsequent ages a school begun by Christ and his apostles. I firmly hold, then, and shall hold to my dying breath the belief of the Fathers in the charism of truth, which certainly is, was, and always will be in the succession of the episcopacy from the apostles.

The purpose of this is, then, *not that dogma may be tailored according to what seems better and more suited to the culture of each age; rather, that the absolute and immutable truth preached by the apostles from the beginning may never be believed to be different, may never be understood in any other way.* I promise that I shall keep all these articles faithfully, entirely, and sincerely, and guard them inviolate, in no way deviating from them in teaching or in any way in word or in writing. Thus I promise, this I swear, so help me God. ■

Hard Realities: Where Feminism Fails

BY CLARE WILSON

Recently I had to complete volunteer training at local medium security prison in the Spokane, Washington, area. I will be running an internship for my graduate program next year, and part of the program involves teaching creative writing to inmates, as a way of helping them confront and move beyond their past experiences. Several other young women in my program have also completed this training, and therefore had dealings with the volunteer coordinator at the prison—a straightforward woman of about fifty-five, with a dry sense of humor and a practical attitude. “She’s a challenge to deal with,” the other young ladies told me.

A few days before I completed my training, I received a flurry of emails from the coordinator and the intern who currently teaches the inmates (one of my classmates). Apparently a correctional officer had stopped the intern before she entered the prison; he was concerned that the neckline of her shirt might be too low-cut. Later, the coordinator was informed and had to address the matter with the intern, who responded by sending a picture of the shirt in question: a black t-shirt with a v-neck dropping to about four inches below her collarbones. The intern felt that the shirt was perfectly reasonable, and that her ability as a teacher was being questioned, since she had not had to deal with this kind of scrutiny (so she claimed) when she had been accompanied by a male intern in previous quarters.

Later, during the actual training, the coordinator explained to me and the other six people in the room—representatives of various religious groups and addiction recovery programs—that the prison dress code was as follows: no low-cut shirts, no skirts above the knee, no shorts (for men or women), no visible midriff or torso (again, for men or women), no shoes with open toes or sling backs, no skinny jeans or leggings, nothing too tight, nothing with suggestive or violent logos emblazoned on it. Moreover, staff and volunteers are not to touch any inmate beyond a handshake and are to maintain emotional boundaries and absolutely equal treatment of the inmates at all times. “We are trying to help these men,” she told us.

Listening to her, I was struck by two things. First, the dress code and behavior which she described was exactly in line with traditional Catholic teaching regarding modesty and decorum. Second, she had absolutely no shade of feminism in her attitude. Her only concern was taking care of the inmates and offering them opportunities to better themselves, while at the same time protecting volunteers from men who have in the past proven themselves to be dangerous. This is a delicate balance to maintain, of course, and one which does not allow her to tread lightly around the feelings of my classmate, a lovely, young, blonde woman (admittedly and

proudly feminist herself) who spends a few hours each week in the company of men who have been incarcerated for major crimes.

In its current incarnation, feminism preaches that women are not to be judged for any choice they may make. This includes their sexuality, their career, their family choices, and certainly their appearance. Female interns who have worked at the prison in the past have been chastised for wearing revealing clothes; one took to bringing dickies in her car in case she forgot to wear an appropriate shirt, while the other has fallen back on email protests to the volunteer coordinator. After all, feminism tells them, women should make their clothing and style choices for their own gratification. If it makes a woman feel attractive and good about herself, why should she not wear plunging necklines and shorts that barely reach her thighs? Such dress is her choice, and no one can shame her into abandoning that choice. Moreover, if she happens to be attacked while dressed in such a fashion, no one is allowed to make the observation that perhaps her clothing sent a certain message—even though doubtless she did not intend for anything harmful to come of it.

The volunteer coordinator at the prison has no such delusions. With her job, she must at all times be extraordinarily grounded in fact. Men and women are different to begin with, and incarcerated men are often dealing with vices, addictions, and limitations which could very well exacerbate the worst tendencies of nature. She cannot be concerned with human respect, but only with reality: a woman with immodest clothing in a prison is endangering herself and cruelly compromising the inmates. One must take complete responsibility for one’s own behavior, virtue, and safety, rather than blaming the outcome of a situation on others. A feminist in a prison cannot argue that she is blameless for untoward reactions to her clothing choices, when she was the one who decided to enter the compound with a low-cut shirt; she cannot argue that she is being oppressed by the patriarchy, or victim-shamed, when every restriction imposed on her is actively meant to keep her alive and unharmed. She must put aside any emotional reaction and face the facts of working in a prison.

As a Catholic, one is already encouraged to embrace reality instead of being swayed by the wind of one’s passions and emotions; thus when I met the volunteer coordinator and listened to her regulations, I was deeply impressed. She was a valiant woman in our modern world, if one just had the eyes to appreciate it (I suspect that she herself is Catholic, based on a passing comment she made and a medal she was wearing). It struck me that to safeguard herself and simultaneously protect the prisoners from their own weaknesses, a prison volunteer must cultivate nothing less than charity: loving others as herself; setting aside her own interests for the

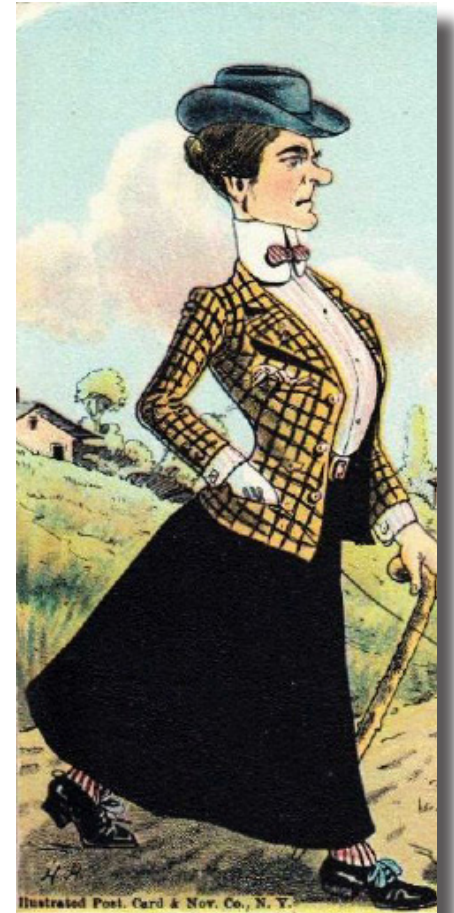
good of others.

Feminists are not charitable. Instead, they attempt to be universally tolerant, affirming all choices as good in order to validate the chooser’s self-actualization, rather than acknowledging that in reality many human beings will choose things that actively harm them simply because it feels good or otherwise offers pleasure. At the same time, though, despite this problematic stance, they are often kind, caring women, who notice that in many cases the weak and the troubled can be bullied by those who are strong and sure. Thus they have genuine concern for the fair treatment of minorities and are willing to stand up for them—even at moments that might otherwise seem inopportune.

I find myself in the somewhat odd position of being in a religious minority in my program. I estimate only three of my classmates actively believe in God, and only one of them actually practices a religion. Even if more classmates do believe, they certainly do not manifest this in their behavior, since many of them are outspokenly promiscuous or cohabit with romantic partners or champion abortion, LGBTQ issues, birth control, etc. On the other hand, most of them have at this point discovered that I am celibate and don’t pursue dating through modern means (online services, or bar-hopping, or what have you) due to the danger of becoming entangled with men whose worldview is diametrically opposed to mine.

To my surprise, the women who have questioned me about this matter are universally interested and sympathetic, despite how different their own standards are. When explaining that for me marriage, not immediate gratification, is the goal of dating, they have suggested ways I might be able to locate men who share this attitude. Some of them, now that they understand my principles, have joked about how they are looking for Catholic men specifically to introduce to me. It’s quite touching to me that they are so supportive and kind and do not question the fact that I have made the decision to remain chaste before marriage. Thus the toleration preached by feminism has allowed me to attend my program alongside people who have no understanding of Catholic ethics without being ostracized or scorned for my differences.

I have realized that feminism constitutes something of a conundrum. An ability to accept others at face value and work with them on their level—tolerance of a certain kind, one might call this—is a good habit to cultivate. It allows a person to establish rapport and sympathy. Feminism encourages this attitude. It also looks with a critical eye at the objectification of women, the oppression of children and minorities, and the abuse of power, all of which are also viewed as problems by the Catholic Church—so much so, in fact, that the Medieval code of chivalry was specifically put in place to counteract these social problems. Interestingly, I



was recently out for drinks with a few people from my program, and the topic of religion came up. One of the most outspoken feminists in the group said something derogatory about organized religions being patriarchal—but then, in fairness, noted that Our Lady is rightly honored by the Catholic Church. I was astounded. I’ve often wondered privately why feminists speak of all religions as if they devalue women, when in fact Our Lady is promoted by the Catholic Church as the one person upon whom all our salvation depends, the Mediatrix of all graces and Co-redemptrix of the world, whose holiness is greater than all other creatures’ combined. Moreover, God asked and obtained her active consent for her cooperation in the plan of redemption, and has, since then, honored her above all other creatures—a pay-scale very much in the favor of women, if I speak flippantly!

It was thus very intriguing to me to hear a feminist speak in positive terms of Our Lady, and a sign of hope, to a certain extent. Feminism, as I mentioned before, has elements which reach towards truth. Where it errs is in its failure to acknowledge reality. If women are not to be objectified, for example, feminists must take a hard look at the sort of gaze they invite by their choices of clothes and behavior. If a transgender person is unstable, depressed, and at a high statistical risk of suicide, then perhaps the best treatment is not to say, “You are a victim of societal conditioning; change yourself into whatever you want!” but to point out with gentle and loving concern that assuming the appearance of another gender is accommodating a deep-seated problem instead of locating the cause of that problem and healing it.

True wisdom lies in holding a middle ground between intellectual principles and charitable behavior that meets other

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Remnant's Poetry Corner, Continued...

A. Senior/Continued from Page 11

But far beyond this shadow-land, —
And many a friend is there —
I know full well, these dear old hands
Will palms of victory bear!
Where crystal streams, eternally
Flow over golden sands,
And where the old are young again
I'll clasp my mother's hands!

Child And Mother Eugene Field

O mother-my-love, if you'll give me your
hand,
And go where I ask you to wander,
I will lead you away to a beautiful land,-
The Dreamland that's waiting out yonder.
We'll walk in a sweet posie-garden out
there,
Where moonlight and starlight are
streaming,
And the flowers and the birds are filling the
air
With the fragrance and music of dreaming.

There'll be no little tired-out boy to undress,
No questions or cares to perplex you,
There'll be no little bruises or bumps to
caress,
Nor patching of stockings to vex you;
For I'll rock you away on a silver-dew
stream
And sing you asleep when you're weary,
And no one shall know of our beautiful
dream
But you and your own little dearie.

And when I am tired I'll nestle my head
In the bosom that's soothed me so often,
And the wide-awake stars shall sing, in my
stead,
A song which our dreaming shall soften.
So, Mother-my-Love, let me take your dear
hand,
And away through the starlight we'll
wander,-
Away through the mist to the beautiful
land,-
The Dreamland that's waiting out yonder.

To My Mother Edgar Allan Poe

Because I feel that, in the Heavens above,
The angels, whispering to one another,
Can find, among their burning terms of
love,
None so devotional as that of "Mother;"
Therefore by that dear name I long have
called you-
You who are more than mother unto me,
And fill my heart of hearts, where Death
installed you
In setting my Virginia's spirit free.
My mother- my own mother, who died
early,
Was but the mother of myself; but you
Are mother to the one I loved so dearly,
And thus are dearer than the mother I knew
By that infinity with which my wife
Was dearer to my soul than its soul-life.

What Rules the World William Ross Wallace

Blessings on the hand of women!
Angels guard its strength and grace.
In the palace, cottage, hovel,

Oh, no matter where the place;
Would that never storms assailed it,
Rainbows ever gently curled,
For the hand that rocks the cradle
Is the hand that rules the world.

Infancy's the tender fountain,
Power may with beauty flow,
Mothers first to guide the streamlets,
From them souls unresting grow—
Grow on for the good or evil,
Sunshine streamed or evil hurled,
For the hand that rocks the cradle
Is the hand that rules the world.

Woman, how divine your mission,
Here upon our natal sod;
Keep—oh, keep the young heart open
Always to the breath of God!
All true trophies of the ages
Are from mother-love impearled,
For the hand that rocks the cradle
Is the hand that rules the world.

Blessings on the hand of women!
Fathers, sons, and daughters cry,
And the sacred song is mingled
With the worship in the sky—
Mingles where no tempest darkens,
Rainbows evermore are hurled;
For the hand that rocks the cradle
Is the hand that rules the world.

Rock Me To Sleep Elizabeth Akers Allen

Backward, turn backward, O Time, in your
flight,
Make me a child again just for tonight!
Mother, come back from the echoless shore,
Take me again to your heart as of yore;
Kiss from my forehead the furrows of care,
Smooth the few silver threads out of my
hair;
Over my slumbers your loving watch
keep;—
Rock me to sleep, mother, — rock me to

sleep!

Backward, flow backward, O tide of the
years!
I am so weary of toil and of tears,—
Toil without recompense, tears all in vain,—
Take them, and give me my childhood
again!
I have grown weary of dust and decay,—
Weary of flinging my soul-wealth away;
Weary of sowing for others to reap;—
Rock me to sleep, mother — rock me to
sleep!

Tired of the hollow, the base, the untrue,
Mother, O mother, my heart calls for you!
Many a summer the grass has grown green,
Blossomed and faded, our faces between:
Yet, with strong yearning and passionate
pain,
Long I tonight for your presence again.
Come from the silence so long and so
deep;—
Rock me to sleep, mother, — rock me to
sleep!

Over my heart, in the days that are flown,
No love like mother-love ever has shone;
No other worship abides and endures,—
Faithful, unselfish, and patient like yours:
None like a mother can charm away pain
From the sick soul and the world-weary
brain.
Slumber's soft calms o'er my heavy lids
creep;—
Rock me to sleep, mother, — rock me to
sleep!

Come, let your brown hair, just lighted with
gold,
Fall on your shoulders again as of old;
Let it drop over my forehead tonight,
Shading my faint eyes away from the light;
For with its sunny-edged shadows once
more

Haply will throng the sweet visions of yore;
Lovingly, softly, its bright billows sweep;—
Rock me to sleep, mother, — rock me to
sleep!

Mother, dear mother, the years have been
long
Since I last listened your lullaby song:
Sing, then, and unto my soul it shall seem
Womanhood's years have been only a
dream.
Clasped to your heart in a loving embrace,
With your light lashes just sweeping my
face,
Never hereafter to wake or to weep;—
Rock me to sleep, mother, — rock me to
sleep!

If there is ever going to be a restoration of
all things it must begin in the family home,
the unit of society. It will take a miracle
but somehow we need to get back to the
way things were, settled by centuries of
unquestioned tradition. Mothers must be
revered, their proper place must be restored.
We must eradicate all trace of the modern
notions of competition and equality. Men
and women must become friends again.

Of course, the poems about Our Mother in
Heaven are even better than these earthly
examples. They transcend this valley of
tears. When she was worried about her son,
a holy bishop told St. Monica that the son
of such tears could not be lost. Likewise,
the innocent soul of a child which has been
nourished on the traditional hymns of Our
Lady can almost never turn away from her.
From the *Ave Maria* to *Silent Night*, from
the *Salve Regina* to the *Regina Coeli*, the
poetry of the Holy Ghost is poured forth
upon the world.

Holy Mary, Mother of God, pray for us
sinners now and at the hour of our death.
Amen. ■

Hard Realities, Continued...

people where they are. The virtuous
Catholic must continually remind
himself of what he believes, and then
filter that belief into his daily actions
in such a way that he can attract others
to the Faith, instead of alienating
them by harshness or extremism. Our
Lady was the chief example of this
standard of virtue. At the wedding of
Cana, she acknowledged the couple's
embarrassment over running out of wine.
She also knew perfectly the reality that
her Son was God and had the power to
alleviate the young couple's approaching
humiliation. When she mentioned this
fact to Him and received the answer that
His time had not yet come, she did not
argue or try to dictate some other course
of action. She simply told the waiters to
do whatever He might command, and
then left the rest up to Him. She saw her
Son's concerns, the couple's concerns.
She chose the course of action that
would accommodate them all. Due to
her intervention, human marriage was at
that moment elevated into a sacrament.

Feminism, unfortunately, only
acknowledges one set of concerns.

Perhaps women are (or have been)
oppressed and objectified in certain
ways. The truly virtuous woman,
though, even if she decides to raise a just
protest against such treatment, must in
fairness also examine herself, and this
is where feminists fail. Is the feminist
intern working at a prison so focused
on being attractive and expressing her
freedom through dress that she cannot
comprehend how an incarcerated man
might react to even a little exposed
skin? Apparently this is the case! Such a
person lacks the balance and intellectual
clarity to acknowledge that, certainly,
no man *should* indulge in any kind of
sinful thinking, no matter how she is
dressed, but that also certain modes of
dress might indicate that she wants to be
regarded as an object of desire, instead
of as a professional and peer. Perhaps
this feminist has understood a part of
reality, but she has not pushed herself to
see its entirety. As a result, her behavior
becomes, at best, insensitive and petty,
or at worst dangerous to herself and
others. The very toleration which she has
set as a standard for herself breaks down
once she feels that she is under attack

by people who are concerned for her
safety. Instead she lashes back with self-
righteous indignation.

It's hard to decide exactly how to
discuss truth with a person who reacts
in such a way to critique. The closest
I've been able to come to pointing
out the logical fallacy inherent in my
classmates' feminist standpoint is that
perhaps if they want a permanent,
loving, respectful relationship, Tinder—
the app universally acknowledged as a
tool to find one-night stands—is not the
place to look! However, as I mentioned,
the thought that perhaps women of the
feminist mindset have a certain amount
of respect for Our Lady gives me some
hope. Mary intercedes for all who turn
to her, no matter how misguided. Take
Alphonse Ratisbonne, or John Henry
Newman—both notable converts from
the past two centuries, whose spiritual
awakening depending on Our Lady.
Perhaps the best path with feminists is
not to berate or to belittle them, but to
explain truths as clearly and lovingly
as possible when called upon, and
otherwise to consign their care to the
Mother of all souls. ■

ANNOUNCING: The Remnant League of the Sacred Heart

***The great Catholic counterrevolutionaries in history fought under the banner of the Sacred Heart.
From the Vendéans in France to the Cristeros in Mexico to the Carlists in Spain.
And now to the worldwide Traditional Catholic movement.***

We're very excited to invite friends and allies of The Remnant to become a member of The Remnant League of the Sacred Heart.

It's so easy to join, and doesn't cost you a penny. Simply order your Sacred Heart lapel pin -- specially designed for The Remnant by a longtime friend of The Remnant... and patterned after those worn by the Vendéans in France (pioneer traditional Catholics).

This whole initiative, in fact, is patterned after the great Catholic uprising in the Vendee during the French Revolution's 'Reign of Terror', when the 'Sacre Coeur' had great significance to the Royal and Catholic Army of the Vendee. The pledge of allegiance and fidelity to the Sacred Heart on the part of these very early pioneer traditional Catholics--and the actual wearing of the Sacred Heart patch--was later adopted in the twentieth century by both the Cristeros in Mexico and the Carlists in Spain. The tradition was picked up by the Notre-Dame de Chretiente Pilgrimage to Chartres, and now The Remnant is trying to establish the League throughout the traditional Catholic world. Want to become a member?

If you promise to at least try your best to wear it and spread devotion to the Sacred Heart, we'll send you this beautiful [champlevé enamel gold-plated pin for free](#).



To Order Yours, Please Send Your Snail Mail Address To:

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We are giving these pins away for free.

Will you help us cover the cost of postage?

Your donations are tax-exempt.

**Sacred Heart League
P. O. Box 1117
Forest Lake, MN 55025**

Or click DONATE at RemnantNewspaper.com (Please Earmark As: "Sacred Heart League")

Act of Consecration of the Human Race to the Sacred Heart of Jesus

Most Sweet Jesus, Redeemer of the human race, look down upon us humbly prostrate before Thine altar. We are



Thine, and Thine we wish to be; but to be more surely united to Thee, behold each one of us freely consecrates ourselves today to Thy Most Sacred Heart.

Many indeed have never known Thee; Many too, despising Thy precepts, have rejected Thee. Have mercy on them all, most merciful Jesus, and draw them to Thy Sacred Heart. Be Thou King, O Lord, not only of the faithful children, who have never forsaken Thee, but also of the prodigal children, who have abandoned Thee; Grant that they may quickly return to their Father's house lest they die of wretchedness and hunger.

Be Thou King of those who are deceived by erroneous opinions, or whom discord keeps aloof, and call them back to the harbor of truth and unity of faith, so that there may be but one flock and one Shepherd.

Be Thou King of all those who are still involved in the darkness of idolatry or of Islamism, and refuse not to draw them into the light and kingdom of God. Turn Thine eyes of mercy towards the children of the race, once Thy chosen people: of old they called down upon themselves the Blood of the Savior; may it now descend upon them a laver of redemption and of life.

Grant, O Lord, to Thy Church assurance of freedom and immunity from harm; give peace and order to all nations, and make the earth resound from pole to pole with one cry; praise to the Divine Heart that wrought our salvation; To it be glory and honor forever.

R. Amen.

Response to Launch of the Remnant League of the Sacred Heart

Editor, *The Remnant*: As a 31 year old recent convert to the traditional Catholic Faith (from Lutheranism), thank you all from the bottom of my heart for the incredible work you do. You no doubt had a powerful hand in my radical and nothing short of miraculous conversion. I will wear the Sacred Heart lapel pin with great honor and pride! See you at the conference! Thank you and In Christ,

Dylan Ousky



Catholics of the Vendee, pioneers of the Traditional Catholic movement, wore the badge of the Sacre Coeur.

Editor, *The Remnant*: Firstly, thank you for all of your work. It has been crucial in my reconversion to the Faith. May God bless you and your families. Thank you again. In Christ,

Jake Fallon

Editor, *The Remnant*: At some time to this point, I see the amazing job done by the Remnant and I thank the Lord for your efforts on traditional catholic faith behalf. In your last video I saw the announcement of the remnant league. I beg you to send me some sacred hearth pin's, as much as you can so I can use one of those and also give it to good Christian people in my neighborhood. I also pray for you and hope that you do the same for me. Saint Michael the archangel defend us all in that spiritual struggle against our commun enemy and her fallen angels (please forgive me for my poor English, I'm get use to it still). In Domina Nostra,

Carlos Tiago Pinto
Portugal

Editor, *The Remnant*: I am Mexican. My husband, Alejandro Soriano, and I have the fortune of being friends with a descendant of General Enrique Gorostieta Velarde.

We will be so proud wearing the pin! Thank you very much for it and for all your videos and information! God bless you.

Ana Lorenia García de Soriano

Editor, *The Remnant*: G'day from Down Under,

Thank you for launching the Sacred Heart league as you've done. You folks at Remnant are indeed walking with the Holy Spirit in your hearts.

Not since the birth of Christianity has the faith been so under attack. Today, the very leader of the faith, the man who should be the chief defender and upholder of faith and doctrine, Pope Francis, seeks instead to riddle the Church with worms.

Could you please send two (2) Sacred Heart lapel pins to me at the address listed below? I'd like to give one to my daughter.

Thank you so much. Good luck and God bless. Sincerely,

Jan Hurleigh-Craig
Australia

VIGANÒ in HIDING:

The Penalty for Crossing a Merciful Pope

BY FATHER CELATUS

Back in the good ole days—or at least better days—prior to the revolutionary sixties, there was a short-lived sitcom in the 1950's known as *The Honeymooners*. This sitcom starred Jackie Gleason as a loud-mouthed city bus driver named Ralph; his best friend was Norton, a sewer worker. Ralph was known for his inflated ego and Norton was known for his kind simplemindedness and his humor about the sewers.

In addition to the fact that both Ralph and Norton lived in the same apartment building they also belonged to the same fraternity known as the *Royal Order of Raccoons*. Typical of such fraternal organizations there was much secrecy in this order, including a secret handshake which consisted of waving the tails of their hairy raccoon hats at each other. But the biggest secrets the Raccoons kept were from their wives.

Who can blame a wife for not trusting a fraternal order to which her husband belongs that keeps secrets? For that matter, who can blame anyone for mistrusting any number of secret societies from times past or in the present for which secrecy is a basic *modus operandi*? The fact is many of the most ancient and pernicious and enduring heresies were based upon secrecy, which are collectively known as

only to them and that by knowing these secrets they are to be counted among the privileged illuminati who are superior to the rest of unenlightened outsiders.

Though Gnosticism has its basis in more ancient times, various Gnostic cults gained prominence and power starting in the 2nd century AD. For Gnostics, in order to achieve salvation, one needs to know secret knowledge known only to the elite illuminati. Out of Gnosticism came several pseudo biblical writings attributed falsely to biblical figures such as the Apostles which contained their many secrets.

Ancient Gnostics were not to be trusted yet to this day there still exist other secret keepers that are not only dangerous to the Faith but even to the body. Years ago, I was approached by a fallen away Catholic who had joined a Masonic lodge and had risen within their ranks. He renounced the Masons, made a good confession and then went into hiding, fearing for his life for having broken the Masonic oath of secrecy.

Hmm, can Remnant readers think of anyone else hiding for his life for having broken an oath of secrecy?

What is the oath sworn by a Freemason? According to my source, here is the entry level oath of secrecy:

Binding myself under no less a

Of course, Masons will deny that they even take such an oath, for that itself is among their many secrets.

But enough of ancient Gnostics and modern Masons; let's look at some secret keepers who are much more relevant to our own circumstances as Roman Catholics: Pontifical Secret Keepers (hereafter PSK). Who knew, except PSKs themselves, that Vatican diplomates must swear the following secrecy oath?

I, standing before His Eminence the cardinal secretary of state, having touched the sacrosanct Gospels of God, promise that I will faithfully observe the pontifical secret in causes and matters which are to be treated under the same secret, such that in no manner whatsoever, under any pretext, either for a greater good, or for a most urgent and most grave reason, permit myself to violate the aforesaid secret.



Archbishop Viganò

secrecy oath which he had sworn. A better question would be whether the Archbishop would have committed a mortal sin by failing to reveal what he did, under the circumstances.

Clearly Archbishop Viganò believes that such an omission on his part would be gravely sinful, for which reason he chose "to discharge my conscience before God of my responsibilities as bishop of the universal Church. I am an old man and I want to present myself to God with clean conscience." God bless Viganò!

Now *The Last Word* is not opposed to all secrets; secrecy has its place, especially though not exclusively within the Seal of Confession. But how about this as an addendum to the current pontifical secrecy oath:

The obligation of this pontifical oath is abrogated in causes and matters which are in violation of divine law, moral law, ecclesiastical law or a legitimate and relevant civil law.

But changes to pontifical secrecy oaths will not happen under Jorge Bergoglio; any more than there will be changes in the secrecy surrounding sodomite clerics. After all, secrecy is how sexual predators and their protectors have kept their homosexual cabals intact. Secrecy since the Sixties has allowed secret keepers to abduct the Bride of Christ and ravage her in every conceivable way: liturgically, theologically, pastorally and morally. We can only hope that the public moral outrage made possible by the testimony of Archbishop Viganò will force disclosure of more dirty secrets and the demise of the dirty secret keepers.

By the way, if you see two prelates shaking their miter tassels at each other—that's their secret handshake! ■



The Boss

Gnosticism.

Gnosticism, based upon the Greek word for knowledge, is a generic word used to describe any number of heretical movements which sought to imitate true religion even while rejecting it. Common to Gnostics is the belief that there are secrets in the universe known

penalty than that of having my throat cut across, my tongue torn out by its roots and buried in the rough sands of the sea at a low-water mark, where the tide ebbs and flows twice in twenty-four hours, should I ever knowingly or willingly violate this my solemn oath and obligation as an Entered Apprentice Mason. So, help me God and keep me steadfast in the due performance of the same.

Miter tip to our fellow Catholics at *Church Militant* who published this English version of the pontifical secrecy oath in a recent web article entitled, *Vatican Secrecy: Was Viganò Authorized to Break It?* The author of the article asks the rhetorical question whether Archbishop Viganò committed a mortal sin by acting against the pontifical

I promise to observe the secret, as referenced above, even in causes and matters that have been completed, for which such a secret is imposed. Whereas if in some case it should happen that an occasion bring me to have a doubt about the obligation of the aforesaid secret, I will interpret [it] in favor of the same secret. In like manner, I know that a transgressor of this kind of secret commits a grave sin.

So, help me God, and these His Holy Gospels,

which I touch with my own hands.

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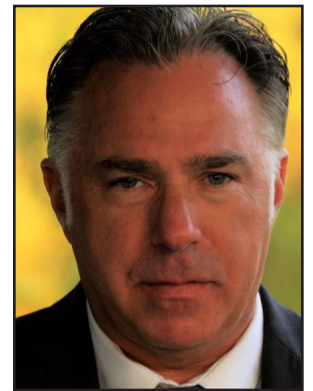
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