

# The Remnant

(Est. in 1967)



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

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## From the Editor's Desk...

By Michael J. Matt

### The Vatican II Pre-Game Show (Warnings from Grandfather Klapproth)

Father Johannes Janssen, S.J., was born on April 10, 1829. He was a historian and a member of the Prussian House of Deputies. In 1880, he was made domestic prelate to the pope and he died in Frankfurt in 1891.

Father Janssen's magnum opus was *Geschichte des deutschen Volkes seit dem Ausgang des Mittelalters 1878* (History of the German People Since the Middle Ages)—an 8-volume work that included a comprehensive refutation of the errors of Martin Luther. Janssen destroyed Luther's arguments and exposed the personal weaknesses, errors, heresies and misguided conclusions of all the Protestant reformers along the way. He also argued that the Protestant 'reformers' were responsible for wars and unrest in Europe, especially in Germany during the 16th and 17th centuries.

Hugo Klapproth was born in Zellerfeld, Germany in 1848. He emigrated to Wisconsin, where he became an editor of the *Milwaukee Germania*, a Lutheran daily. He was a practicing Lutheran and a respected member of the Missouri Synod Lutheran Church.

Fr. Janssen's anti-Luther blockbuster was being felt in many quarters, and the Lutheran establishment was anxious to refute it. Mr. Klapproth was charged with the task of refuting Janssen. But the ways of God are mysterious indeed and, during the course of his study, Klapproth began to realize that Father Janssen was absolutely correct in his findings against Luther.

Soon thereafter, he announced to his editors

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*A Letter from Rome. . .*

## The Sacred City of Rome and the Amazonic Face of the Church

BY ROBERTO DE MATTEI

The ninetieth anniversary of the Lateran Accords, signed in Rome on February 11, 1929, between the Holy See and the government of Benito Mussolini, passed almost unnoticed. The Accords, also known as the “Conciliazione” because they re-established collaboration between Church and State in Italy, which had ended after the taking of Rome in 1870, were replaced in 1984 with a

“New Concordat” which distorted the significance of the 1929 Accords.

The Lateran Accords of 1929 included a Treaty with 27 articles as well as a Concordat with 45 articles. They reflect the principle already contained in the Statute issued in the Piedmont on March 4, 1848 (called the “Albertine Statute” because it was issued by King Carlo Alberto), which established that the

Catholic, Apostolic, and Roman religion was the only religion of the Italian State.

The Albertine Statute was adopted in 1861 as the constitutional charter of the new King of Italy and remained in force until the fall of the Monarchy in 1946. The republican constitution of 1948 abolished the principle of the confessional State, but in its Article 7

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## Why Is America Killing Itself? God Knows!

BY MICHAEL J. MATT

It's mourning in America again. Two mass shootings within 24 hours over the weekend—one in Texas and the other in Ohio. The death toll has risen to 31, with dozens more in hospital.

Murdered Americans lying in the streets mean one thing to too many unprincipled American politicians: A political opportunity.

Democratic presidential hopeful, Beto O'Rourke, didn't miss a beat. Hours

after the shooting in El Paso, he took it upon himself to unleash a televised tirade against Donald Trump—the “racist” who, according to O'Rourke, is personally responsible for the murder of 20 Americans in El Paso: [video no longer available]

**EDITOR'S UPDATE:** Since we posted this article, the video was taken down from YouTube.

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In the aftermath of the El Paso shooting

## Editor's Desk, Continued...

that they would have to find another man for the job since he found himself in total agreement with Janssen and would be converting to the Catholic Faith, along with his entire family. Klapproth was received into the Church by Monsignor Batz on July 13, 1883. The following December, he accepted a position to help establish another newspaper, *Der Wanderer*, which he quickly developed into one of the leading Catholic weeklies in America.

Hugo Klapproth was my great-grandfather, and *Der Wanderer* would eventually become *The Wanderer*, the oldest weekly Catholic newspaper in America.

My grandfather, Joseph Matt, KSG (made a Knight of Saint Gregory by Pius XI) was also born in Germany. He emigrated to America when he was 17 years old and became editor and publisher of *Der Wanderer* in 1899. He married Hugo Klapproth's daughter, Marie (my grandmother), and in 1915 they welcomed my father, Walter Matt, into the world. He would go on to become editor of *The Wanderer* and founder of *The Remnant*.

My father left *The Wanderer* in 1967 after a dispute with his brother over the newspaper's editorial position on Vatican II.

I'm delighted to announce an exciting new project here at The Remnant, involving the legacy of Great-Grandfather Hugo.

Hugo Klapproth wrote many books, one of which recounts the story of his own conversion to the Catholic Faith. Entitled *Briefe an einen protestantischen Freund* 1894 (Letters to a Protestant Friend), this is a powerful polemic in defense of the Catholic Faith against the errors of Protestantism. We have the original German text and we're in the process of trying to find a translator who can help us make this important work available in English.

Hugo Klapproth's story is important for several reasons, not the least of which is the prophetic nature of his public warnings against the errors of the Americanists, starting with the granddaddy of them all—Archbishop John Ireland of St. Paul, Minnesota.

When considering the influence the Americanists ultimately had on Vatican II—especially via the conciliar document *Dignitatis Humanae* on Religious Liberty—it is riveting to re-read what these Catholic newspapermen were saying—75 years earlier—against the very errors the Church would eventually embrace, especially those of Americanism, Modernism's first born child.

Everything becomes clear. Did the Revolution begin at Vatican II? Not at all, and we have the 150-year-old written and published testimony of my own grandfathers to prove it!

The reality is this: These men were already traditionalists, and they were outspokenly opposed to much of the American hierarchy at that time, liberals such as Archbishop John Ireland, who very much believed in the religious liberty of the American system—the bedrock of the false ecumenism that would come to dominate the post-conciliar Church and lead to the liturgical and doctrinal revolution of today.

The core of the Americanist heresy, according to Pope Leo XIII in his 1899 encyclical *Testem Benevolentiae*, consisted in this: “The Church should shape her teachings more in accord with the spirit of the age and relax some of her ancient

severity and make some concessions to new opinions. Many think that these concessions should be made not only in regard to ways of living, but even in regard to doctrines which belong to the deposit of the faith. They contend that it would be opportune, in order to gain those who differ from us, to omit certain points of her teaching which are of lesser importance, and to tone down the meaning which the Church has always attached to them.”

Sound familiar? It should. This is vintage Vatican II.

“Hugo Klapproth was my great-grandfather, and *Der Wanderer* would eventually become *The Wanderer*, the oldest weekly Catholic newspaper in America.

In his excellent work “[A History of the Wanderer, 1867-1931](#)”, the late Paul Likoudis had translated (from the original German) some useful passages which provide insight into how these early German traditionalists had reacted to what we might call the Vatican II Pre-Game Show. Likoudis writes:

At least eight years before Leo issued his encyclical [*Testem Benevolentiae*], the editor of *Der Wanderer*, Hugo Klapproth, a convert from Lutheranism and future father-in-law of his successor as editor, the recent immigrant Joseph Matt, was warning his Catholic audience of the danger of “Americanism.”

In one such editorial, headlined, “Amerikanischer Katholicismus,” (American Catholicism), published May 21, 1891 on the front page, Klapproth endorsed and commented upon an article written for the *American Catholic Quarterly Review* by the vicar general for the Archdiocese of New York, a Monsignor Preston, who warned: “It has been asserted that a unique form of Catholicism has taken shape in this country, a Catholicism which has outpaced the peoples of the old world and has taken on the trappings of progress, a Catholicism which is more congenial to the spirit of the time and has adopted a more tolerant ecumenical stance...”

The editor of *Der Wanderer* then summarized the position of the true Catholic: “First, we want to be true Catholics and then, in second place, a necessary corollary of the first, faithful Americans.”

From this we can see the very heart of what would become the Traditional Catholic counterrevolution some 75 years later, spearheaded by men such as Michael Davies and Walter L. Matt. At that time, it

was Modernist bishops (John Ireland) and priests (Isaac Hecker) who were standing against popes such as Leo and Pius X. After the Council, the popes themselves would acquiesce to the same zeitgeist, and it was left to a very few bishops (Marcel Lefebvre) and a handful of laymen to stand for the traditional Catholic teaching against the Vatican itself. One of them was the founding editor of this newspaper.

But men such as Hugo Klapproth saw what was coming very early on.

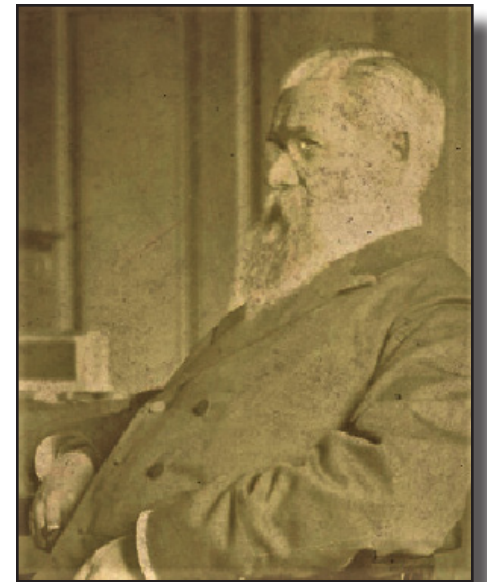
On the religious indifferentism that dominates the world today, Klapproth wrote: “No rational person and none of our brothers who hold erroneous beliefs can take umbrage at this teaching [that the Catholic faith is the true path to salvation] if they take into account the clarification that the Church does not question the possibility that anyone who is invincibly ignorant can achieve salvation. God alone can judge these cases. The only teaching which the Syllabus [of Errors, published by Pope Pius IX in 1864] condemns and which every Catholic must reject is the equality of all religions with respect to their intrinsic value and their efficacy in attaining eternal salvation. Thus, a relaxation of the Catholic teaching on the

“We here at The Remnant are proud to stand with the men who stood with Tradition a hundred years before Vatican II.

unique character of the Church as the sole sanctifying institution is not possible. God after all has established only one path to salvation and this for all practical purposes is realized in the Catholic Church.

On Modernism, Klapproth writes: “[The error of modernism... It suffices to say: Every educated Catholic knows there can be absolutely no contradiction between revealed truth and scientific progress: truth cannot stand in contradiction to truth. And in point of fact, no scholar has as of yet verified that any specific conclusion of so called ‘science’ is contradictory to our faith.”

On speaking out in defense of tradition (even against princes of the Church), Klapproth writes: “... As true sons of the Church we claim for our mother, which is our dearest possession on earth, that freedom which is guaranteed to everyone in America, the freedom to engage in political movements and public action, the right to air, light and sunshine, which no one in the world has the right to infringe upon or to withhold from her.... We Catholics who feel ourselves first in line to be attacked,



Catholic writer/editor Hugo Klapproth, great-grandfather of Michael Matt

can certainly not be expected to be content with a curtailment of our freedom and a diminution of our rights. Non sumus filii ancillae, sed liberae. ‘We are not sons of the slave girl but sons of the free born daughter, our holy Roman Catholic Church.’”

On Americanism. In an editorial, “Glossen zu dem Breve Leo XIII,” Klapproth writes: “Archbishop Ireland — according to the American daily press — had an audience with the Pope on the 2nd of this month.... Several Catholic newspapers are reporting the opinion that the Archbishop undertook this sudden trip to Rome in the dead of winter, in order to prevent, if possible, the condemnation of the so-called ‘Americanism’ or at least the publication of the letter which Leo XIII sent to Cardinal Gibbons on this topic. *Der Wanderer* has for months been uttering its conviction that the Holy See will condemn theological ‘Americanism.’ The reason for this is that the teachings, principles, and practices which have been spread abroad under this name are novelties which cannot be sustained by Catholic theology.”

Indeed, “novelties which cannot be sustained by Catholic theology”—after Vatican II a veritable regime of novelty would come to dominate the Church.

No, the Revolution certainly did not start at Vatican II. That ill-fated Council—whose spirit is summed up rather nicely in the word ‘conciliarism,’ in which, ironically enough, the word ‘liar’ manifests itself rather boldly (conciLIARism)—was the ‘coming out’ party for Modernists, Liberals and Americanists who’d already been laboring to undermine the Traditional Catholic Church a hundred years earlier.

We here at The Remnant are proud to stand with the men who stood with Tradition a century before Vatican II. If any of our readers would care to help us share the story of one them—Hugo Klapproth—with the many new recruits to Tradition today that must come to understand the whole history of this movement and what is at stake, please consider a donation to:

**The Remnant Foundation**  
PO Box 1117  
Forest Lake, MN 55025

It is our hope to have the conversion story of Hugo Klapproth available by Christmas. May he rest in peace. ■

# The Remnant Speaks

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

## Found the Remnant, Keeping the Faith

Editor, *The Remnant*: I wanted to express my delight in stumbling upon your newspaper. Honestly I don't know how I managed to miss it, as I try to stay very well informed on matters related to my beloved Catholic Church. Mother Miriam mentioned you on her program and I was relieved to find this source of information.

I returned to the church after being away for most of my adult life. I don't think I made a conscious decision to leave, but at some point it became difficult to stay. My life was complicated, so I won't expound on it. While away I attended several Protestant denominations. Eight years ago I began yearning for the Sacraments. I'll never forget the moment I stepped back into a Catholic Church: I cried tears of joy. It wasn't long, however, before I realized something was missing and parts of the mass felt more like some of the Protestant services I had attended. I wondered why hands were being raised or joined together while praying the Our Father. And, what was up with the casual attitudes towards the Holy Sacrifice of the Mass, I wondered. I attended parochial school post-Vatican II, but I still found the mass less reverent than I had remembered it being. My frustration was relatively mild, however, until I was out of town visiting my daughter in Lexington, KY, a couple years ago. To my chagrin, I found myself face to face with a very large and colorful LGBTQ banner prominently displayed on the church lawn for Gay Pride month. I did write a very respectful inquiry to the pastor after seeing the attached message on the churches website. I had noticed they had a good resource advertised in their church bulletin for Rachel's Vineyard to help post abortive women, but no where could I find a good resource such as Courage International for those suffering from same sex attraction listed. I asked the pastor how they were intending to help all those same sex attracted souls they were welcoming. I received no response.

The most recent sex scandals nearly broke my spirit. I had just sponsored a woman into the church on Easter 2014 and I feared she would lose her faith. Sponsoring her required me to attend her parish RCIA, which was a more liberal-minded church. I knew it was liberal-minded because it was the home parish of my Aunt and Uncle who I had lived with when I was a teenager. They took pride in being involved in ensuring the church evolved into a more progressive minded one. Not quite understanding the plan, but certain the Holy Spirit wished me to take on this task, I decided I would only address serious concerns with the class curriculum and would simply supplement necessary

information they failed to teach her. To give an example, the priest dismissed me when I made mention of the catechism as a necessary resource. By the grace of God she is now attending the Latin Rite Mass. As for me, I've yet to take the plunge, but I'm sure I'll end up there. For now, the Holy Spirit is guiding me to stay in my current parish. It's a faith filled community and their RCIA classes are above average. I know something is missing and I anxiously await the Holy Spirit's guidance.

I think it's important to know the truth about the current state of the church so we can combat it. I take comfort in praying the chaplet of Adoration and Reparation. Sometimes all we can do is stay well informed, to PRAY, and remain faithful!

May God Bless you All in your mission.  
Pax Christi!

Deborah

## Tour de France Coverage Brings a Surprise

Editor, *The Remnant*: Came home from work today, prayed the Rosary on my back porch with my youngest daughter and then was watching today's coverage of stage 11 of the Tour de France on my laptop and what do I see 10 minutes into the coverage, how about a **Vendee Flag!!!** Of course the commentators totally ignored the Vendee Flag but talked about the Royal Airforce Flag next to it.



Without you guys it would mean NOTHING, but through WISDOM (prayed for EVERY day from the Holy Ghost) I know better and now it means EVERYTHING!

Living in Cincinnati, OH and loving your "Vendee" video from Japan!!!

VIVA CHRISTO REY...truly our KING!!!

God Bless,

Remnant Follower

Editor, *The Remnant*.. I would imagine that the television pictures on the NBC coverage would be the same in all countries but with their own commentary in each. I missed Stage 11 so didn't actually see the Vendee Flag, but here in England, in the 2018 Tour de France which started in the Vendee, we had pictures of the Vendee Flag on more than one occasion together with a resume of the

history of that flag, albeit very brief. We usually have brief historical facts of the castles and churches and places of interest that the helicopter picks out en route of the Tour.

I am sure you must also have seen the footage of Egan Bernal embracing his family on winning the Tour de France and making the Sign of the Cross on each of his family members. Winner Of Tour de France 2019 Makes The Sign Of The Cross - On His Family: <https://gloria.tv/video/Z9wQYidFhexr3kSxNBjDTbDRg>

God bless,

Veronica Whitburn

Editor, *The Remnant*: Hello, as a Marian Catholic I put the Holy Sacrifice of the Mass first. Then Consecration to the Immaculate Heart of Mary. Lastly 100% loyalty to His Holiness Pope Francis the vicar of Jesus Christ and the Infallible head of the Catholic Church on Earth.

Instead of attacking his Holiness which is most of the time if not all, the work of the evil one. Jesus said "upon this Rock", meaning the first Pope, St. Peter, I will build my Church and the Gates of HELL will not prevail. Are you saying that Jesus made a mistake in saying that or even lied?

This is the dreadful accusation made by anti-Catholic's and other nut case groups. Please, all those who are Catholic or have sympathy towards Catholicism to pray, and especially pray three Hail Mary's for the supreme Pontiff.

All this negativity must stop now.

I believe that Pope Francis is a saintly man and our Blessed Mother has him under her maternal mantle. Besides the three Hail Mary's offer Masses and sacrifices for his Holiness and see what wonderful things he does through the grace of the Holy Spirit.

God bless you all and may our Blessed Mother intercede for you with the Angels and the Saints.

Simon Slater from the U.K.

## Homosexuality Nothing New

Editor, *The Remnant*: Thank you for your insights. However, we must remember that this problem of corrupt, intruder clergy goes back to the very beginnings of the Church. Note these words from the Apostle Paul in Acts 20:28 ff:

"28 "Keep watch over yourselves and over all the flock, of which the Holy Spirit has made you overseers, to shepherd the church of God that he obtained with the blood of his own Son. 29 I know that after I have gone, savage wolves will come in among you, not sparing the flock. 30 Some even from your own group will come distorting the truth in order to entice the disciples to follow them."

And these from Jude: (shucks, I can't find this in the lectionary. What a shock!)

3"Beloved, while eagerly preparing to write to you about the salvation we share, I find it necessary to write and appeal to you to contend for the faith that was once



for all entrusted to the saints. 4 For certain intruders have stolen in among you, people who long ago were designated for this condemnation as ungodly, who pervert the grace of our God into licentiousness and deny our only Master and Lord, Jesus Christ."

Our Lord has warned His Church through these scriptures to be alert to these dangers in every generation since the first. Nobody but the Lord Himself gets credit as the sentinel alerting this. But thanks for the reminder.

Fr. Dennis Garrou  
Evergreen, CO

**Editor's Reply:** Thank you, Father. Of course I agree with you: it seems to me that Saint Peter Damien was born in the 1100s; so, clearly, this problem goes back to antiquity. I'm not an expert on the subject, but I would imagine anytime laxity entered into the life of the church, it resulted in moral corruption as well, in the priesthood and everywhere else. The hierarchy of the Catholic Church over the past 100 years has been dominated by modernists, as you know. Their doctrinal errors have, in my opinion, led not only to the corruption of the priesthood but also to the corruption of the Mass itself. I doubt very much that we would have much to argue about on this, and I appreciate your reminder. MJM

## Inside this issue

August 31, 2019

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# The Sacred City of Rome and the Amazonic Face of the Church

R. de Mattei/Continued from Page 1

it accepted the Lateran Accords, which in Article 1 of the Treaty reaffirmed the principle by which “*the Catholic, Apostolic and Roman Religion is the only religion of the State.*” This principle is the basis for the recognition on the part of the Italian State of the “sacred character” of the City of Rome and the resulting commitment by the authorities to prevent the Eternal City from being profaned by activities conflicting with this sacred character: “*In consideration of the sacred character of the Eternal City, the episcopal see of the Supreme Pontiff, the center of the Catholic world and a place of pilgrimage, the Italian Government will take care to prevent in Rome anything which could be in contrast to this sacred character.*”

In 1938, on the occasion of the Hitler’s visit to Rome, Pius XI referred to this article, deploring the fact that the sign of a cross which was not the Cross of Christ was raised over the sacred City of Rome. But even in 1965, on the occasion of the representation of Rome in the theatrical *pièce* of Rolf Hochhuth, *Il Vicario*, which was seriously prejudicial to the memory of Pius XII, after the Holy See protested, the police made the theater close and the Prefect of Rome outlawed the show because it was contrary to the norms contained in the Concordat.

Twenty years later, on February 18, 1984, the president of the Consiglio, Bettino Craxi, and the Cardinal Secretary of State, Agostino Casaroli, solemnly signed the revision of the Lateran Accords of 1929. This revision was radical enough to justify talk of a “New Concordat.”

The fundamental novelty of the New Concordat, as Craxi himself explained, consisted in the realization of the “modern separation” between Church and State, affirming the principle of the “neutrality” of the State in matters of religion (Intervention in the Italian Senate of 25 January 1984). Cardinal Casaroli specified that the “fulcrum” of the New Concordat was contained in its first article, in relation to which, in an additional Protocol, it was explicitly stated: “*The original principle referred to by the Lateran Accords of the Catholic religion as the only religion of the State, is considered to be no longer in force.*”

Thus we are not speaking about a simple revision, but of “*a new model of concordat,*” as declared by Msgr. Vincenzo Fagiolo, the Vice-President of the Italian Episcopal Conference, “*quite different from the models which have characterized the rapport between Church and State for the last two centuries in particular (Per un vero servizio al Paese, in Avvenire, 25.1.1984.)*” Disowning the principle of the Lateran Accords – according to which “*the Catholic, Apostolic, Roman religion*” was considered to be “*the only religion of the State,*” while other religions were simply tolerated – the New Concordat establishes the equality

of all religions before the State. The Magisterium of the Church, above all through the mouth of the Supreme Pontiffs, has always condemned the principle of religious freedom or neutrality, affirming the duty of the State to publicly recognize and efficiently support the true Religion. The spiritual and temporal order are actually two distinct, but not separate, realities. The Church and State watch over each of these realms, respectively. The collaboration between these two sovereign powers has its foundation in the principle according to which society and States have the duty to recognize the true religion and profess it publicly.

The Church teaches that a State which fails to recognise Catholicism publicly as the true religion must be considered agnostic as far as religion is concerned, and therefore ultimately atheist. This is the position taken up in the 19<sup>th</sup> Century by Pope Gregory XVI in *Mirari Vos* (1832), by Pope Pius IX in *Quanta Cura*

the State must, at least in theory, recognise the true religion. The State may practice religious tolerance should critical circumstances demand it, but the Catholic paradigm cannot be that of a neutral stance on religion by the state. One must, however, not confuse the actual situation in which Catholics, for example in the United States, may find themselves – countries where the Church cannot do more than claim her right to freedom of action within a pluralist milieu – from that of other states of ancient Catholic tradition, such as Italy, where the Church, according to the Pontiffs, not only has the right to claim such freedom but also the entitlement to see the State publicly recognise it as the true religion.

The process of secularization of society which, beginning with the French Revolution, has covered Western Christianity, denies the principle of the confessional State. But what appears surprising is that, after Vatican II, the

Can a Catholic prefer a “neutral” State in matters of religion, which is thus implicitly atheist, to a State that is officially Catholic? Does not such a preference contradict Catholic doctrine and common sense itself?

Furthermore, this same common sense demands that a Catholic have the right to live in a society in which customs, laws, and institutions undergo the deepest influence from the true religion. The same logic demands that a Catholic claim the irrevocable right to form a Catholic family, a Catholic civilization, and a State that is Catholic in principle and in fact. The actual situation can make it impossible to live it out, but a Catholic ought to desire with all of his heart that Christ reign in the laws and in society.

In contrast, it is absolutely illogical that a Catholic would prefer a liberal and “neutral” State to a State that is declaredly Catholic.

If in the Lateran Accords the principle of the Catholicity of the State found its first confirmation in the affirmation of the sacred character of Rome, in the New Concordat this sacred character was abandoned. The fourth section of Article 2 of the text in force affirms instead that “*the Italian Republic recognizes the particular significance that Rome, the episcopal See of the Supreme Pontiff, has for Catholicity.*” This is a formulation that is absolutely generic and lacking any specific commitment on the part of the state. There is no reference to the sacrality of Rome nor is there any duty to protect its value.

Every affirmation of principle carries with it consequences of fact. If the Italian republic professes religious neutralism, and if the Church makes this position its own, the character most in keeping with this principle is not the Catholicity of Rome, but rather the “ecumenicity” of the City, recognized as a value by the Holy See itself.

In the same year as the New Concordat, the cornerstone was laid for the Mosque of Rome. On June 21, 1995, the Grand Mosque was solemnly inaugurated. It is the biggest Islamic temple in Europe, built right in the city that is symbolic of Catholicism, despite the tiny number

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*What appears surprising is that, after Vatican II, the principle of the religious neutrality of the State has been promoted above all by ecclesiastical authority.*

and the Syllabus of Errors (1864), and by Pope Leo XIII in the encyclicals *Immortale Dei* (1885) and *Libertas* (1888). In *Immortale Dei*, Leo XIII claims that:

“To hold, therefore, that there is no difference in matters of religion between forms that are unlike each other, and even contrary to each other, most clearly leads in the end to the rejection of all religion in both theory and practice. And this is the same thing as atheism, however it may differ from it in name.”

And in the encyclical *Libertas* of 20 June 1888, Pope Pecci went on to affirm that:

“Justice therefore forbids, and reason itself forbids, the State to be godless; or to adopt a line of action which would end in godlessness; namely to treat the various religions (as they call them) alike, and to bestow upon them promiscuously equal rights and privileges.”

The popes have always taught that

opposing principle of the religious neutrality of the State has been promoted above all by ecclesiastical authority. In 1984, on the eve of the signing of the New Concordat, the *Lepanto Cultural Center* issued a manifesto titled “*Can A Catholic Prefer The Atheist State?*” in which it declared:

It is not surprising that the revolutionary and anti-Christian forces, which profess atheism and radical egalitarianism, express their substantial satisfaction with a concordat project in which they see the principle of equality of religions affirmed, and thus an implicit atheism of the State, destined to have enormous consequences in civil society. What is instead amazing is that the same intimate satisfaction for this Concordat is being expressed publicly by the leaders of the Catholic world, both lay and ecclesiastic, to the point that they consider it much better than the former concordat and therefore clearly preferable.

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# Why Is America Killing Itself? *God Knows!*

M. Matt/Continued from Page 1

It is my hope that this might mean Beto has had a run-in with the Secret Service in the wake of his inflammatory and dangerous rhetoric against the President of the United States. Here in a nutshell, is what Beto said, as summed up by Patrick Buchanan in his excellent new article “Exploiting Massacres to Raise Poll Ratings”:

Railed Beto, Trump “is a racist and he stokes racism in this country ... and it leads to violence. ... We have a president with white nationalist views in the United States today.” He called Trump’s language about Mexican immigrants “reminiscent of something you might hear in the Third Reich.” Asked on Sunday by CNN’s Jake Tapper if he believes the president is a “white nationalist,” Beto eagerly assented: “Yes, I do.”

## End Editor's Update

If dangerous rhetoric incites violence, one wonders why this dog whistle to every psycho Trump hater with a deer rifle didn’t land this irresponsible buffoon in jail.

I guess anything goes on CNN these days. They’ve been broadcasting a 24-hour rant against Trump and the NRA ever since the shootings. It’s almost as if this is tailor made for them, since the deranged shooters in both cases were white. They say they care about the victims of gun violence and I’m sure some of them do, but they also seem positively fixated on the skin color of the shooter.

For them, these brutal acts of senseless violence seem to serve a political agenda, which may explain the comparative silence over at CNN when a rash of shootings in Chicago over the very same weekend left 66 shot and 12 dead.

Do all black lives matter to CNN, or just those taken by white killers?

Some 260 murders in Chicago so far in 2019, and nothing from CNN or Beto about the rise of hate crimes in the Windy City and how it’s all Trump’s fault. Perhaps this is because in the Chicago massacres the black-to-white shooter/victim ratio doesn’t fit their racist narrative.

Regardless, these acts of violence are more than deplorable. And I disagree with President Trump when he suggests mental illness is the problem. Something far worse than any illness of the mind would seem to be at work here, and it has little to do with guns and everything to do with a sickness of the soul.

I have been a gun owner and a hunter all my life. I have a permit to carry. I worked as an armed guard for a couple of years out of college and carried a gun to work every day. I believe in the Second Amendment.

That said, guns will not fix the problem, any more than guns are its cause.

Arming America will not stop the hate and violence any more than disarming America will.

“Guns will not fix the problem, any more than guns are its cause. Arming America will not stop the hate and violence any more than disarming America will.”

Fifty years ago, everyone had easy access to guns. Young people got them from their parents as gifts at Christmas and birthdays. They were part of our lives, our culture, our way of life—and yet nobody was out shooting up schools or slaughtering innocent people at Wal-Mart.

Why not?

Well, that’s the question every serious journalist and social commentator should be asking. But they’re not. Why not? Because they’re not allowed to bring even logic into the national conversation, much less God and morality.

Blame the guns. Blame the president. Blame the cops. But never ask the obvious questions:

Why did gun violence explode onto the national scene only after God and prayer had been banished from public schools?

Why did gun violence explode into our lives only after abortion was legalized? (In the state of Illinois alone, nearly 40,000 abortions take place every year; that’s an average of over 100 babies per day.)

Ya think there might be a connection between the alarming loss of respect for life on the streets of Chicago and the loss of respect for innocent life in the womb a long time ago?

Again, don’t ask that question. Half the country will call it hate speech and the other half will dismiss it as the unenlightened babble of the Dark Ages. We’re a progressive society. Can’t you tell?

Broken families, war on morality, abortion, ubiquitous pornography, violent video games, violent movies, violent music, banishing God — none of this has anything to do with gun violence in America. Nothing! Nada! And to suggest otherwise is probably against the law or will be soon enough.

Just blame the guns, play the race card and let’s have another Godless moment to silence for the victims, of course.

Sheer insanity! ■

## Roberto de Mattei/Continued...

of Muslims present in Italy at that time. The Lepanto Cultural Center again raised its voice in protest:

...not against a building, but against what the building represents: the project of the Islamization of the Europe beginning from Rome, the heart of Christianity. And the Islamization of Europe is not yet an accomplished fact. It could become that, certainly, as the construction of the mosque has become an accomplished fact, if in the name of a misunderstood ecumenism the threat of Islam continues to be ignored: a threat which the construction of the mosque makes more palpable and evident.

In Rome in July 2000, at the height of the celebrations of the Great Jubilee Year proclaimed by John Paul II, the first “world day of homosexual pride” took place, a blasphemous affront brought into the very heart of Christianity. Rome, no longer sacred, became the theater for a frontal provocation against the Church, and the ecclesiastical authorities were no longer able to make any appeal to the Lateran Accords in order to prevent this scandal.

The same logic which thirty-five years ago led to the abolition of the Lateran Accords and to the affirmation of the

principle of the religious neutrality of the State, today is leading to the transformation of the City of Rome into the capital of the reception of migrants, as Pope Francis said in his meeting on March 26, 2019, with Mayor Virginia Raggi, hoping “*that Rome should live up to the greatness of its duties and its history, so that it knows even in today’s changing circumstances how to be a beacon of civilization and a master of welcoming, that it may not lose the wisdom which is shown in the capacity to integrate each person and make them feel the fullest title of a common destiny.*” In the new lay and ecumenical perspective, the Concordat with the Italian State, whether new or old, no longer has any reason to exist. The symbol of the vocation of Rome is no longer Saint Peter but the pagan Pantheon, such as resulted in the exaltation of pagan polytheism which is present in the *Instrumentum Laboris* for the Synod on the Amazon.

Will the Church, beginning this coming October, lose its Roman face in order to assume an “Amazonic face”? Somebody wants this to happen, but he is not in the Amazon, he is in Rome where Saint Peter was martyred, the Apostle on whom Christ conferred the universal Primacy. And it is on this martyrdom, not on the Lateran Accords, that the

greatness and sacrality of the Eternal City is based. The Catholic Church is intrinsically Roman and Rome is intrinsically Christian. Rome is in fact, by the will of Divine Providence, the seat of the Chair of Peter, the heart of the Church, the mother of civilization, the center of Catholic unity, the moral and spiritual capital of the world. She testifies to the nations “*the indefectible permanence, across all times, of the Church founded by Christ, the depository of revealed Truth and of the promise of salvation*” (Pius XII, Discourse of July 20, 1955). Today this sacrality lives above all in our hearts, in which resound the words which the same Pius XII addressed to the young students of Rome on January 31, 1949:

If ever one day (let’s just say so as a mere hypothesis) the material Rome should collapse, if ever this same Vatican Basilica, symbol of the one, invincible and victorious Catholic Church, should bury under its ruins the historic treasures, the sacred tombs that it contains, even then the Church would be neither broken down nor cracked; the promise of Christ to Peter would remain ever true. Eternal Rome, in a supernatural Christian sense, is superior to historical Rome. Her nature and her truth are independent of this. ■

Translated by Giuseppe Pellegrino

# THE PILGRIMAGE TO SANTIAGO

by Edwin Mullins

REVIEWED FOR THE REMNANT  
BY VINCENT CHIARELLO

For those who have participated in The Remnant's Chartres pilgrimage, one which has ballooned into something far larger than when it started in 1991, this comment must resonate. That connection is demonstrated in The Remnant's "Letters to the Editor" Section, where both the young and old share their great pleasure and spiritual satisfaction from having participated in the pilgrimage. Although I do not know the number, I suspect that many have done it more than once.

Before continuing, allow a personal note. During my four years at the U.S. Embassy in Spain, I had the privilege of visiting many of its university cities. My first trip to Galicia in northwest Spain to visit the university there, in the spring of 1979, is still memorable; as I approached the city from the southeast by car, looming ahead of me, with its heavenly pointed towers dominating the region, was the Cathedral of Santiago de Compostela. Unknown to me at the time, I was viewing the sight of the city seen by the first sojourners on their pilgrimage in the 11th century, and which had, over centuries, ended at the cathedral, the terminus of what the Spaniards called, "El Camino," or "The Way." An American filmed version of "The Way" was released in 2010. What follows is an attempt to describe the people, conditions, and mindset of those who traveled there in the past.

In order to understand the origins of the pilgrimage to Santiago in Spain, one has to recognize that the start of those journeys began in France. Indeed, much of the first half - if not more - of this book is about France, and the pilgrims who gathered there for the journey. In fact, there was not only one itinerary to Santiago from France, but four; the earliest, as might be expected, from Paris. Later, Vezelay, Le Puy, and Arles would also serve as the jumping off points, but these four roads that led to the Pyrenees and ultimately to Santiago, were known since Roman times, "...and it was from France that political and military aid advanced into northern Spain to safeguard the route to the Pyrenees to Santiago de Compostela itself."

Author Edwin Mullins is a British novelist and art critic, also appearing on BBC, hosting programs about the world of art. In this book, he takes the reader on a personal journey through many of the towns and cities in both France and Spain that were stopping off places for pilgrims headed to Santiago. Of Poitiers, one such city, he writes: "Modern

Poitiers is a city of drab corridors that pass for streets and along which pass roughly four times as many cars as the city can contain..." Of Orleans: "Orleans is a sour town, swollen a little too big for itself, and full of *clochards* (tramps) and crumbled elegance." St. Jean Pied-de-Port at the foot of the Pyrenees: "St. Jean is a town with a great deal of makeup and not much face." Clearly, Mullins does not see much to celebrate in modern day France.

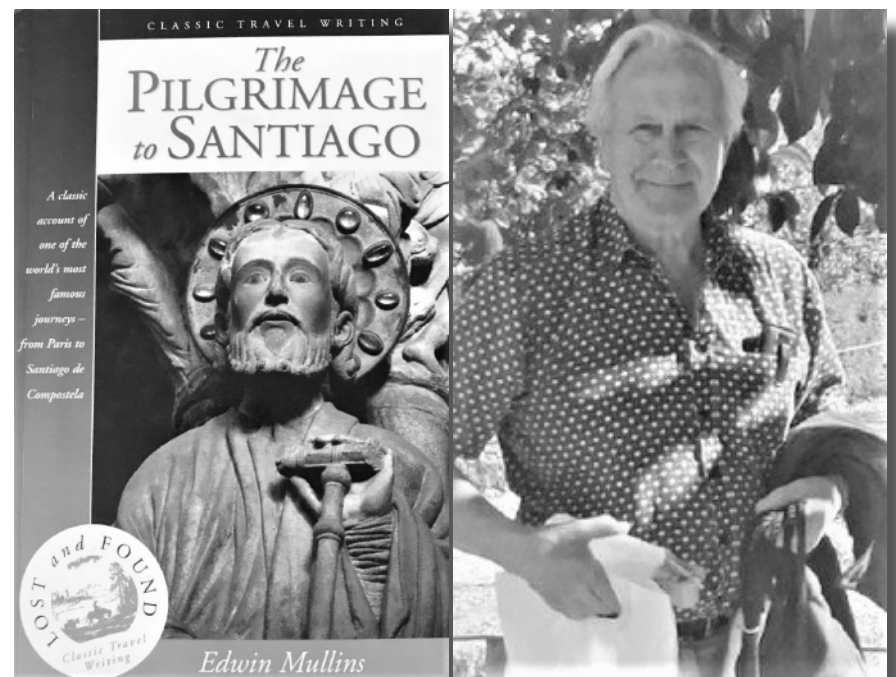
On the other side of the Pyrenees, Burgos, "...still wears the sullen authority of Franco's capital city - which once it was." It also gathered Santiago pilgrims in the city's hospices from at least from the 11th century. Pamplona, "...is among the most outward going cities in Europe." But to his favored pilgrim, he adds: "So the pilgrim journeyed in order to pay the prescribed respects, out of duty, out of love, out of fear or out of a drive towards self-improvement..." And then this: "Travel became synonymous with an abdication of the past." Did it? Where to begin?

Italian monks also contributed to the beginnings of the pilgrimage, one that cannot be accurately or precisely dated. A group from the area around Lucca in Tuscany came to Paris's environs in the late Middle Ages and "found here a place of charity to house and feed those plodding by on

"The pilgrims in the Middle Ages shared with the modern tourist a conviction that certain places and certain objects possess unusual spiritual power, and that one was a better person for visiting them."

- E. Mullins, *The Pilgrimage to Santiago*

pilgrimage." Coincidentally, their "house" was located on the Rue St-Jacques, St. James Street, where, in the Middle Ages, stood the Church of St-Jacques-de-la-Boucherie, so named because it stood near a meat market. Before embarking on their journey, the last thing the pilgrims did before departing was to attend Mass in the church, where their staffs were blessed, for there were risks on this pilgrimage: lameness, robbers,



and vicious dogs. Despite those risks, "More than a half a million travelers are said to have used the road to Compostela each year at the height of its popularity in the 11th and 12th centuries." Like many other aspects of the Church's Gallic history, this church did not survive the French Revolution of 1789.

While the walk to Chartres is about 70 miles, from Paris to Santiago de Compostela is more than 900 miles, and took not three days, but at least one month or more to

complete. An immediate question arises - or should - in the mind of the reader: who was St. James, for whom millions have walked endless miles to gather in his spiritual presence? That is not an easy question to answer, for deeply embedded in the fabric of the pilgrimage are many unanswered questions about the saint. What is known is that St. James the Apostle was the second, after Stephen, and the first of the Twelve Apostles, to be martyred. Responding to Christ's command to preach the Gospel and evangelize far

and wide, James is thought to have journeyed to Spain, where, according to the legend, the appearance of the Virgin Mary in Zaragoza led him to erect the first church ever to be dedicated to the Virgin. No archeological evidence of that church has ever been found. He returned to Rome, where he was executed by the Romans in about 44 A.D. Mullins: "If the tale had ended at this point, there would have been no pilgrimage to Santiago, indeed no Santiago at all."

As is often the case, records cannot, and do not, specify where St. James ("Santiago" in Spanish) is buried, but excavations have at least demonstrated that 11th century burial bones are that of a bishop who had confirmed St. James's burial place in Santiago de Compostela. Here a linguistic variation adds to that belief: in this setting, "compostela" does not translate into the Spanish "field of the star," but taken from the Latin verb, *componere* meaning "to bury;" *compositum*, meaning a "burial ground." But there is another significant factor in the development of St. James as the "patron saint" of Spain: the "Reconquista" or Reconquest of Spain from the Moslem Moors.

The Moorish invasion of Spain began in the 8th century and was dramatically successful in bringing to heel much of the Iberian peninsula. From that point on, St. James became an iconic figure in the fight "against the Infidel," i.e., Islam. The city of Santiago had itself been captured. Here Mullins makes what I consider a major point about the Moorish victories: aside from the question of a superior Moorish civilization, or their triumphs on the battlefield, what was the defining characteristic of Moorish conquest was "...the confidence

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This Week @RemnantNewspaper.com...

# Viganò Points to 'strands of Marxism' in the Heart of the Church

BY MICHAEL J. MATT

We're greatly encouraged to read the recent interview of Archbishop Viganò, posted at [InsideTheVatican.com](http://InsideTheVatican.com) a few days ago.

As faithful Catholics struggle to effectively confront the crisis in the Church and, with breaking hearts, to keep up with the spoof going on inside the Vatican, Archbishop Viganò emerges as both a ray of hope and voice of sanity.

Viganò has been living in silence—his own words—and yet keeping a shrewd eye on Francis Revolution. The upcoming Amazon Synod, as represented by the gosh-awful *Instrumentum Laboris* (IL), garnered a special rebuke from the Archbishop.

Where Walter Cardinal Brandmuller warned that the IL includes [heresy and points to apostasy](#), Archbishop Viganò warns that the main thing missing from the Amazon Synod's working document is the figure of Christ Himself:

"In fact, the figure of Christ is absent. The Synod working document testifies to the emergence of a post-Christian

Catholic theology, now, in this moment. And this is very troubling. It is against everything I have worked for and believed for all my life.

"Let's consider the history of the Jesuits," Viganò continued. "That is something I am studying now with great care. In fact, if you would like to know the synthesis of my thought, it is this:

What we are now seeing is the triumph of a 60-year-old plan, the successful execution of a well-thought out plan to bring a new sort of thinking into the heart of the Church, a thinking rooted in elements of Liberation Theology containing strands of Marxism, little interested in traditional Catholic liturgy or morality or theology, but rather focused on 'praxis' in the field of social justice. And now this plan has achieved one of its supreme goals, with a Jesuit on the See of Peter..."

A 60-year plan? Hmmmmmm....what was happening sixty years ago? It seems that Archbishop Viganò is beginning to admit that which traditional Catholics for sixty years have been praying would come

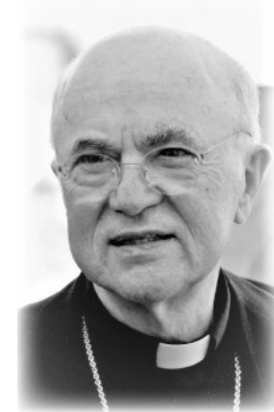
to light: The Second Vatican Council, though a validly convened council, was co-opted by Modernists, infiltrated by Marxists, and mined with theological time bombs by ecumeniacs.

Vatican II has been a disaster that has led to the greatest crisis of belief and practice in the history of the Church. Simply put, it is long since past time for good men to stop defending it.

To the extent that it reiterates previous church teaching, the Council is infallible, yes, but also unnecessary since we already have that gloriously unambiguous previous Church teaching on which to rely. So what's the point of Vatican II, planted thick with theological land mines?

Another problem with the Council is its ubiquitous loose and imprecise language -- which was intentionally employed by devious hands to be interpreted in the light of Modernism -- not Tradition -- in the years following the Council's close in 1965.

Cardinal Burke, Cardinal Sarah, Bishop Schneider, Archbishop Sample—please,



Archbishop Viganò

it is time to abandon the Council. There is no hermeneutic of continuity. It's a rupture. And despite the good intentions of many of the Council Fathers, despite its sometimes orthodox veneer and occasional beautiful passages, in the heart and evil spirit of the

Council is revolution from start to finish and top to bottom.

Too harsh? Look around you. The Catholic Church is in shambles. The Catholic liturgy long ago took a ride down theological Sesame Street and never came back. The Catholic priesthood has become a 'gay profession.' The fruits of Vatican II are of the Devil himself, and the time has come to drive a stake through its heart. ■

## Vincent Chiarello/Continued...

and purpose bestowed on the Arab conquerors by burning religious faith. They believed." They were not just invaders, theirs was a religious fight. Mullins: "It is food for thought what might have happened to Europe and to Christianity had the Arabs not been stopped, and stopped soon. London might be as Moorish as Baghdad, and the Koran be read in Canterbury." The legend of "Santiago Matamoros," St. James the Moor-slayer, began: "No good Spaniard of the Middle Ages would have believed that his country could have been liberated without the sword of his patron saint." The pilgrimages to the city of Spain's military savior could now return as before, without the fear or threat of the Moslem menace.

If questions have arisen regarding the burial place of St. James, or his importance in ridding Spain of the Moors, another question might also arise regarding what might be called the mystery of the scallop-shell, the insignia of the pilgrims to Compostela. Mullins believes the answer is not in Spain, but in France; in Orleans, to be precise. Varying and conflicting legends about St. James' miraculous powers exist, including his emergence from the sea with the shell attached to him, but La Maison de la Coquille (The House of Shells) may be able to explain it all. Mullins: "...it was possibly a hospice - most religious hospices were identified by a scallop-shell insignia - and if so it was one of the many that would have stood in this part of town." Further, there is a St. James Chapel here in Orleans, where Joan of Arc prayed.

In Orleans, attached to the Chapel was what was known as a *Confrerie* or Confraternity; a kind of pilgrim's guild,

which grew in other European cities as the pilgrimages to Compostela increased in numbers. Although secular in nature, these guilds slowly but surely replaced the monastic and chivalric orders that had been the principal earlier sources of charity. Then this: "By the 14th century towns had become secure enough, and organized enough, to promote and support charitable bodies without the umbrella of powerful monasteries..." In short, some of the pilgrims were now seeing the pilgrimage not only as a source of spiritual rebirth, but also as a form of early tourism, but without luxury. But there is more to this.

There is another, but disputed, factor in the growth of the pilgrimages to Santiago: the role of monasteries, especially the one in Cluny, France, which served as a spearhead of that expansion: "...during the period when the Santiago pilgrimage was at its height, far and away the strongest army of the Church of France was the Benedictine monastery in Cluny." Not only did they ignite a "reform movement" within the Church, the abbots of Cluny, with papal support, either promoted or supported, "...no fewer than 20 military expeditions into the Iberian peninsula from 1017-1120."

With the Muslim menace now gone, Cluniac monks built and maintained a series of monasteries that provided, "...charity and protection to these pilgrims." The dispute centers on whether or not the French monks at Cluny's primary dedication was to "the service of the pilgrim," rather than simply organizing their arrivals and departures. Here Mullins only echoes Charles H. Haskins, whose book I recently reviewed: "Today it is hard to appreciate just how central

was the role of the great monasteries in European life during the later Middle Ages. Sadly, Cluny, "...a bastion of Christianity at a moment in history when Christianity was feeble and threatened on all its frontiers, was to close its doors in 1790, and all that remains today only provides a small glimpse of what it once was."

Another factor aided in the growth of the pilgrimages: "The cult of poverty was seminal to the growth and popularity of homages. None other than St. Francis of Assisi was also a pilgrim to Santiago, and it was from his example that communities developed in the later Middle Ages that were dedicated to one's personal impoverishment, and a disdain for personal gain." That mindset was endemic among the early pilgrims. It was, Mullins believes, this "...disregard for personal gain that most clearly set the pilgrimage to Santiago apart from the Crusades." It appeared that just about everything seemed moving in the right direction to expand the pilgrimages even further, but looks can be deceptive.

"The most serious attacks (since the elimination of the Moslem threat) on the pilgrimages did not come until the Reformation..." These attacks were launched primarily by Protestants who decried the journeys as "a superstitious cult of relics in general." In addition, there were so many beggars posing as pilgrims that the authorities forbade mendicant pilgrims to remain in the city for more than three days or face four hours in the pillory. A century later, the French monarch, Louis XIV, banned all French men and women from becoming pilgrims to Santiago, although that ban may have been an attempt to staunch the flow of French money to Spain. But the

pilgrim zeitgeist was dying in Europe: "The carcass remains, but the spirit has fled," wrote one observer. One clear example of that grim outlook took place in 1867, when fewer than 50 pilgrims attended the ceremonies that once drew hundreds of thousands to Santiago.

As mentioned, Mullins is a well-known and respected art critic, and author of "The Popes of Avignon," and "In Search of Cluny." He is also, by his own admission, "...an atheist brought up tepid C of E." Despite that, while in the cloister of Santo Domingo de Silos (outside of Burgos, and whose monks are noted for their Gregorian chants), he felt that he was, "...among the most radiantly beautiful places on earth." Had the "pilgrim spirit" taken hold of him? Talking to the Abbot of the monastery, Padre Augustin, who had referred to London as "Babylon" (albeit jokingly), Mullins was aware that he was witnessing a peace of mind that was not common in his life. He also was aware, given his artistic bent, "...of how few secular buildings in the world were capable of inducing such a condition of peace." Given his reputation and background, Mullins's evaluation of the art of the pilgrims has more than a modest ring when he claims: "Whatever its sources and its currents, the art of the pilgrim (to Santiago de Compostela) remains quintessentially an art born of great hope, great fear and great faith, and sometimes of great love. There are few artistic achievements of mankind that have moved me so deeply."

I believe, and I suspect that Mullins would agree, that after his non-pilgrim pilgrimage to Santiago de Compostela, and stopping along the way to visit the sites of earlier sojourners, he, too, was a better person for having made it. ■

# The Pilgrimage of Grace

## (Part III of The English Vendée)

BY MICHAEL MASSEY

On October 4, 1536, a lawyer by the name of Robert Aske was travelling from York, crossing the Humber bridge, when he was stopped by a group of commoners bearing arms. The leader of



Catholic peasant rebellion

the group, George Hudswell, demanded to know his business, whereupon Aske informed him that he was returning from a hunting trip. Irate at being held up by armed men, Aske then returned the question to Hudswell and demanded to know his business. Hudswell informed him that the people of Lincolnshire had risen up in defence of the monasteries against Cromwell's ungodly commission and that all who wished to travel freely through the county must swear an oath of allegiance to "God, the King and the commonwealth."

As a devout Catholic, Aske had been uneasy about Henry VIII's break with the Church and had been increasingly horrified by the atrocities committed by Cromwell and his agents against faithful Catholic priests. For months Aske had been considering what action lay Catholics could take in order to protect their faith, when providence led him to George Hudswell. Here it seemed was his answer – entire regions rising in open defiance of Cromwell's commission. Aske duly swore Hudswell's oath and promptly gave himself entirely to the service of the rising.

Far from being a militant revolutionary, Aske was a reluctant rebel. As a devout Catholic who abhorred the growing attacks on his faith, he knew that he was bound by his baptismal oaths to defend the Church and her followers. As a loyal servant of the courts, however, he was also bound by his oaths to serve his King. With the King relentlessly attacking the Church, Aske was greatly conflicted. How could he defend his Church without breaking his civic oaths, and how could he serve his King without breaking his baptismal oaths? It was this conflict of conscience which would characterise the way in which he led the Pilgrimage of Grace. Aske played a small role in the Lincolnshire uprising, riding

all through Lincolnshire, Yorkshire and Howdenshire rallying support for the cause, showing his loyalty to the Catholic faith. Once the Lincolnshire Articles had been sent to the King, however, he refused to encourage further risings until the rebels had received Henry's response, thus demonstrating his loyalty to the King.

While the Lincolnshire uprising was coming to its tragic end, the people of Beverly rose up in what would become the largest rebellion of the Tudor dynasty. Fearing the dissolution of their monasteries, unable to pay Henry VIII's exorbitant taxes and inspired by the people of Lincolnshire, the people of England's north raised their banners in open rebellion. On October 8<sup>th</sup>, 1536 the people of Beverly rallied around a local lawyer, William Stapylton, and declared their opposition to the oppressive, schismatic regime of Henry,

The Pilgrimage of Grace, 1536



Cranmer and Cromwell.

As with the Lincolnshire uprising, the rebellion began as an uprising of the commoners, but quickly gained support from the local gentry and nobility. One of the oldest and most prominent noble families of the north, the Percy family, quickly aligned themselves with the rebels, with the young Sir Thomas Percy taking charge of the growing Beverly contingent. He brought with him his two confidants Sir William Constable and Sir Ralph Ellerker, who would play a tragic role in the rebellion's end.

By this time Aske had been elected captain of the Howdenshire militia and took his place as the rebellion's primary leader. On October 12<sup>th</sup> he convened a meeting in which representatives of every county militia swore an oath, "...to be true to the

King's issue and the noble blood, to preserve the Church from spoil and be true to the commonwealth." This same day another great event took place. Under the leadership of Nicholas Tempest, *armiger* of Sawley Abbey, the people of Lancashire rose up and retook Sawley Abbey from Cromwell's commissioners, restored the holy monks to their home and set about restoring the monastery which had been so ravaged by the commissioners. The restoration of suppressed monasteries would prove to be a hallmark of the Pilgrimage of Grace, with the rebels restoring twelve suppressed monasteries by the end of 1536.

Over the next week, word of rebellion had spread far and wide across England's north and all of East Riding had taken up arms in support. Taking the first decisive action of the rebellion, Aske rallied the Beverly militia and ordered Percy to march on the city of Hull. On October 15<sup>th</sup>, the city was under siege. As the commoners rose up all throughout the north of England, many nobles feared being attacked as had occurred several times during

the Lincolnshire uprising. While most were sympathetic to the cause of the rebellion, fear caused many to flee their estates and seek refuge in royal strongholds such as Pontefract Castle, where almost fifty noblemen sought shelter.

While Percy laid siege to Hull, Aske consolidated the militias of East Riding, and with 20,000 men under his command, marched west towards York. As they approached York, Aske told his men, "We are pilgrims and go to a pilgrimage gate." From this moment the rebellion took the name 'Pilgrimage of Grace' and its rebels moniker 'pilgrims'.

On October 13<sup>th</sup> Lord

Darcy, lord of Pontefract Castle and Royal Marshall of East Riding, was scrambling to organise the defence of Yorkshire. Darcy was a veteran of wars against Scotland and France, and led England's last crusade, leading an abortive expedition against the Moors in Spain in 1511 – an expedition he undertook under the symbol of the Five Wounds of Christ. Like Aske, Darcy was a devout Catholic who was torn between his loyalty to the faith and loyalty to the King. He had petitioned Pope Clement VII to grant Henry an annulment from Catherine of Aragon, and even gave evidence in support of the matter. After the Pope's judgment, however, he delivered a rousing speech to the House of Lords in defence of the Pope's supremacy in spiritual matters. By 1536 his relationship with the King was strained. Since the beginning of the Lincolnshire Uprising Darcy had petitioned the King for cannons, arms and men, stating that not one cannon in Pontefract Castle was operational and that he had not nearly enough men to put down any significant rising. After refusing to address Darcy's concerns, Henry wrote to him demanding to know why he was taking so long to suppress the risings in Yorkshire. Sympathetic to the rebels, disgusted by Henry and without sufficient arms and men, Darcy did not send help to York.

As Percy's men laid siege to Hull, Aske's host of 20,000 men approached the walls of York. The men from each shire formed a company which marched behind the processional crucifix of their parish church. Fleeing before the great host was the pathetic Archbishop Lee of York, who abandoned his see to seek refuge in Pontefract Castle. As the great host made camp outside the city walls, Aske prepared a delegation to negotiate the surrender of the city. He drew up a copy of the Lincolnshire Articles – which admonished the King for the suppression of the monasteries, intolerable taxation and the heresy of the country's bishops – and gave assurances that the city would not be looted. When the delegation was admitted to York on October 15<sup>th</sup>, they

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The banner of the Five Wounds



## Michael Massey/Continued from Page 8. . .

were met by the city's mayor. Realising the hopelessness of resistance and trusting in Aske's promise to protect the city from looting, the mayor agreed to surrender the city without a fight.

The following morning, at the head of four thousand cavalry, Aske, bearing the banner of the Five Wounds of Christ, entered the city in triumph. As the column rode into the Cathedral square, the Cathedral doors were thrown open and a great procession of the city's clerics processed out singing Evensong. Aske dismounted and was welcomed by the diocese Treasurer (who had taken charge of the diocese since the flight of the archbishop) who thanked him for his heroic defence of Holy Mother the Church. Aske was processed to the cathedral, up the aisle and to the High Altar where he "made his oblation" before God. Upon exiting the Cathedral Aske made two proclamations. First, he ordered that all religious houses suppressed by Cromwell's commission be restored and that all clerics expelled from them be returned. Second, he forbade his men to take any goods without payment under pain of death.

By this time darkness had fallen, but the torchlit crowds of York's commoners were in a state of jubilation. They rushed to find the priests, monks and nuns who had been expelled from their religious houses, stormed the suppressed monasteries and gloriously restored their clerics. That night at Matins the cathedral, churches, monasteries, chapels and streets were filled as never before.

The next morning Aske gathered the gentry of York and bade them to take the 'Oath of Honourable Men', which read:

"Ye shall not enter into this our Pilgrimage of Grace for the Commonwealth, but only for the love ye do bear unto Almighty God, his faith, and to Holy Church militant and to the maintenance thereof, to the preservation of the King's person and his issue, to the purifying of the nobility, and to expel all villainous blood and evil councillors against the commonwealth from his Grace and the Privy Council of the same. And that ye shall not enter into our said Pilgrimage for no particular profit to yourself, nor to do any displeasure to any private person, but by counsel of the commonwealth, nor slay nor murder for no envy, but in your hearts put away all fear and dread, and take before you the Cross of Christ, and in your hearts His faith, the Restitution of the Church, the suppression of these Heretics and their opinions, by all the holy contents of this book."

At this time Aske dispatched agents to Pontefract, who raised the town in

support of the Pilgrimage. Before being completely cut off from the outside world, however, Darcy managed to send one message from Pontefract Castle to the King, informing him that he must either surrender the castle, or suffer a slaughter. By October 18<sup>th</sup>, Pontefract Castle was under siege. Before leaving Pontefract however, Aske's agent received a cryptic letter bearing Darcy's seal, informing him that Doncaster was ready to rise if only a pilgrim would meet with them. Aske's agent promptly rode to Doncaster where the aldermen begged to take the 'Oath of Honourable Men', after which the town took up arms and joined the Pilgrimage. Ever the loyal servant to his King, Darcy could not but realise that his loyalty lay first with his Church.

The Pilgrimage continued to grow and strengthen with every passing hour. Barons Latimer and Scrope declared for the Pilgrimage and raised companies to support the rising. The rising in Lancashire had spread

Over the space of two days 160 of the besieged garrison had deserted to join the ranks of the Pilgrims, leaving only 140 men left to man the crumbling walls – most of whom sympathised with the Pilgrims. Aske had also received word that the King had finally organised a force to relieve the beleaguered garrison and had dispatched troops under Lord Shrewsbury to rout the Pilgrims. With this knowledge Aske knew that he only had several days to take the castle.

Aske informed the garrison that unless the castle was surrendered immediately, he would launch an assault that night. Darcy knew that any attempt to resist would be a waste of countless lives, and invited Aske to present the Pilgrims' case to all the nobles present in the castle. Darcy offered his son as hostage to guarantee Aske's safe conduct, and the next morning the gates of Pontefract Castle opened for the Pilgrimage's commander.

take a stand for the Church until their lives were threatened. Darcy pleaded for one more day to take counsel before making a decision – a request Aske granted.

Darcy's very soul was torn between his loyalty to the King and his faith, and that night suffered terribly in secret. By the morning of October 21<sup>st</sup>, Darcy had made his decision. He told his conferees that he believed Henry was a despot and that they owed loyalty to, "... the King of Heaven [rather] than twenty kings." Moreover, Darcy believed that Henry reigned as a good and orthodox Catholic before falling under the influence of the heretic Cromwell, prompting him to declare, "Let that archtraitor be removed!" Darcy surrendered the castle at 7 o'clock and by noon all the nobles of the castle had sworn the 'Oath of the Honourable Men'. While some swore out of fear of their lives, many others such as Sir Robert Constable wholeheartedly embraced the Pilgrimage.

Pontefract Castle, by Alexander Keirincx



“ ”

**Darcy's very soul was torn between his loyalty to the King and his faith, and that night suffered terribly in secret.**

and the Pilgrims were hopeful that the powerful and well-armed Earl of Derby, who was rumoured to be sympathetic to the Pilgrimage, would join them. The situation in Manchester had also become fragile. Cromwell's commissioners had been tasked with closing down and destroying Manchester College, which remained largely faithful to the Church, however they had such fear that the entire city would rebel that the commissioners fled the city, leaving the college untouched. In Cheshire the Abbott of Norton, who had been imprisoned for treason for resisting the commissioners, had escaped and began raising the shire in open rebellion. Several days later, however, he was captured and sentenced to death by the King. Further north, the Pilgrims had laid siege to Skipton Castle and Scarborough Castle – two of the last remaining royal strongholds north of Lincolnshire, and even the lords of Newcastle began to waver as the countryside rose up against the King. Hull was also buckling under the pressure of Percy's siege, with the city's leaders descending into in-fighting; some desired to wait for relief, while others argued to join the Pilgrimage.

On October 18<sup>th</sup>, Aske arrived at Pontefract with 300 men and determined to parley with the besieged.

Darcy, along with Archbishop Lee of York, Sir Robert Constable and approximately 50 other nobles received Aske in the castle's state chamber. Speaking for 40,000 Pilgrims, Aske was undeterred by their numbers and proceeded to present his cause. He berated those present for failing to check the spread of heresy within their realms and for allowing the egregious suppression of the monasteries. He scolded them for their failure to plead the poverty of the commoners in response to the King's exorbitant taxes and reminded them that true loyalty to the King involved correcting him when he erred. Finally, Aske demanded that those present pledge the 'Oath of Honourable Men' and serve the Church by joining the Pilgrimage.

Darcy replied that out of loyalty to the King, he would not surrender the castle. Upon hearing this, the vacillating Archbishop Lee feared for his life, and demanded to know what he could do to assist the Pilgrims. Aske firmly demanded that Lee and Darcy must use their influence with the King to secure the demands listed in the Lincolnshire Articles. The Archbishop suggested that he could act as a neutral mediator between the Pilgrims and the King if he were allowed out of the castle, however, Aske rebuked him and all the bishops of England as weak men for refusing to

With Darcy's support, the Pilgrimage now had an experienced, battle-hardened noble standing firmly behind Aske. From the Scottish border to Lancaster, from the Irish Sea to the North Sea, almost half of England was in open rebellion against Henry's schismatic regime. With approximately 35,000 footmen and 5,000 cavalry at their disposal, the Pilgrims posed the greatest threat to the English king since the War of the Roses. What had started off as a peasant's revolt now shook the very foundations of the Kingdom. Henry had been sluggish to react, but now the gravity of the danger he faced dawned upon him. Henry responded with all the duplicity he could muster. ■

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*On the Political Front...*

# Jeffrey Epstein's Little Black Book: The Key to Unlocking the New World Order?

BY JESSE RUSSELL, PH.D.

After the occult-laden murders throughout the United States in the 1960s and 1970s at the hands of violent organizations and individuals such as the Manson Family, the Son of Sam Cult, and a rise in the open practice of Satanism—championed by Church of Satan founder Anton LaVey, né Howard Stanton Levey—that which would later be called, derisively, a “Satanic Panic”) began to sweep the nation during the 1980s.

Championed mainly by Protestants such as the bitterly anti-Catholic (but at least intellectually honest) Jack Chick, churches, parents’ organizations, and even law enforcement agencies waged a war against what appeared to be an epidemic of organized Satanic cults mushrooming throughout the United States.

These cultural crusaders against organized occultism claimed that there was a sophisticated network of Satanic cults operating throughout the United States and, indeed, throughout the world. With newly minted names just in time for the late 20<sup>th</sup> century, many saw them as mere masks for a unified secret society that was centuries, if not millennia, old.

These cults likewise utilized drug and human trafficking to finance their operations as well as other behind-the-scenes money sources from rich and powerful benefactors.

It was claimed by some Christians that the culmination of these societies was a satanic ritual that involved sexual abuse and, in some case, murder and even cannibalism. In order to recruit potential victims, these cults allegedly were involved in kidnapping, bribery and recruitment of young people, brainwashing, and—in some cases—the “breeding” of babies for later abuse.

Finally, the Christian critics claimed that many in media, law enforcement, and even among Christian organizations were running cover for these cults for some bizarre and inexplicable reason.

As part of the now two-decade-long celebration of 1980s nostalgia, mainstream media has taken up the issue of the Satanic Panic in order to

defuse the current (and, one must admit, perhaps excessive) preoccupation with conspiracy culture on the internet.

The explanation made by the mainstream media is a masterpiece of establishment Woke Left gaslighting. The media [presents](#) the contradictory, “self-owning” argument that even though many of the documented cases of Satanic ritual abuse and murder were in fact true, some of the cases may have been exaggerated, embellished, or completely

abusing, pimping out, and trafficking hundreds if not thousands of underage girls—many of whom were exploited due to their desperate poverty.

The tale of Epstein’s operation has all the marks of a 1980s VHS tape Satanic Panic story.

Jeffrey Epstein had appeared to procure girls in two key ways: either through bribing them with money or by purchasing them from [human](#)

Maxwell. There are even allegations that Epstein may have had racist motivations behind his selection and abuse of the girls.

Finally, there is Epstein’s “[little black book](#),” which contains the names of [politicians](#), celebrities, lawyers, and [academics](#) who flew on Epstein’s private plane and or who otherwise visited his island(s).

As a preemptive measure, former president Bill Clinton, whose name is in the book, has already [denied](#) being involved in any criminal activity with Jeffrey Epstein, even though as president Clinton allegedly flew on Epstein’s plane 26 times.

Nice try, Bill.

As a final “extra crazy”, it has recently been revealed in mainstream media that Epstein was planning on opening up facilities for the [breeding of human beings](#).

Mainstream sources claim that, like a James Bond villain, Epstein had hoped to breed a master race of humans; however, the claim of “breeding” sounds suspiciously like the

claims about the *modus operandi* of human traffickers and occultists during the Satanic Panic.

So, we have some of the most powerful and influential people in the world meeting on a secret island where, it is alleged, at least some of them are engaging in degenerate acts with underage prostitutes and human trafficking victims. On the same island is a weird temple decorated with strange symbols and animals. There is also the involvement of a powerful woman from an intelligence linked family who is alleged to be involved in both the procurement and controlling of the young girls.

Oh, and they were planning on opening human “breeding” centers.

And all of this is in the mainstream news. But now Mr. Epstein is dead, supposedly killed himself in prison even though he’d been on 24/7 suicide watch. The guard fell asleep and the surveillance cameras weren’t working properly when Epstein did the deed.

It’s almost as if...



J. Epstein

made up. Moreover, Christians getting too excited about purging society of sexual abuse and Satanism may, in fact, end up targeting those who embrace deviant lifestyles and alternative forms of spirituality. As a result, all good people should simply treat the Satanic Panic as a fundamentalist witch hunt (even though many if not most of the cases of Satanic ritual abuse were well documented).

Alleged conspiracy theories about Satanic ritual abuse did not die off, however, with the fall of the Berlin Wall. In fact, they have continued into the twenty-first century.

One of the most powerful instances of ritual sexual abuse and human trafficking in the post-millennial era is [the story of Jeffrey Epstein](#), which until recently was treated by the media as merely a conspiracy theory.

Unable to hold back the flood gate of information on Epstein any longer, the mainstream media has been publishing a slew of stories on the alleged hedge fund manager who is accused of sexual

[trafficking operations in Eastern Europe](#) (the post-Cold War rape and trafficking of the Christian women of Slavdom is deserving of its own discussion at another time).

Epstein brought many of the girls either to his Palm Beach home or to his private islands in the Caribbean where they were abused by Epstein as well as many of his rich, famous, and powerful friends.

In his most infamous island, Little Saint James ([videotaped](#) by intrepid researchers using [drone technology](#)) there is a strange temple, which only opens from the outside and which is decorated with blue and white symbols as well as owls and other birds.

Even weirder is the fact that Epstein has a second island “[Greater St. James](#)” on which there has been continued construction. Construction of what? Another temple?

In a grotesque James Bond-esque twist, Epstein further worked [collaboratively with Ghislaine Maxwell](#), daughter of famous “triple dipped” super spy Robert

*A Letter from Russia...*

# COMMUNIST OR ST. CATHERINE: WHAT IS THE CHOICE OF YEKATERINBURG?

BY ELENA CHUDINOVA

The city of Yekaterinburg is one of the Ural region main centers. By population, it is the 4<sup>th</sup> largest city of Russia. This spring it has fallen into a terrible spiritual mess, the full danger of which is still not realized by the majority of its inhabitants and their compatriots.

The city was founded in 1723 by Emperor Peter the Great and dedicated to the patron saint of his wife Empress Catherine I—the great martyr, St. Catherine of Alexandria. In the 20<sup>th</sup> century, the place of Yekaterinburg was marked by bitterness and sorrow. In July of 1918 the last Russian Emperor, his wife, his four daughters, his son and their confidants were savagely murdered by communists in the cellar of engineer Ipatyev's mansion. The Russian Orthodox Church canonized them all as saint martyrs.

Several years later the Perestroika Ipatyev's house was destroyed because of the fact that Christian and monarchist reverence to the place (as well as secular curiosity) had become an embarrassment for communist authorities. In 2003, a magnificent church was consecrated on the spot of regicide: the "Memorial Church on the Blood in Honor of All Saints".

Only a year ago, in the 100<sup>th</sup> anniversary of Yekaterinburg regicide, the city became the center of a colossal Christian demonstration. A procession of more than 100 000 worshipers (Yekaterinburg citizens and Orthodox pilgrims of different places in Russia and abroad) walked from the Memorial Church to Ganina Yama monastery founded in the wasteland, where the victims' bodies were destroyed by acid and fire. The procession was led by Patriarch Cyril. It was broadcast on TV and radio and it gained a lot of interest on the Runet.

But now, less than a year later, anti-Christian forces are striking back on the same spot of regicide, in Yekaterinburg. What is happening there?

It is important to see the whole picture. In 1924 the city was stripped of St. Catherine's name and renamed in honor of communist revolution leader Yakov Sverdlov. Till 1991 it was known as Sverdlovsk.

During the first two decades of the Soviet regime, the city was the political center of communist dictatorship in the Ural region, as well as the region's red terror epicenter. People arrested under political charges were driven to Sverdlovsk for brutal interrogation, a short trial and often an execution. There are numerous hidden mass graves around the city. Tens of thousands of unidentified victims were interred there. Together with the others, my own grandfather, arrested in Perm, was shot and buried there. Yekaterinburg is one of the Golgotha's of Russian martyrdom.

In 1930 the cathedral of St. Catherine, the spiritual center of Yekaterinburg, was blown up. After the city reclaimed its holy name, the issue of the cathedral's rebuilding has been under discussion for about 30 years. Obviously it is high time to complete it in time for the 2023 300<sup>th</sup> anniversary of the city. This year the preparations for the reconstruction have begun at length. Local donors have offered sufficient endowments.

That was the point when the so-called "numerous citizens' protests" suddenly broke out.

The very place of the destroyed cathedral is now a large fountain, quite primitive and in the typically Soviet style. However, the idea to restore the cathedral itself had earlier provoked

repeated the previous clash, but with even more rage.

Social media started to fill with cries of 'no need of new churches in Yekaterinburg', 'the hidden plan of development' and with mobile videos from the garden. Some girls featured in the videos insisted that the security 'brutally beat them', though the actual footage shows just the other way around.

On the second day the crowd reached the number of 5000. The protesters were pushing against the fence. The videos captured girls leaning against the wire and even a little boy in boxing gloves climbing the fence and shaking it with his parents' approval.

Liberal activists from other cities

will you swing at me then?"

The young man keeps silence and calm.

The woman:

"Why do you avert your eyes?"

The young man keeps silence and calm.

A voice from the crowd:

"He must not, because of his religion!"

The woman (mocking):

"What religion? Christian? Does the Christian religion prohibit to look at a woman's bosom?" (Steps aside).

A voice from the crowd:

"He only glimpsed!"

The woman (returning):

"Glimpsed? You mustn't! There's a cross on you, a cross!" (She swung her arm just at the young man's face, aping the Sign of the Cross).

The crowd hollers, supports the provoker, takes mobile pictures. The young man stays calm.

Video captured eggs and empty bottles thrown at the volunteers.

Social networks were overwhelmed with thousands of texts proclaiming that the protesters "are not against the Church, but demand another place for the church", "fight against the greediness of the priests, who are going to build not only the church, but a parking lot / a shopping center / a skyscraper", and so on."

The protestors in the garden and in video online appealed to the choice of *the people* to save *the traditional recreation zone* (neither they, nor liberal blogs and websites acknowledged that the faithful could also be called *the people*).

Nature protectionists with their common vague catchwords supported the protestors of the church project. Pro-abortion activists showed up with their posters "No abortion limitation!", "My body belongs to me only!". Neck and face tattoos, piercing, rainbow emblems of homosexuals were growing more and more noticeable in the crowd.

One of the protesters' coordinators, Rinat Nizamov, is a Muslim. Red communist flags were raised over the trampled ground. Some of the protesters called themselves 'citizens of Sverdlovsk', and their supporters in the web often do the same. Communists, liberals and neopagans are sharing the same blasphemies on the networks, without any hesitation posting pictures of churches destroyed by communists

**“TOGETHER WITH THE OTHERS,  
MY OWN GRANDFATHER,  
ARRESTED IN PERM, WAS SHOT  
AND BURIED THERE.**

"public outcries". The city authorities "met the wishes of objectors", and allocated a nearby place on the side of the river where a small and rather unkempt public garden is situated. According to the projected plans, most of the garden was supposed to stay open and even upgraded, as is generally the case around newly raised churches in Russia.

On May 13 the allocated place of construction was boarded off with a wire fence, like is usually done for public safety before starting to dig a pit. That afternoon the so-called "protesting citizens" began to gather around the perimeter. The crowd reached the number of about 2000, and then threw itself against the fence, shouting "Cossacks, throw it down!", "The fence today, Putin tomorrow!"

Soon the Orthodox activists and young volunteers appeared at the park and encircled the boarded ground. The protesters had no intention to quit. Multiple police forces were moved into place. Fake news about tear gas use against the protesters ran immediately through the web.

Even nightfall did not stop the standoff. Near dawn, the head of the region (still called Sverdlovsk area) called the opposing groups to dialogue and it seemed that the question on the church rebuilding had been already discussed in the statutory order. But the next day

showed up in the garden. A woman who handcuffed herself to a tree was recognized in social media as a visitor from Moscow. The crowd shouted the slogans of the Ukrainian coup of 2014. In Kiev the ecstatic teenagers had chanted "The one who is not jumping, is a Russian". Here people were chanting: "Who's not jumping, supports the church". Some of the protesters posed with blasphemous images – shovels with handles made in the form of the Orthodox cross.

A well-known fast food, "Dodo Pizza", began the free distribution of hundreds of boxes of hot pizza. Later the company site claimed that 'the delivery of pizza had no political motive; it was only a care for people during a chilly night'. No doubt, the pizza wasn't offered to the guardians of the church ground.

The media intensity was so high that during the following week the attention of all of Russia was attracted to the garden, which the church fighters upgraded to 'a park'.

Meanwhile the evidences of the so-called peace protest were piling up in the web. A video where a clumsy exhibitionistic woman tried to provoke a guard garnered a large number of views:

The woman (coming close):

"Why did you drop your hands? Go, swing at me! At a woman! I can undress,

Continued Next Page

# Preview Chapter from *The Catholic Homeschool*

BY SHERRY L. FOSTER

## Fighting Impatience

“Some of Christ’s dearest, most heroic saints have had to wrestle bravely with fierce and often prolonged temptations. Their happiness in heaven would not be so great if they had not proved their love for Christ under fire, as it were.” ...*Our Quest for Happiness, The Ark and the Dove*

## This Means War!

Parenting can really try patience, but home schooling adds a ton of weight to the pressure: being together throughout the day without a break, teaching your own children, living on one income while paying for the cost of educational materials, fielding the ongoing ‘questioning’ of friends and family, defending parental rights to priests and other authorities who are opposed to home education, complying with state regulations which burden your curriculum, and so on.

No wonder the comment I hear most often from women who want to home school is “I don’t think I have the *patience* to home school!” It was painfully obvious to me within the first month of home schooling that I was going to *suffer* as an impatient ‘Type A’ personality, but like other mothers who realized they had no choice but to home school, I didn’t worry about which math book to use or whether I was going to be forced to confront and overcome my impatience as part of the process. Most of us who home school don’t have a lot of patience, but we home school anyway – you don’t need to already *have* patience, you only need to *desire* patience in order to educate your children at home.

“Patience is the perfect sacrifice that we can offer to God, because in our trials we do nothing but accept from His Hands the cross He sends us.”

...*St. Alphonsus Liguori*

I’ve read a lot about the virtue of patience over the years, but the *AHA!* moment came when I learned that the word *patience* is a derivative of the Latin root *pati* which means to suffer! The virtue building begins with the *acceptance* of this suffering, then God works in our souls to perfect us for Heaven by the supernatural gift of the virtue, and with His help by our natural exercise of the virtue. It’s not surprising that patience is a part of fortitude which strengthens the will to undergo difficulties.

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What was working for those around me who were not only making home schooling work but were increasing in virtue? I set about to find out so that I could follow their examples. Many years later I am still striving for more perfect patience, but through the grace of God and the help of my family and the examples and support of my friends (along with old age and much illness) I have developed more

patience than I ever thought possible and I persevered despite myself in teaching my own and many other children. (And they lived to tell the tales!)

Fr. Lasance in his very helpful little book *Patience*, points out that God sends us sufferings in order for us to practice *real virtue*, to atone for our own sins here below, to prevent sin and draw us out of sin, and as

His chosen ones to become like Himself - ‘*Saviors unto many*’. He lists the ascending degrees of patience as first to have a serious desire of patience, then guard the heart, use mild words and friendly looks, expect (not seek or avoid) afflictions, bear interior crosses with resignation, and finally suffer all these things with joy.

Continued Next Page

## ELENA CHUDINOVA/CONTINUED FROM PAGE 11

(or by the flames of war), cynical jokes about ‘the time to repeat the revolution’. Nobody finds the alliance of such contradictory forces too strange. They are united in their hatred against the Cross.

Near the end of the week, not only the civil administration but also the government of Russia was forced to react. Under the pressure of the protestors, the government went to concessions.

It was declared that ‘a new place shall be found’ (the fourth so far). All the Christians (not only Orthodox, but also Catholic, the author’s friends) perceived it as a defeat. If the church fighters attain their goals somewhere, anywhere, the anti-Christian campaign will gather steam in Russia.

But when the week came to its end, the protesters lost their power, many of them caught cold, others got tired of staying outside. And the Christians started to replace the protesting crowd – not only volunteer guards, but also women, old people, families with children. Prayers began on the ground. More and more announcements that the worshipers should – despite of the authorities – stay to defend this holy ground. The momentum suddenly swayed to the other side.

The prior of the Memorial Church, Father Maxim Minyaylo, during every day of the clash, had entered the crowd of protesters, explaining that the trees would be not chopped down, but replanted, that no skyscrapers were planned, that the city had taken its source with the name of St. Catherine

and the cathedral had been the second stone building raised in the city. Maybe somebody heard him and understood. Maybe God intervened.

Father Maxim is ready to fight for the place of the cathedral: “I’m not used to falling down before the shot is fired”, he says.

It is not an exaggeration to say that all Russia watches to see name the city of Yekaterinburg will choose to bear. Will it will trace the steps of St. Catherine or once more, as in the 20<sup>th</sup> century, follow the Godless and become the city of bloody communist Yakov Sverdlov, one of the guilty ones of the Yekaterinburg regicide?

Stay tuned. ■

Translated by Dometyi Zavolskyi

## Sherry Foster/Continued...

The following suggestions and ideas are the result of closely watching how home schooling mothers exercise patience and what factors contribute most to their success, especially mothers of large families, mothers with chronic illness, mothers in low income families, and others carrying a big cross while home schooling.

“And Jacob Said: My Lord, thou knowest that I have with me tender children, and sheep, and kine with young; which if I should cause to be overdriven, in one day all the flocks will die.”

...Genesis 33:13

## Set the Proper Pace

Important to reducing stress within the home is establishing a routine and maintaining control over your time along with setting a moderate pace in all you do: drive, walk, talk, and act deliberately and calmly. Do one thing at a time and really focus on that one thing. Some helpful communications tips include everyone using complete sentences and softening their voices a little (use inside voices and outside voices). Also, look each other in the face when speaking, stoop down if needed and stop what you are doing to talk with each other - children really respond to this!

With your husband's help evaluate your work load and each child's school and chore list. Assess whether you entertaining your children or teaching them to entertain themselves. Are you doing for them what they could do for themselves? Are they under control in the home - no running, yelling, screaming? Are playtimes established for inside and outside the home? It takes up to five times or more - with supervision - to really learn a new task or habit so expect to teach with that in mind and you will reduce a fair amount of impatience.

Parents in general, regardless of whether or not they home school, can be competitive which can drive schooling choices into over achiever type curriculum choices and to adding too many outside activities to the schedule. Competition of any sort (sports, contests, etc.) can put a strain on the whole family and create aggressive behavior which carries over into the home - it also encourages parental 'pushing'. I've known

many home schooling families who've gotten off the competitive sports track and started recreating as a family and with other families by hiking, camping, canoeing, swimming, friendly and cooperative sports like backyard volley ball, tennis, neighborhood softball games, and other activities. These forms of recreation have stayed with the children as they've grown into adulthood, whereas competitive sports are usually limited to childhood.

Throughout the day use soothing or playful music to set the mood for certain activities. Over time the music acts as a non verbal clue to help the family change gears to nap time, play time, wake up time, dance time, and so on.

(The Remnant reprint *End of the School Year Blues* outlines setting up a routine, eliminating distractions and making sure everything in the home is set up for the mother's convenience in order to reduce stress, burnout and other situations which contribute to impatience.)

“Can you expect to go to Heaven for nothing?”

...St. Elizabeth Seton

## Mother's Health

Home schooling mothers are almost famous for running themselves ragged, so be on guard! Take good care of yourself by getting full medical exams on a regular basis including having vitamin and hormone levels checked. (You may also benefit from a new haircut, some pampering and new clothes.) Eat well, rest during part of the day and occasionally check your body for tenseness - are your muscles tight? Is your face relaxed or is your brow furrowed? If so, take a deep breath, say a quick prayer and find something to smile about.

Women's changing hormones are a contributing factor to impatience whether you are pregnant, peri-menopausal, menopausal or cycling regularly: every month is a new game, each pregnancy is different, peri-menopause (the time before menopause) can start as early as the mid thirties causing many differing but usually negative symptoms, as can menopause. If you are feeling more impatient than usual have your hormone levels checked. If you know that you have a rough time

each month or during pregnancy, allow more time for rest and don't add extra activities during those times, in fact, cancel some things. If you're able, hire a mother's helper, especially if you have a large family.

Many mothers experience long term illness, if you are one of these remember you are not alone and your suffering and your prayers are valuable gifts to give for other sick home school moms. Having had much illness in my life I have experienced great consolation and camaraderie by praying

for other sick home schooling mothers.

“He is not truly a patient man who will suffer no more than he thinks good and from whom it pleases him. The truly patient man minds not by whom it is he is exercised, whether by his superior or by one of his equals, or by an inferior...”

...The Imitation of Christ

## Friendly Support

A good confessor/spiritual director and your husband, along with proven and trusted friends (who are not enemies to home schooling) are your best support, but ultimately you will need to keep up a continuing conversation with God the Great Consoler and Helper of mothers for your support throughout the day. At the end of the day, pick the most important frustration to focus on and let go of the rest, and then tell your trouble to your husband, perhaps during a private walk, or at the park while the kids play, or over coffee together.

Surround yourself as much as possible with friends who practice the virtue of patience well, consult with them when you are trying to change a response to a situation - what would they do? It's important to find friends who will be a help, friends that you can really trust and who will give you an honest and supportive assessment of your situation. Distance yourself from those who seek to undermine your strength by causing you to come to the defense of home schooling when you are confiding in them for support. Avoid gossips and negative people and those who try to negatively influence your children. While you are working on developing new habits avoid or lesson exposure to topics or people which cause you to lapse - work out ahead of time with your husband or a good friend some ready made answers and responses to thwart negative or straining conversations.

Don't repeat your stress stories to others (or yourself) over and over again - this will cause your body and mind to relive the stress over again each time deepening the angst and prolonging your recovery, thereby setting you up with baggage to carry into the next trying situation (which will occur like clock work in just a few minutes!) Tell your friends you are trying to break old habits and ask them to change the subject if you can't.

## Changing Impatient Habits

Setting up a routine, guarding your health, keeping up a continuous conversation with your Great Consoler, avoiding being constantly under a strain, and detaching your emotional reactions will help a lot in reducing the stress and the occasions for impatience. If you are concerned that it will take years for you to develop enough patience to give good example (as has been my situation) you can point out admiringly the patience practiced by others in stories you read aloud and all around you wherever they happen - at the store, in line at the bank, etc. This will reinforce through example, even if it's not your own, what a patient response is like and how it can be copied by you and your children. Ask questions about the incident: what would have happened if the character hadn't exercised patience? You can actually adopt sayings and mannerisms through these examples over time.

“God allows us to have this knowledge of our own misery in order to form in us the virtues of humility and patience.”

...Sins of the Tongue

A diversion or complete change of subject or task can sometimes offer the relief needed to break an automatic response. I found impromptu walks to be very helpful for my impatience. You can also divert a useless conflict with a quick question: “Hey! Is there bird food in the feeder? Let's go take care of that.” (Children will usually forget what they were originally 'up to' if you're quick enough!)

The patient mothers I know do not run around willy-nilly putting out fires and patching a life together and they don't spend their days in the car. They leave 'margin' around planned activities, these are times between activities that are purposely not booked up with more activities: time for solitude for older children, reading time, taking walks, or margin to use as a cushion when running late due to unexpected problems. They usually stick to one basic curriculum for all children saving countless hours in teacher time - and money - over the years. This is especially true in larger successful home schooling families where mom adapts the same curriculum to each individual child by making changes or switching levels of subjects around. Education is life long - do what you can given your particular circumstances, ask God to fill in the gaps, then let go because soon enough they will be grown and can more perfectly tailor their future learning to their vocation.

Your children can also help you to break old habits. Share with them what they can do to lessen your stress. When I was using 'substitute words' for swear words in an attempt to clean up my act (like dangnabbit for damn it - not much of an improvement) I asked my family to help me break this habit. The next morning I went into the school room and saw my eight year old daughter's best cursive written in neat little columns on the blackboard: *Jesus, Mercy! Jesus, Mary, Joseph, Help! Saints Preserve Us! All for God!* The memory of this helping hand has stayed with me all of these years.

“Laugh and grow strong.”

...St Ignatius

These schooling years will fly by even if it doesn't seem like it now! Focus as much as you can on finding the good and getting as many hugs, giggles and sillies as you can! ■

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# Is This Still the Church?

*(Letter from a Traditional Priest in Nigeria)*

BY FR. OKERE

*Nigeria is the African country where there is the worst persecution and slaughter of Christians going on right now. Here is a powerful message from a Nigerian priest. Pray for him and his people who are suffering.*



Fr. Okere

Before Christianity came to Africa, Africans were known to practice African traditional religion. The love of their Chi (god) and fellow human beings was deep rooted...So many were so committed to living a life befitting of their religion.

Then came Christianity, which was brought to Africans by the Irish (Western world) people. At the entrance of Christianity (Catholicism) in Africa, the Christian religion sounded very strange and foreign, but with time Africans accepted this religion for what it is, a true and right religion. They accepted Christianity because they became convinced that it is the true religion.

The gospel news brought by Christianity revealed the emptiness of African traditional religion. Christianity also came with the condemnation and eradication of so many horrible cultural practices being upheld in African traditional religion, such as the killing of twins, etc.

Today, Africans and in fact so many continents and countries where the Christian religion was not practiced, have come to accept it, and to live out daily their Christian life. In so many African countries today and in particular my country, Nigeria, Christianity and Catholicism grow and flourish daily with many vocations to the priesthood.

The same pattern of Mass that was celebrated by the early missionaries still remains the same, the same traditions of the Church are still upheld, the same readings at Mass, the same sound doctrines and teachings taught by the early missionaries are still maintained.

In the seminaries, the same books written by the Fathers of the Church, who are mainly Europeans, are still being used to teach seminarians and priests. There are also Books written

by some African priests and these few priests were also brought up and taught by western missionaries.

When the seed of Christianity and Catholicism was being propagated in Africa, no missionary ever said that the doctrines of the church as taught by the magisterium are dynamic (that they change as people change from sin to sin). We were not told that the Church changes as the people change. No missionary ever taught or said that sin can be redefined, nor that the Church can change her traditional teaching and doctrines outright to accommodate those who have "deliberately" decided to remain in sin without making an effort to change.

As the hospital is a home for the sick who want to be healed, so also the church is a home for sinners who want to repent...Not for sinners who want to remain in the comfort zone of their sins and expect the church to tell them what they want to hear.

abortion.

Dear friends, today, there seems to be a culture of silence among shepherds of souls in the face of growing immorality and a thick smoke of sinful life raging in our society. Nobody is a saint, but as shepherds of souls, one cannot keep quiet and watch wolves ravage and destroy the children/flocks of God. We are all striving to be saints, and we are bound in conscience and more especially, as Shepherds of souls, to stand against this tempest raging around the house of God.

Call out sin by its name...Tell the world to repent even as you make effort to live out your own Christian life...Tell the world beclouded by the smoke of Satan that there will surely be a judgment day, a day of reckoning.

You can't speak from two mouths...A pipe of water cannot bring out bitter and good water at the same time.

Sin, 100 years ago, is sin today.



Call out sin by its name...  
Tell the world to repent even as you make effort to live out your own Christian life...Tell the world beclouded by the smoke of Satan that there will surely be a judgment day, a day of reckoning.

A priest, bishop, cardinal, and even the Pope may tell you what you want to hear, but it is God who sets the rules, who makes the laws and who will judge all at the very end. It is He who will still hold you accountable for your immoral life and actions.

This same gospel message brought to us by the early missionaries condemned lots of atrocities that reign supreme today in our world. The same God whose message they proclaimed remains the One we worship today. The God that condemns killing, calumny, pride, hate, greed and hypocrisy remains the same. The God who abhors the killing of twins still remains the God that condemns

You can't tell me 100 years ago that killing of twins is sinful while you encourage abortion today...

You can't tell me 100 years ago that marriage is one man and one woman, but become silent in the face of homosexuality and lesbianism today...

You can't tell me 100 years ago that God created them male and female but champions the idea of transgender today....

You can't tell me 100 years ago that life is an inalienable right but encourage euthanasia today....

You can't tell me 100 years ago

that Sunday is a day of the Lord but today you prefer swimming, visiting beaches, watching soccer and going to amusement parks...

You can't tell me the essence of fasting, self control and self contentment 100 years ago was good, but today wallow in consumerism, inordinate desires/ambitions, greed and pride...

You can't tell me 100 years ago that every human being is created in the image and likeness of God, but you prefer to call others monkey and look derogatorily at them.

Where will I begin and where will I stop? Wake up men and women, boys and girls, young and old...wake up! The time has come.

The time has come for those who worship the Lord to do so in Truth and in Spirit. The time for those who will worship Him, to worship Him according to God's own will and not their selfish interest. The time for those who will worship Him to only depend on the rules provided by God Himself and not those made by men and women. ■

## The Remnant

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*The Last Word. . .*

# Bear Bites and Fish Bites

BY FATHER CELATUS

Some years ago, I was canoeing with an old friend and we discovered a real hot spot for fishing. The only problem was that every so often another canoeist would pass by and ask, “Catch any fish?” To which I replied, “Had a few nibbles.” Once out of earshot my friend accused me of lying, noting that we had a long stringer of fish. To which I replied, “I did not lie, we have had lots of nibbles, in addition to bites.”

Sometimes it is legitimate to tell only part of a truth and not the whole, as in fishing. But what if canoeists had asked us where there might be a campsite nearby and I pointed out a nice-looking site but failed to tell them that earlier in the day an enraged mama bear had torn apart some campers to protect her cubs there. In this case my omission would be mortally sinful, as bear bites are a more serious matter than fish bites.

Now let’s consider another case of deliberate omission to determine whether it is a matter of fish bites or bear bites. This case has nothing to do with canoes or campsites but the transmission of human life itself.

Throughout the whole of Christian tradition, the Church has taught clearly that the primary end of marriage is the begetting of children. St. Augustine wrote, “The Apostle [Paul] is a witness to the fact that marriage exists for the sake of generation.” Aquinas wrote, “The end of matrimony is the begetting and upbringing of children: the first of which is attained by conjugal intercourse; the second by the other duties of husband and wife, by which they help one another in rearing their offspring.”

Pope Leo XIII taught, “By the command of Christ, [marriage] not only looks to the propagation of the human race, but to bringing forth children for the Church.”

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Then count Remnant readers amongst the bizarre wing, for many of us also have concerns about some aspects of *Humanae Vitae*.

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The 1917 Code of Canon Law stated, “The primary end of marriage is the procreation and education of children; its secondary end is mutual help and the allaying of concupiscence.”

Pope Pius XI similarly distinguished the ends of marriage: “Amongst the blessings of marriage, the child holds the first place...there are also secondary



ends such as mutual aid, the cultivating of mutual love, the quieting of concupiscence which husband and wife are not forbidden to consider so long as they are subordinated to the primary end and so long as the intrinsic nature of the act is preserved.”

And now we jump to the revolutionary 1960’s and the omission of any distinction between primary and secondary ends of marriage. In section 12 of *Humanae Vitae*, titled *Union and Procreation*, we read this:

This particular doctrine, often expounded by the magisterium of the Church, is based on the inseparable connection, established by God, which man on his own initiative may not break, between the unitive significance and the procreative significance which are both inherent to the marriage act. The reason is that the fundamental nature of the marriage act, while uniting husband and wife in the closest intimacy, also renders them capable of generating

new life—and this as a result of laws written into the actual nature of man and of woman. And if each of these essential qualities, the unitive and the procreative, is preserved, the use of marriage fully retains its sense of true mutual love and its ordination to the supreme responsibility of parenthood to which man is called.

Note there is no distinction between primary and secondary ends of marriage;

note also that the order of the ends has been reversed, implying greater priority to union over procreation. Fish bites or bear bites?

Apparently in the minds of the illuminati

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And now we jump to the revolutionary 1960’s and the omission of any distinction between primary and secondary ends of marriage.

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of *Church Milquetoast*, this omission is fish bites, if that. In a recent web article titled, “Is the SSPX Sheltering a Sexual Predator?” (Church Militant, July 23, 2019) the following *indictment* was leveled against a traditional priest who has a loose association with the Society:

His editorship was marked by promotion of the more bizarre wing of “traditionalist” opinion, including publication of an article claiming that Pope Paul VI’s encyclical reaffirming Church doctrine on the immorality of artificial birth control, *Humanae Vitae*, broke with established Church teaching on account of its failure to make explicit mention of the distinction between the primary and secondary ends of marriage.

We find it most bizarre that the author of this hack hit piece actually imagines that such an opinion of a traditional priest somehow suggests sexual predatory behavior on his part. Oh, by the way, note that any others who might share this opinion on *Humanae Vitae* are of the “more bizarre wing” of traditionalism.

Then count *Remnant* readers amongst the bizarre wing, for many of us also have concerns about some aspects of *Humanae Vitae*. As traditional Catholics, we acknowledge that it upheld Church teaching against artificial contraception. But did it uphold unequivocally the priority of the primary end of marriage over secondary ends? No! It omitted any such distinction and obscured traditional teaching with ambiguity. Omission and ambiguity are two of many tools that are contained in the Modernist tool chest.

*The Last Word* suggests that as a result of omission and ambiguity within the encyclical *Humanae Vitae*, natural contraception has now become normative and even noble, especially in the eyes

of conservatives. Evidence of this is the nearly universal practice of conservative clergy providing NFP (Natural Family Planning) instruction to couples preparing for the Sacrament of Marriage by some means, often to include diocesan mandated pre-marriage seminars on the topic. Why in the world would we be instructing couples entering into Holy Matrimony in the means to avoid conception, when it is THE primary end of marriage?

Because of the blurring of the ends of marriage, such that the primary end of marriage takes a back seat to secondary ends. The secondary ends are no longer subordinated to the primary end. Quite the opposite: the unitive component of the marital act is supreme, with the generative component when convenient.

*The Last Word* will have none of this. We prepare couples for Holy Matrimony in the traditional manner, warning them that all contraception, whether artificial or natural, is contrary to the primary end of marriage. Were we to do anything other and omit this truth, it would be nothing short of bear bites! ■



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1-3,  
2019

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