

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 30, AD 2019
Volume 52, Number 11

From the Editor's Desk . . .

BY MICHAEL J. MATT

Largest Traditionalist Rendezvous in the World

Unless you've been living in a cave, you will have noticed traditional Catholicism on the rise all over what's left of the Catholic world. It's a remnant, yes, but it's growing stronger every day. And with the inadvertent help of the worst pope in history, it's even beginning to expose the vulnerability of the revolution of Vatican II as a whole.

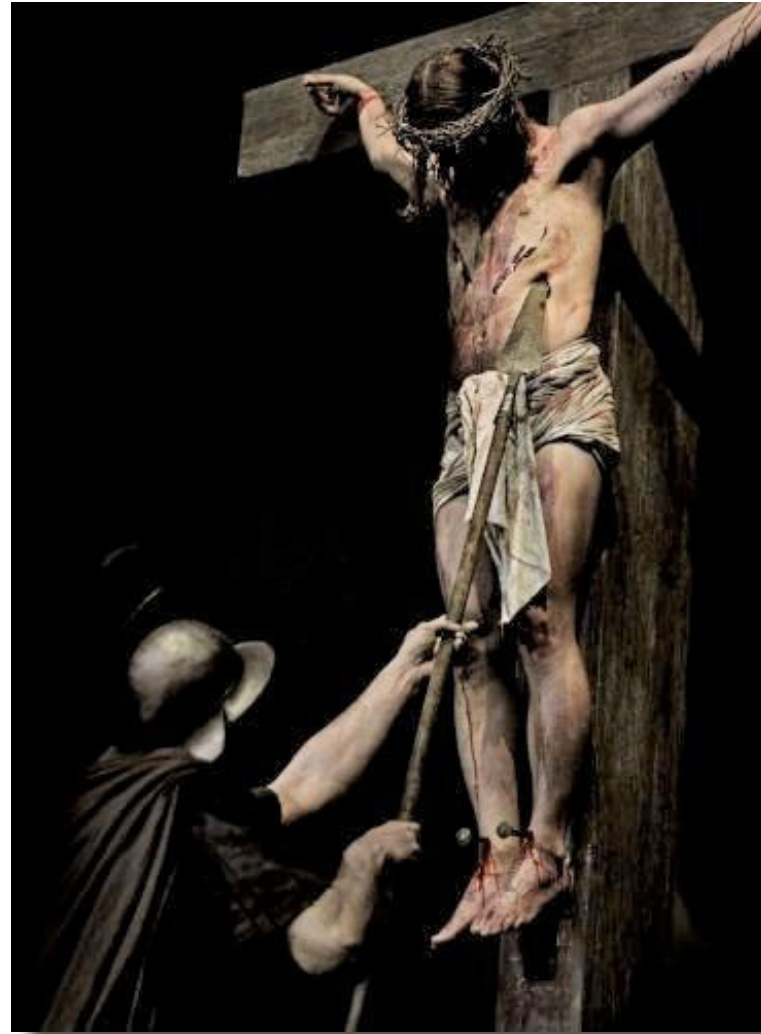
Francis—the ultimate conciliarist—is accomplishing that which we traditional Catholics failed to do over the past half-century, i.e., wake the neo-Catholics to the evil spirit of the conciliar Revolution, while uniting the camps of Catholic Tradition worldwide.

Well played, Francis! We really must thank the Holy Father for serving as the single most effective recruiting tool in the history of the Traditionalist movement. Let us pray he continues to expose the Revolution of Vatican II for what it is and always was—a concerted effort to compromise from within the very foundations of the Catholic Church.

In France over Pentecost weekend, nearly 20,000 Catholics came together for a massive, 3-day demonstration of fidelity to the Kingship of Christ, which signaled two happy realities:

- 1) The obvious failure of Modernism to stomp out the old Faith.
- 2) The establishment of a worldwide

~ See Editor's Desk/Page 2



A Letter From Rome . . .

The Holy Grail and the Invincible Power of the Most Precious Blood

BY ROBERTO DE MATTEI

A large number of churches have welcomed the traditional Mass in Rome during the fifty years that have passed since the promulgation of the *Novus Ordo Missae* of Paul VI (3 April 1969),

but the one that is most distinguished for the unbroken continuity with which the ancient Roman Rite has been celebrated there since 1969 is the Church of San Giuseppe a Capo le Case, on the Via Francesco Crispi, near the more famous Via Sistina.

~ See Holy Grail/Page 5

Freemasonry and the Fall of Catholic Europe

BY HILARY WHITE

Where Have All the Monasteries Gone?

- Part II -

When we think about the expression of Pope St. Pius X, “to restore all things in Christ” the meaning can easily be lost. Modern Catholics are so deprived of their own culture and historical memory that it is easy to mistake the saying, taken up by Msgr. Lefebvre and the SSPX as a motto, as one of mere nostalgia or archaism. The eradication of Catholic culture – much of which is monastic culture – in the 18th - 20th centuries was so complete that no one has any idea what needs to be restored.

There is no cultural memory left of the old Catholic world. Catholics who visit Italy or France or Germany, or even England, will never look around and say, “Where did all the monasteries go?” So total has the destruction been that they have been effectively “memory-holed” in Orwellian fashion. No one will go looking for something they never knew was ever there.

But imagine a Europe where every town had convents and monasteries,

~ See Where are the Monasteries/Page 8

THE ENGLISH VENDÉE (PART II – THE LINCOLNSHIRE UPRISING)

BY MICHAEL MASSEY

Cromwell's commissioners spread across England, wreaking havoc on the monasteries, churches and other religious houses suppressed by Henry VIII in 1535. They desecrated tabernacles, despoiled churches and forced apostacies. Tragically, most of England's bishops had succumbed to the great pressures of the apostate regime and even assisted the commissioners in carrying out their barbaric work.

Throughout much of the south and east of England, the commissioners were able to conduct their work with little-to-no resistance, for two significant reasons. First, the gentry had largely abandoned the Catholic Church and joined the ranks of Henry's new “Church,” and second, the commoners so feared the commissioners that they cowed before them. As they headed further north, however, they were soon to find the people of the north far more bellicose

~ See Vendee/Page 6



Editor's Desk, Continued...

Catholic restoration movement.

The Revolution blinked. They made the same mistake they always make—they left too many of us standing, just as they did in the Vendee. They scorched our earth, bayoneted our babies, outlawed our Mass...but then seriously underestimated the traditional Catholic will to survive. And Catholics around the world are now organizing themselves into cells of authentic Catholic action, based on resistance and restoration.

Is persecution next? If history is to answer that question, then yes, it most likely is. But persecution today will mean what persecution has always meant—the Revolution's failure to crush the old Faith. Persecution proves they've reached a level of desperation that will ultimately give way to the rise of saints who will inspire ecclesial resurrection from the ashes of saints burned at the stakes.

The promise of the Notre-Dame de Chretiente Pilgrimage from Paris to Chartres is this: Traditional Catholics will not balk at persecution. Paris was in flames this year; a week prior to the Pilgrimage, Charles de Gaulle's Terminal 2 had been shut down by angry mobs of Muslim immigrants; political and social unrest is everywhere. And yet traditional Catholic pilgrims descended on Paris from all over the world as if to say: "We will not allow fear of persecution to empower the enemies of Christ our King."

On the road to Chartres, I witnessed the future of the Church attending the glorious Latin Mass of Christendom every day—the very same Mass the Revolution attempted in vain to destroy. I saw 10,000 young Catholics fall to their knees to receive Our Lord on the tongue, as if Vatican II had never happened.

I raised my voice with their thundering crescendo that lifted the Latin words of the Credo into the soaring vaults of Notre Dame de Chartres, almost as if the Novus Ordo had been nothing more than a bad dream.

In the evenings, I knelt with the future of the Church in tall grass and listened to them consecrate themselves and their country to the Sacred Heart of Jesus, as if St. Pius X were on Peter's throne rather than the insufferable Jesuit.

Did I mention that the average age of the Chartres pilgrims is just 20 years old?

Over the course of three days, I walked with the children of pilgrims with whom I'd first walked to Chartres 28 years ago. And if God so wills, I will walk to Chartres with their grandchildren one day, the builders of entire communities of traditional Catholics keeping the old faith, outlasting the ecclesial hippies who've had Christ's bride by the throat for far too long. The hippies have grown old—they're tired and desperate, while the traditional Catholic youth movement

is rising in defense of holy Mother Church, the family and the Latin Mass.

In other words, the Revolution of Vatican II is doomed, and its imminent failure was palpable along the road to Chartres. Tradition is back and we're preparing for the fight of our lives.

So, let's make this last stand for the old Faith with confidence that God is stepping in. If we can keep the Faith of our fathers for a little while longer, Modernism will be damned and the Church will rise again. I believe this with all my heart and, what's more, I was given good reason to believe it on the road to Chartres where Christ is King, Mary is Queen, and the old Mass is the only Mass in Christendom.

Thanks

Many thanks to all those who supported this year's Remnant Tours Youth Fund. Ten young Catholics were sponsored, each more impressive than the next. Throughout our 10-day pilgrimage, we had daily Tridentine Masses, plenty of altar servers, acolytes, even a thurifer. Every Mass was a High Mass! I never had to ask any of the young pilgrims to get involved. They came ready for spiritual combat, traditionalist to the core.

Our indefatigable chaplains—Fathers Gregory Pendergraft and Joseph Lee of the Fraternity of St. Peter—we're like priests of old, shepherding the pilgrims along the Road to Chartres, providing Sacraments, leading rosary after rosary after rosary, encouraging us all to answer the call to holiness in preparation for the battle for the old Faith.

And of course, our French allies were there to welcome their American brothers down into the trenches where their heroic battle to restore all things in Christ is in full swing in France.

God willing, we plan to return to Chartres next Pentecost weekend and then sail across the English Channel for a 6-day pilgrimage to the Shrine of Our Lady of Walsingham and then up north to pay homage to the memory of the "Pearl of York"—St. Margaret Clitherow—the wife and mother who,

while pregnant with her fourth child, was crushed to death for her refusal to abandon the old Faith in the face of a New Order (See the short biography on page 15 of this issue).

She'd walked barefooted to her gruesome execution because she'd sent her shoes to her daughter, Anne, so that she would know to follow in her mother's footsteps. The revolutionaries thought they could silence Margaret through persecution and even execution. But she's still speaking to us today, almost five hundred years later: "Resist them to their faces! Restore the old Faith or die in the attempt."

So, to help young traditional Catholics prepare for the future by learning more about past persecutions, The Remnant will host the "Pilgrimage of Grace" to England after Chartres, 2020. Registration begins in September, and the details will be available at www.ChartresPilgrimageUSA.com

The Remnant of Japan

Please keep The Remnant in your prayers as we head off in July to, please God, forge an alliance with the traditional Catholic remnant of Japan. I will be speaking at the Symposium International in Tokyo on July 11; we'll then attend Tokyo's pro-life march before heading up north to the shrine of Our Lady of Akita. If the budget permits, we'll cover these events on Remnant TV.

This mission is so important, I believe, because it allows us to strengthen vital Catholic alliances with the growing traditional Catholic movement around the world. How exactly we're going to finance this is, as usual, up to Divine Providence. But if readers of The Remnant would like to help out, I'd be most grateful. Tax-deductible donations can be sent to:

The Remnant Foundation, PO Box 1117, Forest Lake, MN 55025, or click the "Donate" tab at www.RemnantNewspaper.com

A Word on Remnant TV

It would seem that God has something in mind for our little side venture.

During this year's Chartres Pilgrimage, we were approached dozens of times by Remnant TV viewers from around the world, some as far away as New Zealand, many of whom were walking to Chartres because they'd heard about the Pilgrimage on RTV, others who've returned to the Latin Mass for the same reason.

All of this seems quite providential to me, especially since when we first took on the RTV project I never imagined it would be so far-reaching. Like everything else here at The Remnant, it operates on a wing and a prayer, and yet we now have nearly 8 million views and 50,000 subscribers on YouTube and many more on our own RTV platform.

Where it will go from here, I have no idea. I have no lofty aspirations for it, other than to continue to use video to get the traditionalist message out to people who'd not otherwise discover The Remnant.

If you support the effort, please SUBSCRIBE to TheRemnantVideo channel on YouTube. It's free and goes a long way in expanding The Remnant's overall reach. If you want to see more RTV programming, please consider donating to:

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Above all else, please pray for The Remnant. It's expanding rapidly under the Francis regime, which means it's picking up stronger opposition every day. But with God's help and yours, The Remnant will continue to bring the fight to the enemies of Faith and Family all around the world.

Help us if you can. And if you already are, you have my sincere thanks and promise of prayers and continued perseverance. May God keep us all united in the old Faith and everything else that matters most.

No July 15th Edition of The Remnant

July is one of the two months per year in which we publish only one issue of The Remnant. The next issue of The Remnant will be dated July 31, 2019. ■



Remnant Tours 2019 at the shrine of Mariazell, Austria

Remnant Tours 2019



Flags emblazoned with the Sacre Coeur



Day three of the pilgrimage



Notre Dame de Chartres



Priests hear confessions and offer guidance



Our Lady of Guadalupe, official US Chapter



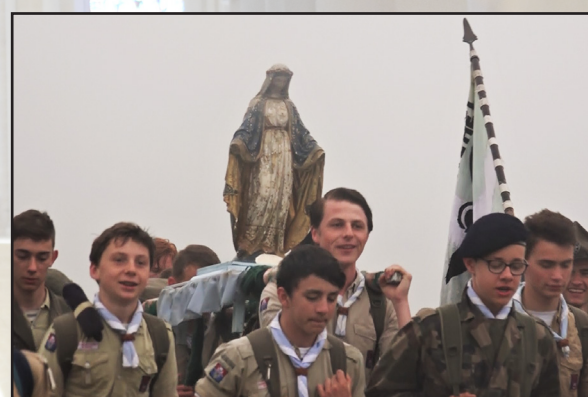
Bishop of Chartres greets pilgrims



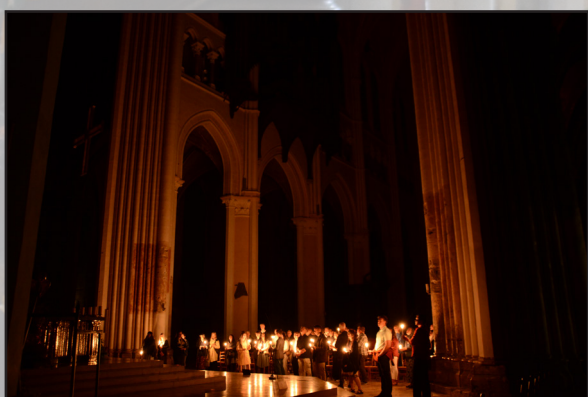
Nearly there...



Notre Dame de Chartres



French scouts



Midnight, Remnant pilgrims Chartres by candlelight



Gaming, Austria



Remnant Tours' chaplain, Fr. Gregory Pendergraft, FSSP, blesses visitors at Mariazell



Pilgrims having fun



Fr. Pendergraft gives talk in Vienna



On the road to Chartres

The Remnant Speaks

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



Letters from Chartres Pilgrims

Editor, *The Remnant*: I am writing to express my gratitude to those who have sponsored me in any way on the Pilgrimage to the Cathedral of Our Lady of Chartres and to tell you a little bit about the experience I had.

After three days of walking 70 miles from Saint Sulpice in Paris we arrived in Chartres. Each weary pilgrim arrived with his or her intention to place at the feet of Our Blessed Mother. At the first sight of the Cathedral, still a few miles off, a rush of joy is felt surging through every pilgrim's heart. It's hard to put into words exactly; it was a moment I wouldn't trade for the world. It makes one realize how indescribably happy we will be at the end of our lives, if we hold onto Christ's teachings and make good of our pilgrimage of life here on earth, when we will hear Our Lord say, "Well done, good and faithful servant ..."

My highlight from Chartres was going into the Crypt of Our Lady's Cathedral and being so close to a piece of her veil; the long trek was worth every step to bring my intentions to her.

I would like to thank the Matts and all those from the Remnant Chapter who made this possible and have been

doing so for years. You've helped give generations of young people an experience they will never forget. Thank you to everyone back home for praying for the safety and wellbeing of all the pilgrims - it sure helped. To those who sponsored me - thank you with all my heart - I will continue to pray for you. May God reward your generosity a hundred times over!

God bless and Our Lady keep you,
 Brigid Mitchell (Age 18)
 Bethlehem, PA

Editor, *The Remnant*: If you were to tell someone that every year, nearly 20,000 people spend large amounts of money, time, and energy coming from all corners of the globe to walk 62 agonizing miles, sleep on the ground and eat thin soup in dirty, smelly clothes with no showers, inadequate bathrooms and physical and mental discomforts of every description for no logical reason except to see a Church at the end, they would say that either you are lying or that 20,000 people have lost their minds.

Indeed, there is no rational explanation for why men, women, and even little children would walk from Paris to Chartres when they could easily take a car, to hear a Mass which they could attend at home. Who would do this? Who would come back to do it again? Why?

For the same reason that the early Christians allowed themselves to be scourged, beaten, and torn apart by wild animals. For the same reason priests and religious swear to lead a life of loneliness and sacrifice, to live and die at their posts. For the same reason knights would bludgeon each other to bloody pulps and noblemen slice each other to ribbons over a few words. For the same reason that thousands of craftsman and peasants spent their lives moving enormous pieces of stone to build a house worthy of their God: Because they were in love with something. Or Someone.

Belloc said: "The faith is Europe, and Europe is the faith."

I had no idea what this meant until the pilgrimage. Throughout all of Europe, you can hear echoes of the beating heart of Christendom in every village church, every little cottage and every rose bush. Every cobblestone beneath your feet echos a love song. But on the pilgrimage you can feel it living, throbbing, in the marching feet and beating hearts of 17,000 people to the rhythm of the *Je vous salut*, the *Chartres sonne* and the *Ave Maria*.

Send more young people every year, that they too may feel the living Christendom that was stolen from them, and fall in love with their God, their Faith, and their Queen. Show the world that Christian culture is still alive. Use every means to make the pilgrimage grow until we win back our Cathedrals which corrupt ecclesiastical authorities, and a mangled mockery of a liturgy stole from us. If we do this, then someday, (and that day is not far off) the house of our God and the plaything of our Queen will cease to be an empty museum and be full once more with an ardent faithful; the old stones of the soaring arches will resound again with the sublime chant of the ancient mass, reclaimed by a new generation of priests and faithful fallen in love with what their fathers stole from them. Help us reclaim our Mass, and not only our Mass but our great churches, those sublime works of art and love which are the living embodiment of the mass.

"Anyone who wants to save the Church must save Europe, and anyone who wants to save Europe must save the Mass; and the only way to save the Mass is to be so united to it that you die."—John Senior

Joe Meyers (Age 19)

Editor, *The Remnant*: We wanted to thank you for this beautiful pilgrimage which was the most difficult thing I've ever done in my

life. Maybe not for Marcin but with his bad back, it was still tough and good penance. The program was a perfect combination of activities and free time.

The highlight for us were the daily Masses which were so beautiful and the singing was superb. We are converts now to TLM:-)

Actually, during this pilgrimage we were praying if we should leave our novus ordo parish to join Our Lady of Fatima in Pequannock, NJ where our kids have been going to school for the past year and we will be leaving novus ordo this summer.

We received so many graces during this pilgrimage and it was a real blessing. We are not sure if we will be joining next year but I'd like to send my best friend and her husband, we would then watch their kids.

May God bless you,

Anna and Marcin Grinienko

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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 Canada: **Print Edition \$45**
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 Single Copy Price: **\$1.50**

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The Holy Grail and the Invincible Power of the Most Precious Blood

Roberto de Mattei/Continued from Page 1

This church keeps a precious relic of the Most Precious Blood of Jesus Christ. The Blood of Christ, to which we owe our redemption, gives the life of each Christian a sacrificial character, as a participation in the immolation which Christ made of himself on Calvary. It is intimately linked to the Holy Sacrifice of the Mass, which is the unbloody renewal of the Sacrifice of the Cross. And it is not without significance that the Church of San Giuseppe a Capo, so intimately linked to the relic of the Precious Blood, has the privilege of being the most

804, the Apostle Saint Andrew appeared to one of the faithful, showing him the place where the bones of the martyr were found and also the case which he had buried. News of this reached the court of Charlemagne, who requested Pope Leo III to verify the veracity of the discovery.

The Pope went to Mantua and approved the apparition of Saint Andrew and the authenticity of the relics, bringing a fragment to Charlemagne, which was then preserved in the Sainte Chapelle in Paris. The Pope then elevated Mantua to a diocese, and named Gregory of Rome as its first bishop.

In the 11th century a great basilica was constructed in honor of Saint Andrew, which was rebuilt beginning in 1472 under the direction of Leon Battista Alberti. The canonization of

The Savelli family, one of the first baronial families of Rome, gave two popes to the Church, Honorius I and Honorius IV, and the family also held the honor of being marshals of the Conclave. Prince Giulio Savelli (1626-1712), the last prince of his house, gave the relic to the Church of San Nicola in Carcere, adjacent to his palace, in the Theater of Marcellus.

The relic was enclosed in a silver case and placed on the altar of the Most Holy Crucifix for veneration, the same crucifix which had once spoken to Saint Bridget. On December 8, 1808, the occasion of the first centenary of the gift, the rector of the church, Canon Francesco Albertini, founded, with a group of people devoted to the relic, a pious association in honor of the Most Precious Blood and assigned

and on the night of July 6 he was made a prisoner and deported. To the request that he swear allegiance to Napoleon, Don Gaspare del Bufalo responded firmly: "I cannot, I should not, I will not," a phrase which would be utilized also by Pius IX at the time of the "Roman Question." The young priest underwent four years of exile and deportation until the fall of Napoleon.

On August 15, 1815, Gaspare del Bufalo founded the congregation of the Missionaries of the Most Precious Blood, to which Pius VII and then Leo XII entrusted the mission of preaching against secret societies, which were engaged in an active propaganda of the people, and to evangelize the brigands who were infesting the Papal States in order to return them to the faith.

The Roman priest died on December 28, 1837, in a room of the palace over the

Theater of Marcellus, which had passed from the Savelli family to the Orsini family. Saint Vincent Pallotti saw his soul rising to heaven like a bright star and Jesus

coming to meet it. Canonized by Pius XII on June 12, 1954, Saint Gaspare del Bufalo was defined by John XXIII in 1960 as "the splendid glory of the Roman clergy" and "the true and great apostle of devotion to the Most Precious Blood of Jesus in the whole world." His body rests in Rome in the church of Santa Maria in Trivio.

In 1849, when Pius IX was forced to leave Rome, which had been occupied by the revolutionaries, in order to take refuge in Gaeta, he had a meeting with the venerable Don Giovanni Merlini, successor of Saint Gaspare del Bufalo and most esteemed by the Pontiff for his holiness and wisdom. To the Pope, who asked him when these terrible moments would be over for the Church, the holy

missionary responded that if Pius IX would introduce the Feast of the Most Precious Blood, he would return to Rome a free man.

After reflecting on this, on June 30, 1849, the Pope communicated to Merlini that he had accepted his counsel. The next day, Sunday, July 1, 1849, the revolutionaries were forced to leave Rome, and the Pope, with the decree of August 10, 1849, extended the Feast of the Most Precious Blood to the

entire Church, to be celebrated as a double feast of the second class on the first Sunday of July.

Pius X fixed the feast definitively on July 1 and Pius XI, recalling the 19th



It is 99.9% certain that the chalice of Valencia is the one that Jesus Christ used at the Last Supper.

the centurion took place on 2 December 1340 under the pontificate of Innocent III, and his memorial is kept each year on March 15. A statue sculpted by Gian Lorenzo Bernini depicts Saint Longinus at the base of one of the four great pillars which support the cupola of Saint Peter's Basilica.

Inside the Basilica of Sant'Andrea, the cathedral church of Mantua, a chapel holds the remains of Saint Longinus, while the phial of the Most Precious Blood is kept in the crypt of the same basilica. Each year in Mantua on the afternoon of Good Friday, a ceremony is held for the opening of the coffers which hold these holy relics, which are then exposed for the veneration of the faithful at the feet of Christ Crucified in the apse of the cathedral.

But Saint Longinus was not alone at the foot of the Cross when he collected the Blood of Christ. According to an ancient tradition known by the Church, another Roman soldier belonging to the Savelli family had his garment sprinkled with a few drops of the Most Precious Blood of Jesus, as others did, and was converted. The soldier removed the part of his garment reddened by the Blood and returned to Rome, where he kept it in his palace of Monte Savello, enclosed in a reliquary of ebony and crystal, where it remained jealously guarded for many centuries.

the preaching to the newly ordained Saint Gaspare del Bufalo (1786-1837), who was the spiritual director of the association.

Canon Albertini is considered the "hidden father" of the entire 19th century movement of devotion to the Blood of Christ, for it was he who nudged Saint Gaspare del Bufalo to found the Missionaries of the Most Precious Blood and who also inspired Saint Maria De Mattias (1805-1866), foundress of the Adorers of the Blood of Christ.

These were, however, days of tempest for the Church. On February 2, 1808, the French army, on the orders of Napoleon,

“““

After recognizing and confessing that the man he had crucified was true God, Longinus gathered the "blood and water" which gushed from the divine side and fell at the foot of the Cross.

occupied the city of Rome. The intimidation and moral violence against the Papacy multiplied, until on June 10, 1809, the papal banner was lowered from Castel Sant'Angelo and the French flag was raised.

Pius VII signed the bull of excommunication against Napoleon,

ancient Church of Rome, where there is a regular celebration of the Holy Mass according to the ancient Roman rite.

Gianluca Orsola, in a recent book, *San Longino nella tradizione greca e latina di età tardo antica* [Saint Longinus in the Greek and Latin Tradition of Late Antiquity] (Graphe.it Edizioni, Ponte Felcini (PG) 2008, reprinted 2017), reconstructs the figure of Saint Longinus, the Roman centurion at Calvary who pierced the side of Jesus with the Sacred Lance to see if He was dead, basing his account on the testimonies of the *Acta Pilati*, the *Martyrologium Hieronimianum*, and numerous other Greek and Latin sources.

After recognizing and confessing that the man he had crucified was true God (Mk 15:39), Longinus gathered the "blood and water" (Jn 19:34) which gushed from the divine side and fell at the foot of the Cross, placing it into a vase, which he carried to Italy, together with the sponge that was used to give Jesus vinegar to drink. He stopped in the Caesarean city of Mantua, burying the relics in a small lead case, with the words "*Jesu Christi Sanguis*" written on top. In the same city, on 15 March A.D. 37, Saint Longinus underwent martyrdom by decapitation in a suburb called Cappadocia.

After about eight centuries, in the year

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THE ENGLISH VENDÉE

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and unapologetically Catholic than those in the south. Almost one year after Henry had appointed Cromwell Vicar-General of England, Cromwell's ungodly commissioners had made their way north to Lincolnshire. Arriving on October 2nd, far from finding apostate gentry and a cowed populace, they were greeted by Catholic men bearing arms in defence of their faith.

At Sunday Mass in Louth, on October 1st, 1536, the vicar of Louth, Fr. Kendale (also cited as "Kendall" in some sources), ascended to the pulpit and announced to the faithful Catholics of the town that Cromwell's commissioners were expected to arrive the next day and that they should prepare themselves for the inevitable suppression of the church and collection of exorbitant taxes. Following Mass, he led a procession through the streets behind three silver crucifixes, during which one townsman cried out:

"Go we to follow the crosses and for if they be taken from us we be like to follow them no more."

Word of Fr. Kendale's sermon spread quickly throughout the town and surrounding villages, prompting local cobbler Nicholas Melton to gather a

group of men to come to the defence of the church. Fearing that the church's valuables would be plundered by the Bishop of Lincoln's representative (Bishop Longland of Lincoln having sided with Henry and assisted the commissioners), Melton demanded that the church porter hand over the keys to the church. For organising the defence of the church

Melton was given the moniker "Captain Cobbler" and became the first leader of organised armed Catholic resistance to the tyranny of Henry VIII.

After morning Mass the following day, Fr. Kendale rang the church bells and a group of approximately 100 Catholic men gathered, ready to defend their church. It was at about this time that the bishop's registrar arrived to investigate the clergy for submission to the

schismatic 'Oath of Supremacy' (there were more than 60 priests in Louth who had come from surrounding towns and villages for the registrar's visitation).

Seeing the mob gathered around the church, he attempted to flee, however he was chased down by the mob which dragged him to the town square. When they arrived at the square, a group

of men searched the registrar and discovered that he possessed heretical tracts, which they promptly burned. As the mob is often wont to do, however,

it turned violent and there were soon calls to lynch the registrar, who was only saved by the pleadings of a monk. With the registrar released, the people of Louth began to take an oath to "God, King and the commonality." With the fire of faith in their hearts, the priests who had gathered for the visitation dispersed to their respective parishes,



ringing the church bells to raise open resistance against the commissioners. That night word spread to Cairstor about the Louth uprising, and news reached the town that Cromwell's commissioners were expected to arrive the following day, not just to carry out their visitation and collect taxes, but also to confiscate all arms in the town. When the commissioners arrived the next day, they were greeted by resistance which made Louth look hospitable in comparison. After arriving and meeting with two local nobles, the commissioners were about to set about their work, when they were surrounded by between 2,000 and 3,000 armed peasants.

The commissioners attempted to convince the people that they had no intention of confiscating arms or church valuables, however they failed to persuade them of their "benevolent" intentions and fled the town on horseback. With the commissioners gone, the people turned their attention to the local nobles and gentry. Whether they genuinely supported the uprising or simply feared for their lives is a matter of debate for historians, however, what is known is that these men joined the uprising and agreed to lead the commoners. That same day the uprising spread to Horncastle under the urging

Continued Next Page

The Holy Grail and the Precious Blood, Concluded

De Mattei/Continued from page 5

centenary of the Redemption in April 1934, elevated it to a double feast of the first class. Paul VI, following the post-conciliar liturgical reform, combined the Feast of the Most Precious Blood with that of Corpus Domini, but his decision provoked a vigorous discontent among those devoted to both devotions. Receiving the Missionaries of the Most Precious Blood, the Pope communicated to them that they could continue to celebrate the Feast on July 1 with a solemn liturgy.

The pious association of the Most Precious Blood founded by Msgr. Albertini, raised to an Archconfraternity by Pope Pius VII in 1815, was transferred in 1936 to the Carmelite Church of San Giuseppe a Capo le Case, where, behind the altar, there is still preserved the ancient reliquary venerated by Saint Gaspare del Bufalo, and the faithful who have for fifty years attended the traditional Mass in this little church continue to venerate the relic there.

But we cannot conclude this recognition of the devotion to the Most Precious Blood without recalling that before being poured out when it flowed throughout the Lord's Passion, the Blood of Christ was offered to God and distributed to the Holy Apostles on Holy Thursday. During the Last Supper, for the first time the bread and wine were transformed by Jesus himself into his Body, Blood,

Soul, and Divinity, and the chalice used by Our Lord to celebrate the first Mass constitutes the most precious relic of the Passion, second only to the Holy Cross.

Janice Bennett, in her study *St. Laurence And The Holy Grail: The Story Of The Holy Grail Of Valencia* (Ignatius Press, San Francisco 2012) and Abbé Bertrand Labouche, in his book *Le Saint Graal ou le vrai Calice de Jésus-Christ: Histoire, archéologie et théologie du Calice de Valencia* (Editions de Chiré, Chiré 2015), recount the history of this relic, so closely linked to the Most Precious Blood, which is today venerated in the Spanish city of Valencia.

A Spanish university researcher, Ana Mafé Garcia, in her 2010 doctoral thesis in art history at the University of Valencia, basing her findings on new iconographic and archeological data, has confirmed the conclusions of these studies, saying that it is 99.9% certain that the chalice of Valencia is the one that Jesus Christ used at the Last Supper.

Janice Bennett maintains that the chalice, a cup fashioned out of carnelian, would have been the property of the family of Saint Mark the Evangelist, who would have entrusted it to Saint Peter. It is probable however that it was kept in the oratory of the Virgin Mary until her Assumption into Heaven and then given to the Prince of the Apostles.

In Rome, Saint Peter and his successors often used this holy chalice to celebrate the Mass. The last Pope who celebrated the Sacred Mysteries with this chalice was Saint Sixtus, martyred on August 6, 258, during the persecution of Valerian, with the accusation of not having handed over to the pagans all of the goods of the Church, among which would have been the Holy Grail. The one who had care of these goods was the deacon Lawrence, who was also martyred four days later on August 10, because he also refused to hand over the relics which he guarded.

Lawrence, originally from the Spanish city of Huesca in the Pyrenees, succeeded in having the Grail sent to his hometown. An ancient mosaic which decorates the central nave of the basilica of Saint Lawrence Outside the Walls, which was destroyed during the Second World War, showed Saint Lawrence entrusting the Chalice to a kneeling Roman soldier. This soldier, who was named Precelius and who was also from Hispania, carried the chalice to Huesca where it remained for over four centuries until the Moslem invasion in 711. When the invaders drew near, the bishop of Huesca fled to the cave of Yebra, in the Pyrenees, but he was found by the Moslems and martyred.

The Holy Grail was brought to safety at San Pedro de Siresa, the oldest monastery in Aragon, in the Valle de

Hecho, and after many adventures it came to the monastery of San Juan de la Peña, where it remained until 1399 when the monks gave it to King Martin I of Aragon. In 1437 it finally found its definitive resting place in the Cathedral of Valencia, where today it is venerated in a lavishly decorated chapel, in which both John Paul II and Benedict XVI prayed and celebrated Mass. One of the first concessions of the Holy See of an Office *De Sanguine Christi* was the one given to the Diocese of Valencia in 1582.

The odyssey of the Holy Grail was not ended. After having escaped the Moslems, the holy relic also miraculously avoided being vandalized by the Army of Napoleon in 1809 and the anarchist-communist army in the Spanish Civil War in 1936. But a more subtle aggression attacks it today: the fables spread by esoteric circles about the Grail, which aim to obscure the authentic significance of the Most Precious Blood of Jesus. But the Blood of the Incarnate Word, poured out in the Passion of Christ and in the Holy Eucharist, is, as the Litanies dedicated to this mystery proclaim, victorious over demons, the strength of martyrs, the virtue of confessors, the pledge of eternal life, "*omni gloria et honore dignissimum*," and, we may add, a most powerful and triumphant weapon against the enemies of the Church. ■

Translated by Giuseppe Pellegrino

M. Massey/Continued...

of Fr. Nicholas Leache, where the local lord was captured by Catholic rebels. Knowing that the treacherous Bishop Longland had dispatched his chancellor, Dr. Rayne, to a nearby town, the rebels of Horncastle sought to capture him. Marching to Bolingstroke, they caught up with the treacherous Rayne and made a disturbing discovery. After capturing Rayne, the rebels searched his papers, finding that he was charged with abrogating the feasts of a great number of saints, evaluating monasteries for suppression and investigating clergy for submission to the 'Oath of Supremacy'. The next day, when news reached Horncastle of Dr. Rayne's mission, a large riot erupted. An enraged mob tore Rayne from his horse and beat him to death – a terrible act, which won the cause no supporters from the local gentry who witnessed the tragedy. By the end of October 3rd approximately 20,000 Catholics had taken up arms in and around Lincolnshire.

It was on October 4th – the same day Henry VIII received word of the uprising – that the rebellion officially set down its demands on paper. There is debate as to who actually penned the 'Lincolnshire Articles', however it is generally acknowledged to be either (or both) Fr. Nicholas Leache or Fr. Bryan Stanes. They read (I have 'updated' some of the text from middle-English to make it slightly more understandable):

"1 The suppression of so many religious houses as are at this time suppressed, whereby the service of our God is not well [maintained] but also the [commoners] of your realm by unrelieved, the which as we think is a great hurt to the commonwealth and many householders [put] from their livings and left at large.

2 The second article is that we humbly beseech your grace that the Act of Uses may be suppressed because we think by the said Act, that we, your true subjects, be clearly restrained of the liberties in the declaration of our wills concerning our lands, as well for payment of our debts, for doing of your grace service, as for helping and relieving of our children, the which we had by the suffering of your laws by a long continuance the which as we think is a great hurt and discomfort to the commonwealth.

3 The third article is that where your grace hath a tax or a quindecyne [1/15 tax] granted unto you by act of parliament payable the next year, the which is and hath been ever leviabie of sheep and cattle, and the sheep and cattle of your subjects within the said shire are now at this time in manner utterly decayed and . . . whereby your grace to take the said tax or quindecyn your said subjects shall be constrained to pay 4d for one beast and 12d for twenty sheep, the which would be an importunate charge to them considering the

poverty that they be in already and loss which they have sustained these two years past.

4 The fourth article is that we your true subjects think that your grace takes of your counsel and being about you such persons as be of low birth and small reputation which hath procured the premises most especially for their own advantage, the which we suspect to be the Lord Cromwell and Sir Richard Rich, Chancellor of the Augmentation.

5 The fifth article is that we your true subjects find us aggrieved that there be diverse bishops of England of your gracious late promotion that hath falsified the faith of Christ, as we think, who are the bishop of



Canterbury, the bishop of Rochester, the bishop of Worcester, the bishop of Salisbury, the bishop of Saint Davys, and the bishop of Devlyn [Dublin], and especially as we think the beginnings of all the trouble of this realm and the vexation that hath been taken of your subjects, the bishop of Lincoln."

While to the outside the uprising appeared to be gaining strength by the day, it was at this time that the uprising showed itself doomed to fail. One of the uprising's leaders, John Porman, placed the issue of taxation above that of religion, by declaring that the people would accept Henry VIII as supreme head of the Church in England, provided that he extract no more taxes from the commoners. Furthermore, anticipating defeat and expressing no desire to fight for their faith, some of the gentry wrote to Henry VIII requesting a general pardon for all who took part in the uprising. From this moment on the commoners began to suspect the gentry of selling-out to Henry, which caused a significant rift between the common foot-soldiers and gentry captains.

By October 5th, all of Lincolnshire aside from Lincoln itself was in open rebellion. The 20,000 men mustered at Louth were joined by another 10,000, and the force arrived at Lincoln the next day. Seeing the overwhelming numbers arrayed against it, the city surrendered unconditionally, becoming the first major city to fall to the rebellion. After this, the Lincolnshire Articles were sent to Henry VIII. Several days later the Lincolnshire rebels received word that the people of

Beverley and Halifax had also risen up in support, causing the commoners to enthusiastically call for a march on the King's forces. Cautious of their oaths to the king, the leading gentry, however, justly stated that to attack the king's forces before receiving his reply would be treasonous, and refused to lead any attacks.

During this time Henry had not been idle. His spies had reported that approximately 40,000 armed men had assembled outside Lincoln, but that less than half of these were equipped with anything more than farming tools as weapons. He assembled his lords and mustered an army under the Duke of Norfolk. However, having been informed that Norfolk secretly practiced the old Catholic faith, he replaced him

with the Duke of Suffolk. On October 9th Suffolk and his under-strength army arrived at Huntingdon west of Lincolnshire, but desired to avoid any military clashes due to his vastly inferior numbers. He delivered a letter from Henry VIII to the rebels threatening royal vengeance if they did not lay down their arms, and approached the nobles leading the

rebellion in an attempt to convince them to abandon the rebellion – but more importantly to delay action until he was reinforced. It was at this time that some of the rebellion's leaders wrote to Suffolk declaring that they were loyal to the king, and had joined the rebellion only to delay and subvert it as long as possible. When Suffolk was reinforced the next day, both sides were approximately equal in military terms, but morale among the rebel commoners was far higher when compared with the king's army. It was now that the rebels had to decide whether to attack, or to sue for peace.

The commoners considered the king's letter a response to their demands and sought to engage the royal army in battle, however the gentry stalled. While many had truly supported the uprising, many others had joined the rebellion out of fear of the commoners. To attack royal forces would lead to open civil war, and would void any claims they may make about being forced into the rebellion against their will. Not only this, but if they attacked and failed they would be executed and their families stripped of property. Convinced by the gentry who had written to Henry requesting a general pardon, the nobles entered their army's encampment and declared that they would not take any action until Henry responded to the pardon request. This greatly angered the commoners, some of whom even called to hang all the gentry and march on the royal forces themselves.

Word reached Suffolk of the disciplinary collapse in the rebels' ranks and he

resolved to act. He dispatched an emissary to the rebel camp on October 12th who demanded that they disperse, or face the royal army's now superior force. Furthermore, it was declared that if they did not disperse, the royal army would set upon Lincoln, Louth and Horncastle. With this declaration, the commoners lost hope and most chose to disperse. The gentry also agreed to disperse, but many remained in an attempt to secure a general pardon. While the commoners had dispersed, their love of the Church had not, and many retained their fighting spirit.

What had begun as a popular revolt out of love for the Church fizzled out into nothing, due to the subversion and cowardice of those charged with leading it. Instead of fighting unashamedly for the Church, many like Porman traded spiritual wealth for material wealth when raising taxation above religion, while others took the ungodly 'Oath of Supremacy' in exchange for their lives – and souls. Others still simply did not possess the virtue of hope, and succumbed to despair well before the final days of the uprising. Retribution for this revolt did come eventually, furnishing the Church with martyrs, however it was delayed for some time due to a far more serious threat to Henry's regime brewing in the north.

When the people of Horncastle returned home by October 14th, they created a banner of the five wounds of Christ, which they placed in their Church. This banner would go on to become the symbol of another Catholic uprising – an uprising which was already beginning further to the north. On October 8th in Beverly, a letter written by a lawyer named Robert Aske was read to the people exhorting them to swear allegiance to God, the King, the Commonwealth and Holy Mother the Church. By December of 1536, this unsung Catholic hero was leading more than one third of England in open revolt against the schismatic and tyrannical regime of Henry VIII. ■

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Advertisement:

WHERE HAVE ALL the MONASTERIES GONE?

H. White/Continued from page 1

every village and hamlet its saint and festa. The total number of monastic foundations destroyed in the orgy of atheistic hatred for the Faith will never be known, but it was certainly in the tens of thousands.

In the first part, we were introduced to the “New Enlightened Rulers,” nominally Catholic rulers of European states in the mid-18th century who, embracing the convenient political ideology of “enlightened absolutism,” decided their first task in improving the lot of the people would be to force them out of their “dark cave” of Catholic superstition and into the bright new day of Rationalism and Naturalism.

The project of de-Catholicising Europe, was the fulfilment of the

fact that all the practical social goods these rulers were currently enjoying had originally come from these “idle” contemplative monks seem simply to have been forgotten.

Moreover, the new laws simply ignored the ancient assumption that a monastic community – an entirely voluntary association of free people under the protection of ancient laws and immemorial custom – had a right to keep its own property and was not to be subject to summary confiscation any more than any other subjects. In many cases, monasteries that were suppressed by these “enlightened” modern rulers had cleared the land themselves out of the untouched wildernesses of post-Roman northern Europe, often converting to Christianity – and civilised life in the form of Roman law – the local

institution the state now depended on as a side-product of their contemplative life was also irrelevant.

All of this became irrelevant in this New Enlightenment Paradigm of modern Secular Statism – the Freemasonic utopia – the ideology that we have all lived under in various forms ever since. Statism proposes that since under the modern paradigm human laws are no longer extensions of the Divine Law, they can be made and unmade according to whim².

Emperor Joseph’s law assumed, in effect, that everything in the nation was the state’s, to be confiscated or donated at the will of the ruler, an ideological point that was later to be used to great effect by 19th century secularisers, especially in Italy.

Sicily, and duchies like Tuscany and Milan, and in the middle, the Papal States. The partisans of Revolution wasted no time after Napoleon’s fall. The various Italian states were conquered in a long, violent process, starting in 1815³, that history came to know as the “Risorgimento,” by the partisans of the Enlightenment philosophy led by the Freemason Giuseppe Garibaldi. By 1861, the secularist state known as the Kingdom of Italy, under Victor Emmanuel, had been established for most of the peninsula. Catholic Rome, the capital of the Papal States in central Italy, was to fall in 1870. For the whole of the 19th century Italy was a battleground, both physically and ideologically.

But the monastic suppressions and the instituting of the new ideology

“““

**By 1867,
the new
Kingdom
of Italy had
suppressed
1322
monastic
or religious
houses.**



fondlest fantasies of the Rationalist “Philosophes” like Voltaire, whose famous cry “Ecrasez l’Infame” (“Crush the infamous monster” – vis; the Catholic Church) was taken up as a righteous cause in the ruling classes. These men, of course, not only wanted to improve mankind according to the new ideas, but had an eye for the enormous heaps of cash that could be had for little risk by kicking unarmed contemplative monks and nuns out of their ancient establishments.

The title of the law promulgated in 1780 by the Habsburg Emperor Joseph II suppressing “idle institutions” indicates the new attitude of modern princes and gave a narrative justification for all subsequent similar acts. The contemplative monastic life, because it didn’t focus on “practical” social goods external to itself, like schools and hospitals, but on the salvation and sanctification of its members, was deemed to be useless to the state¹. The

1. Salvation was no part of the new Naturalist state religion, a religion that categorically excluded considerations proper to religion, like the soul’s fate in the next life. Ironically, the exclusion of religious

pagan populations in the process.

Under the new ideology, greatly influenced by materialism and utilitarianism, only a foundation’s utility to the state was considered, and all property was de facto the state’s anyway. It was the beginning of the statist ideology – totalitarianism – that was later to be summed up neatly by Benito Mussolini: “Everything within the state, nothing outside the state, nothing against the state,” and Louis XIV: “L’Etat, c’est moi.”

A monastery’s usefulness to the monks who lived in it, therefore, as well as to the local people who depended on their monastic neighbours for livelihood and spiritual care was irrelevant. The fact that these “idle” monks had built every

considerations lent itself to Naturalism sliding into Neo-Gnostic pseudo-philosophies like the Theosophy and Spiritualism that became immensely popular in the de-Catholicized 19th century and eventually gave rise to the modern “New Age” movement. Man will always seek the supernatural, even if he has to make it up himself, and if he is cut off from true sources he will naturally gravitate to such “fantastic” frauds as a substitute.

Napoleon, Destroyer of Italian Catholicism

The problem in Italy – that was not united as a secular, republican “nation state” until 1871 – was that from the end of the 18th century it was continually being divided and the pieces traded back and forth between various northern European foreign princes, all of whom had modern ideological interests in seeing the death of the old medieval orders as well as a great need for ready cash. In 1815, the rule of the city of Rome changed hands three times in a single year – between the Kingdom of Naples (controlled by Napoleon), the Austrians and the pope.

Before 1870 “Italy” was strictly a geographic description of the “boot” peninsula, a patchwork of polities including the Kingdom of Naples and

2. This principle of legal positivism continues to this day in which the law is made or unmade at the whim not of kings or emperors, but of “democratic” leaders (or increasingly recently of unelected courts, ethics committees, and health care rationing panels) and are considered to be the basis of right and wrong, not the other way around.

began before the French Revolution. Illustrative is the fate of the religious houses of Florence. Leopold I of Habsburg-Lorraine, Duke of Tuscany 1765-1790 and brother of Emperor Joseph II⁴, visited three rounds of monastic suppressions in his territory. When Leopold left Tuscany to be his brother’s successor on the Austrian throne, he instituted a Regency Council that continued his policies, though in a mitigated form that allowed some of the monasteries to be restored in a partial state and always under careful control by the secular authorities. By the 1860s, Florence alone had lost more than a hundred religious houses.

But the biggest name in the modern trend for monastic suppression and state confiscation of property was Napoleon Bonaparte, identified by some⁵ as a “type” of antichrist for his determination

3. That the new government was stacked with officials who were also Napoleon’s relatives will clarify what kind of government was being put in place.

4. And of Marie Antoinette.

5. Specifically, the Czar of Russia.

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Hilary White/Continued. . .

to destroy the Catholic Church and place all the Christian world under his dominion. Most of what we Anglos know about Napoleon is that the British Empire went to war with him in the early 19th century and had many excitingly cinematographic sea battles. But before his final defeat at Waterloo and exile, Napoleon ruled a good bit of the European continent for over a decade, including the whole Italian peninsula, a rule marked by massive losses for the Church that have never been recovered.

To make a very long story short, by 1799 Napoleon had conquered the top half of the Italian peninsula in the name of Revolutionary France, and by 1805 controlled the rest in his own name. His monastic suppressions were less motivated by “Enlightenment” ideology as the plain desire to break the power of the papacy, to abolish ancient feudal privileges and loyalties, old jurisdictional boundaries and to establish his own absolute rule. And the need to fund his wars. The imperial decree of 25 April 1810 established the *suppression of all religious establishments, congregations, communities and ecclesiastical associations of any nature, size and denomination*. When they were not sold, the buildings were converted into barracks, schools and hospitals.

Nearly all the monasteries and convents of Italy were closed and their occupants expelled⁶, and much of their artistic patrimony confiscated and transported to France. At the same time a great many parish churches were emptied of their treasures of art and destroyed, with their properties sold to pay for the wars. To this day no one knows how much was looted.

It is noteworthy that while the Church suffered terrible losses, Freemasonry thrived throughout the Napoleonic period with the active protection and endorsement of the Napoleonic

that Napoleon himself was a member of the Lodge, given that he once referred to them as occasionally useful “imbeciles”. But the sect certainly flourished under his rule, and his wife and other relatives in high places of his government were members. Moreover, those who succeeded Napoleon after his defeat and exile, all men of the now-established Enlightenment Freemasonic doctrines and many of them his relatives, carried on the policy of suppression of the Catholic establishment, correctly identifying monasticism as a threat to their ambitions of worldly power.

The involvement of non-Italian Freemasons in the Risorgimento is a matter of public record – most notably Lord Palmerston, the British foreign minister and then prime minister, paying Garibaldi three million francs for his invasion of Sicily – as is the revolutionaries’ violence toward the clergy and anyone supporting them. The money and arms Garibaldi received from the British was in hopes he would unseat the pope and establish a secular, Protestant democratic state – to free Italy from Catholicism.

There is a good reason that the village where I live in central Umbria has no medieval church. All this string of agricultural towns and villages along the upper Tiber river between Perugia and Todi have churches built about the same time, designed by the same architect: 1815, Giovanni Cerrini. It was the year Napoleon was defeated.



government, some Masons themselves calling it a golden age. It seems unlikely

6. Some were offered a small state pension, others only a quantity of cash sufficient to make them go away. Often the pension was promised but never materialized.

After the long period of de-Romanization of Umbria in the 5th and 6th centuries, Benedictine monks began to reclaim this area, the wide and fertile Tiber valley, draining the marshy ground

to make it agriculturally profitable, starting in about AD 1000. A monastic record exists showing the first parish church dated from 1163. But all traces of the first church have gone, demolished



under the secularising Napoleonic laws, and the current building was not completed until 1866.

The website of one of the few still-flourishing Italian communities of Benedictine nuns, the monastery of [Santa Maria delle Rose in Marche](#), gives a brief hint of the devastation that post-revolutionary ideologies have had on monastic life in Italy. Their foundation, initially a male monastery, “dates back to 657 and, just before 1400, was destined to host a community of nuns. In 1810, the Napoleonic laws for the Italian Kingdom decreed their suppression.”

The sisters write: “On August 8, 1822 it was possible to restore the monastery, but another severe blow awaited it, on January 3, 1861, with the Decree of Demanialization of all Corporations of Religious Orders and Ecclesiastical Goods. Required to sell all their goods, the nuns were allowed to remain in their monastery until April 21, 1880, when - failing their promises - a Ministerial Decree of expulsion was obtained. The nuns took refuge in a private house given to them by a relative, but over the years and the increase in vocations it was necessary to purchase adjacent houses, which were gradually connected and restructured to be suitable for the cloistered life.”

A similar story is heard by those who visit Norcia and wonder why there had been no monks in the town of St. Benedict’s birth until 2000. The Celestine monks, branch of the Benedictine family, had a foundation there starting in the 10th century that was suppressed under the same 1810 law, with the monastery itself “reverting” to the ownership of the state.

The song goes on and on in France

Monastic and other Church properties and revenues continued to be “secularized” throughout the 19th century

in Italy and the rest of Napoleon’s former empire. By 1867, the new Kingdom of Italy had suppressed 1322 monastic or religious houses. The same process, for the same reason by

the same kind of men, was enacted even in the eastern European Orthodox countries like Romania⁷. The destruction continued through the 19th and into the 20th century across Europe.

In 1903 yet another secularist French government again ordered the liquidation of the few remaining monastic foundations and teaching congregations, orchestrated more or less openly by Freemasons in pursuit of the Lodge’s goals. In April that year, newspapers carried photos of heavily armed gendarmes, some on horseback, lined up on either side of the road leading up to the great Carthusian motherhouse of La Grande Chartreuse while habited monks are led out into the snow by police. This was the second attempt. The first had failed a few days before when the local people came to the monastery to physically block police from entering the monastery.

La Grande Chartreuse was founded in 1084 by St. Bruno. In 1792, French Freemasonic revolutionaries drove the monks out. At that time, the Carthusian Order had not a single functioning monastery in France out of 122 before the Revolution. Two priests of the order were among the 800 imprisoned for refusing to take the anti-papal oath of the Civil Constitution of the Clergy, and died in 1794 from the conditions of their imprisonment. A few monks were allowed to return in 1816 and they were only saved by a royal decree from the 1880 purge of monastics.

After the 1903 expulsion, the monks did not return until 1940, and to this day do not own their monastery, but rent it from the French government. Though monks would return to La Grande Chartreuse, there would never again be more than a fraction of the houses in France of the

7. Where pleasing or at least appeasing the Ottoman Empire was a pressing political factor.

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Greeks Bearing Gifts: *Providence Among the Pagans*

BY ANDREW SENIOR

In the first little batch of these brief essays the idea was to concentrate on themes and kinds of poetry. This allowed me to cite much and write little, to draw more attention to the poetry than what might be said about it. The intent was simply to attract and invite without being complicated. It was decidedly not to be scholarly or exhaustive, those being the things that best extinguish the poetic impulse. In the coming issues the idea is to say few words about some of the classics and the greats. One of the perennial questions in education is what to do with the Classics. Happily, as in all other things, we don't have to find all of the answers ourselves, or re-invent the wheel, we have the guide of Tradition.

Sacred and Primordial Tradition

When Adam and Eve fell not all was lost. Two great streams of preservation come down to us from Eden, Sacred Tradition and Primordial Tradition.

Sacred Tradition is a small stream of pure clear water. In it is preserved all of our certain knowledge of God and of Salvation History. Primordial Tradition runs concurrently. It is a great rolling muddy river. It contains everything else that has been handed down from the beginning, both sacred and profane. It is a jumbled mass of all the broken knowledge, mostly in the form of myths and superstitions. Unlike Sacred Tradition it is not divinely preserved from error. It is filled with truths, half-truths, and outright falsehoods.

Sacred Tradition is completely trustworthy, it has been kept pure by Providence for centuries, and it is guarded by the authority of the Church. But Primordial Tradition presents a problem. While there is no question that our culture is based on Greece and Rome, nonetheless we need the authoritative guidance of tradition to understand how that ancient culture was specially chosen by Divine Providence



to be the preparation for the Coming of Christ, how its major elements were transformed and subsumed and became Christian Culture. We cannot ignore the fact nor erase its consequences. We are immersed in the Primordial Tradition. We know that Christ came in the Fullness of Time, in the Sixth Age of

the World, that God prepared the world for His coming, making special use of Greece and Rome. Christian Tradition has subsumed the essential elements from Greece and Rome, from the Primordial Tradition. We know that all things are guided by Divine Providence.

WHERE HAVE ALL the MONASTERIES GONE, *Concluded*

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pre-revolutionary period.

Congregations that remained in France after the law of 1903, like the Benedictine monks of the revived monastery of St. Peter of Solesmes, were allowed to re-form themselves as a "de facto association" which meant they had no legal existence, and could not sign any contract, own its own buildings, receive donations or legacies, open a bank account or obtain any kind of government registration.

This law was the project of the President of the French Council of Ministers⁸ of the Third Republic, Emile Combes. A former seminarian, Combes was educated by his godfather, a parish priest, and then by Carmelites and at the major seminary of Albi. Some time in the 1860s, Combes abandoned his Catholic faith and was received by the Grand Orient Lodge and dedicated the rest of his life to destroying the Catholic Church, particularly the right of religious congregations to be involved in education. A rabid ideologue of the Left, on the day he was appointed President, Combes said "I only took power" in order to ban teaching congregations.

Combes' law said, "No religious congregation can be formed without an authorization given by a law which will determine the conditions of

its operation. It can not found any new establishment except by virtue of a decree issued by the Council of State. The dissolution of the congregation or the closure of any establishment may be pronounced by decree rendered in the Council of Ministers."

"Members of an unauthorized congregation are prohibited from teaching or directing an educational institution. Any congregation formed without authorization shall be declared unlawful. The congregations existing at the time of the present law, which would not have been previously authorized or recognized, will have, within a period of three months, to justify that they did the necessary diligences to comply with these prescriptions. Failing this justification, they shall be deemed to be dissolved by operation of law; it will be the same for congregations to which permission has been refused."

At Combes' special request, the government refused all petitions for exceptions made by any religious congregation. The result was a general exodus of vowed religious from France. This law was not repealed until 1942. A government report, commissioned in preparation for a previous attempt to purge religious congregations in 1880, found that there were 1,665 congregations, 154 male orders and 1,511 female, and a total of 30,000 monks and 28,000 nuns. Fines or imprisonment were to be levied against anyone who opens an unauthorised

congregational school, or who after the closure of a congregation continues its activities or promotes it. A 2005 study for the Archive of Social Sciences of Religion said that though some religious remained in France to carry on their religious life as best they could "in layman's clothes," 30,000 chose exile. Some chose "'fictitious exile': secularization. They continued their teaching work by abandoning any external sign of their consecration (clothing, community life.)" Many went in groups to America and Quebec, some to Italy and Switzerland.

Combes personal hatred for the Church reveals a train of thought easily recognizable today: Catholicism as "obscurantist" and "anti-science," ills for which Freemasonry was the recommended cure. "What should make us happy is the certainty acquired that Freemasonry is intended to collect the legacy of Catholicism."⁹

Of Freemasonry, Combes said, "Like a religion, it is addressed to man in his total; she takes his spirit to enlighten him, his heart to warm him in contact with others hearts, his body to make him a member of a whole. But unlike commanding religions instead of instructing, revealing instead of proving [...] Masonry treats man as an intelligent and free being." ■

(To Be Concluded Next Issue)

9. Quoted by Jean-Bernard Vaultier in the paper, "Émile Combes, vulgarization et politique de la Préhistoire" University of Nantes.

Another way to look at Sacred and Primordial Tradition is to consider what Adam and Eve knew after the Fall. Sacred Tradition preserved unerringly the few necessary truths of theology. Everything else was handed down with varying amounts of certainty. But one thing is certain, Adam and Eve still had an immense amount of knowledge about the natural world that was passed down through the generations.

How do we know what plants are safe to eat. Where did the names of the days and months (and the entire structure of the calendar) come from? Where did the names of the planets come from? Why do we attribute significance to numbers? And to the stars? Where do all of our ceremonies, from weddings to funerals, come from? Where do all of our superstitions come from? All of these and more come from the Primordial Tradition.

The study of history provides the best opportunity to see Providence at work. In history we discover the origins or our traditions, we learn who and what we are by finding out where and when we came from. We know that Eden was our beginning and that there was a great Fall, after which things fell into great confusion.

That is why all of the cultures of the world have some sort of story of the creation. Most of them echo the true story of Eden with a vague myth of a Golden Age. They have some dim reflection of the Fall, of a war in heaven among the gods. They have the idea that Man had something to do with it all. All of the ancient religions have the idea that Man needs to offer sacrifice, to make atonement, to do penance. All of the distorted versions of the history of the world have a story of a Great Flood. These are all parts of Primordial Tradition. This is why the theory of

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A. Senior/Continued. . .

evolution is wrong. All of the available evidence shows that man did not evolve upwards from some lower form. He fell from a great height, and kept the remembrance of it alive in a thousand confused myths and fables.

Homer

The Odyssey is the first book in the canon of Western Literature. It is the first great poem, the first great story, that comes down to us through Primordial Tradition. But, as the title implies, there is a caveat; yes, we should read this pagan literature as it has been traditionally handed down to us, but it can be a Trojan Horse, it can come bearing some gifts we may not want. So we study it in the traditional manner according to long tradition. As with the Bible, we don't just dive in on our own.

It is difficult to introduce Homer. He is not new and attractive. He is old and traditional. But how to introduce him? It is somewhat like trying to introduce someone to an old friend or relative. Newman says Homer is the First Apostle of Civilization. Newman says by the way that when he was in College, they didn't read Shakespeare and Milton et al the way we do, they read Homer and Virgil. And this was in the 1850s!

St. Basil in his famous Letter to Young Men says that we must read the Classics, but only to distill out the good parts. He uses the figure of the Israelites leaving with Egyptian gold. In a figure I prefer, St. Jerome cites the fact that the ancient Israelites were allowed to take the women of the conquered Canaanites as wives, but only after they had shaved their heads and dressed them like the Israelite women.

One of the best things about Homer, and it is no accident, it is the work of Providence, is that we know nothing about him. There are numerous theories, some absurd and ridiculous, but nobody can say with certainty exactly who he was or when he lived. The only thing we know for certain is that there was a long period of Oral Tradition during which the poem was not written down. It was preserved by memorization, and it was recited aloud, by individuals or troupes for popular entertainment. Homer is generally thought to have lived around 800 BC, 400 years after the Fall of Troy. According to Tradition, he was the greatest teller of the tale who ever existed. He travelled from town to town and recited this great story. According to modern scholars, the recitation would take approximately forty hours; it was probably done in serial fashion on successive nights.

It is somewhat of a pedantic digression, but some scholars seem to think that Homer invented the characters himself, that he was not handing on a traditional tale. Among other things, they point to the odd use of the phrase "my Eumaeus" for Odysseus' swineherd. And they will wax eloquent about how he is such a great author because of his development of the characters. According to tradition, the tale was immensely popular immediately after the event and the story spread throughout the ancient world. I've never seen it anywhere in any of the research but my own personal opinion is that the first teller of this tale was

Telemachus, and of course he would have said "my Eumaeus!" He loved him as dearly as his father did. The other thing is the structure of the story. Countless tomes have been written as to why the tale isn't told chronologically, but instead begins with Telemachus at home. Once again I think it shows that he was the first one to tell the tale, and what would be more natural than to tell it from his point of view!

In about the year 1200 BC Troy fell. There is some historical dispute as to the exact date and place, and for many years the whole thing was considered to be nothing more than an ancient fable. Even after the great archeological discoveries of Schliemann in the 1870s, some scholars are still busy disputing about which of the levels is the real Troy of Homer. But there is no doubt that something happened there on that hill of Hissarlik, a thing which exercised the imagination of many nations for thousands of years, much longer than the Fall of Rome. A recent study was done based on aligning meteorological events in the Odyssey with astronomical maps. They concluded that Odysseus killed the Suitors on 16 April 1178 BC.

Oral Tradition

It is hard for us to comprehend but once upon a time, for a very long time, there was no such thing as the written word. Everything was preserved orally. In fact, when writing was invented, it was viewed as a mixed blessing. Plato tells the tale that the Egyptian god Toth gave writing to man as a punishment. Plato says that writing should not be confused with memory. He says it is merely "a recipe for reminder" and that it actually weakens the memory, acting as a crutch.

Around 500 BC the first written version of the Odyssey was recorded. Only a few small papyrus fragments remain. Around 300 BC a written version was produced in Athens. There are no surviving copies, but it is known to have existed by many references. The oldest surviving manuscript that we possess dates to about 1000 AD. First printed edition in Florence 1500.

Oral Tradition was much stronger for all of those centuries before writing was invented, but it would be a mistake to think that it is no longer alive. One sees it thriving in two areas especially, popular music and sports. Many a modern man can hold forth on sports for longer than it once took to recite the Odyssey. And sadly, the memories of most people nowadays are full to overflowing with lyrics to popular songs and advertising jingles.

The Text

As with most of the classics, this story is filled with so many wonderful things one hardly knows where to begin. It has passages and moods for all of life, the story is full of great moral lessons. It is pure poetry, glowing and gleaming with profound significance.

Even centuries later in a prose translation the original vigor has not been lost. There are so many themes and characters, to select only one or two would be as difficult as trying to do the same thing with the Bible.

The usual themes of hospitality among the ancients, the fidelity of Penelope, the cunning of Odysseus, the great justice executed upon the Suitors, etc. are well worn and familiar. There is much about the relations of the gods and men. But in our day and age, when the very humanity of man is disappearing, perhaps it would be better to look at how men used to get along, long before they were infected with such idiotic notions as liberty, equality and fraternity.

One of the most beautiful things in the Odyssey is the relationship between Odysseus and his swineherd Eumaeus. When Odysseus finally arrives home after twenty long, grueling years, to the island of Ithaca, that "rough nurse of men," the first place he goes is to Eumaeus' humble cottage. As he has done so often on other occasions, as a protection, Odysseus presents himself as a stranger. Having been gone for twenty years, and of course with the help of the gods, Eumaeus doesn't recognize him. But of course, in one of those wonderful examples of the hospitality of the ancients, he takes him in.

The swineherd led the way into the hut and bade him sit down. He strewed a good thick bed of rushes upon the floor, and on the top of this he threw the shaggy chamois skin- a great thick one- on which he used to sleep by night. Ulysses was pleased at being made thus welcome, and said "May Jove, sir, and the rest of the gods grant you your heart's desire in return for the kind way in which you have received me."

To this you answered, O swineherd Eumaeus, "Stranger, though a still poorer man should come here, it would not be right for me to insult him, for all strangers and beggars are from Jove. . ."

As he spoke he bound his girdle round him and went to the sties where the young sucking pigs were penned. He picked out two which he brought back with him and sacrificed. He singed them, cut them up, and spitted on them; when the meat was cooked he brought it all in and set it before Ulysses, hot and still on the spit, whereon Ulysses sprinkled it over with white barley meal. The swineherd then mixed wine in a bowl of ivy-wood, and taking a seat opposite Ulysses told him to begin.

"Fall to, stranger," said he, "on a dish of servant's pork. The fat pigs have to go to the suitors, who eat them up without shame or scruple; but the

blessed gods love not such shameful doings, and respect those who do what is lawful and right. . .

When he asks about Odysseus, Eumaeus says:

I shall never find so good a master, not even if I were to go home to my mother and father where I was bred and born. I do not so much care, however, about my parents now, though I should dearly like to see them again in my own country; it is the loss of Ulysses that grieves me most; I cannot speak of him without reverence though he is here no longer, for he was very fond of me, and took such care of me that wherever he may be I shall always honor his memory."

It is such a cozy scene, one wants to be invited! And of course it is here, a few pages later, that Odysseus reveals himself to his son, Telemachus. He could have done so elsewhere, but he chose to do so here, in a place that must have held some of his dearest childhood memories of times with his father, before he left for the war at Troy. I know it would ruin the story but I've always thought that if I were Odysseus perhaps I would just stay on with Eumaeus.

The modern connotation of the word slave destroys our ability to understand this scene. We can only think of servitude as somehow radically wrong. It offends our notion of man's liberty. We have been brought up for centuries on the Masonic ideals of the French Revolution, especially liberty and equality. Any sort of hierarchy seems unfair to our egalitarian notions.

On the contrary, hierarchy is the natural order of all things, and it includes both authority and obedience. Eumaeus does not see his status as unjust, as something that he will overcome someday. Perhaps it would help to use the Latin word *famulus* instead of *servus*. It is interesting to note that from the former we get the word "family." The latter is the word for a slave.

Eumaeus is not a slave, he is something more like a servant, as in modern day British society, but he is much more than that; he is a member of the family. He does not dream of sending his children off to college to "get an education" (as if that were a tradable commodity) so they will have a better life than he does. He has his place in the world, and he accepts it as his destiny from the gods. Although Eumaeus was the son of a king, who was taken as a child, he believes that it is the gods who have given him a good master in Odysseus. Later in the story he says simply: "he is my natural lord."

The relation of servitude is not unnatural; it is normal, organic and good. As with all things, the effects of Original Sin have rendered it uncomfortable and

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In the Footsteps of Margaret Clitherow: A Woman for All Seasons

BY MICHAEL J. MATT

(Editor's Note: The following is excerpted from the transcript of Michael Matt's talk at Family Life International's conference in London in July 2018. Watch the full talk here: <https://remnantnewspaper.com/web/index.php/remnant-television/item/3990-london-talk-video>)

I hope Margaret Clitherow is still revered today here in England because, my goodness, she's a wonderful example for our time. She's a wife and mother, whose zeal and fidelity to the old Mass led her to harbor fugitive traditional Catholic priests who were being hunted down like dogs in 16th century England.

Margaret would have understood exactly what we're going through today. For her refusal to go along with the new order of her day, she was arrested and imprisoned and finally crushed to death, seven months pregnant with her fourth child.

Crushed to death!

Open to life even in the midst of persecution, this lady knew what it meant to suffer for Christ's Church. It wasn't an accident that she ended up in prison and pregnant. Children were gifts from God. She wasn't interested in trying to micromanage her "family plan". *God's* the author of life, obviously. Even in persecution, this Catholic mother was wide open to life.

Margaret converted when she was just 18 years old. She refused to attend the church services of the Novus Ordo of



her day— something like many of us today who refuse to go along with the protestantized masses of the Vatican II era.

She refused to attend that, and she was fined and then imprisoned for it many times. And reading her life, one can see that she could have been in this room: she's just a mom, a beautiful young mother who was on fire with love for Christ and for the Church.

Her third child, William, was born in prison. There was no stopping this woman. After she was released, she went back to the habit of hiding the traditional Catholic priests, and organizing their secret Masses. And so, she was arrested again, because they found a priest hole in her home. She was taking care of the priests, the knights of Our Lady, the *alter Christus*, making sure that they

could continue to bring the sacraments to her children, to her friends, and to her family. She got caught, she was arrested and thrown back in prison again.

And the reason she was finally crushed to death was because she refused to plea; and the reason she refused to plea either guilty or innocent was that she knew her children would be brought in to testify and likely be tortured.

So, she sacrificed herself for her children and for the old Faith. She simply didn't plea at all — and so they made her undergo this crushing between two slabs of wood, because they hoped that she would agree to plea somewhere during that terrible ordeal. She didn't. Fifteen minutes, she was slowly squeezed to death. And probably her greatest hardship was that she knew that someone else was being squeezed to death, too: a little baby in her womb.

That was her dedication to the faith that we have the honor to call our own. Margaret Clitherow was 30 years old when she was crushed to death in front of a jeering, mocking mob. She was just a kid who'd never grow old, never see her children grow up. She gave all that up in the name of fidelity to the old Faith, the old Mass and the old priesthood.

We need to tell our children the stories about Margaret and the other beautiful, powerful saints of the past. We must not—we cannot—take the Faith of our fathers for granted. They gave their lives to its defense, and so must we be willing to give ours, if God asks it of us.

The late, great Michael Davies, writing in these columns some 25 years ago, had something to say about Margaret Clitherow and some of the other martyrs of that era who sacrificed everything for Truth and the old Mass.

He writes:

I will repeat once more that what is at stake here is a question of truth. If it is true that Our Lord founded one

Church which alone was authorized to preach the Gospel, offer public worship, and minister the Sacraments, then the martyrs were right to die rather than compromise this principle.

Before St. Margaret Clitherow was martyred, Protestant ministers announced that they would pray for her. "I will not pray with you, nor shall you pray with me," she replied. "Neither will I say Amen to your prayers, nor shall you to mine."

That is the voice of a true Catholic. St. Margaret Clitherow did not have the advantage of the impressive lists of academic degrees boasted by the conciliar periti, the liberal experts who drafted the documents of Vatican II which, von Hildebrand agreed with me, contain the seeds of all the present harmful tendencies in the Church, including false ecumenism. But I submit to you that St. Margaret Clitherow knew more about the faith than all of them together — which is why she has been canonized and why they are unlikely to be. (There were, of course, a few totally orthodox periti such as Msgr. Bandas, a very good friend of The Remnant.)

Listen now to the voice of Thomas Colton, a teen-aged boy who endured terrible suffering for his faith. He refused to reduce those sufferings by so much as setting foot inside a Protestant church. "If I should go to your church, I should sin against God and the peace and unity of the whole Catholic Church, exclude myself from all the holy sacraments and be in danger to die in my sins like a heathen. But, although I am but a poor lad, I have a soul to save as well as any other Catholic." Isn't that beautiful? Isn't that heartening? Doesn't it make you proud to be a Catholic?

Indeed! And what do Cardinal Cupich, Father Jimmy Martin, and Pope Francis have in common with St. Margaret Clitherow and Thomas Colton? Nothing, absolutely nothing. St. Margaret Clitherow and Thomas Colton were Catholics. These three modern churchmen and hundreds like them are not. It's as simple as that.

This is why in our fight for Catholic restoration, we must go back and tell the stories of authentic Catholic witness. Our children must know and understand what it means to live and to die for the sacred traditions of our Faith.

To that end, The Remnant will travel to England in 2020 to visit the hometown of Margaret Clitherow, to tell her story, and to sift through the ruins of the more than 1000 Catholic monasteries destroyed by anti-Catholic Protestant barbarians of the 16th century. We must never forget.

St. Margaret Clitherow, Pray for us. ■

Greeks Bearing Gifts

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difficult, but the thing itself is a great good. Having done away with the idea of Original Sin, and the traditional usages of hierarchy, and subsistence, modern man has been unable to come up with a purely rational alternative. Having revolted and done away with kings and monarchy, he has not been able to maintain a just state of affairs. Having excluded God and mis-defined the nature of man, he has wavered back and forth between the excesses and defects of capitalism and socialism.

Engels said that the communist revolution would begin with class warfare but that someday it would reach its goal of revolution within the family, which would explode, with sons

and daughters revolting against their parents, and spouses against each other. All of this has come true, and now we have reached the hideous diabolical stage some utterly misguided souls are revolting against their very gender.

Perhaps if we had not abandoned the Odyssey, and all of classical education, and everything else, we should have fared better. Perhaps we could learn something from this wonderful story which Providence arranged to be a part of the fullness of time. Perhaps if we returned to Newman's idea we would immerse ourselves more often in this great ancient tale, suffused with the light and glory of the primordial predawn of the Coming of Christ. ■

A Letter from Romania. . .

Saint Thomas Aquinas and the Geographical Location of Paradise

BY ROBERT LAZU KMITA

Similar to that of Saint Augustine, the Angelic Doctor resumes his meditation on Paradise in his last synthesis, *Summa Theologica*, a gigantic work abandoned shortly before the end of his earthly life, on March 7, 1274. The principle established by the African Doctor as an axis of interpreting the existence and location of the earthly Paradise is vigorously re-affirmed by Saint Thomas Aquinas in the Question 102 of the first part of this theological treatise (abbreviated: STh 1a, Q. 102). Here, from the very first article, where he discusses whether paradise is “a corporeal place”, he quotes two key passages from Saint Augustine’s works. The first one, from *De Genesi ad Litteram* (*The Literal Meaning of Genesis*), states the following:

I am well aware that many people have said many things about Paradise. There are, however, three generally held opinions about this topic; one held by those who think Paradise should be understood in the literal material sense, another by those for whom only the spiritual sense is true, the third by those who take Paradise in each way, differently though in the material, differently in the spiritual sense. So then, in a word, I admit that it is the third opinion which I favor.

The second is an excerpt from *De Civitate Dei* (*On the City of God*), where the legitimacy of the spiritual interpretation is accepted under the condition that the historicity (i.e. reality) of the narratives in the Book of Genesis is not denied:

“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.”

Based on these two Augustinian texts, Saint Thomas Aquinas rephrases the same principle in the simplest and clearest terms:

“For whatever Scripture tells us about paradise is set down as matter of history; and wherever Scripture makes use of this method, we must hold to the historical truth (Lat. *veritas historiae*) of the narrative as a foundation of whatever spiritual explanation we may offer.”

The expression *veritas historiae* (i.e. “historical truth”) used by its author has a distinct and very special meaning. As if he anticipates the undermining of the traditional exegesis of the Bible intended both by historical-critical method specialists and by all those interpreters who speak pejoratively of the “myths” of the two Testaments, Saint Thomas postulates that the historical truth of the facts in the sacred texts is the only solid foundation of any possible interpretation. Referring to this principle, seen in direct connection with God, the Author of holy

Although men have explored the entire habitable world, yet none have made mention of the place of paradise. Therefore, apparently it is not a corporeal place.

To this objection, which anticipates the rejection of the existence of Paradise by modern exegetes - like the infamous Rudolf Bultmann - eager to apply the so-called “demythologization” to Holy Scripture, Saint Thomas Aquinas responds with remarkable firmness:

race, Adam and Eve, were tempted by the terrible deceiver.

To prove one more time that the Angelic Doctor does not hesitate to firmly state that Paradise exists somewhere here, in our world, a quote from the second article of the above-mentioned question 102 comes in handy. Here, we find the author engaged in a vivid discussion about the hypothetical equatorial location of the Garden of Eden. Without being a fiery defender of one precise location, he is sure to conclude by

reaffirming the need to postulate the terrestrial existence of Paradise:

Those who say that paradise was on the equinoctial line are of opinion that such a situation is most temperate, on account of the unvarying equality of day and night; that it is never too cold there, because the sun is never too far off; and never too hot, because, although the sun passes over the heads of the inhabitants, it does not remain long in that position. However, Aristotle distinctly says that such a region is uninhabitable on account of the heat. This seems to be more probable; because, even those regions where the sun does not pass vertically overhead,

are extremely hot on account of the mere proximity of the sun. But whatever be the truth of the matter, we must hold that paradise was situated in a most temperate situation, whether on the equator or elsewhere.

Unlike the above-mentioned holy authors, we know nowadays with certainty that there is no such inaccessible, hidden place on earth. So, indeed, the biblical Paradise is not to be found anywhere on this planet. At first sight, such a blunt statement seems to contradict the beliefs of Christians who lived in other historical periods. Have they all been wrong? Certainly not. But what we need to clarify, with great care and many precautions, is the difference between the world before the fall and exile of Adam and Eve, and the world after this episode which marked the beginning of the history of humankind. As I will show in forthcoming articles, this difference can only be understood via a spiritual interpretation of the Holy Scripture, a path followed by all the above-mentioned authors. ■



texts, Father Thomas Crean, O.P. points out:

Since the principal author of Holy Scripture is God Himself, the first Truth, it follows that where there is no indication in the text that a passage which seems to be historical is anything other than historical, then it should be taken according to its obvious sense.

The denial of this principle underscores any interpretation. At the same time, however, the postulate of historical veracity can have unexpected and unwanted consequences. Once the historical foundation of the location and nature of paradise accounted in the Bible is established, Saint Thomas has to answer to a major objection already raised in his time. The objection in question starts from a practical, empirical finding based on numerous testimonies that do not *practically* confirm the existence of the terrestrial paradise. For no one had ever found a place on earth that could have been said to shelter Paradise:

The situation of paradise is shut off from the habitable world by mountains, or seas, or some torrid region, which cannot be crossed; and so people who have written about topography make no mention of it.

No doubt can shake the firm conviction of Saint Thomas Aquinas, who follows faithfully Saint Augustine’s interpretation. And this interpretation postulates that, both at the beginning of the history of the world and at present, Paradise is – indeed – to be found somewhere in this world, in a physically inaccessible location. In short, Paradise *is* real. Paradise *is* history.

If we read and re-read all these theological teachings and metaphysical speculations, we begin to sense the profound echo they project, for instance, onto the letters of Christopher Columbus, in which the Genoese navigator discusses exactly the same subject: the earthly, inaccessible and yet localizable spot of the Garden of Eden, the place where the parents of the human

The Mindszenty Hypothesis:

Fatima, the Journalist, and the Three Cardinals

BY DR. JOSEPH ROMANOSKI

A Fatima Introduction

On Friday, July 13, 1917, Our Lady appeared to Lucy, Jacinta, and Francisco at the Cova da Iria in Portugal, pronouncing a twofold prophecy: the announcement of the great Miracle of the Sun, which was to occur on October 13, 1917, and the revelation of the Great Secret. The vision of Hell to the three seers preceded the revelation of the Great Secret:

“You have seen hell, where the souls of poor sinners go. To save them, God wishes to establish in the world devotion to My Immaculate Heart. If what I say to you is done, many souls will be saved and there will be peace. The war is going to end, but if people do not cease offending God, a worse one will break out during the reign of Pius XI. When you see a night illumined by an unknown light, know that this is the great sign given you by God that He is about to punish the world for its crimes, by means of war, famine, and persecutions of the Church and of the Holy Father.

“To prevent this, I shall come to ask for the consecration of Russia to My Immaculate Heart, and the Communion of Reparation on the First Saturdays. If My requests are heeded, Russia will be converted and there will be peace; if not, she will spread her errors throughout the world, causing wars and persecutions of the Church. The good will be martyred, the Holy Father will have much to suffer, various nations will be annihilated.

“In the end, My Immaculate Heart will triumph. The Holy Father will consecrate Russia to Me, and she will be converted, and a certain period of peace will be granted to the world.

“In Portugal, the dogma of the Faith will always be preserved; etc. Do not tell this to anybody. Francisco, yes, you may tell him.”

The apparition of July 13 marks the high point of the revelation of the Immaculate Heart of Mary, the center and very heart of the whole message. The three apparitions of the Angel, followed by those of Our Lady on May 13 and June 13 had prepared this revelation which the great secret expresses in all its fullness. But it is a remarkable fact that in the last three apparitions there is no more mention of the Immaculate Heart of Mary.

On July 13 Our Lady solemnly announced that She would come back. She kept Her promise and returned on December 10, 1925 at Pontevedra to manifest once again Her Heart pierced with thorns, and to request the practice of the communion of reparation on the five First Saturdays of the month. And

She came back one more time, on June 13, 1929 at Tuy, to ask for the consecration of Russia to Her Immaculate Heart.

On July 13, 1917, Lucy did not yet know what this word “Russia” meant. Yet she always affirmed having heard the words, “a Russia”. Similarly, she is sure of having heard “no reinado de Pio XI.” “We did not know if it was a Pope or a king, “she confided to Father Jongen in 1946, “but the most Holy Virgin spoke of Pius XI.” As for the announcement of “a night illumined by an unknown light,” it was fulfilled to the letter during the night of January 25-26, 1938.

The Russian Revolution did not occur until October of 1917. Yet Our Lady talks to the seers about Her intention to request Russia’s consecration to Her Immaculate Heart three months before the actual revolution. Effectively, She predicts the atheistic Russian Revolution, but does not actually make the specific request for that country’s immediate consecration. Why does she wait almost thirteen years, until 1929, to actually advise Sister Lucy to ask the Pope to make the consecration? Was this action done so as to assure the faithful that Her apparitions had complete ecclesiastical approval? Or to make the threat of atheism to Western Civilization more obvious (atheistic revolutions had occurred in Europe—in Hungary and in Portugal itself—prior to 1917)?

No, it was specifically to stop World War II -- “to prevent THIS,” that is, the “worse war”. Had Our Lady’s request been initially heeded in 1929 or in the ten years thereafter, Russia would have been converted and a period of peace would have been established. World War II and, presumably, the Cold War, the Korean War, the Vietnam War and the atheistic disintegration of Western Society, which we are currently experiencing, most likely would not have occurred. Yet 1929 is significant for another reason. It was the year that the Lateran Treaty was signed by Pope Pius XI and Mussolini, thus establishing the Vatican City State.

An Historical Review

In nineteenth-century Italy, up until 1860, the Roman Catholic popes were



rulers over the Papal States which stretched across the Italian peninsula, dividing it in two. During the Italian secular patriot Camillo Cavour’s drive to unify Italy in that same year, the Papal States resisted incorporation into the newly proclaimed nation of the Kingdom of Italy, even as all the other Italian countries, except for San Marino, joined it.

When urged to accept a peaceful settlement to avoid an armed assault, the pope at the time, Pius IX, indignantly refused. Although his subjects, urged on by the secular nationalists, voted overwhelmingly to join Italy, Pope Pius IX, in keeping with the papacy’s natural entitlement, adamantly proclaimed: “This corner of the earth is mine; I received it from Christ”.

The nascent Kingdom of Italy subsequently invaded and occupied Romagna (the eastern portion of the Papal States), leaving only Latium in the Pope’s domains. Pius IX, in righteous response to the totally unjustified invasion of the Papal States by the secular Italian nationalists and its gross violation of natural justice, excommunicated Victor Emmanuel, the secularly appointed King of Italy.

Pius IX railed against the secular values of the unjustly established Italian kingdom. In his 1864 Syllabus of Errors, he condemned more than eighty “errors and perverse doctrines” including separation

of church and state, a free press and secular education. Pope Pius IX also directly forbade Catholics to participate by way of voting or any political involvement in the workings of the “godless” Italian state. In 1870 Latium, including Rome itself, was ultimately occupied and annexed. In 1871 the entire absorption of the Papal States was completed.

The Pope, now deposed as King of Rome, retreated behind the walls of the Vatican, where he continued to fight the Italian state with every means at his disposal. He rightly continued to refuse to acknowledge the illegitimately obtained secular sovereignty over the Papal States, even to the extent of refusing, in quite justifiable protest, to

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“The Vatican is, in actuality, a puppet city state purposely set up in 1929 by members of secret societies to be a clearing house for espionage.

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set foot on its soil. To use secularist legal terms, he was effectively “put under house arrest.” He thus arbitrarily received the status of “prisoner of the Vatican,” and his and subsequent popes’ continued protests became historically summed up, in equally blatant secularist terminology, as the “Roman Question”.

During the latter nineteenth century many secret societies existed in Italy (notably the “carbonari”, or charcoal-burners because they met at night) led by the infamous Giuseppe Mazzini. Masonic influence was present in many of the European governments, including the monarchies. The Catholic crowned heads of Europe were asked to acknowledge the newly formed Kingdom of Italy, even though it had been formed via a gross injustice to the legitimate land holdings of the Holy See. A crisis of conscience faced the Catholic Monarchs, most especially Queen Isabella of Spain (whose confessor was the noted Catalonian bishop, St. Anthony Mary Claret). Her Masonic Prime minister Leopoldo O’Donnell exerted considerable influence over her and, like the other Catholic monarchs, she ultimately capitulated and formally recognized the new secular Kingdom of Italy. As a result, she and her saintly confessor were forced to flee for their lives into exile.

For the following sixty odd years, relations between the Papacy and the secularist Italian government remained, quite justifiably, hostile—although a type of détente developed between the Holy See and the secular (if not secretly Masonic) Italian government. In the late 1800’s Pope Leo XIII issued his famous encyclical condemning Masonry. The Masons eventually attempted to influence the election of the new pope when Leo XIII died. By a special privilege given to the Holy Roman Emperor of Austria-Hungary, the conclave which elected a pope favourable to the Masons was dismissed, and a new conclave convened. The new pope subsequently elected was St. Pius X.

The history of St. Pius X, Benedict XV, and World War I are well-known. The influence of the Masons in European affairs was still quite prevalent in the early part of the twentieth century.

The Lateran Pacts

Eventually, negotiations for the settlement of the “Roman Question” began in 1926 between the government of Italy and the Holy See, and culminated in the agreements of the Lateran Pacts, signed—the Treaty says—for King Victor Emmanuel III of Italy by Benito Mussolini, Prime Minister and Head of Government, and for Pope Pius XI by Pietro Gasparri, Cardinal Secretary of State, on February 11, 1929. A precondition of the negotiations was destruction of the parliamentary Catholic Italian Popular Party.

Like his predecessors, Pius XI believed that Catholic party politics brought democracy (as in popular vote) into the church by the back door, whereas the Catholic Church organizational

structure was strictly ordinal and hierarchical. The agreements were signed in the Lateran Palace, hence the name by which the pacts are known.

Mussolini tries to justify his pact with the Pope

A financial convention was agreed on as a definitive settlement of the claims of the Holy See following the loss in 1870 of its territories and property. The Italian state agreed to pay 750,000,000 lire immediately, plus consolidated bearer bonds with a coupon rate of 5% and a nominal value of 1,000,000,000 lire. It thus paid less than it would have paid under the 1871 Law of Guarantees of the Kingdom of Italy, which the Holy See had not accepted. A political treaty establishing the Holy See in the State of Vatican City was likewise agreed upon. The Italian government, however, maintained all of the telephone lines in Vatican City.

On 13 May 1929 Mussolini made a speech before the Chamber of Deputies about the Lateran Pacts that he had signed three months earlier. He claimed that “Inside the State, the Church is neither sovereign nor free... We have not resurrected the temporal power of the popes: we have buried it”.

The Vatican City State—geographically at least—has remained unchanged since 1929.

The Marian Criterion

In returning to this essay’s original consideration as to a possible secondary intention of Our Lady in having Lucy, in 1929, approach and ask the Pope and bishops in concert to make the specific consecration of Russia to Her Immaculate Heart, might she also have had in mind—on account of the Lateran Pacts—a possible maternal warning to Her clerical sons of an impending imprudent collusion with seculars which could very likely initiate a catastrophic capitulation of faith and morals in the name of diplomacy or political expediency, a compromising of integrity of faith and spirit—and, most certainly, natural justice—all for the provisional sake of a balanced bank account?

Were the papal agreements to the Lateran Pacts, in fact, gross concessions, wittingly or unwittingly made, to secular pressure, thus providing an infiltration and violation of the privacy of sacred government on a previously unanticipated and unprecedented scale?

Then again, in 1929, could there have been a possible second reason for Our Lady’s requesting the specific consecration, at that time, of the country of Russia, in addition to the need of a moral thwarting of the propagation of “Russia’s errors”, that is, of atheism? Could a possible second reason have been that the Russian Revolution was, in fact, financed by influential members of secret societies, many of whom were overtly Masonic, whose sway over officials in virtually all European governments was already well-established? Indeed, the Russian Revolution was, arguably, the atheistic

seculars’ most complete victory, the triumph of secularism over religious consciousness, despite the immense religiosity of the Russian people themselves. The contention here, in this essay, is that this consummate victory of the seculars in Russia bred a new confidence amongst them. Their atheistic, totalitarian consolidation of power led them to initiate their most notorious and brash international coup, that of establishing a foothold, and hoped for totalitarian stranglehold, over the organizational Church itself.

The premise, then, of this essay is that, under a false presumption of settling the so-called “Roman Question,” the seculars exploited the good will, and perhaps naiveté, of a scholar and historian pope for the purpose of establishing a state of their own making, so devised as to manipulate and control the organizational Church and its worldwide influence.

Our Lady, in then (1929) requesting the specific consecration of Russia to Her Immaculate Heart, was additionally warning the pope and the Catholic hierarchy to take immediate concerted spiritual action, so as to ensure a heavenly safeguarding against further catastrophic infiltration of the organizational Church by secular influences, before it was too late. The non-compliance to this directive, in all its subsequent tragic ramifications, is as evident now as it was then.

Espionage, intrigue, skulduggery, crackpot conspiracy theory—pretty preposterous and far-fetched, you might say. Spying, however, was a feature of World War I. A serious breach occurred when a Bavarian Monsignor, Rudolph Gerlach, “chamberlain and confidant” to Pope Benedict XV, was discovered to be a spy for the Germans. But Benedict XV was merciful to his long-serving aide, and personally arranged his safe passage to Switzerland in 1917. His fate after his return, however, is unknown.

A Papal counter-espionage force would have helped throughout the 20th century, but what existent forces which were present were disbanded after 1870 when the Pope was forced

“ Our Lady in 1929, requesting the specific consecration of Russia to Her Immaculate Heart was, additionally warning the pope and the Catholic hierarchy to take immediate concerted spiritual action, so as to ensure a heavenly safeguarding against further catastrophic infiltration of the organizational Church.

to give up the Papal States. Thereafter, the popes relied instead on clergy to solve problems of confidential communications and information gathering: hence the implicit papal vulnerability to the duplicitousness of the seculars in 1929.

The Journalist

For argument’s sake, let’s consider the testimony of John “Jack” Koehler, German-born American journalist and executive for the Associated Press, former Army intelligence officer, and the former White House Communications Director in 1987 during the Reagan administration. Koehler died from pancreatic cancer at his home in Stamford, Connecticut, on September 28, 2012, at the age of 82. His was buried with full military honors at Arlington National Cemetery.

In *Stasi: The Untold Story of the East German Secret Police*, Koehler mines documents obtained from the files of the East German and Hungarian secret police, as well as Moscow’s Politburo, to build the story of a sustained effort over decades to blunt the power of the anti-Communist Roman Church in socialist countries. Following the Soviet overthrow in Russia, the author avers, the revolutionary council may have planted its first spy against the Catholic Church in that country as early as 1922. Koehler abruptly begins the story in the Chekist dungeons of the early 1920s as a gleeful Chairman Lenin oversaw the mass murder of thousands of clerics.

The decades of atrocities that followed

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The Mindszenty Hypothesis, Continued...

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drive home the central theme of Koehler's book: beginning at its inception, the Soviet government was willing to use all available tools to counter religion's influence. Mr. Koehler identifies by name a staggering number of priests who spied on their own masters, either because of blackmail or ideological weaknesses. The Soviet spy rings were vast and effective. The Soviet use of clerical

period following Vatican II, Casaroli gained a reputation as a highly skilled diplomat who was able to negotiate with regimes hostile to the Church.

According to Jack Koehler, the KGB, and its "brother organs" in Eastern Europe, Cardinal Casaroli's personal office was one of the primary espionage targets inside the Vatican. The KGB was assisted in this by the Cardinal's

Roman Catholic Church. He served as the bishop of Lublin from 1946 to 1948, archbishop of Warsaw and archbishop of Gniezno from 1948 to 1981. He was created cardinal on 12 January 1953 by Pope Pius XII. He assumed the title of Primate of Poland. Stefan Wyszyński was often called the Primate of the Millennium.

World War II ended in 1944; however in the eastern present-day Poland, and later in the west, hostilities continued between a large segment of native Poles and the Stalinist government, which lasted for several years. The Catholic Church was hoping for the return of the Polish government-in-exile from London and the removal of Stalin's puppet regime. The Church actively supported the anti-Communists. One of the prime issues was the confiscation of properties for public use, including secular schools, and for distribution among farmers.

In 1950, Archbishop Wyszyński decided to enter into a secret agreement with

the Communist authorities, which was signed on 14 April 1950 by the Polish episcopate and the government. The agreement settled the political dispute of the Church in Poland. It allowed the Church to hold onto reasonable property, separated the church from politics, prohibited religious indoctrination in public schools, and even allowed authorities to select a bishop from three candidates presented.

house arrest in Stoczek near Lidzbark Warmiński, in Prudnik near Opole and in the Komańcza monastery in the Bieszczady Mountains. While imprisoned, he observed the brutal torture and mistreatment of the detainees, some of it highly perverse in nature. He was released on 26 October 1956.

József Mindszenty (29 March 1892 – 6 May 1975) was the Prince Primate, Archbishop of Esztergom, cardinal, and leader of the Catholic Church in Hungary from 2 October 1945 to 18 December 1973. For five decades, he personified uncompromising opposition to totalitarianism in Hungary in support of religious freedom. During World War II, he was imprisoned by the pro-Nazi Arrow Cross Party.

After the war, he opposed Communism and the Communist persecution in his country. Cardinal Mindszenty believed and preached that "The Church asks for no secular protection; it seeks shelter under the protection of God alone". For this reason, he fought fiercely against Party attempts to seize parochial schools and force them to teach Marxist-Leninism.

On 15 September 1945, he was appointed Primate of Hungary and Archbishop of Esztergom (the seat of the head of the Catholic Church in Hungary). On 21 February 1946, Archbishop Mindszenty was elevated to Cardinal-Priest of Santo Stefano Rotondo by Pope Pius XII, who told him, "Among these thirty-two you will be the first to suffer the martyrdom symbolized by this red color."

On 26 December 1948, Cardinal Mindszenty was arrested and accused of treason, conspiracy, and other offences against the new People's Republic of Hungary. Shortly before his arrest, he wrote a note to the effect that he had not been involved in any conspiracy, and any confession he might make would be the result of duress. While he was imprisoned by the communist government, Mindszenty was repeatedly hit with rubber truncheons and subjected to other forms of torture until he agreed to "confess".

On 3 February 1949, Cardinal Mindszenty's show trial, which

generated worldwide condemnation, including a United Nations resolution, began. Showing visible signs of having been tortured, the Cardinal walked into the court and "confessed" to all charges. As he followed the trial, a weeping Pope Pius XII told Sister Pascalina Lehnert, "My words have come true and all I can do is pray; I cannot help

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agents, many Polish (see the reference to Cardinal Stefan Wyszyński later in this essay) became a regular threat, eventually countered in the latter part of the twentieth century by the pope's belated measures, which at one point included an American Jesuit priest who became the Vatican's top spy-catcher. Both sides occasionally "turned" each other's agents to double agents.

Access to internal Vatican politics was only one of the benefits derived from infiltration. The Vatican's role as a forum for policy discussions granted atheistic intelligence chiefs victory after victory as American and European leaders bared sensitive diplomatic strategies before the Holy See.

So, the proposition is that the Vatican is, in actuality, a puppet city state purposely set up in 1929 by members of secret societies to be a clearing house for espionage. Impossible! Outrageous! A hypothesis as monstrous and incredible as the Da Vinci Code! Is it really possible that we, in the twenty-first century, are unfortunately reaping the moral fallout of skullduggery of the highest order in the two previous centuries? The following more contemporary account might provide a revealing—and perhaps more compelling—insight.

The Three Cardinals

Agostino Casaroli (24 November 1914 – 9 June 1998) was an Italian Catholic priest and diplomat for the Holy See, who became Cardinal Secretary of State. He was the most important figure behind the Vatican's efforts to deal with the persecution of the Church in the nations of the Soviet bloc after the Second Vatican Council. During the

own nephew, Marco Torreta and his Czechoslovakian wife Irene Trollerova. According to various intelligence officials, Torreta had been a KGB informant since 1950.

Koehler states in a second book, *Spies in the Vatican: The Soviet Union's Cold War Against the Catholic Church*: "Irene returned from Czechoslovakia in the early 1980s, with a ceramic statue of the Virgin Mary, about 10 inches high, a beautiful work of renowned Czech ceramic art. The couple presented the statue to Cardinal Casaroli, who accepted it gratefully. What a betrayal by his own nephew! Inside the revered religious icon was a 'bug,' a tiny but powerful transmitter, which was monitored from outside the building by the couple's handlers from the Soviet Embassy in Rome. The statue had been placed in an armoire in the dining room close to Cardinal Casaroli's office. Another eavesdropping device inside a rectangular piece of wood was hidden in the same armoire. Both were not discovered until 1990 during a massive probe initiated by Magistrate Rosario Priore in the aftermath of the assassination attempt on Pope John Paul II. The bugs had been transmitting until that time."

In November 2010, Mehmet Ali Ağca alleged that Cardinal Casaroli had been the man behind the assassination attempt on John Paul II in 1981.

Stefan Wyszyński (3 August 1901 – 28 May 1981) was a Polish prelate of the



Cardinal Casaroli and JPII

Karol Wojtyła was selected in such a manner.

Beginning in 1953, another wave of persecution swept Poland. When the bishops continued support for resistance, mass trials and the internment of priests began – the cardinal being among the victims. On 25 September 1953 he was imprisoned at Rywałd, and later placed under

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him any other way.” On 12 February 1949, Pope Pius XII announced the excommunication of all persons involved in the trial and conviction of Mindszenty.

On 20 February 1949, the Pope addressed a series of questions to “an enormous crowd which had gathered in St. Peter’s Square” to protest the Cardinal’s show trial and conviction. He asked, “Do you want a Church that remains silent when She should speak; that diminishes the law of God where she is called to proclaim it loudly, wanting to accommodate it to the will of man? Do you want a Church that departs from the unshakable foundations upon which Christ founded Her, taking the easy way of adapting Herself to the opinion of the day; a Church that is a prey to current trends; a Church that does not condemn the suppression of conscience and does not stand up for the just liberty of the people; a Church that locks Herself up within the four walls of Her temple in unseemly sycophancy, forgetting the divine mission received from Christ: ‘Go out to the crossroads and preach to the people’? Beloved sons and daughters! Spiritual heirs of numberless confessors and martyrs! Is this the Church you venerate and love? Would you recognize in such a Church the features of your Mother? Would you be able to imagine a Successor of St. Peter submitting to such demands?”

According to Sister Pascalina, who witnessed the rally, “In reply to the Holy Father came a single cry like thunder still ringing in our ears: ‘No!’”

In a subsequent apostolic letter, *Acerrimo Moerore*, the Pope publicly condemned the Cardinal’s conviction and described his tortures.

On 30 October 1956, during the Hungarian Revolution, Mindszenty was released from prison. He returned to Budapest the next day. Cardinal Mindszenty was subsequently granted political asylum at the United States embassy in Budapest. Mindszenty lived there for the next 15 years, unable to leave the grounds, and did not participate in the papal conclaves of 1958 and 1963. Cardinal Mindszenty

was likewise the only cardinal who was not allowed to attend the Second Vatican Council from 1962 to 1965.

The Hungarian government allowed Mindszenty to leave the country on 28 September 1971. Beginning on 23 October 1971, he lived in Vienna, Austria.

Although most bishops retire at or near age 75, Mindszenty continuously denied rumors of his resignation as Primate of Hungary, and he was not canonically required to step down. Cardinal Mindszenty died in exile in 1975 in Vienna, Austria.

“While he was imprisoned by the communist government, Mindszenty was repeatedly hit with rubber truncheons and subjected to other forms of torture until he agreed to “confess”.

The Hypothesis

This essay sought to present an hypothesis—and that is all it is—a particular posited explanation as to why, after over one hundred years of obedience and devotion to the Immaculate Heart of Mary on the part of numerous loyal Catholics, the specific consecration of Russia to Our Lady’s Immaculate Heart has not as yet occurred. So, who’s to blame for the (as of this date) non-consecration of Russia to the Immaculate Heart of Mary? The popes? The bishops? The clergy and religious? The Catholic populace itself? Most likely all of the above, at least from a spiritual point of view. But what about from a political point of view?

A number of questions arise from the considerations enumerated in the above

sections:

- Can we lay the finger for the non-consecration on misinformed or inadvertent clerical collusion with seculars stemming from the Lateran pacts of 1929?
- Can we blame atheistic intelligence units from totalitarian regimes (perhaps the Russian KGB) for vicious intrigue and a barrage of “disinformation” which might have undermined the best of intentions of the ecclesiastical hierarchy toward making the consecration?
- Do secret societies still exert immense sway and influence

Conclusion

We’ve considered possible alternative reasons why the Mother of God waited almost thirteen years, until 1929, to actually advise Sister Lucy to ask the Pope to make the consecration of Russia to Her Immaculate Heart.

The essence of totalitarianism is power—mental, physical, spiritual, social-emotional, political, and economic power. In our own rephrasing of Karl Marx: “Power is the opiate of the seculars” or as Lord Acton stated: “Absolute power corrupts absolutely.” Could the seemingly straightforward signing of the Lateran

Treaty in 1929 forming the Vatican city-state have been, in fact, the signalling of the historical consolidation of international totalitarian power in a diabolically obsessive pursuit to overcome religion with secularism, that insidious goal of the Masons during the nineteenth century, the Marxists in the twentieth century, and, may we say, the Modernistic Autotheists in the twenty-first century? Again, the reader is left to judge for himself or herself.

Authority comes from Truth, not truth from authority. Regardless of the historical attacks against religion, most particularly the True religion, we have a documented account of Heaven’s cure for the diabolical duplicitousness of secularism: “I will put enmities between thee and the woman, and thy seed and her seed: she shall crush thy head, and thou shalt lie in wait for her heel “ (Genesis, Chapter 3, Verse 15).

Satan’s minions will not prevail. In these two years after the anniversary year of Our Blessed Mother’s apparitions at Fatima, let us take heart in the assurance of the eventual triumph of Her Immaculate Heart as foretold at Fatima. Regardless of the seeming prevalence of atheistic or secular power in the perplexing vagaries of contemporary Vatican activities or scandals emanating from the alleged behaviour of upper level ecclesiastics, let us not forget that we have a heavenly Advocate who has dominant cosmic power, and Whose Son will one day triumphantly return to reward the faithful and the just. ■

**Sweet Heart of Mary,
Be our salvation!**

One can only conjecture as to what might have been.



Cardinal Mindszenty's cell at 60 Andrassy Street, in the basement of the "House of Terror"

(either financial or other) over governments and government policies, either temporal or ecclesiastical?

- Finally, would the heroic Cardinal Mindszenty, who at no point in his life made any concessions to secularism, have been elected pope had he been permitted to attend the papal enclave upon the death of Pius XII in 1958? Had he been elected pope, given his most evident integrity, would he not have immediately complied with Our Lady’s wishes and arranged for all bishops throughout the world to join him as pope in consecrating Russia to her Immaculate Heart?

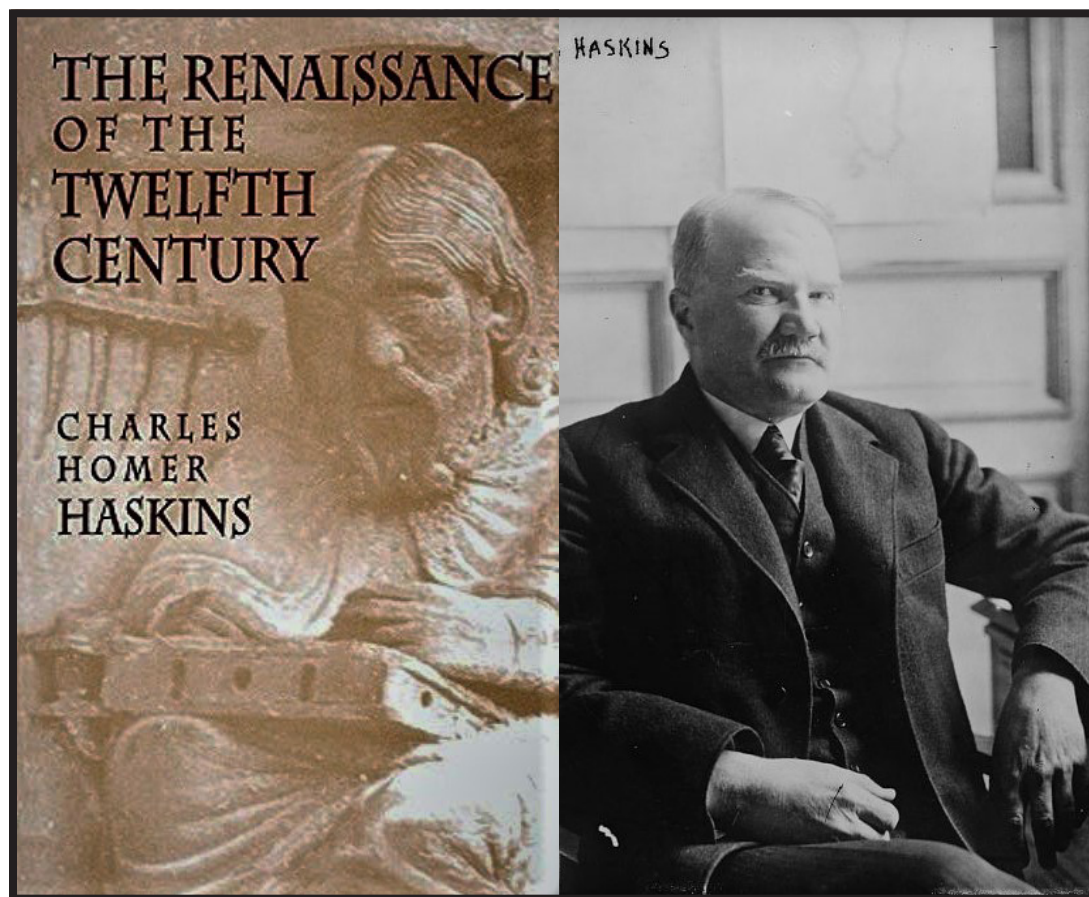
The Renaissance of the Twelfth Century

by Charles H. Haskins

REVIEWED FOR THE REMNANT
BY VINCENT CHIARELLO

Perhaps the pictures aroused my interest: the sight of the fiery towers of the Cathedral of Notre Dame in Paris crashing down into the church was, to me and others, a tragedy of immense proportions. Aside from the current commotion about how the church should be rebuilt, that event triggered memories of long ago: almost instinctively, I recalled when I'd first come to know and understand not only the cathedral's existence, but also the Church's importance to Western Civilization. That came in the form of a book I was to read, one assigned during a course on English History: Charles Homer Haskins's, **12th Century Renaissance**, which sought to bring into focus the role of cathedrals – and monasteries – in the intellectual and spiritual “rebirth” of much of the European continent in the 12th century.

The book, published more than ninety years ago, is divided into twelve (a coincidence?) chapters dealing with,



an indispensable part of that development. To begin at the beginning.

“Throughout the earlier Middle Ages, the chief centers of culture had been the monasteries. Set like islands in a sea of ignorance and barbarism, they had saved learning from extinction in Western Europe at a time when no other forms worked strongly toward that end...”

Monasteries had libraries, something not found in small towns or even many cities. Aside from the Bible, they contained archives of property, as well as a register of members, both living and dead. The Benedictine monastery at Monte Cassino in Italy, the oldest of the Order, “proudly” records the number of book titles at 70, and included several histories as well as theological and liturgical works. Without the

Throughout the earlier Middle Ages, the chief centers of culture had been the monasteries. Set like islands in a sea of ignorance and barbarism, they had saved learning from extinction in Western Europe.

among other topics, “Books and Libraries,” “The Latin Language,” “The Revival of Philosophy” and “The Beginnings of Universities.” A Bibliographical Note follows each chapter, citing sources that Haskins consulted in writing the book. In dealing with a chapter on “The Historical Background,” Haskins cautions the reader: “It must not be forgotten that, while the writers of the twelfth century are largely represented in the great publications of historical, literary and theological texts, many of their works are still unpublished ... and await closer study and monographic investigation.”

Early on, the author, Charles Homer Haskins, then Professor of History at Harvard, addresses what will be the guiding theme of the book: “The Middle Ages exhibit life and color and change, much eager search after knowledge and

beauty, much creative accomplishment in art, literature and institutions.” Haskins, it was claimed, had mastered both Latin and Greek as a young boy, and graduated from Johns Hopkins at the tender age of 16. He was one of the three academics selected by President Woodrow Wilson to serve with the U.S. Delegation to the Paris Peace talks following World War I, where he was a major voice in the territorial settlement of the area of the Saar in Germany, the lands which bordered France and Luxembourg. Following the end of the negotiations, he returned to Harvard University, where he had taught since 1902, and which he would leave in 1931.

There is a historical, as well as a semantic, problem when using the word, “Renaissance,” and Haskins insists that the word does not, cannot, imply a “sharp line of demarcation” between the centuries that preceded the twelfth: “The

fourteenth grows out of the thirteenth, as the thirteenth century grows out of the twelfth...” The “Renaissance” known mainly in the West is that of the Italian “Quattrocento” (14th century), but in the 12th century, “France, on the whole, was more important, with its monks and philosophers, and its cathedral schools culminating in the University of Paris,...and its central place in the new Gothic art...” and, I might add, architecture. But one cannot forget the development of Latin, and “a revival of the Latin (Church) Fathers, the Latin classics, and the Latin tongue, which had suffered so severely in the ‘Dark Ages’ just preceding. The twelfth century left its signature on higher education, on scholastic philosophy, ... on architecture and sculpture, on the liturgical drama...”

To repeat: these aspects of that Twelfth Century Renaissance were possible because the Church played

monastery, “...the world would have lost Apuleius, what little we have of Varro, the Histories of Tacitus...and others.”

When one spoke of a “library” in the Middle Ages, it meant neither a special room nor a building. “A common word for library was *armarium*, or a wardrobe, often kept in a church; later, in a cloister with shelves on the walls. A common saying at the time was: “a monastery without a library is like a castle without an armory.” In time, these collections would grow from donations by monks entering the monastery, travelers who enjoyed the monastery’s hospitality, and, most of all, by bequest. Some gifts came about in an unusual quid pro quo basis: “In 1043, the Bishop of Barcelona bought two volumes of Priscian (a Latin grammarian) from a Jew for a house and a piece of land.”

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Monasteries not only served as a repository of books, but they also took advantage of them to become the centers of historical writing for a time; indeed, perhaps the only centers.

The monastic *scriptorium* was, "...an institution by itself... Every revival of monastic discipline was accompanied by renewed zeal in writing." Monastic Orders allowed their copyists an advantage because of the importance of their work: the Cluniacs from service in the choir; the Cistercians from agricultural labor. That type of service would slowly – but surely – diminish as the monasteries hired copyists, for extended copying could be painful: often the copyist's fingers would grow numb in winter; other monks suffered a bent back, the result of working in cramped quarters.

However, in time, the intellectual importance of the monastery in leading the learning process would be overshadowed by the emergence of the cathedrals, "...a responsibility for which they had been preparing. The cathedral library, the cathedral school, the cathedral archives, the *gesta* (usually short biographies) by its bishops, and the writings of its canons was at one end of the learning spectrum; princely courts on the other."

Haskins describes in some detail the reasons for the change: among the more significant was that "...the clergy attached to the cathedral had been subjected to the regimen of a common, quasi-monastic life, according the rule of canon, which gave them their usual name." For example, the Canons of St. Augustine was one. Organized and administered by priests and bishops, they were divided into "chapters," which possessed their own books, schools, and records. By the 12th century, both the bishop and the chapter formed the intellectual center of any country, especially in France of that period. The most active cathedral centers in the twelfth century were those of northern France: Chartres and Orleans for classical learning, Rheims for scholastic learning, and Paris, the home of the first northern European university. Among them, the cathedral school of Paris would become *primus inter pares*, -- first among equals. "Paris would become a city of teachers – the first city of teachers the medieval world had ever known."

It must be remembered that the monk's task of copying was a long and lengthy one: "In 1162, it is recorded as something 'remarkable' that a Bible in Leon (Spain) was copied in six months; illustrated in the seventh. Books were copied in parchment; papyrus had been discarded earlier. Vellum, a form of parchment, made from the skin of a calf and of a higher quality, was also used, especially in papal and royal documents. (N.B.: in 1215, the English Magna Carta was written on vellum, and is on view at The British Library in London.) The books were often works of art: the fine stamping of leather bindings, and a "mastery of design," which aided and abetted the development of art.

There was, predictably, also a spiritual component to this copying, for often religious commentaries supplemented

the text. Haskins: "At any epoch the medieval mind was full, not only of phrases and allusions drawn from the text of Scripture, but of the overtones of allegory and mysticism which each verse carried with it." That was especially true of the work of St. Augustine's *De civitate Dei* (The City of God). "No writer had a more persistent influence on the higher ranges of medieval thought, including a prominent role in "...the shaping of scholastic theology and in the philosophy of history..." But in what language was all of this copying done? Latin, of course.

"As the speech of the universal church, it was the vehicle of communication between the clergy of distant regions, but it was also the language of ecclesiastical and religious life. Men prayed in Latin, preached in Latin in every part of Western Christendom. It was the language of learning and education everywhere: the textbooks were in Latin...so that it became the language of educated men..." By the opening of the 13th century, however, "...vernacular history had come to stay, and this fact is one of more than linguistic or literary significance, since it involved ultimately the secularization or popularization of history."

This period under consideration was also important in the Church's development, for it broadened the historical writing of the lives of the saints. The scribes in monasteries and cathedrals were instrumental in the perpetuation of the memory of holy shrines, as well as describing places where saints and martyrs wrought miracles. In so doing, despite often being rewritten in different forms and languages, they were an important adjunct to a "medieval mind and the kind of religious life then chiefly admired." Among the more notable and remembered saints were the "holy men of the orders of Cluni and Citeaux, ...and that most famous and most characteristic of twelfth-century martyrs, St. Thomas Becket," who was canonized two years after his death in 1170. It is also in this century that the first criticism of the growing wealth and luxury, especially in the abbey churches, is to be found in the writings of St. Bernard, who insisted that the pomp and visible wealth were a distraction: "...one is tempted to read the marble rather than the written page and to spend the entire day in admiration of them rather than in meditation on the law of God."

The twelfth century was also significant in the development of a "medieval philosophy" which, contrary to what is generally believed, "...allowed the thinker to follow his conclusions to the end." In that freedom, within the limits of the doctrines of the church, "...men were free to speculate as they would, and these limits were not felt as a restriction to the degree we might imagine."

However, it was not a question of individual speculation, but of the popular acceptance of doctrines which struck at the base of the sacramental system that brought down the wrath of the Church. The instrument of that wrath was the Inquisition, but here Haskins, a Methodist, makes a telling point, often overlooked in today's secularized world:

"In this the Church had the support of popular opinion as well as the civil authorities, for the heretic was regarded as a sort of anarchist, an anti-social person who struck at the foundations of society, and his punishment by fire was held to symbolize and prefigure his eternal fate in hell." In later years, death by burning was accepted because the heretic was a traitor, guilty of lese-majeste against the Divine Emperor, God himself."

By the 12th century there was an extraordinary growth of the importance of the Virgin in Western Europe. The movement, dedicated to "Our Lady, found its grandest expression in the French cathedrals, and at the height of the pilgrimage movement in the 11th and 12th centuries, hundreds of people were traveling almost constantly from one Marian shrine to the next."

I began by mentioning the fire that engulfed large portions of the Cathedral of Notre Dame on April 16, 2019, and the current brouhaha about how to restore it. Although construction of the cathedral began between March and April 1163, the last phases of the building were not completed until centuries later; hence, there were different periods in which the cathedral was enlarged or modified. But the fear of many is that in restoring the cathedral, the original purpose for its being built will be lost.

Perhaps the most cogent response to the rebuilding crisis was penned by the head of the SSPX Seminary in Virginia, Fr. Yves le Roux. A French national, he wrote a letter to friends and benefactors, which was entitled: *Cathedrals on Fire*, which included these thoughts: "The fire that devastated the cathedral of Paris offers a terrible truth for our meditation: when faith nourishes men's lives, magnificent cathedrals are born, but when faith loses its influence, cathedrals die.

...Before we think about rebuilding the cathedral to attract tourists, we ought to think about rebuilding our souls."

The medieval mind that Haskins described was capable of that task; it is likely that the modern mind finds that goal difficult... very difficult to accomplish, for to quote another assessment made long before the fire, "These are the times that try men's souls." ■



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The Last Word. . .

Viganò & Papanocchio: Who's Telling the Lies?

BY FATHER CELATUS

We are in a truly dark moment for the universal Church: The Supreme Pontiff is now blatantly lying to the whole world to cover up his wicked deeds!

—Archbishop Carlo Maria Viganò

Back when Mr. Walt Disney was in control of the company that bears his name, there were many family-friendly cartoons and movies that were produced by this Hollywood giant. One example is the movie *Pinocchio*, which is based upon an Italian story. Pinocchio is a wooden puppet who is led into mischief but after a series of adventures the valiant puppet proves himself worthy to be turned into a real boy.

One other important detail to know about Pinocchio is that every time he lies, his wooden nose grows, and the more lies he tells the longer his nose protrudes. Imagine how different the world would be if our noses were to grow longer every time we told a lie, and consider how long the noses would be of habitual liars.

And this brings us to the subject of our reflection, which is not about a fictional wooden puppet who turns into a real boy, but a real man who turns into a fictional pope. I use the word fictional with regard to the man who currently claims the title pope, whether he is validly a pope or not. I have in mind Francis of Rome, aka Jorge Bergoglio, whom we will hereafter refer to in this reflection as *Pope Pinocchio Primus*.

And now at last, after six painful years of *Pope Pinocchio* occupying the papal office, a prominent Archbishop has proclaimed publicly that Bergoglio is a bald-faced liar. In a recent email interview with the *Washington Post*, Archbishop Carlo Maria Viganò made the following unprecedented accusations:

It is immensely sad to read Pope Francis's answers about the McCarrick case, not to mention everything else. He first says that he has already replied many times; second, that he knew nothing, absolutely nothing about McCarrick, and third, that he forgot about my conversation with him. How may these claims be affirmed and sustained together at the same time? All these three are blatant lies. First, for nine long months he did not say a

word about my testimony, and even bragged and continues to do so about his silence, comparing himself to Jesus. So, either he spoke, or he kept silent. Which is it?

Second, everybody knew about McCarrick's lifelong predatory behavior, from the youngest seminarian in Newark to the highest-ranking prelates in the Vatican. Third, I repeat in front of God what I stated in my testimony from last August: On June 23rd, 2013 Pope Francis himself asked me about McCarrick, and I told him that there was a huge dossier about his abuses at the Congregation of Bishops, and that he corrupted generations of seminarians. How could anybody, especially a pope, forget this? If he really knew nothing until that day, how could he ignore my warning, and continue to rely on McCarrick as one of his closest advisers?

We are in a truly dark moment for the universal Church: The Supreme Pontiff is now blatantly lying to the whole world to cover up his wicked deeds! But the truth will eventually come out, about McCarrick and all the other cover ups, as it already has in the case of Cardinal Wuerl, who also "knew nothing" and had "a lapse of memory."

Elsewhere in the interview the Archbishop also suggests that there are more coverups by Francis of sexual predation by prelates, some of whom he has promoted and continues to protect. Apart from the lies that *Pope Pinocchio* has almost certainly told regarding sexual abuse by clerics, one must wonder what sort of a monster protects and promotes predator prelates. Perhaps we should call him *Monstro* as well.

The more time that passes, the more evidence emerges that confirms the credibility of Archbishop Viganò's testimony. Many of us have never

doubted the veracity of the Archbishop since he first exposed *Francis and Friends* as thoroughly devious and corrupt. But the lies of Francis are not limited to those related to sexual abuse alone. Francis is undeniably a Modernist and the *modus operandi* of Modernism is by way of deception.

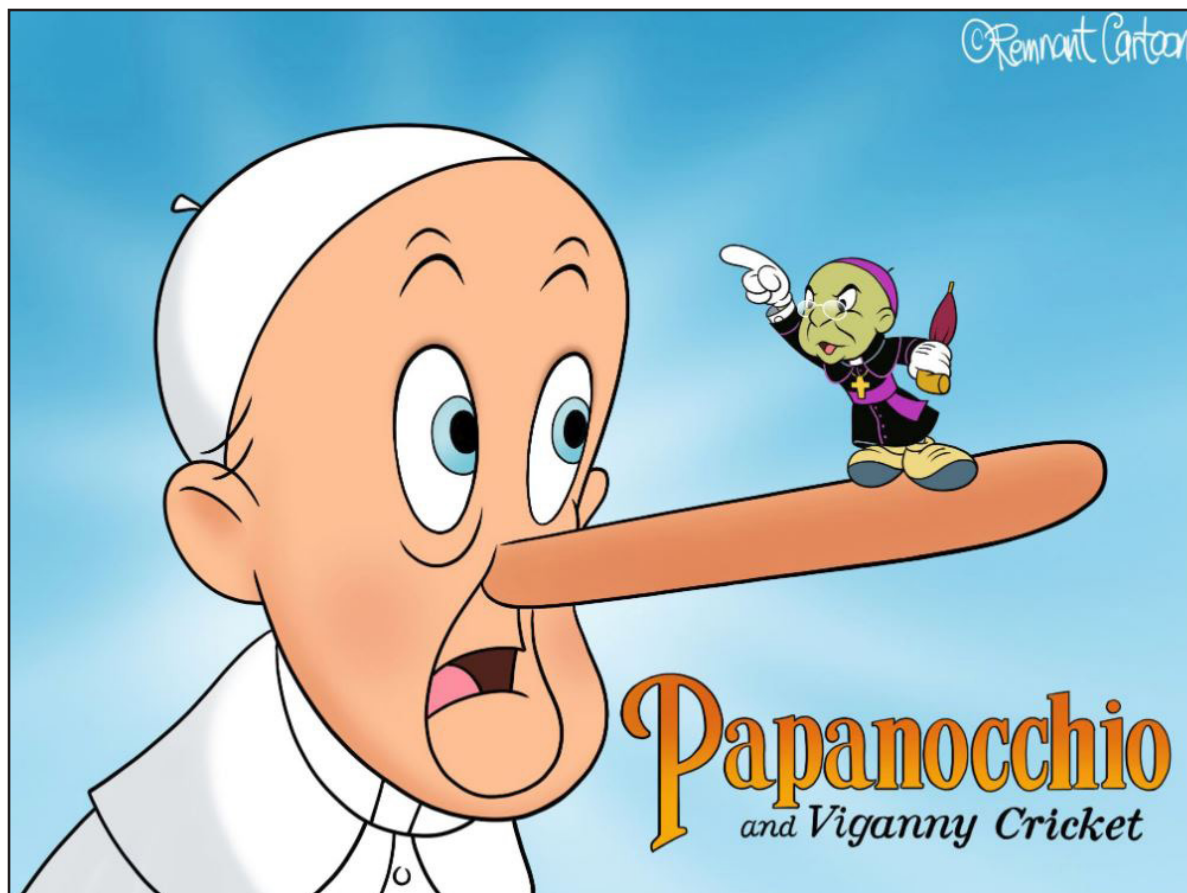
Here is what Pope St. Pius X wrote about Modernists, though for effect let's substitute the name Jorge for each reference to Modernists, on the principle that whatever applies to the whole applies to each part:

Though Jorge expresses astonishment himself, no one can justly be surprised that We number Jorge among the enemies of the Church, if...he is acquainted with his tenets, his manner of speech, his conduct. Nor indeed will he err in accounting Jorge the most pernicious of all the adversaries of the Church. For Jorge puts his designs for

her ruin into operation not from without but from within; hence, the danger is present almost in the very veins and heart of the Church, whose injury is the more certain, the more intimate is his knowledge of her. Moreover, Jorge lays the axe not to the branches and shoots, but to the very root, that is, to the faith and its deepest fires. And having struck at this root of immortality, Jorge proceeds to disseminate poison through the whole tree, so that there is no part of Catholic truth from which Jorge holds his hand, none that he does not strive to corrupt. Further, none is more skillful, none more astute than Jorge, in the employment of a thousand noxious arts; for Jorge doubles the parts of rationalist and Catholic, and this so craftily that he easily leads the unwary into error; and since audacity is his chief characteristic, there is no conclusion of any kind from which Jorge shrinks or which he does not thrust forward with pertinacity and assurance. To this

must be added the fact, which indeed is well calculated to deceive souls, that Jorge leads a life of the greatest activity, of assiduous and ardent application to every branch of learning, and that he possesses, as a rule, a reputation for the strictest morality. Finally, and this almost destroys all hope of cure, his very doctrines have given such a bent to his mind, that Jorge disdains all authority and brooks no restraint; and relying upon a false conscience, Jorge attempts to ascribe to a love of truth that which is in reality the result of pride and obstinacy.

Truly *Pope Pinocchio Primus* is a blatant liar. Even the conclave that elected him may have been a lie, but we leave that to the Church of Christ to declare. Were Jorge a wooden puppet with a nose that grows, I dare say that a wall the length of the U.S./Mexican border could be built from all the lumber of his lies. ■



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