



# The Remnant

(Est. in 1967)

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

A National Catholic Bi-Weekly based in St. Paul, Minnesota USA

August 15, AD 2015  
Volume 48, Number 13

## From the Editor's Desk...

By Michael J. Matt

### Cardinal Dolan Strikes Again

Cardinal Dolan on Donald Trump's Call for Enforcement of the U.S. Immigration Laws:

It's a virulent strain of American nativism" which "believed the immigrant to be dangerous and that America was better off without them. I take seriously the Bible's teaching that we are to welcome the stranger, one of the most frequently mentioned moral imperatives in both the Old and New Testament... I wish I were in the college classroom again, so I could roll out my 'Trump card' to show the students that I was right. Nativism is alive, well – and apparently popular!

Dolan was responding to Donald Trump's [stump speech](#) in which the presidential hopeful noted that "the U.S. has become a dumping ground for everybody else's problems. And these aren't the best and the finest. When Mexico sends its people they're not sending their best, they're sending people that have a lot of problems... they're bringing drugs, they're bringing crime..." Now here's Dolan on Michael Sam 'Coming Out' as the First Openly Homosexual NFL football player:

Good for him! I would have no sense of judgment on him. God bless ya. The same Bible that tells us, that teaches us about the virtues of chastity and the virtue of fidelity and marriage also tells us not to judge people. So, I would say, 'Bravo.'

How long, O Lord, how long.

~ See Editor's Desk/ Page 2

## Traditional Catholic Dominicans to the Holy Father: 'We Resist You to the Face'

By Chris Jackson

The upcoming conclusion to the Synod on the Family has many Catholics nervous. Pope Francis seems to believe that giving Holy Communion to the divorced and remarried is an acceptable Catholic position and has sent various signals that he may favor this position. For example, he has called Cardinal Kasper's proposal to allow Communion for the divorced and remarried, "[a beautiful and profound presentation](#)."

In addition, a woman married to a divorced and remarried man has publicly claimed the Pope told her she could receive Communion, with no denial issuing from the Vatican. And as recently as July 6<sup>th</sup> the Pope stated the following regarding the Synod, "I ask you to pray fervently for this intention, so that Christ can take even what might seem to us impure, scandalous or threatening, and turn it – by making it part of his "hour" – into a miracle."

Francis' opinions aside, we know that the perennial Catholic teaching on Communion for the divorced and remarried is firmly settled, though it has never been the subject of any extraordinary dogmatic definition. What many Catholics may not know is that the current situation regarding Francis and the Synod bears many surprising similarities to John XXII's teaching on the Beatific Vision in the 1330's. I first presented these similarities in a series of articles on the Remnant website beginning on June 13, 2014. Since then, noted Catholic historian Roberto



Rembrandt's 'Peter and Paul in Conversation'

"But when Cephas was come to Antioch, I withstood him to the face, because he was to be blamed." - St. Paul to the Galatians

DeMattei has also published an article on January 28, 2015 on the same topic.

What follows is an edited and revised version of my previous article series presenting the story of John XXII and the Beatific Vision. I thought it opportune to publish this before the upcoming Synod so that readers can see an historical example of traditional Catholic resistance to an erroneous proposition of the Pope; a resistance that may be needed in the near future.

### Who was Pope John XXII?

Pope John XXII was the second of the Avignon popes who reigned from 1316 to 1334. Pope John was a good administrator and held a keen interest in world affairs. He was also the pope who canonized the great Thomas Aquinas in 1323. For our purposes, however, the most interesting part of Pope John's life was his last few years on earth. To elucidate what occurred during these

~ See *We Resist*/Page 5

## Is the *Novus Ordo* Reformable?

Cardinal Sarah, prefect of Congregation for Divine Worship, calls for return to *ad orientem*, traditional Offertory

By Vincent LaVigna, J.D., M.A.

**Editor's Note:** It is no secret that we at The Remnant have never been proponents of the so-called "Reform of the Reform" (RR). The main reason for this is that the RR has as its end the reform of the Traditional Roman Rite of Mass, rather than what the title suggests—the reform of the New Mass. Our half-century-old position is that the New Mass is an experiment in novelty that failed miserably and thus will one day be recalled from all the Latin Rite altars of Christendom. That having been

said, for the good of the souls of our brothers and sisters still for whatever reason incarcerated in Gulag Novus Ordo, we certainly have no objections to genuine calls for a restoration of some sanity to the Mass most Catholics still attend. Mr. LaVigna is offering just such a call, and one which readers would do well to pass along to well-intentioned Novus Ordo priests interested in moving their liturgies in the direction of Tradition, with the ultimate end of a complete return to the Traditional Latin Mass. After all, if the New Mass

~ See *Novus Ordo*/Page 8



Cardinal Robert Sarah



# From the Editor's Desk...

Continued from Page 1

## The Lake Garda Statement: On the Ecclesial and Civilizational Crisis

**Editor's Note:** At this year's highly successful Summer Symposium in Gardone Riviera, Italy, it was determined that a statement of principles should be drafted and signed by members of the faculty. On the eve of the Synod on the Family, Dr. John Rao elected to take this important step in order to help prepare for whatever action might be necessary, including outright resistance, should the Synod in any sense, implicitly or explicitly, seek to undermine Catholic teaching in the area of morality. It was my honor to join in publicly adding my name to this Statement during the Symposium after Dr. Rao had publicly delivered it to the attendees. In the days to come it will also be sent to priests, cardinals and even the pope himself. Please pray for its success and feel free to pass this Statement along to friends and family, asking them to do the same and to help us get it into the hands of as many priests as possible. **MJM**

### Preamble

Among the Catholic faithful the conviction grows that the ongoing crisis in the Church and the drastic moral decline of our civilization have entered a critical new phase which represents a turning point in the history of the world.

In the Church, a Synod on the Family has devolved into a battle to defend the indissolubility of marriage from an attack within, pitting cardinal against cardinal and bishop against bishop. The

Synod has produced a midterm *relatio*, approved by the Pope himself, which calls for the admission of divorced and remarried Catholics to Holy Communion on a "case by case" basis without any renunciation of adulterous relations, contrary to the explicit teaching of Pope John Paul II in line with the perennial discipline of the Church. <sup>[1]</sup> The same document speaks of "valuing" the "homosexual orientation" while recognizing the "precious support for the life of the partners" supposedly provided by "homosexual unions." <sup>[2]</sup> Bishop Athanasius Schneider rightly observes that "[t]his is the first time in Church History that such a heterodox text was actually published as a document of an official meeting of Catholic bishops under the guidance of a pope, even though the text only had a preliminary character." <sup>[3]</sup>

In Ireland, a popular referendum has legalized "gay marriage" in that once exemplary Catholic country, while in the United States a bare majority of the Supreme Court has imposed "gay marriage" on all fifty states. Yet the Pope and the Vatican observe a resounding silence. At the same time, the Vatican hosts conferences on climate change with notorious atheists who advocate population control and "sustainable development goals" (SDGs) that would only oppress ordinary people, including the poor, while leaving untouched the hegemony of multinational corporations which, in fact, are working with the United Nations to fashion a worldwide SDG regime. The Vatican itself has endorsed a SDG calling on member nations to "ensure universal sexual and reproductive health and rights." <sup>[4]</sup>

As the nations descend ever more rapidly into an abyss of depravity, the Pope has issued a 185-page encyclical on an ecological crisis that diverts attention from the catastrophic collapse of sexual morality in a civilization ridden by divorce, contraception, and abortion. As to abortion, the encyclical speaks of the "human embryo" in the context of "concern for the protection of nature," while earlier lamenting the extinction of plant and animal species as a loss to our children and a diminution of the glory owed to God. <sup>[5]</sup>

Echoing the belief of many Catholics, Bishop Schneider has stated that we are in the midst of the "fourth great crisis" in Church History, involving "a tremendous confusion over doctrine and liturgy. We have already been in this for 50 years." <sup>[6]</sup> In this context the Roman Forum, founded by the late Dietrich von Hildebrand, has decided to issue this Statement on the ecclesial and civilizational crisis, calling upon the leadership of the Church, above all the Supreme Pontiff, to return to the path from which much of the human element of the Church has strayed since the Second Vatican Council. Because we believe this twin crisis is *Christological*, not ecological, we call in particular for a recovery of the Church's traditional teaching on the Social Reign of Christ the King as the only sure remedy for the temporal and spiritual ills that now threaten both the Church and human society.



John Rao Presents the Lake Garda Statement, Italy

### Introduction

Only eleven years before the commencement of the Second Vatican Council, Pope Pius XII issued a prophetic admonition. Speaking of the long history of the Church's members "using every endeavor to convert their fellow citizens to the religion of Jesus Christ and to fashion their morals according to its pattern, so as to safeguard both religion and the state from approaching danger," Pius XII urged a renewal of missionary activity in the face of the rising specter of a civilizational apostasy and its fatal consequences:

Venerable Brethren, you are well aware that almost the whole human race is today allowing itself to be driven into two opposing camps, for Christ or against Christ. *The human race is involved today in a supreme crisis, which will issue in its salvation by Christ, or in its dire destruction.* <sup>[7]</sup>

Pius XII's assessment, in line with that of his predecessors in the Church's long confrontation with the errors of modernity, was abruptly abandoned after the Council in favor of the now prevailing "conciliar optimism" regarding what *Gaudium et spes* described as the "current trend of the world."

Within the Church, moreover, we have witnessed during the post-conciliar epoch what the future Pope Benedict XVI famously described as "a continuing process of decay that has gone on largely on the basis of appeals to the Council, and thus has discredited the Council in the eyes of many people." <sup>[8]</sup> An ill-defined ecumenism promotes what Pope Pius XI called "a most grave error, by which the foundations of the Catholic faith are completely destroyed"---meaning the idea that Christian unity no longer requires "the return to the one true Church of Christ of those who are separated from it" <sup>[9]</sup>---as if membership in the Catholic Church no longer mattered for the salvation of souls. A perpetual process of "dialogue" replaces the Church's forthright proclamation of the necessity of conversion to the one true religion for both human flourishing in this life and eternal happiness in the life to come. Along with these developments, an unprecedented liturgical reform devised by a committee has ended with what Cardinal Ratzinger called "the collapse of the liturgy" <sup>[10]</sup> and later, as Pope Benedict XVI, the "banalization of the liturgy." <sup>[11]</sup>

Although the traditional teaching is still to be found in the Church's official documents, in practice churchmen appear to repudiate her divinely bestowed status as the *axis mundi*, along which all earthly things are ordered to the glory of God and the transcendent common good of eternal beatitude. This alarming tendency, described as if it were an eminently favorable "opening to the world," has taken its toll on all aspects of the life of the Church, including the focus of this Statement: Catholic social teaching on the duties of men and nations to Christ the King and the dire consequences of failing to honor those duties in personal, civic, and political life.

### The Authentic Social Teaching

The authentic social teaching of the Catholic Church has constantly reminded the faithful of their divinely imposed duty to attend to the needs of the poor according to the universal destination of earthly goods and in obedience to Our Lord's injunction: "Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." <sup>[12]</sup> No merely human organization has ever excelled the Church in her care for the poor, even if this is not her primary mission on earth. But nowhere does she enjoin upon the faithful any duty to submit the administration of justice and charity either to an "invisible hand" or to regulatory bureaucracies controlled by men without faith who are more often than not oppressors of the poor under the guise of defending their rights. We see the consequences of such submission, for example, in the grinding poverty of Latin America, where global capitalism has callously exploited labor and "liberation theology" has fomented violent revolution while liberating no one.

Catholic social teaching obliges us to recognize and oppose capitalist individualist materialism as well as socialist collectivist materialism. Both lack the proper sense of Catholic and natural order and both have been brutally disrespectful of Christian morality and God's earth. Globalist capitalism, enabled by governmental privileges and protections, as well as militant appeals to "American exceptionalism," has gained much favor in conservative Catholic circles. On the other hand, millenarian socialist programs, involving such elements as "sustainable development goals," worldwide regulatory regimes, See Lake Garda Statement/**Page 10**

## The Remnant

Est. in 1967

A Catholic Fortnightly  
Published 22 times per year

### Editor/Publisher

Michael J. Matt

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

### Subscription Pricing

Standard U.S.: **Print \$40**  
Canada: **Print Edition \$45**  
Foreign (Outside US & Canada): **\$60**  
E-Subscription Anywhere: **\$25**  
Single Copy Price: **\$1.50**

Subscribe by phone:  
**(651) 433-5425**

VISA, MASTERCARD &  
DISCOVER  
The Remnant Press P.O. Box 1117,  
Forest Lake, MN 55025  
Editor@RemnantNewspaper.com

Visit us on the Internet:  
**www.RemnantNewspaper.com**



# 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)

### The Demons at Planned Parenthood

Editor, *The Remnant*: The recent expose of the Planned Parenthood involvement in obtaining and selling the body parts of human babies has gone viral, thanks to the courage of a few pro-lifers and a few in the media, and the prayers of many. In today’s “World Affairs Brief” Joel Skousen comments that: “The outrage is palpable and members of Congress are starting an investigation. But the abortion industry is a favored child of the establishment, so I suspect no legal action will be taken……”

But so is the illicit sex industry that is another key factor in corrupting society. There is a superb recent documentary: “The Kinsey Syndrome,” that reveals the satanic roots and control of today’s post-Kinsey culture of corrupt sexuality. It can be purchased for \$20.00 from Amazon or viewed on the web at: <https://www.youtube.com/watch?v=j9ztmPlYDq8>. In this thoroughly documented investigation a culture of corrupt and corrupting sexuality is shown to survive and even thrive as protected and supported by the establishment: powerful foundations and other financial entities funding (or preventing funding) for education, legislation, prosecutorial discretion, court decrees, executive discretion, media control, etc.... You must take the time to witness this to connect the dots of this part of Satan’s end game against God.

Viva Cristo Rey,  
Fr. Jim

### No More Naked Pictures, Please!

Editor, *The Remnant*: As always, I am thankful for the Remnant and all you do to encourage, enlighten, and inspire us all in these dark times. But I have two comments to make about the article titles “Persecution Rising”. The first thing is about the picture on page five. Perhaps I need a course in art appreciation to understand why you have a naked woman there because I don’t appreciate at all coming across naked people. I don’t know how it’s different from pornography and how people can “keep custody of their eyes” when they see things like this. Here we women are bundled up in our long skirts and sleeves to keep from being a stumbling block to anyone in case an elbow showing might be a near occasion for men, when all they have to do is read the Remnant to get an eyeful.

The article itself is wonderful, but perhaps a little late in coming as the author recommends that bishops and priests not “run off to sympathetic groups that will uphold the faith in its entirety”. They should stand their ground, etc... All he said would have been excellent, but I think that ship has sailed and the time for that was long ago. Now, any bishops or priests who are not part of a group that upholds the faith in

its entirety are already going along with “nefarious changes”. Anyway, that’s my opinion.

Margie in California

**Editor’s Response:** Thanks, Margie. I assume you do not approve of the Sistine Chapel then? In fact, you’re not alone there. Honestly, any man who would be distracted by or “get an eyeful” from a painting of a naked dead martyr would, I should think, be well advised to check himself into a hospital. Still, I did think long and hard before including the reproduction of that famous painting in our last issue. I decided to go ahead with it, however, out of a conviction that the painting introduces an element of martyrdom often overlooked but so important to consider, and that is the humiliation and sexual abuse to which the early heroes of our religion most certainly would have been subjected. There is nothing sensual about a dead body, and the fact that the young martyr suffered everything, including horrific humiliation, is good for us to include in our meditations on what martyrdom was and what it will be again. In any case, there have long been two schools of thought on the question of nudity in religious art (neither of which equates it with pornography), and I doubt we’ll settle it here. But I appreciate your concern and thank you for your charitable correction. If I have offended or scandalized you or anyone else, I sincerely apologize. MJM

### EWTN Mass

Editor, *The Remnant*: Forgive me for being naive. I rarely watch EWTN except for programs featuring thoughts of Chesterton and reruns of Bishop Sheen. Therefore, whether EWTN is neo-Catholic (Christopher Ferrara, July 31) doesn’t concern me.

However, since becoming wheel-chair bound and not able to get to Mass I have regularly watched its daily Mass. Although this is the Novus Ordo, the presentation retains much of the Latin Mass. Latin is used throughout (the Gloria, the Credo, the Pater Noster, the common responses, the blessing, the *Ite Missa est*). The attendants and readers are men, the signs of peace are omitted, Communion is primarily on the tongue, the music is reverential and mostly traditional. The EWTN priests give intelligent, studied, and Magisterium-correct sermons. Their devotion to the Blessed Mother and to the Eucharist is palpable (and they do not yell at me). If the Remnant finds this unacceptable I suggest that it sponsor a true Tridentine Mass accessible to all.

Walter C. Mueller  
Narragansett, RI

**Editor’s Response:** Great idea, Mr. Mueller. I have taken it to heart. Remnant TV (RTV) will begin working on this project. Our budget is very

limited, however, so if anyone would like to contribute specifically to Remnant TV for projects such as this, please send your tax-deductible donations to:

**The Remnant Foundation**  
**PO Box 1117, Forest Lake, MN 55025**

### St Philomena School, Queensland

Dear Editor, I am Principal of St Philomena School, the only SSPX school in Queensland, Australia. Since our inception in 1999 we have been offering Primary School education. In 2011, through the intercession of our patron, St Philomena, the Department of Education granted permission to extend the school to offer High School education through to Grade 12. In the last 4 years we have gone from 78 to 171 students.

This year we commence construction of the High School classrooms costing \$1.4 million, the Government provides a 50% grant but the school must fund the balance. We are currently running an “Engrave a Brick” fund-raising campaign to fund this project. Donors are being offered the opportunity to donate a brick and record their name or a message of their choice in the school. They become a benefactor of St Philomena School and a part of our community. As a token of our appreciation a weekly Mass is offered for the school benefactors. I write to ask if you would consider asking your readers to support our endeavours. Thank you in advance,

Fr Karl Pepping

Principal of St Philomena School  
61 Koplick Rd  
Park Ridge QLD 4125

[www.stphilomena.qld.edu.au](http://www.stphilomena.qld.edu.au) <<http://www.stphilomena.qld.edu.au>

### Ben Affleck and Pope Francis?

Editor, *The Remnant*: I just wanted to call to your attention that there have been a number of Boston media reports over the last ten days indicating that Cambridge born actor Ben Affleck has been invited to attend a conference at the Vatican, along with Oprah Winfrey, to advise the Church on how to improve its image in the entertainment industry. The origin of the story seems to be an article in *The Hollywood Reporter*.

Affleck was the star of the 1999 movie *Dogma*, which was, arguably, the most viciously anti-Catholic film in the history of cinema. Inviting Affleck to advise the Church on how its message can be better presented in Hollywood is rather like inviting the late Ian Paisley to a conference on combatting anti-Catholic bigotry.

Miserere nobis.  
C. J. Doyle



### Thanks for Remnant University!

Editor, *The Remnant*: Thank you so much for printing the Philosophy Course in the Remnant. I am 85 years old. Years ago, as a student in a Catholic college I had a great course in Logic. The next year the class in philosophy was nothing but the false philosophies of the enlightenment. What a disappointment. Please continue to print the following lessons. I can hardly wait for the next one. Thank you for your great paper.

E. Irving  
Santa Clara, CA

**Editor’s Response:** Thank you, E. Irving. Very happy to learn both that you appreciate our new column and that even at 85 you continue to learn and be inspired by the truths of our glorious religion. You are an inspiration. We will continue to Philosophy Course, of course, although there may be one or two instances where it will have to appear every other issue, rather than every issue. But we’ll keep ‘em comin’! God bless you always. MJM

## Inside this issue

August 15, 2015

Reprints of every article are available for \$3.00 for 2 copies. Please check the author’s name and send payment to:

**The Remnant Reprint Service,**  
P.O. Box 1117, Forest Lake, MN 55025

- ☐ **M. Matt** Card. Dolan, Lake Garda (P. 1)
- ☐ **C. Jackson** We Resist You to Face (P. 1)
- ☐ **V. LaVigna** Reform New Mass? (P. 1)
- ☐ **T. Cullen** On Pope Francis (P. 4)
- ☐ **Letter to Editor** (P. 3)
- ☐ **Fr. Cizik** Precious Blood of Jesus (P. 7)
- ☐ **Charlie Brown** WWII Fighters (P. 9)
- ☐ **J. Salza** Sedevacantism/PP XII (P. 14)
- ☐ **B. McCall** LaSalette 10 Yrs Later (P. 11)
- ☐ **S. Potts** Weed and the Rose (P. 13)
- ☐ **M. Matt** Boy Scouts, RIP (P. 15)
- ☐ **CIC Ad** (P. 16)
- ☐ **Fr. Celatus** The Last Word (P. 15)

**Send Reprints To:**

Name.....

Address.....

City/State.....



# Alea iacta est

By Timothy J Cullen

“*Sooner or later... one has to take sides. If one is to remain human.*”  
(Graham Greene: *The Quiet American*)<sup>1</sup>

The commonly attributed origin of the expression “the die is cast” (in Latin) refers to a phrase supposedly spoken by Julius Caesar when crossing the Rubicon, an act that has also been made into a figure of speech meaning the point of no return has been passed. As is obvious, when playing with dice, once a die is cast, the act cannot be undone.

It should now be more than obvious that with the sayings and doings of the present pope, the die has been cast for the future of the institutional Roman Catholic Church: were the “die” to be extrapolated into “dice” as used in the game commonly known as “craps”, one would be inclined to say that what has come up is the losing cast known as “snake eyes”.

The Church has now been cast into a role so deviant from Her Founder’s clearly defined mission that one cannot help but conclude that on an earthly, material and institutional level, She is set on a course that is little less than suicidal. Is *this* the work of the Holy Spirit? One thinks not. The designs of the Holy Spirit are not privy to analysis by fallen human beings, but our God-granted free will permits us to speculate upon them. This writer’s speculations have led him to believe that the Holy Spirit has set a time of trial for the Faithful and that the outcome of this trial depends more and more upon the *individual conscience* of the believer, clergy included, a conscience subjected to doubts and difficulties that will determine not just the direction of the institutional Church but the *individual soul* called upon to determine how best to prepare oneself for Eternity in the face of what cannot help but appear an apostasy in the very hierarchy of the Church established by God Himself, a situation that seems unimaginable but is nevertheless that which is upon us per evidence to the contrary. Pope St. John Paul II stated in 2003 that ““European culture gives the impression of a ‘silent apostasy’.”<sup>2</sup>

The above conclusion smacks of Protestantism, an unfortunate inference that this writer would be hard put to deny, at least at first glance, but this is the sort of internal contradiction that the enemies of the Church have worked relentlessly to set up, creating a situation in which the authentic Catholic is caught between a rock and a hard place and apparently bereft of guidance by clergy, save for notable exceptions such as the now-internally-exiled Fr. Michael Rodríguez, who steadfastly refuses to “run away from home” in spite of the fact that Holy Mother Church appears to have abandoned him much as did unwed mothers their unwanted children. Fr. Rodríguez submits to ecclesiastical authority but that authority has locked him out of the house, so to speak. It is as if a loyal, faithful and obedient son were being barred by the caretaker from entry into his rightful place in the family home. The crowd of the dispossessed left out in the cold grows larger outside Catholic churches from

which the Real Presence has also been removed from the Tabernacle and the bare ruined choirs replaced by low-budget loudspeakers that fill the building with the tinny sound of something resembling campfire songs at a jamboree for the musically challenged. Bit by bit over the past half century the beauty of the Mass has been deliberately defaced and demystified. The notion of having one’s religion as the pole star for one’s earthly journey is derided as an “unscientific” form of primitivism, but the hierarchy of the Church does little to rebut a direct attack on Roman Catholic dogma. “Authority” in Catholicism has clearly cast its lot with Modernism and the authentic Catholic is now caught between a rock and a hard place when trying to reconcile the presently-appearing internal contradiction between obedience to authority and obedience to conscience.

Pope Benedict XVI, writing as Josef Cardinal Ratzinger in 1968 had this to say: “Over the pope as the expression of the binding claim of ecclesiastical authority there still stands one’s own conscience, which must be obeyed before all else, if necessary even against the requirement of ecclesiastical authority. This emphasis on the individual, whose conscience confronts him with a supreme and ultimate tribunal, and one which in the last resort is beyond the claim of external social groups, even of the official Church, also establishes a principle in opposition to increasing totalitarianism.”<sup>3</sup>

Then-Cardinal Ratzinger drew heavily on Blessed John Henry Cardinal Newman’s thought on conscience, not surprising given that “[t]he role conscience played in religious life for Newman can hardly be understated. In fact, Henri Bremond goes so far as to say that ‘for him...the whole religious edifice rests on the conscience’.”<sup>4</sup> It is to be noted, however, that while conscience “must be obeyed under all circumstances, disagreement with the Pope must follow from serious thought, prayer and a serious ‘examination of conscience’ to ensure one is really doing right by one’s conscience.”<sup>5</sup>

It has also been said that “Newman rejects any secular liberal conception of conscience which has no reference to God. Strictly speaking, for Newman, conscience and authority could not really come into collision over matters of belief,”<sup>6</sup> a conclusion that to this writer implies primacy of conscience in all matters not concerning *infallible* papal teaching (on faith and morals), teaching that up to now has stopped short of a direct challenge to Roman Catholic dogma.

Indeed, the cited commentator on Newman goes a bit further, claiming: “He drew on the Catholic tradition that conscience is always to be obeyed—this was something Thomas Aquinas had himself stated—even if the act was morally wrong in the eyes of the Church. The authority of conscience is not diminished even when it is mistaken due to previous willful wrongdoing or negligence (for this the person is

responsible – but conscience must still be obeyed). In Newman’s conception, conscience determines the rightness or wrongness of actions in the concrete situation in which we find ourselves. That is to say, it bears on something that needs to be done or not done. Papal infallibility, however, deals with general propositions. Thus only if the Pope commands something to be done or not done could conscience come into conflict with authority, but the Pope is not infallible when commanding, and so the problem ‘disappears’.”<sup>7</sup>

The dogma of papal infallibility derives from the First Vatican Council of 1870 and is thus a relatively late addition to the dogma of the Faith, a dogma that perhaps was established without taking into consideration that what was then unimaginable (a possibly-subversive pope) could actually come to pass owing to a subversion of the Church that had even then already begun. There is no denying that this dogma in certain circumstances could be highly effective in painting the Catholic of conscience into a metaphorical corner from which a reasoned and yet true-to-the-Faith conflict of conscience could arise. What, then, is one to do in the case of the conflict that in large measure has already begin in the consciences of those who most ardently wish to cleave to the Faith yet find themselves confronted by a Church that appears prepared to change non-dogmatic aspects practically beyond recognition in certain cases?

There is no easy answer to this question, but sooner or later, one must take a side; the die must be cast.

The last major rebellion against the papacy—the Protestant Reformation—had catastrophic consequences for Christendom and thousands of millions of immortal souls, not to mention the lost lives and the partial disintegration of the one truly supra-territorial and transnational institution worthy of the title that bound Europe together in a way the secular European “Union” will never achieve.

“Divorce” from Holy Mother Church is not an option in human terms: Holy Mother Church is the Bride of Christ, not of His Faithful. His Church, however, is the “Mother” of His Faithful and should those who act as Her earthly surrogates begin to defy the divinely ordained authority of Her Husband, then dissension will arise in the household. One dissents with the intention of restoring order within the institution, *not* with the intention of separation. If one—or many—are unsuccessful in restoring order, then a loyal but unrelenting opposition is called for. The degree to which conscience dictates this opposition is open to question, so long as it is understood that schismatic separation is not a option.

Has Holy Mother Church been taken hostage and is She now suffering from “Stockholm Syndrome”<sup>8</sup>? This writer believes a case could be made for such a suspicion.

Be that as it may, one can no longer delude oneself into believing all is well with respect to the current direction of the Roman Catholic Church nor has it been since the watershed of Vatican II, the Council that quite deliberately set out to change the course of the Church. That the Barque of Peter has gone off

course is for all practical purposes a given; what has yet to be decided is whether or not a mutiny of sorts is called for to set Her aright; and if not, then what?

Catholics are conditioned to obedience at an early age, a conditioning the enemies of the Faith understand well and have incorporated into their scheme to destroy or render ineffective their once always stalwart enemy in this fallen world. Divide and conquer has worked well for them since the Reformation: why stop now? The strategy is simple: through the machinations of their minions within the Church—witting or unwitting—, slowly but surely erode the strength of Catholic Doctrine that stands in the way of the capitulation of the Church to the secular-humanistic worldview. The tactics employed are varied and beyond the scope of this essay, but the overriding tactic is clear: usurp the authority of the Church by inserting “authorities” within Her that wittingly or unwittingly play into the hands of those who would destroy Her. Mission impossible? Well, yes, in the final account, but meanwhile the erosion continues and shows no sign of abating.

This writer believes that conscience demands a kind of “conscientious objection” to the words, deeds and demands of “authorities” whose very words, deeds and demands constitute a betrayal of He Who holds authority over them. Consistency of practice is paramount, indeed, the very basis of the credibility of a religion, yet the post-Vatican II “authorities” of the Church appear to revel in *inconsistency* of practice up to and including Sacrifice of the Mass, the bedrock of Catholic belief. Are we to simply sigh, sit back and shrug this off by falling back on a simplistic notion of “obedience to authority”, an “authority” duly constituted but contradictory to the logic of conscience? Or do we appeal to the Divine Authority—the *only* final authority—and trust in conscience to carry our case to Him if it calls upon us to disobey what it tells us is a misdirected “authority”?

There are more and more Catholics asking themselves these questions, finding themselves in disagreement and discord with the direction the hierarchy of the Church has set for *all* the Faithful, many of whom believe that the *true course* was set well before the 1960s. The present course is divergent: that die has been cast. What remains to be seen is how many of the Faithful will stay in the game even when it is obvious the Modernists and their champions outside the Church have been playing with loaded dice all along.

One’s conscience cannot help but know what is the true course. For those who believe that today’s institutional Church has done well in making changes, it is unlikely that they can be convinced otherwise barring a miracle or some event that causes a sudden awakening. For those who would adhere to the Church as She has existed throughout nearly two millennia of recorded history, conscience rather than “authority” must now begin to weigh heavy in the balance.

If one is to remain Catholic, one must now take sides. Cast your die, stay the course and know that in the fullness of time Christ will grant the victory to the righteous. ■

<sup>1</sup> Greene, Graham, *The Quiet American*, William Heinemann Co., London, 1955, p. 299.

<sup>2</sup> John Paul II, *Ecclesia in Europa*, n° 7 & 9, DC n° 2296, 20 July 2003, pg. 671-72, cited at <http://www.catholicapologetics.info/modernproblems/ecumenism/ecumenasy.htm>.

<sup>3</sup> Monograph by Joseph Ratzinger collected in *Commentary on the Documents of Vatican II*, volume 5, ed. Herbert Vorgrimler (Herder and Herder, 1969). Translated by W. J. O’Hara from *Das Zweite Vatikanische Konzil, Dokumente und Kommentare* (1968), p. 134, cited at <http://christianity.stackexchange.com/questions/8036/how-does-pope-benedict-xvi-reconcile-conscience-and-authority>.

<sup>4</sup> <http://ipsumesse.wordpress.com/2007/08/23/newman-on-conscience-part-1/>

<sup>5</sup> <https://ipsumesse.wordpress.com/2007/08/29/newman-on-conscience-3/>

<sup>6</sup> *Ibid.*

<sup>7</sup> *Ibid.*

<sup>8</sup> [https://en.wikipedia.org/wiki/Stockholm\\_syndrome](https://en.wikipedia.org/wiki/Stockholm_syndrome)



# Traditional Catholic Dominicans to the Holy Father: ‘We Resist You to the Face’

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

years, I will quote extensively from an excellent article on the topic entitled *John XXII and the Beatific Vision*. This article was written by Fr. Victor Francis O’Daniel, O.P. and published in The Catholic University Bulletin in 1912.

## A Crisis is Born

I will let Fr. O’Daniel set the stage:

...About the year 1330, disturbing reports began to be circulated abroad through the intellectual centers of Europe that the Pope was teaching or favoring a strange and erroneous doctrine concerning the state of the souls of the just after death. It was said he held that souls departing this life and needing not to pass through the cleansing fires of purgatory, and those that had already been so purified, would not be permitted to cross the threshold of heaven, or admitted to the beatific vision, before the day of the final judgment; that before then they would enjoy, it is true, some foretaste of the heavenly bliss, some fruit of their merits, but not until after the resurrection and the re-union of body and soul would they receive the full measure of the supernatural reward which consists in what the apostle calls the full and direct vision of God.

To relate this story to our own time, it might be useful for us to imagine some of our Neo-Catholic media and apologetic friends living in this time period. Upon hearing ordinary Catholics spreading the stories mentioned in the quote above, the Neo-Catholic personalities would no doubt balk at the mean-spiritedness of those who would dare speak of the pope in such a manner. After all, they would tell us, nobody had yet received a confirmation from the Papal Office that these reports were true. Certainly, then, they would say it must be much ado about nothing. In any case, they would assure us that this story was certainly not news. If anything they would blame stubborn “Rad-Trad” for attempting to stir up yet another controversy against the Holy Father by spreading vague disquieting rumors.

Fr. O’Daniel continues...

At first there were only vague, disquieting rumors, but by the end of 1331 the theological world was rent by the certainty that the Head of the Church was really preaching against a Catholic teaching which had long been considered as practically of faith divine, the denial of which was tantamount to heresy. On November 1, of that year, John preached before the assembled cardinals, prelates and theologians resident at the Papal Court, and numbers of the faithful, taking as his text: “Memento operum partum vestrorum quae fecerunt in generationibus suis.” During the course of his sermon, touching upon his favorite topic of the beatific vision, he gave a thinly veiled expression of his personal opinion by declaring that the souls of the just, before the general judgment, are under the altar of God, that is to say, under the protection of the glorified humanity of Christ, and



Pope John XXII

enjoying the happiness of its presence. After the day of judgment, they will be placed on the altar of God, or will be admitted to the presence of His divinity, and that of the Blessed Trinity in whose direct vision man’s full and complete happiness consists.

At this point, the Neo-Catholic media would launch into full damage control mode. One can already see the headline “Did the Pope Really Preach that Souls Don’t See Beatific Vision Until General Judgment? 10 Things to Know and Share!”

After the obligatory “faulty translation” excuses (though the quote above even gave the original Latin), our Neo-Catholic apologist friends would set about reinterpreting or “fixing” poor Pope John’s unfortunate sermon for him. They would tell us that the quote above deliberately fails to employ the hermeneutic of continuity and that we must reinterpret Pope John’s analogy in the most orthodox way possible.

They will tell us that Pope John is merely reiterating Traditional doctrine in a most ingenious, beautiful, and metaphoric way. At this point Neo-Catholic publishers would start selling books to help “unpack” the wisdom of Pope John’s new insight. Copies of “On the Altar of God: The Genius of Pope John” would then be sold for the medieval equivalent of \$19.95 with a signed forward by Sir Scott Hahn.

Fr. O’Daniel continues...

Growing bolder, it would seem, and

determined plainly to speak out his mind on the subject, he preached again two weeks later, November 15, before the same distinguished audience. This time he took as his text: “Gaudete in Domino semper”; and laying aside all cover of metaphor and veil of mysticism, he declared himself openly in favor of the delay of the beatific vision. His words are: “I say that the souls of the faithful departed do not enjoy that perfect or face to face vision of in which, according to St. Augustine (in Psalm xc, sermon II, No. 13), consists their full reward of justice; nor will they have that happiness until after the general judgment. When, and only when, the soul will be re-united to the body, will this perfect bliss come to man, coming to the whole man composed of body and soul, and perfecting his entire being... in [sermons], preached at a later date, he touches on the subject obiter, always manifesting a continuance of his belief in the doctrine he had taught in them. And, in 1333, he wrote a treatise in its defence: “Queritur utrum anime sanctorum ab omnibus peccatis purgate videant divinam essentiam.”

At this point, it would finally become clear even to the most stubborn Neo-Catholic apologist that Pope John is teaching something novel. What would be their response? Embrace it, of course! One can already imagine the Neo-Catholic apologists shifting their argument as they churn out articles stating that Pope John has just put forward an amazing new “development of doctrine.”

Thus, even though the Church taught and Catholics everywhere believed that just souls see the Beatific Vision after the Particular Judgment for 1330 years, Pope John XXII would have gloriously revealed to us that this is not the case anymore.

Our Neo-Catholic apologists would tell us that we must humbly submit our intellect and wills to the mind of the Most Holy Roman Pontiff, Vicar of Christ on Earth. We should especially not dare to contradict the Holy Father on such a matter of Faith publicly; for to do so would be to spread scandal to a great many Catholics who might be in danger of losing their fragile Faith as a result.

## How Did Catholics in the 1330’s Respond?

If the Neo-Catholic apologists are correct about the concept of “living Tradition”, then we should always expect to see faithful Catholics throughout history responding to every teaching of the pope with extreme docility and submission. After all, only disobedient schismatics and heretics would publicly oppose the pope, correct?

Did Catholics in the 1330’s act as our Neo-Catholic apologist friends would expect?

Let’s take a look:

The news of such a doctrinal lapse on the part of the Church’s Supreme Head, beginning at Avignon, rapidly spread over Christendom, everywhere causing consternation and arousing great indignation. The Catholic world was profoundly stirred. Controversies waxed strong and vehement. Quite naturally, in Avignon, where the Papal Court resided, these were of a much less pronounced character. There, indeed, the new doctrine, possibly because of hopes of preferment, found a number of ardent supporters. On the other hand, fear of incurring papal disfavor caused its opponents to be less emphatic in their denunciations. Yet, even at the very foot of the pontifical throne, there was not wanting the strong voice of protest; for there also the old traditional doctrine, sanctified by the acceptance of ages, found able and courageous defenders. Among these the theologians of the Order of St. Dominic took decidedly a leading part.

Thus, just like in our own time, a pope espousing a novel teaching caused wide spread confusion, chaos, and frustration among Catholics. A few different camps began to develop. A few individuals supported the new doctrine for hopes of personal gain. Others were personally opposed, but very measured in their criticism out of fear of the pope. And still other opponents lead a strong and more vocal protest. This latter group included the Dominicans, who earlier in John’s papacy were his staunchest allies and defenders.

Continued Next Page



# Traditional Catholic Dominicans to the Holy Father: ‘We Resist You to the Face’

Continued...

## Papal Reaction

Once ignited, this crisis in the Church only began to spread like wildfire. So how did Pope John XXII react?

It was not long before vigorous protests and rumors of angry excitement began to pour in upon the Pope from the four quarters of the globe. Alarmed at the storm he had stirred up, John XXII sought refuge behind the Scriptures and the Fathers, particularly St. Augustine. He maintained that he had not advanced the teaching advocated in his sermons as of his own making, but had taken it from the great Doctors of the Church, and from the Sacred Text itself...

Does this sound familiar? When confronted with the exact same criticism, proponents of the “New Theology” at Vatican II delivered a very similar response. Although their theological opinions were indeed novel, they appealed to the often cherry-picked writings of certain Church Fathers to show that these were not their own ideas. They even developed a French word for this tactic called “resourcement.”

We can see this tactic with Francis’ selective citation of St. Ambrose and St. Cyril of Alexandria in *Evangelii Gaudium* as he calls for prudence and boldness in opening the doors of the sacraments, including the Eucharist, which should not “be closed for simply any reason.”

Fr. O’Daniel continues:

[Pope John maintained] that he had preached simply as a private theologian, not as Head of the Church, defining a doctrine to be accepted as of faith; that, consequently, his opinion, being given as that of a private doctor, was subject to the judgment and decision of the Church to be approved or condemned, as it may be found true or false; that, furthermore, the question was open to discussion, and every theologian was free to accept and to advocate whichever side of the controversy he should judge to be the true one. He did not, therefore, give any ex cathedra decision binding the consciences of the faithful...

The Pontiff, however, was far from being as unbiased in his judgment and impartial in his actions as he fancied. Despite these declarations, as is shown by the difference of treatment accorded its supporters and adversaries, he continued to entertain a strong predilection for the opinion he had advanced. On the one hand, as a contemporary informs us, to support it was a sure passport to honors and preferment; while, on the other, to oppose it, whether by word of mouth or in writing, meant papal disfavor, or even punishment. For one it meant imprisonment. Despite, too, the vehement protests that poured into Avignon, and the general dissatisfaction excited by his sermons, particularly those

of November 15, 1331, and Jan. 5, 1332, he sought, for a time at least, to defend and to disseminate the doctrine they contained. At his command numerous copies of his second sermon were made, and a copy given to whosoever desired to see the Pope’s side of the controversy.

Thus, according to the words of Pope John XXII, one was very free to publicly disagree with his novel doctrine and advocate against it. Doing so, however, might mean the end of one’s career or even prison. This calls to mind the present-day case of Fr. Manelli, the co-founder of the Franciscan Friars of the Immaculate. On paper, Fr. Manelli was free to encourage the use of the Traditional Mass and Traditional doctrine in his order. In practice, however, he finds his order taken away and himself under house arrest as a result.

## The Dominicans of the 1330’s: A Model for Our Time

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

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

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

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

Fr. O’Daniel explains:

So few, indeed, were the exceptions, that it may be said the theologians of the Order of St. Dominic rose up as a body in favor of the time-honored, traditional Catholic teaching, boldly withstanding John’s propositions. Neither fear of feeling the weight of papal displeasure, nor hope of reward, had any influence on the Friar Preacher, when there was question of an error against

Catholic faith. He was the Pontiff’s most pronounced and outspoken antagonist. The spectacle of an order, whose sons had braved every danger and with unflinching courage borne untold sufferings in defending the Holy See against Louis of Bavaria, now resisting with the same unyielding fortitude and fearless spirit the Roman Pontiff himself in his apparent efforts to propagate a doctrine they adjudged contrary to faith, elicited from that German monarch this splendid encomium: “Verily, the Order of Preachers is an order of truth.” And it was certainly inspiring to see an order, equally indifferent to favor and dishonor, to loss and gain, withstanding with all its might, in the interest of Catholic truth, a Pontiff who had been one of the best friends it had known in the more than a hundred years of its existence, who had shown it every favor and every mark of affection, for whom it entertained the deepest love and esteem, and to defend whom its brethren had hesitated in the face of no peril.

## Profiles in Courage

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

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

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

2. Durandus of Saint-Porcain, at the time Bishop of Meaux, was one of the first to challenge John’s propositions. Scarcely had the news of the Avignon sermons reached him, when he hotly entered the arena of controversy, writing a treatise on the state of the just souls after death, in which he vigorously attacked the doctrine they

advanced. He widely disseminated his work, and sent a copy of it to the French king. Its author was soon in disfavor. Unfortunately for Durandus himself, in the heat of controversy some ill sounding propositions found their way into an otherwise well-reasoned treatise. The reputation of the writer as an independent thinker, it would seem, suggested to the Pontiff the idea of subjecting the book to a searching examination, with a view of finding errors that might discredit it. So it happened. A commission of thirteen masters in theology, all, or most, of whom were favorably disposed to the new view, and among whom were the Franciscan and Dominican whom we have seen pleading the cause of the Pope at Paris, after much acrimonious discussion censured eleven of its propositions as savoring of heresy.

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

On January 3, 1333, Master Thomas preached in the Dominican church of Avignon to an audience composed of cardinals, bishops, priests, religious of every order, and the faithful. Despite the contrary opinion of some few writers, John XXII, it seems certain, was not present at the preaching of this discourse. Walleys vigorously attacked the Pontiff’s opinion, and, in answer to those who had pretended the great Thomas Aquinas favored that doctrine, he took occasion to show that that saint, canonized by John himself, characterizes it as heretical. That men’s souls were wrought to a high pitch on the subject is evident from the aggressive tone running all through the Englishman’s discourse.

However, if we are correctly to appreciate Thomas’ method of speech, we must remember that shortly before other sermons, in which the rancor of heated controversy found a conspicuous part, had been preached in favor of the opposite view. It was a period, too, of direst confusion in affairs both political and religious. The atmosphere was literally palpitant with the scandal and unrest that had been caused by the Avignon sermons. The minds of theologians were stirred and their hearts aflame. The people were as a unit on the side of the defenders of the universal belief of the Church. It was, further, an age of outspoken, blunt language; an age when the faith was defended with all the energetic sincerity of a deep, living credo. A child of his time Thomas Walleys simply defended the teaching of the Church with the plain-spoken, brusque language of the period.

Walleys’ sermon was preached on the third day of January; on the ninth of the same month seven of its propositions were censured by William of Monterotundo, a Minorite Inquisitor, as savoring of heresy; by the fourteenth of February he was confined in a prison of the Inquisition; and in September the same commission of thirteen who examined

Continued Next Page



# The Precious Blood of Christ and the Apostasy from the Truth

by Father Ladis J. Cizik

*In Nomine Patris, et Filii, et Spiritus Sancti. Amen.*

Tonight we celebrate the Feast of the Precious Blood of Christ. The Feast of the Most Precious Blood of Christ was extended to the Universal Church on June 30, 1849 by the Great Blessed Pope Pius IX, when he was in exile from Rome at Gaeta, Italy. He was in exile because the Republic of Italy was taking over the Papal States. Pius IX did not get discouraged; rather this Successor of Peter spent much of his time at Gaeta praying before a bloody Miraculous Crucifix, at the Sanctuary of Split Mountain.

It is called Split Mountain because of a fissure running through the mountain that is said to have been formed at the moment that Our Lord Jesus Christ died on Calvary. The Chapel of the Crucifix at Split Mountain is located on a huge rock, which is wedged deep within this two thousand year old fault line that extends from Jerusalem to the western end of Europe. While at Split Mountain, our beloved pontiff of happy memory

also issued the encyclical, *Ubi Primum*, which prepared the way for his 1854 bull, *Ineffabilis Deus*, which defined the Dogma of the Immaculate Conception. The Great Blessed Pope Pius IX made the best out of a bad situation by reflecting upon the Precious Blood of Christ, while Holy Mother Mary stood beside his cross of suffering.

At the moment that Jesus died on the Cross, Scripture tells us that “the veil of the Temple was rent in two, from the top even to bottom, and the earth quaked, and the rocks were rent...” (Mt 27:51). The agonizing Death of Christ and these frightful manifestations must have struck fear into the hearts of even Jesus’ disciples. However, as it would come to be understood by believers, the Suffering and Death of Christ on Calvary, the shedding of His Precious Blood, was NOT a defeat; it was a VICTORY; a victory over sin and death!

The Words of Consecration for the Precious Blood, at the Traditional Latin Mass, first pronounced by Jesus at the Last Supper, present this teaching most eloquently: “For This is the Chalice of My Blood, of the New and Eternal

Testament; the Mystery of Faith: Which shall be shed for you and for many unto the remission of sins.” This Chalice of the Precious Blood of Christ calls to mind Our Lord Jesus’ prayer in the Garden of Agony: “My Father, if it is possible, let this chalice pass from Me. Nevertheless not as I Will, but as Thou Wilt” (Mt 26:39). As followers of Christ, we too must expect to drink from the chalice of suffering. One of the greatest sufferings in our time is to be witnesses to the Crucifixion of the Catholic Church, the Mystical Body of Christ, in our times – especially by those enemies of the Church within the Church – other Judases - wolves in sheep’s clothing – Modernists.

The Catechism of the Catholic Church, paragraph 675, describes “The Church’s ultimate trial” based on citations from Sacred Scripture. It describes the End Times – it describes OUR times:

Before Christ’s second coming the Church must pass through a final trial that will shake the faith of many believers. The persecution that accompanies her pilgrimage on earth will unveil the “mystery of iniquity” in the form of a religious deception offering men an apparent solution to their problems at the price of apostasy from the truth. The supreme religious deception is that of the Antichrist, a pseudo-messianism by which man glorifies himself in place of God and of his Messiah come in the flesh.”

## So do NOT get discouraged!

Modernists today, within the Church, are deceptively trying to change Church teaching on Marriage and homosexuality to provide the world with an apparent solution to various problems at the price of apostasy from the truth. Sacred Scripture has foretold of our desperate troubled times and the Church has confirmed it. We are now going through the Passion of Christ, as His Mystical Body, the Church; but after the Crucifixion comes the Resurrection. Our Lady of Fatima consoles us by having said: “In the end My Immaculate Heart will triumph.”

Saint Padre Pio would often tell his spiritual children: “Discouragement is the tool of the devil.” Do not get discouraged when you see and hear that the Catholic Church seems to be under constant attack from enemies both inside and outside of the Church. Be outraged and resist, but do not be surprised, by Church leaders offering the world apparent solutions to their problems at the price of apostasy from the truth. The Catechism of the Catholic Church tells us that the mark of the Antichrist can be recognized in a supreme religious deception by which man glorifies himself in place of God.

When I was a seminarian, two priests from the National Conference of Catholic Bishops came to the seminary to give all of the seminarians a talk on “the Liturgy,” as they called it. They never once said the words: “Holy Sacrifice of the Mass.” They were swooning as they described the liturgical correctness of Mass facing the people and of circular churches in which “the



community” would be better able to see one another. The importance of the “sign of peace” and the need for a multitude of “ministers” about the table/altar was emphasized. Perhaps because I was an older seminarian, who had served the Traditional Latin Mass in my youth, I recognized the stench of Modernism. I felt that I had to interrupt this presentation and “smoke them out” with a “not so innocent” question, to reveal their religious deception to the younger seminarians, lest their minds be tainted. For this reason, I raised my hand, as I did often in my seminary days, and asked: “So what you are proposing is that our worship be horizontal, as opposed to vertical; man-centered, as opposed to God-centered?” The one priest’s eyes widened with approval, as he cried out: “That’s EXACTLY what we’re saying!” Thanks be to God, the entire seminary community, faculty and seminarians, were aghast at this admission from the Modernist liturgist. We were outraged that they were promoting a new religion that glorified man, instead of God; the religion of the end times.

Here, at the Traditional Latin Mass we do NOT worship “community,” we worship God. Ours is a vertical worship – not horizontal. We know that the suffering, outrages and apostasy from the truth that we have been witnessing for several decades, and especially today, have been prophesied in Sacred Scripture ...that the religious deception of the Antichrist is upon us. It is as if Catholics who are faithful to authentic Church teaching and Tradition are being driven out of Rome, forced into exile, as was the Great Blessed Pope Pius IX. But the Precious Blood of Christ will strengthen us for these final trials. As did our great Pontiff of happy memory, make the best out of a bad situation. Practice my “**3 R’s of Modernism:**” Recognize it; Refute it; and Return to Tradition! Doing this will help you to avoid discouragement and will bring you peace of heart in this life and one day happiness forever in the life of the world to come.

*In Nomine Patris, et Filii, et Spiritus Sancti. Amen. ■*

## ‘We Resist You to the Face’

Durandus’s work, condemned seven propositions of Walleye taken from his sermon and a vindication he had hurriedly written while in prison. The English Dominican’s name is still to be seen on the inquisitorial account book. He has himself left us an idea of the treatment accorded him as a prisoner. Neither confinement nor harsh treatment could break his spirit, or cause him to relax one iota in the doctrine he had preached.

### The Final Resistance

Fr. O’Daniel relates what happened next:

Determined to bring matters to an issue, Philip VI called a meeting of the theological faculty of the University of Paris for the purpose of having them express their opinion on the subject in debate... [On] January 2, 1334, these nine and twenty master theologians forwarded John XXII a letter, expressing in polite and respectful, but clear and firm language the result of their deliberations. While affirming their filial devotion and submission to the Vicar of Christ, they recalled his express declaration that he had spoken, not as Head of the Church, defining a doctrine, but as an individual theologian, exposing a personal view; and that all theologians were permitted to give their minds on the subject. They proclaimed their firm belief in the doctrine to which they affixed their names, declared that, after the example of the apostle, they were ready to give singly a reason of the faith that was in them, and expressed a strong desire that the Pope would deign to give his apostolic sanction to their decision.

**Fr. O’Daniel relates Pope John’s final act:**

Feeling that he was at death’s door,

John XXII called to his bedside the cardinals and bishop’s resident at Avignon, together with the notaries public, and in their presence made a retraction of whatever he had himself preached or said, or caused others to preach or teach, on the beatific vision that was not in perfect conformity with Catholic belief. He also declared that he held with the Catholic Church that the just souls departed enjoy the vision of God immediately that they are free from all stain and debt of sin. This was on the third day of December, 1334; and on the day following he died with sentiments of the deepest piety.

### Conclusion

The detailed telling of the previous story in Church history should give hope and confidence to all Catholics who abide by the traditional teaching on marriage, divorce, and reception of Holy Communion. First, the Holy Ghost will not allow a Pope to infallibly define error in a matter of faith or morals. This we see clearly with John XXII. Second, for as long as a Pope supports a non-infallible opinion contrary to the traditional Catholic teaching on this matter, we have the right as Catholics to resist this opinion.

Like the brave orthodox Churchmen in the time of John XXII, five Cardinals and four Catholic scholars in our own time have already published a book as to why Communion for the divorced and remarried is contrary to Tradition and cannot be allowed. One of those Cardinals, Cardinal Raymond Burke, has already laid out our course ahead. When asked what he will do if the Pope persists in the direction of allowing Communion for Catholics in irregular unions he responded with what should be the response of all faithful Catholics: “I shall resist, I can do nothing else.” ■



# Is the *Novus Ordo* Reformable?

Continued from Page 1

requires so much tinkering to try to make it more Catholic, what’s the point of propping it up at all. Why not scrap it and resolve to make a full return to that faith-defending bastion of holy Tradition—the Tridentine Latin Mass? **MJM**

The purpose of this article is to answer the question, can the *Novus Ordo* be reformed, or restored, to tradition? Whether or not it can be, is an open question. But if it can, I’d like to set forth in large part what would need to be done to it. Like many traditionalists, since I’ve started attending the Tridentine Mass I’ve come to attend it almost exclusively. However, I would like to attend the *Novus Ordo* too, especially since in my diocese there is no daily Latin Mass. I even try to go back to *Novus Ordo* once in a while, but the noise, distractions, hand-holding, etc. continue to disappoint me.

Before spelling out the elements of any possible reform, however, we need to identify with specificity what exactly it is the *Novus Ordo* is lacking, or needs. (I am leaving aside the questions of validity and legality, as I believe that the *Novus Ordo*, despite its deficiencies, has both.)

In the 1970s and 80s, I used to say that what the *Novus Ordo* lacked was “reverence.” Though the *NO* Mass does indeed lack reverence, I realized how inadequate the term “reverence” was to describe the problem of the *Novus Ordo* when a Uniate friend of mine told me, “Well, the problem with the New Mass must be more than reverence – Even clown-mass has a certain sort of ‘reverence.’” Though I disagree that clown-mass has reverence, this remark made me realize that the term “reverence” is too subjective to provide a rationale for the need for reform or restoration.

After giving up the term “reverence” to describe the *Novus Ordo*’s lack, for many years I switched to the term “holiness.” I said that the *Novus Ordo* lacked holiness. Though the *NO* Mass does indeed lack holiness, this term too lacks a certain definiteness. The problem is that “holiness” is an adjective (sometimes a noun) with no simple corresponding verb. One may pray for holiness. One may, or may not, be holy. But one does not “holy.” Since reform is an action, a verb is required.

Cardinal Sarah, prefect of the Congregation for Divine Worship, identified the verb for me when he recently announced his intention to give the Mass a more “contemplative orientation.” (*L’Osservatore Romano*, June 12, 2015) In the idea of contemplation we have an adequate verb. One does “contemplate.” Further, the elements of contemplation can be, to a large extent, identified. Anyone who has attended both the Ordinary and Extraordinary Forms of the Mass, can perceive what is meant when it is said that the “Extraordinary Form is oriented toward contemplation, whereas the Ordinary Form is oriented toward community.” Contemplation is found in stillness, not activity. It is also found in

silence, not noise. It is found in chant, not cantina music. These are just a few elements of contemplation. They are all present in the Tridentine Mass: they are also all sorely lacking in the *Novus Ordo*.

## *Ad Orientem*

Cardinal Sarah should be applauded for his call for a return to the *ad orientem* posture in the Mass. His Eminence called for a return of the *ad orientem* posture in the first half of the Mass, allowing for the consecration to be done *versus populum*. Though I would encourage a full return to an eastern orientation, if even this modest change were made it is likely to significantly add to a contemplative orientation. A traditional Catholic mother of seven recently told me that she attended a *Novus Ordo* recited *ad orientem*, and it made her realize that “80%” of the problem with the *NO* Mass is the direction the priest faces. I tend to agree. Since much has been written over the years on *ad orientem*, I won’t dwell on it further here.

## Traditional Offertory

Cardinal Sarah should also be applauded for his call for the restoration of the traditional Offertory. Though a contemplative orientation in the Mass can be achieved with the current Offertory, the traditional Offertory should be restored for another reason. The Offertory is where we ask God for the graces of the Mass. It is a general rule of prayer that we only get from God what we ask for. At least, He is not obligated to give us more than we ask, though in His mercy He often does. The problem with the modern Offertory is that it doesn’t ask for anything. This is seen in the offering of the host,

Blessed are you, Lord God of all creation,  
  
For through your goodness we have received  
  
The bread we offer you:  
  
Fruit of the earth and work of human hands,  
  
It will become for us the bread of life.

What does this prayer ask for? Nothing! It tells God what He’s going to do: make the bread become the “bread of life.”

By contrast, look at the offering of the host in the traditional Offertory:

Accept, O holy Father, almighty and eternal God, this spotless host, which I, Thy unworthy servant, offer unto Thee, my living and true God, to atone for my numberless sins, offenses and negligences; on behalf of all here present and likewise for all faithful Christians living and dead, that it may profit me and them as a means of salvation unto life everlasting. Amen.

What a difference! This prayer asks for atonement for numberless sins for the living and the dead unto salvation and life everlasting. For this reason alone the old Offertory should be restored, even if it’s only the two prayers for the host and wine that are restored.

## The Penitential Rite

The beginning of the *NO* Mass, the “Penitential Rite,” is controlled chaos. It is a confusing guessing game. Will the priest use opening A, B, C, or will he make something up out of the abundance of his creativity? As a guessing game, it starts Mass on a disorienting note. And this opening disorientation distracts from contemplation. Contemplation requires, among other things, predictability. C.S. Lewis understood this well when he said over half a century ago,

Every service is a structure of acts and words through which we receive a sacrament, or repent, or supplicate, or adore. And it enables us to do these things best – if you like, it “works” best – when, through long familiarity, we don’t have to think about it. As long as you notice, and have to count, the steps, you are not yet dancing but only learning to dance. (*Letters to Malcom*.)

For over forty years now I have always wondered at the purpose of this guessing game. What is its purpose? Is it to keep the faithful on its toes? If so, it doesn’t work. Is it to keep bored clergy interested in the Mass through “variety?” If so, what a sad commentary!

This opening disorientation does not exist in the Tridentine Mass. But more importantly, it did not exist in the first Missal to come out of Vatican II either. This Missal of which I speak is known in the English speaking world as either the 1965 or ’67 Missals. These Missals begin Mass with an abridged version of the “Prayers at the Foot of the Altar.” Why Rome ever decided to omit these is a mystery to me, because they are tailor-made for a dialogue Mass. I have composed a version of the Prayers at the Foot of the Altar for consideration that reflect some of the concerns of the *Novus Ordo* reform:

Priest: In the Name of the Father + and of the Son and of the Holy Spirit. Amen.

Priest: I will go unto the altar of God.

People: To the God of the joy of my youth.

Priest: Our help + is in the name of the Lord.

People: Who has made heaven and earth.

Priest: I confess to Almighty God...

All: And to you brethren (*brothers and sisters*) that I have greatly sinned, in my thoughts and in my words, in what I have done and in what I have failed to do,

(*Strike breast three times.*)

Through my fault, through my fault,

Through my most grievous fault;

(*Continue*)

Therefore I ask blessed Mary ever-Virgin,

All the Angels and Saints,

And you, brethren (*brothers and sisters*),

To pray for me to the Lord our God.

Priest: May + Almighty God have mercy on us, forgive us our sins and bring us to everlasting life.

People: Amen.

Priest: O God, turn and quicken us.

People: And your people shall rejoice in you.

Priest: Show us, O Lord, your mercy.

People: And grant us your salvation.

Priest: O Lord, hear my prayer.

People: And let my cry come unto you.

Priest: The Lord be with you.

People: And with your spirit.

Priest: Let us pray.

The various options for the Penitential Rite should be removed and replaced with the Prayers at the Foot of the Altar. I believe that if this were the only change made, it alone would have a tremendous stabilizing effect on the rite of Mass and point it toward a more contemplative orientation.

## Silent Canon

There is too much noise in the current rite of Mass. Contemplation requires silence. The Canon was traditionally said silently, or “sub-audibly.” The *Novus Ordo* assumes an audible Canon. However, it is not clear that the silent Canon (or let us call it the “Contemplative Canon”) is forbidden. I would offer a compromise solution. I will use the “Roman Canon” as a model, the others could be adjusted accordingly. The Canon could be sub-audible from “*Te Igitur Clementissime Pater...*” to “*Qui Pridie quam pateretur...*” The consecration from *Qui Pridie* through the end of *Mysterium Fidei* could be said audibly. After the audible consecration, the Canon could then be sub-audible again until “*Per ip sum, et cum ip so, et in ip so...*” In my opinion, the silent Canon, even more than the Latin Language, is what gives the Tridentine Mass its contemplative orientation. I would encourage any priest to try it the next time he says the *Novus Ordo*. I think he will find it a substantial improvement.

## The Pax

Perhaps nothing breaks the contemplative spirit of the Mass more than the current “Sign of Peace.” In theory, giving our neighbor a sign of peace should be a good thing. However, in practice it is a disaster. In the US, people hug and kiss each other. They jump over pews to get to people on the other side of the nave. They discuss the various details of their golf games, etc. It’s scandalous!

I would recommend that the invitation to the laity to give the *Pax* be removed from the text of the Mass. If this is impossible, perhaps some order could be

Continued Next Page





How crazy does it have to get before we realize how twisted the New Mass really is?

imposed on it. For example, I attended a Maronite Catholic Church where the peace came from the Altar. With hands clasped in prayer, the priest touched the altar boys' clasped hands. The altar boys, in turn, went down the aisles touching the clasped hands of the people on the end of the pews. They in turn passed it down in the same manner to those in their pew row. The whole thing was very orderly and reverent. Perhaps we could do something similar.

distracting element of the *NO* Mass, after the "*Pax*," is the so-called "Responsorial Psalm." Since the response changes every time, the congregation generally fumbles for the words, which it usually gives in a mumbled tone. This is often compounded by the reader or cantor flapping her arms in a misguided attempt to elevate the response, like she is waving in a C-130 transport for a safe landing. The whole spectacle is grotesque, and it is

quite distracting from contemplation. The fact that the translation of the psalm used is of a poor un-poetic quality tends to add to the grotesqueness of the spectacle.

Though Vatican II made an oblique reference to increasing psalmody in the Mass, the decrees of the Council on the Mass never specifically called for a responsorial psalm. I think that it's time to admit that the Responsorial Psalm is an experiment that has failed, and eliminate it from the Mass. However, if this is politically impossible, perhaps it could be shortened to one stanza, and revised with a response that is always and everywhere the same. Perhaps the response of the people could be the "*Gloria Patris*..." or some other similar consistent thing.

#### Pontifical Use

A brief word on implementation tactics is in order here. Any wholesale change to the *Novus Ordo* missal at this point is likely to provoke resistance. To minimize any resistance, I would recommend that a separate version of the *Novus Ordo* missal be produced with the changes listed above. It should be dedicated primarily to "papal use" in order to exhibit "greater solemnity" and "enhanced contemplation" at papal masses. It should be called the "Pontifical Use of the Ordinary Form of the Roman

Missal." The current *NO* missal would then be known as the "General Use of the Ordinary Form of the Roman Missal." The Pontifical Use should be required in the diocese of Rome, even if only at all Sunday masses. Its implementation everywhere else should be in the hands of the local ordinary (not the bishops' councils) with the usual proviso to allow a "generous use." It will take some time for the Pontifical Use to gain acceptance, but as priests begin to experience the increased contemplation it effects, I think it will slowly catch on.

I would recommend some rubrical additions to the Pontifical Use as well: *ad orientem* posture, male-only altar servers, communion on the tongue, no "theme" masses (clown mass, polka mass, beach-ball mass, etc.), and required use of a paten at communion. And there should be a prohibition against mixing and matching rubrics between the Pontifical and General Uses.

These are my meager thoughts from my humble place in the pews. Whether or not they amount to an adequate reform of the *Novus Ordo* I don't know. In the end, the answer is to restore the Mass of all time to the Body of Christ as the "ordinary" form. However, if these changes are made, I think it would be a step in that direction. ■

#### Latin

I have grown weary over the decades of pointing out the need to return to a substantial amount of Latin in the Latin Liturgy. But I will take one more stab at it here. In North America it is hard to find a *Novus Ordo* Mass that uses even a modicum of Latin. (From speaking with foreign seminarians, I've happily learned that this is not true in other parts of the world.) As both a lawyer and a psychologist, I am always confronted with the fact that there are a great many things in this world that should not be so, but never-the-less are so. Latin is one of them. I am always mindful of the fact that the great Msgr. Knox, as a young boy of 8, used to prefer to read in Latin because he preferred the cadence of Latin to that of English. In theory, the language of the Mass should not matter, but it does. Nobody knows why. But some languages (like Latin) are more conducive to contemplation than others. We have forgotten this counterintuitive fact to our sad poverty.

I would offer a compromise solution, which to my mind makes infinite common sense. Why Rome does not insist on it is a mystery to me. It is a simple rule: Those parts of the Mass that do not normally change from celebration to celebration (the Ordinary, Offertory, Canon, etc.) must be recited in Latin; those parts that do change from celebration to celebration (the Propers and readings) may be recited in the vernacular. (Exceptions for the vernacular in the Prayers at the Foot of the Altar and the audible part of the Canon could be made.) I realize that this is a hard sell. So let me propose an alternative rule: The *Kyrie* must always be in Greek, and the *Gloria*, Creed, *Sanctus*, *Agnus Dei* and perhaps the *Pater Noster* must be recited in Latin; all else may be recited in the vernacular.

#### Responsorial Psalm

In my opinion, the second most

## When Soldiers Could Still Be Christian



The Real Charlie Brown

Look carefully at the B-17 and note how shot up it is – one engine dead, tail, horizontal stabilizer and nose shot up. It was ready to fall out of the sky. (This is a painting done by an artist from the description of both pilots many years later.) Then realize that there is a German ME-109 fighter flying next to it. Now read the story below. I think you'll be surprised ...

Charlie Brown was a B-17 Flying Fortress pilot with the 379th Bomber Group at Kimbolton, England ... His B-17 was called 'Ye Old Pub' and was in a terrible state, having been hit by flak and fighters. The compass was damaged and they were flying deeper over enemy territory instead of heading home to Kimbolton.

After flying the B-17 over an enemy airfield, a German pilot named Franz Stigler was ordered to take off and shoot down the B-17. When he got near the B-17, he could not believe his eyes. In his words, he 'had never seen a plane in such a bad state'. The tail and rear section was severely damaged, and the

tail gunner wounded. The top gunner was all over the top of the fuselage. The nose was smashed and there were holes everywhere.

Despite having ammunition, Franz flew to the side of the B-17 and looked at Charlie Brown, the pilot Brown was scared and struggling to control his damaged and blood-stained plane.

Aware that they had no idea where they were going, Franz waved at Charlie to turn 180 degrees. Franz escorted and guided the stricken plane to, and slightly over, the North Sea towards England. He then saluted Charlie Brown and turned

away, back to Europe. When Franz landed he told the CO that the plane had been shot down over the sea, and never told the truth to anybody. Charlie Brown and the remains of his crew told all at their briefing, but were ordered never to talk about it.

More than 40 years later, Charlie Brown wanted to find the Luftwaffe pilot who saved the crew. After years of research, Franz was found. He had never talked about the incident, not even at post-war reunions.

They met in the USA at a 379th Bomber Group reunion, together with 25 people who are alive now - all because Franz never fired his guns that day.

When asked why he didn't shoot them down, Stigler later said, "I didn't have the heart to finish those brave men. I flew beside them for a long time. They were trying desperately to get home and I was going to let them do that. I could not have shot at them. It would have been the same as shooting at a man in a parachute."

Both men died in 2008.

(Taken from the [www.bridgewatervetsclub.com](http://www.bridgewatervetsclub.com))



BF-109 pilot Franz Stigler



B-17 pilot Charlie Brown



# The Lake Garda Statement

Continued from Page 2  
and intrinsically anti-Christian juridical frameworks, including the United Nations, are now regaining favor with the aid of the current pontiff. Both are equally destructive to a proper grasp of how to deal with the real problems of the family, the civic order as a whole, universal peace, and the environment. For both equally neglect the crucial context of man’s destiny as the only creature possessed of an immortal and rational soul in need of grace for redemption, perseverance in the avoidance of gravely evil conduct, and the ultimate attainment of eternal beatitude---the highest good to which all earthly activities should be ordered. Thus, as Pope Leo XIII stressed in his landmark social encyclical *Rerum Novarum*:

*Life on earth, however good and desirable in itself, is not the final purpose for which man is created; it is only the way and the means to that attainment of truth and that love of goodness in which the full life of the soul consists. It is the soul which is made after the image and likeness of God; it is in the soul that the sovereignty resides in virtue whereof man is commanded to rule the creatures below him and to use all the earth and the ocean for his profit and advantage. “Fill the earth and subdue it; and rule over the fishes of the sea, and the fowls of the air; and all living creatures that move upon the earth.”* <sup>[13]</sup>

## The Church’s True Appeal to Men of Good Will

Respecting society’s observance of the universally applicable moral principles embodied in Catholic social teaching, the popes before the Second Vatican Council never wavered in their insistence that by virtue of her divine founding and universal mission the Church has the unique capacity to establish that brotherhood among men which is otherwise a utopian dream destined to produce dystopian outcomes.

The Church has never ceased to issue an appeal to all men of good will who, by the light of natural reason, seek the good and deplore the evils that assail human society in our time. This appeal, however, ought not to be confused with an indiscriminate collaboration with secular leaders whose plans and sociopolitical and economic structures so often show themselves to be inimical to the eternal values that men of good will naturally recognize. It is, rather, an invitation to enter into the way of the Catholic Church, where seekers of truth will find what they seek in superabundance. This is no mere “triumphalism,” but rather a joyful recognition of the incomparable goods, both natural and supernatural, that God bestows upon humanity through His Church. The Church does not reject the world, but rather seeks its perfection in grace.

As Pope Pius XI declared in *Ubi Arcano Dei* (1922), his great encyclical on “the peace of Christ in the Kingdom of Christ,” the Holy Catholic Church is “by divine institution the sole depository and interpreter of the ideals and teachings of Christ” and “she alone possesses in any complete and true sense the power

effectively to combat that materialistic philosophy which has already done and, still threatens, such tremendous harm to the home and to the state.” Accordingly, it is the Church, and *only* she, that “is able to set both public and private life on the road to righteousness by demanding that everything and all men become obedient to God...” <sup>[14]</sup>

As Pope Pius X declared, concerning misguided efforts to entangle the Church in worldly undertakings for the promotion of a universal brotherhood, if “the highest possible peak of well being for society and its members is to be attained through fraternity or, as it is also called, universal solidarity, all minds must be united in the knowledge of Truth, all wills united in morality, and all hearts in the love of God and His Son Jesus Christ. But this union is attainable only by Catholic charity, and that is why Catholic charity alone can lead the people in the march of progress towards the ideal civilization.” <sup>[15]</sup>

Today, however, the Church’s leaders present her role as merely that of proposing a “contribution” to a vast and quite hopeless neo-Pelagian project in which the United Nations or some other “world political authority” would serve as the juridical framework for a solidaristic world order in which “believers,” regardless of religion, and unbelievers would be co-equal participants. This project is directed, not upward toward Heaven for the salvation of souls, but forward in history toward a godless, hopeless, and painfully trite City of Man falsely lauded as a “civilization of love” or a “renewal of humanity.”

But the truth is that the Catholic Church, which is the Mystical Body of Christ, *is* the renewal of humanity, a renewal made possible only by the translation of fallen men into the state of sanctifying grace and the consequent elevation of human society to heights it could never attain by any purely human effort. Thus it is the world that is obliged to contribute to the work of the Church. Yet we witness with amazement a historically sudden inversion of the proper order of things in the Church’s approach to her mission in human society.

## Whither the Social Kingship of Christ?

With all of these considerations in view, we must ask: What has happened to the Church’s certitude concerning her exclusive and divinely ordained role in the right ordering of human affairs and the fostering of true brotherhood among men? Have the Church’s leaders forgotten that her founder is God Incarnate? Have they somehow misplaced the divine commission to “make disciples of all nations”? <sup>[16]</sup> Do they still believe the defined dogma that the Church is the sole ark of salvation? Are they still mindful of Our Lord’s warning: “without me you can do nothing”? <sup>[17]</sup> Do they no longer have confidence in His promise: “But seek ye first the Kingdom of God, and His justice, and all these things will be added unto you”? <sup>[18]</sup>

If the worldwide breakdown in social order could in any respect be characterized as an ecological crisis, how

could it be anything but a manifestation of a deeper *Christological* crisis—a universal mutiny against Christ and the Law of the Gospel lamented by pope after pope before the emergence of the inexplicable conciliar optimism? In a return to the sober realism of his predecessors, who are now belittled as “prophets of doom,” Pope Benedict warned in an address to the clergy of Rome, less than two years before the abrupt end of his pontificate, that the “fundamental consensus derived from the Christian heritage” has been lost, the “place of moral reasoning... is taken by an instrumental rationality,” “the most elementary rules of humanity collapse” and with the consequent “eclipse of reason... *[t]he very future of the world is at stake.*” <sup>[19]</sup>

The fate of the world in every epoch since the Incarnation has been bound up with the state of the Church. The Church’s power to renew the face of the earth involves not only a restoration of faith, hope and charity in the souls of men, but also the defense of natural reason against the onslaughts of sophists in every age. She alone has upheld the correct synthesis of *fides et ratio*. <sup>[20]</sup> The Church’s success in accomplishing this mighty work throughout history has always depended upon her vigor in advancing what she calls the Social Kingship of Christ. But it is precisely Christ’s social reign that the “modern world” has rejected, while churchmen fall silent regarding the claims of Christ the King on men and nations. Today, she not only retreats from any confrontation with “the rulers of the world of this darkness” and “the spirits of wickedness in the high places,” <sup>[21]</sup> but seeks obsessively to dialogue and collaborate with the very forces that desire nothing more ardently than the Church’s final surrender to the spirit of the age.

And yet the truth remains. As Pius X insisted at the turn of the 20<sup>th</sup> century: “Society cannot be set up unless the Church lays the foundations and supervises the work; no, civilization is not something yet to be found, nor is the New City to be built on hazy notions; it has been in existence and still is: it is Christian civilization, it is the Catholic City. It has only to be set up and restored continually against the unremitting attacks of insane dreamers, rebels and miscreants. OMNIA INSTAURARE IN CHRISTO.” <sup>[22]</sup>

In remarkable contrast, the prevailing mentality that is at the root of the ecclesial crisis considers the conviction of this sainted Pope to be nothing other than an idyllic fantasy---even though it reflects the form and pattern nurturing and guiding our entire Christian civilization. Lost on the exponents of this facile rejection of the Social Kingship doctrine is the irony of their own ideological pursuit of what Pius X called “a mere verbal and chimerical construction in which we shall see, glowing in a jumble, and in seductive confusion, the words Liberty, Justice, Fraternity, Love, Equality, and human exultation, all resting upon an ill-understood human dignity” and producing, were it ever to be realized, “a Democracy which will be

neither Catholic, nor Protestant, nor Jewish. It will be a religion... more universal than the Catholic Church, uniting all men [as] brothers and comrades at last in the ‘Kingdom of God’ ....” <sup>[23]</sup>

## Conclusion

The conversion of nations to Christ and trust in Divine Providence are the twin pillars of any truly just society. Yet, after fifty years of an imaginary ecclesial “renewal,” the generality of the Church’s leaders appear to have repudiated in practice the duty to seek the conversion of nations, as if they believed that social metanoia were now impossible even for God. Behind this loss of militancy is a dimming of the Faith itself. In his masterwork on the post-conciliar crisis, *Iota Unum*, the great Romano Amerio observed that “Faith in Providence thus proclaims the possibility that the world might rise and be healed by a metanoia which it cannot initiate but which it is capable of accepting once it is offered.” <sup>[24]</sup> That offer must come from the Church, as it has in every age when the collapse of civilization was reversed in miraculous fashion under her supernatural influence.

The ecclesial crisis and the intimately related civilizational crisis will end only when the Church’s offer of social metanoia is renewed once again. But only the Vicar of Christ can effectively extend that offer to the world. Only he can end what amounts to an unprecedented de facto suspension of the Church’s true mission in the name of a Council whose restless “spirit,” moving far beyond even the problematical conciliar texts, has produced what Benedict XVI, speaking just days before his mysterious abdication of the papacy, described as “so many disasters, so many problems, so much suffering” in the Church. <sup>[25]</sup>

Therefore, we implore the reigning Roman Pontiff to reverse the Church’s course of the past fifty years, abandoning a disastrous “opening to the world” and an endless “dialogue” and fruitless collaboration with the Church’s implacable opponents. With respect to the Synod, we urgently petition the Pope to put a stop to all further efforts to use the synodal process to undermine the indissolubility of marriage—and thus the entire moral edifice of the Church—by means of a sophistical disjunction between doctrine and practice, making a mockery not only of the words of Our Lord Himself but also of the teaching of John Paul II that “only by the acceptance of the Gospel are the hopes that man legitimately places in marriage and in the family capable of being fulfilled.” <sup>[26]</sup>

And finally, we beseech the Roman Pontiff to fulfill his duty as Vicar of Christ and Universal Shepherd by leading the way to a restoration of the continuity between the Church’s venerable teaching on the Social Kingship of Christ—never repealed—and the practice of churchmen both high and low. This is in accord with the new Catechism of the Catholic Church, which recalls the sacred obligation of Catholics to evangelize their fellow citizens and work for the transformation of social order in keeping with Christ’s kingship:

By constantly evangelizing men, the Church works toward enabling them

Continued Next Page



# Hats off to La Salette after Ten Years

By Brian M. McCall

Readers of the Remnant may recall my 2011 report on our oldest son starting his high school career at Notre Dame de La Salette Boys Academy, a traditional boys boarding school of the Society of St. Pius X.

As difficult as it may be to believe that four years have elapsed (*tempus fugit*), I travelled back to Illinois in June for his graduation. After four hard years of work he completed his formation at La Salette and will enter St. Thomas Aquinas Seminary in October. This graduation was particularly special not only because it was my oldest son's graduation but it was a milestone event in the life of the school. The graduation ceremony marked the tenth anniversary of the school's foundation (or rather re-foundation). The story of La Salette Boys Academy is a story of Catholic restoration and hope. In this article, I wish to pay tribute to the past ten years and provide a report on the tenth anniversary celebrations.

St. Athanasius' famous quip—they (Arian heretics) have the buildings but we have the faith—equally applies to our time of Modernist infiltration of the Church. Following the Second Vatican Council, those who kept the Faith and the Liturgy that embodies that Faith were banished from the buildings of the Church and had to retreat to rented hotel rooms, private homes, or former Protestant churches. Yet, here and there over the past fifty years those faithful to Tradition have also sometimes managed to get back the buildings. Rather than convert them to art galleries or apartment buildings as many dioceses have done, the forces of Tradition return such sacred spaces to their original sacred purposes.

Divine Providence which can bring good out of all evil, laid the foundations for the present La Salette Academy over 100 years ago. Protestant ministers built a college in the midst of Illinois farmland. Divine Providence used the tragedy of a devastating fire in 1939, in which the main building was destroyed,



As Fr. Michael McMahon looks on, the La Salette Boys Academy's Class of 2015 throw their caps into the air

to transform this college into a center of education oriented to the true Church. On the other side of the world, Divine Providence was preparing for this location to be dedicated to Our Lady of La Salette. The Missionaries of La Salette were driven from their home in Poland by the outbreak of World War II in 1939. Arriving in America, they acquired the fire-ravaged campus from the "church" of the Nazarene and established a minor seminary to form young men hoping to become priests.

In 1952, in honor of the centenary of their Order, they constructed on the seminary grounds a replica of the Basilica in France which marks the apparition of Our Lady of La Salette. On that spot up on the mountains of France, she gave a salutary warning for the Church of our time predicting the great confusion and persecution in the Church of the twentieth century. Human malice and weakness appeared for a time to thwart Divine Providence's plan to designate this piece of earth to honor to the Mother of God by forming Catholic men and future priests under the patronage of Our Lady of La Salette.

The Revolution broke forth in the Church at the Second Vatican Council and a reign of terror devastated vocations, seminaries, schools, and almost every religious order. The Missionaries of La Salette were not exempt from the devastation wrought by the new orientations of the Second Vatican Council. By 1974 (less than 10 years after the closing of the Council), the seminary and novitiate were forced to close due to dramatic declining enrollments. Neither missionaries nor the sober warnings of Our Lady of La Salette were consistent with the new orientations of the Conciliar Church. All the surrounding land was sold to local farmers while the nucleus of the campus hung on as a retreat center until 1987 when it too was finally closed.

It seemed as if Providence's designs on this place were thwarted by the hubris of men. Yet, the seed that falls into the ground, if properly watered, rises again.

While the buildings on campus were in rapid decay due to disuse, Divine Providence was raising up a new band of missionaries dedicated to the formation of priests and Catholic education. On November 1, 1970, the Society of St. Pius X was canonically erected. On the very same day, All Saints Day, exactly thirty-three years later, the Society of St. Pius X purchased the core of the campus from the local owners into whose hands it had fallen. In a course of events that could have been foreseen only by the omniscience of Divine Providence, this patch of farmland was resurrected as an altar of Sacrifice and an enclave of Catholic education.

Less than two years later, in September 2005, Notre Dame de La Salette Boys Academy threw open the doors of the old Protestant College dormitory and of the Church built by the La Salette fathers to welcome fifty-one boys. The work of rebuilding, the physical premises and the future life of the Church, began in earnest. A brand new academic building opened in 2009, enabling classes to be moved out of the dormitory building and thereby establishing the important physical distinction between work and recreation. In addition to the new academic building, the school undertook an extensive renovation of another deteriorated building in order to open St. Anthony's dormitory for the Eight Grade program which opened in 2012. The work of restoration continues to this day with an ambitious project to renovate and render more worthy the original church and to expand the original gymnasium.

Ten years after this mustard seed began to sprout its first fifty-one shoots, the fruits continue to multiply. From these original fifty-one students enrolled from ninth to twelfth grades, the current school includes almost a hundred boys from Eighth through Twelfth Grades. They come from every corner of America, Mexico, Canada, Europe, and even Asia to find refuge from the Modernist heresy polluting formerly Catholic schools.

Continued Next Page

## The Lake Garda Statement

Continued

"to infuse the Christian spirit into *the mentality and mores, laws and structures of the communities in which [they] live*. The social duty of Christians is to respect and awaken in each man the love of the true and the good. It requires them to make known the worship of *the one true religion which subsists in the Catholic and apostolic Church*. Christians are called to be the light of the world. Thus, the Church shows forth *the kingship of Christ* over all creation *and in particular over human societies*."<sup>[27]</sup>

For these intentions, we make our own the Lord's prayer for the first Pope, which surely also applies to every one of his successors, especially in this age of unparalleled diabolical disorientation: "And the Lord said: Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not: *and thou, being once converted, confirm thy brethren*."<sup>[28]</sup>

Mary, Help of Christians, Pray for Us!

July 9<sup>th</sup>, 2015  
23<sup>rd</sup> Annual Summer Symposium of the Roman Forum  
Gardone Riviera

**John C. Rao, D.Phil (Oxford)**  
**Rev. Richard A. Munkelt, Ph.D**  
**Prof. Dr. Thomas Heinrich Stark**  
**Christopher A. Ferrara**  
**Michael J. Matt**  
**John Vennari**  
**Sebastian Morello**

Notes:

<sup>[1]</sup>John Paul II, *Familiaris Consortio* (1981), n. 84.

<sup>[2]</sup>"Relatio post disceptationem" (official Italian translation), nn. 47, 50, 52 @ vatican.va.

<sup>[3]</sup>Interview with LifeSiteNews, November 5, 2014.

<sup>[4]</sup>Voice of the Family, "Vatican endorsement of UN development goals threatens unborn children," LifeSiteNews, April 30, 2014; accessed at <https://www.lifesitenews.com/opinion/vatican-endorsement-of-un-development-goals-threatens-unborn-children>.

<sup>[5]</sup>Francis, *Laudato si* (2015), nn. 33, 120.

<sup>[6]</sup>Sarah Atkinson, "Bishop Athanasius Schneider: 'We are in the fourth great crisis of the Church'", catholiceral.co.uk, June 6, 2014

<sup>[7]</sup>Pius XII, *Evangelii Praecones* (1951), n. 70. Emphasis added here and throughout

<sup>[8]</sup>Joseph Cardinal Ratzinger, *L'Osservatore Romano*, November 9, 1984, later to be known as *The Ratzinger Report*

<sup>[9]</sup>Pius XI, *Mortalium Animos* (1928), n. 10.

<sup>[10]</sup>Joseph Cardinal Ratzinger, *Milestones*, p. 148

<sup>[11]</sup>Benedict XVI, Address to the Clergy of Rome, February 14, 2013.

<sup>[12]</sup>Matt. 25:40.

<sup>[13]</sup>Leo XIII, *Rerum Novarum* (1891), n. 40.

<sup>[14]</sup>Pius XI, *Ubi Arcano Dei* (1922), nn. 42-43.

<sup>[15]</sup>Pius X, *Notre Charge Apostolique* (1910)

<sup>[16]</sup>Matt. 28:19.

<sup>[17]</sup>Jn. 15:5.

<sup>[18]</sup>Matt. 6:33.

<sup>[19]</sup>Benedict XVI, Christmas Greetings to the Roman Curia, December 20, 2010.

<sup>[20]</sup>Cf. FIRST VATICAN ECUMENICAL COUNCIL, Dogmatic Constitution *Dei Filius*, Ch. 4: On Faith and Reason; John Paul II, *Fides et Ratio*, n. 6.

<sup>[21]</sup>Eph. 6:12.

<sup>[22]</sup>Pius X, *Notre Charge Apostolique*.

<sup>[23]</sup>Ibid.

<sup>[24]</sup>*Iota Unum*, p. 761.

<sup>[25]</sup>Benedict XVI, Address to the Clergy of Rome, February 14, 2013.

<sup>[26]</sup>*Familiaris consortio*, n. 3

<sup>[27]</sup>*Catechism of the Catholic Church*, § 2105.

<sup>[28]</sup>Lk. 22:31-32.



# Hats off to La Salette after Ten Years

B. McCall/**Continued from Page 12**

After the 2015 graduation, the school counts 140 young men who have been formed by this Alma Mater. Of these 140 graduates, a staggering 56 (40%) have shown the generosity of soul to try a vocation. To date, Our Lady of La Salette looks down to see 5 of her sons offer her Divine Son on the altar of Sacrifice as priests, 4 who labor for the Society of St. Pius X as brothers, 1 who sanctifies the hours of the day and night as a Benedictine monk in the New Mexico Monastery under her protection under the title of Our Lady of Guadeloupe. Her 15 sons currently trying a vocation in an SSPX seminary will be joined by 10 more this September, bringing the total number of La Salette alumni in the seminary to 25. Four more generous souls will be in formation to join the SSPX brothers in the trenches supporting the priests. Fittingly, the Class of 2015 marked this tenth anniversary by being one of the most generous classes in the ten-year history with 12 men choosing to enter either the seminary or the brothers' novitiate. These twelve apostles of Our Lady of La Salette represent all the fruits of the sold formation begun 33 years after the birth of the SSPX.

The young men who have not received the call to priestly or religious life have laid siege to the temporal realm to raise the banner of Christ the King and His Mother, and their mother also, in our godless secular age. Ten have distinguished themselves in the military profession, with 5 joining the Air Force, 4 the Marines, and 1 the Army. Among the colleges and universities that have accepted La Salette men can be counted Stanford, Notre Dame, Northwestern, University of Texas, University of

Oklahoma, and Syracuse University. La Salette has produced three National Merit Scholars and 3 current students have been nominated to receive this prestigious honor.

Fittingly, La Salette chose to honor this anniversary by inviting an array of distinguished guests. His Excellency Bishop Tissier de Malleray offered Pontifical High Baccalaureate Mass on Saturday morning. Father Daniel Couture SSPX, former Superior of the District of Asia and current Superior of the District of Canada, offered the Commencement address. Finally, one of La Salette's own graduates, Father Jeremy Rigi spoke for the alumni. Each in their own way captured an aspect of the "secret" of La Salette.

In a tent on the grounds of La Salette (as the church could not handle the overflowing crowds), His Excellency in his sermon reminded the graduates that they have been formed by a military academy, but one oriented to a greater spiritual battle. They have been armed with and trained in the virtues they will need to fight for Christ the King. His Excellency employed quotations and analogies from French military history to exemplify the virtues of the military arts that are practiced at La Salette, discipline, self-mastery, loyalty, and honor. He challenged the graduates to look back to this training and look forward to taking up arms in the great spiritual combat that awaits them either in the seminary or the world.

Formation requires a family, more precisely a father and mother. The family of La Salette is strong because of the strength of its father and mother. Father Couture identified the fatherly spirit of St. John Bosco which is the principle of the La Salette formation. As Father Couture explained, the secret of Don Bosco's extraordinary success in rescuing innumerable boys from the devastation of the nineteenth century was his unrelenting attachment to the final end. He rescued boys out of the decay and depression of Italy's liberal and industrialized ghettos by teaching them about their last end. His gift to them was the secret that everything we do must be directed toward and measured by that last end. That undeterred focus on what really matters transformed these lost boys of Italy into Catholic men and in some cases

even canonized saints. This vibrant missionary spirit for the salvation of boys and its many fruits jettisoned by the Church at the Council survives on the campus of La Salette. Everything from rugby practice, to Latin class, to morning meditation, to dish crew is measured by and oriented to the last end. Every academic year begins and ends with the ultimate end in mind. At a time when St. John Bosco must look with dismay on his dear Salesians who have lost sight of this laser focus on the last end, he can look down on this little patch of Illinois with joy to see his spirit survive in the daily life of this academy.

Finally, Father Rigi reflected upon the motto of his Alma Mater, *Contra Hostes Tuos* (against your enemies). He told the graduates that no matter how many times he chanted this motto in school he only recently came to understand its deeper significance. He recalled how he left La Salette on fire to fight against his Mother's enemies. He conjectured these graduates likely felt the same. What he has come to learn, however, is that the first enemy to be confronted is not outside but within us. The reason Our Mother's warnings at La Salette (reiterated subsequently at Fatima and Akito) have not been heeded is that we have not defeated this enemy within us. Like His Excellency, he called these tenth anniversary graduates to the front lines of a battle, the battle for their soul. In this he penetrated to the heart of La Salette, the battle for souls. This battle within the Church and society will only be won when each of us conquer the enemy within us.

Father Rigi concluded his remarks by announcing a gift from the alumni priests of the Academy. This gift was for the one man without whom La Salette would not be the brilliant light in the darkness that it is after only ten years. This one man who has remained constant throughout these ten years, this modern day Don Bosco, is Father Michael McMahon. Having been formed in the Society's seminary, infused with the missionary spirit in the Asian District, and tried as Headmaster of St. Joseph's Academy in Armada Michigan, Father McMahon took up the challenge to restore the campus dedicated to Our Lady of La Salette to its divinely ordained purpose. As Father Rigi recounted, Father McMahon was the father to these sons of Our Lady of La Salette who pushed them to their limits in fighting for the ultimate end. He armed them to engage the enemy within and without. In gratitude for ten years of such tireless missionary work among these boys, Father Rigi announced that all the priest alumni have committed to give back to this father of theirs an infinite gift. They will offer for the rest of their lives the Holy Mass for him on a host of dates throughout the year (including, among others, the feasts of Our Lady of La Salette and St. Anthony, his birthday, and the day Father McMahon and his parishioners

and students prevented Buddhists from desecrating the Basilica in Grand Rapid Michigan (by invitation of the Basilica rector) by the power of the rosary. It was a fitting and touching tribute from one of the first fruits of this restoration of this part of the earth to the Church.

Yet, just as His Excellency preached on the past and the future, this graduation was an end and a beginning. After the scenery from the Senior play is broken down, the tent for the Pontifical Mass disassembled, and the 2015 graduates depart for the last time, the work of La Salette goes on to begin another decade. Some parents, such as the Flannery family of St. Louis, bid farewell after having had a boy enrolled for each one of the first ten years. They bid adieu to Our Lady and immediately set out on the road to Winona to celebrate the ordination of their son, another fruit of La Salette, to the sacred priesthood.

Others like myself, bid farewell in June only until September when we will entrust two more of our boys to this citadel of formation. Still others will arrive later in this tenth year to place the first of their sons at the feet of Our Lady and into the experienced hands of Father McMahon. Yet, that future is not immune from destruction. This campus has seen the formation of Catholic men come and go since 1939. The designs of Providence depend on our cooperation. Every year the school collects fewer dollars in tuition than the actual costs incurred to educate them (not even considering the building and renovation projects). In recent years the school has provided families approximately \$200,000 in financial aid (essentially tuition discounts). Unlike our corrupt banking system, this money isn't just created out of thin air. This money has to come from somewhere and the school spends much of the year trying to raise the shortfall. Having paid the last tuition bill for our oldest son this year I can say that the investment of this substantial sum is by far the best investment I have made or with respect to which I have advised as a corporate attorney. The returns on this investment even in this short time (four years) have been incalculable because they are more than mere money can buy. I cannot think of a better investment in the future than a gift to La Salette. I can assure you that all donations are poured directly into the school and have a direct impact on the formation of the boys, either by providing needed capital resources or making it possible for a family to be able to afford this formation. Perhaps one day the priest who comes to you on your death bed with the last Sacraments will have been a La Salette boy whose formation was made possible by you! To what better use could this money have gone?

Divine Providence has permitted us to have both the Faith and the buildings in this one important part of the Church. May we be worthy of this gift. ■



**DE Enterprises**  
Buy-Sell-Trade Precious Metals

Finally, a metals broker you can **TRUST!**  
Owned and operated by Traditional Catholics!

Now is the time to invest in Gold and Silver!  
Call us today! 763-444-8214

Visit us online:  
[www.deenterprisesmn.com](http://www.deenterprisesmn.com)

## Books For Sale

-Used, out-of-print, hard cover  
Catholic books-

For Sale

Send for listing to:

S. Vranizan  
2930 Cedar Street  
Philadelphia, PA 19134

## Priest needed to say Tridentine Mass in Florida

Please call **407-391-8678**  
or **352-385-3880**



# The Weed and the Rose

As Mohammedism has no history before Mohammed, so the new religion sprang fully formed from the mind of a rambling Jesuit named Teilhard de Chardin.

By Susan Claire Potts

I was in the backyard, scissors in hand, checking my flowers. The roses were in bloom, and I wanted to cut some for the crystal bud vase in my kitchen. I walked over to the largest bush. It was so tall it almost reached the breakfast room window. It dwarfed the bushes on each side.

*Why is that one so much bigger than the rest?* I wondered as I hurried over to it. When I got closer, I was surprised to see how bare the branches were. There were only a few blooms and fewer buds on the bush. *But the thing's huge,* I said to myself. *Where are the roses?*

Curious, I reached for the tallest stalk. It had leaves and thorns, but no blossoms. Green as the leaves of the floribunda, strong as the stem, and thicker than my thumb, I recoiled when I realized what it was. Although the branches grew beside and within and over the rosebush, the thing was not part of it.

It was fake.

And worse than that, it was choking the life out of the rosebush.

*No way!* I wasn't about to let that happen. I attacked the weed with a vengeance. As I yanked and pulled and cut the sterile branches out from my struggling rosebush, the metaphor hit me square in the face.

The plight of the rose and the vigor of the weed are like what's happening to the Church. A new teaching has taken root. The weed is Teilhardism, and it is killing the rose. It's sapping its strength and crowding the rose out of its rightful place in the garden. If left alone, it will destroy the rose.

Don't expect the master gardeners to get rid of it. They love the Weed. They nurture it, extol its beauty, and feed it. Like the courtiers around the emperor with no clothes, they proclaim its magnificence: See the wonder of the Weed! See how lovely the color! See the freshness of the leaves! Smell its fragrance!

Don't listen to them. Don't go near it.

Let's take a look at this thing.

We're not dealing with known heresies, with denials of certain points of doctrine nor even the serpentine modernism that infiltrates the Church and suffocates her members. We are facing nothing less than a bizarre new religion.

It masquerades as Catholicism, renewed and reclothed for the modern mind—which makes it even more insidious, more difficult to pinpoint and excise. But it's here, there's no denying it.



**High Praise Indeed.** The Tielhard Project reports that at his Angelus address in Nov. 11, 2012, the pope himself blessed their Colloquium. They present a video in which the Holy Father says in Italian: "I am pleased to greet the participants at the conference on Father Teilhard de Chardin, held these days in the Gregorian."

The Thing has risen up from the sea of unbelief like the Beast of the Apocalypse ready to devour the Woman.

As I wrote in *Against the Wolves*, the new faith was imagined and fleshed out by one man, Fr. Teilhard de Chardin<sup>1</sup>, a world-enamored priest rhapsodizing over his baby—a reimagined Christianity. Unlike heretics, Teilhard doesn't dispute this or that point of doctrine. Unlike schismatics, he doesn't deny the authority of the Roman Church. No, he simply sidesteps the whole thing. He reinterprets the Faith, then argues from the reinterpretation.

As Mohammedism has no history before Mohammed, so the new religion sprang fully formed from the mind of the rambling Jesuit. Just as Mohammed wove threads from the Old Covenant, early Christianity, and the Arab worship of the moon god Al-Ilah into a cloth called Islam, so Teilhard has sewn a garment of Eastern mysticism, speculative science, and spiritual evolution. Thrown over the Body of Christ, it lies like a shroud over the Church.

Like every heresiarch before him, Teilhard laid out the philosophical roadmap. He ransacked the Sacred Teachings of our Faith, picking out an idea here, a dogma there; and then, like a diabolical sorcerer, he threw them into a cauldron with a pseudo-scientific bouquet of fine herbs and hung the pot over the fire to cook his poison.

His prose soars, his erudition shines, but it's not Catholic. He twists what we believe, sprinkling the admixture of disputed science and empty theology with lovely Latin phrases and quotes from the masters of the spiritual life.

His disciples (who are legion) extol the brilliance of his work. A reconciliation of theology and science, they proclaim it a faith fit for Modern Man. It's about Love and Progress and ultimate Divinization. There is no sin—error perhaps, but, *no worries*, it's all being

<sup>1</sup> Teilhard de Chardin, S.J., 1881 – 1955. A French Jesuit, Teilhard was trained as a [paleontologist](#) and [geologist](#). His principal works are *Le Phenomene Humain*, *The Mass on the World*, and *The Divine Milieu*. Forbidden by his superiors to publish during his lifetime, his manuscripts were copied and spread by his devotees. His works were published after his death, and the Holy Office issued a *monitum* against them.

caught up in the forward rush of History. "Everything in the world follows the road to unification."<sup>2</sup>

Teilhard whispers words of encouragement; he offers a new *viaticum*: "Our spiritual being is continually nourished by the continuous energies of the perceptible universe."

Distinctions will fall away. The rocks, the rivers, the distant stars, the shimmering moon—all will be swept up in a great transcendent burst of energy. It will be the Parousia, the Second Coming: the revelation of the Cosmic Christ—the divinization of the Universe.

"Men of little faith," Teilhard shouts, "Why then do you fear or repudiate the progress of the world?...To divinize does not mean to destroy but to sur-create."<sup>3</sup>

So the World is becoming Christ.

I'm serious. That's the goal. The Omega Point. Not Heaven or Hell. Not Judgment or Mercy. Where is the Holy Trinity in his work? Where are the Blessed Mother and the saints? Where are the angels?

He even recasts the meaning of the Cross. Sir Julian Huxley, in his introduction to *The Human Phenomenon*<sup>4</sup>, explains it for us: "The redemption of the cross had to be reconciled with the salvation of the world through active co-operation in the building up of the universe."<sup>5</sup>

*Say what?*

The whole thing is a spawn of Hell, a dark system of belief that uses Catholic words, wears the vestments, and light the candles, but there is no truth in it. It is false.

Don't take my word for it. Pick up his books and read them if you can. They make no sense. Reason has been cast to the wind. Huxley goes on:

<sup>3</sup> Teilhard de Chardin, *The Divine Milieu*, Harper and Row, New York, 1960, p. 154.  
<sup>4</sup> The English translation was once called *The Phenomenon of Man* but man as a generic term for humanity is not allowed in the modern lexicon.  
<sup>5</sup> *Ibid.* p. 34

"Teilhard uses convergence to denote the tendency of mankind, during its evolution to superpose centripetal on centrifugal trends so as to prevent centrifugal differentiation from leading to fragmentation."<sup>6</sup>

Get it? Everything is converging, everything is unifying. It will all be stuck together by sap. Don't laugh. That's what Teilhard calls it. He posits a "positive confluence of Christian life with the natural sap of the universe."

All things work together, not for the Glory of God and the salvation of souls, but for the realization of the Cosmic Christ. Jesus of Nazareth? Ah, he was just the "historical Jesus," not the same thing at all. We await the Pleroma, the fullness of time, when in a great burst of *something*, the entire universe is transformed and the Cosmic Christ revealed.

This is worse than nonsense. There is no salvation in it, no God to adore—only divinized Matter. Evolution is "matter becoming cephalized." How do you like that? Rocks becoming conscious, lying beneath the Noosphere<sup>7</sup>—that imagined membrane on the earth's surface, a supposed thinking layer superimposed on the lifeless layer of inorganic matter.

It gets worse. Forget Genesis. Forget Adam and Eve. They did not actually exist. To Teilhard, the universe began from *something*—a *je ne sais quoi*, perhaps the God Particle the CERN scientists are trying to isolate. Over eons and eons the universe evolved according to its own inner *becoming*. Man appeared as an epiphenomenon, conscious, as the whole cosmos someday will be.

Individual salvation is not mentioned. The Second Coming? What's that? Teilhard would rather call it by the unfamiliar name, *The Parousia*. That way he can reinterpret it. We don't have to worry about sin or repentance, virtue or grace. All we have to do is let ourselves be united with the universe. We must not be divisive or contrary. We must not stop this deifying Movement. All will be One. And peace will reign forever.

I'm telling you—if you start thinking this creature can be domesticated, tamed to live peacefully with Tradition, you're mistaken. This isn't the time for gentle speech. The beast needs to be driven out of the Church before all the lambs are dead.

It's not like we weren't warned. We were taught about the End Times and the Great Apostasy. We were warned of the Antichrist. We were told that hearts would grow cold and people would believe fables.

The world has always been at odds with Truth, but now, a Trojan Horse has entered the City of God and laid waste the fields and the meadows. The fig tree is sterile, and there is no Glory in the Olive.

Archbishop Sheen once said that we are living in the days of the Apocalypse.<sup>8</sup> I think we're there. ■

<sup>6</sup> *Ibid.*  
<sup>7</sup> Another of Teilhard's neologisms.  
<sup>8</sup> Buehner, Jim, *Is it Closing Time ST. James Books, Torrance, CA, 1980.*, p. 186



## Debating the Relevant Issues...

## Sedevacantism and Pope Pius XII's Liturgical Reforms

By John Salza, J.D.

Continued from Last Issue

In addition to the changes to Holy Week, in 1955 Pius XII also promulgated many drastic changes to simplify the rubrics and calendar of the Traditional Mass.<sup>1</sup> These included demoting certain feasts, eliminating certain Collects and the Last Gospel, and suppressing ten Vigils and fourteen Octaves (the continuous commemoration of the Church's most important feasts for a week following the actual feast), some of which were part of the Church's liturgical calendar for well over a thousand years! Finally, Pius XII promulgated an instruction on sacred music which also introduced a radical expansion of vocal participation of the congregation.<sup>2</sup> These changes would not only allow vocal participation for short responses ("Amen," "Et cum spiritu tuo"), server's responses ("Domine, non sum dignus") and parts of the Ordinary of Mass (*Gloria, Credo, Pater Noster*), but when fully implemented, would even include the laity reciting the Prayers at the Foot of the Altar, the *Confiteor*, Propers (Introit, Gradual, etc.), *Kyrie*, Sequences and Tracts, Offertory, the *Suscipiat* prayer, *Sanctus, Agnus Dei*, and the Communion verse!

As we can see, Pope Pius XII was responsible for some of the most *drastic* changes to the Roman liturgy in the Church's history, since the Roman rite had remained essentially unchanged for the previous 400 years by virtue of *Quo Primum*. For a ten year period (1948-1958), Pius XII promulgated or allowed liturgical novelties under the same rationale of the conciliar revolutionaries – for better "conformity" to "ancient liturgical traditions." However, the truth is that many of these changes under Pius XII, which were substantial and not merely accidental changes, were *completely without precedent in the history of the Roman rite* (and many of them can even be interpreted to convey a *Protestant doctrinal judgment* on the theology of the Mass). Thus, it is entirely fair to say that Pius XII shares grave responsibility for the liturgical revolution, because the Modernists who followed him simply finished what he started, by incorporating into the *Novus Ordo* much of what Pius XII had already approved for the Traditional Roman Rite.

For Fr. Cekada to argue that these changes, replete with questionable doctrinal judgments, and devoid of organic development from the Roman rite, were not harmful *under Pius XII* but are harmful *under Paul VI* only reveals how barren his "harmful in hindsight" theory is. It is the proverbial case of "having your cake and eating it too." In Cekada's own words, Pius XII's Papacy is "recognized," but his liturgical laws

must be "sifted." Cekada gets "all the sentimental benefits of theoretically having a Pope (Pius XII), but none of the practical inconveniences of actually obeying" his liturgical legislation. Thus, Fr. Cekada continues to recognize Pius XII as a true Pope, but rejects his laws and says Mass at his sedevacantist chapels according to pre-1950 rubrics (which, to be fair, means he *practices* the hypocrisy that he preaches).<sup>3</sup>

Fr. Cekada also advances other non-sensical arguments in addition to his absurd "harmful in hindsight" theory. For example, Cekada claims that Pius XII's liturgical reforms were "mere human ecclesiastical laws" and thus "they no long [sic] bind on two grounds." In addition to being "harmful in hindsight," Fr. Cekada also argues that Pius XII's legislation "lacked one of the essential qualities of a law — stability or perpetuity — and are therefore no longer binding." Cekada even cites Bugnini (a Freemason and public liar) as his authority for this argument, since Bugnini said the reforms are "a bridge between the old and the new." Cekada's self-made "lack of stability" theory is just another fallacious argument to justify his rejection of Pius XII's reforms, while retaining "all the sentimental benefits" of recognizing the legitimacy of his Papacy.

First, if the legislation of Pius XII, which radically transformed the Roman rite, can be disregarded as "mere human ecclesiastical laws," then certainly the liturgical legislation of the Sacred Congregation For Divine Worship under Paul VI, which was *not* promulgated by Paul VI, can also be disregarded as "mere human ecclesiastical laws" that do not violate the Church's infallibility. Second, Fr. Cekada does not cite any authority (there is none) for his theory that certain validly promulgated legislation can be disregarded by *private judgment*, because one personally thinks the legislation "lacks stability." Third, the aforementioned legislation of Pius XII did not "lack stability" because most of the legal changes were *made a permanent part of the Traditional rites*, irrespective of their incorporation into the *Novus Ordo* years later.<sup>4</sup>

Being neither able to prove his fallacious assertions nor counter his opponents' arguments, Fr. Cekada is ultimately forced to make excuses for Pope Pius XII. For example, in his book *Work of Human Hands*, he claims that

3 John Salza has confirmed with a parishioner who attends St. Hugh of Lincoln (a sedevacantist parish in Salza's hometown of Milwaukee) that Fr. Cekada celebrates Mass exclusively using pre-Pius XII rubrics when he says Mass at the chapel.

4 By permanent we mean mandatory and not optional (unless and until a future Pope changes the legislation). Interestingly, in light of this point, one must conclude that either the changes legislated by Pius XII were accidental only (and hence they also remain accidental in the *Novus Ordo* rites), or are substantial changes to the rites (in which case they are either legitimate for both the Old and New rites, or illicit for both the Old and New rites).

Pius XII "seemed to lack the common sense necessary for making sound practical judgments."<sup>5</sup> After proclaiming on the same page that "Pius XII lacked the practical sense to be a sufficiently ruthless exterminator" (of the Modernists around him), Cekada concludes, again on the same page: "This lack of practical judgment, I think, blinded Pius XII to the disconnect between the teaching of *Mediator Dei* and the liturgical changes he permitted to be introduced during his reign."<sup>6</sup>

This is more highly convenient argumentation from Fr. Cekada. First, if, according to Fr. Cekada, the many substantive (and completely novel) changes that Pius XII legislated into the Liturgy were merely "practical judgments" (which did not contain doctrinal errors), then how did these same reforms, when later incorporated into the *Novus Ordo* by Paul VI, become evil doctrinal judgments that violated the Church's infallibility? As Fr. Cekada should know, infallibility only extends to the doctrinal judgment (not the practical judgment) contained in a disciplinary law. Further, if Pius XII can be excused for lacking "practical sense" and "practical judgment" in liturgical matters, then why can't Paul VI be excused for the same reasons? After all, Paul VI publicly lamented the effects of the conciliar reforms (almost all of which were not actually issued by him), even declaring that the smoke of Satan had unexpectedly entered the Temple of God. Could Fr. Cekada's selective indictment of Paul VI and acquittal of Pius XII be driven by his sedevacantist agenda?

Fr. Cekada also pleads that the "Angelic Pastor" was tricked into promulgating the 1955 liturgical changes by the Freemason and architect of the New Mass, Annibale Bugnini. In his article, Fr. Cekada says: "the Mason's liturgical creations were presented to the sick pope for his approval by the two scheming modernists who will be major players in destroying the Church at Vatican II."<sup>7</sup> In his book, Cekada repeats the same theme: "But if you are a gravely ill 79-year-old pope who is a bit credulous, and your trusted Jesuit confessor<sup>8</sup> brings you a document to approve, telling you it is just fine because it was all put together by that smart, young liturgist Father Bugnini, what are the chances that you will say no?"<sup>9</sup> On these grounds, Cekada concludes: "Traditionalists... should ignore liturgical laws that were the dirty work of the man who destroyed the Mass."<sup>10</sup>

Again, how convenient for Fr.

5 Cekada, *Work of Human Hands* (Philothea Press: West Chester, Ohio, 2010), p. 64.

6 Ibid.

7 Cekada, "Is Rejecting the Pius XII Liturgical Reforms 'Illegal'?"

8 Here Fr. Cekada is referring to Fr. Bea, whom Cekada describes as a "half-Jew, modernist and premier ecumenist at Vatican II" (Ibid.)

9 *Work of Human Hands*, p. 65.

10 Ibid.

Cekada to make excuses for Pius XII on the grounds of illness and trickery. If Bugnini could have fooled Pius XII, then why could he not have also fooled Paul VI? Since Pius XII had *already approved* many of the changes that Bugnini sought to introduce into the New Mass, why not excuse Paul VI on the grounds that he was simply continuing the work initiated by his venerable predecessor, and relying on the same advisors that Pius XII himself had trusted with the work? Furthermore, it could be argued that Paul VI was even less involved in the liturgical reforms than Pius XII (delegating all the reforms to congregations and bishops' conferences), even claiming that he had not read *Missale Romanum* before signing the document.<sup>11</sup>

Moreover, while Pius XII may have been ill when he promulgated the 1955 reforms, this does not prove they were not validly promulgated (as the case with the New Mass, which was *not* juridically promulgated by Paul VI). Further, Pius XII was *not* ill when he appointed the Pian Commission in 1948 and promulgated the experimental Easter Vigil in 1951, which *radically* changed the most solemn of all the rites of the Church (abolishing ancient prayers, introducing the priest facing the people and the faithful's recitation of vocal prayers in the vernacular). Again, what is conceded for Pius XII (misinformation, deception, lacking practical judgment) must also be conceded for Paul VI, as a matter of equity and fairness.

All of this demonstrates that Fr. Cekada and other sedevacantists who hold his position are being inconsistent and quite hypocritical for rejecting Pius XII's liturgical reforms as being "harmful" while recognizing him as Pope, yet at the same time claiming that the harmful liturgical reforms of Paul VI's (many of which were approved by Pius XII) "prove" that Paul VI was not a true Pope (since a Pope cannot give "harmful" disciplinary laws). Thus, it is Fr. Cekada, and not traditional Catholics, who has the "Jansenist/Gallican concept of the papacy," since he not only "sifts" the liturgical laws of the Popes he chooses to recognize, but also "sifts" the Popes themselves, telling his followers just who is a valid Pope and who is not. It's quite amazing how Fr. Cekada can hold these positions publicly with a straight face, but perhaps even more amazing how many don't see (or *want* to see) the blatant contradictions they present. ■

More information will be provided in the upcoming book *Against Sedevacantism – and other Modern Errors* (600 pages), authored by John Salza and Robert Siscoe, scheduled for release at the end of 2015.

11 Fr. Laisney, 'Is the Novus Ordo Missae Evil?', *The Angelus*, March 1997.

1 The decree is called *Nostra Hac Aetate* (March 23, 1955), which was published in the *Acta Apostolicae Sedis* 47 (1955), pp. 218-224.

2 The decree is called *De Musica Sacra* (September 3, 1958), which was published in the *Acta Apostolicae Sedis* 50 (1958), pp. 630-633.



## The Last Word...

# ‘Be Prepared’ to Boot the Boy Scouts Right Now!

By Father Celatus

It did not take long for the second BSA boot to drop, or rather to deliver another big kick in the pants. The first kick came in 2013 when the Boy Scouts of America voted to allow openly homosexual scouts to be members in their programs. We were assured then that there was no intention to extend this new policy to adult scouts and leaders. So much for the scout oath to remain morally *straight* (oops--immorally gay)! The second kick came just days ago, when BSA leadership voted to admit openly homosexual leaders.

One of the key proponents of advancing the homosexual agenda in the BSA has been Robert Gates, the president of the Boy Scouts of America. This is the same man who, as secretary of defense, advanced the homosexual agenda in the military with the new policy that accepts openly homosexual individuals. This man appears to have a preoccupation with reengineering organizations that sport uniforms. But alas, what choice did poor Bob have, for as he opined, “We must deal with the world as it is, not as we might wish it to be.” And to assuage the fears of religious organizations that might object to moral perversity he gave this lame assurance: “I support a policy that accepts and respects our different perspectives and beliefs.”

But the BSA need not fear repercussions from the Catholic hierarchy, long accustomed to compromise. Take for example Bishop Guglielmone, a former scout chaplain and executive board member of the National Catholic Committee on Scouting, which advises the BSA and works to strengthen ties between the Church and the BSA. This bishop made these feeble comments regarding the new policy to CNA:

We’re willing to see how this policy can work and how we can remain consistent with our Catholic teaching and continue to charter troops with the Boy Scouts of America. We think we can do that...Perhaps our approach as a Church should be one [of] cautious optimism, hoping that we will be able to use the programs of the Boy Scouts of America for our youth ministry, but that we would be able to do so in a way that is consistent with the teachings of the Church...We’re just going to have to see how that all plays out...Who’s to tell where all of this can go? According to Boy Scout policy, this may be the way they live their lives but they certainly shouldn’t be affirming these relationships and promoting the approach to these relationships...To have a same-sex attraction and to do what one is doing in one’s private life is one thing. But if they are promoting it or affirming it, that is contrary to what the policy states...I would trust very much the child protection situation

[of the BSA]...because someone may have a same-sex attraction does not necessarily mean that the person would be a predator.

Episcopal statements like these are so lukewarm they make you want to spit. But notice the last comment, which echoes the party-line lie that the US bishops and hierarchy worldwide have perpetrated for decades—the unsupportable lie that denies any connection between adult homosexuals and predatory behavior upon males, most especially teens and young men. To this day the US bishops deny any connection, despite the fact that the John Jay study which the USCCB commissioned revealed that 81% of the victims of clergy abuse between the years 1950 and 2002 were male, and that 78% of these were post-pubescent. It is this lie that has allowed homosexual candidates into the priesthood and has protected predator priests. It is that same lie which will now tolerate homosexual leaders in scouting programs chartered by Catholic institutions. How has that practice worked out in the Church so far, bishops? Not well in the WDOE.

WDOE (Worst Diocese on Earth) is the title given by a blogger to one US diocese which is now in bankruptcy, is charged with multiple criminal complaints for failing to protect children, faces a civil petition to force oversight of child protection programs, has more than 400 alleged abuse victims seeking restitution and more than 150 of its own parishes seeking restitution as well, not to mention the fact that the archbishop and his auxiliary bishop both resigned in disgrace. There is also a secret investigation gradually going public that alleges personal homosexual misconduct against the resigned archbishop. I leave it to you to guess which diocese, among so many in disarray, currently holds the title of WDOE.

The WDOE offers a damning case in point which exposes the lie and the terrible consequences of the lie. Currently a defrocked (laicized) priest spends his days in a prison for sex offenders, having pled guilty to multiple charges of child abuse and possessing child pornography. The abuse of these kids could have been prevented, however, had the diocese acted upon extensive, repeated, credible information it received about the homosexual behavior of this priest, especially towards teens and young men. The reports of the homosexual behavior included a law enforcement report that the priest was cruising for sex in a gay park, another that he was seeking out parties to get drunk with teens, another that he was hitting on teens in a store and was arrested on site for a DUI, that he was frequenting the boys bathroom in the parish school to which he was assigned, that he made a

pass at one young fellow priest and that he had children camping with him—one sharing his bed—as witnessed by another priest. Yet none of this—and more—was enough to remove this priest from ministry. According to diocesan leadership, though they were aware of his homosexual inclinations, they had no reason to believe that this priest would be attracted to minors. Liars!

But commendably one bishop has broken from the wolf pack to protect his flock. Bishop Kagan wrote:

I regret my decision but, in conscience as the Chief Shepherd of the Diocese of Bismarck, I cannot permit our Catholic institutions to accept and

participate directly or indirectly in any organization, which has policies and methods, which contradict the authoritative moral teachings of the Catholic Church. While there are indications that the BSA has a religious organization exception which each local troop could invoke, that will provide no protection for any of our parishes and/or schools, which sponsor troops.

Bravo, bishop! Pastors, if you have BSA or GSOA programs in your parish, protect your flock and give them the boot! Parents, if you have children in BSA or GSOA, pull them out! Don’t buy the homo lie! ■



## Remnant Calls for Total Boycott of Boy Scouts

By Michael J. Matt

It is impossible to disagree with Father Celatus’ call for us all to vote with our feet against this insane kowtowing to political correctness on the part of the Boy Scouts of America. The American Family Association also agrees with Father:

Boy Scouts of America has dropped its ban on homosexual adult leaders. This means men who are attracted to males are now welcome on campouts in intimate proximity to boys....

### TAKE ACTION

**“The BSA has made its decision; now make yours by taking these immediate actions:** If you are in scouting, or have a son or grandson in scouting, **show your convictions by resigning from the organization.**

For The Remnant this is a complete no-brainer—if your kids are still involved with the infiltrated and corrupt Boy Scouts of America then you are part of

the problem, not the solution. Get.out. NOW!

We talk the talk all the time—*Oh yes, isn’t it terrible. Persecution is coming and we need to gear up for martyrdom.* But do we walk the walk? What kind of martyrs will we make if we can’t even do something as simple as to give the lavender Boy Scouts of America the old heave-ho. This organization is now antithetical to everything we Christians believe. Why on earth would we continue to support them and their decision to tell Christian America to go to hell?

Look at the photograph above (yes, those are scouts carrying “gay pride” flags)—if that doesn’t prompt you to immediately resign from the Boy Scouts and maybe even burn your family’s old scouting uniforms and post the video on YouTube, I can’t imagine what will. The Boy Scouts of America is dead to us now. Time to move on. ■



*The Catholic Identity Project is Proud to Present...*



*"Join us, and let's take our Catholic identity back!"*

- M. Eric Frankovitch -  
Catholic Identity Project, Director

## The Catholic Identity Conference 2015

*Defending Catholic Identity in the reign of Pope Francis  
with the most exciting Catholic activists in America!*

### The Three R's of Modernism:

Recognize it, Refute it & Return to Tradition



Michael J. Matt  
The Remnant



Christopher Ferrara  
American Catholic  
Lawyers



Dr. John Rao



John Vennari



James Vogel



Louie Verrecchio



Patrick Archbold  
Creative Minority/  
The Remnant



Dr. Michael Sirilla  
Franciscan University of  
Steubenville, Ohio



Special Guest Speaker:  
Fr. Michael Rodriguez

## Weirton Holiday Inn

350 Three Springs Drive, Weirton, WV 26062

Two miles from Franciscan University in Steubenville, Ohio  
(Thirty minutes from the Pittsburgh International Airport)

Excellent seminars and lectures

Daily traditional Latin Masses

**Rendezvous with serious Catholics!**



Featured Speaker:  
Fr. Gregory Pendergraft,  
Priestly Fraternity of St. Peter

**Mark Your Calendars!**  
**September 25-27, 2015**

Mail your registration form and check to:  
**Catholic Identity Conference**

c/o 337 Penco Road, Weirton, WV 26062

For more INFORMATION please call:  
**(304) 723-6343** (leave a message)

For more info, pricing options, to  
register, visit our website at:

**[www.catholicidentity.com](http://www.catholicidentity.com)**

