

The Remnant

(Est. in 1967)



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

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From the Editor's Desk...

by Michael J. Matt

Our Lady of the Rosary, Pray for America

I'D LIKE TO make an eleventh-hour appeal for our readers to join us in storming heaven with prayers, especially the rosary, during the runup to the most critical election in American history. I know—they say that every four years. The difference this time, however, is that it happens to be true.

The COVID-19 pandemic has shown us the future. We know exactly what the globalists and their Modernist “Catholic” water carriers have in store for the world, and it is the same revolution against the Social Reign of Christ the King that we here at The Remnant have been warring against for the past fifty years.

In fact, when our critics complain that The Remnant has become “too political” of late, I hasten to point out that I do not believe this is politics as usual. I'm not a priest. I studied journalism in college and majored in Political Science. I interned on Capitol Hill, in fact.

My background is in the Catholic Press Apostolate, where my father and grandfather spent 150 years preaching the Kingship of Christ and the necessity of Catholic action against the very nightmare through which the world is now living.

As I see it, there is no such thing as the separation of Church and State—which, in Vehementer Nos, St. Pius X called a “thesis absolutely false, a most pernicious error...and a great injustice to God.”

~ See Editor's Desk/Page 2

A Letter from Rome...

Victory of White Mountain An anniversary to remember



Another triumph for Our Lady of Victory

Roberto de Mattei

ON OCTOBER 7, 2020 the “Jubilee Year” of Lepanto began, which concluded on October 7, 2021, the 450th anniversary of the battle which saw the great triumph of the Christian fleet against the Turks.

This event should not make us forget another great anniversary that occurs this year: the fourth centenary of the battle of the White Mountain in Bohemia on November 8, 1620, at which the Holy

League of Duke Maximilian of Bavaria and the Imperial army of Ferdinand II defeated the Protestant confederation of Frederick V of the Palatinate. The Catholic victory was a decisive step towards the Catholic reconquest of central-eastern Europe.

The research of English historian Frances A. Yates (*The Rosicrucian Enlightenment*, London, 1972) offers us insight into the background of the battle between the Protestant Revolution and the Catholic Counter-Reform for the conquest of

Europe. At the beginning of the 17th century, an international coalition was formed that looked to the young Palatine elector Frederick V (1596-1632) as the man destined to assume the role of head of the Protestant battle against the Catholic Church and the house of Austria. Frederick's father was Frederick IV, one of the seven great electors of the Holy Roman Empire; his mother, Louise Julienne of Orange, was the daughter of William the Taciturn, the protagonist of the anti-Spanish revolt in the Low Countries. Frederick also

~ See White Mountain/Page 4

Interview by Francesco Boezi: Archbishop Carlo Maria Viganò

Boezi: *Archbishop Viganò, why did you write a letter in favor of President Trump?*

Viganò: On August 14, 2011, Pope Benedict XVI let me know that it was his conviction that at that moment, my providential position was the Nunciature in the United States of America. This is what he wrote to me: “I would like to tell you that I have reflected and prayed with reference to your condition after the recent events. The sad news of the passing away of His Excellency Archbishop Pietro Sambi has confirmed in me the conviction that

your providential position at this moment is the Nunciature in the United States of America. On the other hand, I am certain that your knowledge of this great country will help you to undertake the demanding challenge of this work, which in many ways will prove decisive for the future of the universal Church.”

My official assignment in that immense and beloved country has ended, but the challenge to which Pope Benedict referred



Archbishop Viganò

~ See Viganò Interview/Page 10

Editor's Desk, Continued...

When we're talking about Donald Trump and the November election, we're not talking about mere politics, not this time, and certainly not Republicans vs Democrats.

It was Trump's willingness to break with the neo-Con establishment Republicans, in fact, that convinced us to throw in with him early in 2016, over the faux-conservative Republicans whose attempts to democratize the world at the point of a gun brought this country to the brink of destruction.

I'm supporting Trump because we're in the middle of a global moral and spiritual war, and he's the first president in my lifetime who has empowered the forces of good rather than blackmailing them into compliance with false



I'm supporting Trump because globalists like George Soros and Jorge Bergoglio oppose him with everything they've got.

promises to defend human life and the rights of God.

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Trump's reelection isn't about politics. It's about religion—satanism vs Christianity, good vs. evil. And since Donald Trump finds himself at odds with the same forces we've been fighting all our lives, a vote for him is no longer a "vote for the lesser of two evils."

One candidate is going to shut down our country, make vaccines mandatory, initiate mandatory mask mandates and close down our churches again, while the other has promised to do the exact opposite.

One candidate is hellbent on establishing a global right to abortion that soon enough will become an abortion mandate (think China), while the other has stood with pro-life Christians, defunded Planned Parenthood and appointed judges who now threaten to overturn Roe vs Wade.

During the COVID lockdown, abortion clinics were deemed essential services and remained opened, even when churches were ordered to close. Trump decried this, and demanded the churches be opened, saying: "Right now America needs more prayer...not less."

But now the swamp creatures have made abortion available by mail, using RU-486 and misoprostol—an FDA-approved process that requires no medical personnel to do the deed. Before COVID, the law still required parental consent, waiting periods and a visit to the abortion clinic. But after COVID landed, the American College of Obstetricians and Gynecologists got to work suing to get all restrictions

lifted, arguing that during the COVID emergency, women should not be asked to leave their homes and risk contracting COVID on their way to kill their babies.

The Trump administration appealed this to the Supreme Court but, so far, the Court hasn't responded.

Bottom line? If Joe 'The Catholic' Biden wins, abortion by mail will become a permanent part of the New Normal.

What this nation faces after November is a national mandate to criminalize the entire Christian moral law, and to know exactly what to expect under a President Biden, we need look no further than what is happening to Judge Amy Coney Barrett.

Senator Diane Feinstein already told the world that the fact that "Catholic dogma lives in Judge Barrett" is reason enough to make her unfit to serve.

And back on Oct. 31, 2017, after the Senate had advanced the nomination of Amy Barrett to the U.S. Court of Appeals, Planned Parenthood submitted a [formal letter](#) to the Senate Judiciary Committee opposing Barrett's nomination.

On what grounds? Her Catholic Faith, of course. As I say, this has become religion, not politics. Planned Parenthood made this very clear:

The idea that Amy Coney Barrett would be a fair and impartial judge on issues of reproductive health is ludicrous. We call on every United States senator to uphold a fundamental standard: If you oppose Roe v. Wade and would empower employers to deny women access to birth control, you should not sit on the bench. Planned Parenthood urges senators to reject the nomination of Amy Coney Barrett to the Seventh Circuit.

"Individual rights and freedoms are at the heart of who we are as a country, including the long-established right to access safe and legal abortion. A judicial nominee who does not believe in that freedom is dangerous to the health care of people across this country. As a leading healthcare provider, we've seen firsthand what it means for people who are forced to cross state lines, travel hundreds of miles, or wait for weeks to get an abortion — if they can at all — due to medically unnecessary restrictions

intended to block access to health care. People in Wisconsin, Illinois, and Indiana deserve a judge who will consider their individual rights and freedoms and follow precedent.

Coney Barrett has a very active and vocal opposition to reproductive rights. (Source: [PlannedParenthoodAction.Org](#))

If this is how Planned Parenthood condemned Judge Barrett in 2017 over a mere US Court of Appeals nomination, one can only imagine how their heads will spin and the projectile vomit will fly during the SCOTUS nomination hearings.

If the possessed hags at Planned Parenthood hate President Trump's nominee this much, we need to thank Donald Trump for nominating an articulate defender of life in this Catholic mother of 7 children, and resolve to vote for him in November no matter what happens.

In the face of such anti-life and anti-God aggression, we take up the weapon of the Rosary and turn to the Sacred Heart of Jesus. Why? Because this is holy war.

I therefore invite Remnant readers to join the Remnant League of the Sacred Heart each and every day from now until November 3 in praying the Rosary for the special intention of the re-election of Donald Trump and then the conversion of Donald Trump.

October is the Month of the Holy Rosary. Let this Prayer Crusade have special invocation to Our Lady of Victory, that she will intercede on behalf of our country even as she did on behalf of the Holy League at Lepanto, and inspire Catholic Americans to do all in our power to turn our nation back to Almighty God and give us a president



But now the swamp creatures have made abortion available by mail, using RU-486 and misoprostol—an FDA-approved process that requires no medical personnel to do the deed.

who, at the very least, will not stand in the way of our desperate appeal for heaven to intervene on behalf of our country. In this darkest hour in human history, let us beg Our Lady to intercede for us, so that perhaps God in His mercy will spare our nation by not punishing us in November with the leaders we deserve.

CIC Sold Out

With all this in mind, I'd also ask you to pray for this year's Catholic Identity Conference scheduled to take place in Pittsburgh just a week before the election.

The CIC sold out very quickly once again this year, but our Remnant TV team will be making the CIC available via video and also some live streaming.

There will be a special video address (and a live Skype message) from Bishop Athanasius Schneider who, because of COVID travel restrictions, will not be able to join us in person. There will also be a message from Archbishop Carlo Maria Viganò.

The rest of the CIC speakers will be speaking live and in person. These include Fr. John Echert (the original 'Parking Lot Priest'), Fr. James Altman, Steve Mosher, Fr. Gregory Pendergraft, Bishop Anthony Spinosa, Dr. Peter Kwasniewski, Dr. John Rao, Christopher Ferrara, Patrick Archbold, Diane Montagna and Fr. Hugues Beaugrand. I will be serving as emcee, and there may be one or two "Mystery Guests", as well.

The conference will conclude with a livestream RTV program in real time, with the CIC participants serving as studio audience. The Traditional Latin Mass and Rosary will be offered every day, along with Confession.

As I see it, this year's CIC is a crucial part of the effort to "unite the clans" and establish solid alliances in anticipation of the November fallout. Whether Trump wins or loses, there's a war on and we need to prepare for it.

I hope you'll join us.

Please go to www.CatholicIdentityConference.org (or www.RemnantNewspaper.com) and subscribe to the CIC video service. There's an early-bird special going on right now, and all proceeds will go towards offsetting the costs of video and livestreaming as well as general support of RTV.

Please pray for the success of this year's CIC. Due to COVID, most conferences of this kind have been cancelled. But Eric Frankovitch and I believe every effort must be made to make the CIC happen despite COVID. We anticipate that there could be considerable pushback against our efforts between now and the event, and so we're asking for your prayers, especially to Our Lady of Victory, that she will intercede on our behalf, that the CIC will take place and that it will be a massive success in her name and for the greater honor and glory of Christ the King.

Our Lady of the Rosary, pray for us. ■

The Remnant Speaks

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



A Response to Apostates Voting for Biden

Editor, *The Remnant*: To say that there's no Catholic teaching against abortion is preposterous given that the willful killing of the innocent is a sin that cries out to Heaven for vengeance per *Genesis 4*. Without LIFE, there are NO other issues, PERIOD! That's all that you have to say!

You do not have other issues such as peace and social justice without life, but that did not stop Bernardin from placing all of these in the same category as life via his seamless garment. To be pro-life means to be pro-ETERNAL-life, with the supernatural taking precedence over the natural, something that many have forgotten in the Church today.

How can a Catholic in effect legitimize Mortal Sin by making concessions to the secularists? A baby is just as dead regardless of whether it happens one second after conception or one second prior to birth. Catholics are supposed to consistently remind the world of that irrefutable fact! What the heck is going on here? Those who do not are supposed to be our leaders? They are doing nothing more than adding to the confusion of an already confused Church on practically every moral issue. Maybe if some of our bishops had the guts to preach Catholicism on all of the hot button issues going to the root cause

of the culture war, the contraceptive mentality of the age, we would not be in the mess that we find ourselves.

Catholic moral theology has always been that "the end does not justify the means." You do not do an evil for a greater good. Is still allowing the killing of infants for whatever tortured reasons that the secularists come up with in terms of a "limiting" philosophy a real good? I would argue that by not preaching Catholicism and witnessing to Jesus Christ via the Church that He founded upon the Rock that is Peter, we are doing an "evil" that is condemned in that aforementioned Catholic moral theology axiom. So, what do we have? We are doing an evil for what is not even close to being a "good". We fail on all counts because we have become political, not Catholic.

What I see in this country is the result of Catholics embarrassed to be Catholic, clergy and laity alike. What I see is a failure to take that aforementioned "bull by the horns" and tell the world, especially in America, "As Catholics, we do not have to stand still for the secularists' insane promotion of evil at all costs to particularly include our immortal souls." And as Catholics we have a right to speak out in accord with the complete teaching of our Faith in that regard. We do not have to compromise our Faith at the door in ANY walk of life. And if the secularists do not understand that, e.g., the ACLU and their radical left facilitators, especially in our institutions of "lower learning" where amorally mindless automatons are turned out every four to five years, then that is THEIR problem, NOT ours! We have the complete history of the Church on moral issues on our side in this matter, as the Church has been consistently right from her founding on the consequences of ignoring the Natural Law of God, which is a participation in His Divine Eternal Law.

It is ONLY by giving a complete Catholic witness to the Faith that true, not false, ecumenism occurs with conversions a la Malcolm Muggeridge's resulting. Recall that it was the Church teaching against contraception that cinched it for Mr. Muggeridge. Catholicism is called to stand in contradiction to the world. Today, too many pseudo-Catholics ignore this charge in favor of accommodating the world's errors by making Catholicism not only indistinguishable from every other religion in an indifferent syncretistic sense to mollify the masses as a narcotic, the evidence for this being a Mass that is becoming increasingly unrecognizable as Catholic (*lex credendi, lex orandi*, "what we believe is shown by how we pray" with "drums in the deep" replacing the music of the Angels, Gregorian Chant, for but one example as the Mass continues to devolve from Holy Sacrifice to entertainment), but also even paganism in many instances, as evidenced by what recently happened in Rome by the allowing the worship of false gods.

With the help of God, through the intercession of Mary, Saint Joseph, and all of the Archangels, Angels and Saints, which is the Church Triumphant in Heaven, in unity with the Church Suffering in Purgatory, we, the Church Militant on Earth, as a part of the Mystical Body of Christ, must make an unequivocal Catholic witness to the Faith for the sake of our eternal salvation. If we do this, we will be practicing authentic ecumenism in fulfilling what Christ asked us to do in the last paragraph of the Gospel of Saint Matthew by converting the world to the one, true Faith, which He founded upon the Rock that is Peter, and his successors as Vicars of Christ on Earth.

Gary Morella

More COVID-1984 Abuse of the Elderly

Editor, *The Remnant*: I was very disturbed when I read recently in the Guardian website in the United Kingdom that many care home providers are not allowing visitors to visit relatives or are considering tighter restrictions.

Bearing this in mind, I humbly therefore ask you to read the articles below which were also published recently. I would assume that these poor souls are not having access to Roman Catholic priests and are therefore not able to receive the Sacrament of the Sick.

The matter is so serious and tragic that the only way forward is to vehemently say the rosary every day in order to seek Divine Intervention. The same can also be asked to stop the carnage of abortion in the UK and worldwide.

Yours sincerely,

Andrzej Tutkaj

Grangetown, Cardiff

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VICTORY OF WHITE MOUNTAIN, Continued from Page 1...

had powerful connections with the French Protestants, since his uncle was the Duke of Bouillon, the head of the Huguenots. Finally, his wife was the daughter of King James I of England, who, according to the revolutionaries, would ensure decisive help in the project of Protestantizing Christendom. The Palatinate was a tiny state in central Germany, but it was of great strategic and logistical importance.

In 1617, Ferdinand of Habsburg (1578-1637), the nephew of Emperor Matthias, became King of Bohemia. The Protestants organized a violent revolt, during the course of which, on May 23, 1618, two imperial delegates Vilém Slavata and Jaroslav Bořita, who had been sent by Ferdinand to the castle of Prague to govern in his stead, were captured by Lutheran nobles and thrown out of a palace window along with their secretary. This event started the open conflict between Catholics and Protestants, the Thirty Years' War, whose first phase is known as the "Bohemian-Palatine phase."

According to the rebels, the crown of Bohemia was elected in the house of Habsburg and on August 26, 1619, they decided to offer the crown of their country to the Palatine elector Frederick. He accepted the offer and was crowned on November 4, 1619. According to the rules of the imperial constitution, the king of Bohemia had the right to a vote in the election of the emperor. Since Frederick was already an elector, if he became king of Bohemia, he would have the right to two votes in the imperial election, and a Protestant could then assume the title of Supreme Emperor of the Holy Roman Empire, thus breaking the hegemony of the most Catholic House of Austria.

On September 28, 1619, Frederick wrote to the rebels that he would accept the crown, even though Ferdinand had been elected emperor at a Diet held in Frankfurt the previous August. These were fighting words. The Protestants were ready for war thanks to their network of alliances with the French, Dutch, and English. But James I, who practiced a policy of detente with the Habsburgs, did not throw the weight of his strength into this religious conflict.

Duke Maximilian of Bavaria (1573-1651), who had formed a Holy League against the heretics, asked Pope Paul V to send him as chaplain to his army the Dominican Father Domenico di Gesù Maria (1559-1630), a Spanish Carmelite who had become Superior General of his Order, who lived in Rome and enjoyed the reputation of being a saint (on his life cf. Silvano Giordano, *Domenico di Gesù Maria Ruzola (1559-1630): un carmelitano scalzo tra politica e riforma nella chiesa posttridentina*, Rome, 1991). Father Domenico, although elderly and sickly, promptly acquiesced, saying: "Let us go and suffer something for the love and glory of Our Lord. I have always desired to give my life for his love."

On June 17, 1620, the Carmelite left Rome for Munich, where he was received with full honors by Duke Maximilian, who was preparing to leave for Austria at the head of his army, in order to join the Imperial troops. In the following weeks Father Domenico preached in public, administered the Sacraments, and gave out an incredible number of Carmelite scapulars.

On August 15, the Feast of the Assumption, he had the grace of a vision in which he foresaw the army victorious in battle,

which he hastened to communicate to the Duke and the Emperor. The Bavarian and Imperial armies joined up on September 9, under the command of General Johann Tserclaes, the Count of Tilly (1559-1632), offering a spectacle that was both majestic and devout at the same time. The battle flag of the Bavarian army bore the image of the Most Holy Virgin on one side, with the motto *Terribilis ut castrorum acies ordinata*, and on the other the names of Jesus and Mary with the inscription *Da mihi virtutem contra hostes tuos*. The Imperial standard bore the image of Jesus Crucified on the front, with the words: *Exsurge, Domine, iudica causam tuam*, and on the back the image of the Blessed Mother with the invocation *Monstra te esse Matrem*.

The Catholic army set out marching towards Prague through southern Bohemia. While they were encamped before the castle of Strakowitz, which had been burned down by the Protestants, Father Domenico found in the courtyard of the castle a small painting showing the Nativity which had been horribly profaned by the Protestants. The eyes of the Most Holy Virgin, of Saint Joseph and the shepherds had been pierced through with a dagger. Taking this painting and keeping it with him, Father Domenico accompanied the Catholic army as its spiritual guide to the western

“““

But Father Domenico, mounted on a white horse, with a crucifix in his hand, rushed into the fray, animating the fighting soldiers, as Saint John of Capistrano had done at the Battle of Belgrade and as Blessed Marco d'Aviano would do at Vienna.

outskirts of Prague. Here the Lutheran army of the Bohemian confederation, under the command of Prince Christian I of Anhalt-Bernburg awaited the enemy on the plateau of a mountain, which due to the whiteness of its stones was called the "White Mountain" (*Bílá Hora* in Czech). The heretics had painted the papal tiara, a cardinal's hat, and a bishop's miter upside down on their flag, with the motto "*Extirpantur*."

Duke Maximilian of Bavaria met with his military council to decide whether to attack an enemy that was in an advantageous position. The Catholic army, smaller in number, was also weakened by fatigue from the forced march and by a shortage of food. The majority of officers of the Catholic army declared that they were against the battle. But Father Domenico, who was present at the meeting, listened in silence and then stepped forward to reveal that he had had a vision of innumerable angels who placed themselves at the head of the armies, fighting under human form, covered in golden armor.

He said, "Valiant warriors and magnanimous sons of the Church! How can you think that there is time to lose taking doubtful counsel? Your reflections are wise, but this is God's cause; it is His Mother's

cause, and you must not act according to the ordinary rules of human prudence."

Then he showed them the profaned image of the Nativity and exclaimed, "And you, now that you have her in front of you, will you go on doubting whether we ought to now avenge her insult in the blood of the profaners? Ah, take up your arms immediately; go, bring down the wicked; you are fighting for the honor of Mary; she is fighting with you, you have already won" (P. Stanislao di S. Teresa, *Il venerabile P. Domenico di Gesù Maria*, Ceprano, 1825, pp. 128-129).

It was decided to give battle the same day, and the united forces of the Holy Roman Empire and the Catholic League assailed the enemy at the orders of General Tserclaes with the cry of "Holy Mary!"

At first, the Lutheran cavalry of Hungarians and Bohemians seemed to have the upper hand over the Catholic army, but Father Domenico, mounted on a white horse, with a crucifix in his hand and the painting of the Virgin hanging around his neck, rushed into the fray, animating the fighting soldiers, as Saint John of Capistrano had done at the Battle of Belgrade and as Blessed Marco d'Aviano would do at Vienna. The Protestant army was defeated, and about four thousand of its men fell in the course

of flight or combat. The Catholic losses amounted to only a few hundred men. It was November 8, 1620.

Prague was occupied the same day by the Bavarian and Imperial armies, who entered the city with trumpet blasts announcing the solemn triumph. Frederick V abandoned the city in all haste, fleeing towards the Low Countries. His reign had lasted for only one winter and hence he was called the *Winterkönig* (Winter King). When the insignia of the Order of the Garter that his father-in-law James I had given him was found in Prague, Frederick was depicted in the act of losing his stockings while remaining in his underwear. On November 11, the citizenry of Prague swore fidelity to the Emperor, recognizing him as the only King of Bohemia.

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Father Domenico was invited to Vienna by Ferdinand II, where he vested the entire Imperial family with the Carmelite scapular.

The splendor of the victory of the White Mountain illuminated the final months of the pontificate of Paul V, who died on January 21, 1621. As soon as he heard the news, the Pope went to his favorite church of Saint

Mary Major and remained for one hour before the miraculous image of Mary *Salus Populi Romani*, fervently thanking her for the victory (Ludwig von Pastor, *Storia dei Papi*, vol. 12, Desclée, Rome, 1943, p. 598). Following this event, the beautiful church of San Paolo alle Terme, which had just been finished by the architect Carlo Maderno, was entrusted to the Carmelites. The name of the church was changed and it was dedicated to Santa Maria della Vittoria. The small miraculous image arrived in Rome on May 8, 1622, and was carried with a solemn procession from the Basilica of Saint Mary Major to the Carmelite Church, where it was placed on a throne. The new pope, Gregory XV (1621-1623), received the miraculous painting into his hands. It is still preserved in the church of Santa Maria della Vittoria, and a plenary indulgence is granted *in perpetuo* to whoever visits it on May 8 and November 8 each year.

The Church of Santa Maria della Vittoria, on the Via Venti Settembre, is one of the richest and most beautiful Baroque churches of the city of Rome, with altars inlaid with splendid marble and precious stones, decorated by artists of the caliber of Domenichino, Guercino and Guido Reni. This church also contains the Cornaro chapel, designed by Bernini, centered on the famous sculptural group depicting *The Ecstasy of Saint Teresa of Avila*. The fresco on the vault of the nave is dedicated to the theme of *The Triumph of Heresy* (Protestant), completed for the Holy Year 1700 by the painters Andrea Antonio and Giuseppe Orazi. Here, in a pictorial perspective that gives the feeling of having the sky over one's head, the *Virgin Seated on the Clouds Surrounded by Angels* witnesses the defeat of the heretics, depicted as monstrous beings who are being swallowed up by shadow. Meanwhile, the military trophies that adorn the double-choir in the counter-facade harken back to another victory, that of the Christian troops at Vienna over the Turks in 1683 (Sara Magister, "*Santa Maria della Vittoria*," in *Radici Cristiane*, November 2020).

In Prague, another church was given to the Carmelites and it was also rechristened "Our Lady of Victory." This church became the center of what today is known as the devotion to the Infant Jesus of Prague. In this church there is a wooden statue covered in wax of the Child Jesus of immense spiritual value, which was given to the religious of this same order in 1628 by Princess

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Amanda Evinger

THESE DAYS, ALL you have to do is say the word "family" and tears will come to people's eyes, and anxious looks will wash over their faces. Although "family" still remains a heartwarming word for some, numerous Americans find the very thought of family to be pin-pricking, if not heart-stabbing. The battle for the preservation of the Christian family is raging more than ever, and in some fields, it is seemingly lost altogether. Troops who were once valiant are now putting up their white flags of surrender, and a communistic milieu is taking over nearly all sectors of society.

Many would consider the traditional Christian family as simply a romantic entity of days gone by. But we who love Sacred Tradition must take up arms against this mentality. We must fight to the end to preserve the traditional Catholic family, which is nourished and nurtured by Sacred Tradition and the Holy Sacrifice of the Traditional Mass. We must help restore the family that God has designed with the creative strokes of His eternal wisdom and the marvelous outpouring of His charity. However, as we prepare ourselves to fight, we must also prepare ourselves for terrible setbacks in trials. We must bear in mind that the battle to save the family is as bloody as it can get – it is by far one of the bloodiest in the history of the world.

In His transcendent sovereignty, Almighty God knows all about the enemies who pit themselves against His designs for marriage, child-bearing and human society in general. In His benevolence, He offers parents lead anchors to secure their family lifeboats in the midst of the turbulent seas of this world. These anchors come in the form of written and spoken works offered to us by prophetic voices that have been inebriated with Christ's goodness, purity and truth. One such anchor is *The Catholic Family* by Fr. Patrick Troadec, SSPX, freshly released by Angelus Press.

Throughout this book, Fr. Troadec provides nuggets of advice to help married couples live a fruitful, harmonious marriage. Chapters include: United, Lasting, and Fruitful Marriage; Collaboration Between Spouses; Ensuring a Lasting Love in One's Relationship; Welcoming Children; Praise of Fertility; Procreative Love; Guardians

of Peace in the Home; Recourse to God's Grace; and The Daily Battle.

Throughout the book, Fr. Troadec covers some of the basic aspects of femininity and masculinity, as well as of marriage and family life. The work opens with piercingly insightful comparisons between men and women, highlighting their divinely ordained roles and natural talents. It features a profound explanation of both men's and women's mental processes in order to foster mutual understanding and friendship between spouses. In varying words and meditations, he encourages parents to embrace the duties of their state with magnanimity and alacrity. He writes:

Indeed, the sacrament of marriage comes with a specific grace, known as a sacramental grace, that enables Catholic spouses and parents to fulfill their mission generously their whole life long. Grace is always proportionate to the needs of the moment.

reference, the reference to which women must comply."

As authentic Catholics, we must resist the temptation to jump on the Marx-Nietzsche train of thought, which is railed to ransack God's masterful plans for men and women in family life. Women must embrace their womanhood, right along with the femininity that enhances it. They must happily sacrifice themselves to motherhood if they are blessed with children. Men must live up to their manhood by being chivalrous, providential, and paternal, ever guiding their children towards the Light of Christ. When both mother and father strive to accomplish these ends, a serenity flourishes in the family that cannot come about any other way.

As Fr. Troadec writes, "Men's and women's specific qualities, in different domains, allow them to complete each other magnificently in conjugal life when each has a basic knowledge of the way the other works and a mutual respect for the other... When each

Consequently, even today, as the saying goes, "God blesses large families." Fr. Troadec lifts up the hearts of weary parents, urging them to cherish each member of their family, reminding them of the words of Bishop Henri Bernard, Bishop of Perpignan, France, who wrote (in 1944):

One day, perhaps, you will have lost them; almost without fail, you will take to their grave the regret, perhaps the remorse of not having loved them enough. On this tomb, you will shed torrents of tears – and it will be a good thing; but I beg you, while there is still time, while they are still living by your side, remember that a single one of your smiles during their life will bring them more happiness than all your tears after their death.

Finally, as traditional Catholics it is comforting to know that God not only sends us *an* anchor when the waters grow wild, but *many* anchors. The colors of God's prophets run together, making a rainbow of salvation to fill our days with hope. In the midst of the coronavirus "plan-demic," when the One World Order is tightening its grip on our throats, the All-Merciful One sends the prophetic presence of Archbishop Carlo Maria Viganò.

In his recent letter to mothers in Italy, he warned them that they must protect their children from corruption by the state:

Do not forget, dear Mothers, that this is a spiritual battle – even a war – in which powers that no one has ever elected and that do not have any authority other than that of force and the violent imposition of their own will seek to demolish all that evokes, even only remotely, the divine Paternity of God over His children, the Kingship of Christ over society and the Virginal Motherhood of Mary Most Holy. This is why they hate to mention the words father and mother; this is why they want an irreligious society that is rebellious against the Law of God; this is why they promote vice and detest virtue.

Also in this letter, Archbishop Viganò throws us a rope of optimism to cling to in the midst of the global lunacy from which we are all presently suffering:

I am certain, with a certainty that comes to me from Faith, that the Lord will not fail to reward our fidelity, after having punished us for the faults of the men of the Church, granting us holy priests, holy bishops, holy cardinals, and above all a holy Pope. But these saints will arise from our families, from our communities, from our churches: families, communities, and churches in which the grace of God must be cultivated with constant prayer, with the frequenting of Holy Mass and the Sacraments, with the offering of sacrifices and penances that the Communion of Saints permits us to offer to the Divine Majesty in order to expiate our sins and those of our brethren, including those who exercise authority.

With Our Lady at our side, and these works of grace in hand, we can be victorious!
Regina familiae, ora pro nobis. ■

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Fr. Troadec lifts up the hearts of weary parents.

He rightly claims that the grave disorder that presently exists in our culture regarding the nature of marriage and familial roles is deeply rooted in a strategic agenda to overthrow the Christian moral order. As he explains, "In order to help spouses understand more clearly their true nature, with their particularities and specific assets, it is important to begin by realizing that these upheavals in society are the result of a well-defined strategy that originates from two schools of thought in German philosophy in the footsteps of Nietzsche and Marx."

According to Nietzsche, he expounds, "woman is simply a means of pleasure for man." Meanwhile, to the Marxist, the world is seen from the point-of-view of production, and therefore woman is meant to leave the home and become man's working companion. Fr. Troadec argues that these two heinous takes on what men and women are all about has ultimately led to a "unisex society in which man has become the only

fulfills his respective role as well as possible and when both truly work together, the result is a beautiful conjugal harmony that leads to the proper development of the children on both the natural and the supernatural levels. The educational work within the family can never be truly effective without this collaboration."

With a sense of urgency, *The Catholic Family* illustrates how crucial it is for parents to be generous in bringing new life into this world – not just to fill pews and highchairs, but also to fill hearts on earth with God's love and the choirs of Heaven with His praise. As a genuine pastor, Fr. Troadec warns the faithful of all that may hinder parents from opening their homes to these unspeakably precious gifts of God. "And in fact, the beautiful large families in what are called Traditional Catholic circles are one of the most convincing testimonies in their favor.

The children born of these families form a magnificent crown around their parents. The sacramental blessing received by the father and mother flows down upon them,

accompanies them from childhood to adolescence, then continues until the day the time comes for them to found their own Catholic family in turn or to answer a higher vocation.

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A BRAVE NEW POST-PANDEMIC WORLD?

CARLOS RUIZ MIGUEL

1. Globalization and pandemic: towards a world of “Greater Spaces”?

IT IS DIFFICULT to deny that the coronavirus pandemic has struck a severe blow to globalization, yet I do not believe this means a return to the old nation-states concept.

It is clear for me that globalization as we knew it is dead. The ruling elites have discovered, all of a sudden, that “offshoring” is not only an “economic” choice but that it also has political implications. Europe, which has led—even more than the USA—the economic offshoring strategy, now realizes that production of essential goods to fight the pandemic depends on foreign countries outside Europe that might undergo a crisis or even block supplies for political reasons. After this shock it is clear that “offshoring” will only take place in “allied” countries.

The management of the pandemic has shed light on the naiveté of those who claimed that “international” organisations were *per se* a good thing. It is time to argue that the selection process for the appointment of international bodies officials is far from being satisfactory. In sharp contrast to national authorities whose power is balanced with accountability before judges, a representative parliament and the people itself, the international officers enjoy unlimited power with near no accountability. Now the WHO is the subject of a strong debate about the supposed complicity of its ruling body with Chinese authorities. Whatever the outcome of this debate will be, international officers are usually protected with a large immunity. This shows that the frame of international organizations needs to be reshaped to render them fully accountable.

However, I don’t think that the end of globalization will necessarily lead to a return to politics based just on a national level. Our economies can no longer be sustainable only at the national level. Let us just think about the supply of certain goods that seems nowadays essential, such as computers. I think that the ideas of Carl Schmitt on “Greater Spaces” as the new actors of International Relations are more real than ever. It seems that “Greater Spaces” (*Grossräume*) will be the political form of the near future. Spaces defined not just in geographical terms, but also in political, economic, cultural and social terms. Nowadays, outside a “Greater Space” most of the nation-states could not survive. But



nation-states will gather in a space which fits their national idiosyncrasies, and not in any “Greater Space” bearing no resemblance to its basic features.

2. Review of the idea and tasks of the State

This new situation will probably lead to a redefinition of the concept and tasks of the state. In my view, this may happen at various levels.

First of all, if the “State” is the “sovereign” political form, I think that the only “State” which might be qualified as “sovereign” will be that which constitutes a “Greater Space” or might lead such a “Greater Space”. In this sense, only a few of the present States will remain fully “sovereign”: USA, Russia, China and maybe India. I don’t think that even Germany could survive without other States. The other States either will adhere to one of these “Greater Spaces” or will have to reach a form of union adequate to face the new challenges. For instance, it will be difficult for Latin (Spanish) American States, Arab States or African States to unite. It will be less difficult, apparently, for the European States, but the many mistakes of the ruling elite in Brussels will constitute the main obstacle. Maybe there is a chance to build a West-European Union and an East-European Union if we take into account recent developments.

Secondly, I think that if the “State”, even if associated to a “Greater Space”, wants

to survive, it will have to concentrate in its traditional (that is to say, original) tasks, abandoning a bulk of new tasks that place a burden on its budget and hinder the fulfilment of its very important functions. The State should no longer be the “tutor” of the people. The State should no longer be an “active” (and expensive) agent to shape a new “moral” different from the one rooted in the tradition of the people.

3. An existential crisis of the European Union

We can all see that the European Union has completely failed in the face of the pandemic crisis. But will this crisis contribute to the collapse of the Union? The European Union is one of the best examples of lack of accountability. The immunities that protect the high EU officials (Commission, European Court, European Parliament) prevent them from being accountable before the peoples and States of the Union. There have been many instances in this pandemic where the EU has proved unable to act as a Union. It is not just the question of the “corona-bonds”. It is the question about the closing of the EU borders to people and goods coming from China or other countries that were at the centre of the pandemic in the beginning.

It is a scandal that the supply of medical equipment in many countries of the EU had to come from China, because the EU did not provide a system to do it, etc. There is not even a coordinated industrial and commercial policy

during this hard time. The scandalous salaries of EU officers have been shown to be extravagant considering their achievements.

The conclusion is crystal clear: the EU in its present form has failed. If it wants to survive it must be shaped in a very different way. But the leaders of the “French-German” axis did not even call for a Conference on the future of the EU. It seems they are happy with the present system. If this is the case the EU is doomed.

The situation offers an opportunity to governments who oppose Brussels policies. There will never again be an opportunity like this to do it. Even if they don’t want to leave the EU as the UK did, it is time for the dissident States (I mean specifically the so-called “Visegrad group”) to not just resist the Brussels policies, but to present an alternative.

This crisis offers an opportunity to show that there is another way to organize the Union, that European States could implement other policies. Who cares now about the carbon dioxide? Some European countries, such as Spain, buy electricity produced in Morocco, burning carbon at the same time the EU forbids its own members to produce it. And the EU itself has no qualms about buying products from China even if they are produced with carbon-generated power. I

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think that the authentic Europe can only be found now in Eastern Europe.

4. The need for hierarchical economy based on reality

This crisis has demonstrated that mere economic calculus alone is the worst strategy. The economy is not a dimension that should eclipse Politics or Ethics. It is time to merge Economy with Politics and Ethics. This is the best investment in the long-term. Before it was a gamble, now it is a necessity. The challenge is great: can we face this crisis oppressing freedom (as the Chinese “model” did) or will we be able to overcome this difficulty preserving the best of our culture and our tradition? It is no wonder that the economy will suffer heavy losses and population welfare will be severely affected. It is time to organize politics and economy in a human way where the gap between higher and lower incomes does not reach outrageous degrees of immorality if we want all the people to face together this new challenge.

We are getting near the time where this will not be a “risky” decision but the wisest one. Any policy implemented in the near future will have to take into account the cost of the pandemic crisis. Trade will diminish, many products and services will lose value in the marketplace not only because there will be less interest in consuming goods and hence less demand: after all what is the use of having a car if the freedom to travel is banned? A number of economic sectors will generate high rates of unemployment and there will be a need to reorganize the economic strategies to reduce poverty and unemployment. In this situation there will be no decision without costs. So it is about time to usher in a new policy based on freedom.

This situation creates a chance to return to realism and respect for a certain natural order in the economy, which today serves corporations and big players and operates with abstract indicators detached from life. This is a moment for a big choice. The arrogant “virtual” economy cannot survive the collapse of the real economy. Before the pandemic crisis our systems where subverted: the real economy was subordinated to the deliriums of the “virtual” economy. A “real” and not “virtual” problem, a biological pandemic, made this system collapse. There are still certain “virtual” services that provide “entertainment” to people deprived of their freedom and enclosed at their homes. How long will it last? We will face serious problems, real problems, which cannot be solved with a “Netflix” production. This is an opportunity to organize the economy in a rational way: not every product is equally important even if is more coveted. The hierarchy of the economic must be restored if the country wants to survive. In economy, as in politics, not every issue is equally important. This is why not every political or economical

or social or cultural issue is included in a Constitution, the fundamental law of a nation. The economy, if it wants to avoid a new crisis, has to be build in a rational, hierarchical way. A producer of corn should never have been considered less important than a broker of the stock market.

5. Freedom or tyranny, an inevitable choice

One may wonder if we can expect a return to classical virtues, leaving the cult of freedom understood as arbitrariness and reviving civic attitudes, caring for the common good... or rather a way towards greater social control and fear management. The pandemic places our societies in front of a dramatic choice. Will it bring an end to peoples’ utter alienation or rather will it reinforce it? There are pros and cons both ways. It will be interesting to see what the outcome will be.

Any society that wants to survive in the new pandemic, or, being optimistic, post-pandemic, era will have to learn the lesson. Freedom is the most precious quality of the human being. But this human freedom carries responsibility. We Catholics know that God created humans free which is the basis to consider the human species the greatest on earth, but this high status carries a great burden, it is up to humans to win their salvation or their condemnation. But a society that erased God deluded itself that the bad use of this freedom would incur no cost at all. The practice of goodness in the ideology of “Modernity” offered just a “psychological” reward for the individual, because there was no “post-mortem” reward. It is not necessary to be a Catholic to see that an Ethics rooted in Catholicism brings about a more civilized society than an Ethics hostile to Catholicism. Maybe this is the end of “Modernity” as the process in which human thought tried to configure a society not just “deprived” of Catholicism, but rather opposed to it, especially in its Ethics.

But, on the other hand, the situation might degenerate towards greater social control and fear management. This is a real threat posed by the new situation. The strategy of power is clear: it tries to exchange “safety” for freedom... and threatens the rebel who does not want to accept this “deal”. Of course, this is a fake deal.

However, no one can ever assure “safety” on this earth. But one of the fantasies of the modern world is to create “paradise” on earth. In the traditional world, there was a tension between a “dangerous” life on earth and the peaceful, post-mortem eternal life. The ideology of “Modernity”, which tried to tear religion from society, had to offer this “safety” that the religion offered in the post-mortem life. The more “advanced” and “modern” a society was, the more “insurances” it offered for every aspect of life. The fantasy

of “safety” on this earth was at its peak when the coronavirus hit Western de-Christianized society. Instead of assuming that life on earth is “dangerous”, many are ready to sacrifice freedom, that is, the most distinctive feature of human life to obtain “safety”. But if anyone dares to trespass prohibitions and tries to enjoy his freedom, he will have to face being reported to the police and receive punishments. The outcome will be an inhuman life.

6. Strategies of domination

So-called “dystopic literature” has so far exposed two main strategies of domination: the “biological” (Aldous Huxley) and the “electronic” (George Orwell). Many people discussed which of those dystopian societies was being or intended to be implemented. But the new pandemic offers a terrific opportunity for enhanced domination. We can expect a sharp fight on the part of the current rulers of this world to use this situation not only to preserve their status quo, but also to increase

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their influence and control. What can we expect from them?

On the one side, the more people are coerced to stay isolated and physically uncommunicated, the more they are forced to connect to others through electronic, digital, that is, virtual ways. I think this isolation cannot bring anything good because man is a social being, a “physically” social being. Internet control is a real threat to freedom of debate and discussion, not to mention the eventual interference by foreign powers.

As I said, the rulers of the world need to destroy the social “physical” links to strengthen their power. The more social links are “virtual” and not “physical”, the more difficult it is to resist for free human beings and the easier for rulers to control people. The substitution of “physical” relations with “virtual” ones combined with devices allowing “geolocation” will make it hard to resist tyranny. This electronic control strategy could even be strengthened with the introduction of a “biological” pass as a tool to deprive some people of their freedom. There is real risk of a new kind of tyranny based on biology and the electronic devices: an interaction of the Huxley and Orwell nightmares (prophecies?).

7. Prospects for resistance

The reality of death, multiplied by the pandemic, provokes a shock in contrast to the virtual “aseptic” digital world. This is not the best scenario for a laboratory-fabricated leader. The management

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A BRAVE NEW POST-PANDEMIC WORLD?

C.R. Miguel/Continued From Page 7

of reality requires a real leader close to people and not just a fabricated one. This is why the pandemic may also force a return to smaller, local communities. This could be an opportunity for family renewal, local communities, and truly social organizations. But it is necessary to watch out. It is true that the collapse of globalization forces a return to smaller and even local, political, economic and social spaces or communities. However, there is a very serious risk that this “de-globalization” might be used by the power-holders to keep the population isolated. From the standpoint of extreme globalization, the new strategy of the power-holders could be enforcing extreme isolation using the fear of contagion to support this strategy. This I would dare to qualify as truly “satanic”.

A well-organized society certainly has strong family and local links. But if a

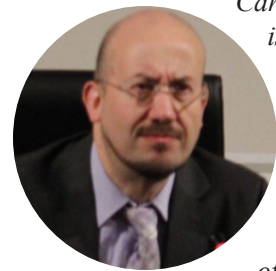
tyranny is to be imposed in the post-pandemic era, this will try to destroy any social “physical” links, even the familiar ones. Older people are being “marked” to be isolated on the grounds of their special vulnerability to the virus. Young people are likely to suffer restrictions based on “distance”. How will men and women meet each other? What are the prospects for marriage in this era of “social distancing”? What about meetings of the extended family?

The Catholic Faith is based on social, natural links and societies: marriage, family, parish (local community), diocese, motherland, and the universal Church. ALL those links and societies are based on physical relations, in the physical union of man and woman, children and parents, neighbours... It is with deep concern that the Church during this pandemic has encouraged the

closing of churches and the substitution of the physical presence of the faithful at liturgical ceremonies with the electronic representation of the ceremonies. The physical body is of great importance to Catholicism. Let us not forget that the Apostle’s Creed confesses “the resurrection of the flesh” (“*carnis resurrectionem*”). Let us not forget that the Church is “*ecclesia*” (ἐκκλησία), that is, the “physical” assembly of the faithful. Yes, it is true that “spiritual communion” is a practice well established in Tradition, but it was not designed to “substitute” the sacramental one; it was designed to comfort the faithful when the sacramental one was impossible. The Catholic Church must raise the flag of the “physical” against that of the “virtual”. The human being, as flesh and soul, was assumed as such by Christ. The project to “virtualize” the human life reminds us of the ideology of

“Trans-humanism”. But to despise the “human” is a sacrilegious act because Christ himself made the “human” divine.

The Catholic Church is the ONLY structure that can stop the risk of a new set of national or continental tyrannies, but bearing in mind recent developments in the Catholic Church after the resignation of Pope Benedict XVI, will the Church do it? ■



Carlos Ruiz Miguel is a Professor of Constitutional Law and Director of the Center for Studies on the Western Sahara at the University of Santiago de Compostela

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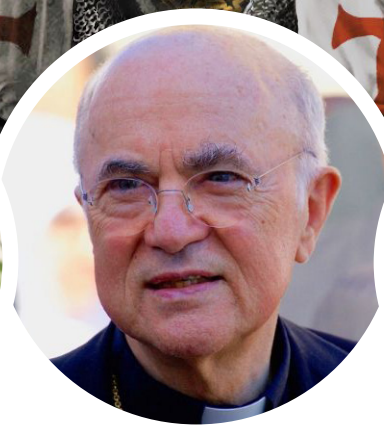
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The Franchise and the End of an Era

Greg Maresca



Tom Seaver

ONCE UPON A time, sports was a welcomed respite from everyday life and, in particular, politics. In contemporary America, professional sports has become an exercise in the leftist antics of spoiled, rich man-children who think nothing of disrespecting the nation that affords them the opportunity and freedom to be who they are.

Over 50 years ago another leftist upheaval was taking place that produced hippies, free love, rampant drug use, high divorce rates, enormous government growth, feminism, affirmative action and the Novus Ordo Mass replete with folk guitars and felt banners. Even to a Catholic school first-grader, the “new Mass” just didn’t feel right.

Moreover, in 1967, tens of thousands of young adults flocked to San Francisco to “turn on, tune in, and drop out.” That same year, Tom Seaver, a native of nearby Fresno, California, found himself taking the mound for the worst team in Major League Baseball (MLB), the New York Mets.

Seaver was the antithesis of the counter-culture, a clean cut, hardworking hurler, whose expectation of winning came to him as naturally as breathing. These traits no doubt followed Seaver from his stint serving in the Marine Corps Reserve.

Seaver was more than an ace baseball pitcher for the Mets; he was a stable and consistent presence amid an era of Americana that had veered terribly off-course. Seaver made his presence felt immediately by winning the 1967 National League’s Rookie of the Year award.

Seaver’s manager was another Marine named Gil Hodges, who was awarded the Bronze Star for valor while fighting on Okinawa during World War II, a fact lost on many in MLB. Such heroics only underscore how Hodges was much more than just a great baseball player with the Dodgers and manager of the

New York Mets, whom Seaver called a second father. Hodges was at the helm when the Miracle Mets of 1969 shocked the baseball establishment by winning not only the National League pennant but the World Series over a heavily favored Baltimore team despite losing the first game of that series.

Early in his career, Seaver lived in Bayside, Queens, a short ride from Flushing and Shea Stadium. It was the final era during which players actually lived among the masses who filled the stadiums’ upper decks and bleachers. Meanwhile, Hodges, an Indiana native, resided along Bedford Avenue in East Flatbush, Brooklyn, in my mother’s neighborhood. The first time I ever picked up a bowling ball was at the Gil Hodges’ Lanes. Hodges lived out the rest of his life in Brooklyn and tragically died of a heart attack on Easter Sunday, 1972, just two days before his 48th birthday.

I can still recall when Hodges passed on. We were visiting my aunt and uncle along Bay Ridge’s 3rd Avenue that Easter watching TV, when a “special report” broke into the broadcast to inform their New York audience that Hodges had succumbed to a heart attack that

crowd estimated by the NYPD at over 10,000, who lined East 28th Street, which is a short trip from Flatbush’s Holy Cross Cemetery where Hodges was laid to rest on his birthday.

This brings to mind another legendary Brooklynite, Vince Lombardi, who was a daily communicant and once aspired to become a priest. Ironically, Hodges’ wife’s maiden name was Lombardi, but she is not a direct relation to the NFL Hall-of-Fame coach. Mentioning the Hall-of-Fame, Hodges candidacy will be reviewed once more for Cooperstown in December. MLB needs to do the right thing and admit Hodges, whose widow is still alive at 94.

Through it all, Seaver had 311 career wins, 198 with the Mets; 61 career shutouts 41 with the Mets; 3640 career strikeouts, and three Cy Young awards, all while wearing a Mets uniform. Throughout their 58-year history, Seaver was the one truly great player who came up through the Mets’ farm system, albeit briefly, and who was aptly dubbed “The Franchise.”

It was a week before the nation’s bicentennial that I finally saw Seaver

homerun that nearly collided with a plane.

For most New York baseball fans, the trade of Tom Seaver in June the following year was like a death in the family. Whether you were a Met or Yankee fan, you knew that Seaver was one of the great ones destined for Cooperstown. The shock was so deep-rooted that the New York press labeled it the Midnight Massacre, and it would haunt the Mets’ universe for years to come.

The Mets sent The Franchise, who was simply the best pitcher in baseball, to the Cincinnati Reds, the defending World Series champion, no less, for four mediocre players. Free agency was new to MLB, and Seaver’s contract was up at the end of the season and the Mets obviously had no intent to pay Seaver what he was worth.

The architect of the Mets’ version of the Titanic was M. Donald Grant, who would be vilified similar to Branch Rickey, who, 20 years before, took the Dodgers west to Los Angeles. It was then that I started to comprehend how diehard Dodger fans like my mother must have felt when the Boys of Summer deserted Brooklyn less than three years after they won their first World Series in 1955.

The Dodgers fleeing Brooklyn was like an open wound that has affected this proud New York City “Borough of Churches” arguably to this very day.

With Seaver gone, I was done with the Mets, but still followed The Franchise. When Seaver’s book “The Art of Pitching” came out long past his retirement in 1994, I could not resist buying it, even though my playing days were now antiquity.

Seaver’s death extinguished another light of my New York childhood. I am sure this holds true for many from my era, who not only followed the New York Mets but MLB, especially those from the metro area.

I have made it a point to watch numerous interviews and old games and have enjoyed that much more than the placard attended games now being foisted upon a COVID-19 public that seemingly wants to get back to the business of living and not become like East Germany circa 1967.

Eras really have no precise definition. We use era to describe periods of time that are at odds with what came before. The expression “end of an era” is banded about with such regularity that it has cheapened the coin of the realm.

Era-endings include the fall of the Roman Empire, the demise of the rotary telephone, and to this columnist, the passing of The Franchise, Tom Seaver.

May his soul, along with the rest of the faithfully departed, rest in peace. ■

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This brings to mind another legendary Brooklynite, Vince Lombardi, who was a daily communicant and once aspired to become a priest.



Vince is often associated with the quote: “Winning isn’t everything, it’s the only thing.” In truth, Lombardi’s version was slightly different: “Winning isn’t everything.

The will to win is the only thing.”

afternoon as the Mets were wrapping up spring training. That was the first of many moments that I could recall where I had been after a stunning event.

Despite the effort, I was unable to find out the particulars of Tom Seaver’s funeral. I wondered if he was Catholic like Hodges, who was described as devout. If anything, Seaver’s appeal was certainly catholic. Hodges’ funeral Mass at Our Lady Help of Christians church drew a

pitch at Shea. We even caught a glimpse of his wife, Nancy. She was almost as famous, being that California blonde who always sat in the plum box seats behind the Mets’ dugout every time her husband pitched. On that particular night against the St. Louis Cardinals, we were planted in Shea’s upper deck with a better view of the planes landing and taking off from LaGuardia than of the players on the field. However, we didn’t care as Seaver got the win and Dave Kingman hit a

Interview of Archbishop Carlo Maria Viganò, Continued from Page 1...



The split within the American episcopate is the result of an ideological action carried out since the 1960's especially within Catholic universities – and by the Jesuits in particular – in the formation of entire generations of young people.

to almost prophetically, and in which he chose to involve me, is still present more than ever; indeed, it has become ever more dramatic, taking on tremendous dimensions; the destiny of the world is being played out at this hour precisely on the American front.

Now that I am free from my official assignment, the inspiration confided to me by Pope Benedict permits me to address President Trump with the utmost freedom, pointing out his role in the national and international context and how decisive his mission is in the epochal confrontation that has been unfolding in recent months.

An epochal confrontation? Really?

It appears today that the Holy See is being assaulted by enemy forces. I speak as a Bishop, as a Successor of the Apostles. The silence of the shepherds is deafening and upsetting. Some bishops even prefer to support the New World Order, aligning themselves with the positions of Bergoglio and Cardinal Parolin who, as a frequenter of the Bilderberg Club, has slavishly submitted to its *diktats*, like so many politicians as well as the mainstream media.

I am persuaded that everything I denounced in my open letter to President Trump last June is still valid and can form an interpretive key to understanding the events that we are living through. It remains an invitation to have hope.

The Catholic Church in America, both in relation to the presidential elections and more generally, appears to be split. The Pope says that dividing is a work of the devil, but the fracturing of the American episcopate is obvious. What is happening?

The split

within the American episcopate is the result of an ideological action carried out since the 1960s especially within Catholic universities – and by the Jesuits in particular – in the formation of entire generations of young people. Progressive indoctrination (on the political front) and modernist indoctrination (on the religious front) have created an ideological support for 1968 which began with the Second Vatican Council, as Benedict XVI confirmed in his essay “*Principles of Catholic Theology*”: “*Adherence to an anarchic and utopian Marxism ... was supported on the front lines by many chaplains of universities and youth associations, who saw the blossoming of Christian hopes there. The dominant fact is found in the events of May 1968 in France. There were Dominicans and Jesuits on the barricades. The intercommunion that was held during an ecumenical Mass in support of the barricades was considered as a kind of milestone in salvation history, a sort of revelation that inaugurated a new era of Christianity.*”

This split in the United States, which today has become even more obvious as the presidential elections approaches, is also widespread in Europe and Italy: the highest levels of the Church have desired to make a radical – and in my opinion unfortunate – choice, preferring to follow the mainstream thought of environmentalism, immigrationism, and the LGBT ideology,

rather than courageously standing up against them and faithfully proclaiming the salvific Truth announced by Our Lord.

This choice took a great leap forward beginning in 2013 with the election of Jorge Mario Bergoglio, but it goes back to at least almost sixty years ago. It is significant that even then the Jesuits – and all of the Catholic *intelligentsia* of the Left – looked to Mao's China as a privileged interlocutor, almost a driving force behind the alleged social renewal, just as today *La Civiltà Cattolica* of Spadaro, S.J.,

looks to Xi

Jinping's China. The Jesuits, who supported the guerillas in Latin America and who were on the French barricades in May of '68, today use social media to make similar claims, always with their eyes turned toward Beijing while carrying the same hatred toward America.

It is true that division is the work of the devil: Satan sows division between man and his Creator, between the soul and Grace. The Lord, however, does not divide but separates: He creates a boundary between the City of God and the City of Satan, between those who serve the Lord and those who fight against Him. He himself will separate the just from the wicked on the Day of Judgment (Mt 25:31-46), after having placed himself “as a stumbling stone” (Rom 9:32-33). Separating light from darkness, good from evil, according to the teaching of the Lord, is necessary if we want to follow Christ and renounce Satan. But it is also necessary to separate when we choose who best protects the rights and Faith of Catholics

of the term – serves to strengthen a fifth column of the progressive agenda within the ecclesial body, so as to create an ideological and doctrinal split within the Church and to make people believe that the demands of progressivism, including the so-called *homoheresy*, come from the ground up. In reality we know well that the faithful are much less inclined to innovations than public opinion is led to believe, and that the desire to show that there is a supposed “will of the people” in order to legitimize choices incompatible with the perennial teaching of the Church is a ploy which has been used both at the ecclesial level (think of the liturgical reform, which nobody asked for) as well as at the civil level (for example, with gender ideology).

Permit me to recall the [words](#) of American Archbishop Fulton J. Sheen (1895-1979): “*The refusal to take sides on great moral issues is itself a decision. It is a silent acquiescence to evil. The tragedy of our time is that those who still believe in*



[Fr. James Martin's] work – which is truly “divisive” in the worst sense of the term – serves to strengthen a fifth column of the progressive agenda within the ecclesial body, so as to create an ideological and doctrinal split within the Church and to make people believe that the demands of progressivism, including the so-called homoheresy, come from the ground up.

-Archbishop Viganò

from those who only nominally proclaim themselves to be Catholic while in fact promoting laws that are clearly opposed to both divine and natural law. Just as the Shepherd who warns the flock about the attacks of the wolves is also *divisive* (Jn 10:1-18). Accusing Trump of not being Christian solely because of the fact that he wants to protect national borders; evoking the specter of sovereignty as a disaster while human trafficking is allowed; remaining silent in the face of the persecution of Christians in China and elsewhere, or silent before the thousands of profanations of churches that have been happening for months all over the world: is not all this divisive?

Joe Biden is pro-abortion, but some American Catholic circles seem to overlook this aspect. Look, for example, at James Martin. What do you think?

Father James Martin, S.J., is the standard bearer of the LGBT ideology, and despite this – indeed, because of this – he was appointed by Bergoglio as Consultor of the Holy See's Secretariat for Communications. His work – which is truly “divisive” in the worst sense

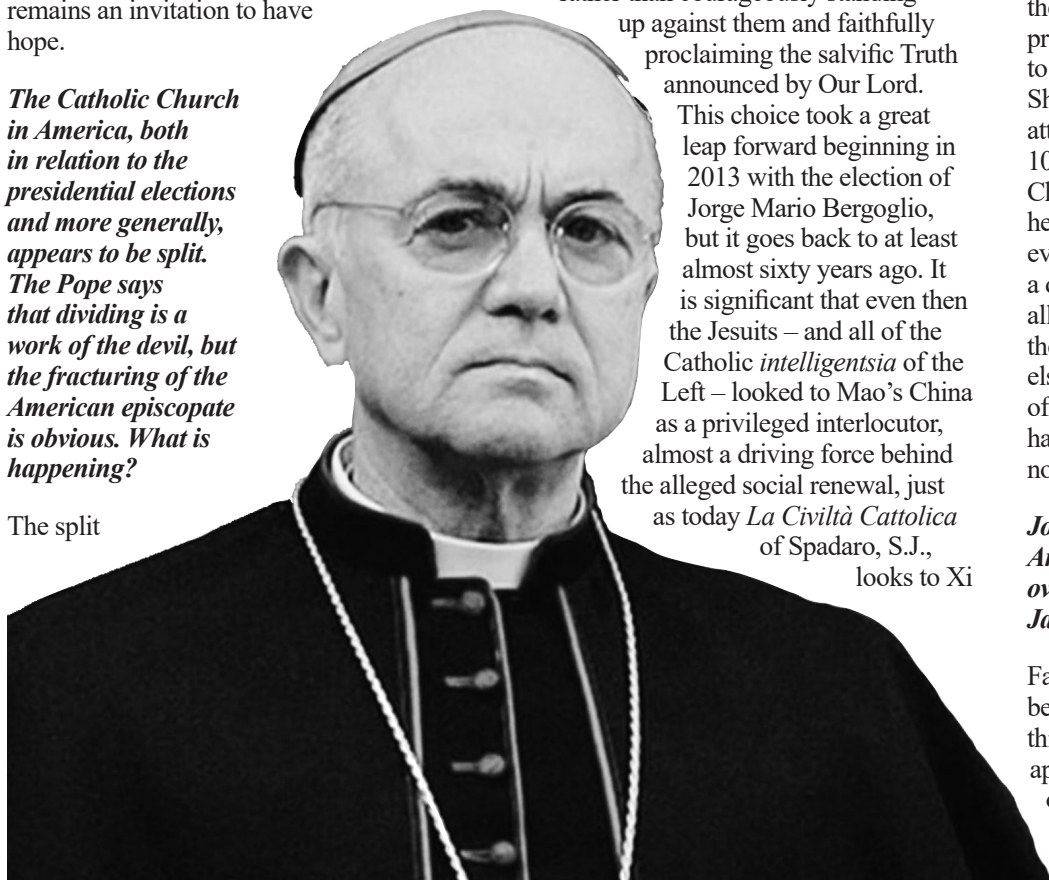
honesty lack fire and conviction, while those who believe in dishonesty are full of passionate conviction.”¹ We learn to separate who is with Christ from who is against Him, since it is not possible to serve two masters.

You have spoken of the “Deep Church”. Is it really possible that one exists? Who composes it?

The expression “Deep Church” gives a good idea of what is happening in a parallel way at the political and ecclesial level. The strategy is the same, just as the goals are the same, and, in the final analysis, the *mens* that is behind it. In this sense, the “Deep Church” is for the Church what the “Deep State” is for the State: a foreign body that is illegal, subversive and deprived of any sort of democratic legitimacy that uses the institution in which it is embedded to achieve goals that are diametrically opposed to the goals of the institution itself.

1. <https://twitter.com/bishopoftyler/status/1309830562643955712?s=21>

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Viganò, Continued...

One [example](#) is John Podesta, a “Catholic” liberal and Democrat, a former collaborator of Bill and Hillary Clinton, who is tied to John Halpin’s *Center For American Progress*. In an email of February 11, 2012, Sandy Newman wrote to Podesta asking him for directions on how to “plant seeds of a revolution” in the Church in matters of contraception, abortion, and gender equality. Podesta responded by confirming that in order to obtain this “springtime of the Church” (note the echo of the idea of the “conciliar springtime”) the organizations *Catholics in Alliance for the Common Good* and *Catholics United* had been created. These ultra-progressive associations have been financed by George Soros, just as he has financed Jesuit foundations and Bergoglio’s apostolic visit to the United States in 2015.²

We should also recall the conspiracy of the Saint Gallen Mafia, which sought to oust Benedict XVI, in concert with Obama and Clinton who saw Joseph Ratzinger as an obstacle to the spread of the globalist agenda.

As a Catholic and as a bishop, how do you judge what Trump has done?

I limit myself to observing what Trump has done during his term as President. He has defended the life of the unborn, cutting funding from the abortion multinational, Planned Parenthood, and just in recent days he has issued an executive order that requires immediate care for newborns who are not killed by abortion: up until now they were allowed to die or they were exploited by harvesting their organs and selling them. Trump is fighting pedophilia and pedosatanism. He has not started any new war and he has drastically reduced the existing ones by obtaining peace agreements. He has restored God’s right of citizenship, after Obama had even gone so far as to cancel Christmas and impose measures that were repugnant to the religious soul of Americans.

And I also observe the media war that has been waged by the press and the centers of power against the President: he has been demonized since 2016, despite the fact that he democratically obtained a majority of votes. It is well understood that the hatred against Trump – which is not dissimilar to what happens in Italy in the face of much softer members of the opposition – finds its real motivation in the awareness of his fundamental role in the battle against the Deep State and all of its internal and external ramifications. His courageous denunciation of Communism – of which Antifa and BLM are the global versions while the Chinese dictatorship is the incubator – serves in some measure to remedy the silence of the Church, which despite the heartfelt appeals of the Blessed Virgin Mary at Fatima and La Salette has preferred not to renew its condemnation of this infernal ideology. And if Bishop

Sanchez Sorondo can declare with impunity, against all the evidence, that *China is the best implementer of the social doctrine of the Church*, we can rejoice over the words of the President of the United States and the no less courageous words of his Secretary of State Mike Pompeo.

It appears that Bergoglio will now not meet with the US Secretary of State [during Pompeo’s trip to Italy this week].

We have now come to the point of paradox, indeed of the ridiculous. Certain attitudes seem more suited to the whims of an undisciplined schoolboy rather than prudence and diplomatic protocol. Pompeo denounced the violation of human rights in China and received a sharp response from Santa Marta: *And I won’t play anymore*. These are unworthy behaviors which are beginning to cause feelings of undisguised shame even among members of Bergoglio’s magic circle. Not only will he not receive the Secretary of State so as not to hear it said to him *ore rotundo* that the United States will not stand by watching idly as the Church hands itself over into



the hands of a ferocious dictatorship, but he did not even respond to Cardinal Zen’s request for an audience, confirming the specific intention of the Vatican to renew its submission to the Chinese Communist Party.

Did you organize a Rosary for Trump, and, if so, why?

I was urged by many people to launch this initiative, and I did not hesitate to join it, becoming the promoter of this spiritual crusade. This is a war without quarter, in which *Satan has been unchained* and *the gates of hell* are trying in every way to prevail over the Church herself. Such a contradiction must be faced above all with prayer, with the invincible weapon of the Holy Rosary.

The involvement of Catholics in politics, under the guidance of their pastors, constitutes their concrete action as citizens who are members both of the Mystical Body of Christ and human society. Catholics are not “disassociated” people who believe that God is the Author and Lord of Life when they go to church, but then, at the ballot box or as elected



[Pope Francis] did not even respond to Cardinal Zen’s request for an audience, confirming the specific intention of the Vatican to renew its submission to the Chinese Communist Party.

officials, approve of the killing of innocent children.

This action of the natural order is accompanied – indeed it *must* be accompanied – by the awareness that human affairs, as well as social and political events, have a transcendent spiritual dimension, in which the intervention of Divine Providence is

over to its cause, will have an ally in the new American President.

Joe Biden does not have his own identity: he is only the expression of a power that does not dare reveal itself for what it truly is and that is hiding itself behind a person who is totally incapable of holding the office of President of the United States, also because of his weakened mental capabilities; but it is precisely in his *weakness* for pending complaints, in his ability to be blackmailed for conflicts of interest, that Biden reveals himself as a marionette maneuvered by the elites, a puppet in the hands of people thirsting for power and ready to do anything to expand it.

We would find ourselves facing an Orwellian dictatorship desired by both the “Deep State” and the “Deep Church,” in which the rights that today are considered fundamental and inalienable would be trampled with the complicity of mainstream media.

I want to emphasize that the universal religion desired by the United Nations and Freemasonry has active collaborators at the highest levels of the Catholic Church who usurp authority and adulterate the Magisterium. They are opposing the Mystical Body

of Christ, which is mankind’s only ark of salvation, with the mystical body of the Antichrist, according to the prophecy of the Venerable Archbishop Fulton Sheen. Ecumenism, Malthusian environmentalism, pan-sexualism, and immigrationism are the new dogmas of this universal religion, whose ministers are preparing the advent of the Antichrist prior to the final persecution and the definitive victory of Our Lord. But just as the glorious Resurrection of the Savior was preceded by His Passion and Death, so too is the Church journeying toward her own Calvary; and just as the Sanhedrin thought that it would eliminate the Messiah by crucifying Him, so the infamous sect believes that the eclipse of the Church is a prelude to its end. A “tiny remnant” remains, made up of fervent Catholics, just as the Mother of God, Saint John, and Mary Magdalene remained at the foot of the Cross.

We know that the destiny of the world is not in the hands of men, and that the Lord has promised that He will not abandon His Church: “the gates of hell shall not prevail” (Mt 16:18). The words of Christ are the rock of our hope: “Behold, I am with you all days, until the end of the world” (Mt 28:20). ■

always the determining factor. For this reason, Catholics do not extract themselves from the world, they do not flee from the political arena, passively waiting for the Lord to intervene with bolts of lightning, but, on the contrary, they give meaning to their daily action, to their commitment in society, giving it a soul, a supernatural purpose.

Prayer, in this sense, calls down from the Lord of the world and history those graces and the special help which only He can give both to the actions of private citizens as well as to the work of those who govern. And if in the past even pagan kings were able to be instruments of the good in the hands of God, this can happen still today, at a moment in which the Biblical battle between the *children of darkness* and the *children of light* has reached a crucial point.

What scenarios await the Catholics of the world if Trump should lose?

If Trump loses the presidential elections, the final *kathèkon* [withholder] will fail (2 Thess 2:6-7), that which prevents the “mystery of iniquity” from revealing itself, and the dictatorship of the New World Order, which has already won Bergoglio

2. <https://formiche.net/2016/10/clinton-podesta-papa-francesco/>

Pope Pius IX

The Man and The Myth

by Yves Chiron

Vincent Chiarello

“Of all the popes of modern times, Pius IX is the most controversial ... Perhaps we should have said, was the most controversial pope, for today his pontificate seems to be largely forgotten.” - Yves Chiron

THERE IS A first time for everything we do. That maxim applies here, for I have never before reviewed two books by the same author consecutively. Why now? Aside from my interest in the subject and the times in which Pius IX was pope, I was impressed by the painstaking scholarship, including searching through French and Italian archives, in Yves Chiron’s magisterial biography of St. Pius X. When I began to examine his biography of Pope Pius IX, a project that took ten years to complete, I decided to let this review be a “first” for me. As you will see, I believe I made a wise decision.

If I were to ask which pontificate of the 266 popes in the history of the Catholic Church lasted the longest, how might you respond? No, it was not that of Pope John Paul II, which lasted 27 years (1978-2005). Although “largely forgotten,” the longest pontificate was that of Pope Pius IX, which lasted 32 years (1846-78). Within that period, Pope Pius IX would be the first pope to condemn Communism, and, later, Modernist theology through his encyclical, *Quanta Cura* (Condemning Current Errors). He would define the dogma of the Immaculate Conception and, in calling for the First Vatican Council, also that of papal infallibility. There is a great deal more, all of which took place against a backdrop of major revolutions and regime changes, along with the industrialization and secularization of Europe. And, lest we forget, the obliteration of the Papal States, too. Yet, despite his “largely forgotten” pontificate, Pope Pius IX was

pontificate of Pope Pius IX, however, popes have, with two exceptions—Pope Benedict XV and Leo XIII—come from modest to upper middle-class families: St. Pope Pius X’s father was a postal clerk; Pope Pius XII’s a lawyer; Pope John’s father was a farmer; Pope Francis’s father an accountant. But not Pius IX: Giovanni Maria Mastai-Ferretti was born on May 13, 1792, in a palace in Senigallia, then part of the Papal States, but now in the region of Le Marche—that section of north-eastern Italy that touches the Adriatic. He was the ninth and last child of the noble family, Mastai-Ferretti, and according to the then-custom in Italy, was baptized the very day of his birth in the city’s cathedral. His early Christian education would come at the knee of his mother, who taught him to pray each morning and evening, as well as to offer sacrifices to the Blessed Virgin.

Although his mother’s influence would be of “lasting importance;” so was his lingering memory of the Napoleonic invasion of Italy beginning in 1796, which resulted in the occupation of the Papal States, including Senigallia, by the French army where, as elsewhere in Italy, “they behaved brutally and were not slow to lay hands on church treasures.” That scenario would repeat itself during Pope Pius IX’s pontificate with an invasion and occupation of Rome by soldiers of the newly formed Kingdom of Italy. On that day, September 20, 1870, the Papal States ceased to exist. “As for the Church, this day marked the end of her temporal power.” From that point until the Lateran Accords of 1929, the popes declared themselves “a prisoner of the Vatican.” To begin at the beginning.

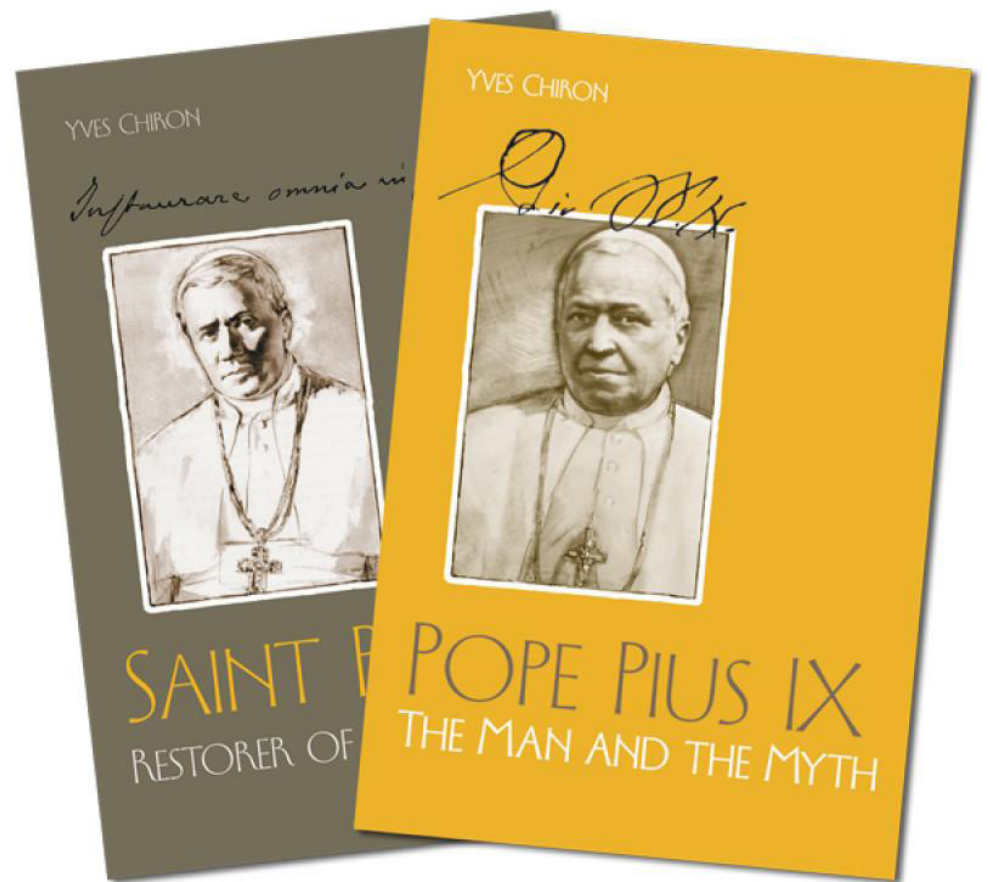
At the age of 11, young Mastai would attend St. Michaels, administered by Piarist Fathers, the oldest (founded 1617) Catholic educational religious order in the world,

“Of all the popes of modern times, Pius IX is the most controversial ... Perhaps we should have said, was the most controversial pope, for today his pontificate seems to be largely forgotten.” - Yves Chiron

proclaimed venerable by John Paul II in 1985.

The birth and early life of Pius IX was similar to that of many of his predecessors, but different from most of his successors. In the 19th century, popes Pius VII, Leo XII, Pius VIII and Gregory XVI were all from noble families. Since the lengthy

who profess a fourth religious vow: to educate youth. It was here that the future pope would be chosen as a “prefect” to deal with student discipline, an honor given only “to the most serious boys.” That character trait would remain with him for the rest of his life. It



was also at St. Michaels that the first sign of his epilepsy would surface, and would remain with him for several years, slowing down his dream of becoming a priest. The future pontiff would personally attest to having seizures, although the absence of medical archives makes it impossible to determine if it was a generalized or partial epilepsy. Epileptics were not permitted to enter the Catholic clergy, so when he went to study in Rome, given his ineligibility to enter the priesthood, he seriously considered entering The Papal Noble Guard. Providentially, in the lengthy wait for his approved entry into the Guard, he “directed his life along another path.”

At 23 years of age, the future Pope Pius IX was

welcomed into one of Rome’s charitable establishments, *Ospizio Tata Giovanni* (Hospice of Uncle John), where he volunteered to teach orphans to read and write, and it was here that his decision to enter the priesthood, not the military, was made. As to his epilepsy, there had been

no attacks in months, and he asked that the restriction on his entering the priesthood be lifted, which was done by the Bishop of Senigallia. In choosing the priestly life, Giovanni Mastai-Ferretti wrote to one of his friends the reason for his decision: “The condition of my health has made me see clearly that happiness is not in this world, and that therefore this world is the place where man must make preparation for happiness.” On April 10, 1819 he was ordained a priest and would celebrate his first Mass in the church used by the Ospizio; he was twenty-seven years old.

Two years after Don Mastai’s (as he was now called) ordination, Bernardo O’Higgins, the “Supreme Director” of Chile’s war of independence from Spain, wrote to Pope Pius VII requesting a visit by a papal group whose mission would be “to reorganize the Catholic Church in Chile.” The pope agreed to send “a pontifical mission,” and Don Mastai was ecstatic in being selected as the auditor of the group, “not in order to experience hitherto unknown lands, but only to win for Christ as many souls as I could.” Countess Mastai, however, was not pleased: she wrote to demand that her son’s nomination be annulled, but too late. Don Mastai and two other prelates left Rome on July 3, 1823; they would not return for 18 months.

Once the group landed in Argentina, along with the overland trip to Santiago, Chile, the journey would comprise five months of hard travel, but there was

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Book Review Continued...

also an unexpected surprise upon their arrival. O'Higgins had been overthrown in a *coup-d'état*, and General Freire, the new head of government, did not share the attitude of his predecessor. In time, Freire, who was openly anti-clerical, had his negotiators make demands that were clearly unacceptable to the papal representatives, including: the abolition of several religious feasts; the nomination of bishops solely at the discretion of the civil authorities, and the *exequatur*, which allowed the civil authority the right to authorize or refuse within its own jurisdiction, the publication of acts of the Holy See. In this stalemate, the head of the group decided to return to Italy; Don Mastai wished to remain but was overruled.

The zeal in performing his responsibilities in Chile was noticed, and shortly after his return to Rome, Pope Leo XII appointed Don Mastai President of the Apostolic Hospice of St. Michael of Ripa, "...the most important and caritative and social institution in Rome, and directly responsible to the pope." Two years later, the pontiff was so impressed by Don Mastai's putting the hospice's financial and disciplinary houses in order that he named the young cleric Archbishop of Spoleto. A that time, all future bishops had to undergo an examination, at which the pope, cardinals and theologians were present. As a result of the examination, the pope wrote that the newly nominated archbishop was "a man endowed with gravity, prudence, doctrine, probity, experience, and perfectly versed in the exercise of ecclesiastical functions." The future pontiff's ascent of the ecclesial ladder had begun. He was now thirty-five years old.

Don Mastai was consecrated Archbishop of Spoleto, today in the region of Umbria, but in 1827, part of the Papal States, and as the newly appointed head of the diocese, he instituted programs to strengthen the priestly and secular life within it. For priests, he sought to improve their preaching and the way in which to administer the sacraments. To train future priests, he invited the Jesuits to Spoleto to teach the seminarians along with the secular clergy. Only those candidates he believed "were worthy and certain to persevere" were admitted to the seminary, but despite these rigid guidelines, the number of seminarians rapidly increased. Regarding the poor of the diocese, he opened the first orphanage, which he dedicated to the Blessed Mother.

By day, the orphans were sent to various locations to learn a trade; the Jesuits provided for their religious instruction.

In early 1831, Spoleto would witness another "invasion, this one led by Louis-Napoleon Bonaparte, the nephew of Napoleon I. While the city was besieged by revolutionary troops, Pope Gregory XVI requested Austrian troops to oppose the revolutionaries. Prior to their arrival, however, Bishop Mastai "succeeded in getting the revolutionaries to lay down their arms and leave the city, giving passports to those who wanted them and distributing food to them." Bishop Mastai had managed to bring peace to his city without the spilling of blood. He went even further, requesting a pardon for his Spoleto residents who had participated in the rebellion. The bishop's tribulations had not ended with the end of the short-lived rebellion: in January 1832, three towns within the diocese of Spoleto were devastated by an earthquake. Two thousand people had no roofs over their head in the dead of winter. Bishop Mastai organized assistance to the stricken, and the restoration of public buildings. With help from a donation by the Vatican, he oversaw the reconstruction of homes of those who were without shelter. Again, the impressive work of Bishop Mastai did not go unnoticed: the pope would now transfer Bishop Mastai to the Diocese of Imola (Bologna), where, traditionally, a cardinal's hat went along with the appointment. The next ascent up the ecclesial ladder was nigh.

The future pope was shocked upon his arrival in Imola, "for the religious state of the diocese was deplorable." This clerical status was partly the result of a two-year vacancy in the episcopal see, but equally due to priestly involvement in gambling and smuggling operations with nearby Tuscany. Further, priests were also attending theatrical productions in non-clerical attire. Bishop Mastai set to work to reverse this decline, and there was success in reversing most of these trends; but a decade later, Bishop Mastai would admit his very limited success in changing the parish priests "in the mountainous region." They were "real wolves who, far from exercising the function of shepherds, were the scandal and ruin of the flock." As in Spoleto, he set up an orphanage for young boys, which he named after St. Peter Chrysologus, which he entrusted to the Oratorians. He did the same for girls, to which he added a free boarding school, which he entrusted to the

Sisters of Charity. But that was not all: "He also had regular meetings with Imola's ecclesiastics and prominent citizens to study "the best ways of promoting the city's material well-being."

Throughout his early clerical career, the accusation of being a doctrinal liberal pursued Bishop Mastai. Much of the charge was based on the bishop's dealings with prominent liberals in the area, as well as a letter he had written that stated that he wanted to adhere to "the Christian golden mean," which was interpreted to mean that Monsignor Mastai was not as doctrinally rigid as he claimed. His alleged liberalism also included a hostility to the police and a group called Pontifical Volunteers. Bishop Mastai's letters to the Vatican were "frank and straightforward" and detailed the falsehoods involved in these illegitimate charges. In the end, he was victorious, as Pope Gregory XVI never believed them to be true. Quite the opposite, in fact: In December 1839, despite the objections of some in the Vatican hierarchy who continued to believe the entire Mastai clan was "liberal," Pope Gregory XVI named Bishop Mastai "cardinal in petto." That promotion would not be officially made until the following December. Cardinal Mastai of Imola had climbed another rung on his ascent to the papacy.

It is often the case that each pontificate and its hierarchy must deal directly with pressing political problems that present themselves often without warning. In Italy of the early 1840's, that scenario was twofold: the call for the reform of the pontifical government and the issue of Italian unity. To the newly created cardinal, these vexing issues appeared to be a difficult or an insoluble problem. Despite the significant increase in priestly vocations, there was an equally large increase in anti-clericalism and liberalism. The question then arose: if the Italian nation were to be united, how

would that alter or destroy the status of the historical arrangement of the papal states as part of Italy? Revolutionary movements had always been suspect, and in the situation in Romagna, the region that includes Imola, that suspicion was strengthened when insurgents seized the town of Rimini. Although quickly brought under control, the dilemma of papal reform and Italian unity would continue to exert a notable influence in Cardinal Mastai's perspective. However, that dilemma was quickly overtaken by another event: while Cardinal Mastai was practicing his Spiritual Exercises, Pope Gregory XVI died on June 1, 1846.

The same day, Cardinal Mastai wrote to the Sister Superior of the Convent of Perpetual Adoration of the Sacred Heart: "Pray to the Lord more than ever that He will deign to give His church a pontiff able to bear the heavy load in these difficult times..." ■

TO BE CONTINUED.....



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VICTORY OF WHITE MOUNTAIN

R. de Mattei/Continued from Page 4...

Polissena Lobkowitz (1566-1642), who belonged to one of the most ancient noble families of Bohemia. The devotion was nourished by the venerable Father Cyril of the Mother of God (1590-1675), whom the Divine Infant promised in the year 1637: "The more you honor me, the more I will bless you."

Between the victory of the White Mountain (1620) and the rise to the throne of Maria Theresa (1740), as the historian Adam Wandruszka observes, there was the heroic era of the *Domus Austriae*, the era in which the rising house of Vienna assumed from the declining house of Madrid almost the entire burden of fighting in defense

of the Church and Christendom (*Das Haus Habsburg*, Vienna, 1989). The struggle against Protestantism is the expression of the spirit that had united Austria and Spain at the beginning of the 17th century. The exaltation of this spirit is the theme of the book *El Primer Blasón de Austria* by Calderón de la Barca, whose protagonists are the future Emperor Ferdinando III (1608-1657) and Cardinal Infante Ferdinando (1609-1641), the son of Philip III. They met each other on September 2, 1634, near Donauwörth, on the eve of the battle of Nördlingen against the Swedish Protestants, the last great victory that the Spanish and Imperial troops won together. A famous painting by Rubens shows the

heroic image of these two men on horseback, who together defended the true faith and the rights of their families in a bloody battle. Father Domenico di Gesù Maria had died four years earlier, on February 16, 1630, in the imperial palace of Vienna. The Emperor, with all the authorities, the clergy, and the people of Vienna, followed his coffin to the church of the Discalced Carmelites. His cause of beatification was opened in 1676 and is still awaiting completion. We wish to render homage to him and to all the Catholic combatants of the Battle of White Mountain. ■

Pope Refuses to Meet with Trump's Pro-Life Sec. of State, Mike Pompeo

Jason Morgan

POPE FRANCIS HAS met with the pro-abortion president of Argentina, Alberto Fernández. He met with Fernández' mistress, too. Francis has met with contraceptive impresario Bono, with Obama, the tormentor of the Little Sisters of the Poor, and with hard-left activist

If you are confused by all this, you shouldn't be. Once it is admitted that Jorge Maria Bergoglio sees himself not as a pope but as a politician, then it all becomes clear. Francis likes leftists (and atheists). He won't meet with anyone else. Make sense now?



Mike Pompeo visits the Vatican... but not Pope Francis.

Angelina Jolie. He's met with George Clooney, Mark Zuckerberg, and Tim Cook. He even traveled to Havana to meet with the murderous communist dictator Fidel Castro, who spent half a century slaughtering Catholics in Cuba.

The Merciful One invited another murderous communist dictator, Chinese president and enthusiastic population-culler (usually by means of forced sterilization or forced late-term abortion) Xi Jinping, to the Vatican, but Xi had other chumps to hoodwink and so didn't have time.

Undeterred, Francis has converted the Vatican into Bilderberg II, Davos South, and has put the full faith and credit of the papacy behind globalist powerhouses like George Soros and Jeffrey Sachs. Francis has even carved out space in his schedule to meet with pagan goddesses, for example raising the Amazonian she-devil Pachamama to the altars around this time last year.

But there is one person with whom Francis absolutely will not schmooze: US Secretary of State Mike Pompeo. Pompeo, a pro-life Christian, is in Rome now, but Francis has publicly refused to meet with him.

Why? Because Pompeo criticized Francis' deal with Beijing, the deal essentially capitulating to the Chinese Communist Party and entrusting the Politburo with the Chinese Church. Francis signed off on the persecution of Catholics, a high-minded American government official called him on it, and Francis chose to sulk in his tent like Achilles rather than grant an audience with one of the most powerful pro-lifers on the planet.

It is time to recognize reality and adjust policy accordingly. Newchurch, the faux Catholic Church headed by Pope Francis, is not a religious organization at all. It is a globalist Super-PAC and a front operation for the PRC. As such, everyone in the United States affiliated with Newchurch—every priest, every bishop, every “charity,” every hippie nun—must register as a foreign agent. And the entire edifice of Newchurch, all the land and the trusts and the cash holdings for paying off people sexually abused by Newchurch lechers, must be taxed at the standard corporate rate.

Jorge Maria Bergoglio is a political operative, his Vatican is Party Central, and his agents are working ultimately for Xi Jinping, not for the Galilean as of old. Tax Newchurch and expose it for the front organization it has become. Pay down the national debt, Henry VIII style, by running the corrupt Newchurchmen out of their sinecures and opening their dealings with China to the scrutiny of the FBI.

Levying taxes on Newchurch will not be difficult to do. The incorporation of parishes varies by state and some Newchurch property is held in fee simple under bishops while other Newchurch property is held at the level of a parish trust. But it is all already incorporated. All you have to do is hire a forensic accountant and then multiply the assets by the tax rate.

The Newchurch corporate structure has been largely updated recently anyway. As the sex scandals caused by Newchurch deviants have led to hundreds of millions of dollars in payouts to the abused, many Newchurch dioceses have actually reorganized their property, with the help of high-powered attorneys, in order to prevent

victims from claiming Newchurch assets. Many dioceses appear, in fact, to have undervalued their holdings dramatically as a way to keep money in the exorbitant tax shelter known as Newchurch.

This must end. State regulations and IRS rules provide tax exemptions for places of religious worship, but Newchurch fails that test. Pope Francis, for his part, is arguably an atheist. At any rate, Newchurch's protestations of religiosity are obviated by their highly political and even treasonous activities, and also by the obstruction of justice in hiding assets from abuse victims.

To complete the seamless garment, it is necessary to tax Newchurch and thereby bring it fully within the embrace of civil society.


Of course, any bishop or parish who or which formally severs all connections with Newchurch should be allowed the full exemptions which other religious groups enjoy. Any priest who renounces Newchurch is a man of God, not of the PRC, and he should be encouraged to perform his clerical duties and minister to his flock. Any parishioner who transfers to an SSPX parish should continue unmolested (and here we must admit to a double entendre, cruelly necessitated by the horrors of Newchurch) as before.

Cut ties with Newchurch, in other words, and you are a real church again.

But all who remain in the globalist,

communist, Chinese-front organization of Newchurch under Pope Francis must register as a foreign agent (not of Rome, but of Beijing) and pay the full brace of property, sales, corporate, and capital gains taxes required by state and federal law.

And, as a related policy update, the State Department, having business with the Vatican, should direct all communications through the Vatican desk at the local PRC consulate. One more seamless garment tied up. ■

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The Last Word...

The Wrong Priests

Fr. Celatus

SOME YEARS AGO, I went to a local Chinese buffet for lunch with a priest friend. The waiter showed us our table and then directed us to the buffet line. When I returned to our booth with my food, I noticed that my friend was standing beside another booth, scolding two Asian gentlemen seated and eating at that booth. I soon realized that he was demanding that they leave their booth and go elsewhere. They clearly did not understand a word he was saying but there was no mistaking his angry tone. They soon fled their booth. It was only after this that I managed to get to my friend and inform him, "That's not our booth, Father!"

Only rarely does it happen that the wrong diners get ejected from their booths but quite often it happens that the wrong priests get ejected from their pulpits. In the past couple years alone there have been several good priests who have been unjustly forced from their pulpits, or from their parishes, or even the Church. Four such priests come to mind, whose names we will withhold but whose examples we will publicly cite.

The first case to consider is that of Father T, whose *crime* was to preach on the Social Kingship of Christ on the occasion of the Feast of Christ the King. Father rightly noted that the Second Vatican Council and the Popes of the Vatican Two Era did not get it right with regard to the traditional teaching of the Church; namely, that we should be advocating and advancing the social Kingship of Christ here and now on earth.

Despite the fact that Father T made a Profession of Faith and removed the *offending* sermon from the public domain, because he would not retract the truth of his sermon and apologize to his fellow clergy, poor Father T was excommunicated by his bishop. EXCOMMUNICATED! How ironic, because Father T was a convert from Anglicanism, whose founder King Henry VIII was excommunicated centuries ago.

The next case is that of Father K, whose *crime* was that of burning an LGBT banner that had been hung in his church sanctuary by the previous pastor, who appears to have died connected to some *sex machine*. Father K chose to destroy the symbol of sodomy in a private setting, assisted by parishioners, who cut the sacrilegious rag into pieces, after which a prayer of exorcism was recited and it was burned in a blessed fire.

The response of the local ordinary was swift. The Cardinal Archbishop dispatched one of his chancery thugs to physically remove Father K from his church and escort him to a psychological assessment. Poor Father K had to flee into hiding—much like an archbishop we all know and admire—for his own safety.

The next two cases involve priests whose names

begin with the same letter, so we shall call them Fathers A1 and A2. We begin with Father A1, because his case spans several years of punitive sanctions against him by a succession of bishops. Father A1 is a gifted preacher who is bold in proclaiming the truth. One bishop silenced him completely; the next bishop required him to submit all of his sermons in advance for review; and the most recent bishop has selectively forbidden him to preach on particular topics. Father A1 has suffered unjustly but remains obedient as he continues to preach in whatever capacity that is left him.

Last of all we come to the most recent case of Father A2, whose sermons of the past several weeks have gone viral on the web. One sermon in particular, in which Father insists that true Catholics cannot also be true Democrats, has spiked with well more than a half million views. Father A2 has now been warned by his bishop that these sorts of sermons will no longer be

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Newsflash,
Bully Bishops:
You got the
wrong
priests!”

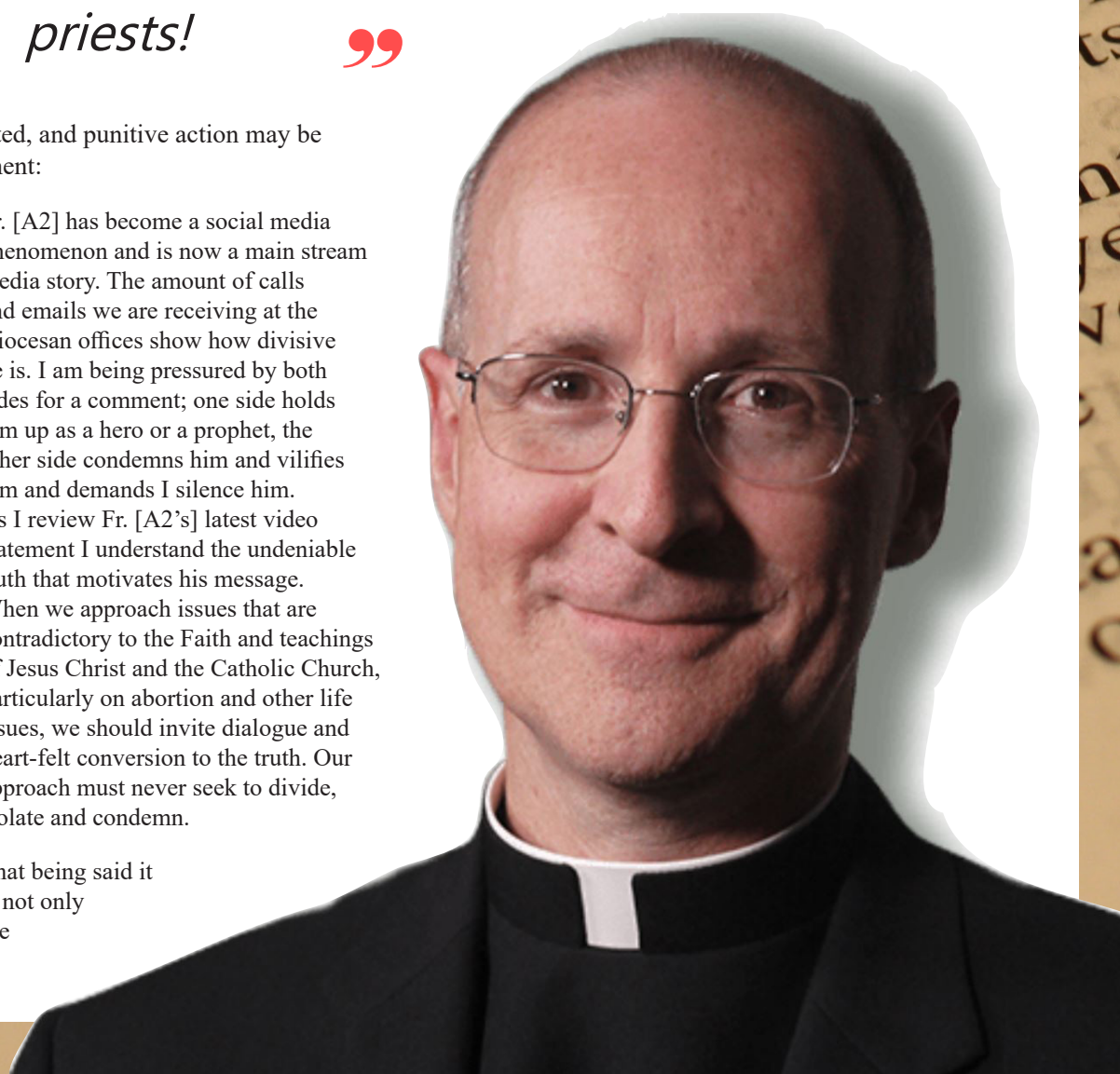
tolerated, and punitive action may be imminent:

Fr. [A2] has become a social media phenomenon and is now a main stream media story. The amount of calls and emails we are receiving at the Diocesan offices show how divisive he is. I am being pressured by both sides for a comment; one side holds him up as a hero or a prophet, the other side condemns him and vilifies him and demands I silence him. As I review Fr. [A2's] latest video statement I understand the undeniable truth that motivates his message. When we approach issues that are contradictory to the Faith and teachings of Jesus Christ and the Catholic Church, particularly on abortion and other life issues, we should invite dialogue and heart-felt conversion to the truth. Our approach must never seek to divide, isolate and condemn.

That being said it is not only the

underlying truth that needs to be evaluated but also the manner of delivery and the tone of his message. Unfortunately, the tone Fr. [A2] offers comes off as angry and judgmental, lacking any charity and in a way that causes scandal both in the Church and in society. His generalization and condemnation of entire groups of people is completely inappropriate and not in keeping with our values or the life of virtue. I am applying Gospel principles to the correction of Fr. Altman. "If your brother does something wrong to you, go to him. Talk alone to him and tell him what he has done. If he listens to you, you have kept your brother as a friend. But if he does not listen to you, take one or two others with you to talk to him." Canon law indicates that before penalties are imposed, we need to ensure that fraternal correction, rebuke or other means of pastoral solicitude will not be sufficient to repair the scandal. Most people expect a decisive move from me, one way or another. Many suggest immediate penalties that will utterly silence him; others call for complete and unwavering support of his views. Canonical penalties are not far away if my attempts at *fraternal correction do not work*.

Newsflash, Bully Bishops: You got the wrong priests! It is not Fathers T or K or A1 or A2 who should be ejected from the pulpits but the Father James Martins of the Counterfeit Church. But know this: the more you bishops bully faithful priests with unjust sanctions, the more the faithful will rise up against YOU! ■



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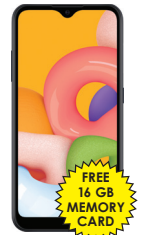
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