

The Remnant

(Est. in 1967)



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

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

June 15, AD 2019
Volume 52, Number 10

From the Editor's Desk...

By Michael J. Matt

The Remnant Returns to the French Front

Seems like the Old Boy doesn't want the Pilgrimage to Chartres, France, to happen this year. First, the Cathedral of Notre Dame— starting point for the annual Pentecost Pilgrimage—nearly burnt to the ground, sending a rather ominous message to the world that if the Catholic Church is not restored in holy Tradition, she too will burn to the ground.

Undaunted, the organizers of the Chartres Pilgrimage—the most high-profile annual traditional Catholic event in Europe—refused to be deterred. As was reported in this column last issue, with Notre Dame still smoking, the French traditionalists managed to secure permission to launch the Pilgrimage to Chartres from Saint-Sulpice, the second largest church in Paris.

As if in reward for their grit and determination, good news came out of Paris just days later: Not only was Notre Dame spared, but as Tess Mullins reported last week at RemnantNewspaper.com, Christendom's iconic Cathedral of Notre-Dame de Paris will be faithfully restored:

On May 27, 2019, the French Senate voted to approve plans to rebuild Notre Dame Cathedral and added a clause stipulating that it must be restored to how it was before the fire. There has

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WHERE HAVE ALL the MONASTERIES GONE?

Freemasonry and the Fall of Catholic Europe

BY HILARY WHITE

Umbria, not Montecassino; the true cradle of Western Monasticism

In tourist brochures, Umbria is called the “green heart” of Italy - the only region¹ without a coast, and the exact geographic centre of the country. Though the most tourists usually hear about

¹ The Italian equivalent of a US state or Canadian province.

Umbria is about St. Francis, his was in fact a late revival; the roots of Catholic mystical spirituality go much deeper into Umbrian history.

Umbria was first evangelised in the 4th – 6th centuries by groups of Syrian hermit-saints who came out of their desert solitudes to take up residence

~ See Monasteries/Page 6

Women Deacons: What's Francis Really Up To?

BY CHRIS JACKSON

Almost every Catholic pundit giving opinions on the women deacon story has seemed to get it wrong. Luckily, you have The Remnant to let you know what is really going on. For those of you who haven't been paying attention, here is a timeline of the women deacon issue.

The First Commission

First, a commission was founded to study the issue under John Paul II in 2002. As Catholic News Agency reported:

“A 2002 document published by the International Theological Commission concluded that female deacons in the early Church had not been equivalent to male deacons, and had ‘no liturgical function,’ nor a sacramental one. It also maintained that even in the fourth century ‘the way of life of deaconesses was very similar to that of nuns.’”

Francis Finds a New Commission

On May 12, 2016 Francis met with the world's congregations of Catholic women religious. During a question and answer session, one of the women religious “told Francis that women has served as deacons in the early Church” and then asked Francis “why the Church excludes women from serving as deacons” and “why not construct an official commission that might study the question?” Acting as if the 2002 International Theological

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A Letter from a Catholic Cop. . .

Confession of a Catholic Integralist Police Officer

BY JOHN DALY

Pace the Swiss Guard, I'm quite fond of the uniform I don every day when I report for duty at my law enforcement agency. My sky blue shirt evokes our protectress. The shoulder patches each bear an image of the front and reverse sides of the Immaculate medal. As I button it up over my vest, I tuck in the brown scapular my classmates and I were invested in at our graduation ceremony - the local musicians' joyous Te Deum still ringing in our ears. I enter a room full of similarly-attired

men and ladies - my colleagues on the department's new Freemasonry Suppression Task Force. The local ordinary had asked our chief to form the team when some volunteer firemen were discovered to have joined the nefarious organization.

In our office an Inspector, his rank denoted by the gold fleur-de-lis pinned to each shoulder, stands at the podium and updates us on the various situations our

~ See Catholic Cop/Page 5



Editor's Desk, Continued...

been controversy surrounding the restoration of the centuries old church, which was gutted by a massive fire last month. Some have called for the Notre Dame to be rebuilt exactly as it was, while others have pushed to add more modern elements to the Parisian landmark. The Senate approved the bill Monday which would have the Notre Dame restored before Paris hosts the 2024 Summer Olympics, but added that the cathedral must be rebuilt to its "last known visual state."

Nothing about a glass roof or, my favorite conspiracy theory, a swimming pool on the roof of Notre Dame. And the best part? French President Macron—who declared the fire a national emergency and then freaked out quite a few Catholics and art history enthusiasts with his overzealous international architects' competition that seemed open to modern innovations—won't have power to veto this new legislation even if he wanted to. The rebuild will be completed within the promised five years, and by 2024 Notre Dame will stand exactly as we remember her in 2019. Thank God!

Nevertheless, just when that "fire had been put out," we received word that Air France had cancelled the flight from New York on which the Remnant chapter had been booked to fly to Paris for the start of the pilgrimage. With less than one week to go, there was a day-long scramble with Delta Airlines here at The Remnant to reroute every single pilgrim from various cities around the country. Nightmare!

I think—I hope—all 80 Remnant pilgrims will now arrive in time for the June 8th start of the Pentecost Pilgrimage to Chartres. (Please God.)

In your charity, please keep us in your prayers and be assured that the now 28-year-old Remnant Chapter of Our Lady of Guadalupe will remember the readers of The Remnant on the 3-day walk to Chartres.

By the way, would you like to become a 'virtual pilgrim' to Chartres this year? You can follow along from home with the prayers and meditations by joining the Guardian Angels Chapter. Details can be found at our new website: www.ChartresPilgrimageUSA.com

After the pilgrimage, The Remnant pilgrims will be travelling to the Austrian Marian shrine at Mariazell, where our chaplain will be offering Mass near the miraculous statue of Our Lady for the intentions of the sponsors of this year's Remnant Tours Youth Fund.

A Word to Our Sponsors

I want to extend my thanks and assurances that your "investment" is paying off in a big way. After nearly 30 years on the road to Chartres, there are too many success stories to tell—vocations to the religious life and priesthood, marriages that resulted from friendships formed between pilgrims

(I think we're up to 20 now), Catholic activists inspired to take up the Catholic cause.

My own assistant, Tess Mullins, who's become invaluable to our work here at The Remnant, was thrown headlong into the traditional Catholic cause some thirteen years ago when, as a recent convert to Catholicism, she first walked the road to Chartres.

So much good, so many graces, so many young Catholics that might never have found their way into the Catholic counterrevolution had it not been for the Chartres Pilgrimage and had it not been for you—Remnant readers who, 28 years ago, trusted our assurances that this is NOT a European vacation and that what we're trying to do with the French pilgrimage is, in fact, to launch an American Catholic restoration movement. And it's working!

I knew first-hand how this powerful event can transform lives since I had experienced for myself how the grace of pilgrimage is made available in such an intimate and powerful way on the road to Chartres. The pilgrimage inspires soldiers of Christ like nothing I've seen before or since. And your trust in that vision has paid off, which is why we've dedicated almost thirty years to the near-constant promotion of this authentic Traditional Catholic action.

Simply put, nothing impacts young people more immediately and with greater spiritual force than the Pilgrimage to Chartres. And, as I see it, very few things matter more to the future of our world than the successful recruitment of young Catholics into the war for Catholic restoration by swearing allegiance to the Christ the King and promising to keep the old Faith when the evil new world order is telling them to abandon it.

What difference do our efforts make if in the end we fail to recruit the next generation in this fight for the preservation of everything that matters?

Please, join us in prayer during the three days of Pentecost pilgrimage. Visit www.ChartresPilgrimageUSA.com and follow along as rookies and veterans post prayer intentions, photos and reactions on the brand-new live blog. Check back with www.ChartresPilgrimageUSA.com on a daily or even hourly basis over Pentecost weekend and during the Octave of Pentecost. Help us build an international network in support of this worldwide traditional Catholic rendezvous in France.

Catholic Europe Waking Up?

A quick word on the right-wing populist movements in Europe, which last month won an unprecedented 57 seats in elections to the European Union's Parliament. In the pope's own back yard, Matteo Salvini's Lega party received a whopping 30 percent of the vote and sent a clear message to Pope Francis that his sellout to the New

World Order is scaring the literal hell out of the Italian people.

At a May 18th rally attended by tens of thousands who'd gathered just outside the Cathedral of the Nativity of Our Lady in Milan, Salvini dedicated Italy to the Immaculate Heart of Mary. Looking up at a statue of the Virgin Mary, he practically shouted: "I entrust Italy, my life, and your lives to the Immaculate Heart of Mary, who I'm sure will bring



us to victory."

But Salvini didn't stop there: "We entrust ourselves to the six patrons of Europe: to St. Benedict of Norcia, to St. Brigid

of Sweden, to St. Catherine of Siena, to Saints Cyril and Methodius, to St. Teresa Benedetta of the Cross. We rely on them. And we entrust to them the destiny, the future, the peace and prosperity of our peoples."

This was a Catholic moment such as I'd never seen. Here was a baptized Catholic who knows that – contrary to the propaganda of the globalists who dominate Europe – the people want their countries back, their God back, their Catholic identity back.

Don't get me wrong—Salvini's no saint... but neither was Constantine when God used him to baptize the mighty Roman Empire. Neither was Cyrus the Great of Persia—the pagan whom God used to free his people from the Babylonian captivity. Neither was François Athanase de Charette de la Contrie — the leader of the uprising in the Vendee, who had concubines early on and was a lukewarm Catholic before God called him to lead the Royal and Catholic Army of the Vendee against the demonic French Revolution. Charette became a hero for Catholic France's altar and throne and died a martyr's death.

Salvini may be a broken and disenfranchised Catholic; but he's kicking against the same antichrist that

dominated Paris in 1789.

By the way, Pope Francis has refused to meet with Matteo Salvini. The pope who has granted personal audiences to rock star Bono, actor George Clooney, Italy's famed abortion advocate Emma Bonino, and even pro-abort Joe Biden is refusing to meet with the Catholic politician who held his rosary high for all the world to see when he entrusted Italy to the Immaculate Heart of Mary.

"Until his language and politics changes," Francis told the press, "I can't and I don't want to shake Salvini's hand." Why not? Because Salvini is hated by the Marxists in Europe, and Breitbart News got it quite right recently when they wrote: "Marxists really have infiltrated the Church hierarchy to the very top."

Populism is not enough, of course. The people must crown Christ king again, and that will happen in God's good time. In the meantime, we cannot allow ourselves to be bullied by the Vatican's desperate attempt to paint the populists as haters and racists. Despite their flaws, many of these populists are rising up against the same enemies of Christ we traditional Catholics oppose with everything we have.

A faint Catholic flame still flickers in Europe. No matter what the demonic globalists do, Christ is in the foundation of the nations of Europe and in the bones of the European people—which is why the globalists spend every waking moment fretting about a resurrection of Christ in Europe. Because He will rise again, and they know He will.

As we embark on pilgrimage to what's left of Catholic Europe, we pray for our European brothers and sisters who are gradually waking up to the evil that confronts them, that they will come full circle to the proclamation of the Kingship of Christ against which the New World Order madmen have no defense.

By the way, did I mention the theme of this year's Pilgrimage to Chartres? "The Peace of Christ through the Reign of Christ the King." Take *that*, Francis!

Long live Christ the King! ■

Watch "Pope Loses Big in EU Elections"...



The Remnant Speaks

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



Angry Missionaries of Mercy

Editor, *The Remnant*: This line from Father Celatus's "Angry Missionaries of Mercy" was especially thought provoking: "As the fallen angels rebelled against the Incarnation, whereby God joined Himself to a nature lower than themselves, so too Modernists rebel against Transubstantiation, whereby God joins Himself to a substance that is lower than their own." It's all well and good for God to be present in the enormity of the cosmos, in the constant progress of human achievement, and even in the planet itself. In *Laudato si*, Pope Francis says that we are called to "accept the world as a sacrament of communion"! It seems to me that the Modernists even at their most arrogant can accept God's supposed presence in the "last speck of dust of our planet," so why are they so offended by a humble veil of bread? It would be too much to expect logical consistency from Modernists, of course, but it still gives me pause. These tyrants of mercy want enough bread to feed every poor person on earth, but show no regard to the words that are spirit and life. The Modernists ultimately worship the material world. For Jesus Christ to claim for Himself our daily bread by transforming it into His Body, our eternal sustenance, must be intolerable to them. Real Presence Road Rage is a sobering reminder to us all: the flesh profits nothing.

Stefanie Nicholas
OnePeterFive & Catholic Family News

Opus Dei: I Beg to Differ

Editor, *The Remnant*: I never get your newspaper in a timely fashion, given that I live in the hinterland, so I just received and read your article about the review of a book about the Opus Dei.

Normally, in this kind of a book review, I would have expected that the reviewer would have had enough prior knowledge or background, that he would have attempted to give a balanced view of this kind of controversial subject. As it is, Mr. Chiarello seemed to be offering a view of the book and of the Opus Dei in a very positive light, without offering some idea of the highly controversial nature of the Opus Dei.

I'm sorry, I beg to differ with him in terms of the position of the Opus Dei. First of all, the Opus Dei is a secret society which uses a political ploy similar to that of Pope Francis; it says one thing for public consumption, and another for use within its ranks. See for example, in "Opus Dei" by Arnaud de Lassus who says that on the one hand, Opus Dei claims that it does not 'extract' written vows or promises, while in reality there is an obligatory engagement or contractual obligation, such as celibacy for numeraries and associates. http://archives.sspix.org/miscellaneous/opus_dei.htm

Further, members of Opus Dei are not necessarily Catholics nor even Christian.

There are certainly those who believe there is a very strong similarity to Talmudic Jews. Escriva makes the point, "These are not only words: our Work is the first organization to have authorization from the Holy See to admit non-Catholics, Christians or not. I have always taken the defense of liberty of conscience. (Conversaciones, p.296)." http://archives.sspix.org/miscellaneous/opus_dei.htm

Father Hesse makes a point that Opus Dei is the brain of the Vatican II Church.

One apparently very well researched book about Opus Dei is *Opus Judei, An Exposition of Opus Dei* it was written in

1994, and has several hundred footnotes. Catholic Apologetics gives Three Chapter titles and their Subheadings. Even this very brief summary of the book is enough to raise very serious questions and concerns about this secret society, <http://www.catholicapologetics.info/modernproblems/currenterrors/jopus.htm>

I found the article by Mr. Chiarello misleading and incomplete. The information about Opus Dei is at this time available on the internet with a determined search; a determined search, as there are many, many official and some less official sites which nevertheless seem to repeat the same extremely positive points of view as the official sites.

There is other information which I have not cited, as being extremely negative and of somewhat less credible origin. In any case, given the very questionable nature of the organization, the power it enjoys, the very questionable sanctity of its founder (which I didn't get into at all in this short summary), its extremely powerful money aspects, (again which I did not mention, but which are available in the references which I have cited), Opus Dei is a threat to the Catholic Church. Sincerely yours,

Janet Desroches
Canada

Thank You and a Subscription

Editor, *The Remnant*: Enclosed is a check in the amount of \$40.00 for a one year subscription to *The Remnant*. I am requesting the hard copy edition because I would like to be able to share it with other Catholics. I would like to share with you my personal experiences with the Church and how I discovered *The Remnant*.

In my opinion, if the state of the Church today could be compared to a ship, it would be the *Oceanos* which sunk off the coast of Africa in 1991. None of the 591 lives were lost, but it was the musicians, not the crew, that organized the rescue. When the ship developed a list, several passengers went to the

bridge as to enquire why the ship was listing. They found it unmanned because the captain and crew had abandoned the ship. A musician named Moss Hills used the radio phone to broadcast a mayday alert until a ship answered. Rescue teams responded from both the air and sea to save the passengers. The captain and some of the crew were convicted of negligence for fleeing the ship without helping the passengers. Later in court, the captain stated he could better direct the rescue efforts from land.

In life, we encounter our own rough seas. Spiritually, we turn to our crew, the clergy and the Church, to help guide us during those turbulent times. Just like passengers of the ill-fated *Oceanos*, I have put our faith and trust in the crew. What is most tragic is the laity do not know the ship is taking on water and sinking fast. I cannot recall a sermon on the catechism or confession. Can the laity explain transubstantiation and consubstantiation, know the proper way to say the Rosary or the messages of Fatima and La Salette or Akita? Can they explain the purpose of the First Friday and First Saturday? This is not Catholic trivia but things a Catholic should know. Up until recently, I could not answer them either.

I was taught that Catholics believe in

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The Remnant

Est. in 1967

A Catholic Fortnightly
Published 22 times per year

Editor/Publisher

Michael J. Matt

The Remnant (ISSN # 0274-9726. U.S.P.S.# 606840) is published semi-monthly (monthly in January and July) 22 times per year by The Remnant, Inc. Periodicals Postage paid at Forest Lake, MN and additional entry offices. POSTMASTER: Please send address changes to The Remnant at P.O. Box 1117, Forest Lake, MN 55025. (Telephone: 651-433-5425)

Subscription Pricing

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Single Copy Price: **\$1.50**

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transubstantiation, but it was becoming apparent that many Catholics do not. The typical Saturday Vigil Mass I attended became a routine weekend activity that lacked reverence and respect that I grew up with. It had taken on the aspect of a social gathering. Many times before Mass, my praying would be interrupted by loud greetings and jovial conversations. Many times it was the ushers and extraordinary ministers themselves provoking this behavior. The ushers would predict how long Mass would take. Attire for church was shameful, especially in the summer months. Beach wear such as shorts, sport jerseys and tee-shirts touting the best beer were common. Parishioners used cell phones or texted during Mass even to the point of making dinner reservations. People going to receive Communion looked more like tourists on a buffet line. When I was a youngster my family lived a few blocks from a synagogue. Often I would see Jewish people walking to services impeccably dressed and carrying a prayer book. A Jewish person once told me they would never dare attend services dressed inappropriately. I was getting the feeling that something was happening both to me and the Church. In the county where I live, you are told what to wear to jury duty or be held in contempt. How can it be that the local government can require a person to be better dressed than to Church?

A priest on summer assignment told jokes at Mass just before the final blessing and once during the liturgy. Were we at Mass to hear a joke or the Word of God? At a Christmas Vigil Mass, the Monsignor took out his cell phone before the final blessing, and announced he received a text Santa was seen in our area. Was Santa the One who came to save us on Christmas? Some priests do not use the pulpit, but come down the center aisle. He is referred to as the "presider," not a celebrant. The readers used the pulpit to read an epistle but the priest went up and down the center aisle to deliver a sermon. Confessions are on Saturday from 4 PM to about 4:20, or about 10 minutes before Mass begins. The most I counted in line was less than 10 but there are over 100 people going to Communion. If I did not go to Communion, I was the only one not going. I actually dreaded going to Mass. I remember thinking one Saturday evening after a 5 PM Mass, that I did not have to come back for another 167 hours. I had had enough.

I am not a saint but a sinner, but at times we tend to get careless about things and that can lead to unfortunate consequences. Recently, I was stopped by a policeman while I was driving. The officer reviewed my license, registration and insurance and told me why I was stopped. I did not receive a ticket, just a verbal warning. The policeman perceived something about my driving that warranted action. The incident caused me to consult a driving instructor to review my driving habits to be a better driver. I do not expect a priest to outwardly scold anyone but there are priests who have tactfully addressed

this matter. Every week in the bulletin one church has a request to donate used blankets to an animal shelter but no mention on silence or proper dress at Mass. I searched the Internet and found several churches where priests addressed this problem. I felt I had an obligation to voice my issue with a priest or deacon, but I was unsuccessful. They all made light of my situation. I was told to attend an earlier Mass, sit someplace else or I was judging people. A fourth told me that if I had any suggestions, "I am sure Monsignor would like to hear them."

Perhaps this suggestion would be useful from The United States Conference of Catholic Bishops, General Instruction of the Roman Missal, Prayer and Worship Chapter 2: The Structure of the Mass, Its Elements, and Its Parts, Section 45: "Sacred silence also, as part of the celebration, is to be observed at the designated times. Even before the celebration itself, it is a praiseworthy practice for silence to be in the church, in the sacristy, in the vesting room, and in adjacent areas, so that all may dispose themselves to carry out the sacred celebration in a devout and fitting manner." Is it my responsibility to make suggestions to a pastor on how to teach the congregation on respect in the Lord's House? One deacon told me he was "just glad people come." We are the church that does not want to offend anybody. They could not care less how I felt, but it still mattered to me.

Frustrated, I began attending a local Protestant church on Sunday as my way of letting off some "spiritual steam" to sort things out and develop a plan to rebuild my faith. I fulfilled my Catholic obligation by attending Mass on Saturday evenings. The Protestant service I attended was very similar to the Novus Ordo Mass. As I researched the differences in the two churches, ironically I discovered how much of Catholic teaching I did not know! I listened to talks given by the late Father Hesse, Bishop Robert Sarah and other traditional clergy. I read about the messages of Our Lady of Fatima, La Salette and Akita. I learned the importance of the Rosary, its Mysteries and how to say it correctly. I discovered the importance of making First Fridays and First Saturdays. One fact I did discover was that the communion plate is to be used at all Masses as per a directive from the USCCB. My concept of sin changed too. I learned what is meant by a good confession. I honestly thought that all confessions were good. Catholic websites such as *The Remnant*, *The Fatima Center* and *The Lepanto Institute* provided additional information about the Traditional Latin Mass.

I began attending the Traditional Latin Mass and immediately ended going to the Protestant church. People dressed appropriately and the church was silent when I entered. I was lost in the beginning, but I remembered some of the Latin responses I learned years ago. There is no comparison between the Novus Ordo and the Traditional Latin Mass. There are no extraordinary ministers, no communion in the hand,

no hand holding, no one singing "Kumbaya" and no teenagers texting. In the Traditional Latin Mass it is impossible to deviate from the rubrics and Liturgy. This is where I want to be in my relationship with God. I found my 1962 St. Joseph's Roman Missal and took it with me to every Mass.

If the Bible is the most important book ever written, then 1962 Roman Missal is the second most important for me. It contains a wealth of information every Catholic needs. It contains a treasury of prayers, the promises of First Friday and First Saturday, Benediction of the Blessed Sacrament, the Rosary and its mysteries; Stations of The Cross; prayers before and after Mass, thanksgiving prayers for Holy Communion, preparing for the Sacraments of Extreme Unction, Matrimony and Penance and a small dictionary. In the Novus Ordo, people do not come to church with a missal. Missals are now in the pews and only part of the liturgy is provided and none of the Canons. The readings are only referrals but the antiphons are provided. The liturgy is listed as Liturgical years A, B and C. It has hundreds of hymns that you can find by title, first lines or by occasion. It is the Traditional Latin Mass that has strengthened my faith. I pray the Rosary now daily, go to confession more often and became an altar server for the Latin Mass. As Canon Law 1752 states "the salvation of souls, which must always be the supreme law in the Church, is to be kept before one's eyes."

Once again I want to thank everyone at *The Remnant* for holding to traditional Catholic values and teachings.

God Bless,

Robert Devine

Shout Out to Roberto de Mattei

Editor, *The Remnant*: You have found a worthy successor to the late, great Michael Davies in Roberto de Mattei. His Letter from Rome "The Fidelity of the City of Rome to the Mass of the Ages" (posted 5/24) brought to mind the early Letters from London by +Michael Davies. It exudes the same charm and sentire *cum Ecclesia*.

I look forward to reading more Letters from Rome in *The Remnant*.

May God bless and Our Lady guide Roberto de Mattei, you and all of us.

Yours in Christ the King,

Margaret

Catholic Comic Book

Editor, *The Remnant*: I sent your office a copy of my comic and received a call instructing me to contact the editor about possibly featuring the comic on your website or in one of your other publications. I just wanted to note to you that Mr. Matt's videos on Catholic Culture were a real inspiration for me to produce this comic. At a time when I was becoming increasingly concerned about how the Super Hero was being used to replace Christ in popular story

telling, Mr. Matt's work promoting Catholic culture drove me to continue working. Please review this press release for more information on the comic. Thanks!!

Shanti Guy

PRESS RELEASE

For: Immediate Release

Contact: Shanti Guy,
Caput Canis Comics
(817)727-6858
pr@above38.com

Indi Comic Book re-tells the story of St. Michael fighting The Communists in the Korean War

Fort Worth, TX, May 1, 2019: Shanti Guy, Veteran Independent film maker, screen writer and now Catholic Comic Book Artist, releases "Saint Michael: Above the 38th Parallel," a glorious yet grittier approach to Catholic story telling aimed at offering an alternative to mainstream secular comic books that often have anti-Christian themes.

Saint Michael Above the 38th is a 32 page full color comic book, based on the true story of a Marine in the Korean War with a devotion to St. Michael. The Marine finds himself alone behind enemy lines, outnumbered and outgunned. Eventually the Marine is saved by a miraculous intervention from Saint Michael the Archangel who leaves a trail of dead communists in his wake.

The comic book is based on a real letter written in 1950 by a young Marine to his mother while he was in a hospital recovering from the injuries he recently suffered. In the letter, he describes these fantastic yet true events that befell him while on patrol.

Navy chaplain Father Walter Muldy personally knew the Marine, the Marine's mother and the sergeant in charge of the patrol at the time of the apparition. One year later, Father Muldy read the same letter to 5,000 Marines at the Naval Base in San Diego and assured anyone who asked that it all really happened.

Most mainstream comic book characters feature super humans who *save the day* using mysterious powers to force mankind to do the "right thing." While these cultural icons may hint at something virtuous, they very often push anti-Catholic agendas.

This new comic book provides young Catholics a hero who will reinforce their Christian values and faith. Saint Michael Above the 38th Parallel is only one story from a magnificent 2,000+ year Catholic history of real supernatural events that God has allowed to help people grow in their Catholic faith.

To learn more about the comic book visit above38.com

Contact: Shanti Guy, (817)727-6858,
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A LETTER FROM A CATHOLIC COP...

J. Daly/Continued from Page 1

department faces of late. A handful of feminist Enemies of the Faith had been arrested while propagating pro-abortion views outside of our crisis pregnancy center. While we can't police our citizens' inner thoughts, the Inspector explains, allowing them to advocate for the murder of their unborn brethren can't be permitted.

The department also recently had to ticket some elderly adherents of the Bugninian Heresy and a laicized former Jesuit who had been caught celebrating their outlawed rite in a gymnasium. The Bureau of Suppressed Liturgies had done a fine job of stamping it out, but its heavily pensioned Boomer devotees were proving resilient in paying the fines. This rite, our supervisor reminds us, had helped destroy the faith of nearly all of our ancestors, and we were to remain vigilant at any sign of its resurgence.

After lineup, I grab a set of keys to my department vehicle, and prepare to go on the road. Thus begins a fairly typical day of keeping the peace in my town.

Ok.....maybe not.

All of the preceding, of course, describes the uniform I wear while serving with the police department that patrols the sacramental kingdom of my dreams. I am actually a cop in a fairly typical northeastern suburb. But, while my service weapon was made in Austria, my heart is in Austria-Hungary. And I am forced to abide the tension created by serving in a Postmodern society, when I really desire to patrol a Catholic confessional one. In fact, I often feel like I work for two different police departments - the one I work for in reality, and the one of my imagination, which I'll refer to as "Tradlandia."

I catch a glimpse of what Tradlandia might resemble at the coffee hour my family and I attend after the TLM every [Sunday morning](#). We share something with the other families in that old church hall; a clear faith based on the eternal truths of the church founded by Christ. But when I get back on I-95 north after the recitation of the Angelus, it's back into the Postmodern void. And it is this void that I must patrol. In my town, or any town anywhere, I cannot presume that my fellow citizens and I will agree on the most fundamental questions of basic morality, of right and wrong, of what makes us human. I am called to "keep the peace" in this place, but any peace I keep is a barren one, a mockery of a true peace rooted in Charity. This peace seeks the good of the other out of love of God. And a society rooted in this precept understands that the end purpose of its government is not just a material one—creating order in temporal affairs, but a

supernatural one—ordering its citizens towards their final destination.

As Andrew Willard Jones writes of the kingdom of King St. Louis IX in *Before Church and State*:

"The king's office was not bound by some legal positivism in which the system itself ultimately had self-referential validity. Instead, justice was directed toward an immediate telos—the maintenance of peace—that



was itself directed toward an ultimate telos—salvation."

I observe the fallout of a system of law divorced from any moral purpose all over my municipality. A local real estate agent sometimes leaves his business advertisement—a glossy family photo—in my mailbox. He and his family sit on a stone wall, smiling in their spring clothes, a dogwood tree behind them in full bloom. I recognize one of his teenaged sons in the picture, because I narcanned him a year or so ago. When

that he is a moral agent with free will.

In the legal system of Tradlandia, however, there is mercy but also justice. The legal and spiritual operate within the same framework. In Tradlandia, the Dominican judge will hear the young man's confession. He would be made to understand that the "root cause" of his condition is sin, which he should resolve to commit no more before his eventual release.

Back in reality, one of the institutions I am called to "keep the peace" in is our public school system, the chief purpose of which is assuring that none of the citizens it produces will ever enjoy any real peace. At our schools, the students are defended by a massive security apparatus. Entrance is gained by swipe cards or granted by security. Our School Resource Officer's M-4 rifle sits ready in his safe, and my coworkers and I make frequent passes through the schools' lots in our patrol vehicles. A Boy Scout who informed the school of the pocketknife

the presence of groups dedicated to the promotion of every sexual and/or gender identity they might possibly conjure.

The administrators of St. Dominic Savio Classical Academy (Tradlandia's high school), on the other hand, take seriously Our Lord's words on those who would scandalize the young. They provide their students with physical protection for their bodies, but, more importantly, for their souls. Tradlandia's School Resource Officers see to it

that the students assemble safely in the courtyard for the recitation of the Regina Caeli during Eastertide—although there's still some occasional harassment from the recalcitrant Bugninians. Its teachers direct them towards student groups whose purpose is to foster their love of Truth, Goodness and Beauty. Its drama club performs the works of Shakespeare. Its religion and history teachers tell the students of the sacrifices of the martyrs, and the acts of heroism in the Vendee.

Patrolling the halls of our local high school, I am temporarily transported to Tradlandia when I pass a flyer announcing the next meeting of the Transgender Students' Alliance. I remember where I am, and my fingers slowly slink away from the thumb tack.

Working security at our local movie theater not long ago, the young Hispanic manager approaches me. There are several features playing tonight, including the most recent installments of the SAW and Fifty Shades of Grey franchises. He thanks me for being there. The young fans of the former film, he explains, can be a rowdy bunch, and my presence there will help maintain order. I watch the throngs of people enter their respective theaters, noisy teens proceeding into one, and mainly middle aged women the other. My Glock is on my hip, and my M-4 is in the trunk of my vehicle. My presence there will, most likely, ensure the moviegoers' physical safety. The theater really cleans up on nights of releases like this, the manager assures me. They need to hire extra cashiers.

I think of the Dominican judge the lad would face at his trial, merciful, but just. The padlocked doors of the theater would be wrapped in police tape bearing the Immaculate medal of my department's seal, a notice referring to the town's decency laws taped to the glass.

The features end and the throngs spill out of the theater. The manager thanks me again. "Peace, man," he says with a fist bump as we part ways for the evening.

I walk back to my cruiser, silently praying for the peace only One can give. ■

“”
There is no acknowledgement, however, that the students contained in these schools possess immortal souls.

I deployed the syringe in his nostril, he sprang back to life, the vomit still dribbling down his chin. But it is a fruitless resurrection, solely of the flesh. Since my state treats overdoses as medical issues alone, we can't even take action over the drug paraphernalia we seize at the scene. When he ODs at the wheel of his car and plows into a street sign a few months later, it's a slightly different story, but the legal ramifications are unavailing. He will receive counseling that will address the "root causes" of his "illness." There will be no judgment, no acknowledgement

he inadvertently left in his backpack was once subjected to an expulsion hearing, all in the name of "safety."

There is no acknowledgement, however, that the students contained in these schools possess immortal souls. The content of the sex education they receive, in more civilized times, would have been relegated to some seedy back alley shop. It is a modern, antiseptic education, aimed at ensuring that whatever impulses they entertain will be done so "safely." Flyers tacked to the hallways' bulletin boards announce

Where Have All the Monasteries Gone? Freemasonry and the Fall of Catholic Europe

H. White/Continued from Page 1

about 40 miles from here in Spoleto and the surrounding areas – all still at the time very firmly under the jurisdiction of the Old Empire.² While the Emperor Julian the Apostate was busy persecuting Christians in Rome and trying to re-establish the worship of the old gods, remote and rural Umbria was being transformed into a land of levitating, wonder-working, Christ-worshipping, desert-mystic saints.

It is the untold story of the origins of what we now call Western monasticism; St. Benedict did not make it up himself but, having been born a few hours walk to one of these [Desert Father](#)-style monasteries in the mountains, learned it from [St. Spes](#), a Christian refugee from Monophysite persecution in Syria.

As has been said many times, Benedict's Rule was a key factor in rescuing and transforming civilised life as the old Empire crumbled. From his time on, cenobitic³ monasticism – primarily a movement of the laity, not the clergy – in its various forms was the driving force behind the Christianisation of the residents of the Old Empire and its transition into a trans-national Christian civilisation. It was religious monks, not secular parish priests, who gave the Faith to the masses in the post-imperial centuries.

Umbria, as one of the great centres of this movement, became crowded with monks, and many of the towns that are still inhabited were founded or had their populations increase by the faithful who came to live close to their spiritual guides. But if you drive through the Umbrian countryside now, except in rare cases, you will see that only the buildings survive, often depressingly

turned into boutique “agritourismo” hotels.

This place is the cradle of an ancient tradition of eremitical monastic life, in which monks lived either alone or in small groups. There are still hundreds of little medieval stone holy places dotted throughout the region, usually consisting of a small house, big enough to accommodate at most two or three, and a church. These are often now maintained by the state for their historical importance, and are especially revered and remembered by the people in the mountain areas. The one thing missing is the monks and nuns.

Where did the monks go?

Most North American visitors to Italy marvel at the presence – apparently unapologetic – of Catholicism everywhere in this country. He sees crucifixes in post offices, churches and shrines everywhere, towns and streets named after saints he's never heard of, priests and nuns running about Rome, Florence and Naples in cassocks and (at least, after the modern fashion) habits, and the meticulous care taken by the state to preserve statues and frescoes and various ancient artistic treasures of the patrimony of the Catholic Church. This, thinks the man raised in a 200-year-old nation, is the real thing. And he's right, up to a point.

But context is everything, and the historical context most North Americans grew up in – an aggressively secularised, post-Protestant, Freemasonic-influenced and above all *young* culture, much of whose history has been carefully retconned – cannot inform him of the reality. It is difficult to notice an absence,

In reality the monastic scene of 1965 wasn't nearly as thriving as he might imagine, and Vatican II was only the most recent – and smallest – of a multi-century asteroid bombardment.

A clash of civilisations,⁴ not a conspiracy theory

In a word, it was the “Enlightenment” philosophies and related “anticlerical” trends among the ruling classes influenced by them, heavily proselytised by the wealthy and influential Freemasonic sect. These rulers following the trendy new ideology started the war of the state on monastic life nearly two centuries before Vatican II was even a gleam in a French Dominican's eye.

Like the devil in that movie, one of the greatest tricks the Freemasons ever pulled was to convince their vassal states, at least in the English-speaking nations, that they don't exist. Or at least, aren't up to what they freely admitted being up to as recently as 80 years ago. So enmeshed in the narrative that they helped to craft are most Anglos now that the Freemasonic influence has been all but written out of the political and cultural picture, leaving those who try to warn about it relegated to the world of conspiracy theorists of dubious mental stability. If you try to talk to an American, Canadian, Australian or Brit about the danger they pose, you will get a reaction as though you are talking about a secret invasion of space aliens.

But the Italian memory – and Italian historical education – is not yet so deplorable, and most Italians have a more realistic understanding of the goals of the “craft,” whichever side they are on themselves. One of the reasons for this is that the founding of their country, as a modern, secular “nation state,” is only barely outside living memory. It is generally acknowledged here that Garibaldi's Risorgimento – the forcible unification of the various sovereign states of the Italian peninsula, including the thousand year-old Papal States – was not only led by open members of the Lodge, but a was key part of the larger Freemasonic goal for a dechristianised Europe.

In essence, the destruction of the monastic life in Europe came out of a clash between two entirely opposed metaphysical worldviews that is the background motivation for nearly all the history of the last 250 years. One, the ancient concept that human society serves a primarily spiritual function and the other the novel theory that the state is entirely man-made, exclusively for

natural, material ends, untethered from God or His purposes for man. In other words, the “secular state” we know today. That clash in the Anglo world has been over for centuries, but in much of Europe, and Italy especially because of the presence of the centre of Catholicism in Rome, is still being to some degree waged openly.

Anglo visitors to Italian cities and outside observers of the condition of the Church in this country are often shocked by the frankness of the presence of active Communist parties;⁵ posters everywhere for Communist Party candidates during election cycles, Communist party members of parliament and mayors, rallies for the “LGBT” movement that prominently feature hammer and sickle flags, and, most depressingly, large and influential segments of the Church at high levels plainly and advocating for Freemasonry's evil offspring.

The corruption of civic and ecclesiastical life by Freemasonry – including its involvement in the creation and promotion of Socialism and Communism – is plain, open and acknowledged here and no one would think of denying it or calling it a “conspiracy theory”.

Recently, (significantly, after the most recent national election that saw the overthrow of the leftist parliamentary hegemony) police in Sicily and Calabria went on the offensive. Investigations, that are ongoing, that included seizure of secret membership lists have shown 193 lodge members – 122 of whom were in the Grand Orient of Italy (GOI), the oldest and largest that boasts Giuseppe Garibaldi as a past Grand Master – involved in mafia and mafia-related crimes. A 2017 report for a parliamentary anti-mafia commission found, “If it cannot be said that the Mafia and Freemasonry are a unity, what is certain is that between the two organizations ‘there are certainly relations’ and that Freemasonry has not fielded robust antibodies to counteract the infiltration of the Mafia and ‘ndrangheta⁶ in the lodges.”

The report said these organised crime/Freemason groups had infiltrated municipal governments, health care and banks, and were “legitimizing requests for intervention to change the course of

⁵ The discrediting of the “Red Menace” and Sen. Joseph McCarthy (a Catholic) in the US was a deliberate, orchestrated media campaign – “A red under every bed” became joke. But it was a smokescreen so successful that most Americans believe there never was a Communist infiltration into the US government, even in the face of declassified documents confirming McCarthy's worst fears.

⁶ A Calabrian branch of the crime syndicates, powerful since the 1990s.



224. Dauphiné. - Couvent de la Grande Chartreuse. - Expulsion des Pères - N° 2 - E. R.

² Though the Goth Odoacer (a nominal Arian) was going to overthrow the Western Emperor about ten minutes later (AD 476), establishing himself as “King of Italy,” nominally under the suzerainty of the Eastern Emperor in Constantinople.

³ Monastic life is roughly divided into two types, eremitical and cenobitic, that is, groups of monks living, working and praying as a community in a common set of buildings. Even this was not Benedict's invention, but came from a later development of Egyptian eremitism (cf. [St. Pachomius](#)), especially as it was adapted to the cultural and climatic conditions of Europe. Eremitical life nearly died out in the Latin Church but survives today as a much more common part of life in the Eastern Churches.

and our traveler will probably not ask a question that would be of immediate concern to – say – a time travelling visitor from the 12th century: what happened to all the monasteries?

An informed Catholic might assume that the monastic life died here in the 1960s for the same reason it did in the US and Canada, and again he would be partly right. But he probably won't know *why* the Vatican II asteroid was able to do such a thorough job of wiping out the monastic foundations of Europe.

⁴One might call them rival civilisational conceptual frameworks, but it's a bit of a mouthful.

Hilary White Continued...

processes and imposing silence.”⁷

“The Sicilian Cosa Nostra and the Calabrian ‘ndrangheta from time immemorial constantly nourish and cultivate an accentuated interest in Freemasonry,” the report said. The GOI responded by complaining that the investigation was a return to “fascist” attitudes in government and said that the members implicated constituted only 1% of the membership.

Pope Leo XIII⁸ described the Freemasonic sect, saying it is “dedicated to the overthrow of the whole religious order of the world which Christian teaching has produced, and the substitution of a new state of things... based on the principles and laws of pure Naturalism.”⁹ Edmund Cahill, SJ in his 1931 book “Framework of a Christian State,”¹⁰ said, “Freemasonry is today the central enemy of the Church and of every Catholic government and Catholic institution in the world.”

“Freemasonry... implies or aims at the elimination of all religious organisation and the establishing of a type of human liberty and equality which are inconsistent not only with the ordinary arrangement of society, but even with the supreme authority of a personal God, distinct from man himself,” Cahill continues.

“Freemasonry supplies the key, and at least a partial explanation of the extraordinary progress of the spirit of infidelity, irreligion and revolt against lawful authority which characterised the history of the European races during the past two centuries.

The constantly recurring revolutions, political upheavals, assassinations, and religious persecutions which loom so large in the modern history of Europe and America have been, for the most part, the work of Freemasonry. The network of secret societies – irreligious, anarchical and communistic, which now almost cover the face of the globe are practically modelled upon and inspired by Freemasonry, and are in large measure controlled by it.”

While Freemasons make grandiose claims of connections to ancient

⁷ It is somewhat cynically held by many Italians that there is no department of government that is so corrupted by Mafia and Freemasonic influence as the anti-Mafia commissions, but perhaps there is hope that the new government – made up largely of outsiders to the immemorial political clubs – will make changes.

⁸ The fastest way to dispel the “Freemasons are harmless” doctrine among faithful Catholics is to encourage them to read *Humanum Genus*, Leo’s 1884 encyclical, and then invite them to compare what the pope warned of with the current situation.

⁹ “Naturalism” in 18th century philosophy is the complete rejection and contempt of the supernatural, including faith, grace and the sacraments, and the elimination of all reference to an afterlife.

¹⁰ Reprinted by Roman Catholic Books, Fort Collins, CO

Egyptian or Greek religion and sciences, the reality is that it was born in England in the late 17th or early 18th century as a result of the Protestant revolution and the growing influence of the post-Protestant “Enlightenment” philosophies that were popular among the ruling and business classes in Britain at the time, particularly Deism, Naturalism and Rationalism. It is not a coincidence that these are the principles that have been universally adopted in all the nations of the western world.

The destruction of the monastic life had to happen first

Most of us have heard of Henry VIII’s Dissolution of the Monasteries, but not as widely remembered is that, starting just before the French Revolution and then throughout the 19th century, the monastic life was almost completely wiped out by Europe’s new brand of “Enlightened” secular rulers. Across

monasticism, the purest manifestation of purely *religious* Catholicism. By 1800, the nominally Catholic rulers of Austria, Bavaria and Prussia were powerful enough to pressure the pope to agree to the suppression of monastic foundations and mendicant orders.

These new modern men of the Enlightenment looked upon the Church both as a political rival for their dreams of total dominance and a ready source of cash and property to be confiscated, or “secularised,” as it was more politely put. This reorganisation of civilisation was characterised by state seizure and closure of the thousands of European monasteries, outlawing of monastic vows, the abolition of monastic and mendicant orders, the liquidation of their lands and possessions (often to generate cash to finance wars).

State confiscation of monasteries started in earnest for Protestant rulers in

Of special interest to these princes were the strictly contemplative foundations – accused of being “useless” – whose property would never be passed on to an heir at an abbot’s death, which meant that monastic wealth was never redistributed and tended only to grow through the centuries. These often presented a vexingly stable, wealthy and immovable political obstacle to an enlightened prince’s worldly ambitions – in a real sense functioning as miniature independent states, subject to the Roman Pontiff and effectively outside his jurisdiction.

Thus the arbitrary suppression of monastic houses – often at gun-point¹⁵ – marked a new phase of the conflict between “Church and State,” in which rulers began to insist that although “private religion” of individual belief could be tolerated – for a time, and to varying degrees – and some “useful” Church institutions could be allowed to function to benefit the state, the Church as a whole could have no voice in governance. It means, in essence, that this was the time of the overthrow of Christ as King of nations.

Incalculable losses

By the middle of the 19th century, between the Protestants and the “enlightened” secularisers, monastic life was effectively dead in Austria, Belgium, the Netherlands, Denmark, England, Ireland and Wales, France, Hungary, Italy, Germany, Mexico, Norway, Poland, Portugal, Spain,¹⁶ Sweden and Switzerland, and was under severe pressure in Romania and Russia. It is impossible to know how many monastic foundations were destroyed altogether, nor to ever tally the damage done to local economies, including to the countless

thousands of dependent agricultural and skilled artisan tenants thrown out of work and homes.

With many of the medieval buildings being demolished by their new private owners, the losses of architectural treasures will never be fully known, but the monastic treasures also included libraries of ancient and medieval manuscripts that were confiscated and redistributed, and often lost in the process.

Bavarian book-thief-in-chief,

¹⁵ The internet has haunting photos from 1903 of the monks being paraded, in their habits, out of their monastery of La Grande Chartreuse, flanked by what looks at first like an honour guard of mounted and armed police officers. The expulsions were opposed by local people who protested openly and even spent nights, armed with farm implements, guarding the entrances to monasteries under threat from the government.

¹⁶ The Catholic Encyclopedia describes the horror of the suppressions in the south of Spain in the mid-19th century where “the expulsion of religious sometimes took the appearance of a popular insurrection: convents were pillaged and burned, religious were massacred.”



Europe, with the spread of these Enlightenment/Freemasonic principles, hostility to Catholic religion grew among a ruling class growing increasingly enamoured of the new ideology of “Enlightened absolutism.”¹¹

18th century European ruling classes were flattered by Enlightenment philosophies that told them they were the ones destined to improve mankind by abolishing the dark superstitions of the ancient Catholic Faith. As Frederick the Great of Prussia put it, “My principal occupation is to combat ignorance and prejudice ... to enlighten minds, cultivate morality, and to make people as happy as it suits human nature, and as the means at my disposal permit.”¹²

This hostility found its expression in aggression against contemplative

¹¹ It is one of the “black legends” promulgated by the anticlericals that medieval kings were “absolute monarchs” who abused their power, but the concept of absolute monarchy did not exist until the early modern period, promoted by the new ideologies. Catholic monarchs are restrained by divine and human law.

¹² “The Metaphysics of World Order: A Synthesis of Philosophy, Theology, and Politics” Nicolas Laos, 2015, Wipf and Stock, Eugene, Oregon.

northern Germany following the Treaty of Westphalia that ended the Thirty Years War in 1648.¹³ From there the idea caught on among the nominally Catholic rulers that you could obtain quite a bit of monastic land and cash, and at the same time whittle away the political power of the clergy, if you just declared it was yours and ordered the monks to get lost.

Secularisation also entailed the annexation to the State of episcopal principalities¹⁴ and temporal dominions held by churchmen, the nationalisation of parochial life, dioceses and seminaries, the rewriting of seminary education and preaching to be based on Rationalistic and Materialistic, Enlightenment ideologies, abolishing “dogmatic” or religious content.

¹³ Those who wonder where the modern world got the idea for its “World Wars” would benefit from a little reading about this catastrophic consequence of Luther’s revolt. Until 1918 it topped the charts for humanity’s most deadly wars and involved 194 states, in the territories of Austria, Bohemia, Denmark, Sweden, Poland, the Netherlands, Russia and Switzerland.

¹⁴ A remnant of the feudal ages where bishops and abbots held territories as feudal lords. One of the last of these was held by Josef Cardinal Mindszenty who, under the pre-Communist Hungarian constitution was the legal head of state.

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Women Deacons: What's Francis Really Up To?

C. Jackson /Continued from Page 1

Commission document never existed, Francis told the women religious that “it remained unclear to him what role such deacons had.”

As the National Catholic Reporter stated:

“What were these female deacons?” the pontiff recalled asking the professor. “Did they have ordination or no?”

“It was a bit obscure,” said Francis. “What was the role of the deaconess in that time?”

“Constituting an official commission that might study the question?” the pontiff asked aloud. “I believe yes. It would do good for the church to clarify this point. I am in agreement. I will speak to do something like this.”

“I accept,” the pope said later. “It seems useful to me to have a commission that would clarify this well.”

Francis Plans to Ordain Women Deacons

On April 28, 2019, Gloria TV reported:

There are indications that Pope Francis intends to introduce female “deacons” according to Phyllis Zagano (NcrOnline.org, April 24).

The radical Zagano was a member of the papal commission about female “deacons.” She is a longtime advocate for the introduction of such an abuse.

According to Zagano, Francis may talk about female deacons during a May 10 audience for the superiors of sisters

and nuns.

She believes that Francis is ready to invent female “deacons” and introduce them.

Zagano also sees an indication in this direction in a questionnaire sent out ahead of the Amazon Synod which contains a query about “official ministry for women.”

The phrase “official ministry” can only mean “ordination,” Zagano stresses.

Francis is Unsure About Women Deacons

However, on May 7, 2019, Catholic News Agency reported:



Pope Francis said Tuesday that the Vatican commission exploring the possibility of female deacons continues its study, but does not have any consensus that would lead soon to a plan of action.

“For the female diaconate, there is a way to imagine it with a different view from the male diaconate,” Pope Francis said May 7 during an in-flight press conference returning from North Macedonia and Bulgaria.

“Fundamentally, there is no certainty that it was an ordination with the same form, in the same purpose as male ordination. Some say there is doubt, let’s go ahead and study,” the pope said.

...During the in-flight press conference, Pope Francis revealed that some in the Vatican commission have concluded that historically the female diaconate was different from the role of male deacons, namely without sacramental ordination.

“For example, the formulas of female deacon ‘ordination’ found until now, according to the commission, are not the same for the ordination of a male deacon and are more similar to what today would be the abbatial blessing of an abbess,” he said.

Pope Francis said that others in the commission hold that there was “a female deacon formula,” but it is not clear whether it was a sacramental ordination or not.

The pope went on to explain that in the past female deacons assisted with the liturgy, for example, with the full-immersion baptisms of women or to serve as an aid to the bishop in determining the authenticity of domestic abuse with matrimonial disputes.

Francis is Against Women Deacons

Then on May 10, 2019, Life Site reported on another meeting the Pope had with the leaders of women religious. Concerning the female diaconate and findings of the papal commission, he told them the following:

On the female diaconate: when you all suggested that I appoint a commission — because the idea was yours — I said yes. I set up the commission. The

Continued Next Page

Hilary White Continued...

Bonapartist, Freemason and aggressive proselytiser of the Revolution, Baron Johann Christoph von Aretin, described monks desperately attempting to hide manuscripts in their habits and under their beds.

“Aretin had reached Benediktbeuern, after Tegernsee his first truly major prize. Founded around 740 at the foot of the Bavarian Alps by St. Boniface, Benediktbeuern possessed an important scriptorium in the Middle Ages, its library was among the most important in German-speaking Europe... [T]he abbot, Karl Klocker, had already been harassed into silence, if not submission, by the secularization commissar Von Ockel the month before, and the library had even been sealed the preceding November...”

Aretin “selected” 7,000 volumes, and the monks were forced to build the wooden boxes to transport their books to the Court Library in Munich. The remaining 12,000 volumes and documents stayed in Benediktbeuern until they were auctioned in 1839, when the monastery was confiscated by the Bavarian military.

Some monasteries survived, and some communities were eventually able to

re-occupy their houses and take up their breviaries again, but the damage had been done, and the deeply spiritual, thousand-year civilisation they had helped to create had been definitively conquered by the 1870s.

Klostersturm: “Secularisation” of “idle” monastics, a trendy new fad for the modern ruler

Among the earliest of these national suppressions, that provided something of a template for later justifications, was the “Edict on Idle Institutions” promulgated by the Holy Roman Emperor Joseph II, in 1780. It dissolved many contemplative monasteries and a good many “active” orders in Habsburg lands¹⁷ and “reverted” all their property to the state — which was, effectively, the person of the Emperor.

Joseph, who fancied himself a defender of Catholicism (but was fascinated by Freemasonry and an admirer of Voltaire) wanted to separate the Church from the papacy and subordinate it to the state, a goal that has occupied rulers ever since. He nationalised seminaries, introducing

¹⁷ More or less synonymous with modern Austria, though including effective rule of parts of Hungary, the Netherlands and Italy.

a curriculum based on Rationalism and forced bishops to swear an oath of loyalty to the Emperor. His nationalised church, including clergy salaries, was funded largely from the sale of confiscated monastic land.

About 1/3 (700) of the monasteries under Joseph’s jurisdiction were closed and religious were reduced from 65,000 to 27,000¹⁸. Monasteries that were allowed to continue to exist — or under Joseph’s successors to re-occupy their monasteries — had their lands confiscated, removing their means of support.

Joseph’s laws on religion — he issued 10,000 of them — suppressed Jesuits, Camaldolese (Benedictine hermits), Franciscans, Carmelites, Carthusians, Poor Clares, Benedictines, Cistercians, Dominicans, Paulists and Premonstratensians as well as lay tertiary organisations, confraternities and hermitages. The survivors had their revenues confiscated and channeled into a single state “Religion Fund.” All the charitable and pastoral work ¹⁸ In a tale that sounds depressingly familiar, Joseph, the first “Enlightenment” Habsburg Emperor, also secularised marriage, reduced the number of holy days and introduced a “simplified” form of the Mass and Divine Office.

previously done by these institutions was now regulated and distributed by the state. All special Masses and privileged altars, processions, pilgrimages, and devotions were abolished or state-run.

Ultimately these immensely influential changes helped to spread the Enlightenment doctrines into the wider Church throughout Europe. As the Catholic Encyclopedia put it: “The fermentation [of secular Liberalism] within the ranks of the clergy of southwest Germany and Austria until after the middle of the nineteenth century came from the Liberal ideas imbibed at this time.” Joseph’s programme of state seminary studies “is to this day the groundwork of the curriculum in the Catholic theological facilities of Germany and Austria.”

In other words, we can thank Joseph II for much of the theological corruption of the Church, particularly in the German speaking countries, we see around us to this day. ■

Stay tuned for Part II – *Napoleon and the Original “New Paradigm”: The Church for the Enlightened State*

Chris Jackson Continued...

commission did good work. There were all very able: men and women theologians. They all agreed up to a certain point, then each one had their own ideas. So I will give the President — I will give it to her officially today — the results of the little that everyone agreed on. Then, I have with me the personal report from each one, of ones who wanted to go further, of the ones who wanted to stop there. And this has to be studied, because I cannot make a sacramental decree without a theological, historical foundation. But they worked enough; it's little, the result it's a big deal, but it's a step ahead. Certainly, there was a form of female diaconate in the beginning, especially in the region of Syria. I said it on the plane: they were assisting with the baptisms, in the cases of dissolving marriages, and the form of ordination was not the sacramental formula. It was, so to say — this is what those who are informed tell me, because I'm not an expert — it was like the abbatial blessing of an abbess is today, a special blessing for deaconesses. We'll go forward. In time, I could have the members of the commission called to see how to go forward. I will officially give what was common, and I will keep, I have them — if someone is interested, according to the case, I have give them — the personal opinions of each one. But they did a good work, and I'm thankful for this...

The Pope allowed approximately 40 minutes for questions. The first question came from a German superior general in a gray pant suit who advocated for and then asked about women deacons. The Pope responded in relevant part:

If I see that what I think now is in connection with Revelation, it's all right. But if it is something strange that is not contained in Revelation, also in the field of morals, which is not according to the field of morals,



I would not be surprised if the Pope creates a novel "office" of deaconess, including some sort of installment ceremony that mimics an ordination. -Chris Jackson

it's not all right. That is why, in the case of the diaconate, we had to look to see what there was at the beginning of Revelation. And if there was something, let it grow and be clarified. If there wasn't something, if the Lord didn't want the sacramental ministry for women, it's not all right. And for this, let us go to history and to dogma.

...I don't know if I responded to all the nuances in mother's question, but I think that this works as a response. It's true, not only dogmatic definitions and historic things will help. Not only. But we cannot go beyond Revelation and dogmatic expressions.

You understand this? We are Catholics, eh? If someone wants to create another Church, he's free.

This part of the Pope's response won the admiration of many Neo-Catholics and conservative Catholics on social media praising the Pope to the skies for his amazing orthodoxy on this issue and putting the pant-suited German sister in her place. Of course these starry eyed conservatives most likely failed to read past the headlines as the Pope also said the following in the same talk:

It's true what [the superior general from Germany] says. The Church is not only Denzinger, that is, the collection of dogmatic passages, of historical things. This is true, but the Church develops on her journey in fidelity to Revelation. We cannot change Revelation. It's true the Revelation develops. The word is "development" — it develops with time. And we with time understand the faith better and better. The way to understand the faith today, after Vatican II, is different than the way of understanding the faith before Vatican II. Why? Because there is a development of knowledge. You are right. And this isn't something new, because the very nature — the very nature — of Revelation is in continual movement to clarify itself.

Also the very nature of the moral conscience. For example, today I said clearly that the death penalty is not acceptable — it's immoral. But, fifty years ago, no. Did the Church change? No. Moral conscience has developed. A development.

Nevertheless, Neo-Catholics like Dr. Dawn Eden Goldstein, interviewed by Crux on May, 10, 2019, were enamored with all of Francis' words:

"Francis's comments make it clear that he holds to the classical understanding of doctrinal development. This is, in fact, what he has indicated all along

when questions of female ordination to the priesthood or diaconate come up, as I have noted, so it does not surprise me. The Pope is indeed Catholic."

On the flip side, the "Catholic" left was very upset at even such a minimal admission by the Pope that the Church cannot go beyond Revelation and dogma. Crux reported on the reaction of rabid "Catholic" leftist, Jaime Manson, who Crux describes as a "theologian and NCR weekly columnist." Obviously these two things should be mutually exclusive, but I digress. Crux reported Ms. Manson's

reaction as follows:

"I think it's intriguing that a pope who has stressed the need for openness and courage, who has insisted that the church not be a relic or a museum, and who has warned the church not to be overly intellectual, to suddenly start splitting hairs about this issue," Manson wrote.

While Francis is known for his outreach to the peripheries, to the poor and marginalized but also to other religions and confessions, Manson argues that when it comes to women in his own church "he doesn't seem to want to take his own advice."

"The fact is, women are severely marginalized in this church. Their gifts are not welcomed, their voices are largely silenced, they are barred from serving, leading and making decisions in their church," she said. "Even if there were no historical precedent for women deacons, Francis should put it into effect simply because it is the just and right thing to do."

Francis is Not Against Women Deacons

A week later, the Vatican leapt into action, making fools of the Neo-Catholics who must, by now be used to it, and placating the irate leftists. As Life Site reported on May 17, 2019:

Pope Francis did not recently shut down the possibility of a female diaconate, contrary to popular belief, according to a top Vatican media official.

Fr. Bernd Hagenkord, S.J., the "chief of service" coordinating all six language sections of Vatican News, published an article on what Pope Francis really said during his May 10 meeting with the International Union of Superiors General (IUSG). Fr. Hagenkord corrected the impression that the pope told an inquiring religious sister about the possibility to found her own church, also making it clear that Pope Francis has not ruled out the ordination of women as deacons.

...Interpreting these words as a rebuke of this religious sister "is not correct," Fr. Hagenkord insists. The papal response was, rather, characterized

"by the tension between loyalty to Revelation and growth and change in the adaptation."

For Hagenkord, Pope Francis's words show that the "abbreviated and distorted quote that goes through the media does not fit." He thinks the pope's words about founding one's own church were rather meant to be "a joke" and that he tried to find "a light ending to his comments." Thus, the priest insists, it was not meant as a "personal attack on the woman religious."

While the Jesuit priest is trying to defend Pope Francis here for his "joking" remarks, he at the same time helps us to understand that Pope Francis did not permanently shut down the possibility of the female diaconate.

The Modernist Playbook

So, what to make of all this? Well, it's simple if you know the game plan. Fortunately for us, the progressive Catholic game plan has not changed since the Modernists laid it out in the early 20th century. In my October 9, 2014 Remnant piece entitled, "Letters from Hell: A Modernist Priest Tells Pius X How They Will Triumph" I wrote how in 1911 a Modernist priest in the United States wrote a series of letters to Pope Pius X. This priest eventually sent them to a publisher who printed them anonymously, as the priest most likely feared reprisal. The book was entitled, "Letters to Pope Pius X, by a Modernist."

These letters act as a Rosetta Stone to understanding the strategy and tactics of the Modernists' progeny, the Neo-Modernists, as we watch their actions play out in today's headlines. The most relevant portion of the letters for understanding the Pope's actions on women deacons is the following:

It may occur to some that there is a notable inconsistency in these letters. For whereas, in the first part of them I urge reforms that are merely of discipline and administration, I express views in the latter part which openly conflict with theological standards of faith. What possible interest can I have, it may be asked, in accidental reforms, when I have made shipwreck of orthodoxy itself? Suppose the Church made all the changes in non-essential points which are here suggested, it would not bring her one step nearer the more vital modification of dogma for which I have just been arguing.

This last statement I absolutely reject — and in rejecting it I think I avoid the inconsistent position which may appear on the surface. In pleading for charity, justice and simplicity in official Roman Catholicism, I profoundly believe that I am thereby urging the first step of a process that must end with destroying the existing rigidity of dogma...

...In urging, therefore, disciplinary and administrative reforms in the Roman

Catholic division of Christendom, I have been aiming all along at the higher and holier end of hewing away the intellectual barriers which, to the most grievous injury of pure religion, are keeping Christians apart. Let charity but reign in the province of religion, superstition be cast aside, and secularity abolished, and I am convinced that dogmatic formulas, as finalities, will follow them in the course of time. The cleansing of the spiritual sense to the extent of enabling it to see that true religion must dispense

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A REMNANT BOOK REVIEW...

WE, THE UPROOTED

INTRODUCED FOR THE REMNANT
BY AURELIO PORFIRI

The feeling a lot of Catholics have today in the Church is often similar to a feeling of being alienated from your own country. I talked about this many times with my friend Aldo Maria Valli, a journalist and a writer, who has been a vaticanist for years. In his blog *Duc in altum* (among the most popular and authoritative) he has long been committed to the defense of Catholic tradition, the right doctrine and correct liturgy, even if years ago he was more a Catholic leaning toward the liberal side. I too, a Church musician for decades, have tried to understand the reasons behind the many changes in the Church in recent years, changes that now I can no longer justify. And it seems things are not going to change soon. This has given to us a sense of being uprooted, and this is the main reason behind our book, "Uprooted. Dialogues on the Liquid Church" (2018 Chorabooks). It is a book in the form of dialogue about the many issues that we are facing: liturgy, homosexuality, crisis of priesthood, mercy and justice and many more.

It is not a book that conceals some kind of resentment, but is like a cry for help and also a signal to all those who feel the same. Aldo Maria and I were surprised when going around for

conferences, that many Italians Catholic that have our book, felt we were also representing them in our book. So, the reason of having the book now ready for the English audiences. As an example, you may read the chapter where we speak of the Church of Mercy.
- AP

THE CHURCH OF MERCY

(From Aurelio Porfiri-Aldo Maria Valli (2018), "Uprooted. Dialogues on the Liquid Church" (Chorabooks, used with permission)

Aurelio Porfiri: There has been much talk and controversy about this concept of the "Church of Mercy" which has been so emphasized in the pontificate of Francis. Of course, I too have noted that the "merciful ones," who hang on every word that comes from St. Peter's (or rather from Santa Marta), when they encounter someone who disagrees with them they "mercifully" isolate, ridicule, and eliminate them. Now I ask: is this mercy valid for everyone, or is it, as some are beginning to think, only an effective slogan to send messages, including social ones, that otherwise would not be sent? Let's be clear: mercy is a very important Christian concept, but it is never disconnected from justice. God could not be merciful if he



were not also just, because the measure of mercy can only be applied when the situation of sin has been outlined by justice. You cannot forgive if you don't know why you are forgiving. And then, if you will allow me, there is the need to distinguish between mercy on the personal level and on the social level. Certainly, the State ought to try to rehabilitate those who err, but it also ought to think about protecting those who have not erred, avoiding the possibility of people who are potentially dangerous roaming the streets undisturbed. The State, exercising its power of control and coercion, protects its citizens and also protects those with evil intentions from repeating their crimes. In this case, as in others, we observe that the

highest form of mercy is justice.

Aldo Maria Valli: "Mercy" is the word which better than any other summarizes the magisterium of Francis. But unfortunately, Bergoglio impoverished the concept of mercy by separating it from justice. The defenders of Francis say: in order to try to bring back people of this time to the faith, the Pope focused more on the God of mercy than on the God of justice. But this is absurd: Our God, the God of the Christians, is merciful precisely as a judge. If he let everything pass, if he accepted everything, if he welcomed everything, regardless of personal choices and behaviors, he would not be a Father

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Chris Jackson Continued...

with superstition and brutality, will also purify it in due season to the extent of revealing to it that our relations with Deity are too interior and too lofty to be shackled by the theologies of past ages immeasurably less enlightened than our own...

What is Francis Really Up To?

What follows is my humble analysis. First, the "Commission" Francis set up, most likely in response to a pre-planned question, was a mere formality. It was necessary so that it would appear Francis studied, deliberated, and consulted on the issue before he declares the pre-determined outcome.

The bottom line is that Francis may give us female "deacons," but not ordain them. This is evident to me because Francis keeps refusing to say women were ordained in the early Church, but he also keeps saying things like "For the female diaconate, there is a way to imagine it with a different view from the male diaconate," as he did on his plane flight on May 7, 2019.

It is amazing to me that these two facts kept getting lost in all of the non-stop supposed "analysis" of this issue by the Neo-Catholics and the Left. Both sides assumed there are only two possible outcomes to this issue; either Francis will approve of women's sacramental

ordination to the diaconate, or Francis will say no women deacons are allowed at all. This mindset explains both the conservatives' joy and the liberals' anger after the Pope said he can't go beyond dogma and revelation.

Both sides underestimate Francis' cunning and the progressives' track record of always changing the administration and the discipline first in order to pave the way for changing doctrine. Even the Modernist Priest who penned the 1911 letters knew this concept. Francis is far too clever to allow the sacramental ordination of women to the diaconate right now because it would be counter-productive. The conservatives that fill most of the pews would be irate and it would only fuel more headlines from those calling attention to his heresies. Why go through this? What Francis cares about is getting women in visible active and official liturgical and decision making roles of importance in the Church. If he can do this while avoiding a doctrinal war over ordination, plus look like he's defending orthodoxy in the process, all the better.

For the foregoing reasons, I would not be surprised if the Pope creates a novel "office" of deaconess, including some sort of installment ceremony that mimics an ordination, but that will not technically be an ordination. Francis' minions will

either say outright that the ceremony is not an ordination, or worse, they will say nothing at all or use ambiguous language. In that case, Jimmy Akin will have to tell us it is not an ordination.

I would also not be surprised if Francis incorporates all of the functions women are currently allowed to perform in the *Novus Ordo* into the new "office" of deaconess. However, I think Francis would also add roles, up to and including all of the roles ordained permanent deacons currently perform in the *Novus Ordo*. Since women serve as lectors and read the first and second readings, why not the Gospel, as male deacons do?

To my knowledge women are not officially allowed to preach homilies in the *Novus Ordo* (only priests and deacons), but what would stop Francis from allowing deaconesses to say homilies through various "exceptions" to the "rule" of having priests and deacons say it? For example, I could see liberal priests deferring to their resident deaconess to read the Gospel and preach every Sunday while the liberal priest does nothing.

I'm also not aware of women in clerical garb being officially allowed at the altar in the *Novus Ordo*. However, girl altar boys do currently wear the white

cassock. Francis could easily make the official office or ministry of deaconess such that the deaconesses could dress in the exact same garb as the current male deacons with the sash and cassock, holding the lectionary in the entrance and exit processions and sitting next to the priest throughout the mass by the altar as if she has some sort of ministerial authority.

Francis could also add the other roles of male deacons. The deaconesses could preside at baptisms since anyone can baptize. They could also preside over marriages not involving a Mass as current deacons can. And deaconesses could also preside over funeral services not involving a Mass as current deacons do. They could also be given administrative positions of power in the dioceses and put in charge of all sorts of parish functions, activities, and call the shots on some parish decisions. Francis could effectively make them *de facto* assistant pastors, without ordaining them.

Thus, you'd have an entire generation of *Novus Ordo* Catholics growing up seeing "Deacon Sue" and "Deacon Barb" give the homily, read the Gospel, sit next to the priest wearing similar garb, performing their baptisms, marriages, and funerals, and having positions of authority in the

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Aurelio Porfiri, Continued. . .

but an evil teacher who deceives and opens the gates of hell. Christian teaching cannot be separated from the call to conversion and, I would add, to contrition, which is something more than repentance: it is horror for sin. Instead, in this “Church of Mercy,” or perhaps it would be better to say “Mercy-ism” or cheap mercy, one only deceives, saying: do whatever you want, because at the end the Father will pardon everything. It is clear that I am simplifying a lot, but in the end this is the concept that is being passed off. There does not exist a right of the creature to be forgiven, just as God does not have the duty to forgive. But now instead we have come to the point of theorizing exactly this.

AP: In reality, this use of “kindness, mercy, tolerance” is already well-known among those of the left, where these qualities are constantly evoked, but only for their own cause, in the sense that they are kind and merciful and tolerant only with those who think like they do. But we are all capable of that. But as soon as you try to challenge their thought which makes itself dominant in this way, they make your life impossible. You would expect them to listen, understand, show tolerance...but it is a delusion, because to the degree that you think differently from them you are a racist, homophobe, ultra-traditionalist, fascist, Nazi, reactionary, and all the other insults which you know well. In short, what is the point of their projecting this false goodness? Naturally it is so as to create a sense of moral purity and to make themselves immune from attack. As I have said, mercy is an important element of Christianity, but it is a bit like having “cheese and pepper pasta” without the pepper...call it something else. As I have said many times on the theme of immigrants, it is correct to welcome others for those who are able to do so. But then, seeing the streets full of poor people from all over the world who ask for alms or worse than that, I ask myself: is this mercy towards them? Is this mercy towards those

who already live here? Because in reality a false mercy takes place, one deprived of justice. If I ask you to welcome three people at your house, if you are able you may do so. But if I ask you to host three thousand, surely you will say that it’s not possible. I will not therefore say that you are not merciful because you refuse to welcome three thousand people into your apartment that is smaller than one hundred square meters.

It is not a book that conceals some kind of resentment, but is like a cry for help and also a signal to all those who feel the same.

AMV: Be careful, Aurelio! You are perhaps at risk of falling into the same schematic as our critics. We should never fall into the

temptation to judge others based on the opposition of progressives vs. conservatives, left vs. right, traditionalists vs. modernists. To be clear, I

myself have often done this, but it is still wrong. I know many friends who say they are liberal, and who I would place among modernists with regard to the Church, and yet they are reasonable people whom we can speak serenely about our thoughts. Perhaps the true opposition is between the presumptuous and the humble, between the arrogant and the simple. And I can assure you that I have met many arrogant traditionalists! As far as the left and the right, I confess that I don’t know where to locate myself. Until a short time ago, I would have defined myself in terms of political categories as center-left. But now? Regarding immigrants, I think that the first and fundamental form of help we should give them is to guarantee their right to not leave their home country. It is too easy to speak of welcoming, but it is much more complicated to force

oneself to what can be done so that these people would not be forced to leave their homelands and end up in the hands of the traffickers. This, I would say, would be true justice. The rest is demagoguery seasoned with sentimentality which serves only to pacify our consciences.

AP: True, at times the schematics can be harmful, but they help us to understand. There are Marxists who are more reasonable than some conservatives (despite their Marxism, I would say). But the discussion we are having is not about people but rather ideas. I hope that in this book we will succeed in avoiding, as we have thus far, what has been done all too often by certain areas of the Church and journalism, namely, attacking people in order to discredit their ideas. It is a well-known tactic, one often used in the United States, where the uncomfortable candidates are eliminated by rummaging through their private lives. What candidate was not found to have a secret lover, an expense that was not registered, a youthful indiscretion? It is not much different from what happens in the “Church of Mercy,” where the voices which object are always labelled by those journalists who defend the Church based on forgiveness, tolerance, and understanding. I try to not fall into this sin, even with people whom humanly speaking I definitely do not appreciate. Instead I always try to engage them at the level of their ideas. We no longer live in times when personal attacks go unpunished: today the law offers so many possibilities to defend oneself from calumnies and infamy. Yet these are still used with great finesse, seeking to discredit anyone who holds inconvenient ideas, so that, if one falls, so also do all the others.

AMV: Discrediting the person rather than discussing their ideas is the method of the rude and dishonest. And if today it is used so much it is because, alas, we live in a world in which cultural and moral barbarism is rampant. We could go a long way with that discussion, but instead I would like to return to the Church (and more specifically to the Vatican) and point out what is, in my opinion, the inexcusable way that Francis uses the morning Mass at Santa Marta. In fact, he often uses it to attack and discredit his adversaries. Particularly inexcusable are the expressions which the Pope has used such as “wild dogs” in reference to those people who, in his judgment, seek out scandals and foment them. Clearly he was referring to the memoir written by the former nuncio to the United States, Carlo Maria Viganò. Now I ask myself: is it possible that the Pope, the supreme pastor, can transform daily Mass into a tribunal from which he shoots arrows at those who do not think as he does. In my opinion this is not possible. And yet I see that this vice is now generally accepted. And there is also never a shortage of cheerleaders who, instead of asking the Pope to respond to questions and emerge from his silence, show only praise for this tactic of the Pontiff, all aimed at targeting those he calls “Pharisees,” “old wives,” “fomenters of coprophagia,” “museum mummies,” “funeral faces,” “rotten-hearted,” and so on. In the face of such beautiful mercy, what is there to say? And this is the same person who also said, “Who am I to judge?”

AP: I can only agree with you. I happened

to read your interview with Rod Dreher about his wonderful book *The Benedict Option*. I think that he would be another person whom it would be good to have dialogue with us here. Let’s say it clearly: the human institution called “The Catholic Church” is a system that tries to protect itself. Those who try and raise doubts about it threaten to clog up the gears of the machine that guarantees privileges to clergy and laity alike (including journalists). Thus, behind the façade of the “Church of Mercy” it seems to me that we are witnessing a battle for survival, which should not surprise us. Systems always try to protect themselves. Certainly, we can say that this system is not faithful to its reason for existing, which is a little of what we and others are trying to do. But the system, in some cases, even if it is ill, goes into survival mode, because, as I have said, the privileges that clergy and laypeople enjoy depend on its survival. We aren’t writing poetry here; we are trying to look at reality with the most objective view possible. Is the Church today truly relevant in the lives of many people? I can tell you that everything around me is now largely post-Catholic. People who, like Dreher, can no longer stand desacralized liturgies or look for other possibilities in other Christian groups, or search for spirituality somewhere else, even in politics, or simply become apathetic. Those who are apathetic are now an ocean, and it’s a terrible disaster. At least the atheists maintain an interest in religion, even if they deny it. The apathetic neither deny nor affirm; they simply say that religion does not concern them.

AMV: It’s true, apathy is the greatest evil. But I wouldn’t be fooled by what you see on the surface. I think that in reality many people have a kind of nostalgia for God. I realized this when, years ago, the parish priest asked my wife and I to talk to couples who were doing a marriage preparation course. I saw many people there who were distanced from the Church, and who thought that they did not have faith any more, not so much because they had a disagreement with the Church or because they defended their liberty from dogmas and rules, but because they did not feel that they were up to it. These men and women, when they listened to our testimony (which was centered on the fact that a Christian life, if you wish to have it, is not only possible but is also beautiful and exciting), reacted by saying: we will never succeed. That is: we will never be able to open ourselves to life, to be faithful, to cultivate the spirit, to renounce the lure of the world. Why do I share all this? To say that perhaps for many of our brothers and sisters, what drives them away from faith is not so much arrogance, the idea of not needing God, but rather a profound lack of confidence in themselves. Here is where I see the devil in action, the great demotivator, the great producer of discouragement. And we cannot respond to him with a generic message of mercy. The best response is something different: “You are worthy, and you are worthy because you are a child of God, and because you are worthy you are able to assume responsibility, to distinguish good from evil and to choose the good instead of evil.”

AP: Yes, we must give concrete directions, not vague references. ■

Chris Jackson Concluded...

parish, all without technically being ordained. What do you think decades of this is going to do to the sense of the Novus Ordo faithful? This reality is going to gradually be accepted as normal, the standard way of doing things.

Once time passes and female deacons are just as accepted in the Novus Ordo Church as Eucharistic ministers and altar girls, then the question will be raised, “Since female deacons do everything the male deacons do, why not ordain them too?” The matter would then become a fundamental fairness question. It would appear silly to the indoctrinated Novus Ordo faithful to ordain one and not the

other. “Sexist patriarchy!” they will cry! Then if, God forbid, a future liberal Pope should ever allow the “ordination” of women as deacons, game over. You then have zero theological rationale to stop these same women from being “ordained” as priests, as the issue would then be only be a matter of degree and not kind.

Of course, I hope and pray that none of this comes to pass. We should all should pray that Francis will create no such office of deaconess in the Church, thereby sowing even more confusion about the ministerial priesthood of Jesus Christ. However, only time will tell. ■

Searching for Earthly Paradise: Saint Augustine Revisited

BY ROBERT LAZU KMITA

Allegory and History

In his last and most elaborated theological synthesis, *De Civitate Dei*, Saint Augustine discusses extensively all major teachings of the Christian doctrine. Among the addressed topics, the theme of the historical existence of Paradise has its own proper place. This celestial theme is presented in Chapter 21 from the thirteenth book of this extraordinary “summa” of the entire theological Tradition of the Christian (i.e. Catholic) Church established by our Lord, Jesus Christ.

Nowadays such basic truths should be reminded to those Cardinals and theologians who, instead of defending the perennial truths of the Holy Scripture, prefer to embrace and defend that rudimentary lie called evolutionism.

Firstly, as many historians and theologians emphasize, his analysis represents the critical attitude of Saint Augustine regarding a “spiritualist” Gnostic sect, the Seleucians, who denied the visible, historical existence of the Garden of Eden. But, despite this particular aspect, the goal of the whole chapter is much broader and deeper than just to argue about one of the countless heresies spread in those times. What the African Doctor of the Church firmly establishes is the non-exclusive relationship between any

spiritual, allegorical interpretation of the biblical text about Paradise, as well as its historical reference. In other words, Saint Augustine insists that – despite the possibility of any good, legitimate, spiritual interpretation of the sacred text – *Paradise was historical and tangible*, just as our own country or neighborhood is for us. In short, Paradise was – and is – real.

To prove his thesis, he invokes one of the most important allegorical interpretations in the epistles of Saint Paul: the 14th chapter of his Epistle to the Galatians. Here, after he summarizes the story – narrated in the 16th chapter of The Book of Genesis – about the birth of Abraham’s two sons, Ishmael and Isaac, he proposes an allegorical interpretation of the historical characters involved: the two mothers, Hagar and Sarah, are the two Testaments, whilst the slave’s son, Ishmael, symbolizes those who are slaves under the law of the Old Testament, Isaac standing for those who will be re-born into the heavenly Jerusalem. This real lesson of sacred hermeneutics, which we can learn from the pages of the Holy Scriptures, gives Saint Augustine the ground for his attack oriented against all those analyses which, in the name of a spiritualistic interpretation, eliminate the historical dimension of the Bible:

“But to say that there could not have been a corporeal Paradise because it can also be understood in a spiritual sense is like saying that Abraham did not have two wives, Hagar and Sarah, and two sons by them, one by the maidservant and the other by the free woman, because the apostle says that two covenants were prefigured in them.” (We quote the English translation by Robert W. Dyson: Saint Augustine, *The City of God against the Pagans*, Cambridge University Press, 1998.)

In the same spirit of a strong emphasis on the historical truth behind the biblical references in the Book of Genesis, Saint Augustine adds another well-known example, from the 17th chapter of the Book of Exodus. Here we can learn about Moses who, threatened by the thirsty people, is asking God to save him from a dangerous situation. In a firm and effective manner, the answer received from Heaven generates a real miracle: a spring of water surfaces from the rock following the blow applied by Moses with the same rod with which he struck the waters of the Nile (*Exodus 17, 5-6*).

To deny the real, historical existence of Paradise, says Saint Augustine, “is like saying that water never flowed from the rock when Moses struck it, because the symbol of Christ can also be seen in it; for the same apostle says ‘and that Rock was Christ.’” (I Corinthians 10, 4)

After he mentions several allegorical interpretations, well known in his times – of which the most famous is the one saying that “Paradise is the Church, as we read of her in the Song of Songs (chapter 4, verse 12 sq.); the four rivers of Paradise are the four gospels; the fruit-bearing trees are the saints, and the fruit of them is their works; the tree of life is the Holy of Holies, even Christ; the tree of knowledge of good and evil is our possession of free will,” he concludes stressing, once again, the principle underlying all his interpretations:

“No one, then, forbids us to understand Paradise according to these, and perhaps other, more appropriate, allegorical interpretations, while also believing in the truth of that story as presented to us in a most faithful narrative of events.”

Before and After the Fall

Basically, while emphasizing the reality of the historical events reported in the Bible, St. Augustine is convinced that only in this way can be defended both their truth and the spiritual, allegorical way of interpreting them – which would otherwise lack any grounding.

At this point, it is necessary, as a preamble of what follows, to firmly state that the subsequent arguments do not entail the fact that I *doubt* such a requirement – vital to the correct understanding of the Holy texts of the Old and New Testaments. But after seeing how Saint Augustine insists on the historicity of Paradise, attention must be drawn to a more noticeable aspect which, unintentionally, can conceal one of the most subtle errors of vision. What is this?

When it is stated that the earthly Paradise was characterized by a historical existence similar to episodes such as the birth of Ishmael by Agar and Isaac by Sara, or the production of water from the rock following the blow of Moses’ rod, it is omitted to mention that we are dealing with *two different dimensions of history*. The first one,



specific to that happy life lived by Adam and Eve in Eden *before committing the original sin*, is the so-called “pre-lapsarian” period of history, specific to the world as it was before the fall. The second dimension of history, in which we are born and currently live, named by scholastic theologians “post-lapsarian,” is exclusively specific to the fallen world – *after the original sin*. What must be made clear is that the *quality of the originally created nature* – both of men and of all other creatures in Paradise, as well as of the world itself – is very different from the quality of the nature of the fallen man and of the fallen world. If we were to propose a more revealing visual metaphor to describe this difference, the only image that seems to us to be right is that of the diamond compared to coal. The world created by God the Creator *before the original sin* was beautiful and transparent, like a perfect diamond: all the divine graces passed through it as through water, as clear as the purest imaginable crystal. After the original sin, both the human nature and the nature of all creatures, including of the world itself, have become opaque towards grace and dark like a huge mass of coal. In his Epistle to the Romans, chapter 8, verse 20, Saint Paul describes the very tragedy of the entire created nature that followed – unwillingly – the man in his fall: “For the creature was made subject to vanity, not willingly, but by reason of him that made it subject.” That is why, a little later, we learn from the glorious apostle “that every creature groaneth

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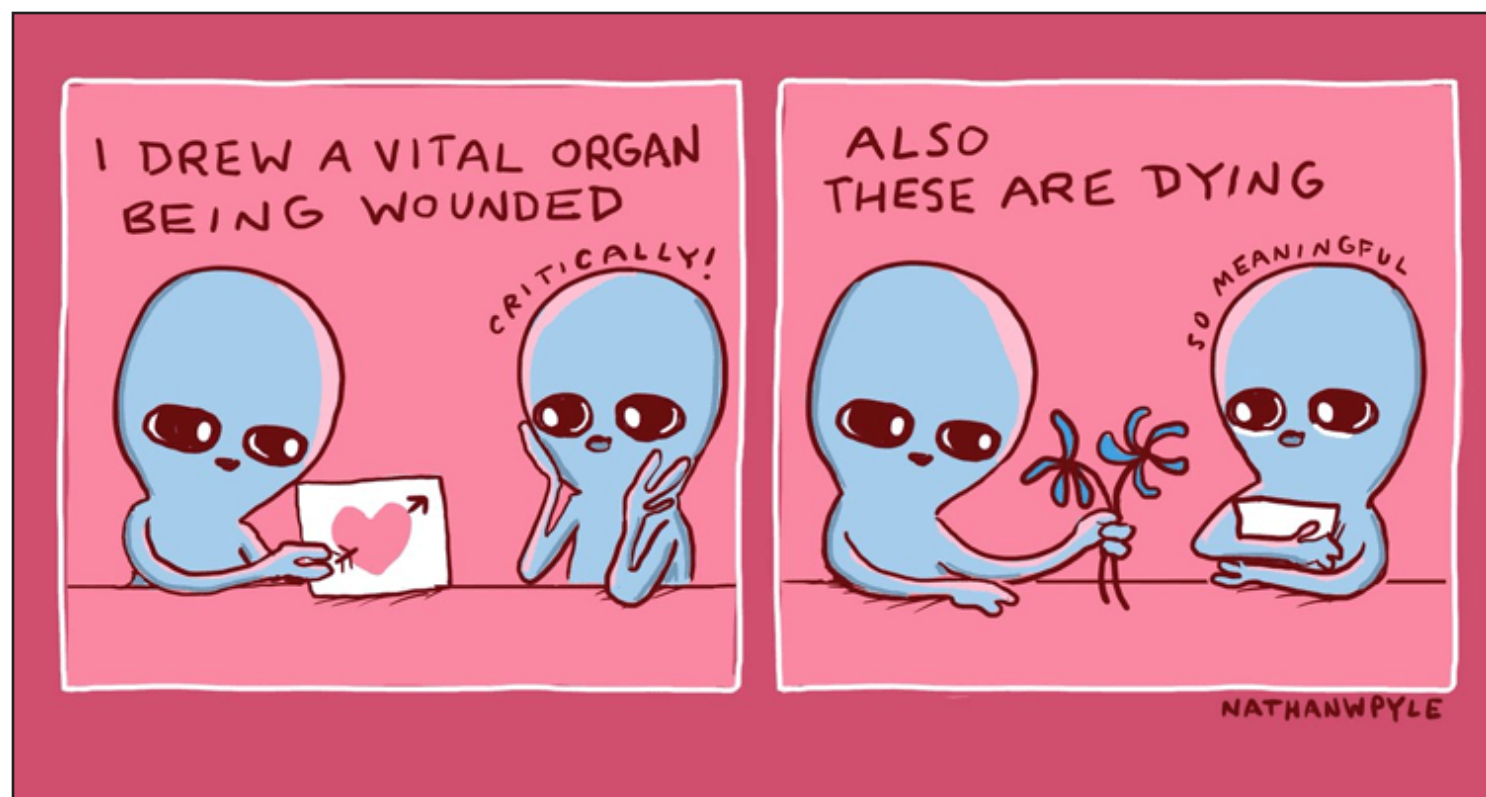
Strange Planet:

The Pitfalls of Emotional Ideology

BY CLARE WILSON

A couple of months ago, a series of four-panel comics started showing up all over the internet. They featured charming, gray aliens who acted out common scenes from daily life (vacuuming, watching sports, getting a cat, greeting the neighbors, etc.), while translating the daily language that we expect to hear in such situations into sentences that mean the same thing, but slightly recast the experience into something just outside the boundaries of our expectations. The result is a sort of gentle, amusing (sometimes completely hilarious) commentary on the inherent, simultaneous oddness and loveliness of human beings. They appear under the title, “Strange Planet”—itself an amusing reminder of the beautiful but often weird world we have been given to inhabit.

At the beginning of April, some reader of these comics took it upon himself or herself to search through the cartoonist’s social media profiles on Facebook, Twitter, and Instagram. It’s hard to say why the searcher felt compelled to do this—perhaps because the cartoonist, Nathan Pyle, declares that he follows Jesus in the introduction to his Instagram page; perhaps because of the recent obsession with discovering anything socially unacceptable or unethical in any public figure’s past; perhaps because he or she was simply curious and one can keep scrolling through social media feeds forever. Whatever the motivation, though, the searcher came across a post



on Pyle’s Twitter feed from January 2017. The cartoonist’s girlfriend at the time attended March for Life that month, and posted online that she was grateful that she had been given the gift of life; apparently abortion had been a real danger for her. Pyle shared her post, adding these words: “When I think of the #MarchForLife, I first think of the life story of my girlfriend. I am thankful she was given the gift of life.”

A couple of online gossip sites got access to this news, and a few articles were written announcing to the world that Pyle was pro-life. In the days immediately following this announcement, the Instagram page where he posts his comics was barraged with comments asserting that he owed his audience an explanation, demanding that he make a public statement confirming or denying his political stance, or announcing that the commenter had permanently withdrawn support because Pyle is a bigot who enforces the exploitation of women’s bodies. Within a few days, the furor died down, partly because Pyle is not a big enough public figure for any large news source to pick up the story, and partly because the comics are luckily charming and popular enough to survive any kind of political waves.

When I stumbled across this small tempest, however, I felt a real sadness at the immediate rage directed at a person for daring to express appreciation for a loved one. An unbiased consideration of the information on his Twitter feed quickly underlines the fact that he did not actually confirm that he was pro-life or pro-choice, simply that he valued his girlfriend’s life. He was making an understandable statement of affection and appreciation, not claiming a moral or political stance. Even if he is pro-life, the actual words he wrote give no grounds for anyone to claim that he is Republican (he is not), that he follows the pro-life movement in general (he has not confirmed that he does), or that he actively wants women to be oppressed (this seems highly unlikely). However, from the point of view of modern ideologies, by daring to support his former girlfriend, he became a proponent of the so-called patriarchy and thus an enemy of women everywhere.

The irony of all this is, of course, that Pyle was, in fact, *supporting a woman*. He was not doing it in the ideologically approved way, however, and thus, according to the mainstream viewpoint, he became worthy of condemnation. No one seems to be aware of the cognitive dissonance inherent in such a stance. On the one hand, says the ideologue, as a good feminist ally, you must hold sacred the rights of women to do and believe whatever they want (especially when it comes to their reproductive choices); on the other hand, you are apparently not allowed to be appreciative of the existence and ethical beliefs of a woman if she happens to be pro-life. These statements are opposites. It is impossible to adhere to both at the same time.

Similar insoluble quandaries have been emerging lately in the news. In the case of the constantly expanding list of men embroiled in the Me Too movement, before accusations are made, many of them are treated as saints for upholding a particular ideology or representing a beloved minority, but then rejected in shock and horror when it turns out that they too have abused their power over women. Instead of holding a more reasonable and restrained position (e.g., given our sexually corrupt society, most men in positions of power are probably at least *tempted* to take advantage of the women who work for them), ideologues assume that the male politicians who represent their ideas are beyond reproach. Then they become wildly disappointed and angered when the politicians turn out to be just as human and flawed as anyone else—or even more so, due to their status and influence. Doubtless these men should not be excused for their sins, but at the same time, if their audience

LETTER FROM ROMANIA, Continued. . .

and travaileth in pain, even till now.” (Romans 8, 22)

Based on the proposed visual metaphor of diamond and coal, I will show in future studies that the difference between these two “sides” of history – *before* and *after* the original sin – is enormous, even though both of them are characterized, in different proportions and manners, by temporality and veracity. This is an aspect that any theologian or common believer must take into account in order to answer correctly the crucial question: where is Paradise?

It cannot be emphasized enough that, just as the man after original sin is fundamentally different from the man before the original sin, similarly, the world before the fall is radically different from the world as it is after the terrible act of rebellion of Adam and Eve against God.

This is the aspect that does not seem to have been sufficiently taken into account by Saint Augustine. But this very understanding of the historical reality of Paradise will have incalculable

consequences on subsequent interpretations. Before and besides Christopher Columbus, Saint Thomas Aquinas is the best suited “witness” to reveal the consequences of such a lasting influence.

In any case, neither he nor Saint Augustine would have said – as an unfortunate contemporary Cardinal of the Holy Roman Catholic Church did, in front of TV cameras – that the whole account about the Garden of Eden and its first two human inhabitants, Adam and Eve, from the Book of Genesis are “a beautiful, sophisticated mythological account.” For the Fathers and Doctors of the Church, as it should be for any faithful Catholic today, Paradise is real and true, while any “science” that states the opposite can only be considered deceptive or, at least, the result of ignorance. It seems that nowadays such basic truths should be reminded to those Cardinals and theologians who, instead of defending the perennial truths of the Holy Scripture, prefer to embrace and defend that rudimentary lie called evolutionism. ■

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Clare Wilson, *Continued* . . .

regarded them with a little more healthy skepticism ahead of time, instead of assuming they can do no wrong, maybe they would actually get away with fewer lapses of morality.

On the other hand, though, proponents of ideologies are not above the hypocrisy of excusing those who still suit their agendas. For example, the political figures who are current darlings of the dominant ideologies of our day—Alexandria Ocasio-Cortez and Ilhan Omar, to name a couple—have recently behaved in ways that reveal their human foibles and biases. During an interview, Ocasio-Cortez lapsed into a style of speech usually attributed to working-class African Americans, causing several African American public figures to complain about appropriation and condescension. Ilhan Omar has also publicly critiqued Jewish causes and made light of the fact that the events of 9/11 are attributable to radical Islamic groups. Debates have broken out in national news sources, as journalists for the most part support these women and trying to explain away their gaffes, trying to answer the writers who point out that such slips lay them open to the exact same charges of bigotry which the liberal left usually reserves for conservatives.

According to ideology, both of these women should be above reproach, simply because they are female, from minorities, and, in Omar's case, a member of a persecuted religious group. They should be politically correct, empathetic, and passionate defenders of equality for all, but in fact, their actions lay them both open to accusations of racism or anti-Semitism.

Now feminists, leftists, liberals, socialists, etc., find themselves once again caught in cognitive dissonance, forced to try and reconcile the 'sacred right of women to do and believe whatever they want' with the fact that individual women (including Ocasio-Cortez and Omar) often make choices and hold opinions and ethical beliefs that are diametrically opposed to the current ideologies. Since these ideologues approve of Ocasio-Cortez and Omar, they are inclined to excuse and justify their behaviors, ignoring or denying occasional protests from the groups their words offended (African Americans, Jews, Veterans, even some Muslims and Middle Eastern citizens).

What has struck me in these recent situations is how the attempts to censor or justify a particular action all come from the people at large. None of the behavior in question is illegal; depending on the audience's point of view, it might be imprudent or bigoted, but it certainly doesn't violate the first-amendment guarantee of free speech. In Pyle's case, it was no more than an expression of solidarity for a loved one. However, the young American population has been so brain-washed by current ideologies that they can no longer make distinctions or even hear the cognitive dissonance

clashing in their thoughts. Instead, they react on a purely emotional basis, afraid that any disagreement jeopardizes their unbridled freedom to make whatever choice seems good to them at the moment.

The unfortunate aspect of all this is that emotional reaction is now touted as analytical thought. Many of the students in my master's program teach English 101 and 201 at the university where we study. Because of this, I overhear their occasional comments about dealing with students who disagree with them; in most cases, this is because the students are conservative and/or Christian and dare to voice an opinion about reproductive rights and so-called gender roles in the classroom. My classmates do a lot of eye-rolling about the benighted attitude of these young people and complain about how they dread having to give a platform to a dissenting voice. "But at least," they say, "most of my students don't agree. Plus,

who hold the exact opposite position and often resort to *ad hominem* argumentation, which serves only to fuel the general enmity between groups. Overall, the intellectual climate is a swamp of emotions—largely fear of losing privileges and anger, either at having these privileges threatened or over never having them in the first place—which reminds a dispassionate observer of nothing so much as W. B. Yeats' line from *The Second Coming*, "The best lack all conviction, while the worst / Are full of passionate intensity."

True intellectual virtue and analytical thought demand significant and consistent mental labor, in which emotional input can play very little part. First, of course, one has to make the effort to be reasonably well-educated, both in the truth and in an accurate understanding of the ideological positions others may take, taking into consideration both their strong points and their flaws. Then, one has to be able

time, a calm, rational attitude, combined with a willingness to listen and consider another person's position and points, is very attractive.

This is where Catholics can become a quiet force for good. We have to accept the responsibility of educating ourselves, cultivating intellectual virtue, engaging with ideologies always from a basis of carefully considered conviction instead of from emotional impulses. We must also learn to respect the other person's autonomy and capacity for rational thought (even if at times they demonstrate no such thing!). Such consistent charitable and reasonable behavior is very reassuring. If someone learns that a Catholic will never punish or shame him or her for voicing a certain opinion or raising even the most difficult question, that person may eventually be drawn to the Catholic way of thinking by its sheer balance and openness. Answering questions patiently and thoroughly is a far more effective way

The best lack all conviction, while the worst are full of passionate intensity.

William Butler Yeats



the conservative kids are being exposed to new ideas and analytical thought in my class. Maybe they'll come around." In such situations, I want to point out that the young people who disagree are not being prompted toward analytical thought; they are just being pressured to agree with the teacher's opinion. As a result of this relentless pressure, moreover, I know many twenty- and thirty-year-olds who grew up in religious and conservative households, but who now simply drift with the ideological currents because the path of least resistance is always easier to follow.

Somehow, in the midst of the ideological upheaval of the last sixty years, analytical thinking, intellectual balance, and good judgment have all been redefined to mean nothing more than agreement with whoever happens to have the loudest voice. The most judgment that anyone exercises seems to be in choosing which loud voice to adhere to, rather than in thinking through ideas carefully and independently and thus coming to a well-reasoned choice. This phenomenon explains why every group has become so polarized, with no apparent path toward reconciliation or a middle ground. No demagogue is challenged except by opponents

to listen calmly in the midst of actual discussions with those who disagree and counter their arguments with ideas rather than an emotional appeal or attack. It is also key to acknowledge when someone makes a valid point, even if otherwise their stance is in error.

The reason I bring this up is because, while the various ideologies may be very vocal and powerful right now, the psychological bullying their supporters accomplish by demeaning their opponents' positions becomes tiresome. Not only are their opposers punished, but also any moderates who try to hold ground somewhere in the middle. Only complete agreement is accepted. If someone of whom they approved strays outside of the party line (see the previous examples of the cartoonist and the liberal politicians), either the transgression is overlooked and excused so that the person can still fit inside the preferred narrative of the ideology, or the person falls from grace and is denounced entirely.

This kind of reactionism alienates people. Maybe for now, while the ideologies are young and loud and hold a great deal of sway with the millennial generation, it seems like nothing can be done to counter them, but at the same

of evangelizing than silencing people for having the temerity to raise doubts. Well-intentioned people will eventually notice that following some of the current ideologies to their logical conclusion can lead to an untenable cognitive dissonance, and the best service Catholics can do is provide a constant proof of the fact that the Church is the only suitable home for such thoughtful persons.

Again, I can only emphasize the need for a thorough education in matters of faith and morals if we Catholics are to rise to such a task. In my experience, the temptation to slide into anger or fear during an argument is almost entirely fueled by a lack of knowledge. Once someone pushes us beyond the point where we have confidence in our ideas, it begins to feel like we are being attacked and strong emotion can quickly follow. Better, then, to strive ahead of time to deepen and solidify our knowledge of our Catholic identity, so that when called upon, we can rise up as true witnesses, maintaining our charity and peace even when challenged. Then we will be able to prove Yeats's poem wrong, so that the best can both have conviction and be filled with passionate (but controlled) intensity. ■

A REMNANT MOVIE REVIEW. . .

They Shall Not Grow Old

BY GREG MARESCA

Too often Memorial Day is anything but what it's supposed to be: a solemn remembrance of our nation's war dead. Most Americans get caught up in the "first holiday of the summer" mode even though the summer solstice is still more than three weeks away.

Equally discouraging is the fact that so many Americans are quite ignorant of our nation's history, especially as it relates to war. According to the Wall

and to memorialize those brave men who fought in such atrocious conditions in the trenches throughout France to preserve Western Civilization, English director and producer Peter Jackson

Jackson is able to waltz the documentary from the distant and isolated era of the silent film across the haze of time, not as some "Charlie Chaplin-type figures," but to a colorized and conversing cinematic version of authenticity – unique in the saga of documentary film production.

For all those souls who fought, with many paying the ultimate price, they have once again returned to the battlefield, transcending time like an army of ghosts on a landscape.

The colorized details are, at times, vexing; with its soundtrack provided by the surviving veterans as their heartfelt narration paints and complements the story of a war that has been lost on the American conscience for generations.

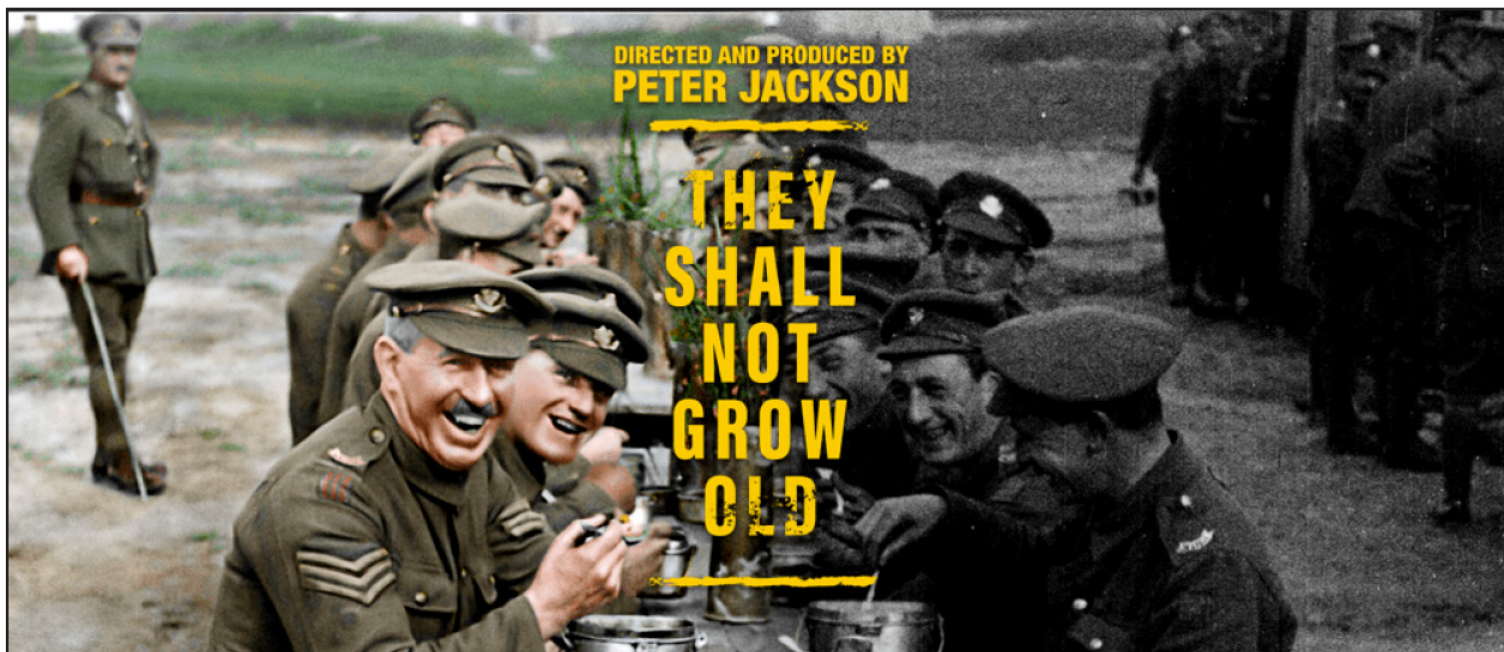
The recounting of experiences more than a half a century later—some of the veterans were only 16 years old or younger when they enlisted—is

psychology of Post-Traumatic Stress Disorder knew who they were.

Before attacking "over the top" in one trench, one soldier stares hauntingly at the camera as if he could see me staring back at him. Jackson explains when that scene was filmed, most of those men "were in the last 30 minutes of their lives."

Curiosity by the soldiers for the new technology was unmistakable, and who knew what we now consider unsophisticated and even crude, would memorialize these veterans well into the next century for generations yet unconceived.

The common thread running through these intrepid veterans was as realistic as it was refreshing: "It was a job that had to be done, and so we went over and did it."



awareness of a war that was a brutal and horrific campaign that cost what most historians agree was over 16 million lives.

The documentary highlights what life was like in the trenches of the Western Front, an ordeal that haunted many intrepid veterans long before the



Street Journal, the number of history majors has declined more rapidly than any other major in academia, which certainly doesn't help.

What was missed, forgotten, or just outright dismissed was the centennial anniversary of the end of the Great War this past November that coincided with Veteran's Day.

This is no coincidence.

At the conclusion of the Great War, the celebration that ensued on Nov. 11, 1918 was known as Armistice Day. In 1938, Congress made Nov. 11 a national holiday to honor all veterans, most especially those of the Great War. It would be a year later that the Great War would be forever known in historical annals as World War I, as World War II embarked in Europe on Sept. 3, 1939.

In order to bring World War I to life

was able to use computer technology to remaster some archival footage of the war borrowed from England's Imperial War Museum.

Despite its strictly British flavor, Jackson's exceptional documentary, "They Shall Not Grow Old," should be required viewing for all American students. The documentary was released to theaters last fall and coincided with the 100th anniversary of the end of World War I on November 11, 1918.

Tragically, that anniversary arrived to little or no salute.

Jackson's own paternal grandfather, Sgt. William Jackson, to whom the film is dedicated, fought in the war. Jackson's film transformation is supernatural given that the initial equipment was so primitive that produced grainy black and white pictures with no sound that stayed packed away for nearly a century.



overwrought with political incorrectness. Such bluntness does a notable job of turning impersonal statistics and a once grainy black and white film into an earnest and compassionate story. Jackson is able to cultivate a renewed

Earlier this month, this innovative documentary was released on DVD and on this Memorial Day it needs to find a home in your library. ■

The Last Word. . .

Sneaky Pete and the Bishops that Enable Him

BY FATHER CELATUS

Back when television sitcoms were not thoroughly obsessed with sex, there was a popular series in the fifties known as *Leave it to Beaver*. Beaver Cleaver was a young boy with an older brother named Wally. Perhaps most memorable of the non-Cleaver characters was Eddie Haskell, a sneaky troublemaker who liked to hang out with Wally.

Eddie was the type who would be sweet to your face and then stab you in the back. He might compliment Mr. Cleaver on his suit and then in the next breath tell Wally that his old man was a real square. You know the type. Every neighborhood has its own sneaky Eddie to deal with.

Leave it Beaver ended after six seasons, but imagine if it had continued until today, following the lives of Beaver, Wally and Eddie. Imagine that Eddie Haskell continued to be a sneaky troublemaker who never matured but only became worse and worse over time.

Now imagine that Eddie Haskell, a sneaky old man who specializes in troublemaking, becomes pope. This is not fiction, folks, this is called Jorge Haskell.

Jorge Haskell, also known as Francis of Rome, is as big a troublemaker as they come, urging audiences on multiple occasions to “make a mess” in the Church and world. And he is one of the sneakiest sneaks the Church has ever known since the night on which Jesus was betrayed by a kiss of a sneak in a garden.

Judas betrayed the Incarnate Christ; Jorge betrays the Mystical Christ. So, we shall call him Sneaky Pete. Sneaky Pete was

requesting the bishops to deal with the grave situation of a heretical pope. *The Last Word* is open to the possibility that the election of Francis may well have been invalid by reason of conspiracy, but we also welcome all other approaches to discredit Sneaky Pete.

Apart from the fact that with few exceptions, the bishops and cardinals



of the world either applaud Francis or remain silent over his outrages, keep in mind that Francis is a Sneaky Pete and so convicting him of heresy is a daunting task. Unlike infamous heretics such as Arius and Nestorius and Luther who openly defied the Church, Modernists like Sneaky Pete hide and disguise their heresies as orthodoxy. That is why Pope St. Pius X labeled Modernists as “the most pernicious of all the adversaries

In the matter of biblical interpretation, Modernists do not believe in supernatural activity, to include miracles. In multiple sermons, Sneaky Pete has reduced the miracle of the Multiplication of the Loaves to a mere sharing of bread that was already on hand:

Regarding the loaves and fishes, I would like to add a new perspective.

They didn’t multiply, no, that’s not true. The loaves simply didn’t come to an end. Just like the flour and the oil of the widow that didn’t run out. When multiplication is spoken of, it might be confused with magic, no. No, no, the grandeur of God is so great, and the love he puts in our hearts, that if we wish, that which we have will not run out.

In the matter of the Immaculate

with holiness and therefore with joy. And you will tell me: of course! They are Our Lady and Saint Joseph! Yes, but let us not think it was easy for them: saints are not born, they become thus, and this is true for them too.

On the reality of hell, Sneaky Pete has twice denied this implicitly through the medium of an atheist journalist, thereby providing him cover for his heresy which can be attributed to him only indirectly:

There is no punishment, but the annihilation of that soul. All the others will participate in the bliss of living in the presence of the Father. The annihilated souls will not be part of that banquet; with the death of the body their journey is ended.

They are not punished, those who repent obtain the forgiveness of God and enter the rank of souls who contemplate him, but those who do not repent and cannot therefore be forgiven disappear.

On the morality of capital punishment, Sneaky Pete has contradicted implicitly the constant teaching of true religion by revising the Catechism of the Catholic Church to condemn it as intrinsically evil:

Consequently, the Church teaches, in the light of the Gospel, that “the death penalty is inadmissible because it is an attack on the inviolability and dignity of the person” and she works with determination for its abolition worldwide.

In the encyclical *Amoris Laetitia* Sneaky Pete adopts a situation ethics approach to moral and sacramental consequences of adultery, whereby he allows adulterous couples to be reconciled sacramentally and given access to Holy Communion while continuing in adultery. He hides his heresy in a footnote and does a fast foot shuffle by approving a heretical interpretation as proposed to him by the bishops of Buenos Aires:

This letter [of the bishops of Buenos Aires] is just right. It fully explains the meaning of Chapter VIII of *Amoris Laetitia* [allowing adultery]. There is no other interpretation. And I’m sure it will do a lot of good.

In the encyclical *Amoris Laetitia*, Sneaky Pete adopts a situation ethics approach to moral and sacramental consequences of adultery, whereby he allows adulterous couples to be reconciled sacramentally and given access to Holy Communion while continuing in adultery.

once a nickname for rotgut moonshine, but it better fits a sneaky successor of Saint Peter.

As *Remnant* readers are aware, during Easter week of this year nineteen Catholics published an open letter to all the bishops of the world accusing Francis of the canonical delict of heresy and

of the Church.” As he noted, “they put their designs for her [the Church] ruin into operation not from without but from within.”

Let’s look at a few examples of how Sneaky Pete has hidden his heresies, to ruin the Church from within.

Conception, Sneaky Pete does not outright deny the dogma, but has said:

Our Lady and Saint Joseph are full of joy: they look at the Child Jesus and they are happy because, after a thousand worries, they have accepted this gift of God, with so much faith and so much love. They are “overflowing”

Sufficient are these examples to manifest the *modus operandi* of Sneaky Pete. We commend the signers of the open letter to the bishops for their effort, but we will not be surprised by a lack of episcopal compliance. But if the prelates will not act, then who will rid Holy Mother Church of this Sneaky Pete? ■