

The Remnant

(Est. in 1967)



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

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

September 30, AD 2019
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From the Editor's Desk...

By Michael J. Matt

Pope Francis: *‘We have a duty to obey the United Nations’*

During a papal airplane presser on his way from Madagascar, Francis said he’s fine with criticism so long as the folks doing the criticizing truly want dialogue from him in return. The Holy Father was apparently hoping we’ve all forgotten that two of the four dubia cardinals died waiting for him to answer their request for dialogue. The filial correction guys are still waiting for an answer. And last year Francis said he would not say one word in answer to Archbishop Viganò’s credible criticism.

During the same airplane presser, after Francis had visited Madagascar to share the Good News of open borders and climate change, he also said he’s not afraid of schism.

As CNN—big fans of Francis, of course—put it:

Pope Francis says he is not afraid of a schism within the Catholic Church, even as he confronts criticism from conservative Catholics about his leadership. “I pray that there will not be schisms,” the Pope said Tuesday, “but I am not afraid.”

In other words, bring on the great Amazon Schism! Francis is going ahead with it, come hell or high water. Perhaps this is why prominent Catholics such as Phil Lawler are now saying they’re actually afraid of him: “Pope Francis is not afraid of a schism,” Lawler tweets, “I am. That’s why I’m afraid of this pope.”

~ See Editor's Desk/Page 2

UPROOTED: An Interview of Vatican Journalist Aldo Maria Valli

(Original Publisher of Archbishop Viganò Letter)



Archbishop Viganò, Vatican journalist Aldo Valli, Pope Francis

BY ALBERTO CAROSA

They have called me a traitor, a hypocrite, and false. Obviously, given that these accusations come from the enemies of the Church, I consider all of these accusations like medals of honor in the defense of the Truth. -Aldo Valli

TV RAI journalist Aldo Maria Valli and church musician Aurelio Porfiri are two leading Italian Catholic figures who decided to join forces and publicly voice their uneasiness, to say the least, with the present state of affairs in the Catholic Church from their traditional vision of the faith.

“Uprooted: Dialogues on the Liquid Church” (Chorabooks, Hong Kong 2019) was the result of their effort, a passionate book written in the form of a series of dialogues between the two authors on the most pressing and burning issues facing the Church today.

Whereas Aurelio Porfiri is a composer, choirmaster, writer and teacher living between Rome and Hong Kong, Aldo Maria Valli is a well-known veteran “Vaticanista” (journalist expert of Vatican affairs) and was the first journalist to receive Archbishop Carlo Maria Viganò’s statement on the scandal of homosexuality within the clergy.

Aldo Maria Valli was so kind as to answer a few questions for Remnant readers on some of the most pressing issues which are dealt with in his book.

Q. Don’t you think that the Viganò case and the abuses of the clergy may have further contributed to this sense of uprootedness reported in your book?”

A. As far as I am concerned, the Viganò case has certainly contributed to making me feel even more uprooted from this Church. As I have told so many times, my process of “conversion” with respect to Bergoglio’s pontificate began after reading

~ See UPROOTED/Page 5

Catholic Heroes. . .

Servant of God Yvonne-Aimée: A Mystic for Our Times

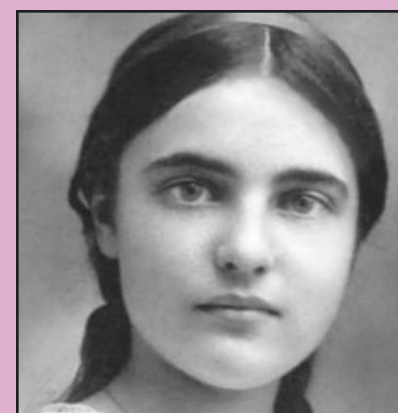
BY JACINTA BOUDREAU

In times of great turmoil, faithful Catholics should take some comfort in learning about the valiant, holy men and women who came before us. Through Christ, they were able to do so much good in the face of great evils.

Servant of God Yvonne-Aimée de Jésus is one of these great warriors; her story is one that reminds us of the great power of redemptive suffering, as well as the very real Presence of Christ in

the Blessed Sacrament. These are two essential parts of our Faith that seem so easily forgotten by the faithful.

In days when so many of the clergy are living vile and wicked lives, holy suffering is abhorred and avoided at all costs by Catholics, and belief in the True Presence is almost totally absent, the life of Mother Yvonne-Aimée can serve as a guide for us. Her incredible life story encompasses all of these issues,



Servant of God Yvonne-Aimée

~ See Yvonne-Aimée/Page 7

Editor's Desk, Continued...

Never in my lifetime have I seen so many people in influential positions speaking out against a reigning pontiff. Last week, Cardinals Burke and Brandmüller sent letters to the College of Cardinals, warning of apostasy and heresy at the upcoming Pan-Amazon Synod.

This week Cardinal Burke and Bishop Athanasius Schneider issued an [eight-page declaration](#) warning against six “serious theological errors and heresies” and calling for prayer and fasting in the run-up to the Synod.

Monsignor Charles Pope, a respected American priest, wrote an open letter to Francis saying: “I can honestly and painfully say that I am wearied from being scorned and demonized by you.”

On October 19, Catholics United for the Faith will bestow an award on Archbishop Vigano in recognition of his leadership in exposing cover-ups at the highest levels of the Church.

Raymond Arroyo—the man who used to be the televised face all around the world of every big event that happened in the Vatican—is now taking heat from the Vatican and trying to explain why American Catholics are questioning Francis’s revolution and the strong-arm tactics being used to enforce it.

In his book, **The Political Pope**, George Neumayr says: “From the first moment I saw him, I knew that he was going to be a Modernist wrecking ball.”

In his September 11 Townhall.com article, William Marshall writes: “I never thought I would refer to a Pope as a fool, but I can’t hold my tongue. We have a fool in the Vatican.”

And in this edition of The Remnant, the respected Vatican journalist Aldo Maria Valli tells us that this Pope is “working NOT to confirm the brethren in the faith but rather to confound them, not to transmit correct doctrine but rather to transmit his own personal ideas, not to entrust the Church to the care of holy pastors but rather to place her in the hands of morally corrupt men.”

In a recent interview, Robert Moynihan of Inside the Vatican asked Archbishop Vigano if the plan to change the Church goes back as far as the French Revolution of 1789. Vigano’s response is devastating: “Certainly it is a project, if you will, that goes back centuries, in particular, to the creation in the middle of the 1700s of freemasonry.”

Of course, Vigano is quite right about that. Cardinal Leo Jozef Suenens, leading voice at the Second Vatican Council, admitted this 50 years ago: “Vatican II is the French Revolution in the Church.”

Cardinal Yves Marie-Joseph Congar, the great theologian of Vatican II said: “The Church has had its October Revolution. The Declaration on Religious Liberty states the opposite of the Syllabus of Errors.”

Welcome to the Church of Vatican II, where we now have the Roman Pontiff telling us to obey the United Nations.

Again on the plane from Madagascar,

Pope Francis says: “I would like to repeat what the Doctrine of the Church says about this: When we acknowledge international organisations and we recognise their capacity to give judgment, on a global scale – for example, the international tribunal in The Hague, or the United Nations. If we consider ourselves humanity, when they make statements, our duty is to obey. It is true that not all things that appear just for the whole of humanity will also be so for our pockets, but we must obey international institutions. That is why the United Nations were created. That’s why international courts were created.”

Francis is dead wrong, of course. God is our Creator. We are His creatures. Without Him we would not exist. We owe Him everything. Those who are created have an absolute obligation to obey their Creator and His Law – not the pro-abortion, pro-contraception, pro-sustainable development United Nations.

This cannot be defended and, in fact, it is the very thing that, until recently, was dismissed as a “rad Trad” conspiracy theory—i.e., that the Bishop of Rome would become so diabolically disoriented that he would set himself up as spiritual leader of the One World Religion.

Perhaps this is what the Scripture means by the “abomination of desolation in the holy place.”

We have two ways of looking at all

“**Every father, every mother, every thinking, breathing Catholic needs to unite in holy and prayerful opposition to his agenda. Hold fast to Tradition and Resist. Here we are not reasoning as theologians, but simply as people of common sense.**”

this: It’s the end of the world, and we just get under our beds and pray. Or it’s an apocalypse, as opposed to the apocalypse, and we stand together against it—just as the Catholics united under Bishop Athanasius—Saint Athanasius—had to stand against the Arian heretics who’d infiltrated the hierarchy in their day.

Maybe it’s the end of the world, but maybe it’s not. Either way, Francis’s growing list of critics includes some powerful people – cardinals, bishops, influential media persons, even political

strategists such as Steve Bannon-- the man who put Donald Trump in the White House.

It is my considered opinion that Francis is now threatening schism because he’s afraid that if enough influential Catholics rise up against him, he will fail to destroy the traditional Catholic Church. He wishes to push us all into what the Vatican can spin as “schism,” so as to move us out of the way.

We will not let that happen.

Francis is weak and growing increasingly desperate. We’re not surprised by Francis. For fifty years The Remnant has been shouting from the housetops that the Church has been infiltrated by these Modernists. Francis was always inevitable. But what we didn’t anticipate was that Francis would be an arrogant ideologue who would inadvertently rip the mask off the Revolution of Vatican II at the same time.

Francis is out-of-control arrogant. He’s not a team player. Because everyone sees right, straight through the man, he’s really not doing a good job from a Modernist point of view. In God’s Providence, this papal Tower of Babel is becoming confused and ineffective. This is the moment for faithful Catholics to rise up and yes, #UniteTheClans against the whole Modernist Revolution, of which Francis is but one sorry symptom.

We can’t just climb into a bunker and wait for the asteroid. Francis is vulnerable. He’s got the Ted McCarrick millstone tied around his neck. His Humble Pope Inc., campaign fell apart. The Novus Ordo is collapsing and now is the moment for faithful Catholics to strike and strike hard.

Every father, every mother, every thinking, breathing Catholic needs to unite in holy and prayerful opposition to his agenda.

Hold fast to Tradition and Resist. Here we are not reasoning as theologians, but simply as people of common sense.

Stay in the Church. We need her, she needs us, and we all need each other. God will restore His Church in His own time. In the meantime, we must hold on and keep the old Faith.

We have the duty and the honor to become part of the glorious Catholic counterrevolution—to say to the enemies of Holy Tradition: You will not intimidate us. We will keep the old Faith. And if you want to persecute us for that,



go ahead! You’ll only guarantee your own defeat, since martyrs have always beaten empires. Martyrs have always had the last word on tyrants. The little martyrs of the Colosseum defeated the Caesars and toppled mighty Rome. And if God so wills, there will be martyrs among us.

But first, let’s go on offense. If this is the end of the world, well, let it find us standing as soldiers of Christ on this battlefield and in this war to preserve the old Faith. We have nothing to fear but losing the Faith. And we will not let that happen!

I’m honored to be off to Rome this week to stand with our allies against the Amazon Synod. I’m thrilled to join my friend John-Henry Westen and his Voice of the Family team on October 4 in Rome, for example, and there will be several other demonstrations organized by courageous Catholics who know what’s at stake. Pray the rosary for the success of these initiatives. Tell your friends, tell your families. This isn’t over. The Catholic clans are uniting for the war of their lives. The war for the preservation of the old Faith.

Now they’re even threatening us with schism. Why? Because we’re still here, because our kids are traditional Catholics; because we’re all still here and we’re uniting against them, which means they failed to win us over, they failed to drive us out, and they failed to make apostates of us.

Blessed be the Name of the Lord!

On behalf of readers of The Remnant, I’m happy to bring this message and this promise to the feet of Pope Francis:

We are united in the Faith of Jesus Christ and His Church. We will oppose you with everything we have; we will raise our children in the old faith, so that they will survive your reign of terror and live to see the day when the Immaculate Heart of Mary triumphs over you and your conspirators. There’s going to be a schism alright, Francis. But you’re the schismatic...not us! We’re not going anywhere. This is our church and we’ll defend her to the end. So help me God! ■

The Remnant Speaks

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

#UniteTheClans

Editor, *The Remnant*: I write you this in response to your recent video, well done. Yes, Jesus Christ left us with One Church, it is time to live it.

You commented on not touching the sacred vessels of the altar, the chalice and especially the Body and Blood of Christ, which is the duty only for the consecrated hands, I thought: *Why do people make jokes of Cardinal Burke and the 'white gloves'?* I will tell you, it is because they like to attack anyone and anything that directs us to look up to God. Cardinal Burke wears the gloves out of respect for the Real Presence. Altar servers wear gloves because the altar server is not supposed to touch anything on the altar reserved for the consecrated hands of the priest. So, by wearing gloves-- white gloves as a sign of purity -- his hands do not directly touch the Body of Christ while helping the priest. So, in humble respect Cardinal Burke still wears the gloves so that his hands do not directly touch the sacred vessels. This is a sign of humility and his own sinful nature. This is why devilish attacks are directed at him, Cardinal Burke dares to direct people to look up to God.

God bless you for doing the same,

Fr. Walter Pasicznyk

Editor, *The Remnant*: VERY INFORMATIVE RTV video!

Until I watched your *MISSION IMPOSSIBLE: Unite the SSPX & FSSP Clans* (<https://www.youtube.com/watch?v=rEgoVBS5cVs>), all I knew was very sketchy, and boiled down to the fact that Archbishop Lefebvre had ordained a bishop without the pope's permission. Then I read things suggesting that the SSPX may not be in communion with the pope. Much later I read that some thought that the FSSP were too "liberal". That was the sum total of my knowledge. I decided to convert from Anglicanism to the Church back in 1998, after spending 15 years attending Catholic Mass with my wife at the Church down the road (the only Catholic Church in our small town). I never knew about the SSPX or the FSSP before the parish priest said the exact wrong words when I told him I wanted to come home to the Catholic Church. A friend had an FSSP priest come down from the city to give me instruction. Thus I became Catholic at my first ever Tridentine Mass.

R. W. Smith

Editor, *The Remnant*: I just finished watching your excellent presentation: *MISSION IMPOSSIBLE: Unite the SSPX & FSSP Clans*. I couldn't agree more. I am nearly 77 years of age, and recall meeting your father in Portland, OR in about 1968 at a Blue Army Conference that I suspect was instrumental in his leaving The Wanderer and founding The Remnant. In any event, my wife and I raised thirteen children who all attended the local CMRI school, Mt. St. Michaels in Spokane, WA. Twelve of the thirteen are Traditional Catholics; one no longer fully practices Catholicism. I believe you have met my daughter,

Therese and her husband. My beautiful wife, who fell asleep in Jesus's arms in 2014, and I transferred from a CMRI parish in 2009 to the FSSP parish, St Joan of Arc in Coeur d'Alene, ID; the pastor at that time was Fr. Chad Ripperger.

We never would have considered the SSPX parish, Immaculate Conception, in Post Falls, ID; and I am eternally grateful to the FSSP for their presence in North Idaho. I am also grateful for Archbishop Lefebvre for his heroism in the fight. Ten of our children and their families attend FSSP parishes, one attends SSPX, and one attends Novus Ordo.

I wanted to let you know that recently (Aug. 14, 2019) I attended a wedding at St. Aloysius Church, located on the campus of Gonzaga University in Spokane, WA. The groom was an FSSP parishioner from St. Joan of Arc in Coeur d'Alene, the bride was an SSPX parishioner from Immaculate Conception in Post Falls, and the celebrant was Fr. Lukas Lipp, SSPX assistant priest from Immaculate Conception. Apparently, Bishop Thomas Daly of Spokane gave approval, as he was mentioned in the "Special Thanks" section of the Wedding Program.

God Bless you,

Anonymous
Post Falls, ID

Editor, *The Remnant*: Thanks so much for this #UniteTheClans effort. It seems something important at this critical moment in the Church.

I'm neither SSPX nor FSSP but just SSCC, far away from this kind of unity! But I watch from afar and pray for it.

This seems a blessing for the future. I'll read more with great interest.

Fr. Richard McNally

Editor, *The Remnant*: SSPX - FSSP -- I go to both. I want to support both. I think this a FANTASTIC idea. I pray it gets some traction.

Patrick Studer

Editor, *The Remnant*: Go for it, I'm with you!!

M. Linder

Remnant in Japan

Editor, *The Remnant*: Hello brother Michael Matt. My name is Charles Howard from southern Florida. I ask that you take a few minutes to read my email. I'm not a subscriber at this time, but hopefully soon I can become one. But the purpose of my email is to address my reflection on your coverage of the Catholic conference you held in Japan. Thank you so much for going to Japan to show us what is happening there. I enjoyed watching the videos and your interviews with the American and Japanese priests of the SSPX who love to serve the Church and the Tridentine Mass. I wish to reflect with you on your videos. I admit I didn't know anything much at all of the Catholic

history in Japan. I only learned about Catholic history in China, especially of Bishop Bulgara from Ireland who taught the Catholic faith before the Chinese communists took over the nation.

However, a copy of the Remnant letter I found done by Robert Sunigenis mentioned many things about the Masonic influence in the world by the French and the American Revolutions. Robert mentioned something interesting. Sadly, we know of the atomic bomb explosions in Nagasaki and Hiroshima. He mentioned the Catholic populations living there. Makes you wonder if those cities in particular were targeted not because of the Catholic population. Who knows? Of course, feel free to correct me on that issue. Thankfully, the German Catholic priests survived the atomic blast as we know in Hiroshima. God protects His faithful.

Thanks also for mentioning of Catholic French history in the video in Japan. I learned very much from what you described. I will keep you and The Remnant in my prayers. Thanks for standing up for God's true Church! God bless you. Our Lady of Akita, pray for us!!

Regards,

Charles Howard

Remnant TV in Japan - see Michael's talk: **THE FIRST TRADITIONALISTS: From Nagasaki to the Vendée**: <https://www.youtube.com/watch?v=wgrSLEd99kE>

Kudos to Hilary White

Editor, *The Remnant*: I just finished reading Hilary White's EXCELLENT article, "Where Shall We Go"? It was a wonderful and comforting reminder, that whether we are called to a religious vocation or marriage, and despite these very difficult times in the Church, we can live our lives very close to God through prayer, Daily Mass, living a plan of life, and drawing closer to God by "an interior rejection of what the world considers important," so as to spend time on things that are truly important.

Thank you to everyone who works so tirelessly to create a fantastic newspaper each month. Through reading it, I experience a great sense of support for Truth, Goodness and Beauty! I just renewed my subscription to the print edition.

I also loved the article "In The World, But Not Of It" ... and the article about the launching of a clothing line of beautiful, modest, quality women's dresses! I love the name. . ."Paris Bloom". Have you ever considered doing an article on where one could go on a religious retreat which offers Traditional Catholicism? Thank you again for all you do! I love Remnant TV as well.

Sincerely,

Elizabeth Shepler
Mineral Point, WI



What Happened to La Salette?

Editor, *The Remnant*: I hope this note finds you all well. Several weeks ago, I watched your video about Akita: *AKITA: Another Conspiracy to Silence the Mother of God* (<https://www.youtube.com/watch?v=6MGMx5uVROg>) and how strange the visit was with no enthusiasm whatsoever about its very important message. I can't say that I'm surprised by what you encountered.

In a few weeks, I will be going to Nice, France for a convention and I am planning to arrive early for a little "me time" before work begins. Nice is right down the mountains from La Salette, and ever since I came into The Church and got myself educated, I have had a devotion to Our Lady of La Salette. And so this upcoming trip I thought would be the perfect opportunity to visit the Sanctuary, right? Alas, no. Check out this video from YouTube <https://www.youtube.com/watch?v=YcXIcRjX2A> which was linked directly from the Sanctuary's official website. As irritating as it is, I urge you to watch the whole thing and note the following in this "welcome video":

1. The satanic pop/rap music

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Inside this issue

September 30, 2019

- PLEASE NOTE -

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The Remnant Speaks, Continued. . .

2. The immodest dress amongst those who work at the Sanctuary

3. The sexually suggestive facial expressions and mannerisms of the female staff to the camera

4. The effeminacy of the men in the video

5. The behavior of the priest with the guitar when the video shifts from the hotel to the Church

6. The fact that nothing whatsoever is said or shown of Our Lady or the seers other than some very quick images of statues in the gift shop.

I guess we shouldn't be surprised by this considering the infiltration since V2 but I gotta tell you, as someone who has been to post-revolution France many times, I have never seen such blasphemy at Lourdes, Rue de Bac, Sacre Coeur, Chartres, Rouen or any of the other pilgrimage sites that I have been blessed to visit. For such blasphemy to occur here tells you that this was indeed a very holy site where the warnings against what is happening now in The Church were foretold. Needless to say, I will not be visiting La Salette when I go to France in a few weeks and that absolutely breaks my heart. Like I said, I have a devotion to Our Lady of La Salette and I am very much depressed now after seeing what has happened to Her shrine.

Keep up the good work, I really enjoy your website.

Best regards,

Andrew Dunn
Philadelphia, PA

Seeking Guidance

Editor, *The Remnant*: My wife and I are Protestants who want to become Catholic. I am 32 and a full-time student at a Calvinist Bible college and my wife works full time. Over the past year we have come to the conclusion that Catholicism is true. I have been reading St. Thomas Aquinas, the early church fathers, works by other theologians. She has been reading works by more modern popular authors like Scott Hahn and Jimmy Akin. We attended our first mass

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a few months back and were appalled and heartbroken. We saw people in jeans, some who were women handing out the blessed body of Our Lord, no respect by the priest or anyone else for the presence of Christ. The whole service felt like a liberal Protestant church.

Because of that experience we started doing more research and found Dr. Taylor Marshall, Church Militant, Crisis Magazine, Remnant Newspaper, SSPX, SSPV, ICK, and others.

We basically do not know what to do. We are convinced the Catholic faith is true but almost every place around us is liberal and heretical. We could not believe what Robert Barron has been saying about hell for years. One of the ways we came to the faith was watching his series, but when we went back and checked his statements and videos over the years we were appalled. As a confessional reformed protestant there was no question in my mind that hell was real, and that people go there, and that it's a terrible truth of the faith that we accept because Our Lord told us!

If you have any advice for us or resource suggestions it would be helpful. God bless you all for being one of the few lights in these dark times. God bless you,

Aaron Frazier

A Word from Down Under

Editor, *The Remnant*: Thank you all for the encouraging commentary which for several years down here in Australia I have shared with my little home schooling family. I am perhaps the only lay theologian the Society of St Pius X has teaching in any of their world seminaries. For the last 11 to 12 years I have been immensely blessed with this opportunity. At 62 years of age I will never retire and intend to serve my lord-Christ the King and my lady-Queen of heaven and earth till my last breath.

I agree with many points of view which you and your colleagues have made over the years.

What is my solution? As a businessman, cattle and sheep farmer, ex-Royal Australian Engineers soldier, accredited and registered high school teacher and Catholic theologian I intend to use

the skills which God has given me so generously in the past to facilitate the purchase, operation and maintenance of Traditional Catholic farm schools throughout the eight state jurisdictions of Australia. Separate boys and girls schools at least 200 km apart located close to important regional growth towns throughout Australia and Tasmania are to be faithfully run and managed by loyal Traditional Catholic qualified teacher/parents to save our children's Traditional faith. Blessed Edmund Ignatius Rice of the Christian Brothers fame in Ireland did it successfully after the French Revolution (1820 -1840) and his legacy of good Catholic lay men and women in Australia intend to do the same. Sadly "religious educators" have lost their good standing in the community, and it is now the time for lay people to rise up, defend and save our long-suffering Catholic Church and identity.

Yours in Jesus Mary and St Joseph
Stephen Armstrong

Editor, *The Remnant*: I am an Australian. I came across and have been listening to Michael Matt through YouTube recently and I just want to pass on my gratitude for his honesty and his coverage of what is happening with the Catholic Church at the moment.

Most importantly, I'm grateful and impressed that he has not criticised any faithful Catholic out there, but is trying to unite us all.

I have been a daily communicant for decades in the new mass and in the last couple of months am starting to appreciate the live stream of Latin mass and I feel like the scales from my eyes have started to drop to what is so very beautiful in our Catholic Apostolic Faith.

Please keep inspiring us with your boldness, honesty and truth without tearing us apart as True and Faithful Catholics. Your messages bring me to tears and keep that fire burning deep within me. God bless you. We need more than ever today courageous soldiers for Christ!

Kind regards,
Silvana Frida

Good News from Canada

Editor, *The Remnant*: Amid all the gloom about our beloved Church, along with hundreds of others, I have been

blessed to attend the regular Sunday celebration of the traditional Mass. We attend the parish of Holy Family in Vancouver, Canada. We have recently increased the number of Masses from two to three. The 9 am and the 12 noon Mass are both high Masses and are full. This increase was necessary because of the great influx of Catholics, most of whom had never before attended the Mass in the Extraordinary rite. Last Sunday I arrived at church just before the noon Mass. I looked into the church and was greeted by a spectacle that I thought I would never see again. The church was silent but full, and the altar was ablaze with candles. People were just leaving Mass, and everyone genuflected as they left their pews. The aisles were full and crowded with people leaving to make room for the faithful ready to attend the noon Mass.

For a moment or two I was transported back to the old days when all Catholic churches were filled with joyful people, strong and secure in the Faith. The old days seem to have come back to the Church, at least in this parish. Our oldest parishioner is approaching her 100th birthday, and every Sunday, it seems, there at least one new baby to swell the growing ranks of the faithful. Many of us look forward to the next Sunday and at the beginning of every week, we look back to the sermon and the joy of being part of something glorious. We recently had the parking lot repaved and already it is too small. After each Mass, there is usually a full meal sponsored by one of the families of the parish or by members of the Knights of Columbus. Yes, it's crowded. Yes, it's noisy. Yes, little children are running around. But it's a sign that the parish is alive! This is what the Church once was, and by His grace, it will be again. Deo Gracias.

John Lambert

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UPROOTED: An Interview of Vatican Journalist Aldo Maria Valli

A. Carosa/Continued from Page 1

Amoris laetitia, and at that point I became fully aware of the penetration of a neo-modernism in the Catholic Church, at all levels. Until 2016 I was among those who preferred not to see, but *Amoris Laetitia* definitely opened my eyes. Even before the four cardinals expressed their doubts, in my book “266.

Jorge Mario Bergoglio *Franciscus P.P.*” (first edition in 2016, *Liberilibri* publisher) I openly expressed my perplexities and denounced the infiltration of relativism into moral teaching, an infiltration that, among other things, took place surreptitiously, through the use of ambiguity as a weapon to undermine the previous teaching. From then on I felt

more and more uprooted and more and more alone. I lost so many friendships and even on a professional level I started living a situation of marginalization. But the Lord intervened, giving me many new friends who helped me to face such a difficult phase. It was in this context that Monsignor Viganò looked for me, to talk to me about his memorial and to propose to publish it in my blog *Duc in altum*. For those who are interested, I told the whole story in the book *Il caso Viganò* (published by *Fede & Cultura*, 2018).

Q. How would you explain what is perceived as a sort of “explosion” of homosexuality among the clergy?

A. The problem of the presence and, I would say, the invasion, of what has been called the homosexual culture, is not recent but has deep roots. However today, through the use of social media (think of the high visibility of a pro-gay advocate like Jesuit James Martin) it has exploded in such a way that even the less experienced can get an idea. I do not have anything against people with a homosexual orientation, but as a Catholic I agree with the *Catechism*, which says that these persons, who ought to be received with particular attention, respect, and delicacy, are called to chastity because homosexual acts are contrary to the natural law.

It seems to me that there is not much more to add, and yet we are witnessing the spread of a subversive mentality that claims to overturn reality and pass off homosexual practice not only as a right but as a behavior blessed by God. And often this claim comes from within the Church. Now it is clear that responsibility for this must be identified at different levels, from seminaries up to the highest levels of the Roman Curia. But identifying responsibility is not enough. It is necessary to fight for the respect of the natural order, the fruit of creation, which today

many people want to overturn for the age-old reason: to put man in the place of God. This leads to general insanity, also reflected by the profound crisis of identity of the priest which is at the center of the crisis of faith, and as a result, of the crisis of the Church.

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Whoever says that he should have done it reservedly doesn't understand or pretends not to understand: Viganò chose to make noise, and he did so in the conviction that this was the last resort.

We have lived through decades in which the process of humanization of the priest has coincided with his progressive unhooking from God and from the life of prayer. From being a bridge-builder between God and men, he has become merely a builder of human relations (and this is when things are good), and at the same time, mainly due to the liturgy, he has acquired the role of being the leader. From being a mediator, he has now

become an actor. The image of the priest armed with a microphone who speaks to the assembly of the faithful, is very similar, if you think about it, to that of a politician or a journalist.

God has passed to a secondary level. And then if we add all of the administrative tasks, contemplation and prayer vanish. I don't know how many priests have said to me: “I really want to pray more, to spend more time in adoration, but I can never find the time!”

Q. Can you say something about your personal meetings with the former nuncio?

A. In my meetings with Viganò I saw a man who was profoundly sad because of the moral degradation within the Church and the systematic denial of the truth. What he wanted to pierce through was the shroud of lies that covers a devastating situation. And once you have decided to take that road, it's clear that you have to do it in the most dramatic way possible.

Whoever says that he should have done it reservedly doesn't understand or pretends not to understand: Viganò chose to make noise, and he did so in the conviction that this was the last resort. He told me that he had prayed much and that he had turned it over in his conscience for a long time, and basically this is also what we, in our own small way, are doing.

Every day we ask ourselves: is it appropriate to continue in the battle? A friend asked me: *What makes you do it? From a strictly human point of view, it's folly. We have everything to lose and nothing to gain.* But the judgment which interests me is that of the good God, not that of men. This is why, despite those who accuse me of having betrayed the Church, I feel myself more Catholic than ever before. And in that I know I am in good company!

Q. How did you react emotionally to such a heavy burden in those days?

A. I can only say that, after having published the report of the former nuncio, I felt a great inner peace. I knew very well that, especially from a professional point of view, I would pay a high price (as was the case in time), but I realized that I would never forgive myself if I avoided intervening, in my small way, in defense of the Truth. As a baptized person, called to be a priest, prophet and king, I could do nothing else. I adhere in full to the words of Cardinal Newman in his work “An Essay on the Development of Christian Doctrine” (1845, chapter VIII, § 1): “That there is a truth then; that there is one truth; that religious error is in itself of an immoral nature; that its maintainers, unless involuntarily such, are guilty in maintaining it; that it is to be dreaded... that the mind is below truth, not above it, and is bound, not to descant upon it, but to venerate it.” So too, like Newman, in the event of a religious toast after a meal, I would certainly toast the Pope, but first to conscience and then to the Pope.

faithful may be aware of it. To maintain that the Pope is always right simply because he is the Pope is to fall into an extreme clericalism, and it is noteworthy that those who are said to be anti-clerical often fall into this sort of papism. When we go to Holy Mass we Catholics certainly pray for the Pope, but in the Creed we say: I believe in One God, the Father Almighty, Creator of heaven and earth, of all things visible and invisible. I believe in One Lord Jesus Christ, the Only Begotten Son of God, born of the Father before all ages etc.... We never say I believe in the Pope. And there is a reason for this: The Pope is nothing other than *servus servorum Dei*. His function is one of service. He is to be at the service of the faith, and he has the duty of confirming his brothers in the faith. Only someone who is very ignorant, or who has a specific interest in doing so, would raise the Pope to a level of untouchability which in reality he does not have.

Q. Don't you think that perhaps also the media have some responsibility in this regard?

Valli reports from St. Peter's Square



Q. Talking about the Pope, here we are at the crucial issue of obedience...

A. You are quite right: the question of obedience is decisive. We Catholics ought to respect the Pope, wish him well and take him seriously. This implies, when necessary, the possibility of making certain criticisms. We have the right but also the duty to do so. And we have this duty because we are baptized. The insane papolatry we are witnessing in our days is the child of ignorance and manipulation. Many think that the Pope is always infallible, while in reality he is so only when he speaks *ex cathedra*, which happens only rarely, almost never. However, when the Pope speaks *ex cathedra*, he must do so openly so that the

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Only someone who is very ignorant, or who has a specific interest in doing so, would raise the Pope to a level of untouchability which in reality he does not have.

A. Certainly. We who are in the mass media have a grave responsibility, including in this case: we have made the Pope into something he is not, a species of superman. Instead, it must be repeated, he is a servant. It is only to God that we must render total and unconditional obedience, not the Pope. The Pope may in fact be mistaken, he could even become a heretic, he

could also go mad. Even in a Pope who has been proclaimed as a saint (such as in the case of John Paul II), we Catholics are well able to see areas of shadow. Because we are truly free. As you will have noted, among the accusations made against the

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Is a Catholic able to not be rigid and traditionalist? No, it is not possible. Divine law is one, and we cannot bend it according to convenience using the principles of relativism.

ex-nuncio to the United States, Carlo Maria Viganò, after the publication of his memorial, there was the accusation of perjury. The Monsignor would have committed perjury, according to his detractors, because he had sworn fidelity to the Pope and then revolted against him, even to the point of accusing him. But even here there is an equivocation raised to the level of art. It is true: every cleric, and even more so those who work for the diplomatic service of the Holy See, swears fidelity to the Pope, but this oath certainly can no longer apply from the moment that the cleric becomes aware that the Pope is working not to confirm the brethren in the faith but rather to confound them, not to transmit correct doctrine but rather to transmit his own personal ideas, not to entrust the Church to the care of holy pastors but rather to place her in the hands of morally corrupt men. If we did not have this liberty of decision, we Catholics would not be children of the Church, but members of a sect. And yet to say these things today exposes you to accusations of every sort.

The Pope may in fact be mistaken, he could even become a heretic, he could also go mad.

Q. For example?

A. They have called me a traitor, a hypocrite, and false. Obviously, given that these accusations come from the enemies of the Church, I consider all of these accusations like medals of honor in the defense of the Truth. But when these accusations are made by Catholics, it makes you aware of the level of degradation to which we have fallen. Let alone the hackneyed, more usual accusations of being rigid and a traditionalist. But I ask myself: Is a Catholic able to not be rigid and traditionalist? No, it is not possible. Divine law is one, and we cannot bend it according to convenience using the principles of relativism. The commandments were written in stone. And the Tradition is the instrument through which Holy Mother Church, like every good mother, guards and transmits what is good for her children, in order to protect

them from evil and to save their souls. Here we are not reasoning as theologians, since neither of us is one, but simply as people of common sense.

Q. A common sense that in today's world seems to be increasingly rare, almost anathema...

A. The fact is that we are living in a world turned upside down, where they want to make you think that what is evil is really good or else they say that good and evil in themselves do not exist; they exist only in the subjective condition in which each individual lives his own given reality. In this way the notion of sin itself is liquidated and the person is abandoned to moral disarray. Once the reference points have disappeared, one enters into the realm of subjectivism, within which the only recognized law is that of following one's own impulses, and also spontaneism, which says that if an act is performed on the basis of a personal and free choice it is therefore good. But in this way everything becomes justifiable. In this regard, the magisterium of Benedict XVI was very clear, but the world rejected it, and what's more it condemned the pope as fanatic who had no heart. All that I observe leads me to say that the Church has unfortunately taken, for quite some time now, the path of relativism that Benedict XVI has always forcefully condemned, for example in his homily during the Mass for the Election of the Roman Pontiff opening the conclave on April 18, 2005.

In this world turned upside down, I sometimes stop and look around and wonder, am I perhaps the one who is crazy? I'm serious: in the present religious and cultural context in which affirming that objective good and evil exist makes people look at you as a leper and causes you to be excluded from the civil forum, I am often led to doubt myself. Thank goodness there are some other people who have also come out of their catacomb, who are asking the same questions and have the same perplexity. And thus, we recognize each other, we support each other, and we also find the strength to react and to fight. I am thinking of the words of Chesterton: Fires will be kindled to testify that two and two make four. Swords will be unsheathed to prove that leaves are green in summer.

It would seem that we have now reached that point. Certainly, there is a crisis of faith, but before that there is a profound crisis of reason. And that makes even more important the need for solidarity among us, we who obstinately say that two and two make four and not that two and two generally make four but at times it also makes five.

Q. What do you think of the problem of traditionalists vs. progressives confrontation?

A. This is by no means a key problem. These are only labels, widely used by those who, either not knowing how to or not wanting to debate, take refuge in prefabricated slogans. After all, today the mere fact of having a clear faith based on the Creed of the Church is often more than enough for one to be labeled as fundamentalist.

The problem is very simple: who and what do we want to take as the decisive point of reference for our lives? God or man? The eternal divine law or the caprices of the creature? The objectivity of good and evil or the subjectivism which justifies everything? I know so many good and faithful Catholics who, when I ask these questions, look at me in a daze. They are not accustomed to framing the question in these terms. The so-called Church paradigm which has been rolled out in the course of just a few years is imposed as an ideology which focuses on giving social assistance and avoids the big questions.

It is no coincidence that in our churches nobody speaks any longer about the End Times, the Last Things. They are interested only in the penultimate things, the things

having to do with here and now, not eternal life. And thus, one arrives at the paradox of seeing lay people recalling priests and bishops to their duty of lifting up their gaze towards the Absolute, advising them not to speak as if they were experts on the economy or trade unions or ecology.

Therefore, enough with lectures about respect for the environment, the duties of finance, social injustices, on welcoming migrants etc. I ask the Church and her pastors to return speaking to me about the salvation of my soul. I want them to confirm me in the faith, because that is

their duty. And I, as a faithful, have the right and duty to make this request.

Q. It would seem then that the Church, or to be more precise, a portion of Her clergy, is radically changing Her position...

A. In this regard an interesting coincidence comes to my mind. Pius XII, encyclical *Meminisse Iuvat* (1958) recommends that, in the midst of the waves of this world, the boat of the Church should remain immobile, firm in the faith and without yielding. I noted the year of the encyclical because it is also the year I was born. But today, asking Her to remain immobile, as Pius XII did, sounds like a blasphemy or provokes a laugh of derision. Today, they say, the Church ought to be ... going out ... dynamic ... listening ... not self-referential etc. But where are these formulations taking us? They are taking us towards the sad reality that the Church is losing old believers without finding any new ones. This is why, and in what sense, I feel that I have become traditionalist, that is, anchored strongly to a Church which cannot and should not offer discounts, because if she begins to offer discounts she loses herself and her mission, which is not to change society but rather to save souls. It seems obvious that the Church must rediscover herself and, faced with clerics who have lost their identity, it falls to us as laity to take over the helm.

Q. And how all this should come about in your opinion?

A. As a pre-requisite, I believe that it is necessary for us lay people to take sides. Almost every day I meet people who say to me: I understand your perplexity, but it is better not to speak of these things, we ought to just pray and wait for everything to pass. I do not agree with this position. As I have already said, it is not only the right but also the duty of the baptized to intervene in the defense of truth, of right doctrine, of correct liturgy.

We need to understand that the habitual state of affairs is now one of internal conflict. Once upon a time the Catholic had to deal with the atheist, with the anti-clerical, but now we must deal with other self-styled Catholics who in reality are probably Protestants or even worse. In my time they taught us that whoever receives Confirmation becomes a soldier of Christ. That's it: we need to return to being soldiers of Christ. We cannot permit ourselves to be passive, nor to live quietly. They will tell us: You are like the Crusaders!

Yes, this is exactly what we must be. ■

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They will tell us: *You are like the Crusaders!*

Yes, this is exactly what we must be.

Servant of God Yvonne-Aimée: A Mystic for Our Times

J. Boudreau/Continued from Page 1

and one can learn by her example of the great advantages of quiet suffering and constant trust and faith in God.

Great Suffering

Yvonne Beauvais received her First Holy Communion in Paris at the age of nine. Filled with immense joy and love for her divine King, she wrote with her own blood a "PACT OF LOVE" with Jesus:

"O my little Jesus, I give myself to Thee completely and forever. I shall always want what Thou shalt want. I shall do all that Thou shalt tell me to do. I shall live for Thee, I shall live in silence, and if it be Thy will, I shall suffer much in silence. I beg Thee to make me become a saint, a very great saint, a martyr. Make me always faithful. I want to save many souls and to love Thee more than everyone else, but I also want to be very little so as to give Thee more glory. I want to possess Thee, my little Jesus, and to shine with Thee. I want to belong to Thee alone but, above all, I want Thy will." (1)

This longing never left her, and she lived up to her little contract until her death.

A few days before her 21st birthday, Yvonne heard the voice of Jesus for the first time. Like little Samuel, he called her three times by name. Then he showed her a cross and asked her with a gentle voice,

"Will you carry it?"

"Oh yes, Lord," she answered.

Jesus continued, "Accept the trials that I will send you as the greatest grace and greatest favor that I show to the souls I love. Accept them without complaining, without studying their form or duration and without boasting about them. Pay no attention to what hurts or humiliates you. Look to me; I love you."

A year later, the Lord showed her a vision of the hardship which would befall humanity in the Second World War.

With a serious, but mild voice the Lord requested her to "pray, pray a lot, especially for the priests, for the prisoners." (2)

Suffering with a constant fever which made her body ache and burn, Yvonne said, "I believe so much in the redemption of souls through suffering." "That is my way, the apostolate that I love... The most important thing in redeeming souls is to unite; to unite our nothingness with his fullness, to unite our activity, our suffering, our joy and even our smile ... with Our Lord."

It is all to the credit of her spiritual son, Father Paul Labutte, that, after more than fifty years of silence, he chose to reveal one of the most painful secrets of her life. On August 10th, 1925, three men ambushed Yvonne, then twenty-four years old, in the Paris suburb of Boulogne-Billancourt. The three men beat Yvonne and tortured her. One of the three was a depraved priest, whom she had previously tried to help by addressing to him a warning from Our Lord. The reprobate priest later repented

of his crime and was converted. Father Labutte chose to write of this episode in the life of Yvonne-Aimée, believing that victims of similar crimes would take comfort in seeking the intercession of one with a personal experience of their suffering. (3)

Jesus, King of Love Devotion

The Little Invocation
Approved by the Church:

*O Jésus, Roi d'Amour,
j'ai confiance en ta
miséricordieuse bonté.*

*O Jesus, King of Love,
I trust in thy loving mercy.*

Yvonne first received the inspiration of the Little Invocation on August 28, 1922. Within the community at Malestroit, the prayer brought about healing and the restoration of unity in charity. Immediately the invocation began to spread, first in certain communities of her own Order and among their hospital patients, and then on a wider scale. Before long, persons praying the Little Invocation began witnessing to the graces and favours they received.

In 1932 the Bishop of Vannes, France, approved the prayer for his diocese. The following year, Pope Pius XI indulged it for the Augustinian Canonesses of the Mercy of Jesus, for their sick and for all those hospitalized in their health care facilities. Pope Pius XII renewed the favour, and on December 6, 1958, Pope John XXIII extended it to the universal Church.

Yvonne cherished the Little Invocation to Jesus, King of Love; she wanted to make it known and see it spread because such was Our Lord's own desire. In a letter requesting that Pope Pius XI indulge the prayer, she wrote:

"It is so sweet, so strong, so rich, this little invocation . . . This invocation is appreciated by the sick; it consoles them. They love this prayer because it appeals to the Kingship of Christ Jesus, to His Love, His Mercy, His Goodness; in some way, it compels us to trust. It condenses our familiar invocations to the Sacred Heart and sums them."

So great was her devotion to her little King of Love, that when she became a nun she took the name, Yvonne-Aimée de Jésus, "Beloved of Jesus".

In 1927, Mother Yvonne-Aimée had little cards printed in order to spread

the prayer. In 1940, during World War II, in order to make the prayer even better known and loved, she had a medal struck. She drew an image of the Child Jesus, King of Love, which has since been distributed around the globe. (4)

The devotion to Jesus, King of Love is especially consoling to adults having suffered from some trauma in childhood such as physical, emotional, or sexual abuse.

The Child King is not threatening. The child living inside the emotionally wounded adult can accept the embrace of the little King of Love. One traumatized in childhood can allow the Little King to come close and absorb into the innocence of His Divine Childhood the shattered innocence that continues to cause fear, shame, and an inability to keep oneself safe.



At the same time, Jesus, King of Love restores to souls the innocence that was lost in childhood, or stolen, or cruelly defiled. (5)

Rescued from the Gestapo

During World War II, Mother Yvonne-Aimée assisted Allied soldiers and French resistance fighters by sheltering them at the hospital and aiding their escape. She is said to have disguised some Allied airmen as nuns. Because of all of this, she was a thorn in the side of the National Socialists, and in 1943 was arrested by the Gestapo on the morning of February 16.

Not long after this, she appeared to her spiritual son, Father Paul Labutte, in bilocation and said, "Pray! Pray! If you don't pray enough ... they will send me to Germany tonight. ... Don't tell anybody!"

Full of concern, Fr. Labutte hurried to the statue of Our Lady in Rue du Bac

to plead for the safety of his spiritual mother. Her words echoed over and over in his mind, "Pray! Pray! ..." In the evening, he returned to the convent of the Augustinians and asked to be let into Yvonne's office so that he could pray the Rosary for her. He suddenly heard a muffled noise behind him. Surprised, he turned around and saw Yvonne standing next to her desk, exhausted and with traces of blood on her back. She had foreseen this event years earlier in a prophetic dream: "I saw that I was in prison and an angel came and freed me." In the last moment before she was to be led away with the group to be brought to Germany, she was freed by a supernatural intervention and brought home. (6)

Warrior for Priests

During her life, Mother Yvonne-Aimée had a particular mission to priests. She was sensitive to priests in moral distress and in temptation. She readily took on the sufferings of priests. She calmed many a troubled conscience, dispensed wise motherly advice, and communicated joy and hope to priests haunted by depression and tempted to despair. According to Abbe Gaston Courtois, only those who were very close to her knew to what point she suffered, in a great spirit of Redemption, most especially for priests. She was a mystic in the true sense of the word.

"I am all weakness; he will be my strength. I am not afraid of the cross he has presented me. I will suffer with all my heart for the intention you recommended to me: for priests!" (7)

When Yvonne was only nine, Fr. Questel, a Jesuit who prepared her for her first Communion, proposed that she promise Jesus to pray and make sacrifices for priests every day. Without hesitation, Yvonne made this promise. Thus, began her motherhood for priests even though she was still only a child. (8)

Many times, she was sent by Our Lord to deliver a message to priests in the throes of temptation or spiritual combat. In a letter to Fr. Crete on January 16, 1925, she wrote,

"I went into a church to pay a visit to the Blessed Sacrament when I suddenly understood I had to go to the priest only a few steps in front of me. I was to tell him he should not go there where he was planning that evening because it would lead him to sin. ... He was very agitated and surprised because he alone knew what he was planning to do. ... He thanked me." *The same thing happened a second time.* "The poor priest wrote me, 'You have saved a soul, a priest's soul. I went to Confession. Madam, it is because of you that I did not fall, and I remember it often. ... I know that you are the Lord's messenger and that you give me strength, courage and patience to make good the evil that I did and sought. Please accept my plea for forgiveness and my deep respect. A. B., priest.'"

Repeatedly the Lord let his little messenger know things that He alone knew. She wrote once to Bishop Picaud,

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“There is a priest in one of the parishes of your diocese ... whose morals cause him great interior suffering. Have the goodness to visit and console him. I saw the priest before me in my thoughts as I was kneeling in front of the Blessed Sacrament, and I recognized what a great crisis he was passing through. Help him out of his fear.” *Bishop Picaud visited him and could help him concretely. Yvonne offered her illness and demonic attacks for him.* (9)

Among the many priests who sought (Mother Yvonne) out was the Abbé Gaston Courtois, *Fils de la Charité*. The Abbé Courtois exercised a profound influence over the French clergy between 1930 and 1950. It was said of him that he was priestly “to the very last fibre of his soul.” Mother Yvonne-Aimée referred priests in difficulty to the Abbé Courtois... The Abbé Gaston Courtois, in turn, entrusted priests, especially those in need of a real conversion of life, to Mother Yvonne-Aimée. Concerning her, the Abbé Courtois wrote:

“Only those who were very close to her know to what point she suffered, in a great spirit of Redemption, most especially for priests.” (10)

Mother Yvonne-Aimée & the Real Presence

Father Labutte recounts in his biography of how Mother Yvonne was able to retrieve the Hosts that had been stolen or profaned:

“It all began in 1923. She was still

a girl and she assisted at the Mass near the church of Our Lady of Victory. She noticed that a man before receiving Communion had concealed the Host in his bag and had gone away quickly. The young Yvonne, who had an immense faith in the Real Presence of the Lord in the Eucharist, was distressed by that desecration. She did research and investigations for two days and finally found that man along with the Host. It was the beginning of her searches for desecrated Hosts in Paris as well as in the surrounding areas. Once she went all the way to Cologne to search for a profaned Host. At times she was able to guess all by herself the places where the Hosts were desecrated; other times instead she was informed in a supernatural way.

The event connected to Mademoiselle Bradière is very significant. It was the 16th of September in 1941. Yvonne found herself with us on vacation for a few days. After dinner we had gone for a walk in the small grove. Yvonne wanted however to remain to pray by herself and so we distanced ourselves for a while. Around four o'clock in the afternoon we began to hear Yvonne lament as if she was watching something horrible. From the few words that I was able to hear I understood that she was seeing the desecration of a Host. She explained to me that two men were stabbing a consecrated Host with an awl and from it blood began to ooze out. I then saw her invoke her Guardian Angel and tell him these words: ‘Go and find me that Host, my beloved

is complaining!’ An instant later a luminous being passed in front of her with something white in hand that was bleeding and placed it on the branch of a pine tree. ...we then got the camera and took a photograph of the Host.” (11)

Conclusion

Mother Yvonne-Aimée’s life can teach us of the great gift and power of redemptive suffering, especially in the grave situation so many of the clergy are in. Surely she should be called upon by fallen away priests willing to reform their lives, as well as those who are victims of clergy abuse. And we as the Church Militant can unite our own sufferings to Christ, in reparation for such crimes as well as the restoration of Holy Mother Church.

While recounting her great intimacy with the Holy Eucharist and the Real Presence, to the point of her rescuing Hosts from profanation, we are reminded of the great reverence and awe still due to the Blessed Sacrament. Imagine the sacrileges that are endured by Our Lord daily by so many Catholics, and yes, his beloved priests. Could we not attempt to humble ourselves even more so as we receive Him in Holy Communion? Perhaps if we attend a Mass where there is no altar rail, should we not kneel to receive Him, nonetheless? And if we are prone to distraction during Mass, could we not make an extra effort?

Reciting short Spiritual Communions frequently, to remind Him that we are thinking of Him, locked away in the

Tabernacle. Making visits to the nearest adoration chapel to adore Him, fully exposed. There are countless ways in which we might better unite ourselves to Christ in the Blessed Sacrament.

I truly believe that Mother Yvonne-Aimée’s life story is one that faithful Catholics today ought to hear. Perhaps if only to lift their spirits in knowing that, Christ IS truly in control and we are truly able to participate in one of the greatest privileges of all time, that is, uniting our sufferings to Him to change the face of the world.

Footnotes:

1. <http://missionbn.com/en/Rose-7.php>
2. <https://www.familiemariens.org/html/en/pdf/54.pdf> - page 14
3. <https://vultuschristi.org/index.php/2019/02/mother-yvonne-aimee-de-jesus/>
4. Ibid.
5. <https://www.cenacleosb.org/rexamoris>
6. Ibid. Page 13.
7. <http://islandlife-inamonastery.blogspot.com/2017/04/friend-of-eucharistic-jesus.html>
8. <https://www.familiemariens.org/html/en/pdf/54.pdf> - page 12
9. Ibid. Page 14
10. <https://vultuschristi.org/index.php/2019/02/mother-yvonne-aimee-de-jesus/>
11. http://www.therealpresence.org/eucharst/misc/Angels_Demons/ANGES_malestroit.pdf

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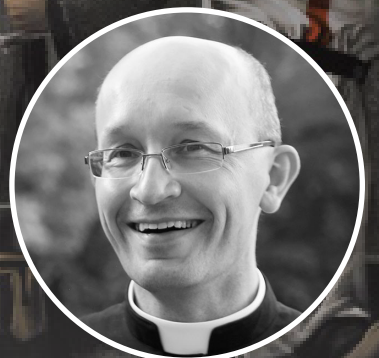
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Fortress of the Church



BY ROBERTO DE MATTEI

In the panorama of the Eternal City, one unmistakable monument stands out: Castel Sant'Angelo. If the Colosseum, after the persecutions, remains as a sacred memorial which stands as if it were outside time, the ancient funeral mausoleum of the Emperor Hadrian (76-138), transformed by Aurelian (214-275) into an imposing fortress, was, for over one thousand years, at the center of the tumultuous history of Rome.

Its function, from time of the invasion of the Goths under Alaric in 410 until the "Sack of Rome" in 1527, was to defend the Eternal City from its enemies who over the course of centuries threatened it from every direction. The longest siege that the Castle underwent was at the hands of the Goths under Vitiges in 537, when the Roman defenders, guided by Belisarius, were forced to break the statues that adorned the mausoleum into pieces in order to hurl them from the ramparts at the attackers. After one year of futile efforts, Vitiges abandoned the field and Rome was saved.

Near to the residence of the Popes, and also linked to it by a long arm of the Castle walls that appears like the armed hand of the Pope stretched out in protection over the City, it is the sentinel in arms of the Citadel of Peter, the temporal symbol of the supremacy of the Papacy in its confrontations with the authority of the Campidoglio. Historians recall how when the French Pope Urban V decided to leave Avignon to return to the traditional see of Rome, the Roman embassy which went out to meet him on September 20, 1367, at Corneto di Tarquinia where he had just disembarked, gave him, as an act of submission, not the keys of the City, as ancient custom would have demanded,

but the keys of the Castle on a silver platter.

On May 6, 1527, the German *Landsknechts* invaded the city of Rome, reaching all the way to Saint Peter's Basilica, where the Pope resided. The Swiss Guard offered themselves up in order to permit, by their sacrifice, Pope Clement VII to save himself by means of the corridor through the wall leading from Saint Peter's to Castel Sant'Angelo called the "Passetto," which still exists. There the Pope took refuge, while the Landsknechts sacked the City, devastated churches, and committed

violence of every sort against people and property. The sack of Rome was a catastrophe, but it was also a blessing for the Church, because it led to a movement of conversion which transformed the libertine and revelling Rome of the Renaissance into the penitent and sacred Rome of the Counter-Reformation.

On June 27, 852, Pope Leo IV consecrated what would pass into history as the "Leonine City" by means of a solemn procession. On this occasion, the Castle was dedicated to "the Angel." But not to just any angel – it was consecrated to Saint Michael, better known as "the Angel," whose cult was very strong. It was logical, moreover, that the fortress, whose mighty walls stood to defend the heart of the Church, would be dedicated to Saint Michael, the warrior archangel

who is the protector of the Holy Church. The Castle thus became known as Castel Sant'Angelo. "Castel Sant'Angelo e San Michele" forms an inseparable double name. Saint Michael is the one who has defeated and continues to defeat Satan and his followers, the protector of the Church and of Christian civilization, the defender of every soul in the final duel against the ancient Enemy, as the *Chanson de Roland* sings, describing the death of the paladin Orlando a Roncisvalle (*Dieu lui envoya son ange chérubin et saint Michel du Péril en mer; Saint Gabriel vint aussi, pour emporter l'âme du comte en Paradis.*

While the disease ravaged the population, on February 7, 590, Pope Pelagius II died of the plague. Gregory I was elected pope, destined to enter history as Saint Gregory the Great. In order to placate the divine anger, the Pope ordered a "seven-fold litany," that is, a general procession of the clergy and Roman population, formed by seven processions which converged toward the Vatican Basilica. This is the origin of the so-called Major Litanies of the Church, or rogations, in which on April 25 we pray to God asking him to defend us from adversity. While this great multitude made its way through the

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The battle now underway sees angels against demons, the children of light against the children of darkness.

[God will send him his cherubim angel and Saint Michael of Peril in the sea; Saint Gabriel also shall come, to carry the soul of the count into Paradise].

An ancient and celebrated tradition connects the veneration of the Angel to a miraculous episode which happened many centuries earlier. Between 589 and 590, a terrible epidemic of the plague, the terrible *lues inguinaria*, was raging in the city of Rome. The Roman citizens interpreted this epidemic as a divine chastisement because of the corruption of the city. In 589 the Tiber overflowed its banks, causing very serious damages and, according to the historian Paolo Diacono, "the riverbed was full of serpents and once there was seen an enormous serpent, similar to a dragon, descending down towards the sea."

city, the pestilence came to such a point of furor that, in the space of an hour, eighty people fell to the ground dead. But Saint Gregory did not cease for a moment to exhort the people to continue to pray and he asked that at the front of the procession there would be carried the image of the Virgin painted on the Ara Coeli, painted by Saint Luke.

A miraculous thing happened: step by step as the image advanced, the air became fresher and clearer as it passed, and the stench of the pestilence dissolved, as if it could not bear the presence of the Virgin. When they reached the bridge from the city to the Castle, suddenly, from above the sacred image, there was heard a choir

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of angels who sang, “*Regina Caeli, laetare, Alleluia - Quia quem meruisti portare, Alleluia - Resurrexit sicut dixit, Alleluia!*” Saint Gregory responded in a loud voice, “*Ora pro nobis Deum, Alleluia!*” Thus was born the *Regina Caeli*, the antiphon with which the Church salutes Mary the Queen of Heaven for the Resurrection of the Lord during the Easter season. After the song, the angels stood in a circle around the image and Saint Gregory the Great, lifting his eyes, saw on the summit of the Castle an exterminating angel who, after wiping the dripping blood off his sword placed it back into its sheath, as a sign of the end of the chastisement.

Thanks to the prayers of Saint Gregory, the pestilence was miraculously ended. From that time on the Romans began to call Hadrian’s Mausoleum “Castel Sant’Angelo,” and in memory of the miracle they placed the statue of Saint Michael atop the castle in the act of sheathing his sword. Still today there is preserved in the Capitoline Museum a circular stone with the imprint of feet which, according to tradition, was left by the Archangel when he appeared to announce the end of the plague.

Once again today, a terrible plague is devastating the city of Rome, but it is not a physical plague. It is a spiritual and moral plague which infects souls, not bodies. This spiritual plague is at the same time both a fault and a chastisement, but the one who governs the Church does not seem to take account of either the fault or the chastisement. Perhaps only a physical chastisement, such as a war, an epidemic, or an earthquake, can reawaken souls and carry them to repentance and conversion. This chastisement is destined to come through the hands of the Angels, and by means of the Angels there will also come the restoration of society and the Church.

Saint Thomas Aquinas teaches that God uses secondary causes to govern the created order and in particular the life of men. These secondary causes are the Angels, the first beings to be created, precisely so that they would be his instruments to govern all other creatures. According to the Angelic Doctor, their task is “the execution of Divine

Providence with regard to men” (*Summa Theologica*, I, q. 113, a. 2). Seen in this aspect, devotion to the Angels is more important than devotion to the saints. The saints are models of virtue whom we ought to imitate and pray to, asking them to intercede for us. But they do not have, except in extraordinary cases, the power over creatures which the Angels have in an ordinary manner by divine decree.

Everything is governed by the Angels: there is no material or spiritual event deprived of the angelic influence. Saint Clement of Alexandria writes that “the divine power procures for us visible and universal goods by means of the angels.” But God also uses the angels to punish, as we know from the Sacred Scriptures in which we have many examples of the irresistible power of the Angels. In the Book of Exodus we read that, in order to punish the Egyptians and free the chosen people, God sent an exterminating angel who killed thousands of Egyptians in a single night. On another occasion, Sennacherib, the King of the Assyrians, attacked Israel, inviting it to surrender and mocking its God. But the Lord sent his Angel, who exterminated 185,000 Assyrians in one night (2 Kings 19:35). An Angel has the power to eliminate millions of men just as much as a few thousand. In the Second Book of Maccabees, we read of the stalwart Judas who, in his battle against Timothy and his men, was assisted by the special intervention of angelic forces: “In the midst of the fierce battle, there appeared to the enemy from the heavens five majestic men riding on golden-bridled horses, who led the Jews on. They surrounded Maccabeus, and shielding him with their own armor, kept him from being wounded. They shot arrows and hurled thunderbolts at the enemy, who were bewildered and blinded, thrown into confusion and routed. Twenty-five hundred of their foot soldiers and six hundred of their horsemen were slain.” (2 Mc 10: 29-31).

In 1916, an angel appeared to begin the series of apparitions at Fatima, and in the Third Secret revealed by the Blessed Mother, according to the words of Sister Lucia: “we saw on the left side of Our Lady a little above her an Angel with a sword of fire in his left hand; it was burning and gave off great flames which

seemed to be for the purpose of burning the entire world; but they went out when they touched the splendor of Our Lady which came out of her right hand toward the Angel: the Angel pointed to the earth with his right hand, and cried with a loud voice: “Penance, Penance, Penance!”

When and how will this sword of fire strike the earth? This is a terrible mystery, before which we can only abandon our weakness to the Blessed Mother and to our Guardian Angel, increasing our prayers

also to Saint Michael, asking that in these difficult hours of history he will continue to support with his help the Holy Church and the Catholic faithful.

But in order to prepare ourselves for that moment, we must believe firmly in the role of the Angels. We must believe it with devotion, because while the existence of God may be demonstrated by reason, the existence of the Angels cannot be demonstrated by reason. To believe in the Angels is an act of love in the supernatural order. The Angels represent this order even more than God Himself, because the existence of God can be demonstrated by reason. Nothing more than these Spirits represents the divine order which Modernism seeks to unhinge down to the foundation. In the Holy Year 1950 Pope Pacelli, with the encyclical *Humani Generis*, reaffirmed the doctrinal tradition on the Angels, deploring the fact that some people had come to the point of questioning “whether the angels are persons; whether there is an essential difference between matter and spirit. Others – the concept of the gratuity of the supernatural order, when they maintain that God cannot create intelligent beings without ordering them and calling them to the beatific vision.”

The devotion to the Angels is a foundation of the Catholic resistance to the self-destruction of the Church, and it is a necessary condition for the restoration of Christian civilization. In his treatise *True Devotion to Mary*, Saint Louis Marie Grignon de Montfort explains that Jesus must reign in the world, but he must reign by means of Mary, who brought him to light in his first coming and will make him shine forth in his second coming. In the first coming of Jesus Christ, God permitted that Mary would not be known, in order not to obfuscate the mission of Jesus. Today she ought to be known in order to exalt the mission of Jesus. Thus we need to know, love, and serve Mary, so that Mary may reign with Jesus in the world.

Well then, if this is true, and our souls feel that it is profoundly true, will the Angels be associated in a special way with Mary in the last times, since she is their Queen? What will be the mission of the Angels? The Gospel tells us that in what was perhaps the most terrible hour of the Passion, the hour in Gethsemane, Jesus told Peter to put his sword which he had drawn back into its sheath: “Do you not think that I cannot call upon my Father and he will not provide me with more than twelve legions of angels?” (Mt 26:53). And he added: “But then how would the Scriptures be fulfilled which say that it must come to pass in this way?” (Mt 26:52-54).

The reason that Jesus did not invoke the intervention of the Angels in the Garden of Olives was the fulfillment of Scripture: the Lord had to undergo his Passion and Death for the redemption of humanity. But today it is a different hour in history: the hour of the social Kingdom of Jesus Christ, by means of the Most Blessed Virgin Mary. In order that this kingdom may be realized, we need not only to announce to the world the greatness of Mary, but we also need to invoke the intervention of the angelic legions, whom the Lord stopped

in Gethsemane in order not to prevent his sacrifice; we need to unsheathe the sword which Peter put back into its sheath at the Lord’s command. We must fight with our spiritual sword alongside the Angels and call upon them so that they may intervene on our side as soon as possible.

In heaven, there is an angelic militia ready, the *Acies Ordinata* of whom Saint Luke spoke when he announced “all the heavenly host” on the night of Christmas: “*multitudo militiae caelestis laudantium Deum et dicentes: Gloria in altissimis Deo et in terra pax hominibus bonae voluntatis*” (Lk 2:14). He spoke of an army of God, composed of angelic legions, ready to fight evil and injustice in order to give glory to God and bring peace on earth to men of good will. In the present hour, in which the forces of darkness are at the height of their activity, it is necessary more than ever to have recourse to the holy Angels, and in particular to Saint Michael, *Fortitudo nostra, Protector Catholicae, Exterminator Daemonum*, the conqueror of Lucifer, who crushes with his heel, pierces with his spear, and keeps him chained forever.

Always contemplating the face of God (Mt 18:10), who is eternal Truth, the Angels fight against every form of error and insult against the divine and revealed law. They, who are “warrior” spirits, help us and sustain us not only in the inevitable defensive battle, but also in the aggressive combat against error and evil under every form.

The battle now underway sees angels against demons, the children of light against the children of darkness. The battle in which the angels and demons fight ever since the beginning of creation is repeated daily in the history of the Church.

In the month of October it will reach a climactic moment with the Synod on the Amazon which will take place in the Vatican. The synod Fathers, or at least a part of them, will call upon the spirits of the Amazon forest, who are nothing other than demons. A diabolical cloud is thickening over Saint Peter’s Basilica, but an angelic cloud must thicken over Castel Sant’Angelo. Today the defenders of the Church and of Christian civilization, at the feet of Castel Sant’Angelo, turn their gaze to the Vatican Basilica and invoke Saint Michael, the prince of the heavenly host, better known as the Warrior Angel through *antonomasia*, that our enemies “*fiant tamquam pulvis ante faciem venti et Angelus Domini coarctans eos* [may be like dust which flies before the wind, with the Angel of the Lord driving them on]” (Psalm 35:5).

The exorcism of Leo XIII, along with the Holy Rosary, is a precious instrument of this battle. We oppose the diabolical chaos in which we are immersed with the divine order to which we aspire with all of our heart. We want to invoke the Holy Angels, drawing ourselves up, in their image, like a legion, forming an *Acies Ordinata* which fights for the glory of God and peace on earth. And peace on earth is nothing other than the tranquility of both the natural and Christian order. ■

Translated by Giuseppe Pellegrino

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"Carthago delenda est!"

(So, What about Vatican II?)

BY FATHER MICHAEL JOHNSON, FSSPX

Editor's Note: We're very grateful to Father Johnson for this excellent, if quite provocative, sermon on the fundamental problems with the Second Vatican Council. Father was kind enough to send this sermon transcript to us in the wake of our RTV program *The Amazon Papacy* (#ToHellwithVaticanII). I'm happy to say that I would be hard pressed to refute a single argument made herein. #UniteTheClans!

MJM

Dear beloved in Christ –

I first preached this sermon in 2012 in all of the chapels over which I had charge in the United States. I also preached it two years ago in Adelaide, South Australia, and last year in Wanganui. It seems not to have lost its relevance, as recent circumstances compel me to preach it once again, this time here in Tawa.

There are those among you who will perhaps recognize what I have just quoted as coming from Cato the Elder, who held the post as Censor of Rome (essentially the overseer of Roman public morality) during the middle of the second century B.C. Cato's hatred for Carthage (which was in modern Tunisia) and the phrase "*Carthago delenda est!*" with which he ended every speech in the Roman senate, whether or not his speech had anything to do with Carthage, have become iconic.

Carthage had long been Rome's competitor and rival in commerce and trade, and had, during the first two of the Punic Wars (which, incidentally, Rome won), inflicted a series of setbacks and humiliations on Rome which Rome neither forgave nor forgot; and so Cato's invariable conclusion to all of his speeches became a forceful reminder to his audiences of the perceived threat Carthage posed to the peace, the stability and even the continued existence of the Roman republic.

Cato, as the guardian of the public moral consciousness, had no tolerance whatever for pacifists – opportunists, quislings and traitors, as he termed them – who advocated striking a deal with Carthage, arguing that a negotiated compromise with her was more to Rome's benefit than apparent ceaseless warfare. Thus Cato made "*Carthago delenda est!*" the rallying cry to Romans to do their duty, and utterly to exterminate the pest that was Carthage; and which Rome finally did during the third Punic war, going so far in their victory as to salt Carthage's fields, and to sell her surviving citizens into slavery.

Cato's phrase, "*Carthago delenda est!*" has survived its author to this day, principally as an expression which vigorously underscores the correctness of one's conviction regarding a necessary course of action. Perhaps not surprisingly, then or today, Cato was regarded, even in his own time, by many of his fellow Romans, as a bigot, which is



Vatican II in session

why one rarely hears his signature phrase quoted anymore. Today, rather than Cato's "*Carthago delenda est!*" we are more likely to hear the now equally iconic plea, "Can't we all just get along?"

October of three years ago marked two events of special significance: the 50th anniversary of the close of the Second Vatican Council; and, deliberately timed to coincide with that anniversary, the second synod on marriage and the family, called by Pope Francis, the bitter fruits of which are only now being realized in another nefarious document, *Amoris Laetitia – The Joy of Luv*, which is the illegitimate child of that synod.

At the end of the day, however, we may point to the Second Vatican Council itself, as the grandmother of the child – as the baneful root of all of the evils of our present already too long post-conciliar age – and well it should be identified as such since the Second Vatican Council is the *Magna Carta* of all which the conciliarists and their allies (the Zionists and the Freemasons) hold near and dear. One thing made quite clear from the failed negotiations in 2012 between the Society and Rome was that, whatever else may have been brought up for discussion, the Council was off the table, full stop.

At the end of it all, Cardinal Gerhard Müller, fired last year by Pope Francis from his position as Prefect of the CDF, whether intentionally or unintentionally, did us – did the Society – a huge favor. As he departed his post, his Eminence reinforced by reiterating in a letter addressed personally to Bp. Fellay what he had said in 2012, namely that, before any so-called "regularization" of the status of the SSPX could be possible, the Society must accept the Second Vatican Council, as well as all of the documents subsequent and consequent to that council; and we must also accept both the liceity and validity of the *Novus Ordo* Mass and of all the reformed Sacraments. This has effectively ended the quest (on both sides) for rapprochement between the Society and Rome, at least for the foreseeable future. It must be admitted, however, that one of

the consequences of this quest has been a fair amount of softening of the Society's attitude towards the ongoing modernist devolution of Holy Mother Church, and towards that devolution's chief engine, the Second Vatican Council. In attempting to make the Council more palatable, some on our side have even taken to slicing and dicing it, identifying 95% of it as more or less acceptable, but the remaining 5% contrary to what the Church has always taught; and, therefore, to be rejected. The 95% deemed more or less acceptable was then further dissected into two more parts: the larger part said to be comprised of direct quotations of earlier orthodox magisterial documents; while the remaining smaller part was deemed ambiguous, and in need of clarification to bring it into line with traditionally accepted doctrine.

And so, at the end of the day we are left with what might be called the good, the bad, and the ugly: the good allegedly comprising the bulk of the Council, and being perfectly orthodox, therefore, to be assented to with supernatural faith, failure to do so implying heresy, or at least schism on the part of the one dissenting. The bad, of course, is to be passed over entirely, while the ugly must somehow be beautified. If this sounds like "making a silk purse out of a sow's ear", who could blame you for thinking it?

But is this proper? If the Council is indeed an authentic expression of the Magisterium; if it is truly doctrinally and historically contiguous with all that makes up the deposit of Faith before it (as Benedict XVI, the current Pope emeritus, once asserted it to be), who are we to pick and choose what of it we will accept, what we will re-interpret, and what we will reject? Is this not precisely the essence of heresy? In her condemnation of this tactic, at least, if in nothing else, Rome is both consistent and even Catholic. We must look then at this curious notion of "dissecting the Council".

It is asserted by those who would pick and choose what they see to be good in the Council documents that we must

likewise acknowledge in these documents the presence, even the preponderance, of orthodox magisterial statements and teaching. That being so, the argument continues, we are not free to question these, even less may we reject them, as this would be tantamount to heresy. This is what those say who would dissect the Council into mostly good, and just a little bad. Whether or not this be true, suffice it to say, there are no quotations in any of the so-called good parts of the Council documents from the so-called "harder" traditional magisterial sources, such as the "*Syllabus of Errors*", *Mirari Vos*, *Immortale Dei*, *Pascendi*, or *Lamentabili*, to name a few, all of which so urgently warn against the modern and modernist errors which flourish today even in Rome as the fruits of that same Vatican Council II.

Fine. Conceding their argument – conceding the argument of the dissectors – can we at least ask why these supposed traditional, orthodox, even infallible Catholic doctrines might have been salted in among the bad and the ugly? In doing this, did the Council intend thereby to clarify, to re-emphasize, to highlight, to reaffirm these allegedly Catholic dogmas? Is this in fact what has happened? Are the faithful – is the Body of Christ – as a consequence of the Council, more knowledgeable and better informed about their faith? Are they holier, more devout, more charitable, more authentically Catholic thanks to the Council? Can we say that the four marks of the Church – One, Holy, Catholic and Apostolic – are more gloriously evident today than they were before the Council? Rhetorical questions, all. You know well the answers.

So, presuming that such authentic traditional Catholic doctrine is indeed present throughout the Council documents, what was the purpose of including them with the bad and the ugly, these latter two being asserted by the dissectors to compose but a miniscule portion of the Council? The Gospel of today's Mass could not be more dead on in answering this question: "Beware of false

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SOMETHING WICKED THIS WAY COMES:

Contemplative Life Under the New Bergoglian Paradigm

BY HILARY WHITE

Why are the current authorities in Rome attacking the religious life? We certainly know now that it is happening. With the publication since 2016 and 2018 of the two documents aimed exclusively at the contemplative nuns, *Vultum dei quaerere* and *Cor orans*, and the subsequent apostolic acts based on them, the secret is out in the open.

If the incredible public display of aggression against the all but exterminated Franciscans of the Immaculate weren't sufficient, we have seen the same drama playing out numerous times since then, always with the same MO. In the last month, we've had another assault by the Congregation for Religious on [a small house of Dominican contemplatives](#) in Tuscany. This followed close on the heels of the announcement that 34 of 39 members of the [Little Sisters of Marie, Mother of the Redeemer have been exlaustrated](#). For the time being, the Roman Congregation's axe is falling randomly, mostly in response to bishops and superiors wanting a particular community to receive the Bergoglian mercy from the hands of the Vatican's visitators.

The explicit aim of imposing the Vatican II New Paradigm on the communities that remain in the post-conciliar period is stated in so many words. VDO says, the surviving contemplative communities that have not already embraced it, are to follow "the intense and fruitful path taken by the Church in the last decades, in the light of the teachings of [Vatican II] and considering the changed socio-cultural conditions." The ones who refused to go along and cooperate with their own managed extinction are to be herded over the cliff.



task, to be creative and, at the same time, faithful (creative fidelity)." [emphasis in the original.]

Coming some four years before the official start of the New Bergoglian Paradigm, this odd message makes one wonder what inside information Sr. Rosanna was privy to. Given that Pope Bergoglio's very first appointment after the 2013 Conclave was the financially suspicious character of Jose Rodrigues Carballo, formerly head of the Franciscan Friars Minor, and that apparently this prelate's first task was the nuking of the Franciscans of the Immaculate, it does seem clear that the rewriting of religious life was one of the new pope's highest priorities.

Something ecumenical slouches toward Rome

But is demolition really the final aim here? When the aim is to follow the example of aging and vocationally barren New Paradigmist communities of teaching and nursing sisters, currently mostly occupied with an orderly shut-down, it would seem so on the surface. But there are mysterious hints from the Vatican's Congregation for Religious¹ that something else is planned, a replacement with something new, not just annihilation for its own sake. Is there something slouching towards Rome in anticipation of a warm welcome once the old structures are gone?

In [a meeting in 2009](#) with superiors of European Discalced Carmelite monasteries, while the nuns talked mainly about

¹ Full name: The Congregation for Institutes of Consecrated Life and Societies of Apostolic Life

their fears of their imminent extinction, representatives of the Congregation talked mysteriously about preparing for the coming of a "new dawn." One of the Congregation's undersecretaries, Salesian Sr. Enrica Rosanna, told the likely bewildered nuns,

"These are difficult and uncertain times, but *it is also the time to stay awake as the new dawn is already announcing itself.*"

"Our aim must be to be open to the future. We should not forget that we are following in the tradition of Teresa of Jesus and in the tradition of all those who have followed in her footsteps. It is a wide road that opens up before us. We must be women of hope and faith. We must always believe that God is the one who directs history. From this derives our

The nature of what might be now being prepared to replace the Catholic religious life might become more clear if we look at the kinds of institutions the Congregation and the pope are enthusiastic about. We know from *Vultum Dei Quaerere* and *Cor orans* that the future of contemplative life is "federated." That is, the distinctions between congregations, charisms and individual houses will be as razed as possible. Individual houses of nuns *must* join federations in which formation of novices will be a shared undertaking with the development of formation programmes contracted out to teams of "experts".

Individual monasteries will be governed by the Federation, but the Federations will answer only to the Vatican's Congregation. Cloister will be re-examined – and given

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prophets, who come to you in the clothing of sheep, but inwardly they are ravaging wolves. By their fruits you shall know them. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit, and the evil tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can an evil tree bring forth good fruit. Every tree that bringeth not forth good fruit, shall be cut down, and shall be cast into the fire. Wherefore by their fruits you shall know them." (Mt. 7:15 – 20)

So, let's back away a bit to look at the bigger picture. What are the fruits of the Second Vatican Council? What did the conciliarists celebrate in 2015 during the golden anniversary of the Council's close in 1965? Does Rome rejoice in the abundance of flourishing religious orders; of overflowing seminaries; in the plenitude of Catholic institutions dedicated to the performance of the corporal works of mercy – Catholic hospitals, orphanages, schools, etc.? Do they celebrate mass conversions to the Faith; is holy mother the Church honored by prominent Catholic social, political, commercial and cultural leaders who are actively building a vibrant Christendom? Are these the fruits of the Council? That

my questions mock the actual tragic reality should be answer enough, and we may conclude from this that the Council is a bad tree, a tree that (in the words of today's Gospel) must be cut down entirely and cast into the fire.

Thus, again we must ask, why the good doctrine alleged to be in the Council, since it is not that which is being promoted, clarified or realized, even if it is known by its promoters to be there? I'll tell you why. This good among the bad and the ugly in the Council, which the dissectors insist we accept under pain of being judged unfaithful and heretical, has been planted there so "as to deceive (if possible) even the elect." (Mt. 24:24)

We may say, therefore, that, whatever good doctrine might be in the Council, was put there to a bad use; and of this St. Gregory of Nyssa, who lived during the 4th century of the Christian era, who was also the brother of St. Basil the Great (whose feast day we recently celebrated), in speaking of that infamous tree of the knowledge of good and evil which was the downfall of our first parents, and, consequently of us, St. Gregory says, "[Genesis] speaks of the fruit of the forbidden tree not as a thing absolutely evil

(because it appears very good); nor as a thing purely good (because there is real evil hidden in it); but as a thing compounded of both, and thus, the tasting of it brings death to those who touch it." To paraphrase St. Gregory then, may we not therefore say of the Council, it is a "thing compounded of both good and evil, and thus, the tasting of it brings death to those who touch it?"

St. Peter Damien, another Doctor of the Church, echoing St. Gregory in speaking of the corruption of ecclesiastical law which was rampant in his day, could have just as well been speaking of the Second Vatican Council when he said, "I ask, to what pages of sacred eloquence coincide these tiresome frivolities, which so evidently contradict even themselves. Who does not consider, who does not clearly see, that these and others like them which have been falsely mixed with sacred canons are devilish inventions and have been created to deceive the minds of the simple by clever machinations? For like honey [. . .], the poison is fraudulently infused, so that, while the sweetness of the food entices one to eat, the poison, which lies hidden, enters more easily into the entrails.

"And so", St. Peter Damien concludes, "these deceitful and erroneous inventions are

slipped in with sacred texts so as to escape the suspicion of fraud; and they are smeared, as it were, with a certain kind of honey, and flavored with the sweetness of a false piety. Avoid these things, whoever you may be, lest the Sirens' song charm you with false sweetness, and the soul of your ship plunge into the pit."

St. Gregory elaborates further, "This fact also clearly demonstrates the reality – the doctrine – that whatever is purely good is always so, simply and uniformly, free from all duplicity or ambiguity; while, on the other hand, whatever is evil is chameleon-like, and ever beautifully adorned, cherished as one thing, but shown by experience to be another; and the knowledge of which is the beginning and antecedent of death and destruction."

He continues, "Knowing this about the tree of the knowledge of good and evil, the serpent cleverly masked the evil fruit of sin under the glamour of a certain beauty, and conjuring into its taste the seduction of sensual pleasure, he seemed to Eve to speak convincingly, 'and' as the Scripture tells us, 'the woman saw that the tree was good for food, and that it was pleasant to the eyes to

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Hilary White/Continued. . .

the laxity that is currently the norm in terms of allowing lay people inside the “clausura” of convents – will likely be not much distinguishable from non-cloistered religious life. All that has been [laid out clearly](#) in the documents.

But what will it look like on the ground?

Maybe something like this: the “Monastery of Bose” seems to be the ideal example of Bergoglian style monastic contemplative life. Little heard-of outside Italy, but considered something of an icon of a certain kind of Catholicism here, the “Monastic community of Bose” was (allegedly) founded in 1965 by a layman to promote “intense ecumenical dialogue” between “Christian Churches.”

The community’s founder, Enzo Bianchi, claims that he started it on the day the 2nd Vatican Council ended, December 8, 1965, by renting a house in the countryside near Magano, Piemonte. Today the community houses 85 Catholic and Protestant men and women.

The idea didn’t go over well with the local bishop, Carlo Rossi – himself a Council Father of, and advocate of the liturgical movement that preceded, Vatican II – who placed the budding community under canonical interdict in 1967. The interdict meant the community was denied the sacraments on their property. But it was lifted in 1968 by Michele Cardinal Pellegrino, archbishop of Turin (and one of the names on the famous “[Lista Pecorelli](#)” of Catholic hierarchical Freemasons²). The cardinal gave official approval of the monastic rule of the non-Catholic community in 1973.

In 2000, the community – still inter-sex and

² It was under the guidance (1965-1977) of Card. Pellegrino that the Archdiocese of Turin began to become known as one of the most “LGBT-friendly” and hard-left leaning in the Italian Church. Pellegrino was also a “significant” contributor to the later sessions of Vatican II and was the man to implement the Council in Turin.

“ecumenical” with both Protestants and Catholics – was given canonical recognition in the Catholic Church by the bishop of Biella, a recognition confirmed in 2010. The community’s crowning approval came in 2018 when Pope Francis addressed [a letter](#) to Bianchi congratulating the community on their 50th anniversary, and calling it “a particular form of community life that arose in the wake of the guidelines of the Vatican Council II.”

The letter, that concluded with Pope Francis’ Apostolic Blessing to the nominal Protestants and Catholics of Bose, is perhaps our most reliable signal of the

a point particularly praised by the Vicar of Christ, keeper and defender of the Depositum Fidei:

“The simple beginning has become a significant mission that has favored the **renewal of religious life**, interpreted as a Gospel lived in the great monastic tradition. Within this current of grace, your Community has distinguished itself in its commitment to **prepare the way for the unity of the Christian Churches**, becoming a place of prayer, of meeting and of dialogue between Christians, in view of the communion of faith and love for which Jesus prayed.

“Ecumenism is itself a new religion, and it is one to which the head of the Vatican’s Congregation for Religious fervently adheres.

kind of monasticism that will gain the most approval under the New Bergoglian Paradigm.

The last paragraph:

“May this anniversary be a moment of grace for each of you, a time to meditate more intensely on your call and on your mission, entrusting yourself to the Holy Spirit to have firmness and courage in continuing the journey with confidence. I accompany you with prayer so that you may persevere in the initial intuition...”

In its most recent decades, the Bose community has made considerable strides in broadening the definition of “ecumenism,”

“I wish to express my appreciation especially for the ministry of hospitality that distinguishes you: **acceptance towards all without distinction, believers and non-believers...**”

This certainly seems to be the “renewal of religious life” intended under the New Paradigm, the “new dawn” which the “tender mercy” of Pope Francis intends to break upon us.

Enzo Bianchi; humanist atheist guru and “prophet” of the New Bergoglian Paradigm

So highly does Pope Francis think of the sect’s founder, the 76-year-old Enzo Bianchi, that he personally appointed him as an “auditor” at the Synod on Youth in 2018. Bianchi is something of an Italian celebrity and icon of progressivist Catholicism in this country, having been showered with prizes, awards and honorary degrees, published over 300 books and countless articles, given speeches and had television appearances on religious, social and political issues.

Notably, Bianchi was courted not only by our current sovereign Pontiff, but his immediate predecessors. Pope John Paul II, himself something of a pioneer in the Bose style of “ecumenism,” sent him in 2004, along with Cardinals Walter Kasper and Theodore McCarrick and Monsignor Brian Farrell LC (brother of Cardinal Kevin Farrell), on a Vatican junket to [return the icon of the Mother of God of Kazan](#) to the Russian Orthodox. In 2008 and 2012 he was appointed by “conservative” Pope Benedict XVI as an “expert” at the General Assemblies of the Synod of Bishops. In 2014, he was appointed by Pope Francis to sit on the Pontifical Council for Promoting Christian Unity.

In 2018 Bianchi preached at the World Retreat for Priests held at the Shrine of the Cure of Ars at the invitation of the rector, Fr. Patrice Chocholski. He is a member of the Council of Christians and Jews of London and sits on the editorial board of the international theological journal *Concilium*.

Most recently Bianchi authored a “Letter to Presbyters” that emphasized his humanistic

ideology. Addressing ordained priests of the Catholic Church as, “my brothers in the ministry, my co-workers,” Bianchi wrote, “We can discover that evangelization is a work of humanization, and that authentically human language is able to reach and interest anyone, because every human being is interested in his own life, to give you meaning, to live it to the full.” The letter would seem relatively innocuous, if somewhat presumptuous, coming from a layman, except for the fact that it was published as an official document on the website of the [Vatican’s Congregation for Clergy](#).

It is easy to get a flavour of what this Bergoglio-approved monasticism looks like. It is “ecumenical,” in the sense of rejecting any conception that one religion – or even religious idea – is true and others that oppose it false. It fervently embraces contradictions simply by ignoring any differences or distinctions. It is, in short, anti-rational, syncretistic, indifferentist and fundamentally anti-Catholic. And not merely by implication.

Examples abound in Bianchi’s long career of promotion of heresies and historical revisionism. In [a 2015 interview](#) Bianchi gave to La Repubblica, he compared the Christianisation of the old Roman Empire to the work of the Taliban and ISIS in destroying pagan temples. In the Bose community’s “[ecumenical martyrology](#)” are included the name of Hypatia, the pagan Greek mathematician and philosopher. Bianchi confirms this, saying, “Yes, like all those who - from Buddha to Savonarola, from Rumi to Gandhi - in any religion or even outside have persevered in a position of humanity and tolerance. The Catholic doctrine of Vatican II clearly reaffirms that conscience prevails over any authority, even over papal authority.”

In the same interview, Bianchi spoke glowingly of the Arab Muslim conquest of the ancient Christian lands. In almost delusional terms he said, “At the time of the Muslim conquest, the Christians of the Middle East opened the doors of their cities to the Arabs who brought freedom of worship and freed them from the economic oppression of the Christian imperial government.”

The approved form of new monasticism must also be free of the image of Mary. As Bianchi says, “In the church there is good will but then there are unreal images of women: the model of Mary, virgin and mother, that cannot be the reference for a promotion of women in the church.” He added that the idea, “insinuated by fashion,” of Mary being superior to St. Peter, is “unsavoury”.

It should probably go without saying given all the above, that the “prior” of the Bose monastery of syncretism is on board with all the trendy new sexual moralities. [In 2015 Bianchi said](#) that Jesus had “said nothing” about homosexuality, and endorsed same-sex civil unions – always with the standard modern ecclesiastic’s wiggle that these should not be considered “marriage” – and quite unambiguously told the Church to shut up about it.

“On this, I would like a Church that, unable to pronounce itself, prefers to be silent. He concluded that the Church makes marriage for people of the same sex is a meaningless thing. However, if the State decides to regularize an

Father Johnson/Concluded

behold, and fair to see; and she took of the fruit thereof and did eat,’ and in that eating became the mother of death to men.

From this St. Gregory draws the conclusion, “This, then, is that fruit of mixed character, where the passage clearly expresses the sense in which the tree was identified as capable of the knowledge of good and evil, because, like the evil nature of poisons that are prepared with honey, it seems to be good in so far as it affects the senses with sweetness. But in so far as it destroys him who touches it, it is the worst of all evils.”

Do we not, then, see in St. Gregory’s commentary on the tree of the knowledge of good and evil; and in St. Peter Damien’s commentary on corrupt ecclesiastical law, how perfectly, we may even say, how prophetically, 1,650 years before the fact, they condemn the Second Vatican Council as the masterpiece of duplicitous and poisonous heresy which it is?

And so, to conclude, we may judge, using the universal solvent which our Lord enunciated in today’s Gospel, “By their fruits you shall know them,” we may conclude that the Second Vatican Council, being compounded

of good and evil, inasmuch as it bears entirely evil fruits, must itself be judged and reprobated as entirely evil. In saying this, we are far from rejecting whatever authentic Catholic doctrine may be in that Council, since, in rejecting the Council, we do not reject anything good, but rather the abuse of that good for the purpose of deceiving “(if possible) even the elect.”

Can we not also conclude that the Second Vatican Council was therefore a false council, a robber council, neither an ecumenical council, nor, therefore, was it an act or exercise of the [authentic](#) Magisterium? My dear friends, our Divine Savior certainly has not given any of us the competence or the authority to make such judgments, but only the grace to judge when the wolf is about, and our own salvation be in peril. These other matters we must leave to those competent by their office, and specifically called by our Lord to judge them; and these have not yet been revealed to us.

In the meantime, to paraphrase Cato the Elder, we may – nay, we must insist, *Concilium Vaticanum Secundum delendum est* – The Second Vatican Council must be destroyed! Amen. ■

The Rule for Life

Reflections on Jordan Peterson and the New Testament

BY CLARE WILSON

About six months ago I read Jordan Peterson's *12 Rules for Life*. I was in the middle of a difficult period of self-reflection, during which I felt confused about almost all my personal relationships, and so the book struck me as profoundly helpful. At the same time, I found myself with considerable reservations about some of Peterson's basic principles and logical processes, largely derived from his obviously problematic relationship with Christianity (he is what I would call a post-Christian—someone who more or less accepts the validity of the social structures and morality of the Faith, while not actually believing its central tenets). Luckily, though, I have been spared the necessity of discussing Peterson's shortcomings as a thinker, thanks to the excellent and thorough review of his writing that came out in an online *Remnant* column on March 19, 2019. Since that is the case, I plan only to address what beneficial ideas we can take away from his work.

One complaint I have heard regarding Mr. Peterson's thought is that it is not very original. Perhaps this is true, but I would argue that almost by definition, self-help books are not very original. For example, is it really so earth-shattering to propose that men sometimes behave as if they are from a different, more aggressive planet than the one women are from? Not particularly—and yet *Men Are from Mars, Women Are from Venus* remains a staple of relationship self-help in the secular world. The point of a good book in this genre is not, in fact, to be original. It is, rather, to distill the things we already know about mature behavior and beneficial habits into loud, clear messages that can be heard and remembered above the din of our daily lives and ongoing personal dilemmas. *12 Rules for Life* accomplishes this task quite admirably. The twelve principles which the author lays out are clear and catchy: "Tell the truth (or at least don't lie)"; "Treat yourself like... someone you are responsible for helping"; and "Set your house in perfect order before you criticize the world"—to name just a few. They are, moreover, explained with precision and thoroughness (even if, to my taste, without enough guidance on how to apply them in everyday life), and supported with convincing illustrations from Peterson's own practice as a clinical psychologist or even from his life as a parent of a daughter with a debilitating illness. Overall, they do an excellent job of concentrating a vast amount of advice on how to behave like an upstanding, mature human being into just a handful of memorable aphorisms.

What struck me most about the twelve rules, however, was that in fact, they could all be boiled down even further, to just a single guideline: *Take responsibility for yourself*. The advice to be responsible is given so often that it can float in and out of our ears without ever landing in our brain. At the same time, however, like many obvious or trite or overused statements, it is vitally important.

During one of my college philosophy classes, Victor Frankl's book, *Man's Search for Meaning*, was assigned for study. Frankl was a German Jewish psychologist who spent a brief period in Auschwitz and later developed a psychological technique that he termed 'logotherapy,' which basically promoted the idea that to be truly free and happy, human beings must take responsibility for and find meaning in their own actions and interior wellbeing, rather than surrendering themselves to be manipulated by ideologies or traumatized by their circumstances. For example, the bestially brutal guards in his labor camp had relinquished responsibility to the Nazi system, allowing themselves to be transformed into beasts of prey, but at the same time, Frankl saw fellow prisoners who had also relinquished responsibility—this time to their dreadful circumstances, allowing themselves to be reduced to sheep for slaughter. True freedom for the

been raised. I examined relationships with former classmates, people I had dated, family members, and friends. In almost all of these interactions, I discovered faultlines—areas where something had gone subtly (or sometimes terribly) wrong, causing me to develop poor psychological or emotional habits that now explained my intense anxiety about my value as a human being. During all these reflections, it would have been easy for me to heap blame on all the other persons involved and hold myself completely excused.

What actually happened, though, was that verses from the Old Testament kept popping unexpectedly into my mind: "I will render and repay in your heart your iniquities and the iniquities of your fathers" (Isaiah LXV, vi-vii), and "The fathers have eaten sour grapes and the children's teeth are set on edge" (Ezekiel XVIII, ii), and God "renders the iniquity of the fathers to

warnings to the children of wicked fathers do not constitute an arbitrary or cruel threat. Instead, they come as a sober warning that if we blindly follow a destructive path set out for us by our ancestors (even if we are prompted thither by our own genetic makeup), we will not only reap the painful reward reserved for our own sins, but we will also saddle ourselves with generational guilt for unabsolved vices that may lurk in our family line.

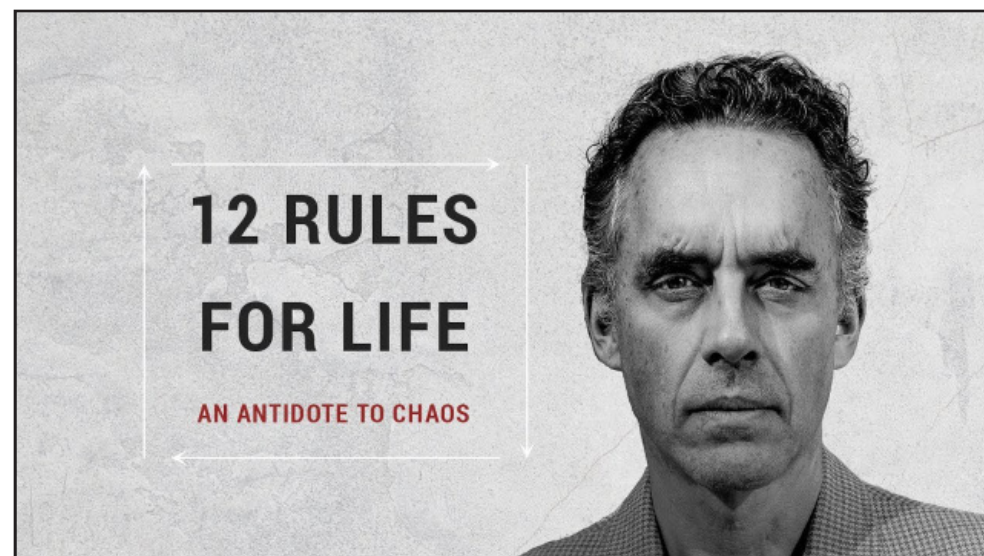
This doesn't just go for family relationships, either. We can choose friends or potential romances who also trigger bad habits—codependence, narcissism, fear, pride, etc. Part of virtue is learning how to be fully responsible for one's own actions, but if loneliness drives us to cling to a relationship that either prompts us to sin or at least wears us down psychologically, we can become morally flaccid. In such a state, without spiritual clarity to help us see and execute what is good for us and good for the other, we become incapable of loving ourselves so that we can better love our neighbor, in accordance with the second of Christ's two great commandments.

This kind of inherited or shared vice is, however, deeply mired in Old Testament attitudes. When we blame others for our problems, we are doing exactly what Adam and Eve did when God questioned them regarding their sin. Adam passed the blame to Eve, who promptly passed it to Satan. Neither were exactly wrong in doing so (certainly the serpent had lured Eve, and certainly she had offered the fruit to Adam), but at the same time their refusal to accept responsibility for their mistakes showed more clearly than anything else their fallen state. It was only after the coming of Jesus for the redemption of mankind that this attitude could change.

In his second epistle to the Corinthians, St. Paul writes, "If then any be in Christ a new creature, the old things are passed away. Behold all things are made new" (2 Cor. V, xvii). This is the gift of the New Testament: we are invited to live in Christ, free of the transmitted guilt of Original Sin, and also free of any bad habits that we may have inherited from our families or absorbed from our peers.

Jordan Peterson's limitation as a thinker is that he does not understand (or at least express in his published writings) how indispensable the grace of God is for such an achievement, but nonetheless, his conviction that true freedom is found in taking responsibility for oneself is perfectly aligned with the spirit of the New Testament. Victor Frankl, too, had a clear grasp of this relation between freedom and responsibility; after his move to the United States, in some of his writings he proposed that near Seattle a state of 'Lady Responsibility' should be erected to balance the 'Lady Liberty' who stands outside of New York.

The challenge of rising to this standard, however, can be found in the undeniable



guard would have been found in remaining humane and upstanding, while for the prisoner it would have found in maintaining a sense of internal dignity and purpose—both hard tasks in the terrible, degrading world of the labor or concentration camp.

Due to this inherent difficulty of executing it, this dictum that we must take responsibility for ourselves, no matter the situation or difficulty, can strike us as a little harsh. After all, some accidents of birth or wealth or status or ability do force people of minorities or other underserved demographics to face social challenges which may or may not be surmountable, no matter how responsibly they behave. To demand that they take responsibility for themselves anyway may seem pitiless. This probably explains why Jordan Peterson is almost universally despised by the liberal left, who dismiss him as a white man speaking from a place of extreme privilege. Certainly he is, but that does not invalidate the truth of what he is saying!

This winter, during and after reading *12 Rules for Life*, I underwent a period of extreme and constant anxiety, during which I was forced to dig deep into my own past to try to discover the causes of my emotional state. I thought about how I had been raised, and how my parents had

the children, and to the grandchildren, to the third and fourth generation" (Exodus XXXIV, vii). I thought about how we all carry Original Sin, passed down from parent to child—a taint that is apparently both genetic and spiritual.

While all this was running through my mind, I also remembered how modern medicine has pointed toward a genetic component to many addictions. If your parent was an addict, you are also more likely to be an addict. An addiction is basically a physical vice: a destructive behavior that has been repeated so many times, it has become habitual, almost beyond the possibility of conscious control. It seems, moreover, that due to the effects of Original Sin, some people may be more inclined to slip into these vicious cycles of behavior, and that these people are also more likely to pass the tendency to their children.

Of course, it also seems probable that not just nature but also nurture has an impact on this phenomenon. If someone is raised by a parent who struggles with a major flaw (be it a physical weakness like an addiction, or a spiritual weakness like pride or anger), it's not too surprising that the child would learn some of the same patterns for his or her own life. Thus, the Old Testament

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affective reality, we let it go, applying mercy as the Gospel wants, not as we want it.”

Catholic voices dissent from the New Religion.

Not everyone in the Italian Church is quite so enthusiastic as recent popes have been.

Prof. Giovanni Zenone Ph.D., president of the organisation Faith & Culture, [writing about Bianchi's book](#) “Per una Ethica Sharia” (“For an Ethical Sharia”), plainly calls Bianchi a heretic and “one of the greatest bishops” of the spirit of worldliness that has entered the Church in the post-conciliar period.

“The worldly optimism, of which... Bianchi constitutes one of the most solar examples, as an expression of a type of adulterated Catholicism that believes that the essential thing is to reach a shared position, a mediation, a meeting point, whatever it is, between the Truth of Christ and the anti-Christian positions of the world.”

Has there ever been a clearer description of the aims of the new VaticanTwoist religion currently being aggressively pursued by Rome?

In [an unsigned editorial](#) responding to the La Repubblica interview, the traditionalist Catholic paper La Nuova Bussola Quotidiana made perhaps the most pertinent observation of all: Enzo Bianchi’s Catholicism – and therefore the kind of monasticism he represents, the kind of Catholicism of which he is “one of the greatest bishops” – is essentially atheistic.

It is a religion which aims “to transform [Catholicism] into one of the many ‘spiritual’ movements that contribute to the ‘new world order,’ which aims at the annulment of the differences between religions and ultimately the annulment of religion itself.”

“This globalist project sometimes occurs as an expression of the most genuine religious sense, but its presuppositions are always those of atheistic humanism...”

“In the so-called Bose monastery,

Bianchi has called his master [Cardinal Walter] Kasper to speak of ecumenism, understood logically as a political-cultural activity with which *the Catholic Church should dissolve into an undifferentiated humanistic religiosity.*”

This determination was echoed [by Fr. Antonio Livi](#), a theology professor and priest of the diocese of Rome. Bianchi, Livi writes, is considered by many Italian Catholics as “a master of spirituality, a new Saint Francis of Assisi capable of re-proposing the Gospel sine glossa to the Christians of today.” But this is a pose, a “rhetorical expedient for his *propaganda in favor of a humanism that nominally is a Christian but basically an atheist.*”

Thanks to help from the anti-Catholic media, Livi says, “Enzo Bianchi has managed his public image very well: when he addresses those who profess themselves Catholics, Enzo Bianchi plays the role of the ‘prophet’ *who fights for the advent of a new Christianity*... a Christianity that must be modern, open, non-hierarchical and non-dogmatic, that is, in essence, non-Catholic.”

Bianchi, Braz de Aviz and (...not making it up...) the New World Religion

How influential is Bianchi at the Congregation for Religious? Citing his closeness to the head of the Religious Congregation, Cardinal João Braz de Aviz, some Catholic writers in Italy speculate on his possible involvement in the creation of the two documents, *Vultum dei quaerere* and *Cor orans*, that now govern all contemplative houses of nuns in the Catholic Church, and even on possible plans to involve the community of Bose in the creation of “ongoing formation” group programmes for novices in the federated monasteries.

While it is probably unknowable whether Bianchi has had a significant part in writing these watershed documents, his closeness to the ultra-progressive wing of the Italian hierarchy³, and especially to the Bergoglian inner circle – including the head of the

³ The Bose website reports a visit in July 2017 of 60 Italian bishops to hear Bianchi address them, all members of Focolare, including Cardinal Joao Braz de Aviz.

Religious Congregation Cardinal João Braz de Aviz, is indisputable. And according to journalist [Maurizio Blondet](#), however much it might sound like a conspiracy theorist’s pipe dream, Bianchi and Braz de Aviz certainly seem to be of like mind on the creation of a universal humanistic religion.

In 2006, Braz de Aviz, at the time archbishop of Brasília, [gave a paper](#) at the first Fórum Espiritual Mundial (World Spiritual Forum), a four-day conference being held in his diocese in December. The [theme of the meeting](#) was “Valuing diversity for the construction of planetary solidarity.” Others featured at the meeting were Nestor Masotti, president of the Brazilian Spiritist Federation, Ricardo Lindemann, president of the Theosophical Society of Brazil, Hélio Pereira Leite, Grand Master of the Grand Orient of Freemasonry. The archbishop reportedly opened proceedings with a paper titled, “The construction of a planetary society.”

The meeting in Brasília was organised by (I’m *really* not making this up) the Planetary Union, an association which includes the United Religion Initiative (URI) a joint undertaking by Kofi Annan, former UN Secretary General, and by US media mogul and population control advocate Ted Turner.

The meeting issued [a closing statement](#) that has to be read to be believed.

“We, participants of the 1st World Spiritual Forum, in search of ‘a new possible world,’ ...urge a spiritual perspective based on universal love...”

“It is the perception of the unity between all things and the sacredness that permeates existence... The lack of awareness of the interdependence and complementarity of all life generates the individualistic, materialistic view, the illusion of separateness.”

In language that cannot help but bring to mind the recent Instrumentum Laboris of the upcoming Amazon Synod, the statement continued:

“Water wets, fire burns, rain falls, seed germinates, bud turns into flower, winter follows spring, summer follows autumn, love builds, brings happiness and joy. Cosmos, galaxies,

suns, planets, minerals, sky, earth, springs, rivers, oceans, plants, animals, humans are interdependent and complementary. From macrocosm to microcosm the web of life is unique. Life is intelligent and loving, everything is part of a perfect and harmonious balance...

“Our future depends on achieving genuine spiritual wisdom, by integrating different views, whether scientific, philosophical, religious or by the willingness to surrender to the deep encounter with the energy of the sacred.”

Six years later, after his appointment by Pope Benedict as prefect of the Congregation for Religious, Braz de Aviz hadn’t changed his mind about his commitment to the syncretist’s dream, giving the opening address at the 9th Night of Prayer for Peace in Maringa. The evening was an event of the [Interreligious Dialogue Group](#) (GDI) that, according to its website is “part of the [Catalan Xarxa d’Entitats de Diàleg Interreligiós](#),” a project of UNESCO.

GDI’s website said, “The solemnity, which will be attended by Cardinal Dom João Braz de Aviz (third archbishop of Maringa), will be open to people of all faiths and religious beliefs. Prayer Night for Peace brings together eight religious denominations: Catholics, Buddhists, Baha’is, Umbanda, Candomblé practitioners, Muslims, Spiritists, and Evangelicals.”

(For those not hip to the world of ecumenical gatherings, Umbanda and Candomblé are Brazilian variants on the African-derived “animist” religion we used to call Voodoo.)

Examining the documents and websites of such organisations as the GDI and United Religion Initiative – including their penchant for bizarre pseudo-religious language – it becomes clear that what we are seeing is not merely a way of doing Catholicism – a kind of spiritual methodology – that is popular among left-leaning prelates. Ecumenism is itself a new religion, and it is one to which the head of the Vatican’s Congregation for Religious fervently adheres. ■

C. Wilson/Continued. . .

fact that even in the redeemed world of the New Testament, the effects of Original Sin still linger. Human beings are still human beings, who slip into bad behavior and vice and sometimes raise their children in atmospheres poisoned by sin. If we refuse grace’s help, therefore, we can so easily remain in cycles of generational guilt, not only inheriting whatever faults our families and cultures have to pass down to us, but also perpetuating them for our own children.

This is the real reason why accepting responsibility for oneself is so crucial for the soul redeemed by grace. Just recently a priest gave me advice after confession by pointing out that every one of us is meant to be a channel by which a certain amount of grace can enter the world. If we block the channel by refusing to correct our faults, inherited or not, then we may introduce evil into the world instead. This could result

simply from our passivity, as we avoid addressing our bad habits and thereby set a bad example for our children, friends, and acquaintances, but we remain culpable, nonetheless. Perhaps the flaw can even seem harmless enough—in my case, for example, I struggle with perfectionism. This could seem harmless enough, but in fact, it often makes me extraordinarily judgmental. If I refuse to accept that humility is also a virtue, and that not everything I do will always be above reproach, then I could very well become a mother who either crushes her children by judging them harshly when they make mistakes, or molds them into equally judgmental copies of herself. The only way I can prevent these ills is by taking responsibility in the present moment and cooperating with God’s grace to become more charitable, more patient, and more merciful, both to myself and others.

This work of taking responsibility before

God, so as to become perfect as He is perfect, is not an easy task. That is why I think a writer like Jordan Peterson can be helpful, in spite of his sometimes troubling, post-Christian attitudes. Some people may indeed need therapy or other medical or psychological help to address their spiritual, emotional, and/or moral struggles. For those who lack the means and time or don’t meet the medical criteria for receiving such interventions, however, a good, clear self-help book can be just the needed remedy. On top of the usual spiritual exercises of confession, retreat, mental prayer, etc., twelve simple principles like Jordan Peterson’s can provide a sort of framework to help us determine what concrete actions will help us take responsibility for ourselves on the natural level in our everyday life. Since grace builds on nature, this could be exactly what we need to lay the foundations for a heroically virtuous life.

It can be easy to forget that when we cultivate virtue, we don’t speak only of our soul, but of the whole human person, body included, with its often unruly psychological and emotional life. For this reason, while I would not recommend *12 Rules for Life* to absolutely everyone, I do think that the well-grounded Catholic reader in need of some structure for his or her feelings and passions and desires and habits can draw many valuable lessons from Jordan Peterson’s writing.

The work of putting off the old man in favor of the new is never completed in this life, and often involves the duty of taking responsibility for what the old man has done in order to remedy it. For such an undertaking, a few rules—be they twelve, or ten, or two, or even just one—can be helpful in setting us on the right path toward salvation. ■

RIPPING THE TRADS: *One Priest's Problems with the Traditionalist Movement*

BY FATHER CELATUS

Recently a new Novus Ordo convert to traditional Catholicism emailed me a link to an article which he had read and found a bit bewildering and disconcerting. The article was actually a transcript of a lecture given by a priest entitled, "10 Problems in the Traditionalist Movement." The priest is closely associated with traditional Catholicism but I will not include his name here, since I am neither seeking a debate nor intending to criticize him. I wholeheartedly endorse the position of *The Remnant* that all of us within the wide umbrella of traditional Catholicism should unite the clans rather than attack each other.

That being said, I must note that my own experience as a diocesan priest

his personal secrets upon the Church. Traditional Catholics, on the other hand, insist upon the universal truths of the Catholic Faith as they have been divinely revealed. Furthermore, most traditional Catholics I know are eager for fellow Catholics to join their ranks so that the Church may be restored to her former integrity. Far from seeking to exclude others, they reach out to evangelize others.

2. Impurity. The ancient Gnostics set the intellectual incorporeal world above that of the physical visible world, which typically led to one of two extremes in their behavior: they abstained from bodily activities and denied themselves bodily pleasures, or they indulged themselves in bodily matters, including sex. The article argues that many traditional Catholics "lapse into the

activity to include prayers to St. Michael and the Rosary and a plethora of Sacramentals.

4. Isolationist Attitude. Bravo to parents who isolate their children—and themselves—from temptation and scandal and mortal sin so readily available through television and computers and cell phones. Would that more Catholic parents would home school their children and keep their families and their faith intact.

5. Depression and Despair. The Modernist revolution is unprecedented in Church history, and anyone who knows and loves Catholicism feels this deeply. What is happening is discouraging and depressing, but by and large I see many traditional Catholics fighting for the cause rather than wallowing in despair.

Mother the Church.

7. Disrespect of Authority and the Magisterium. Not unlike Henry VIII, who declared himself supreme head of the Church over the pope, we now have Francis I, who declares himself supreme head of the Church over Christ. But now it is far worse, for Henry sat upon the throne of England whereas Francis sits upon the throne of Peter. As Saints John Fisher and Thomas More opposed Henry VIII, similarly traditional Catholics oppose Francis I when he acts against the authority and magisterium of the Church. Their standard of judgement is not personal opinion but true Catholicism as has been divinely revealed.

8. Loose, Reckless Argumentation. The claim is that the faithful who are not theologians lack training and expertise to engage in apologetics for the Faith. Sounds like something Jewish Scribes would have said. I have much more confidence in the *sensus fidelium* of traditional Catholics than I do in learned opinions of theologians of the Vatican II era. The wisdom of simple souls confounds the worldly wise.

9. Bullying People. The real bullies are those who disdain traditional Catholics, particularly from among the bishops, who wield crosiers as clubs. Example: the dying wish of an elderly traditional Catholic was to have a traditional requiem funeral. The bishop refused his request, noting that the man was too attached to the Tridentine Mass. Never



Photo: Fr. Richard Heilman

who has provided the traditional Mass and Sacraments to traditional Catholics for more than twenty years does not resonate with what I read in this transcript. Therefore I intend to address the alleged "10 Problems" identified in this article, lest others less familiar with traditional Catholics be misled as to their character. The transcript at issue may be found at www.tumblrhouse.com/blogs/news/problems-in-the-traditionalist-movement-fr-ripperger.

Here are the alleged "10 Problems in the Traditionalist Movement" with *Last Word* comments on each:

1. Becoming Gnostic and Elitist. Gnosticism was an ancient heretical movement in which adherents claimed to possess secret knowledge known only to them, whereby they cast themselves as the elite illuminati and excluded others from their cults. In reality it is not traditional Catholics who claim secret knowledge, but Modernists such as Jorge Bergoglio, who frequently invokes the "God of surprises" to justify imposing

lowest, basest, most vulgar forms of sins" due to their pride, just like that of the Gnostics. Having heard thousands of confessions of traditional Catholics, I can attest that I find no such pattern of behavior among them. Traditional Catholics are more attentive to the mortal danger of sexual sins than many other Catholics and more likely to confess them.

3. Generational Spirits. The assertion here is that traditional Catholic parents who are guilty of pride or engaging in sexual impurity are opening doors to demons into their families which can pass to successive generations. Now I am not an exorcist, but I have not experienced this in any notable way among those who identify as traditional Catholics. Quite the contrary, traditional Catholics as a whole are quite attuned to the dangers of the fallen preternatural world and resort to traditional spiritual weapons against its influence and

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6. Anger. The great Saint Augustine wrote, "Hope has two beautiful daughters; their names are Anger and Courage. Anger at the way things are and Courage to see that they do not remain as they are." Our Lord Himself fashioned a whip, and in a violent act of righteous anger, drove merchants and money changers out of the House of God. Even then Divine anger was not abated, and as prophesied by Christ, nearly forty years later the Temple was turned to rubble and more than one million apostate Jews, to include women and infants, were killed within the walls of Jerusalem. Traditional Catholics are in good company for having righteous anger over the desecration and deformation of Holy

is this standard applied to adherents desiring a Novus Ordo funeral Mass.

10. Driving Others Away. My congregation of traditional Catholics, already large, continues to steadily grow most especially through word of mouth and invitation by traditional Catholics to a Tridentine Mass.

We reiterate that we have not encountered these ten problems as prevalent within our own traditional congregations, but should we run into such a Trad Frankenstein we shall send the monster packing. ■
