

# 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

February 15, AD 2020  
Volume 53, Number 2

From the  
Editor's Desk...

## Thank You for Your Prayers for My Son

Michael J. Matt

IN HIS ADDRESS to the Directors of the Associations for Large Families of Rome and of Italy on January 20, 1958, Pope Pius XII noted that “God visits large families with His Providence, and parents, especially those who are poor, give clear testimony to this by resting all their trust in Him when human efforts are not enough.”

In our family, this was recently put to the test. A horrible accident reminded us all that God takes over when human efforts are not enough.

It's every parent's worst nightmare. A telephone call in the middle of the night. A social worker in a hospital a thousand miles away: “Your son has been in a life-threatening accident and had a traumatic amputation of his foot. He's in emergency surgery now. No, we don't know anything more at this time.”

Everything real—and mean *everything*—screeches to a halt, as the nightmare of the surreal begins.

~ See Editor's Desk/Page 2

## TRADITION DEFENDED

### An Unlikely Apologist for the Latin Mass



Before 1965, all Roman Catholics were traditionalists. So what happened?

Peter Kwasniewski, PhD

THE ENGLISH AMERICAN author Roger Buck, who with his wife Kim now lives in the land of St. Patrick, has become an eloquent prophet of Ireland's unique blessings and accelerating decadence, a lens through which he views the story of the Church in the West. In three gripping books—two whimsical novels set in Ireland and featuring a mysterious character known as Gilbert Tracey or

the Gentle Traditionalist, and a moving philosophical autobiography—Buck describes a circuitous path of conversion from ardent champion of New Age religion to “the Mystery” that traditional Catholicism has harbored, defended, and offered to a shipwrecked mankind for 2,000 years.

In this article I would like to examine passages in his books that touch on Buck's growing awareness of the centrality of the traditional Latin Mass

to Catholicism as such, and to its “fortunes” in the modern era.

Like so many others, Buck was drawn to the Catholic Church partly through the example of John Paul II and the intellectual contribution of Joseph Ratzinger. Yet he saw with increasing clarity, even before the pontificate of Francis, that something was desperately amiss: in spite of the confident message of the Polish pope, the Church seemed to be paralyzed or handicapped; she was

~ See Unlikely Apologist/Page 5

## Archbishop Viganò to Pope Francis: "The faithful have a right to know!"

by Archbishop Viganò

**Editor's Note:** On January 31, 2020, we're pleased to release Archbishop Carlo Maria Viganò's latest missive, confronting the Pope's “devious strategy” to—as papal advisor Archbishop Victor Fernández put it back in 2015—bring about “reform that is irreversible” and that cannot be undone by future popes.

This latest “masterful deception”

will see to it that cardinals made in the image and likeness of Francis will exercise considerable power and influence over the next conclave. In fact, the Dean of the College of Cardinals will be the former right-hand man of Cardinal Angelo Sodano, accused of covering for the most notorious clerical sexual predator of the 20th Century: Legionaries of Christ founder, Fr. Marcial Maciel.

~ See Archbishop Viganò/Page 10



Archbishop Carlo Maria Viganò

## Editor's Desk, Continued...

Oddly enough, an incident came to my mind just then. I was sitting in an airplane, listening to the woman next to me extol the merits of having only one child. "One and done for me and my husband. Been there done that. Never looked back."

*How sad*, I thought. In order to avoid a short period of sleepless nights and dirty diapers, my seatmate missed out on a lifetime of support and friendship, laughter and tears, many grandchildren and the great big noisy wonderful adventure of the large family.

My parents were nearly 90 when they died. They lived at home until the very end, surrounded by their many children and grandchildren—a support system they'd procreated with God Himself and that later on in life would literally carry them both into eternity, just as they'd carried each one of us into this world.

The Catholic family is its own support system. No wonder the nanny state had to get rid of it through abortion and contraception. If you have a large family, the last thing you need or want is the State.

And it was so much fun! When I was young there were lots of aunts and uncles, larger-than-life Catholic characters whose example showed us all what life was all about.

As I grew up, there were more siblings than I knew what to do with—siblings, by the way, who became the friends that I now don't know what I'd do without.

And then there were children—my own children, who are growing into the young adults that we lean on just a bit more every day. They are also our best friends in the world.

God willing, they are the ones who will hold my hand and pray the rosary with me when death comes calling, just as I did with my father and just as he did with his. That's what family is all about.

And when something happens to the family, one turns to the family and then to God, begging Him to keep together that precious thing that He Himself put together in the first place.

Remnant followers will know my son Walter's work, even if you don't know him personally. A communication arts major at Franciscan University, he's been my 'righthand man' at Remnant TV for several years and one of my favorite people in the world for a lot longer than that.

Walter and I have walked many pilgrimages to Chartres together and a few years ago, he set up the first American contingent of "tent builders", where he and his friends devote their pilgrimage each year to building tents and helping the French set up camp for 10,000 weary pilgrims.

He's in it all the way!

And now this—a distant voice on the

other end of the line, telling us that something terrible has happened to our brother and son.

I hung up the phone, we prayed the rosary, and waited to hear what would happen next. By sunrise, I had all but convinced myself that Walter wouldn't make it out of surgery.

God, Our Lady, prayers, guardian angels—in the debilitating helplessness of that night, those became the only tangible realities that mattered.

Michael and Walter Matt. January 2020.



The phone rang again. Walter's sister Alexandra had driven to Pittsburgh to be with her brother in the hospital. "He's going to make it, Dad. Walter's not going to die."

It wasn't a miracle, but it felt like one. And then the weird scramble began. Flights were booked and rides arranged as the family scattered in different directions to confront the crisis head-on.

The little ones went to Grandma's house. My wife took a plane to Pittsburgh to be with him. And, incredibly, I found myself on an airplane to Munich.

It seemed all wrong, but from his post-op hospital bed, my son had practically begged me to go.

We'd been scheduled to go to Germany together to cover the *Acies Ordinata* for Remnant TV. Change of plans. Walter had to do something else now. Another surgery to remove even more of his leg, to make it clean and eventually ready for a prosthetic. He asked me not to change the plan for his sake. "Go to Germany, Dad. We've both got a job to do."

So, there I was in Germany, feeling like my insides were being torn out, when the only place I wanted to be was in a hospital room in Pittsburgh.

And then something wonderful happened. Word got out that Walter was in a bad way and, over the course of the next week, the outpouring of love and prayer from the Remnant family was overwhelming.

Masses were offered for Walter by

everyone from Archbishop Carlo Maria Vigano, to Bishop Athanasius Schneider, to Walter's boyhood pastor, Father John Echert, and so many other priests who'd learned of the accident and leapt into action.

It was truly humbling.

Priests from Franciscan came to be with my son. They were so kind to my wife, who loves her son as only a Catholic mother can, and who'd spent 12 years homeschooling him.

Father Ladis Cizik, Father David Rombold, Canons of the Institute of Christ the King Sovereign Priest in Pittsburgh came in the early morning hours to bring Holy Communion and hear my son's confession. One of them went the extra mile for my wife: "I spoke to the doctor. Walter does not need Extreme Unction. He's going to be okay." Priestly charity in such a dark moment is Mother Church literally taking us under her wing.



Walter (second-from-left) and a few of his close friends

My old friend, Father Gregory Pendergraft, FSSP, drove all the way up from Allentown, PA to be with Walter for a day and to help us all bear the burden of this new cross as part of the inscrutable Will of Almighty God.

And now time is moving on. Walter is recovering. His mother and I took turns flying to Pittsburgh to be with him for the worst of it. This was made possible when one of our oldest and dearest friends, Eric Frankovitch, literally turned his house into a convalescence home after Walter was released from the hospital.

I'm moved to tears by the solicitude and Christian charity shown to my son by the traditional Catholic community. He returned to classes just two weeks after having had his foot first traumatically amputated and then his lower leg surgically amputated.

He has the challenge of his life ahead of him, yes, but he also has the faith to move mountains and the courage to make it happen. His sister is with him every day. His mother will return to

Pittsburgh for the removal of the stitches in a few days. And I will return to be with him the day his doctors present him with a prosthetic leg and Walter learns to walk again.

This has been difficult. Walter is our rock. Quick with a joke and strong in his faith, when the accident occurred he was wearing his scapular and had his rosary in his pocket. He was ready for Death, even if Death wasn't ready for him.

A few days after the accident, he joked to his very serious girlfriend, Olivia Rao: "Well, at least I got my girl before I got my peg leg." Obviously, Walter's spirits are good, lifted by Faith and family. And now the family, with God's help, will put Walter back together again, to whatever extent he will need help with a task he's so eager to begin.

But I'm just not sure he would be in this good place were it not for the tremendous outpouring of support and prayers, as well as the support of the Catholic friends with which my son is blessed at university. His tennis coach

and teammates visited him in the hospital and his loyal roommates are like a troop of wonderful Catholic characters from a movie. He has the support system, in other words, that money cannot buy.

So, there it is. I write these few words at my son's request. He wants the Remnant family to know how grateful he is to you and to God, and to assure you of his commitment to recover and to

come out the other side ready to fight harder than ever for the Catholic cause we all share.

Please keep him in your prayers and accept the gratitude of his father and mother for the kindness and support you've shown our family during this ordeal.

I'd also ask you to be patient with customer service at The Remnant as our family scrambles to keep this apostolate on track. With the help of my eldest daughter, Cecelia, and my faithful assistant back in the office, Tess Mullins, we managed to put the January issue of The Remnant on the press just a few days late and, at Walter's insistence, we even shot an episode of the Remnant TV program, "From the Editor's Desk" (You can watch it online at [www.YouTube.com/user/TheRemnantVideo](http://www.YouTube.com/user/TheRemnantVideo)).

So, God willing, we'll keep The Remnant afloat even despite this bitter broadside. Everything happens for a reason. To God be all glory and honor.

Many thanks for your prayers and patience, and may God bless you all. ■

# The Remnant Speaks

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

## Prayers for Walter Matt

Editor, *The Remnant*: My name is Matthew. I am a traditionalist Catholic and I come from Italy. By highly esteem The Remnant Newspaper in which he writes with authentic Catholic faith, I wanted to ask you if possible to be able to publish the story of the priest of my Italian city, Celano (AQ) who is in the Abruzzo region near Rome. The priest in question was called Father Amato Ranalletta and he dedicated his life to defending the True Catholic Faith returned to the Celestial Fatherland in the year 1962. In the sacred hymn dedicated to our Patron Saints the Holy Martyrs Simplicio, Costanzo and Vittoriano, he wrote to the last verse "Pieta 'of those who fight for the Altar!'" as to understand a devastation following the priest's earthly death concerning the Tridentine Mass. Thanks so much for the trouble! God bless you!

Matthew

Editor, *The Remnant*: I am so sorry for this heartbreaking accident. Prayers galore from the Yore Family for your speedy recovery. The good Lord gave you a strong heart, mighty faith, and a loving family and friends to endure this pain and baffling challenge. I remember looking out at Walter from the CIC podium, knowing that he was in charge and all would be well. And so it was.

Storming the heavens and the powerful angels and saints to bring you enduring peace and restore you to health.

God bless and God Speed!

Our Lady of Chartres, please intervene in our request.

Elizabeth Yore, Esq.

Editor, *The Remnant*: I just read about your son's accident. Our family is so sorry that your family, especially your son Walter, had to go through this horrific loss.

Your son attends Franciscan University with our son, Patrick. Patrick is our 7th child to attend Franciscan University.

We will continue to offer our rosaries for your family and Walter's healing.

Thank you for your great works to protect our Catholic faith! Sincerely,

Mary and Ken Senour

Editor, *The Remnant*: My name is Fr. Luiz Antonio de Aguiar, missionary at Yokohama Diocese and met you in Tokyo last year, March of Life. I am writing from Quito, Ecuador. I am participating with SSPX pilgrimage in honor to Our Lady of Good Success. Here we pray to Our Lady of Good Success on behalf of your beloved son Walter. I wish a full and blessed recovery. We also pray for your so needed apostolate informing and educating people about our noble and beautiful Catholic Faith. Thank you. My best regards.

+Jesus came to the world through Virgin Mary. The world will come to Jesus through Virgin Mary.

Fr. Luiz

## Remnant TV in Munich

Editor, *The Remnant*: My wife, daughter, and I (with a baby on the way) are parishioners at the Institute of Christ the King's parish in Detroit, St. Joseph Oratory. It was not too long ago that my wife and I first listened to a talk given by Archbishop Marcel Lefebvre in the United States.

After the Archbishop was introduced, some of the first words he said, was what sounded like in his great French accent, "Thank you, Monsieur Matt."

Just today we listened to your talk given after the Acies Ordinata in Munich on Remnant TV. After your great speech, filled with truth and charity, I heard those words in my head. Those words from the Archbishop to your father, but this time to you, "Thank you, Monsieur Matt."

We thank you and your family as well, Mr. Matt. Unite the Clans. In Christo Rege,

Nick Switzer  
Trenton, MI

Editor, *The Remnant*: Thanks for your great work and paper. After watching your admonishment of German bishops and their synod, could we not call them out as self-excommunicating and in form schism?

Just as Arians pulled the Church away from

the Truth of Christ, these German bishops are trying to pull the Church away from Christ.

We could call them out for showing publicly they do not have a true vocation, they themselves were not called to celibacy, do not understand the virtue and strength of celibacy, and it would seem they wish they had married, and that Jesus was married. They are publicly disavowing their own vows and are in schism.

Rather than ask them to please not do this... why not challenge their role as bishop, they are not upholding the faith. Rather they are undermining the faith and are placing themselves in schism.

Just a thought!

Carol in Indiana

Editor, *The Remnant*: I cannot tell you how much I admire all of you for standing up to Francis and his ilk in Munich. God bless and keep you in His loving arms. Whatever would we do without your courageous stand!

Karen Giannettino

## Rigid and Proud

Editor, *The Remnant*: It's a fairly well-known fact of American history that when the British forces created the song "Yankee Doodle" to ridicule and de-moralize the rebellious colonists, the latter turned the tables and de-moralized the British by wearing the thing as a badge of honor.

I think faithful Catholics could find a practical lesson here. The current occupant of the Chair of Peter seems to enjoy ridiculing faithful Catholics by means of such labels as "rigid", "triumphalist", "Restorationist", etc.

Perhaps it is time for us to start wearing some of these insults as a badge of honor. How about badges or buttons or T-shirts that read (for example) "I am a RIGID Catholic"? Or, for the "extremists" among us (choosing choice tidbits from the "Francis Book of Insults"), "I am a Rigid, Triumphalist, Restorationist, Creed-



reciting, legalistic, casuistic, obstinate, Rosary-counting, stubborn, Proselytizing, Spiritualistic Catholic who clings to what has always been done."

What do you think? In JMJ,

David Melechinsky  
St. Mary's, Kansas

## Well done, Michael Massey

Editor, *The Remnant*: My 85-Year-old brother, Francis Raymond O'Brien, has been receiving the Remnant Newspaper for a year now (unfortunately, I won't be able to renew it for him). He phoned me from country New South Wales to tell me that he considered the November 15, 2019 article, "News Just in from Purgatory", by Michael Massey, to be "magnificent". I concur with his conclusion and was able to say to him that the truths there spelt out are confirmed in the writings of St Alphonsus Liguori, notably in "The Glories of Mary", of which a shorter and inexpensive copy can be purchased online at Papastronsay.com.

Yours sincerely in +JMJA

Anne B.  
Victoria, Australia

## Inside this issue

February 15, 2020

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# TRUMP at MARCH for LIFE: *'Every human life is made in the image of Almighty God!'*

## Tess Mullins

ON JANUARY 24, President Donald Trump became the first president in history to attend the D.C. March for Life, addressing the crowd at the National Mall in Washington.

January 22 was the 47th anniversary of Roe v. Wade. In his speech at the prolife rally, President Trump reminded us: "At the United Nations, I made it clear that global bureaucrats have no business attacking the sovereignty of nations that protect innocent life."

"Unborn children have never had a stronger defender in the White House," he promised. "They are coming for me because I am fighting for you and we are fighting for those who have no voice!"

The theme of this 47th March for Life was: *Life Empowers: Pro-Life is Pro-Woman.*

Mr. Trump addressed the women in the crowd, saying: "To all the women here



today, we celebrate you and we declare that mothers are heroes!"

He continued, "Every person is worth protecting and above all, we know that

every human soul is divine and every human life, born and unborn, is made in the holy image of Almighty God."

The President's speech sent a powerful message to the world. To those who would call it "lip service", or say that "talk is cheap", I'd challenge you to imagine America without a president who feels that it is his duty to at the very least provide lip service to the basic values of Christian people.

I'd also challenge you to be happy about this for just a moment, because no matter how this speech came about, an objective win just happened for those who love God and cherish His gift of life.

The world looks to America for all things progressive and popular. They're knocking down our national borders in a desperate attempt to get here. For too long, lousy American movies, rock music and fast food were the things the world associated with us.

On January 24th, however, the whole world stood still as the American president stood up for God, family, the unborn and the ever lampoonable (as far as the world is concerned) pro-life movement.

For a moment at least, America truly was great again. And if some would still call that mere "lip service", well, bring it on. What the world so needs now is more lip service just like that.

God bless Donald Trump. And God bless the pro-life movement in America, which has never given up even despite impossible odds, and which just scored a major victory over demons and globalists (is there a difference?) everywhere. ■



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# Unlikely Apologist for the Latin Mass

P. Kwasniewski/Continued from Page 1

limping, not running. In spite of the learned musings of Benedict, the Church was slowly losing her identity and (in a sense) her mind, as if succumbing to an ecclesiastical Alzheimer's disease. There was a fracture or wound at the center. What was it?

## The Winding Path to Conversion

In his first book, *The Gentle Traditionalist* (Angelico Press, 2015), Buck, or at least his narrator, the somewhat vacillating Geoffrey Luxworthy, has not yet “arrived”—and perhaps neither has Geoffrey's lady love, Anna, who tried her vocation in a strict traditionalist order but after leaving still attends the Novus Ordo:

I found Anna's attitudes towards the Church completely contradictory. For one thing, she'd gone all the way to a Latin Mass convent in Marseilles, because she couldn't bear the new liturgy. But now in Monaghan she went to an English Mass—*every single day*.

“There's no Latin Mass for miles around,” she “explained.”

“Then why go to an English Mass, if you don't like it?”

“The Mass is the Mass is the Mass,” she said, “but you won't understand that, unless you know what the Mass is. Christ is still present there—whether you like the liturgy or not.”

“You mean as something to eat?” I scoffed.

“I told you, you wouldn't understand.”

I didn't. Nor could I understand why she wanted to go to a Mass in a dead language. From what I understood, the Catholic Church had

“  
**This, then, is the indescribable scandal of the liturgical reform: it went backwards, it reneged, it betrayed the Lord of glory hidden in our midst, by stripping away those veils of reverence and adoration that not only protect the mystery from sacrilege but also highlight its objective truth.**

changed the Mass when it liberalised itself in the 1960s. This liberalisation looked like a good thing to me. But Anna thought the changes in the Church were slowly killing it. Since the '60s, she told me, there'd been massive declines in vocations—as well as Catholic baptisms, marriages, etc. People were abandoning the Church in droves. She was particularly worried that very few people bothered with Confession anymore. The new liturgy, according to her, was a major part of the problem. Apparently, a “mystic life-force” was being drained from the Church. Anna might be a Catholic now, but she still sounded like a nutty New Ager to me. (25–26)

Well into the story, after “Gilbert Tracey” has shown up, engaging all and sundry in animated conversation, we hear his diagnosis:

“Unfortunately, today's Church doesn't understand the power of its own Sacraments. Or sacramentals—like this Holy Water or the Rosary. This is the tragedy of the post-Vatican II Church. Large parts of it have surrendered to faith in rationalism, rather than keeping faith in tradition.

“The Church must recover her tradition. Only tradition understands the immense, healing power of the Sacraments. *That power can save civilisation*. If people returned to Confession, if people took the Mass seriously again, there's no telling what would happen.

“But how can ordinary people take those things seriously, when the priests and bishops don't either?”

Once again, he stared at the floor in terrible sadness. Then he added: “That's why Anna goes to the Latin Mass. You must understand—for her it's very, very serious. The

Church has *no hope of recovery without true, reverent liturgy*. Benedict XVI said something once, when he was still Cardinal Ratzinger. What was it now...?” His voice trailed off.

“Ah, yes, I remember,” GT said, suddenly speaking with great force: “*The ecclesial crisis in which we find ourselves today depends in great part upon the collapse of the liturgy.*” Yes, Benedict XVI realised the true scope of the disaster. In her own way, so does Anna.” (161)

## The Convert's Awakening to Crisis

Sometime later, after Geoffrey has converted to Catholicism and married Anna, he begins to see the world through her eyes—and her own vision sharpens as well. In the sequel, *The Gentle Traditionalist Returns* (Angelico Press, 2019; intended as a stand-alone story), Geoffrey puts the matter this way, showing a definite progression of thought:

We went [regularly] to a Latin Mass, offered by a French institute dedicated to Christ the King. Unlike my wife, I had hardly experienced the new English Mass initiated after Vatican II. I went straight from my old secular life to Tridentine liturgy. Anna called that “a rare privilege” for a convert in this day and age. And day after day, the Latin Mass worked on me, shaping my soul.

Now, in Anna's view, the loss of that Latin Mass carried tragic consequences for the Church. Yes, she admitted, certain priests could and did celebrate the new liturgy with dignity. But they were a minority. Across the world, millions were subjected to a morass of muzak and mediocrity that obscured the Miracle at the Altar. In Anna's view this was slowly, insidiously destroying the Church.

Groan. Surely, it wasn't *that* big a deal was it? Surely, she was over-reacting again! Didn't the Church teach that the Body and Blood of Christ were truly present in the new Mass? Wasn't it a contradiction, then, to consider the old Mass objectively superior to the new?

But Anna responded with an unusual analogy. She likened the new vernacular liturgy to a *sieve*. This strange image reconciled two apparently conflicting claims. For, on the one hand, the Church maintained that Christ was equally present in both Masses. Anna accepted that. But, on the other hand, the New Mass clearly lacked something. That was plain to her. Heck, it was even plain to me! People behaved differently at the new Mass. Their attention wandered all over the place. That was perfectly clear from the few times I went to it. Even the priests sometimes appeared absent-minded and sloppy, at least by

comparison to the palpable reverence at the old Mass.

Anna's analogy of the sieve resolved this tension between the two Masses. Yes, Jesus Christ became fully present in every valid Mass, new or old. But the traditional Mass provided something further, a crucial addition: a *container* that aided and HELD His Presence. That container was created through the sacred language of ecclesiastical Latin and the rubrics, prayers and gestures omitted in the new Mass. The fact that the Tridentine liturgy instilled reverence, *naturally directing people's attention to the Mystery*, amplified its effect. That old container was missing in the new Mass, replaced by something else—something that did not hold or facilitate the proper attention, piety and receptivity to the Mystery at the Altar. Something that *leaked like a sieve*. All the omissions acted as HOLES. That was why the new Mass often, if not always, degenerated into a slovenly affair. (8–9)

(Buck has spoken about the sieve analogy in a [video talk](#) as well.)

Later in the book, Geoffrey's wife, Anna, sees a vision in the blood-red stone in the ring worn by the Gentle Traditionalist:

Heaven and hell, hope and horror teetered back and forth in her as the ring divulged more. Another immeasurable tragedy: Anna realised the new Mass omitted the invocation of St Michael. And all God's elect. Just like it omitted so much else.

Now, Anna saw that her analogy of the New Mass as a sieve was apt. Yes, Christ's Body and Blood remained present in this new Mass, celebrated a hundred thousand times a day. The beating Planetary Heart, the Mass, was still there. But the old Mass carried more graces. Secondary graces, yes, but hardly insignificant ones—particularly when multiplied a hundred thousand times a day!

Now, *grace was squandered*. Christ's Church was weakened. Angels wept.

Fear, once more, clutched her heart. Everything depended on the Mass being properly received and integrated. She saw Archbishop Bugnini, architect of the new Mass, before the pope mysteriously stripped him of his duties, banishing him to ecclesiastical “Siberia.” Bugnini was gone, but Bugninizism lived on.

But Anna saw that Bugninizism, too, would pass. Even now, the Liturgy was being slowly, steadily restored. Amidst the “Spirit of Vatican II”—that strange, self-assured euphoria—the old Mass had been almost abolished. Through the courage and perseverance

Continued on Page 6

# Unlikely Apologist for the Latin Mass

P. Kwasniewski/Continued from page 5

**The solution is not to fix what is fatally compromised, but to make hearty use of what is not broken. The thing called, in a strange Orwellian twist, “Extraordinary,” is nothing other than what is ordinary, normative, and definitive for the Roman Church. What we need is not the Roman Consilium liturgy but the Roman Catholic liturgy.**

of a few good priests and bishops, the Latin Mass held on. And there was something else: Anna saw Angels standing behind these men, inspiring their efforts. And when Pope Benedict XVI liberated the Latin liturgy, the Angels rejoiced. Now, thousands of young priests were turning to the old Mass, often to their elders’ chagrin. (151)

The language in the passage that follows is quite intense:

[N]ow Anna saw the darkness Angels see—their separated brethren: *fallen Angels*. Terrifying, demonic forces were pitted against humanity. Stalinism, Hitlerism, Bugnism, the new gender ideology destroying children: all were *fruits of collaboration*. Collaboration between the tempters and the tempted: fallen Angels and fallen humanity. (151–52)

Some might regard such language as “over the top,” but I think it is exactly right: there is certainly no other way to explain the devastation that was wrought on the Catholic liturgy after World War II, culminating in an unimaginable

reconstruction of it in the late 1960s that obliterated almost any trace of the worship offered for millennia by Latin-rite Catholics. If Stalin caused such destruction to Russia and its surrounding countries; if Hitler did the same to Germany and much of Europe; and if both together nearly shattered the Western world, the liturgical revolution did the same analogously in the Catholic Church: while it did not succeed in ridding the Earth of the Holy Sacrifice of the Mass, it gravely compromised its integrity, sacrality, and efficacy. It would be no exaggeration to call this reform an apocalyptic caesura or rupture, both an effect and a harbinger of catastrophic infidelity.

Satan’s strategy against the Catholic Church has become progressively more refined. He still readily employs the coarse sins of lust, gluttony, and avarice, which will always have their “takers,” but he has effected the most long-lasting and subtle harm through the infiltration of modernism and anthropocentrism into theology and the liturgy.

## The Heart Beating at the Center of the Church

In his major work [\*Cor Jesu Sacratissimum: From Secularism and the New Age to Christendom Renewed\*](#) (Angelico Press, 2016)—part autobiography, part analysis of the Church in the modern age and her relationship to its various revolutions and counterrevolutions—Buck takes up the question of the traditional Mass from several angles.

He understands that the Lord, faithful to His word (“I will be with you always, even unto the end of the age”), has not utterly abandoned the Church, even when her own leaders have betrayed Him again and again:

The Sacred Heart beating at the center of the Church has not abandoned Her and never will. But how often that Sacred Heart is obscured! Many a modern Mass is replete with banal—or even bizarrely inappropriate—liturgy, yet His Sacred Heart remains beating there. It is as though this Heart is wrapped in banks of fog. Such irreverent celebrations of the Holy Mass are not sufficient to destroy Christ’s presence; they only blind people to it. The results are as manifold as they are grievous. But perhaps few are as saddening as this: Catholics, even when they continue to practice, are lost. They are no longer really sure of their Faith or why it matters. (10)

In the Holy Eucharist, the Lord is hidden under the veils of the sacramental species of bread and wine, demanding of us an act of absolute faith in His word: “*This is my Body... This is the chalice of my Blood.*” But to aid us in making that act of faith, to support and encourage it, to form our minds and

hearts, our senses, imagination, and memory, to imbue us with the reality of His presence, the same Lord inspired all of the apostolic churches to develop their liturgical rites in majesty and splendor, lavishing signs of tender love and awestruck veneration, as we kneel before the terrible and glorious King of All. The Church never let us forget that we are dealing with the one to whom the doubting Thomas, seeing and feeling the wounds, cried out: “MY LORD AND MY GOD.”

This, then, is the indescribable scandal of the liturgical reform: it went backwards, it reneged, it betrayed the Lord of glory hidden in our midst, by stripping away those veils of reverence and adoration that not only protect the mystery from sacrilege but also highlight its objective truth. It is just such liturgical worship, whether Greek or Latin, that has transmitted the essence of the Faith for so many centuries. This is why Catholics, even and perhaps especially under persecution, were “sure of their Faith and why it matters.” The Real Absence of this liturgical tradition has led to loss of faith in the Real Presence, and, what is worse, to the loss of souls who drift away from the Church and perish in unbelief.

Buck sees the Novus Ordo’s entanglement with ecumenism, its aping of Protestantism, as a key part of the reason why it has failed and continues to fail to sustain Catholicism:

Ecumenism by effacement of distinctions; ecumenism by flattening Holy Mystery; ecumenism by disregarding the Blessed Virgin or the Sacred Heart. All this has devastated the Church in recent times. How frequently the Holy Mass is now celebrated as though it were a Protestant service—with a long sermon, followed by a cursory, rushed “celebration” of the central Mystery of the Church! All this simply reinforces the notion the Church’s purpose lies in moral instruction and communal gathering. Alas! This is precisely what many Catholics think today. And who can blame them? (219)

Later in the book he takes up this point again and carries it further:

Whilst subtle materialism gains ever-greater credence in the Church, so much that is distinctly Catholic becomes sidelined. Nowhere is the situation graver than in the attitudes toward the Eucharist. Following the Vatican Council, there was a widespread tendency—again, in ecumenical deference to Protestantism—to recast the Mass as a happy communal gathering, rather than the unbloody Sacrifice of Our Lord. Yet the Last Supper is hardly a simple happy affair. It is a scene of cosmic tragedy: the Son of Man betrayed by a kiss. That tragedy leads directly to the Sacrifice of the Crucifixion. Prior to

Vatican II, the Church was united in its understanding of the Mass as a sacrifice. No one disputed that the Mystery of the Mass lay in this: that in a non-bloody way, Jesus Christ still sacrifices Himself to feed us His Body and His Blood.

In the past, the Church was *undivided* in proclaiming Her central Mystery. Today’s Church is far from united in such proclamation! Following the Sixties’ reforms, the concept of the Holy Mass became exchanged—in many people’s minds at least—for something banal indeed compared to the ongoing cosmic sacrifice of Jesus Christ. In other words: The Eucharist became *trivialized*. (277–78)

Coming from an author who is not a member of the SSPX and who still sometimes attends the Novus Ordo, *Cor Jesu Sacratissimum* is unusual in the warm regard it pays to Archbishop Lefebvre and his movement. Although Buck says he cannot agree with all that Lefebvre did, he finds him a sympathetic and prophetic figure who saw, with a clarity unmatched by any other, what was at stake:

Feeling the horror of this [trivialization], Archbishop Marcel Lefebvre established his Society of St. Pius X. Our intent here is not to justify or condone everything Marcel Lefebvre did. But let us be clear: Archbishop Lefebvre acted as he did, because his heart was broken—broken by the innumerable abuses he witnessed. Whilst traveling in Chile, for example, a Bishop came to Lefebvre’s attention, who smoked a cigarette whilst celebrating Mass—because if the Mass is now a happy family meal, why should one not relax and have a smoke? The Bishop moreover celebrated Mass like this on television for everyone to see and emulate. (278)

Elsewhere Buck calls him a “tragic, brave, and polemical figure” and wonders “whether there would even be a Latin Mass today—or a Catholic traditionalist movement—without the immense courage and clarity of vision provided by Marcel Lefebvre, during the 1970s” (305). “I have pondered Lefebvre’s history, writings, and legacy for years. What I see reveals not only great courage, but frequently astonishing foresight. ... Lefebvre was awake—whilst the vast majority remained sound asleep” (*ibid.*).

As Buck narrates his own discovery of the traditional Latin Mass, he tells us what he found and continues to find in it:

The Latin Mass! How I recall my first encounter with the Tridentine Liturgy. I was astonished. There was a Priest and servers at the altar, with their backs turned to me. And I could hardly hear a word they said. My mind was skeptical—rife with

Continued Next Page

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# NOTHING PERSONAL, JUST BUSINESS: Time for Gänswein to Go

Michael J. Matt

FOLLOWING THE [embarrassing scandal over Robert Cardinal Sarah's book](#) on priestly celibacy, co-written by Benedict XVI, wherein Archbishop Georg Gänswein denied that Benedict was, in fact, the co-author, the Associated Press is now reporting that Gänswein has been conspicuous by his absence from Pope Francis' protocol team ever since.

In a press release yesterday, the Vatican press office denied that Gänswein, who also serves as secretary for Benedict XVI, has been officially suspended as head of Francis' papal household by Pope Francis.

So the question is: Where is he?

The Vatican claimed that Gänswein's absence from Francis' private and public audiences for the past several weeks was "due to an ordinary redistribution of the

various commitments and duties of the prefect of the Papal Household."

Yeah, right!

According to the AP, the Vatican's statement "suggested the Holy See was trying to find an elegant way to justify Gänswein's unofficial removal

from Francis' team by saying he was dedicating himself more full-time to Benedict's needs."



Archbishop Gänswein and Pope participate in circus act during a general audience

REMNANT COMMENT: Just another day in the pontifical house of the rising sun.

What's really going on here? Who knows? Maybe Benedict's jailor was spending too much doggone time away from the prisoner, whose role seems to be that of witness for the defense of the most ridiculous pontificate in the history of the papacy.

Anyway, the real bad news for Gorgeous George is that he may have to sit out the next circus or two, just to make sure Cardinal Sarah isn't sneaking into Benedict's room to dash off another book in defense of Catholic doctrine.

Speaking of circuses, all this pontificate is missing is the bearded lady. ■

## Peter Kwasniewski/Continued...

impious, suspicious thoughts. What is all that muttering up there, in this barely audible dead language? May God forgive my cynical *mind*. Because, for my *heart*, it was entirely different. My heart responded. Over a decade later, I have never been able to erase that first Tridentine Mass from my heart. Whilst a thousand other Masses slip from memory, this one remains indelibly stamped on my soul. (299–300)

One of the things I love about Roger Buck's work is that he recognizes the depths of the heart, beyond the shallow pools of discursive rationality. He is not anti-intellectual but he sees that the human soul is so much more than an abstract, disembodied intellect. We respond to the reality of age-old, regimented, saturated, saint-endorsed, reverently hushed prayer that is directed to God and, in a sense, ignores us, or rather, includes us in that Godward straining, but excludes our egos. It is wounding and refreshing: "Come, let us return to the Lord; for he has torn us, that he may heal us; he has struck us down, and he will bind us up" (Hos 6:1). Buck came to see that the Novus Ordo deliberately (to the extent it could) desacralized the sacred, deritualized the rite, demystified the mystery:

The new Mass, of course, dispensed with much more than merely the

*ad orientem* position. It discarded numerous prayers of preparation and purification for the Priest that he might worthily consecrate the species. Likewise gone were ancient supplications to heaven, signs of the cross, and other ritual gestures and rubrics, which undoubtedly possessed both a sacred origin and a sacred purpose. Here were holy things, casually thrown to the scrapheap, but which arose from ancient wells of wisdom—all of which served to make the Latin Mass something supremely different from today's average Novus Ordo. (302)

To my mind, this last sentence captures the tension felt by all Catholics who, on the one hand, see the manifest superiority of the classical Roman rite (in all its components—we are not talking only about the Mass, after all!), and, on the other hand, want to make room for the possibility of a "reverent Novus Ordo" or a "reform of the reform."

Buck's statement shows the inherent contradiction of this "conservative" stance. He says first: "Here were holy things, casually thrown to the scrapheap, but which arose from ancient wells of wisdom." In other words, the traditional liturgy objectively *has* these prayers, signs, gestures, rubrics, while the modern liturgy objectively *lacks*

them. The remainder then seems a *non sequitur*: "all of which served to make the Latin Mass something supremely different from today's average Novus Ordo." (Compare Buck's comment on p. 243: "the ideal to my mind is the Extraordinary Form of the Mass in Latin. For a world of difference exists between the attitude in most modern Masses and the spirit you will find in the prayers of the Latin Mass.") Yet it is not a standoff between what is "average," which one sees in "most modern Masses," and what is exceptional or characteristic of the "Extraordinary Form." In reality, the Novus Ordo *as such*—in what it contains, what it requires, and what it allows—contains these inherent defects, while the classical rite *as such* contains and requires the contrary perfections. The "world of difference" is *within*, not without; it is "supremely different" by design, not by mistake.

The spirit we find in the prayers of the Latin Mass is simply the spirit of Christ, the spirit of apostolic tradition, carried and developed over the centuries, without a sharp break anywhere. That is why the health of the Church depends not on cultivating a subjective reverence but on resuming a concrete, coherent tradition. The solution is not to fix what is fatally compromised, but to make hearty use of what is not broken. The thing called, in a strange Orwellian

twist, "Extraordinary," is nothing other than what is ordinary, normative, and definitive for the Roman Church. What we need is not the Roman Consilium liturgy but the Roman Catholic liturgy.

Buck's first book, [The Gentle Traditionalist](#), appeared in 2015; his second, [Cor Jesu Sacratissimum](#), in 2016; and his latest, [The Gentle Traditionalist Returns](#), in 2019. We have seen how certain truths remain constant, while the formulations vary. It seems to me that the author, in keeping with his own gentle character, is gradually coming around to the position held by traditionalists. The problem is not "the average Novus Ordo." The problem is the liturgical reform itself: the false theological axioms from which it arose, and the disastrous results to which it led—codified by a pope who betrayed his apostolic duty to receive and to guard Tradition in all of its amplitude, including the ecclesiastical monuments in which it finds consummate expression.

If we truly want to move "from secularism and the New Age to Christendom renewed," we must, above all, return and fasten ourselves to the Church's sacred and venerable rites—through which the power and graces of the Most Sacred Heart of Jesus flow forth to us in fullest abundance. ■

# A Learning Experience

## Three Catholic Perspectives on Online Dating

### Clare Wilson

IN FEBRUARY, 2019, I wrote an article about the challenges of the single life for modern Catholics, including why online dating isn't always the intuitive choice. A few months later, various things prompted me to try the online route after all, and much to my surprise, I met someone within a couple of weeks, and now we are getting married in May of this year. God works in mysterious ways!

I had many thoughts about the whole experience, as might be expected, so I felt it might be worthwhile and helpful to other singles to share my perspective in a new article (you'll find my thoughts marked with my initials: CBW). At the same time, though, I know that my very swift experience is not the common one, so I enlisted the help of my brother Martin (MTW), who tried online dating for several years before meeting his fiancée, and my friend Elizabeth (EAS), who also used online dating for years but finally met her fiancé the good, old-fashioned way. Hopefully the following reflections will present a well-rounded picture of the advantages and challenges for single Catholics meeting people online.

#### When did you first try online dating? How long did you use it?

**EAS:** I first tried eleven years ago but got off and on several times. If I totaled all my experiences, I probably dated online for around five years.

**MTW:** I started in 2014 and used a few sites off and on for about five years.

**CBW:** I resisted the idea of online dating for years, so I only decided to try it in early May, 2019. I used two different sites for a total of one month.

“  
I get the impression that the current Catholic dating environment is infected with fear of making mistakes... This pushes people into online dating,

#### Did you use any 'secular' sites? What did you think?

**EAS:** No, I never did.

**MTW:** My first online dating attempt was through Plenty of Fish (PoF), because it's free and therefore easy to get on and off. I dated someone for about six months, but in my experience, the woman sets the tone of the relationship. With a 'secular' woman, that meant I had to be on my guard against temptation all the time. Eventually, I couldn't keep going without compromising my morals, which meant I had to cut off the relationship.

Another downside is that online dating is set up like social media, making it very addictive. Also, since initial contact is driven by visual attraction, you end up asking for dates on a superficial basis.

**CBW:** I started with the free dating app, Hinge, because I was in graduate school,

so the fees associated with Catholic sites were daunting. I liked a few things about Hinge. First—this is very egotistical, but still helped me—a lot of people showed interest. After receiving only a couple invitations to dates in all the years of attending my large parish, it was easy to wonder if something was wrong with me. During two weeks on Hinge, though, a couple dozen people reached out, and I set up three dates, which boosted my confidence. Second, the interface of the app obliges people to start real conversations, and you can also look at profiles anonymously, which means that you can make considered decisions about whom you contact or answer.

#### Which Catholic dating sites did you try, and why?

**EAS:** I chiefly used Catholic Match (CM). I liked the profile style, including virtues and vices, temperaments, interests, etc. However, I was sometimes disappointed. I'm glad CM asks whether members agree with all the teachings of the Catholic Church, because so many do not. The fact that you can see this on a profile at least helps quickly vet people for truly traditional and orthodox values.

**CBW:** I signed up for CM first, because it is the biggest of the Catholic online dating sites and I thought I could make a free account. Actually, however, the free account makes you wait ten days before responding to messages. Since I couldn't afford the membership fee, I turned to Hinge. By the time that proved unviable due to my Faith, CM had offered a discount, so I only had to pay \$50 for the six-month fee (usually \$72).

Another concern about CM: they allow divorcees to have accounts (although they are clearly labeled), and there's no strict vetting for annulments. Many people listed as annulled were actually still in the process. On the other hand, I agree that the questions about doctrine help refine the options. For reference, they cover the priesthood, the Eucharist, Our Lady, sanctity of life, papal infallibility, contraception, and premarital sex.

**MTW:** No Catholic dating sites are free, so I had to pick just one. I chose Ave Maria Singles (AMS) because it has a one-time subscription, plus I wanted to end up with someone Catholic. I joined soon after I started online dating but got pretty much total silence for years. The major downside of any Catholic site is that there are rarely people close to me, since I move frequently and work in remote, rural areas. It was difficult to find anyone open to that kind of long-

distance relationship.

#### What are your thoughts on the state of Catholic dating?

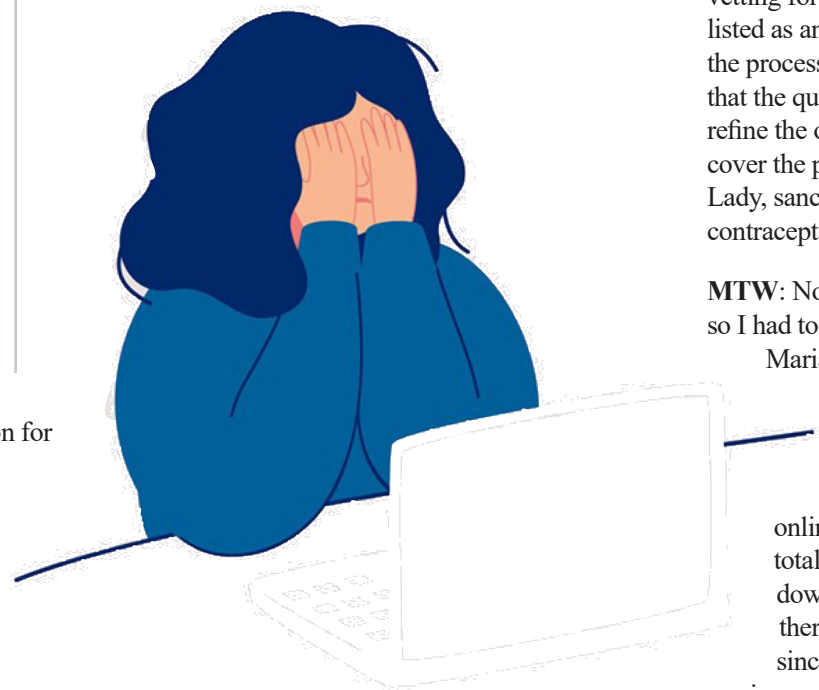
**EAS:** Overall, it was disappointing. Even when I got a lot of interest online, many men gave the impression of being either self-absorbed or somewhat desperate. In my own communities, Catholic men my age either never asked me out or were already married. Several men from outside the parish approached me over the years, but they were usually divorced, which meant that dating them wasn't an option even if they were open to conversion—which they usually weren't.

**MTW:** Success depended on my own personal and spiritual growth. All my early attempts failed, so eventually I realized I needed to improve myself. I stopped dating for a while, worked on good spiritual habits, and focused on my career and hobbies. Once I felt like the next step in my personal progress was a marriage-oriented relationship, I returned to AMS and sent messages to several interesting young women. That was when I finally got serious responses.

**CBW:** I get the impression that the current Catholic dating environment is infected with fear of making mistakes. As a result, single women can go for years without being asked out, while single men can ask ladies out and be rejected every time. This pushes people into online dating, but they seem to bring the atmosphere of hesitation with them. Compared to Hinge, where at least two dozen people reached out within ten days and I exchanged a few pleasantries with most of them, CM was far less dynamic. It took the entire two-week period my profile was active to get half the interest I experience on Hinge, and very few 'likes' turned into conversations. I did find my fiancé, though, so at least the one conversation happened that really mattered!

#### Why did you decide to try online dating? Did your Faith influence you?

**EAS:** I grew up homeschooled and rural, so we never had a chance to get out and meet people. Online seemed my best option. The Faith also played a part because I wanted a traditional Catholic man, but there were none my age in our parish, which had an elderly population. My first time online was a scary experience, since the internet was new to me, but it was also intriguing and incredibly addictive. Eventually, I learned that when a relationship is completely conducted through emails and texts, the mind tends to add the emotion missing



Continued Next Page



## Clare Wilson/Continued...

from the written words. If you don't meet as soon as possible, you can easily develop a crush on an imaginary person.

**MTW:** After I settled on the married vocation, I realized I couldn't expect something to fall in my lap. I'm not talkative or outgoing in social settings, so the online dating route seemed a good option. Being Catholic influenced me in the sense that most rural parishes near where I worked had populations that were predominantly seniors and young families, so to meet Catholic singles I had to look online.

**CBW:** For a long time, online dating seemed to me like trying to force God into showing my vocation, as if I could control His will and make Him give me what I wanted. In early 2019, though, I confronted some personal issues that were blocking me from true receptivity to my vocation, and around Easter it occurred to me that maybe I needed to open a door for God. Then He could do what He wanted, while I could simply be ready for whatever happened.

### How did the dating experience online treat you?

**EAS:** Like Clare, I found that online dating helped me feel visible. Also, as a homeschooler, online dating provided me a solid opportunity for social growth and education. I'm glad it was there to help me get out of my bubble in a safe way.

The key lesson that I slowly learned, though, is that I need personal proximity in order to develop a real relationship. The knowledge that an online conversation might end at any time encouraged me not to invest fully. I ended up meeting my fiancé in person, and that has been ideal. We can't put up any kind of façade for self-protection, whereas that's very easy to do online.

**CBW:** Overall my experience was extraordinarily positive, since I met my fiancé within two weeks, but I do have a few thoughts. First, anyone can start a conversation online, and sometimes it can quickly go downhill (especially on the secular sites). Of course, you can immediately delete the conversation or block the person, but it's still disconcerting.

Second, for me at least, dating non-Catholics proved impossible. My few Hinge dates showed me that every time I went out with a secular person, I would have to expect a huge debate about religion, followed in most cases by rejection. None of that was good for my peace of soul, which is why I decided to delete my Hinge account and pay for CM.

**MTW:** I can't say I really enjoyed it. On PoF, too many women were only seeking instant gratification. The fact that you go by pictures also means that everything starts from superficial attraction, which isn't good for initiating a long-term relationship. Also, due to the nature of online dating, where the other person can easily disappear, you get ignored or rejected frequently.

I'd like to note, also, that my experience could easily have been the same as Clare's. Online dating never works until it does, so in the end, once I decided to make a serious effort, I met my fiancée almost immediately. If I had waited to try online dating until I was truly ready, it might have been a lot less discouraging.

### Discuss the quality of potential 'mates' in the online dating space.

**EAS:** If you put in the effort, you can find quality. CM users really have to sift to find their gem, though, because often genuine, wonderful people have terrible profiles that obscure their worth and discourage others from engaging with them. Failing to put effort into a profile can signal that the person isn't serious about finding a good spouse.

**MTW:** The sell of online dating is that you will get to interact with many viable candidates, but in my experience that's not what happens. If you live in a city, a Catholic dating site might be a great way to meet people, but since I don't fall into that situation, AMS gave nothing but stony silence for years. I will say, though, that unlike women from secular sites, whenever I talked to Catholic women online, the conversations were serious and directed toward marriage.

**CBW:** There are stereotypes that everyone online is weird and desperate, but that isn't true. Plenty of great men are trying to meet local Catholic singles or else live in remote areas and still want to find potential spouses. However, limiting yourself to traditional Catholics does narrow the selection, so if you want to avoid a long-distance relationship, it can be challenging to find good options who are geographically close.

### Did online dating help or hinder your spiritual life?

**EAS:** It took me a long time, but eventually I realized that I shouldn't try to force God's hand. My impulse to take risks so that God could work with me was fine, but overall my attitude about online dating was demanding. I was focused on finding the person I thought I needed, in the timeframe I wanted. In the end, once I relaxed about God's will, He used mutual friends to bring me to my fiancé completely unexpectedly.

**MTW:** Secular online dating was not very good for my spiritual life. Casual dating is not a good thing, but online dating promotes that mentality. Even while you go on dates with someone, you know you have other options, which can foster a cheating mentality if you're not careful. In the end, I had to get myself into the right spot spiritually. I think it's a better policy to work on your spiritual life, and only date online once you've developed good habits.

**CBW:** I didn't date online long enough to have a valid answer to this question, but I will say that I struggled for years with God's will for my vocation. It was only after I had established at least a small amount of peace that I opened an online

dating account, which I think was the right choice.

### Did finding your fiancé(e) happen the way you imagined?

**EAS:** Not at all. I expected to meet someone online, but some acquaintances decided to introduce me to a friend of theirs named Jackson. The process took a while, with several starts and stops, but eventually they were able to invite us both out to dinner with them. That gave us the chance we needed. I could tell right away that we were good for each other, but it took me a while to determine if the relationship was right. He says that he knew after the second date.

**MTW:** I always supposed I would meet someone the old-fashioned way, but instead what happened was that I got myself ready to try dating again, went through AMS looking for good matches, and sent about ten introductory messages. My fiancée, Julia, was one of a couple who responded, and more importantly, the only one who clicked with me right away.

**CBW:** I didn't at all imagine I would meet my fiancé, Sam, online, given that I was staunchly opposed to online dating for myself. God has a sense of humor, though, so I always end up doing the exact things I was once opposed to. I end up happier, though—especially in this case, since Sam is the best match for me I could possibly imagine.

### Would you recommend online dating to single Catholics?

**EAS:** I don't have a problem with online dating. It helps many people find their spouses, and even if you don't, the experience is a useful tool for knowing yourself.

**MTW:** If you can meet someone in real life, that's the better way. If not, then a Catholic site can be good for finding people to consider seriously. One of the few real advantages of the online, long-distance route is that before you meet face to face, you can establish a connection based on intellectual and emotional compatibility, rather than only being driven by personal appearance.

**CBW:** If you really want to try online dating, you shouldn't hesitate. It's a safe environment, and good things can happen. If you really don't want to, though, you shouldn't worry. For certain people (me, apparently), it may be a good way to indicate openness to God's will, but that won't be the case for everyone.

### What's your best advice for dating as a Catholic?

**EAS:** A priest gave me the excellent advice to look for the person who can best get you to heaven. Otherwise, it's important to remember that everything is God's doing, even trust and resignation about your vocation. He is the one who will move you to your spouse.

**MTW:** If you are looking for a spouse, try not to be flirtatious toward people you aren't interested in. Often the other

person thinks you *are* interested, and it's disappointing when he or she tries to make a connection but immediately gets turned down. This can lead to people feeling led on, so it's better to avoid altogether. On the other hand, if a woman actually is interested, she can make it pretty clear, so that the man can ask for a date without too much dread of being rejected.

**CBW:** When I started online dating, I took the resolution to talk to anyone who talked to me, unless there was some obvious problem. For me that was a good way of staying open to God's will, and it ended up working. I can't guarantee the same results for anyone else, but an attitude of readiness to try various options might be helpful to single people in general.

### Final thoughts?

**CBW:** Online dating isn't the only way for single Catholics. If the online route is not for you, the best thing may be to develop a healthy, Catholic, social life, so that you have opportunities to meet new people and take advantage of networks within and between parishes.

**MTW:** Online dating sites are geared toward the modern mentality about relationships. They promote dating as a fun pastime, when in fact it is a serious matter. If you choose the online route, you must put in the effort to cultivate the right attitude about your vocation and the married life.

**EAS:** Finding your spouse online can be beautiful if you are open to God's timing. Where you find your spouse doesn't matter; what matters is resignation to God's will. ■

## The Remnant

Est. in 1967

A Catholic Fortnightly  
Published 22 times per year

Editor/Publisher

Michael J. Matt

The Remnant (ISSN # 0274-9726. U.S.P.S.# 606840) is published semi-monthly (monthly in January and July) 22 times per year by The Remnant, Inc. Periodicals Postage paid at Forest Lake, MN and additional entry offices. POSTMASTER: Please send address changes to The Remnant at P.O. Box 1117, Forest Lake, MN 55025. (Telephone: 651-433-5425)

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## Archbishop Viganò to Pope Francis:

# "The faithful have a right to know!"

Archbishop Viganò/Continued from Page 1

Why would Francis promote someone connected to the orchestrated cover-up of the worst priest predator in history?

As former papal nuncio to the United States, Archbishop Viganò is in a position to know the players, the past cover-ups and the *modus operandi* behind this Machiavellian coup d'eglise, and we're confident the Vatican has considerable cause for concern over this damning testimony. We here at The Remnant stand with Archbishop Viganò. We pray for him and I ask our readers to thank God for his courage. **MJM**

### The Faithful have a Right to Know by Archbishop Viganò

WE HAVE JUST been through one of the most disgraceful episodes in which we have seen the prince of lies at work to discredit the book of Pope Benedict XVI and Cardinal Robert Sarah by covering them with vile insults and vulgar insinuations, and the Pope's jailer, as a judas, now also acting as a hitman.

And once again we find ourselves dealing with another masterpiece of deception: the confirmation by the Pope of the elections of the new Dean and Vice-Dean of the College of Cardinals by the Cardinal-Bishops. This has gone almost unnoticed and yet conceals a devious strategy. It should be borne in mind, in fact, that in June 2018 Pope Francis increased the number of Cardinal-Bishops, which had remained unchanged for centuries, promoting four new ones in one fell swoop. In this way he secured a majority in favor of him, as he has always done with the creation of new members of the College of Cardinals.

To Cardinal Giovanni Battista Re, appointed Dean of the College at the age of 86 and therefore excluded from the next conclave, I wish an even longer life than that of his father. But his appointment is a cover for that other more effective appointment — of Cardinal Sandri — which has been prepared ad hoc to pilot the next conclave *secundum Franciscum*, that is, according to an updated and augmented

edition of the St. Gallen Mafia.

I have a long-standing friendship with Cardinal Sandri that dates back to the time shared in the Pontifical Ecclesiastical Academy, then during eleven years in the same office as secretaries to three Substitutes of the Secretariat of State, and seven years of collaboration once he was appointed Substitute for General Affairs in the Secretariat of State, having returned after just six months from his mission as Nuncio to Mexico.

*"Amicus Plato sed magis amica veritas."* [Plato is my friend, but truth is a better friend]. This maxim, attributed to Aristotle, then taken up by Plato towards Socrates and later by Cicero, is explained by St. Thomas Aquinas in *Sententia libri Ethicorum, Liber 1, Lectio 6, n. 4-5* as follows: *"Quod autem oporteat veritatem praeferre amicis, ostendit hac ratione. Quia ei qui est magis amicus, magis est deferendum. Cum autem amicitiam habeamus ad ambo, scilicet ad veritatem et ad hominem, magis debemus veritatem amare quam hominem, quia hominem praecipue debemus amare propter veritatem et propter virtutem... Veritas autem est amicus superexcellens cui debetur reverentia honoris; est etiam quiddam divinum, in Deo enim primo et principaliter invenitur. Et ideo concludit, quod sanctum est praehonorare veritatem hominibus amicis."*

In English:

*That truth should be preferred to friends he proves in this way. He is the greater friend for whom we ought to have the greater consideration. Although we should have friendship for both truth and our fellow man, we ought rather to love truth because we should love our fellow man especially on account of truth and virtue... Now truth is a most excellent friend of the sort to whom the homage of honor is due. Besides, truth is a divine thing, for it is found first and chiefly in God. He concludes, therefore, that it is virtuous to honor truth above friends.*

Which is why what I am about to write concerning Cardinal Leonardo Sandri is inspired solely by the friendship that has

bound me to him for almost fifty years, for the good of his soul, for love of the Truth who is Christ Himself, and for the Church, His Bride, whom we served together.

In the first audience that Francis granted me after the one on June 23, 2013 that I have already mentioned (in my first testimony), in which he asked me about Cardinal McCarrick, he asked me a similar question: "What is Cardinal Sandri like?"

Caught by surprise by the question about a dear friend of mine, and feeling put on the spot, I did not answer. Then Francis, joining his hands in a characteristically Italian gesture, waved them back and forth — as if to say that Sandri "knows how to get by" — and he looked me in the eyes seeking my consent to his suggestion.

So I told him in confidence: "Holy Father, I don't know if you are aware that Nuncio Justo Mullor, President of the Pontifical Ecclesiastical Academy, was removed from the Apostolic Nunciature in Mexico because he opposed the directives coming from the Secretariat of State to cover up the very serious accusations against Marcial Maciel."

This is what I told the Pope, so that he would take it into account and eventually remedy the injustice that Archbishop Mullor had suffered for not compromising himself, for remaining faithful to the truth, and for love of the Church. I reaffirm this truth here, so as to honor this faithful servant of the Holy See, on whose tomb, in the cathedral of Almeria, Spain, I celebrated a Holy Mass of suffrage.

I already wrote in my first testimony that the person chiefly responsible for covering up the misdeeds committed by Maciel was then-Secretary of State Cardinal Angelo Sodano, whose recent acceptance to resign as Dean of the College of Cardinals was linked to his involvement in the Maciel affair. He, in addition to protecting Maciel, is certainly no stranger to McCarrick's promotions... Meanwhile, Cardinal Francis Arinze deserves to be recognized for having opposed, within the Congregation for the

Doctrine of the Faith, Sodano's attempt to cover up the Maciel case.

Unfortunately for him, Sandri also allowed himself to be involved by Sodano in this operation to cover up Maciel's horrible misdeeds. To replace Archbishop Mullor in Mexico City, it was necessary to appoint a person of unfailing loyalty to Sodano. Sandri had already given proof of this as Assessor for the section of General Affairs in the Secretariat of State. Serving at the time as Nuncio in Venezuela for just a little over two years, he was transferred to Mexico.

I was a direct witness to these shady maneuvers (which those in charge would describe as normal personnel transfers) through a conversation they had on January 25, 2000, the feast of the Conversion of St Paul, while we were on our way to the Basilica that bears his name, for the closing of the Week of Prayer for Christian Unity.

The chain linking the dates of these transfers is very significant: on January 19, 2000, Archbishop Giorgio Zur, who had been President of the Pontifical Ecclesiastical Academy (PAE) for only one year, was transferred to Moscow; on February 11, 2000, Archbishop Justo Mullor, who at this point had been in Mexico for just two and a half years, was appointed President of the PAE; on March 1, 2000, Archbishop Sandri was transferred to Mexico after spending only two and a half years in Venezuela. Just six months later, on September 16, 2000, Sandri was promoted to Substitute of the Secretariat of State, i.e., Sodano's right-hand man.

The Legionaries of Christ did not fail to show their gratitude to Sandri. On the occasion of a lunch held in the atrium of the Paul VI Hall to honor the cardinals, including Sandri, who were created at the November 24, 2007 consistory, I was bewildered when Sandri told me in advance what he was about to tell Pope Benedict as he made his entrance: "Holy Father, you will excuse me if I don't stay for lunch, but I am expected by five hundred of my guests at the Legionaries of Christ."

Francis, after having repeatedly and obsessively referred to an unspecified "clericalism" as the cause of sexual abuse, in order to avoid denouncing the scourge of homosexuality, is now flaunting the most unscrupulous clericalism (an accusation he levels at others): he promotes Sandri to Cardinal-Priest in May 2018 and a month later to Cardinal-Bishop, so that he might confirm him as Vice-Dean of the College of Cardinals, a candidate prepared by Francis to preside at the next Conclave.

The faithful have a right to know these sordid intrigues of a corrupt court. In the Heart of the Church we seem to glimpse the approaching shadow of *Satan's synagogue* (Rev 2:9).

+ Carlo Maria Viganò  
Titular Archbishop of Ulpiana  
Apostolic Nuncio

Translation from the Italian by Diane Montagna.

“

The faithful have a right to know these sordid intrigues of a corrupt court.

In the Heart of the Church we seem to glimpse the approaching shadow  
of Satan's synagogue. ”



# A Response to Hilary White's “Where Shall We Go?”

**Mother Mary Micaela Dillon,  
O.P.**

I READ HILARY White's article, “Where Shall We Go?” with interest and sympathy. Indeed, there was a time when, fleeing from a modernist congregation, I saw myself (pathetically) trying to live religious life alone for the rest of my days, and sheltering in public libraries for warmth as I grew older. What happened to me was that a good traditional priest in New Zealand alerted me to the fact that the Society of St Pius X was an option for a person like me, at least as far as being needed to help teach in their school. From that basis young ladies joined me, and now we have a small but vibrant community of twenty-three Sisters with other young ladies making enquiries about joining us.

I can certainly say that I respect Miss White's point of view, and perhaps for some people the more unusual options she mentions are a definite possibility. However, a religious vocation is most often completed by acceptance in a religious community, and the Common Life is a normal part of religious life, its crown and its asceticism.

I would ask then, why not allow young ladies to consider the religious communities under the umbrella of the Society of St Pius X? These communities are numerous and thriving, are totally traditional, and are attracting many vocations. At times, Rome has shown surprising acceptance of SSPX communities. For example, in my own case I took leave from my Novus Ordo Congregation and, thanks to some keen young ladies, started a traditional Dominican

congregation under the protection of the SSPX. When my old Novus Ordo Congregation suggested that I should ask for a dispensation from my vows with them, I replied that they well knew that the only thing I would accept would be a canonical transfer to my new Congregation. To my amazement the Congregation for Religious granted the transfer, to an SSPX-orbit Congregation, thus confirming my perception that Rome

and is prepared to consider people whose health is not perfect. There are also Oblates of the Society of St Pius X who accept ladies past the age limit for some other Congregations.

Taking my own Congregation, the Dominican Sisters of Wanganui, as an example – we have twenty-three Sisters and have recently consolidated back at our Motherhouse in Wanganui in New Zealand for a period of



recognises Congregations under the SSPX.

The Society is in contact with three Dominican Congregations and a Contemplative Dominican Monastery of Nuns, which has just made a new foundation, several Carmels, its own Sisters of the Society of St Pius X, several Franciscan groups, including Poor Clares, and other, Spanish-speaking, nuns. There is an interesting group which has a house in Lourdes

Congregational Strengthening. Among our Sisters we have New Zealanders, Australians, Americans, a Canadian, a Philippina, an Argentinian, a Singaporean, an Indian, a South African, and two Samoans. All of them were glad to make their novitiate in English without the complication of having to learn French at the same time as learning about religious life.

I would suggest that the religious Congregations affiliated with the SSPX are a viable option for young ladies

considering religious life and that these Congregations could at least be mentioned when surveying the options for young ladies who may have no objection to being under the umbrella of the SSPX. ■

*Mother Mary Micaela Dillon, O.P., is the recently retired Mother Prioress General and Foundress of the Dominican Sisters of Wanganui. Mother was born in Wellington, New Zealand, in 1947 and was educated by the Sisters of Mercy. She gained a Master of Arts with honours in language and literature from Victoria University of Wellington and a Bachelor of Theology from Otago University. She also holds a Diploma in Secondary Teaching. She is an experienced public speaker, holding an ATCL in Speech from Trinity College, London, and having experience with “Toastmasters” and with teaching public speaking in schools. Mother Micaela was professed as a Dominican Sister of New Zealand in 1975 and taught for several years in the schools run by her Congregation. From 1990 she lived outside the Congregation because of rampant modernism but still maintained her vows. From 1997 she worked with the Society of St Pius X in Wanganui, where she founded and was the first Principal of St Dominic's College. When young ladies approached her about religious life, she founded, in 2002, the Dominican Sisters of Wanganui, which now has twenty-three members. Mother continues to serve her Congregation as a General Councillor and by giving lectures to the Novices.*

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A Remnant Book Review...

# THE CRISTEROS REBELLION: THE MEXICAN PEOPLE BETWEEN CHURCH AND STATE 1926-1929

By Jean A. Mayer

## Vincent Chiarello

*"The fiercest persecution of religion anywhere since the reign of Elizabeth. The churches were closed, Mass had to be said secretly in private houses, to administer the Sacraments was a serious offence. But Mexico remained Catholic; it was only the governing class—politicians and pistoleros—which was anti-Catholic."* - Graham Greene, *The Lawless Roads*, 1939

*"Poor Mexico! So far from God, and so near the United States"*  
- Mexican lament

DEAR READER, IF asked to describe the meaning of the word, "Cristeros," how might you respond? Even after the release of the movie *For Greater Glory* (2012), which starred Andy Garcia as Enrique Girostieta, the initially reluctant leader of this 20th century uprising in Mexico reminiscent of the 18th century religious rebellion in the Vendee of France, most Americans have little understanding of who the Cristeros were, and of their objectives.

Those answers are part of a history basically unknown or ignored north of the Rio Grande and, with each decade, that indifference grows. If Americans hear anything about Mexico today, or for the past few decades, it deals with the problems associated with the massive illegal immigration of its citizenry to the U.S., or the untrammelled violence of its drug cartels,

Violence has been an integral part of Mexico's history beginning with Spanish colonization by Hernan Cortes in 1521.

responsible for the more than thirty thousand (no typo) murders in Mexico in 2018. One of these criminal organizations is the main suspect in the recent brutal murder of a U.S./Mexican Mormon family of nine in the State of Sonora, which runs along Arizona's southern border.

Violence has been an integral part of Mexico's history, beginning with Spanish colonization by Hernan Cortes in 1521. Ruled from Madrid in both secular and ecclesiastical matters, this arrangement eventually created problems, especially

after Spain's empire began to fragment by the 19th century. During the eleven-year War of Mexican Independence, the revolutionary authorities approved a constitution (1814) in which the Catholic Church was the only state-recognized religious institution, and restored the the Jesuit Order, suppressed a half century earlier. A century later, in 1917, the legislature of Mexico scrapped the old constitution and wrote a new one that is still in effect. Under Article 3, the separation of Church and State was now official.

Nine years later, during the administration of President Plutarco Elias Calles, based on the provisions of that constitution and additional legislation, he began enforcing measures against the Church and priests. Under what became known as "Calles' Laws," Article 3 aimed at control of Catholic education; Article 5, of monastic orders; Article 24, at outdoor worship; Article 27, at the Church's right to own property, while Article 130 made the Catholic clergy into second-class citizens who were denied the right to vote or even to criticize public officials. For example, wearing clerical garb in public brought a hefty fine; a priest who criticized the government could be imprisoned for five years, without a trial by jury. Each state of the Mexican Federation could decide the number of priests and spiritual requirements for that area. "... as a result (Catholics) became second-class citizens, without any place in public life." The reality was that Mexico was riven by "a century of

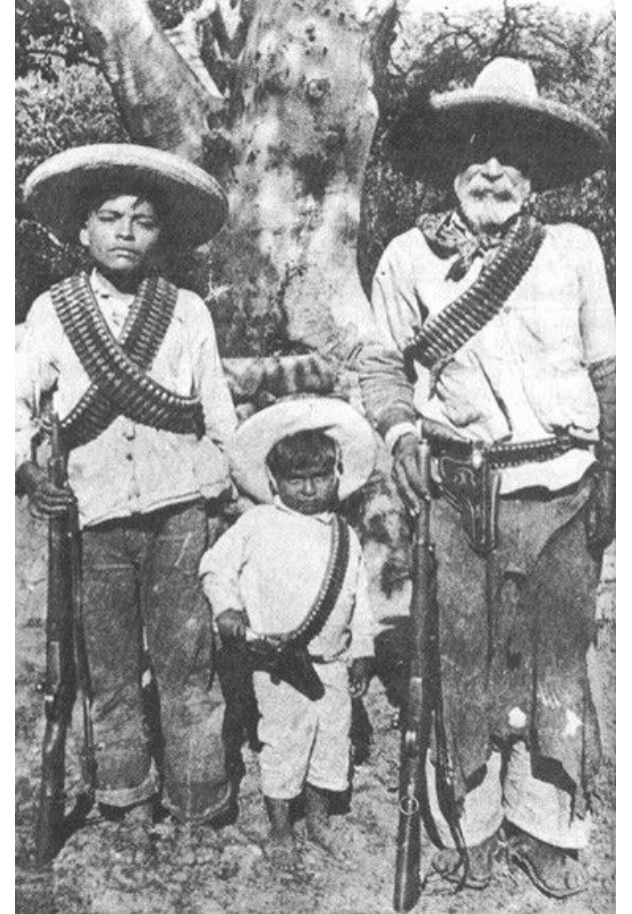
conflict between anticlerical liberalism and anti-Jacobin Catholicism."

Calles insisted the Church's power was not only economic and social in character, but potentially political, and had to be controlled. However, despite these governmental restrictions, Mexican society as a whole remained steadfastly Catholic, especially in rural areas. It would be from these remote and rural areas that the Cristero Rebellion would arise and draw its greatest support.

A portent of what was to follow occurred three years before the Cristero uprising of August, 1926: the Vatican's Apostolic Delegate, Msgr. Filippi, was expelled from Mexico after saying Mass and laying the first stone in a monument to Christ the King in a public venue, a violation of the constitution hitherto unenforced. In November 1926, Pope Pius XI in an encyclical, noted: "If in the first centuries of our era and at other periods in history Christians were treated in a more barbarous fashion than now, certainly in no place or at no time has it happened before that a small group of men has so outraged the rights of God and of the Church as they are now doing in Mexico." In this climate, the Church's present and future would be tenuous.

Calles' plan was to gain control over the labor unions, education, and the clergy. It should be noted that his model was the Fascist leader, Mussolini. In seeking that goal, Calles had allies: Mexican Protestants under American influence, and Freemasons. Mayer: "Freemasonry and the government were...closely linked, so closely that was necessary to be a Mason to be appointed to any important post." Many Protestant Churches supported the Calles administration because they believed that the progress of the Revolution represented what they had been preaching, and groups within congregations, led by their pastors, even volunteered for service in the Mexican Army. By 1926, Methodists had established 200 schools in Mexico, and their American bishop expressed praise for Calles' cooperation. Two years later, Episcopal Churches in Pennsylvania and Ohio sent telegrams to President-elect Alvaro Obregon: "Millions of Americans feel for you and pray for you while you struggle to unloose the grip of the Roman Catholic Church upon your country."

From the outset of the rebellion, there were several factors that limited the ability of the Cristeros to organize. "The political and military weakness of the Cristeros derived from their isolation and the absence of urban allies." That lack of support in the major cities of Mexico would create problems as the rebellion grew in size and intensity.



However, that was not the only problem: another obstacle facing the Cristeros was the policy of the Church's Mexican hierarchy which, with Vatican approval, forbade resorting to violence, especially among the clergy, to achieve a Cristero victory. "The opponents of armed action drew strength from the fact that they were acting in obedience to Rome. That silence was kept except to deny that any blessing had been given to the (Cristero) combatants." Only three of Mexico's thirty-eight bishops congratulated the Cristeros on their action, and two were reprimanded by Rome and ceased to support the movement. Only one refused to yield and he was deprived of his diocese.

If the bishops created one problem, Mexican priests who both supported or opposed the Cristeros, brought on another. Mayer: "...the majority of priests ... worked passively against the Cristeros, simply because they abandoned their (rural) parishes, fleeing abroad or to the big towns where the persecution took only mild forms." A more severe version of government persecution included the immediate hanging of any priest found in the countryside, for he was automatically considered a Cristero supporter. Priests who did not support the Cristeros, "lived well in the towns," clearly a governmental incentive to recruit more dissident priests to their side and demoralize the Cristeros. The generals fighting the Cristeros thought it important

Continued Next Page

## Vincent Chiarello/continued...

to have priests accompany them in their “seek and destroy” missions. In all, only 20 of approximately 3600 priests helped the Cristeros with logistical and organizational matters. Despite both the Mexican hierarchy and Rome forbidding it, Fr. Aristeo Pedroza, and Fr. Jose Reyes Vega, became Cristero generals, the latter called, “Pancho Villa in a cassock,” and three other soldiers came from the ranks of the clergy.

The image is not easily forgotten: the last moments of Miguel Pro, condemned to die by a firing squad. Miguel Pro, or, more accurately, Fr. Miguel Pro, S.J., was executed for his alleged participation in the assassination of Mexico’s President-elect, Alvaro Obregon, but there was not a scintilla of evidence that he was involved, and a trial was never held. What sears the mind is the image of this priest, facing the “peloton” (firing squad) with his arms raised to form a crucifix, and shouting, “Viva Cristo Rey” as he died. The Jesuit’s death was just one of 90 (no typo) clergy who would be executed by the Mexican government. Ten years following Fr. Pro’s execution in Mexico, a similar scenario would be repeated in Spain.

But for now, we begin at the beginning. Who, then, were the Cristeros, or “Followers of Christ?” Mayer: “...sixty percent lived by manual labor, by the strength of their arms,” including what in the U.S. were described as “sharecroppers.” About ten percent were beneficiaries of agrarian reform, which provided them with land, and 10% “the well-to-do,” which included one priest and one big landowner, but they were the notable exceptions. The Cristeros were also likely to be married men and fathers. “Armed insurrection was, therefore, the work of all sorts of peasants and country dwellers to whom one cannot ascribe a common or uniform economic motivation.” And what of its religious component?

From among the Mexican Indian population, “a people influenced by the Jesuit mission in the 18th century, and associated with the traditional Catholicism of the Hispanic Middle Ages,” would arise the backbone of the Cristero army. Theirs was a religious worship that, “... was fundamentally Christian, profoundly personal, and earnestly lived.” At the heart of their religious beliefs was the practice of saying the Rosary, which “would find a place at the heart of any demonstration of the unquestioned Catholicity of Mexican religious faith.” But there was more: “... the close links which united Mary with the Catholic Church, and the Virgin of Guadalupe, far from separating Mexico from Catholicity...preserved the mystic vision of the Church, which was at the heart of the Cristero movement.” Lacking any military organization, the Cristeros first identified themselves by wearing a black arm band, a sign of mourning, then

one in red and white, the colors of Christ.

One other group of supporters should also be mentioned: Mexican women who labored - and died - for the Cristero cause. In 1927, the first Women’s Brigade of Cristeros was formed for the purposes of collecting money, providing ammunition, intelligence, and bringing food to the rebels. It consisted of 16 young women. One of “these latter day Judiths” traveled to California and collected \$7,000 from Mexicans in California to purchase ammunition, which was often in short supply, or unavailable, to Cristero soldiers during battles. There were also medical brigades that took care of Cristero wounded and even built rudimentary field hospitals. Ninety-percent of these women were of the same background as the Cristeros, dedicated and loyal



to the cause, whose membership grew exponentially: two years after forming their first group, “... among the 25,000 (no typo) members of the Women’s Brigades, there was not a single recorded defection...” during the three year war.

However, not all of Mexico’s peasants and country dwellers were Cristeros: “... 25,000 “agraristas” - those who were offered land by the government, but often refused to accept it if it came with the price of apostasy, fought the Cristeros, whose leadership claimed “an agrarista with a rifle in his hand, never failed to do us harm.” But harm was a two way street, and early on, the Cristeros, often led by Fr. Vega, unleashed their violence at these supporters of the Calles government.

Mayer believes that north of the Rio Grande, “... American Catholics felt very deep sympathy for Mexico. They were praying for Mexico every Sunday. The violence, the war, was the thing that the American bishops couldn’t accept.” Like their Mexican counterparts, U.S. bishops told the Knights of Columbus, then seeking financial aid to send to the Cristeros, that not one dollar or one cartridge should go to them. Help for

refugees, yes, but no military support.

No review of the Cristero uprising would be complete without mentioning Enrique Girostieta, who, more than any other individual, was its leader. Born into a Spanish Basque and Mexican household, he achieved the rank of general in the Mexican Army. While in retirement, he saw the anti-Catholic decrees of the Calles government, but as a 33 Degree Mason (and probably an agnostic, too) it did not bother him, but it did his wife, who was devout. It was through her pleading and that of the newly found organization, the National League for the Defense of Religion, that Girostieta took on the role of leader of the Cristeros. He organized and trained this rag-tag army into an effective fighting force, one which never lost a battle against its opponent.

Cristeros to lay down their arms, which they did in the summer of 1929. The Mexican government, still under Calles’s influence, almost immediately sought its revenge by assassinations, including that of Fr. Pedroza, and the renewal of the persecutions. Within less than one year after laying down their arms, 5,000 Cristeros, including their leadership, would be murdered, some in their homes. The Cristero cause died with them. It is said that Pope Pius XI, upon hearing the news of the wholesale murder of the Cristeros, broke down and wept. As a result of the government’s actions, the Vatican and Mexico would not establish diplomatic ties until 1992.

Professor Jean Mayer, who is French and Catholic, is, perhaps, the most distinguished living foreign historian of Mexico. An expert on the Cristero Rebellion, the book under review is one of a trilogy dealing with that topic. Mayer admits that, although he began his research “...with a personal point of view hostile to the Cristeros,” in time that mindset changed. One could justly claim that he has become their foremost foreign apologist: “...history failed the Cristeros, just as justice and glory have been denied them ...” In their taking up arms, “They believed the Gospel on the 22nd Sunday after Pentecost: “Serve God first, but render unto Caesar that which is Caesar’s.” Simply put, the Cristeros came to doubt Caesar’s goodness, and, “...in the course of the war, this moral consciousness took a political shape.” Although critical of Rome, Mayer is far more severe in his treatment of the Mexican hierarchy, for their actions “legitimized the state and lent it its authority to domesticate the subject people.” Then this: “The Church (of Mexico) abandoned its own, got rid of its servants who were a nuisance, and won victory in the game of loser takes all.”

Mayer relates an incident that has been central to what he has sought in his histories of the Cristeros. As he tells it, “One day, a friend of mine, ... told me something that I really believe, but I had no idea before he told me. He said, “Normally, people make books. Sometimes, very rarely, a book makes people.” The latter has been Mayer’s objective since he first read of the Cristeros a half century ago.

There is another aspect to this tragedy that shows that something good can come from something bad: Graham Greene’s description of what he witnessed in Mexico in 1939 was similar to what the Cristeros had rebelled against before their annihilation a decade earlier, for little had changed. In that trip were planted the seeds for one of Greene’s great novels, “The Power and the Glory,” published a year after. Greene’s description of Mexico’s repressive acts were now known to the world, which is what both Mayer and the Cristero leadership would have wanted. ■

# Why Are We Speaking English?

## David Nicholas Nungesser

EVERYONE LOVES A good English accent. From Sir David Attenborough and Sir Ian McKellen and countless BBC Documentary commentators to Matt Fradd's *Pints With Aquinas* podcast and YouTube's *In Deep Geek*, the English accent just sounds so nice, and has a very royal bearing about itself. It has a certain air of pride and heritage. It can be enunciated and spoken clearly. It has a rhythm to it, a beauty to its expression. I would say most languages do. However, there are just over 6,900 languages spoken around the globe.<sup>1</sup> So, naturally one wonders, why are we speaking English?

Although it is correct to say that the English language is English, it is not correct, however, to say that it is British. The English language is a Germanic language, originating in what is now Northern Germany and Denmark, from three tribes living in those locations; the Angles, Saxons and Jutes. In the fifth century AD, they came to Britain originally for trade, but by betrayal and murder, began a conquest of war, and brought their language with them; Old English, written in runes. The language spoken by the Bretons at that time was a Celtic language named Brythonic, and natives of Wales in the west of Britain spoke the Celtic language Welsh. The Anglo-Saxons suppressed the Bretons and the Welsh and their languages, and tried to completely eradicate them. They succeeded with Brythonic.<sup>2</sup>

Payment for the treacherous sins of the Anglo-Saxons came in the form of the Norman Invasion of AD 1066, which greatly suppressed the Old English language in much the same way that the Celtic languages of Britain (Brythonic and Welsh, namely) were by the Anglo-Saxons. The official language of England for trade, politics and royalty became a form of French (Ecclesiastical Latin was still used in the Catholic Church at this time). This became the source of a long-lasting rivalry between the English and French peoples. Because of the Roman Empire, both the English and French languages already had large Latin influences.<sup>3</sup> It is during this time that Old English lost its inflection points, and the language changed to Middle English, which is much closer phonetically to the language we know as English.<sup>4</sup>

Despite its royal use in England during and after The Hundred Years War, English in America has been greatly degenerated. One manifestation of that degeneration can be shown as the acknowledgement of a degraded form of English known as Ebonics (*ebony-phonics*, or *black-speech*, and no, not the tongue of Mordor), created by a group of African-American scholars in AD 1973.<sup>5</sup> Below the Bible-belt of Eastern North America, slang among the

people is rampant. But these changes to languages are completely common. There is nothing preventing the changing of English and the creation of accents, slang and jargon, and it would be true to say this has happened to every language, including Vulgar Latin.<sup>6</sup>

The Hellenistic Empire that was built by Alexander the Great, from 323BC to 31BC, gave birth to a rule that each place he conquered should speak Greek as a second language, a type of *lingua franca*, a common tongue; in Greek, *koine*. The kings he left in place at the cities he conquered increased commerce, trade and taxes. Almost everyone in the Mediterranean region began to speak Greek in addition to their native tongue.<sup>7</sup> Alexander and the Greeks may have forced this language upon everyone by way of conquest, but a single language was essential to a type of unity. Logically, you cannot keep peace and trade in the world without communication, and the simple answer is to use one form of communication, namely, to use one language. The Romans began to repel the Greeks, and pushed their own language as the language of the empire; Latin. Caesar Julius began most of it, but the age of the Roman Empire begins with Octavian, his son, the first Roman Emperor,<sup>8</sup> also known as Caesar Augustus, with his victory over Mark Antony at the Battle of Actium in 31BC.<sup>5</sup> At this point, Greek had died as the language of the Empire, and Latin had succeeded it. The Greek kings also were relegated, and Roman Governors took their places.

The origins of the Latin language (*lingua Latina*, literally the *tongue language*) began in modern-day Italy sometime before the second millennium BC.<sup>10</sup> The founding of Rome can be dated at 753BC, and we know that two languages at least were in use at that time on the peninsula; Etruscan and Latin. Actually, Latin uses the Etruscan alphabet, which obviously has similarities with the Greek alphabet, and in fact is the exact alphabet you are reading this article in!<sup>11</sup> The language may be called *Latin* and not *Roman* because of a town named Latium, which is also hard to date, but again existed sometime before the second millennium BC. But we know that Latin succeeded where Etruscan failed because it was, "a farmer's language, a soldier's language, and a city's language".<sup>12</sup>

Latin was alive because Rome was alive. We see this play out in *Aeneis* by Vergilius, an epic poem composed in Latin which strongly suggests that the Trojans were Rome's ancestors (who was a huge influence for Dante Alighieri in *Divina Commedia*, the Catholic Epic. Pope Benedict XV named Dante "the most eloquent singer of the Christian idea"<sup>13</sup>). Although Latin has a huge vocabulary, it still would take nouns and proper nouns

such as *York*, and use the original language and put a Latin declension on it; *exempli gratia*, York in Latin is *Eboracum*, "the native Britons' name translates as meaning 'the place where the yew trees grow' or 'the place belonging to *Eburos*'".<sup>14</sup> Subsequently, *New York's* Latin name is *Novum Eboracum*. This use of *latinizing*, or absorbing and declining vocabulary, may have helped its survival, and that technique is used even in English (*e.g.* avocado). Latin also gives gender to nouns, which gives a human element to the language, where English cannot.

Emperor Constantius I takes the throne in AD 305, and dies at Eboracum in AD 312. His son Constantine is named Emperor by his troops there at Eboracum, Britannia, and was a Christian. He returned to Italy to solidify his claim as Emperor.

In AD 312, Constantine fought in Italy, meeting Maxentius and his forces at the Milvian Bridge on the Tiber River. Accounts of Constantine's life state that, following a vision, he had ordered a Christian symbol to be painted on his soldiers' shields. Under this emblem, Constantine was successful in battle and entered Rome. Constantine now became the Western Roman emperor.<sup>15</sup>

He became Emperor Constantine I, the first Christian emperor, thus completely synthesizing the Christian religion to the Roman Empire, creating the *Holy Roman Empire*.<sup>16</sup>

Since St. Peter came to Rome and was martyred, it is likely that the liturgy celebrated in Rome was Latin from his time all the way into Emperor Constantine's time. St.

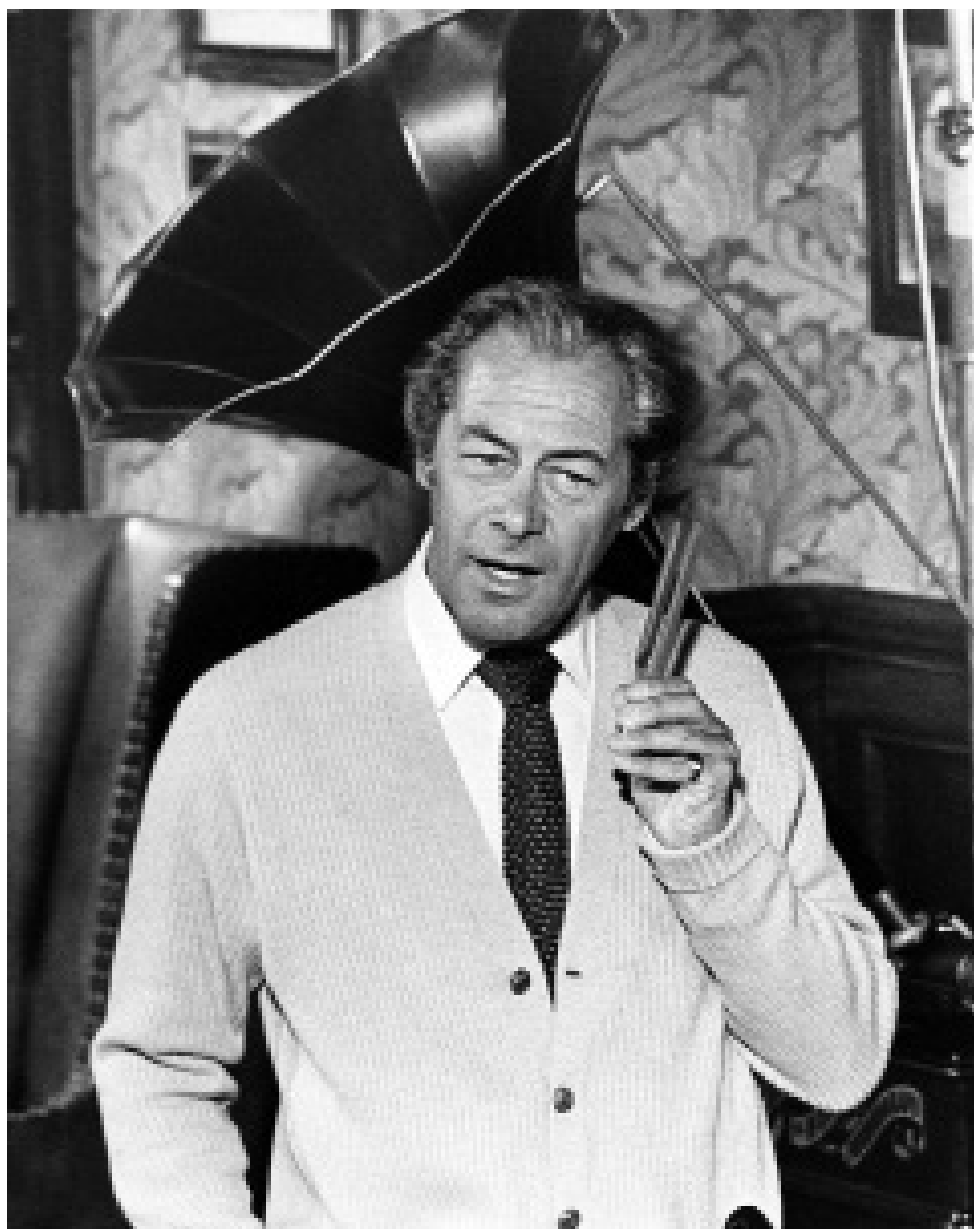
Augustine of Hippo, the famous rhetorician, wrote in Latin, St. Ambrose composed hymns in Latin, and they lived in the fourth century AD. Both saints are two of four *Latin Fathers of the Church*. There were early versions of the Bible written in Latin from the first days of the church, the Catholic Encyclopedia explains:

The Latin text of the Sacred Scriptures had existed from the earliest times of Christianity. The translator or translators were unknown to St. Augustine [of Hippo] and St. Jerome; but the former says that the old Latin version had certainly come "from the first days of the Faith", and the latter that it "had helped to strengthen the faith of the infant Church." Made and copied without any official supervision, these western texts soon became corrupt or doubtful and by the time of St. Jerome varied so much that that doctor could declare that there were almost "as many readings as codices." It was this that, as Richard Bentley, writing to Archbishop Wade, declares, "obliged Damasus, then Bishop of Rome [Pope], to employ St. Jerome [his secretary<sup>17</sup>] to regulate the last revised translation of each part of the New Testament to the original Greek and to set out a new edition so castigated and corrected." This St. Jerome did, as he declares in his preface "ad Graecam Veritatem, ad exemplaria Graeca sed Vetera".<sup>18</sup> ("to the Greek Truth, to the Greek copies, but Old") *phrase translation and brackets mine.*

Continued Next Page

“  
Americans  
simply just  
do not value  
speaking  
a second  
language or  
using their  
minds in this  
manner. How  
can this be  
if America is  
such a strong  
force across  
the globe? How  
can we be a  
great nation if  
we do not value  
intelligence,  
wisdom,  
knowledge?”

Continued...



St. Jerome, another *Latin Father*, learned fluently Hebrew specifically to perform this enormous task, which took him thirty years to complete.<sup>19</sup> So as I have provided, Latin has its roots with Rome and the Empire, and therefore the Church has its roots with Latin ever since the beginning. Our Lord Jesus Christ was born not during the Hellenistic Period, but during the reign of Caesar Augustus (cf. Lk ii.1-2 and Dn ii.31-45). Ecclesiastical Latin, which borrows from Classical and Vulgar Latin, Hebrew and Greek also, now officially became the immutable language of the Holy Roman Empire with the completion of St. Jerome's translation.

The same three languages, Latin, Greek, and Hebrew, (Aramaic, a common version of Hebrew, which Jesus and the apostles definitely spoke) were written on the sign and nailed, as *He* was nailed, to Our Lord's torture device, the spits of the lamb. The message read *Iesus Nazarenus rex Iudaeorum* (Vulgate: Io xix.19). Thus, the unblemished male lamb's spit had posted on it three languages, which the Catholic Church accepts as a sanctification of the three languages. As written by St. Isidore of Seville in his *Etymologies*, not only are these three languages sanctified by Jesus, but that they excel all other languages throughout the world. "*Tres sunt autem linguae sacrae: Hebraea, Graeca, Latina, quae toto orbe maxime excellunt. His enim tribus linguis super crucem Domini a Pilato fuit causa eius scripta*".<sup>20</sup> (Three languages are sacred, however: Hebrew, Greek, Latin, which are most excellent over all the world. Indeed, those three languages over the cross of the Lord, their writing caused by Pilate. *translation mine*).

St. Jerome mastered all three of these holy languages.

Not only was the Latin language *spoken* in the liturgy of the ancient church, but it was also *sung*. Having ties to the Hebraic plainsong of the Psalms, there were monks, priests and bishops chanting the Psalms and readings in Latin. Enter Pope St. Gregory the Great, the fourth of the *Latin Fathers*, (all of whom are *Doctors of the Church*) who came from a monastic background. He standardized chant and plainsong in the form of antiphons for each Sunday Mass and some saints' feast days during his pontificate. He most likely learned chant during his monastic upbringing. A story goes that St. Gregory saw two blonde-haired boys being sold as slaves in Rome at the *forum* (market) one day. He asked the slaver who they were. The slaver replied, "They are Angles". St. Gregory, in sentiments for their misfortune said, "they are not Angles, they are angels". He then empowered and sent St. Augustine of Canterbury (not of Hippo) to evangelize the Anglo-Saxons in AD 595, and stopped the slave trade there after King Æthelberht of Kent was baptized and converted. This is known as the *Gregorian Mission*.<sup>21</sup> It is during the time of the *Mission* that Old English lost its runic alphabet and gained the Latin alphabet. Also, at this point in time, Gregorian chant (namely, the Latin language) was being learned, mastered and sung in every Catholic Church across the entire Holy Roman Empire.

But isn't Latin a dead language? Yes, it is.

A dead language is a language that is no longer the native language of a

community, even if it is still used in other contexts. Its uses tend to only exist in specific situations – perhaps academia or amongst individuals or in special circumstances – such as the use of Latin in the Vatican City. In contrast, extinct languages are those that are no longer in current use and that do not have *any* speakers.<sup>22</sup>

So, the reasoning of 'no one grows up speaking Latin as their first language any longer, and therefore we shouldn't use it', does not stand up to the bolstered support and belief of every Catholic who has ever walked prior to AD 1960; that these three ancient and sacred languages must remain in use. On the contrary, I argue that *only* a dead language can have a feeling of holiness, something which is *set apart* for a specific purpose, a high purpose such as liturgy and academia.

When a language dies [becomes extinct], a world dies with it, in the sense that a community's connection with its past, its traditions and its base of specific knowledge are all typically lost as the vehicle linking people to that knowledge is abandoned. This is not a necessary step, however, for them to become participants in a larger economic or political order.<sup>23</sup> *brackets mine*.

Still to this day in Europe, from the common people to the royalty, multilingualism is highly encouraged. One of the first languages that people learn, second to their native language, is English. However, the largest land creating the most native English speakers is America. A Gallup poll taken in AD 2001 reported that only twenty-six percent of Americans are fluent in a second language.<sup>24</sup> In comparison, a poll taken by the European Commission in AD 2005 reports that fifty-six percent of Europeans speak a second language. Out of that fifty-six percent, thirty-eight percent know and speak English.<sup>25</sup> Yet out of all the European languages, many of them (upwards of thirty) have strong roots in Latin: Italian, French, Spanish, Romanian, Portuguese and Sardinian to just name a few. English itself is over fifty percent Latin.<sup>26</sup>

If the benchmark here is placed on knowledge and ability to communicate in other languages, which is a true reflection of intelligence and memory use, Americans simply just do not value speaking a second language or using their minds in this manner. How can this be if America is such a strong force across the globe? How can we be a great nation if we do not value intelligence, wisdom, knowledge and the ability to be at least bilingual? I am not saying everyone needs to be a polyglot, but I am saying that everyone should be at least bilingual. To increase your vocabulary and to be able to structure sentences in a better fashion may prevent degradations of language amongst common people, as we have seen with Ebonics. The funny thing is that you do not have to be all that smart to speak a second language. Actually, it is quite easy and entertaining, but it takes commitment and consistency. It is a constructive exercise of the mind, and the time you spend learning a second language is time well spent. Like

all things, there is a scale of beauty and perfection that can be given to language. Sometimes this is up to opinion, but in a general sense, some paintings are better than others, some books are better than others, some buildings are better and more beautiful than others and certain clothing is more modest and beautiful than others; so it follows that some languages sound more beautiful to the ears, and are constructed better than others by being concise and clear, and having a larger vocabulary.

Professor John Ronald Reuel Tolkien knew this, and is precisely why he learned and taught many languages, and created many of his own; *Quenya*<sup>27</sup> being his ideal language of beauty, a type of Elvish-Latin.<sup>28</sup> Professor Tolkien was an Oxford Professor of Philology (the study of the creation of languages). He began as a boy with his mother (a Catholic) teaching him Latin and a couple of other common European languages. As he grew older, he fell in love with Welsh and Finnish.<sup>29</sup> It is also mentioned in a BBC documentary by his son Father John, a priest of the Roman Catholic Church, that his father did not like the changes in the Church (namely the Second Vatican Council), and that he saw no point in abandoning Latin because he spoke Latin.<sup>30</sup> He would also try to say the responses in Latin at a *Novus Ordo* Mass, while everyone else was responding in English.<sup>31</sup>

(To be Continued Next Issue)



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*The Last Word...***WORDS OF MEN****Father Celatus**

In September of this past year, Francis of Rome published an Apostolic Letter titled *Aperuit illis* which establishes the Third Sunday of Ordinary Time as Word of God Sunday. Once again traditional Catholics can be grateful to Pope Benedict for his Apostolic Letter *Summorum Pontificum* acknowledging that the Tridentine form of the Mass has never been abrogated and that the 1962 liturgical calendar remains valid.

Before commenting on the Word of God Sunday novelty itself, it may be helpful for Remnant readers to know what Modernists like Bergoglio believe—or rather don't believe—regarding the Sacred Scriptures. In fact, there are at least four areas of Catholic teaching regarding the Sacred Scriptures which Modernists reject: the divine inspiration of Scripture, the inerrancy of the Holy Bible, the historicity of the Gospels, and supernatural reality to include miracles and prophecy. Let's examine briefly each of these four areas.

With regard to the divine inspiration of Sacred Scripture, which is attested to explicitly within the Bible itself (2 Timothy 3:16), Modernists reject divine authorship and view the Bible as merely a collection of human writings of a religious nature. For them the Bible is one among many forms of religious literature, some of which are of ancient origin and others more modern. For this reason, for example, in Old Testament studies they readily cite comparative accounts of ancient Flood Narratives, such as the ancient Mesopotamian Epic of Gilgamesh, as evidence that the deluge in the time of Noah is just an ancient myth.

The rejection of divine inspiration by Modernists allows them to undermine any number of religious and moral teachings that are supported by the Bible. For instance, the heretical claim by Jorge that any use of capital punishment is intrinsically evil, regardless of the seriousness of the crime, is contradicted by Old Testament passages which attribute directly to God demands for capital punishment for serious sins. This matters not to Modernists, who dismiss such biblical evidence as the inventions and imaginations of men.

The rejection of divine inspiration leads directly to the next denial of Modernists, namely, the inerrancy of Sacred Scripture. After all, if God is not the authentic author of the Bible, then it is subject to human error. Modernists at the Second Vatican Council sought to overturn traditional Church teaching affirming the inerrancy of Scripture, and when that failed, they resorted to producing faulty translations of the conciliar texts, limiting inerrancy to biblical texts that are “for the sake of our salvation”—a gaping loophole, indeed. By the way, the Apostolic Letter by Francis of Rome employs this faulty translation regarding inerrancy.

Without divine protection from error, there is no

limit to what Modernists can deny with regard to what is revealed in Sacred Scripture. After all, for them it is subjective as to what is “for the sake of our salvation.” They bend and twist biblical texts to suit their needs and when that doesn't work, they simply deny its veracity. For if every biblical text is subject to human error, then no biblical claim to truth can be certain.

Next, we come to the historicity of the Gospels, which Modernists reject. Once again, as with inerrancy so with historicity, these insidious



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infiltrators use faulty translations to soften Church teaching. Typical translations of the Vatican II text on this topic substitute the words “historical character” for historicity, which is another loophole they readily exploit. Modernists reject many of the words and deeds of Jesus and countless other biblical figures as fictional, as well as much of the historical reality of many events.

Because Modernists reject the historicity of the Gospels—and much of the rest of Bible history—they have insisted upon late dating

of the Gospels by anonymous authors, despite overwhelming testimony from the early Church to the contrary. They do this to support their baseless assumption that Jesus did not actually say and do much of what is recorded, but rather words and deeds are attributed to Him by later anonymous authors. Then for credibility, these pseudo-authors associate the Gospels with prominent biblical figures.

Which leads us to the last of the four areas of our consideration, the denial of the supernatural, to include miracles and prophecy. Because they reject the possibility of true prophetic knowledge, for example, they date parts of the Book of Isaiah centuries later than the lifetime of the Prophet, to account for his very specific prophetic knowledge of future events—such as the reign and actions of King Cyrus the Persian. They even do this with regard to Christ Himself, denying his prophetic knowledge of the destruction of the Jewish Temple, for which reason they date all the Gospels that mention it after the 70 AD event.

As for miracles, which by definition are supernatural occurrences, they deny these as well, including those performed by Jesus. It is out of this Modernist mindset, which seeks to provide purely natural explanations for supernatural phenomena, that we have absurd claims that Jesus never walked on water but rather stepped on stones, and that He did not multiply bread but convinced others to share the bread that they had hidden in their togas. Bergoglio, by the way, has preached the toga tale in his homilies.

While still on the topic of the supernatural, many Modernists reject even the Divinity of Christ, or for that matter anything supernatural, to include God. Bergoglio may well be among these unholy apostates, as suggested by the claim of his close friend and confidant the aged atheist journalist (E. Scalfari), who has reported that Francis has told him repeatedly that he does not believe in the Divinity or the Resurrection of Jesus.

In summary, the Modernist view of the Word of God is that it is little more than fallible words of men. With this in mind, it is understandable that we view this most recent novel addition to the *Novus Ordo* liturgical calendar with our usual suspicion. Within the *motu proprio* Francis suggests that “in the Eucharistic celebration the sacred text be enthroned” on Word of God Sunday. Such is typical of Modernists, who give greater attention to the Word than to the Blessed Sacrament, which they often hide.

Francis also asks that Word of God Sunday be an occasion for greater unity among Catholics, Protestants and Jews. That would be wonderful, if Protestants and Jews were to become Catholics. But without doubt Bergoglio intends these groups to seek common ground, which ignores Christ and the Catholic Church. Predictably, Word of God Sunday passed with little notice by most, including the church of *Novus Ordo*. ■