

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

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From the Editor's Desk...

By Michael J. Matt

The Remnant Print Edition

I'd like to thank Remnant readers—the loyal, bedrock of this apostolate—for your patience with our efforts to accommodate an increasingly demanding travel schedule with our regular bi-weekly publishing schedule.

A long time ago, I made a promise to you that we'd never let the print edition of The Remnant suffer in the face of the then-new online reality. I hope our print (and e-edition) subscribers will have noticed recent efforts proving we're making good on that promise.

Our layout team is putting more time and effort into the print edition now than ever, and we have lots of big plans for how to make it even better in 2020.

We intend to keep the subscription price the same for yet another year, and I've resisted all temptations to make The Remnant a monthly rather than bi-weekly.

I'm so grateful that Remnant readers supported our efforts to save the newsprint, especially at a time when all the prevailing wisdom in the industry was calling for its abandonment. Every now and then, we may have to merge two issues into one but, for the most part, nothing is going to change other than, please God, the newspaper will get better and more useful to you with the passing of each year during this tired revolution.

By the way, with Christmas coming, a very good way to support The Remnant

~ See Editor's Desk/Page 2



HISTORIC PONTIFICAL MASS (Catholic Identity Conference 2019)

To kick off the Catholic Identity Conference 2019, Bishop Athanasius Schneider offered a Pontifical Mass at the ICK's Most Precious Blood of Jesus Parish on the Feast of All Saints, Friday, November 1, 2019. Since the Traditional Latin Mass returned to the Diocese of Pittsburgh in 1989, this was the first time that a bishop celebrated Mass for the traditionalist community. There were over 850 faithful in attendance for this historic event. (All Photos by Bill Redic)

~ See Historic Mass Photos/Page 8

Cardinals, Catholicism and the Counter-Revolution:

an interview with George Neumayr

BY KATHY CLUBB

Not long ago, after reading another excellent article by George Neumayr, I remarked that someone should buy this worthy journalist a drink. Then I realised that only a couple of weeks later, I was going to be in the US and could buy him one myself! So I contacted George, and he agreed to meet with me when I was in DC. We met at the Basilica - centre of so much ignominy and corruption - and

followed up with an interview. This is the result:

Clubb: *It's an honour to meet you, George; thanks for agreeing to do this interview with me.*

Firstly, do you see any dangers among the Catholic journalists and bloggers who are so active at the moment exposing the corruption and heresy



George Neumayr

~ See Neumayr Interview/Page 6

Editor's Desk, Continued...

is to purchase a gift subscription for a friend or family member this year.

Another way to help prepare The Remnant for the battle for the soul of the Catholic Church, is to donate to The Remnant Foundation, which helps sustain both the newspaper and the ever-expanding Remnant TV.

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Gathering the Clans

As readers are well aware, The Remnant has placed a great deal of emphasis on this idea of “uniting the clans”. Part of that initiative has involved physically traveling to meet with traditional Catholic groups all over the world (in 2019 that included the remnant of Japan, Italy, Hungary and France).

I have 7 children—one in grad school, two in college, two in high school and two in grade school, including little Michael who’s set to make his First Communion in May 2020.

Being away from my wife and children at a time when the world is so unstable is not something I look forward to, even if I believe it is indeed necessary to physically be with “the clans” whenever a strategically sound counterrevolutionary initiative is proposed.

The Chartres Pilgrimage is a great example of what can be done when Catholics come together to form effective Catholic Action.

Also, our recent work in Rome was a great success, and not just due to the daily reports from Remnant TV on the Amazon Synod. The photo below was taken at the Voice of the Family youth conference in Rome. I was one of the speakers, along with several notable persons (including Cardinal Raymond Burke). The alliance that was forged at that conference with so many young traditional Catholics is something all of



us will continue to fall back on, benefit from and use to effect sound Catholic action in the future.

This cannot be done over the Internet!

There will be more of this in 2020, some of which I’m asked to not speak about until the organizers are sure it will not be blocked by the usual suspects. But I bring it up by way of offering hope to those readers who may believe our situation is beyond hope. It is not, and I can tell you that as Catholic activists all over the world prepare for all-out war, The Remnant will be there to do whatever we can to help unite the clans and fight back against those trying to destroy the Church we all love so much.

So please pray for these initiatives and never give up hope. This is far from over.

China-Vatican Deal in Chaos

Besides, things could be so much worse. While we Catholic Americans still have

the freedom to speak and organize, it seems obvious to me that we must act. Consider how much worse things are for our persecuted brothers and sisters in the underground Church in China, especially since Pope Francis betrayed them all to the Communist government.

According to [Asia News](http://AsiaNews), for example, Bishop Vincenzo Guo Xijin is at the moment on the run from Communist police because of his refusal to register with the Catholic Patriotic Association—the state-sponsored Communist church with which, incredibly!, the Vatican is now partnering.

Bishop Guo is a leader in the Chinese underground Catholic Church which, despite the Vatican’s meddling, still refuses to submit to the authority of the Chinese Communist Party—a submission that is required by law if Chinese priests wish to continue administering to their Catholic faithful.

This from [Asia News](http://AsiaNews):

November 9, Guo was placed under the supervision of two state security officials and visited daily in an attempt to force him to sign an act of registration with the state.

On November 12, officials attempted to compel Guo to attend a meeting of “independent” clergy of the diocese with a view to bringing them in line with the state-sanctioned Church. Asia News reports that the majority of the diocese’s priests have refused to sign the act of registration with the Communist-backed Church. When Guo refused, he was taken to the Mindong diocesan chancery in Ningde to meet with Bishop Vincent Zhan Silu, who was expected to “convince” him to sign the formal submission to the state-Church.

Guo was the Vatican-recognized bishop of the Diocese of Mindong until the conclusion of the recent Vatican-China deal, agreed in 2018. Following that agreement, which gave communist officials say over the appointment of bishops and the right to enforce “sinicization” on local Catholic practice, the Holy See recognized the communist-approved Bishop Zhan, who had previously been considered an excommunicated schismatic, as the diocesan bishop, and [compelled Guo](http://AsiaNews) to accept the position of auxiliary bishop in his own diocese.

Thanks again, Francis. With friends like you, why would the Church need enemies?

Please pray for our persecuted Catholic brethren in China, and let’s promise to ramp up our efforts to do everything we possibly can to resist the current Vatican regime. ■



With too many outstanding activists to name here, Remnant readers will recognize Cardinal Raymond Burke, LifeSiteNews co-founder John-Henry Westen, Roberto de Mattei and Michael J. Matt (front row) at the Voice of the Family youth conference in Rome (October 2019)

The Remnant Speaks

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



give me an experience to step away from the world for the moment and be able to meet other Traditional Catholics from around the world to see how the Church should be at its roots. It would refresh me to continue the fight in this war as a part of the Church Militant. And this would give me a chance to discern God's will for the next step in my life as I enter into my career.

Jean-Michel Rusangiza

Remnant Tours' Youth Fund

If you decide to sponsor one of the young pilgrims (your donations are tax deductible), please understand that you are entering into a spiritual partnership in a tradition as old as Christendom—where Catholics pool their resources in order to send a young member of a parish or town on pilgrimage for the good of the whole community. I personally select only the worthiest young candidates, so that sponsors can be assured they will be prayed for each and every day (by name) and I will not allow our young pilgrims to forget that Remnant pilgrimages are all about the call to holiness, Catholic action and counterrevolution. The cost of the entire pilgrimage is \$3300. The names of sponsors and their special intentions will be carried to Chartres and read aloud each day on the Pilgrimage. **MJM**

Readers wishing to sponsor one of

Continued on Page 4

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- PLEASE NOTE -

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Seeking Pilgrimage Sponsors



Dear Remnant Readers: Pax Christi. My name is Megan McBryde. I am nineteen and a parishioner at the FSSP parish, Mater Dei. I am

hoping to make this pilgrimage to strengthen the faith my parents brought me up in. Our Catholic Faith is a precious gift from God, and so, while I pray for strength in my own faith, I will also be praying for the reversion of the many Catholics who lost sight of that gift.

My parents were blessed to go on the Chartres Pilgrimage years ago and expressed the graces and spiritual benefit they both received on this journey. It would be such a blessing to be able to attend and receive these graces God has waiting to offer those who make this journey for Him.

As I am one of seven, my family can't cover the full cost of this trip, but between now and then I believe I'll be able to save up between \$500 to \$1000. I would greatly appreciate any prayers and sponsorship. I will carry with me the prayer intentions of my sponsors and anyone who prayed to make my presence in this beautiful pilgrimage possible. God bless and Mary keep you. In the Heart of Mary,

Megan McBryde

Dear Remnant Readers: My name is Asher McGonagle, I am 17 years old and about to finish my senior year of homeschooling. I am the oldest of 8 children and I attend the Traditional Latin Mass at St. Stephen

of Hungary parish in Allentown Pennsylvania, an FSSP parish. I am writing because I am eager to attend the Pilgrimage for Restoration to Chartres.

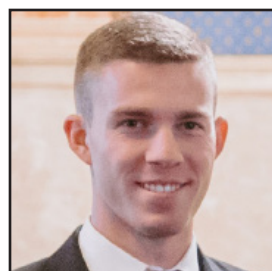
The reason I want to make a pilgrimage to Chartres is because I think this would be an amazing opportunity for me to deepen my Catholic faith before I begin college, or whatever else God has in plan for me. I have not had the opportunity of attending the Pilgrimage to Chartres yet. However, for the past two years I have had the privilege to make the Pilgrimage for Restoration to the Shrine of Our Lady's Martyrs of New France in Auriesville, NY. The Auriesville

Pilgrimage has benefited me greatly in my faith formation, and I believe the Chartres Pilgrimage will be a great way for me to further deepen my faith formation, and discern my vocation.

By attending this Pilgrimage I hope to strengthen my faith so that I can easier defend it against modern society, which is challenging and suppressing our faith more and more. Besides strengthening my personal spirituality, I will also be offering prayers and sacrifices for the growth of my church, the increase in religious vocations, and the end of abortion as a whole. If I could be given the opportunity to go to the pilgrimage to Chartres I promise to offer the many prayers and sacrifices of my pilgrimage for you, your families, and any other intentions you would like me to carry to Chartres. In your charity, please consider helping me on my endeavor. May God reward your generosity in this life and the next.

Asher McGonagle

Dear Remnant Readers: My name is Robert Walsh and I am 20 years old.



I reside in Southern California and attend the FSSP apostolate in San Diego. I have attended the TLM my whole life and am fervently

attached to the reverence and timeless beauty of the Church's traditional liturgy.

Ever since my brother walked the pilgrimage in 2017, I've had an increasing desire to go to Chartres and walk alongside fellow traditional Catholics, showing the world that we're Catholic, and Catholic we're going to stay, despite what leaders in society and the Church say or do. In an age when godless men seek to destroy all that is holy, I hope, with your help, to go to Chartres and pray at Our Lady's feet and ask her aid for our Church and our society, which are in such need of her motherly assistance. Another reason I would like to attend the pilgrimage is to strengthen my own faith and to beg God's grace in my life, so that I may deepen my faith and be more able to bring others back to God and tradition. At a crucial time when strong and brave

Catholic men are needed most to further the cause of Christ and His Church in a world that has turned its back on Him, there is a scarcity of good men to fill those positions. And so I'm asking for your generosity in order that I might be able to participate in this year's Chartres pilgrimage. I have set aside \$1,000 already for the pilgrimage, so I am only in need of partial sponsorship. I will be deeply indebted to you for any assistance, and you can be assured of my grateful prayers for you and your intentions throughout the pilgrimage. May God and Our Lady bless you,

Robert Walsh

Dear Remnant Readers: My name is Jean-Michel Rusangiza. I am a 22-year-old college graduate and I humbly write this letter in hopes that I can receive sponsorship for the 2020 Chartres Pilgrimage. I



began attending the Traditional Latin Mass almost two years ago when my friends asked me to go and it instantly attracted me to its tradition and beauty. The use of the Latin language and being in utter silence alone has drawn me closer to Christ. My prayer life and my desire to dive deeper into studying Catholic dogma and doctrine has increased ever since attending.

As I am studying more of the Catholic faith, it opened my eyes to see the errors of Vatican II and its results. In this post-Vatican II world, many Catholics are no longer exposed to the Traditional Latin Mass much; just the plain, protestant looking Novus Ordo mass. They are not being taught in a way that should allow them to radically change their lives, nor are they taught that the Catholic faith is the only true faith. Instead they hear that if you are not Catholic all you must do is follow your conscience sincerely. This is why we are seeing pagan rituals of Pachamama being allowed in the Vatican. In order for people witness the truth of the faith, we need to get back to its roots, back to tradition.

I would love to go to the Chartres Pilgrimage because I have never really gone on a pilgrimage before and it would

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Asher McGonagle...\$0 thus far
Megan McBryde...\$0 thus far
Robert Walsh...\$0 thus far

Bishop Schneider True Shepherd

The interview of His Excellency Bishop Athanasius Schneider is so good, so inspiring and so encouraging that it should be memorialized in some way for posterity. [DEFEND & RESIST: Michael Matt Interviews Bishop Schneider <https://www.youtube.com/watch?v=LE2MKgsSoPk>] To watch and listen to Catholic Bishop who genuinely teaches, sanctifies and governs with Christ's authority as a successor to the Apostles moves me to be more faithful, more disciplined, more prayerful. May God be pleased to use this interview for His greater glory, the salvation of souls and the edification of His Catholic Church. I have read already more than 25% of CHRISTUS VINCIT and I wholeheartedly look forward to reading Cardinal Muller's *Roman Encounters* as well. Sincerely Yours,

Dominick Zarcone

Catholic Identity Conference 2019

Editor, *The Remnant*: Dear WONDERFUL people, you give us such hope! The conference was amazing, a slice of heaven, no one wanted to leave. I am subscribed to the 3 months to watch all the lectures from the conference. My husband and I are very moved by the 20-minute talk by Bishop Schneider on the Eucharist. I would like a hard copy of this talk to be able to share it with others. It is extremely effective as an evangelizing tool to NO Catholics. I am a techno illiterate - is there any way to procure this? I would happily buy this if you have any plans to distribute it. I appreciate all you do. We are now fellow warriors.

Lynda Hunt

Praise for *Christus Vincit*

Editor, *The Remnant*: I saw the videoclip where Bishop Schneider handed Michael Matt his book, *Christus Vincit*, in Rome and I soon purchased it. I'm almost done reading it and it has been tremendously inspiring and empowering.

I now clearly understand the treasure that is our Church and it angers me that for the past 50 years unholy men have been snatching this treasure from our grasp. I started attending a Latin Mass these past 2 Sundays in a nearby city and the experience has been powerful.

Thank you Bishop Schneider and Michael Matt for pointing the way.

Comment left at www.YouTube.com/user/TheRemnantVideo

From "Novus Ordo Land"

Editor, *The Remnant*: Greetings Mr Matt and the Remnant Team, from Ireland.

In the recent discussion with Dr. Taylor Marshall on the history of the traditional movement, the topic of becoming more "traddie" from "Novus Ordo Land" arose and both parties touched all too briefly on how to bring the rest of one's family on this journey.

I wonder would Mr Matt or any of the Remnant Team have any advice for readers/listeners (I subscribe to the Remnant Newspaper e-edition) on how to best to bring teenage children and even one's spouse in the direction of tradition (gently, I would suspect!).

My husband and I and our teenage children attend our local parish weekly – a reverently celebrated Novus Ordo Mass, but the homilies are weak and I see the inherent dangers in the New Mass (Lex Orandi and all that). I should add that there isn't really a custom of parish shopping in Ireland - community life is still rooted in the local parish, even in the cities. Our children are in Catholic Schools but I know they are not being taught the Faith. When the children were little it was easy to weave prayer and catechesis into daily life – reading about the Saints, living the liturgical year, etc. Now that they are teens – 17 and 16, not so much. I see the advantage of large families in that the teens still participate in these things for the sake of the littlies.

Happily we have access to a Traditional Latin Mass in Dublin and we have attended as a family on a couple of occasions; however, as you can probably guess, to my husband and children it felt like a different religion, and that probably sums up where we are as a church! Any advice would be welcome. Thank you and God bless you. Yours faithfully,

Kay Hughes (Mrs.)
Blackrock, County Dublin, Ireland

Editor's Reply Dear Mrs. Hughes:

Thank you for your kind note. There are no easy answers anymore, so let me premise this with an admission that nobody—including this father of 7—has it all figured out; anyone who tells you he does, is either lying or delusional.

This is the worst Revolution in the history of the Church, and so to acknowledge the truly demonic nature of the Revolution is key to coming up with a game plan.

First off, let me blunt -- their schools are the problem. Yes, "their" schools. They are not "our" schools anymore. They are indoctrination camps. We all need to reevaluate this. The Cristeros were not sending their children

to Masonic Mexican schools, and the Vendeans would sooner have died on a battlefield than allow the Revolution access to their children.

We need to pull our kids out of the schools (even most of the small traditional Catholic schools), homeschool them, and make sure one parent stays home with the children.

Also, don't count on the support of other families. Friends for our children are a luxury we may not be able to afford. Too many families are lost at sea, even those attending the Latin Mass. So, we mustn't think the Devil isn't active in traditional Catholic circles. He is! Count on him being there, and strategize accordingly.

Cut out American pop music and TV. I know, nobody wants to hear it. But it's Catholic Family Survival 101. Again, this is against the Devil himself. There's no margin for error.

Pray the rosary every day, and--hear this!-- *laugh* with your children every day, make life revolve around your family, don't forget we're talking about children. They *must have fun*, they must know they're loved, and they must be challenged to become a happy family of Catholic Crusaders.

Easy? Not at all. Hard work? You bet! Worth it? Absolutely. And if there's another way to do what you want to do, I'd love to hear about it.

Thanks for bringing this crucial issue back up. We'll do more on this on Remnant TV in 2020. God bless you. MJM

Spirit of Assisi in Lund, Sweden

Editor, *The Remnant*: Once again, thank you for your paper *The Remnant*, which is finally arriving also in Gothenburg, and provides very varied reading of some great journalists and other authors. Also, thank you for the coverage of the so called "Amazo-synod".

I am writing since I just realized that there will be an "Ecumenical service"

in the Lutheran Cathedral of Lund, to celebrate "Three years of prayer and friendship", on the occasion of the third anniversary of His Holiness, Pope Francis' visit to Lund in commemoration of the Reformation. My Cardinal-bishop Anders Arborelius OCD will participate and so will the Lutheran "Archbishop" of Uppsala, the primate of Sweden's protestants. Again, in Kristus Konungen (Christ the King), Gothenburg, I will offer the Mass, a Missa Cantata a Mass for All Saints, is offered as a reparation for all evil that came with the great schism in the Western Christendom that followed the so called reformation; blasphemies against there Sacraments, disrespect for the Saints and their relics, dissolution of the monasteries (and all religious life) and universities. In the spiritual and cultural vacuum that followed, the individual person as well as our country, fared badly.

With concern for all Christians, in a spirit of repentance, this Mass is offered to heal all wounds to make a visible unity possible. The Mass for three voices by William Byrd will be sung. In Christo,
Father Tobias Unnerstål
Pastor, Christ the King Catholic Parish
Gothenburg, Sweden

SSPX won't join the clans

Editor, *The Remnant*: Thanks for a great interview with Bishop Schneider, what a true Apostle of Jesus. I think the synod was a great uniting tool for traditional Catholics. I found it very comforting to finally hear a completely honest Bishop standing up sternly. Please keep up the good work. It is very difficult in Australia to unite the clans, especially SSPX, whom I am fond of and have good friends there. They resist anything to do with, for instance, the Christ the King Australia pilgrimage. Sadly. It was a great victory and next year it will be 30 years old. A magnificent witness of tradition. But I can't seem to get SSPX people to come!

Anyway thanks again for all your magnificent work I hope to meet you one day. Need to buckle down and pray hard. I would not want to be at the Vatican these days after the abominable. God doesn't leave this unpunished. God bless.

Peter Middeldorp

From the Editor's Desk is a weekly Remnant TV show!

Catch the latest program at www.YouTube.com/user/TheRemnantVideo



OUR LADY OF WALSINGHAM



COMPILED BY REMNANT TOURS

The story of the Walsingham Shrine begins in Saxon times. In 1061, the Lady of the Manor, Richeldis de Faverches, was taken in spirit to Nazareth, shown the house where the Annunciation took place and asked by Our Lady to build a replica in Norfolk. She was promised that *'Whoever seeks my help there will not go away empty-handed.'* The simple wooden house that she built soon became the focus of special devotion to Our Lady. The 'Holy House' was later encased in stone to protect it from the elements.

1061 was a time of great uncertainty in England: the rise of militant Islam in the Middle East, political confusion at home. Five years after the vision, England's future would be determined by the great battle of Hastings, where the Saxon King Harold fell to the army of William of Normandy. By then, devotion to Mary at Walsingham was already established. Richeldis seems to have had some family link to Harold—she was a relation of his wife—and the manor of this village was held by the Saxon royal family. Walsingham was thus to prove a link between the old England and the new.

In 1153, the Augustinian Canons founded a Priory to care for the spiritual needs of the pilgrims who flocked in greater numbers each year to Walsingham to venerate their Mother. Their magnificent Priory Church was added in the fifteenth century. Only the ruin of the Priory arch remains and archaeology has placed the site of the 'Holy House' in its shadow.

Walsingham became one of the foremost

shrines of medieval Christendom. Among the pilgrims to the 'Holy House' were many royal visitors: Henry III in 1226, Edward I (eleven times), Edward II in 1315, Edward III in 1361, Richard II in 1383, Edward IV in 1469, Henry VI in 1487 (and many other times) and Henry VIII in 1511, in thanksgiving for the birth of his son, Prince Henry.

In 1340, the Slipper Chapel was built at Houghton St. Giles, a mile outside Walsingham. This was the final 'station' chapel on the way to Walsingham. It was here that pilgrims would remove their shoes to walk the final 'Holy Mile' to the Shrine barefoot.

Erasmus, the Dutch scholar, visited Walsingham in 1513 and was impressed by the splendor of the Shrine. But the statue of Our Lady and Child, he noticed, was conspicuous by its humbleness. He wrote:

'When you look in you would say it is the abode of saints, so brilliantly does it shine with gems, gold and silver... Our Lady stands in the dark at the right side of the altar ... a little image, remarkable neither for its size, material or workmanship.'

But the glory days of Catholicism in England were soon to come to an end. In 1536 Henry VIII ordered the dissolution of the monasteries.

The suppression of the monasteries was part of the English Reformation. Six years earlier the prior of the Shrine of Our Lady of Walsingham, Richard Vowell, had signed acceptance of the king's supremacy, but saved neither the shrine nor the order. For although the prior was evidently compliant, not all of the community felt likewise. Thomas Cromwell was aware of this.

In 1537, two lay choristers organized "the most serious plot hatched anywhere south of the Trent", by which they intended to resist what they feared would happen to their shrine. Eleven men were executed as a result. The sub-prior, Nicholas Milcham, was charged with conspiring to rebel against the suppression of the lesser monasteries, and on flimsy evidence was convicted of high treason and hanged outside the priory walls.

The suppression of the Walsingham priory came late in 1538, under the supervision of Sir Roger Townshend, a local landowner. Walsingham was famous and its fall became symbolic of the triumph of the Reformation.

The priory and shrine were desecrated and the statue of Our Lady of Walsingham was brought to London to be ceremoniously destroyed.

John Hussey wrote to Lord Lisle in 1538: "July 18th: This day our late Lady of Walsingham was brought to Lambhithe (Lambeth) where was both my Lord Chancellor and my Lord Privy Seal, with many virtuous prelates, but there was offered neither oblation nor candle: what

Though the buildings were looted and largely destroyed, the memory of Our Lady of Walsingham was less easy to eradicate. Sir Roger wrote to Cromwell in 1564 that a woman of nearby Wells had declared that a miracle had been attributed to the statue after it had been carried away to London. Sir Roger had the woman put in the stocks on market day to be abused by the village folk but concluded, "I cannot perceyve but the seyde image is not yett out of the sum of ther heddes."

The site of the priory with the churchyard and gardens was granted by the Crown to Thomas Sydney. All that remained of it was the gatehouse, the chancel arch and a few outbuildings. The Elizabethan ballad, "A Lament for Walsingham", expresses something of what the Norfolk people felt at the loss of their shrine of Our Lady of Walsingham.

In 1896 Miss Charlotte Boyd bought the Slipper Chapel, which had seen centuries of secular use. She devoted herself to its restoration. The current statue of the Mother and Child was carved at Oberammergau and based on the design of the original statue - a design found on the medieval seal of Walsingham Priory, an imprint of which is in the British Museum.

Our Lady of Walsingham Shrine



shall become of her is not determined."

The image is said to have been burned with images from other shrines, publicly, in London.

The first Catholic Mass since the Reformation was offered in the Slipper Chapel on 15th August 1934 and a few days later Cardinal Francis Bourne led a pilgrimage of 10,000 people to the Chapel and declared it to be a *Catholic* National Shrine of Our Lady.

Pope Pius XII granted a canonical coronation to the Catholic image of Our Lady of Walsingham via the papal nuncio, Bishop Gerald O'Hara, on 15 August 1954. The coronation ceremony utilized a gold crown funded by her female devotees, now venerated in the Basilica of Our Lady of Walsingham, which remains in the hands of the Anglican Church of England.

Remnant Tours will visit these sites on its post-Chartres Pilgrimage side trip to England. Register for this trip at www.ChartresPilgrimageUSA.com. ■

Save the Date

May 27-June 8 2020

Join Remnant Tours on it's Spring Pilgrimage to France and England.

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An Interview with George Neumayr

K. Clubb/Continued from Page 1

coming out of the hierarchy?

Neumayr: No, I think the danger is on the side of passivity and I think there's not enough being said. Not enough resistance is being shown to a lot of the bad stuff that's happening in the Church.

My perception is that the numbers speaking out are small: is that your observation, too?

It's a minority of Catholics, but they're very outspoken. But even a small, outspoken minority can have a disproportionate impact on the Church, especially with the power of social media behind that movement. A lot of these upstart conservatives know how to use social media in a way that the bishops don't.

The bishops are coming to this without the same degree of understanding, I guess, so they've been caught unprepared for this social media

Unbelievable!

And so that was a story that was very easy to get and Rossi didn't even bother to hide his tracks. And I suspect that the reason he didn't is that McCarrick had gotten away with so much for so long - even though his record was obtainable on Google too - so Rossi didn't feel like he needed to take any steps to hide his mischief.

He also had a beach condo in Atlantic city and then he had an apartment in DuPont Circle here in Washington DC, which is the gayest part of DC. It appeared that he had places in Pennsylvania at some point. He possibly had one in Ohio.

And then I started learning about things like this guy, Father Riedlinger, who I was told was a lover of Rossi's. Riedlinger could be found just by Googling the property records of Rossi. You could see that Riedlinger was

"McCarrick's a gay predator".

And they'd say, "How do you know that? How dare you say that about our honored emeritus Cardinal?"

I would say to them, "Have you not read Richard Sipes letter on the internet?"

What year would that have been when you first found out about McCarrick?

I was talking about McCarrick as a gay predator six, seven years ago, eight years ago.

That was even before Pope Francis came along on the scene.

Yes, even before that, I was telling people that this guy was a gay predator. In fact, I had gone to Vigano at the Papal Nunciature five years before. And I waited outside the Nunciature and it

And so that happened. I went inside for 90 minutes or so and told them everything I knew about the gay mafia.

Did you meet Archbishop Vigano?

No, but I talked to the number two guy. I'm sure Archbishop Vigano got a report on what I said and he would have known everything I was saying, anyway. I had also discovered that Wuerl was living in Washington DC, in a penthouse on Embassy Row, that nobody knew about.

Tell us about Wuerl.

He was living in this huge, massive penthouse, which probably costs hundreds of thousands of dollars a year to maintain. One night I was over there, just by happenstance, and a guy came out of his garage at 10:30 at night in a white Mercedes. And it looked very, very suspicious. I stopped the guy, he was a black man, maybe in his 50s and asked, "Who are you and why are you coming out of the Cardinal's garage at 10:30pm?"

He answered, "I'm the personal chef of Donald Wuerl".

And I said, "Oh, I didn't know that Donald Wuerl had a personal chef".

And he became defensive and said, "I'm an employee of the archdiocese".

And I said, "Oh, really? So if I call over to the archdiocese tomorrow morning and ask them about your employment status, they'll tell me that you're an employee?"

I called over the next day, but of course they wouldn't confirm his employment status - they'd never tell me either way. And so I was left to surmise that he was *something*. He might have been a personal chef or he might've been something more than a personal chef, I don't know. But it reeked of impropriety. So at any rate, I was mad about that, which is why I told the Nunciature about Wuerl's opulent double life and that it was a disgrace.

Wuerl has been a double dealer for decades. His mentor was a pederast named Cardinal Wright, Cardinal John Wright. Wuerl was the personal secretary to, and the presumed lover of Wright for about 20 years. And it was Wright who taught Wuerl how to live a very posh double life within the church, and how to exploit the docility of the faithful. And the reason that Wuerl could overlook the character transgression so easily and cover up for them so easily is that he had done the exact same thing for John Wright.

So anybody who wants to understand Donald Wuerl has to look at that relationship he had with Cardinal John Wright. Randy Engel has written about how Wright was a pederast. Her book,

Continued next Page

“““

I've tried to show that underlying most political issues are fundamental questions about life; questions that touch upon the existence of God, about the existence of a God-given moral law.

- George Neumayr

revolution that has allowed people to confront them more easily. And it allows a resistance to be organised much more easily.

They seem to think that we don't know how to google!

Right. We were just at the Shrine, and Monsignor Rossi - formerly the corrupt administrator there - many of his secrets were open to the public and easy to attain just by googling his name.

I just had to google and all these property records came up. And they indicated that he had properties - many properties - three, four, five properties. And one of them was in Florida in Fort Lauderdale and a very gay-friendly part of Fort Lauderdale. And I noticed on the property records that the co-owner of the condo is a guy named Andrew Hvozdovic.

I googled his name and it turned out he was a priest at a parish in Scranton, Pennsylvania. And so I then started asking people about this guy and it became clear to me very quickly that Rossi and this guy were - according to their reputations - both gay and were the co-owners of this condo in gay-friendly Fort Lauderdale.

The priest in Scranton I talked to said, "Oh, they're just an old gay couple".



George Neumayr



Kathy Clubb

once listed as living at one of Rossi's residences, the one in Atlantic City. In fact, his voting registration records indicated that he was registered to vote at that Rossi address in Atlantic City. So it's these powerful bishops and clerics who think the faithful are too dumb to even Google them.

But, you know, McCarrick's reputation quickly fell apart once people found out about the settlements that were given to a couple of his victims and all this was on the internet.

Richard Sipe, that psychotherapist, had written about this 15 years ago and I found a letter that he wrote to Benedict XVI about McCarrick on the internet. There was this letter sitting out there on the internet for years and years and years. And I remember telling people,

turns out that Vigano was sympathetic to me. I didn't know that at the time. But at any rate ...

This is THE Archbishop Vigano?

Yes. He was the papal nuncio under Benedict and then he continued until Francis came in about a year or two later. Francis sacked him and put in this horrible guy, Archbishop Pierre, who is in the tank for the gay mafia.

But anyway, I went to the Nunciature and said, "I'm going to wait outside until you give me a meeting". Vigano told his number two guy to go out there and talk to me and the number two guy said, "Come on inside and I'll listen to you. I'll hear what you have to say".

AMAZON SYNOD:

“New” Evangelization Versus “Old” Evangelization

BY ALBERTO CAROSA

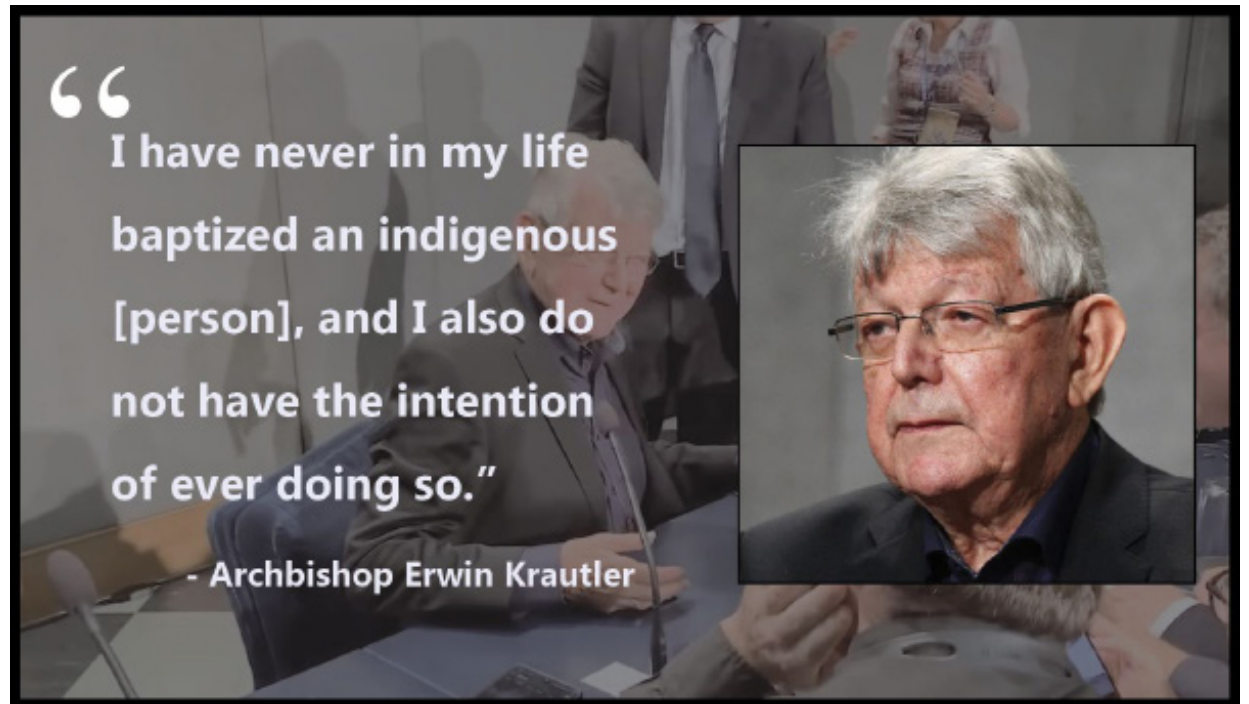
Perhaps it is ironic, tragically ironic, that the Amazon Synod took place last October during a month proclaimed, “Extraordinary Missionary Month”, whose theme was “Baptized and Sent: The Church of Christ on Mission in the World”.

At first sight, there could not have been a more fitting occasion for a Synod that was supposed to advance the evangelization of that immense area. Alas, among a number of controversial and outrageous (to say the least) aspects still being debated after the conclusion of its proceedings, there is one which is particularly disquieting and has received scant, if any, attention—at least thus far.

We are here referring to the issue of baptism, as recounted by a young Austrian traditional Catholic, Alexander Tschugguel, one of those brave faithful who removed the Pachamama statues from the church of Santa Maria in Traspontina in Via della Conciliazione, close to the Vatican, and threw them into the Tiber, on the sacrosanct grounds that those images did not belong in a

Catholic church. Prior to his gesture, he tried to gather information from people who were volunteering as custodians of the statues. Asked if people in the Amazon get baptized by the missionaries, “They told me no, normally not, because it is not part of their culture”.

However incredible this allegation may sound, it is in a way confirmed by Msgr. Erwin Kräutler, the Austrian-born Brazilian bishop emeritus of Xingu in the Amazon region, who is on record for having boasted that “in thirty years working in the Amazon region, he’s never baptized an indigenous person”, reported Robert



Royal in one of his dispatches from the Synod in Rome (<https://www.thecatholicthing.org/2019/10/15/the-amazonian-paradigm/>).

And if bishops do not bother to baptize natives, why should their

subordinates and other religious do it? In fact the Italian father Corrado Dalmolego, responsible of the *Misión Catrimani*, a Consolata Mission with the Yanomami people, in an interview in the portal *Religión Digital* said that no native was ever baptized in its over 50 years of existence. (<https://www.periodistadigital.com/cultura/religion/america/20181220/corrado-dalmonego-indigenas-ayudar-iglesia-limpiarse-noticia-689400013477/>)

Kathy Clubb/continued...

The Rite of Sodomy, has a whole chapter on Wright and how he engaged in all sorts of misbehavior. And if people don’t believe Randy Engel, they could go to a mainstream guy like Kenneth Woodward, who wrote about him in *Commonweal*¹ about three or four months ago. Nobody was closer to the homosexual John Wright than Donald Wuerl.

Would it be true that this is not only a case of these sodomite clerics covering for each other, but that there are people in all the dioceses that are covering for them as well? Are threats being made to diocesan employees?

It’s widespread. I don’t know if it’s in every diocese, but all the same problems exist and the bishops have been, in America at least, a self-selecting group. And so for decades you’ve had homosexuals selecting other homosexuals to serve in leadership positions and they all have dirt on each other. And so that’s why you have so much stasis and so much silence - it’s sort of like a mutually assured destruction kind of situation. So out of that comes this paralysis, this refusal to make any real reforms and changes within the church.

So yeah, I think it’s extremely pervasive. The tentacles of the gay mafia are much

longer than anybody realizes and they go all over the place.

Have you come across any links with Australia in your research?

Not recently, but I remember hearing about what was happening in Australia and the heresy in some parts of Australia was astonishing to me. It was even more sort of blatant than the stuff that we hear in the United States.

You were telling me that you grew up in a conservative family and that you attend the Traditional Latin Mass. Could you describe how important your faith is to you?

My faith is central to everything I do. I definitely believe that the purpose of this life is to know, love and serve God and to live with Him in the next. So I understand that this has to order my activities here on earth, including my journalistic ones.

Because I feel that the Church has fallen into the hands of a very corrupt group of people, I feel the need to use journalism to wrest the Church away from those people and put it back into the hands of God, as it were. That’s probably the highest priority for me - I feel like that’s the most important work I can be doing.

But because I’ve had to make a living as a journalist, I’ve also written a lot about politics. Even there, there’s an intersection between philosophy and religion and I feel that most journalists don’t see that. They don’t illuminate the points of intersection between politics and religion, so I’ve tried to show that underlying most political issues are fundamental questions about life; questions that touch upon the existence of God, about the existence of a God-given moral law.

I don’t think you can make helpful contributions to politics unless you have a worldview that’s rooted in God. I try to promote that in my journalism. ■

Kathy Clubb is a pro-life activist and writer from Australia. She is the Melbourne co-ordinator for Family Life International and is a weekly contributor to the FLI website. Previously, she founded The Freedoms Project to provide news and opinions about pro-life and related issues. Kathy is also involved in an ongoing legal challenge to her state’s abortion bubble-zones.

Kathy homeschools her six youngest children, and considers mothering to be her most important work.

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A consideration immediately comes to mind: if there is no baptism, a position totally contrary to Our Lord’s mandate “to baptize in the name of the Father, the Son and the Holy Spirit”, is it possible to talk about mission, conversion, evangelization etc.? Paraphrasing St. Matthew (7:24-27) it’s as if faith like a house is built on sand and not on rock, with all the inevitable consequences.

The graces of baptism are a pre-requisite for all the other graces to come, including the grace to understand celibacy. “The argument that indigenous peoples don’t understand celibacy, if true, is another failure of evangelization after centuries of the Church’s presence in the region”, Robert Royal aptly pointed out (cit.).

The problem with celibacy, according to Msgr. Kräutler, who was a prominent protagonist of the Synod in his capacity as member of the 15-person council responsible for planning it but most of all as probably the main author of its preparatory document *Instrumentum Laboris*, is that thousands of communities in the region do not celebrate the Eucharist except perhaps one, two or three times a year due to a serious shortage of priests. Therefore, the ordination of married men would be the ideal solution. But is it really so?

“In arguing for the ordination of married men, proponents have observed that the severe shortage of

1. <https://www.commonwealmagazine.org/double-lives>

HISTORIC PONTIFICAL MASS IN PITTSBURGH FOR CIC 2019

Continued from Page 1



CHRISTUS VINCIT: *Powerful Ammo for Today's Catholic Family*

BY AMANDA EVINGER

One day, when St. Mother Teresa of Calcutta was stopped by international border police who asked her if she was carrying any weapons, she plainly responded, "Yes. My rosary and my prayer books." Arguably, a faithful Catholic would have to say the same thing today if he were caught red-handed with a copy of *Christus Vincit*, an arsenal-packed, book-length interview featuring the ineffably profound insights of Bishop Athanasius Schneider.

In the midst of the ominous, lurid landscape of the Church in the modern world, Almighty God extends His mercy towards us through *Christus Vincit*, whose words give us traditional Catholics the tenacity we need to carry on. The bold professions of orthodoxy featured in this gem-packed little masterpiece can serve as weapons in the spiritual battle we confront daily. By nourishing our famished spirits with the wellspring of Truth, *Christus Vincit* provides us with both the insight and the conviction we need to surrender our lives to Christ the King, no matter the cost.

Perhaps no one could state it better than Raymond Leo Cardinal Burke when he endorsed the book, saying: "No other bishop in recent memory has so tirelessly given himself in the service of the truths of the Catholic Faith... This book will be of great help to the faithful, and to all people of good will, in navigating the grave confusion, division, and error prevalent in our times. It reveals the heart of a true shepherd of souls, after the Heart of Christ, the Good Shepherd."

Bishop Schneider begins the book by describing the extraordinary Catholic experiences of his childhood, including growing up in the midst of the persecuted Church in the Soviet Union and witnessing his parents hide Blessed Fr. Oleksiy Zarytskyj, a Ukrainian priest in exile. Throughout the book, he offers pastoral advice in combating the diabolical enemies the Catholic Church is now confronting, which he believes are mainly embodied in relativism, secularism, modernism and indifferentism. Intelligently surveying the scene of the present sufferings of Holy Mother the Church, Bishop Schneider helps us to comprehend them acutely, illuminating them with a supernatural light.

He writes, "As Christ's Mystical Body and His Bride, the Church must pass through the mysteries of her Divine Spouse. The current crisis is without any doubt the deepest suffering for the Church, of her most intense participation in the Sacred Passion of Christ. The greatest Passion of the Church is not persecution by her enemies from the outside, but persecution by her enemies from within: ruthless people without faith who have managed to reach high and influential ecclesiastical offices."

In particular, traditional Catholic families can benefit from all *Christus Vincit* has to offer in a number of ways. Throughout the interview, Bishop Schneider speaks

about the utmost importance of giving due reverence to the Most Holy Eucharist, and teaching our children to do the same. He recounts a story of when his family first witnessed Holy Communion being given in the hand in a "cafeteria" style line. After visiting several parishes in search of one that did not permit this abuse, his mother became deeply grieved. "She looked at us, and said, 'Oh my children, I don't understand, I cannot understand! How can people treat Our Lord in this way? How are people able to treat Our Lord this way...!'" This experience motivated me to write my book *Dominus Est* on Holy Communion – this painful, unforgettable situation when we came to Germany and my mother was crying over the situation of distribution of Holy Communion in the hand."

When asked to give some guidance to married couples, Bishop Schneider explains what is really the key to fostering a great Catholic marriage – acknowledging Christ as the third person of the sacramental relationship. He says, "Put Christ in the center of mutual love of husband and wife. Marriage cannot be just between two, it has to include a third one, and this is Our Lord Jesus Christ." He encourages family members to make little sacrifices, forgive one another, be patient with each other, pray intensely for one another, and practice Christian charity towards the poor. "Ask God for the grace to accept the crosses of this earthly life out of love for Him and as a means of intercession and expiation for the eternal salvation of all the members of the family," he explains. Further, he tells parents to: catechize their children as their *first* duty, study traditional catechisms assiduously, turn their home into a domestic church, protect their family's integrity, and pray daily with their children (such as litanies and the Rosary).

He advises parents to withdraw their children from school if they are encountering moral danger through "sex education," and also says, "Withdraw your family from a parish spreading error and attend a faithful parish, even if you have to travel far."

Throughout the interview, Bishop Schneider touches on the critical importance of recognizing the infiltration of Freemasonry and modernism into the Church, and being

aware of the dangers of a false ecumenism that has drastically weakened the fervor of today's Catholics. He discusses at length the results of the investigation the Holy See commissioned him to do of the Society of St. Pius X, and speaks highly of their traditional worship, discipline and practices. He even goes so far as to say that their doctrinal arguments should be taken more seriously by Rome. He also highlights some of the dangers of the ambiguous documents of Vatican II, and discusses how the falsely interpreted "spirit of Vatican II" has smuggled the lifeblood out of the heart of Mother Church. The insight he shares in the interview on the sacrilegious nature of

"By the grace of Divine Providence, which never fails, we can already observe the signs of a true springtime," the saintly bishop reminds us. "We can see many little spiritual snowdrops: these are the little ones in the Church, those who do not belong to the administrative and power structure of ecclesiastical 'nomenklatura.' These spiritual snowdrops are little children, innocent boys and girls, young chaste men and virgins, true Catholic spouses, fathers and mothers of families, single persons, widows, monks, cloistered nuns, who are the spiritual 'gems' of the Church – and also simple priests, who, because of their fidelity to the faith, are oftentimes marginalized and humiliated. There are also lay people and members of the clergy who courageously defend Christ the Truth in the middle of the battlefield at the cost of personal and temporal advantage."

As *Christus Vincit* highlights so beautifully for us, Christ has already conquered the world, the flesh and the devil, and all of their annihilative minions. As children of God, we can go forward with confidence, enlightened by eternal wisdom and inspired by an undying love for Christ Crucified.

"St. Alexander of Alexandria, the immediate predecessor of St. Athanasius, left us the following precious statement on the invincibility of the Church: 'The only one catholic and apostolic Church will remain always indestructible, even if the entire world wages war against her. Because the Lord strengthened her, saying: 'Take heart! I have overcome the world' (John 16:33).' On the obelisk in St. Peter's Square are inscribed the words, *Christus vincit*, and the tip of that obelisk retains a relic of the true Cross. The Roman Church, the Apostolic See of St. Peter, is crowned, so to speak, with these luminous words *Christus vincit*, and the power of the Holy Cross of Christ. Even during the present spiritual crisis and spiritual obfuscation one might have the impression that the enemies of Christ and His Cross have to a certain extent occupied the Holy See, Christ will defeat them. *Christus vincit!*'"

As we travel through this dark time in the history of the Church, Our Heavenly Father continues to enlighten us, His beloved children, endowing us with grace from on high. Although we have only a handful of faithful shepherds left to follow, their staffs are indeed luminous, blazing with courage and authenticity. As the Sacred Scriptures promise, God will not leave us orphans as we journey through this world, trekking through this valley of tears, embracing our role as the Church Militant. As dismal as the landscape of Mother Church looks at this time, we cannot lose sight of the ubiquitous reality that, *Christus Vincit, Christus Regnat, Christus Imperat*, Christ Conquers, Christ Reigns, Christ Commands. The battle is raging, and we have been chosen to fight for the Master of the Universe, who will always be victorious over evil, world without end. ■



the Amazon Synod is especially helpful to readers as well.

As traditional Catholic families, it would be wise to heed his observations and warnings, and share them with our family members and friends. By doing so, we can better comprehend the Church's current plight, so we may serve as agents of healing and conveyors of the Truth.

As a genuine pastor of souls, Bishop Schneider shows us how we can offer up our sufferings to bring forth the victory of Jesus Christ – a triumphant victory which can never be overthrown, despite the maliciousness of the "Prince of this World." By fulfilling the humble duties of our state in life day by day, we can make traditional Catholicism come alive in our midst. For we serve an omnipotent Creator, and we have every reason to be filled with Hope, our inheritance and our strength.

THE SMOKE OF SATAN: How Corrupt and Cowardly Bishops Betrayed Christ, His Church, and the Faithful... and what Can Be Done about It

By Philip F. Lawler

REVIEWED FOR THE REMNANT
BY JASON MORGAN

I read *The Smoke of Satan* as the Amazon Synod was about to begin. I begin this review just as the Synod closes. I have seen, therefore, with my own eyes what form the smoke of Satan takes as it curls around the Vatican grounds. We all have. What was sensed with foreboding by popes and laity who came before us is unfolding. The rough beast is being born.

When veteran Catholic journalist Philip F. Lawler was writing his latest book, he could not, of course, have foreseen what would happen in Rome in October of 2019. The very picture of a staid professional, Lawler is not given to hyperbole. Lawler has built a reputation, and a very good one, as the editor of Catholic World News, reporting the straight facts about the Church. Had he, seeing some vision, proclaimed, for instance, that a pagan idol from the heart of darkness in the Brazilian rainforest would be processed into St. Peter's by the pope himself and there, above the bones of the Apostle, bowed down to—pope and cardinals approving—why, nobody would have believed him.

And yet, those are the very facts—and there are more, some of them even worse—that Lawler has had to report this month. The world has turned upside down.

It is with this sense of vertigo that I revisit Lawler's book, as though it were an artifact from a lost age. The bishop of Rome has apostasized, a mere handful of his brother bishops have raised even a peep of opposition, and the demons Our Lord commands into hell are now venerated by the Vicar of Christ, openly and defiantly. The smoke of Satan... it seems almost nostalgic. Just a month ago, the foreboding remained unrealized. Now, one reads Lawler's book and knows how the Great Apostasy begins.

One of the most important things about Lawler's new book is its focus on the sexual scandals that have been shaking the Church Militant and nauseating the faithful for decades now. After an opening chapter setting the stage for his

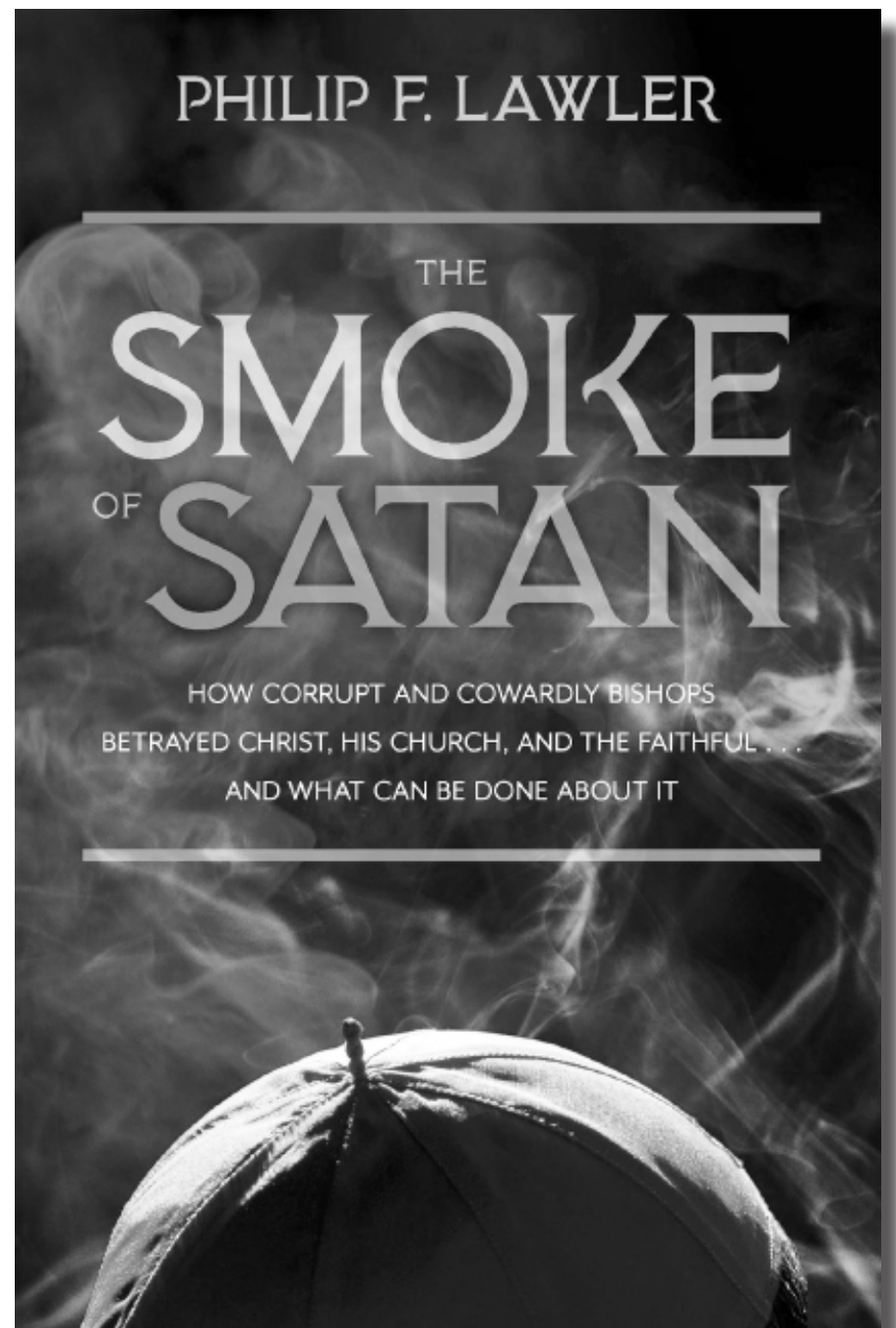
The
world
has turned
upside
down.

explication of how "the smoke of Satan" has affected the Vatican—the quote comes of course from Paul VI's June, 1972 lament, post Vatican II, that people had begun to doubt the Church—Lawler enters into a hard-to-read, hard-to-put-down chapter called "The Summer of 2018". Here, we are reminded of the fall of Theodore McCarrick, rapist and pedophile, and of the sordid attempts by his confreres, confirmed by Archbishop Carlos Maria Viganò, to cover up McCarrick's crimes, and the crimes of many, many other priests.

Lawler's next chapter, "The Habit of Denial," fits this see-no-evil dereliction of duty (and betrayal of the innocent victims of priestly abuse) into a larger pattern of "cockeyed optimism or willful blindness, a stubborn refusal to recognize reality" (62). Indeed, Benedict XVI, once feared as the "Rottweiler" of John Paul II keeping the Congregation for the Doctrine of the Faith in line, turned out to be very poor at putting a slovenly hovel in order again. Beautifully argued encyclicals flowed from the pens of both Benedict and John Paul, but all the while the average Catholic was flouting the teachings of the Church. Contracepting spouses, empty confessionals, Mass once or twice a year—for many, many Catholics, these became the norm. Astoundingly, as Lawler also reports, many Catholics cannot even name all four Gospels, and some seven out of ten Catholics do not believe in the Real Presence. (Presumably, this includes many who receive the Holy Eucharist anyway.)

The Church was a pancaking parking garage undergoing targeted demolition, the Hindenburg falling to the earth in whooshing flames, but the popes kept up appearances and, for a time, it was possible to think that, somehow, all the bad things we were hearing about—the sexual abuse, the lavender mafia, the outrages at "Catholic" universities, the evaporation of belief—were somehow happening in a parallel universe.

As Lawler shows, all of this was very real. And yet, even Lawler, at least at the time of writing *The Smoke of Satan*, does not go quite far enough. While he clearly recognizes that the Church is in crisis, he, like so many other conservative Catholics, continues to seek some way to retrieve Vatican II from the flames now engulfing the Church. Lawler is exactly right that the human leadership of the Church has failed, but there is a direct line from Modernism to *Lumen Gentium*, and from there to *Laudato si'*. The latter, in turn, is essentially the preliminary chant to Pachamama. Lawler denounces Modernism in *The Smoke of Satan*, and supports Pope Pius X and his *Pascendi Dominici Gregis* of 1907, but still cannot quite



bring himself to connect the final dot (162-63). Like it or not, though, Vatican II is Modernism, just as Lawler seems to suspect. Once that is admitted, then one is left facing a chasm, and a choice.

The roots of the subversion go very, very deep. The smoke of Satan has wafted into nearly every chamber of the Holy See. And it was men who let the devil in, men who courted the powers of this world in impatience of their reward in heaven. The same kinds of Rehoboams who mocked God in the 1960s and earlier throng the Vatican today. There can be no reform of a conspiracy entered into expressly to destroy the one thing, the Church, keeping the devil at bay. Chucking Pachamama into the Tiber was an excellent start. Over the gunwales now must go, too, every apostate and idolater who acquiesced to the desecration of the House of God. Elijah brought divine wrath down on the heads of the prophets of Baal. St. Boniface cut down Donar's Oak. It will be noticed, by contrast, that there is no St. Thomas Cranmer on the rolls. Life and death are set before us. We must choose one.

What the Amazon Synod has done, for Lawler and for me and for every other Catholic who loves Holy Mother Church, is to clarify the mind and bring things into sharp focus. *Aggiornamento* was always a trap. *Ressourcement* was the disinformation campaign that was run to distract us while we fell into the snare. There can be no peace between the Bride of Christ and the world, the flesh, and the devil. Philip F. Lawler gives us some very, very good advice in *The Smoke of Satan*: bring back the Latin Mass, pray the rosary, celebrate the saints' feast days, sing Gregorian Chant. Yes to all of those. But in the days since Lawler's book was published a rupture has occurred. The hermeneutic of continuity has been exposed as wishful thinking. The old ways are good, but they must be rooted in a Church serving Christ, and no other.

The smoke of Satan has been passed off as the odor of sanctity by those who hated Our Savior. We now know it was all a lie. What, then, are we going to do about it? ■

Are False Religions Willed By God?

The Latest Error of Pope Francis

JOHN SALZA, ESQ.

In February 2019, on his visit to the United Arab Emirates, Pope Francis continued the ecumenical program of Popes John Paul II and Benedict XVI by conciliating the enemies of the Church, this time the Muslims, with yet another absurd “document” (that is, a non-Magisterial teaching) on “human fraternity.”¹ The document, signed in Abu Dhabi by both Pope Francis and the Grand Imam of Al-Azhar, Ahmad Al-Tayyeb, states that God wills the pluralism and diversity of religions. The document says:

The pluralism and the diversity of religions, colour, sex, race and language are willed by God in His wisdom, through which He created human beings. This divine wisdom is the source from which the right to freedom of belief and the freedom to be different derives.²

Thus, the Vicar of Christ presents false religions as a positive good, willed by God, on the same level as gender and color among human beings. But gender, color and other such innate

1. Apostolic Journey of His Holiness Pope Francis to the United Arab Emirates, a document on Human Fraternity for World Peace and Living Together, February 4, 2019, http://w2.vatican.va/content/francesco/en/travels/2019/outside/documents/papa-francesco_20190204_documento-fratellanza-umana.html.
2. Ibid.

characteristics among God’s creatures are positively willed by God, whereas false religions are not. Needless to say, a first-year seminary student understands the distinction between positive goods willed and created by God (gender, skin, eye and hair color, etc.) and evils of man’s own creation which God merely

This is why Bishop Athanasius Schneider appears to have characterized the Pope’s statement as *prima facie* heretical when he said: “This phrase is in itself erroneous and contradicts Divine Revelation, since God has revealed to us that He does not want diverse religions, but only the one religion, which He

of the only Son of God” (Jn 3:18).

On March 1, 2019, during an *ad limina* visit of the bishops of Central Asia to Rome, Bishop Schneider expressed concern to Pope Francis about this teaching. To his credit, Pope Francis attempted to clarify his teaching on the diversity of religions by referring to the “permissive will of God,” and he also gave the bishops permission to quote him accordingly. To his further credit, the Pope attempted to clarify his teaching on April 3, 2019 at his general Wednesday audience, when he stated:

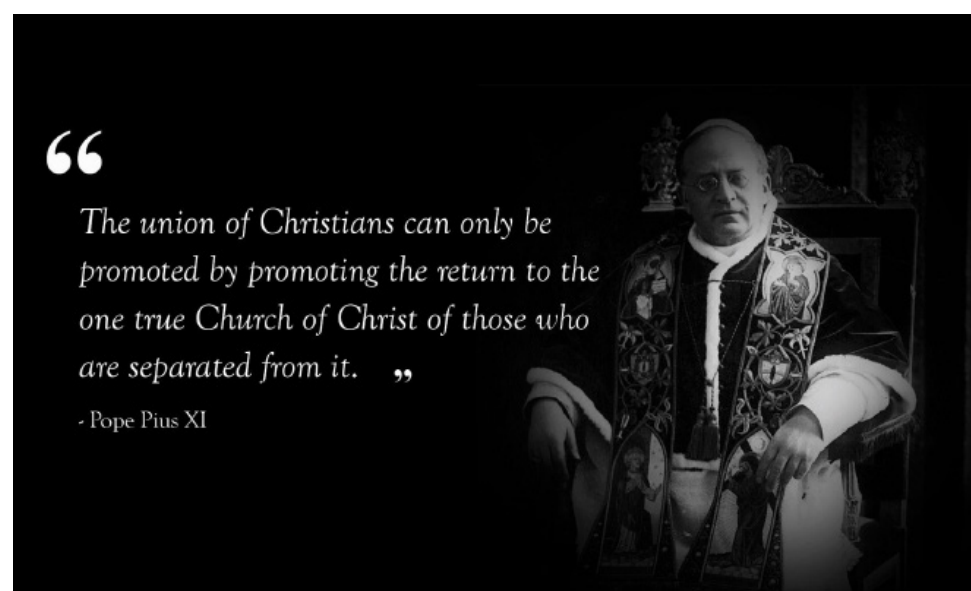
Because there are many religions, and why are there many religions? Along with the Muslims, we are the descendants of the same Father, Abraham: why does God allow many religions? God wanted to allow this: *Scolastica* [sic] theologians used to refer to God’s *voluntas permissiva*. He wanted to allow this reality: there are many religions. Some are born from culture, but they always look to heaven; they look to God.³

Unfortunately, Pope Francis’ “clarification” is insufficient to save it from grave error against the Faith. Putting aside the misleading statement that Catholics and Muslims share the same patrimony in Abraham (the Old Testament father of the New Covenant which Muslims reject), Francis doubles down in his clarification by asserting that false religions are positive goods willed by God, albeit permissively. He does this by claiming that false religions “always look to heaven; they look to God.” However, just the *opposite* is true: false religions look to *hell* and *away* from God. They are obstacles to salvation. As Our Lord said, “No man cometh to the Father, but by me” (Jn 14:6), and “He that believeth and is baptized, shall be saved: but he that believeth not shall be condemned” (Mk 16:16). St. Paul also says that God will “inflict vengeance on those who do not obey the gospel of our Lord Jesus” (2Thess 1:8). Of course, this gospel is the Catholic Faith, revealed in Scripture and Tradition, and preserved and expounded by the Holy Catholic Church.

It is thus no surprise that Bishop Schneider was not satisfied with Pope Francis’ attempted clarification. His Excellency said: “The aforementioned remarks of Pope Francis at the April 3, 2019 Wednesday general audience are a small step towards a clarification of the erroneous phrase found in the Abu Dhabi document. Nevertheless, they remain insufficient because they do not refer directly to the document, and because the average Catholic and almost all non-Catholics neither know nor understand

3. http://w2.vatican.va/content/francesco/en/audiences/2019/documents/papa-francesco_20190403_udienza-generale.html

Continued on Page 12



tolerates for a greater good. God does not will the existence of false religions because God does not, and cannot, will evil. He only wills to permit evil, including the evil of false religions, for a greater good (ultimately, to secure the salvation of His Elect and permit the reprobation of the damned, who reject the true religion He revealed).

commanded in the First Commandment of the Decalogue...” His Excellency went on to quote Our Lord Who affirmed this truth by saying: “You shall worship the Lord your God and Him only shall you serve”(Mt 4.10) and “He who does not believe is condemned already, because he has not believed in the name

AMAZON SYNOD: “New” Evangelization v. “Old”

A. Carosa/Continued from Page 7

priests makes it difficult to provide the Eucharist for the peoples of the Amazon”, Phil Lawler pointed out in his commentary. “That is undoubtedly a legitimate concern. But if there is no instruction in the faith, there will be no demand for the Eucharist; and if the region is rich in faith, vocations to the priesthood will come, easing the shortage. The goal of the missionary Church must be to bring people to Christ, not simply to confirm their existing beliefs and practices”.
[\(https://www.catholicculture.org/commentary/pachamama-or-virgin-which-does-synod-revere/\)](https://www.catholicculture.org/commentary/pachamama-or-virgin-which-does-synod-revere/)

Surprisingly also Fr. Martín Lasarte, an Uruguayan Salesian missionary appointed by Pope Francis as one of the 33 Synod Fathers, has come forward against the idea of ordaining married lay people (the so called “*virii probati*”) in a lengthy article which appeared in Italian in “*Settimana News*” (12 August 2019) and whose ample excerpts were subsequently taken up in *Asia News* (10 October 2019). As member of the worldwide missionary animation team

of the Salesian Congregation, his decade long experience, especially in Africa and America, cannot be downplayed.

After having stated as a preliminary point that “our faith, as Christians, is rooted in baptism, not in priestly ordination”, father Lasarte goes on insisting on the crucial importance of baptism, proving his point by looking at the life and experience of the Church in other parts of the world with isolated and remote conditions comparable to those of Amazon communities.

For example, suffice to think at the Church of Korea, that was born from the evangelization of the laity. “For 51 years from its foundation (1784-1835), the Korean Church was evangelized by the laity, with the occasional presence of a priest”, he said. “That Catholic community flourished and spread far and wide, despite the terrible persecutions, thanks to the protagonism of the baptized”.

Japan is another case in point. “The Church of Japan, founded by St.

Francis Xavier (1549), blossomed vertiginously for three centuries even under persecution; the missionaries were expelled and the last priest was martyred in 1644”, he claimed. “Only after more than 200 years could priests (French missionaries) return. And when they did, they found a new Church formed by *kakure kirishitan* (hidden Christians). In Christian communities there were various ministries: a person in charge, catechists, baptizers, preachers”.

After quoting other examples of fruitful evangelization, including his own experience in the African context, he comes to the inevitable question: how is it possible that peoples with so many similarities with the Amazonian peoples have vibrant Christian communities and flourishing priestly vocations while in some parts of the Amazon, after 200, 400 years, there is ecclesial and vocational sterility, with dioceses and congregations present for over a century and without a single local indigenous vocation? The inevitable answer is that this situation cannot be but due to “the lack of serious and profound evangelization processes”. ■

False Religions Willed By God?

J. Salza/Continued from Page 11

the meaning of the theologically technical expression “permissive will of God.”⁴

Neither does Pope Francis.

While Francis refers to “Scholastic theologians” and their use of “*voluntas permissiva*” in his clarification, he fails to understand the key Scholastic distinction between what God *positively* wills (only good) and what God wills to *permit* (*voluntas permissiva*), which are evils. In doing so, he commits two errors: First, by characterizing false religions as positive goods (“they look to heaven; to God”). Second, by suggesting

goodness” in His creatures.⁷ He further says: “For since God’s love is the cause of goodness in things...no one thing would be better than another, if God did not will greater good for one than for another.”⁸ He similarly says “the reason why some things are better than others, is that God wills for them a greater good. Hence it follows that He loves more the better things.”⁹

God Willing Good vs. Willing to Permit Evil

Because God’s will is the cause of all goodness in things and some things are better than others, it necessarily

to “create” (not just “permit”) this biological diversity among humans, just as He did with animals, plants, etc., to communicate His goodness to the greatest extent.

However, it is a grave error for Pope Francis to lump the evils of false religions in with this diversity of created goodness (gender, color) as if they are both equally and in the same manner willed by God. That is not true. Unlike the diversity of goodness, which God wills in His wisdom to communicate His goodness, God does not positively will the existence of false religions, or any other evil. Rather, He tolerates false

if all evil were prevented, much good would be absent from the universe. A lion would cease to live, if there were no slaying of animals; and there would be no patience of martyrs if there were no tyrannical persecution.”¹³

God’s Will and False Religions

It follows that God wills to permit false religions to communicate His goodness to the greatest extent. God does this by willing to manifest *both* His mercy *and* His justice (and not His mercy alone). In His mercy, He saves the Elect, who follow the true religion. In His justice, He punishes the reprobate, who follow false religions. If God were merciful only, He would not communicate the good of His justice, for both mercy and justice are good. If God did not permit evil, such as the evil of false religions, then the universe would be deprived of the good of the martyrs who died for refusing false worship, and of God’s avenging justice against those who reject the true religion. The universe would be lacking good. This is why St. Thomas says, “The reason for the predestination of some, and reprobation of others, must be sought for in the goodness of God.”¹⁴

In fact, God “endures the vessels of wrath” precisely so that he might show to all creation “the riches of his glory on the vessels of mercy” (see Rom. 9:22-23). God allows the reprobate to follow false religions so that the elect “may be unto the praise of his glory” (Eph. 1:12). God’s goodness and glory are more greatly manifested when He not only saves the elect in His mercy, but also when He condemns the reprobate in His justice. St. Thomas says, “God



While Francis refers to “Scholastic theologians” and their use of “voluntas permissiva” in his clarification, he fails to understand the key Scholastic distinction between what God positively wills (only good) and what God wills to permit (voluntas permissiva), which are evils.

that positive goods are only permissively willed by God.⁵ Now, as we said above, false religions are not positive goods, but evils, because they lead man way from his supernatural end which is salvation. Further, positive goods are not *permitted* by God; if that were the case, then God would not be the author of all good, and goodness would escape His causality, which is metaphysically impossible. Rather, positive goods are *positively* willed and thus *caused* by God, because God’s love is the cause of goodness in all things, and love is an act of the (positive, not permissive) will. Thus, all goods, whether in the natural or supernatural order, are willed by God.⁶

These truths are revealed in Sacred Scripture. For example, St. James says, “Every best gift, and every perfect gift, is from above, coming down from the Father of lights” (Jas. 1:17). St. John the Baptist says, “A man cannot receive anything unless it be given him heaven” (Jn 3:27). St. Paul says, “Or what hast thou that thou hast not received?” (1 Cor. 4:7). Jesus says “without me you can do nothing” (John 15:5). These truths are also affirmed in the teachings of St. Thomas Aquinas, who says that “the love of God creates and infuses

follows that God wills different grades of goodness in His universe. God wills this variety of goodness in His universe because it is befitting for the Supreme Good to communicate His goodness *to the greatest extent possible*. St. Thomas says, “Hence, if natural things, insofar as they are perfect, communicate their good to others, much more does it appertain

religions, made by men, and He does so for a greater good. In fact, evil (such as a false religion) consists in the *absence* of good and results from something that *fails* in its goodness. St. Thomas says “so the perfection of the universe requires that there should be some which can fail in goodness, and thence it follows that sometimes they do fail. Now it is in this that evil consists, namely, in the fact



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to the divine will to communicate by likeness its own good to others *as much as possible*.¹⁰ This is achieved by a diversity of created goodness, for if God created all things with the same grade of goodness, He would not be communicating His goodness to the greatest extent. Thus, it is correct for Pope Francis to say that the “diversity of color” among peoples (skin, eyes, hair, etc.) are “willed by God in His wisdom, through which He created human beings.” Indeed, God willed

7. ST, Pt I, Q 20, Art 2.

8. ST, Pt I, Q 20, Art 3.

9. ST, Pt I, Q 20, Art 4. For a detailed exposition of the Thomistic understanding of God’s will in light of good and evil, including a refutation of common errors, see my book *The Mystery of Predestination – According to Scripture, the Church and St. Thomas Aquinas*, North Carolina: TAN Books and Publishers, 2010.

10. ST, Pt I, Q 19, Art 2. The Catechism also teaches that “God’s plan” includes “the existence of the more perfect alongside the less perfect” (310) and “God created the world to show forth and communicate his glory” (319).

that a thing fails in goodness.”¹¹ Thus, God wills *to permit* things to fail in their goodness—and thus evil to result—to manifest His goodness to the greatest extent possible.

If God did not permit evil in the universe, then much good would not exist. St. Thomas remarks: “Hence many good things would be taken away if God permitted no evil to exist; for fire would not be generated if air was not corrupted, nor would the life of a lion be preserved unless the ass were killed. Neither would avenging justice nor the patience of a sufferer be praised if there were no injustice.”¹² In another article, he similarly says, “it belongs to His providence to permit certain defects in particular effects, that the perfect good of the universe may not be hindered, for 11. ST, Pt I, Q 48, Art 2. St. Thomas also says, “And the whole itself, which is the universe of creatures, is all the better and more perfect if some things in it can fail in goodness, and do sometimes fail, God not preventing this” (Ibid). 12. ST, Pt I, Q 48, Art 2.

antecedently wills all men to be saved, but consequently wills some to be damned, *as His justice exacts*.¹⁵ Both predestination (for those who follow the true religion) and reprobation (for those who follow false religions) are for the greater glory of God, who orders all things to their final end. This is why God permits the existence of false religions. God’s permission of these evils has absolutely nothing to do with the diversity of goodness which He positively wills among His created order.

13. ST, Pt I Q 22, Art 2. The Catechism also says, “Faith gives us the certainty that God would not permit an evil if he did not cause a good to come from that very evil, by ways that we shall fully know only in eternal life” (CCC 324; see also CCC 311-314).

14. ST, Pt I, A 23, Art. 5.

15. ST, Pt I, Q 19, Art 6 (emphasis added). The truth of reprobation and divine justice is an unfathomable mystery, as Scripture says, “For many of his works are hidden: but the works of his justice who shall declare?” (Eccclus. 16:22).

Continued Next Page

4. Exclusive Interview with Bishop Athanasius Schneider, *The Remnant*, September 15, 2019, page 9. Bishop Schneider went on to rightly say “From a pastoral point of view, it is highly irresponsible to leave the faithful of the entire Church in uncertainty in such a vital question as the validity of the First Commandment of the Decalogue and the divine obligation of all men to believe and worship, with their free will, Jesus Christ as the only Savior of mankind.” Ibid.

5. Francis gave the impression that he believes God wills some positive goods only permissively because he refers to the diversity of religions as both looking to heaven and God (positive goods) and also coming from the *voluntas permissiva*. Note again that Francis puts the diversity of religions on the same level as the diversity of gender and color.

6. Because good is the essential object of the will, and love is the willing of good for another, love is the *first* movement of the will. See ST, Pt I, Q 20, Art 1.

Allies or Victims?

A Catholic Perspective on Modern Culture's Gender Dynamics

BY CLARE WILSON

At a recent party with some friends, the topic of Forty Days for Life came up during dinner. Our parish hosted several recent rosary recitations outside of the local Planned Parenthood, and my friends were discussing the reactions they had noticed from passersby. I was working during the hours when this event happened, so I was unable to attend, but I had gone to several similar protests in past years, and generally felt that the public reaction to our stance was more positive than negative. This, however, seems to have changed. Particularly my friends noted that a large number of men had made obscene gestures or shouted insults. They were surprised that men should be so vocal and borderline violent about an issue that is more directly concerned with women.

The story caught my attention, however. I was reminded suddenly of a conversation I had a few weeks before with one of my college classmates. She was telling me about her experiences with online dating, so she showed me her profile. The particular app she had chosen gives the user a space to enter some talking points, so that rather than simply swiping based on a few photos, an interested person has to engage in conversation. Mostly people enter innocuous things such as bucket list items, favorite foods, or their plan for

an ideal day. One of the talking-point options, however, is to complete the sentence, "You should talk to me if..." My classmate (whom I know to be a passionate feminist, so this did not surprise me) had noted that she is happy to talk to anyone *unless* they are pro-Trump, pro-gun, or pro-life.

She is not the only young woman I know who enforces these positions in her dating life. During our two-year master's program, many of my classmates lamented frequently about the lack of liberal, progressive men in our particular city. It is true that our proximity to rural areas supports a tendency toward conservatism among young people, so their complaint had a certain validity—at least from their particular, feminist point of view. What was their reaction to this perceived lack of acceptable men? To



become more vocal and more stubborn in their positions. If someone did not agree with their politics or philosophy, he was probably not offered a first date, and certainly not a second.

Men, however, are not stupid. If we

compare modern dating to an economy, the currency is conformity. Women make themselves available, but only to the man who agrees with their standards. The easiest thing for men to do, therefore, is to offer what the women demand.

John Salza/Continued...

Closing Comments

What I have written above is the type of clarification we would expect from the Vicar of Christ, in normal times. But we are not living in normal times; rather, we are living in the worst crisis of Faith in the history of the Church, which has reached the very Chair of St. Peter, as Our Lady of Fatima forewarned. And that brings me to my closing point: Too many Catholic writers today are quick to condemn Pope Francis' current program of indifferentism in a vacuum, without reference to the destructive pontificates of Paul VI and Pope John Paul II (and, to a much lesser extent, Pope Benedict XVI) which paved the way for the Argentinian Modernist. We rarely see criticisms of Francis which reference the carnage of the Modernist Popes who preceded and carved out the path for Bergoglio. Wake up traddies! Pope Francis is simply continuing the ecumenical "venture" launched by Paul VI at Vatican II and advanced to the point of idolatry by John Paul II (and Benedict at Assisi) in the wake of their super-council.

Pope Francis seems worse than his

predecessors because he has elevated the game by also attacking traditional Catholic morality, and not just doctrine. These attacks outrage average Catholics because they understand the Church's moral teachings (e.g., sanctity of marriage, adultery, fornication) much more than her doctrinal and liturgical teachings (e.g., ecclesiology, law against *communicatio in sacris*, etc.). But note well that while Francis' tacit approval of fornication is unprecedented and gravely sinful, John Paul II's idolatry at Assisi and elsewhere *is a worse sin*, because sins against God and the faith are much graver than sins against man (and Benedict XVI and Francis have followed suit in this regard). In fact, the devil's strategy would necessarily dictate an attack on the doctrinal aspects of the Faith first, since a collapse in morality generally *follows* a collapse in doctrine (and this is also why we are currently suffering through the sodomite and pederast crisis among the clergy). This progression has certainly played out with Bergoglio following Montini, Wojtyla and Ratzinger.

My point is that Francis could have never succeeded the way he has without his predecessors having paved the way

with their outright assaults on Catholic doctrine and *praxis*, and for decades. These assaults have razed the bastions that had once held up the Faith and, by a process of gradualism, and have lulled many Catholics into a lukewarm slumber so that they no longer know what to believe. Just troll the internet to see how confused Catholics really are these days. These attacks, which began in earnest with Paul VI, have also prompted countless Catholics to leave the Church and follow the very false religions that Francis says God wills in His wisdom, and with which John Paul II, Benedict XVI and Francis have publicly worshipped.¹⁶ Pope Francis is simply continuing the program of his predecessors, although he has expanded it to include the Church's moral teachings as well. And if you don't think it can get any worse – well, it can and it will, until all things are restored in Christ through the papal consecration of Russia to the Immaculate Heart of Mary. ■

16. It should also be noted that Paul VI, John Paul II, and Benedict XVI all shunned the Mother of God after reading the Third Secret of Fatima, by failing to obey Her commands to reveal the Secret and consecrate Russia to Her Immaculate Heart in union with all the bishops of the world. Yet, there is no evidence that Bergoglio even cares about, much less has read, the Third Secret of Fatima.

This particular analogy might make it seem like I think men are weak or cowardly. This is not the case. It is a human desire, built into our nature by God, for a man to look for a helpmate: "It is not good for man to be alone." This innate instinct sends most men forth to secure a companion for their lives. If a woman sets obstacles for him to overcome in order to test a man's resolve, he is disposed to overcome them and win her hand. In a sense, therefore, it is perfectly normal that if a woman says, "I want you to prove that you respect my way of thinking," a man should review his personal standards and see if they can be made to match hers. In a sane world, this process is even beneficial. St. Cyril of Jerusalem, in his *Treatise on Baptism*, specifically pointed out cases where a man converts to marry a Catholic woman as an excellent thing, intended by God.

Unfortunately, we do not live in a sane world. The problem is not even so much that the feminist has embraced a deeply problematic ideology. In fact, what is truly troublesome is that the woman no longer requests simple respect for her positions and wishes from the man. Instead, she bullies him, almost threatens him. *Agree with me or else*. And since most attractive, young, college-educated, independent women (outside of a few religious persuasions) are feminists, a

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Clare Wilson/Continued...

single man in the secular world seems to have no option but to conform. If he does not accept the liberal ideology that she and all his other romantic options preach, then he will remain alone.

As a result, dateable men are now forced to become feminist ‘allies.’ They cannot presume to have any opinions about reproductive matters; they must believe every story of abuse or assault against women practically without proof; they must promote women’s equality in the home and workplace (practically to their own detriment); they must feel outrage about the mistreatment of any perceived minority, including people of the so-called queer community. Preferably they are activists, involved in one social justice cause or another. If they are not activists, they must at least be vocal supporters of and voters for the progressive, liberal cause. If they own a gun, there must be a truly iron-clad reason for them to do so, and above all, they must not express any pride in their ability to handle it.

Probably I am slipping into over-generalizations in this characterization of the way women in the current social climate are bullying men into behaving. To support my argument, however, I will reference a recent video clip I came across, featuring Elizabeth Warren—one of the frontrunning candidates in the democratic presidential campaign. During an appearance at CNN’s Equality Town Hall discussion, she told an anecdote about another appearance during her campaign. A man in the crowd stood up to say that he thinks that one man should marry one woman. Warren’s response was to say, “Well, then marry one woman.” She then paused and added dramatically, “Assuming you can find one.” The message to men seems clear: if you do not support our ideology, you will not find a wife.

I would not say that even four years ago men faced the same kind of pressure. Unfortunately, though, Trump’s election was perceived as a direct affront against women, leading to a recent groundswell of rabid feminism. Women, after all, tend to see themselves as gatekeepers of

morality. This is perfectly normal: from time immemorial, as primary educators for children and helpful advisors for men, women have safeguarded and passed on culture. The danger is that when their intellectual, cultural, and moral principles are corrupt, they can become subtle enforcers of error. Their weapon and means of punishment when it comes to the opposite sex are the same: to withhold their company entirely.

Besides not being stupid, men don’t like to be punished—especially not by solitude and loneliness. Aristotle has



defined human beings as social animals; community is essential to our nature. To be ostracized from the group for something so apparently slight as a political position becomes agonizing. It can even have medical repercussions: men who are married are generally healthier and less prone to heart disease in old age than men who are not married. Everything inside of us is oriented toward being a member of a community. Thus, it only makes sense that to avoid becoming outcasts, social pariahs condemned to die alone, the male half of our population—at least in secular circles—is slowly but steadily shifting toward liberal, progressive positions.

A person cannot, however, give lip service to a position without its eventually affecting his or her way of thinking. Over the last few years, as the left has become more and more the political home of millennials, men have had to assume the liberal tenets of their wives and girlfriends. As they yielded to the pressure to conform in order to remain members of their social group, or even simply in order to keep peace at home, they eventually identified themselves with the movement just as much as their female friends and partners have done. As a result, the feminist ally is now as rabid a supporter of the pro-choice, pro-LGBTQ+, (purportedly) pro-woman progressive

position as the feminist is—sometimes even more so.

All of which just goes to show why the men shouting obscenities at the peaceful rosary protest are so passionately pro-abortion. They have a sort of Stockholm Syndrome: pushed into a corner by women, they have fallen in love with their prisoners and joined their cause.

Is there a remedy to this situation?

Of course we cannot know exactly what God intends from all of this, but the glimmer of hope I see lies in human nature—just as many of the reasons

Catholic woman can give a kind of testimony that her Faith allows her to respect a man’s intellectual autonomy and individual conscience. The classmate in question told me during one of our discussions that I was a good ambassador for the Church. I don’t take this as any particular sign of my goodness, but more of the fact that being Catholic gives one an internal compass. We are oriented toward the truths that we have been given by God, so we do not rely on other people’s opinions to shape ours. This in turn means that Catholics do not have to bully anyone into accepting our position as a form of external validation. Is this not a far more appealing attitude than the millennial feminist strategy, which threatens others with social punishment until they give the desired lip-service?

I think it is important to remember that bullies are usually insecure, fearful, and lonely. They throw their weight around to get attention, not because they are confident. If feminists, therefore, employ bullying tactics, it is because they are deeply afraid of being overlooked and denied the things they desire. To counteract their seeming power, therefore, all a Catholic woman has to do is be calm, respectful, and true to herself. Granted, the results may not be instantaneous, but God has everything in His hands. Eventually people—both men and women, no doubt—will weary of psychological manipulation and turn to better relationships. Perhaps then we will prove St. Cyril right as we help lead non-Catholics to the Faith through the simple means of our unwavering courtesy and respect. ■

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The Last Word...

Where Francis Is, The Church Is NOT

BY FATHER CELATUS

One of the great Church Fathers and Doctors is Saint Ambrose of Milan of the Fourth Century. There are many memorable quotes attributed to Saint Ambrose, including “When in Rome, do as the Romans do.” Mischief makers have since then misused this quote to give license to bad behavior, but in its original context the Saint used the example of following local customs regarding religious fasting. When in Rome Ambrose followed their rules for fasting but when home in Milan he did not. Sage advice, now as then!

Another famous quote attributed to Saint Ambrose is, *Ubi Petrus, ibi ecclesia* (Where Peter is, there is the Church). This declarative statement came at a most critical time in the Church, following in the wake of the terrible Arian crisis that badly divided the Church, and it has continued down through the centuries as a quasi-profession of faith in the essential link between the legitimate successor of Peter and the Church.

This brings us then to the present crisis in the Church, which is more terrible and divisive than Arianism, namely, Bergoglioism. For in the case of Bergoglio, aka Francis of Rome, with every word and deed of this man it appears that *Ubi Franciscus, non ibi ecclesia* (Where Francis is, the Church is not there). For those who think this an exaggeration, let us look at a list of examples of *Ubi Franciscus, non ibi ecclesia*.

Where Francis places a pagan bowl of dirt and weeds upon the Altar of Sacrifice in the Basilica of Saint Peter, the Church is NOT there.

Where Francis participates in a pagan ritual in the Vatican Garden and honors a pagan Pachamama, the Church is NOT there.

Where Francis denies the Divinity and Resurrection of Jesus Christ, the Church is NOT there.

Where Francis denies that any souls go to hell but are rather annihilated, the Church is NOT there.

Where Francis convokes a synod that is intent upon the ordination of women, the Church is NOT there.

Where Francis conspires with godless Population Control Globalists, the Church is NOT there.

Where Francis changes the Catechism to reflect his rejection of Church teaching on capital punishment, the Church is NOT there.

Where Francis convokes a synod that is intent upon legitimizing adultery, the



Church is NOT there.

Where Francis presents as magisterial the reception of Holy Communion in a state of mortal sin, the Church is NOT there.

Where Francis states “Who am I to judge?” regarding active homosexuality, the Church is NOT there.

Where Francis attacks and crushes devout religious orders for their adherence to Catholic tradition, the Church is NOT there.

Where Francis refuses to kneel before the Blessed Sacrament in Exposition and Benediction, the Church is NOT there.

Where Francis refuses to genuflect at the consecrations of Holy Mass, the Church is NOT there.

Where Francis honors false religions and affirms them as paths to salvation, the Church is NOT there.

Where Francis insults devout Catholics, the Church is NOT there.

Where Francis steals a crucifix from a corpse in a casket prior to burial, the Church is NOT there.

Where Francis mocks the Mandatum of Holy Thursday with the use of women and infidels, the Church is NOT there.

Does anyone see a pattern here, namely, that where Francis speaks and acts, the Church is NOT there? It is said that a

broken clock is correct twice a day, but Bergoglio is more like an expired leap year calendar that is correct only once every 28 years—meaning he has 22 years remaining until he gets anything right!

Think of the alternative, that the Church is present where Bergoglio speaks and acts. If such is the case then the Church denies the Divinity of Christ and His Resurrection, and professes the annihilation of souls. The Church also affirms publicly the honor and exaltation of idols in pagan rituals and the Mass itself. And the Church advises adulterers to be active within invalid marriages and receive Holy Communion.

Now some want it both ways, that is, the Church is not there when Bergoglio is bad but there when he is good. As noted above, we are still waiting for that single instance in which Bergoglio acts like a pope. Others argue that it is only when a pope exercises his infallible charism that the Church is necessarily there, in which case sightings of Peter are nearly as rare as Halley’s Comet—about once in a long lifetime.

The reality is that where Francis is, there is a counterfeit church, not the Church founded on Peter by Christ. This counterfeit church did not begin with Bergoglio, but it appears to be reaching an apocalyptic climax under him. There is much at stake in this matter, including the indefectibility of the true Church.

So what are we to do, in the face of this unprecedented crisis? Beyond prayers

and penance, we must continue to resist Francis to his face and discredit him before others, in particular the faithful. And since we lack the absolute certitude and authority to determine such matters on our own, we should continue our calls for an imperfect council of bishops to discern the validity of the papacy of Francis of Rome.

Rest assured that *The Last Word* is not without supernatural hope in this matter. One day a subsequent pope may set matters right regarding the horrific reign of Francis of Rome, as to its validity. In the meantime, imagine what a subsequent pope might declare regarding Jorge Bergoglio, along the lines of what Pope Julius II declared regarding the morally and politically corrupt papacy of his predecessor, the *Borgia Pope* (note: we have substituted the name Bergoglio for Borgia and his home of origin):

I will not live in the same apartment as Bergoglio lived. He desecrated the Holy Church as none before. He usurped the papal power by the devil’s aid, and I forbid under the pain of excommunication anyone to speak or think of Bergoglio again. His name and memory must be forgotten. It must be crossed out of every document and memorial. His reign must be obliterated. All paintings of Bergoglio must be covered over with black crepe. The tomb of Bergoglio must be opened and his body sent back to where it belongs—to South America! ■

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