

The Remnant

(Est. in 1967)

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



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From the Editor's Desk...

By Michael J. Matt

Pentecost Pilgrimage to Chartres will Start at Saint-Sulpice

Our French allies at Notre-Dame de Chrétienté—the traditional Catholic organization responsible for the 3-day Pentecost Pilgrimage to Chartres—have announced that after the horrific fire at Notre Dame, the “start line” for this year’s Pilgrimage will be Saint-Sulpice in Paris.

It’s a testament to the excellence of this organization that, even at the very last minute, with Notre Dame suddenly out of the question, they somehow managed to get permission to have the Traditional Latin Mass at the second-largest and most historic church in Paris.

Over the years, our U.S. Chapter has managed to have the TLM in Saint-Sulpice privately, in a side chapel, on the Friday before the Pilgrimage. But to have Saint-Sulpice play host to this high-profile public TLM on the main altar and with over 10,000 in attendance—well, this is a big deal.

The Mass will be offered by Father Julian Large, Provost of the London Oratory, and the Vicar General and representative of the Archbishopric of Paris, Bishop Alexis Leproux, will preach. Again, a big deal!

The theme for this year’s Pilgrimage, by the way, is the “Peace of Christ Through the Kingship of Christ,” and the event is being billed throughout Paris as an “invitation to conversion through Catholic Tradition and the Rosary and for the restoration of Christianity.” Needless to say, we are honored to once again be a part of this magnificent piece of Catholic action.

~ See Editor's Desk/Page 2



The English Vendée Causes of Rebellion

BY MICHAEL MASSEY
REMNANT COLUMNIST

The history of the Catholic Church is one of great heroism amidst terrible persecution. In defending the faith, many Catholics have risen up to fight for their faith against repressive regimes seeking to destroy the Church. While many Catholics know the stories of the Cristeros of Mexico and the Vendée rebellion, the 16th century Catholic rebellions of England are largely unknown.

Contrary to the popular narrative, the Catholics of England did not simply lay down and accept the Protestantism which Henry VIII forced upon the country without a fight. Between 1536 and 1539 the faithful Catholics of England rose up in open rebellion three times against the tyrannical and heretical regime of Henry VIII, and once more in 1569 against Elizabeth I. These rebellions, while ultimately unsuccessful, furnished the Church with countless martyrs whose blood formed the seed of the Church in England which

~ See English Vendée/Page 4

The Victims of Vatican II

American Catholics Leave Church in Record Numbers

BY CHRIS JACKSON
REMNANT COLUMNIST

Vatican II Spring Time New Evangelization Update installment 6,876,543. This one comes from an April 29, 2019 article from “Michigan Live” website entitled, “[Michigan residents leaving the Catholic Church as many turn away from religion.](#)” The article states:

Between 2000 and 2018, membership in Michigan’s Catholic parishes dropped from 2.2 million to 1.8 million, according to Georgetown University’s Center for Applied Research in the Apostolate (CARA), which collects annual data from U.S. Catholic dioceses.

Even more striking in the CARA data are the declines in Catholic sacraments and education. Infant baptisms, down 49% since 2000. Weddings blessed by the Catholic Church, down 54%. First Communion, down 46%. Enrollment in Catholic grade schools, down 49%. Enrollment in K-12 religious education classes, down 48%...

Church membership [in the Archdiocese of Detroit] is down 22% since 2000. Marriages blessed by the Church are down 60%. Baptisms, down 55%.

Since 2000, half the Catholic schools in the archdiocese have closed and the

~ See Victims of VII/Page 6

A LETTER FROM ROME...

The Fidelity of the City of Rome to the Mass of the Ages

BY ROBERTO DE MATTEI
REMNANT COLUMNIST, ROME

In traditionalist circles, the city of Rome is sometimes seen as a center of doctrinal corruption and anti-ethical morality. But Rome, in addition to remaining the perennial center of universal Christianity, is also the place where, in the last fifty years since the promulgation of the *Novus Ordo Missae*, an unwavering loyalty to the ancient Roman Rite has been displayed by both the clergy and the laity alike. It is worth remembering this as we mark

the anniversary of the liturgical reform, initiated by the Second Vatican Council and implemented by Paul VI, which the Jesuit historian of the Church Giacomo Martina has called “an authentic liturgical revolution, much greater than that of the Council of Trent” (*Storia della Chiesa*, Morcelliana, Brescia 1995, vol. III, p. 359).

~ See Fidelity of Rome/Page 10



Editor's Desk, Continued...

Heroic Bishop to Offer TLM in Chartres Cathedral

Speaking of the Chartres Pilgrimage, this year's concluding Solemn Pontifical High Mass in the Cathedral of Notre-Dame de Chartres on Pentecost Monday will be celebrated by none other than Monsignor André Leonard, Archbishop Emeritus of Mechelen-Brussels and former Primate of Belgium.

Some readers may not immediately recognize the name, but they'll certainly remember this famous photograph:



On April 24, 2013, the topless harpies of Femen targeted the Archbishop for his strong stand against homosexual marriage. At that time, the Archbishop's example

reminded many of us of Our Lord Himself, as he remained composed and in prayer as these apparent demons leapt out of their seats at an event at the Brussels' Free University campus and assaulted him, squirting an (at the time) unknown substance at him, while screaming "homophobe!".

The Archbishop has established himself as a fearless champion of Catholic morality, having drawn down the wrath of Hell itself for consistently defending marriage in Europe.

For such a courageous figure to celebrate the most high-profile Traditional Latin Mass of the year—in the Chartres Cathedral, for 10 to 20 thousand traditional Catholics—is certainly a testament to His Excellency's courage and to that of our brothers at Notre-Dame de Chrétienté. It will be an honor to stand with these Catholic warriors in Chartres, regardless of whatever protests may take place outside.

Follow Along Online

We have set up a new website to help spread the word of the Chartres Pilgrimage. ChartresPilgrimageUSA.com offers the latest news on the official US Chapter, and also features a blog that will allow visitors to follow along in spirit during the Pilgrimage itself.

We will be posting photos and updates from the Road to Chartres, and readers are encouraged to pray with us for the overall success of this now massive and international demonstration in honor of Christ the King and Mother of God.

More Good News

Speaking of the worldwide remnant, I will be traveling to Japan in July to make personal contact with our counterparts in the Japanese traditional Catholic remnant. (Yes, Tradition is rising in Japan, too.) I have been invited to speak in Tokyo at the international symposium: *1789 – 2019: 230 Years Later: The Revolution Without Compromise*. If you're looking for good reason not to lose hope here, look no further than this: A small but thriving traditional Catholic movement, active enough to put on an important international symposium, at which I've been asked to speak on the Catholic uprising in the Vendée. (So, obviously, this is a hardcore group of traditionalists.)

I am so inspired by the Japanese remnant, in fact, that I not only accepted their invitation to speak but also requested permission to bring RTV cameraman (my son, Walter Matt) along in order to cover the symposium, Tokyo's pro-life march to follow, and then make a pilgrimage up north to the Shrine of Our Lady of Akita, whose famous message about coming events where 'fire will fall from the sky', the 'living will envy the dead' and the Church would turn against itself with 'cardinal against cardinal and bishop against bishop'—somehow seems more vital today than ever before. If we can afford the trip to Akita, we hope to make a short documentary for Remnant TV. Please pray for the success of this event.

Alas, we have no underwriter for this labor of hope. So, if you support the idea of The Remnant joining forces with the remnant of Japan, please consider a tax-deductible donation to The Remnant Foundation. We'll do the very best we can to share their story and to form an alliance with our Japanese brothers.

You can send donations to: **The Remnant Foundation** PO Box 1117, Forest Lake, MN 55025. Or, hit the "donate" tab at RemnantNewspaper.com. Or telephone: (651) 433-5425.

A Graduation

Finally, on a personal note, May 11, 2019, was a happy day for the Matt family. After 20 years of educating our children at home, our eldest daughter, Cecelia Marie, graduated from college. It seems hard to believe that the child who was born only yesterday...or was it the day before?... is now quite grown up and a college graduate.

Perhaps some longtime readers will remember a young father, twenty years ago, writing in these columns and scarcely able to contain his happy pride in the little girl who was certainly the most beautiful, intelligent, and wonderful gift God had ever given the world. (Looking back now, I appreciate your patience with my youthful exuberance over the miracle of new life.)

I remember one such column in particular. My father was still alive, and I wrote about Cecelia ("Cece") sneaking up on her grandfather ("Gampa") during a typical Matt family party, with the aunts and uncles all engrossed in a lively debate over something or other—the sort of thing my father had, by that point, gotten a wee bit too old to enjoy, preferring instead his books and beloved old pipe.

You'll have to humor me now as I reach back to those days and pull out a memory from twenty years ago... or was it yesterday?

No one had noticed her stealthy approach. The blue eyes grew wider with excitement at each step of her approach, as she moved into position. Familiar pipe smoke billowed from behind his open book and, for a brief moment, distracted her toddling mission. She stood there, watching it ascend in magical swirls, trying to capture at least some of it in her chubby little hand.

After a few vain attempts at smoke lassoing, she refocused on the target.

Her face now wrapped in disbelief that she'd not yet been discovered, the 'little general' pushed through the last few Conversationalists until she'd

finally positioned herself directly in front of the old man's open book.

Everything was set. The timing was perfect. Her plan having already enjoyed amazing success, she pulled herself up proudly, bent forward slightly at the waist, both arms outstretched, peering up through eyes wild with excitement. One great big breath, and she positively exploded: "BOO! Gampa. BOO, BOO, BOO!"

A hush fell over the battlefield, as even the Conversationalists stopped dead in their words to observe an abrupt ceasefire. The clock on the wall tick-tocked in anticipation, as all eyes turned on the standoff between two warriors separated by an open book, clouds of smoke and eighty years.

And then it moved—the book, ever so slowly, descending just enough to reveal a pair of twinkling brown eyes beneath bushy white brows, peeking out through a cloud of pipe smoke that might have come from a belching cannon.

She leaned even further forward, wild expectation transfixing her cherubic face, until the desired effect was had: "Oh, my goodness. What was that?" the old man's feigned surprise was worthy of an Oscar.

Mission accomplished! The "little general" scrambled up into his arms with a barrage of explanation for how and why and what had just happened, most of it completely unintelligible to him. The skirmish was over, and she'd carried the day.

His book set aside now, Gampa touched her cheek and grinned at her as she babbled at him. After some bemused friendly fire, the Conversationalists roared back into the fray. But he didn't mind, and neither did she. He listened intently now to her little lesson, narrated in baby talk, on the many uses for the common pipe cleaner. One after the other, she pulled the bristly little soldiers from their bag and handed each of them over to him, so that he might have them close by after she'd hopped down, taken Blanche the doll by an ankle, and retreated into her little kingdom beneath the piano bench.

The old gentleman picked up his book again, careful to keep the pipe cleaners she'd given him close at hand, and then the moment faded into the smoke.

I wonder why we don't write about life's wonderful little nothings anymore.

I miss those days. I miss those people. Life is moving on. But, if you'll forgive one last word from a proud father—Cece is still here; after all these years, she's kept the Faith (Deo Gratias) and continued the fight. She's a double



Cecelia Marie, along with proud parents Michael and Carol Matt

major, a magnum cum laude graduate, who's now been offered a free ride to graduate school. And most importantly, she's Traditional Latin Mass all the way.

Home-schooled K through 12, she's committed to serving the Catholic cause to which her father and grandfather devoted their lives. Already, she's working part-time here at The Remnant, even as she worked for us remotely from school over the past four years.

I could say so much more, but she'll read this, and I'm already be in the doghouse. So, I'd better leave it at that.

One final thought, however, for those who are homeschooling or who plan to homeschool: As difficult and challenging as it is, when it comes to educating our seven children at home, my wife and I have never looked back. We've enjoyed every minute of the wild and bumpy ride. In fact, I now find myself dreading the day when Michael – the 'baby,' seven years old – dons his own cap and gown. These *are* the good old days!

We have been given the opportunity to keep our children close during the most unprecedented assault on the family in human history—an assault against which, in my opinion, homeschooling offers the very best defense.

For us, it is not the last resort. For us, homeschooling is the best option. I thank God for it every day and I encourage young families to, not only educate their children at home, but also their young adults through high school. Don't give up! It is so worth every sacrifice.

Teach them about the world; prepare them for the fight of their lives, yes—but keep them close. Pray the rosary every night, *together*. Attend only the Latin Mass, and educate them at home. You'll never regret it, especially when they grow up and become your very best friends in world.

And when you get a little older, as I am now, and you look back on it all, you too will realize that—despite all the hardships and tears—it was the single best thing you could have done with the life—and the lives—God entrusted to you.

When people ask us how we've managed to keep our children out of the gullet of the wolf and devoted to God and Catholic Tradition—I have a three-word response: Family, Faith and the Homeschool.

Congratulations to all graduates. And welcome to the frontline of Catholic counterrevolution. Welcome to the greatest adventure of your lives—to keep the old Faith in a new and Godless world. ■

The Remnant Speaks

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



Comments Left This Week at RemnantNewspaper.com

BIDEN TIME: Catholics Fear Pro-Democrat Pope Francis (RTV)

Editor, The Remnant: As far as I understand, if some bishops/cardinals declare Francis a heretic, but he doesn't repent/change, then, the See becomes vacant. If he does not answer or if he ignores them, I believe that they can still declare him a heretic... I'm guessing they'd give him some suitable time to answer and if he does not make corrections/changes or repent from heresy/heresies, then, the See will become vacant... Now, all we need are some bishops/cardinals to do their duty for Christ and His Church. Please, pray! I found this interesting note online... Father Gianfranco Ghirlanda, former rector of the Gregorian University, studied the past millennia of canonical tradition concerning the loss of papal office. Such an extensive study by a canonist of his caliber is quite rare, and hence his findings should carry great weight. This is what he wrote about the topic in an article published in 2013 by *Civiltà Cattolica*:

Fr. Gianfranco Ghirlanda: "The vacancy of the Roman See occurs in case of the cessation of the office on the part of the Roman Pontiff, which happens for four reasons: 1) Death, 2) Sure and perpetual insanity or complete mental infirmity; 3) Notorious apostasy, heresy, schism; 4) Resignation. In the first case, the Apostolic See is vacant from the moment of death of the Roman Pontiff; **IN THE SECOND AND IN THE THIRD FROM THE MOMENT OF THE DECLARATION ON THE PART OF THE CARDINALS;** in the fourth from the moment of the renunciation."

He went on to explain that the Cardinals do not depose the pope, but only declare the fact of his heresy. It is "from the moment of the declaration on the part of the Cardinals" that the see becomes vacant, **NOT BEFORE.**

In the case of Francis, there have been no solemn warnings and no declaration from the Cardinals. Hence, he remains pope...

G
@RemnantNewspaper.com

Editor, *The Remnant*: As a millennial teenager, YES, I want, WE WANT Traditional Catholicism back! Bring back the holy Tridentine Mass.

thedognextdoor
@RemnantNewspaper.com

Editor, The Remnant: When I was a boy learning how to pray the Rosary, the first Our Father was "for the intentions of the

Holy Father, *N.*" I prayed it that way until a few years ago when I simply could not use that wording. Instead, I adapted a version of the prayer found on the reverse of the holy card included in the monthly mailings of the FSSP's magazine: "For the Holy Father, *N.*, that he may ever desire that which is pleasing unto the Lord and carry it out with all his might."

Restore Order
@RemnantNewspaper.com

Editor, The Remnant: I agree with the Remnant's position, but Ben Shapiro is not on our side. He is an Orthodox Jew, believes in the Talmud that says Jesus is boiling in excrement in hell and he is a War Monger Neo Con and Jewish supremacist.

Mark Browne
@RemnantNewspaper.com

Moderator's Response: @MarkBrowne: Thanks. But, again, not at all the point. In fact, it's precisely BECAUSE he's Jewish that his testimony contra Francis is so significant. The more Jews, Protestants, Mormons and non-believers who see through Francis, the better. Bring 'em on. How's that ecumenical movement working out now, Holiness? By the way, to suggest that Shapiro agrees that Jesus is boiling in excrement because of some passage in the Talmud is a bit like saying we're still committed to drowning the Egyptians in the Red Sea. Shapiro just admitted that the Church Jesus Christ founded did, in fact, build Western Civilization and must be protected against a mad pope. Somehow this doesn't quite square with that scare quote from the Talmud. And if he's a Jewish supremacist, good for him! I'm a Christian supremacist. That's kind of the whole point of religion for everyone other than hypocrites and Vatican II Catholics. We can have a conversation, then. At least he believes in something other than sex, drugs and rock 'n' roll.

Editor, The Remnant: God bless you, Michael! For months I've been wrestling with what to do. I hardly go to Mass but want to return. However, I didn't know whether to go to a SSPX church or a Novus Ordo church.

After watching this video I now understand. I will stay in the Church but attend the Traditional Latin Mass. Thank you for explaining this. It really helped me

understand what God wants me to do. I've asked Him several times for an answer and now I believe He gave me my answer through you.

Musicgirluz
@RemnantNewspaper.com

Thread under Jason Morgan's article TALE of TWO THIEVES: Milo Yiannopoulos vs. Frédéric Martel

Editor, The Remnant: The more you listen to him, the chances are you will become desensitized to his homosexuality. The devil has always been very effective at pushing evil by surrounding it with truth/good, but Milo's filthy mouth is enough for any of us to go to confession if we intentionally listen to his rot regardless of the good things that might come out of it. This strange toleration and even enthusiasm reminds me of that phrase "sympathy for the devil". For his own good, just pray for the poor guy. Giving him this kind of attention is just feeding his disorder. I never comment on articles. It's just not my thing. But, I have always esteemed the Remnant and appreciate how it picks and chooses what it's going to spend it's energy on covering. I guess this took me a bit by surprise.

Emily Bem
@RemnantNewspaper.com

Editor's Comment: Earlier today, Milo posted this Remnant article to his Telegram page (see screenshot below). A short while later, the University of Chicago's Rachel Fulton Brown--author of the foreword for Milo's book-- tweeted it out, and it's making the rounds among those considered unfit and unworthy to breathe the rarified air of Facebook and Instagram. This is providential, I think. If traditional Catholicism is the cure for all that ails the world -- and it is! -- then let's take it out into the world. Let's not hesitate to engage those with sense enough to know something has gone very wrong with the world but who, just fifty years after Vatican II, have been deprived of the grace to withstand its assault. Milo is a great sinner, yes. And there but for the grace of God. The sins of men deprived of the true Sacraments and Mass should come as no surprise to those of us who know very well what the modern Church is all about. The surprise should be that anyone still believes anything at all in the modern Church. This article is controversial and for obvious reasons.

But what did Jason Morgan actually accomplish? First he praised a sinner for taking a stand against the Beast; then he called him out on his own sin, urging him in Christian charity to repent and sin no more. And we now know that Milo got that message, if not from the shepherds then at least from us here at The Remnant. This, it seems to me, is a good thing. Pray for him and for all the generations orphaned by a liberated Mother Church, hellbent on letting her children fend for themselves in this diabolical Springtime of Vatican II. **MJM**

Editor, The Remnant: The Conciliar Church smells of death, like too many sweet flowers near the end of an Irish wake. The attendees have all had too much to drink, no one expected the deceased to go this soon. Voices grow louder, a chorus of last songs and tears.

An incoherent mess of sorrow, sobs and tales of the better days overwhelm everyone. Sensible relatives left long ago. It is almost over but for the survivors the hangovers are going to be terrible. Soon it will morning but only the smell of death and throbbing headaches will remain.

Three cheers for slogging through issue after issue against the odds.

At the empty tomb,
Bill Choquette

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The English Vendée: Causes of Rebellion

M. Massey/Continued from Page 1

germinated in the 19th century. What set these rebellions apart from others during the Tudors' reign was the truly popular nature of the risings which bridged the divides of class. They united the common peasants, the nobles and the gentry in one common cause – the defence of the One, Holy, Catholic and Apostolic faith.

The causes of these rebellions were twofold – taxation and religion. The issue of intolerable taxation had been one which plagued England during the reign of Henry VII and continued under Henry VIII; however the issue of religion only arose under Henry VIII. The rebellions were in response to Henry VIII's divorce, his declaration of supremacy over the Church, foisting the 'oath of supremacy' on England and the banishment of Reginald Cardinal

By 1513 Henry had reintroduced a 'war tax', which immediately sparked opposition from the North. In 1515 the shires of Dent and Sedburgh had been stripped of so much wealth that they outright refused to pay the King's tax commissioners. Fearing a revolt, Henry granted the shires an exemption, temporarily assuaging the fiercely independent Northerners.

By 1523 Henry could again see the bottom of the royal coffers and, with the help of his lapdog Thomas Cardinal Wolsey, he advanced a new taxation plan – to raise £800,000 to fund his war with France. Under the Speakership of Sir Thomas More, the Parliament refused to pass such an absurd tax, instead settling for a tax of £400,000 to be paid over four years – a tax many still feared would destroy England's

caused Henry to fear a general rebellion in England. Only two months after instituting the tax, Henry humiliatingly abandoned it. Demonstrating the shrewdness which marked his reign, however, he laid the blame squarely at the feet of Cardinal Wolsey, thereby diverting much of the hatred which he had earned.

These unjust taxes laid part of the foundation for the Catholic rebellions which would follow several years later.

Henry's Schism and the 'Oath of Supremacy'

Amidst the backdrop of these taxes came Henry's break from the Church and repression of faithful Catholics throughout the country. With the Protestant "Reformation" sweeping Europe, Henry had initially made a

order to gain supremacy of the Church, Henry informed the Convocation of Canterbury (essentially a Bishops Conference of Southern England) that acknowledgement of papal universal jurisdiction was praemunire, but that they could collectively purchase pardon for the crime (at the exorbitant price of £100,000) if they asserted the King's supremacy over the Church of England. In an attempt to serve both the Church and their king, the bishops agreed to acknowledge the king's supremacy by adding the line, "...insofar as is allowed by the laws of Christ," to the end of the oath. While this granted them temporary respite, in 1534 Parliament passed the *Act of Supremacy* which did not contain the line added by the bishops. This 'Oath of Supremacy' was given to the nobility and the clergy, with those refusing to swear it charged with praemunire. It was for this crime that the heroic Saints Thomas More and John Fisher were executed. The Act stated:

"Be it enacted by authority of this present Parliament that the King, our sovereign lord, his heirs and successors, kings of this realm, shall be taken, accepted and reputed the only supreme head in earth of the Church of England, called *Anglicana Ecclesia*; and shall have and enjoy, annexed and united to the imperial crown of this realm, as well the title and style thereof, as all honors, dignities, pre-eminences, jurisdictions, privileges, authorities, immunities, profits and commodities to the said dignity of supreme head of the same Church..."

Dissolution of the Monasteries

The causes of these rebellions were twofold – taxation and religion.

Pole and the persecution of his family. Most importantly, however, they were in response to Henry's dissolution of the monasteries and Cranmer's new protestant liturgy.

Taxation Rebellions of the 15th Century

Since the unification of England in 927, the people of the North of England retained a sense of independence far greater than those of other parts of England. As such they disliked entanglement in the wars of the royals to the south – ever at war with France – and instead focused their attention on the ever-present threat of the Scots to the north. As a result of England's near constant war with France, the royal coffers required constant replenishment, which came in the form of taxation.

The Tudor King Henry VII's hawkish policy towards France led him to declare war against France based on a dispute between France and the Duchy of Brittany; however, in order to fund this new war he resorted to a new arbitrary 'war tax' which drained the North of it's wealth. This led to a rebellion of the people of Yorkshire and Northumberland in 1489, which was swiftly suppressed. In 1497 Henry raised a further tax to fund a war against Scotland which led the people of Cornwall to rebel. Approximately 15,000 Cornish and Kentish men clashed with Henry VII's army of 25,000 at the battle of Deptford Bridge, where the rebels were roundly defeated. Being without cavalry or artillery, the rebels were slaughtered and the king imposed further intolerable taxes upon the defeated Cornish. This slaughter, robbery and humiliation left the Cornish people with burning resentment towards the Tudors which would again explode in 1539.

Taxation under Henry VIII

Ascending to the English throne in 1509, Henry VIII not only continued the Tudor tradition of war against Scotland and France, but further continued the Tudor tradition of alienating his subjects and vassals through intolerable taxation.



Henry VIII not only continued the Tudor tradition of war against Scotland and France, but further continued the Tudor tradition of alienating his subjects and vassals through intolerable taxation.

economy. After two years, however, barely £140,000 had been collected, which prompted Henry to pursue his most ambitious revenue-raising plan yet – the 'Amicable Grant'. In reality this was not a grant, but a tax, and it was far from amicable. By this time the people of England were weighed down after having paid the greatest share of tax in the history of England, however, Henry's lust for money needed to be satiated. Knowing that further taxes would not be passed by the Parliament, Henry and Wolsey devised a tax which was not technically a tax. They proposed that the people of England be forced to 'give a gift' of a percentage of their goods to the King. Essentially the 'Amicable Grant' imposed a 10-16.7% tax on the goods of the laity and a 1/3 tax on the clergy's goods.

This tax tipped the common people of England – particularly those in the North – over the edge. Both commoners and nobles from all across England simply refused to pay this new unconstitutional tax, and widespread protests broke out across the country. This, combined with a peasant's revolt in Germany,

name as a great apologist for the faith after writing in defence of the seven sacraments. In recognition of this, Pope Leo X bestowed upon him the title *Fidei Defensor* in 1521 – this title making his later fall from grace all the more tragic. By around 1527, however, Henry became frustrated that his wife, Catherine of Aragon had not produced a healthy heir, and desired to divorce her to pursue marriage with Anne Boleyn. As every Catholic knows, Henry's appeal to Pope Clement VII for an annulment failed in 1529, precipitating his break with the Church. It was at this time that the unscrupulous Thomas Cromwell suggested to Henry that he throw off the shackles of Rome and declare himself supreme head of all temporal and spiritual matters in England – effectively claiming supremacy of the Church in England.

At this time in England there existed the crime of "praemunire", which forbade professing any foreign jurisdiction over England – essentially this was treason. Under Henry, however, this was expanded to include any profession of the Pope's universal jurisdiction. In

While taxation and the oath of supremacy were significant causes of the Catholic rebellions, the final straw for the Catholics of the North was the dissolution of the monasteries. The importance of the monasteries in 16th century England cannot be overstated. More than just ministering to the spiritual needs of their flocks and the Church, they were also central to the economy of England – particularly in the north. Agriculture was the pillar of the English economy, and the monasteries were the pillar of English agriculture. The monks were the foremost agricultural experts, practicing animal husbandry, draining swamps for fertile farmland and raising sheep for meat and wool. In addition to this, their monasteries served as hospitals, they educated the people, established inns to house travellers and financially supported the poor through their almsgiving. Cromwell stated that the purpose of suppressing the monasteries was twofold – to undermine the Church in England and to pillage them of any and all wealth.

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A Letter from Italy . . .

Ten Lifetimes

J. R. R. Tolkien

by Hilary White

How long do you think you're going to live? I mean, overall, and barring accidents or serious illness? Even though I've had cancer and the after effects have slowed me down a bit, I figure I've got a pretty good chance of making it to, let's say, 80 or so. My paternal grandparents were pretty long-lived, going pretty strong into their 90s. So, here's hoping, I guess.

The average human lifespan is, according to [officialdom, about 72](#). Lower than that is usually due to living in a place with awful conditions. Lesotho (a mainly Christian country, btw) is among the lowest at 46 for women and 43 for men, which the CIA World Factbook tells us is mostly about AIDS. Mozambique (52/56), Sierra Leone (51/50), Mali (53/53) and Somalia (57/53) will round out that dismal picture.

For most of the people reading this, we can reasonably expect 53 to be the age when life just starts getting more interesting. But none of us, even those of us who jog five miles every morning and never eat red meat, expects to be

here in 2118. But stop and think about something I discovered: even 200 years isn't going to be enough to make certain areas of France habitable since the destruction of World Wars I and II.

Our short, mortal timeframe

One of the interesting things about reading Tolkien's *Silmarillion* is that it is mostly about more or less immortal beings¹. It is a tribute to Tolkien's brilliance as a story teller and his unusually deep grasp of Catholic anthropology and eschatology, that he manages to convey a compelling and meaningful story using a time scale that is completely foreign to us. By the time we get to the start of the War of the Ring in the Third Age, the time we're mostly familiar with, Elrond of Rivendell is about 6500 years old². And he was

1 If you aren't familiar with the long, long, LONG history of the Valar and the elves and their multi-millennial war against Morgoth and Sauron his servant, the story of the 1st through 3rd Ages, don't worry about it. Just skip this bit. Pardon me a moment while I nerd-out.

2 Fortunately for nerddom and OCD sufferers everywhere, Elrond and his twin brother Elros were born in the First Age of the Years of the Sun, which more or less puts them in our



a latecomer to the story. Galadriel is one of the great High Elves because she knew the uncorrupted Aman, the realm of the Valar before Morgoth and Ungoliant destroyed the Trees.

timeframe and makes their lifespans calculable. I feel for those who try to work out how "old" some of the elves are who were "awakened" by Illuvatar at Cuivienen or who want to know how "long" it was between the Years of the Lamps and the Years of the Trees...Tolkien might have known what "Valian Years" meant, but it remains obscure to his followers.

In the hands of any other writer, the strange otherworldliness of the elves and the completely different priorities their lifespan gives them, would have been meaningless. But Tolkien emphasised the most important difference between them and their earthly immortality and we mortals granted the "Gift of Illuvatar" – that is, the kind of death that takes us entirely out of the sphere of the world and to a place the elves know-not-where. An elf who "dies" – they can die

See Ten Lifetimes/Page 8

M. Massey/Continued...

What really made the monasteries so hated by Henry and his ilk was the fact that they formed the centre of the Church's resistance to Henry. While many bishops had succumbed to the pressure applied by Henry, Cromwell and Cranmer and professed Henry as the supreme head of the Church in England, most monasteries largely clung steadfastly to holy mother the Church and Her doctrines.

Archbishop Lefebvre once said, "Without monasteries, without religious consecrated to prayer, the Church will never be revived from the present crisis." Both Thomas Cromwell and Thomas Cranmer understood this in the 16th century crisis with the same clarity as the good Archbishop 450 years later. They saw the monasteries as the backbone of the Church, and knew that to break that backbone would paralyse the Church, and with the Church gone, they saw no significant threat to their *novus ordo* of England.

Furthermore, the monasteries housed many great treasures worth a king's ransom. These treasures were not for the monks' comfort or enjoyment, however, but rather for the greater glory of God – gold chalices studded with precious gems, silver candlesticks, gold and silver ciboriums, valuable artworks and the money from the collection plate. It was Cromwell who suggested to Henry that he would be the richest king in all of Christendom were he to plunder these riches from the monasteries.

After having fallen from grace through lust for power and lust for women, Henry fell further by giving in to his lust for money. Henry and Cromwell knew that to attack the monasteries would set the people against them, so they

first set about smearing the reputation of the monks and monasteries. Henry declared to Parliament that the monks had become "slothful and ungodly" and laid accusations of immorality flourishing within the walls of the monasteries. Meanwhile Cromwell obtained the services of treacherous priests whom he ordered to go about the country preaching against monasteries and monks. These traitors levelled allegations of sorcery and despoiling farmland against the monasteries, and even stated that if they were suppressed the King would never need to levy taxes again – a line Cranmer often used when preaching in St. Paul's Cathedral.

With the groundwork for the plan laid, in late 1534 Henry established a commission to oversee the monasteries and appointed Cromwell its Viceregent and Vicar-General. Several months later he ordered Cromwell to conduct a general visitation of all of England's churches, monasteries and other Church-run institutions. The visitation was to serve two purposes – to ascertain the value of the property to be taken, and to enforce the new "orthodoxy" of Henry VIII's new Church.

When making a visitation, a commissioner's first task was to take an inventory of the entire church or monastery to establish its worth, and interview the priests, monks and even surrounding villagers to estimate how much money the monastery or church received in alms. Next they were tasked with enforcing the 'Oath of Supremacy' from all religious and extracting from them a repudiation of papal authority. They also forbade them to leave their grounds and enticed the monks with bribes to report their brothers or superiors for failing to uphold the 'Oath

of Supremacy' or comply with the various directives of the commission. Most devastating to the common people, however, was the directive which forbade the monasteries from spending anything more than was absolutely necessary for their own upkeep, thus preventing them from giving alms to the poor.

With the commissioners spreading across the country, by February of 1536 the Parliament passed the *Act for the Dissolution of Lesser Monasteries* which suppressed all religious houses with fewer than 12 members and all monasteries with less than £200 in assets. Not only did it suppress them, but it transferred them to the possession of the king:

"[The] King's highness shall have and enjoy to his own proper use, all the ornaments, jewels, goods, chattels, and debts, which appertained to any of the chief governors of the said monasteries. . . appertaining to any monasteries, abbeys, or priories heretofore given to the King's highness, or otherwise suppressed or dissolved, or which appertain to any of the monasteries, abbeys, priories, other religious houses that shall have and enjoy the said sites, circuits, manors, lands..."

The dissolution of the lesser monasteries was a success. By the end of 1536 approximately 376 religious houses had been suppressed and the spoils transferred to the king. In order to deal with the vast wealth seized from these religious houses, Henry established the Office of Augmentation which was charged with overseeing the despoiling

of the monasteries. Nothing in the houses was left untouched. Not only were the sacred vessels and precious metals taken by force, but the entire buildings were stripped bare. They melted down the lead roofs to sell the metal, they stripped the guttering, other metal roofing and drainage pipes and removed the church bells which they smashed to pieces with hammers, melting it all down to sell. Not content with this, they even resorted to stripping the buildings of all furniture, windows, doors and all other fittings, which they carried off to be auctioned. Nothing but the buildings' bare skeletons remained.

Henry, Cromwell and Cranmer had achieved their initial goal, but at what cost? By October of 1536, when the king's commissioners arrived in Lincolnshire, the Catholics, both the nobles and commoners had suffered enough. On October 2, 1536 the repressed, faithful Catholics rebelled. ■

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The Victims of Vatican II

C. Jackson/Continued From Page 1

number of parishes has dropped by almost a third through church closures and mergers. The diocese has 30% fewer priests than in 2000, and 60% fewer nuns.

Remember that these numbers only capture the decline from 2000 on. The 2000 numbers had already dropped dramatically since 1960, a time 5 years before the Council was concluded in 1965. The article depressingly continues:

About 41% of American adults raised as Catholic are no longer Catholic, according to the 2014 Pew survey.

By comparison, 55% raised in a mainline Protestant denomination and 35% raised as evangelical Protestants no longer identify with their childhood religion.

While the Catholic retention rate is about average, what's more problematic for the church is the lack of converts, said Smith, the Pew researcher. While 13% of Americans are former Catholics, only 2% are Catholic converts -- a 6-to-1 ratio.

"Other religions have a much more favorable ratio," Smith said.

Among former Catholics, half have joined another religion and about half are "nones," according to various surveys.

In an age where the Pope says "proselytism is solemn nonsense" and actively discourages Catholics from



interviewed simply cannot make the obvious connection so many Traditionalists have made before them. That far from protecting the faith of Catholics against modern errors and temptations and helping to spread the Faith, Vatican II and its reforms opened the Church up to the modern errors and temptations and fed Her sheep to the wolves.

Some of Vatican II's victims are described in the article. One tragic case is that of Gloria Emmons. Her life, as described in the article, can be divided up into distinct phases. Phase one is Pre-Vatican II:

Growing up in metro Detroit in the 1950s and '60s, her devout Catholic family was surrounded by other devout Catholics. Everybody went to church on Sundays. Nobody ate meat on Fridays. Almost every home had a statue of Mary.

Then in the 70's and 80's following Vatican II, clinging to the practices of the Faith she was brought up in, as it began to crumble around her:

Emmons attended Catholic schools through college. She married in the church, sent her two sons through Catholic schools and the family attended weekly Mass for years.

And finally the fruits of Vatican II take effect. The fruits of attending a devastated liturgy week after week, liberalized Catholic schools, heretical teachings from the pastor, etc. over decades of JP II finally lead to the following:

[T]oday, Emmons describes herself as an "ambivalent" Catholic.

Have any of these millennials ever entered their local Novus Ordo parish and had the smiling, crop-haired, pant-suited old women who hang out there tell them to beat it and get lost? Is this really the reason why youth are leaving the Church in Michigan? Apparently the Archdiocese thinks so.

attempting to convert anyone, are these statistics really surprising? Then again, when the faith of millions have already been destroyed by Church authorities tolerating all sorts of pernicious errors, sacrilegious liturgies, heretical religious instruction (if any), and sex abuse of minors for decades, do we expect them to want to share the Faith? For as the old Latin saying goes, "nemo dat." One cannot give what one does not have.

The Catholic talking heads interviewed in the article mostly blame the culture of the modern world for the decline. But who was it that opened the windows and doors of the Church to the toxic influence of the modern world? As we recall, it was John XXIII who said that Vatican II must, "open the windows and let in the fresh air." Well, nearly 60 years later, that "fresh air" is blowing souls right out of the Church.

It is a shame that the Neo-Catholics

children.

"I'm close to my father's priest, and I've talked to him" about her children's loss of faith, Emmons said. "He said he's seeing the same thing" among his congregation.

Sadly, Emmons story reflects the story of millions more victims of Vatican II strewn about our nation and the world. Their Faith was slowly eroded and weakened over the decades even as they dutifully participated in local parish life. There, they attended the weekly folk Mass where they received Communion in the hand from lay Eucharistic Ministers, got married on the beach by Fr. Kev, had their babies baptized by Deacon Bob in the hot tub baptistery, and sent their kids to CCD where they were taught about the merits of women priests by Sister Pat. What could have gone wrong?

The article continues to try to analyze the problem:

"There are a whole lot of societal factors converging together," said Mary Gautier, a CARA senior researcher.

"Younger people today are less likely to get married," she said. "If they do get married, they're unlikely to get married in a church. Everybody wants a beach wedding."

Birth rates also are down, and when women do have children, they are less likely to have been married in the Church or be married at all -- which makes it less likely the child will be baptized.

Now imagine that. Younger Catholics

are less likely to get married today. Why might that be? Could it be the U.S. annulment factory that ran rampant under JP II and has recently been turbo charged by Francis' recent Motu Proprios? And what of Francis approving Communion for those living in adultery in Amoris Laetitia?

Catholic marriage used to mean a lifelong indissoluble union between husband and wife that provided stability. If today, a couple gets married in their Novus Ordo parish, one of them could literally leave the other, civilly marry the homewrecker, and then receive Communion from Fr. Kev in front of the faithful spouse at their family parish until the annulment comes through. Is it any wonder Catholic youth see this state of affairs and figure it isn't worth it? They may wonder where the adults are in our Church who are supposed to be enforcing the rules to protect their marriages.

As for birth rates, Vatican II infamously inverted the purposes of marriage. The

Traditional teaching that procreation was the primary end of marriage and the unitive purpose was secondary. Vatican II put both on the same level, yet listed the unitive first and never stopped emphasizing it. Even Council Fathers predicted what would happen. As Archbishop Lefebvre recalled:

Marriage has always been defined by its first aim which is procreation and its secondary aim which is married love. Now, at the Council they sought to alter this definition and say there was no longer a primary aim, but that the two aims of which I speak were equivalent. It was Cardinal Suenens who proposed this change and I still remember Cardinal Brown, the Master General of the Dominicans, getting up to say, "Caveatis! Caveatis!--Beware! Beware! If we accept this definition we go against all the tradition of the Church and we pervert the meaning of marriage. We do not have the right to modify the Church's traditional definitions."

...all that is said about marriage comes back to the false idea expressed by Cardinal Suenens, that conjugal love--which was soon termed quite simply and much more crudely "sexuality"--comes at the head of the purposes of marriage. Consequently, under the heading of sexuality, everything is permitted--contraception, family planning and finally, abortion.

The article continues:

In short, Catholics are less likely today to stay in the church out of habit or social pressure, Gautier said. "They want a faith that is meaningful for them. If a pastor can't provide that,

they'll find it elsewhere" -- or eschew religion altogether.

For the Vatican II Church, which gambled its entire legacy on providing a more "meaningful faith" to people, ridiculing the pre-Vatican II practices it saw as rote memorization of doctrine and outdated archaic liturgies, this news should come as a death blow. For the biggest criticism they laid at the feet of Tradition, that it no longer "spoke" to modern man, and that modern man found no meaning in it and couldn't understand it, has been shattered. Instead it is the insipid, weakened, compromised, milquetoast Neo-Modernism and barren, minimalist, childish and condescending liturgies that have so killed the Faith of "modern man" that he is jumping ship in record numbers. As all of us can attest, the "faith" we find in so many parishes today is not meaningful at all and thus it is so easily jettisoned as something completely useless and a waste of time.

Continued Next Page

C. Jackson/Continued...

In order to be meaningful to anyone, the Faith being offered must have meaning to begin with. And Neo-Modernist faith does not. In fact, it is not faith at all. The Neo-Modernist faith ascribes to a mythical god who is not just, who punishes no sin, no matter how egregious, who works no real supernatural miracles, who is merely a representation or allegory of vague concepts, and who is to be used as a mascot to help attach religious significance to merely naturalist and humanistic concerns. Those who were poisoned by this "faith" were right to leave it. Their only mistake was not replacing it with the true Faith it is obscuring. The answer to this exodus is not some desperate attempt to be even "more relevant" by infusing more of the same poison, but to make these people aware of the true Catholic Faith that most of them have never even experienced despite growing up as Catholics in the modern era.

Yet, do those in charge of restoring the Catholic Faith in Michigan realize this? Sadly, the answer is no. What do they blame the mass exodus from the Church since Vatican II on? You guessed it. Traditional Catholicism (aka Catholicism itself). Now that Vatican II has created de facto apostates out of its faithful, the answer of the Archdiocese of Detroit to its self-created exodus is to listen to and "welcome" these apostates and water down Church teaching to appease their newfound anti-Catholic sensibilities.

Father Steve Pullis, director of Evangelization, Catechesis and Schools for the Archdiocese of Detroit, states, "It's not about a membership drive or the number," Pullis said. "We're about bringing hearts to Jesus."

Do you ever notice that when Neo-Catholics are faced with unprecedented statistical decline it is never about the numbers? Is this a pre-emptive lowering of expectations, as Fr. Pullis knows very well the efforts he is about to describe have no chance to work as they are based on flawed premises?

His vision also includes encouraging congregations to find ways make Mass a more meaningful experience through "radical hospitality," better use of music and more dynamic homilies.

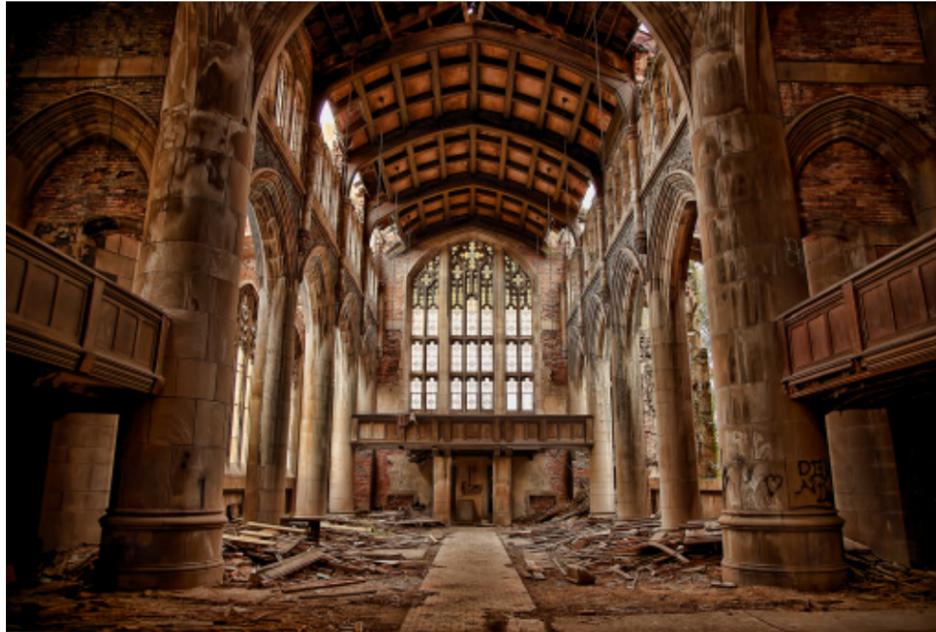
In addition, [Archbishop] Vigneron has promised "practical help" to ensure priests provide empathetic pastoral care and present homilies "meeting people where they are at and avoiding 'truth bombs' that will only turn them away."

Those approaches are backed by research, according to Gautier, the CARA analyst.

Priests "can do real damage" in driving people away from Catholicism, she said.

"Any parish who wants to attract people needs to work on hospitality and making people feel welcome," Gautier added. "The research we find is that people are looking for a sense of welcome and a sense of belonging" in a church.

Yes, you read this right. The answer



to the mass exodus from Catholicism in Michigan is through avoiding "truth bombs," engaging in "radical hospitality," "better use of music and more dynamic homilies," and placing a large "All Are Welcome" rainbow flag in the front of the church. In other words, use all of the tactics the mainline Protestants have been using over the last 60 years, even though they have lost more members than all others.

Also, didn't we already "improve" the music for the youth? Don't they now have rock masses at most parishes? Don't we already have priests dancing around and yelling out motivational speeches at Mass? Aren't most parishes now called "Catholic Communities" who would "welcome" even alien invaders from Mars? Have any of these millennials ever entered their local Novus Ordo parish and had the smiling crop haired pant-suited old women who hang out there tell them to beat it and get lost? Is this really the reason why youth are leaving the Church in Michigan? Apparently the Archdiocese thinks so.

In conclusion, the Vatican II religion has, as even John Paul II was forced to admit late in his life, led to a silent apostasy. Except the silent apostasy is now getting more vocal. In the case of poor Ms. Emmons, the transformation is complete. Emmons, a tragic victim of Vatican II, now in her 60's, currently believes in almost none of the Church's moral teachings on sexuality and has sadly gone full Martin Luther:

For years, Emmons and her husband centered their lives around St. Mary's Catholic Church in Kalamazoo, where their children attended school and Emmons' husband was on the school board.

It was a warm, tight-knit, loving community, Emmons said.

That changed in the late 1990s with a new priest, Emmons said. "He was a young guy, but he was a 1950s-style priest" with rigid ideas.

Emmons and her husband looked for another parish, but "they didn't seem that friendly." Meanwhile, Emmons said, the sex-abuse scandals, the church's role in banning gay marriage in Michigan, the efforts to limit access to abortion and contraceptives, the treatment of women as "second-class citizens" all took their toll on her...

gay son stopped going to Mass after a priest "went on a rampage about gay marriage," Emmons said.

The judgmental stances of the Church are especially galling considering the sexual-abuse scandals, which has undermined the church's moral authority, Emmons said. And she scoffs at the idea a celibate, all-male priesthood can offer effective insights on marriage and family life.

It's not the relationship with Jesus that has changed, but her relationship with the church, she said. "People now realize they don't have to go through a priest to have a relationship with God."

The bottom line is that Ms. Emmons, over the decades since Vatican II, no longer holds the Catholic Faith. The only thing that will bring Ms. Emmons and her family back to the Catholic Church is a conversion of heart and soul that can only happen with God's grace. Her parish priest telling her the truth in charity can assist in this goal. What will never assist Ms. Emmons in coming back to the Catholic Faith however, is confirming her in her errors, or worse, attempting to change the Church to accommodate her errors.

Please pray for Ms. Emmons, her family, and for all victims of Vatican II including ourselves; that God may give us strength and wisdom to know what we can do to help His Church and to help save souls in this time of unprecedented crisis. ■

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Ten Lifetimes

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of heartbreak or be killed by violence – merely “reboots” back in Valinor. It was only the lies of Sauron that taught men to fear death. The “gift” of God to men is that we are not like the elves, trapped forever in the merely natural sphere.

Tolkien’s elves, though immortal in one sense, are by nature wholly material, and are forever “tied to the world,” where we are of an entirely different nature and are not. It is one of the driving forces behind the narrative and it is this that entrances about the story. And none of it would resonate at all if Tolkien had not such a firm grasp of objective ontological and existential, that is Catholic, realities. He emphasised something that the saints are always on about: we are mortal; human life is short and we are not intended for this material life. Supernatural eternity is an entirely different kind of life, and is really and for realies forever. This average of 72 years is all we get to do it right.

An unimaginable scale

This is why it seems so shocking to start to comprehend the scale of the violence and destruction that has so characterised the modern period, especially the 20th century. Not only have we not been doing it right for a while now, we’ve been doing it so wrong that our ancestors simply would not believe us if we could tell them about it.

deportations and genocides. Some historians estimate it as high as 245 million through war alone. And we’re up to 50 million per year by abortion³. What is the one most consistent, global characteristic of modernity? Apparently, violent death and ideological justification for it.

They’ve had to come up with new terms for the scale of modern death: “democide” is a new one on me.

In that article I didn’t share other things I’d been looking up about the death-by-state-sanctioned-violence rates before 1900. The statistics for the taking of human life in the 20th century, of course, were dominated by the two world wars at (disputed estimates only) 17-20 million and 100 million dead. In the history of Christendom, only the Thirty Years War of the 17th century comes close, at about 7-10 million and the Hundred Years War at about 2.5 million. In the 12 years of the conflict with Napoleon, between 3.5 and 6 million died, mostly professional soldiers. To grasp the scale of pre-industrial warfare, we see that the English Civil War – technically a war of the early modern period – is estimated to have taken about 185,000 lives between death in battle and diseases that flourished because of the conflict.

Compare the two graph below to start getting a grasp of the difference in scale.

annihilation. The online Encyclopaedia Britannica talks about modernity’s greatest invention:

“[The modern concept of total war](#) can be traced to the writings of the 19th-century Prussian military strategist Carl von Clausewitz, who denied that wars could be fought by laws. In his major work *Vom Kriege* (On War), he rejected the limited objectives of 18th-century warfare, in which winning local military victories was regarded as the key to advantageous diplomatic bargaining, and described wars as tending constantly to escalate in violence toward a theoretical absolute.”

And...

[World War I became total](#) – that is, a war fought without limitations, between entire societies and not just between armies, with total victory the only acceptable outcome. It became such a war because, for the first time, the industrial and bureaucratic resources existed to mobilize an entire nation’s strength, because the stalemate required total mobilization, and because the tremendous cost and suffering of such a war seemed to preclude settling for a negotiated truce.

Total War means no one can escape and

But even if it is fading out of living memory, the first global mechanised war is still with us. Between 1914 and 1918, artillery bombardment hardly stopped for a single minute. For four straight years, both sides lobbed millions upon millions of shells and armaments across “No Man’s Land” – a section of France that had once been an ancient, productive farmland, dotted with villages. What happened to that titanic mountain of ordnance? Much of it is still there and probably will be forever.

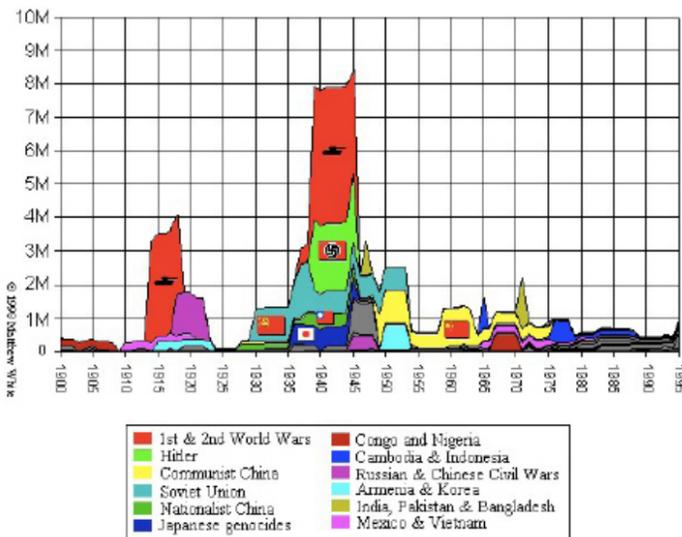
The French Department du Deminage that is charged with dealing with this disaster estimates it will take between three and seven hundred years – ten lifetimes of men – to clear the “Zone Rouge” for human habitation. As these shell cases corrode away with time, their chemical components leach into the soil. This is in addition to the thousands of tonnes of unexploded ordnance that is thought to still be there, many of which are charged with gas. It is estimated that at least a tonne (1000 kg) of ordnance was fired for every square meter of territory in the various European theatres.

An article [in Science Direct](#) tells us the very soil of the area is made of chemicals from the shelling:

The destruction of arsenical shells from the 1914/18 war in the vicinity of Verdun (France) during the 1920s

Wars, Massacres and Atrocities of the Twentieth Century

Year-by-Year Death Toll:



Catholics often debate about whether things are now really that much worse than they have ever been; we Trads are often lectured about how sin is the same now as it always was and are accused of neurotic “catastrophising”. But just looking at the numbers we can see easily that the last hundred years have seen a completely different scale of sin. We’ve had wars, but never in all of history mechanised “total war” with death tolls in the tens of millions. We’ve even had abortion, but never this globalised, industrialised mass-slaughter. And of course, now we could kill billions in minutes if we really wanted to.

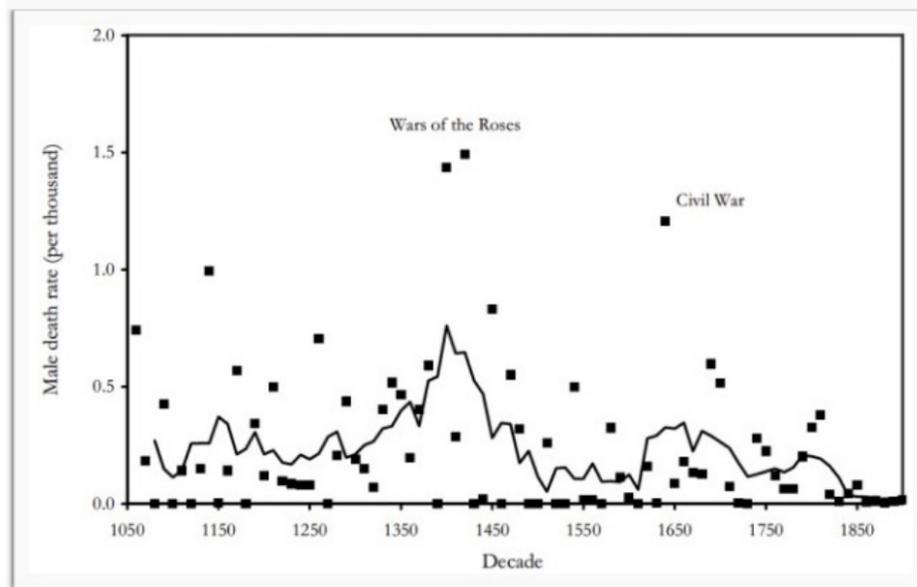
I [wrote recently](#) about the incredible death toll in the last century through various kinds of state-sanctioned violence; wars, gulags, pogroms,

No stone upon a stone

Another concept is new to the modern period: “total war”. In all the centuries of human warfare it was not until our own time, since the Napoleonic Wars, that war has been a thing that affects everyone. Throughout human history, warfare has been the profession of specialists. Soldiers would assemble for battle in a certain place and something at least close to normal life could carry on elsewhere. Modern warfare has become the tale of total destruction, culminating in the horror of the threat of total nuclear

³ Always remembering that China doesn’t report their abortion rates to the international agencies that do the counting. That communist country recently *boasted* that they’d “eliminated” 400 million of their own population by abortion – mainly girls.

Death rates from military conflicts in England, 1170s-1900s - Clark (2008)⁴



nothing will ever be the same afterward, an idea the world hasn’t seen since biblical times of mass-deportations of populations by victors, and the razing of cities.

Ten lifetimes

I started by talking about the average human lifespan and how the urgency of our mortality guides our lives and forms our view of the purpose of life. Most of us live less than a century, and our personal concept of history and the scale of events, the consequences of human action, is limited by this timeframe. We can’t think in time segments of more than 72 years. This is what makes it difficult to explain how drastically things have changed even in the last half century.

resulted in a locally limited but severe soil contamination by arsenic and heavy metals. At the study site, the main part of the contaminant inventory occurs in the upper 20 cm of the topsoil which is essentially composed of combustion residues.

...
Previously undetected buried munitions from the former delaboration facility can be an other source of environmental contaminants.

At this time, a total of about 42,000 acres remains sequestered, mainly in the area near Verdun, the longest single conflict area of the war, lasting nearly

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Journey to the Earthly Paradise

A Hypothesis Regarding Christopher Columbus' Pear-shaped World

BY ROBERT LAZU KMITA
REMNANT COLUMNIST, ROMANIA

An extraordinary journey and an astonishing discovery

Recorded by the Dominican friar Bartolomé de las Casas in his famous work, *History of the Indies*, Christopher Columbus' testimony, crossed by an easily perceptible emotional crescendo, shows that the nights preceding August 16, 1498 announced the arrival of a crucial moment of his third expedition into the New World:

“And he says each night he was marveling at such a change in the heavens, and of the



Columbus

temperature there, so near the equinoctial line, which he experienced in all this voyage, after having found land; especially the sun being in Leo, where, as has been told, in the mornings a loose gown was worn, and where the people of that place - Gracia - were actually whiter than the people who have been seen in the Indies.”

Everything on that day of August 16 predicted that something extraordinary was going to happen. After sailing – “praised be the Lord” - more than 26 leagues on a calm sea like the mirror

realized the epochal event that had just happened:

“He says that not finding islands now, assures him that land from whence he came is a vast mainland, *or where the Earthly Paradise is*, ‘because all say that it is at the end of the east, and this is the Earthly Paradise,’ says he.”

Narrated in terms of disconcerted simplicity, the crossing of a region hypothetically located in the vicinity of paradise did not spark any suspicion or skeptical interrogation in the mind of the

“““

Everything on that day of August 16 predicted that something extraordinary was going to happen.

of a celestial lake, Columbus noticed “a wonderful thing, that when he left the Canaries for this Española, having gone 300 leagues to the west, then the needles declined to the northeast one quarter, and the North Star did not rise but 5 degrees, and now in this voyage it has not declined to the north-west until last night, when it declined more than a quarter and a half, and some needles declined a half which are two quarters; and this happened suddenly last night.”

But only the following day, on Friday 17 August 1498, after crossing more than 37 leagues on a quiet sea, the admiral

relater, Father Bartolomé de las Casas, as he did not project the slightest shadow of doubt in the navigator's mind. In fact, for both of them and for most of their contemporaries, the historical, actual existence of the terrestrial paradise was an unchallengeable fact. The only unresolved problem remained that of the geographical position of the garden where eternal youth and life could be found.

Christopher Columbus did not spare any effort to decipher the enigma of the historical paradise, recorded in the book of Genesis from the Holy Scriptures of



Queen Isabella

the Judeo-Christian tradition. As a proof of his keen interest in the terrestrial paradise, we can read the numerous pages dedicated to this subject in the letter sent to Their Majesties, King Ferdinand II of Aragon and Queen Isabelle I of Castile, around May 30, 1498.

Almost all the greatest intellectual authorities of the age could witness this display of theories regarding the location of the Garden of Eden. Aristotle, Strabo, Pliny the Elder, Ptolemy, Saints Ambrose, Augustine, the Venerable Bede, Isidore of Seville - all of them proved what Columbus firmly believed: that he had discovered the geographical position of paradise “whither no one can go but by God's permission.”

As we will see below, all the interpretations and theories proposed by this unparalleled adventurer show us that *the existence of a geographical location for the terrestrial paradise - the garden where God placed Adam and Eve - was still considered, in the fifteenth century of Christianity, a certain historical fact.*

Confronted with this certainty, we can wonder what answer should be given to someone who will ask us - straightforwardly - where Paradise is located. Saint John Chrysostom did not hesitate to ask his Christian fellows precisely this question... And I can assure you, in full confidence, that *this* is really one of those very few questions which deserve an answer from any deserving Christian.

The treasure of Saint Isidore

In his letter to Their Majesties, Ferdinand and Isabelle, Columbus explicitly mentions the name of the intellectual giant of the first Christian

Hilary White Continued...

a year. A [National Geographic article](#) published in May 2014 said that the scale of the environmental damage was so enormous and insoluble that the government simply removed the human population and fenced off about 1,200 square kilometers. The article quotes British historian and author Christina Holstein: “At the start of the battle, there were trenches, but as the months went by with shells falling all the time in many places, there weren't any trenches at all. The ground was just completely churned up. Any trees were smashed, and men took shelter where they could, in shell holes and in holes in the ground.”

“They had come to the desolation that lay before Mordor: the lasting monument to the dark labour of its slaves that should endure when

all their purposes were made void; a land defiled, diseased beyond all healing – unless the Great Sea should enter in and wash I with oblivion.”

One of J.R.R. Tolkien's great gifts was the ability to paint pictures with words. Here he describes the blighted plain of Dagorlad – the area immediately outside the black gates of Sauron's realm of Mordor. Sam, Frodo and Smeagol have come to find a way inside the Black Land: can there be any doubt that he has seen with his own eyes the scene he describes?

“The air was now clearer and colder, and though still far off, the walls of Mordor were no longer a cloudy menace on the edge of sight, but as grim black towers they frowned

across a dismal waste...

Dreadful as the Dead Marshes had been, and the arid moors of the Noman-Lands, more loathsome far was the country that the crawling day now slowly unveiled to his shrinking eyes... here neither spring nor summer would ever come again. Here nothing lived, not even the leprous growths that feed on rotteness. The gasping pools were choked with ash and crawling muds, sickly white and grey as if the mountains had vomited the filth of their entrails upon the lands about. High mounds of crushed and powdered rock, great cones of earth fire-blasted and poison-stained, stood like an obscene graveyard in endless rows, slowly revealed in the reluctant light.” ■

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The Fidelity of the City of Rome to the Mass of the Ages

R. de Mattei/Continued from Page 1

“““
 Every Sunday
 the traditional
 Rite is
 celebrated
 in Rome in
 at least five
 different
 churches and,
 daily in many
 other churches,
 including St.
 Peter’s Basilica.

Beginning in 1965, still during the Council, there was initiated the celebration of a Mass which foresaw many parts being celebrated in the vernacular tongue with the altars turned around to face the people. On March 7, 1965, Paul VI celebrated Mass in Italian in a parish in Rome and exhorted the parish priests to work together for the application of the reform. On March 4, 1967, the recitation of the Canon of the Mass in a loud voice and in the vernacular tongue was authorized. In Rome, as in other parts of the world, there was resistance to the liturgical reform, which saw its first expression in the foundation of the international *Una Voce* association to safeguard the Latin-Gregorian liturgy.

Una Voce Italia was founded in Rome on June 7, 1966. Its president was Duke Filippo Caffarelli (1901-1975) of an ancient Roman family, and its vice-president was the writer Eugenio Montale.

On January 7, 1967, Caffarelli met in Paris with representatives of *Una Voce* from thirteen other countries to organize the *Foederatio Internationalis Una Voce* (FIUV). At this gathering Dr. Eric Vermeheren de Saventhem (1919-2005) was elected as president and Caffarelli was elected as vice-president. Eric de Saventhem lived in Clarens, Switzerland with his wife, the countess Elizabeth von Plettenberg (1911-2000), where each day they drove for an hour by car to assist at Holy Mass at the seminary of Ecône, but they were frequently in Rome to plead the cause of the ancient liturgy.

On April 3, 1969, the Apostolic Constitution *Missale Romanum* was issued, which consisted of two documents: the *Institutio Generalis Missalis Romani* and the new *Ordo Missae* itself. The texts had been formulated by the *Consilium ad Exsequendam Constitutionem de Sacra Liturgia*, established in 1964 by Paul VI, who had named as its secretary Bishop Annibale Bugnini, who is now known to history as the destroyer of the ancient Mass.

During those very same days, a group of theologians gathered in Rome to draw up a rigorous critique of the new liturgy entitled *Breve esame critico del Novus ordo Missae*. In October 1969 the text was sent to Paul VI with an accompanying letter from Cardinals Ottaviani and Bacci. In their letter addressed to the Pontiff, they affirmed that “the *Novus Ordo Missae* [...] represents, both as a whole and in its particulars, a striking departure from the Catholic theology of the Holy Mass which was formulated in Session XXII of the Council of Trent, which, by definitively fixing the “canons” of the rite, erected an insurmountable barrier against any heresy which could attack the integrity of the mystery.”

Cardinal Alfons Maria Stickler wrote in a letter of November 27, 2004, occasioned by a republication of the *Breve esame critico*:

“The analysis of the ‘Novus Ordo’ made by these two cardinals has not lost any of its valor or, unfortunately, its relevance. [...] The results of the reform, in the opinion of many, have been devastating, right up to the present

day. To their credit, Cardinals Ottaviani and Bacci immediately noted that that modification of the rites was leading to a fundamental change in doctrine. [...] It is therefore praiseworthy and useful to listen once again – as is your desire – to the voices of these two princes of the Church, defenders of doctrine, Catholic Tradition, and the Papacy.”

We should also recall a 1971 “*memorandum*” in which more than 100 distinguished people from all over the world requested that the Holy See “*would want to consider with the greatest seriousness what a tremendous responsibility it would have before the history of the human spirit if it would not consent to allow the traditional Mass to live on perpetually.*” Those who signed included: Romano Amerio, Jorge Luis Borges, Marcel Brion, Agatha Christie, Henri de Montherlant, Augusto Del Noce, Robert Graves, Graham Greene, Julien Green, Yehudi Menuhin, Malcolm Muggeridge, and Bernard Wall.

On June 28-29, 1970, groups of Catholic traditionalists from all over the world converged on Rome to take part in a pilgrimage of prayer and expiation. On the morning of June 28 Holy Mass was celebrated at the Colosseum. In the afternoon the pilgrims gathered at the Basilica of Saint Mary Major where they swore fidelity to the Tridentine Mass at the tomb of Saint Pius V. Then, as they recited the Rosary and held their banners high, they processed to the tomb of Saint Pius X at St. Peter’s Basilica. These faithful pilgrims passed the night of June 28-29 in St. Peter’s Square, praying under the window of the Holy Father. *Una Voce Italia* reported the news of this first pilgrimage of Tradition to Rome, reporting the opinion of a theologian, who said “the Church by her mission and by her divine nature is always above the men of the Church, who are fallible and ephemeral ministers, dispensers of the mysteries of God who are called, before everything else, to be faithful to their mission. Therefore, let us not call heretics and schismatics those who oppose themselves to this betrayal and against the machinations of the wolves: they are, like Athanasius, Hilary, and their imitators, the true representatives of the authentic Church.”

Three international pilgrimages took place in Rome with the purpose of reconfirming fidelity to the traditional Mass and the catechism of Saint Pius X. The most famous was that of *Credo* in 1975, led by the French writer Michel de Saint-Pierre (1916-1987). Beginning in January of that year an “antimodernist” publication called “*Si si, no no*” directed by the priest Francesco Maria Putti (1909-1984) was widely distributed in the Vatican, mercilessly documenting those ecclesiastics with “conciliar” sympathies who were responsible, while its editor Giovanni Volpe, who was also an assiduous promoter of the traditional Mass, made known in Italy the writings of the best French authors against the new liturgy, from Jean Madiran to Louis Salleron.

On June 6, 1969, the bishop of Fribourg [Switzerland], Msgr. François Charrière,

had authorized Msgr. Lefebvre to open an international boarding school in his episcopal see. Faced with an increasing demand for admission, the French bishop acquired a second house at Ecône in the Valais, which became the formation center of the International Priestly Fraternity of Saint Pius X, canonically erected on November 1, 1970 in the Diocese of Lausanne-Geneva-Fribourg. The Holy See warned Msgr. Lefebvre not to ordain his seminarians. But on June 29, 1976, before a group of the faithful gathered from all over the world, the French archbishop ordained 13 of his seminarians to the subdiaconate and another 13 to the priesthood, incurring by this act a suspension *a divinis*. His meeting with Paul VI at Castel Gandolfo on September 11, 1976, did not lead to any solution to the problem.

Princess Elvina Pallavicini (1914-2004), who received a bronze medal for military valor for her commitment to support the monarchist partisans during the German occupation of Rome, had made her Roman palace on the Quirinal Hill an important meeting place for the ecclesiastical, political and aristocratic world of the capital. In 1977 the princess invited Msgr. Lefebvre to her historic palace in Rome to explain the reasons for his position. This conference drew the attention of the world to the existence of a group of Roman patricians and nobility, still very much alive, of which Princess Pallavicini was the most combative expression. Along with her we recall the name of the Marquis Luigi Coda Nunziante (1930-2015), who was an untiring promoter of the traditional Mass, to which he remained faithful until his death.

During those years, Fr. Antonio Coccia (1914-1998), a distinguished theologian and patrologist, celebrated the Holy Mass according to the traditional rite each day at the Franciscan convent of San Giacomo and on Sundays at the Oratory of San Girolamo della Carità near Piazza Farnese, with the encouragement of Cardinal Alfredo Ottaviani, who often went to see him personally. Father Coccia was a Penitentiary of St. Peter’s Basilica, a confessor and spiritual director. He kept the traditional Mass alive in Rome, and it was publicly celebrated by him and many other priests in numerous Roman churches (the churches of Our Lady of Loreto near Trajan’s Column, San Salvatore in Lauro, the church of the Madonna della Luce in Trastevere, San Nicola in Carcere, Gesù e Maria al Corso, SS. Quirico e Giulitta, the Oratory of Caravita). During all of the very difficult first twenty years after the council, and still more so during the following years, their commitment permitted the faithful of Rome to enjoy a plurality of Holy Masses on both ferial days and feast days, although they had to wander from church to church many many times for the solemn celebrations of Christmas night and the Paschal Triduum.

The vitality of the traditional liturgy was also witnessed to by many illustrious cardinals. On November 11, 1995, Cardinal Stickler celebrated a solemn

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In May of 2011, the TLM was celebrated on the high altar of St. Peter’s Basilica by Cardinal Brandmüller



Journey to the Earthly Paradise

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millennium who passed on to posterity the literal, historical interpretation of the paradise: Saint Isidore of Seville.

He is the one who, in that phenomenal encyclopedic synthesis called *Etimologiae*, depicts - in the 14th book - both the location and the nature of paradise in terms that will be used by Saint Thomas Aquinas in his *Summa Theologica*. Saint Isidore's vivid narrative, naive and yet so picturesque, is worth quoting entirely:

"Paradise is located in the east. Its name, translated from Greek into Latin, means "garden." In Hebrew in turn it is called Eden, which in our language means "delights." The combination of both names gives us the expression 'garden of delights,' for every kind of fruit-tree and non-fruit bearing tree is found in this place, including the tree of life. It does not grow cold or hot there, but the air is always temperate. A spring which bursts forth in the center irrigates the whole grove and it is divided into the headwaters of four rivers. Access to this location was blocked off after the fall of humankind, for it is fenced in on all sides by a flaming sword, that is, encircled by a wall of fire, so that the flames almost reach the sky. Also the Cherubim, that is, a garrison of angels, have been drawn up above the flaming sword to prevent evil spirits from approaching, so that the flames drive off human beings, and angels

drive off the wicked angels, in order that access to Paradise may not lie open either to flesh or to spirits that have transgressed."

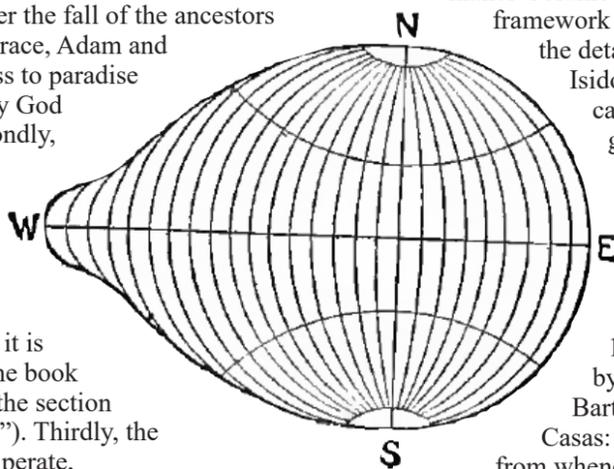
In this point of our investigation, before returning to Christopher Columbus' ideas, it should be useful to summarize the essential points in Saint Isidore's text. First, after the fall of the ancestors of the human race, Adam and Eve, the access to paradise is restricted by God Himself. Secondly, the forbidden garden is hidden somewhere in the East (that is why the text about it is included, in the book of Isidore, in the section entitled "Asia"). Thirdly, the climate is temperate, perfect to facilitate eternal life. Fourthly, people are prevented from entering paradise by a fire wall; any attempt by the fallen angels to return here is rejected by the cherubs.

Columbus' pear

As for Christopher Columbus, we find in his accounts almost all the details mentioned by Saint Isidore. But before seeing, one more time, how all these are

included in the admiral's descriptions, I must emphasize that he was deeply convinced that the "garden of delights" really existed somewhere in our fallen world. In other words, for him, Paradise was not a "myth" but a historical reality.

It is precisely this conviction that makes Columbus articulate a framework in which all the details in Saint Isidore's depiction can fit. This grandiose composition confirms the formidable finding - dated August 17, 1498 - reported by Father Bartolomé de las Casas: (...) that land from whence he came is a vast mainland, or where the Earthly Paradise is."



The Earth of Columbus

Confident that he had discovered unknown territories which belong to India, Columbus follows the geographical narrative of Saint Isidore, who wrote that Paradise was hidden somewhere in Asia (i.e. in the East). In his opinion, the recorded climatic changes - especially the moderate temperatures following days of terrible heat - also indicated the proximity

of heaven. Similarly, the presence of abundant waters shows that the spring of the four rivers mentioned in the Book of Genesis is closer and closer. Corroborated, all these details transform Columbus' suppositions into an irrefutable conviction:

"There are great indications of this being the terrestrial paradise, for its site coincides with the opinion of the holy and wise theologians whom I have mentioned; and moreover the other evidences agree with the supposition, for I have never either read or heard of fresh water coming in so large a quantity, in close conjunction with the water of the sea; the idea is also corroborated by the blandness of the temperature; and if the water of which I speak, does not proceed from the earthly paradise, it appears to be still more marvelous, for I do not believe that there is any river in the world so large or so deep."

Despite the similarities between the description proposed by the author of the *Etimologiae* and that of Christopher Columbus, there is a significant element which is missing: the protective fire wall which surrounds the paradise mentioned by the learned Spanish bishop. This being the case, we can legitimately wonder what is the protection of the entrance into the garden from which Adam and Eve were exiled? Columbus' answer is as simple as possible: altitude. In other words, the height on which it is located renders impossible the access of any person or boat. This is because the Paradise, in the view of the Genoese navigator, is on the top of a mountain. This mountain, which soars in the sky, is not peaked, but flat, whose shape is that of a pear:

"I do not suppose that the earthly paradise is in the form of a rugged mountain, as the description of it have made it appear, but that it is on the summit of the spot, which I have described as being in the form of the stalk of a pear; the approach to it from a distance must be by a constant and gradual ascent; but I believe that, as I have already said, no one could ever reach the top."

As we can see in many studies dedicated to Christopher Columbus' voyages, the shape of the world he proposed often led to ironic remarks. So far, however, I have not found any satisfactory explanation of the logic that led to such a vision. In my opinion, what is significant is the fact that *this logic derives directly from the author's belief that paradise exists somewhere in our fallen world*. But what does this have to do with the shape of the world?

Precisely in this point comes the unexpected answer: only in this way the survival of the original homeland of mankind after the biblical flood can be explained. In the absence of this mountain, the flood's waters would sink forever the garden that shelters the Tree of life described both in the Book of Genesis and in the Revelation of Saint John. That is why Columbus' world must have such a strange form. Not of an egg, but of a pear... ■

Roberto de Mattei Continued...

traditional Mass in the church of Santo Spirito in Sassia in suffrage for Professor Plinio Corrêa de Oliveira, who had died in San Paolo in Brazil on October 3 of that year. On May 24, 2003, Cardinal Dario Castrillon Hoyos (1929-2018) celebrated in his own turn a pontifical Mass in the Basilica of Saint Mary Major. Among other figures who remained ever faithful to the traditional Mass was Archbishop Custódio Alvim Pereira (1915-2006), who initiated the practice of the celebration of Mass at midnight at the beginning of the new year on January 1, 2000, in the church of San Gregorio dei Muratori. Other priests often celebrated the Tridentine Mass at the Pallavicini Palace on the night of Christmas, among whom was Abbé Emmanuel Taveau du Chalarid of the Fraternity of Saint Pius X. The priory of the Fraternity of Saint Pius X in Albano, a few kilometers outside of Rome, remained, and is still today, a point of reference for many traditionalists.

The indult of *Quattuor abhinc annos* (1984) and the establishment of the *Ecclesia Dei* Commission (1988) assured the liberty of the use of the liturgical books which were in force in 1962. The Motu Proprio of Benedict XVI *Summorum Pontificum* (2007) reiterated that the ancient Roman Rite was never and never could have been abrogated and confirmed the right of every priest to celebrate it. In the City of Rome this was realized

practically in the erection of the personal parish of Santissima Trinità dei Pellegrini (2008) and in the celebration of the solemn pontifical rites in this and in other Roman churches by numerous bishops and cardinals. Among the churches which further remained faithful to the traditional rite are San Giuseppe at Capo le Case and Gesù e Maria al Corso, which today is administered by the Institute of Christ the King of Gricigliano. Over the last fifty years, the celebration of the traditional Mass has never been interrupted in Rome. To those priests and laity who remained faithful to it we may apply the words which Cardinal Ottaviani addressed to the associates of "Una Voce" on April 13, 1969, in the church of San Girolamo della Carità. Recalling the episode of Saint Thomas the Apostle, who lacked faith when Jesus appeared to him after His Resurrection, he said:

"The Lord then praised those who have believed without having seen, but who believed in the word of the Gospel, in the word of the Tradition. In those words: 'Blessed are those who have not seen me and yet believe,' there is contained the praise of the Catholic Tradition."

From San Salvatore in Campo to San Girolamo della Carità to Santissima Trinità dei Pellegrini, one thing which all of the Roman churches where the ancient

Rite is celebrated have in common is that they are all linked to Saint Philip Neri. "*The defense and preservation of the ancient Roman Liturgy, a true work of the Counter-Reform, were and are all providentially placed under the protection of the co-patron of Rome,*" observed Filippo Delpino, who for many years was the secretary of the Roman branch of *Una Voce* ("Una Voce," June 2016, *Spes contra spem: l'ardua difesa della Liturgia Romana*).

In the Eternal City, from 1969 to the present day, the traditional Mass has always been celebrated regularly, by numerous priests, either incardinated in the diocese of Rome or simply spending time in the Eternal City. But not one priest has ever been officially sanctioned for refusing to celebrate the *Novus Ordo* or for celebrating the Mass *usus antiquior*. Every Sunday the traditional Rite is celebrated in Rome in at least five different churches and, daily in many other churches, including St. Peter's Basilica. Thus it is in Rome [*Romanità*], even liturgically speaking, that the visible face of the Mystical Body of Christ is summed up, so to speak. For this reason we ought to continue to love the City of Rome, which brings the Church down to earth and makes it concrete in time and space, in a specific place and in an historical memory. ■

Translated by Giuseppe Pellegrino

THE POLITICAL POPE:

How Francis is Delighting the Liberal Left and Abandoning Conservatives

By George Neumayr

Reviewed for The Remnant
by Vincent Chiarello

While reviewing **The Political Pope**, a noted Catholic writer claimed the author of this book about the current pope was "...relentlessly ideological, and too systematic for such a free-wheeling figure." That description puzzled me, for Neumayr had only described events that demonstrated his deep-seated conviction the current Pontifex Maximus was nothing more - or less - than a revolutionary cleric, whose actions served as a wrecking ball to the Church's historical past and traditions. To the contrary, he was not ideological at all; he was simply describing the baleful changes he's noted under Pope Francis. Those changes were initially witnessed when Neumayr was a student, decades ago, at the Jesuit University of San Francisco, where the Modernist mantra ruled. It still does. Is it any wonder, then, that his initial reaction to the first Jesuit pope was not tinged with enthusiasm?

Is Neumayr being "relentlessly ideological" when he claims: "The ambitions of Pope Francis go well beyond an unusually aggressive political dilettantism...by championing the radical political agenda of the global left, but also subverting centuries-old Catholic teaching on faith and morals...in his drive to dilute the Church's moral and theological commitments?" Perhaps Cardinal Burke was also "relentlessly ideological" when he stated, "...at this very critical moment, there is a strong sense that the Church is like a ship without a rudder."

Before proceeding further, a reader may ask, "Who is George Neumayr?"

A Californian and graduate of U. San Francisco (Philosophy), who also studied at Oxford, Neumayr began his writing career as a columnist for the California Political Review, then proceeded up the journalist ladder as Editor of Catholic World Report, along with the title of "Media Fellow" at the prestigious Hoover Institution at Stanford U. However, it was at The American Spectator on-line, where he is currently a Contributing Editor, that Neumayr "made his bones," for it was there that he began a crusade against what he saw as the growing separation between the actions and lifestyles of

the episcopate, leading to a growing distance from the Faith and the Faithful. However, this time his audience included millions of Internet viewers.

To Neumayr, a perfect example of that disconnect existed in the behavior of the former archbishop of Washington, Donald Wuerl. Until his removal by the pope, Wuerl claimed he didn't know about the rumors of the predatory homosexual behavior of his predecessor i.e., Cardinal, now Mr. McCarrick, — which is, Neumayr claims, "... a 100 percent lie." Neumayr: "The image of the Church this leaves is one of a hopelessly corrupt bureaucracy in which bishops hide behind the most minimalist pro forma actions while keeping known predators in circulation and then lying about it. In a church where holiness is the first, not the last, consideration, a responsible bishop would have followed up on the matter and been greatly troubled by it." Wuerl's demotion is unlikely to upset the appellation of "a hopelessly corrupt bureaucracy:" his successor, Bishop Wilton Gregory is a good friend of Wuerl, who, with papal approval, may have played a role in choosing his successor. But

is there a larger question here: does the "hopelessly corrupt bureaucracy" extend into the higher reaches of the Vatican?

"From the first moment I saw him, I knew that he was going to be a Modernist wrecking ball..."

George Neumayr

Political liberals said of Barack Obama that he was, "the one they have been waiting for." In the realm of religion, the same could be said of Church liberals and Pope Francis, for Neumayr is convinced the Catholic world is witnessing nothing less than a revolution, with results that have wrought havoc among the Faithful.

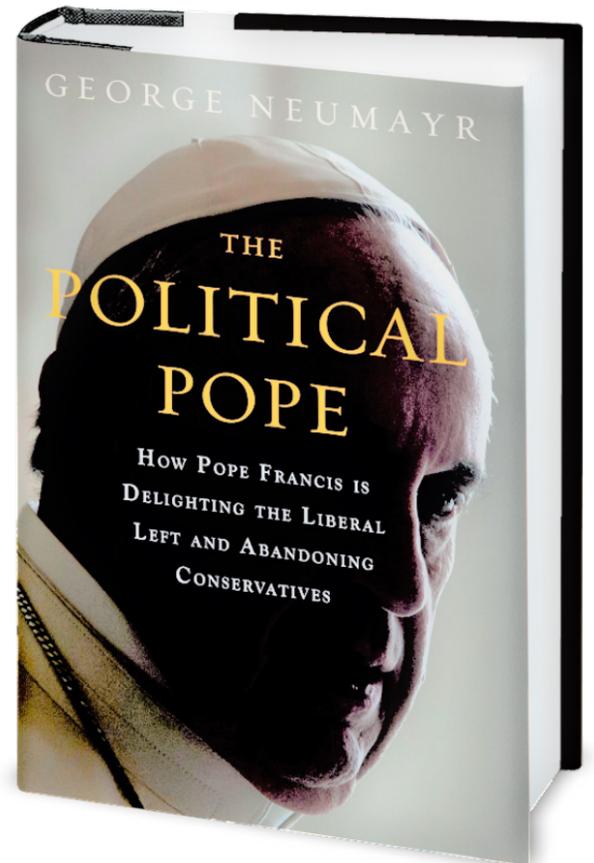
In seeking to "fundamentally transform" the institutions they encountered on their arrival, the former president and the current pope share a mindset that is strikingly similar: President Obama was influenced by Marxist mentors, and then began his career as a "community organizer in the rectory rooms of Holy Rosary Parish in Chicago," with the financial support of Cardinal Joseph Bernardin, whose "seamless garment" movement is still touted by the Church's "lunatic fringe." This post-Vatican II theological novelty claims the death penalty is just as intrinsically immoral

as abortion, or that the minimum wage is just as serious as euthanasia. Neumayr reveals another Obama-Church connection: "The faculty at Jesuit Georgetown University in Washington, D.C. ranked as one of the top donors to Obama's campaign." It is ironic that, in 2009, a year after his election, Obama received an honorary degree from Notre Dame University, and then proceeded to persecute Catholics such as the Little Sisters of the Poor for their refusal to accept his "ukase" regarding the contraceptive and abortifacient mandates. With friends like these, one does not need enemies.

Neumayr had previously written of the threat that the Obama Administration posed to constitutionally protected religious liberty; in 2012, he, along with the late Phyllis Schlafly, published, **No Higher Power**, which described the Obama administration's secularist policies, which "... represented the greatest government-directed assault on religious freedom in American history."

If President Obama represented the greatest threat to religious freedom, Neumayr believes that this pope's radicalism represents the greatest threat to Catholic tradition in centuries. Neumayr: "Pope Francis is a product of political leftism and theological Modernism. His mind has been shaped by all of the post-enlightenment heresies and ideologies from Marx to Freud to Darwin. He is the realization of Cardinal Carlo Martini's vision of a Modernist Church that conforms to the heresies of the Enlightenment." "Relentlessly ideological?" Let us proceed...

Prior to his ordination as a Jesuit, the future pope came under the indoctrination of noted communists, among them, Esther Ballestrino de Careaga, "who taught me so much about politics." After ordination, he helped her family hide Marxist literature from the investigating authorities, which may have been understandable in the circumstances of the moment of Argentina's "Dirty War." However, according to Roberto de Mattei, Pope Francis even today "ignores the



red thread" in many clergy when he welcomes priests who are, or were, communist sympathizers, or who supported "social justice" terrorist groups such as Italy's "Red Brigades," whose leader, Cesare Battisti, was involved in four murders, personally committing two. But that was not all, for another influence was also part of the future pope's surroundings in Argentina: Liberation Theology.

The apologists for Liberation Theology have been of major influence in this pontificate, and that mindset propels Pope Francis to act in ways that are unique for the Vicar of Christ. Despite Pope Benedict's condemnation of liberation theology as a "singular heresy," the pope sees it as a "high concept of humanity." A sign of Pope Francis's continuing admiration of Marxist belief adorned in Church rhetoric was seen shortly after he was elected pope: he welcomed the "founding father" of liberation theology, the Peruvian priest, Gustavo Gutierrez, to the Vatican as an honored guest. Gutierrez was not alone in receiving accolades from the pope: so has the openly Marxist former priest, Leonardo Boff. In what can be seen as a snub to a recent predecessor, Pope Francis restored the priestly duties of Miguel d'Escoto Brockmann, who had been suspended from the priesthood by Pope John Paul II. Boff believes, "...that after the death of Pope Benedict XVI, Pope

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Book Review Continued...

Francis will eventually rehabilitate all of the condemned liberation theologians from Latin America." Further, the pope is a student of Modernist Biblical Scholarship, which interprets the miracle of the multiplication of the loaves and fishes contrary to Catholic Tradition: "This is the miracle: rather than a multiplication, **it is a sharing, inspired by faith and prayer.** (Emphasis mine.) Everyone eats and some is left over: it is the sign of Jesus, the Bread of God for humanity."

The Italian communist, Antonio Gramsci, is credited with saying that, for communism to succeed, it must "make the long march through the cultural institutions." He noted that those who control the levers of cultural power are able to impose their will on others, including maintaining power in capitalist societies, using ideology rather than violence. There are innumerable situations in which the pope has demonstrated a soft spot for communist agitprop, but none is more revealing than Neumayr's description of the pope's 2015 visit to Bolivia: "It was an electric moment for the Left, proof that the papacy had fallen into its hands." On the platform with the Marxist President of Bolivia, Evo Morales, who wore a jacket with a picture of Che Guevara, the pope, "...exhorted the radicals in attendance to continue their social agitation." And who can forget Morales's gift to the pope: a crucifix shaped in the form of a Marxist hammer and sickle, which was accepted. There can be little doubt that, "The winds of liberalism" are sweeping through the Church, and in the Chair of Peter is an advocate of such a development. That was confirmed when none other than the ultra-Modernist, Cardinal Kasper, said to a reporter after the pope's election: "... (we) now have the wind at our backs." The long march through the institutions had begun.

There is another aspect of the young Jesuit's liberal theological path that Neumayr describes in some detail, for without the radical changes introduced by the Jesuits' Superior General, Pope Francis might have evolved differently. That prelate was Pedro Arrupe who, from 1965 to 1983, "began a period of unprecedented liberal ferment within the order." The changes were revolutionary, many of which remain with the Jesuits to this day. Like St. Ignatius of Loyola, Pedro Arrupe was from the Basque country of Spain, which led to wags joking: "One Basque founded the Jesuits; another one is going to destroy them." But to Church liberals, Padre Arrupe was "a re-founder of the Society in the light of Vatican II." To Neumayr and others, that focus was detrimental, "...for Arrupe was enormously permissive, allowing socialism, loose morals, and liturgical irregularities to spread throughout the order."

Arrupe's rise within the Jesuit Order was not foreordained. During our conversation in the Jesuit House in Tokyo four years ago, the late Fr. Peter Milward, S.J., mentioned that four Jesuits had, of their own volition and at their own expense, decided to travel from Japan to Rome to lobby **against** (my emphasis) Arrupe's candidacy

as Superior General. Father Milward, who was in Japan at the time, made it clear that Padre Arrupe was not a Jesuit "of the old school," a description that would play out during Arrupe's tenure. Not mentioned in the Neumayr book is that when Fr. Arrupe died on February 5, 1991, his Funeral Mass was held at the Jesuit Church of the Gesu in Rome.

I was at our Embassy to The Holy See and

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George
Neumayr

remember reading descriptions of the many outside the church; cardinals, bishops, and the Prime Minister of Italy in attendance. Conspicuously absent, however, was Pope John Paul II, who sent a representative, a clear break from past. It can be said that the significant role of the Jesuits in papal affairs was a major casualty of Padre Arrupe's tenure.

It is worth repeating that, according to Neumayr, "... the first Jesuit pope emerged at the very moment the Jesuit order was at its most corrupt and chaotic," especially in its acceptance of "situational ethics, with its free-floating concepts of mercy and sin, and the primacy of conscience" which was refuted by both of Pope Francis's predecessors. "Francis was infected by the virus of 1960s liberalism," wrote one author, and no better example of that mindset can be seen than in Pope Francis's papal exhortation, *Amoris Laetitia*. According to Archbishop Bruno Forte, who helped him draft it, the pontiff instructed Forte "to use ambiguity to loosen up the Church's prohibition on Communion for adulterers." But that is not all.

He has scolded "small time traditionalists" for their pastoral incompetence, and has insisted that, "there is no going back" to Tradition. The results have been disastrous: a dramatic loss of vocations to the priesthood is but one effect, and in Argentina, disaffected Catholics joined expanding evangelical Protestant sects.

There is an interesting parallel between Pope Francis and the late Superior General of the Society of Jesus, Pedro Arrupe. As mentioned earlier, four "old-school" Jesuits lobbied against Arrupe's

candidacy, but to no avail. The pope's biographer, Paul Vallely, quotes a Jesuit Provincial in another Latin American country, who saw the wrecking ball's potential impact on the Church: "It will be a catastrophe for the Church to have someone like him in the Apostolic See. He left the Society of Jesus in Argentina in ruins, with Jesuits divided, institutions destroyed, and financially broken. We have spent two decades trying to fix the chaos this man left us."

That chaos is evident in examining the pope, his acolytes, and the current policies regarding the Church's former acceptance of "the death penalty as a last resort," "just war," illegal immigration, and the recent acceptance of allowing the Chinese Communist government to select bishops of the Church. The last was so egregious that the Chinese Cardinal Joseph Zen of Hong Kong considered counseling Chinese Catholics, "to resist the pope." In describing the pope's apparent "romanticizing" of communism, Zen told *The Wall St. Journal*: "So the Holy Father knew the persecuted communists killed by the government, not the communist governments that killed thousands and hundreds of thousands of people. I'm sorry to say that in his goodwill he does many things which are simply ridiculous." Each of these topics is discussed in separate chapters of the book.

One cannot leave reviewing this book without referring to Neumayr's chapter entitled, "I Don't Want to Convert You." In it, one finds an accounting of the pope's unwillingness to identify Islam as a potential, if not active, threat to Christianity in general, and the Catholic Church in particular. Perhaps the most telling criticism addressed to Pope Francis on his attitude vis-à-vis Islam comes from former Muslims who have converted to Catholicism. On Christmas Day, 2017, a group of them sent a letter to Pope Francis which included, "... allow us to say frankly that we do not understand your teaching about Islam. If Islam is a good religion in itself, as you seem to teach, why did we become Catholic?" They then noted that their conversion to Christianity marked them for death, for that is the penalty for apostasy to Islam as spelled out in the Koran. But that is not the end of it...

The almost maniacal attempt by the pope to bring "unity" to all Christian faiths is also dissected with precision. This pope is not the first to seek this form of "unity:" Pope Paul VI tried in 1967 to achieve it with the Anglican Church, setting up the Anglican Roman Catholic International Committee (ARCIC). When the Anglicans ordained women, the sessions were suspended, but never eliminated. They continue to this day. In a similar vein, Neumayr asks how this "unity" would come about given that the Swedish or Norwegian Lutheran Churches share little in common with Church teachings? His answer is

undiplomatic, but accurate: "...a shared commitment to left wing politics." Perhaps the most telling comment that puts much of what has preceded in perspective was offered by "a Church insider" who Neumayr interviewed for the book: "Things are spinning out of control. When you go to the Vatican, you look up at the papal apartments and the light is out. That is as metaphor for this pontificate."

At the turn of the 20th century, a group of U.S. journalists began to chronicle the actions of various corporations, and how they corrupted the democratic process, a practice known today as "investigative journalism." Upton Sinclair, for example, described the skullduggery that went on in the meat packing industry; Lincoln Steffens, the corruption in city governments; Ida Tarbell, that of Standard Oil. President Theodore Roosevelt coined the term "Muckraker" for these reporters, which, although not a term of endearment, has stuck over a century.

George Neumayr has done for the Faithful what "Muckrakers" did for the American public: he has shone a spotlight on the gross failure of Pope Francis's actions and policies, which have had a corrupting and corrosive effect on the Church. There is more - a lot more - of the known and unknown aspects of this pontificate in this book that will disturb the Traditionalist... and that is putting it mildly. For those interested in a "relentlessly" unfavorable view of this pope's policies and actions, this is a book for you, with one caveat: don't read it if you have high blood pressure. ■

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Creeps and Bullies

BY GREGORY MARESCA
REMNANT COLUMNIST

Leftists refuse to deliberate in good faith – instead they belittle and bully. In the City of Brotherly Love, such antics were on display as State Rep. Brian Sims, a Democrat, seemed to enjoy berating a group of peaceful, pro-life women—including three teenage girls—quietly praying in front of Planned Parenthood.

Sims recorded the two incidents, and then gloated about it on Twitter, saying “Bring it, Bible Bullies! You are bigots, sexists, and misogynists and I see right through your fake morals and your broken values.”

Sims confronted them on Holy Thursday, no less. Sims, who professes without provocation that he is just one among millions of lapsed Catholics – as if it’s some kind of badge of honor – goes into attack mode against women praying during the holiest week in Christendom.

It’s well beyond belief for someone who is an attorney and an elected official to go about attempting to defame people for something that they have a constitutional right to do – pray quietly in front of the nation’s largest abortion mill where the most innocent among us are snuffed out.

In the first video, Sims calls the women “a bunch of pseudo-Christian protesters” and says “there’s nothing Christian” about opposing abortion. Sims then offers \$100 to anyone who could identify the girls.

After Sims “doxed,” – which in our tech laden world means outed the girls publicly for possible reprisal – their dad established a fund for the Pro-Life Union of Pennsylvania which so far has raised over \$100,000. Last week, over 1,000 pro-lifers held a rally at that same Planned Parenthood and included Abby Johnson, around whom the popular film “Unplanned” revolves.



Like bullies, useful idiots abound in every segment of society and suffer from not only poor self-esteem, but from complications of incertitude.

“courageous to defend life.”

In the second video, Sims bullies an “old white lady” praying the rosary while

Johnson was the youngest clinic director in the history of Planned Parenthood when a life-changing experience turned her into a pro-lifer. Johnson asked the crowd to pray for Sims, saying the real reason he wasn’t there was because “it is cowardly to defend death,” but

trying to avoid being photographed as Sims announces, “If you know who this woman is and if you can give me her address, we’ll protest in front of her home. Let’s protest out in front of her house.” Sims then criticized the woman for her Catholic faith in a diatribe that lasts more than seven minutes.

It was agonizing to view.

When you refuse to submit and deify the Leftist creed, you must be outed and harassed until you submit. A civil conversation, or simply “agreeing to disagree,” has no place in their zero-sum universe.

Philadelphia Catholic Archbishop Charles Chaput decried Sims for interfering with their rights saying, “There is much bitter irony that he claims to be a champion for the rights of all women, yet he trampled on the rights of others and disgracefully shamed them in public.”

Sims’ initial claim to fame arrived when he was as a member of the Bloomsburg University football team and proclaimed his homosexuality to his teammates during his senior

year, becoming the first openly gay college football captain in NCAA history. Adding another first to his gay resume was when Sims was elected to the General Assembly becoming Pennsylvania’s first openly gay representative.

Sims uses the political “gay crutch”, believing that one of the benefits of membership in such a minority group is a license to condemn, and in so doing his behavior is justified. Identity politics have done plenty of damage and continues to do so throughout the country.

Sims is its byproduct.

Sims must undermine, harangue and exploit those he loathes in order to facilitate his own self-worth. Sims may not be stupid, or even crazy, but he is a useful idiot. Like bullies, useful idiots abound in every segment of society and suffer from not only poor self-esteem, but from complications of incertitude. Throughout history, every barbaric regime has been and continues to be propped up on the backs of people like Sims.

Our over-the-top political discourse and the amplification of outrage provided by social media has become the platform for indignant leftists like Sims. Too often politics are the defining aspect of one’s identity, filling the void left by the retreat of Christianity.

Provided Sims possessed any sense of decorum and an ounce of character, he would apologize and resign.

He won’t.

Instead, Sims hides. ■

Our over-the-top political discourse and the amplification of outrage provided by social media has become the platform for indignant leftists like Sims.

Mark Walsh also addressed the gathering at the pro-life rally/backlash against the abusive Sims



The Fourteen Sex Scandals of the Church

BY FR. CELATUS
REMNANT COLUMNIST

For as long as I have been a pastor, the only Stations of the Cross booklets that you will find in my church are those based upon the reflections of Saint Alphonsus Liguori. This past Lent a man came to the sacristy after Stations and showed me a well-worn book that looked like it had gone to war. In fact it had been to war. It was a prayer book for soldiers that his grandfather had carried to battle in the First World War. The man told me it warmed his heart to pray the Stations from that WWI heirloom, identical to the text of our church booklets. Now that is a touching example of traditional Catholicism, spanning the generations.

Contrast the traditional Stations of the Cross as composed by Saint Alphonsus Liguori centuries ago with those written by agenda driven activists in recent years, at the bidding of Francis of Rome. This year for the annual Good Friday *Via Crucis* at the Roman Colosseum, Francis tapped a woman religious who specializes in human trafficking to compose the prayers and meditations for each of the Stations. As you can imagine, the Stations were much more about *social justice* than about the Passion of Jesus Christ.

Here follows excerpts from the *Stations of Human Trafficking* to give you a flavor of the meditations:

The man told me it warmed his heart to pray the Stations from that WWI heirloom, identical to the text of our church booklets.

Jesus is Condemned to Death:

Lord, how many mothers even today share the experience of your Mother? How many conceive and give birth to children, only to see them suffer and die from disease, malnutrition and lack of water, medical care and hope for the future? The plea of all those young lives condemned in different ways to death by indifference born of selfish and discriminatory political policies.

Jesus Meets the Women:

The social, economic and political situation of migrants and the victims of human trafficking challenges and disturbs us. We must have the courage, as Pope Francis firmly maintains, to denounce human trafficking as a crime against humanity. All of us, and Christians in particular, must come to realize that we are all responsible for the problem.

Jesus Takes up His Cross:

Lord Jesus, it is easy to wear a crucifix on a chain around our neck or to use it to decorate the walls of our beautiful cathedrals or homes. It is less easy to encounter and acknowledge today's newly crucified: the homeless; the young deprived of hope, without work and without prospects; the immigrants

Jesus is Stripped of His Garments:

Money, comfort, power. These are the idols of every age. Especially our own, which can boast of enormous progress in the acknowledgment of individual rights. Even as the world is building walls and barriers, we want to recognize and thank all those who in various ways have risked



relegated to slums at the fringe of our societies after having endured untold suffering.

Simon of Cyrene Helps Carry the Cross:

Where are the new Cyreneans of the third millennium? I think of a group of religious women of different nationalities, places of origin and communities with whom, for more than seventeen years we visit a centre for undocumented immigrant women. Women, often young, anxiously waiting to know their fate, whether it be expulsion or the chance to remain.

their own lives to save the lives of so many families in search of safety and opportunity.

Jesus Dies on the Cross:

On the cross, Lord, you too bore the weight of scorn, mockery, insults, violence, abandonment and indifference. Only Mary, your Mother, and a few other women stayed with you. May their example inspire in us a commitment to stand by all those dying today on Calvaries throughout the world: in transit camps, on boats denied entry to safe ports, in shelters, hot spots and camps for seasonal workers, amid protracted negotiations about their final destination.

How ironic that Francis selected a specialist in human sex trafficking to compose the Stations, all the while the Vatican and prelates have been protecting seminarian trafficking by the likes of *Uncle Ted in Bed* and *Madame Marciel Maciel*. Even more widespread than sex trafficking of teens and young men for clerics has been decade's old diocesan policies of transferring predator priests from one parish to another.

So instead of trafficking victims to predators they have been trafficking predators to harvest new victims. No doubt next year Bergoglio will once again be on the prowl for a new series of

agenda driven Stations. In anticipation of that I offer him the following for consideration: *Fourteen Sex Scandals in the Church...*

The First Sex Scandal:

Homosexuals infiltrate and network throughout the Church

The Second Sex Scandal:

Father Marciel Maciel fathers his first illegitimate child

The Third Sex Scandal:

Serial sex abuser predators are moved from parish to parish

The Fourth Sex Scandal:

Father Marciel Maciel fathers his second illegitimate child

The Fifth Sex Scandal:

Boston Globe exposes a massive diocesan sex abuse cover-up

The Sixth Sex Scandal:

Father Marciel Maciel fathers his third illegitimate child

The Seventh Sex Scandal:

Uncle Ted in Bed rapes and ravishes boys and young men

The Eighth Sex Scandal:

Francis of Rome appoints gay-friendly bishops and cardinals

The Ninth Sex Scandal:

Francis of Rome restores *Uncle Ted in Bed* to prominence

The Tenth Sex Scandal:

The Vatican displays a gay bathhouse for the Nativity display

The Eleventh Sex Scandal:

U.S. dioceses pay more than 3 billion dollars in settlements

The Twelfth Sex Scandal:

Cardinal Joe Tweeter Tweets, "Nightly night baby, I love you."

The Thirteenth Sex Scandal:

Homosexual drug-fueled orgy is hosted in Vatican apartment

The Fourteenth Sex Scandal:

The Vatican shuts down USCCB child protection initiatives

As is clear from this sampling of scandals, the Way of the Cross for the Church is far from over. No doubt by Good Friday of next year there will be many more sex crimes uncovered in the Church to be added to this litany of scandals.

Undoubtedly more dioceses will file for bankruptcy and millions more in money will be paid out. And while it will not solve instantly the plague of priest predators and homosexual networks, we can only continue to hope and pray that divine providence will rescue the Barque of Peter from Jorge Bergoglio, a mutineer who has seized the helm, intent upon scuttling Holy Mother Church. ■



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