

The Remnant



“...at the present time there is a remnant
left, selected out of grace.”

(Romans 11:5)

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REBELS IN ROME:

The Catholic Church and the Confederacy in Civil War America

PHILIP GERARD JOHNSON
GUEST COLUMNIST

INTRODUCTION BY MICHAEL J. MATT

Over the past few years a number of mainstream historians have begun to take a more sophisticated look at what really happened before, during and after the War Between the States. This is welcome news indeed since the propagandists employed by the Union at the time of the so-called Civil War (in fact, it was no such thing!) were so skilled at their work that some fourteen decades after General Robert E. Lee surrendered the Confederate Army of Northern Virginia to Lieutenant General Ulysses S. Grant at Appomattox Court House, Virginia on April 9, 1865, many Americans still think of Confederates as little more than an obstreperous band of racist hillbillies. This is hardly surprising since generations of American school children have been dutifully taught from the Third Grade on that the bloody conflict, which exacted over 1 million American casualties, was all about one thing—ending the gross injustice of Slavery. But if this is so, one wonders why the Emancipation Proclamation of 1863 applied only to the Southern States and not the North where there were, in fact, a number of slaves still hard at it.

Not exactly a principled act of moral correction, the “freeing of the slaves” was President Lincoln’s attempt to level an economic sanction against the South. Thus the Emancipation Proclamation freed only those slaves residing in territory “in rebellion” against the federal government. It did not apply to slaves in states fighting on the Union side or to slaves in southern areas already under Union control.

Abraham Lincoln himself insisted that Slavery was not the issue that prompted him to refuse to negotiate and, ultimately, to invade the South. In an August 22, 1862 letter to Horace Greeley, for instance, he writes: “My paramount object in this struggle is to save the Union and it is not either to save or destroy slavery. If I could save the Union without freeing any slave, I would do it.”

Aside from being a lifelong advocate of colonization—



“There are few, I believe, who will not acknowledge that slavery as an institution is a moral and political evil.”

...General Robert E. Lee

an initiative whereby all blacks would have been shipped back to Africa and Haiti—Lincoln was a separatist, as well, declaring on July 17, 1858, that what “I would most desire would be the separation of the white and black races.”

These comments must be taken within the context of the day and age in which they were made, of course, but so must the attitudes towards the institution of Slavery itself which was so commonplace in America that to this day no real stigma is attached to the heroes of our own Revolution

(See *Rebels in Rome*/Page 6)

A GARMENT OF LINEN AND WOOL

EWTN Preaches Hanukkah and the Talmud

CHRISTOPHER A. FERRARA
REMNANT COLUMNIST, *New Jersey*

To join the Catholic Church is to become a citizen of a “liturgical polity” whose practices, signs and symbols determine the *ethos* of a people bonded together by the reality of the Incarnation. Because the Church is a divinely founded perfect society, nothing is lacking in her

ecclesiastical culture as handed down in perpetuity. Converts have always been expected to accept that culture as a given, rather than something that could be altered by an influx of foreigners, as one sees in merely secular societies. The Church has no foreigners within her commonwealth, for by the very act of conversion one is supernaturally disposed to feel perfectly at home with every aspect of the way of life she offers.

The true convert does not itch for something he left behind, for in becoming a Catholic he has found everything he needs for a life of grace unto eternal salvation. To deny this is to undermine the very belief in the Church as

(See *A Garment of Linen*/Page 11)

Mark Alessio's...

CATHOLIC NEWS WATCH



GERMANY RETURNS TO ITS NAZI WAYS?

Concerned that decisions taken by the German Supreme Court in matters of religion have resulted in “a kind of freedom for all sorts of behavior,” the German federal Minister of Justice, Brigitte Zypries, has called for limitations on religious freedom. “We should not place any behavior under the protection of this important basic right”, said the Social Democrat in a “Speech on Religious Policy” in Berlin on December 12th.

According to the *ASSIST News Service* (Dec. 14, 2006), Zypries, 53, has no religious affiliation and was the only member of Chancellor Angela Merkel’s cabinet who did not use the affirmation “So help me God” when she was sworn in. She believes that religious freedom should be defined more precisely in order to prevent citizens from citing them as an excuse to defy the general laws of the land. Zypries also challenged the churches’ role in religious instruction in schools, claiming that churches cannot claim a monopoly in teaching values. She also wants all students to be educated in the beliefs of a variety of religions, “irrespective of their own affiliation and certainly not from a confessional perspective,” as a means to promoting “respect.”

In September of 2006, a ruling from the European Human Rights Court affirmed the German nation’s Nazi-era ban on homeschooling, concluding that society has a significant interest in preventing the development of dissent through “separate philosophical convictions.” The court had addressed the issue on appeal from Fritz and Marianna Konrad, who had originally argued that Germany’s compulsory school attendance endangered their children’s religious upbringing and promoted teaching inconsistent with their Christian faith. The court ruled that schools represent society, and “it was in the children’s interest to become part of that society.” The ruling also stated that “the parents’ right to education did not go as far as to deprive their children of that experience.”

Unfortunately, the criminalization of homeschoolers has become the national sport of some German politicians. There was the report in the *Brussels Journal* concerning Katharina Plett, who was arrested and ordered to jail while her husband fled to Austria with the family’s 12 children. Because homeschooling is illegal in Germany, Katherina’s home was invaded by police officers, who forced their way in and took her away.

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A LETTER FROM THE EDITOR

Dear Readers:

This is just a reminder that January is one of the two months per year when we publish only one issue of *The Remnant*. There will be no January 31st issue, and our next issue will be dated February 15, 2007. Please make a note of this and the fact that, as some of our staff will be away from the office during this time, things are bound to run a little less efficiently here in the office. We ask for your patience, then, over the next few weeks.

Also, as we bid farewell to 2006 I want to pass along my profound thanks to a segment of our subscriber base which did so very much to keep *The Remnant* up and running throughout the past year. I'm referring to those thousands of readers who included an extra \$2 or \$5 with their renewal payments. The "widow's mite", so to speak, adds up, especially over the course of a full year, and there is no question in my mind that without these small but vital contributions there would be little hope of our entering a new year of publishing without either raising our subscription rates or reducing the number of pages in our newspaper. So, thank you most sincerely; God bless you; and please, if you think of it, do keep *The Remnant* in your prayers during this most uncertain time for the newspaper business. **Michael J. Matt, Editor**

ATTENDING THE NOVUS ORDO

Editor, *The Remnant*: Recently my wife and I attended the Novus Ordo Funeral Mass of a distant relative in another diocese. The church was one of the worst reminders of what has been lost to Catholic architecture. The list of horrors is too long to write out here. However, suffice it to say that the Blessed Sacrament was in an obscure back corner of the church, there were no statues, and there were simply no marks by which one could distinguish the structure as a Catholic church.

Most telling were the comments of our five-year-old niece who has been attending the Tridentine Mass with us for four months. Upon entering the new church for the Funeral Mass she asked if we were in a Catholic church. Also upon entering the Church, my mother-in-law, who we pray will one day return to the Faith, lamented the fact that it seemed we were in a funeral home rather than a Catholic Church. It was remarkable to us to see that a five-year-old and a "former" Catholic can instantly recognize the disgrace of modern church architecture while so many life-long Catholics seem oblivious to what has been lost.

Daniel A. Fix
Lincoln, NE

CONVERT TO TRADITION

Editor, *The Remnant*: Thank you for your publication. I'm a convert (Easter of '05) and I've never been happier. Fortunately I found a very conservative church and a diocese with a strong traditional community (and one that celebrates the Tridentine Mass daily). Please keep up your good and necessary work.

Steve King
Nicholasville, KY

ANTI-CHRISTIAN SENTIMENTS ON NATIONAL GEOGRAPHIC

Editor, *The Remnant*: The highly respected National Geographic channel is today, Sunday Dec. 17, airing 3 shows which are an absolute blasphemy of Jesus Christ. They are: *Decoding History*, *Beyond the Da Vinci Code* and *The Real Mary Magdalene*. One uses the cabala and the Gnostic gospels to debunk the belief in Christ's divinity, mission and purpose. The other uses some of the same sources to say that Jesus had a child with Mary Magdalene. I have not seen or heard any of the fighters for historic truth come

out and say anything against these blatant falsehoods and blasphemies. Are you aware of these programs and can you warn your readers?

Jim Petersen
Rockford, Illinois
Jamspte@insightbb.com

DIFFERING WITH FERRARA

Editor, *The Remnant*: I must respectfully disagree with Christopher Ferrara's statement near the end of his article ("Pro Multis' Means 'for Many'", *The Remnant*, Vol. 39, No. 20) that "... Pope Benedict's reversal of this longstanding abuse [the deliberate *Novus Ordo* mistranslation of *pro multis* as "for all"] could hardly be the act of an heretical anti-pope." The action, welcome as it certainly is in itself, has no bearing on whether the Pope is a heretic or not—it merely shows that he is a careful scholar who wants to rectify obvious errors. It is perfectly in conformity with his well-known desire to begin a "reform of the reform". (Such a program does not seem to be in the best interests of Tradition, since it implicitly assumes the validity and desirability of the *Novus Ordo*; but that is a separate question.) One could even make the argument that a shrewd anti-pope would vigorously pursue a strategy of "reform of the reform" in order to blunt criticisms from conservatives and others who might otherwise wake up and see the *Novus Ordo* for what it really is: a complete disaster for the Faith.

Thomas Donnelly
Internet

REGRETTING MY VOTE FOR BUSH

Editor, *The Remnant*: I have read with much interest your "From the Editor's Desk..." column on page 11 of the December 15, 2006 Remnant, wherein you responded to Mrs. Martha von Guggenberg's statement pertaining to a trend toward liberal politics against President Bush and the war.

I sadly admit that while I voted for "ole beady eyes" (as I call him) in the 2000 election, I turned away from him and have not voted for anyone since that time because I saw the handwriting on the wall when he selected his Cabinet shortly after taking the Oath of Office in January, 2001. One of those Cabinet members was not mentioned in your Editorial, so I thought I would remind you and Mrs. Guggenberg of who was placed at the EPA post at the time—one CHRISTINE TODD WHITMAN, former Governor of New Jersey, who stated on CNN during her tenure as head of the EPA that she was not only "pro choice", but also that she was in favor of the horrendous Partial Birth Abortion.

Well, that was it for me; I didn't need a double whammy by one of the liberals in his new cabinet so soon after I had helped vote Bush into office.

I have grown to dislike not only the President, but also his wife, his mother, his father and the rest of the family, most if not all of whom are in favor of millions of babies being carved out of the wombs of their respective mothers. When the late President Reagan wanted George Herbert Walker Bush to be his Vice President, the nominee actually did a double take when he got the word because he and his whole family have always been pro-aborts.

Aside from the above, Mr. Matt, I wanted to tell you that I have completed eleven wonderful years of reading your excellent newspaper, and it was only a few days ago when I sent you my check for my 2007 subscription.

In closing, I wish to state: Jesus, Mary and Joseph, I give you my heart and my soul; Jesus, Mary and Joseph, assist me in my last agony; Jesus, Mary and Joseph, may I bring forth my soul in peace with you. Amen. This prayer was taught to me by Mother Vincent of the Ursuline Academy here in San Antonio, TX, when she was preparing

REMEMBERING THE TRADITIONAL SAINTS

St. Lawrence of Brindisi

1559-1619

A remarkably great man and great saint, St. Lawrence of Brindisi, has been praised by the Capuchins themselves as “the greatest Saint yet produced by the Capuchin Franciscan Order”. The saint was a mighty figure as superior, orator, warrior, missionary, controversialist and writer, taking his place among those giants of sanctity and intellect and action who were raised up by God for the glory and defense of the One True Church and One True Faith against Protestantism during the years following the dogmatic Council of Trent.

The Saint of Brindisi was born in the seaport city of Brindisi (with a population of perhaps 40,000 today) down in the so-called “heel” of the “boot” of southeastern Italy. The day was a Saturday, July 22, 1559, and he was baptized Giulio Cesare (Julius Caesar) the next day. His father and mother, Guglielmo Russo and Elisabetta Maselia, were of humble stock, but enjoyed and excellent reputation and were exemplary Catholics. Young Giulio Cesare Russo was brought up in an atmosphere of deep faith and piety, and gave early signs of future sanctity and learning. For his first years of schooling, he was entrusted to the Conventual Franciscans of Brindisi, among whom was an uncle of his. He was outstanding in his intellectual abilities even then, as well as in his virtuous manner of life.

When Giulio was about 8 or 9 years old his father died, and not long afterwards he asked to be admitted among the “oblates” of the Conventual monastery in Brindisi, and was given a habit similar to that of the adult Conventual Fathers and Brothers, being known as “Brother Giulio Cesare”. His peerless talents of mind and speech prompted his superiors to have him preach short sermons in the Cathedral of Brindisi and elsewhere, which was in accord with an Italian custom of the times. It is said that the young oblate, even while yet in his preteen years, was each year chosen to preach short sermons on the Infant Jesus for Christmas.

After about five years as an oblate, when he was 14 years old, Giulio’s mother died, and he thus found himself without parents, without a home, without support. In his great distress, the young teenager had recourse to intense prayer and reflection, seeking light from God as to what he should do. His decision was to go to Venice in northern Italy and place himself under the care of another uncle of his, a priest who was in charge of a private school and also of the clerics of famed St. Mark’s. There he was given a firm foundation in both sanctity and learning. He became acquainted with the Capuchin Franciscans at a small church and friary of St. Mary of the Angels and was deeply impressed by their spirit and way of life. He soon asked to be admitted into the Order of Friars Minor Capuchin, as the Capuchin Fathers are officially called, and received the habit of the Order at Verona on February 18, 1575, together with his new name of “Fra Lorenzo” (Friar Lawrence).

For his philosophical and theological studies, Fr. Lawrence was sent to the celebrated University of Padua. Owing to his incredible photographic memory, he mastered the principal European languages, together with some of the Semitic languages, such as Hebrew, Aramaic, and Chaldaic. His knowledge of the text of the Bible was so perfect that he is said to have confided to a friend that, if the whole Bible were lost, he could rewrite it from memory. Such unusual talents, added to his rare virtue, fitted Fr. Lawrence for a variety of undertakings in the years that followed his ordination.

While still only a deacon, he was appointed to preach the daily Lenten sermons in the church of San Giovanni Nuovo in the center of Venice, and his great success gained for him invitations to preach in other cities also. Besides this, he was well equipped to preach the True Faith afterwards in various European countries where

Protestantism was drawing many away. The sermons that he left in writing fill many large-sized volumes.

In his preaching, Fr. Lawrence aimed primarily at reaching men’s hearts, not to tell them what good people they were, but to convert them. He always adapted himself to the spiritual needs of his hearers. His sermons were so filled with quotations from Sacred Scripture that he could justly be called another “Doctor of Sacred Scripture”, a title that he deserves also for his masterly commentaries on Sacred Scripture.

Like St. Francis of Assisi, Fr. Lawrence was so overwhelmed at the thought of his unworthiness that he hesitated to become a priest, and it was only because of a command of his superior, who saw his outstanding qualifications for the priesthood, that Fr. Lawrence consented to be ordained a priest of God. This took place on December 18, 1582, and on December 26, feast of St. Stephen, he offered his First Solemn Mass, the Tridentine Mass of Pope St. Pius V, in the church of the Most Holy Redeemer. In his earlier years, Fr. Lawrence devoted about a half hour to daily Holy Mass, but as he advanced in union with God he would spend more and more time at the altar, so that it normally took him several hours to complete the Mass, at which it was the usual thing for him to go into ecstasy. On certain unusual occasions, he spent more than half the day at the altar – 14 hours in Naples on the Feast of the Assumption in 1618 and 16 hours in Genoa on Christmas Day of the same year. It is said that he needed and obtained a special indulgence from the Holy Father to spend more than the normal time offering Holy Mass.

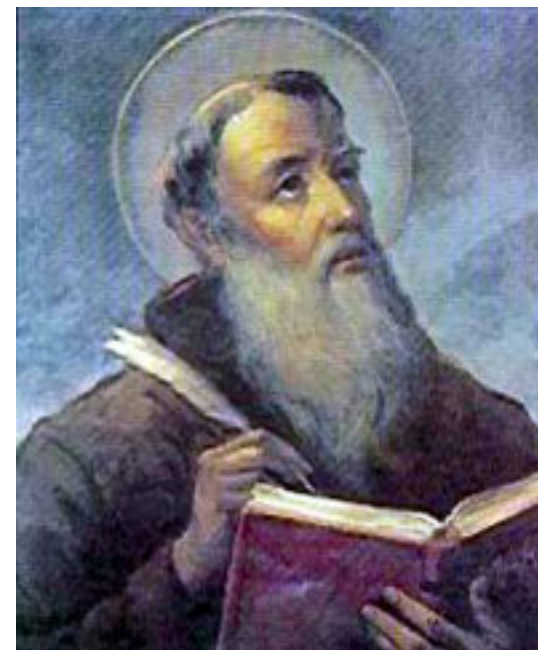
Besides his intense devotion to the Holy Sacrifice and Sacrament of the Altar, Fr. Lawrence had an almost incomparable devotion to the Blessed Virgin Mary. He had a special permit from the Holy Father to offer daily the Mass of the Blessed Virgin, except for the principal feasts of the Church year. Many of his sermons were on the Blessed Virgin. When he preached on the Saturdays of Lent, he would preach on the Gospel of the day in the morning, but in the evening his sermon would be on the Blessed Virgin.

One of his outstanding works is called the “Mariale”, a treatise containing some 84 discourses on the Virgin Mary, covering all areas of Mariology, which prompted one Capuchin admirer to exclaim: “It is the best and most complete treatise ever written on the Virgin Mother of God”. In speaking of Our Lady’s mediation, the saint said: “Every gift, every grace, every good that we have and that we receive continually, we receive through Mary. If Mary did not exist, neither would we, nor would the world.”

On trust in Mary, he said: “God wants every one, EVERYONE, to learn this truth from childhood on – that he who trusts in Mary, that he, who relies on Mary, will never be abandoned either in this world or the next.” Those who knew him were at a loss to describe adequately his devotion to Our Lady, whose praises he would sing even as he walked through the countryside. He was an “extremist” in devotion to Mary, some of the so-called Mariologists would say today.

From 1596 on, Fr. Lawrence was for some years obliged to live in Rome because of his high position in the government of the Order, of which he was Superior General from 1602 to 1605. It was during that time that Pope Clement VIII (1592-1605) commissioned Fr. Lawrence to preach to the Jews of Rome in order to convert them to the True Faith, and this he did with considerable success. This makes him a scandal to present-day wrongway and wrong headed ecumenists, including those bishops and misnamed “theologians” who would have one big “happy” human family united for common ruin in no true church and no true faith.

Later on, Fr. Lawrence committed another unpardonable sin in the eyes of the same false ecumenists, by preaching the One and Only True Faith to the Lutherans in Germany and to other heretics elsewhere,



winning for himself the title of “Hammer of Heretics”, which is attributed also to St. Anthony of Padua and others.

Among the missions entrusted to him by the Holy See and other authorities were his missions of peace to kings and other rulers of nations and provinces. Included was also his assignment to lead the Christian forces against the Turks, who had been only temporarily detained by their defeat at Lepanto in 1571. It was in 1601 that Fr. Lawrence, as chaplain of the Imperial Army, inspired 18,000 Christian troops with a fiery sermon, and then led them on horseback, with Crucifix in hand, against 80,000 Turks, who were routed near Albe-Royal in Hungary. A few days later, the Turks re-assembled their depleted forces for another battle, but were again overwhelmed.

Fr. Lawrence’s last among many diplomatic missions was to King Phillip III of Spain, whom he had to follow to Lisbon in Portugal. The saint’s mission was a success, but his days were numbered, as God called him to his eternal reward on his birthday, July 22, 1619. His remains were transported from Lisbon to Villafrenca in northwestern Spain, where they were laid to rest in the church of a convent of Franciscan Sisters. St. Lawrence of Brindisi was canonized by Pope Leo XIII on December 8, 1881, and he was declared a Doctor of the Church in 1959 by Pope John XXIII. His feast is still on July 21, even on the Vatican II calendar, but rates only a so-called “optional memorial”.

ANOTHER YEAR

Another year! What will it bring?
Ah! Time alone can tell!
But this we know:
Our Father reigns.
And He doth all things well.

Should joy be ours, to Him be praise.
Who bids the sun to shine
And hides the sin-stained past within
His tender Heart Divine.

Should sorrow come, to Him be praise.
The while our eyes shed tears.
His Hands shall gather them as gems
To grace eternal years.

Another year! Ah, let us then
Go forth with trusting heart.
Till we shall know eternal joys
Where time shall have no part!

...Carmel at Des Plaines



M. ALESSIO/CONTINUED FROM PAGE 1

CATHOLIC NEWS WATCH



"This new Reich will give its youth to no one, but will itself take youth and give to youth its own education and its own upbringing."...**Adolf Hitler**

How about the story of the Loeffler family of Nuremberg, as reported by *Homeschool World*? This homeschooling family received a letter stating that the government would freeze their bank accounts and come into their home to take anything of value up to the amount of the \$14,000 fine assessed against them.

Then there is the saga of the Remeike family of Baden-Wuerttemberg. According to *World Net Daily* (Oct. 25, 2006), on October 20th, the home-schooling parents "were confronted by police officials, who, in an incredibly inconsiderate manner, forced their crying children into a police car and drove them to the school." Interestingly, it was Adolph Hitler himself who declared, in 1937, that "this new Reich will give its youth to no one, but will itself take youth and give to youth its own education and its own upbringing." *Achtung, baby!*

The US-based Home School Legal Defense Association (HSLDA) has confirmed that nearly 40 homeschooling families are embroiled in legal battles over the issue in Germany. And all because the German Federal Constitutional Court claims that it is in "the general interest of society to avoid the emergence of parallel societies based on separate philosophical convictions and the importance of integrating minorities into society."

The *pro* "reproductive rights," *pro* embryonic stem-cell research, *pro* same-sex "marriage" German Minister of Justice, Brigitte Zypries, is into all the fashionable "rights" (which, of course, does not include those of "embryos" or "fetuses"). But, when it comes to "religious rights" – hey, we don't want any "parallel societies" springing up! As though "gay marriage" did not represent the very essence of a "parallel society."

In Germany, good parents and their children are suffering and being persecuted by petty dictators and, once again, the police are on hand to perform the requisite strong-arming. And all this is in direct contradiction to Catholic teaching, as reiterated by Pope Pius XI in his 1929 encyclical, *Divini illius magistri*, which states that "The family, then, holds directly from the Creator the duty and the right to educate its offspring; and since this right cannot be cast aside, because it is connected with a very serious obligation, it has precedence over any right of civil society and of the state, and for this reason no power on earth may infringe upon it."

This past September, the Home School Legal Defense Association (HSLDA) announced a campaign to address the persecution of homeschoolers in Germany. The campaign has garnered a large response from American homeschoolers, with e-mails and telephone calls pouring into the German embassy. For more information on HSLDA, go to <http://www.hsllda.org>.

ADL & NBC TEAM-UP To COMBAT "HATE"

According to a December 13, 2006 press release from the Anti-Defamation League of B'nai Brith (ADL), the ADL has joined the NBC television network in a campaign aimed at "raising awareness about consequences of hate." "If you want to rid the world of hate, then don't pass it on to your children. Hate is something they shouldn't inherit." That is the ADL message actor John Stamos of the show, *ER*, shares with viewers as part of NBC's award-winning "The More You Know" public service campaign, which entered its 18th season this week with a series of new segments seeking to raise awareness about the consequences of hatred, prejudice and bigotry.

The Anti-Defamation League developed the anti-bias segments, one target of NBC's 2006-2007 "The More You Know" campaign, which features network celebrities as positive role models for parents, adults and young people.

Each "The More You Know" anti-prejudice spot features the phone number of ADL's "Stop the Hate Hotline," where the public may call in to request additional information by mail on combating prejudice, bigotry and hate. The campaign has also launched an interactive Web site which features the League's educational resources and links to articles, including ADL's "What to Tell Your Children about Prejudice and Discrimination."

Ranging from 10 seconds to 30 seconds in length, the campaign's anti-prejudice segments feature well-known TV celebrities, such as Mariska Hargitay and Christopher Meloni of *Law & Order: SVU*, Sarah Chalke and Donald Faison of *Scrubs*, and Miguel Ferrer and Jerry O'Connell of *Crossing Jordan*. "If we can change the heart and mind of one person with these segments, or inspire people to act against prejudice in their communities, then the effort of reaching out is well worth it," said Abraham H. Foxman, the ADL's National Director. "We are delighted to continue our partnership of more than a decade with NBC."

Comment: In January of 2005, *Our Sunday Visitor* published a report on anti-Catholicism in the media. They concluded that "NBC was by far the worst network, leading the dishonor roll with a negative-to-positive ratio [derogative-to-respectful remarks] of 9.5 to 1."

The evidence speaks for itself. On February 22, 2005, NBC broadcast an episode of the sitcom *Committed*, during which a Communion Host was flushed down a toilet by a Protestant and Jewish duo who received it at a Catholic funeral Mass. The episode also featured a Catholic priest who was too stupid to be able to tell the difference between the Host and a cracker.

In 1995, NBC's *Law And Order* featured an episode about a "devout Catholic" woman who kills her baby, confesses her crime to a priest, and is told by the priest that it was God's will that she murder the child. A detective on the show wants to know how many Hail Marys one would be assigned for the crime. A 1997 episode featured a "devout Catholic" mother who, according to her son, "held a rosary in one hand and beat the crap out of me with the other." In 1999, the show introduced a "very orthodox nun" who murdered a young woman after a botched exorcism. A 2001 episode featured a priest who was guilty of lying, embezzlement, womanizing and the murder of his son. Episodes of NBC's *Law & Order: SVU* (*Special Victims Unit*), whose phony-baloney stars, Mariska Hargitay and Christopher Meloni, are featured in the ADL's campaign, have included a senior priest involved in pedophilia and a subsequent diocesan cover-up, and a woman who is raped on a Catholic college campus where all school officials appear weak and disinterested. Just for good measure, the show has also featured a heterosexual therapist (dubbed "Dr. Homophobe"), who murders his son's homosexual lover.

Even Protestants are not spared by NBC. Remember the quickly-cancelled show, *The Book of Daniel*? This one featured a drug-addicted Episcopal minister who was visited by a "Jesus" who despises "Christians." For good measure, the man's wife was an alcoholic. He also had a 23-year-old homosexual Republican son, a 16-year-old drug-dealing daughter, and a 16-year-old adopted son who was having relations with the bishop's daughter. For NBC, this was considered good, family entertainment.

Abraham Foxman's disdain for the Catholic Church is on a par with that of the NBC programmers. In his 2003 book, *Never Again? – The Threat of the New Anti-Semitism*, Foxman even goes so far as to blame anti-Jewish Muslim violence on the Church:

For almost two thousand years Christian teachings drove the spread of anti-Semitism throughout Europe and beyond. (As we'll see, the current explosion of anti-Semitism in the Moslem Middle East is fueled largely by myths and doctrines that originated in Europe.)

But Foxman doesn't stop there. He claims that evangelicals want to take over America, that they are "part of a broader strategy to transform American government into a wholly owned subsidiary of the evangelical movement They seek the power to impose that faith on everyone in America, replacing pluralism and tolerance with theocracy."

The hypocrisy meter is blinking. On December 23rd, the *Associated Press* published this quotation by Foxman, in response to publisher Judith Regan having blamed her firing on a "Jewish cabal": *If Ms. Regan did make the charge that a Jewish cabal was conspiring against her, she clearly stepped over the line by employing the age-old anti-Semitic canard that Jews conspire against non-Jews.* Interesting, isn't it? While a Dec. 22nd ADL press release cites "The Anti-Semitic Myth of the Israel Lobby" as one of the top 10 issues affecting Jews in 2006, it is perfectly acceptable for Abraham Foxman to depict Protestants as conniving schemers plotting to take over the country. For those keeping score at home, it is BAD to speak about power-hungry Jewish cabals, but GOOD to speak about power-hungry Protestant cabals.

CONTINUED NEXT PAGE

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ANTI-CATHOLIC RHETORIC DECLARED “CONSTITUTIONAL” BY FEDERAL JUDGE

In March of this year the City of San Francisco issued one of the most startling attacks on the Catholic Church coming from a governmental body in the United States in half a century, reports *Life Site News* (Dec. 13, 2006). The governing body of the City of San Francisco – the Board of Supervisors – voted unanimously to approve a resolution blasting the Catholic Church for its opposition to homosexual adoption. That resolution has been deemed “constitutional” by Federal Judge Marilyn Hall Patel, in a recent ruling which is being appealed by the Thomas More Law Center.

The resolution attacked the teaching of the Catholic Church that homosexual adoption does “violence” to children since they would be placed in an environment that is not conducive to their full human development. The resolution blasted the teaching as “hateful and discriminatory rhetoric (that) is both insulting and callous, and shows a level of insensitivity and ignorance which has seldom been encountered by this Board of Supervisors.”

District Judge Patel, a Carter appointee and one time counsel for the National Organization for Women (NOW), ruled that the Board resolution which, in addition to condemning Catholic moral teaching on homosexuality, urged the Archbishop of San Francisco and Catholic Charities of San Francisco to defy Church directives, does not violate the Establishment Clause of the U.S. Constitution.

The Thomas More Law Center has filed a lawsuit on behalf of the Catholic League for Religious and Civil Rights and two Catholic residents of San Francisco. The U.S. Court of Appeals for the Ninth Circuit will hear the appeal. The lawsuit claims that the City’s anti-Catholic resolution violated the First Amendment, which “forbids an official purpose to disapprove of a particular religion, religious beliefs, or of religion in general.” The Law Center argued that the “anti-Catholic resolution sends a clear message to Plaintiffs and others who are faithful adherents to the Catholic faith that they are outsiders, not full members of the political community and an accompanying message that those who oppose Catholic religious beliefs, particularly with regard to homosexual unions and adoptions by homosexual partners, are insiders, favored members of the political community.”

Robert Muise, the Law Center attorney handling the matter, commented, “Our constitution plainly forbids hostility toward any religion, including the Catholic faith. In total disregard for the Constitution, homosexual activists in positions of authority in San Francisco have abused their authority as government officials and misused the instruments of government to attack the Catholic Church. Their egregious abuse of power now has the backing of a federal judge. This battle, however, is far from over.”

In her decision upholding the resolution against the Law Center’s constitutional challenge, Federal Judge Marilyn Hall Patel defended the City by essentially claiming that the Church invited the attack by publicly expressing its teaching on moral issues. In her written opinion, the judge stated, “The Congregation for the Doctrine of the Faith provoked this debate, indeed may have invited entanglement, by its [doctrinal] statement. This court does not find that our case law requires political bodies to remain silent in the face of this provocation.”

Comment: That final statement by Judge Patel is a bombshell. Read it again. A federal judge has described Catholic teaching as a “provocation.” One of the definitions for the word *provoke* is “to incite” – i.e., to move to action or stir up. If someone provokes you, you respond. And no one will say that you are in the wrong if you take action *because you were “provoked.”*

Thus, Judge Patel has announced that Catholic doctrine is negatively provocative and must be challenged by the powers-that-be. Can you imagine the tenets of *any* other religion being described as “hateful and discriminatory,” “insulting and callous,” to the point of reaching “a level of insensitivity and ignorance which has seldom been encountered” by the governing body of a major American city?

Speaking of “insensitivity and ignorance,” Judge Patel was at one time a counsel for the National Organization for Women (NOW). Yes, the same NOW that speaks out against “fetal personhood,” while describing the diabolical cruelty of partial-birth abortion as “a safe abortion procedure.” *Ignorance?* The word does not do justice to these warped harpies.

Is Judge Patel laboring to uphold the U.S. Constitution, or is she merely another in a long line of anti-Catholic bigots, eager to dish it out to the big, bad Catholic Church? Well, does the First Amendment of the U.S. Constitution mandate governmental neutrality in matters of religion, or not? Does it guarantee the “free exercise” of religion and “freedom of speech?” If so, does a resolution urging a Catholic Archbishop to defy Church directives sound like a *neutral*, old-fashioned “constitutional” affair? Given the facts, the opinion on Judge Patel’s action offered by the Thomas More Law Center makes sense.

Both the City of San Francisco and Judge Patel are sending a dual message to Catholics. Part one simply reiterates the current belief that the homosexual agenda must be advanced at all costs, public opinion and religious teaching be damned. Part two reminds Catholics that they are outside the “mainstream” and, as such, “provocative”

Catholic teaching will be met with the appropriate (i.e., vindictive) dose of secularist “righteous” indignation.

THE “SISTINE CHAPEL OF THE MIDDLE AGES”

According to the *CBC News, Canada* (Dec. 6, 2006), a series of medieval frescoes painstakingly restored over nearly a decade was finally unveiled to the public in Rome on Tuesday, December 5th. Visitors, including Italian Culture Minister Francesco Rutelli, were on hand to take a first glimpse at the 13th-century frescoes in the Santi Quattro Coronati Monastery, which sits atop a hill in Rome. The secluded area was formerly a closed community where the Augustinian nuns had maintained cloistered lives since the 16th century. While the monastery is not usually open to the public, Rutelli said the area where the frescoes are located will be opened in the spring so that everyone can enjoy them. A team of six experts carried out the restoration project, which began in 1997 and was financed by Italy’s Cultural Heritage Ministry. The frescoes’ subjects range from the constellations, the seasons and the signs of the zodiac, to images representing human virtues and vices, all portrayed in vibrant tones of red, blue, green and gold. The gothic hall where the frescoes are located has been referred to as the “Sistine Chapel of the Middle Ages.”

“The discovery of these incredible frescoes puts the entire history of medieval painting under a different perspective,” said Rutelli, referring to the lack of medieval art discovered in Rome dating from that period. “This cycle of frescoes enables us to interpret Italian medieval painting in a whole new light.”

BOOK REVIEW

The Rite of Sodomy

Homosexuality and the Roman Catholic Church

By Randy Engel

(New Engel Publishing, Box 356, Export, Pa 156321280 pp. - \$64.00 plus \$8.00 shipping. <http://www.riteofsodomy.com>)

REVIEWED BY FR. EUGENE J. DOUGHERTY

This book shows that sodomy existed “per omnia secula saeculorum”. Engel begins her chronology with a historical perspective through antiquity, the Early Church, the Renaissance, the rise of Homosexuality in the Modern State – and finally, in our own United States today. This book contains explicit language to describe certain homosexual practices and acts about which the author’s introduction warns us: “By any standard, this book is not for the faint of heart.” But it is necessary to describe these homosexual actions to impress on us what homosexuals actually do. Nowadays, the homosexual movement wants to focus attention only on the homosexual *person* as a member of a “repressed” or “discriminated” class rather than the perniciousness of their *actions*, a vice condemned in Sacred Scripture and accepted for centuries. As Engel puts it, “Homosexuals have been transformed into an oppressed class with rights... The Sodomite is no longer one who commits habitual sin, but one who has a special nature.”

Is it necessary to name names, as Engel does, in showing the “Homosexualization of the Amchurch?” Engel believes it is necessary to name names if she is to substantiate her charge of “intergenerational homosexuality” within the Church. The persons named play an important role in the rise of homosexuality within the Catholic Church and are responsible for the phenomena (i.e., passing it on to other generations). Such prominent church figures mentioned are:

Francis Cardinal Spellman of New York, John Cardinal Wright of Boston, Joseph (I am your brother) Cardinal Bernardin of Chicago, and Pope Paul VI as having played an important role in the rise of homosexuality within the Catholic Church in modern times.

“The major premise of this book is that the infiltration and colonization of the seminary, priesthood and Church

by the Gay Liberation Movement poses a serious threat to the life of the Church.” Engel points out that there is a *network* of homosexuals in the Church much like a *spiderweb* that enmeshes entire seminaries and dioceses (Like the Bloomsbury-apostle Spies infesting the British Secret Service!).

The price of the book is reasonable, \$64. There are 1282 pages. It is like buying five books for \$12.80 apiece composed of Historical Perspectives, Male Homosexuality (Its Nature and Causes), AmChurch and the Homosexual Revolution, The Homosexuality of Amchurch and the Vatican and the Final Pieces of the Puzzle.

Did I like the book? I practically read the book twice. First, consulting the excellent index, I picked out all the villains I knew, especially the one who gave us the Nervous Ordo Mass, and then I read the book cover to cover nonstop, day after day, and I was sorry when it came to an end. The book is up to date, including recent news about Father Maciel, the founder of the Legionaries of Christ and Father Urrutigoity, the founder of the Society of St. John, who corrupted the St. Gregory Academy. (Remember all the slick begging letters he sent us for the Society of St. John and the New City of God!)

Who should read it? One bishop reminded me of the sin of “detraction”—another way of saying “Let’s have a cover-up and not tell anyone about the big COVER-UP by US bishops. You know, Nihil de mortuis misi bonum...bonehead.”

Who should read it? Every bishop, every rector of a seminary, and every one of the People of God, that is, those who will not be scandalized by the content. As Dr. David Allen White wrote about Tom Wolfe’s recent novel: “It is shocking and should only be read by serious adults who are aware that there are scenes in it that go beyond the bounds of good taste and decency.”

In reviewing Randy Engel’s book, “The McHugh Chronicles-Who Betrayed the Pro-life movement?” I concluded by saying: “*If this is true, she should be given a medal, if not, she should go to jail.*” The same goes for this, her new fifteen year *Magnum Opus*!

REBELS IN ROME:

The Catholic Church and the Confederacy in Civil War America

P.G. Johnson/Continued from Page 1

who were, in fact, slave owners. George Washington (the Father of Our Country), Thomas Jefferson (the principle author of the Declaration of Independence), James Madison (the Father of the Constitution)—these champions of liberty all owned slaves! Obviously, society's attitude towards Slavery has changed a great deal since the Revolution and, indeed, since the Civil War itself. So, we might ask ourselves: Since Slavery as an economic institution was in its death throes—certainly in the North but also in the South—what was the *real* cause of the Civil War?

The invasion of the South which commenced at Fort Sumter in 1861 was not motivated by moral indignation over Slavery. Hundreds of thousands of slaves had already been freed in the South long before the War, and on the eve of the Industrial Revolution slavery was well in decline, rightfully so, even in the antebellum South, and, as such, had less to do with the Civil War than the North's growing financial concerns over decreased tax revenue from a South eager to go it alone. "Save the Union," went the slogan, but it should have been "Save the Union's Huge Tax Base." For this reason and others, the Catholic Church had no compunction in supporting the South's bid for secession; she did not identify the Confederacy's political aspirations with a dogged defense of Slavery as is so often the case today after 14 decades of anti-Southern bias. The Church, like Lincoln himself, knew very well that the invasion of the South had little to do with abolitionism.

The sticking point in all this, of course, is the double standard which would have it that whereas America's secession from British rule was a divinely ordained event in the salvation history of all mankind, the South's effort to do essentially the same thing with respect to Northern rule was a defiant act of diabolical rebellion. Where is the logic? There is none, which is why most Americans simply accept the federal government's official version that the Civil War must have been a consequence of the North's keen sense of moral responsibility in the face of grotesque human rights violations in the South.

In some ways the issue of Slavery was to the Civil War what 9/11 was to the war in Iraq—a legitimate tragedy that nevertheless had far less to do with the war fought in its name than those who beat the war drums would care to admit. Any child reading the life of the gallant Robert E. Lee, for example, ("one of the noblest Americans who ever lived," according to Winston Churchill) knows very well that there was much more to the Civil War than the South's alleged love affair with Slavery.

"There are few, I believe, in this enlightened age," wrote General Robert E. Lee, "who will not acknowledge that slavery as an institution is a moral and political evil." Whereas some Union generals owned and kept their slaves long after the Emancipation Proclamation, Robert E. Lee never owned any slaves and those he inherited were immediately freed. This was a man who clearly was *not* fighting for the preservation of Slavery.

So, fairytales aside, what was really at issue? The plain fact of the matter is that just as Blessed Pius IX implicitly acknowledged when he recognized Jefferson Davis as the President of the Confederate States of America, soldiers serving the Confederacy were according to the Catholic Church's just war principles as justified in their defensive military actions against a foreign invader as were any American soldiers serving in any American conflict before or since. And yet to this day, expressions of empathy towards the South are immediately associated with closet racism, treason and other ugly crimes. Clearly, the war rages on.

Thankfully, the tide is beginning to turn, and, though the South will likely never rise again, the truth of what really happened to the South just might. The following article gets to the heart of what transpired south of the Mason-Dixon Line just 150 years ago when an army of God-fearing Southern gentlemen, encouraged by a saintly Pope and even supported by Catholic bishops and priests, made America's last stand against an overreaching centralized federal government that would go on to lead our nation into the

political, moral and spiritual morass in which America languishes today. Read it carefully and note the alarming extent to which we all have been deceived. **MJM**

Pius IX and the Confederacy

Throughout its short history, the Confederate government sought earnestly and repeatedly to gain some kind of foreign support. The closest it ever came was in 1863, when His Holiness Pope Pius IX sent a letter addressed to the "Illustrious and Hon. Jefferson Davis, President of the Confederate States of America, Richmond," and concluded with a hope for a union in "perfect friendship."¹

Davis interpreted this communication as a form of recognition, even though some measure of his interpretation was subject to false expectations. The letter was reported in Southern newspapers with the implication that Pope Pius IX supported the Confederacy.² The President hoped that this letter would be the first step towards widespread European recognition of the Confederate government, but it proved to be the only such communication, and within two years, the Confederacy would be dead. Still, the letter does raise the question of why the Holy Pontiff would express public friendship to the Confederacy.

When the Civil War erupted in America, pitting the North against the agrarian society of the Confederacy, social, political, and even religious organizations were forced to take sides. Two of the country's major churches, the Baptists and the Methodists, divided over the issue of slavery – the Baptists remaining separated to this day. The Catholic Church, however, did not break in half, though its unity was severely strained. Instead of dividing, Episcopal alliances were virtually along geographical lines, and the Holy See took the curious position of showing sympathy for the slaveholding Confederacy. The reason for this was that the pope, Pius IX, saw the same kinds of threatening tendencies in the American North that had driven him from his papal throne in Italy in 1848. These tendencies in both Italy and America came in the form of progressivism towards a more centralized democracy, economic reform, and opposition to aristocracy. They were considered to be liberal in both Catholic and Southern society, and were viewed as dangerous to the spread of Catholicism. Furthermore, the Church's own political weakness in America severely hindered her ability to attempt to change anything about slavery other than the hearts of those who condoned it. The Catholic Church considered the tendencies of the North to be more dangerous than slavery, and considered the conservative Southern society to be more suitable to the spread of Catholicism than the North.

Pope Pius IX ascended to the papacy in 1846. After the death of Pope Gregory XVI, the College of Cardinals faced a difficult decision in electing the next pope. Many Cardinals in the Conclave supported Cardinal Lambruschini, whose extreme opposition to liberalism would have kept Gregory XVI's conservative and prudent Church policies alive. Others sought to elect a liberal and conciliatory pope in order to counter Pope Gregory XVI's confrontational policies with the government. The Conclave chose the latter, and elected Cardinal Giovanni Maria Mastai-Ferretti, who chose the name Pius IX. Cardinal Mastai-Ferretti had been well-liked by Pope Gregory XVI despite the Cardinal's liberalism in terms of Church reform and relations with the secular Italian government. Indeed, Pope Gregory XVI once declared that even Cardinal Mastai-Ferretti's cats were liberals.³

Pope Pius IX appeared to live up to his liberal and progressive reputation immediately following his election to the Chair of Saint Peter. The Papal States were dangerously close to revolution due to Italian nationalism, and he promised reforms and changes in order to restore stability.⁴ He was responsible for the introduction of

railroads into Rome and the reformulation of tariff laws in order to improve trade. He installed gas-powered street lighting in Rome, apportioned a share of the papal charities for the Jews, and abolished the law which required Jews to attend weekly Catholic sermons. He coupled this program of economic and social reform with political reforms of the same magnitude. The pope incorporated democracy into the governing of the Papal States by appointing lay persons to the government of the Church. He allowed exiled revolutionaries to return to the Papal States, and even approved a new constitution that gave an elected body of laymen the power to veto the pope. Protestant leaders from all over Europe congratulated Pius IX, and Italian nationalists dubbed the pope "the most important man in Italy."⁵

The pope seemed to be conceding to the wishes of Italian nationalists who cried in thanksgiving for his reforms: "*Viva Italia! Viva Pio Nono!*"⁶ Liberal Italians expected these policies to continue so that the secular government could gain more power and ultimately become completely separated from the Church. However, Pope Pius IX considered these changes to be the completion of his reforms. When the pope rejected further demands, his popularity waned. He had excited the Italian nationalists with his promises of reform, but he was not prepared to fulfill all of their expectations.⁷ The consequence was disappointment and bitterness.⁸

In 1848, revolutions erupted throughout Europe. Italy went to war in order to expel Austria from Italy, but the Italians treated the war more like a crusade than a political war. When the Italians called for the Pope to lead their "crusade," he gave an address in which he explained papal policy in relation to Italy. His new policies took a sharp turn and began to resemble those of his conservative predecessor, Pope Gregory XVI, causing the Italian people to feel betrayed. In his address to the College of Cardinals, Pius IX stated that he would have no part in this war and that he would send no troops to Austria:

When there was revolution over Europe, I sent troops to guard the frontiers. But when some demanded that these troops join with other [Italian] states to war against Austria, I must say solemnly, that I abhor the idea. I am the Vicar of Christ, the author of peace and lover of charity, and my office is to bestow an equal affection on all nations.⁹

According to one authority, this statement to the College of Cardinals "was a douche of icy water on the overheated enthusiasm which had surrounded his first two years as pope."¹⁰

Pius IX went from being one of the most loved men in Italy to one of the most hated, and this public resentment eventually led to exile. He lost all control over Rome, and Pellegrino Rossi, his Prime Minister, was murdered in November of 1848. The Pope sensed grave danger and, disguised as an ordinary priest, fled to Gaeta in the Neapolitan territory. As revolution continued in Rome and an anti-clerical regime took control, Pius IX called for the Catholic powers of the world to reclaim Rome on his behalf and to restore the power of his office. In July of 1849, French troops re-conquered Rome for the Pope, and he once again took power in April of 1850.¹¹

On his return to Rome, Pius IX blamed tendencies such as liberalism and centralized democracy¹² for the Italian Revolution and for his exile. As a result, he believed for the rest of his life that conceding in good faith to the political ideals of democracy only paved the way for revolution.¹³ The revolution of 1848 caused the pope to turn against constitutionalism, and he also condemned many of his past reforms which the Italian nationalists had praised.¹⁴ After his return to power, his "liberal honeymoon was over."¹⁵

Pope Pius IX subsequently issued the *Syllabus of Errors* in which he listed the modernist errors of his time, including the separation of Church and State. He also condemned the notion that "the Roman Pontiff can, and ought to, reconcile himself, and come to terms with



Blessed Pius IX - the only sovereign in Europe to recognize the Confederacy. Why?

progress, liberalism and modern civilization.”¹⁶ In addition to condemning these errors, he tightened his reins on the government of the Church with the definition of the dogma of papal infallibility in the First Vatican Council. No longer would he embrace the modernist and liberal tendencies in the world, but he would condemn and oppose them wherever they existed.

A decade after Pope Pius IX’s renunciation of liberalism, the United States was being torn apart by a similar clash of ideals. Industrialization and technology widened the gap between the progressive North and agrarian South to the point where the two seemed incompatible. To some, and especially to Pope Pius IX, the clash between these two cultures resembled the revolution which had taken place a decade earlier in Italy, where those who favored democracy vied for control of one of the oldest and most conservative institutions in Europe: the Roman Catholic Church. Indeed, there were direct political ties between post-revolution Italy and antebellum America in that Pope Pius IX’s reforms were welcomed by progressives in the United States.

Sympathy and support for Pope Pius IX’s reforms in the early years of his papacy were main factors for America’s recognition of the Papal States.¹⁷ Additionally, the increased Italian support of the concepts of democracy, liberalism, and a free Church in a free state excited secular Americans and aligned many of them with the agenda of the Italian nationalists.¹⁸ In a Philadelphia public meeting addressed to Pope Pius IX, Robert Tyler, a vice president of the meeting, offered the following resolution concerning the changes that were taking place in Italy: “The liberal movement now in progress in Italy under the example and auspices of the Papal Sovereign, awakens in the breasts of the American People, the deepest interest, sympathy, and respect.”¹⁹

In a letter addressed to this public meeting, the Honorable Lewis Cass stated that if Pope Pius IX were to continue with his liberal spirit, “he will become the man of his age.”²⁰ Similar to the North’s approval of the Italian reforms, the Italian nationalists also sympathized with many Northern ideals. With the exception of the Catholic clergy, nearly all of Italy rallied behind the Union and their ideals during the Civil War.²¹

Though the North often celebrated what the Catholic Church considered to be liberalism, many Southerners feared these tendencies. As a Charleston newspaper of the time explained, the South believed that a centralized, liberal democracy would destroy their agrarian culture and way of life through rampant industrialization:

and the South require a different government. The conservative elements of Southern society would be in too small a minority to control the aggressiveness of the wild and wanton democracy, which is found ever and anon to seize the reins of government at the North, under the most propitious circumstances.²²

The South believed that Northern society was radical and in direct opposition to their conservative and orderly society. Southerners realized that to remain a part of the Union may have meant the destruction of the Southern way of life and a concession to a Northern-controlled centralized democracy: “Under the existing Union, the theory and institutions of Southern society, or that of Northern society, will eventually give way. For both to exist, continue and work out their own ends, they must be separated.”²³ And separate they did.

In 1860, Abraham Lincoln was elected president of the United States, even though he did not appear on any Southern ballots and thus received no votes from any state in the South. Many Southerners realized at that moment that the North controlled the Southern society and that the South no longer had any effective voice in the Union. As a result of Lincoln’s election, South Carolina formally withdrew from the Union, followed immediately by six other states.²⁴

Although slavery played an important role in the hearts of many Americans in deciding which side to support, Catholics in America had to reconcile Church teachings with their own sectional philosophies, which often proved to be a difficult task.²⁵ The issue of slavery did not divide the Catholic Church in half, but it did pose a grave threat to the Church’s unity in America.²⁶ While many Americans were able to remain ambivalent to slavery, the Catholic Church had to take a stand on the issue while also attempting to avoid the same sectional disputes within the Church that caused most Protestant denominations to divide. Because of the hierarchical structure of the Catholic Church, as opposed to the lack of central authority in most Protestant denominations, obedience to her teachings and to the pope was enough to maintain Church unity. However, the issue of slavery, as well as the division of the country, complicated this task.

Catholics in the South found themselves in a situation very similar to the early Christians in terms of political influence. Both constituted a minority group with practically no political power in a society that advocated slavery. Although the Catholic Church avoided permanent division in the United States, American bishops differed in their opinions about where the loyalty of Catholics should lie. Northern bishops tended to support the Union, whereas Southern bishops generally aligned themselves with the cause of the Confederacy.²⁷ However, while Southern bishops supported the South with little or no reservation, Northern bishops often had trouble justifying the Northern position because Church teaching often clashed with the North’s policies. Bishops on both sides generally supported the section in which they lived, which strained the Church and often pitted bishop against bishop.

Archbishop William Henry Elder of Natchez was one of the most prominent Church leaders in the South. He was a rare native Southerner among his fellow bishops and was the leader of all Catholics in the state of Mississippi. In a letter to the Bishop of Chicago in 1861, Bishop Elder made it very clear that Catholics in the South were to give their allegiance to the Confederate government:

I hold it is the duty of all Catholics in the seceding states to adhere to the actual government without reference to the rights or the wisdom of making the separation – or the grounds for it – our state government [and] our new Confederation are *de facto* our *only existing* government here and it seems to me as good citizens we are bound not only to acquiesce in it but to support it [and] contribute means [and] arms [and] above all to avoid weakening it by division of counsel without necessity.²⁸

Although Bishop Elder did give recognition to the Confederate government, he was careful not to give the impression that he was aligning the entire Catholic Church

with the secession movement; to do so would cause much division in the Catholic Church in America. He did make it very clear, however, that one could personally support the Confederate secession and still remain in good standing with the Church. He explained his position in a letter to the Archbishop of Baltimore: “...if [Catholics] were satisfied, dispassionately that secession was the only practical remedy ... their religion [does] not forbid them to advocate it.”²⁹ Bishop Elder also stated to a priest-friend that Catholics could support the secession movement because Confederate secession itself was in accordance with Catholic morality:

Some say the Union was a kind of free association which any state had a right to forsake whenever she judged it to be conducive to her interests: the right of secession. Others say...we were released by the right of self preservation – because it was impossible for us to live in the Union [and] we had a right to provide for our safety outside of it.... Now any of these positions is perfectly consistent with Catholic morality – with the highest patriotism.³⁰

Though skeptical of the Southern cause at first, Bishop Elder later changed his views. In an 1863 letter to a friend in Rome, the bishop voiced his fears that the South’s actions were too rash and that they should have relied on “Constitutional Remedies.”³¹ However, he later viewed the South’s actions as necessary: “The scornful treatment of all attempts at compromise in Congress seemed to confirm the sagacity of their views [and] I must confess that the progress of events in the north has persuaded me the constitution would have afforded little or no protection.”³² The bishop saw Northern troops use brutal tactics in his homeland of Mississippi and stated it “shows how little reliance [could] be placed on the power of constitutions or even of the universal laws of Christian nations, to protect us against fanaticism.”³³ Bishop Elder was very sympathetic to the Southern cause and believed that the South had no other choice than to secede.

Bishop Elder taught that Catholics in the South owed their allegiance to both the Confederacy as well as to their individual state governments. He recognized these governments as the *de facto* governments, but was careful not to officially support secession in order to maintain Church unity. Although he attempted to stay neutral, his actions and words caused him many troubles with Northern authorities who considered him to be disloyal to the Union government. During the Northern occupation of Mississippi in 1863 and 1864, Union authorities attempted to force Bishop Elder to direct all priests under his jurisdiction to pray publicly for President Lincoln at every Mass. Refusal to do so would have constituted disloyalty and would have been punished. Bishop Elder refused to comply and as a result, was ordered to remain inside Federal military lines, which included Mississippi at that time. The Union took control of his cathedral, as well as every other church that refused to offer prayers for President Lincoln. Lincoln eventually ordered Bishop Elder’s release, but these experiences gave the Southern bishop even more reason to support the Confederate cause.³⁴

Other Catholic bishops across the South held positions similar to those of Bishop Elder. Jean Marie Odin, the Archbishop of New Orleans, was extremely loyal and devoted to the cause of the South.³⁵ In Savannah, Bishop Verot joined Archbishop Odin as an outspoken advocate of the Confederacy. In 1861, Verot preached a sermon which caused many in the North to label him as a rebel bishop and a supporter of slavery. He condemned the slave trade, but laid out a code of rights for the treatment of slaves.³⁶ A Frenchman by birth, Bishop Verot believed that intervention from the French Emperor was the best way for the South to be victorious:

It appears to me that a solemn embassy to the emperor of the French imploring him to interfere in the name of humanity, civilization, [and] liberty, [and] another to Maximilian offering him an alliance offensive [and]

REBELS IN ROME:

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defensive with the Confederacy would do more good.³⁷

Bishop Verot was confident in his positions and assured Southern Catholics that “the justice of our cause is clear; clear enough to admit of no doubts in our mind.”³⁸ In addition to being a staunch supporter of the Confederacy, he did not understand how the Northern bishops could oppose the South: “I often hear that Bishop Hughes [of New York]...speaks against the South. I do not believe what I hear. Still I would like to hear his arguments against the justice of the Southern cause.”³⁹

Although a supporter of the Confederate cause, Verot was not an apologist for slavery. Indeed, the abolition of slavery was one of his wishes and goals. Religious education was the Church’s primary concern with slavery in America, and Bishop Verot believed that the spiritual needs of the slaves were not being met.⁴⁰ He was certain that abolition would eventually come by spreading the teachings of Catholicism, even with a Confederate victory. Therefore, he was able to support the Confederate cause in good conscience and counsel Southern Catholics to do the same.⁴¹

In the North, the response of Catholic Church leaders to secession and slavery was not as clear as in the South. Archbishop John Hughes of New York was an Irish immigrant, a staunch nationalist, and one of the most well-known and important Northern bishops during the Civil War. He held a high position in the Catholic Church in America and was also respected in Rome, so his opinions were held in high regard by all Catholics who had difficulties responding to the war. The teachings of the Catholic Church did not agree with many popular Northern opinions, especially the violence of abolitionism, so Archbishop Hughes had trouble taking a stance on many sectional issues. Southern secession saddened the Archbishop, but his views on slavery were ambiguous – a recurring position on slavery among Northern Church leaders.⁴² This is seen very clearly in an 1854 sermon which he gave in New York’s St. Patrick’s Cathedral:

While we all know that this condition of slavery is evil, yet it is not an absolute and unmitigated evil; and even if it were anything more than what it is – a comparative evil – there is one thing, that it is infinitely better than the condition in which this people would have been, had they not been seized to gratify the avarice and cupidity of the white man.⁴³

This opinion that Negroes were better off as slaves than they would be had they remained in Africa was one of the South’s primary justifications for slavery, causing Archbishop Hughes to be accused of being a supporter of the institution in America. However, his positions seem to more closely resemble those of a man who struggled with the issue himself and attempted to justify it in order to avoid having to condemn it.

Though he believed in his heart that slavery was very wrong, he condemned the acts and beliefs of abolitionists and stated that it was an error to think that slavery could end immediately. Instead, he taught that the slave owner had an obligation to be kind to his slave and provide for all of the slave’s physical and spiritual needs. He maintained

that with the spread of Catholicism, slavery would eventually be unthinkable in society and that emancipation would come not from the government, but from the charity of the slaveholder, following the Scriptural example of Saint Paul.⁴⁴ In his Epistle to Philemon, Saint Paul sent an escaped slave back to his owner, but urged the slave owner to have a change of heart and to accept him back not as a slave, but as a brother in Christ.⁴⁵ Similarly, Bishop Elder believed that only through the spread of Catholicism and Christian charity, not through laws or violence, could slavery be truly abolished and the distinction between master and slave be truly removed.⁴⁶

The most important Catholic opinion on the American Civil War was that of the Bishop of Rome, Pope Pius IX. As noted, after surviving the Italian Revolution over a decade earlier, the pope rethought his past tendencies and adopted conservative policies that reinforced the constant tradition and teachings of the Catholic Church. For the Pope, the situation in America was all too familiar. Liberalism was thriving in the North and progress towards a centralized liberal democracy seemed to remove traditional values from American society. In the South, the pope saw a society that clung to traditional religious and family values, which he believed to be more conducive to Catholic principles despite its support of slavery.⁴⁷

Until he became President of the Confederate States of America, Jefferson Davis attended Baptist churches. After becoming President, he was baptized into the High Anglican Church. He developed a great respect for the Catholic Church,⁴⁸ however, probably due to his attendance at a Dominican Catholic High School in Kentucky for two years. He kept this respect throughout his life and developed a personal, although distant, relationship with Pope Pius IX during the Civil War. In Roman Catholics, he saw friends in whom he could trust and who would not turn their backs on the “oppressed.”⁴⁹ In 1863, Jefferson Davis penned a letter to Pope Pius IX in which he acknowledged the concern that the Holy Father had shown for America in the letters the pope had written to the bishops of New York and New Orleans. In these letters, the Pope conveyed his sadness over the Civil War, and voiced his desires to see it end quickly. Davis assured the pope that the Confederacy wanted the war to end as soon as possible and that they were merely fighting so that they could live in peace under their own government.⁵⁰

That Pope Pius IX referred to Jefferson Davis as the “Illustrious and Hon. President”⁵¹ could have been merely formal and respectful language, but behind the Pope’s words in the letter seems to lie a hint of implied recognition of the Confederate government, or at least a *desire* to recognize it. Curiously, Cardinal Antonelli, the papal secretary of state during Pius IX’s pontificate, claimed that the pope had not yet recognized the sovereign independence of the Confederate States, but had in fact recognized their belligerency – the first step towards formal recognition.⁵² In his letter, Pope Pius IX showed his gratitude that the Confederacy was eager for an end to violence, while acknowledging that the North did, in fact, have separate rulers and a separate government and that Southerners were not merely rebels: “May it please God at the same time to make the other peoples of America and their rulers...receive and embrace the counsels of peace and tranquility.”⁵³ Pius IX concluded the letter with a subtle hint that he saw a bright future for relations between the Vatican and Confederacy, were it to become a sovereign nation: “We, at the same time, beseech the God of pity to shed abroad upon you the light of His grace, and attach you to us by a perfect friendship.”⁵⁴ What the pope meant by “perfect friendship” is unknown, but it indicates that the pope saw something attractive in the Confederacy – so attractive that he was willing to stand alone as the only European leader willing to formally associate himself with its government.

Pius IX’s correspondence with Jefferson Davis implies that he favored the South during the Civil War and recognized values in the South that were uncommon in the progressive world. The South’s respect for religion, rejection of rampant industrialization, emphasis on family, and opposition to strong centralized secular government were very similar to traditional Catholic principles, so the Pope easily could have considered the South the fertile place in America to spread the Catholic Faith. He may have also seen the South as a sovereign nation which would perhaps one day faithfully follow the Church’s teachings.

What is for sure is that by 1863, the Vatican understood that the Lincoln administration seemed less interested in returning the South to the Union than in punishing it into complete submission. When the Emancipation Proclamation reached Rome in the fall of 1862, the Vatican reaction was negative. *L’Osservatore Romano* condemned it as a desperate and hypocritical measure which freed no slaves but encouraged rebellion in the South. The Jesuit Journal, *La Civiltà Cattolica*, portrayed the war as a hopeless and unjust struggle of the North to punish the South.

During President Davis’ imprisonment following the defeat of the Confederacy, Pope Pius IX sent a picture of himself to Jefferson Davis with the hand-written inscription: “Come unto me, all ye who are weary and heavy laden, and I will give you rest.”⁵⁵ Along with this picture, the pope sent a miniature crown of thorns which the Sovereign Pontiff had woven with his own hands.⁵⁶ Such a gift, said a great niece, was “never before conferred on any but crowned heads.” Robert E. Lee, pointing to his own portrait of Pius IX, told a visitor that he was “the only sovereign...in Europe who recognized our poor Confederacy.”

The Civil War proved to be one of the most trying for the Catholic Church in America, and the involvement of Pope Pius IX shows that the war had many international effects. Because of the affinity between Catholic and Southern moral and social principles, one could argue that Pope Pius IX believed that the Southern culture provided a more suitable atmosphere for the spread of Catholicism, despite the issue of slavery. Spreading the Catholic Faith was the primary mission, and the American bishops believed that the necessary abolition of slavery would eventually follow. The report of Bishop Martin Spalding to Pope Pius IX in 1863 (serialized in *L’Osservatore Romano*) warned that the immediate emancipation of the slaves would not only force them into an inferior class, but would also make it more difficult to bring them into the Church. He noted that in heavily Catholic New Orleans, almost half of the slaves had been freed by 1860 through a change in their masters’ hearts, and had become some of the most devout Catholics that he had ever seen.⁵⁷

As late as August, 1864 (eight months before General Lee’s surrender at Appomattox), Rufus King, a Federal liaison to Rome, was admitting that papal offices remained unenthusiastic about the Union cause and Cardinal Antonelli was still concerned over the dangers of untimely emancipation. Pope Pius IX himself had recently confessed to a British diplomat that his real sympathies were with the Confederacy.⁵⁸ The Pope and Cardinal, however, suppressed their feelings in the face of rising Federal fortunes on the battlefield and the promise of a quicker end to the bloodshed. But the evidence exists to believe it plausible that Pope Pius IX would have liked to give official recognition to the Confederacy in its beginning, and mourned its defeat in its demise.

Footnotes

- 1 Letter of Pope Pius IX to Jefferson Davis from Varina Davis, *Jefferson Davis: Ex-President of the Confederate States of America: A Memoir By His Wife Varina Davis*, (Baltimore: The Nautical and Aviation Publishing Company of America, Inc., 1990), Vol. 2, 448.
- 2 “Telegraphic. From Richmond,” *The Charleston Mercury*, 23 January, 1864, <http://www.accessible.com/accessible/text/civilwar/00000088/00008861.htm>.
- 3 Eamond Duffy, *Saints & Sinners: A History of the Popes* (New Haven: Yale University Press, 1997), 222.
- 4 Frank J. Coppa, “Papal Rome in 1848: From Reform to Revolution,” in the *Proceedings of the Consortium on Revolutionary Europe: 1750-1850*, session 2 (Athens, [n.p.] 1979), 93.

FOOTNOTES CONTINUED NEXT PAGE

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5 Duffy, *Saints & Sinners: A History of the Popes*, 222.
6 Ibid., 222.
7 Coppa, “Papal Rome in 1848: From Reform to Revolution,” 95.
8 Duffy, *Saints & Sinners: A History of the Popes*, 222.
9 Pope Pius IX quoted in Owen Chadwick, *A History of the Popes 1830-1914* (Oxford: Oxford University Press, 1998), 77.
10 Duffy, *Saints & Sinners: A History of the Popes*, 223.
11 Coppa, “Papal Rome in 1848: From Reform to Revolution,” 99.
12 In 1848, Pope Pius IX urged Italians to stay loyal to their local princes and condemned the notion of a centralized Italian government. For more see Owen Chadwick, *A History of the Popes 1830-1914* (Oxford: Oxford University Press, 1998), 77.
13 Duffy, *Saints & Sinners: A History of the Popes*, 224.
14 Coppa, “Papal Rome in 1848: From Reform to Revolution,” 99.
15 Duffy, *Saints & Sinners: A History of the Popes*, 224.
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17 David J. Alvarez, “American Recognition of the Papal States: A Reconsideration,” *Records of the American Catholic Historical Society of Philadelphia* (Philadelphia: American Catholic Historical Society of Philadelphia, 1980), 49-50.
18 Samuel J. Thomas, “The American Press Response to the Death of Pope Pius IX and the Election of Pope Leo XIII,” *Records of the American Catholic Historical Society of Philadelphia* (Philadelphia: American Catholic Historical Society of Philadelphia, 1975), Vol. 86, 43.
19 Robert Tyler, Esq. quoted in Raymond H. Schmandt, “A Philadelphia Reaction to Pope Pius IX in 1848,” *Records of the American Catholic Historical Society of Philadelphia* (Philadelphia: American Catholic Historical Society of Philadelphia, 1977), Vol. 88, 72.
20 Lewis Cass quoted in Raymond H. Schmandt, “A Philadelphia Reaction to Pope Pius IX in 1848,” *Records of the American Catholic Historical Society of Philadelphia* (Philadelphia: American Catholic Historical Society of Philadelphia, 1977), Vol. 88, 76.
21 Luca Codignola, “The Civil War: The View From Italy,” *Reviews in American History*, Vol. 3, No.4 (Dec., 1975), 458.
22 “Reconstruction and Subjugation One and the Same.” *The Charleston Mercury*, 1 October 1864. <http://www.accessible.com/accessible/text/civilwar/00000103/00010360.htm>.
23 “Union With the Northern States Necessarily Destructive of Southern Liberty.” *The Charleston Mercury*, 18 January 1861. <http://www.accessible.com/accessible/text/civilwar/00000001/00000181.htm>.
24 Four other states withdrew from the Union after hostilities began.
25 Chattel slavery did not become widespread in the world until the 15th century, and the first formal papal condemnation of it is seen around the same time. In 1404, Spanish explorers discovered the Canary Islands and enslaved its native peoples in the process of colonization. In response, Pope Eugene IV issued his bull, *Sicut Dudum*, in which he condemned their enslavement and ordered all slaves to be freed. Those who chose to keep their slaves incurred *ipso facto* excommunication. One hundred years later, Pope Paul III encountered similar struggles with slavery in the world and issued the bull *Sublimis Deus* in which he describes enslavers as friends of the devil. Popes Urban VIII and Benedict XIV both condemned the slave trade, as did Pope Pius IX’s conservative predecessor, Pope Gregory XVI, in his 1839 bull *In Supremo Apostolatus*. For more, see Mark Brumley, “Let My People Go: The Catholic Church and Slavery,” *This Rock* (July/August 1999), 18-20.
26 Willard E. Wight, ed, “Letters of the Bishop of Savannah.” *The Georgia Historical Quarterly*, Vol. 42, No. 1 (Athens: Georgia Historical Society, 1958), 93.
27 Willard E. Wight, “Bishop Elder and the Civil War,” *Catholic Historical Review*, Vol. 44, No. 3 (1958), 290.
28 Letter of Bishop Elder to the Bishop of Chicago, quoted in Wight, “Bishop Elder and the Civil War,” 290.
29 Letter of Bishop Elder to the Archbishop of Baltimore quoted in Wight, “Bishop Elder and the Civil War,” 293.
30 Letter of Bishop Elder to Father Napoleon J. Perché quoted in Wight, “Bishop Elder and the Civil War,” 292.
31 Letter of Bishop Elder to William G. McGloskey quoted in Wight, “Bishop Elder and the Civil War,” 294.
32 Letter of Bishop Elder to William G. McGloskey quoted in Wight, “Bishop Elder and the Civil War,” 294.
33 Ibid., 295.
34 Wight, “Bishop Elder and the Civil War,” 304-306.
35 Willard E. Wight, ed, “A Letter From the Archbishop of New Orleans, 1862,” *Louisiana History*, Vol. 3, No. 2 (1962), 130.
36 Wight, “Letters of the Bishop of Savannah,” 94- 95.
37 Wight, “Letters of the Bishop of Savannah,” 105.
38 Wight, “Bishop Verot and the Civil War,” 156.
39 Wight, “Letters of the Bishop of Savannah,” 99.
40 After the war, Bishop Verot considered the abolition of slavery to be a blessing from God sent to bring peace to the country, and a cause for “joy and congratulations.” For more see Wight, “Bishop Verot and the Civil War,” 99.
41 Wight, “Bishop Verot and the Civil War,” 162.
42 Walter G. Sharrow, “John Hughes and a Catholic Response to Slavery in Antebellum America,” *The Journal of Negro History*, Vol. 57, No. 3 (Jul., 1972), 254-256.
43 Ibid., 255-256.
44 Sharrow, “John Hughes and a Catholic Response to Slavery in Antebellum America,” 259-266.
45 Epistle of Saint Paul to Philemon.
46 Sharrow, “John Hughes and a Catholic Response to Slavery in Antebellum America,” 259-266.
47 Although written after the Civil War, Pope Leo XIII’s 1891 encyclical *Rerum Novarum* confirmed the Church’s constant teachings on what constitutes a Catholic society. In the Encyclical, the pope stated that developments in industry and strong centralized government cause a decline in morals by eliminating traditional values and focusing man’s mind on things other than God. For more see Pope Leo XIII, *Rerum Novarum*, www.vatican.va/holy_father/leo_xiii/encyclicals/documents/hf_lxiii_enc_15051891_rerum-novarum_en.html.
48 Davis, *Jefferson Davis: Ex-President of the Confederate states of America: A Memoir By His Wife Varina Davis*, Vol. 2, 445.
49 Ibid., 445.
50 Letter of Jefferson Davis to Pope Pius IX from Davis, *Jefferson Davis: Ex-President of the Confederate states of America: A Memoir By His Wife Varina Davis*, Vol. 2, 446.
51 Ibid., 446.
52 Arnold Blumberg, “George Bancroft, France, and the Vatican: Some Aspects of American, French, and Vatican Diplomacy: 1866-1870,” *The Catholic Historical Review* (Washington: Catholic University of America Press, 1965), 484.
53 Letter of Pope Pius IX to Jefferson Davis from Davis, *Jefferson Davis: Ex-President of the Confederate states of America: A Memoir By His Wife Varina Davis*, Vol. 2, 447.
54 Ibid., 448.
55 Davis, *Jefferson Davis: Ex-President of the Confederate states of America: A Memoir By His Wife Varina Davis*, 448.
56 “Confederate Museum to Keep Its Home of 112 Years,” *The Lafayette Advertiser*, 28 December, 2003. <http://www.acadiananow.com/news/html/1C0E0D37-7F28-46CB-BD18-280950A8A444.shtml>, 1 December, 2004.
57 David Spalding, “Martin John Spalding’s ‘Dissertation on the American Civil War,’” *The Catholic Historical Review* (Washington: Catholic University of America Press, 1966), 76-77.
58 King to Seward, Aug. 22, 1864, *United States Ministers*, p.315-316; O.Russel to J. Russell, Jul. 30, 1864, *The Roman Question*, p.288.

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perfect society, absent which the Church is no longer seen as divinely founded and guided, but rather as a mere product of the wishes of various constituencies, and thus no different in the end from the Protestant notion of a church as expressed by John Locke: “a voluntary society of men, joining themselves together of their own accord for the public worshipping of God in such manner as they judge acceptable to Him...”¹

From the time of the Apostles the Church has had to remind certain Jewish converts that while the Church was founded by a Jewish Messiah and His Jewish apostles, it was not meant to have a Jewish ritual character, but rather the character of a universal society whose bonds of faith, charity and obedience would far surpass the original covenant people to embrace and transform all the races of the world into one race. In the Mystical Body, as Saint Paul teaches, “there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.... For in one Spirit we were all baptized into one body, whether we be Jews or Gentiles... and in one Spirit we have all been made to drink.” (Coloss. 3:11; 1 Cor. 12:13).

Hence the Apostles knew that the persistence of the first converts, and even they themselves, in Jewish customs had to end for the sake of the Church’s universal mission, and by reason of the very nature of the seven sacraments as new channels of grace infinitely superior to the ineffectual rituals of the Mosaic Law, which conferred no grace. The worship of the new and eternal covenant in the Mass would inevitably and irrevocably give rise to the new and eternal ethos of the Catholic Church. The Council of Jerusalem (50 A.D.) and the refusal of St. Paul to allow Titus to be circumcised represented the Church’s early and definitive break with the worship of the synagogue.

Much of Saint Paul’s apostolic work involved putting down the rebellions of the early “Judaizers,” who would not consent to the passing of the old ways. As the Catholic Encyclopedia observes: “Seeing the Gentile element growing so large and threatening to outnumber the Jewish, the zealots of the Law took alarm. Both their national pride and their religious sentiment were shocked. They welcomed the accession of the Gentiles, but the Jewish complexion of the Church must be maintained, the Law and the Gospel must go hand in hand, and the new converts must be Jews as well as Christians.” Saint Paul’s epistles to the Corinthians, the Galatians and the Romans represent the earliest Catholic teaching against any “Jewish complexion” for the universal Church of Christ. And by the time of the destruction of the Temple in 70 A.D., “the question about circumcision and the observance of the Law ceased to be of any importance in the Church, and soon became a dead issue.”

The Church’s Magisterium has not failed to recall, however, these early condemnations of the Judaizing tendency whenever it has surfaced again, as it has from time to time. At the Fourth Lateran Council, for example, under the heading “Jewish converts may not retain their old rite,” the Church condemned

Certain people who have come voluntarily to the waters of sacred baptism, as we learnt, [and] do not wholly cast off the old person in order to put on the new more perfectly. For, in keeping remnants of their former rite, they upset the decorum of the Christian religion by such a mixing. Since it is written, cursed is he who enters the land by two paths, and a garment that is woven from linen and wool together should not be put on, we therefore decree that such people



Wearing his yarmulke and tallit (Jewish prayer shawl), EWTN’s Brother Bob Fishman intends to “challenge your long-standing beliefs”

shall be wholly prevented by the prelates of churches from observing their old rite, so that those who freely offered themselves to the Christian religion may be kept to its observance by a salutary and necessary coercion. For it is a lesser evil not to know the Lord’s way than to go back on it after having known it. ²

These “certain people” are not only still with us today, they have become celebrities of the Eternal Word Television Network.

EWTN and the Talmud

In my book on EWTN (*A Network Gone Wrong*, Good Counsel Publications, New York: 2006) I show how the Network is aggressively promoting the work of a group of Jewish converts who seek to “restore” the “lost identity” of the Jewish people within the Catholic Church by creating a “Hebrew Catholic community” into which Jewish coverts would be baptized, and wherein they would celebrate Jewish holidays and practice certain elements of the defunct Jewish ceremonial, including Seder suppers (which are already proliferating in Catholic parishes through the country) and the Jewish high holy days. One of these EWTN celebrities, David Moss (President of the “Association of Hebrew Catholics”), dared to declare on EWTN’s *The Journey Home* that “For the last 1700-1800 years, the Church has become sociologically Gentile.” Thus, EWTN promotes precisely the same attitude Saint Paul himself combated in the early Church.

We can add to EWTN’s list of celebrity Judaizers one Bob Fishman, who recently hosted an entire EWTN series on “The Jewish Roots of Catholicism.” Fishman, to use an expression currently in vogue, has “kicked it up a notch.” Adorned in a yarmulke and tallit (Jewish prayer shawl), Fishman opened the first segment by stating: “Baruch HaShem. Shalom. My name is Brother Bob Fishman, and I am a Jewish convert to the Church.” What sort of convert is this? The EWTN sort.

Like many Catholics of the post-conciliar epoch, Fishman appears to be suffering from a severe religious identity crisis. He professes to be a Catholic, yet he persistently refers to himself and practicing Jews collectively in the first person plural. Rosh Hashanah and Yom Kippur, he says, are “the highest holy days of *our* liturgical year.” On Rosh Hashanah, the Jewish new year, “*we* all gather together for dinner... *we* spend some time reflecting and discussing with each other... And this

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all occurs after *we* have been to temple... It is a time to dedicate *ourselves* to God... *We* celebrate our new year at sunset, not at midnight... Yom Kippur is “a time when *we* get on our face and pray” and “*we* get on our knees and ask God’s forgiveness.” On Yom Kippur “when *we* go to temple, if *we* haven’t been there in a long time, *we* say God please have mercy on us.... Even if you are Jew only by name, which many of *us* are, you take off work for Yom Kippur.... If there is any day *we’re* gonna go to temple that’s it.”

Fishman’s wearing of the *tallit* speaks volumes to EWTN’s viewers. (Fishman removed it after a few moments, explaining that he wears it only when he is praying. The yarmulke remained on his head throughout the series of talks, however.) As one rabbi explains: “The *tallit* (also pronounced *tallis*) is a prayer shawl, *the most authentic Jewish garment*.... The purpose of the garment is to hold the *Tzitzit*”—the tassels that remind Jews of the 613 commandments of the Mosaic law.⁴ A *tallit* is worn during prayer by “a Jew who has reached the age of majority... In congregations where a *tallit* is generally worn, you will find a rack of *tallitot* available for use by visitors near the entrance to the sanctuary.” That is, while preaching to Catholics on national television, Fishman wore the liturgical garment of the member of a synagogue, who professes adherence to the Mosaic law. And EWTN had no problem with this.

Fishman kicked it up another notch during his detailed explanation and enthusiastic promotion of Hanukkah (also spelled Chanukah), including the on-camera lighting of a Menorah. There is no authority in the Old Testament (specifically, Maccabees 1 and 2) for the alleged miracle of the one-day supply of oil burning for eight days in the Temple rededicated by Judah. But Fishman informed EWTN’s viewers that *the Talmud* confirms the authenticity of the event: “And according to the Talmud, Judah had everything set up in the Temple and went to get oil to burn the lamps, and he found just enough oil for one day... And to their amazement the oil not only burned for one day, but burned for eight days.”

While passing off Chanukah as part of the “Jewish roots of Catholicism,” Fishman neglected to mention that this story did not even make its first appearance in Talmudic literature until five centuries after the coming of Christ. As one “Hebrew Christian” source notes: “Only until we reach the time of the *Gemara* (the later part of the Talmud that was commentary on the Mishnah, completed around 500 AD) do we hear anything about the miracle of the oil in connection with the rededication of the Temple.”⁵ The various Chanukah customs, including the lighting of the Menorah, are likewise post-1st century Talmudic additions to Jewish tradition.

Fishman also failed to mention the repeated papal condemnations of the Talmud as a Christophobic rabbinical corruption of the Old Testament, a degenerate human tradition. Instead, Fishman instructed the EWTN audience as follows: “What is the Talmud? The Talmud is commentaries on the Torah. You see, the Jews had great rabbis, great thinkers, *sages* [his emphasis] who wrote stuff down. And they wrote commentaries on the Torah. And the people used these commentaries for everyday things, like court cases, like how to settle disputes...”

According to promotional material for one of his books posted by St. Joseph Communications (the world’s largest distributor of neo-Catholic books and tapes), following his “conversion” to non-denominational Christianity Fishman “intensified his bible study [and] also rediscovered his Jewish roots. *Studying under an Orthodox Rabbi and attending the Kabbalah Institute* in Los Angeles, CA, he uncovered beautiful, mystical things about his holy heritage that he had never known before.”⁶ Thus, EWTN’s latest celebrity Judaizer is not only an advocate of the Talmud, which he does not hesitate to cite as good authority to Catholics, but also apparently something of a Kabbalist, a practitioner of occult Jewish mysticism, along with such celebrities as “Madonna,” Demi Moore and Winona Ryder.

The St. Joseph Communications blurb further informs us that Fishman’s “personal and often humorous presentations may challenge some long-standing beliefs by introducing you to the rich and undeniably Jewish roots of Roman Catholicism.” But, of course, “challenging longstanding beliefs” is what neo-Catholicism is all about. According to EWTN, we are now expected to abandon the “longstanding belief,” taught by the Apostles and succeeding ecumenical councils, that it is sinful to mix the Catholic Faith with Jewish observances.

It is not as if Fishman had nothing worthwhile to say to Catholics. Quite the contrary, a number of his remarks were quite edifying, and EWTN’s defenders will be quick to isolate those remarks from the appalling context in which they were presented. But the context, both words and symbols, is here the message: Fishman, whatever his subjective intention might be, is on a Judaizing mission in the Catholic Church. His entire series of talks was delivered in front of an icon of that mission, part of Fishman’s stage set: an image of Christ holding a Torah scroll, on which is emblazoned the Star of David. Worse, the cover of one of his books features the blasphemous juxtaposition of the Star of David and the Holy Eucharist

What do the Star of David, the Chanukah Menorah and the texts of the Talmud, all of which made their appearance long *after* the founding of the Catholic Church, have to do with the “Jewish roots of Catholicism” Fishman purports to explain?⁷ As we have seen, not a thing. But

they have a great deal to do with national Israel as an ethnic entity and the demand of EWTN’s coterie of “Hebrew Catholics” that, as David Moss puts it, “the corporate identity and heritage of the people of Israel” be recognized within the “sociologically Gentile” Catholic Church.⁸ Once again the Church is confronted with the attitude of those condemned by the Fourth Lateran Council, baptized Jews who “do not wholly cast off the old person in order to put on the new more perfectly.”

By the conclusion of Fishman’s paean to Chanukah, four of the nine candles on the Menorah had melted down to nothing, leaving only five candles lit. It occurred to me that the five burning candles signified the five wounds of Christ, reopened by every offense against His Church, which He “purchased with His own blood” (Acts 20:28). What but an offense against the Church is the televised spectacle of a professed Catholic convert in a *tallit* and yarmulke singing the praises of the Jewish high holy days and citing the Talmud to Catholics, as if the Old Law and all its works had never passed away? And what but madness is the idea that this sort of thing should be acceptable to faithful Catholics?

Fishman himself did at least observe that the veil of the Temple was rent from top to bottom at the moment of the Crucifixion, signaling the end of Old Covenant worship. And yet, in the manner of all innovators in the Church since Vatican II, Fishman and the network that presents him to the world deny what they appear to affirm, participating in a movement of “Hebrew Catholics” that seeks by word and deed somehow to stitch the rent veil together again. These new Judaizers, and the “Catholic” television network that promotes them, pay no heed to the infallible teaching of the Council of Florence that from the time of the promulgation of the Gospel whoever observes “the Sabbath and the other requirements of the law, [the Church] declares alien to the Christian faith and not in the least fit to participate in eternal salvation, unless someday they recover from their errors.”⁹

Fishman’s presentation of the “Jewish roots of Catholicism” was part of EWTN’s “Catholic Compass” program—a most ironic title for an apostolate that has clearly lost its Catholic compass and is now wandering recklessly between Tradition and novelty without any guide to correct its erratic course. As I say in my book and as I repeat here: Catholics ought to shun this network gone wrong unless it restores itself to sound orthodoxy in every department. To do otherwise is to support one of the most powerful vehicles for injury to the Church that she has ever seen: televised heterodoxy and heteropraxis, presented as traditional Roman Catholicism to a passively receptive audience of millions.

Endnotes

- 1 *Letter on Toleration*.
- 2 Fourth Lateran Council, Canon 70; found, ironically enough, on the EWTN website at <http://www.ewtn.com/library/COUNCILS/LATERAN4.HTM#67>.
- 3 See “Tallit Talk,” at <http://scheinerman.net/judaism/tallit/>.
- 4 “[T]he tzitzit are a symbol of the 613 Mitzvot.” See Askmoses.com.
- 5 See “Chanukah: Dedicated Against Assimilation,” at http://www.hebrew4christians.com/Holidays/Winter_Holidays/Chanukah/chanukah.html
- 6 <http://www.saintjoe.com/more-info.php?product=573&Title=From-Jerusalem-to-Rome>.
- 7 “The earliest known usage of the Star of David is in a second century synagogue in Capernaum, but, even then, it was one of many symbols there and not particularly unique. In fact, it became a common Jewish symbol for Jewish identity and nationality *only in the Middle Ages and not before*.” See “Origin of the Star of David,” at http://www.therefinersfire.org/star_of_david.htm.
- 8 “Brief Introduction to the Association of Hebrew Catholics,” at <http://hebrewcatholic.org/AbouttheAHC/briefintroduction.html>; and “The AHC Proposal to Preserve the Jewish Witness,” by (David Moss at <http://hebrewcatholic.org/AbouttheAHC/ahcproposal.html> (“sociologically Gentile”).
- 9 DS 72.

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“THE NATIVITY STORY”

A Cinematic Scandal

DANIEL AND KATHLEEN HECKENKAMP
GUEST COLUMNISTS

On December 2, we went to our local movie theatre to watch the movie “The Nativity Story.” Based on previous reviews and the fact that the Vatican¹ held a premiere showing, we were expecting something really worthwhile from a Catholic point of view. However, from the beginning of the movie we realized our high expectations had to be set aside. Our overall conclusion of the film is that it is not a Catholic movie at all, but rather a Protestant production directed by men who did not even follow the Biblical account of the birth of Christ.

In our opinion, the film tries to discredit Catholic teachings that are so essential to our Faith that if a Catholic were to reject any one of them he would cease to be a Catholic. Which beliefs? The Immaculate Conception² and the Virgin Birth.³

In one of the very first scenes, Mary is shown working with her friends in a field. These friends give each other sideways glances and smiles when a group of boys appear in the scene. Then one of the girls runs over to tackle one of the boys and what ensues appears to be a pileup of youths in the cornfield, with Mary sort of participating in on the outer edges of this odd entanglement.

Then Mary’s mother emerges from the house looking stern and upset. She calls to Mary and shakes her head disapprovingly. The fact that Mary appears to have been caught participating in some kind of impropriety that required correction by St. Anne may be beyond belief for a practicing Catholic but for *The Nativity Story* it’s par for the course.

Throughout the whole first part of the movie, Mary is depicted as an average 14 year old, given to sullen, sulky moods. The film even portrays her as being quite unhappy with the future marriage that is being arranged for her by her parents (which we know to be historically incorrect). She walks out of her house in defiance when her father tells her that she is now betrothed to Joseph. Obviously, such cinematic tinkering calls into question the dogma of the Immaculate Conception issued by Pope Pius IX in 1854.

It also is implied in the betrothal scene that Mary and Joseph planned a large family. Joseph begins building the home for Mary and their future children, indicating Joseph was planning for many children. This is in line with the Protestant error that Mary and Joseph had many children after Jesus, but it rejects the constant teaching of the Catholic Church that both Mary and Joseph took vows of virginity and consented to live as virgins in the married state.

The scene of the Annunciation was unlike anything a Catholic would contemplate while saying the Rosary. They depicted Mary reclining under a tree in the middle of the day while others were hard at work around her. What is supposed to be the Archangel Gabriel appears as a hawk and then as a man with an Afro hairstyle and a white robe, looking as if he could be a son of Cheech or Chong. The “angel” had no mystical or holy appearance about him, and he is shown at quite a distance from Mary. The portrayal makes you wonder if such a creature could possibly be Heaven-sent.

The Visitation is portrayed as Mary’s excuse to run away from her “intended”, Joseph as if the whole idea of the coming of Our Lord and of marriage was just too much for her. The Magnificat was left out of this scene; however it was partially narrated at the end of the movie, omitting the first half of course:

My soul magnifies the Lord, and my spirit rejoices in God my Savior; because He has regarded the lowliness of His handmaid; for, behold, henceforth all generations shall call

me blessed; because He who is mighty has done great things for me, and holy is His name; And his mercy is from generation to generation on those who fear Him....

One can be quite certain, when considering these omitted words, why they were omitted and what the intentions of the creators of this film must have been!

The birth of Saint John was degrading. Elizabeth is seen keeping her upper body up off a chair by holding onto ropes, screaming in pain, while two women are ready to receive the child. She delivers while Mary, with a horrified look on her face, stands by watching. This scene is certainly not suitable for children.

Meanwhile, during Mary’s absence, Saint Joseph grows upset that Mary left in the first place. It’s even implied that Joseph wasn’t altogether certain Mary would come back at all, as in one scene, while pondering his future and holding his carpenter tools, he suddenly throws his tools to the ground in anger. Sainly behaviour?

When Mary returned to Nazareth, Joseph was excited to see her. However, on lifting her from the wagon he discovered that she was heavy with child, and so he walked away... visibly upset. Mary tried to convince her parents and Joseph that she was not pregnant due to another man but that an angel appeared to her and told her she was going to have a baby. There is no indication that they believe Mary, but it is implied that Joseph was ready to stone her until he had a vision in a dream (with that “angel” again) that Mary was telling the truth.

Joseph and Mary’s journey to Bethlehem is the best scene in the movie. But even here there is disturbing footage. While Mary and Joseph were walking through a market of a town, for example, a palm-reading woman offered Mary a small piece of cheese which she accepted, but then the sorceress reads Mary’s palm and predicts that she is going to have a son. Mary accepted this prophecy with a smile and Joseph shook the woman’s hand, thanked her and then they continued on. Evidently, Joseph and Mary had no objection to fortune-tellers.

The scene of the Nativity was extremely offensive and should never be viewed by children. Mary is shown going into labor while in the town of Bethlehem. Joseph rushes around, with Mary in a frantic state, trying to find a room for her as she groans and breathes heavily. The worst of the worst occurs once they arrive at the stable, with Joseph kneeling ready to deliver the baby. He partially lifts Mary’s dress, putting his hands between her legs, ready to receive the child. Mary is laboring, her face sweating and in extreme pain, with all of the normal actions of a woman in a delivery room. Finally, she gives birth.

Joseph, laughing for joy, raises Jesus in the air, showing the Baby covered with blood, totally discrediting the Virgin Birth. There is no sign of worship or adoration by either Mary or Joseph. This was not only a Protestant view of the Nativity but also indirectly a denial of the Divinity of Jesus. There was no indication that Mary and Joseph even believed Jesus was God.

Meanwhile, the Archangel Gabriel (yes, that same “angel”) appears to one shepherd to inform him of the birth. Contrary to what is recorded in St. Luke’s Gospel, there are no other angels.

One by one, the shepherds leave their flocks of sheep in an apparent zombie-like trance! There is no joy. It looks as if these guys were simply directed to walk to a cave and stare at something. When the shepherds arrive at the stable, Mary is seen reclining and holding the Child. None of the shepherds worship or adore the Child, and they arrive simultaneously with the three Kings, who also hold off on worshipping the King.

Then there is a GREAT pause in the movie as we look at a living Nativity Scene. Some kind of blue light is glaring on Baby Jesus and causing Him to keep his eyes closed.



Oscar Isaac plays Joseph in *The Nativity Story*

Since these film makers (who incidentally were the same ones that produced “The Lord of the Rings Trilogy” and had well within their grasp the ability to make a work that would honor Our Lady and Our Lord instead of dishonoring them) offended and blasphemed in a seemingly intentional way the Immaculate Heart of Mary in the ways that Our Lord mentioned to Sr. Lucia of Fatima, we sincerely hope those who read this will join us in making reparation for this movie by following the directives of the Queen of Heaven:

“Look, my daughter, at my Heart, surrounded with thorns with which ungrateful men pierce at every moment by their blasphemies and ingratitude. You at least try to console me and say that I promise to assist, at the hour of death, with the graces necessary for salvation, all those who, on the first Saturday of five consecutive months, shall confess, receive Holy Communion, recite five decades of the Rosary, and keep me company for fifteen minutes while meditating on the fifteen mysteries of the Rosary, with the intention of making reparation to me.”⁴

Immaculate Heart of Mary, pray for us!

Endnotes

1. Reuters Online “Vatican Berth for ‘Nativity’ Movie”—VATICAN CITY (Hollywood Reporter) For the first time ever, the Holy See hosted the world premiere of a mass-market film, with the Christmas drama “The Nativity Story” screening Sunday [November 26, 2006] to a large and enthusiastic crowd. The Vatican rarely gives more than tacit approval to films or other cultural phenomena. But the 7,000-strong crowd on hand for the New Line Cinema production at the Vatican’s Paul VI Hall represented a rare and clear endorsement by the Holy See, the seat of the world’s 1.1 billion Catholics.

2. In the Encyclical issued by Pope Pius IX on December 8, 1854, on THE IMMACULATE CONCEPTION “Ineffabilis Deus” Apostolic Constitution, it is written in “The Definition”: “We declare, pronounce, and define that the doctrine which holds that the most Blessed Virgin Mary, in the first instance of her conception, by a singular grace and privilege granted by Almighty God, in view of the merits of Jesus Christ, the Savior of the human race, was preserved free from all stain of original sin, is a doctrine revealed by God and therefore to be believed firmly and constantly by all the faithful.

“Hence, if anyone shall dare which God forbid! to think otherwise than as has been defined by us, let him know and understand that he is condemned by his own judgment; that he has suffered shipwreck in the Faith; that he has separated from the unity of the Church; and that, furthermore, by his own action he incurs the penalties established by law if he should dare to express in words or writing or by any other outward means the errors he thinks in his heart.”

3. On August 7, 1555, Pope Paul IV, newly elected and nearly 80, issued an Ecclesiastical Constitution called “Cum quorundam,” making it an article of faith that Mary, the mother of Jesus, “was a virgin before, during, and after the conception and birth of her” Son.

4. *Lucia Speaks*, p. 230.

TRADITIONALIST PRIEST EXCOMMUNICATED FOR KEEPING THE TRADITIONAL CATHOLIC FAITH OF OUR FATHERS

Dear Mr. Michael Matt:

You have written in *The Remnant* that “Restoring the true Mass to desecrated sanctuaries is a specific objective of The Remnant Tours” so I challenge you to organize a post-Pentecost pilgrimage to the northern part of Italy. You can visit many holy sites of our glorious Catholic past: Milano, holy places of St. Pius X, Padua etc.

Besides you can make a short trip from northern Italy to its eastern neighbour – lower Slovenia which is my homeland. It was part of the Austro-Hungarian Empire before WWI, but afterwards became part of Tito’s Godless Yugoslavia. Now it’s an “independent” part of the demonic European Union.

It’s beautiful—with its mountains, rivers, plains, lakes, valleys and the Adriatic Sea. For 1,250 years it was also a Catholic, traditional land with wise and industrious people. It took only 45 years of Communist rule and the Second Vatican Council to change its face into a capitalist, demonic dessert.

Out of 1,000 Catholic priests only I am Traditional – excommunicated and suspended – but Traditional. I “joined to SSPX” – as my Archbishop and now Cardinal Rode wrote—and so am “excommunicated”. According to him, the SSPX is schismatic and heretical because it “doesn’t recognize either the pope or any other Council except Trent.”

“Sparrows around my rented little house would laugh” – as we say here.

So, if you have the courage, please come and try to restore the true Mass to desecrated sanctuaries here in Slovenia. If you succeed with only one sanctuary out of many hundreds here it will be a fantastic victory. In a few moments, I shall offer my Tridentine Mass for the 10 or 15 faithful left here in a small rented house – half in the kitchen, half in the living room.

By the way, perhaps you can put my official condemnation from my former Archbishop and now H.E. Franc Cardinal Rode in *The Remnant*. Your readers may laugh a little but I believe that angels and saints are laughing in Heaven, too—together with H.E. Marcel Lefebvre.

Viva Cristo Rey!

Rev. Fr. Podrzaj Vidko

**Penalty decree
Number 1607/01
19th March, 2002**

Parish priest Vidko Podrzaj informed me with a letter of 30th July that he resigned his Parish in Draga, because he was leaving for the Society of St. Pius X. This announcement he made on the Feast of St. Pius X, 21st of August 2001. He didn’t receive permission to leave his parish.

Vidko Podrzaj will serve the schismatic and heretic Society of St. Pius X, which adheres to the Council of Trent and rejects later Councils, the Bishop of Rome and the Pope of the Catholic Church by respectively proclaiming him a heretic.

By this act the priest Vidko Podrzaj has fulfilled conditions of a punishable offense in accordance with Canon 1364 and 1371 CIC. He is thus excommunicated from the Church with the pronounced penalty given in advance. And because he has refused by his attitude the ordinary Church authorities and the Church’s Magisterium for an obstinately prolonged period of time, he has also incurred the punishable penalty for disobedience to his lawful superiors, as it is defined in a Canon 1371, pr. 1-2 CIC.

With this decree and in accordance with the regulations of CIC, I pronounce in advance the penalty of excommunication which befell on the priest Vidko

Podrzaj at the time of his entrance into a schismatic and heretical Society of St. Pius X. **[Editor’s Note:** Not that it would make much difference to the Cardinal, but, in fact, Fr. Vidko is only a “friend of SSPX” – not a member. **MJM]**. This penalty carries applies in outside domains as well (Canon 1331, par. 1-2 CIC).

And because the priest Vidko Podrzaj did not return to his parish in spite of my order to do so, and in accordance with a Canon 3396 CIC, he has committed a very grave offense against his duties which obliged him, because of the position in the Church which had been entrusted to him, to obey and yet he obstinately persisted in disobedience to his lawful superiors and has incurred the penalty in accordance with a Canon 1371 CIC. Because of this I charge him also with a penalty of suspension in accordance with a Canon 1333, par. 1-4 CIC.

If the priest Vidko Podrzaj, in spite of these charges, continues to function as a priest, I will order a judge to commence with the process before a proper ecclesiastical court to charge him and to strip him of his clerical state in accordance with a Canon 1336, par. 1, point 5 CIC

Dr. Franc Cardinal Rode

Archbishop

Editor’s Note: In this desperate day and age when the Devil has managed to link the sacred priesthood itself to sodomy and heterodoxy, what does it say about our shepherds who still busy themselves excommunicating only those priests who have kept the Faith? What a scandal! Let us pray for Fr. Vidko and all faithful priests who have so much to suffer for their heroic defense of the old Faith in the modern world. **MJM**

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LETTERS TO THE EDITOR

Continued from Page 2

me for my First Holy Communion when I was a little girl in her 3rd Grade class. I am now 75 years old, and I have never forgotten Mother Vincent or the prayer she taught me.

Wishing you, your family, and your wonderful staff at *The Remnant* a Merry Christmas and a New Year filled with new subscriptions.

Joyce Flaherty Trusdel
San Antonio, TX

PUBLIC SCHOOLS

Editor, *The Remnant*: I'd like to obtain an electronic version of Mr. Ferrara's article entitled, "The Public School System." I would love to send it via e-mail to our very small group of Catholic homeschoolers in the Oklahoma City metro area. There are quite a few N.O. folks in the group who most likely would not be subscribers to *The Remnant*.

This article helps explain why the predominately Protestant populace here is VERY supportive of homeschooling while our Archbishop and most of our priests are not. I suspect that part of the explanation is also that parish schools are now big money-makers for the parish while homeschooling is seen as a threat.

On another note – I love your publication! My children and I read *The Remnant's* Saint entries out loud every issue. I've also read other articles to them while explaining some vocabulary that is above their heads. My oldest (10 years old) sometimes reads portions of it to herself. So, I guess you could say "The Remnant" is part of our homeschooling. Keep up the good work helping to make known the Truths of our Faith.

Nici Kobzdej
Internet

FR. DEPAUW'S NIGHTMARE

Editor, *The Remnant*: It's no secret to any of your readers and traditionalists in general that the late Rev. Fr. Gommar DePauw (who died 2005) was the initial founder of the Catholic Traditionalist Movement and one of the first voices arising from the clergy against the pernicious and shocking changes in the liturgy and system of beliefs during the tumult of Vatican II.

Prior to the conclusion of the Council, Fr. DePauw was at the forefront and on the ramparts in defense of Holy Mother Church. These last decades found Fr. DePauw in his Ave Maria Chapel on Long Island, New York still doing what he had always done as a loyal and faithful son of the Church. Just recently, I read on a traditionalist blog that the parishioners have no intention of replacing him with another traditional priest.

In addition to this peculiarity, it has also been mentioned that each Sunday, a ten-year-old video is shown in lieu of a Mass by a live Roman Catholic priest. Many have moved on to other venues for an Indult Mass or SSPV and SSPX chapels elsewhere. The blog also claimed there are two other traditional Masses nearby the Ave Maria chapel. The writer went on to say that the Blessed Sacrament is deteriorating daily in the tabernacle for almost two years now.

Truly a tragic affair for the chapel and the memory of Fr. DePauw in general. It would appear that the remaining parishioners are rapidly (if they have not already) lapsing into cultish or at the very least are very strange behavior. It is truly a sad ending.

Perhaps there are some readers who know of this chapel and its members who can appeal to them in charity, that to continue in this manner will be to ensure that the chapel will become a memorial but never a living center for the TLM. We can ill afford to lose another chapel to the dustbin of Vatican II.

Francis X. McHugh
New York City via internet

WHAT IS GOING ON IN ROME?

Editor, *The Remnant*: The November 15, 2006 Catholic News Watch reeks of the "smoke" resulting from Vatican II as noted by Pope Paul VI. Pope Benedict seems to feel compelled to set aside the teaching of the divinely inspired Gospels and 1,900 years of the authority of the Magisterium for a quickly prepared opinion barely forty years old. Are the Faithful to believe that for all of those centuries before Vatican II the Church was allowed to exist in "error"? Cardinal Walter Kasper's actions seem to indicate as much. Cardinal Kasper and his "Commission for the Religious Relations with the Jews" seems intent on advancing the position that the tenets of the Roman Catholic Faith should constantly be rescinded or even abandoned if necessary in the quest for acceptance and approval of the enemies of the Faith of Jesus Christ.

Mark Alessio adequately describes the ever present confrontation to the Faith Abraham Foxman and the ADL consistently represent. To the final sentence of his essay "Until then, we can only marvel at such unholy alliance," perhaps should be added "with the Mansion of iniquity."

William J. Miller, Sr.
Cincinnati, OH

BLOGGING

Editor, *The Remnant*: I am very interested in the "blogging" article and ensuing debate printed in the last couple issues of *The Remnant*. I think it is a very important subject because, like television was in the sixties, it is becoming THE mode of communication for the common person, and has tremendous potential for good or bad: and for evangelization.

I take some issue with the writer's stance that 'Catholic blogs are full of substandard writing' or something to that effect. I challenge your readers to look at www.catholicelan.blogspot, a traditional site full of essays on Catholic life. I think it is not a controversial site but rather a rather humble endeavor— a small counter to the generalizations contained in the article. I do agree, however, that if you are going to have a site and you are calling yourself Catholic, you are doing the equivalent of witnessing on a soapbox: and you need to show the quality of writing and thought that will bring honor to the Faith—at least, to the best of your ability. I'm no writer-snob and appreciate sincere thinking and questioning, even if the writing isn't the best.

As regards the anonymity issue, I do think there is a temptation to say things online under a pseudonym that you wouldn't say in person or 'on record'. However, that is an issue of conscience: a "let your 'yes' be 'yes' and your 'no' be 'no'" sort of thing. After all, you can't hide under 'baby2' from God, which is what really counts for a Catholic (or anyone else, for that matter).

Tami Kozinski
Internet

ON ISLAM AND BLOGGING... FROM GERMANY

Editor, *The Remnant*: Since some months I have received *The Remnant* and I'm very happy that I subscribed to your newspaper. My English is not perfect but I read *The Remnant* with great advantage. It's not only "A national Catholic be-weekly" but an international bi-weekly.

In your last issue (December 15) I read your answer to Mrs. von Guggenberg's letter and I would like to say that I agree completely with your strong Catholic comprehension, which is shared by all German traditional Catholics. Islam is not only "the fastest growing religion in the U.S." but also in Germany. There are more than 3.5 million Islamic people in Germany and gradually the German government yields to the pressure of the Islamic groups.

Islamists shall get part to all institutions, in particular, the German public TV (most viewed TV programs in Germany are national TV programs). Some German states began with Islamic religion education in schools. The battle against Islam is not to be won by a military war but only by

a return to the true Catholic faith. The last Islamic invasion of Europe was beaten back at Vienna not primarily by the troops but by praying the Rosary in all European countries.

And finally, a short remark on Mr. Robert Stove's article on blogging. He is absolutely right in his battle against blogging. There is an old German proverb that means "fools and idiots grease there names at all corners". Today everybody thinks he has to say very important things and he must inform the entire world about his great insight. Our German FSSPX priests give advice about the dangers of blogging and uncontrolled use of the internet because many young Catholics lost there faith by using the internet.

Freedom of expression is not a Catholic value but a value of the freemasons and liberals. With my best regards to you and all American Catholics.

Dr. Rafael Huentelmann (PhD)
Frankfurter Str. Heusenstamm GERMANY

FR. BREY'S PRAYER

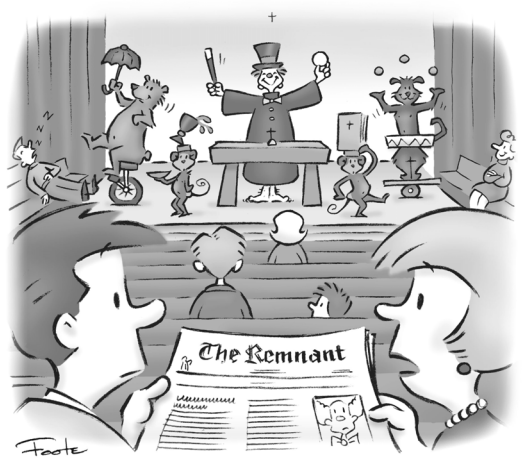
Editor, *The Remnant*: In sorting through boxes of old information I discovered this old clipping and it prompts me to make a comment about my pleasure and joy when you published Father Brey's prayer. Enclosed is a "righteous" sacrifice" in the words of the psalm. Thank you for not giving up! You have supported us in the Faith until old age and grey hairs. In the love of Christ we thank you.

Ann Walsh
Idaho

Prayer for the Restoration of the Roman Mass

O Lord Jesus Christ, Eternal High Priest and Immaculate Lamb of God, slain for us and for many on the altar of Calvary, and continually offered to Thy Heavenly Father in the clean oblation of Thy Eucharistic Sacrifice; grant, we beseech Thee, through the merits and prayers of Thy Saints, Gregory the Great, Thomas Aquinas and Pius V, that the holy Roman and Apostolic Catholic Mass, ratified, expounded and perpetuated by them respectively, may be rightly restored to the altars of Thy Church throughout the world; that once again this most awesome, majestic and perennial rite may offer Infinite worship and homage to the Most Blessed Trinity, the fullest fruits and consolation and spiritual nourishment to the faithful, an impregnable defense and counterbalance against the rising tide of evil, and a sure termination of the anguish, fear, doubts, and profanations occasioned by the unsanctioned abandonment and replacement. O Holy Saints of the centuries, who sanctified and nourished your souls with the perennial Roman Mass, and Holy Martyrs who shed your blood for it, grant, we pray in desperation, that we will no longer be bereft of it, and that we will, as thee, commit ourselves to the Mass at all costs and to the last breath of our lives. Holy Virgin Mary, Mother of the Immaculate Eucharistic Victim, pray for us that we may bravely, prudently and diligently and with sound doctrine and means, pursue the rectification of the present encroachments on the Eucharistic Sacrifice, and secure, with thy powerful maternal aid, the restoration of our Roman Catholic Mass and the Reign and Order of the Kingship of Jesus Christ thy Son. Amen.

Letters Continued Next Page



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LETTERS TO THE EDITOR

Continued from Page 15

FREE MAGAZINES

Editor, *The Remnant*: I have a large stack of *Remnant* and *Angelus Press* newspapers. Is there someone out there who would like them? I will pay postage. Send your info to the address below.

Dean Brackenbury
15945 Lincoln Rd, Onega, KS 66521

SEARCHING FOR PILGRIMAGE PARTNERS

Dear Editor and Remnant Readers,

I am writing to you today in hope of finding someone to sponsor me for The Remnant Tours' 2007 Chartres pilgrimage. My name is Catherine Galvin, and I am currently 19 years old. I am the fourth in a very Catholic family of 11 children and two self-sacrificing parents. After a tireless search on my dad's part for 20 years, my family arrived at tradition about 7 years ago. I still remember my first Tridentine Mass vividly, and thank God every day for my parents who gave me this gift, and the gift of true Catholicism. The joy and peace it has brought to my life is amazing.

Part of the reason I would like to make this arduous Pilgrimage is to offer the suffering to God in gratitude for everything He has done for me and my family. To go on this Pilgrimage has been an aspiration of mine for the last 4 years, ever since attending the 75-mile Pilgrimage for Restoration to the Shrines of the North American Martyrs in Northern New York.

When I heard about The Remnant group attending the Chartres pilgrimage, I wanted to go very badly but did not hear about it in time to secure a sponsor. Because of the demands on a budget needed to support eleven children, without a sponsor going would have been totally out of the question. In 2004, both my sister and I wrote letters, and happily she was able to go and said it was a wonderful experience, and would like very much to go back. In both 2005 and 2006, timing was bad for family reasons and I was unable to attend. This will most likely be my last chance.

My parents have just taken over a small business, and I am working full time for them and putting all my money back into the family until they are on their feet. I take care of my seven younger siblings and help my mom run the house when I am not working for them. To attend this pilgrimage would be a dream come true for me and my entire family. Anyone who could offer me assistance would be remembered in my prayers every moment of this pilgrimage, and daily in my prayers for years to come. Thank you for taking the time to read this. May God Bless You!

Catherine Galvin
Akron, OH

Editor, *The Remnant*: Hello! My name is Samantha Riello and I am the oldest of seven children. I attend the traditional Mass in Maple Hill, KS. I am homeschooled and since I am nearing graduation I know I would benefit a great deal if I were to somehow be able to take part in the Chartres Pilgrimage. I will be nearly 17 by the time of the Pilgrimage. I think it would be a wonderful spiritual experience to pray at the holy places of France and to make a holy Pilgrimage. I will include all of my sponsors and their intentions with my intentions during the pilgrimage. I will be very grateful and never forget the generosity of those who would care to sponsor me. Thank you and God bless you,

Samantha Riello
Topeka, KS

Dear Subscriber,

Our names are Isabel and Martin Shibler and we come from a Traditional Catholic family of ten, near Maple Hill Kansas. Isabel is sixteen and in tenth grade doing homeschooling. In the evening she often times works housecleaning and babysitting jobs for a little spending money. I am eighteen and graduated last May from a Catholic boys boarding school in PA. I work on house construction and do lots of remodeling, maintenance and other odd jobs on the side.

We are both good friends of Kathleen, Christopher, and Francis Bogowith, and Theresa Vander Putten—all of whom

have been on the Chartres Pilgrimage at least once. If we could just find a sponsor for this Pilgrimage to the cathedral housing the Blessed Mother's Veil, our sponsor would be first and foremost in all our prayers throughout the Pilgrimage. You will also be remembered at all the other holy churches and shrines of France that will be visited in the few days following the Pilgrimage.

If you support us monetarily for this walk in Our Lady's honor, we will support you, your family and friends with our prayers to her.

Martin and Isabel Shibler
Maple Hill, KS

Editor's Note: Readers wishing to take advantage of the graces offered through pilgrimage—either by walking personally or by sponsoring a pilgrim to walk in your name—can sponsor young Traditional Catholics by sending contributions of any size to:

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

Young pilgrims will walk the pilgrimage in the name of their sponsors. The names of sponsors and their special intentions will also be carried to Chartres and read aloud each day on the Pilgrimage.

Waiting for Sponsors:

Ashley Klimek, (16) Minnesota: (\$1000 thus far)
Alexa Klimek, (15) Minnesota (\$1000 thus far)
Paul J. Utterback (19) Crawfordsville, IN (Sponsored)
Shelley Nolan (21) Atchison, KS (\$400)
Rose Sirba (16) Bloomington, MN
Giuseppe Vander Putten, Maple Hill, KS
Martin (18) & Isabel Shibler (17), Maple Hill, KS
Samantha Riello (16), Topeka, KS
Catherine Galvin (19), Akron, OH

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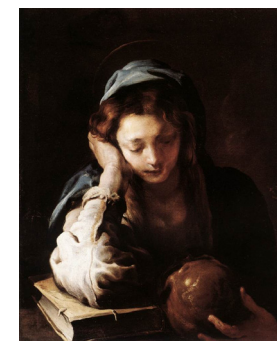
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Call for more information or to register by telephone, call: (651) 204-0145

Chartres Pilgrimage, South of France, Albigensian History Tour, Grave of St. Mary Magdalene, Apparition Site of Our Lady and St. Joseph at Cotignac



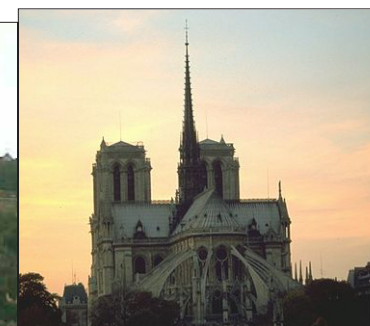
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Chartres



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