



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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Our Hearts Are Breaking, Holy Father

By Michael J. Matt



This is a recent photo of Pope Francis' impromptu visit to a workers' cafeteria near the Vatican. What is depicted herein does not smack of heresy or even heterodoxy. Some will argue that

it is not scandalous at all, and perhaps they're right. But if such now-routine departures from papal protocol cause some Catholic hearts to grow heavy with sadness, mine included, are there not grounds for us publicly and respectfully to ask our father: *Quo vadis?*

The grand papacy of history, with its 2000-year-old legacy of loyal service to Christ our Royal King, is apparently fading away before our very eyes. Long gone are the papal crowns, the sedia gestatoria, the kingly trappings we remember so fondly from our youth. And now an increasingly democratized, egalitarian “pope of the people” comes into view. It is as if Pope were being transformed into President, and I wonder: *Does any serious, practicing Catholic really want to see that happen?*

This cafeteria scene is certainly not the worst example of the ongoing transformation of the papacy. It is not sensational, as we have no wish to polarize the Catholic camps by seeking out the very worst examples of Francis' foibles. It is my contention that no Catholic should criticize any prince of the Church, be he pope or bishop, unless he can see no real alternative. I don't enjoy criticizing the Holy Father... ever! I was in Rome when he was elected. I defended him against his critics for months after the conclave. But now, when the scandal has become

~ See *Hearts Breaking*/Page 2



Non nobis, Domine, Sed nomini tuo da gloriam

Father Gregory Pendergraft (FSSP) offers early morning Mass, high in the Pyrenees just above the shrine at Lourdes, France. (Remnant Tours 2014)

Stop the Synod!

■ First they came for the Roman Rite, which they destroyed. Then they came for the Church Militant, which they disarmed and surrendered to the spirit of the age. Now, at the Synod, which threatens to become Vatican II rebooted, progressivist bishops and their apparatchiks will be coming for the moral law itself under the guise of a search for “pastoral solutions” to “challenges facing the family”

By Christopher A. Ferrara

The symptoms are unmistakable: after a period of relative remission during the years of Pope Benedict's mysteriously self-terminated reign, the postconciliar “process of decay” remarked by the former Cardinal Ratzinger has resumed with a vengeance, like a rebound infection after an incomplete course of antibiotics. The progressivist priests and prelates who are the disease-causing agents of Vatican II Fever are now running amok throughout the ecclesiastical bloodstream. They have been let loose by a Pope who is so fond of publicly staged “surprises,” all tending to the diminution of traditional Roman Catholicism, that *Respicere in Me* (look at me) could serve as the motto of this pontificate.

Consider just one small but telling example of the overt insurrection “the Francis effect” has encouraged: an [unbearably smug Monsignor in Pennsylvania](#) who, blithely negating the

~ See *Stop the Synod*/Page 7

The Intrinsic and Extrinsic Value of the Mass

Why all valid Masses are not equal

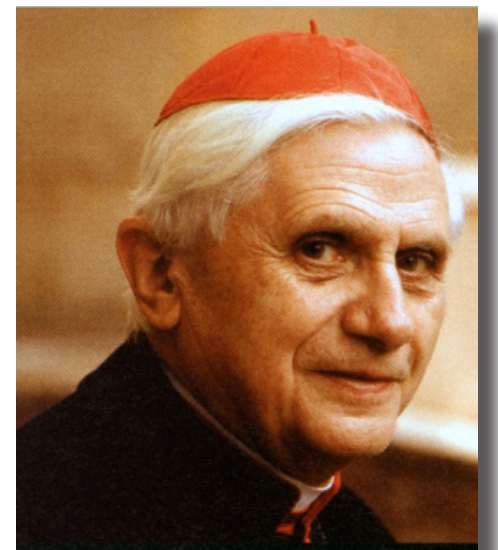
By Robert J. Siscoe

Have you ever wondered how to respond to those who equate the efficacy of the Traditional Mass and the Novus Ordo by directing the argument to the level of validity? They rightly point out that any valid Mass is a renewal of Our Lord's Sacrifice on Calvary, which was of infinite value, and then conclude that as long as a Mass is *valid*, it, too, is of infinite worth, and therefore equally efficacious for those who attend. They might concede that

a scandalously celebrated Mass will have a negative effect on the subjective disposition of those present, which could perhaps lessen the amount of grace they receive, but they will insist (or at least imply) that neither liturgical abuses, nor an unworthy priest, nor watered down prayers or profane music, *per se*, will lessen the efficacy of the Mass or the fruit to be derived there from.

The answer to the above question (how is the Traditional Mass more efficacious than the Novus Ordo) is found in the

~ See *All Masses Not Equal*/Page 5



“I am convinced that the crisis in the Church that we are experiencing today is to a large extent due to the disintegration of the liturgy.”

...Joseph Cardinal Ratzinger

Our Hearts Are Breaking, Holy Father

M. Matt/Continued from Page 1

so widespread that many are angry and confused by the new orientation of the papacy under Francis, it becomes necessary for informed Catholics to speak their minds. And, thankfully, Pope Francis himself has called for constructive criticism of his job performance on more than one occasion. Those who think The Remnant should stop criticizing Francis are simply putting themselves at odds with Francis' own wishes on the matter. (E.G. <http://www.lifesitenews.com/news/pope-francis-thanks-two-conservative-catholics-for-their-criticisms-report>)

So, yes, I find it disconcerting beyond words to see our Holy Father behaving like this, always with cameras clicking and whirring away, chronicling every manifestation of his awesome "humility". It's not funny. It is disturbing and untoward. When I visit Buckingham Palace in London I want to see Queen Elizabeth look and act the part. It is why tourists take the time to visit the place. It is what her subjects expect. It is why her people love her. They'd be mortified if Her Majesty were to show up in a pantsuit and make a big show of ordering her own fish & chips from a street vendor. It would be crass and most would regard it as a cheap publicity stunt concocted by media people.

So when our pope is seen practically every day drawing attention to himself through an array of what come off as mere publicity stunts, do Catholics not have a right to ask what in heaven's name is going on?

"Ah, but he's a man of the people!" What does that mean? Does this "humility show" not run the risk of sending a clear message to the world that



the Catholic Church has finally "gotten over herself", that even the Pope is trying to pull her down from her exalted position, high above all the false regions of the world? Is this not why the world and the Christophobic media can't seem to say enough about our Holy Father?

The Pope is finally one of us. Long live liberty, equality and fraternity!

True Catholics certainly have no need to see the Successor of St. Peter, Vicar of Christ on earth, Supreme Head of the One, Holy, Catholic and Apostolic Church, "hangin' with the guys" at a popular lunch spot. But the Pope's public relations people evidently presume we do. We can evidently be counted on to hate the way in which Christ and His Vicar on earth were publicly exalted before men for the past two millennia. They hate it, and so they presume we do too. But we don't hate it, you see, and we're not alone in that. The grand papacy, the ruling hierarchy of the Catholic Church, the vicar of Christ the King on earth, his palace, his basilica, the physical manifestations of his authority—to this day *this* is what draws millions to the Vatican each year, Catholic or not. Not a lot of baby kissing and glad-handing, and certainly not old shoes and tiny cars.

I don't mean to be disrespectful. Before God I wish I could see all of this as everyone else does—genuine demonstrations of Francis's well-documented humility. But to me it seems more like an incessant media blitz designed to put distance between this pope and his predecessors, as if they are trying to fashion Francis into the Roman Pontiff who finally got it right, better than all the rest, and I don't see humility in that. I see a rather transparent putdown of all the popes back to Peter, in fact, and I wonder: Why are they doing this to our Church, to our Holy Father? Is it because they have uncrowned our King that they now feel compelled to officially uncrown His vicar?

As a lifelong cradle Catholic this is deeply offensive!

Pope Pius X reportedly had reservations about some of the royal trappings of the papacy, as well. But he placed his own sensibilities to the side, knowing that the truly humble pope, following the tradition of those who came before him, wears the traditional shoes of the fisherman as they did, accepts the burden of the tiara, and ascends the throne of his predecessors, not out of arrogance, but rather out of a profound sense of duty as well as humble respect for the exalted office—for the good of the Church he must now serve as chief shepherd.

It's not about Pope Francis, in other words—it's about Peter, the rock, and the supreme head of Christ's Church. The "regular guy" pope thing is an easy way to avoid accepting the monumental cross that is the papacy. In "On the Virtue of Order", Marta Arrechea Harriet de Olivero writes:

Order in the workplace means that the bank employee cannot work from the manager's office. The manager cannot be sweeping the sidewalk because it does not belong to the bank and he has other responsibilities. The boss of the company or the general of a division cannot go "partying" with employees or soldiers because these disordered attitudes erode and detract from the image of authority. One's well-exercised authority always involves paying the price of a share of loneliness, because one must take responsibility for many decisions and set an example for others. Many times one may wish to share and enjoy different events with subordinates, but we cannot forget our place, so we will have to deny it to ourselves. We deprive ourselves of something that may be legal, but that does not correspond to the position we occupy or the hierarchy we have, and we do it to better fulfill our responsibility. If we are parents we cannot go out dancing with friends of the children, and those of us who are the heads of the office must not be telling our closest family problems to employees. Everyone should not only occupy the place he belongs but behave as befits his office, his position or his duty. Confusing roles or telling our intimacies to all, exposing many things to the other, only erodes hierarchies and is a serious disorder. (Quoted by Woody Jones, RemnantNewspaper.com)

And commentator Stephen Allen writes:

Christ reigns in heaven now as king. He wears a crown and robes. The pope is His vicar on earth. The pope is to reign in the name of Christ and the "trappings" are for us to be reminded of such. He must stand somewhat aloof from others as he is more gravely responsible. All the while he should be willing to die for any one of them. Men understand sensible things. The grandeur of the papal regalia befits the dignity of his office and sets him apart. Familiarity breeds contempt. This Everyman's pope is setting something into motion that could cripple the office for years to come. I believe it is by design.

And now? Good evening. Call me Jorge! And who am I to judge?

Progress? Surely this writer isn't the only one who is sick to death of the degeneration of all things true, good and beautiful in the name of modern progress. God help us, from more conciliar progress—*libera nos Domine!*

The Remnant Needs Help

Many thanks to subscribers around the world for your patience with our rather erratic publishing schedule this summer. The Remnant is a periodical, but that is not supposed to mean we go to press *periodically*. Alas, this summer it seems that way, with a couple of issues having been published very late. Please don't blame the U.S. Postal Service this time around. With enthusiasm for Pope Francis reaching feverish pitch, a newspaper like ours isn't exactly the talk of the town at the moment. In fact, we're really hurting financially.

Remnant TV, RemnantNewspaper.com, the Felzen Fliegen blog—these are all going great guns. Trouble is there is a very little revenue stream coming from those avenues. The Remnant is sustained by its print edition subscribers. Period! Quite frankly, our doors would have closed long ago were it not for The Remnant's strong and loyal subscriber base that is willing to actually pay for subscriptions and donate to our Foundation.

At the moment, we're exploring our options for keeping The Remnant afloat, including adjusting our publishing schedule to a monthly, rather than continuing to go to press every two weeks (which is fast becoming cost prohibitive). In fact, I would like very much to hear from our subscribers about this idea. The newspaper would be expanded to 28 pages, so there would be a minimal decrease in monthly content. In addition, we would likely publish an extra e-edition on the Internet once a month in order to compensate. But you would receive only one print-edition per month through the regular mail. This would save The Remnant considerable amounts of money, but we want to do what is best for the newspaper long term. I'd very much like your input on the idea of The Remnant finally joining the ranks of many of our allies, such as Catholic Family News, by putting out just one issue every month rather than two.

In the meantime, the situation is desperate. Please consider making a donation of any size to our tax exempt foundation. We are fighting harder and on more fronts now than ever before, with Remnant TV and all of our blog and website initiatives. All the numbers indicate that The Remnant is thriving and making a significant impact—all, that is, except for the one on the bottom line. And there's the rub.

Please help keep The Remnant afloat! Order a gift subscription for a friend or an e-subscription for yourself. And please consider a donation of any size, which can be sent to:

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The Remnant is on the frontline, defending the old Faith every single day. But we need your help if we are to stay out here and continue the fight. We can't do it alone. Please help us. ■

The Remnant

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An Antic-Pope?

Editor, *The Remnant*: The latest ‘stunt’ by Pope Francis is to visit a Pentecostal church in Italy and ask ‘forgiveness for Catholic complicity in their persecution under Fascist rule’. In yet another, he was photographed taking a meal in a workers’ canteen. All this does is feed the media with images that reveal his (false) ecumenical credentials. What we have just now could not be justifiably called an ‘anti-pope’ but could be described as an ‘antic-pope’. He is like those people with a disarming joviality, so much so that we can’t get a serious word in edge-ways. And I think this holds the key to this unique phenomenon. For there is indeed something serious behind the papal throne, it is called the real Third Secret, and I consider all the playing up to the media has the effect of masking the crisis the Church must one day face. A truly Catholic Pope would act to warn us, would put our salvation first. And if he wants to ask forgiveness, he could do so for his predecessors misleading us by claiming the Secret was ‘fulfilled’. How can that be so when the then-Cardinal Ratzinger linked it with ‘dangers to the faith of Christians’ as foretold in the Scriptural prophecies on the last days? Until the Pope apologizes for the Vatican publication on the Secret of 2000 and admits the truth, we’ll remain unimpressed by his dumbing-down of his sacred office.

Iain Colquhoun
www.solvesecret.co.uk

On Evolution

Editor, *The Remnant*: I was taught/learned that at Creation; God called into existence the whole natural world “as is and brand new”. Although the Creation was instantaneous; Adam was 33 years old; fully grown trees were complete with tree rings; sedimentary rocks and strata in distinct layers with imbedded fossils. deep oceans, towering mountain ranges; indeed the entire universe! Everything appearing at the moment of Creation to indicate some elapsed time on earth. In reality, everything “as is and brand new”. Time had just begun. All events after the Creation are events “in time”; including the great Flood and it’s geological/sedimentary effects. One doesn’t need a great Flood to explain sedimentary strata any more than one needs evolution to explain life on this earth. Natural processes and good science can explain many things “in time”. Only Creation explains those things that happened at the moment Time began “as is and brand new”. A long-time subscriber and friend.

Dan Rathke
Saint Paul

Thanks

Editor, *The Remnant*: Just a short note to thank you for the much needed and telling it like it should be told July 20, 2014 issue of the Remnant. It is great to see that someone is realizing that it is necessary to fight back against all the soul endangering teachings of the

conciliar Popes. After all, the purpose for which Christ established the Catholic Church is to save souls and give honor and glory to God. The purpose of the Church is definitely not to endanger souls and give honor and glory to man which, with each passing day, is becoming more and more the purpose of the conciliar church. Today, with the soul-endangering situation the way it is in Holy Mother Church, the only valid yardstick with which to judge any action coming out of Rome is “does it give honor and glory to God and help to save souls?” Hang in there and keep up the good fight. After all it is the eternal welfare of souls that is at stake and that is the only thing that counts.

Bob Banaugh

I’m the Center of the Universe

Editor, *The Remnant*: Yesterday (July 31), I got your 30 June “The Remnant” here in Japan. Bruce Walters article “The Monster’s Mama” I agree with, but for different reasons than he expresses. He is right when he says the earth is the center of the universe, but I don’t agree with him that everything revolves around the earth. That would involve such high speeds for those objects farthest away from the earth that they would disintegrate. The explanation of why the earth is the center of the universe is very easy. If I am standing in one place, the universe would go on to infinity on my right. Also, to my left, the universe would go on into infinity, as it would in front of me, behind me, above me and below me. If I am at the center of infinity, I am at the center of the universe. No revolving around anything involved. The center of infinity would be the center of the universe. That is a very simple explanation to what people have made into a complicated scenario. I love your paper!

Kenneth Peldunas
Yokosuka, Japan

First-time Pilgrims

Editor, *The Remnant*: It is hard to believe that it has been more than a month since returning from the Chartres pilgrimage! As first-time pilgrims, we certainly appreciated all the preparation tips. For those considering the

pilgrimage, be sure to follow Michael’s recommendations; city folk can learn much from an expert pilgrim!

Along the 72-mile walk, it was wonderful to meet so many like-minded Catholics and hear their stories of how they kept the Faith. It was spiritually invigorating! It was a pleasure meeting so many priests on the pilgrimage. Walking alongside these joyful men of God always gives lay Catholics a spiritual hope and encouragement necessary to fight the good fight. Within our own US Chapter, it was refreshing to see the many young Catholics genuinely excited to be a part of this spiritual journey. We were impressed by each and every one of them. They are the future of the Church in our own country.

Staying at St. Bernadette’s convent in Nevers was certainly a highlight of the tour, along with the grotto and baths at Lourdes. Daily Mass with Father Pendergraft was a great blessing. We remain grateful for his spiritual direction. It was also a great pleasure to meet Father Jambon, a fellow pilgrim in our chapter. We found Dr. Rao’s historical perspective to be very informative and often entertaining. Colonel Bogle provided additional historical insights and Michael Matt’s spiritual ‘pep talks’ were always timely. Thank you to Michael and the entire Matt family for their dedication in making the annual pilgrimage so organized and successful. We highly recommend The Remnant Tours Chartres Pilgrimage!

In Christ and His Blessed Mother,
Kamela and Dave Gleason
Kenosha, WI

Harrison Answers Salza

Editor, *The Remnant*: I see that John Salza has found my short reply to his article on Vatican II’s Dignitatis Humanae and the canonizations of John XXIII and John Paul II worthy of a full-page rebuttal (Remnant, June 15, 2014).

Given the limited space available to a letter-writer, I won’t attempt to pursue the matter in any detail, especially since this latest piece simply confirms what I have learned from previous similar exchanges, namely, that while Mr. Salza is very knowledgeable about many other things, he never seems able to grasp what DH really does and does not say.

(He persists, for instance, in wrongly accusing this conciliar declaration of teaching that people can have a positive right to believe and propagate a false religion; and he seriously oversimplifies its position on negative rights. He also criticizes me for saying certain things I never said, based on his confusion between two concepts which the Council Fathers carefully distinguished, namely, “civil right” and “civil liberty”.)

The other points in John Paul’s writings which Mr. Salza finds unorthodox can likewise be given an orthodox interpretation in their original context, but again, space (and time) preclude the lengthy explanations that would be needed to back up this claim.

Just one more comment. Mr. Salza claims, on the basis of my own 2006 article arguing a “Devil’s Advocate” case for NOT canonizing Pope John Paul, that I should now be applauding, rather than criticizing, his case against the validity of JP II’s recent canonization by Pope Francis. But that does not follow. For one can consistently hold both the following propositions simultaneously: (a) that a certain deceased Catholic did not exhibit all the seven key virtues to a heroic degree; and (b) that the validity of that person’s canonization, once it is a fait accompli, should not be called in question. For the Pope’s solemn words “discern[ing] and defin[ing]” that person to be “a Saint” - words that ipso facto constitute a valid canonization - do not impose a strict obligation on faithful Catholics to believe that he or she attained heroicity in all the said virtues; only that he/she is in any case now in Heaven (and not Hell or Purgatory).

This is all I have to say in this exchange. If Mr. Salza wants the ‘last word’, he is welcome to it.

Fr. Brian W. Harrison, O.S.
St. Louis, Missouri

Inside this issue

July 31, 2014

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- ☐ **M. Matt** Broken Hearted, Holiness (P. 1)
- ☐ **C. Ferrara** Stop the Synod! (P. 1)
- ☐ **R. Siscoe** Valid New Mass? (P. 1)
- ☐ **T. Moreau** Fr. Koo Story (P. 5)
- ☐ **Letters to the Editor** (P. 3)
- ☐ **L. Tofari** Liberty for Satanists? (P. 6)
- ☐ **J. Leaberry** Catholic John Ford (P. 9)
- ☐ **C. Jackson** Pope John XXII (P. 11)
- ☐ **V. Chiarello** Rome Eternal? (P. 13)
- ☐ **T. Cullen** Church in the World (P. 14)
- ☐ **Catholic Identity Conference** (P. 16)
- ☐ **Father Celatus** The Last Word (P. 15)

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29 Years in Laogai: The Father Koo Story

By Theresa Marie Moreau

(Continued from the June 30, 2014 Remnant)

Back at Tilanqiao, Matthew received a visitor.

"I am your lawyer," explained the stranger sitting across the table from Matthew in the visiting room. "Your family paid me \$8, and I will help you get out of prison."

"I didn't ask for a lawyer," Matthew told the stranger. "I don't want a lawyer."

"Are you sure?"

"Yes. I'm sure. I don't want a lawyer," he said, thinking, *All I need to do to get out of prison is to surrender. I cannot lie. I cannot say anything against my conscience.*

Without any notice, sometime in October 1956, he was ordered out of his cell and transported to the Number 2 Intermediate People's Court, in Shanghai's Zikawei District, where he would finally have a court hearing.

Handcuffed and wearing worn-out, soiled clothing, Matthew was escorted into the courtroom, where he faced the judge, seated higher than everybody else, and dressed in a crisp, spotless Mao suit jacket buttoned to the neck.

In the spectators' gallery sat 300 Catholics, including Matthew's family. He wanted to communicate to them that he had kept his faith, that he was still faithful to the Church, but he had no permission to talk. So, as soon as one of the guards unlocked and removed his handcuffs, he raised his right hand, and with his fingertips he tapped his forehead, chest, left shoulder then right shoulder, making the sign of the cross.

With the atmosphere tense, no one dared make a sound.

The judge asked Matthew a few questions, shuffled some papers around and after about 20 minutes, he cleared his throat.

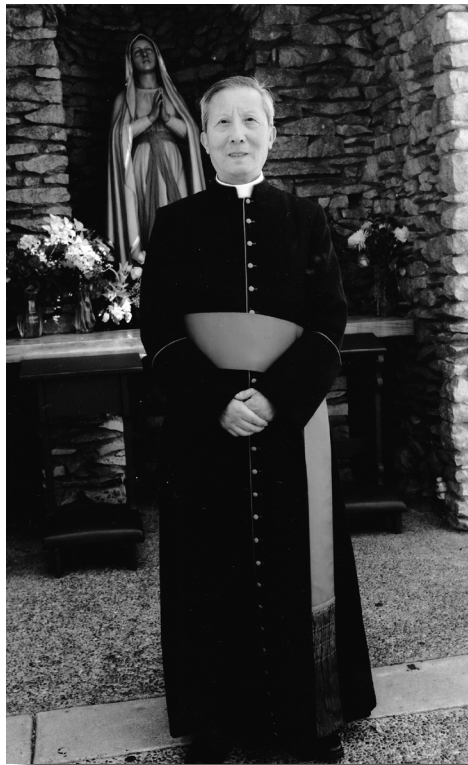
"Case closed," the judge announced, then stood up and walked out of the courtroom, without pronouncing the sentence.

One of the guards handcuffed Matthew's wrists together once again and ushered him from the courtroom toward the waiting police van. On the way out, he met his mother in the stairwell. Her face appeared calm.

"I will see you later. I will be back home," he hurriedly said to encourage her.

He remained only a few days in Tilanqiao before being transferred to New Life Prison Factory, an urban prison in Shanghai. Just one of the prisoners in the production line, during the day, he prepared freshly dyed socks to dry.

During free time after supper one day, Matthew walked in the exercise



Monsignor Matthew Koo

yard with Paul, a fellow seminarian. As they circled the enclosure, they secretly prayed the mysteries of the rosary together, barely audible, without moving their lips. Communication always proved difficult between imprisoned Catholics, so before they parted ways, the seminarian innocently slipped a piece of paper into Matthew's hand.

Back in the dorm, Matthew cautiously opened his fingers, looked at the paper and read, "We must be faithful to the Pope. We must be faithful to God."

This is very special, he thought of the note, with words to encourage him to remain strong in his faith.

Wanting to keep the inspirational memento, he tucked the piece of paper between folds of material in a bundle of his clothing, which he used as his pillow.

When ordered to the guard's office a few weeks later, he was surprised to be handcuffed without explanation, forced into a police car and transported to the Number 1 Detention Center. He had no idea why he had been moved there or what he had done. After a fortnight, he was taken to a room, nearly bare except for a small stool, a desk, a chair and a poster of Mao. He was ordered to sit on the short stool placed in front of a desk, behind which sat an interrogator.

"Who wrote this?" the interrogator demanded, shaking a piece of paper in front of Matthew, who recognized it immediately.

That is supposed to be in my belongings. How did that get in his hand? he wondered.

It was the note from Paul, the seminarian. The guards must have found the note when they secretly searched through his belongings, which they did routinely for all

prisoners. For the next several months, he was periodically interrogated but never surrendered Paul's name. He never betrayed his friend, not even when authorities confronted him about the seminarian's identity.

"We know who it is!" the interrogator said.

"If you know, then I don't have to tell you," Matthew responded.

A second time he was transported to court, but when he entered the courtroom, there were only three people other than himself: the judge and two clerks on either side of the jurist. It was February 1958.

For several seconds, without saying anything, the judge eyed Matthew, handcuffed, unwashed and wearing filthy clothing.

Finally, the judge broke the silence.

"Who do you think Kung, Pin-Mei is?" he asked, giving Matthew the opportunity to reduce his sentence by calling the bishop a counterrevolutionary.

Oh, Holy Ghost, Spirit of Truth, tell me what to say, Matthew prayed silently.

And then he just simply spoke, without thinking of the words.

"According to nature, he is human being," he answered. "According to nationality, he is Chinese. According to religion, he is bishop."

Happy with his inspired response, he no longer feared what would happen to him.

The judge never mentioned the note from Paul, but because it had been found in his belongings, Matthew was charged with the intention of establishing a counterrevolutionary organization in the New Life Prison Factory. For that, he received a sentence of seven years, added on to the previous sentence, which was three years. He would have to serve a total of 10 years in prison, for laogai, short for laodong gaizo, reform through labor.

Again, he would be transferred to a labor camp to serve out his sentence. But first, he was permitted the opportunity to have one more visit with his family. On that special day, when the door opened to the visitor's room, Matthew saw only his mother and Gertrude, his baby sister, the youngest of the seven children.

Since the Communists rose in power, the Koo family had been nearly destroyed.

Matthew's eldest brother, Dominic, had been a brilliant student. In August 1948, he had left Shanghai for America, after accepting a scholarship to Saint John's University, in Collegeville, Minnesota. After the Red takeover, in 1949, he was not

permitted to return to his homeland, not even to attend the funeral of their father when he died in 1951.

Mary, Matthew's elder sister, had fled to Taiwan in 1950, and, like Dominic, was not permitted to return to the mainland.

Joseph, his elder brother, had just been arrested because he refused to register with the Chinese Catholic Patriotic Association, which had been established on July 15, 1957, officially replacing the Three-Self Reform Movement.

Eldest sister, Francesca, who had, perhaps, the best living situation, had married and moved in with her husband's family, which was the Chinese tradition.

Younger sister, Agnes, as soon as she graduated from secondary school, was forced out of cosmopolitan Shanghai to work in the bleak and backward countryside of Anhui province.

And as for Mm-Ma and youngest sister, Gertrude, life had become very difficult. Finding themselves locked into desperate circumstances, they had been forced to sell the few remaining valuables in the home to street merchants, for pennies.

The family visit lasted only minutes. When they would see one another again, no one knew. ■

To Be Continued Next Issue....

Michael J. Matt's Upcoming Speaking Schedule



July 1-10, 2014:
The Roman Forum, Gardone Riviera, Italy.

September 12-14, 2014:
Catholic Identity Conference, Weirton, WV

October 4, 2014: Michael Davies Commemoration Conference, London, England

October 10-12, 2014: Angelus Press Conference, Kansas City, MO

To inquire about the possibility of having Mr. Matt speak for your group or conference, please email:

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Why All Valid Masses are Not Equal

R. Siscoe/**Continued from Page 1**

distinction between the intrinsic and extrinsic value of the Mass. Before delving into this matter, let us recall the four *ends* of the Mass. The Catechism of Pope St. Pius X explains them as follows:

The Sacrifice of the Mass is offered to God for four ends: (1) To honour Him properly, and hence it is called *Latreutical*; (2) To thank Him for His favours, and hence it is called *Eucharistical*; (3) To appease Him, make Him due satisfaction for our sins, and to help the souls in Purgatory, and hence it is called *Propitiatory*; (4) To obtain all the graces necessary for us, and hence it is called *Impetratory*.

Intrinsic and Extrinsic Value

When considering the efficacy of the Mass, we must distinguish between the *intrinsic* value and the *extrinsic* value. The intrinsic value refers to the efficacious power of the Sacrifice itself. Since the Mass is essentially identical to the Sacrifice of Christ on Calvary, which was of infinite worth, the intrinsic value of any Mass is itself infinite. In *Fundamentals of Catholic Dogma*, we read:

“The intrinsic value of the Mass, that is, its peculiar dignity and efficacious power of itself (in actu primo), is infinite, on account of the infinite dignity of the Sacrificial Gift, and of the Primary Sacrificial Priest”. (1)

With respect to the Mass’s extrinsic value, we must make a distinction between the extrinsic value in relation to God *to* whom it is offered, and the extrinsic value in relation to man *for* whom it is offered. Since God is an infinite being, and therefore capable of receiving an infinite act, the adoration (*latreutical*) and thanksgiving (*eucharistical*) offered to God by virtue of the Sacrifice is itself infinite. (2) But since man is a finite creature who is incapable of receiving infinite effects, the effects of the Mass in relation to man – which are referred to as “the fruits of the Mass” – are limited.

In his magnificent book, *The Holy Sacrifice of the Mass*, Fr. Nicholas Gihl wrote: “if we consider the Eucharistic Sacrifice in itself... as well as the inscrutable treasures therein enclosed... we perceive how the Holy Mass possesses a value absolutely infinite” and then a little further on added:

“But the case is different when the Eucharistic Sacrifice is considered in its relation to man. From this point of view it aims at procuring our salvation and sanctification, and is, consequently, a means of grace, or rather a source of grace, bringing us the riches of heavenly blessings. (...) The fruits which the Sacrifice of the Mass obtains for us from God are only finite, that is, restricted to a certain number and determining measure... The Sacrifice of the Mass, therefore, with respect to man can have only a restricted efficacy, and in its fruits is capable of only limited application.” (3)

The same author goes on to explain that the limited efficacy “does not lie in the essence or value of the Sacrifice, since it possesses infinite power for producing every effect”. Rather, “the final and decisive reason for the more or less plentiful application of the sacrificial graces is the will of Christ, in other words, is to be sought in the positive ordinance of God”. (4) He explains that, while the Mass itself is an infinite source of grace, when it comes to “the distribution of His gifts, God requires our cooperation”. (5)

The Fruits of the Mass

The fruit that an individual derives from a particular Mass is not based solely on their personal piety and devotion, which is only one factor that determines the amount of grace they receive. There are other factors as well that have a bearing on the efficacy of a particular Mass, such as the holiness of the priest, the external glory given to



God by the ritual, and even the general holiness of the Church in its members at a given time. These external factors affect the amount of grace a person receives, in such a way, that a person can derive more fruit from the devout hearing of one Mass, than from an equally devout hearing of a different Mass.

The Holiness of the Church

One factor determining the efficacy of the Mass is the general holiness of the Church in its members at a given time, including the bishops and reigning pope. Regarding this point, the old Catholic Encyclopedia says “the greatness and extent of this ecclesiastical service is dependent on the greater or less holiness of the reigning pope, the bishops, and the clergy throughout the world, and for this reason in times of ecclesiastical decay and laxity of morals (especially at the papal court and among the episcopate) the fruits of the Mass, resulting from the sacrificial activity of the Church, might under certain circumstances easily be very small”. (6)

Regarding this same point, Fr. Gihl wrote: “But since the holiness of the

Church consists in the sanctity of her members, it is not always and invariably the same, but greater at one period than another; therefore, the Sacrifice of the Church is also at one time in a greater, at another in a less degree pleasing to God and beneficial to man”. (7)

Since this factor is based on the moral condition of the Church as a whole, it will have an equal effect on all Masses offered at a given time in history. The next several factors, however, are based on specific circumstances which have a direct effect on the efficacy of individual Masses.

The Priest

St. Thomas explained that the fruits to be derived from a particular Mass are based, in part, on the holiness of the priest celebrant who intercedes for the faithful, “and in this respect there is no doubt but that the Mass of

the better priest is the more fruitful”. (8) A Mass celebrated irreverently by an unworthy priest, or worse still, by one who violates the rubrics, will be less efficacious, and therefore produce fewer fruits than one celebrated by a holy priest who says Mass with devotion and follows the rubrics with precision. Hence, as Fr. Gihl observed, “the faithful are thus guided by sound instinct when they prefer to have Mass celebrated for their intentions by an upright and holy priest, rather than by an unworthy one...” (9) St. Bonaventure said “it is more profitable to hear the Mass of a good priest than of an indifferent one”.

Cardinal Bona (d. 1674) explained it this way:

“The more holy and pleasing to God a priest is, the more acceptable are his prayers and oblations; and the greater his devotion, the greater the benefit to be derived from his Mass. For just as other good works performed by a pious man gain merit in proportion to the zeal and devotion with which they are performed, so Holy Mass is more or less profitable both to the priest who says it and to the persons for whom it is said, according as it is celebrated with more or less fervor”.

The Ritual

Another factor determining the efficacy of a Mass is the degree of external glory given to God. In this respect, not all Rites are equal; neither does a low Mass have the same efficacy as a High Mass. On this point, Fr. Gihl wrote:

“The Church not only offers the Sacrifice, but she moreover unites with its offering various prayers and ceremonies. The sacrificial rites are carried out in the name of the Church and, therefore, powerfully move God to impart His favours and extend His bounty to the living and the dead. By reason of the variety of the formulas of the Mass, the *impetratory* efficacy of the Sacrifice can be increased... also the nature of the prayers of the Mass and even of its whole rite exerts accordingly an influence upon the measure and nature of the fruits of the Sacrifice. From what has been said there follow several interesting consequences. Among others, that, on the part of the Church, a High Mass solemnly celebrated has greater value and efficacy than merely a low Mass. (...) At a Solemn High Mass the external display is richer and more brilliant than at a low Mass; for at a solemn celebration the Church, in order to elevate the dignity of the Sacrifice, manifests greater pomp, and God is more glorified thereby. (...) This grander and more solemn celebration of the Sacrifice is more acceptable to God and, therefore, more calculated to prevail upon Him to grant us, in His mercy, the favours we implore - that is, to impart greater efficacy to the petitions and supplications of the Church.” (10)

Even the *decora* has an effect on the fruits of the Mass, insofar as it contributes or detracts from the glory of God. As Fr. Ripperger, FSSP explained in his article on this topic: “If we use objects that do not fit the majesty and the exalted nature of the Holy Sacrifice of the Mass, we can actually detract from the extrinsic merit. Ugly things please God less, and thus merit less”. (11)

The Novus Ordo Missae

If, as Fr. Gihl noted above, “the nature of the prayers of the Mass and even its whole rite” have an effect on the fruits of the Mass, it does not bode well for the Novus Ordo, which, to use the words of Cardinal Ottaviani, “represents, both as a whole and in its details, a striking departure from the Catholic theology of the Mass as it was formulated in Session XXII of the Council of Trent” and “has every possibility of satisfying the most modernist of Protestants”. (12)

When we consider the liturgical shipwreck that is the *Novus Ordo Missae*, and the scandalous manner in which the Mass is often celebrated, is there any wonder why the Church is in the condition it is today? Let us recall the strange and even ominous words used by Paul VI when he introduced the New Mass to the world in November of 1969. In words that

Continued Next Page

Religious Liberty for All...Except Satanists?

By Louis J. Tofari

Remnant readers are surely aware of the recent news surrounding two planned Satanic rituals, or Black Masses, and the condemnations they have elicited from Catholics throughout the country. However, a certain irony in this entire affair may have been missed by many.

During the five decades that have followed Vatican II's "Declaration on Religious Freedom" (*Dignitatis Humanae*),^[1] the post-conciliar hierarchy has repeatedly and emphatically stated that religious liberty is fundamental to human dignity. Thus while they fawn over backwards to accord religious liberty to an entire spectrum of false religions, they nevertheless deny this "right" to Satanists.

The reasoning behind this denial of religious liberty to Satanism is no doubt based upon the fact that it has a "diabolical orientation" and is "intrinsically evil". Forgotten though in this truthful observation is that *all false religions*—as innocent as they may seem—have a diabolical orientation in that they mislead souls away from the Truth (of the One, Holy, Apostolic and Catholic Faith), and thus are also intrinsically evil.

Yet this truth has been lost amongst post-conciliar ecumenists, who while rejecting any ecumenism with Satanism because it is not a "nice" religion, nonetheless do not hesitate to consort with such demonic cults as Hinduism, Voodoo, Animism, New Age, and others.^[2] Have they forgotten these clear admonitions of Sacred Scripture (let alone *Mortalium Animos*)?

From the Psalmist:

For all the gods of the Gentiles are devils: but the Lord made the heavens. (Psalm 95:5)

From St. Paul the Apostle:

But the things which the heathens sacrifice, they sacrifice to devils, and not to God. And I would not that you should be made partakers with devils. You cannot drink the chalice of the Lord, and the chalice of devils: you cannot be partakers of the table of the Lord, and of the table of devils. (I Corinthians 10:20-21)

So what makes the devils of the aforementioned demonic religions more deserving of religious liberty or ecumenical outreach than Satanism? Doesn't Satanism also adhere to certain "common denominators" or "contain elements of truth"? Consider

what was said to a stunned Calvinist preacher (who did not believe in the Real Presence) during the famed 16th century exorcism of Nicola Aubrey with the Blessed Sacrament:

"...*A servant of Christ, indeed!*" said Satan, with a sneer. "*What! I tell you, you are worse than I am. I believe, and you do not want to believe...*"^[3]

Readers may consider this article's premise as rather ludicrous, outlandish. Perhaps. But the point being made is intended to awaken the *sensus Catholicus*: when taken to its full logical consequence, religious liberty is a pernicious error which has

grievous consequences to individual souls as well as entire nations.

Nor will the promotion of religious freedom save the Catholic Church in the United States from the growing persecution of a government that was founded on the principles of Liberalism^[4] — an error that ultimately voids Truth in favor of error.

Let us pray to St. Michael the Archangel that he will continue to protect us from every snare of the Devil—even those that appear "politically correct". Even more so, let us turn incessantly to the Immaculate Conception, patroness of our nation, "*who crushes all heresies*" and "*who will crush the head of the serpent*". ■

Footnotes

1 For more details about this conciliar document, see from Angelus Press: [Religious Liberty Questioned](#), [The Catechism of the Crisis of the Church](#), and [Time Bombs of Vatican II](#).

2 Just consider the infamous [Assisi inter-religious prayer meetings](#) to which representatives of these sects were invited, let alone the ecumenical acts of Pope John Paul II.

3 [See the full story and related texts of the exorcism here](#).

4 To better understand the poisonous effects of Liberalism and Modernism, I suggest these titles from Angelus Press: [One Hundred Years of Modernism](#), [The Liberal Illusion](#), and [Against the Heresies](#).

Why All Valid Masses are Not Equal

Continued from Page 5

no doubt caused anxiety for many, the Pope said:

"We ask you to turn your minds once more to the liturgical innovation of the new Rite of the Mass. This new Rite will be introduced into our celebration of the holy Sacrifice starting from Sunday next which is the first of Advent... a change in a venerable tradition that has gone on for centuries. This is something that affects our hereditary religious patrimony, which seemed to enjoy the privilege of being untouchable and settled. ... This change will affect the ceremonies of the Mass. We shall become aware, *perhaps with some feeling of annoyance*, that the ceremonies at the altar are no longer being carried out with the same words and gestures to which we were accustomed... *We must prepare for this many-sided inconvenience*. It is the kind of *upset* caused by every *novelty* that breaks in on our habits. *We shall notice that pious persons are disturbed most*, because they have their own respectable way of hearing Mass, and they will feel shaken out of their usual thoughts and obliged to follow those of others. *Even priests may feel some annoyance* in this respect. ... we must prepare ourselves. This novelty is no small thing. We should not let ourselves be surprised by the nature, *or even the nuisance*, of its exterior forms. ... We will lose a great part of that stupendous and incomparable artistic and spiritual thing, the Gregorian chant. *We have reason indeed for regret, reason almost for bewilderment*".⁽¹³⁾

Is it any surprise that a Mass described by the Pope who published it as "a many-sided inconvenience" and "nuisance", which would cause "the feeling of annoyance", "regret" and "bewilderment", would have a greatly diminished extrinsic value, and therefore end in disaster for the Church? Almost 30 years later,

Cardinal Ratzinger wrote: "I am convinced that the crisis in the Church that we are experiencing today is to a large extent due to the disintegration of the liturgy."⁽¹⁴⁾

Many clear thinking people foresaw, from the outset, the disaster that would result from the Novus Ordo. In the *Critical Study of the New Mass* (later known as the Ottaviani Intervention), which was written by twelve Roman theologians and signed by Cardinals Ottaviani and Bacci, who presented the work to Paul VI, we read:

"To abandon a liturgical tradition which for four centuries was both the sign and pledge of unity of worship, and to replace it with another which cannot but be a sign of division by virtue of the countless liberties implicitly authorized, and which teems with insinuations or manifest errors against the integrity of the Catholic religion is, we feel in conscience bound to proclaim, an incalculable error".

They further observed that "it has always been the case that when a law meant for the good of subjects proves to be on the contrary harmful, those subjects have the right, nay the *duty* of asking with filial trust for the abrogation of that law". Unfortunately, the "law" was never abrogated and the Church has paid the price, as Cardinal Ratzinger himself noted in 1997.

Conclusion

The Catechism of Pope St. Pius X explained the difference between the Sacrifice of Calvary and the Sacrifice of the Mass as follows: "On the Cross Jesus Christ offered Himself by shedding His Blood and meriting for us; whereas on our altars He sacrifices Himself without the shedding of His Blood, and applies to us the fruits of His passion and death." But as we

have seen, *the fruits of the Mass* (the merits applied to us at Mass) are finite in their application, and contingent on many factors: the holiness of the priest, and the manner in which he says the Mass, will have an effect on the fruits of the Mass; the ritual and even the *decora* will have an effect on the amount of grace one receives, since the greater the solemnity, beauty and grandeur of the celebration, the greater will be the glory given to God, and consequently greater will be the graces He pours out on those who assist.

For this reason, it is worth the extra effort to attend the Traditional Mass, which Fr. Faber called "the most beautiful thing this side of heaven", and to avoid, at all costs, the Novus Ordo Missae, which Cardinal Ratzinger himself referred to as "a fabrication, a banal on-the-spot product".⁽¹⁵⁾ ■

Footnotes:

- 1) *Fundamental of Catholic Dogma*, Ott, TAN, pg 414
- 2) *Ibid*
- 3) *Holy Sacrifice of the Mass* (Beckhold Printing and Book Mfg Co, 1902), pg 137-138
- 4) *Ibid*. p. 138-139
- 5) *Ibid*. p. 139
- 6) *Catholic Encyclopedia*, Vol. X (1913) p. 19
- 7) *Holy Sacrifice of the Mass* (Beckhold Printing and Book Mfg Co, 1902), p. 144
- 8) *Summa*, St. Thomas, Pt III, Q 82, A.6
- 9) *Holy Sacrifice of the Mass* (Beckhold Printing and Book Mfg Co, 1902), p. 147
- 10) *Ibid* p. 144-145
- 11) *The Merits of a Mass*, Fr. Ripperger, Latin Mass Magazine,
- 12) *Ottaviani Intervention*
- 13) Paul VI, General Audience, November 26, 1969
- 14) *Milestones*, Ratzinger, 1997
- 15) *The Reform of the Roman Liturgy*, by (Msgr Gamber, Introduction to the French edition

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Stop the Synod!

C. Ferrara/Continued from Page 1

apostolic authorship of the Gospels and ridiculing the corrected translation of the New Mass, exults that, thanks to Francis, the Church will no longer be preoccupied with “silly rules and rubrics, and pulling things out of centuries past that don’t speak to the Church in the modern world,” such as Communion *in lingua* and “the restoration of the Latin Mass.” Unlike his rule-bound predecessor, Pope Francis is concerned with “the mercy of Jesus Christ” and thus the far more important question whether, concerning the divorced and remarried, “we have the whole thing wrong, are we punishing people who have made a mistake rather than forgiving them?” According to the Monsignor, nothing has been done in fifty years to “bring the Church into the modern world”—I pause here for the reader’s hysterical laughter—but under Francis, “starting today, you and I are going to begin to implement Vatican II.” Unbelievable as it is, we are back on page one of the neo-Modernist/neo-Catholic narrative of the chimerical “true Council” and the need to implement it at last. The conciliar Ground Hog Day has begun anew.

Lest anyone think the Monsignor is some ultra-progressive outlier not representative of the way the Church is moving under Francis, consider that every word he said had already been suggested by Francis’s own plenitude of progressivist pronouncements. Nor are we dealing only with spontaneous remarks to journalists by the Pope one “normalist” ludicrously [defends](#) as “the most misunderstood Pope in history.” In *Evangelii Gaudium* (EG), a formal papal document (however dubious its authority), Francis made the Monsignor sound rather conservative. In statements entirely unprecedented for a Roman Pontiff, Francis mocked “those who long for a monolithic body of doctrine guarded by all and leaving no room for nuance,” and the “self-absorbed promethean neopelagianism of those who ... feel superior to others because they observe certain rules or remain intransigently faithful to a particular Catholic style from the past.” He declared that “[m]ore than by fear of going astray, my hope is that we will be moved by the fear of remaining shut up within structures which give us a false sense of security, within rules which make us harsh judges...”

Incredibly enough, EG belittles orthodoxy and orthopraxy as such: “a supposed soundness of doctrine or discipline leads instead to a narcissistic and authoritarian elitism.” Still worse: “[y]oung people call us to renewed and expansive hope, for they represent new directions for humanity and open us up to the future, lest we cling to a nostalgia for structures and customs which are no longer life-giving in today’s world.” That notion represents tradition turned on its head: the Church is to be guided by what young people hand up, not what the Church has handed down through the centuries.

Of course such statements are mere blather. But this is the Pope speaking! No Pope has ever uttered such progressivist crudities, much less within the four corners of an Apostolic Exhortation. We must face the truth: Francis is not “the most misunderstood Pope in history,” but rather the most liberal Pope in history. And it seems that only the Holy



Ghost will be able to avert the worst consequences of “the Francis effect” that so delights the Church’s enemies.

Over the next two months the microbes of the neo-Modernist rebound infection that is the “Francis effect” will be moving rapidly toward the site of what could be a devastating flare-up of the infection: the Extraordinary Synod on the Family. First they came for the Roman Rite, which they destroyed. Then they came for the Church Militant, which they disarmed and surrendered to the spirit of the age. Now, at the Synod, which threatens to become Vatican II rebooted, progressivist bishops and their apparatchiks will be coming for the moral law itself under the guise of a search for “pastoral solutions” to “challenges facing the family”—more of the seditious slogans by which the ideology of Vatican-II-ism has eclipsed the doctrines of the Faith.

Alarmism? Read this: “The goal of the Synod of Bishops on the Family is not just to repeat doctrines but to find solutions for remarried divorcees and for everyone.” So says Archbishop Vincenzo Paglia, no less than President of the Pontifical Council for the Family. It was Paglia who [told the press](#) in February 2013: “In the world there are 20 or 25 countries where homosexuality is a crime, I would like the church to fight against all this.”

But what “solutions” for the divorced and “remarried” do progressives like Paglia have in mind, given that for 2,000 years the Church has offered the only solution permitted by obedience to the teaching of Christ Himself: confession, absolution, and an end to adulterous relations, even if the couple must remain under one roof for the sake of the children. We do not need a Synod on the Family to “find” the same solution the Church has always insisted upon in fidelity to the Gospel, and which John Paul II reaffirmed unambiguously a mere 33 years ago in *Familiaris Consortio*:

Reconciliation in the sacrament of Penance, which would open the way to the Eucharist, can only be granted to those who, repenting of having broken the sign of the Covenant and of fidelity to Christ, *are sincerely ready to undertake a way of life that is no longer in contradiction to the indissolubility of marriage*. This means, in practice, that when, for serious reasons, such as for example the children’s upbringing, a man and a woman cannot satisfy the

obligation to separate, they “take on themselves *the duty to live in complete continence*, that is, by abstinence from the acts proper to married couples. (*Familiaris Consortio*, 84)

As Vatican II Fever reaches a new height, not even the teaching of the very Pope that Francis canonized will be allowed to stand in the way of the geriatric neo-Modernists Francis has given a new lease on life, including those who make up his Council of Eight. The very head of that pack of Vatican II fanatics, the amateur saxophonist Cardinal Óscar Andrés Rodríguez Maradiaga, age 71, [has already declared](#) that *Familiaris Consortio* is a dead letter:

That was 30 [*sic*] years ago. For most people today the type of family we had then does not exist any more. And it is true: There are divorces, patchwork families, single parents, things like surrogate mothers, marriages without children and same sex couples. These things were not even on the horizon in 1980. All of this demands answers for today’s world. It is not good enough to say: We have the traditional teaching. Of course, the traditional teaching will continue to be there. But the pastoral challenges require answers for today. And these answers do not come from authoritarianism and moralism. This is not a “New Evangelization”, no, no!

Just how little credibility Rodríguez has is shown by his transparently disingenuous claim that the Church knew nothing of divorces, single parents, and marriages without children in the 1980s. As for surrogate motherhood, John Paul II condemned the practice in 1987 (cf. the CDF Instruction *Donum Vitae*, whose publication the Pope ordered), while “same sex couples” are as old as sodomy itself.

In short, the proponents of “solutions” at the Synod for “challenges” the Church has supposedly never faced until now are, quite simply, engaged in deception. In fact, the Synod itself is premised on a grand deception: that there is suddenly an urgent need for novel “pastoral solutions” to the moral defection of vast masses of Catholics, rather than a reaffirmation and renewed promotion of the Church’s infallible moral teaching, which the post-Vatican II hierarchy has in general either buried in silence or failed to defend with anything approaching the requisite fortitude.

As Rodríguez further stated in the quoted

interview: “On the day of John Paul II’s canonization, Francis invoked the help of the papal saint in the upcoming Synod on the family.” Consider the staggering audacity of invoking the intercession of John Paul II at a Synod whose proponents openly declare their intention to ignore his teaching on the utter impossibility of Holy Communion for those living in adulterous unions. Again, this is the very head of the Pope’s handpicked council of advisors speaking.

And then there is “[the Pope’s theologian](#),” the blatant heretic Cardinal Walter Kasper, who [denies](#) the historicity of the Apostolic Succession and the infallible declaration of Pope Leo XIII on the absolute invalidity of Anglican orders. Recall that Francis praised Kasper as “a talented theologian, a good theologian” on no less an occasion than [his first Angelus address](#) as Pope. Francis personally solicited Kasper’s proposal to admit the divorced and remarried to Holy Communion in “some” cases as part of a keynote address for the “Extraordinary Consistory on the Family” back in February, later praising the address as “[beautiful and profound](#).” And if you think the Pope is not favorable toward Kasper’s Modest Proposal for the subversion of Holy Matrimony in particular, [think again](#): “I do not know if my proposals will be acceptable. I made them in agreement with the pope; I did not do them just myself. I spoke beforehand with the pope, and he agreed.” It was reported that during the Consistory “85% percent of cardinals who spoke up after Kasper were against Kasper’s proposals.” Further, Kasper’s frontal attack on the indissolubility of marriage is so alarming that Cardinal Burke, Prefect of the Apostolic Signatura (whom Francis removed from the crucial Congregation for Bishops) has [publicly condemned it](#) in a video interview, noting that if Kasper’s proposal were accepted the martyrdom of Saints Thomas More and John Fisher would be senseless. Yet Kasper is still “[enjoying the spotlight of Francis’ admiration](#).”

There can be no doubt about it: if the Synod arrives at new “solutions for remarried divorcees,” those “solutions” would undermine the moral edifice of the Church to the point of collapse. For if, under *any* circumstances, a couple living in a state of continuing public adultery could be admitted to Holy Communion with the understanding that they would continue to engage in sexual relations outside of marriage, not only the indissolubility of marriage, not only the immorality of adultery and fornication, but the very concept of mortal sin would become impossible to maintain in practice. The Church could no longer credibly claim that any form of obstinately sinful behavior renders one unworthy to receive the Body and Blood of Christ. This is not even to discuss the infinite offenses to God that would follow from the institutionalized sacrilege involved in any such “pastoral solution.”

But the proposal to find “solutions for remarried divorcees” is only part of the looming threat posed by the Synod—a Synod for which there is no more actual need than there was for the disastrous Second Vatican Council itself. The entire Synod project smacks of an effort to determine Church practice on the basis of

Continued Next Page

Stop the Synod!

The "Pope's Theologian": Cardinal Walter Kasper

C. Ferrara/**Continued from Page 7**

what people who reject Church teaching would like to see. In that regard, the Synod's *Instrumentum Laboris* ([working document](#)) refers to the earlier "[Preparatory Document](#)" containing a survey filled with loaded questions which give the impression that Church teaching is a matter for debate and discussion at the "pastoral" level. While the questionnaire was directed solely to the bishops, many bishops promptly distributed it widely or [posted it on diocesan websites](#) to obtain "input" from any priests and members of the laity who wished to speak for "the People of God." The result, quite predictably, was that a questionnaire intended for the bishops became an opinion poll generating what the *Instrumentum Laboris* calls "significant reflection among the People of God" regarding "new demands of the People of God." Demands!

It seems, however, that "the People of God" have a problem with the Law of God. Half a century after the imaginary "renewal of Vatican II" supposedly began, the *Instrumentum* admits: "[t]he People of God's knowledge of conciliar and post-conciliar documents on the Magisterium of the family seems to be rather wanting," that "many Christians, for various reasons, are found to be unaware of the very existence of this teaching," and that "even when the Church's teaching about marriage and the family is known, many Christians have difficulty accepting it in its entirety." It is of course inconceivable to the ideologues of Vatican II that what the *Instrumentum* describes is a catastrophic failure of the attempt to "update" Church teaching by restating it in more accessible language. Instead—one can only laugh at the suggestion—the document calls for yet another updating:

The language traditionally used in explaining the term "natural law" should be improved so that the values of the Gospel can be communicated to people today in a more intelligible manner.... Moreover, this proposal insists on using language which is accessible to all, such as the language of symbols utilized during the liturgy.

Apparently, such teachings as "Thou shalt not commit adultery" or "What God hath joined together, let no man put asunder" are too obscure for "the People of God." According to the *Instrumentum*, after fifty years of imaginary renewal "the People of God" now find the Ten Commandments incomprehensible. In that regard, the proposal to use "the language of symbols" to teach the natural law on marriage and procreation is interesting. Perhaps the Vatican could devise a "No Adultery" meme depicting a couple in a compromising situation with a diagonal line through the image. Or perhaps parish priests could employ liturgical dancers or sign language to depict the consequences of marital infidelity instead of the usual boring (albeit never given) homilies on offenses against the Sixth Commandment (including contraception).

If only the *Instrumentum* could be dismissed as a joke. A joke it is not. It is the working document for a gathering of progressive prelates who threaten to make Vatican II look like Trent. Nor do the progressives intend to stop



at Kasper's proposal to admit public adulterers to Holy Communion. The *Instrumentum* sounds ominous notes of gay-friendliness. Concerning "same-sex unions" the document states:

The episcopal conferences amply demonstrate that they are trying to find a balance between the Church's teaching on the family and a *respectful, non-judgmental attitude towards people living in such unions*. On the whole, the *extreme reactions to these unions, whether compromising or uncompromising*, do not seem to have facilitated the development of an effective pastoral programme which is consistent with the Magisterium and compassionate towards the persons concerned.

Here we see how, using polling data as a kind of sociological survey to relativize the moral question à la Montesquieu's *The Spirit of the Laws*, the *Instrumentum* tilts decidedly in favor of a "non-judgmental" acceptance of "gay marriage" at the "pastoral" level, while maintaining lip service to the moral law. After all, who could be against "a respectful, non-judgmental attitude" toward anyone, including those whose "unions" happen to be based on sodomy? Who are we to judge?

To say that "extreme reactions" toward "same-sex unions" include both the compromising *and* the uncompromising is to say—as if we were too stupid to notice—that there must be some degree of compromise. Continuing with its Montesqueian use of sociological data to suggest that the matter of "unions" between sodomites is to some extent morally relative, the *Instrumentum* observes:

Episcopal conferences supply a variety of information on unions between persons of the same sex. In countries where legislation exists on civil unions, many of the faithful express themselves in favour of a respectful and non-judgmental attitude towards these people and a ministry which seeks to accept them. This does not mean, however, that the faithful give equal status to heterosexual marriage and civil unions between persons of the same sex. Some responses and observations voice a

concern that the Church's acceptance of people in such unions could be construed as recognition of their union.

Notice how the poll pits responses from "*many of the faithful*," who favor "a respectful and non-judgmental attitude towards these people and a ministry which seeks to accept them," against merely "*some responses*" which "voice a concern that the Church's acceptance of people in such unions could be construed as recognition of their union." Clearly, according to the *Instrumentum*, the majority of "the People of God," *whose opinions were never supposed to have been solicited in the first place*, are in favor of a "ministry" that would respectfully and non-judgmentally accept "gay couples" in the Church. This is the same "People of God" who, as the *Instrumentum* admits, widely disobey God's law. And it is the same "People of God" whose "new demands" the *Instrumentum* presents to the upcoming Synod as matters for serious deliberation and decision, as if the Church were now a democracy governed by "the will of the people." After fifty years of growing apostasy among "the People of God," the same hierarchs who have presided over the apostasy now propose to consult the apostates on "pastoral solutions" to their apostasy. Surely the Adversary finds this situation hilarious. As always these days, Sister Lucia's phrase "diabolical disorientation" comes to mind.

It is entirely possible that the Synod will somehow avoid disaster, perhaps through an extraordinary intervention of the Holy Ghost. But it is also entirely possible that, without negating one iota of Catholic teaching in principle, the Synod will unleash an unprecedented negation of doctrine in practice through previously unheard-of "optional" and purely "pastoral" accommodations of sins that have become endemic during the watch of the same wayward prelates who now propose to fix what they themselves have broken.

As Cardinal Pallavicino (a/k/a Pallavicini) [famously observed](#) in defense of the Council of Trent: "To convoke a general council, except when absolutely demanded by necessity, is to tempt God." The absolute necessity of

Trent was self-evident. The absolute necessity of Vatican II was non-existent. This unnecessary Synod, like the unnecessary Council in whose name it has been called, tempts God by convoking an assemblage of prelates whose malign intentions have already been publicly declared.

Faced with this threat, the neo-Catholic "normalists," in typical fashion, counsel the avoidance of any expression of alarm about the Synod, along with private prayers that it will do no harm. Somehow they fail to notice that the proponents of the Synod are already relying upon public "demands" from purported members of "the People of God" who have not been silent and are at this very moment militating for disastrous changes in Church discipline. More than prayer, which is always necessary, faithful Catholics must *act* by publicly opposing those who are planning a coup in October. We must follow the example of a few courageous prelates, such as Cardinal Burke, who have declared their own public opposition—unlike the useless "normalists" with their false notions of charity, obedience and "trust in the Church" amounting to nothing more than a timid quietism. Given the populist dynamic driving this event, in Providence our loyal opposition may be precisely what prevents, or helps to prevent, a debacle. In any event, the usual neo-Catholic quiescence in the face of revolutionary activity in the Church is not an option. We must present in the public forum the only appropriate "demands" of the "the People of God" respecting the Synod: that, if it must take place, the participants courageously hold the line on the Church's perennial practice in defense of her moral teachings, while affirming those teachings without equivocation.

But the Pope could do this alone, as could each bishop in his own diocese, without the risks attendant upon assembling a cabal of progressives in Rome. Therefore, I would propose a single and quite simple demand of "the People of God" to be raised by faithful Catholics throughout the world:

STOP THE SYNOD.

John Ford's Catholic Vision

By Derek Leaberry

When asked who were the three greatest film directors, Orson Welles, who knew something about directing film when he had the energy or budget to do so, answered, "John Ford, John Ford, and John Ford." Welles called Ford "Hollywood's Old Master." Pappy, as he was known to his friends, directed well over 100 films in a career that began in the Silent Era of film in 1917 and ended in 1966, a span of almost a half-century. Born a Catholic in Portland, Maine in 1894, was John Ford a director of films with Catholic themes? Did Pappy Ford have a Catholic vision? Ford once told director and film historian Peter Bogdanovich that he was Catholic but "not very Catholic." He did not attend Mass regularly. He could at time be an indifferent husband and father. Ford was a great sinner. He drank hard and occasionally went on binges that could last a week or more. Filming "Mr. Roberts" in Hawaii, he had to be relieved of the director's chair after too many days of daily downing a case of beer on the set. If Ford was a poor excuse of a practicing Catholic, how can he be considered a Catholic director?

It was Ford's Catholic vision of community and family as opposed to rugged Protestant individualism that pervades his film. It was Ford's Catholic upbringing as the tenth child of Irish immigrants, in a set of rooms above a corner bar that percolated throughout his career into his film and governed his perceptions and insights. This very flawed Catholic produced motion pictures that created a Catholic reverie for all to not only consider but cherish. Ford may have on occasion turned his back on Catholicism but the Catholic faith never turned its back on John Ford. **[Editor's Note:** It should be noted that John Ford never lost the faith but in fact persevered to the very end, asking for a priest and receiving Extreme unction on his death bed, and dying with his rosary beads in hand. He is also credited with having given enough of an example where the Catholic Faith was concerned to induce his great friend, John Wayne, to convert to the Faith in his last days and, in fact, ask for and receive conditional baptism on his deathbed. **MJM]**

Ford's most positive portrayal of community was "**The Quiet Man**". American ex-boxer Sean Thornton returns to the place of his birth, Inisfree, Ireland, to reclaim his family's ancestral home circa 1935 after killing an opponent in the ring. Compared to the atomistic society in which most of us live, Inisfree has a strong, loving community where all members are much more than their individual selves. The Roman Catholic Church and the two parish priests are central to the community. The community comes together to solve the chief obstacle to community peace. Soon after reclaiming his family patrimony, Thornton and Mary Kate Danaher, sister of Thornton antagonist Will Danaher, wish to marry. Will refuses to allow the



John Wayne, Maureen O'Hara in 'The Quiet Man'

two lovers to marry and, as his sister's guardian, his say is final in 1930s Ireland. To restore peace to Inisfree, community leaders Father Lonergan and Reverend and Mrs. Playfair hatch a cabal to prod Danaher to agree to his sister wedding Thornton. The cabal succeeds in propelling the marriage of Thornton and Mary Kate but leads to turmoil over Mary Kate's dowry of furniture and money. The local Irish Republican Army veterans solve the problem of the furniture but Thornton is reluctantly forced to fight Will Danaher for his wife's money. The result is an epic fight between the two rivals which ends in a reconciliation of fisticuffs and beer. All is happy in Inisfree and the film ends with the hint that Mary Kate may be pregnant with the Thornton's first child.

Ford's Inisfree is a mystical place. It is a place saturated in community. There is the ancient church with its stone grace markers and Holy Water fount where Thornton first meets Mary Kate. Several scenes take place in the local pub with cigarette smoke swirling and men downing pints of porter and stout. It is in the pub where Father Lonergan shames Will Danaher into shaking hands with his newly made enemy Sean Thornton after Sean buys the ancestral home of the Thornton's from under Danaher's nose. Central to Inisfree is Michaleen Flynn, town matchmaker and bookie, whose horse and trap automatically stop at the town pub whenever they pass it. The IRA is prominent but these men are neighbors and not terrorists. Inisfree is the sort of town where the Catholic majority, led by Father Lonergan, cheers "like good Protestants" when Reverend Playfair and his bishop ride through town in and open car. It is the kind of town where a dying old man is roused from his deathbed by the fury of the fight between Sean Thornton and Will Danaher. Nobody dies in the magic town of Inisfree. Ford's Inisfree is the opposite of the false paradises of communism, socialism and libertarianism.

"How Green Was My Valley" might be called the opposite of "The Quiet

Man." It begins as the middle-aged protagonist, Huw Morgan, departs the Welsh mining town of his birth. Cum Rhonda of the 1930s is a degraded, impoverished town so different than the Cum Rhonda of Huw's birth in late Victorian Wales. And even today the mining towns of South Wales are dysfunctional. The mines are long closed, a great many of its people work for the government or are on the dole, and illegitimacy is rampant. South Wales has been victimized by the combination of laissez-faire capitalism and mass industrialism. "How Green Was My Valley" is John Ford's explanation of what went wrong and why.

Huw's initial memories of Cum Rhonda are fond ones of a thriving community and family. The miners – his father, Gwilym, and five brothers amongst them – march from the colliery after work singing as if in choir. Just paid men toss their coins into the laps of their women sitting in chairs at the home front stoop. The men's pay is kept in a box and not a bank. Supper is a family event with a roast of beef or lamb hot from the oven. No words are said at table as the tasty food cooked by their mother needed no conversation. It is a good, honest life that the Morgan family lives in Cum Rhonda.

But the heavy hand of early industrial capitalism tears at the community just as the viewer is led to think of Cum Rhonda as a paradise. A drop in the price of coal forces the mine owners to cut the pay of the workers. A long strike ensues. Stones are tossed through the windows of the Morgans, patriarch Gwilym having been opposed to the strike, forcing the family to keep their front door closed thence. The strike is resolved after a bitter half-year but the community is changed forever. Cum Rhonda begins the process of proletarianization. Trust between the owners and the workmen is crushed. Trust between the workers themselves is compromised. Miners are laid off, including two of the Morgans. The



Maureen O'Hara, a Catholic, stars in John Ford's 'How Green Was My Valley'

young Morgans are forced to leave the valley for work and cross the Atlantic to America. The Morgans are split forever by Adam Smith's "invisible hand."

The Fordian method of placing a happy communitarian event just ahead of a tragic event emphasized the devastation of Cum Rhonda. Choir director Ivor Morgan is requested by Queen Victoria to bring the town choir to Windsor Castle to perform before the Queen, a high honor. To celebrate, Gwilym Morgan throws a party for the whole town with kegs of beer for all. But Ivor is killed soon upon returning from Windsor Castle in a mining accident, never to see his first child born.

Early industrialism continues to work its corrosive ways on the community. More desperate men from other valleys come to Cum Rhonda and drive down the wages of the miners. Cheaper child labor is brought in to ratchet wages down further and two more of the Morgan boys are pink-slipped. They are forced to leave the valley of their birth for work overseas, never to see home again.

The final stake in the heart of the community is the mining disaster that would kill Gwilym. When volunteers are asked for to save Gwilym and the other trapped miners, only the older men of the community go with Huw to save the men. Huw is the only young man to volunteer. Cum Rhonda is now a village in moral decline. The dreamlike green valley of the Morgans, similar in glory at one time to Inisfree, is decimated by the new age of ruthless industrial capitalism that tramples families and communities in its march to progress.

"Fort Apache" explores not only the military community of the Old West but how a cancer in a vibrant community can damage it yet not kill it. When Colonel Owen Thursday arrives to command Fort Apache, the post community is enjoying a George Washington Day birthday party complete with the Virginia Reel. Despite being a military post in the heart of Apache country, the community is strong and loving and its members surely care for one another. If the men provide the muscle and military leadership, the wives of the officers and sergeants are the heart of the community.

But the blustering and rude Colonel Thursday alters the fabric of the Fort Apache community. At first Thursday's transgressions are not a danger to the community but only an annoyance. When he finds out that his daughter wishes to court a young Irish-American lieutenant, Michael O'Rourke, one of the first of his ethnicity to graduate West Point and the son of the post's senior sergeant, Thursday bursts into the O'Rourke home while the family is eating supper with the invited Miss Thursday. Colonel Thursday is rebuked by Sergeant Michael O'Rourke for his

Continued Next Page

John Ford's Catholic Vision

Continued from Page 9



John Ford with John Wayne

invasion of the family home without incitation. In Ford's world, the higher rank of Colonel does not permit bad manners or the invasion of the family home.

But Thursday's arrogance and ignorance becomes not only his undoing but the post's. When the Apaches leave the reservation after ignoble treatment by the government's Indian agents, Thursday covertly plans a victorious campaign against the Apaches so that he can claim glory. Captain York, the opposite of Thursday in his detailed knowledge of the Indian people and his respect for the Apaches, is sent to negotiate a settlement with the Apaches to return to reservation. The Apaches agree to return to reservation because of their trust in York and his guarantees to rectify the situation with the Indian agents.

York's honor is betrayed by Thursday when Thursday insults the Indian at a desert powwow rather than negotiate. Thursday then risks harebrained ambush through a canyon that doesn't fool the Indians and instead gets three-quarters of his command massacred. Of the troop's leadership, only York, who objected to Thursday's disregard of York's personal honor and had been sent to the rear, and Lt. O'Rourke, sent back to Fort Apache to warn the post of the foregone annihilation, survive.

Bloodied by the loss of so many of its men, the community of Fort Apache survives. The women of the post remain central to the success of the little community. Lt. O'Rourke and Miss Thursday are married and a child is born, the next generation of the community. A painting of Colonel Thursday, on horse leading his troops to their deaths, is hung in the new commander, Colonel York's, headquarters, Colonel Thursday may have been incompetent but he too is part of the community if only due to his being the father of the newest Mrs. O'Rourke and the grandfather of the youngest O'Rourke. New troops have been trained, fresh blood for the community.

"Stagecoach", which made the career of John Wayne after a decade

apprenticeship of cheaply done one reel films, is the community at small scale. In the case of "Stagecoach", the community is a short-lived transit from Tonto, Arizona to Lordsburg, New Mexico. About half the film takes place in the small confines of the stagecoach itself and the rest at various stops along the way. Nine people make the journey – six passengers, the driver, and a marshal and, picked up on the trail, and escaped convict named the Ringo Kid, the marshal's intended quarry. Two of the passengers were booted out of Tonto, a saloon girl of dubious reputation named Dallas and a drunken doctor, Doc Boone. Hatfield is a former Confederate officer turned gambler known for his fast gun, and another, Gatewood, is the town banker who has embezzled bank funds in expectation that an Indian war will cut off communications and allow him time and distance to escape his crime. Mrs. Mallory is the pregnant wife of an officer stationed near Lordsburg. A meek whiskey salesman named Peacock completes the crew.

The community is forced to fend for themselves as war with the Apaches breaks out. Each member of the little isolated community is challenged to sacrifice for the community and the strengths and weaknesses of each are exposed. Banker Gatewood, the person with the highest social standing in the stagecoach, is absolutely selfish and whines rather than help the beleaguered party. Dallas, the lowest member of the stagecoach, is selfless in her devotion to Mrs. Mallory after she gives birth to a baby girl at one of the cantinas. Doc Boone delivers the baby. Ringo, the Marshal, the driver and even the aloof Hatfield, act bravely in the face of a withering Indian attack.

Decorated with a score of arrows, the stagecoach manages its way into Lordsburg and the haphazard little community is broken up. Hatfield dies of his wounds. With the telegraph wire back up, Gatewood is arrested. Mrs. Mallory and her baby are delivered to safety with the new mother clumsily appreciative to the fallen woman, Dallas. Dallas and Ringo have fallen in love while on the trip to Lordsburg and a future is planned but only after Ringo finishes unresolved business – the killing of the three killers of his father and brother (perhaps not the most Catholic of motives), the marshal relents on arresting Ringo and Ringo's three bullets ring true. Ringo's mission accomplished, the marshal allows Ringo his freedom to marry Dallas and restore the family ranch. The two who gave most to the community of the stagecoach are awarded for their decency.

"The Searchers" offers community at the edge of civilization and explains how that community copes with the violent enemy near at hand yet remains true to its better nature. West Texas after the Civil War is a rough land to ranch. Bloodthirsty Comanches willing to swoop down

on isolated ranches make it terrifying. The men of the community are the sole defense of the community in the guise of Texas Rangers. The federal government is far away, unable or unwilling to send troops to subdue marauding Comanches. Soon after the return of the individualistic Ethan Edwards to the ranch of his brother three years after the end of the Civil War, the Comanches conduct what is thought to be a horse-stealing raid but is instead a murder raid. With most of the men out searching for horse thieves, a Comanche party attacks the Edwards ranch and kills them all but for a little girl named Debbie, and burns the home. The attempts of the Texas Rangers to free Debbie from the more numerous Comanches fail and it is left to the solitary Ethan and Debbie's adoptive brother Marty (half-Comanche himself) to restore Debbie to the community.

Over several years, Ethan and Marty track through the uncivilized southwest searching for Debbie with an occasional return to their home community. Each is the antithesis of the other in important ways. Ethan's ties to the community are tenuous, almost atavistic rather than loving. Marty's ties are strong although he is not blooded to the community. But he was raised an Edwards and is romantically involved with Laurie Jorgensen of the adjoining ranch. Ethan is more at ease in the wild and happily kills buffalo, the chief food source of the Indians, so that the Indians starve. Marty wishes to return to the community once he rescues Debbie so that he can marry Laurie and raise a family. Ethan tracks Debbie to gain revenge for the killing of his family and, when he learns that Debbie has become wife of Scar, the chief who conducted the murder raid, Ethan wishes to kill his niece for the circumstances not of her doing. Marty tracks Debbie out of love of his sister and his wish to restore Debbie to her community. The ultimate goals of Ethan and Marty are diametrically opposed. Ethan is the individualist and Marty is the communitarian.

After years of living in the saddle, Ethan and Marty find Scar and his Comanches. Ethan, the extreme individual, has succeeded in tracking his blood enemy. However, Ethan and Marty are but two men against hundreds of Comanches. But the two men are able to alert the men of their community, Texas Rangers all, and

they come up with an attack plan to rid their community of its greatest menace. And for Scar and Debbie. Ethan sneaks into Scar's tent and kills and scalps him. Revenge is gained. In the chaos of battle, Ethan comes across Debbie. But instead of killing the young woman as he originally planned, Ethan pulls her onto his horse and heads for home. He can't go through with killing his niece, perhaps because he knows Marty's motives are right and not his. Ethan delivers Debbie to the Jorgensens and Marty and Laurie embrace after years apart. Ethan remains outside after the folks go in the Jorgensen home and then front door shuts him out completely. Ethan's lack of community feeling keep him on the outside. Ethan helped return to the community someone stolen from it but he cannot be of the community itself.

Is John Ford's cinematic vision relevant today? Or is his vision obsolete?

Today we live in an age of civilizational decline. Forty percent of Americans are born out of wedlock. Half of all marriages end in divorce. Roughly a million babies are killed in the womb each year. America's birth rate is below replacement level and the birth rate is much lower in most European nations. Some of the lowest birth rates are in alleged Catholic nations like Italy and Spain. Homosexuality is widely respected and homosexual marriage will probably be made law of the land very soon by the US Supreme Court. The popular culture is steeped in vulgarity. Christianity is spit upon by millions and ignored by tens of millions. The Catholic Church is especially hated by the American and European elites. The times are discouraging.

Yet John Ford's Catholic vision still lives. His world of community is there on film for all to watch. It may be a fictional world to put it plain but a man's heart and brain had to think it out and paint us a picture of it. And it is a dynamic, vibrant, passionate world that Ford paints. In this crazy, atomistic, coarse world in which we live, is it not better to wish to live in a world more like Inisfree or even West Texas freed of the menace of Comanches? Perhaps we can use John Ford's celluloid daydreams to inspire our own search for Catholic Civilization in this sad, dreary age for mankind. ■



John Wayne (seen here in 'The Searchers') was a deathbed convert to the Catholic Faith

When Traditional Catholic Resistance Saved the Church

By Chris Jackson

■ The Catholic resistance leaders of the 1330's launched their final and last-ditch effort to change the mind of the pope and to end the crisis that kept the Church in turmoil for four long years. The very fate of the Church lurched in the balance.

Continued from Last Issue

*The Dominicans of the 1330's:
A Model for Our Time*

One of the most fascinating parts of this historical saga is the role of the Dominican order. At no time in Church history would you find a more fierce loyalty, respect, and defense of the Roman Pontiff than the Dominicans under John XXII. Yet these Dominicans were keenly aware that their first loyalty was to the Catholic Faith and to the Office of the Papacy rather than to the individual man.

The Office of the Papacy was established by Christ Himself. Its purpose is to pass on and zealously safeguard the Deposit of Faith to succeeding generations of Catholics. As long as the Pope was loyal to this mission and used his authority for its God-given ends, the Dominicans would defend him to the death and undergo any hardship in order to obey and serve him.

But, however, if the unfortunate day should come when the Pope began to espouse his own new doctrine as an alternative to Tradition, these Dominicans, Catholic to the core, knew they had an obligation to publicly oppose even the Pope on this point.

That the Dominicans of this time, almost without exception, vigorously resisted their own dear friend who himself had just canonized the Dominican hero, Thomas Aquinas, is a testament to the truly Catholic response, at great personal cost, that these men experienced during their own Church crisis.

Fr. O'Daniel explains:

So few, indeed, were the exceptions, that it may be said the theologians of the Order of St. Dominic rose up as a body in favor of the time-honored, traditional Catholic teaching, boldly withstanding John's propositions. Neither fear of feeling the weight of papal displeasure, nor hope of reward, had any influence on the Friar Preacher, when there was question of an error against Catholic faith. He was the Pontiff's most pronounced and outspoken antagonist. The spectacle of an order, whose sons had braved every danger and with unflinching courage borne untold sufferings in defending the Holy See against Louis of Bavaria, now resisting with the same unyielding fortitude and fearless spirit the Roman Pontiff himself



Fr. V. F. O'Daniel, O.P.

in his apparent efforts to propagate a doctrine they adjudged contrary to faith, elicited from that German monarch this splendid encomium: "Verily, the Order of Preachers is an order of truth." And it was certainly inspiring to see an order, equally indifferent to favor and dishonor, to loss and gain, withstanding with all its might, in the interest of Catholic truth, a Pontiff who had been one of the best friends it had known in the more than a hundred years of its existence, who had shown it every favor and every mark of affection, for whom it entertained the deepest love and esteem, and to defend whom its brethren had hesitated in the face of no peril.

Profiles in Courage

In our own day, when many tell us that the worst sin is not submitting to the will of the Pope, we do well to remember the example of the following three brave Dominicans. Hidden for far too long between the pages of dusty history books, I now intend to do my small part in bringing the heroic actions of these Catholic men to light. I will let Fr. O'Daniel tell their tales in their entirety:

Among those of the order who were made to feel the anger of John XXII, we shall single out three:

1. Barnabas of Vercelli, then its Master General, as head and leader of a great host of opponents to the theory of the delay of the full and direct vision of God, had incurred the Pontiff's ill will. Barnabas, after having made a canonical visitation of his order in Spain, and presided over a General Chapter assembled in Victoria, had returned to Avignon, intending to go thence into Italy, possibly for the purpose of continuing his visitation in the provinces of the Italian peninsula. But he received positive orders from the Pope not to enter his native land. Apparently because impeded in the government of his order from Avignon and feeling deeply the fact that he was *persona non grata* at the Papal Court, he later sought and obtained from John permission to retire to Paris, where he died soon after, January 10, 1332. Though the meekest and most fatherly of men, he was fearless and unbending in his defence of the traditional doctrine.

2. Durandus of Saint-Porcelain, at the time Bishop of Meaux, was one of the first to challenge John's propositions. Scarcely had the news of the Avignon sermons reached him, when he hotly entered the arena of controversy, writing a treatise on the state of the just souls after death, in which he vigorously attacked the doctrine they advanced. He widely disseminated his work, and sent a copy of it to the French king. Its author was soon in disfavor. Unfortunately for Durandus himself, in the heat of controversy some ill sounding propositions found their way into an otherwise well-reasoned treatise. The reputation of the writer as an independent thinker, it would seem, suggested to the Pontiff the idea of subjecting the book to a searching examination, with a view of finding errors that might discredit it. So it happened. A commission of thirteen masters in theology, all, or most, of whom were favorably disposed to the new view, and among whom were the Franciscan and Dominican whom we have seen pleading the cause of the Pope at Paris, after much acrimonious discussion censured eleven of its propositions as savoring of heresy.

3. Thomas Walleys, or Walleis, was an Englishman by birth, and a master of the Oxford University, of whose faculty he had long been an honored and illustrious member. He was a man of deep piety, a profound theologian, and possessed of a courage that amounted to heroism. Having come to Avignon, he became the leader there of the Friars Preachers in their heroic defence of the doctrine that the beatific vision is given to departed souls immediately that they are found worthy. He became the victim of expiation for his order.

On January 3, 1333, Master Thomas preached in the Dominican church of Avignon to an audience composed of cardinals, bishops, priests, religious of every order, and the faithful. Despite the contrary opinion of some few writers, John XXII, it seems certain, was not present at the preaching of this discourse. Walleys vigorously attacked the Pontiff's opinion, and, in answer to those who had pretended the great Thomas Aquinas favored that doctrine, he took occasion to show that that saint, canonized by John himself, characterizes it as heretical. That men's souls were wrought to a high pitch on the subject is evident from the aggressive tone running all through the Englishman's discourse. However, if we are correctly to appreciate Thomas' method of speech, we must remember that shortly before other sermons, in which the rancor of heated controversy found a conspicuous part, had been preached in favor of the opposite view. It was a period, too, of direst confusion in affairs both political and religious. The atmosphere was literally palpitant with the scandal and unrest that had been caused by the Avignon sermons. The minds of theologians were stirred and their hearts aflame. The people were as a unit on the side of the defenders of the universal belief

of the Church. It was, further, an age of outspoken, blunt language; an age when the faith was defended with all the energetic sincerity of a deep, living *credo*. A child of his time Thomas Walleys simply defended the teaching of the Church with the plain-spoken, brusque language of the period.

Walleys' sermon was preached on the third day of January; on the ninth of the same month seven of its propositions were censured by William of Monterotundo, a Minorite Inquisitor, as savoring of heresy; by the fourteenth of February he was confined in a prison of the Inquisition; and in September the same commission of thirteen who examined Durandus's work, condemned seven propositions of Walleys taken from his sermon and a vindication he had hurriedly written while in prison. The English Dominican's name is still to be seen on the inquisitorial account book. He has himself left us an idea of the treatment accorded him as a prisoner. Neither confinement nor harsh treatment could break his spirit, or cause him to relax one iota in the doctrine he had preached.

Faithful Catholics in our own time have had to endure various persecutions at the hands of the post-Conciliar Church over the last 50 years for adhering to Tradition and protesting novelty. Nevertheless, we cannot say that we have ever been banished from our homeland, had our writings condemned as "savoring heresy" by a Vatican commission, or were thrown in prison for our efforts. Yet the men mentioned above, as well as many others, gladly endured these punishments for the sake of the Faith.

Can one imagine the scorn these noble men would have received if there had been a Neo-Catholic media in the 1330's? All three would have been pilloried as heretics and schismatics who have given grave scandal through their public disobedience to the Holy Father. Condescending tomes of pitiable disapproval would have been heaped upon them by the apologists.

The Vatican commission's "official" condemnation of their Traditional defenses as "savoring of heresy" would have been quoted ad nauseam by the Neo-Catholic press. The Register would likely have worked this phrase into all Dominican news stories as it currently works the word "schismatic" into every SSPX news story. One can see the headline now: "Dominican Savorers of Heresy Claim to Defend Catholic Tradition."

But a funny thing happened in 1333. The faithful did not act as our Neo-Catholic friends would have predicted. The pope's oppressive actions, far from putting the matter to rest and teaching the stubborn Dominicans a lesson, only angered the faithful even more.

Fr. O'Daniel explains:

John XXII had shown a far better

Continued Next Page

Traditional Catholic Resistance

Continued from Page 11

spirit and much more of the wisdom of the skilled diplomat, had he been more moderate and conceded his opponents the full liberty of discussion he professed to allow to all. His repressive measures were productive of no good; nor was the imprudence of his actions slow in becoming manifest. The imprisonment of Walleys created an impression that was far from being favorable to the Pope. Indignation ran particularly high at the University of Paris and at the Court of Philip VI. In vain did John, writing to the French monarch or his Queen consort try to create the impression that the English Dominican had been imprisoned, not because of his antagonism to the views advocated in the Avignon sermons, but on account of the heresies contained in his own sermons. In order to appease the displeasure aroused by the incarceration of Master Thomas, the Pontiff finally acceded to public opinion so far as to transfer the prisoner to the Papal Palace during the month of October, 1333. There, it is true, Walleys' position was bettered; yet, as he continued to be denied his liberty, the minds of men refused to be calmed.

These resisters, dear readers, were the epitome of faithful Catholics. They saw the pope commit a grave injustice on a priest who defended Catholic Tradition against the pope's own novelties and they refused to accept it. Even in the face of condemnations from Papal commissions and the imprisonment of their heroic priest, they refused to yield.

The Final Resistance

Fr. O'Daniel relates what happened next:

Determined to bring matters to an issue, Philip VI called a meeting of the theological faculty of the University of Paris for the purpose of having them express their opinion on the subject in debate. Accordingly, on December 19, 1333, a commission of twenty-three masters in theology assembled in the royal palace under the presidency of Peter de la Palud, the Dominican patriarch of Jerusalem; and there in the presence of the Kings of France and Navarre, many bishops, priests, secular and regular, princes, and faithful, they unanimously declared their firm belief in the Catholic teaching, that the souls departed and freed from all stain of sin and debt due to sin enjoy the beatific or full and direct vision of God before the day of judgment. And on the second day of January, 1334, they and six other Masters who did not attend the first meeting, affixed their names to a profession of their faith wherein they declared that: "After the death of our Lord and Saviour, Jesus Christ, the souls of the faithful who have departed this life exempt from all purgatorial purification, or have been liberated therefrom, enjoy a perfect, beatifying, intuitive and immediate vision of the divine essence and the Most Holy Trinity, the Father, Son and Holy Ghost."...

The same day, January 2, 1334, these nine and twenty master theologians forwarded John XXII a letter, expressing in polite and respectful,

but clear and firm language the result of their deliberations. While affirming their filial devotion and submission to the Vicar of Christ, they recalled his express declaration that he had spoken, not as Head of the Church, defining a doctrine, but as an individual theologian, exposing a personal view; and that all theologians were permitted to give their minds on the subject. They proclaimed their firm belief in the doctrine to which they affixed their names, declared that, after the example of the apostle, they were ready to give singly a reason of the faith that was in them, and expressed a strong desire that the Pope would deign to give his apostolic sanction to their decision.

Thus, the Catholic resistance leaders of the 1330's launched their final and last-ditch effort to change the mind of the pope and to end the crisis that kept the Church in turmoil for four long years. The very fate of the Church lurched in the balance. Events had grown to a fever pitch. Pope John was growing more aggressive in persecuting those who espoused the Traditional doctrine and seemed to be defending and spreading his own doctrine with renewed vigor. Many in the resistance had to wonder if John might be on the verge of trying to use his infallible papal power to settle the issue in his own favor.

The final tactics of the resistance were shrewd. First they used their united numbers and their many distinguished and educated members as their strength. Some of the most accomplished and respected theologians of the Dominicans and other orders put their name to the Profession of Faith. By signing this Profession of

Faith, they were publicly declaring that they accepted the Traditional teaching as a matter of Faith. This logically meant that they believed Pope John's new teaching was against the Faith and in error. Signing the Profession also meant that these erudite men would not budge from Tradition, no matter what actions the Pope took to the contrary. This meant that if Pope John wanted to escalate the conflict and try to solemnly declare his own position correct, he would have had an apparent schism of epic proportions on his hands.

Second, the resistance's letter ignored Pope John's actions and held him to the letter of his words. It treated Pope John's admonitions that he was speaking as a private doctor and not as Pope seriously, even if John himself, by his actions, had not taken his own words seriously. This put Pope John in an awkward position. If he condemned the Traditional doctrine and demanded allegiance to his own, he would have to contradict his words of tolerance and appear as a hypocrite.

Third, after implying the "sticks" that awaited Pope John if he acted rashly, the resistance explicitly pointed out the carrot. They very politely reaffirmed their loyalty to Pope John as the Vicar of Christ and presented the avenue by which he could heal the Church and once again win them as allies. Pope John could save face by reiterating his own previous position that he meant his new doctrine to be subject to the judgment of the Church, and then acting like it by recognizing the voice of Tradition in the Profession of Faith and sanctioning it. ■

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Just How Eternal is the Eternal City?

■ *When you are in Rome, live in the Roman style; when you are elsewhere, live as they live elsewhere...St. Ambrose's advice to St. Augustine.*

By Vincent Chiarello

(ROME) It has been more than twenty years since my last overseas assignment, that to the U.S. Embassy to The Holy See, ended. Although my wife and I have returned to “the eternal city” with regularity during those two decades, an extended absence of nearly four years brought about some new impressions when we returned this year. Perhaps the saying that, *Plus ça change, plus c'est la même chose*, “the more things change, the more they stay the same” does not apply to Rome any longer. What follows are some personal ruminations about Rome, past and present, which will, I hope, interest **The Remnant** reader.

My first lasting impression of Rome was not by way of a visit or a book, but a 1953 movie: *Roman Holiday*. For those of a certain age – mine – seeing the film, the first American movie entirely filmed in Italy following World War II, depicted a Rome before the economic “boom” of the 1960s, from a city in which the streets were nearly devoid of cars, into an urban setting where, within a relatively short period, Italy was transformed into a major economic power. The specific location of major film segments, Via Margutta, which is near the widely traversed Piazza del Popolo, shows nary an automobile, so few, in fact, that people in large numbers walk in the street. That scenario was reversed decades ago, and today countless numbers of cars clog the narrow streets of a city beset with monumental traffic jams, for present day Rome does not provide its residents an adequate system of public transportation. A city ordinance preventing the expansion of an underground system for fear of destroying the city's ancient artifacts has been slightly altered, but Roman subway or “metro” lines are still few and far between.

Perhaps the mindset that best describes the way in which Roman residents view life, or at least did, is to recall the words of one of their late admirers, Paul Hoffman. In chronicling the Roman year through its seasons, Hoffman proffered this advice: *If you take into account the fact that present day Romans attempt to get through their days with a minimum of effort, and you adjust to their good-natured cynicism and mellow customs, you can live tolerably well in this ancient city.* (**The Seasons of Rome, 1997**) Hoffman, who died in 2008 after living more than 70 years in the city, was an astute observer of the rites and rituals of the denizens of the city, learning them the hard way and in a manner that few others have. I learned a

lot about Rome and other places in Italy from the writing and words of this man whose memory is indelibly etched in my mind.

As I write this, I have another of Hofmann's books, **That Fine Italian Hand** (1990), near at hand. I keep it for several reasons, amongst them an entry on the first page, dated October 8, 1991, in which Hofmann wrote some kind words to me, but far more important an admiration for this man whom I came to know well and greatly admire. He was not your typical Roman; in fact, he was an Austrian by birth.



Paul Hofmann was born in Vienna, and after studying law, was hired by the Catholic organization, Austrian Popular Federation. After becoming the editor of its newsletter, the Nazi regime, which now occupied Austria, sent the S.S. to search Hoffman's office and home for anti-Nazi editorials. Fearing possible reprisals, he fled to Italy; ironically, although he had fled Vienna, was married and had one son, and was living in Italy, he was still drafted into the German Army when Austria was formally annexed.

Assigned to Rome, his major duty was to serve as a translator for the Wehrmacht's General Staff there. Knowing the fate that awaited him and his family if he were to be caught, he fed information about German troop movements to the partisans. In early 1944, fearful that he had been betrayed, he deserted, for which he was immediately sentenced to death *in absentia* by a military tribunal. Fortunately, he was able to place his wife and child in a convent, after which he went into hiding in the Vatican where, until the end of World War II, he was hidden by priests in the sanctuary of the Vatican. It should be noted that the Nazi regime in Rome never violated Vatican neutrality or entered Vatican City without obtaining permission beforehand. Hofmann safely remained there until the war ended in May, 1945.

Thinking it unwise to return to Austria, where pro-Nazi elements still existed, Hofmann remained in

Rome, and to feed his family took a job as a hotel clerk, but also began to write a summary of the news in a flyer entitled, **La Gazzetta di Sicilia** (The Sicilian Gazette). Slowly but surely he became known and recognized for his skills as a journalist (he was fluent in four languages), reaching the pinnacle of his career in 1970, when he was made Bureau Chief of **The New York Times**. Although he became an American citizen in 1968, he never chose to live anywhere but Rome as his permanent residence, and through a chance encounter, we began to meet at least once – sometimes twice – each year at the same restaurant near the

Vatican. He was a fascinating raconteur, and his Roman style of dress and speech revealed how much “the eternal city” had influenced him.

It was Paul's insight into Roman culture and mores that impressed me so much that, to this day, his advice still rings true. He wrote in **The Seasons of Rome**, “Don't betray irritation if somebody is an hour late for an appointment or doesn't show up at all, that's just the way it is here. And this: If you try to be friendly, you will win much friendliness in return. Wise words from a very wise man. But if Paul Hofmann's urbanity and intellect were part of my Roman remembrances of things past, what of the present, or the future?”

Without a serviceable crystal ball, no one can accurately predict what Rome will look like in another twenty years, but changes that are plainly visible, demographics foremost amongst them, cannot be discounted. As Justice Scalia pointed out during my recent Remnant interview, “Europe is post-Christian,” and the Eurocrats in Brussels will do precious little to staunch the bleeding caused by the pointedly anti-Christian outlook of the EEC. One thing that has changed, and noticeably so, is the population, and herein lies a multitude of future problems for the Roman resident.

The island of Lampedusa off the coast of Sicily now is the major disembarkation point for tens of thousands of central and Sub-

Saharan Africans who, according to European Union regulations, once on Italian soil must be allowed to travel to the mainland. Their sea voyage to Sicily, which normally begins in Libya, is fraught with danger: last October, an overloaded boat carrying several hundred Africans capsized causing the death of 366 people, including children. Why undertake this perilous journey? The probable explanation is found in the figures of the World Bank: per capita income in the European Union is \$33,906 a year; in Sub-Saharan Africa, it is \$1547.

So, day after day they come and their increased presence is notable in Rome and other Italian cities. Frontex, the EU Agency that is responsible for compiling data in this matter, reports: “More than 66,000 people have arrived in Italy during the first quarter (of 2014) compared to just under 43,000 for the whole of 2013.” But there is another seminal factor in this massive migration that is rarely mentioned: the overwhelming numbers of these immigrants are Muslims who have the poorest record of assimilation into Western society than any other immigrant group. Further, as Western European population rates continue to plummet while those of Muslims continue to rise, the further decline of Christianity in Europe is not problematic. That is a recipe for disaster waiting to happen.

Pope Francis visited Lampedusa last year to welcome the new arrivals from Eritrea (N.B.: the average Eritrean woman has 4.14 children; the average Italian woman: 1.42) and urged his fellow Christians to extend charity toward them. That is a laudable Christian impulse, but what must also be added is that the Europeans have been extraordinarily charitable to these recent arrivals. Although the quality of mercy is not strained, dispensing charity does entail large expenditures, for it has an economic dimension, and there are billions of people in similar straits throughout the world. Unless or until there is a realistic appraisal by the Vatican of the inherent dangers to unfettered Muslim immigration into Europe, the Church's hierarchy will participate in its own decline.

I suspect that Paul Hofmann, were he alive today, would not be amused to see the city he loved and chose to live in changed in ways that no longer connect it to the world he – and I – once knew. ■

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The World Is Too Much With Us

by Timothy J Cullen

“The world is too much with us; late and soon,/ Getting and spending, we lay waste our powers...”

The title and epigraph of this essay are taken from a poem by William Wordsworth, an eighteenth-nineteenth century neo-pagan of sorts and a sentimentalist. Nevertheless, he stated an oft-felt sentiment both then and now with the title of this particular poem.

The traditional Catholic may think and almost certainly feels that the contemporary world is not merely “too much with us” but threatening to overwhelm us entirely with its humanly denatured state, a state that the philosophically naturalistic and materialistic lover of “Nature” Wordsworth (essentially a member of the *rentier* class) would almost certainly rue, though it has been in large measure the very philosophy he espoused that has brought it about. One wonders if excessive concern for the worldly has not also infected the Church (the *institutional* and *mundane* Church as opposed to the mystical and eternal) as well, given recent actions that seem more in line with the teachings of the “Frankfurt School” than with the Teachings of Christ. More and more, the Church seems to be moving in the direction of religious and social ambiguity that characterizes “organized naturalism”¹

While one may argue that the Church has as one of Her primary worldly functions the succor of the poor and dispossessed, one might argue as well that Her more important function is the salvation of said “poor and dispossessed” rather than a worldly interference in the affairs of nations that destabilizes their established social orders by encouraging massive illegal immigration into nations that are ill-equipped to deal with said immigration, an “immigration” that is tantamount to invasion by persons best served in their native homelands through Church-sponsored reeducation per Catholic Social Teaching rather than spurious and alien ideas that do not and have never conformed with millennial Catholic Teachings.

This writer is an expatriate from his native land, the grandfather of a dual-national (USA-Argentina), a traditional Catholic who had high hopes for the papacy of Francis but who has begun to fear it as he has feared all previous papacies (including that of Benedict XVI) since John XXIII. This writer has begun to believe that the traditional Catholic must accept that if the Catholic Faith is to fulfill the Promise of Christ that the Faith is indefectible, then it must also be considered that a co-opted and clearly subversive institutional Church is no longer the vehicle by which the Faith is to be preached and *lived*. Catholicism is *not* the “One World Religion” in the sense



(Portrait of St. Francis di Paola courtesy of Martin Murphy)

that it now appears to be proclaiming itself; the *true* Church stands *apart* from the “world” as understood by the secular materialists and is “inclusive” only through conversion, else it lose all meaning; “Catholicism” ain’t what it used to be.

This writer wishes to see his Latin American grandson and possible future siblings instructed in the Catholic Faith that *was*, not in what it has become. This writer would *not* wish to see his grandson riding on the roof of a train that is part of an “underground railroad” bearing the poor, outcast children of Latin America to “sanctuary” in government-subsidized homes in the United States or anywhere else, because this writer believes in *family*, in the role of religion in family, in the role of nations that strive with God’s Grace to better their material lot while *ensuring* the salvation of their souls, which the Catholic Church has as its primordial mission on this earth. While “*Deus Caritas Est*” (“God Is Love”), charity begins at home, not in someone else’s home. The Church has no Divine Mandate to turn the world into a global smörgåsbord of races, nationalities and above all religions; the mandate of the Church is to convert humanity to Christ: period.

The “world” is now “too much with” the Church and the Church far too much with the world; failure to recognize this is acceptance of the Church-as-social-worker as opposed to evangelizer of the Gospel. The institutional Church has long been concerned with “getting and spending” and has without question “laid waste” Her powers. Outside of Her faithful, the Catholic Church is nearly universally reviled as a reactionary (would were that so!) and mercenary (would that it were not!) self-serving institution, the home of the only homosexuals not to be seen as a privileged minority but rather as

protected pedophile sexual predators to be pilloried in the public square, as well they should be. The institutional Church has failed Her faithful while attempting to appease a “world” that considers itself Her mortal enemy; what sense is there in this? What hidden purpose might it serve? What, pray tell, is the agenda—hidden or otherwise—of the institutional Roman Catholic Church of 2014 A.D.?

Is the institutional Roman Catholic Church of 2014 so much with the world that Her faithful should still grant Her unquestioning obedience? Might “Peter’s pence” best be put to work elsewhere? Were the institutional Church to lose Her still-vast financial support owing to a failure on the part of Her faithful to continue to support Her ever-more-worldly “mission” result in a retrenchment of worldly meddling that often flies in the face of the Faith? Putting this proposition to the test might yield instructive results.

Plainly visible results of Church policy since Vatican II have proven quite instructive, albeit in as negative a fashion as one might wish to imagine: closure of churches and parochial schools, near-extinction of vocations to the priesthood and religious orders, greatly diminished attendance at Mass, proliferation of divorce among married “Catholics”, abandonment of evangelization... One could go on and on, but one would rather not; the facts speak for themselves. Why, then, continue to financially support what in worldly terms is clearly a failing enterprise and in spiritual terms appears to be much the same? Why subsidize further “getting and spending” by an institution (a “corporation”) that does not have a provision for such in Her Divine Charter but rather emphasizes a worldly poverty that Her present pontiff appears to preach? Why not withdraw *all* financial support and let God’s Providence provide for the future well-being of the

institutional Church and Her “servants”? Why not let the Church do without the “world” and find out once and for all if She can transcend the world without the “getting and spending” that sustains Her even as She spurns Her millennial traditions of *ministry* to souls rather than mundane meddling in the secular sphere? Pray tell: why not?

The Desert Fathers of the early Church chose to have as little to do with the “world” as possible and are well-known models of contemplative piety. Historically, Catholicism has experienced a dichotomy regarding pomp and poverty. One need look no further than the example of the libertine Borgia Pope Alexander VI (Rodrigo Lanzol y de Borja; 1431-1503, a favorite of Machiavelli) of whom Giovanni di Lorenzo de Medici, a member of the equally rapacious Medici clan and later Pope Leo X said with respect to Alexander’s election: “Flee, we are in the clutches of the world,”² then compare him with his contemporary St. Francis of Paola (1416-1507), the founder of the Roman Catholic Order of Minims (<http://home.earthlink.net/~jvega/ni00001.htm>), an austere and now nearly defunct Order that believes they “are called to live, in a creative and fresh manner, the evangelical beatitudes in simplicity and radicalism, witnessing to our civilization, consumed with the mania of material possessions, that one can truly “be” and that happiness is given not by things, but by the encounter with the living Christ, the Lord of life.”³ It is worthy of note that the Order in its final form was approved by Pope Julius II, who said following the death of Alexander VI: “I will not live in the same rooms as the Borgias lived. He desecrated the Holy Church as none before. He usurped the papal power by the devil’s aid, and I forbid under the pain of excommunication anyone to speak or think of Borgia again. His name and memory must be forgotten. It must be crossed out of every document and memorial. His reign must be obliterated.”⁴

This writer prefers the Catholicism of St. Francis di Paola to that of the more worldly Alexander VI and strongly believes that what remains of the Order (some 304 members as of 2012⁵) deserves far greater financial support than does the present-day institutional Church to which he will no longer contribute even a “minim”.

This writer believes that even a lay Catholic must practice an austerity not imposed by governmental fiat but by personal choice as befits the familial circumstances of each. This writer, now aged with familial duties fulfilled, roundly rejects the pomp of the Church and favors

² http://en.wikipedia.org/wiki/Pope_Alexander_VI#cite_note-17

³ <http://home.earthlink.net/~jvega/ni00001.htm>

⁴ http://en.wikipedia.org/wiki/Pope_Alexander_VI#cite_note-17

⁵ <http://www.catholic-hierarchy.org/dioceses/dqom0.html>

Continued Next Page

¹ See Fahey, Fr. Denis, *The Kingship of Christ and Organized Naturalism*, The Christian Book Club of America, Palmdale, CA, 1943-1999.

The Last Word...

On Monkeys and Modernists

By Father Celatus

Continued...

a minimalist simplicity among those consecrated to lead us to salvation; in fact, this writer favors a similar lifestyle for himself and strongly recommends it to others who wish to practice their faith without the world impinging overmuch.

The “world” is not simply too much with us; it threatens to stifle the breath of the Holy Spirit that can awaken us to the everlasting glory of that which God and His Son have promised us and which awaits us not only after death but even here in this vale of tears were we only to shrug off worldly concerns and focus our minds, hearts and souls upon it. Face facts: the institutional and now thoroughly corrupted Church is failing us. Look to tradition, look to those Church Fathers who held the lamp that lights the path upon which salvation is to be found. In the words of the epitaph of the Irish poet (pantheist though he was) William Butler Yeats: “Cast a cold eye on life, on death/Horseman, pass by”.

Life, death, the world, the flesh and the devil... none of these is of great import to the Catholic who *knows* that there awaits a far greater glory, a transcendence tragically unknown to the secular materialist who simply will not see, but with whose worldly concerns we must not concern ourselves.

The traditional Catholic *knows* that the world is too much with us! The traditional Catholic *knows* that his/her concern is far less the here-and-now, far less the dreadful doings of a world gone mad, *knows* that the institutional Church has gone astray, *knows* that not only is the world too much with us but that we must make it ever less so, keeping the Faith however possible while rejecting that which we know to be false. Yes, continue the struggle to bring common sense and Christ's Teachings back into the local church, but do not despair if your Church does not support your efforts; God does.

The Catholic Church was and is God's gift to a fallen humankind, but said gift is not unconditional; ample proof of human error has proven that. The Catholic is called to obey the Faith, but not necessarily the Church in the face of error. Who is to determine whether or not the institutional Church is in error? Would that that were a question easily answered! As is now well known, there is no easy nor perhaps even a humanly possible answer. Keep the Faith and let God dictate the answer, but until such time as He does, beware false obedience in the name of blind faith seems to this writer to be an adequate attempt on the part of the faithful to solve what seems to be an insoluble conundrum.

The world is too much with us and more and more so with the institutional Church. Draw your conclusions and choose your path accordingly is this writer's own conclusion. Keep the Faith as you must and trust in God; His Church will eventually bear out what is true. ■

Remnant moviegoers who are late middle-aged or older have probably seen the movie, *Planet of the Apes*. This award winning sci-fi movie from the sixties starred Charlton Heston, better known to Catholics for his movie role as Moses. Heston was an astronaut who travelled through time and space until he crash landed on a planet that was populated with intelligent apes. There were some human-like creatures on the planet as well who were mute and in danger of being captured by the apes. Eventually Heston gained his freedom from the apes and set out in search of a new life on this strange planet, only to finally discover that he was on Earth, centuries into the future. The final scene is of Heston pounding his fist into the sand and surf of what was once Liberty Island, with a broken Lady Liberty rising up from the water. Realizing that mankind had destroyed its own civilization by some terrible means, Heston rages and curses humanity for its failure.

As bad as it would be to live under the domination of dirty apes on a planet of monkeys, so much worse has it been to live under the domination of ecclesiastical bullies on the *Planet of the Modernists*. Yes, that's right, monkeys are preferable to modernists. At least monkeys can be bribed with bananas where modernists are ecclesiastical terrorists, bent on destruction. And destruction is precisely what they have wreaked upon the Church with great success for half a century. Because the only way to bring about their goal of radical change in every aspect of church life has been through the corruption and destruction of what had been traditional for centuries and indeed millennia. Were it not for divine protection against the gates of hell and the remnant of faithful Catholics that remains, the Church would already be in total ruins. To view a sampling of images of the Vatican II *pilgrim church* in collapse, by the way, go to abandonedamerica.us on the internet.

But apparently the modernists are not content with the destruction of the traditional Church. Now that their *pilgrim church project*—traditionally known as the Church Militant—is in ruins they are shifting their focus to the collapse of western civilization as well. A current case in point is the widespread ecclesiastical support for the illegal invasion of the United States by aliens through the Mexican boundary. Never mind Catholic social teaching that not only permits but demands that governments protect their own citizens from unjust foreign aggression by prudent and appropriate means.

Never mind that innocent American citizens have been raped, robbed and murdered by infiltrating Mexican gangs. Never mind that many invaders are bringing in illegal drugs and infectious

diseases, including tuberculosis and even leprosy. Never mind countless car crashes, many resulting in injuries and death, that are caused by illegal alien drivers who lack driver training, testing and any insurance coverage. Never mind the strain that the illegal invasion has put upon law enforcement, the American economy and the newly enacted health care system. And worst of all, never mind the fact that still-standing American laws are broken or ignored by every government branch and the Conference of Catholic Bishops.

So why do ecclesiastical modernists now join their efforts with purely secular forces on this and so many other humanistic causes and programs? Because having lost their faith in true religion a natural consequence is to join with the world in its misguided pursuits, under the flag of Christianity. Modernists have elevated man—even above the angels, according to Bishop of Rome Francis—at the expense of God and they have made man the center of the universe. So now the natural condition of man on Earth is a principal focus of their *apostolates*. This switch in emphasis is quite evident in the New Order Mass, with its dominant focus upon community at the expense of the divine.

The shift from God to man is also evident in words and actions of Bishop of Rome Francis. One of his first acts as pontiff was to conceal the liturgy of Holy Thursday from the faithful and transform this sacred act representing the Apostles into a mundane act honoring non-believers. But even more revealing is this enigmatic sound bite of Francis:

I can only say that the communists have stolen our flag. The flag of the poor is Christian. Poverty is at the center of the Gospel...Communists say that all this is communism. Sure, twenty centuries later. So when they speak, one can say to them: 'but then you are Christian'.

So Communists are closet Christians, according to Bishop of Rome Francis. At least this is how his words have been headlined by the world despite Neo-



Catholic magic eight ball attempts to spin this *Francis-speak* differently. Good students of elementary logic, however, will recognize a false syllogism in the reasoning of Francis. Broken down to its fundamental form the fallacy reads: A. Christians care for the poor. B. Communists care for the poor. C. Therefore, Communists are Christians. The fallacy becomes apparent with other terms that we could substitute for these. Continuing with a monkey theme we have: A. Monkeys eat bananas. B. Modernists eat bananas. Therefore, Modernists are Monkeys.

Monkeys would be offended—if they possessed intelligence—to be compared to modernists and Catholics should be offended by the notion that Communists are closet Christians who have “stolen our flag.” But this is not the first time that Bishop of Rome Francis has made remarks that suggest some affinity for principles derived from Karl Marx. There seems little doubt based upon his words and actions that Francis favors the end of capitalism and the redistribution of wealth. Far from consecrating communist Russia as directed by our Blessed Mother, we now appear to have a Bishop of Rome who has *stolen the flag* of Communism! This may be yet another consequence of papal disobedience to a heavenly directive.

What will be an ultimate consequence of continued ecclesiastic defiance of our Lady? A Church and nations in ruins, with a broken Lady Liberty rising up from the sea and abandoned churches crumbling to the ground! The surviving remnant will pound their fists in the surf, lamenting that Earth would have fared far better under monkeys than under modernists. ■



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