

# The Remnant

(Est. in 1967)



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

A National Catholic Bi-Weekly based in St. Paul, Minnesota USA

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## From the Editor's Desk...

BY MICHAEL J. MATT

### The Remnant League of the Sacred Heart Goes Worldwide

I'm pleased to announce that in all my years working here at The Remnant, I've never seen any project receive a more immediate apparent blessing from Almighty God than The Remnant League of the Sacred Heart. Something really wonderful is happening with this little effort to place our movement under the protection of the Sacred Heart.

The Remnant League of the Sacred Heart has literally "gone global", as they say, with members signing up from Croatia, Slovenia, Ireland, England, France, Canada, Brazil, the Czech Republic, Scotland, Netherlands, New Zealand, Australia, Portugal, Germany, Belgium, Philippines, Hong Kong and many more countries.

I'm moved beyond words by the many hundreds of touching testimonials and encouraging conversion stories we've received along with the requests for Sacred Heart lapel pins. Within the first week of launching the projected, we received so many requests that I've now had to order another (and much larger) batch of pins. We're waiting for them to arrive from production.

So, if you've not yet received your Sacred Heart lapel pin (specially

~ See Editor's Desk/Page 2



The White Horse of Apocalypse, P. Medhurst

## Evolution of Deceit and the Vengeance of the God of Genesis

BY TONI MCCARTHY

As told by Moses in Chapter one of the book of Genesis, the account of the creation of the world is exciting, glorious, magnificent; a mystery to man, who cannot fathom the power and greatness of God; a comfort to all those who have believed throughout the ages.

Consider this summary of the text and the gift of faith which allows Christians even today to recognize these verses as

absolute truth: In the beginning, God made heaven and earth. The earth was void and empty, darkness was on the face of the deep, and the Spirit of God moved over the waters. From days one through six, all that has been created was formed by God, whom, being perfect, made His creation correctly according to His will, from the beginning. Light was

~ See Evolution of Deceit/Page 9

## Give Childhood Back to Children

*If we want our offspring to have happy, productive and moral lives, we must allow more time for play, not less.*

BY PETER GRAY

I'm a research bio-psychologist with a PhD, so I've done lots of school. I'm a pretty good problem-solver, in my work and in the rest of my life, but that has little to do with the schooling I've had. I studied algebra, trig, calculus and various other maths in school, but I can't

recall ever facing a problem – even in my scientific research – that required those skills. What maths I've used was highly specialised and, as with most scientists, I learnt it on the job.

The real problems I've faced in life include physical ones (such as how to operate a newfangled machine at work or unblock the toilet at home), social ones (how to get that perfect woman to be interested in me), moral ones

~ See Childhood/Page 10

## ACEDIA: The Noonday Devil and Civilizational Despair

BY HILARY WHITE

In the Rule of St. Benedict, Chapter 48 says: “In these days of Lent let them each receive a book from the library, which they shall read through consecutively; let these books be given out at the beginning of Lent.” This past Lent, my own Benedictine spiritual director recommended a book for this reading, and it's probably telling that I'm still reading it. Or at least, that this past week is my seventh try. It's about the monk's most dreaded spiritual illness, “acedia,” that bane of the contemplative life; the whispering of the “noon-day devil” that tells him his prayer is worthless, his Lenten reading pointless, his life in solitude wasted and his vocation in vain.

From the Greek, “Akèdia,” it originally meant “lack of care,” and in the ancient world it was associated with a failure to bury the dead; an essential characteristic of dehumanisation – only men, given reason and will, bury their dead. The kind of indifference and lassitude required for a society of humans to give up burying the dead would be one close to cultural death itself. It is, therefore, identified by the ancients as an evil especially contrary to human civilisation.

It struck me reading this book, “The Noonday Devil: Acedia, the unnamed evil of our times,” by Jean-Charles Nault, OSB, that not only could I identify this in myself as a root cause of my personal spiritual struggles, but in our entire post-Christian civilisation. See

~ See Acedia: Noonday Devil/Page 8



# Editor's Desk, Continued...

designed for The Remnant by my old friend and brother in arms, Alex Sepkus), please rest assured that you will by the end of the month.

In fact, see photographic proof below that the Remnant Sacred Heart League volunteers are rather frantically filling orders even as I write these words.

The Remnant Sacred Heart League team (mostly my children and their cousins) are now working on the Sacre Coeur flags and the little Vendee patches, which we hope to have available for purchase by the end of the month.



I'd like to thank the many thousands of Remnant readers who not only enrolled in the League by requesting one of our special "Sacre Coeur" lapel pins but who are also continuing to help finance this project. The widow's mite has been coming in for over a week now, and so far we've been able to not only pay for the pins but also cover the envelopes and postage. Anyone wishing to order the lapel pin and/or donate to the cause can do so at [RemnantNewspaper.com](http://RemnantNewspaper.com) or via snail mail at: The Remnant, PO Box 1117, Forest Lake, MN 55025

### A Special Remnant TV Special

We produced an episode of The Remnant Underground this week that I'd like to promote to our print subscribers, since it includes a testimonial from Remnant columnist, Beth Pierce, which is now being hailed as one of the most powerful testimonials against the whole #MeToo movement ever. Miss Pierce is an abuse survivor, and her testimonial against modern feminism and in favor of strong pro-life women is, quite simply, out of this world. The

episode is called "Killing Kavanaugh: Abortion Trumps All", and it's available at [www.RemnantNewspaper.com](http://www.RemnantNewspaper.com) and on YouTube (TheRemnantVideo)

### CIC 2018

Don't forget about the Catholic Identity Conference 2018 in Weirton, PA, to be held November 2, 3, & 4. We're nearly sold out, so if you'd like to join us please contact us today. Go to [www.CatholicIdentityConference.org](http://www.CatholicIdentityConference.org) where you can get more information, check out our speaker lineup, and register online. To register by telephone: (304) 723-5522

### Bishop Morlino Consecrates New Abbess and New Church for the Benedictines of Mary

The Abbey of Our Lady of Ephesus in Gower, MO, made history last month. [www.BenedictinesOfMary.org](http://www.BenedictinesOfMary.org) features stunning photos taken on the day of the Dedication of the Abbey church and the Consecration

of Mother Cecilia as First Abbess of Our Lady of Ephesus. She is the first to receive the traditional Benedictine Abbatial Consecration in the history of the United States. (Photo Cred: Tracy Dunne)

If ever there was a sign from heaven that God is still in charge of His poor Church under siege, this is it. In the past, of course, Catholic monks and contemplative nuns were credited with having been key to the success of the greatest missionary endeavors in history, of having kept the light of Faith and learning alive in periods of near total barbaric darkness, of having saved entire civilizations—not on the battlefields of the holy Christendom, but rather from behind Christendom's cloistered walls. Well, here we go again. The Catholic contemplative soldiers and brides



New Mother Abbess

of Christ are rising again, proving anew that cooperation with God's grace will crush any and every antichrist that dares to raise its ugly head.

Here in our post-conciliar Dark Age—when the religious life has been under incessant attack for well over a half-



Bishop Morlino and Mother Cecilia

century, even from within the Church herself – the cloisters are rising again, and the daughters of St. Benedict are preparing to give God the last word.

In other words, the Revolution is doomed.

How did these beautiful young women manage to hear the voice of God over the shrieks of hedonism, the satanic black noise, the sex-saturated culture? There's only one answer, obviously—with God, nothing is impossible. For them, His voice silences the whole world.

The Remnant takes plenty of heat for insisting that a man such as Bishop Robert Morlino of Madison must be regarded as a vital ally to the cause of Tradition and Catholic restoration—even if he's not yet come all the way into the camp of Tradition.

As I've noted before in this column, over the years, Bishop Morlino has confirmed several of my children according to the traditional Rite of Confirmation, as his diocese has been a port in the storm for many displaced and disillusioned Catholic families. We don't see eye-to-eye on everything, of course, but his deep faith and pastoral solicitude have for us been a light in the darkness and proof that God has not left us orphans.

By the way, Bishop Morlino has also invited these traditional Benedictines to set up a house in his own diocese of Madison, Wisconsin. No surprise here. So, stay tuned for more good news.

Please God, may an inspirational story such as this serve to illustrate why we have every intention of continuing to support and even defend Bishop Morlino who despite the post-conciliar Catholic ruins in which he finds himself, is nevertheless trying to lead his flock out of the darkness of Modernism and into the light of Tradition.

God bless you, Your Excellency. May God protect, and Mary keep you. ■



The Benedictines of Our Lady of Ephesus

## Catch the latest from Remnant TV...

# Viganò: Don't Back Down



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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



Michael Matt for doing that video and it being on YouTube. It's opened my eyes and mind. "For what does it profit a man, if he gain the whole world, and suffer the loss of his soul?"

God bless you,  
Isabella Rossellini-Marks

### Will Pope Francis Forbid TLM?

Editor, *The Remnant*: Hello, my name is William Campbell. I live in Australia. I am 86 years old and my family has been organizing the Traditional Latin Mass for our followers for 20 years. Compared to the past we are low in numbers. Many of our followers travel very long distances, some 3 to 4 hundred km total. I would like to know if the Latin Mass is in danger of being forbidden by Francis. Of all the Latin Masses said by different groups, are any to be avoided? One more question: How can a priest in the Novus Ordo sit down while laypeople give out the Eucharist to all?

The last time my wife and I went to a Novus Ordo Mass. We stood at the bottom step of a high up altar to receive communion, when a young

Continued on Page 4

## Inside this issue

October 15, 2018

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### Remnant Sacred Heart League Feedback

Editor, *The Remnant*: In other news, my lapel pin came in today. Gave it to my grandfather who has a hat full of lapel pins (military unit pins, the German and American flags pin, VFW pin, 40+ gallon blood donation pin...), and... well, let's just say that was probably the best gift he received this year. He was very touched by the gesture. Totally worth it.

MKDAWUSS  
RemnantNewspaper.com

### College Students Hanging On

Editor, *The Remnant*: I just wanted to thank the Remnant Newspaper/ Michael Matt for all the good you guys promote for traditional Catholicism. I'm currently a 20-year-old college student who recently came back to the faith full force, and more recently discovered the traditional movement. It hasn't been easy for me in terms of practicing the faith. My parish is super liberal (of course my public university goes without saying). But no matter how isolated or hopeless I can feel sometimes, I never cease to be inspired by men/organizations like the Remnant and I know I am truly not alone, and God works through those who defend His truth, even if they are the minority.

So anyway, God bless you (to whomever this may concern) and thank you again for this opportunity to grow in faith and to continue to feel like

I actually belong to a community of believers rather than just someone who prays the rosary alone in their dorm room at night. God bless! Praised be the Hearts of Jesus, Mary, and Joseph!

Allyson R.

Editor, *The Remnant*: Thank you for all you do and for helping to keep tradition alive and well in our Church in Her time of most need. May God bless you, your family, and all those involved in your endeavors. I managed to escape Gnosticism and Occultism and come into the Church thanks to publications like yours and our Blessed Mother. Without publications such as The Remnant I am not certain I would have been able to hear the call to conversion as clearly and have been able to respond so quickly. From the very depths of my soul thank you and please keep up the good work!

Sophia W.

### Remnant Sacred Heart League in the Philippines

Editor, *The Remnant*: I am Paolo Miguel Cobangbang, a Filipino Catholic exclusively attending the Traditional Latin Mass of the Diocese of Pasig (Manila). I have been a viewer of The Remnant Underground for quite some time now, and have taken inspiration from the videos published.

I am quite aware of the need to have a renewed devotion to the Most Sacred Heart of Jesus as the solution to the crisis in the Church. We are also afflicted with the same crisis here in the Philippines. It is not as publicised but it is an open secret among the clergy. The Philippines was once a bastion of the devotion to the Most Sacred Heart in Asia before the council. We had holy priests then, and till now these old priests are keeping the Faith however frail they are.

I would like to be a member of the Remnant League of the Sacred Heart as a testament to the Most Sacred Heart of Jesus of my ancestors' devotion to Him. This initiative will also be a testimony to my people about the true authentic Catholic Faith once practiced by the Filipino People. I would like to wear the badge as reparation for all my

sins and the sins of the Church in my country for destroying the innocence of many Catholics through sins of scandal, homosexuality and persecution of traditionalists.

I promise to pray for this initiative and give a donation once I am able to raise little money for this initiative. Please pray for me and our country, the Philippines. In Jesus and Mary,

Paolo Miguel R. Cobangbang  
Manila, the Philippines

### Shout-out From Ireland

Editor, *The Remnant*: Please pass on my heartfelt thanks to Michael Matt and the whole team at The Remnant! We are here in Ireland and at the front line as Traditional Roman Catholics! We only recently converted (2006) to Tradition from Novus Ordo, and we find great inspiration and instruction at The Remnant. Can you please enroll us in the League of the Sacred Heart, we are glad to be able to give you a small donation! God bless you always,

Moss, Catherine and Amy Fennessy!

### Thanks for Michael Matt's Talk on Rock 'n' Roll

Editor, *The Remnant*: Hello. I saw something in a Facebook group about a Sacred Heart Pin and recognized the picture of Michael Matt. I came across a video Michael Matt did awhile back about rock music and learned quite a bit from it. I stopped listening to most rock music because of his video, and the very little I listen to is the soft rock that came out back in the 1970s....but very little.

The video had a major impact on me. I grew up listening to rock music from the mid 1960s on up. I became a traditional Roman Catholic when I was 19 years old (I'm now 55 years old)...so back in the early 1980s, and the only sermon I remember a priest giving was to be aware of rock music, especially the slower songs with their lyrics. Yeah, pretty romantic stuff. Unfortunately I was away from the traditional Roman Catholic Church for quite some time because I was unable to get to the one in the city where I live, but I'm beyond blessed to be back. I just want to thank

## The Remnant

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# The Remnant Speaks, Continued...

woman started to come down to give Communion wearing a mini skirt. We turned and walked away.

William Campbell

## Orthodox, But Watching Remnant TV

Editor, *The Remnant*: Thank you Michael for saying what needs to be said about Judge Kavanaugh and the #Metoo movement. Although I'm an Orthodox Christian, I really enjoy your videos about what is happening in the Roman Catholic Church and our culture and how we can effectively combat this evil that is so Pervasive in our society right now.

I'm not sure where I stand on the Kavanaugh situation, but I agree that these ultra liberals and radical Feminists want to destroy western civilization by promoting abortion and same-sex marriage while at the same time destroying anything regarding morality.

Catholics, Orthodox Christians, and Protestants of good will need to come together and oppose this nonsense!

Travis Delaney  
RemnantNewspaper.com

## Bella Dodd

Editor, *The Remnant*: According to Bella Dodd's testimony before the House Committee on Un-American Activities in 1953, this is one of the statements she made under oath, "we got the instructions from the Kremlin in 1929 as to what we were to do, ....we were to take the best and the brightest, the guys who were smart enough to live a double life, good looking guys who were sociable so that they would be noticed by their bishop, and they would get promoted, they would become vocation directors, they would become bishops, they would become rectors of seminaries, they would have influential positions."

She noted that they were "successful beyond our wildest imaginations." She also admitted that she was responsible for more than 1,200 seminarians, priests and bishops. They started all this in 1929 and by 1953, Dodd testified that "we already

have four cardinals in the Vatican."

So you see, we are dealing with a bunch of predators, tools of Satan himself, who have burrowed into the highest places IN THE CHURCH in order to destroy her!

I do believe that the Pennsylvania Grand Jury report contains many falsehoods and distortions, but I also believe that we have a grave problem. I think we should be on guard against - perhaps just rumors now- that more grand juries are preparing to investigate the Church.

While we have to fight against even one priest or prelate who is a pervert, and that is truly what they are, our main problem is the Vatican, and not the entire Catholic Church. The far-Left is out to get us, and while the media ignore the prolific abuse occurring in schools, counseling situations. etc., which is rampant in our country, they pick on the Church incessantly.

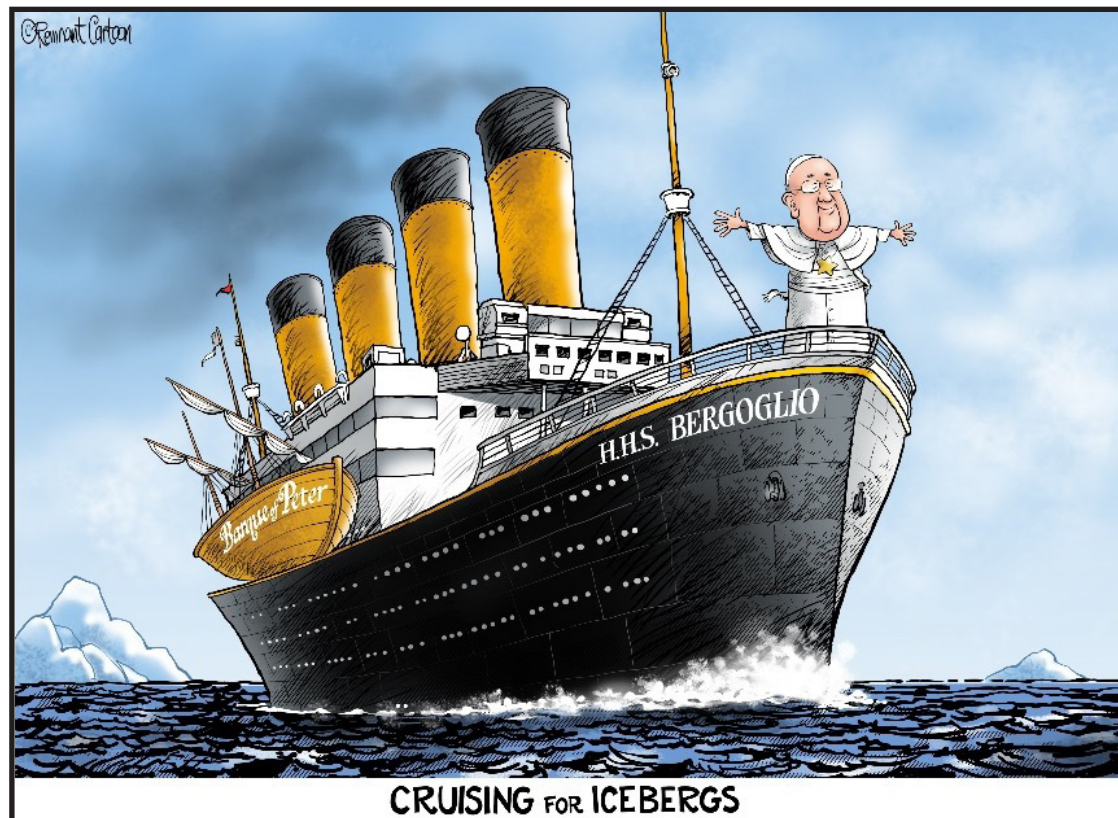
I just want to make sure that our Catholic friends are not confused about the big picture, and while my faith is very strong and will never be destroyed, there are weaker persons, or less informed people, who misunderstand the whole issue. We need to stay strong, and keep in mind the spotlessness of Christ's bride despite the infiltration of her human element.

Peg Fallon  
Rockford, IL

P.S. Bella Dodd converted to the Faith, and was instructed by Bishop Sheen, thus her willingness to tell the truth about her previous dealings.

## Pray for Archbishop Viganò

Editor, *The Remnant*: Archbishop Viganò actually responded to my letter about palliative care a few years ago. After Chicago, 2015, I sent my presentation on a thumb drive with hard copy. My understanding is that he sent the material to Rome by special courier. It was encouraging that he asked for



CRUISING FOR ICEBERGS

more information about The Third Path and Palliative Care. Unfortunately, shortly after that exchange he was replaced by a new Papal nuncio and did not answer my second letter. Knowing what we know today I am humbled that he would take the time to answer in any way. Let us pray for this brave man of God.

For Divine Intervention to crush the PAL-Life Project sponsored by the Pontifical Academy for Life and integrated into the works of the Secretariat of State and the Dicastery for the Laity, Family and Life.

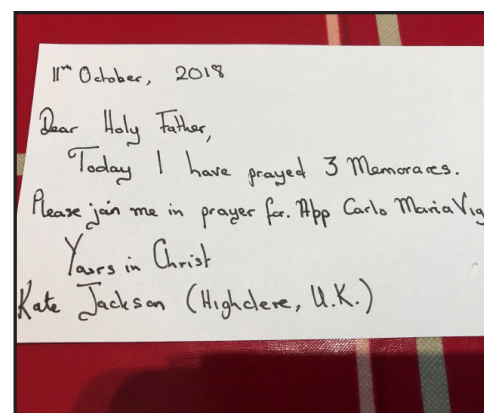
Prayers to the Holy Spirit,

Betty  
Lifetree.org  
Raleigh, N.C

Kate Jackson (Highclare, UK)"

We won't forget Viganò,

A current SSPX adherent



## Let's All Do This!

Editor, *The Remnant*: Just to let you know that an insignificant nobody is sending a weekly postcard to His Holiness from a tiny village in the U.K.:

"11th Oct, 2018  
Dear Holy Father,  
Today I have prayed 3 Memorares.  
Please join me in prayer for Abp Carlo Maria Viganò. Yours in Christ,

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## Synod on Youth: The Coming Surprise

Editor, *The Remnant*: I think the cause behind Francis' mindless, embarrassing babbling in Rome right now—i.e., calling on synod bishops to "listen to the kids" who need to be shown "how to dream" so that they can "prophecy"—is that the final Synod document was already written months ago, by the behind-the-scenes homosexuals and other papal sycophants. That means this "Synod" is just a dog-and-pony show to confirm to the Lavender Mafia and their Pope what they want the world to hear, and what they've already created. So, all Francis has to do is shuck and jive until the Synod is over, and the latest heresy is published. After all, it's for the children!

Luigi the Barber  
RemnantNewspaper.com

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# BREAKING THE SEAL

BY MICHAEL MASSEY

In Australia the Royal Commission into Institutional Responses to Child Sexual Abuse was recently concluded. It focused (in a disproportionate, but sadly not unwarranted way) on child sexual abuse within the Catholic Church. The Commission made 409 recommendations and the Church accepted and agreed to implement 98% of these. In Australia, though, you would be hard-pressed to find a single person who could name any of these recommendations, except the one focused on by the media - one that the Church has rejected. The Commission stated:

“Laws concerning mandatory reporting to child protection authorities should not exempt persons in religious ministry from being required to report knowledge of suspicions formed, in whole or in part, on the basis of information disclosed in or in connection with a religious confession.”

In essence, this recommended that state and territory governments adopt laws which would force priests to violate the seal of confession. Following this recommendation, the Australian Capital Territory (ACT) passed a law which imposes a fine on all priests who do not report child sexual abuse mentioned in the confessional. To his great credit, Archbishop Coleridge, archbishop of Brisbane and president of the Australian Catholic Bishops Conference, vigorously defended the seal of the confessional and stated that the Church would not accept the Royal Commission's recommendation, while Archbishop Hart of Melbourne vowed to risk prison rather than break the seal. Many other brave priests and bishops throughout the country have made similar statements, but the problem has only worsened. The federal Attorney-General, Christian Porter, called on all states and territories to pass such laws, prompting South Australia to legislate this sacrilege, and now the Tasmanian Attorney-General has announced that the state will seek to implement similar laws.

While all catechised Catholics will know the sanctity of the confessional seal and the penalty of excommunication which is attached to violating it, many will not know the lengths to which priests have gone to defend it in the past. I will not detail the theological reasons for the seal's existence, nor will I point out the inherent logical flaws of legislation mandating its violation, as these have been widely addressed. Rather, I will tell the stories of three Catholic priests who were martyred defending the seal.

## Bl. John Sarkander

Blessed John Sarkander was ordained a priest in Graz, Austria in 1607 and was later transferred to Moravia (modern Czech Republic), where a sect of Hussite heretics had taken hold

and begun seizing churches and other Catholic institutions. At that time, Baron Ladislaus Lobkowitz, a staunch Catholic in a Protestant land, bought vast estates in Moravia, which he turned over to the Catholic Church. Lobkowitz was also greatly impressed by Fr. Sarkander and took him on as his confessor. On Lobkowitz's estates, through tireless work and great personal sanctity Fr. Sarkander had great success evangelising the Hussites, personally converting 250 of them. These conversions made him hated among the Hussite and protestant populations, especially by a local Protestant, Baron Bitowsky, who took control of Moravia in 1618



Bl. John Sarkander, St. Mateo Correa-Magallanes, Fr. Felipe Císcar Puig

during the Thirty Years War between Protestants and Catholics. Being hated by the protestants, Fr. Sarkander left Moravia for several months, making a pilgrimage to the shrine of Our Lady of Czentoschau in Poland and spending time in Krakow where he connected with the House of Lobkowitz.

After Fr. Sarkander returned to Moravia, Polish troops loyal to the Holy Roman Emperor and under the command of Lobkowitz entered Moravia to retake the land for the Catholics. They battled some protestant forces, but mostly set about pillaging the country. When the troops arrived at Holloschau, Fr. Sarkander processed out of the town with the Blessed Sacrament, which caused all the Polish troops to dismount and kneel. The Poles spared the town and Fr. Sarkander administered the sacraments to many of them.

Upon hearing of this, the embittered Bitowsky accused Fr. Sarkander of plotting the Polish invasion and ordered his imprisonment. Fr. Sarkander was brought to trial for treason before a commission entirely made up of Protestants. Hoping to learn of Polish troop movements and potential spies and knowing his relationship with Lobkowitz, the commission demanded that he disclose what Lobkowitz had revealed to him in confession. Fr. Sarkander refused, and was ordered to be tortured on the rack. He was placed on the rack on three separate days for periods between 2 & 3 hours, and was tarred, feathered and set on fire. Still refusing to break the confessional seal, he was imprisoned without proper medical treatment, suffering for a month before dying of his wounds on

March 17, 1620. The local Catholics immediately began venerating him, and he was beatified by Pope Pius IX in 1860.

## St. Mateo Correa-Magallanes

In 1926, the Masonic government of Mexico suspended all public displays of Catholic worship, which caused many faithful Catholics to rise up against the government in what would later become known as the Cristero Rebellion. One priest caught up in this rebellion was Fr. Mateo Correa- Magallanes. Ordained in 1893, Fr. Correa- Magallanes had

lived through the government's earlier persecution of Catholics in 1910 and was used to administering the sacraments in secret. During the Cristero Rebellion therefore, he took it upon himself to minister to Cristero rebels, including hearing many of their confessions.

One government general, Eulogio Ortiz, learned of his activities and devised a cunning way to extract information from him about the rebel movement. Having come up with his plan, Ortiz ordered his troops to detain Fr. Correa- Magallanes and bring him to the prison. On February 6, 1927 Fr. Correa-Magallanes was making sick calls and carrying the Blessed Sacrament when he noticed government troops approaching. Fearing that they would desecrate the Body and Blood of Christ as had been happening all across Mexico, he quickly swallowed the host, before being arrested. When Fr. Correa-Magallanes arrived at the prison, Ortiz, feigning compassion, told him that there was a group of Cristero rebels scheduled for execution and that he wished them to have opportunity to confess before their deaths. Fr. Correa-Magallanes dutifully heard their confessions, then went to Ortiz to thank him for his compassion. Instead of accepting his thanks, however, Ortiz then ordered him to tell him everything that the Cristeros had revealed to him in their confessions. He refused, prompting Ortiz to threaten to shoot him if he refused again. Fr. Correa-Magallanes calmly replied,

“You can do that, but you must know, General, that a priest must guard the secret of the confession. I am ready to die.”

Upon hearing this, General Ortiz drew

his pistol and executed the heroic saint. He was canonised by Pope John Paul II in 2000.

## Fr. Felipe Císcar Puig

In a story eerily similar to Fr. Correa-Magallanes', Fr Felipe Císcar Puig was also martyred defending the seal of the confessional. During the terrible persecution of Catholic clerics during the Spanish Civil War, a Franciscan priest, Fr. Andrés Ivars, was captured by republican forces and sentenced to death. Fr. Ivars requested that before his execution he be granted the opportunity to confess, so the republican forces sought out a Valencian priest, Fr. Puig, to hear his confession. Fr. Puig entered Fr. Ivars' cell, heard his confession and granted him absolution. As soon as he had left the cell, however, he was detained by republican militia who demanded he reveal what Fr. Ivars had said during his confession. Echoing the words of Fr. Correa-Magallanes, he replied,

“Do what you want, but I will not reveal the confession. I would die before that.”

Realising that the heroic priest would never reveal Fr Ivars' confession, the republicans convened a mock trial in which they condemned him to death. On September 8, 1936, Fr. Puig, along with another priest, Fr. Agullo, was then driven out to the countryside where they were both executed. His cause for beatification has been opened by the Vatican.

These great martyrs show the lengths to which priests have gone to defend the seal of the confessional in the past, and give today's priests heroic examples to follow in the face of persecution. Obviously, the laws being adopted in Australia are not comparable to the persecution these martyrs faced in Moravia, Mexico or Spain, they indicate the hostility of secular governments towards the Church and may foreshadow greater attacks on the seal of the confessional.

We have a Catholic duty to oppose attacks on the Church, including those on the seal of the confessional. An antidote to these pernicious laws may be to develop a devotion to these martyrs, and through their intercession, the sanctity of the confessional may be protected and devotion to this sacrament increased. ■

Advertisement:

# Evolution of Deceit and the Vengeance of the God of Genesis

T. McCarthy/Continued From Page 1

made and divided from darkness. Seas were formed, as well as dry land, which brought forth the green herbs, the fruit trees, and their seeds. The great lights were made; the sun to rule the day, and the moon to rule the night, as well as the stars. All living creatures were made, blessed, and commanded to “increase and multiply.” Man was created from the “slime of the earth” and became a “living soul” when God breathed upon him the “breath of life”, and woman was fashioned from his rib.

“And God saw all the things that He had made, and they were very good.” (Ge 1:31)(1)

## Undermining the Authority of Holy Scripture

Having been given, through these verses, everything man needs to know regarding the creation of the world, it is sad to note that today, many Catholics no longer receive the consolation which comes from trusting in the true omnipotence of God, as they no longer believe this creation account.

Thanks to the unprecedented upheaval in Church teaching which occurred as a result of the Vatican II Council, the Genesis account has been relegated to the status of a story and as mere poetry by theologians who favor the theory of “theistic” evolution and who religiously proclaim the wonders of modern science. The result is a devastation. A devastation that has culminated with the situation we endure today: A Pope who openly misrepresents and insults our Lord and His Word. “Outrages, sacrileges and indifferences” as described by the holy angel to the children of Fatima.

This has been allowed to occur because in the Church today, the importance of man is emphasized, the authority of Holy Scripture is undermined, and with this, inevitably, comes the loss of the true faith. For if Christians are not taught to believe in the absolute power of God, how can they receive the gift of God’s grace which allows them the freedom to obey God’s commandments? How will they endure the trials of this temporal world? Surely only a true understanding of the faith, along with a steadfast hope in the world to come, can bring about the endurance necessary to survive these dry and bitter days of the reign of man.

While the world and its counterpart, the conciliar church, have apparently moved beyond the notion that the Bible is actually true, it is important to note that by contrast, it is obviously considered factual and accurate when referenced in Scripture and Tradition. For example, Jesus Himself confirmed that God made humans male and female “from the beginning of creation” (Mk 10:6-8). This is a most serious testimony, for who among Christians can deny the witness of Christ, who was in the beginning with God, and by whom all things were made (Jn 1:1,3)?

St. Paul also denied the progression of creation through evolution when he observed that all things—including the visible attributions of creation as well as the invisible—such as thrones, dominions, principalities, and powers were created by Christ and in Christ

(Col 1:14). And a psalm for King David described the grand omnipotence of God, stating that the “ends of the earth” are in God’s hands, the “heights of the mountains are His,” the “sea is His and He made it” and that “His hands formed the dry land” (Ps 94: 4-5).

While many theistic evolutionists claim that the Biblical account of creation is not only outdated and uninformed, but also, that believing a literal interpretation is a Protestant notion, the authors of the Catechism of the Council of Trent taught otherwise, lending insight into the proper disposition of the faithful towards their Creator (2). This Catechism states that the “Supreme Architect with infinite wisdom and power... created all things in the beginning”, and that the “wonderous production of the stupendous act of creation can be easily believed when all doubt concerning the immense power of the Creator has been removed.” In addition, the authors clarified that all life is maintained and directly controlled by Almighty God, as the existence of all things is derived from His supreme power, wisdom and goodness (3).

And finally, one must consider the authoritative testimony of Pope St Pius X, who condemned the practice of revising Scripture in order to meet the “evolving” needs (or desires) of modern man. He stated that a “whole multitude of Doctors, far superior to (the modernist philosophers of his day) in genius, in erudition, in sanctity” had previously “sifted through” the sacred books “in every way”, and contrary to finding anything “blameworthy”, had “thanked God...for His divine bounty in having vouchsafed to speak thus to men” (4). With this single thought, the good Pope dispelled the notion that intelligent Christians need follow the revolutionary teachings of the conciliar church. Rather, it seems, he reminded us all that in the eyes of God, the wise of the world are but fools.

## Gaudium et Spes and the Peace of the World

So, while the Traditional Church upholds the integrity of the words of Holy Scripture, as is her sacred duty, it becomes apparent that a different spirit entered the Church with the Vatican II Council; a spirit that strives to diminish the belief in the greatness of God, promoting instead the power of man and recommending an unprecedented alliance with the secular world.

Among the documents originated with the Vatican II Council was Gaudium et Spes, the “Pastoral

and worshipping. The entire work is filled with praise for the technological advancements of the sciences and reads rather like a training manual for transforming Catholics into good and faithful one-world citizens.

The promoted philosophy of the document is summed up in #32, with its definition of the role of the Church in preparing the world for the future deification of mankind. It begins by attempting to lure Christians away from their devotion to God by proclaiming that men are not saved as individuals, but rather, for the formation of “social unity”. While the authors stated that this “single people” would be comprised of those who acknowledge God in truth and serve Him in holiness, the means by which this goal of unified obedience is achieved remains unclear. It is clear, however, that this theoretical unified body was expected to continually grow, for the authors referred to Christ as the Redeemer of **all**, declaring that He commanded His apostles to teach that the “human race” would become the “family of God”.

It is interesting to note that the document does not provide a Biblical reference to justify this last statement, which appears to contradict the instructions Christ actually gave to His apostles, which was to preach “penance and the remission of sins” in His name unto all nations (Lu 24:47). Thus, with this emphasis on social unity, and the proclamation that this unity—accomplished without individual responsibility—would eventually extend to the whole world population, it appears evident that the authors intended that the final sentence of the section should apply to the entire human race:

“This solidarity must be constantly increased until that day in which it will be brought to perfection. Then, saved by grace, men will offer flawless glory to God as a family beloved of God and of Christ their Brother.”

There appears to be no violence in the happy world created in the minds of theistic evolutionists, only the peace they proclaim the world has to give.

## The New Salvation according to Teilhard de Chardin

It is interesting to note that this new and ultimately un-scriptural explanation of the salvation and final destiny of mankind has its origins in the bizarre teachings of Teilhard de Chardin, whose ideas regarding “theistic” evolution, once condemned by the Church, have

“level of consciousness”. The end result of this constant progression would be the final union with God—when man would become “like God”—brought to perfection” as stated in #32 of Gaudium et Spes.

Thus, with the acceptance of the philosophy of Chardin by contemporary Catholic leaders, the entire definition of Christianity changed in order to conform with the theoretical “facts” of science. For according to the theory, the force of evolution is moving forward, without the will, desire, or choice of the individual. All are moving towards perfection without the grace of God, penance and the remission of sins. The result is apostasy: By proclaiming a love for God while re-defining the will of God to fit the will of man, Chardin was able to promote a philosophy which attempted to merge two opposing principles; “love of God and faith in the world” (6).

These principles, which in the reality and truth of the Scriptures can never co-exist, were, nevertheless, considered essential components in reaching his version of man’s final destiny; when man would become essentially deified. The term he used was “ultra-human”. And while the fathers of the “modern” church of Vatican II, who have accepted Chardin’s theories, strive to convince believers of their expertise in the field of theology by re-interpreting and re-defining all things holy and conforming Church teaching to the ways of the world, it is important to remember that despite the authoritative tone by which they pronounce their new religion, there is nothing new or innovative in their teachings. It is as old and tired as it was in the beginning, when Lucifer said: “I will ascend into heaven, I will exalt my throne above the stars of God, I will sit in the mountain of the covenant, in the sides of the north. I will ascend above the height of the clouds, I will be like the Most High”. (Is 14:13-14)

But our faith is not in man; it is in the Lord God who made heaven and earth. He is the One who said to Lucifer in reply: “But yet thou shalt be brought down to hell, into the depth of the pit.” (Is 14:15)

## The New ‘Evolutionary God’

While it is thus clear that the theory of theistic evolution is diabolical in nature because it contradicts the Word of God, leads believers away from His commandments, opens a door to change the unchangeable, and glorifies man, it is also necessary to note that it must be absolutely rejected by Christians because it is a source of horrendous blasphemy

**Today, one could consider the term “immoveable Christian” to refer to those who refuse to abandon Tradition, who have kept the old faith by continuing to believe what the Church has taught for over 2,000 years.**

Constitution on the Church in the Modern World”. This document strongly promoted an impermissible shift in doctrine and suggested a type of evolutionary theory that rejected the Genesis account and directed believers to a more man-centered way of thinking

now crept into a place of prominence. According to a document by Prof. Peter Lowentrou (5), Chardin viewed the universe as an evolutionary process that is constantly moving towards a state of greater complexity, and towards a higher

against the holiness and sovereignty of the Almighty. For according to the theory, God deliberately produced various types of creatures only to destroy them (or allow them to self-destruct) so

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they could evolve into something better.

Moreover, as explained by Hugh Owen (7), this “evolutionary god” used the process of mutation and natural selection, which “littered the earth with diseased and deformed creatures” in order to produce the alleged “beneficial mutations”. This is clearly not the work of the true God who, being perfect, made all things perfect according to their natures **from the beginning**.

Moreover, the cause of disease and deformation, according to St. Paul, is **sin**. It is for this reason that man has fallen away from perfection (Ro 5:12), and he falls further and further when continuing in sin. When a Christian seeks sincerely to conform to Christ by turning from sin and seeking perfection through the gift of grace, he is restoring that which was lost through Adam; he is working out his own salvation “with fear and trembling” (Php 2:12).

However, when a Church document (Gaudium et Spes) declares that the new mission of the Church (in the modern world) is to guide the (inevitable) progression of science in a morally responsible manner, neglecting the necessity of seeking God’s grace and turning from sin, it promotes a contradiction to truth as it has been defined and understood for more than 2,000 years.

This contradiction was identified and condemned by Pope St Pius X, who stated that the “blind” and the “leaders of the blind, puffed up with the proud name of science” had chosen to base and maintain their definition of truth on “vain, futile, uncertain” doctrines, and had thus perverted the “eternal concept of truth” (8). Indeed, the entire concept of the progression of mankind, with the attempted removal of humility and of dependence upon the Creator as promoted by the evolutionary theme of the Vatican II reforms, is surely an invention of puffed up, blind leaders, and as such, is reminiscent of the vision of the prophet Daniel; the vision of the little horn that speaks “great things”, that is, words against the “High One”, and who would think himself able to “change times and laws” (Da 7:20,25).

### Everything will Change, Evolve and Improve

This boastful spirit of the little horn is precisely what is leading the conciliar church today, because once the door was opened, and the theory of evolution was accepted, change became necessary. Indeed, it is for this reason that Pope St Pius X referred to evolution as “practically the principle doctrine” (of modernism) (9). For freedom of revision, not possible in past generations, was now simply the logical consequence.

In the modern world, everything will change, evolve and improve; in the church of the modern world, this includes the Word of God. Indeed, since according to theistic evolutionists, all of mankind is evolving physically, mentally and spiritually—at the same pace and towards the same goal whether Christian or not—the Christian religion must change and must be reconciled

to the rest of the world, for the sake of the impending unity. As such, this theoretical utopia and the resulting divinization of man would necessarily result in a revolution against God, where the precepts of man with his perceived needs, wants and desires would supersede the precepts and commandments of God.

### A New and Unified Vision

In a letter addressed to the Vatican Observatory, Pope John Paul II demonstrated his fidelity to this modernist view of theistic evolution by aligning himself with the “new world consciousness” reflected in *Gaudium et Spes*. In this letter, he discussed the relationship between religion and science, explaining that the ultimate goal was to form a “new and unified vision” between the two disciplines (10). This vision clearly favored the progress of science over religion, as he declared that Christians would “inevitably assimilate the prevailing ideas about the world”, which were “deeply shaped by science”. Thus, he seemed confident that the Church could influence and change the Catholic concept of faith, and the corresponding belief in “things the eye has not seen and the ear has not heard”.

Pope John Paul II then further aligned himself with the philosophy of progress found in *Gaudium et Spes*, connecting # 32 to the “forces of evolution”. He said that the world was moving toward the final goal, the great consummation, wherein a culture would emerge that would be “more humane and in that way more divine”, and which would be the “completion and fulfillment” that would not be “overwhelmed by the forces of dissolution and death”.

Yet if this final transformation were true, the entire concept of Christianity would be abolished, as explained quite logically by a young Joseph Ratzinger. In the book “Faith and the Future (11), Ratzinger attempted to reconcile the two opposing principles, evolution and Christianity. While he called Christianity “an assent to God, who gives us hope and confidence” (para 14), he also proclaimed that the troubling Biblical passages were “not meant to be a textbook of natural science”, and as such, “need not be taken as a literal description (of) how the universe came to be” (Para 3). He then proceeded to explain, from the point of view of an atheistic scientist, how the abandonment of the Christian faith was justified through a strict adherence to the theory of evolution (Para 3). Among other things, he said that according to the theory, the account of the fall of man would be “impossible”, due to the modern “evidence” of natural science, as man started “not from above but from below”, and that he did not fall, rather, he is “slowly rising”. He also stated that

the Biblical description of paradise is contradicted by the theory of evolution, because “long before man existed, pain and death were in the world”. With great precision, he then proceeded to demonstrate how the theory attempts to demolish the traditional view of Christianity in its entirety. He stated that once the concept of paradise and the fall had been “broken in pieces”, the notion of Original Sin would logically fail, and without Original Sin, there would be no

“How many Catholics who attend Novus Ordo services have even heard of the wrath of God, as many of the unpleasant references have been scrubbed from the Scripture readings they hear Sunday mornings?”

need for redemption.

While Ratzinger then offered his own interpretation of the importance of Christian faith as a means to temper this rather violent opposition to Christianity, he failed to make a reasonable case. By the logical consequences he so carefully enumerated, compromise would be impossible. For by presenting the scientific “discoveries” regarding the theory as indisputable fact while presenting God as a mystery; a higher-than-science but rather vague and undefined truth, he undermined the authority of the Scriptures. Thus, by the authority of an evolving world by which, as he stated, there is no need for redemption, sin must be irrelevant. And if sin is irrelevant, there is no need for repentance or penance, and no need for a Savior.

### Victory Belongs to the Faithful

But despite the false teachings which encourage Catholics to abandon the true faith, one can be encouraged, even in this day of confusion and darkness, to seek the light of the Holy Scriptures; to take refuge from the world by believing in the Word of God. For in the end, it is man’s true destiny that matters, not his desired (or wishful) destiny.

Thus, if it is true, as the Holy Bible states in various ways by prophets, patriarchs and apostles, that God created heaven and earth in six days, resting on the seventh, it is also true that God continues to exercise his direct and magnificent control over all His creation,

and He will continue to do so, even until the end of the age. “Do you not know, hath it not been heard? Hath it not been told you from the beginning? Have you not understood the foundations of the earth?” asked the Prophet Isaias (Is 40:21), who proclaimed that God sits “upon the globe of the earth” and considers its inhabitants “as locusts” (Is 40:22). This immense power of God may be difficult to comprehend in our day, yet the Lord warned that in the last days, many would be deceived (Mt 24:5), and St. John prophesied that all the inhabitants of the earth, except the elect, would follow—indeed “adore”—the beast, a mere creature (Apoc 13:8). But consider the damage—the unimaginable damage—incurred by those who follow that loud, boastful, menacing and frightening creature. And consider the abject poverty they bring upon themselves by refusing to acknowledge the power and authority of their Creator. For continuing his discourse, the prophet Isaias proclaimed that while sinful man labors in vain, attempting to control his own destiny and to discover the secrets of the universe, this knowledge belongs exclusively to the Creator, who stretched out the heavens “as nothing”, spreading them out as a “tent to dwell in” (Is 40:22).

These “searchers of secrets” are made as vanity before the Lord; they “wither away at His will and are blown away as stubble” (Is 40:23-24). And for those who choose the cult of man, who refuse to obey the laws of God and believe that their dark deeds are hidden from the Lord and their judgement passed over, there awaits a sad destiny they do not perceive. For the prophet Isaias speaks to the worldly men of our day, even as he spoke to those of his own generation, when he warned that God is always present, even when He appears to be silent, and that man can never seek out His wisdom. For no matter how sophisticated is the worldly prestige man can muster with the promotion of his new theories, and no matter how powerful and technologically advanced are his military forces, and no matter how fervently he prays to his secret gods, he will only be able to prosper for a short time. Only as long as God allows.

### The Objective of the New Religion

And if, in our day, it seems the Lord is distant and perhaps even silent, the Scriptures also explain that the saints will be tested. For during these dark times, the envious ones—the spiritual descendants of those who crucified Christ—are determined to crush the faithful witnesses of Truth in order to promote the power of man; in order to attempt to usher in the kingdom of this world and its “prince”. Today, believers must recognize and understand that those of the hierarchy that promote the ways of the world, as justified by the acceptance of theistic evolution, are leading their followers to a new religion. This practice cannot lead to salvation, despite the rosy predictions and confident promises. This theory leads to destruction and to the selling out of the Church of Christ to the church

Continued on Page 14

# Acedia: The Noonday Devil and Civilizational Despair

H. White/Continued from Page 1

if this sounds familiar: “sadness about spiritual good,” “disgust with activity” (both from St. Thomas) and a “lack of concern for one’s own salvation,” from Evagrius of Pontus who first identified it as the greatest and most deadly of all the “logismoi,” the demonic “evil thoughts” that attack monks.

It is characterised by five signs: a certain “interior instability,” a restless desire to move from place to place, occupation to occupation; an excessive concern for one’s health and a matching fear of death or illness, and fear of a lack of essentials for survival; “laziness” or aversion to manual work; neglect in observing the monastic rule of life, prayer, spiritual reading and religious observance; and general discouragement.

We have mostly ceased to use the term in Western, Latin Christianity, but the Eastern Catholics and Orthodox, maintaining their theological connections with the early Greek writers, have retained it. We sometimes hear the contemporary vocabulary using such terms as languor, torpor, laziness, despair, boredom or disgust, but these are mostly the results, not the nature of the thing itself. We now speak a great deal of modern man’s lack of interest in his salvation or his impatience and aversion to holy things, his running after more activity, more worldly action, but never about why this exhaustion and indifference might have come about.

None of these terms entirely encompasses the danger of acedia, or its sinful character. We have psychologised these results and called them afflictions, and so they are. But St. John Cassian, and later Thomas Aquinas, in refusing to translate the term, merely Latinising it as “acedia,” recognizes it as a “formidable danger” to the soul, an authentic demonic temptation.

This demon is evident in the earliest book of monastic spirituality, the “Sayings of the Desert Fathers.” First



it whispers about the pointlessness of sitting alone in one’s cell, of doing the dull, repetitive manual labour of making baskets. It suggests getting up and going out, if only to get a bit of fresh air, even to visit an ailing fellow monk. To do a bit of good somewhere, to himself, or better yet, to someone else. To do anything, really, that is not called for in the monk’s rule of life. It is called the Noon-day demon because it afflicts monks the most in the afternoons, starting about the “third hour” when the long, hot hours of the day seem to drag.

Acedia was described first and most concisely by Evagrius of Pontus, one

of the original Desert Fathers of the 4<sup>th</sup> century, a “celebrity priest” in Constantinople, who gave up his life of fame to become a monk and desert ascetic. He was among the first to start writing down the principles followed by this new “monastic” movement, in which promising young men would “throw it all away” to put on a rough habit and go live in a hut or cave in the middle of nowhere.

His description of the monastic “clock-watcher” is familiar to those who have endured tedious employment:

The demon of acedia – also called the ‘noonday demon’ is the one that causes the most serious trouble of all. He presses his attack upon the monk about the fourth hour and besieges the soul until the eighth hour. **First of all, he makes it seem that the sun barely moves, if at all, and that the day is fifty hours long.** Then he constrains the monk to look constantly out the windows, to walk outside the cell, to gaze carefully at the sun to determine how far it stands from the ninth hour<sup>1</sup>, to look now this way and now that to see if perhaps [one of the brethren appears from his cell].

Then too he instills in the heart of the **monk a hatred for the place, a hatred for his very life itself, a hatred for manual labor.** He leads him to reflect that charity has departed from among the brethren, that there is no one to give encouragement. Should there be someone at this period who happens to offend him in some way or other, this too the demon uses to contribute further to his hatred.

**This demon drives him along to desire other sites where he can more easily procure life’s necessities, more readily find work and make a**

**real success of himself.** He goes on to suggest that, after all, it is not the place that is the basis of pleasing the Lord. God is to be adored everywhere. He joins to these reflections the memory of his dear ones and of his former way of life. He depicts life stretching out for a long period of time and brings before the mind’s eye the toil of the ascetic struggle and, as the saying has it, leaves no leaf unturned **to induce the monk to forsake his cell and drop out of the fight.**

**No other demon follows close upon the heels of this one (when he is defeated) but only a state of deep peace and inexpressible joy arise out of this struggle.**

In one passage, the monk being tempted by acedia peeks surreptitiously at the edges of the book he is supposed to be reading and contemplating, to see how far along he has made it that day.

As I was this week again re-reading the first three chapters, being distracted every two minutes by the desire to check my Twitter feed, I wondered if it is not a case of mass-acedia that afflicts the world, and whether the internet itself has become a kind of demonic instrument. It is the demon that cajoles the monk with the temptation to “leave his cell,” that is to seek distraction from or even abandon altogether the contemplative life – the life lived for God alone – and take up some kind of “useful” active work in the world.

Isn’t this the very core of our civilizational malaise? We have chosen activity, busyness, acquisition of objects – the World, in short – over aiming our society towards God. We have tried to turn a secondary thing, a means, into an ultimate end. Even worse, have we not now turned away even from this busyness – that at least produced useful material goods – to the incessant, pointless chatter of opinions and empty ideas, and meaningless arguments, on social media?

And are we now paying the price that all monks do when they have abandoned their vocations at the prompting of this devil: listlessness, depression, the feeling that there is no meaning or higher point to anything, a progression of thought that leads inevitably to despair and self-destruction.

Dom Jean-Charles wrote, “Acedia is a formidable danger. Whereas the other thoughts are like the links of a chain, acedia is the last of these links: therefore, it is **not a transitional evil.** Acedia endures. It is not a short-lived crisis. It is a radical, chronic evil... [I]t causes stifling of the intellect, the *nous*, whose function is precisely to contemplate God. Starting at the basest passions, it manages to stifle this contemplation of God.” If it is unopposed, in other words, it won’t go away.

The classical spiritual writers said it is the last of a progression of “logismoi” or “evil thoughts” – the enemies of the soul – that tempt a monk to abandon his vocation. These are, in order, gluttony, lust, avarice, sadness, anger, acedia

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<sup>1</sup> dinner time

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and vainglory and the desert fathers understood that an attack on a monastic vocation – which can be extrapolated out to include the “vocation” of Christian civilisation in general – always comes in that order, with one “thought of wickedness” leading necessarily to the next and worse one.

Think about the progression of the last 500 years. Have we not, since the awful upheaval of the Protestant revolution – that terrible work of pride – gone through a set of identical stages? The Protestant principle leading to the great inversion of value? It was the Protestant idea of work – not as a part of the salvific economy of grace, endowing workers with dignity, but merely the slavish production of goods for cash – that led to the horrors of the Industrial Revolution. That demonic orgy of avarice reduced whole populations to the most dehumanised conditions. Were these not the works of the demons of gluttony and avarice?

These were followed by sadness for many, and anger that drew us into the Age of Revolutions, the vast

disassociation of our civilisation from its roots of meaning, and finally into the paroxysms of sadness and anger, the global wars of the early 20<sup>th</sup> century.

What then? The failure of renewed, post-war material wealth to satisfy, we turned to lust in the Sexual Revolution.

And now? Deadly ennui – *acedia* – as we discover that even unfettered access to as much material goods and sex as we could ever want fails in the end to fulfill us.

Spiritual writers have told us for century upon century that a demonic temptation

not forcefully opposed will overcome us, and lead us perpetually further down, further away from anything that might save us. As I read this book, it came more and more clear that not only is *acedia* a chronic illness for post-Christian civilisation, it is the final stage of a fatal disease, the exact progression of which can be tracked fairly clearly. Having failed to oppose each of these Logismoi as they have come to torment us, we have been led inevitably to this, the last and most deadly phase.

What do these great writers say is the result of *acedia* unopposed? Horrors. Thomas identifies several “daughters” of *acedia*, that is, sins that grow out of it. Among these the most terrible is despair, the “sin against the Holy Spirit” in which we actively reject the grace of God, and thus become un-saveable.

Next are faint-heartedness, lack of courage, torpor with regard to the commandments, rancor against persons

instability. If contemplation of God is in fact the reason human beings exist, manifested imperfectly in this world and perfectly and forever in the next, and this purpose is what Christian civilisation is supposed to exist to support, then this demonic infestation of civilisational *acedia* is corroding and destroying the very purpose of our lives. Could this be the source of our psychological and social illnesses? Is this why so many people are either in conditions of chronic, insoluble depression, angst and despair or anaesthetising themselves with drugs and distractions?

But Dom Jean-Charles adds a note of hope: “Since this demon is not followed by any other... victory over it is marvelous.” It reminded me of another great promise, “In the end my Immaculate Heart will triumph.”

Remedies are offered by the spiritual writers, of course, but we first must understand what is happening to us. We

weep in contrition of our sins and above all persevere in prayer. Our temptation with *acedia* is avoidance of divine things, the things we are convinced by the demon will cause us pain. If so, the answer is obvious. We reach up to Him who can lift us out of this mire, in which we struggle in vain.

Dom Jean-Charles writes, “The extraordinary remedy for *acedia* is therefore the Incarnation! Given the abyss that separates divine nature and human nature, God built a bridge, which is His own Son, the High Priest, literally the ‘bridge-maker’ (pontifex) ... From now on we are saved from *acedia*, because Christ has delivered us once for all from sin and from the resulting despair.”

We can turn to St. Alphonsus Liguori’s recommendation for lack of charity, that is, love of God; meditation on the Incarnation and Passion of Christ.

Or, even more simply, and more childlike, is the recipe offered by St. John Cassian in his Conference on prayer, we call out for help: “Deus in adiutorium meum intende; Domine, ad adiuvandam me festina!”

When I want for the sake of steadfastness of heart to apply myself to reading, a headache interferes and stops me, and at the third hour sleep glues my head to the sacred page, and I am forced either to overstep or to anticipate the time assigned to rest; and finally an overpowering desire to sleep forces me to cut short the canonical rule for service in the Psalms: in the same way I must cry out: **O God, make speed to save me: O Lord, make haste to help me.** Sleep is withdrawn from my eyes, and for many nights I find myself wearied out with sleeplessness caused by the devil, and all repose and rest by night is kept away from my eyelids; I must sigh and pray: **O God, make speed to save me: O Lord, make haste to help me. ■**

see the symptoms but have failed to turn to the doctor for a diagnosis.

The Angelic Doctor, Thomas, tells us a *definitive* remedy, and significantly it is not found in his *Summa Theologiae*, but in his *Summa Contra Gentiles*, his work against paganism. In this book, the saint turns to the Incarnation, the central moment, the fulcrum, of human history, saying that God became man so that man might participate in the divine life, so that he might himself become God by participation.

In short, we must dive in and run towards God, shelter under his wings,

**Deadly ennui – *acedia* – as we discover that even unfettered access to as much material goods and sex as we could ever want fails in the end to fulfill us.**

# CIC 2018

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# Give Childhood Back to Children, *Continued...*

P. Gray/*Continued from Page 1*

(whether to give a passing grade to a student, for effort, though he failed all the tests), and emotional ones (coping with grief when my first wife died or keeping my head when I fell through the ice while pond skating). Most problems in life cannot be solved with formulae or memorised answers of the type learnt in school. They require the judgement, wisdom and creative ability that come from life experiences. For children, those experiences are embedded in play.

I'm lucky. I grew up in the United States in the 1950s, at the tail end of what the historian Howard Chudacoff refers to as the "golden age" of children's free play. The need for child labour had declined greatly, decades earlier, and adults had not yet begun to take away the freedom that children had gained. We went to school, but it wasn't the big deal it is today. School days were six hours long, but (in primary school) we had half-hour recesses in the morning and afternoon, and an hour at lunch. Teachers may or may not have watched us, from a distance, but if they did, they rarely intervened. We wrestled on the school grounds, climbed trees in the adjacent woods, played with knives and had snowball wars in winter – none of which would be allowed today at any state-run school I know of. Out of school, we had some chores and some of us had part-time jobs such as paper rounds (which gave us a sense of maturity and money of our own); but, for the most part, we were free – free to play for hours each day after school, all day on weekends, and all summer long. Homework was non-existent in primary school and minimal in secondary school. There seemed to be an implicit understanding, then, that children need lots of time and freedom to play.

I'm writing, here, in response to the news that the independent School Teachers Review Body is due to report back this week to Michael Gove on his plan to make school days longer and holidays shorter. The Education Secretary's hope is that more hours in school will raise test scores in the UK to the level of those in China, Singapore and other East Asian nations. Paradoxically, Gove's proposal has appeared just a few months after the Chinese ministry of education issued a report – entitled *Ten Regulations to Lessen Academic Burden for Primary School Students* – calling for less time in school, less homework and less reliance on test scores as a means of evaluating schools.

Educators in East Asian nations have increasingly been acknowledging the massive failure of their educational systems. According to the scholar and author Yong Zhao, who is an expert on schools in China, a common Chinese term used to refer to the products of their schools is *gaofen dineng*, which essentially means good at tests but bad at everything else. Because students spend nearly all of their time studying, they have little opportunity to be creative, discover or pursue their own passions, or develop physical and social skills. Moreover, as revealed by

a recent large-scale survey conducted by British and Chinese researchers, Chinese schoolchildren suffer from extraordinarily high levels of anxiety, depression and psychosomatic stress disorders, which appear to be linked to academic pressures and lack of play.

The main focus of my own recent research is on the value of play for children's development. All mammals play when they are young and those that have the most to learn play the most. Carnivores play more than herbivores, because hunting is harder to learn than grazing. Primates play more than other mammals, because their way of life depends more on learning and less on fixed instincts than does that of other mammals. Human children, who have the most to learn, play far more than any other primates when they are allowed to do so. Play is the natural means by which children and other young mammals educate themselves. In hunter-gatherer bands, children are allowed to play and explore in their own chosen ways all day long, every day, because the adults understand that this is how they practise the skills that they must acquire to become effective adults.

The most important skills that children everywhere must learn in order to live happy, productive, moral lives are skills that cannot be taught in school. Such skills cannot be taught at all. They are learned and practised by children in play. These include the abilities to think creatively, to get along with other people and cooperate effectively, and to control their own impulses and emotions.

My bet is that Gove would agree that now, even more than in the past, creativity is a key to economic success. We no longer need people to follow directions in robot-like ways (we have robots for that), or to perform routine calculations (we have computers for that), or to answer already-answered questions (we have search engines for that). But we do need people who can ask and seek answers to new questions, solve new problems and anticipate obstacles before they arise. These all require the ability to think creatively. The creative mind is a playful mind.

All young children are creative. In their play and self-directed exploration they create their own mental models of the world around them and also models of imaginary worlds. Adults whom we call geniuses are those who somehow retain and build upon that childlike capacity throughout their lives. Albert Einstein said his schooling almost destroyed his interest in mathematics and physics, but he recovered it when he left school. He referred to his innovative work as "combinatorial play". He claimed that he developed his concept of relativity

by imagining himself chasing a sunbeam and catching up with it, and then thinking about the consequences. We can't teach creativity, but we can drive it out of people through schooling that centres not on children's own questions but on questions dictated by an imposed curriculum that operates as if all questions have one right answer and everyone must learn the same things.

Even more important than creativity is the capacity to get along with other people, to care about them and to cooperate effectively with them. Children everywhere are born with a strong drive to play with other children and



such play is the means by which they acquire social skills and practise fairness and morality. Play, by definition, is voluntary, which means that players are always free to quit. If you can't quit, it's not play. All players know that, and so they know that to keep the game going, they must keep the other players happy. The power to quit is what makes play the most democratic of all activities. When players disagree about how to play, they must negotiate their differences and arrive at compromises. Each player must recognise the capacities and desires of the others, so as not to hurt or offend them in ways that will lead them to quit. Failure to do so would end the game and leave the offender alone, which is powerful punishment for not attending to the others' wishes and needs. The most fundamental social skill is the ability to get into other people's minds, to see the world from their point of view. Without that, you can't have a happy marriage, or good friends, or co-operative work

partners. Children practise that skill continuously in their social play.

In play, children also learn how to control their impulses and follow rules. All play – even the wildest-looking varieties – has rules. A play-fight, for example, differs from a real fight in that the former has rules and the latter doesn't. In the play-fight you cannot kick, bite, scratch, or really hurt the other person; and if you are the larger and stronger of the two, you must take special care to protect the other from harm. While the goal of a real fight is to end it by driving the other into submission, the goal of a play-fight is to prolong it by keeping the other happy. In sociodramatic play – the kind of imaginary play exemplified by young children's games of "house" or pretending to be superheroes – the primary rule is that you must stay in character. If you are the pet dog, you must bark instead of talk and you move around on all fours no matter how uncomfortable that might be. If you are Wonder Woman and you and your playmates believe that Wonder Woman never cries, you must refrain from crying if you fall and hurt yourself. The art of being a human being is the art of controlling impulses and behaving in accordance with social expectations.

Play is also a means by which children (and other young mammals) learn to control fear. Young mammals of many species play in ways that look dangerous. Goat kids romp along the edges of cliffs; young monkeys chase one another from branch to branch in trees, high enough up that a fall would hurt; and young chimpanzees play a game of dropping from high up and then catching themselves on a lower branch just before they hit the ground. Young humans also play in such ways when free to do so. Why? Apparently, the slight risks involved are outweighed by gains. They are dosing themselves with the maximum levels of fear that they can tolerate without panicking, and they are learning to control their bodies in the face of that fear – an ability that may one day save their lives.

Children also play in ways that elicit anger. One youngster may accidentally hurt another in the rough and tumble, or negotiations about the rules of a game may fail, or teasing that was at first in fun may go too far. But for the fun to continue, the anger must be controlled. To keep the game going in such situations, the players must react assertively, to stop the offending behaviour, without physically attacking or throwing a tantrum, either of which would bring play to an end. In this way, children learn to control their anger.

Continued Next Page

# Apologies, Holiness, but We'll Be Washing Our Hair in February

BY JASON MORGAN

Well, that didn't take long.

Just the other day, amid worldwide shock and horror over revelations that Pope Francis the Last had actively conspired to cover up decades of sickening sexual abuse by people in high Church office, His Holiness, obeying the code of *omertà* to the letter, vowed to keep a lofty silence and not dignify the charges against him with a response.

We should have known that Jorge Mario Bergoglio keeping quiet is about as likely as the members of "The View" joining the Navy SEALs. Apparently unable to keep his peace, the Holy Father has now given the world his



grand, dramatic answer to Archbishop Viganò's detailed bombshell report: a bishops conference to be held in Rome in February of 2019. After World Youth Day in Panama—which will undoubtedly feature Fr. James Martin, peddler of the homosexuality that is the

root cause of the horrific molestation culture infecting the Church—the Pope will burn about 30,000 gallons of jet fuel to hurry back to the Vatican in time to convene a meeting about how to prevent sexual abuse in dioceses.

Note to the bishops: don't go. It's a trap.

Let's keep in mind that Pope Francis is the mastermind of the very problem he now proposes to solve. Bergoglio calling the bishops to Rome to tell them to be more open about abuse problems is the equivalent of NKVD chief Lavrentiy Beria summoning his agents to Moscow to give them all a good talking-to about not spying so much. The bishops are not being invited to the Vatican to work towards ending criminal activity—they're going to help Francis rehabilitate his image and get back in the good graces of the *New York Times*. (If Bill Clinton's legacy is any example, the *Times* will probably go pretty easy on Francis. Perhaps Gloria Steinem can write the welcome-back op-ed?)

Yes, bishops, as the hackers say, if you go to Francis' party, then consider yourself "owned". He needs you for the photo-op. Imagine it, His Majesty in regalia, doing his best Elder Statesman, frowning pensively for the cameras while he holds court with all of you props, appearing to fret over how to help all the people he is complicit in harming. Good grief. David O. Selznick would never have asked Vivien Leigh to engage in such cheap theatrics. There's nothing in Canon Law that says you have to be a patsy. Good bishops, please give this invite a pass. Tell Francis that for the entire month of February you will be washing your hair.



Francis had a week to come up with a devious scheme and this is the best he could do. How the Jesuits have fallen. They can't even do Machiavelli anymore. This latest plot from the wildest Jesuit of them all is about as see-through as Saran wrap, but for the handful of folks who may still be willing to lend Bergoglio any credence, let me point out that the Vatican is where the evil of the day got going. No, not in 2013; in

1965. If Francis is really serious about solving the abuse problem, he'll invite the bishops to stick around for a couple of years while the documents of Vatican II are repealed paragraph by paragraph. Otherwise, dear bishops, please just stay home. Plant a tree. Forge a document. Buy an organic soymilk latte. Sign the petition in support of women priests. But, please, don't waste your time on this latest papal stunt. ■



## Give Childhood Back, Continued...

Researchers have raised young monkeys and rats in ways such that they are allowed other types of social interactions but are deprived of play. When these animals are tested, in young adulthood, they are emotional cripples. When placed in a moderately frightening environment, they overreact with fear. They panic and freeze in a corner and never explore the environment and overcome the fear as a normal monkey or rat would. When placed with an unfamiliar peer, they may alternate between panic and inappropriate, ineffective aggression. They are incapable of making friends.

Some people object, on moral grounds, to experiments in which young animals are deprived of play. What a cruel thing to do. But consider this: over the past 50 to 60 years, we have been continuously decreasing the opportunities for our own children to play. School became more onerous, as breaks were reduced, homework piled up, and pressure for

high grades increased. Outside school, adult-directed sports (which are not truly play) began to replace impromptu games (which are play). Children began to take classes out of school, rather than pursue hobbies on their own. "Play dates", with adults present, replaced unsupervised neighbourhood play, and adults began to feel it was their duty to intervene rather than let children solve their own problems. These changes have been gradual, imperceptible, but over time they have been enormous. They have been caused by a constellation of social factors, including the spread of parents' fears, the rise of experts who are continuously warning us about dangers, the decline of cohesive neighbourhoods and the rise of a school-centric, or "schoolish", take on child development – the view that children learn more from teachers and other adult directors than they do from one another.

This dramatic decline in children's opportunities to play has been

accompanied by an equally dramatic increase in childhood mental disorders. It's not just that we are detecting such disorders where we failed to look before; the increase is real. Clinical assessment questionnaires, which have been administered to normative groups in unchanged form over the years, show that rates of clinically significant depression and anxiety in US schoolchildren are now five to eight times what they were in the 1950s. Other research indicates that empathy has been declining and narcissism increasing, ever since valid measures of these were first developed in the late 1970s. There are even well-validated ways of assessing creative thinking, and research using these tools suggests that such thinking has been decreasing among schoolchildren at all grade levels over the past 30 years. All of these deleterious changes, accompanying the decline of play, are exactly what we would predict from our knowledge of play's purposes. No, our children don't need more school.

They need more play. If we care about our children and future generations, we must reverse the horrid trend that has been occurring over the past half century. We must give childhood back to children. Children must be allowed to follow their inborn drives to play and explore, so that they can grow into intellectually, socially, emotionally and physically strong and resilient adults. The Chinese are finally beginning to realise this, and so should we. ■

**Dr Peter Gray** is a research professor of psychology at Boston College and author of the acclaimed textbook 'Psychology' (Worth Publishers). His recent book, 'Free to Learn: Why Unleashing the Instinct to Play Will Make Our Children Happier, More Self-Reliant, and Better Students for Life' (Basic Books, £18.99), is available now.

This article first appeared at [independent.co.uk](http://independent.co.uk).

# Cultural Genocide or Suicide? A Clarification

By DAVID L. SONNIER

## Introduction

*Traditional Catholicism* can be loosely defined as the prayers, customs and spirituality which existed universally in the Latin Rite prior to the Second Vatican Council. This term was not used at the time of the Council. It came into use subsequently, as these prayers, customs and the accompanying spirituality were being removed from modern life in every civilization throughout the world while a vigilant remnant protected it, considering it as having every right to exist and worth protecting. To this date *Traditional Catholicism* has survived a prolonged period of unceasing effort to purge it, continuing to survive and even thrive as the spiritual life that millions of people throughout the world adhere to. Traditional Catholics are those Catholics who retain, practice, and protect the customs and traditions, and liturgical norms that existed throughout the world prior to 1965. Demographic surveys of this group vary, but it is commonly understood to be about 1% of all Catholics, along with another 11% who “consider themselves traditional.” [4]

The most straight-forward interpretation of these statistics is that 1% of Catholics have regular access to a church in which they can practice their Faith in the manner that was previously universal, and choose to do so. As for the other 11%, since the study [4] does not define what is meant for people to “consider themselves traditional” we can assume that either they do not have access to such a church, or that their access is limited but they nevertheless believe and practice as Catholics previously did, or that they simply identify with pre-conciliar practices and customs.

## Cultural Genocide

By a precise and commonly accepted definition, *Cultural genocide* is defined [1][2][3] as subjecting a people to:

- (a) Any action which has the aim or effect of depriving them of their integrity as distinct peoples, or of their cultural values or ethnic identities;
- (b) Any action which has the aim or effect of dispossessing them of their lands, territories or resources;
- (c) Any form of population transfer which has the aim or effect of violating or undermining any of their rights;
- (d) Any form of assimilation or integration by other cultures or ways of life imposed on them by legislative, administrative or other measures;
- (e) Any form of propaganda directed against them.

A crime, such as cultural genocide, requires both a perpetrator and a victim. In this case the victims are those who refuse to modify their prayer life, give up their spiritual patrimony, and abandon their customs. Obviously this does not apply to all who consider themselves Catholic, as some gladly yield and give

up their prayer life, customs, culture, and even doctrine for the slightest material benefit. The perpetrator is anyone in any position of ecclesiastical or civil authority forcing those unwilling to do so to abandon their customs and practices, whether by deceit or through administrative manipulation (withholding permission for the traditional Mass, or transferring a priest to disrupt a community, for example). Only one of these conditions need be satisfied to conclude that the perpetrator is guilty of Cultural Genocide.

## Common Objections

In this context, allegations of *cultural genocide* meet several common objections. First, it pertains to religious practice that they consider outdated. But common practice cannot be considered “outdated” solely for having been suppressed for some extensive period of time. “Suppressed” is not the same as “outdated.” This would be the equivalence of suppressing French culture and language for fifty years and then claiming that it is “outdated.” It is important to remember that the suppression of religious practice falls into the definition of *Cultural Genocide*.



Another common objection to the allegation of cultural genocide is that the suppression of these customs, prayers and the accompanying spiritual life came from within the Church – specifically the leadership: bishops and even popes. According to this logic, the term *Cultural Suicide* would be more appropriate. This argument loses validity when we recall that for many years following Vatican II those who continued to follow preconciliar practices were not considered to be Catholic by the vast majority of the perpetrators (including popes and bishops). The protagonists, “traditional Catholics” in this case, clearly considered themselves as Catholics, but the antagonists considered such people to be outside the Church. One can argue that it was a case of *Cultural Suicide* for those who considered their own Catholic culture as worthy of destruction and elimination and not worthy of protecting. For others who sought to protect this same culture in a prolonged conflict against those who considered them to belong to another religion, the use of the term *Cultural Genocide* is entirely appropriate.

Yet another common objection to allegations of Cultural Genocide has to do with the status of what some consider to be a “movement.” Here we can see that failure to use accurate terminology has clouded the situation. Consider the following text from a definition found in Wikipedia:

*Traditional Catholicism is commonly understood as “a movement of Catholics in favour of restoring many or all of the customs, traditions, liturgical forms, public and private devotions and presentations of the teaching of the Catholic Church before the Second Vatican Council (1962–65). They are commonly associated with an attachment to the eucharistic liturgy often called the Tridentine, Traditional Latin or extraordinary form of the Mass.” [5]*

The fact that this definition describes it as “a movement” instead of a set of religious beliefs and practices held by a group of people is illuminating. If we are speaking of 1% of all Catholics (or 11%, or anything in between) then there are millions of Catholics throughout the world who live their lives according to “all of the customs, traditions, liturgical forms, public and private devotions

and presentations of the teaching of the Catholic Church before the Second Vatican Council.” There are, in fact, traditional orders of sisters and brothers, traditional seminaries, traditional orders of clergy scattered throughout the world. Yet, by this definition, it is considered a “movement” instead of the *remnants of a distinct culture that has existed throughout the world for centuries*. The use of the word “movement” is misleading. If it is only a “movement,” then legitimately there may be a “counter-movement” in opposition. Furthermore, that “movement” can be accused of engaging in “culture wars.” To clarify, it is a distinct set of “customs, traditions, liturgical forms, public and private devotions” that some sought to preserve and others sought to eliminate. This is not the same thing as a “movement.” The perpetrators have defined the boundaries of the discussion specifically to avoid any culpability. Suppression of a “movement” or harshness with “schismatics” can be considered acceptable in certain circumstances; the attempted suppression of venerable cultural, religious, and spiritual practices is, on the other hand, nothing short of *Cultural Genocide*.

## Components of the Definition of Cultural Genocide

We can apply components of the definition above to demonstrate that the use of this term is appropriate. Only the first component is addressed, with the remaining four to be addressed in a subsequent article.

**“Any action which has the aim or effect of depriving them of their integrity as distinct peoples, or of their cultural values or ethnic identities”**

Examples:

- Forced prohibition of Catholic prayer language
- Forced modification of Catholic prayer customs
- Denying the faithful their right to their cultural heritage and identity by denying their petitions for the traditional Mass

Examples of cultural genocide typically cited involve suppression of linguistic practice. [3] A unique Catholic identity existed until the time of the Second Vatican Council, which concluded in 1965. The use of a common language for prayer, throughout the world, prior to 1965, is an historical fact. Outside of the Eastern rites, wherever one would travel in the world, one could attend Mass with no linguistic barrier other than whatever may have been presented by lack of knowledge of the common prayer language. This common language provides a Catholic identity in the same sense that Hebrew does so among the Jewish. Since the traditional Mass is offered everywhere in Latin, one only needed a Missal to be able to attend Mass in any church, follow the actions and words of the priest and fellow Catholics, pray and even sing with people from another land who speak a different living language. This is the practice among Traditional Catholics, but it is no longer universally true in the Roman Rite.

When it was revealed internationally that the “Roman Catholic Mass” was to be suppressed in 1970, a well-publicized outcry was led by intellectuals, many of them English and most of whom were not even Catholic. It is worth repeating:

*If some senseless decree were to order the total or partial destruction of basilicas or cathedrals, then obviously it would be the educated -- whatever their personal beliefs -- who would rise up in horror to oppose such a possibility.*

*Now the fact is that basilicas and cathedrals were built so as to celebrate a rite which, until a few months ago, constituted a living tradition. We are referring to the Roman Catholic Mass. Yet, according to the latest information in Rome, there is a plan to obliterate that Mass by the end of the current year.*

*One of the axioms of contemporary*

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publicity, religious as well as secular, is that modern man in general, and intellectuals in particular, have become intolerant of all forms of tradition and are anxious to suppress them and put something else in their place.

But, like many other affirmations of our publicity machines, this axiom is false. Today, as in times gone by, educated people are in the vanguard where recognition of the value of tradition is concerned, and are the first to raise the alarm when it is threatened.

We are not at this moment considering the religious or spiritual experience of millions of individuals. The rite in question, in its magnificent Latin text, has also inspired a host of priceless achievements in the arts -- not only mystical works, but works by poets, philosophers, musicians, architects, painters and sculptors in all countries and epochs. Thus, it belongs to universal culture as well as to churchmen and formal Christians.

In the materialistic and technocratic civilisation that is increasingly threatening the life of mind and spirit in its original creative expression -- the word -- it seems particularly inhuman to deprive man of word-forms in one of their most grandiose manifestations.

The signatories of this appeal, which is entirely ecumenical and nonpolitical, have been drawn from every branch of modern culture in Europe and elsewhere. They wish to call to the attention of the Holy See, the appalling responsibility it would incur in the history of the human spirit were it to refuse to allow the Traditional Mass to survive, even though this survival took place side by side with other liturgical forms. [6]

**Cultural Genocide can be any action which has the aim or effect of depriving them of their integrity as distinct peoples, or of their cultural values or ethnic identities.**

The “obliteration” did take place at the designated time. The Mass was replaced, not at all gradually and not even in accordance with the guidelines put forth in *Sacrosanctum Concilium* (SC) by the fathers of Vatican II. [7]. Most notably, the new Mass was to be exclusively in the vernacular even though the SC had demanded no such thing. On the contrary, SC specified that Latin and Gregorian Chant were to remain in the liturgy; it had simply called for a wider allowance of vernacular. Through well-documented manipulation, SC was used for outright prohibition of any use of Latin in the liturgy at all, with very few exceptions [8].

The letter above led to the 1971 “Agatha Christie Indult,” [9] named for one of the signatories, allowing that “...certain groups of the faithful may on special occasions be allowed to participate in the Mass celebrated according to the Rites and texts of the former Roman Missal.” Permission was rarely given, however, and it would still be another 36 years before *Summorum Pontificum* [12] would be promulgated after a series of intermediate steps. Meanwhile, the prolonged, and forced, absence of the “Roman Mass” was sufficient to deprive Catholics of their integrity as a distinct people. At this point, the former sense of unity, or Catholic identity, no longer exists in the universal sense, and has been replaced by divisions in which various linguistic groups compete for Mass times, parish council positions, and other resources. With the suppression of the Catholic liturgical language, the Catholic identity has given way to linguistic splintering. Any sense of unity only continues to exist within linguistic groups, including among Traditional Catholics, who are now seen as just

another (albeit very impractical) linguistic group.

Culpability for suppressing the Mass in the old rite has increased over time as the status of the pre-conciliar rite has been made increasingly clear. The status of the old rite was initially considered either “forbidden” or “undetermined,” with successive waves of clarity following several intermediate steps:

- The “Agatha Christie Indult” (1971, England and Wales only) [9]
- *Quattuor Abhinc Annos* (1984) [10]
- *Ecclesia Dei* (1988) [11]
- *Summorum Pontificum* (2007) [12]

Note that each of the above refers to the ancient Mass; there were also sporadic attempts throughout the years to ensure that the norms put forth in SC were adhered to with respect to the revised liturgy. However, the actual implementation of each of these landmark documents always depended entirely on the local ordinary who was always at liberty to proclaim that, in the case of his diocese, it did not apply for some very important reason or another, and all he had to do was come up with that very important reason for which he was exempt. Any complaints to Rome would be merely directed back to him to ignore at his leisure.

In retrospect one can see that each of these last three successive documents caused a grudging consent to the previous; for example, *Ecclesia Dei* seemed to have been necessary in order to obtain the very limited access described in *Quattuor Abhinc Annos*, and now that *Summorum Pontificum* is the law of the Church most bishops will willingly (or grudgingly) act in accordance with the norms described in *Ecclesia Dei*. The culpability of a bishop who still, after *Summorum Pontificum*, disallows any priest or group of petitioners to organize the restoration of the old rite in their home parish is grave; such a bishop is guilty of participation in cultural genocide on this point.

**Culpability**

Given the current well-publicized state of the Church, the question of appropriateness of accusations of Cultural Genocide, as well as the question of “Genocide vs. Suicide” takes an increased importance. The essential question is whether the near elimination of Catholic culture has been forced or involuntary, and if so, who is at fault? This question

should be repeated frequently and those responsible should be called out so that they may come to understand the grave judgement they will undergo.

Points 2 (“dispossession of lands and resources”), 3 (“population transfer”), 4 (“forced assimilation”) and 5 (“propaganda”) of the definition of Cultural Genocide will be addressed in a subsequent instalment.

**To Be Concluded Next Issue**

- [1] <http://jughaculturalgenocide.blogspot.com/2010/12/about-cultural-genocide-what-is-it.html>
- [2] Article 7, United Nations Draft Declaration on the Rights of Indigenous Peoples (26 August 1994).
- [3] [https://en.wikipedia.org/wiki/Cultural\\_genocide](https://en.wikipedia.org/wiki/Cultural_genocide)
- [4] <https://charlescarrollscociety.com/2015/06/16/sspx-fssp-catholic-percentage-of-traditional-catholics-in-idaho-montana-and-wyoming/>
- [5] [https://en.wikipedia.org/wiki/Traditionalist\\_Catholicism](https://en.wikipedia.org/wiki/Traditionalist_Catholicism)
- [6] Letter to Pope Paul VI appearing in *The Times* on 6 July, 1971. The letter, found at Appendix 1, had been sent from the UK to the Vatican. <http://www.institute-christ-king.org/uploads/main/pdf/england-statement.pdf> See Appendix 1.
- [7] See Second Vatican Council, Document on liturgy *Sacrosanctum Concilium*, promulgated by Pope Paul VI on 4 December, 1963.
- [8] *Liturgical Shipwreck*, by Michael Davies, Tan Books, 1997.
- [9] *Sacra Congregatio pro Cultu Divino E Civitate Vaticana*, die 5 Novembris 1971 Prot. N. 1897/71
- [10] *Quattuor Abhinc Annos*, Congregation for Divine Worship and the Discipline of the Sacraments, Sent on 3 October 1984 to the Presidents of the Conferences of Bishops.



Even mystery writer, Agatha Christie (Anglican), fought to preserve the old Latin Mass

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# Evolution of Deceit and the Vengeance of the God of Genesis

T. McCarthy/Continued from Page 7

of the New World order. Consider the description of the “man of sin” described by St. Paul. This man, who comes to lead the “revolt”, is he who “opposeth and is lifted up above all that is called God” (2Thes 2:3-4). Is this not what we witness today? How serious is this revolt against Christianity? Consider the sobering words of Pope Leo XIII that were included in the original version of his small exorcism against Satan and the fallen angels (12):

Behold, very cunning enemies have filled the Church, spouse of the Immaculate Lamb with bitterness; have watered it with absinthe; they have cast ungodly hands onto all that is desirable in it. Where the See of the blessed Peter and the Chair of Truth were established like a light for the nations, there they have set the throne of abomination of their impiety; in order that once the Shepherd is struck down, they may be able to disperse the flock.” (pp 151-152)

## The Result of the New Religion

The “light of the nations” has been growing dim for fifty years, as those who wish to harm the Church of Christ—both from within and without—attempt to deceive (if it were possible) even the elect. But what will become of the deceivers; those who attempt to lead the flock of the Lord astray? In the end, according to the Prophets, the false leaders and teachers who speak glowingly of the final great day of consummation will discover that their fate is quite different than that which they imagine, expect and preach. For even before the first coming of Christ, God warned the disobedient people of Israel through the prophet Amos that they should not desire and hope for the “day of the Lord”, as it would be for them a day of darkness not of light; a day of obscurity with “no brightness in it (Am 5:18-20).

Indeed, the Israelites of the Old Testament who imagined evil and acted treacherously against the Lord were warned of their coming demise; they could expect an “utter end”, as there would not rise up a “double affliction”. Rather, God proclaimed that He would destroy the graven and molten thing out of the house of their false gods, making it their grave. Belial would not pass through them again because they would be “utterly cut off” (Nah 1:9,14,15).

Thus, God’s message to the false shepherds of our day, who lead the people astray, are clothed in “strange apparel”, and enter arrogantly over the threshold, filling the house of the Lord their God with iniquity and deceit” are warned: The great day of the Lord is near, it is “exceeding swift and bitter, a day of wrath and tribulation, distress, calamity, misery, darkness and obscurity; a day of clouds and whirlwinds; a day of the trumpet and alarm against the fenced cities and the high bulwarks” (Sop 1:7—9, 14-16). The fury of the Lord shall go forth as a whirlwind; as a violent storm that will rest upon the wicked. The Lord will not turn away the “wrath of His indignation”, warned the prophet Jeremias, until He has executed and performed the “works of His heart” (Jer 30:23-24).

## The Wrath of God

So where are the strong ones who will lead without fear, who will teach Christians by word and by deed to detach from the world and draw near to God? How can one begin to comprehend the damage done to Catholics who have been taught to expect peace and security, when, in reality, the wrath of God shall come suddenly upon the unfaithful, even as a thief in the night (1Th 5:2)? How many Catholics who attend Novus Ordo services have even **heard** of the wrath of God, as many of the unpleasant references have been scrubbed from the Scripture readings they hear Sunday mornings? Nonetheless, according to Scripture, when God executes His judgements, fire will go before Him and will “burn His enemies round about” (Ps 96:3). He will “rain fire and brimstone” upon the army of his enemies, and upon all the nations that are with them (Eze 38:22). A smoke will go up in His wrath and a fire will flame from His face hot enough to kindle coals.

Indeed, when the Lord speaks out and utters His voice, he will thunder “hail and coals of fire” (Ps 17:10). The mountains will be moved (Is 54:10), they will be thrown down (Eze 38:20) and laid waste (Is 42:15); they will melt like wax at the presence of the Lord of all the earth (Ps 96:5). The floodgates of heaven shall be opened (Is 24:18), lightning shall consume (His enemies) (2Ki 22:15), and God will judge with pestilence, blood, violent rain, and vast hailstones (Eze 38:22). When God bows the heavens and comes down, darkness will be under His feet (Ps 17:10), and the foundations of the earth will be laid open at His rebuke; at the blast of the spirit of His wrath (2Ki 22:16). Consider the vision of utter destruction, as described by the prophet:

With breaking shall the earth be broken, with crushing shall the earth be crushed, with trembling shall the earth be moved, with shaking shall the earth be shaken like a drunken man and shall be removed as a tent of one night: and the iniquity thereof shall be heavy upon it, and it shall fall, and not rise again.” (Is 24:19-20)

## Gathered Out of God’s Kingdom

And what will happen to those who love the world; the false teachers and their disciples and all others who have relied on the cult of man? What will happen to the leaders who are leading Catholics astray when their glory, honor and riches are destroyed and their world is laid waste? St. John offered some insight as he described his vision of the judgement of the great harlot Babylon, that false church or religion, that adulteress woman, “mother of the fornications and the abominations of the earth” (Apoc 17:4-5), who, like an anti-Mary, glorifies herself, lives in “delicacies”, sits as a queen (Apoc 18:7) and is depicted as drunk on the blood of the saints (Apoc 17:6). On the “one day” the plagues come upon her—death, mourning, famine, burning with fire—all the rich; the kings of the earth and the merchants (and surely also the false princes of the conciliar church) who “committed fornication and lived in delicacies with

her” will weep, bewail, and mourn (Apoc 18:8-9). And then they too will be judged. There will be “weeping and gnashing of teeth” when those “that work iniquity” are gathered out of God’s Kingdom and cast into the furnace of fire (Mt 13:41-43).

## The Faithful are Immoveable

And then, the faithful will be vindicated and rewarded. For on that day, says the Lord, the just will “shine as the sun, in the kingdom of their Father” (Mt 13:43). So, it is written that while in the evening “weeping shall have place”, in the morning there will be gladness” (Ps 29:6). While all the earth shall be shaken and broken, God’s vengeance shall pass over His children; **they shall not be moved** (Ps 15:8). For on the day of God’s wrath, an amazing phenomenon will occur. While a horror will descend upon the ungodly at His coming, the same ‘coming of the Lord’ will be a day of rejoicing and gladness for all the just. “Rejoice, ye just, in the Lord:

**Christians cannot be obedient to Rome when Rome is not obedient to Christ; they must choose whom they will serve.**

and give praise to the remembrance of His holiness” (Ps 96:12). For God is the “Most High Lord over all the earth” (Ps 96:9), and He shall judge the world with justice and the people with His truth” (Ps 95:13). Thus, the prophet Isaias proclaimed that while sinners and hypocrites become afraid as the wrath of God draws near, the just man who speaks the truth need not fear, for he can dwell with “devouring fire” and “everlasting burnings” (Is 33:14-15). How can this be? While today it is a mystery, it is an assurance to those who take refuge in the Lord. For St. Paul explained that if a believer continues in the faith, grounded, settled, immoveable from the hope of the Gospel, he will receive his reward and will be presented holy, spotless, blameless before God (Col 1:22-23). St. Paul further confirmed that the wrath of God will not come against true believers, for although He will once more move heaven and earth, He will move only the things that are moveable. The faithful shall remain because they are immoveable, and those who serve God with “fear and reverence” will receive, by His grace, his immoveable kingdom (Heb 12:26-28).

It would thus follow logically that if God’s Kingdom is immoveable, it is because it is built upon His unchangeable judgements and commandments, which have been guarded and preserved by the Church founded by Christ. Today, one could consider the term “immoveable Christian” to refer to those who refuse to abandon Tradition, who have kept the old faith by continuing to believe what the Church has taught for over 2,000 years. These will not accept the modern “evolved” teachings of the conciliar church; they will not insult their Lord, who laid down His life for their salvation. As reward for their steadfast faith, these Christians receive a gift greater than any the world has to offer—the “holy Bread of eternal

life”, and the “Chalice of everlasting Salvation”—which strengthens them and enables them to adhere to God’s just commandments and live as Christians in an increasingly paganized world. Christians must endure and persevere, warned St. Paul, for “our God is a consuming fire” (Heb 12:29).

## Conclusion: The Gift of Faith and the Mystery of God’s Creation

Thus, the immoveable must continue to stand upon the word of God and the tradition of the Church on this day; the day when the mists of confusion envelope the world and the strange teachings of the conciliar church. Christians cannot be obedient to Rome when Rome is not obedient to Christ; they must choose whom they will serve. As the psalmist warned, believers are not to trust in princes or “in the children of men in whom there is no salvation” (Ps 145:2-3). The “ravaging wolves” have clearly entered the Body of Christ and infiltrated the hierarchy—they will

continue to faithfully serve the world and the cult of man—they will not spare the flock. They have arisen, they are speaking perverse things and drawing men away from God unto themselves (Acts 20:29-30). “Who is wise, and will keep these things; and will understand the mercies of the Lord” (Ps 106:43)? Christians have been given this great privilege. Through the gift of faith, they can believe the mystery of God’s creation and of his careful, continual control over all His creation. They can know this is true, even though they understand only in part, as “seen through a glass in a dark manner” (1 Cor 13:12).

This wonderful gift has not been bestowed upon the “princes of the world”, for if they had known, said St. Paul, they would never have crucified the Lord of glory (1 Cor 2:8). This mystery is also hidden from the false prelates and teachers who have chosen to follow the spirit of the world. In their quest for personal greatness and by the weakness of their pride, they have been blinded to the plain truth: Jesus is the light of the world through whom the world was made. Those who follow Him will not walk in darkness but will have the light of life (Jn 8:12). Nothing will separate them from the love of God, which is in Christ Jesus (Ro 8:39), for He will be with them all days, “even to the consummation of the world” (Mt 28:20). ■

## NOTES

1. All Scripture references are from the Douay Rheims Bible, Tan Books, 1989
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# Good Pope Paul Went Out One Night

BY FATHER CELATUS



Popes Paul and Francis: The beginning and the end of the springtime of Vat II...

*The Last Word* has a confession to make: we start listening to Christmas carols long before Christmas. How long? Nearly three months. To be precise, we listened to our first Christmas carol on September 28, the Feast of Saint Wenceslaus. Just hearing the name of the King triggers the tune of the Christmas carol that bears the name of the Saint in our head: *Good King Wenceslaus looked out, on the Feast of Stephen...*

That popular carol, composed in the nineteenth century, is based upon the corporal works of mercy for which the young Duke, Wenceslaus, was famous, as recorded in an ancient hagiography on the Saint:

*...rising every night from his noble bed, with bare feet and only one chamberlain, he went around to God's churches and gave alms generously to widows, orphans, those in prison and afflicted by every difficulty, so much so that he was considered, not a prince, but father of all the wretched.*

With this background of the Saint in mind, read now the story of the Good King in the lyrics of the carol:

*Good King Wenceslas looked out  
On the feast of Stephen  
When the snow lay round about  
Deep and crisp and even  
Brightly shone the moon that night  
Though the frost was cruel  
When a poor man came in sight  
Gath'ring winter fuel*

*"Hither, page, and stand by me  
If thou know'st it, telling  
Yonder peasant, who is he?  
Where and what his dwelling?"  
"Sire, he lives a good league hence  
Underneath the mountain  
Right against the forest fence  
By Saint Agnes' fountain."*

*"Bring me flesh and bring me wine  
Bring me pine logs hither  
Thou and I will see him dine*

*When we bear him thither."  
Page and monarch forth they went  
Forth they went together  
Through the rude wind's wild lament  
And the bitter weather*

*"Sire, the night is darker now  
And the wind blows stronger  
Fails my heart, I know not how,  
I can go no longer."  
"Mark my footsteps, my good page  
Tread thou in them boldly  
Thou shalt find the winter's rage  
Freeze thy blood less coldly."*

*In his master's steps he trod  
Where the snow lay dented  
Heat was in the very sod  
Which the Saint had printed  
Therefore, Christian men, be sure  
Wealth or rank possessing  
Ye who now will bless the poor  
Shall yourselves find blessing.*

Sacrificial charity expressed in corporal works of mercy is not the only saintly virtue for which this good King is remembered. At the tender age of 18 Wenceslaus assumed the throne and set about immediately building churches, he recalled priests from exile, restored the Latin Liturgy, initiated missionary activity, and he sought in every way possible to promote the Kingship of Christ here on Earth rather than his own.

For his faith and good works, King Wenceslaus was murdered on his way to Holy Mass by his brother.

I cannot help but think how different Saint Wenceslaus was in his words and actions from the most recent addition to the list of canonically approved saints, Pope Paul VI. Due in very large part to the disastrous pontificate of this man, rather than building churches, they have been steadily closed; rather than bringing priests back from exile, clergy beyond counting have abandoned their

ministry; rather than restoring the Latin Liturgy, he replaced it with a vernacular aberration; rather than initiating missionary activity, a false ecumenism has all but killed evangelization; rather than promoting the Kingship of Christ here on Earth, the Council approved by him has prioritized distorted human rights over submission to divine authority.

For traditional Catholics the canonization of Pope Paul VI will have about as much relevance as the foolish and fallible promulgation of the Luminous Mysteries. Still, in an ecumenical gesture to those who applaud the accomplishments of this man, we offer this revision of the Good King Wenceslaus hymn on the occasion of his canonization. Simply put these lyrics to the traditional tune of the Christmas carol:

*Poor Pope Paul the Sixth looked out  
On the Feast of Luther  
Smoke of Satan round about  
And the smell of sulfur  
Barely shone the sun that day  
As the darkness covered  
Holy Mother Church and Bride  
Hope and help for all mankind*

*First he changed the Holy Mass  
Next he changed her Teachings  
Then he changed the Sacraments  
Done while we were sleeping  
How can Christ allow all this  
From the chair of Peter  
Maybe this is punishment  
For our sins and failings*

*In his footsteps many trod  
On the path to ruin  
Heedless of the harm to all  
That their deeds were doin'*

*Heretics and hapless fools  
Modernists and madmen  
Changing evil into good  
Like their father Satan*

*Now we have a bigger fraud  
On the chair of Peter  
Hates the Holy Catholic Church  
Loves to bring Her under  
Is he pope or is he fraud  
We are left to wonder  
Will the Lord have mercy soon  
How long must we suffer*

*Therefore remnant men be sure  
You who hold to true Faith  
You who now still persevere  
Shall yourselves find blessing.  
Popes will come and popes will go  
Some we hope much sooner  
Pray to God for our release  
From this papal looner. ■*



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