



# 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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## The Remnant Kicks Off 2015, Dedicates Pilgrimage to Sacred Heart of Jesus

By Michael J. Matt

Can there be a more appropriate biblical chapter than Matthew 24 for the times in which we live? Therein Christ foretells the destruction of the temple and speaks of certain signs, harbingers really, of the last days before the final judgment of the world. Among Our Lord's dire predictions about the coming seductions of false prophets, charity growing cold, wars and rumors of wars, pestilences, famines, earthquakes, and the abomination of desolation—He also tells us to “not be troubled, for these things must come to pass” and promises that those who “persevere to the end shall be saved.” In other words, in the very fulfillment of dreadful prophecies the men of the last days will come to trust in Christ alone, because they will remember that it was He who predicted these days, even as He assured us that they would be shortened for the sake of those who still believe in Him: “And unless those days had been shortened, no flesh should be saved: but for the sake of the elect those days shall be shortened.”

Already one month into this ‘new year’ one gets the feeling that those days whose coming were foretold by Our Lord may be closer at hand than many of us care to think, and that the challenge rising up before us now could be the one “told to us, beforehand” in Matthew—the challenge to not be deceived by ‘false Christs’ before the Son of man

~ See Editor's Desk/ Page 2



## A ‘Day of Infamy’ and the March for Life, 2015

by Vincent Chiarello

*“The worst evil of all is to say that neither good nor evil is anything in itself, but only matters of opinion.” - St. Justin Martyr*

They came from far and wide, a veritable sea of humanity whose outer limits could not be easily determined from my vantage point. Printed on their banners, written on their hats, or sewn onto their clothing were the telltale signs of people who had traveled long distances, including contingents from the Netherlands and Canada, to come to Washington's Mall on this day, one that has been called, “a day of infamy.”

From Alaska to Florida, from the Bronx to Texas, as well as from areas

in-between, tens - no, hundreds - of thousands of people descended on the nation's capital for one, and one purpose, alone: to call for the repeal of the most infamous Supreme Court decision of the 20th century: Roe v. Wade, which now provided a legal “right” to a practice that previously had been outlawed since the founding of the nation.

In choral rhythm they chanted as they proceeded down Constitution Ave. to the Supreme Court, “Hey, hey, Ho, Ho, Roe v. Wade has gotta go.” For the casual spectator or, as in my case, a first time participant, the March for Life cannot but profoundly arouse an admiration for these people - of all colors, shapes, and sizes - who have been stalwarts in their unwavering sense of commitment to their cause of reversing a law that has been the source of true evil. They have

come to this same spot, and proceeded down these same streets, some a dozen times, to pray outside the U.S. Supreme Court building. Welcome to the March for Life, 2015.

If you were to read a summary of the March for Life in newspapers - usually relegated to the inside pages, and with a serious undercounting of the numbers involved - rarely will you sense the adrenalin that the March generates amongst those who are there as participants. This is particularly interesting for it does not need an expert observer to notice that a large - very large - segment of the Marchers are young, which says something about the tectonic shift in societal group-think that is taking place virtually unnoticed.

Further overlooked is the annual growth in numbers: according to Marchers

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## The Remnant's 2014 Man of the Year

By Christopher A. Ferrara

The title Man of the Year, bestowed by the mass media on a gender-neutral “Person of the Year,” reflects the impact a public figure has had on world events during the year preceding. Thus it was quite understandable, even predictable, that *Time*, the world's leading news magazine, and *The Advocate*, the world's most prominent homosexualist publication, would both name Pope Francis “Person of the Year” for 2013.

The world understands, even if most Catholics have forgotten, that the Catholic Church is the last barrier against the terminal civilizational

apostasy for which the powers that be have been laboring for almost three centuries. In the crowd-pleasing words, gestures and publicity stunts Pope Francis provides almost daily, which the media promptly trumpet to the detriment of his predecessors and the Church's image, the makers of world opinion see their last best chance to take the Church out of commission once and for all. The media recognize that this Pope, whatever his intentions, speaks as if he were determined to complete, *per impossible*, the ecclesial auto-demolition lamented too late by Paul VI in the midst of the Second Vatican Council's catastrophically foolish “opening to the world.”

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# From the Editor's Desk...

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comes in the clouds of heaven with much power and majesty.” Whether or not our days are those days, our task remains the same—we must persevere in the old Faith, being neither deceived nor seduced as we wait for Him to come as He promised.

Given the madness and apostasy all around us, that challenge issued by Christ Himself is beginning to form the editorial policy of this little newspaper. I don’t see any greater counterrevolutionary strategy these days than that insisted upon by Our Lord in Matthew—keep the Faith even when the whole world doubts God, hates Christ, and wars against those who still believe.

Things are becoming simpler now. There is no grand deception which needs to be exposed – no façade obscuring the face of evil. That façade has fallen away, and the anti-Christian visage of raw Modernism is plainly visible to all who have eyes to see. Modernism came out of the closet at the Second Vatican Council and produced a diabolical New Mass and a dangerous new orientation for the Church. But today it is no longer pretending to be Catholic; it is at war with Catholic Tradition, and it makes no bones about it. The battle lines are clearly drawn at last.

Pope Francis did not come out of a vacuum. He is the personification of the Spirit of Vatican II. He is the embodiment of the very Modernism condemned over a century ago by St. Pius X. He is the ultimate conciliar pope. We must not be surprised by his arrival. Traditionalists by definition always knew this bishop of Rome would come if the Spirit of Vatican II were not exorcised—

which is why for some 45 years traditional Catholics have been insisting that the traditionalist cause is so much more than us acquiring access to the Mass “we prefer”. An abomination of desolation seems to be approaching the holy place, exactly as Christ predicted in Matthew’s Gospel.

So where do we go from here? We make every effort to make manifest to the world the fact that the Catholic Church has been infiltrated and is now in the greatest crisis since Arianism. This is not as challenging as it was even a few years ago since today conciliar fatigue is setting in. There is a massive body of sincere Catholics who have spent much of their lives denying the obvious and/or making excuses for what they see. But thanks to Pope Francis, they seem to be growing weary of playing Let’s Pretend. In fact, many tens of thousands of them are done playing the game altogether. They are more than ready to hear the Traditional Catholic case against the Modernist occupiers of our Church.

As the Church is shaken to her very foundations by Pope Francis and his armies of Modernist generals and foot soldiers all around the world, the little Remnant suddenly finds itself bursting at the seams. The telephone rings all day long, it seems, and our staff of children and volunteers is struggling to keep up. I must ask your patience, in fact, as we try, manfully, to keep on top of things. And I sincerely thank all those who contributed so generously to my request for help just before Christmas. It’s a very strange moment for us as The Remnant is struggling and expanding at the same time.

- The new Remnant Online Store, for example, will be up and running in a month or so (offering all kinds of Remnant branded merchandise, the proceeds from which will hopefully help put The Remnant on solid financial ground).

- Our website has been totally revamped with a new system that allows folks who (for good reason) boycott social media such as Facebook to weigh in independently and join the vigorous online discussions on all things Catholic that we host every day.

- Some very generous supporters donated a new computer and a brand-new camera to Remnant TV this month, which we put to immediate use greatly enhancing Remnant TV programs.

- And our Remnant e-edition has taken off to such an extent that we plan to at least try to use that revenue, along with the generous donations of Remnant readers, to go another year without raising the cost of an annual subscription to The Remnant. If memory serves, we’re now going on the tenth consecutive year without raising our rates, thus keeping The Remnant affordable to as many Catholics as possible.

So, please keep the new subscription orders coming. Sign up for our e-edition. Visit our website every day. Subscribe to Remnant TV on YouTube. And consider a tax-deductible donation to help keep

The Remnant forging ahead at this most critical moment in the history of the Church.

Speaking of forging ahead, The Remnant Tours’ 2015 pilgrimage to France, Switzerland and Liechtenstein is well over half sold out. I have no doubt that it will sell out completely over the next month or so, but the big problem we have is a higher than usual number of young and worthy pilgrim applicants looking for sponsors. If we sell out too quickly a number of those young pilgrims will be deprived of the opportunity to make this life-changing pilgrimage.

So, if you are considering donating to the Remnant Tours’ Youth Fund please do so sooner rather than later. I am looking for ways to increase the number of pilgrims we can accommodate, but at the moment we can only take 50. Out of those 50, some 30 places are already reserved and we have 10 young people waiting for sponsors.

Speaking of this year’s pilgrimage, we have added Paray-le-Monial and the city of Dijon, France to our itinerary. (See advertisement on Page 16). Given the desperate state of our country and our Church, we are dedicating this year’s Pilgrimage to the Sacred Heart of Jesus. To that end, we will spend one night with the Sisters of the Sacred Heart at the great basilica of Sacre-Coeur on Montmartre—the mount of the martyrs and the highest point in Paris. From there we travel directly to Paray-le-Monial where Jesus appeared to St. Margaret Mary Alacoque to establish the Sacred Heart devotion and where the incorrupt heart of St. Margaret Mary can be venerated to this day.

The pilgrimage is NOT a vacation! It is a classic medieval-styled walking pilgrimage across France, coupled with a Catholic immersion program designed to use historians (Dr. John Rao and Jamie Bogle), Catholic activists (Christopher Ferrara and myself) and priests (Fr. Gregory Pendergraft and “Father X”) to rekindle in the hearts of our pilgrims the fire of divine love for God and His Church. This pilgrimage is all about restoring Catholic identity and the sense of crusade in defense of all things Catholic.

If you decide to sponsor one of the young pilgrims, please understand that you are entering into a spiritual partnership in a tradition as old as Christendom—where Catholics pool their resources in order to send a

young member of a parish or town on pilgrimage for the good of the whole community. You will be prayed for each and every day (by name) and I will not allow our young pilgrims to forget that Remnant pilgrimages are all about the call to holiness, Catholic action and counterrevolution.

Your donations to the Youth Fund are tax deductible, of course, but the partnerships forged between pilgrim and sponsor are so much more important than that, and usually outlast a given pilgrimage by many years. And when it comes to gaining the graces of pilgrimage, sponsors are essentially non-walking pilgrims who are with the pilgrimage every step of the way. In fact, as the leader of the U.S. Chapter one of my challenges each year as we walk the rough terrain, rain or shine, is to clearly read the long list of names of Remnant readers and their many intentions into a megaphone as the chapter listens and then prays the rosary for our sponsors. It is a beautiful thing, and the spiritual connection to the “pilgrims” back home is always very strong.

To help the young traditional Catholic pilgrims walk this pilgrimage in honor of Our Lady and the Sacred Heart of Jesus, please send your donations to:

**The Remnant Youth Fund**  
**PO Box 1117**  
**Forest Lake, MN 55025**

The Remnant Tours is deeply committed to the moral, spiritual and physical wellbeing of each of our pilgrims. We engage Chaplains and Chaperones to ensure a safe and spiritually productive environment at every step of the way. Our main chaperone, Mrs. Joan Mahar, has been with us for many years and is very much loved and respected by the young pilgrims. Each year, of course, she needs assistants, and this year we have found two. All of our chaplains and chaperones are volunteers. They ask not one penny for their services, but are fully committed to this Catholic action. However, The Remnant must still find a way to finance their transportation and accommodation. Anyone wishing to help out, under the same terms as the Youth Fund—your name will be added to the Pilgrimage Prayer List and your intentions will be remembered every day—please send your tax-deductible donations to:

**The Remnant Chaplain and Chaperones Fund**  
**PO Box 1117, Forest Lake, MN 55025**

## The Remnant

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# The Remnant Speaks

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

**Thanks, Patricia Bridges!**

Editor, *The Remnant*: I just wanted to thank Patricia Bridges for her wonderful letter that was spot on about the current crises facing our church. I have also added prayers to increase the number of traditional faithful in all traditional chapels throughout the world via my morning rosary. Great intention and thanks for the idea!

Just like Patricia, I also “re-upped” with the Remnant for another year. The newspaper has become the rallying point for all traditional orthodox Catholics. They have spurred many traditional Catholic blogs and websites creating a sort of Catholic tea party, throwing boxes of heresy overboard. The Remnant Video series is also a great addition to the cause. Chris Ferrara and Michael Matt do a fantastic job dissecting the nonsense coming out of the Vatican these days.

I also feel like Patricia, that our traditional Latin mass must be inclusive in this fight to regain our church. My own site [www.tridentinecatholic.com](http://www.tridentinecatholic.com) has all the major listings of traditional Latin masses, Motto Proprio, FSSP, ICKSP, SSPX, and even Resistance masses. The information is there and it’s up to the individual conscience as to which one to choose. Bottom line, we do have an important weapon to reclaim our Church in this time of crises that we did not have after Vatican II—it’s called the Internet! Pope Francis has accomplished one thing: He’s made Catholics realize we can no longer remain lukewarm about our faith.

Al Schroeder Jr.  
Elgin, Illinois

**Watching Remnant TV in Australia**

Editor, *The Remnant*: I have only recently become aware of your Catholic Newspaper. How refreshing! I’ve just watched the video of Michael Matt and Christopher Ferrara on Pope Francis explaining the world popularity of the Pope. What a great example of true Catholic journalism. Thank you!

I’m a simple mother and grandmother, a sinner, but in thanksgiving I’m also a Catholic. For years now I’ve been trying to find a faithful priest to have as spiritual director as I have had some experiences that have had me in great need of such direction (long story). In the process I’ve become aware of WHAT’S GOING ON - It is War, real War. I have accepted that the only direction I have available is from the Holy Spirit who resides in the innermost of my soul since my baptism. It has led me to recognise deception, yet, but Truth as well, and it is helping me to become a better Catholic. I thank God so much for your faithfulness and I will subscribe to your news and will keep you in my prayers. Keep Strong

Lilian Milla  
Melbourne, Australia

**The Remnant Keeps Me Strong**

Editor, *The Remnant*: We’ve enjoyed the Remnant for years now, and we’re grateful for all you do. Thanks to the Remnant, we no longer feel like outsiders as we grow weary of the Novus Ordo nonsense. Instead, your newspaper is a frequent reminder that we belong to a growing community of traditional Catholics.

I’m not usually in a position to make such a substantial donation, but reviewing my records for 2014 I had a little catching up to do to fulfill my annual tithe. I’m glad to support the Remnant, and I trust the funds will be used in the best way possible to promote the Catholic faith. God bless you!

No need to publish my name or anything, I’m very happy to keep this between our family and yours.

“Mr. X”

**Eastern Orthodox, But Love Archbishop Lefebvre!**

Editor, *The Remnant*: I would like to thank you for your devoted work in the Remnant newspaper and in other media, as you ceaselessly endeavor to spread and defend the message of traditional Catholicism.

I am actually not Catholic, but (Eastern) Orthodox. I think, however, that I am better acquainted than are most Catholics with the history of Vatican II and with the novelties that took place then and afterwards worldwide in the Roman Catholic Church. About five-six months ago, my best friend, who is Catholic and has been attending only the Tridentine Mass for a while, introduced me to the person and writings of Archbishop Marcel Lefebvre, whom I have come to greatly admire as a hero of the Catholic Church and of traditional Christian thought. I am currently reading the wonderful biography written about him by Bishop Bernard Tissier de Mallerais.

Although I am not imminently seeking to convert to Catholicism, I have for a

while believed that the moral, spiritual, and political healing of our western society (e.g. America and western Europe) is largely dependent upon a *healthy* Church of Rome; and now I have come to also believe that the good health of the Church of Rome is largely dependent upon the wisdom, devotion, and love of traditional Catholics who keep the faith and practices of the pre-Conciliar Church. Many of my Orthodox brethren would view me as a traitor for so strongly supporting Catholics the way I do, and especially for supporting traditional Catholics, who aren’t as willing as some neo-Catholic leaders are to bow down to the demands of irascible Orthodox bishops and theologians, who too often bear an irrational prejudice towards the Western Church and her theology (not to mention the liberal Eastern Orthodox bishops on the other end of the spectrum, who seem to share in the same “progressive” ecumenical mindset as does Pope Francis).

That being said, the majority of my friends here in Kansas are very devout and well-intentioned neo-Catholics, most of whom are totally ignorant of the crisis in the Church, or who heard some false and malicious things about certain traditionalists, especially Archbishop Lefebvre and the SSPX, and therefore view them with the utmost suspicion. It seems awfully ironic to me that I, as an Eastern Orthodox Christian, am the main, if not only, person informing and enlightening my neo-Catholic friends on most of these issues. May God bless you and your family.

Andrew Bledsoe, 26  
Leavenworth, Kansas

**Editor’s Note:** Excellent letter, Andrew. Spot on! Thank you. Let’s keep in touch, and by all means pray for us as we will pray for you. **MJM**

**Did Francis Write His Own Encyclical?**

Editor, *The Remnant*: I want to thank you for your efforts. I’ve occasionally looked at what was posted on your website in the past, but I had to subscribe



after the Synod as well as Pope Francis I’s actions. Your work is invaluable and it is sad that your videos don’t get more views. I really enjoyed listening to Judge Napolitano on Remnant TV, outside of the venue of Fox News.

One thing I must say, the vibe I really got from Pope Francis is that he wasn’t up to the job in ability, for lack of another word. I just say his because when questioned about his encyclical he seemed to respond more about what it took to make it rather than its contents. To me it suggested he didn’t even know what was in it. Personally, if I had a hand in writing something, I’d really know it well. This is just an anecdotal impression.

Another thing the Pope or any other leader needs to know is that people hang on his or her words. When the Pope makes the statements he does or the Synod bumbles around with modernist language, they can condemn hundreds, thousands, tens of thousands, etc. because they will continue to do what is wrong. It is the type of apostasy that troubles me the most. Regardless of how far fallen anyone is or how universal problems are, the standard should remain. After the Synod and

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# Letters to the Editor Cont...

other things I started to pray for the Church and against apostasy. You have my prayers as well. Again, I want to say thank you for your efforts.

Cordially,  
John Monti, Jr.

## The Remnant's Facebook Outreach is Working

Editor, *The Remnant*: Enclosed please find a check to renew my subscription. Please keep up the good work and the good articles, especially the ones that tackle controversial and most likely unpopular subjects. I have 'Liked' your Facebook page, so I get your daily FB postings as well. I am with the Society of Saint Pius X here in California. I've always felt your paper was fair regarding the Society, and basically supportive. After all, we are all traditional Catholics, aren't we? But there is so much division, even among the traditionalists, and even at my little parish. My prayer these days is to increase the number of traditional faithful in all the traditional chapels throughout the world, and to grant perseverance and guidance of the Holy Ghost for all the traditional faithful. Of course, I pray for the SSPX every day with every rosary, too.

Our pastor was especially critical of the article regarding the idea that we have two Popes governing the church today. He says—only one Pope, always. But—I pray for both living Popes by name every day in my rosary. Your articles open up a different and wider way of thinking about issues affecting the Catholic Church and especially traditional Catholicism with each issue. Keep up the good work. Sincerely yours in Christ,

Patricia Bridges  
Highland, CA

## Another Father X Learning the Latin Mass

Editor, *The Remnant*: Peace be with you and all good things! I used to subscribe to *The Remnant* but somehow through my moves from here to there lost my subscription renewal. Now more than ever we need your newspaper ministry of truth in the Church. So I am sending money for a subscription and a few extra dollars to support your work.

The recent statements from the Synod are of the gravest concern. It sounds like they are moving towards approval of the behavior that was at the heart of the priestly scandals. Are they aware that not even the Pope can change the ancient teachings of the Church on Faith and Morals? Where do they find anything in Scripture or the Magisterium that supports these proposed changes?

My first fears about Pope Francis came with his early remarks. When he said that the Church speaks about abortion too much it was a slap in the face to all of those saintly and heroic Catholics who have prayed in front of abortion clinics, have helped thousands of pregnant mothers and have worked tirelessly to give unborn children the

very least of legal protections at great personal, social and financial sacrifice. We talk about abortion because over 1,400 babies a day are being slaughtered inside and outside of the womb in the USA alone. His does not even consider abortions from pills and devices.

When he said, "Who am I to judge (a homosexual)?," I wanted to scream at him, "You're the Pope!" If the Pope cannot give moral and spiritual guidance to someone who is trapped in grave sin, who else will?

Like most bishops, priest, deacons and lay faithful Pope Francis does not realize that the problems with the Church are liturgical ones. It appears that after four decades of a Protestant liturgy with a valid Eucharist that the Church may become completely heretical by adopting the ways of the world.

We may be getting to that time when it is time to head to the mountains! I am attempting to learn how to say Mass of the Council of Trent (I refuse to call it "the extraordinary form") but I have had no success yet. My previous minister provincial did not want me to get involved with "fringe groups". One friar said he didn't want to be involved with "persons who want to go back to yesteryear". My thought was that many of the young people who attend the Latin Mass do not even know what yesteryear was like. One recent directive out here says a pastor may not put a Latin Mass into the schedule without approval because it will affect future assignments. I believe that this proposal violates if not by letter certainly in spirit Pope Benedict's apostolic letter.

In any event, now more than ever must we pray and sacrifice for the Pope, Cardinals, Bishops, Priests and the Church Universal. Enclosed is my check for \$75.00 for the first class rate and I hope I can send more in the future. God bless you all and keep up your most important work! In Christ and His Holy Mother,

Yet Another Fr. X

## Seeking Pilgrimage Partners



Dear Remnant Readers: My name is Lucia Bernadett Cavazos. I am 19 years old and I am a student at St. Mary's College in Kansas. I am the tenth of fourteen children, and am currently working two jobs to make my way through college. Both of my parents are disabled (my father from a recent stroke and my mother from a brain tumor). For

this reason, I am responsible for paying my own way as well as sending money home to help my family.

I have always wanted to go to the Chartres Pilgrimage! I have known many people who went, and have had many great and inspirational stories to tell. I have never had the opportunity to go myself. This year I would especially like to go, for I have several friends from my school who are also trying to raise sponsorship to make it, and I would much prefer to go with them than by myself. Unfortunately, between school and bills I would never be able to pay for the pilgrimage on my own. This is why I am reaching out to you. Please consider sponsoring me for this trip. All generous souls who do will be in my prayers throughout the entire trip, as well as when it is over. Thank you so very much and God bless!

Lucia Cavazos  
Aurora, CO

Dear Remnant Readers: I am twenty-nine years and currently attending Thomas Aquinas College. I am in my third of four years studying for a BA in the Liberal Arts. Prior to my attendance at Thomas Aquinas I spent nine years at St. Michael's Abbey of the Norbertine Fathers in Orange, Southern California. There I studied two years of philosophy, taught three levels of Latin at St. Michael's College Prep, and also studied abroad in Toronto at St. Philip's Seminary, run by the Oratorian Fathers of St. Philip Neri. At St. Philip's I completed two years of a three year program for a Masters in Theology.

Since I was young I have greatly appreciated the Traditional Latin Mass. From serving as an altar boy to functioning in the role of sub deacon for the solemn high Masses of the Oratorian Fathers, I have come to understand the Mass more deeply through the signs and gestures of the old liturgy. The pilgrimage to Chartres is an expression of this appreciation for the traditional Mass.

As I am a full-time student, I would like to request a sponsorship through the *Remnant* for this pilgrimage for 2015. Several students from our college attended the pilgrimage last year and loved it, and if possible I would like to share this experience with them. Thank you very much, and God bless.

Sincerely,  
Louis Knuffke

Dear Remnant Readers: My name is Sarah Mackintosh and I am the oldest of 5 children. I am 18 years old and my family and I attend the Traditional Latin Mass at *Our Lady, Help of Christians* Parish in Huntsville, Alabama. I am a recent homeschool graduate and I have my own small photography business.

I heard about the Chartres Pilgrimage through my priest, Father Alan Mackey, and fellow parishioners and I have seen the graces and fruits of this pilgrimage in those that have attended. Seeing

the virtues and joy that this pilgrimage seems to inspire in those that attend has inspired me; I naturally long to partake in the spiritual opportunities that this pilgrimage would provide.

I would feel so privileged to see the beautiful churches and pray in them just as the saints did. I feel an inward longing to pray deeply for direction in my life and also long to build new friendships with others who share my traditional Catholic faith. It would be a joy to gain new friendships and be inspired to grow in my own faith

I have already begun raising money to pay my way but I fear I will fall well short of the mark. Any financial support that you might so generously provide would be a blessing for me and I would be extremely grateful. If it is The Lord's will that I attend then I will always keep your intentions in my prayers on this pilgrimage. Sincerely Yours in Christ,

Sarah Mackintosh  
Huntsville, Alabama



## Remnant Tours' Youth Fund

**PO Box 1117 Forest Lake, MN 55025**

As has been the case for the past 24 years, young pilgrims will walk the pilgrimage to Chartres in the name of their sponsors. The cost of the entire pilgrimage is \$3200 The names of sponsors and their special intentions will be carried to Chartres and read aloud each day on the Pilgrimage. Your donations to this effort are tax deductible. **MJM**

## Waiting for Sponsors:

Maria Pfeiffer, TA College: \$2500 thus far  
Theresa Patterson, TN: \$1000 thus far  
Maria McFadden, VA: \$250 thus far  
Catherine McFadden, VA: \$300 thus far  
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Joseph Check, NM \$0 thus far  
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# The Remnant's 2014 Man of the Year

C. Ferrara/**Continued from Page 1**

From the traditional Catholic perspective of this newspaper, however, Pope Francis is Man of the Year for a different reason: the *unintended* consequences of his increasingly alarming pontificate. That is, the “Francis effect” is finally awakening many Catholics outside traditionalist circles to the awful reality of the post-conciliar revolution in the Church, bringing them face-to-face with a crisis the “normalists” can no longer conceal behind their usual emasculating interpretations of events. This awakening is typified by the mordant commentary of one rightly appalled Catholic, a convert and novelist, in light of Francis’s upcoming encyclical on “climate change,” already being hailed by the media as the next advance for “the Francis revolution.” Under the title “[I Am Concerned](#)” she writes:

I regret that our current Holy Father speaks so strongly on topics about which no one expects him to know any more than anyone else. As far as his popular image is concerned, I don’t really care what color shoes he wears, what sort of car he goes about in, or where he chooses to set up housekeeping... Nothing is more seductive than flattery and applause, especially from a fickle and sensation-hungry press, and nothing is more fatal to our souls than vanity.... I suppose ‘encyclicals’ on other subjects can be written anywhere, provided one wears shoes of a politically correct color.

As these sentiments would suggest, Francis’s most significant impact is turning out to be, not what the world applauds, but his inadvertent demonstration that the revolution has gone too far, that it is time to return to the point where the Church’s human element strayed from the path of Tradition to pursue an imaginary “renewal,” and that nothing is more urgent now than a recovery of everything that was abandoned during a ruinous experiment in novelty Francis seems determined to pursue to the bitter end according to the “dream” enunciated in his personal manifesto, *Evangelii Gaudium*:

I dream of a “missionary option”, that is, a missionary impulse capable of *transforming everything*, so that the Church’s customs, ways of doing things, times and schedules, language and structures can be suitably channeled for the evangelization of today’s world *rather than for her self-preservation*.

It is this boundless progressivism, seemingly unhampered by any reverence for what the Church has handed down in her “ways of doing things” through the centuries, that accounts for the “Francis effect” which has earned him the world’s endless adulation. In less than two years we have already witnessed these “achievements” of the Bergoglian papacy:

- an unprecedented disdain for traditional vestments, customs and protocols of the papacy, with the result that the media exalt Francis’s



“humility” to the detriment of all his predecessors, including canonized saints who honored these traditions as due the sacrality of the office of Vicar of Christ;

- further ostentatious demonstrations of “humility,” always before the cameras (dining with Vatican employees in the cafeteria, “selfies” with members of the crowd, riding a bus to the annual retreat, carrying his own black bag on the chartered jet, etc.), which the media further exploit as an unfavorable reflection on previous Popes;
- perversion of the traditional Holy Thursday *mandatum*, commemorating the institution of the Priesthood and the Eucharist at the first Mass offered by Our Lord, by washing and kissing the feet of non-Catholics, including Muslim women, thus degrading a sacred tradition by subordinating it to his personal desire to display “humility” in a novel way;
- the infamous declaration “Who am I to judge?” respecting “gay persons” in the Catholic priesthood, creating the impression of an unprecedented new “openness” to “gay people” in the Church, which he has since done nothing to counter but on the contrary has continued to cultivate, as seen at the Synod on “the Family,” which he controlled;
- innumerable scandalously confusing and heterodox interviews and conversations with journalists, including the doctrinaire atheist Eugenio Scalfari, [which the Vatican publishing house, with Francis’s approval, has recently published in book form](#), confounding all attempts by his apologists to argue that he was misquoted or misunderstood;
- a persistent abuse of Sacred Scripture during the daily “meditations” at Casa Santa Marta: Christ [only “pretends” to be angry](#) with His disciples, Mary might have wanted to say “[Lies! I was cheated!](#)” when her Son was crucified; [the Pharisees were “rigorists” concerning marriage](#) (when in fact Our Lord rebuked them for being lax); Matthew [clung to his money](#)
- when Christ called him (when in fact he followed immediately); [the Gospel is merely a “reflection” on the “gestures” of Christ and the Church in their works of corporal mercy](#) and the Church “does not give lectures on love, on mercy...”; Saint Paul declared “[I boast only of my sins](#)” (when in fact he boasted only of his *infirmities*, not his offenses against God), and so on;
- [constant public attacks on members of the faithful](#) Francis accuses of “feel[ing] superior to others because they observe certain rules or remain intransigently faithful to a particular Catholic style from the past,” of seeking “[an exaggerated doctrinal ‘security,’](#)” of having an “ostentatious preoccupation for the liturgy, for doctrine and for the Church’s prestige,” and of exhibiting a “supposed soundness of doctrine or discipline [that] leads instead to a narcissistic and authoritarian elitism”—thus rashly misjudging the motives of traditional Roman Catholics who practice the bimillennial Faith of their fathers;
- an open contempt for the Church’s traditional liturgy, which Francis dismisses as “[a kind fashion](#)” to [which certain people are “addicted”](#);
- the brutal dismemberment of the Franciscan Friars of the Immaculate on account of its increasing attachment to the traditional Latin Mass and its “[definite traditionalist drift](#),” and [the targeting of the Sisters of the Immaculate for a similar fate](#) under the guise of a completely unwarranted “Apostolic Visitation” conducted by modernist nuns;
- the warm embrace of Protestant ministers and televangelists as “brothers” Francis declares [he is “not interested” in converting](#), even as they steal millions of sheep from the Catholic flock entrusted to him, as they have done throughout a Latin America that is less Catholic by the day;
- the astonishing declaration that it is “sinning against Christ’s will” to focus on the Church’s doctrinal differences with Protestants because

“our shared baptism is more important than our differences”—thus effectively discarding every teaching of the Magisterium and the Church’s infallible anathemas on the errors of Luther and the other Protestant sects;

- a stubborn defense of Islam, contrary to the entire history of its persecution of Christians which continues today, including Francis’s declaration in *Evangelii Gaudium* that “[authentic Islam and the proper reading of the Koran are opposed to every form of violence](#)”—a claim he has absolutely no competence to make;
- a defense of Islam against the well-founded claim that it inherently promotes violence against “infidels”: “You just can’t say that, just as you can’t say that all Christians are fundamentalists. We have our share of them (fundamentalists). All religions have these little groups”—thus suggesting that Roman Catholic traditionalists or Protestant “Bible-thumpers” are on a par with Muslim fanatics who commit murder, rape and innumerable other acts of violence and persecution against Christians or routinely sentence them to death for “blasphemy” or “apostasy” according to the established juridical frameworks of Muslim countries;
- the invitation to a Muslim Imam to “pray for peace” in the Vatican gardens, who, quoting the Koran in Francis’s presence, called upon Allah to “[grant us victory over the heathen/disbelieving/infidel](#)” (i.e. non-Muslims), following which there erupted violence of massive proportions in the Arab-Israeli conflict and the savage Muslim persecution of Christians in various nations;
- the ridiculous “Soccer Game for Peace,” [personally arranged](#) by Francis, during which “gay pride” flags were on display and an obscenely dressed, gyrating Argentinian teenage pop diva sang John Lennon’s anthem *Imagine*, calling for an end to all religion, while a group of children surrounding her looked on adoringly;
- [the prayer beside a Muslim Imam in the Blue Mosque at Istanbul](#) at the very moment Christians were being hung, burned alive, decapitated, raped, enslaved and driven from their homes in Muslim nations, while the Imam with whom Francis prayed and his counterparts around the world refuse to condemn the atrocities perpetrated by Muslim fanatics;
- the failure to intervene to plead for the freedom of Mariam Ibraheem Ishag, the pregnant Catholic convert sentenced to death by the Islamic dictatorship of Sudan for “apostasy” from Islam, even though

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# Saint Nicholas Against the Heretics

## Did you know that ‘Saint Nick’ was a courageous defender of the Divinity of Christ?

By Father Ladis J. Cizik

(The following sermon was given on Saturday, January 17<sup>th</sup>, on the Feast of Saint Anthony the Abbot, as Christmas decorations were scheduled to be taken down in a church shared by the Latin Mass Community with the Novus Ordo Community. Father Cizik was the visiting priest on that day, who offered the Traditional Latin Mass)

I was asked to inform you that volunteers are needed to take down the outdoor Nativity set after Mass today. The end of the Christmas Season for the Novus Ordo was their Feast of the Baptism of the Lord on January 11<sup>th</sup>. The end of the Christmas Season for the Traditional Latin Rite is on the Feast of the Purification of the Blessed Virgin Mary on February 2<sup>nd</sup>, which is the same day in which the Novus Ordo Community celebrates the Presentation of the Christ Child in the Temple. The

Feast of the Purification of the Blessed Virgin Mary is actually commemorated in the 4<sup>th</sup> Joyful Mystery of the Rosary, the Presentation of the Christ Child in the Temple. The ancient, holy, glorious, and traditional “Forty Days of Christmas” run from Christmas Day, December 25<sup>th</sup> through February 2<sup>nd</sup>. Accordingly, my Christmas decorations, and yours, should stay up until February 2<sup>nd</sup>.

I would like to tie the traditional forty-day Christmas Season, which we are still celebrating, into the Feast of Saint Anthony the Abbot, which we observe today. In 338AD, Saint Anthony left the solitude of the desert, temporarily, to visit Alexandria, Egypt to help refute the teachings of the heretic Arius. Arius was a priest from Alexandria, who denied the Divinity of Christ. There is a famous painting of Anthony with another defender of the Faith, Bishop Nicholas of Myra, entitled: “The Visitation with Saint Nicholas and Saint Anthony Abbot” (1490AD). Bishop Nicholas, is better known today as Saint Nicholas or,

more popularly, as Santa Claus (Santa = Saint; Claus = an abbreviation of Nicholas).

During this Christmas Season, among all the other stories that you have ever heard about Santa Claus or Saint Nicholas, always remember that Saint Nick was a courageous defender of the Divinity of Christ. Like Saint Anthony the Abbot, he was a fierce opponent of the heresy of Arius, known as Arianism.

The heresy of Arianism became so widespread, that most members of the Church believed it, including most priests and bishops. This would prompt Saint Athanasius to declare, in essence: “They have all the buildings (churches), but we have the Faith.” Note that Saint Athanasius had gone into the desert to spend some time with the revered Saint Anthony the Abbot. Saint Athanasius would come to be known as the “Hammer of Heretics,” but he probably got his inspiration for being a “hard-hitting” defender of the Faith from Bishop Nicholas, at the First Ecumenical

Council of Nicea, which both saints attended.

At the First Ecumenical Council of Nicea, in 325AD, Bishop Nicholas got up and punched Arius, and pulled his beard, while the heretic was blaspheming Christ in front of the Council during a debate! Although punished by the Council for physically beating up Arius, a miraculous intercession by Our Lord and God, Jesus Christ, and the Mother of God, Mary Most Holy, restored full Episcopal honors to Bishop Nicholas.

As punishment, for beating Arius’ head like a drum, the Church Fathers at Nicea had stripped Bishop Nicholas of the symbols of his office: his Pallium (Omophorion) and his Book of the Gospels. He was then thrown into a dungeon to await his fate at the end of the Council. During the night, Jesus and the Virgin Mary appeared to Nicholas, asking: “Why are you in prison?” Nicholas replied: “Because of my love for You.” Jesus then gave the Book of the Gospels to Nicholas and the Blessed Mother gave him a Pallium, so that he would once again be dressed as a bishop. That is why traditional Eastern Icons of Saint Nicholas often show him with his Pallium and Book of the Gospel, accompanied by an image of Jesus giving him the Gospel and the Blessed Virgin Mary giving him the Pallium. When the guard came the next morning, he found that the chains that had bound Nicholas were loose on the floor, with Bishop Nicholas properly vested and peacefully reading Sacred Scripture. The Emperor Constantine, upon hearing of this miracle, asked the Council Fathers to release Nicholas from his prison, whereupon he was restored to his Episcopal dignity at the Council. The assembled bishops at Nicea then sided with Bishop Nicholas and condemned Arius as a heretic. To this day, we are reminded of this victory for the true Faith every time the priest says the Nicene Creed at the Mass, affirming that Christ is “God from God, Light from Light, true God from true God. Begotten, not made; consubstantial with the Father...” (“*Deum de Deo, lumen de lumine, Deum verum de Deo vero. Genitum, non factum, consubstantialem Patri...*”). And so, the message for us today is to “Keep the Faith” no matter who or how many seem to be denying it! Remember what Saint Athanasius said: “They have all the buildings, but we have the Faith!” Know your Faith, love your Faith, and share it with others; for this is the best Christmas present that you can give yourself and your loved ones. This will bring you peace of heart in this life and one day happiness forever in the life of the world to come. ■

## The Remnant’s 2014 Man of the Year

C. Ferrara/**Continued....**

- governments, religious leaders and human rights groups around the world militated—successfully—for her release;
- [silence and inaction in the face of written pleas from Aisa Bibi](#), sentenced to death for “blasphemy” by the Islamic regime of Pakistan, whereas Pope Benedict XVI had publicly called for the dismissal of all charges against her and [even the Russian Patriarch of the Orthodox Church](#) recently issued a formal statement declaring that “our multimillion flock joins their voice to that of the great number of people throughout the world who advocate for saving the life of this Christian woman” and calling upon Pakistan’s president to grant her a pardon;
- [the dogged promotion of the errors of Cardinal Walter Kasper](#), including his insane proposal to admit public adulterers to Holy Communion, which [Francis himself permitted when he was Archbishop of Buenos Aires](#);
- a Synod on “the Family” that quite predictably [devolved into an attack on the family](#), including an “opening” to “gays” and public adulterers in the disgraceful midterm report Francis approved and had distributed to the press before the Synod Fathers had even seen it, prompting a rebellion by bishops and even cardinals against the Synod’s manipulation;
- the [introduction of a “God of surprises”](#) during a jeremiad against “so-called ‘traditionalists’” after the Synod Fathers had rejected the midterm report and failed to adopt language in the final report that also suggested an “opening” to “gays” and Holy Communion for public adulterers;

- [retaining the rejected synodal texts](#) for use in the proceedings at the 2015 Synod despite the Synod Fathers’ failure to approve them;
- meddling in international affairs to facilitate a disadvantageous prisoner swap between the United States and the communist dictatorship of Cuba, which gained nothing for Cuba’s persecuted Catholics, [who at this very moment are suffering under a government crackdown on Christians](#), but did allow Barack Obama to declare a normalization of relations with Cuba [for which both he and the dictator Raul Castro publicly thanked Francis](#);
- such small but telling gestures as [wearing a clown nose, jumping up to catch a baseball tossed at him from the crowd](#) (causing his skull cap to fly off), and the placement of World Youth Day beach ball on the historic Marian altar in the Basilica of Saint Mary Major immediately next to the tabernacle (before which Francis made no gesture of reverence), [held in place with a World Youth Day T-shirt because the beach ball kept rolling away](#);
- “[the Francis revolution](#)” in general, as reflected in his expressed “fear of remaining shut up within structures which give us a false sense of security, within rules which make us harsh judges, within habits which make us feel safe...”

For these and innumerable other like reasons, Pope Francis is The Remnant newspaper’s 2014 Man of the Year. Although he certainly did not intend this, Francis is showing the Catholic world the final outcome of a trajectory that began with the Council’s problematical texts—the likes of which no ecumenical council had ever propounded—and proceeded with the destruction of the Roman Rite, the ecclesial paralysis

caused by the viruses of “ecumenism,” “dialogue,” and “interreligious dialogue,” and the introduction of one unheard-of novelty after another, from communion in the hand to altar girls, all accompanied by a rapid collapse of religious vocations and the spreading apostasy of the lay faithful.

With Francis we appear to be approaching the trajectory’s terminal point: a de facto merger of most of the human element of the Church with the world to which the Church has been “opened,” the Pope to serve as a respected facilitator of worldly diplomacy, social justice and peaceful relations among men of all religions or no religion, as the Church’s mission of making disciples of all nations is definitively abandoned by those who are divinely commissioned to carry it out. As Obama declared on national television in giving thanks to Francis for helping to broker the “breakthrough” that gave the Communist dictators of Cuba everything they wanted in return for almost nothing, leaving the Catholics of Cuba still firmly under their yoke: “I want to thank His Holiness Pope Francis, whose moral example shows us the importance of pursuing the world as it should be, rather than simply settling for the world as it is.” Such praise for a Pope from such a man, for such a reason, cannot fail to awaken serious Catholics to the almost apocalyptic gravity of our situation.

And that is precisely why Francis must be seen as our Man of the Year. For as the New Year begins we can have the certitude of faith that God is already drawing immense good from the disaster of this pontificate as more and more Catholics turn away in horror from the destructive revolution it represents, looking once again toward Tradition and the legacy of the great Popes who labored so heroically to defend the Church from what attacks her with reckless abandon today. ■



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# A 'Day of Infamy' and the March for Life, 2015

V. Chiarello/Continued from Page 1

I spoke to, some of whom have been returning here for the past dozen years, the size of the rally “continues to grow.” One delegation which has made an appearance over the last several years is that of my parish: St. Athanasius, in Vienna, Virginia. (See photo, right)

A group of about 20 participated, including a visiting priest, members of the Holy Name Society, as well as parents, and the principal and students of the parish school, St. Anthony Academy. Before setting out, the prelate offered a Mass for Reparations for the millions of babies who have been aborted. The group brought with them a statue of the Virgin to be carried on their march while they prayed the Rosary. It should be pointed out that there were thousands of schoolchildren present at the March, so those from St. Anthony Academy blended in with the others.

As with many societal evils, the abortion license now practiced in the U.S. has had repercussions that were never imagined when, on January 22, 1973, the Supreme Court ruled, in the case of *Roe v. Wade*, and also in *Doe v. Bolton*, that having an abortion was a now a “right” guaranteed under the U.S. Constitution. The tortured logic of Justice Harry Blackman’s opinion is not at issue here, but what is revolves around the actual numbers of children who have been aborted in the past 42 years, a number that may shock even the most callous and hardened person.

Dr. Randall K. O’Bannon, Director of the National Right to Life Committee’s Education division, claims that the document, “Abortion Statistics: United States Data and Trends,” tabulated annually by the Centers for Disease Control and the pro-abortion Guttmacher Institute, invariably understates the true number. Dr. O’Bannon claims that the real number is at least 57,762,169 abortions that have destroyed the lives of unborn children. That number approximates the numbers of people killed in both World Wars; yet, to recall the words of the Soviet dictator, Josef Stalin: “One death is a tragedy; the death of millions is a statistic.”

Once a pernicious doctrine is imposed, by law or by force, the unpredictable consequences of the act will have repercussions that were never expected. Call it the doctrine of the “slippery slope,” or “Murphy’s Law,” but the decision of the Supreme Court in January, 1973, has brought about changes never imagined or foreseen.

For example, what of the doctor who performs an abortion? Not that long ago, he was subject to criminal penalties, as well as shunned by his colleagues as a corrupter of the lofty ideals of the medical profession. Most states had laws criminalizing the practice of abortion, and for those medical doctors who performed one, aside from the legal penalties, there was also a professional stigma attached. Today, the abortionist is considered a compassionate practitioner of medicine, but that reputation is contrary to the history of medicine.

More than two and one half millennia ago, the Hippocratic Oath, which, in part, stated: *I will neither give a deadly drug to anybody who asked*



for it, nor will I make a suggestion to this effect. **Similarly, I will not give a woman an abortive remedy** (emphasis mine), became the guiding principle of medical doctors with its implicit caveat: *Primus non nocet*. (First, do no harm.) Today, when the requirement of traditional practice comes into conflict with a more modern mindset, invariably it is tradition that is changed. In this case, the Hippocratic Oath was either de-emphasized or re-written. According a 2012 Georgetown University Journal of Health Services article, as of 2001, “... 100% of medical school graduates in the United States swear to some variation of the Hippocratic Oath. Most of these Oaths are vague in language and contain the principles of non-maleficence, beneficence, patient autonomy, and social justice. Only 14% of these oaths prohibit euthanasia, 11% refer to a deity, 8% forbid abortion, and 50% of them do not reference accountability at all.”

One could also detect in the author of the article a hostility to the traditional values enunciated in the original Oath: “Firstly, the paternalist nature of the Oath, with its portrayal of an exclusive fraternity of gentlemen-doctors as stewards of all medical knowledge and morality, is sexist and elitist in the modern democratic context. The ancient religious foundation of the Oath has become irrelevant, and current divergence of opinion on specific issues such as abortion and euthanasia make the original Oath intolerable.” But that mindset has not only affected the practice of medicine, but the practitioners of politics, too. During my time at the March, I saw several signs that made crystal clear the bearers’ attitude: “Excommunicate all pro-abortion Catholic politicians.”

“De mortuis nihil nisi bonam” - of the dead say nothing but good.

On January 1 of this year, former Governor Mario Cuomo of New York died. He was afforded the rites and ceremonies due an observant Catholic, which he was, at a Funeral Mass said at St. Ignatius Loyola Church of the Archdiocese of New York. He was eulogized from the pulpit and also in print even by the most rabidly anti-Catholic newspapers, including the N.Y. Times, whose obituary stated: “They waited in the bitter cold, in some cases for more than two hours, drawn to pay their respects to a gifted politician they admired. Many came from the highest ranks of New York’s political world.”

But what made Mario Cuomo in the eyes of the NY Times, “a gifted politician?”

Perhaps the answer is that his “gift” provided too many Catholic politicians, including the current Vice-President of the U.S., and the former Speaker of the House of Representatives, weasel words to deny any act that confirmed the dogmatic teaching of the Church, including its condemnation of abortion. In his talk at Notre Dame University in 1984, Cuomo said this: “... must politics and religion in America divide our loyalties? Does the “separation between church and state” imply separation between religion and politics? Between morality and government? Are these different propositions? Even more specifically, what is the relationship of my Catholicism to my politics? Where does the one end and other begin? Or are the two divided at all? And if they’re not, should they be?”

If Cuomo’s speech, held in Notre Dame’s largest auditorium, was remembered for making him a luminary in Democratic Party politics, that talk, to quote one observer, also “...became Holy Writ for pro-choice Catholic politicians, due in no small measure to the showcase Notre Dame had provided.” Unknown to many was that the late Rep. Henry Hyde, another observant Catholic, was given the task of responding to Cuomo, but that speech was given in the student lounge in the basement of the law school. In short order, it was forgotten.

But what, ultimately, must also be understood is the impact that Cuomo’s speech had on the hierarchy of the Catholic Church in the U.S. As was evident in the March, there are those who believe that the Church’s leadership is failing the Faithful on this issue.

In July 2004, Cardinal Ratzinger, then-Prefect of the Congregation for the Doctrine of the Faith, citing Canon 915, declared that if a Catholic politician’s formal cooperation in “the grave sin of abortion or euthanasia” becomes evident by “**consistently campaigning and voting for permissive abortion and euthanasia laws**”

(emphasis mine), the politician should be informed by his pastor that he should not present himself for Holy Communion. Further, the pastor should also warn the wayward politico that, if he does present himself in those circumstances, he will be refused communion. Several years later, this ruling by the Congregation for the Doctrine of the Faith was cited in an article by Cardinal Raymond Burke, then President of the Supreme Tribunal of the Apostolic Signatura, the Vatican’s equivalent of the U.S. Supreme Court, which listed precedents in the writings of the Church Fathers and theologians.

As if on cue, Donald Cardinal Wuerl of Washington, (See: “Cardinal Ambition, From Wolsey to Weurl,” The Remnant, Nov. 20, 2014) and the great majority of U.S. Bishops, declared their opposition to such an interpretation claiming that Canon 915, “was never intended to be used this way, that is, to bring politicians to heel.” To this day, refusal to follow the CDF’s guidelines is standard operating procedure in the Novus Ordo Church. It is beyond cavil that despite the repeated opposition to abortion by Church officials, the *Roe* decision appreciably altered the way they treated Catholic politicians who supported it. But this is the Vatican II Church.

Despite the legal, political, and hierarchical obstacles that currently exist, it was evident that among the young and not-so-young at the March for Life in 2015 an infectious optimism heightened their sense that they were on the side of the angels. Their belief is not totally new: in 1910, former President Theodore Roosevelt spoke the words which could very well have been those of the Marchers: “We fight in honorable fashion for the good of mankind; fearless of the future, unheeding of our individual fates, with unflinching hearts and undimmed eyes; we stand at Armageddon, and we battle for the Lord” ■





# A French Ghost Haunting the German Cardinal

■ He is known as the Catholic Pilgrim Poet who battled the Modernists. His footsteps are followed each spring by devout modern pilgrims who trek the three-day pilgrimage (the Peguy Way) from Paris to Chartres, France. He also went years without receiving Holy Communion. How does the life of Charles Peguy expose the heresy of Cardinal Walter Kasper?

By Liz Yore



The theological euphemistic drumbeat of mercy dominated the Family Synod. With forked tongue, Kasper, as the lead voice, warned that the Church must reflect the reality of the modern world or risk becoming irrelevant. Kasper believes that it is *unmerciful* to refuse communions to remarried Catholics, citing the *reality* of millions of Catholics married outside the Church.

Kasper's "if we can't beat 'em, let's join 'em" attitude runs afoul of Church doctrine and the reality of sanctifying grace. The life of Charles Peguy, unmasks Kasper's deception and the fallacy of his argument. Peguy intimately knew the corrosive effect of modernity on the soul and the Catholic faith, and by capitulating to secular society, you sell your soul to the devil.

How does the life of Charles Peguy expose the heresy of Cardinal Walter Kasper?

Peguy, a baptized Catholic, who fell away from the faith, was an avowed agnostic for much of his adult life. He was mired in the cynical, political modern reality of secularism. Like many modern Catholics, Peguy married outside the Church to an atheist who was virulently anti-Catholic and they had four children whom his wife refused to be baptized in the Church. Yet, in 1908, Peguy quietly returned to his Catholic faith and said to a friend, "I have found my faith again. I am a Catholic." He began writing poetry, Catholic poetry, and is recognized as the literary offspring of St. Therese of Lisieux's spiritual childhood.

John Saward in *The Way of the Lamb* powerfully describes Peguy's virulent criticism of Modernism which brought about the de-Christianization of France, not unlike the rampant secularism in the 21st century Catholic Church.

During Peguy's lifetime, that innocence of faith which the Church called orthodoxy was violated by Modernism. Peguy abhorred 'the Modernist superstition'. He defined it as 'not believing what one believes'. The Modernists were guilty of theological humbug, an adult duplicity that is the opposite of childhood's simplicity.

Saward excoriates the modern cleric so prevalent during Peguy's time and who

still dominates the Church landscape in the person of Cardinal Walter Kasper and his mercy minions.

The Modernist cleric lives a lie: he enjoys the social advantages of priesthood while undermining the dogmatic faith that alone gives the priesthood its meaning. Peguy tears down the romanticized picture of the heretic as a brave defender of intellectual liberty. Modernism is a 'system of cowardice', a craven capitulation to everything that crushes true freedom. Theological dissent is the plaything of the self-indulgent, 'the virtue of the top people.'

As Peguy intimately understood, the Modernists in the Church wreak havoc with the faith by eschewing doctrinal fidelity. Illness brought Peguy to his knees and back to the faith. Bedridden with a serious disease, Peguy began to pray again; he recited the prayers he learned in childhood. After he recovered, he was known to pray while he walked from one end of Paris to the other.

After this reversion to the Catholic faith, Peguy began to write religious poems. His *Portal of the Mystery of Hope* is perhaps the greatest, yet most unrecognized religious poem of the 20th century. The portal represents the door to the Cathedral. It was here at the entrance to Notre Dame de Chartres that Peguy clung to hope and prayed to the Blessed Virgin for himself, his wife and children and for his country, France.

Peguy understood and accepted that his irregular non-Catholic marriage made it impossible to go to Holy Communion, but it did not invalidate his practice of the faith. The more he prayed, the more he felt God's grace.

Yes, Cardinal Kasper, your '*theological humbug*' dismisses God's sanctifying grace which flows to a man who follows Church teaching in humility and obedience.

Despite his devotion to the Blessed Sacrament, Peguy felt no bitterness at his separation from the altar. Unlike those in our own day who campaign against the Church's law on Marriage and the Eucharist, he was even able to see a positive meaning in his situation. He bears on himself, the mark of the Church as a witness, because he retains on himself the trace, the mark of a Church penalty. He is like a perpetual witness. - **John Saward, *The Way of the Lamb*.**

Shortly after Peguy recovered from his illness, his 11-year-old son, Marcel, contracted the deadly typhoid fever. Peguy made the 3-day pilgrimage walking from Paris to the Cathedral of Notre-Dame de Chartres to beg Our Lady to heal his son. He repeated that pilgrimage in thanksgiving for his son's miraculous recovery. Today, Peguy's pilgrimage journey draws thousands of pilgrims to Chartres every year.

Before he left home to fight for France in

the great battle at Marne in World War I, Peguy visited Notre-Dame and prayed to the Blessed Mother, 'I give you my wife and children. I lay them in the lap of Our Lady to take care of them.'

His complicated marital status with the Church did not prevent him from hoping that Our Lady would answer his prayers. It was his fondest and deepest hope that his wife and children would come into full communion with the Catholic Church. Peguy hoped and believed that the Blessed Mother who heard and answered his previous prayers would answer him again. Of this, Peguy had no doubt.

To the Church Triumphant, Peguy's heart soars up on wings of hope: "We must strive to belong to her... We must pray to [the saints] for others and for ourselves we can do it openly--pray to them, for those who belong to the Church Suffering and those who belong to the Church Militant." ***Clio, Peguy***

On September 4, 1914, Lt. Charles Peguy led his French battalion into the battlefield at Marne. He was shot in the forehead and died instantly at the age of 41.

His fourth child was born after his death. Peguy's prayers were answered as his wife and children were baptized into the Catholic Church in the following years after his death.

Those granted prayers are the manifestation of theological hope practiced in the footsteps on the pilgrimage to Chartres and so vividly displayed in his poem, *Presentation of the Beauce to Our Lady of Chartres*.

When in a narrow grave we shall at last be laid,  
And after absolution and the requiem Mass,  
Deign to remember this long pilgrimage in Beauce,  
O Queen of all vows to whom our vows are made.

Charles Peguy instinctively knew that being a faithful and obedient Catholic, despite the painful sacrifice of separation from the Eucharist was itself, a sanctifying grace. His adherence to and observance of Church law ennobled his prayers and soul. The graces that suffused from his sacrificial witness and prayerful spiritual communion with the Catholic faith touched the soul of his wife, his children, and thousands who walk in his footsteps to visit and pray to Notre Dame de Chartres every year for the last 100 years.

Despite his early tragic death, Peguy understood that, "**Life holds only one tragedy, ultimately: not to have been a saint.**" These words should haunt Cardinal Kasper. ■

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"The lie of man, the adult lie, the earthly lie, the soiled lie, the dirty lie." *The Mystery of the Innocents, Peguy*



# Father Corridan's Waterfront

By Derek Leaberry

At first consideration, one might not think of "On the Waterfront" as a promising movie to portray Catholic values. The director, Elia Kazan, was of Greek heritage and born in Istanbul (old Constantinople) of Greek Orthodox parents in the final days of the Ottoman Empire. Kazan turned his back on his faith as an adult. The producer, Sam Spiegel, was a Jew born in the later years of the Austria-Hungarian Empire in what is now southern Poland. Screenwriter Budd Schulberg was Jewish-American, the son of a Hollywood producer.

The film's musical score was written by Leonard Bernstein, a Jew who would become infamous for his notorious left-wing political views. The film's lead actor, Marlon Brando, was an irreligious method actor who would be conspicuous for his decadent life-style.

How did this non-Catholic group of individuals construct a film that was not only extraordinary in its power but Catholic in its values?

Central to "On the Waterfront" was the interest Schulberg had in Father John "Pete" Corridan, a Jesuit priest raised in Harlem. Corridan was a first-generation American born in 1911, the oldest of five boys. His father, Jack, was born in Castleisland, County Kerry, Ireland and was a New York City policeman. His mother, Hannah, was born in Castleisland as well.

When John was nine, his father died and his mother was forced to raise the Corridan boys with the help of her brother, Paddy Shanahan. The Corridans and Shanahans were poor working people of the New York City tenements.

After graduating the exclusive Jesuit Regis High School of Manhattan in 1928, Corridan worked on Wall Street and he did well. But monetary success was not enough for Corridan. In 1931, as the Great Depression gained steam and destitution became widespread, Corridan turned his back on money and went to Jesuit seminary. Ordained in 1945, Father Corridan was assigned to the Xavier Institute of Industrial Relations whose office was at the St. Francis Xavier parish in Manhattan. From here, Father Corridan became to understand the workings of the New York dockyards.

The waterfront that Father Corridan absorbed was a rough, exploitive world dominated by seedy rackets run by thugs, many of them members of the International Longshoremen's Union. The ILU was corrupt and mob influenced, dominated by its imperious president Joseph Ryan, and was more interested in its cut of the dockyard work pay rather than the workers themselves. The longshoremen, almost all Catholics, were forced to kick back part of their wages to get a chance to work.

Weaker workers were encouraged to drink heavily, go in to debt to select mobsters



Karl Malden's Father Barry (rt) is based on real-life Father John "Pete" Corridan (L) of the Xavier Labor School on Manhattan's West Side. Malden even took Corridan's own hat and coat to wear in the role.

to pay for their booze, which inevitably shortchanged their wives and children. It was a vile, brutish world that was an affront to Jesus Christ.

At Xavier, Father Corridan explored the dingiest alleys, the most wretched tumbledown tenements, the most squalid bars, and the most desperate men. A man of the tenements himself, Father Corridan drank beer and whiskey and smoked cigarettes with the longshoremen and gained an easy rapport with them.

Father Corridan listened and learned about the rough lives of the men and earned their trust. He became devoted to the justice the men and their families deserved.

In 1948, a young New York Sun journalist from Georgia named Malcolm "Mike" Johnson decided to expose the crooked reality of the waterfront. The southern journalist became quick friends with the hard-boiled Irish Jesuit and it was Father Corridan who led Johnson through the waterfront underworld. Because Father Corridan was trusted by the longshoremen, so became Johnson. Johnson's articles in the New York Sun in 1948, twenty-four in total, earned him the 1949 Pulitzer Prize. The series also opened the eyes of hundreds of thousands of New Yorkers, millions of Americans, and national politicians, including the powerful Senator from Tennessee, Estes Kefauver. Johnson's work also caught the eye of writer Budd Schulberg.

Schulberg, whose most notable writing success had been the 1941 novel "What Makes Sammy Run?", an *exposé* of the squalid side of Hollywood, decided he wanted to write a screenplay based on Johnson's own *exposé* of the waterfront. Schulberg contacted Johnson who strongly suggested that Schulberg "go down to Xavier and meet Father Pete. He really knows the score." And so Schulberg became friends with Father Corridan.

Schulberg received the same tour of bars and tenements that Father Corridan gave Johnson. Told by Father Corridan that "if you don't drink, they'll be suspicious", Schulberg learned to drink boilermakers with the longshoremen while listening to their stories of woe and sorrow. Like

Johnson, he learned the milieu of these dock workers, the life of kick-backs, uncertain work, unsafe conditions, and union intimidation.

Schulberg also became acquainted with the concept of "D and D", the idea that longshoremen had to remain "deaf and dumb" to stay in the good graces of the International Longshoremen's Association.

By 1952, Schulberg had his film script completed but had not found a producer. The big studios were not interested in the story of the New York waterfront. But independent producer Sam Spiegel, fresh off his first great film triumph "The African Queen", decided that he wanted to take a stab at Schulberg's screenplay. Spiegel budgeted \$900,000 for the film and Elia Kazan was hired as director.

Kazan's rise as a director had been meteoric. Starting in 1945, he directed four straight film hits- "A Tree Grows in Brooklyn", "Gentleman's Agreement", "Pinky", and "A Streetcar Named Desire." He was part of the new movement called method acting, centered on Lee Strasburg's Actors Studio. Method actors were taught to immerse themselves in their roles and distance themselves from their own personality. This was in contradiction to the Hollywood normative where actors like Clark Gable, Cary Grant, Jimmy Stewart, Greta Garbo and John Wayne played variations of their own personalities. Notable method actors included Marlon Brando, Montgomery Clift, Patricia Neal and Karl Malden.

Brando was Kazan's pick for the bad-boy protagonist Terry Malloy. Brando had already worked twice with Kazan in "A Streetcar Named Desire" and "Viva Zapata." Both men had been nominated for Academy Awards in 1951's "A Streetcar Named Desire" but both had lost, Brando as Best Actor to Humphrey Bogart in "The African Queen" and Kazan to George Stevens as Best Director in "A Place in the Sun." If Kazan was the hot new director, Brando was the hot new actor who had first hit it big in 1950 with his appearance as a crippled American World War Two veteran in "The Men". Kazan thought Brando as the perfect

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# On Popes and Presidents

by Daniel Amon

Looking for a different game for house parties and rainy days? Try matching Popes with American presidents who are roughly contemporary.

In the style of Plutarch's Lives of the Noble Grecians and Romans, you might match, say, Eisenhower with Pius XII, Kennedy with John XXIII, Johnson with Paul VI, Reagan with John Paul II, and Obama with Francis. The premise is that each age gives us Popes and Presidents to reflect it. Push the comparisons too far and they will break down, but determining exactly how and when would be half the fun of the game.

Readers old enough to remember the early 1960s might recall the hype that surrounded John F. Kennedy after eight years of the aging war leader Dwight D. Eisenhower, symbol of the boring 1950s.

This writer knew Irish Americans who



took being Catholic seriously, but who would nevertheless bear insults to the Blessed Virgin Mary before they would criticism of Kennedy. His assassination left his worshippers forever yearning for

what might have been. His pre-election effort to ingratiate himself with Baptists in Houston by soft-peddling his Catholic faith and his legendary womanizing were brushed aside as irrelevant. This was, after

all, Camelot, secular precursor of the post-conciliar New Pentecost.

JFK and John XXIII were perceived as heralds of a new dawn of freedom and love. The austere and aloof Pius XII was replaced by the chubby, avuncular, and anxious-to-please "Good Pope John." We might match the presumption of Kennedy's 1961 inaugural speech, and its suggestion that "here on earth God's work must truly be our own" with John XXIII's opening the Vatican window to the world, and his belief that replacing doctrinal severity with pastoral mercy would produce a new springtime for the Church. Well, how did that work out for us? Anyone here disappointed with the promise of the '60's, both social and spiritual?

Neither man lived to see 1964. Consider who replaced them. Both Johns paved the ways for wrecking balls, Lyndon Johnson to traditional America and Paul VI to the Roman Catholic Church. LBJ's Great Society could be seen as logical extensions of Franklin D. Roosevelt's New Deal, securing the beachhead for cradle-to-grave government paternalism. Paul VI's New Mass and homage to the United Nations, among his other subversive policies, rehabilitated the Modernism St. Pius X suppressed, and softened us up for the innovations of John Paul II and Francis.

John Paul II and Ronald Reagan were both presented as "conservatives." Both have been credited with the "downfall" of communism. A little skepticism might be in order. Both were actors in their previous lives. Both made us feel good, John Paul II with his Slavic warmth and Reagan with his cheery "morning in America" optimism.

John Paul II was the first rock star pope, whose occasional nods in the direction of traditional Catholic moral teachings distracted us from his determination to turn other teachings of his predecessors upside down. Can anyone imagine St. Pius V encouraging Moroccans to be good Muslims? Pio Nono hosting Assisi? Leo XIII giving joint blessings with the Anglican arch-layman? Reagan said many of the right things, but what did he accomplish that lasted? What's left of the Reagan Revolution? Will future historians say Jimmy Carter was right to suggest we wear sweaters and lower the thermostats?

Neither the Bushes nor Bill Clinton lend themselves to this parlor game as well as Obama. In fact, pairing him alongside Pope Francis may offer the most frightening comparison of them all.

We have, at this writing, a Pope who seems determined to overturn every vestige of Catholicism not already subverted by Vatican II, and a President who seems determined to transform America into a Third World state as punishment for its sins. Judging by their respective words and deeds, President Obama hates the European basis of America, the America most of us recognize, and Pope Francis hates the traditional Catholicism that every saint in heaven would recognize. ■

## Father Corridan's Waterfront

Continued from Page 9

waterfront brute turned good and he proved right.

Kazan chose Karl Malden to play Father Barry in the critical Father Corridan role in the film. There were three main reasons for the choice of Malden. First, Malden had worked with Kazan and Brando before in "A Streetcar Named Desire" two years before, Malden winning the Academy Award for Best Supporting Actor for his role as "Mitch" Mitchell. Second, Malden was a method actor from the Actors Studio. For the role of Father Barry, Malden would have to internalize the beliefs of Father Corridan. Malden would have to become Father Corridan, the Waterfront Priest. Third, Malden had worked in the Gary, Indiana steel mills for two years in the 1930s. Malden was a tough man who Kazan knew would not back down from the often difficult Brando just as Father Barry doesn't back down from ex-boxer longshoreman Terry Malloy.

Kazan threw the dice when casting Terry Malloy's romantic interest, Edie Doyle. Eva Marie Saint was a Catholic young lady who had worked her way up the hard way in radio and television after graduating Bowling Green University where she had studied acting.

"On the Waterfront" would be Eva Marie Saint's first motion picture. But the choice was wise because Eva Marie Saint is believable as a young Catholic woman because that was who she was in real life. Moreover, Eva Marie Saint is a believable Edie Doyle in that Eva Marie Saint is pretty without being the classical beauty of a Hollywood film queen. Eva Marie Saint's Edie

Doyle is a waif of a girl who had been sent away to a school run by nuns but

is still a girl whose family works the waterfront. Her father and brother work as longshoremen and it is her brother's murder that begins the film. She is steadfast in her quest for justice and is brave in the face of violent union enforcers. It is the waterfront thug Terry Malloy who falls for a woman who seems to be the antithesis of his worldview.

A synopsis of "On the Waterfront" is not appropriate. The reader will have to watch the film. But it would be correct to point out that two strong Catholic elements stand out in the film. First, Malloy is redeemed by two strong Catholics, Father Barry and Edie Doyle. At the film's outset, Malloy is selfish, has little self-respect, and is a little childish despite the grim surroundings. Father Barry challenges Malloy to become an honorable man. Edie gains Malloy's respect by standing up to him early in the film and fighting for her father's position in the work line-up. Malloy's respect for Edie turns into affection. Halfway into the film, Malloy calls Edie "the first decent thing that ever happened to me." Terry Malloy obtains redemption through the stern love of Father Barry and the feminine love of Edie Doyle.

Second, because Malloy is unwittingly an accomplice to Joey Doyle's death, Edie must forgive Malloy. As the Lord forgives us sinners, so must Edie forgive Terry Malloy for his part in the murder of her brother. Forgiveness is not always easy but it is something required of all Christians. After all, in the Lord's Prayer, we are told to "forgive those who trespass against us."

Edie Doyle passes the test and forgives Terry Malloy.

"On the Waterfront" swept most of the

Academy Awards in 1954, winning eight. It won Best Motion Picture. Elia Kazan won Best Director. Marlon Brando won Best Actor. Eva Marie Saint won Best Supporting Actress. Budd Schulberg won Best Screenplay. Ironically, due to "On the Waterfront" having three nominees as Best Supporting Actor—Malden, Lee J. Cobb and Rod Steiger—it would be Malden's turn to lose the Oscar.

With the deaths of Malden and Schulberg in 2009, Eva Marie Saint remains the last living link to "On the Waterfront." She is ninety years old today and has been married for 63 years to husband Jeffrey Hayden. She is the mother of two and grandmother of three. Devoted to her family, Eva Marie Saint rarely acted in more than one film a year, taking off long periods so that she could best perform her role as wife and mother.

As for Father Corridan, his fight for reform of the waterfront ended in some disappointment. His attempt to decertify the International Longshoremen's Association and replace it with a reform union failed soon after "On the Waterfront" became a hit movie. Yet Father Corridan's fight was worthwhile as the ILA had to change many of its most vile practices to fight off the pressure coming from sources as diverse as Senator Kefauver's Committee investigating crime in interstate commerce, newspapers and film. Father Corridan may not have won a complete victory in his fight against the ILA but the gritty priest fulfilled his duty to his fellow men and women of the waterfront.

Father Corridan left the waterfront in 1957 to teach at Le Moyne College in Syracuse, NY and later St. Peter's College in Jersey City, NJ. He died in 1984. ■



# Raymond Cardinal Burke Celebrates Traditional Mass in Rome, Speaks on Marriage

By Alberto Carosa  
Roman Correspondent

(Rome) In the month of January the traditional Roman calendar offers us two closely inter-related feast days: January 10<sup>th</sup> as the Feast of the Sacred Family and January 23<sup>rd</sup> as the Feast of the Espousal of the Virgin Mary with St Joseph. Although never on the general Calendar, the latter was kept by many religious orders, especially those with a particular devotion to the Virgin Mary, and on many local calendars.

In anticipation of the second feast at a later date, on Saturday, January 10<sup>th</sup>, Cardinal Raymond Leo Burke celebrated a Solemn Pontifical Mass at the in the Extraordinary Form at the Faldstool in the ancient splendid *Basilica di San Nicola in Carcere* at 11.00 am. The Mass was celebrated *ad orientem*, in respect to the altar, but *versus populum*, due to the particular altar position of this ancient Basilica centrally located near the *Teatro Marcello* in Rome and built into a pre-existing temple in the ancient Greek zone. Where there were fora for oil and vegetables and, most notably, once the ferocity of the pagans sacrificed to idols, today a large number of faithful attended the Holy Sacrifice of the Mass, to contemplate with tenderness and love Jesus who gives himself every day in His Body, Blood, Soul and Divinity under the species of the Eucharist. Incidentally, in this very church the Latin Mass is regularly celebrated every Saturday at 6 pm, after the recitation of the Holy Rosary, thanks to the good office of the stable group *San Luigi Orione* under the direction of the celebrant, Father Giuseppe Vallauri (he himself a *Orionino*, viz. member of the congregation established by *San Luigi*) and courtesy of the Basilica's rector, Msgr. Antonio Silvestrelli.

The texts for the Mass celebrated by Cardinal Burke, as already mentioned, were the rarely seen *Missa votiva In Desponsatione B. Mariæ V. cum S. Joseph* (Votive Mass for the Betrothal of Mary and Joseph) which fell on 23 January, found in an appendix of older editions of the *Missale Romanum*.

The Solemn Pontifical was the concluding event of a meeting of the Confraternity of Catholic Clergy conference in Rome and was graced by the impeccable chants and music of a visiting choir from Ireland, the *Lassus Scholars of Dublin*. Father Glen Tattersall, of the Parish of Bl. John Henry Newman in Melbourne, organized the liturgy and served as the assistant priest. A particular gratitude was expressed to the FSSP's Father Joseph Kramer, pastor of the personal parish for the tradition-minded faithful in Rome, *Santissima Trinità dei Pellegrini*, for his invaluable assistance in providing resources necessary to the ceremony.

As one might expect, the Cardinal's sermon elaborated on the meaning and far reaching implications of Mary and Joseph's betrothal, which was an actual marriage and not just an engagement, and on the importance of Mary's virginity in that marital context. *"From the text of the Gospel according to Saint Matthew, it is clear that Mary*



*was already married to Saint Joseph at the time of the Annunciation, but that Saint Joseph had not yet brought her into his home", the senior prelate said. "For that reason, upon learning of her pregnancy, Saint Joseph, for the sake of decency, thought to divorce her in as discreet a manner as possible. To be clear, the word 'betrothed' is not rightly understood as 'engaged', but rather as 'espoused' or 'married' as the rest of the language of the text makes clear".*

He then went on speaking about the importance of a correct understanding of what marriage is and what cannot be considered marriage, a crucial point especially in light of the present debate and in preparation of the next Synod on the family.

It is inconceivable that God the Son, at His Incarnation, would not respect fully, indeed would not bring to perfection, both the virginity of the Blessed Virgin Mary and the sanctity of her marriage to Saint Joseph. The accurate understanding of the marital status of Saint Joseph and the Blessed Virgin Mary is important for our fuller knowledge and love of the Mystery of Faith, but it is also important for the avoidance of a confusion and an error which are common today. Reference is made to the serious situation in the revised edition of The Father John A. Hardon, S.J. Basic Catholic Catechism Course. It will be helpful to quote a part of his treatment of the subject:

The fact that Jesus was virginally conceived and born after the marriage of Mary and Joseph means that Jesus was conceived and born within wedlock. This is contrary to what so many, even priests, are saying at the present time, namely, that Jesus was born out of wedlock, like the children of so many unmarried women today, and that this is not an "abnormal" situation. A pregnant, un-wed mother is said to be, according to these people, in the same condition as Mary, who they claim was also un-wed at the time she conceived Jesus. This is false; it is indeed a very serious

falsehood, for it undermines the sanctity of marriage and the reason for that sanctity. It is said by defenders of this position that Jesus was conceived after Mary and Joseph were engaged, but not yet married.

The problem with this erroneous position, he pointed out, is that it "is held not only by those who knowingly dissent from the constant teaching of the

Church but also by many individuals who are simply poorly catechized and therefore fall prey to such false teaching. The importance of clarity regarding the marriage of the Blessed Virgin Mary with Saint Joseph is also most important for the discussions regarding marriage undertaken at the present time by the Synod of Bishops. While the Synod of Bishops is called to lift up the beauty of marriage, as God established it from the beginning, there is a strong attempt to introduce discussions about the so-called 'positive elements' in the cohabitation of a man and of a woman, like husband and wife, without respect for the Sacrament of Holy Matrimony. We see in the marriage of Mary and Joseph, in a most remarkable way, the beauty of marriage, established by God at the Creation and restored to its original perfection by God the Son Incarnate at the Redemption".

After the Pontifical Mass, one of the oldest copies of the crowned image of the much venerated Our Lady of Guadalupe, brought here in the early 1600's and decorated with gold from the New World, was taken down from its side chapel and offered to the faithful for their devotional kiss. Let's pray Our Lady of Guadalupe for the faithful on both sides of the Ocean to remain steadfast and united in the victorious defense of the marriage and the family as instituted by Our Lord Jesus Christ. ■

For Photos: <http://www.scuolaecclesiamater.org/2015/01/pontificale-al-faldistorio-di-s-emza.html>

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# The War of the Worlds

By Timothy J Cullen

**ForeSTALL your opponent by seizing what he holds dear, and subtly contrive to time his arrival on the ground.**  
(Hsun Tzu [aka Xunsi] 11-66)

The year was 1953, AD, 62 years in the past, when this writer was a small boy. Science fiction movies had begun to capture the attention of the public, Catholic and non-Catholic alike. Television was still in its infancy: movies were viewed in theaters. And in that year a movie was released entitled *The War of the Worlds*, loosely based on the 1897 H.G. Wells novel of the same name. Various adaptations of the novel have been made: a notorious 1938 radio play by Orson Welles and a number of film projects, the best known of which is that of 2005, a Steven Spielberg project. He is executive producer of yet another extraterrestrial-theme project, the television series *Falling Skies*, entering its fifth and final season in the summer of 2015.

The true and contemporary “War of the Worlds” is not between human beings and “Martians” or other extra-terrestrials, but rather between the “world” of those who believe life in the spiritual sense is not limited to *material* life on this earth and the “world” of the determined secularist non-believers in anything beyond the biological. The former group is made up of the faithful of many different religions and those who do not adhere to any particular religious belief but nevertheless believe that humankind has a higher purpose beyond that of purely sensory existence; to the latter group belong atheists and those who reject *any* belief in a transcendent human purpose.

The former group has been fragmented throughout history while the overlords of the latter continue to consolidate their secular power. The fragmentation continues as Catholicism—the True Faith—engages in internecine warfare of words and deeds, a non-violent but nevertheless very destructive warfare that is particularly painful for those who would uphold millennial Catholic tradition against ongoing subversion up to and including the papacy. The words of the third century B.C. Confucian philosopher cited in the epigraph apply today just as they did then: what Catholics hold dear has been seized by its enemy in an ever-so-subtle manner and has forestalled the Faith in its mission of Salvation with the false promise of “salvation” in the here-and-now, the home ground of the Adversary and his materialist minions.

While it is undeniable that one cannot compromise in matters of Faith, it is equally true that in politics the art of compromise is essential. “Compromise” after all is not synonymous with “appeasement” or “collaboration”. Prussia’s “Iron Chancellor” Otto von Bismarck (1815-1898) once said “Politics is the art of the possible, the attainable: the art of the next best”. No friend of Catholics, Bismarck reversed

an earlier hostile stance in a compromise with the Catholic politicians and the papacy that ended a “culture war,” given that he was “alarmed that secularists and socialists were using the *Kulturkampf* [culture war] to attack all religion”.<sup>1</sup> When Pope Leo XIII succeeded Blessed Pius IX, the former was able to negotiate effectively to achieve the repeal of most of the anti-Church legislation originally promoted in large measure by Bismarck himself.<sup>2</sup>

While video entertainment of recent years stresses humankind uniting against aliens and sometimes cooperating with them, attention is diverted from the real-life battles being played out in the increasingly complex and confusing world in which we live. Not all that long ago, the “world” consisted of nation states of considerable homogeneity within themselves and even within their regions; this is no longer so. Somewhat longer ago, the “world” was divided up into large blocs characterized by racial and religious homogeneity: the “white” race in Europe and her North American colonies and to a lesser extent Central and South American colonies, Catholic then nearly entirely Christian; the “Negro” or “black” race in sub-Saharan Africa, then largely animistic in religion; the northern Asiatic race (China, Tibet, Japan, Korea, Mongolia) with its largely Buddhist orientation; the southern Asiatics (India, Sri Lanka, Indochina) of Hindu and Buddhist belief; the Middle Eastern, Central Asian and northern African Semitic and other races, Muslims to a great extent.

Today? This writer believes that in our new “multicultural global village”, in large measure a creation of the secular materialists who worship Mammon and themselves, the homogeneity of the past has in large measure been subsumed by a highly destructive heterogeneity that has succeeded in atomizing traditional community structures into a mish-mash of disunity easily manipulated by the overlords of secular materialism. This situation, paradoxically enough, has created the “war of the worlds” in which the contending forces can be characterized as the “forces of light” versus the “forces of darkness” in what is an over-simplification,

<sup>1</sup> [https://en.wikipedia.org/wiki/Otto\\_von\\_Bismarck#Last\\_warning\\_and\\_prediction](https://en.wikipedia.org/wiki/Otto_von_Bismarck#Last_warning_and_prediction)  
<sup>2</sup> *Ibid*

but nevertheless largely accurate characterization in this writer’s opinion.

This writer further believes that the time is coming (if it is not already upon us) for the “forces of light” to form a common front against the “forces of darkness”, which equates to a kind of ecumenism heretofore entirely unacceptable to Catholics, but in secular matters may be decisive in the war against the “forces of darkness”, which this writer equates with the secular materialists whose overlord can still be called by his time-trusted name: Satan.

Traditional Catholics and “New Church” Catholics; *all* Christians, be they Catholic, Orthodox or Protestant; Muslims Sunni and Shia; Theravada and Mahayana Buddhists; Orthodox and Reform Jews; Hindus, Shintoists, Taoists, Lamaists... *All* who believe that humankind is more than animated meat, *all* who believe that humankind’s eternal end transcends the false promise of the divination of humankind with no thought given to a transcendental essence commonly called a “soul” that cannot be understood by our limited intellects but is in fact of far greater importance than a comfy life here in this vale of tears that is our temporary home, *all* these souls of good will and belief in a higher purpose—even atheists of good will without religion—might well consider temporarily setting aside their differences and uniting against their oppressors.

We are faced with a choice with respect to how our earthly lives will be lived. Our Faith requires us to live by certain rules, but it does not require us to shun others who have beliefs different from ours; it enjoins us to reject those beliefs, but not those who hold them. If we choose to “ghetto-ize” ourselves as did the Jewish people living in Christian communities of yore, then we should not be surprised if we end up the sharing the outcome of this insistence upon separation that befell the Jewish people in Nazi Germany, the Russias and the Eastern European nations overrun by the atheistic Communist Soviet Union. Insistence upon exclusion is not a wise worldly choice, though in terms of the eternal it may be the *only* choice, in which case it is an invitation to martyrdom. Those who understand and

accept this possibility will win heaven, but how many are *truly* prepared to pay this price? Is there no other way to remain true to one’s faith but avoid earthly annihilation?

Let us look to the most compelling example of conflict between believers in God who differ in their beliefs: Christians and Muslims. This writer lived in a Muslim nation and is pleased to count among his closest friends Muslims both Shia and Sunni. Yes, we have our metaphysical differences, but perhaps more importantly we have in common a belief that humankind is more than meat, more than a biochemical “accident”, much, much more, and that we have common cause against those who would have it otherwise. This writer is also pleased to count among his closest friends Buddhists who do not believe in an anthropomorphic God but *do* believe that there is a transcendental purpose to life that goes far beyond the secular materialist motto “He who has the most toys wins”. This writer has within his own family a daughter-in-law who believes Pope Francis is the greatest thing since sliced bread, but rejects out of hand the secular materialist paradigm. We need to win to the cause persons like her and her family, “devout” Catholics all, but without the requisite understanding of what constitutes authentic Catholicism. Will we win her over by ridiculing the pope that she and her compatriots believe is a hero? One thinks not. In fact, one *knows* not from personal experience. Can one persuade gently, patiently explaining why this pope who is a hero to the humble is in fact undermining authentic Catholicism by words and deeds that fly in the face of two-thousand-plus years of tradition and dogma? Perhaps: it is not an easy task. Or should one simply write her off as one more heretic, along with hundreds of thousands—if not *millions*—who share her limited understanding of what constitutes authentic Catholicism? One recalls the old maxim that one can kill more flies with honey than with vinegar and one thinks twice, or not: the choice is one’s alone, given that priests who are better equipped to explain the matter are few and far between in this particular neck of the woods.

Come to think of it, such priests (one thinks of Fr. Michael Rodríguez) are increasingly few and far between in *any* neck of the woods. What, then, is one to do? One wishes there were an easy answer to the question, indeed *any* answer that neither contradicts authentic Catholic teaching nor alienates those inadequately prepared to understand it. The horns of this dilemma are quite sharp, perhaps even lethal with respect to one’s immortal soul, but it is incumbent upon the Traditional Catholic community to find a resolution, because if none is to be found, then damnation awaits our fellows and we will have failed in our lay apostolate. And this, mind, goes no further than our fellow “Catholics”, never mind those of other religions who might be taught Truth were they not alienated from the get-go by portrayals of their religions as nonsense that have no value whatsoever. Care to make an enemy? Rubbing salt into old wounds is a very effective way of going about it.

Ignorance can be remedied, stupidity (read fanaticism) cannot. The secular materialist enemies of *all* religions understand this well and this understanding has served them well in

Continued Next Page





their unending war against the “world” of those who believe in a humankind that is not simply meat.

That in a nutshell is the genuine “war of the worlds”: those who wish to transcend this world, believing as they do in an immortal soul, versus those who would reduce humankind to mere matter without any purpose beyond “improving” their material lot in life.

This writer believes that the earthly ends of authentic Catholicism are better served by making temporary common cause with *all* who oppose the satanic secular materialist posture as opposed to attacking the misguided beliefs of persons of good will. The simple truth is that there are untold millions of Protestants, Muslims, Buddhists and Jews who do *not* support the secular materialist credo that all that matters in this life is material well-being and that belief in human transcendence is naïve and foolish, stupid and counterproductive. You know better and so do millions upon millions of others: do not shut them out!

Ecumenism may be an idea whose time has come within certain limits. Is it contrary to authentic Catholicism? Yes. Is it impolitic to grant it admission to discussion within clearly defined limits? This writer believes that it is not, simply because in the final accounting we have more in common with the “infidels” with respect to Catholicism than we do with those who are implacably against *any* belief in the transcendent nature of human souls. A united front presented by “believers” against the “organized naturalists” can and should prevail, if only by virtue of numbers as opposed to political power purchased by the abstraction of “money”.

The true “infidels” are those who would enslave the ignorant and confused who *believe*, their erroneous beliefs notwithstanding. Embrace the “believers” now and attempt to teach them later. First things first. Join forces with the vast majority of humankind that *believes*, defeat the enemy that is in alliance with the Adversary, the Prince of this world, *Satan*, then discuss without bitterness or sarcasm the differences we have among us. To do otherwise is to play directly into the hands of the Adversary if this writer is to be believed.

The “War of the Worlds” is now fully-fledged. No extra-terrestrials are involved. Those of the True Faith have a duty not simply to save their own souls and those of their loved ones, but of all humankind, the task with which Our Lord charged us. We cannot—nor should we—attempt to do this by force, a force which in any case we no longer possess, but rather by gentle persuasion, a long and difficult task to be sure, but one that we *must* undertake. The Triune God is to a certain extent counting upon us.

Let us do what we must to not let Him down. Christ’s sacrifice was for *all* humankind, not merely one particular group, assuming that the group of the elect do their part in instructing the misguided in the True Faith in a manner that will effectively lead them to Truth in the final accounting. Better to side with believers of whatever stripe than with those who reject humankind’s final purpose. Set aside differences and “rage, rage against the dying of the light”.<sup>3</sup> ■

# Astonishing New Revelations from Sister Lucia

## More Evidence of a Missing Third Secret Text

By John F. Salza, J.D.

On August 17, 2014, Italian journalist Antonio Socci, author of the explosive book *The Fourth Secret of Fatima* (2006), reported in his column that the Convent in Coimbra, where Sister Lucia lived and died (in 2005), released a new biography of Lucia called “A Path under the Gaze of Mary” (“*A caminho sob or olhar de Maria*”). The biography was written by Lucia’s fellow Sisters and also includes some of Lucia’s unpublished writings.<sup>1</sup> In one of these writings, Lucia explains both how Our Lady assisted her to write down the Third Secret due to her anguish over the contents, and the frightening nature of the “hidden” text (still not released by the Vatican). We also learn from this previously unpublished account that while Lucia wrote the text of the vision on January 3, 1944, she *did not have permission* to write the explanation of the vision until (or shortly before) January 9, 1944, again, proving the existence of two texts.

After being ordered by Bishop da Silva in mid-October, 1943 to write down the Secret, Lucia agonized for nearly three months and was unable to do so (she would explain that she was being impeded by preternatural causes). In two of his works, Canon Martins dos Reis reported that on January 2, 1944, Lucia received an “apparition of the Mother of God, at the infirmary of Tuy” (where Lucia also received God’s command for the Pope to consecrate Russia in what Frère Michel called a “Trinitarian Theophany”). This comforting affirmation from Our Lady allowed Lucia to write down the text of the vision of the “Bishop in white” the very next day.<sup>2</sup> In the Vatican’s June 26, 2000 document *The Message of Fatima*, we thus see the photographic reproduction of the text of the vision which is dated “Tuy – 3 January 1944.”

The Convent in Coimbra released the following new account which provides more detail about Our Lady’s appearance to Lucia on January 2, 1944: “At around 4 p.m. on January 3, 1944, in the chapel of the convent, before the Tabernacle, Lucia asked Jesus to make known His will: ‘I then felt a friendly hand, maternal and affectionate, touch my shoulder.’ And the Mother of God said to her: ‘be at peace, and write what I have commanded you, but not, however, that which has been given to you to understand its meaning,’ intending to allude to the meaning of the vision which the Virgin herself had revealed” (emphasis added).

This is another penetrating revelation because it confirms that Our Lady did, in fact, reveal to Lucia “the *meaning* of the vision,” which is the subject of another text. It also reveals that Lucia *did not have permission* to write down the meaning of the vision on January 3, 1944 (the date she wrote down the *description* of the vision). Our Lady gave Lucia permission to write down the *meaning* of the vision on or shortly before January 9, 1944. Thus, on January 9, 1944, Lucia writes to Bishop da Silva: “I have written what you asked me; God willed to try me a little, but finally, this was indeed His will: (the text) is sealed in an envelope and it is in the notebooks...”<sup>3</sup>

Because Lucia had already written the text of the vision the previous week at the express direction of Our Lady (on

January 3, 1944), her statement that she “finally” completed the job almost a full week later, on January 9, 1944 (after God “willed to try” her “a little”) further indicates that at this time she wrote down the explanation of the vision. After all, Lucia, trained in obedience, would not have waited a week to tell her bishop that she had completed the task the previous week, on January 3, 1944, especially when she knew it was God’s will to reveal the Secret to him and it took her almost three months to comply. Further, because Lucia’s bishop told her to write the Secret either in the “notebooks” in which she kept her spiritual diary, or on a “sheet of paper” to be sealed in an envelope,<sup>4</sup> Lucia’s statement that the “sealed” text is in the “notebooks” shows she exercised both options. There would be no reason for Lucia to refer to both the “notebooks” (option 1) and the “sealed” text in the “envelope” (option 2) for a single document.

Moreover, this account contains astonishing new information about what must be “the meaning of the vision” but which is not contained in the vision itself. After Our Lady gave Lucia permission to write the vision, Lucia says:

I felt my spirit inundated by a mystery of light that is God and in Him I saw and heard: the point of a lance like a flame that is detached, touches the axis of the earth, and it trembles: mountains, cities, towns and villages with their inhabitants are buried. The sea, the rivers, the clouds, exceed their boundaries, inundating and dragging with them, in a vortex, houses and people in a number that cannot be counted. It is the purification of the world from the sin in which it is immersed. Hatred, ambition, provoke the destructive war. After I felt my racing heart, in my spirit a soft voice said: ‘In time, one faith, one baptism, one Church, Holy, Catholic, Apostolic. In eternity, Heaven!’ This word ‘Heaven’ filled my heart with peace and happiness in such a way that, almost without being aware of it, I kept repeating to myself for a long time: Heaven, Heaven.<sup>5</sup>

In this interior locution, Lucia describes material chastisements which are obviously not part of the vision of the “Bishop in white.” While the text of the vision released by the Vatican reveals an Angel with a flaming sword and Our Lady’s radiance extinguishing its flames before they fell to the Earth, this apparent explanation of the vision reveals the divine chastisement that Our Lady could no longer hold back (and which creates a connection between the two texts). While the vision also reveals a city “half in ruins,” it says nothing about a planetary conflagration that kills countless people, by wiping out entire towns through massive earthquakes and floods (perhaps resulting in the “annihilation of various nations” prophesied by Our Lady in the second part of the Secret).

Pope John Paul II’s startling statements to a group of German Catholics at Fulda, Germany in November 1980 also connect this new information to the hidden text. When asked why the Third Secret was not yet released, he replied: “it should be sufficient for all Christians to know this: if there is a message in which it is written that the oceans will flood whole areas of the Earth, and that from one moment to the next millions of people will perish, truly the publication of such a message is no longer something

to be so much desired.”<sup>6</sup> Thus, John Paul II says the Third Secret reveals floods that will wipe out vast areas on Earth, which is precisely what Lucia describes in this newly published account, and which is not revealed in the vision released by the Vatican in June 2000.

These statements made by John Paul II in 1980 also confirm the public report of papal spokesman Joaquin Navarro-Valls who said the Pope read the Third Secret in 1978, within days of his election to the papacy<sup>7</sup> (which is why the Pope knew of these diluvial chastisements in 1980), even though Bertone in the Vatican’s June 2000 document says the Pope read the Secret for the first time on July 18, 1981 (which is further evidence of two texts). We also recall the prophecies of Our Lady at Akita where fire will “wipe out a great part of humanity.” According to Cardinal Ratzinger, because Fatima and Akita are “essentially the same”<sup>8</sup> means that the hidden text of the Secret reveals a global catastrophe of immeasurable proportions, where millions will die from moment to moment, from a divine expurgation by fire and water.

Finally, note that Lucia’s locution ends with a soft voice saying: “In time, one faith, one baptism, one Church, Holy, Catholic, Apostolic. In eternity, Heaven!” This reveals a connection between the chastisement of God and *the faith* of the Church, which will somehow be “preserved in Portugal” but not elsewhere until, “in time,” it is restored with the consecration of Russia and the Triumph of the Immaculate Heart. It also ties salvation to the Church Militant (in time, the Church; in eternity, Heaven) and calls to mind the infallible dogma “*No Salvation Outside the Church*,” which is obscured during the conciliar apostasy until it is restored during Our Lady’s Triumph. This restoration of the faith (which is nothing less than a return to Catholic Tradition) happens after the “purification of the world from the sin in which it is immersed,” which is the “heresy, impiety and impurity” of the modern Church (Quito), which has been “infiltrated by the devil” (Akita), and has “lost the Faith” (La Salette).

After learning of these revelations, Fatima scholar Solideo Paolini, who in 2006 obtained the testimony from Archbishop Capovilla that there are two texts of the Third Secret, wrote the Convent in Coimbra two times (attested to by receipt of his letters, the last one dated June 6, 2014). Paolini requested the opportunity to consult these unpublished materials and asked whether there is “something more” to the Third Secret, that is, an “unpublished verbatim.” The Sisters could have easily responded “no,” but didn’t respond at all which, as Socci rightly concludes, means “the answer was yes.” ■

### Endnotes

1 See <http://www.antoniosocci.com/2014/08/novita-apocalittiche-da-fatima-lultimo-mistero-il-silenzio-delle-suore-ma-chi-tace/> and Chris Ferrara’s summary of same at <http://www.fatimaperspectives.com/ts/perspective679.asp> (dated August 27, 2014).

2 *O Milagre do Sol e o Segredo de Fatima*, p. 121 and *Sintese critica de Fatima*, p. 153, cited in *The Whole Truth About Fatima*, Vol. III, pp. 47-48.

3 *The Whole Truth About Fatima*, Vol. III, pp. 46-47.

4 Fr. Alonso’s report in *The Whole Truth About Fatima*, Vol. III, p. 44.

5 Same as endnote 1.

6 *Stimme des Glaubens* [“Voice of Faith”], October 1981;

<http://www2.fatima.org/thirdsecret/fulda.asp>.

7 Bill Broadway and Sarah Delancy, “3rd Secret Spurs More Questions: Fatima Interpretation Departs From Vision,” *The Washington Post*, July 1, 2000.

8 Ratzinger in 1998 told this to Howard Dee, the former Philippine Ambassador to the Vatican. Reported by *Catholic World News*, October 11, 2001.

3 Thomas, Dylan, “Do not go gentle into that good night”, 1951, <http://www.bigeve.com/donotgo.htm>.



# Humility, or Hubris? You Make the Call!

By Father Celatus

Some forty-five years ago the beautiful baroque church in which I grew up was up was pillaged by its pastor. It was 1970 and a revolutionary New Order Mass had just been promulgated and so the pastor determined that it was time to revolutionize the appearance of the church as well. The hardwood floor was covered over with carpet, the pews were replaced with plastic chairs absent any kneelers, the statues were stripped from their niches, the decorative walls were whitewashed, the high altar was smashed and trashed and the tabernacle was removed and inaccessible. The sanctuary cross was pure voodoo art. Mary Magdalene long ago lamented that someone had taken away the Lord and now someone had taken away my church.

Decades later this same pastor mellowed and regretted his earlier enthusiasm for the radical changes in the church. He returned the tabernacle to the sanctuary and had plans for more restoration. Unfortunately his health failed and he was replaced by a pastor who was of the mindset that the first *assault and rape* of the once lovely church had not gone far enough. Plunging the parish deep into debt to accomplish his goal, the new pastor completely reoriented the interior of the church and restructured



*God Help Us, What Have I Done!*

the exterior façade as well. The church is nearly wrecked beyond the possibility of future restoration. Mission Accomplished!

I suggest that the tragic situation of this single church reflects not only what has been happening in churches worldwide but by analogy what has happened to the universal institutional Church herself. The first pastor embraced the spirit of novelty of the revolutionary 60's and implemented changes in his parish but

later reconsidered and moderated his earlier enthusiasm. But it was too little too late. The next pastor was a pure product of Vatican II, the offspring of the ecclesiastical revolution. He was without any pre-Vatican formation, filled with hubris and devoid of any moderation that might have tempered his actions.

Similarly the institutional Church embraced the spirit of novelty and implemented changes in nearly every aspect of ecclesiastical life. To a limited degree Pope John Paul II exercised some moderation in the face of the revolution and after him to a greater degree, Pope Benedict not only moderated this movement but he even attempted some restoration related to the Sacred Liturgy. But it was too little too late and a new pastor came to power, who was a pure product of Vatican II, determined to reinvigorate the revolution. I suggest another similarity in our analogy: it is hubris and not humility that drives these revolutionaries.

Yes, that's right; there can be little doubt left that Bishop of Rome Francis is a radical revolutionary and it is very likely that there is more hubris than humility driving this man. Surely some will be quick to criticize me for suggesting this; after all, *who am I to judge* the interior motives of another, especially a pope? But I am willing to make an exception to the divine counsel against judging in this case precisely because of the office that Francis occupies and the manner in which the label of *humility* is so widely used to quiet opposition to his revolutionary words and action. It is not unlike the manner in which supporters of President Obama and his agenda falsely claim the issue of race to shield him from criticism and advance his radical causes. There is a *race card* for Obama and a *humility card* for Francis: stacked decks.

But I am not the first to suggest that Francis may not be as humble as the fallen world has declared him. Recently a writer with *First Things* described

the current Bishop of Rome as "... an ideologue and a meddlesome egoist. His clumsy intrusion into the Middle East and covert collusion with Obama over Cuba makes that clear. Megalomania sends him galloping into geopolitical—and now meteorological—thickets, sacralizing politics and bending theology to premature, intemperate policy endorsements."

Not surprisingly there was swift Neo-Catholic condemnation of this insightful writer by no less than the editor of *First Things*: "I also think Maureen is presumptuous to describe Pope Francis as an egoist. We ought to be very wary of drawing conclusions about a public figure on the basis of the positions he takes or the kinds of speeches he gives. Only our intimates are in a position to discern our spiritual flaws."

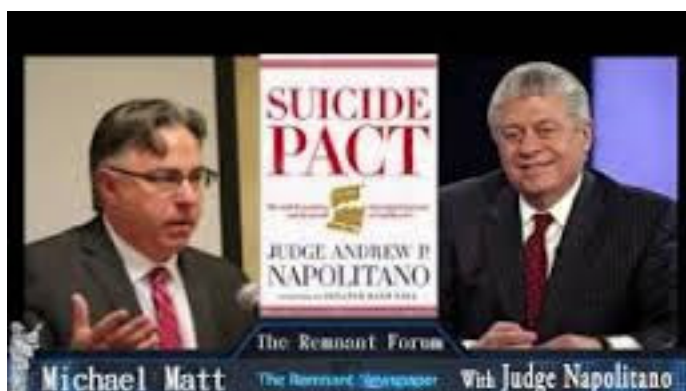
I am no intimate of the pope but I share the view of Maureen Mullarkey when it comes to Bishop of Rome Francis, namely that he is an egoist, based in large part upon his own words and actions. Was it not our Lord himself who said that we can judge a tree by its fruit? Words and actions are fruit, after all.

Among the many words of Francis that manifest an underlying hubris are his own unjust, uncharitable, unwarranted and outright crass insults and judgments upon others: old maid, rosary counter, self-absorbed Promethian neo-Pelagian, Mr. and Mrs. Whiner, rigid Christians, sourpusses, pickled pepper-faced Christians, butterfly priests, pastry shop Christians, fundamentalists, pagan Christians, ideologues, rabbit breeders. This is just a sampling; for a more complete list see *The Pope Francis Little Book of Insults* on the Internet. Sticks and stones can break our bones but names can never hurt us—except when uttered by the pope!

Among the many papal actions that similarly manifest a lack of humility are those that impose change for the sake of change or simply for personal preference without consideration of negative consequences to others and to the Church herself, starting with the opening "buona sera" from the papal balcony to the *washing of the infidels* of Holy Thursday to a change of residence to a change of vehicle to a change of chair to a change of vestments to a change of the Swiss Guard to the change of conservative cardinals. Much worse is an attempt to further change moral theology and pastoral practice to accommodate sin.

We have had quite enough of your insults and changes, Bishop of Rome Francis. And while we cannot see the soul of another or know with moral certitude one's motives, based upon your own words and actions it does appear to at least some of us that there is more hubris than humility that is manifest. ■

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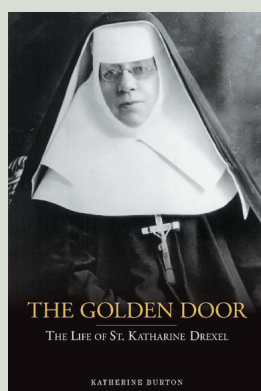
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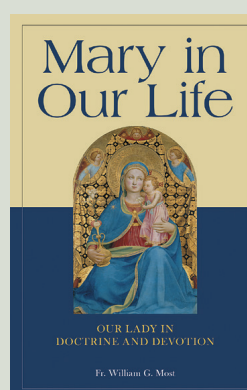


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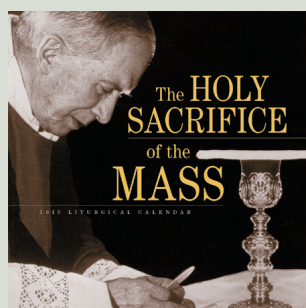


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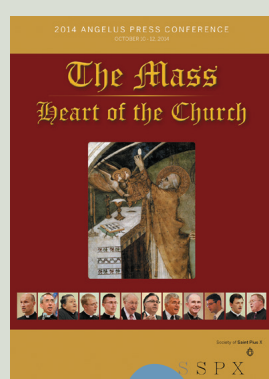
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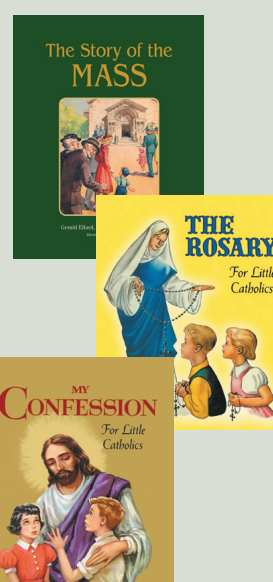
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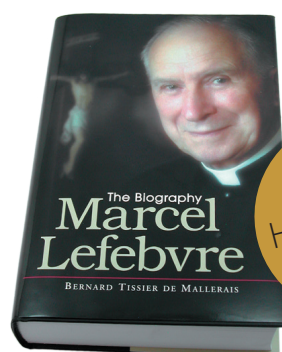
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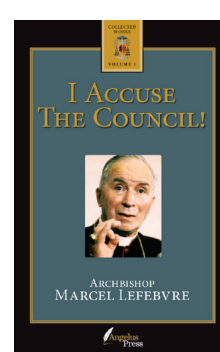
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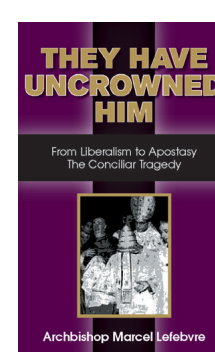


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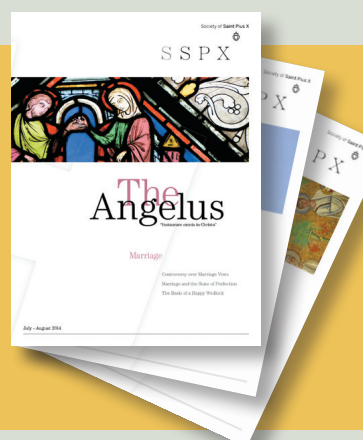
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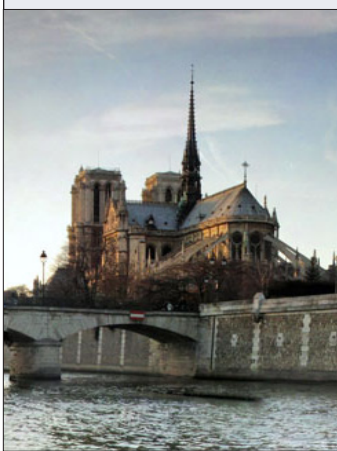
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