

# 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

### #UniteTheClans

During the month of August, we introduced a new project over at RemnantNewspaper.com called #UniteTheClans, which took the form of 5 separate initiatives:

- 1) A RTV video defending against an internet attack that falsely claimed the Society of St. Pius X is becoming a safe haven for sexual predators: PRESUMED GUILTY: Open Season on Catholic Priests
- 2) An article on the SSPX: LEFEBVRE WAS RIGHT: For God's Sake Unite the Clans
- 3) The article: UNITE THE CLANS: A Word on the FSSP
- 4) A RTV video on the history of the division in the traditional Catholic movement: MISSION IMPOSSIBLE: Unite the SSPX & FSSP Clans
- 5) A RTV Sunday Sermon: A DIOCESAN PRIEST: 'The Clans Must Unite Now'

This initiative received generally favorable reviews from all sides, and the hashtag #UniteTheClans has now begun to trend on Twitter.

So, what's it all about? A lot of pie-in-the-sky Pollyanna nonsense, or something that could actually turn the tide against the flagging Modernist infiltrators in Rome?

First off, let's be clear about what it is NOT. Uniting the Clans does not mean go along to get along, humming John Lennon tunes as we hold hands and set up some big-tent traditionalist organization that absorbs all the various clans into one.

Autonomy is key to 'uniting the clans',

~ See Editor's Desk/Page 2



## Our Lady of Sorrows

*Mother most Sorrowful, to whom shall I go in my misery  
if not to you who pities us poor sinful exiles in this valley  
of tears? In our name, offer Jesus but one drop of His most  
precious blood, but one pang of His loving heart. Remind  
Him that you are our sweetness, our life and our hope,  
and your prayer will be heard. Amen (Feast Day Sept.15)*

## Focolare and the Idolatry of Dogma-free “Unity”

BY HILARY WHITE

*“Standing on the threshold” of a “synodal path” of the “charism of unity”... What the New Paradigm’s jargon means*

In February of this year [a conference](#) for the nation's Catholic bishops was organised in Florence by one of the Church's “New Movements” to serve as a follow-up to the “Synod on Youth”. The conference theme was “A new stage of evangelization and synodality: ecclesial renewal in the light of Evangelii Gaudium.” Hosted by Mario Meini, bishop of Fiesole and vice president of the Italian Bishops' Conference (CEI), the meeting featured some high-powered speakers in key positions of the Roman Curia.

A few brief quotes will give a taste of the general tenor of the talks.

Cardinal Giuseppe Petrocchi, archbishop of L'Aquila and president of the scientific council of Centro Evangelii Gaudium at the Istituto Universitario Sophia, told the meeting, “In the tumultuous period of change we are experiencing, it requires **giving life to a new stage**. Procedure of the Gospel: faithful, creative and joyful, and it must dare all the experiences of the Church as a synod, and that is how we can

~ See Focolare/Page 4

## Kangaroo Court Upholds Cardinal Pell's Conviction

BY KATHY CLUBB  
AUSTRALIAN CORRESPONDENT

Australian Catholics were devastated to learn today that the appeal by George Cardinal Pell against his conviction of child sexual abuse was dismissed.

Australia's highest-ranking prelate has been in prison since March, following his conviction in Victoria's Magistrate's Court. He appealed the conviction in June, and since then has been waiting to hear the judge's verdict, while spending 23 hours a day in solitary confinement and prohibited from saying Mass.

Cardinal Pell's supporters had been quietly confident that today's decision would go in his favour, since his conviction relied on the testimony of a single witness and the defence had identified multiple logistical obstacles which made the alleged offences practically impossible.

The panel of three Supreme Court judges was split in the decision, two to one, with

~ See Cardinal Pell/Page 5



George Cardinal Pell



## Editor's Desk, Continued...

so it does not mean a formal traditionalist umbrella organization over which Francis & Co can go all Enola Gay whenever they please. In this one case, our diversity actually *is* our strength.

We're not even asking for our priests to bless and approve this initiative. It must become like the Church always was—Catholics agreeing on doctrine but going to different parishes. In fact, it's still technically against canon law to be a member of two parishes, I believe. So the autonomy of the FSSP and the SSPX, for example, must be preserved.

Our priests are the providers of the Sacraments. As such, they are essential to our salvation. But forming strategy for Catholic counterrevolution is not their job. The "clans" are us—lay people, families—who need to make decisions about where to go to Mass based, not on what 'Father says', but rather on what the parents determine is best for their own family.

Essentially, what #UniteTheClans is all about is Christian charity. Stop attacking the other clans. Stop falling into traps set by Modernists trying to polarize their own opposition. Disband the circular firing squads and the clans are united, regardless of where we all go to Mass.

And why is this necessary? The Catholic Church is in crisis and has been for a long time. Modernists, liberals, freemasons infiltrated the Church a long time ago and were busy working on undermining it in the seminaries throughout the 20<sup>th</sup> century. They had their big 'coming out party' at the Second Vatican Council.

The Revolution in the Church was a long time in coming. Initially, only a few priests and bishops resisted it. One of them was a retired French Archbishop missionary who was coaxed out of retirement back in 1970 to found a seminary to train priests in the old traditional Catholic liturgy and doctrine. His name was Archbishop Marcel Lefebvre and his seminary is called the Fraternal Society of St. Pius X.

After becoming convinced he could not trust the Vatican to safeguard the Faith back in 1988, Archbishop Lefebvre consecrated four bishops against the wishes of the pope. Some of Archbishop Lefebvre's own priests panicked over this, eventually broke with him and, with Vatican approval, established the Priestly Fraternity of St. Peter.

I lived through all this. I remember, twelve years earlier, my father had introduced Archbishop Lefebvre to American traditionalists right here in St. Paul. I was ten years old when I received the sacrament of Confirmation from Archbishop Lefebvre. He was a hero to us all.

So, when my father could not go along with the 1988 consecrations, it was devastating. We all knew he agreed with what Archbishop Lefebvre stood for. He too believed Vatican II was a disaster. 1988 broke my father's heart.

Why is this family history relevant? Because I know many of our readers believe the Fraternity betrayed the Archbishop. I'm not asking you to agree with what they did, but I'm asking you to consider what motivated them. Remember, these were priests of the Society of St. Pius X. They had been ordained by Lefebvre. They were traditionalists! But they feared he was making a mistake, just as my father and a lot of other good men had feared

Lefebvre was making a mistake.

It's so easy for us to look back now with 20/20 hindsight and say we would have known exactly what to do, where the line was, who was on first. But at the time, there was nothing easy about it. Lefebvre himself was torn apart by what he felt in conscience he had to do in order to preserve the Faith. He'd served the Church loyally his entire life. He didn't want to break with Rome. It broke his heart, too.

These were all good men torn apart by Revolution. Of course, Archbishop Lefebvre felt betrayed by his own who established the FSSP. They were brothers divided, not by their own design, but by Revolution in the Church. And the fledgling traditional movement was torn in half—with one side fearing the SSPX would elect their own pope and leave the Church, and the other side predicting that the FSSP would become bi-ritual and sell out holy tradition for a mess of Modernist pottage.

“Can you imagine that? If we can unite in battle around the fundamentals of our Faith, we could become an army of God that could change history. And that's exactly what we must do.

But today, some 30 years later, can we not look back and see how the power of the Traditional Mass and the grace of God helped these two brothers—bitterly opposed to one another—build a worldwide traditional Catholic revival movement even despite the terrible division that had resulted from the shepherd having been struck?

I see Archbishop Lefebvre as the godfather to them all. Before him there was nothing -- no Mass, little hope, and a lot of hippies, guitars and felt banners. We had to go underground to find the old Mass. Some of us attended traditional Mass in basements and hotels, while others sought refuge in the Eastern Catholic Rites (*Khrystos Voskres*, I remember it well).

It wasn't until Archbishop Lefebvre came along—a Council Father at Vatican II, personal friend of Pope Pius XII—that the Revolution hit a massive speedbump. Because of Lefebvre, the *motu proprio* *Ecclesia Dei*, as flawed as it was, partly restored the Mass; then Summorum Pontificum, as flawed as it is—brought the Traditional Latin Mass roaring back into the life of the Church. All the while, his Society of St. Pius X grew stronger than ever, even finally erecting the largest Catholic seminary built in North America in over one hundred years (Dillwyn, Virginia).

In God's providence, both brothers—yes, despite each other—somehow managed to frustrate Modernists everywhere—the same

wicked men who'd tried so hard to abrogate the Roman Rite forever. They failed, and even diocesan priests all over the world are now taking advantage of Summorum Pontificum by offering the Latin Mass to thousands who'd never have found either the SSPX or the FSSP. So, here we are, 30 years later. The predicted nightmares of 1988 never materialized. Far from a renegade outfit hellbent to start their own Church, the Society has continued to pray for the Pope and the local bishop at every Mass every day all around the world. They continue to keep the lines of communication with the Vatican open. If this is a schism, it's the weirdest one in history!

And far from becoming bi-ritual, the Fraternity of St. Peter has been offering the Traditional Latin Mass to tens of thousands who would never have set foot in a SSPX chapel. When they were installed here in Minneapolis, the Fraternity priests selected their own text from which to be sworn in—a text which the archdiocesan representative was to read aloud in front of the kneeling FSSP priests and their congregation. Guess what the Fraternity priests selected for him to read? Nothing less than St. Pius X's *Oath Against the Errors of the Modernists*. It was one of the most brilliantly ironic moments in the history of our Archdiocese.

In God's providence the two brothers—despite their bitter rivalry—brought millions back to Tradition, the modernist plot to divide and conquer having failed miserably. We see the hand of Providence in this.

So, unite the clans: what would that look like, now that Pope Francis has made everything so terribly clear where the future of the Modernist Revolution is concerned? How do we unite? In the Gibson film (which is terribly flawed, I realize), the character in the old film cannot unite the clans on his own. He

“You don't like me because I'm from another clan. Fine! I'm not asking you to like me. I'm asking you to stand with me and fight.

appeals to the highest authority among the nobles—Robert the Bruce—and asks him to unite the clans against the English occupiers of Scotland.

In our case, the old Faith itself is Robert the Bruce. The Faith can unite the clans, if we can just get out of the way. But is it to be a great big ecumenical group hug? Please! The clans can only unite for one purpose and on one place—the battlefield. They unite to fight a common enemy that is trying to crush everything all the clans hold sacred.

Modernists have historically had but one agenda where all the clans of Catholic tradition are concerned—divide and conquer. Polarization. Keep us apart, because they know if we ever do get over ourselves, what will unite us is everything

they spent centuries trying to destroy: What unites us is our common belief in God the Father almighty, creator of heaven and earth, in Jesus Christ his only Son Our Lord. What unites us is the Holy Ghost, the holy Catholic Church, the Communion of Saints, the forgiveness of sins, the resurrection of the body and life everlasting—the stuff that united Catholics for two thousand years. The stuff that built Holy Christendom—the greatest civilization in history.

In addition, we're all committed to the old Latin Mass, to Catholic restoration, to defending to the death the Queenship of Mary and the Kingship of Christ.

Compared to all that, what divides the clans is stuff and nonsense. It's nothing!

The clans must unite in battle, yes, but we may never get along. That's not the point. Jaded and scarred, we may meet on that battlefield and say to one another: *You're still a bastard but let's drive these ruddy modernists and pedophiles out of our Church!*

Imagine that! If we can unite in battle around the fundamentals of our Faith, we could become an army of God that could change history. And that's exactly what we must do. Forget about liking each other—that may never happen. But with scapulars around our necks, rosaries in our hands and the Faith of our Fathers in our hearts—we are a band of Catholic brothers whether we like each other or not. So, we go to war as separate and distinct branches of the Church Militant.

And by the way, priests have never led crusades. They hear confessions of the crusaders, provide spiritual armor, but they are not the crusaders. We need to do this—we must unite against those who hate everything we all are, everything we love, everything we believe. If you're in the FSSP, don't ask Father if you can attend the SSPX. If you're in the SSPX, don't ask Father if you can attend the FSSP. What do you think he's going to say? Don't put him on the spot. Put on your big-boy pants and think for yourself. Enough with the clericalism!

And another thing. We've all got skin in this game, so we need to stop whining about how mean the other clans have been to us over the years. We've all got family and friends on the other side. We've all gone through a sort of ecclesiastical version of the Hatfields and McCoys. There's plenty of hurt and betrayal and bad blood to go around. We're all human, we've all got our opinions and our feelings and that's not going to change. But we're not talking about our feelings or opinions anymore.

We're talking about our duties as baptized soldiers of Jesus Christ.

The SSPX banned my newspaper, my source of livelihood, from their bookstores and seminaries over the years—banned it from a major traditionalist demographic! But guess what? I don't care! This is not about my turf. My opinion. My precious feelings. Or my relationship with the other clans.

You don't like me because I'm from another clan. Fine! I'm not asking you to like me. I'm asking you to stand with me and fight. Why? Because our mortal enemy does NOT recognize the differences between us that we all think are so crucially important. To them, we're all cockroaches! We all need

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# The Remnant Speaks

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

## Feedback for #UniteTheClans

Editor, *The Remnant*: Regarding <https://remnantnewspaper.com/web/index.php/articles/item/4583-unite-the-clans-a-word-on-the-fssp> Well said... I am reminded of Frank Sinatra's theme song "My Way" whenever I see such disagreements amongst Trads concerning the FSSP (or any other non-SSPX community for that matter): too many subscribe to what I refer to as "Catholicism, but I'll do it my way" sect and who tend to, at times, blare it with a full bass thump-thump-thump. I have been an SSPX Mass attendee since my late 20's. I've also attended FSSP Masses more times than not over the past 10 years and found no fault with their sermons and place them on par with any from an SSPX priest. I am not concerned about the nuances dealing with their establishment-that is not mine to know and I don't care anyway. They are exclusively Traditional; validly ordained; and loyal to Rome - no less so than the SSPX.

Our Lord has given us Traditional Catholics numerous Tradition-minded priests, nuns, churches and schools (and here I will exclude any so-called resistance or sedevacantist groups) with which to nurture us - and to live and die securely within the One True Faith. Why the hell we continue to complain when our cups runneth over is beyond me. I for one am firmly within the "Unite the Clans" corner.

Dave Heath  
RemnantNewspaper.com

## Lesser of Two Evils and Other Politics

Editor, *The Remnant*: I live in Australia and have been attending the SSPX masses since 1986. Can you please give me your opinion on this question. Some of my traditional Catholic friends believe that it's ok to vote for and support a political party that supports abortion and other un-Catholic beliefs provided that the opposing party's stance on abortion is more radical. To me supporting a lesser evil sounds like compromise and the martyrs shed their blood rather than compromise.

Many traditional Catholics recently placed a politician on a pedestal and flocked around him to be photographed with him, treating him like a rock star. This politician, a former

prime minister of Australia stated that the happiest day of his life was when his lesbian sister married her same sex partner. I feel embarrassed when my fellow Catholics act in this way.

I would like your opinion on this matter. I am quite sure this type of adulation is given to other politicians in similar circumstances by traditional Catholics. I would love you to write an article on this topic in the Remnant newspaper. I buy the Remnant at my local church and enjoy reading it immensely as well as watch Remnant TV on YouTube.

In the meantime can you reply to me individually as I am keen to read your opinion. God bless,

Roman Kulkewycz  
Australia

**Remnant's Response:** Pope Pius VII signed a concordat with the evil Napoleon in order to protect at least some of the rights of the Catholic Church in the French empire. He chose the lesser of two evils. He was not supporting Napoleon, but rather doing what was best for the common good.

Catholics are not obliged to vote only for saints. They are free to vote for that which will cause the least damage to the common good, including their own families and children. They are not voting for evil but rather for protection of their families. This is fairly standard Catholic moral theology, but I'd advise that you still seek confirmation from a good traditional Catholic priest. **MJM**

## Lapsed Catholic Looking for Answers

Up until last week, I had lapsed from the true Roman Catholic faith for a number of years, mostly for invalid reasons that were not the fault of Holy Mother Church, but were mine. I had been afflicted with a same-sex attraction, I had been a Freemason for 10 years, and I even briefly had engaged in witchcraft. Fortunately, I returned to the sacraments quite recently, and have made two brutally honest and sincere confessions to what I believe is a holy priest and monsignor of my diocese.

I believe God is calling me to live authentically Catholic for the rest of my natural life, and to be FULLY obedient to the Church's Magisterium, Ministerium, doctrines, and dogmas, despite Her many

wounds and exterior ugliness, because She always has preserved the Truth, refulgent and resplendent as the Bride Of Christ, the true Church that Jesus himself founded, the true Church that St. Peter, as first pope, began during the apostolic age.

I found a somewhat random post about Michael Voris and the Vortex last week. I began watching his YouTube videos, and subscribed to his Church Militant website. However, lately I am a bit troubled and confused at just how angry and seemingly derisive he appears during his videos and talks. I am wondering whether or not he is truly bearing good fruits for Our Lord and Savior. For example, I have come to believe that homosexuality is truly evil and not of God, but Voris' hatred of everything and everyone homosexual, and his rants against the "pederast clerics and prelates and the gay mafia" I find most troubling.

Shouldn't our authentic Catholic response be to teach, admonish, and reprove, our brothers and sisters who are in error, to do Jesus the Christ's work of saving souls and redeeming them through his Most Precious Blood and through his Sacred Heart? Rather than ranting viciously like Voris, should not our authentic Catholic response be to pray, pray, pray, as Our Blessed Mother has charged us in various approved apparitions, not the least of which was Fatima in 1917 during the miracle of the sun?

I am wondering what my best and most prayerful response should be to all the tragedies, apostasies, and heresies going on within the Church at present should be? I went to Holy Mass four times last week, and it would have been more had I not have been sick. I have tried to pray the Holy Rosary every day since last week. I am gravely concerned about the souls of my friends and family, and I am praying for their conversion. I do not want "the vast majority of souls" to go to Hell because of dying in a state of mortal sin. Should I join the SSPX movement? Is the sedevacantist position valid as well? (The Chair Of St. Peter is allegedly vacant?) Please, I would appreciate any commentary or advice as to what path I should follow, beyond prayer. Thank you. God Bless,

Scott Michael Olson  
Worcester, MA

**Editor's Response:** Thank you, Mr. Olson, for your heartfelt note. I'm so happy you've returned to the practice of the Faith. God is good, and you've obviously been given a great grace. I prefer not to get into the case of specific personalities but rather to offer a simple rule of thumb that might of use to you.

These are difficult times, and the Devil is at work everywhere. Some good people think they are doing the right thing by spending time and energy exposing the peccadillos of fallen priests and bishops. While this can be important when it's done for the purpose of safeguarding souls from malignant influences, it also can become an obsessive end in and of itself. It becomes something like an endless game of Whack-A-Mole, in which the moles keep resurfacing and final victory is never achievable and final discouragement gradually replaces final perseverance.

The Church is in crisis. The shepherds have been struck and the sheep are scattered along with the priests. We can't save everyone, and we've got to secure our own oxygen masks first, so to speak, so that we can help others secure theirs. There is no



cookie-cutter solution. We need to keep the old Faith, and for some that means suffering in isolation; for others it means finding a lifeboat like those offered by the FSSP and the SSPX. For still others, a saintly diocesan priest holding on to the old ways is their lifeline.

But the rule of thumb is this: Look for those who are trying to build up and encourage others to survive this crisis. Look for those attempting light candles of hope rather than constantly cursing the darkness. Look for those attempting to confirm the brethren even as the ship appears to be going down. We all need to work on this. It's so easy to give in to rage and revenge, but these things guarantee two things: despair and defeat.

If you encounter groups or individuals who seem to take delight in tearing down everything and everyone outside of their own circle of influence, move away and stay away. It's of the Devil. Over and above that, pray the Rosary every day, find a good priest and attend the Latin Mass if possible. God is with those who stay with Him and recognize that only He, ultimately, can save His Church.

Keeping Faith, Hope and Charity front and center is as important to us today as it was for our forefathers a thousand years ago. Our job as Catholics does not change, even despite the crisis and the chaos all around us: We must know God, love Him and serve Him now as always, since this is the reason He brought us into the world. Nothing changes for us. Nothing. I hope this helps. God bless you and Mary keep. **MJM**

## Inside this issue

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- PLEASE NOTE -

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## Michael Matt/Continued...

to be exterminated. So, focus on them, not on me, not on my clan. We're not your enemy. We're fellow sons of God, heirs of heaven... united in the Cross of Jesus Christ. So, let's get over ourselves. We can debate our differences privately until the cows come home. But publicly, unite against the enemies of Christ the King and Catholic Tradition.

And if you want to see how this works in the real world, come to the Catholic Identity Conference in Pittsburgh. Bishop Athanasius Schneider will be there as will Father Jurgen Wegner (SSPX's US District Superior), Father Gregory Pendergraft of the FSSP, along with dozens of diocesan priests and other traditional order priests and 500 lay men and women.

These good men are not getting together for an ecumenical group hug. It takes courage

to do this. They have serious differences with each other. But when they look across the battlefield they see the Devil himself standing there, and they know it's time for all of us to do what we can to unite against him and do our part to resist him until God restores His Church.

If it's God's will, it will happen. If it's not, it won't. But now that total war has been declared on Tradition, we must try to rise above ourselves and stand together if nowhere else than at least and at last on the field of battle to defend our children, our churches, our Mass and whatever else is ours as members of the Mystical Body of Christ.

Join us. Pray for this intention, God help us—let the clans of holy tradition unite to frustrate the Modernist designs to divide and conquer us all. #UniteTheClans ■



# Focolare and the Idolatry of Dogma-free “Unity”, Continued...

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all walk together.” Held at the “citadel of the Focolari” in Loppiano<sup>1</sup>, the forty bishops attending heard Piero Coda, a member of the International Theological Commission and dean of the Sophia University Institute, identify “synodality” as the guiding thread of Francis’ pontifical programme and the way forward for the Church.

In his talk, titled, “The Synodality of the Exercise of the Church,” Msgr. Coda said that the goal was not salvation but “a truly participatory and popular democracy.”

“‘Synod’ is the term of the ancient Church, but the synodal adjective is a maturation of the ecclesial conscience...” It proposes, he said, five “paths to follow”: “shepherds, artists and artisans of synodality; structuring common training courses for young lay people, *young religious* and seminarians; educating to what Pope Francis describes as a ‘culture of encounter’ and ‘courage of otherness’; to inaugurate ‘a new season in the *collective construction of a truly participatory and popular democracy.*’”

This, he said, requires that “all our particular churches in Italy” follow on a common path. “How do you design the Church in Italy? We are now on the threshold of a new pastoral decade. What is the right moment?”

(Imagine sitting through an entire weekend of this.)

## The “mysticism of us” – Focolare and the new Bergoglian religion

Putting aside the trendy ecclesiastical boilerplate, the conference was notable for one thing; these high-ranking prelates have more than their Italian nationality in common. Every one of them is an adherent of the Focolare Movement, and all of them are busily engaged in using their positions to spread the doctrines of this movement – that not coincidentally match perfectly those of Pope Francis – as far and wide into the structures of the Church as possible, “through the common commitment in the different ecclesial realities: parishes, dioceses and diocesan organizations.” In other words, by infiltration.

At last year’s general meeting of the Focolare faithful in Loppiano, titled “[Paths of synodality in progress](#),” participants were offered the compliment of some of the pope’s most incomprehensible praise.

<sup>1</sup>Loppiano, founded 1964, is a town built by Focolare on land donated to the movement. It currently has a population of about 900. There are 32 other Focolare towns around the world.

In a “dialogue” published by Focolare, the pope told them:

“The charism of unity is a providential stimulus and a powerful help to live this **evangelical mysticism of us**, that is, to walk together in the history of the men and women of our time. . . It is this **spirituality of us**, that which you must carry forward, which saves us from all selfishness and every selfish interest. **The spirituality of us.**”

As we shall see, and as absurd as it sounds, this was not, unfortunately, entirely gibberish. The pope’s identification of the “charism of unity” as the centre of Focolare’s doctrine is accurate, and the results – a “spirituality” and “mysticism of us” – is the ultimate aim; it is the final implementation of the “Church of us” to



JPII with Focolare founder, Chiara Lubich

replace the Church of Christ that existed before.

## “Unity charism” - just good old religious indifferentism

All this strange jargon, mostly meaningless to regular Catholics, is actually a recitation of Focolare’s guiding principles. In plain English, these speeches mean that the current pontificate has given them a chance to use the concept of “synodality” – that is, the devolution of papal authority over doctrine to the local level – as a conduit to insert Focolare’s ideology into every aspect of Catholic life.

The “charism of unity” means not only “unity” among Catholics but with Protestants and Orthodox, Buddhists, Hindus, Muslims and all other religions and non-believing secularists in one great... how shall we put it... “universal brotherhood of man”.

It is crucial to understand that in the Focolare movement, this “unity charism” does not mean unity in the Truth of Christ as explicated and defended by the doctrines of the Catholic Church. Far from it; Christ’s Truth – particularly the Catholic dogma of “extra ecclesiam nulla salus” – is far too divisive for them. Focolare’s central doctrine is just “unity” by itself.

In 1997, the movement’s foundress, Chiara Lubich, “preached” to a group of Buddhist

monks in Thailand, saying that anyone devoted to the “unity charism” can be a Focolarino; “We have 30,000 of non-Christians.”

## A “charism of the Holy Spirit” that denies central Catholic doctrine

It seems clear that Focolare’s “unity charism” is just a polite term for “indifferentism,” the idea, explicitly [condemned by popes](#), that one religion is pretty much as good as any other as long as we’re all non-believers together.

Focolare itself is quick to claim that its aims are not to wrest people away from

“Bergoglianismo” and Focolare seems to derive from their mutual denial-in-practice of the transcendence, primacy and most importantly exclusivity of Truth, and finally of the incarnate Author of Truth.

## For Focolare and Bergoglio, really it comes down to power

It is also important to understand how powerful the movement is in the Italian episcopate and therefore in the Vatican. In 2012 Sandro Magister described the Focolarini as “omnipresent” in the Roman Curia and Italian episcopate, confirming that “hundreds” of bishops are members.

Many of the names Magister lists have become famous under the current pontificate; and none of them in a good way: Cardinals Turkson, Becciu and Antonelli and Archbishop Celestino Migliore, formerly the Holy See representative at the UN. Among them is also Cardinal João Braz de Aviz, prefect of the Congregation for Religious, whose aim of the creation of a new kind of religious life seems to be of a piece with the goals of the movement he belongs to, and to whom we will return below.

Of course, the work of Focolare is not confined to Italy, nor even to the Catholic Church. The movement recently published a report of a 2018 meeting of 40 bishops “of various churches” in Sweden – the 37th the group has held there – on the theme, “The Church in today’s world.” The “ecumenical” meeting in Sweden was moderated by Francis Cardinal Kriengsak Kovithavanij, Archbishop of Bangkok, and focused on “The synodality in the life and mission of the Church.”

“The synod is considered a fundamental ecclesial instrument for walking together under the guidance of the Risen Christ. Therefore ‘a synodal Church is a participatory and co-responsible Church,’ a notion that is related to the concepts of communion and collegiality that are at the heart of Vatican II’s ecclesiological doctrine.”

The same tune is being sung by ecclesiastical Focolarini around the world.

Lubich’s movement, moreover, provides an alternate hierarchy of leadership in which to exercise power over individuals in the Movement itself. [Former members](#) have gone public with the movement’s

Continued on Page 6

“““  
A great deal of the blame lies at the feet of Pope John Paul II, whose own proclivities towards indifferentism were on display at the notorious Assisi “ecumenical” and “interfaith” gatherings.

whatever are their particular beliefs, or non-beliefs, as the case may be.

From their website:

“The message [the Movement] wants to bring to the world is that of unity. The objective is therefore to cooperate in the construction of a more united world, driven by Jesus’ prayer to the Father “so that all may be one” (Jn 17:21), in respect and appreciation of diversity. And to reach this goal, dialogue is privileged, in the constant commitment to build bridges and relationships of brotherhood between individuals, peoples and cultural spheres.

“The Movement sees Christians from many Churches and Christian communities, faithful of other major world religions and people of no religious convictions. Each one adheres to it by sharing the Movement’s goal and spirit, in fidelity to the precepts of their own Church, faith and conscience.”

The page describes Chiara Lubich as “a great charismatic figure of our times, well known for her tireless work to increase communion, fraternity and peace among people of different Churches, with followers of various world religions and with people who have no religious belief.”

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# Kangaroo Court Upholds Cardinal Pell's Conviction

K. Clubb/Continued from Page 1



the dissenting Justice Weinberg stating that he has 'genuine doubt as to the applicant's guilt.' Weinberg wrote in his conclusion that:

"The prosecution had to prove the applicant's guilt beyond reasonable doubt. The defence had to prove nothing at all. It did, however, point to a substantial body of evidence that, it submitted, left open at least the 'reasonable possibility' that the complainant's allegations fell short of the standard of proof required for conviction."

He concluded that there is "a 'significant possibility' that the applicant in this case may not have committed these offences," and that he "cannot, in good conscience, do other than to maintain [his] dissent."

Cardinal Pell's legal team now has 28 days in which to lodge a Special Leave Application in the High Court, Australia's highest court of appeal. However, the High Court judges are under no obligation to accept the application.

The case has been called a 'witch hunt' by secular, conservative reporter Andrew Bolt; and former Immigration Minister and self-proclaimed agnostic, Amanda Vanstone, has always upheld the Cardinal's innocence.

The consistently and unashamedly pro-life Archbishop Anthony Fisher of Sydney released a balanced statement that shows guarded support for the Cardinal:

"Cardinal Pell continues to (maintain his innocence) notwithstanding today's decision. Today's split decision amongst the judges is consistent with the differing views of the juries in the first and second trials, as well as the divided opinion amongst legal commentators and the general public."<sup>1</sup>

Some of the Cardinal's confreres - those who are firmly in the Church of Dialogue camp - are less enthusiastic about his innocence and were careful to weight the bulk of their statements with concern for the victims: this is legitimate of course, but not if it comes at the cost of allowing for an unjust verdict against the man whom

they know held the Australian Church together for decades.

Archbishop Coleridge, president of the Australian Catholic Bishops Conference, said that "...the Catholic Bishops of Australia believe all Australians must be equal under the law and accept today's judgement accordingly."<sup>2</sup> As if the good Cardinal ever had a hope of being treated equally!

Bishop Vincent Long stated that "We must respect that decision and process of law."<sup>3</sup> Peter Comonsoli, Archbishop of Melbourne, released a statement<sup>4</sup> saying, "I respectfully receive the court's decision and I encourage everyone to do the same." In a similar vein, the Vatican issued this non-statement<sup>5</sup>:

While reiterating its respect for the Australian judicial system, as stated on 26 February after the first instance verdict was announced, the Holy See acknowledges the court's decision to dismiss Cardinal Pell's appeal.

As the proceedings continue to develop, the Holy See recalls that the Cardinal has always maintained his innocence throughout the judicial process and that it is his right to appeal to the High Court.

At this time, together with the Church in Australia, the Holy See confirms its

2. [https://www.catholicvoice.org.au/statement-from-archbishop-mark-coleridge-regarding-cardinal-pells-appeal/?fbclid=IwAR1gfcTeU\\_KmJQohnbopOEI-YH3SnRYb581petNQmNCv1\\_u3wJP4t8kK9Z0](https://www.catholicvoice.org.au/statement-from-archbishop-mark-coleridge-regarding-cardinal-pells-appeal/?fbclid=IwAR1gfcTeU_KmJQohnbopOEI-YH3SnRYb581petNQmNCv1_u3wJP4t8kK9Z0)

3. <https://catholicoutlook.org/bishop-vincent-statement-on-the-cardinal-pell-appeal/?fbclid=IwAR3wngASOvPR3YBKlZxhtsrHfVZQgqycTAWVWfM3EKpH7pozRHS-yVLRrYY>

4. <https://www.theage.com.au/national/victoria/after-demanding-distressing-process-archbishop-accepts-pell-ruling-20190821-p52j7w.html>

5. <https://www.vaticannews.va/en/vatican-city/news/2019-08/vatican-statement-on-cardinal-pell-verdict.html>

closeness to the victims of sexual abuse and its commitment to pursue, through the competent ecclesiastical authorities, those members of the clergy who commit such abuse

## VicPol and the anti-Justice League

Paul Colitis in *Quadrant*<sup>6</sup> issued a scathing attack on Victoria's Police Department, which chronicles years of corruption evidenced in cases like Lawyer X, the Gillard coverup and the Black Saturday bushfire debacle. He writes:

"...the Victorian police force has been a nest of corruption, bungling incompetence, sharp practice, pathetic and indeed dangerous political correctness, the selective pursuit of the guilty and the harassment of the innocent, leaking like a colander and wasting precious public resources, for almost as long as anyone can remember. They are simply all over the place."

However, Colitis writes that the conspiracy to indict Cardinal Pell is a group effort:

"... at least some of whom have been shown to have been interacting, over a long time. They include participants in two Royal Commissions (seemingly obsessed with the Catholic Church and with Pell), the Australian Broadcasting Corporation, its journalist Louise Milligan, the Fairfax (now Nine) press, Julia Gillard and her Emily's List mate Vivian Waller, anti-Pell forces in Rome, the leading lights in the emerging sex abuse victim industry, their lawyers, long time gay Pell haters in the media like David Marr and last, but by no means least, and appallingly, the Victoria Police."



Pell's supporters await the verdict outside the courthouse

## Freemasons?

No article related to injustices found in Victoria's judicial system would be complete without reference to the widespread Freemasonic influence in that state's police department; after all, Victoria's former Assistant police commissioner, Vaughan Werner was also a Masonic Grand Master. And Masonic influence is not limited to the state of Victoria: former NSW police commissioner, Tony Later, was at one time Grand Master of the NSW/ACT Freemasons.

One Catholic friend tells the story of his attempt to join the police force a couple of years ago. As he sat for his entrance test in an exam room with around 30 other potential recruits, he noticed that several of the hopefuls conspicuously sported the Masonic symbols of square and compass in the forms of lapel pins, badges and necklaces. One of those hopefuls, a young man in his late '20's, said that he'd been

6. [https://quadrant.org.au/opinion/qed/2019/08/ashtons-circus-victorias-blue-clowns/?fbclid=IwAR2DgJ\\_y24LPuqjZAexIYrboG\\_izzmBnFWjc2iZUoytaw0GECO7PCSoFR4c](https://quadrant.org.au/opinion/qed/2019/08/ashtons-circus-victorias-blue-clowns/?fbclid=IwAR2DgJ_y24LPuqjZAexIYrboG_izzmBnFWjc2iZUoytaw0GECO7PCSoFR4c)

a member of the Freemasons for some time. Presumably, the applicants wearing Masonic insignia had heard that it would help them with their prospects in VicPol.

Once they are safely ensconced within the Police Department, Masons have the chance to join the *Victoria Police Unanimity Club*, which is open to Freemasons who are serving or past members of VicPol and also to members from police forces outside Victoria and even from overseas. The club was formed in 1946 and was the centre of controversy two years later when the Victorian Parliament was alerted to the existence of a Communist cell, known as the Unanimity Club, operating within the Victorian Police Department. The government then launched an enquiry which was abruptly closed when it became known that the Club was comprised of Freemasons.

## Feeding the sheep

On July 25th of this year, I wrote to Cardinal Pell, asking him for a special favour: that he would reply in the form of a pastoral letter which could be distributed to the faithful. I wrote that:

"Many are very confused about what is happening in the Church, and we are at the point where the most faithful are being accused of fomenting schism, while the most heretical are promoted and lauded. Just the act of voicing concern can draw criticism from both quarters."

It was a somewhat audacious request, but one born of hope and in acknowledgement of the seriousness of our times. I had no idea if it would be answered, or in what way.

On August 9th, I received his reply, a pastoral letter which was quickly disseminated to the ends of the earth and which has brought encouragement to thousands of confused Catholics, many of whom had been feeling abandoned by their shepherds. So many had been asking for a bishop to stand up and voice their concerns; God heard our pleas and went one better, giving us instead the voice of a Cardinal.

With its strong emphasis on Apostolic tradition and the conspicuous absence of buzzwords such as 'dialogue' and 'inclusion', the Cardinal's letter was a breath of fresh air, particularly for Australian Catholics who are feeling the noose of Modernism tightening in the leadup to the Plenary Council in 2020.<sup>7</sup>

Fortunately, our dear Cardinal has also provided a model of conduct for this time of apostasy, persecution and suffering. From his pastoral letter:

My faith in Our Lord, like yours, is a source of strength. The knowledge that my small suffering can be used for good purposes through being joined to Jesus' suffering gives me purpose and direction. Challenges and problems in Church life should be confronted in a similar spirit of faith.

It might be many days before Catholics can remove Allegri's Miserere from their music players. Until then, may the cry of the angel be ever in our ears: "Penance, penance, penance!", as we strive to make reparations for the immorality and corruption that is issuing from our Church and tainting the world.

And may God strengthen and bless His Eminence, George Cardinal Pell. ■

7. <https://remnantnewspaper.com/web/index.php/fetzen-fliegen/item/4567-australian-plenary-echoes-fatima-s-last-battle>



## Hilary White/Continued from Page 4

cult-like techniques of social isolation and psychological manipulation, meant to break down the personality and create emotional and psychological dependence on the Movement and its leaders.

They say that members are not allowed to criticise the Movement or its leaders, that spirituality and striving for holiness and emotional bonding, with subsequent threats of withdrawal of love, are used as methods of control and manipulation.

Typical of cults, the writer says that “those who move away from the movement are frequently left alone. Whoever leaves often loses all the friendships he had inside,” and those who leave are “usually considered sacrilegious.”

“People with fancies of power easily find in these movements ideological bases to be used for this purpose.”

When he [reported last year](#) that Lubich’s Beatification may be imminent, Sandro Magister noted dryly that the prefect of the Vatican’s Congregation for the Causes of Saints is one of the well-known Focolarini, “of ancient date,” in the Roman Curia, Cardinal Giovanni Angelo Becciu. It certainly must be a great deal easier to claim and even to achieve total approbation by the Church’s authorities when one’s movement has completely co-opted them.

### Chiara Lubich’s Ecumenical “unity” crusade: a “New Humanity for a United World”

It will be for future historians of Catholicism to decide exactly how the Catholic Church came to be dedicated to the doctrine of “ecumenism,” but that history will certainly have to take into account the immense influence of the Focolare movement, for whom “unity,” above truth, is the central doctrine. A great deal of the blame lies at the feet of Pope John Paul II, whose own notorious proclivities towards indifferentism were on display at the Assisi “ecumenical” and “interfaith” gatherings. His support of the organisation was unwavering, and the feeling was mutual. Witnesses at the time reported that it was organised and well-prepared groups of Focolarini who started the famous chants of “santo subito” at the pope’s funeral.

Chiara (born Silvia) Lubich, who died in 2008 and was given a Catholic funeral in the Basilica of St. Paul’s Outside the Walls in Rome, was a schoolteacher who lived through the Second World War in Trent. The official story of the founding of Focolare (Italian for “family hearth”) is given in simple terms by the diocese of Mantua, where 150 members of the Movement are active:

“The Movement was born in Trento by Chiara Lubich in 1943, under the bombing of World War II. As often said by the founder herself, at a time when everything was failing because of the war, she sensed that every material thing can collapse but not God, understood as love. In the shelters Chiara carried the Gospel with her and in the light of the candles she read it with a small group of friends. Leaving the shelter, they tried to put Jesus’ words into practice, and soon their example was followed by people of all ages and from all walks of life.”

Officially called the Work of Mary, the movement, whose statutes were approved by John Paul II in 1990 as an International Association of the Faithful of Pontifical Right, has followers numbering in the millions and branches in 182 countries. Chiara Lubich’s commentaries on Scripture have been translated into over 80 languages and the movement boasts twenty-seven publishing houses to disseminate her works. It includes vowed single and married adherents – as well as priests and bishops – and unvowed lay collaborators.

From the main branch of Focolare grew a number of sub-movements focused on the family and economics, including the “Movement for a New Society” and the “International Office of Economy and Labor”. Starting in the 1950s, Focolare started involving itself in the internationalist or globalist movement, promoting a concept of a unified global state. The Focolare-derived NGO “[New Humanity for a United World](#)” has an advisory position at the UN and is the recipient of the 2015 Luxembourg Peace Prize.

An offshoot organisation is called “Young People for a United World” that holds an annual event called “World Unity Week”. The group’s website says, “The aim of the association is to contribute to the creation of unity in the human family, fully respecting the individual identities of all of its members. For this reason, it spreads the idea of a united world, in all spheres of society and at all levels.”

### Here’s where it gets creepy

Lubich said of her movement that it “was not thought up by a human mind but is the fruit of a charism which comes from Above.” She claimed – and at least two popes agreed – that they were being led by the Holy Ghost to a “new current” of Christian spirituality, that of “unity”.

Claiming to have their own theology and uniquely inspired interpretations, the movement is based on three Biblical texts: the prayer of Jesus “ut unum sint” mistranslated as, “that they may be perfect in unity” (Jn. 17:23); “For where two or three are gathered in my name, I am in their midst.” (Mt. 18:20); and, “My God, my God, why have you forsaken me?” (Mt. 27:46).

Lubich relates the story of the early beginnings of the movement in which she and her followers consulted no one but themselves:

“We were reading the Gospel in a shelter lit by a candle. We felt particularly attracted by the prayer of Jesus ‘ut unum sint’. We were surprised ourselves, because these words no longer seemed difficult to understand; on the contrary, we had the impression that we understood them a little better. We were sure of it: it was the card, the Magna Carta of our new life.”

Her followers, she said, “put their lives at the service of world unity,” and, “Unity is what results from the common search for the same luminous truth.” Which particular truth is never actually specified.

In 1950, Lubich revealed the essence of the Movement: herself.

“Every soul of the Focolari has to be an expression of mine and nothing else. My Word contains all of those of the focolarine and focolarini. I summarize all of them. So when I appear they must let themselves be engendered by me, commune with me. I too, like Jesus, must say to them: ‘And he who eats my flesh...’”

In 1977, upon receiving the secular Templeton Prize for Progress in Religion, Lubich attributed to herself the extraordinary achievement of having fulfilled the wishes of Christ. She said, “all those who were present and who adhered to different religions, they seemed to me to be united.”

“I asked myself: ‘How could this have happened?’ Perhaps the reason was that almost everyone believed in God, and that, at that moment, He embraced us all?”

“When I left, the first to approach me were some members of other religions: a Tibetan monk told me that he would write to the Dalai Lama right away so that he could get in touch with me. Four Jews expressed their joy by telling me that, basically, the Old Testament is the trunk of the tree on which Christianity was grafted. Obviously, they wanted to say that the development of our Movement came from that same tree. After that came Hindus, Sikhs and others.”

Cornelia Ferreira and John Vennari in their book, *World Youth Day: From Catholicism to Counterchurch*, note especially that it was Lubich and Focolare that created the modern concept of the parish as an egalitarian, democratic unit that is governed by “co-responsibility.” “This egalitarian parish community develops ‘fraternity’ and ‘one body’ (in which non-Catholics are welcome).”

“In Focolare’s inner circles, its anticlericalism and contempt of priests with a ‘priestly mentality’ (i.e., a lack of submission to Focolare’s egalitarianism) is undisguised. Its public obeisance towards and ‘love bombing’ of the hierarchy, especially the Pope, is just public relations. Gaining episcopal members or protectors silences critics and helps expansion. But in 1966, at the opening of a school in Rome for the formation of priests in Focolare’s spirituality of unity, Chiara boldly proposed the dismantling of priestly authority:

“If priests could learn how to set aside everything, even their very priesthood, to ensure the presence of Jesus amongst them [each person in the community, and the community as a whole, thus being alter Christus]. . . then ultimately Jesus will transform them into ‘new’ priests with a ‘new’ pastoral approach, and there will be ‘new’ seminaries. . . . And if they are also united [as equals] to the lay section of the Movement, this will give rise to what I would call the ‘Church-City’ or ‘Church-Society’ . . . We can offer the world ‘new’ priests’ who are ‘new’ because they live the New Commandment [of equality]. . . .”

2 a [brainwashing technique](#) commonly employed by cults intended to break down a person’s resistance to a group’s aims and create emotional and psychological bonding.



The Focolare movement has solicited the beatification of its founder, Chiara Lubich

Cornelia Ferreira and John Vennari continue:

“Almost from its founding, when ecumenism was forbidden for Catholics, Focolare was non-denominational. . . Focolare thus operated as the indifferentist Counterchurch long before the Council.”

“Focolarini (Focolare members) seek Jesus only in unity with each other and claim that they ‘can generate the presence of Christ’ amongst themselves. As with Unitarian Universalism, they translate ‘God is love,’ into ‘love is God,’ where ‘love’ denotes a unity stemming from complete equality and unanimity.”

Sandro Magister, [writing in 1997](#) of Focolare as the largest of the “New Movements,” quotes Gordon Urquhart, an English whistleblower whose 1999 book, *The Pope’s Armadas: Unlocking the secrets of mysterious and powerful new sects in the Church*, spoke of Focolare’s “gnosis” in which advanced “mysteries are reserved for initiates.”

Urquhart, a former Focolarino, learned during his involvement that Lubich claimed to have had a vision in which God revealed to her the Movement’s future. Magister writes, “Everything revolves around the experience of the founder, her autobiography which is known to be written by a heavenly hand and therefore cannot be contradicted.”

Urquhart described the common characteristics of the Church’s sects – including Focolare, the Neocatecumenal Way and Communion and Liberation: “a highly efficient internal communications system; secret teachings revealed in stages; a vast recruitment operation using sect-like techniques; boundless ambitions for influence in church and society.” Additionally, these sects, he says, have similar effects on their adherents: “ego-destruction, causing depression and mental breakdown on an alarming scale.”

### Focolare: Freemasonry with a Catholic tinge

*World Youth Day: From Catholicism to*

**Continued Next Page**



This Week @RemnantNewspaper.com...

# THE CLEESHEA: A Motley Crew of Trump Haters

BY MICHAEL J. MATT



Mark Shea and Tommy Lee

Behold the fearless haters of Donald Trump. Righteous in their resolve, they'll do anything to help the world understand how woke they are. Some of them—the few, the proud, the goateed—will go so far as to cuss and swear about it in front of God and everybody.

Each a rock star in his own right, these two bodacious boomers are going where every be-gauged, tattooed, Starbucked, social justice warrior has gone before—to the cliched heights of profanity-laced Trump bashing.

These guys mean *business!*

Poet philosophers, it's almost like the Chesterbelloc thing all over again, only let's call it the Cleeshea. Together they make one thing clear: As 2020 draws nigh, the Trump Haters are going to be dropping a lot more F-bombs.

Adjective, verb, noun—you name it, the F-bomb says it all when it comes to the profundity of the anti-Trump brigades.

Let's start with Mötley Crüe's drummer, Tommy Lee—the has-been rocker with something to say. His tweet last weekend was super woke. I mean, he woked and woked on it because it's not only against Trump but also the horse he rode in on:

You Trumpsters better pray that Liberals and never gain control of the White House again because we are going to pay you back so f—ing hard for all of this s—. Planned Parenthoods on every damn corner. We're going to repaint Air Force One p—y hat pink and fly it over your beloved Bible belt six days a

week, tossing birth control pills, condoms and atheist literature from the cockpit... We are going to gather up all of your guns, melt them down and turn them into a gargantuan metal mountain emblazoned with the face of Hillary Clinton. All parks will be renamed Rosa Parks ASAP. We are replacing Confederate statues with BLM leaders and Mexican immigrants... and after we fumigate the White House, we are repainting the whole thing rainbow... And every single time a Trumpster complains about any of the changes, we are adding an openly gay character to a Disney movie.

Okay, fine! It reads like a Breakfast Club outtake. But let's look at the bright side: The latest Mrs. Lee must be so relieved that Tommy is providing meaningful political commentary on Twitter rather than whacking her around the house.

By the way, who is Tommy Lee? *Exactly!*

But this is relevant when you line up Tommy's trumped up outrage with that of our friends the Neo-Catholics. Take away Tommy's precious little attempts to sound witty, add in a bunch more profanity, and you've got Neo-Catholic blogger and.. whatever, Mark Shea:

F— you! F— you and your attention deficit condolences read out between checking your tweets on your polling data. F— you and your cult of morons. F— you and your terrorist organization party. F— you and the racist jihads who act at your suggestion. F— you and your crime family and you're annoyed disinterest in our blood and tears. F— you. We are coming to destroy you and your party at the polls in 2020, 2022, 2024 and onward until nothing remains of your power but a bad smell blown away by the wind.

You got that? Mark Shea is coming to destroy the president, oh my! (By the way, does this adolescent reflection come with a free tube of Clearasil?)

Incredibly, these are the thoughtful words of the Neo-Catholic convert when

engaging in discourse with his political opponents: "F... you and f... your cult of morons." Tell us more, Mark, about how Catholic you are and how much you're enjoying it.

But don't worry about the rock stars. They'll be fine. Worry about this: When Trump loses in 2020—that is to say, when the Lizard People find a way to lie, steal and cheat their way to victory—the Constitution and the rule of law will mean about as much to these people then as civility means to them now.

Tommy Lee is exactly right—they're planning to purge America of all things pro-life, pro-family and pro-God. They're going to pay us all back for having voted for Trump. And to get the

job done, they're going to roll out the gestapo all over again—whatever form that takes this time around.

If Trump loses, the foulmouthed pagans and the people's puppets are going to engage in full-on persecution of all things Christian, with the foulmouthed Neo-Catholics only too eager to line up and hold their coats.

The Vatican, the neo-Catholic establishment, Hollywood, the EU and the Marxist minstrels of rock 'n' roll are all lining up behind the Democrats and the RINOs and the New World Ordonarians for 2020 in America. And if you think the next presidential election really doesn't matter, you too are smokin' in the boys' room. ■



SHEAME.

## Hilary White /Continued. . .

*Counterchurch* bluntly equates Focolare's aims with the goals of Freemasonry. Whether the movement is willing to admit it, Focolare's aims of the universal brotherhood of man – "unity" as a goal above all others, including above adherence to divine Truth – are identical to those of the Freemasons. Chiara Lubich's doctrines are merely Catholic-sounding reworkings of Freemasonry's humanistic "Liberty, equality, fraternity," all understood without relation to God or His precepts.

Freemasons also claim not to require that

members abandon their religious beliefs. The website of the [Masonic Service Association of North America](#) describes its relationship with members various religious beliefs in terms very similar to Lubich's.

Freemasonry, it says, is open to men of any faith, and "requires of its members a belief in God as part of the obligation of every responsible adult, but advocates no sectarian faith or practice. Masonic ceremonies include prayers, both traditional and extempore, to reaffirm each

individual's dependence on God and to seek divine guidance..."

"Masons believe that there is one God and that people employ many different ways to seek, and to express what they know of God... In this way, persons of different faiths may join together in prayer, concentrating on God, rather than differences among themselves. Masonry believes in religious freedom and that the relationship between the individual and God is personal, private, and sacred."

Whether Chiara Lubich came up with her ideas, as she claims, entirely on her own or

was influenced by the Masonic principles her father and brother imbibed through their involvement with communism and socialism, the end result seems to make the question moot. Either way it's a pretty safe bet they didn't come from God.

### Focolare, ecumenism and the new religious life

Chiara Lubich's strange messianism seems to be catching, with her followers often talking about remaking humanity – or democracy or the Church or whatever is on

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## Hilary White/Continued from Page 7

the agenda – in a new image. Given what we have seen above, it starts to become more comprehensible when churchmen like Cardinal João Braz de Aviz talk in ways that seem *prima facie* opposed to Catholic teaching and immemorial praxis. As we saw in the previous episode<sup>3</sup>, the Vatican’s prefect for the Congregation for Religious is a devoted follower of Focolare’s mission to break down barriers between religions and remake religious life according to a new pattern, according essentially to Focolare’s central dogma of “unity-above-truth”. His talks at various “inter-faith” gatherings were a regular feature of his ministry before he was brought to Rome by Pope Benedict XVI, and there has never been any sign of censure for them. The Brazilian Cardinal seems not to have blinked an eye at holding the stage together with “spiritists,” Freemasons of the Grand Orient, and voodoo practitioners as well as a more mainstream line-up of Buddhists, Jews and Muslims.

Evidence of the Focolarino ideology has not been lacking in the discharge of the Brazilian cardinal’s Vatican curial duties. Known for his closeness to the mixed-sex, “ecumenical monastic” community of Bose in Piedmont, and its progressivist icon founder Enzo Bianchi, Braz de Aviz in 2015 suggested the creation of a new form of religious life that would include both men and women “in a family atmosphere.” To achieve this, he said,

<sup>3</sup>“Something wicked this way comes: what the contemplative life might look like under the New Bergoglian Paradigm” Hilary White, The Remnant, August 26, 2019

“outdated” ideas must be abandoned: “In the past we had difficulties when it comes to living together, because it was said that one must be careful, because the woman is a danger because the man is a danger...”

He added, recalling that a vow of chastity is still important in religious life, that these “mixed” communities should not lodge men and women “in the same house.”

Other “outdated” notions to be cast off are the idea of religious obedience, authority and financial assets. These are all notions addressed in the documents *Vultum dei Quaerere* and *Cor orans* that removes much of the authority of community-selected superiors, demanding that all monastic communities join “federations” that will be centrally governed – and answerable only to the Congregation for Religious – and will have final control over an individual community’s material assets.

Speaking of the “challenges” facing the consecrated life in our times, the cardinal said in an interview with the Paraguayan newspaper Hora in July this year, “We are working hard for the transformation of training. We have to think about the formation from the womb until the final sigh.”

And it doesn’t matter if you like your religious life the way it is; they know better. Everything old must go:

“Many things of tradition, many that are of the past culture, no longer serve.

For example, we have ways of life that are linked to our founders that are not

essential: A way of praying, a way of dressing, giving more importance to certain things that are not so important and others that are important, leave them a little. **That more globalized vision of everything ...** we didn’t have that, now we have it.

“That my culture is more important than the culture of the other, that is no longer true **because cultures are all the same**, but they have to find the values of the Gospel.”

The Focolare influence in that dicastery explains the cardinal’s decided favouritism for religious orders of the LCWR kind, the habitless New Paradigm communities that have themselves long ago adopted the no-truth ideology. In 2015, advocates of LCWR rejoiced when the 6 year “visitation” by the Congregation ended, as Thomas Reese SJ put it, “with a whimper” instead of a bang. Braz de Aviz criticised his predecessor Cardinal Franc Rode for having entered into the process “unilaterally” and without consultation.

Rode had politely speculated that perhaps LCWR had adopted “a certain secular mentality” and even “perhaps, also a certain ‘feminist’ spirit.” The comments prompted a frenzy of hysteria in the leftist Catholic press. But Rode retired and Braz de Aviz turned the “inquisition” into the notoriously outrageously heterodox LCWR into an “affirming dialogue.”

He and his number two man, Jose Rodrigues Carballo, are fond of making not-very-veiled threats against communities that want to hold on to pre-Vatican II traditions of the Faith and religious life. In 2015, at a meeting of

religious formation directors, he again said that it was the Vatican II way or the highway: “In fact, those that are distancing themselves from the council to make another path are killing themselves – sooner or later, they will die. They will not have sense. They will be outside the church. We need to build, using the Gospel and the council as a departure point.”

“God is not static. God is always new movement -- of light, of heat, of demonstration. He speaks in every time to men and women with the true language of that time,” the cardinal said.

### Focolare or Christ; a choice that is a logical necessity

Catholicism and Focolare are logically incompatible. Therefore, a man who claims to be a “Focolarino” prelate has chosen his side. Once we understand this logical necessity, a man like Cardinal João Braz de Aviz starts to make a lot more sense. “That my culture is more important than the culture of the other, that is no longer true because cultures are all the same,” is a recitation of Focolare’s indifferentist “unity charism” applied to all human culture. This is the essence of the world they want to create, and that they are using the Church’s institutions to build.

Understanding this, the urge to remake religious life according to the Focolare vision becomes clear. A doctrine that negates the primacy of truth and claims that all ideas are of equal value must by the imperative of its own logic always oppose and reject any community of religious that claims to follow Christ and the Catholic Faith to the exclusion of all others. ■

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# Exclusive Interview with Bishop Athanasius Schneider

**Editor's Note:** This interview was conducted by Diane Montagna from LifeSiteNews on August 26, 2019 with Bishop Schneider on a Vatican-backed initiative to promote the *Document on Human Fraternity for World Peace and Living Together*.

You can meet both Bishop Schneider and Ms. Montagna at the CIC in Pittsburgh this November (See opposite page for details) **MJM**

**Your Excellency, was Pope Francis's clarification of the Abu Dhabi document at the April 3, 2019 Wednesday general audience sufficient in your view? And what are your thoughts on his remarks?**

At the Wednesday general audience on April 3, 2019, Pope Francis spoke these words: "Why does God allow many religions? God wanted to allow this: Scholastic theologians used to refer to God's *voluntas permissiva* [permissive will]. He wanted to allow this reality: there are many religions."

The Pope unfortunately did not make any reference to the objectively erroneous phrase from the Abu Dhabi document which says: "The pluralism and the diversity of religions, color, sex, race and language are willed by God in his wisdom." This phrase is in itself erroneous and contradicts Divine Revelation, since God has revealed to us that He does not want diverse religions, but only the one religion, which He commanded in the First Commandment of the Decalogue: "I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery. You shall have no other gods before me. You shall not make for yourself a graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. You shall not bow down to them or serve them" (Ex 20:2-5). Our Lord Jesus Christ confirmed the perennial validity of this commandment saying: "It is written, 'You shall worship the Lord your God and him only shall you serve'" (Mt 4:10). The words "Lord" and "God," expressed in the first Commandment, mean the Most Holy Trinity, Who is the one Lord and the one God. Hence, what God positively wills is that all men should worship and adore only God the Father, Son and Holy Spirit, the one Lord and God. The Catechism of the Catholic Church teaches: "Since they express man's fundamental duties towards God and towards his neighbor, the Ten Commandments reveal, in their primordial content, grave obligations. They are fundamentally immutable, and they oblige always and everywhere. No one can dispense from them" (n. 2072).

The aforementioned remarks of Pope Francis at the April 3, 2019 Wednesday general audience are a small step towards a clarification of the erroneous phrase found in the Abu Dhabi document. Nevertheless, they remain insufficient because they do not refer directly to the document, and because the average Catholic and almost all non-Catholics neither know nor understand the meaning of the theologically technical expression "permissive will of God."

From a pastoral point of view, it is highly irresponsible to leave

man free will in order to worship idols, or to deny or blaspheme His Incarnate Son Jesus Christ, Who said: "He who does not believe is condemned already, because he has not believed in the name of the only Son of God" (Jn 3:18).

**After your exchange with Pope Francis on March 1, during the *ad limina* visit to Rome, did you have any further communication with him about your concerns? If so, was it before or after the April 3, 2019 Wednesday general audience?**

tolerate the diversity of religions."

Pope Francis then admitted that the phrase could be misunderstood and said: "But you can tell people that the diversity of religions corresponds to the permissive will of God." To which I replied: "Holy Father, please (will you) tell the entire Church this." I left my verbal request with the Pope also in the written form.

Pope Francis kindly answered me with a letter dated March 5, 2019, in which he repeated his words from the audience of March 1, 2019. He said that one has to understand the phrase by applying the principle of the permissive will of God. He also noted that the Abu Dhabi document does not intend to equate the will of God in creating differences of color and sex with the differences of religions.

With a letter dated March 25, 2019, I answered Pope Francis's letter of March 5, 2019, thanking him for his kindness and asking him with fraternal frankness to publish, either personally or through a Dicastery of the Holy See, a note of clarification, repeating the substance of what he said in the audience on March 1, 2019 and in his letter of March 5, 2019. I added these words: "By publishing such words, Your Holiness will have the auspicious and blessed occasion in a difficult historic time of humanity and the Church to confess Christ, the Son of God."

I must also say that Pope Francis sent me a card, dated April 7, 2019. He enclosed a copy of his address at the April 3, 2019 Wednesday general audience and underlined the section regarding the permissive will of God. I am, of course, grateful to the Holy Father for this kind attention.

**The Document on "Human Fraternity for World Peace and Living Together" has not been officially amended or corrected and yet a "Higher Committee" has been established to implement it. On Monday, August 26, 2019, the Holy See Press Office released a statement reporting that Pope Francis was pleased to learn of the formation of a "Higher Committee" for achieving the goals contained in document. According to the statement, Pope Francis said in its regard: "Although sadly evil, hatred and division often make news, there is a hidden sea of goodness that is growing and leads us to hope in dialogue, reciprocal knowledge and the possibility of building, together with the followers of other religions and all men and women of good will, a world of fraternity and peace." Your Excellency, how serious of a problem is this?**

“ ”

Without correcting its erroneous affirmation on the diversity of religions, men in the Church today not only betray Jesus Christ as the only Savior of mankind and the necessity of His Church for eternal salvation, but also commit a great injustice and sin against love of neighbor.

- Bishop Athanasius Schneider

the faithful of the entire Church in uncertainty in such a vital question as the validity of the first Commandment of the Decalogue and the divine obligation of all men to believe and worship, with their free will, Jesus Christ as the only Savior of mankind. When God commanded all men "This is my beloved Son, with whom I am well pleased; listen to him!" (Mt 17:5) and when, consequently, in His Judgment He will "inflict vengeance on those who do not obey the gospel of our Lord Jesus" (2 Thess 1:8), how can He at the same time positively will the diversity of religions? The revealed unambiguous words of God are irreconcilable with the phrase in the Abu Dhabi document. To affirm the contrary would mean to square a circle or adopt the mindset of Gnosticism or Hegelianism.

One cannot justify the theory that the diversity of religions is positively willed by God by adducing the truth of the deposit of faith regarding free will as a gift of God the Creator. God has granted man free will precisely so that he may worship God alone, Who is the Triune God. God has not given

During the audience on March 1, 2019, on the occasion of the *ad limina* visit, I addressed Pope Francis, in the presence of the bishops of our group, with these words:

"Most Holy Father, in the presence of God I implore Your Holiness in the name of Jesus Christ who will judge us, to retract that statement of the interreligious document of Abu Dhabi, which relativizes the uniqueness of faith in Jesus Christ. Otherwise the Church in our day will not be straightforward about the truth of the Gospel, as the Apostle Paul told Peter in Antioch (see Gal 2:14)."

The Holy Father answered at once, saying that one must explain the phrase in the Abu Dhabi document regarding the diversity of religions in the sense of the "permissive will of God." To which I replied: "Since this phrase enumerates the objects of the wise will of God indiscriminately, putting them logically on the same level, the diversity of the male and female sexes must also be willed by God by His permissive will, which means that He tolerates this diversity, as He might

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# Exclusive Interview with Bishop Athanasius Schneider

Continued from Page 9

The problem is of the utmost seriousness, because under the rhetorically beautiful and intellectually seductive phrase “Human Fraternity,” men in the Church today are in fact promoting the neglect of the first Commandment of the Decalogue and the betrayal of the core of the Gospel. However noble such aims as “human fraternity” and “world peace” may be, they cannot be promoted at the cost of relativizing the truth of the uniqueness of Jesus Christ and of His Church and of undermining the first Commandment of the Decalogue.

The Abu Dhabi document on “Human Fraternity for World Peace and Living Together” and the “Higher Committee” tasked with implementing it are somewhat like a beautifully decorated cake that contains a harmful substance. Sooner or later, almost without noticing it, it will weaken the body’s immune system.

The establishment of the aforementioned “Higher Committee” mandated with implementing at all levels, among other good aims, the allegedly divinely willed principle of the “diversity of religions,” in fact paralyzes the Church’s mission *ad gentes*. It suffocates her burning zeal to evangelize all men – of course with love and respect. It gives the impression that the Church today is saying: “I am ashamed of the Gospel,”; “I am ashamed to evangelize,”; “I am ashamed to bring the light of the Gospel to all who do not yet believe in Christ.” This is the opposite of what St. Paul the Apostle to the Gentiles said. He instead declared: “I am not ashamed of the Gospel” (Rom 1:16) and “Woe to me if I do not preach the Gospel!” (1 Cor 9:16).

The Abu Dhabi Document and the aims of the “Higher Committee” also considerably weaken one of the essential characteristics and tasks of the Church, i.e. to be missionary and to care primarily for the eternal salvation of men. It reduces the main aspirations of mankind to the temporal and immanent values of fraternity, peace and living together. Indeed, attempts at peace are destined for failure if they are not proposed in the name of

Jesus Christ. This truth prophetically reminds us of Pope Pius XI, who said that the chief causes of the difficulties under which mankind is labouring “were due to the fact that the majority of men had thrust Jesus Christ and his holy law out of their lives; that these had no place either in private affairs or in politics.” Pius XI went on to say, “that as long as individuals and states refused to submit to the rule of our Savior, there would be no really hopeful prospect of a lasting peace among nations” (Encyclical *Quas Primas*, 1). The same Pope taught that Catholics “become great

all men to be saved and to come to the knowledge of the truth. For there is one God, and one mediator between God and men, Himself a man, Jesus Christ, who gave Himself as a ransom for all” (1 Tim 2:45), “neither is there salvation in any other” (Acts 4:12). Therefore, all must be converted to Him, made known by the Church’s preaching, and all must be incorporated into Him by baptism and into the Church which is His body. For Christ Himself ‘by stressing in express language the necessity of faith and baptism (cf. Mk 16:16; Jn 3:5), at the same time confirmed the

Catholic religion, which, as it is the only one that is true, cannot, without great injustice, be regarded as merely equal to other religions.” (Encyclical *Humanum genus*, 16).

Also fitting are the following words of Pope Paul VI:

“It is with joy and consolation that at the end of the great Assembly of 1974 we heard these illuminating words: “We wish to confirm once more that the task of evangelizing all people constitutes the essential mission of the Church.” It is a task and mission which the vast and profound changes of present-day society make all the more urgent. Evangelizing is in fact the grace and vocation proper to the Church, her deepest identity. She exists in order to evangelize, that is to say, in order to preach and teach, to be the channel of the gift of grace, to reconcile sinners with God, and to perpetuate Christ’s sacrifice in the Mass, which is the memorial of His death and glorious resurrection” (Apostolic Exhortation *Evangelii Nuntiandi*, 14).

Therefore, as the Catechism of the Catholic Church teaches, “the ultimate purpose of mission is none other than to make men share in the communion between the Father and the Son in their Spirit of love” (n. 850).

In recognizing directly or indirectly the equality of all religions, through the spread and implementation of the Abu Dhabi document (dated February 4, 2019) without correcting its erroneous affirmation on the diversity of religions, men in the Church today not only betray Jesus Christ as the only Savior of mankind and the necessity of His Church for eternal salvation, but also commit a great injustice and sin against love of neighbor. In 1542, St. Francis Xavier wrote from the Indies to his spiritual father St. Ignatius of Loyola: “Many people in these places are not Christians simply because there is no one to make them such. Many times I get the desire to travel to the universities of Europe, especially Paris, and shout from wherever, like a madman, to impel those who have more knowledge than charity with these words: “Ay, how many souls, by your sloth, are denied heaven and end in hell!”

May these flaming words of the heavenly patron of missions and the first great Jesuit missionary touch the minds and hearts of all Catholics, and especially of the first Jesuit Pope, so that with evangelical and apostolic courage he might retract the erroneous statement on the diversity of religions contained in the Abu Dhabi document. By such an act he might well lose the friendship and esteem of the powerful of this world, but surely not the friendship and the esteem of Jesus Christ, in keeping with His words: “Everyone who shall confess me before men, I will also confess him before my Father who is in heaven” (Mt 10:32).

August 26, 2019

+ Athanasius Schneider ■



Pope Francis meets with Bishop Schneider

factors in bringing about world peace because they work for the restoration and spread of the Kingdom of Christ” (Encyclical *Ubi arcano*, 58).

A peace that is an inner-worldly and purely human reality will fail. For, according to Pius XI, “the peace of Christ is not nourished on the things of earth, but on those of heaven. Nor could it well be otherwise, since it is Jesus Christ Who has revealed to the world the existence of spiritual values and has obtained for them their due appreciation. He has said, ‘For what does it profit a man, if he gain the whole world, and suffer the loss of his own soul?’ (Mt 16:26) He also taught us a divine lesson of courage and constancy when He said, ‘Fear you not them that kill the body, and are not able to kill the soul: but rather fear him that can destroy both soul and body in hell’ (Mt 10:28; Luke 12:14)” (Encyclical *Ubi arcano*, 36).

God created men for heaven. God created all men to know Jesus Christ, to have supernatural life in Him and to achieve eternal life. To lead all men to Jesus Christ and to eternal life is, therefore, the most important mission of the Church. The Second Vatican Council has provided us with an apt and beautiful explanation of this mission: “The missionary activity derives its reason from the will of God, ‘who wishes

necessity of the Church, into which men enter by baptism, as by a door. Therefore, those men cannot be saved, who though aware that God, through Jesus Christ founded the Church as something necessary, still do not wish to enter into it, or to persevere in it.’ (Cf. Decree “On Priestly Training,” 4, 8, 9.) Therefore, though God in ways known to Himself can lead those inculpably ignorant of the Gospel to find that faith without which it is impossible to please Him (Heb 11:6), yet a necessity lies upon the Church (1 Cor 9:16), and at the same time a sacred duty, to preach the Gospel. And hence missionary activity today as always retains its power and necessity” (*Ad Gentes*, 7).

I want to stress these last words: “The missionary activity of the Church today retains its necessity!”

## Do you wish to add anything?

In his Wednesday general audience of April 3, 2019, Pope Francis also said the following regarding the diversity of religions: “There are many religions. Some are born from culture, but they always look to heaven; they look to God.”

These words in some way contradict the following luminous and clear statement of Pope Paul VI: “Our Christian religion effectively establishes with God an authentic and living relationship which the other religions do not succeed in doing, even though they have, as it were, their arms stretched out towards heaven” (Apostolic Exhortation *Evangelii Nuntiandi*, 53). How timely, too, are the words of Pope Leo XIII: “The view that all religions are alike is calculated to bring about the ruin of all forms of religion, and especially of the

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A Remnant Book Review. . .

# LOST SHEPHERD: How Pope Francis is Misleading His Flock

by Philip F. Lawler

REVIEWED FOR THE REMNANT  
BY VINCENT CHIARELLO

The authors of two recently published books critical of the current pontificate take very different initial approaches to their task. George Neumayr, author of *The Political Pope* (See my review: *The Remnant*, May 31, 2019) begins his critique of the pope with these words: "From the first moment I saw him, I knew that he was going to be a Modernist wrecking ball." – (Regnery Gateway, 2018 196 pp.)

The other author is not as blunt, at least at the start. He begins thus: "Every day I pray for Pope Francis. And every day (I am exaggerating, but only slightly), the pope issues another reminder that he does not approve of Catholics like me." Philip Lawler, *Lost Shepherd*.

Although their mindsets may be different, at least on the surface, in addressing the shortcomings of this pontificate, both authors are convinced that Pope Francis is doing serious damage to the Church. According to Lawler, "...I believed despite his sometimes-alarming remarks, Francis was not a radical, was not leading the Church away from the ancient sources of the Faith. But gradually, reluctantly, painfully, I came to the conclusion that he was." Hence, Neumayr's description of the pope as a "revolutionary," and Lawler's as a "radical" pontiff, really amount to a distinction without a difference.

It should be stressed that Lawler openly admits that, at the beginning of the new pontificate, he "was one of millions," who had succumbed to the "Francis effect," which "captured the public imagination." As a positive sign of this trend, Lawler informs us that his friends and neighbors wanted to discuss the Faith and the meaning of the Gospel, not politics at the Vatican, or priestly scandals. But slowly, and at first, imperceptibly, Lawler began a reversal of his early faith in the pontiff: "The Roman pontiff should be a focus of unity in the Church. Francis, regrettably, has become a source of division."

Lawler notes, and Neumayr would agree, that another disturbing aspect of the current pontiff's radicalism is his style of governance. Lawler: "...an autocratic style, which contrasts

sharply with the promises of collegial and synodal governance, and the radical nature of the program that he is relentlessly advancing." Here both Neumayr and Lawler are reading from the same page.

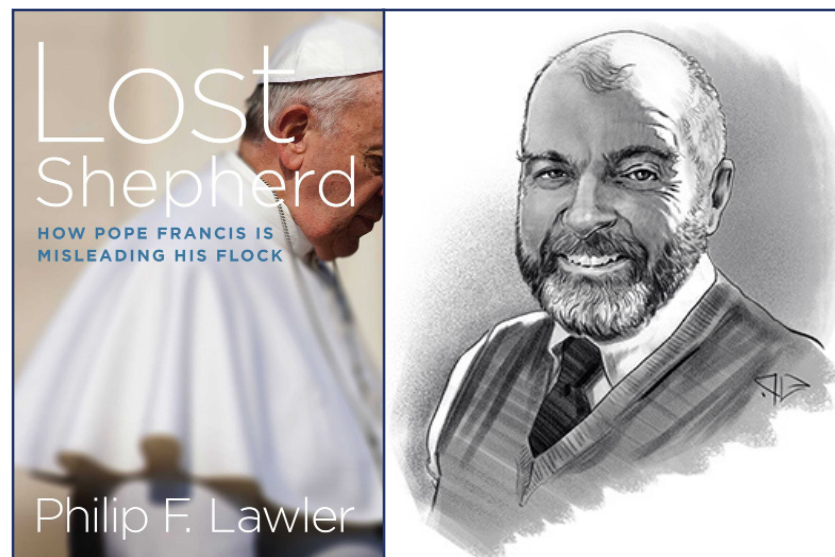
But these two Catholic laymen are not alone in noticing what is happening during Francis's pontificate: Sohrab Ahmari, an Iranian, who, in 2016, converted to Catholicism, wrote in *The Wall Street Journal*: "As with other recent disputes - communion for the divorced-and remarried; the status of the Latin Mass; Vatican engagement with China's Communist regime - conservatives are on one side and Pope Francis is on the other."

Lawler makes a crucial point about this pope, who should not "be on one side" of disagreements within the Church. Then: "Whereas we expect President Trump to reverse policies of President Obama - just as Obama reversed the policies of President Bush - we expect the pope to **preserve the decisions of his predecessors.**" (Emphasis mine) Clearly, this pope does not see his duty to do so; he does not see himself "conserving" the past; if anything, he has introduced "new teachings" that conflict, and are incompatible, with prior teachings of the Church. Lawler points to *Amoris Laetitia* as one such "new teaching," and in so doing,

This book is a gold mine of information and should be read by "Trads" who wish to know just how detrimental Francis has been in leading the Faithful.

"violated the sacred trust that is given to Peter's successors." Again: is this outlook "revolutionary," or "radical?" Or both?

The turning point of Lawler's growing skepticism about the pope's agenda came on February 24, 2017, "when something snapped inside me." The proximate cause of this event centered on another of the "new teachings;" in this case, Pope Francis, "turned the Gospel reading upside down." What was involved here was the pope's reinterpretation of the Church's teaching, based on



Divine Revelation, on the sanctity of the marital bond in favor of his own view on divorce and remarriage. Lawler now was convinced that the pope, "...was engaged in a deliberate effort to change what the Church teaches." The remainder of this book seeks to demonstrate the truth of that statement. Before continuing, however, one could ask: Who is Philip Lawler?

Lawler attended Harvard College, graduating in 1972 with honors in Government, and later did graduate work in political philosophy at the University of Chicago. As a journalist, he was the acting editor of *Crisis* magazine; later, he was the first layman to edit *The Pilot*, the Boston archdiocesan newspaper. In 1996, he founded **Catholic World News**: the first online Catholic news service. An author of five books, Lawler's, **The Faithful Departed: The Collapse of Boston's Catholic Culture**, is a book I highly recommend for its description of the baleful impact of Vatican II on formerly faithful Catholics.

Lawler begins his description of the Francis pontificate with a little known fact about the abdication of Pope Benedict, perhaps an omen of what was to follow: on February 11, 2013, the date Pope Benedict did something no pope had done in half a millennia - resign - lightning struck St. Peter's Basilica not once, but twice. Further, the pope's formal resignation was in Latin, so few among his audience had any idea what he was saying. At 85, and afflicted with serious arthritic problems, his closest friends and

aides had noticed signs of the pope's inability to work after his morning duties. As to the serious crises that faced his pontificate, Lawler claims: "...Benedict had reached the conclusion that he, now an elderly man and by nature and training a scholar rather than an administrator, had neither the strength nor the talent that would be needed to resolve these internal crises." A younger prelate "with a firm administrative hand" was needed.

The "Vaticanists," the corps of journalists who cover the Vatican, began pondering in print that, if Pope John Paul II had been the first non-Italian pope in centuries, perhaps a "non-European pope" among the "papabile" would reach his level of success. An Italian, Cardinal Scola of Milan, appeared to be the early and probable heir apparent, but an address by a cardinal from Buenos Aires, Argentina, Jorge Bergoglio, was soon the talk of the conclave. The Argentine prelate, a Jesuit, called for the Church to "come out of herself and go to the peripheries," and that the failure to do so would lead to a Church that "...becomes self reverential and then gets sick." Whatever that meant, for no particulars were given.

It should be remembered that Cardinal Bergoglio was the "runner-up" to Cardinal Ratzinger at the conclave in 2005 but did not exhibit any outward signs of being "a pope in waiting." But waiting or not, Cardinal Bergoglio was ready to respond to the question about the name he would give to his pontificate: "Francis." came the prompt reply. And so, it was.

Lawler stresses that during the early days of his pontificate, Pope Francis

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*A Letter from Italy...*

# AND THE EARTH SHOOK: *The Benedictine Monastery in Norcia Survived*

BY ALBERTO CAROSA

As reported in the major national news agency ANSA, on July 18<sup>th</sup>, 2019, the President of Italy Sergio Mattarella called upon the competent authorities to speed up the reconstruction of the town of Amatrice and all areas in central Italy hit by earthquakes three years ago.

“The dream of reconstruction must ... go forward on all fronts to ... remove the mark of precariousness”, he was quoted as saying during a visit to the Romolo Capranica campus in Amatrice. “The future of Italy is at stake here. But we must act quickly,” the president said in response to an appeal by a student who had said that she dreamed of “going back to living in real homes”.

We do not know if it is a coincidence, but this appeal follows similar, bitter remarks of the archbishop of Spoleto-Norcia, Msgr. Renato Boccardo, who lamented that “too many promises” had not been fulfilled. “The feeling of having been abandoned is very strong”, he declared during an interview with Vatican Radio Italy (11 July 2019), “Unfortunately reconstruction, and we know it, is slowly coming about and the bureaucracy makes more victims than the earthquake”.

Even amid these bleak circumstances, however, the prelate also mentioned some “signs of restart”, such as the blessing of the first symbolic stone of the Monastery of *San Benedetto in Monte*. And in fact, Msgr. Boccardo had been interviewed precisely on the occasion of the laying of this foundation stone of the new Benedictine monastery in Norcia.

The two-day event, which took place on 10-11 July 2019 and coincided with the first 20 years of the Benedictine community in Norcia and the feast of Saint Benedict, patron of Europe, was marked by four highlights: Vespers in the evening of 10 July; a conference by the prior Father Benedetto Nivakoff to present the first 20 years of the monastery with the latest developments and plans for the future; the solemn Mass of the following day; and the procession with the relic of the patron saint culminating in the ceremony for the laying of the first stone in the containment wall of the new monastery of San Benedetto in Monte on a former Capuchin convent. Behind this stone, in addition to the relic of the Saint, was also cemented in perennial custody the dedication letter of the prior in which he celebrates this truly unique day.

The two days, open to all, saw the participation of many “Nursini”, citizens of Norcia, together with representatives



The monks celebrate the TLM in a makeshift chapel...

of the hierarchy, such as Msgr. Boccardo, Cardinal Walter Brandmüller, and many religious men and women, along with the civil authorities such as the mayor of Norcia Nicola Alemanno and the former governor of the Umbria region Catuscia Marini and many faithful not only from Norcia, but from the rest of Italy and also abroad for this special occasion. The Mayor, speaking at the local news portal *Umbria24*, said that this is a “historic moment for Norcia and for the whole of Umbria. The construction of the new monastery - he added - further

“indissoluble”, wishing for the work of the monks to represent “the guiding light for the New Europe”.

The concept hinted at by Msgr. Boccardo, that is the construction of the new monastery as a powerful sign of hope after the tragedy of the earthquake, was elaborated on by Father Nivakoff in his speeches, including the motivation for the adoption of a new motto.

In fact, on June 12, the monastery celebrated 20 years since its canonical



...and joyfully take part in the reconstruction project.

cements the bond between the city and its monks and places this territory at the center of Europe, whose patron our saint is.” In a previous comment he was quoted as saying to the Umbrian online daily *Tuttoggi* that the bond between the monks and his fellow citizens is

founding in 1999. For this historic anniversary, it seemed right to Father Nivakoff to finally add a motto to the crest of the monastery: *Nova Facio Omnia* (“I Make All Things New”). A motto which was also carved on the foundation stone inserted into the wall of the monastery under construction.

As explained by the prior, the verse is taken from the Book of the Apocalypse (Chapter 21, verse 5) and describes the New Jerusalem in all its splendor. “I believe this verse captures both the spirit of our first twenty years and provides an orienting principle for the future”, he said. “The search for what is new springs from the deep desire in the human heart for New Life, untouched by Original Sin”.

Newness and youth go together, he went on, bringing joy to the soul which has yet to experience some of the harsher realities of life. “The Church herself calls us always to renew that youthfulness, beginning the Mass with a reminder of how God blesses youth with joy: *Ad Deum qui laetificat juventutem meam* (To God who gives joy to my youth). Sin makes us old, taking away our innocence and joy”.

As a matter of fact, the dimension of “Newness” is a recurrent feature in the somewhat short life of the congregation. As recalled in an interview by father Cassian Folsom, re-founder of this Benedictine congregation and its first prior until Father Nivakoff took over in 2016, from the various paths tried for the canonical recognition of the initial Benedictine community formed by himself and three other postulants, Providence chose a completely new path and in a very short time. To sum it up, a “special miracle” which “gave me confidence that God was giving us His blessing”. And thus, “on June 12, 1999 the formal decree arrived placing us among illustrious monasteries of the Benedictine Confederation, but outside a specific congregation”.

Monasteries are normally founded from an older existing monastery which makes a new foundation. We tried this, he said, but Providence suggested a fresh start, exactly as stated by our new motto *Nova Facio Omnia*.

Monastic life needed then and still needs now a renewal, he pointed out. “By renewal, I mean not just returning to the spirit of St. Benedict, but to the Rule of St. Benedict, to the actual way of life that he outlined. And it’s much easier to start something new than it is to renew something that exists already... That’s why we took the risk to start something new; it seemed like the very best path to follow”.

And so we began with very clear principles, the Father continued, but less clarity about how they would actually

Continued Next Page



## Alberto Carosa/Continued...

take form. “So, the forms have changed over the years, but the principles have remained the same. For example, we started in a little apartment, not in an established monastery. We started in Rome, not in Norcia. The first idea was that our community would serve St. Anselm in Rome, but that changed after 2 years. We came to Norcia, to the birthplace of St. Benedict, and for the first 16 years lived at the basilica and

“Reflecting on our first 20 years, we cannot fail to find a similar situation,” he noted. “It is the beautiful blindness that God gives to those who seek Him by hiding future labors so as not to discourage them.”

In the 16 years spent in the city, he continued, we realized that the treasure that the saint had, the treasure to be preserved and possibly offered, was not

Benedict, we cannot forget the true goal that is not a place, but a person, God. We are sure that for now God wants us here, in *San Benedetto in Monte*, to live together and accept the mystery of his providence, to make room for God and not to take His place”.

The interventions of Father Nivakoff continued with his homily during the solemn mass of 11 July, a *lectio*

When we monks after the earthquake believed we accepted the indication of the providence to plant the roots of the new monastery here, it was with fear and hesitation: Like many of you we asked ourselves: but what will happen, how will we be able to live ... God knows the answers and will make us understand at the right time. “

Unable to tolerate this state of uncertainty and insecurity any longer, “the modern secular world seeks with technological, political or commercial solutions to deprive us of the pain that the mystery of faith requires”, because it is in fact “only in the possibility of doubt that one can grow in faith. God has left us free precisely because we will be happier in choosing Him than in not having any choice. From within the Church in the past century, there has been a strong pressure to remove from the Christian the obligation of living with the uncertainty; better to change a rule than leave someone in doubt about their salvation. Various attempts to ease the weight of faith have just the opposite effect: man becomes less free and consequently less happy”.



A Brother stands near the ruins of his chapel after the 6.6 earthquake reduced much of the city to rubble

our main apostolic work was to serve the pilgrims who came to visit”.

But the earthquake has again changed the situation, transforming that service into a more spiritual and supernatural one. “The post-earthquake experience is almost like a re-founding of the monastery with the same principles but a slightly different form”. In other words, “over these 20 years, things have changed a great deal. The principles have remained the same, but the form has evolved to what it is now”. Whereas before the monks were in the middle of the city, now they are dwelling on a hill overlooking the city, with a great gain in terms of silence, solitude and separation from the world. “The reconstruction project allows us to build the monastery according to the needs of the community, which after so much time are now quite clear”, he emphasized.

An assumption reiterated by Father Nivakoff in his lecture after Vespers. In fact, in his search for God, the Lord made Saint Benedict accept the most varied and unexpected circumstances and find in them the way to salvation.

culture, was not even the famous peace ... “The treasure that the Saint has kept and wanted us to cherish is faith”.

The events of the August 2016 earthquake were clear signs for us, he went on. “Faith is under attack not only by external forces, but also from within the Church just as then, when they had to defend themselves from Arianism inside and from barbarians outside. And it is in these circumstances of total collapse that the Saint has decided to plant and root, building not a walled building ... but rebuilding people”. St. Benedict was a father, in the true sense of the word, in that “he generated new life in his monks by giving them Jesus Christ, the beginning and creator of life itself”.

Even if we hope to rebuild the beautiful Capuchin convent in the next three years and reopen the adjacent church by mid-2020, our hope is not based on that, Father Nivakoff pointed out.

Yes, the community is growing, he disclosed, but the future cannot be secure regarding these great projects. “It is God who guides history and not us. If we want to be monks and true sons of Saint

*magistralis* on the spirituality of the Saint inspired by the epistle in his feast day. “Today’s epistle says that the life of St. Benedict is like music,” he began. “The memory of the saint is like music that accompanies a banquet where wine is not lacking, and joy is palpable”. While the feast of March 21 commemorates the passage of the Saint to his blessed eternity, the feast of July 11 “has been seen for centuries as an appreciation of the earthly part of the life of the Saint, the many miracles, his perennial wisdom, all that which made him not just an ordinary person, not a normal person. In fact, by definition a saint is close to God in a way that already in this world he behaves like God”, and therefore in essence he is a reflection of the living image of God.

Faith is intimately linked to the *taciturnitas* (taciturnity), which is one of the three pillars of the Benedictine rule and spirituality, together with obedience and humility.

“The age in which we live has lost patience for this *taciturnitas* and has filled it with explanations, words, noises.

The music that accompanied the life of the saint, as the epistle says, therefore “is not any music. Like the Gregorian chant, which is the fruit of the monk’s prayer, and not just its cause or its means, the music that has surrounded his life and which could also surround ours is the result of a state of heart where the *taciturnitas* reigns”.

The construction of the monastery and the reopening of the church in Monte, therefore, “will not in themselves bring music, they do not solve problems, but if we see in it the path of faith ... music and wine will be there and this will open a door to heaven from here”.

In addition to Norcia, in Italy St. Benedict was also celebrated in other places related to his life, such as Monte Cassino, Subiaco and in the territorial abbey of Monte Oliveto Maggiore in Siena. In the rest of Europe his memory was honored in the abbey of Solesmes in France, in that of Ettal in Bavaria, in Michaelbeuern and Seitenstetten in Austria, in Pannonhalma in Hungary, in Břevnov in the Czech Republic, in Engelberg in Switzerland and at Douai Abbey, near Upper Woolhampton in England. ■



## A Remnant Book Review, Continued...

V. Chiarello/Continued from Page 11

I “captured the world’s attention with his unconventional style.” For example, he greeted enormous crowds speaking simply and without formality; he chose to live outside the papal apartments and moved permanently into St. Martha’s House, the Vatican’s guesthouse, and even placed his own phone calls! However, Lawler does mention one Vaticanist who claimed that journalists, “were leaving some potentially damaging stories unreported because they thought no one wanted to hear bad news about the pontiff.” Among the more widely cited “non-reported” stories was the pope’s relationship with the military junta during what is known as “the Dirty War” in Argentina. Neumayr reported that his fellow Jesuits had distanced themselves from Provincial Bergoglio because of his willingness to work with the military junta.

“There is many a slip twixt the cup and the lip,” and, as in the case of the new pontificate, the promises of “reform,” both explicit and implied, in the early stages of the Francis pontificate did not materialize, despite the claim they would. In fact, Lawler actually describes situations where reforms, such as the first attempts under Pope Benedict to bring the Vatican’s financial house in order, were begun and then stalled and/or discarded by Francis. The priestly scandals have been the major source of both public and Vatican attention - until the new pontificate - but Vatican finances also were in dire need of reform.

Cardinal George Pell of Australia was appointed by Pope Benedict to oversee ways of reining in what was seen as the Vatican’s “chaotic financial system,” one in which Vatican “dicasteries” or Departments, “followed no standard accounting procedures.” In 2015, internal resistance to Cardinal Pell’s efforts became abundantly clear when, at a meeting of a worldwide consistory of cardinals, “heated arguments” erupted as Pell outlined his proposal to reform Vatican finances. The changes were accepted with very modest amendments and were approved by Pope Francis. But that breakthrough was short lived: the following year, the pope announced the audit of Vatican finances by Price Waterhouse Coopers, the first in history, had been suspended. No reasons were given, but “a compromise” soon followed allowing each dicastery to determine, “... how far the external auditors should delve into their records.” Need I add that no “reforms” were instituted?

In 2017, Pope Francis allowed what can only be described as a return to the old ways: those who believed that Cardinal Pell “...was asserting too much control in his bid to ensure financial accountability,” had won

the day. If financial reform now disappeared into the Vatican mists, the other major “reform” that the Francis pontificate promised to address would not go gently into the night, for it goes to the heart of the Church’s current crisis, and revolved around, “...the handling of sexual abuse complaints” against priests worldwide.

Many familiar with this on-going crisis may recall that Cardinal Ratzinger, when Prefect of the Congregation for the Doctrine of the Faith, had requested and been given responsibility by Pope John Paul II to deal with what Ratzinger called, “the

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filth” of clerical misconduct. What may not be known is that in the years 2011-12, as Pope Benedict XVI. he “laicized” **nearly four hundred** (no typo) priests.

The question of the neglect, or worse, by the hierarchy in dealing with sexual abuse cases is beyond cavil, but one cannot exclude papal fault in this area. Pope Francis promoted a prelate, Bishop Juan Barros, over the objections of Chilean Catholics who claimed that Barros had ignored their repeated complaints of the sexual predation of priests in his diocese. The pontiff called the Chilean protesters “stupid” for their actions, not a good way for a pontiff to make friends, a major objective of this pontificate. A committee under the aegis of Cardinal O’Malley of Boston, issued a report recognizing the seriousness of the situation, and offering suggestions to address the issue. That report was scrapped by Pope Francis, who later admitted he “was learning on the job,” learning to accept a “zero tolerance” policy that had been in place for fifteen years.

Other examples abound: the McCarrick/Wuerl fiasco does not offer much hope the Vatican’s “hands off” policy in dealing with clerical abuse will change. In a recent development, New York State has granted a one-year grace period to those who claim that they were sexually abused by priests in the past and allowed them to begin legal action against the involved diocese. As of this writing, more than 500 charges have been leveled against priests accused of sexually abusing both boys and young men in New York State, and this is just the beginning of the yearlong window.

It would be repetitive to continue to list the areas outlined in Lawler’s book which describe the current pope’s mindset, for much of it has been written about and discussed elsewhere. Yet, there are unfamiliar events as well that demonstrate papal manipulation that accompany that mindset which should be examined. One such event was the October 2014, Synod on the Family, including the “Mystery of the Purloined Volumes.”

The then Prefect of the Congregation for the Doctrine of the Faith, Cardinal Gerhard Muller, had made a contribution to **Remaining in the Truth of Christ**, a compilation of essays restating Catholic teaching, in which he condemned Cardinal Kasper’s proposal of offering communion for the remarried, which he had raised at the consistory. The publisher, Ignatius Press, sent copies of the book to the participating consistory cardinals through the Vatican’s normally efficient postal system, but, mysteriously, they disappeared during their deliberations.

Another example of the apparent manipulation of the Synod took place when four separate paragraphs on pastoral care for homosexuals appeared in the Synod’s “interim report.” That raised other questions, for of the 250 addresses given by the clerics during the consistory, only one focused on homosexuality. Although none of this discussion was included in the minutes of the conference, this “creative editing” appeared to be the work of Archbishop Bruno Forte, a close ally of the pope, and the secretary of the Synod’s drafting committee. Cardinal Sarah, who has been a stalwart in his defense of the traditional Church, denounced the manipulation as, “... an attempt to push the Church (to change) her doctrine.” Another example of an attempt to codify “the new teaching,” and apparently with the support of the new pontiff.

A concluding note about the Synod mentioned by Lawler should be very troublesome to Catholics: the bishops’ final statement claimed the Synod fathers came together to “discern how the Church and society can renew their commitment to the family *founded on marriage between a man and a woman.*” Lawler: Advertisement:

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“The Italicized words were omitted from the Vatican’s official English translation.” Neither Lawler nor I - and I imagine Neumayr - believe that was accidental.

Lawler’s skewering of the current Society of Jesus should not surprise anyone. What may, is when Lawler quotes a Jesuit priest who claims: “The Church as we know it is dying. I hope and pray that the Society (of Jesus) will help to facilitate this death and resurrection.” I am reminded of the apparent inability of the late Fr. Peter Milward, S.J. who, in our conversation at the Jesuit House in Tokyo, sadly commented: “I don’t understand many of my younger Jesuit colleagues today.” For many, that inability would extend to the Throne of Peter.

Philip Lawler has written a cogent and informative book about the decline of the Church under the current pope, including this pope’s apparent indifference to the Church’s past. “If a Catholic today is free to ignore the teachings of John Paul II, as Francis implies, then a Catholic tomorrow will be free to ignore the teaching of Francis....By that standard, the papacy of Francis has been a disaster for the Church.”

This book is a gold mine of information and should be read by “Trads” who wish to know just how detrimental Francis has been in leading the Faithful. As I’ve written before, this book is highly recommended, except for those with high blood pressure. ■

## The Remnant

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The Last Word. . .

# Victims Creating Victims

BY FATHER CELATUS

A dam has broken and now a torrent is overwhelming the state of New York, as destructive as the crashing waters of Niagara Falls. It is not a torrent of water but of lawsuits and lawyers, set loose on the Vigil of the Assumption with the implementation of the Child Victims Act. Following in the footsteps of several other states, New York has now suspended the statute of limitations for lawsuits related to sexual abuse of minors, in this case for a period of one year. In some states that window was open much longer.



Attorney Jeff Anderson writes down the sum of the settlement reached between the Archdiocese of St. Paul-Minneapolis and clergy abuse survivors during a May 31, 2018 news conference detailing the agreement in St. Paul, Minnesota. (Minneapolis Star Tribune/TNS/Aaron Lavinsky)

As was anticipated, a flood of lawsuits inundated the court system. By noon of the first day nearly 500 abuse suits had been filed, most of which are against Catholic institutions and other non-public entities. Unlike some states which exempted public entities from lawsuits, the Child Victims Act of New York does include public institutions, though this inclusion was only added under pressure and relatively late.

If recent history is a predictor of the near future, we can expect that several more hundreds or thousands of lawsuits will be filed and that some dioceses will end up in bankruptcy or avoid this fate by paying out tens or hundreds of millions to avoid it. Thus far nearly two dozen dioceses and religious institutions in the U.S. have filed bankruptcy and those that have avoided it have paid many millions from their assets.

From among those dioceses which have already emerged from bankruptcy, often

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One wonders if any amount of money can compensate for abuse as a child, especially when that money comes not from abusers.

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after years of litigation, it is common for their bishops to make public statements related to the process. Here is but one example:

Victims and survivors have courageously worked to raise awareness about the tragedy of childhood sex abuse and how we must address it. I hope that this settlement helps victims and survivors on their healing journey. Most of all, I wish to thank claimants for their courage in coming forward to tell their stories,

their perseverance in pursuing justice and their patience through this very thorough process.

While not intending to diminish in any way the horrific nature of child sex abuse, a sin that cries out to Heaven for vengeance, *The Last Word* disputes the contention that justice is served by bankruptcy. We dispute this based upon our own experience as one pastor among thousands whose parishes have been served with lawsuits and whose dioceses have gone into bankruptcy. Though no bishop would dare say it, so morally bankrupt are they now, the truth is that Child Victim Acts are more about money than justice.

Let's begin with the injustice of the lifting of civil or criminal statutes of limitations. Statutes exist for good

reasons, but even if those reasons are found to be wanting, they can be changed going forward but should not be lifted for the past. Many of the accusations of abuse are alleged to have happened decades ago, up to seventy or even eighty years past. Evidence is often lost or lacking, living witnesses are hard to find and the accused predator may be dead, unable to defend himself. And good luck with regard to establishing insurance coverage. If you are fortunate enough to find in the parish archives a

policy from so long ago, it is likely that the limits of coverage are so low as to be insignificant when sued for millions.

Another injustice regards the exemption of the public sector from lawsuits in many states which have suspended their

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The greatest injustice of all is the fact that it is ultimately the innocent faithful who pay for the crimes and sins of others.

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statute of limitations. New York would have done the same had it not been for public pressure to change the bill in order to get it passed. In those states which have exempted the public sector we suggest that this is the equivalent of targeting religious and private organizations. In most cases the primary target of legislators and governors who pass and approve such bills is the Catholic Church. Not only that, but their cries of "justice for victims" ring hollow when victims of public abusers are excluded.

Another injustice arises from the fact that in many cases—possibly a majority—there is no negligence on the part of the parish itself for a secret act of abuse on the part of a pastor. Lawyers like to argue that the parish "knew or should have known" that abuse happened or was likely to happen in the parish, but the reality is that many victims do not tell anyone, including their own parents, of abuse when it happens. But lawyers know that jurors are hyper-sympathetic to victims and

so the bar for negligence is ground level.

Another strategy of lawyers is to so inundate a diocese with lawsuits that the bishop will have no choice but to declare bankruptcy. Once in bankruptcy, lawyers threaten to pursue lawsuits against individual parishes in the diocese unless the diocese agrees to a financial settlement which far exceeds a just amount. It really amounts to legal extortion: "Give us what we want or we will destroy you, parish by parish!" This forces parishes to pony up for bankruptcy settlements, lest they be destroyed by lawsuits soon after.

Speaking of lawyers, another injustice is the extravagant profit that they make in the bankruptcy process, upwards of forty percent of any settlement. Considering that settlements for bankruptcy range from tens to hundreds of millions of dollars, some lawyers have made for themselves hundreds of millions of dollars. If they were truly interested in the welfare of their clients, they would lower their rates. We used to call these types of lawyers *Ambulance Chasers*;

perhaps they are better called *Abuse Victim Predators*.

But the greatest injustice of all is the fact that it is ultimately the innocent faithful who pay for the crimes and sins of others, whether by parish contributions to a settlement, diocesan assessments to rebuild after bankruptcy or increased premiums for insurance coverage. It is neither the abusers who committed the crimes nor the bishops who protected them from prosecution who will personally pay, but the faithful.

As for the victims themselves, one wonders if any amount of money can compensate for abuse as a child, especially when that money comes not from abusers but from innocent Catholics. What really happens in Child Victims Acts is that human justice is trampled and countless more innocent people become victims. There is one form of justice that is served, however; namely divine chastisement upon an errant church. ■



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