The Remnant

"...at the present time there is a remnant left, selected out of grace."  
(Romans 11:5)

The Remnant

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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 this is so, one wonders why the Emancipation Proclamation did not apply to slaves in states fighting on the Union side or to slaves in southern states 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 letter to Horace Greeley, for instance, he writes: “My 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.

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 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

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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THE REMNANT

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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 1st issue, and our next issue will be dated February 15, 2007. Please note 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 “window’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 cahaba 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
Jamepope@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 “...we cannot accept as authentic the claims of Encyclical or Magisterial document which is spurious, i.e., which did not actually emanate from the Pope or, if it did so very much to keep the See Letters Page 15
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 Ruso and Elisabetta Mascia, were both devout Catholics and enjoyed and excellent reputation and were exemplary Catholics. Young Giulio Cesare Ruso 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 whose number 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 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 day to the altar – 14 hours on the Feast of the Assumption in 1616 and 16 hours in Genoa on Christmas Day of the same year. It is said that he needed and obtained a special indulit from the Holy Father to spend more than the normal time offering Holy Mass.

Besides his intense devotion to the Holy Sacrifice and the Blessed Virgin Mary, 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 “Mariana”, a treatise containing some 84 discourses on the Virgin Mary, covering all areas of Mariology, which prompted one Capuchin admiral 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 well at a loss to describe adequately his devotion to Our Lady, whose praises he would sing 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 bides 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

January 15, 2007

THE REMNANT

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ADL & NBC Team-Up To Combat “Hate”

A ccording to a December 13, 2006 press release from the Anti-Defamation League of B’nai B’rith (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 these celebrities, then we can 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 disingerge general Constitutional Court claims that it is in “the general interest of 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.hslda.org.

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 atheist. He also had a 23-year-old homosexual Republican daughter, 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 hypocrisometer 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
January 15, 2007

The ADL and NBC: Two hate-speaking, Catholophobic entities teaming up to enlighten Catholic teaching as a “provocation.” One of the defini-

bomshells. Read it again. A federal judge has described

action or stir up. If someone provokes you, you re-

average grunts, about “hatred.” You’ve got to admit, it is

Marilyn Hall Patel defended the City by essentially claim-
in instruments of government to attack the Catholic Church.

in positions of authority in San Francisco have abused their authority as government officials and misused the

in the Modern State – and finally, in our own United States today. This book contains explicit language to describe

Thus, Judge Patel has announced that Catholic doc-

the powers-that-be. Can you imagine the tenets of any other religion being described as “hateful and discrimina-
tory,” “insulting and callous,” “the fracturing of reaching a

level of insensitivity and ignorance which has seldom been encountered” by the governing body of a major Ameri-
can 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 diaboli-
cal cruelty of partial-birth abortion as “a safe abortion procedure.” Ignorance? The word does not do justice to these warped harpies.

In Judge Patel laboring to uphold the U.S. Constitu-

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 resolu-
tion urging a Catholic Archbishop to defy Church direc-
tives sound like a novel, old-fashioned “constitutional” affair? Given the facts, the opinion on Judge Patel’s ac-
tion 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 re-

iterates 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”

A ccording to the CBC News, Canada (Dec. 6, 2006), a series of medieval frescoes painstakingly discovered 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 Heri-
tage Ministry. The frescoes’ subjects range from the con-
stellations, 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 per-

pective,” 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

This book shows that sodomy existed “per omnia secula saeculorum.” Engel begins her chronology with a historical perspective though antiquity, the Early Church, the Renaissance, the rise of Homosexuality in the Modern State – and finally, in our own United States today. Engel explains, 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 perversities 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 homosexual” 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 Baltimore), John Cardinal Maciel, the founder of the Legionaries of Christ and Father 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 infecting 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 Oar Omda, 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 Urrutitoyguy, 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.” One 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 Urrutio-guy, 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? 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, was there an economic imperative 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 Far-easterners 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 have it that whereas America’s secession from British rule was a divinely ordained event which would have kept Gregory XVI’s conservative and prudent 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 not send no troops to Austria:

When there was revolution over Europe, I sent troops to guard the fortresses. But when there was fighting for his reforms, “Viva Italia! Viva Pio Nono!” 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 end 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.

The consequence was disappointment. In 1848, revolutions erupted throughout Europe. Italy went in war in order to expel Austria from Italy, but the Italians treated the war more as 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 not send no troops to Austria:

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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.21

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.”22 And separate they did.

In 1860, Abraham Lincoln was elected president of the United States, even though he did not appear on any Southern ballot.23 The increased Italian support of the concepts of democracy, the United States was being torn apart by a wild and wanton democracy, which is found ever and anon too small a minority to control the aggressiveness of the North’s policies.24

Although sympathy and support for Pope Pius IX’s reforms in the South no longer had any effective voice in the Union. As a result of Lincoln’s election, South Carolina formally separated.23  And separate they did.

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 liberal elements in the United States.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, the 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 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 upon which it was made. A Frenchman [and] an American is a Frenchman [and] an American. The Confederate 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 and if necessary give way 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. Bishop Elder made it very clear, however, that one could personally support the Confederate secession and still remain in good standing in the Church. He explained his position in a letter to the Archbishop of Baltimore: “…if [Catholics] were justified, dispensationally that separation was 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.

As a Charleston newspaper of the Italian nationalists.18  In a Philadelphia public meeting Americans and aligned many of them with the agenda of liberalism, and a free Church in a free state excited secular 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 liberal elements in the United States.

Said Bishop Elder: “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.”22

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.25

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.”26 However, he later praised 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 South reconciled me the constitution would have afforded little or no protection.”27 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 fanatics.” 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 Confederate 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.

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.28 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 a despised class of human beings. 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:
The Catholic Church and the Confederacy in Civil America

P.G. Johnson/Continued from Page 7

defensive with the Confederacy would do more good.17

Bishop Verot was confident in his positions and assured Southern Catholics that “the justice of our cause is
clear, enough to admit of no doubts in my mind.”18

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.”19

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.20 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.21

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 with the Confederacy.58 The Pope and Cardinal,
devoted a personal, although distant, relationship with
Pope Pius IX during the Civil War. In Roman Catholics,
his saw friends in whom he could trust and who would not
turn their backs on the “oppressed.”62

22 Until he became President of the Confederate States of
America, Jefferson Davis attended Baptist churches.
After beginning education into the High Anglican
Church. He developed a great respect for
the Catholic Church,23 however, probably due to his attendance
at a Dominican Catholic High School in Kentucky for
24 years. He kept this respect throughout his life and
developed a personal relationship with
Pope Pius IX in the Civil War. In Roman Catholics,
and vertical slavery, which he believed to be more conducive
to Catholic principles despite its support of slavery.25

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 rathough his past tendencies and
adopted conservative policies that reinforced the constant
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.26

Pope Pius IX referred to Jefferson Davis as the
“illustrious and First President,” Pius IX had
been mere men, now joined by the authority of 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.
A GARMENT OF LINEN AND WOOL

EWTV Preaches Hanukkah and the Talmud

Continued from Page 1

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 worshiping of God in such manner as they judge acceptable to Him.”

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 and conditions of men. In the physical 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 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 more firmly connected to the inefficacious 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 (49 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… with their national pride and their religious sentiment were shocked. They welcomed the accession of the Gentiles, but the Jewish communion 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, the well-entrenchedastic of the Judaism 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

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.

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

EWTV 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 converts would be baptized and, where and when they celebrated 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. Some 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 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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A GARMENT OF LINEN AND WOOL
EWTN Preaches Hanukkah and the Talmud

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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, 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 going 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. 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 his on-camera lighting of a Hanukkah 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, compiled around 500 AD) do we hear anything about the miracle of the oil in connection with the rededication of the Temple.” The various Chanukah customs, including the lighting of the menorah, are likewise post-1 centuries 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 Kaballah Institute in Los Angeles, CA, he uncovered beautiful, mystical things about his holy heritage that he had never known before.” Thus, EWTN’s latest celebrity Judizer 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 Kabalist, 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 undefinable 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? 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. 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 nine candles on the Menorah had melted down to nothing, leaving only five candles lit. It occurred to me that the five burning candles symbolized 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 the innovators in the Church since Vatican II, Fishman and the network that presents him to the world deny they appear to affirm, participating in a movement of “Hebrew Catholics” that seeks by word and deed to stitch the rent veil together again. These new Judizers 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 [Church] declares himself alien to the Christian faith and not in the least fit to participate in eternal salvation, unless someday he recover from their errors.”

Fishman’s presentation of the “Jewish roots of Catholicism” was part of EWTN’s “Catholic Core” program—a most ironic title for an apostate 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 Televsion.
5 The earliest known usage of the Star of David is in a second century synagogue in Capernaum, but, if ever, it was one of many symbols there and not particularly meaningful. In the 9th century it became a common Jewish symbol for Jewish identity and national identity only in the Middle Ages and not before.” See “Origin of the Star of David,” at http://www.thefactsfile.org/flag_of_david.html.
7 See 16-72.

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THE REMNANT
January 15, 2007
**THE NATIVITY STORY**

**A Cinematic Scandal**

**GUEST COLUMNISTS**

DANIEL AND KATHLEEN HECKENKAMP

O n December 2, we went to our local movie the
ate to watch the movie “The Nativity Story.” Based
on previous reviews and the fact that the Vatican had
held a premiere showing, we were expecting some-
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 Conception and the Virgin Birth.”

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 talk to 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 look-
ing 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 sulky, sulky moods. The film even portrays her as being quite unhap-
py with the future marriage that is being arranged for her by her parents (which we know to be historically incor-
rect). She walks out of her house in defiance when her father tells her that she is now betrothed to Joseph. Ob-
viously, such cinematic tinkering calls into question the
dogma of the Immaculate Conception issued by Pope Pius IX in 1854.

It is also implied in the betrothal scene that Mary and Joseph planned for many children. This is in line with the Protestant error that Mary and Joseph had many chil-
dren 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 the Holy Spirit.

The Visitation is portrayed as Mary’s excuse to run away from her “inherited”, 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 handmaiden; 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 inten-
tions 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. Saint behaviour?

When Mary returned to Nazareth, Joseph was exci-
ted 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 par-
teents 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 a market of a town, for example, a palm-reading woman offered Mary a small piece of cheese which she accept-
ed, but then the sorceress reads Mary’s palm and pre-
dicts 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. 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 par-
tially 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, show-
ing the Baby covered with blood, totally discrediting the Virgin Birth. There is no sign of worship or adoration by any 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 see a living Nativity Scene. Some kind of blue light is glaring on Baby Jesus and causing Him to keep his eyes closed.

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 dis-
honoring them) offended and blasphemed in a seemingly intentional way the Immaculate Heart of Mary in the
way that Our Lord mentioned to St. Lucia of Fatima, we sin-
cerely hope those who read this will join us in making a
preparation 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 mo-
ment 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 mysteries of the Rosary, with the intention of making reparation to me.”

Immaculate Heart of Mary, pray for us!

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**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, in 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.

3. On August 7, 1555, Pope Paul IV, newly elected and nearly 80, issued an Ecclesiastical Constitution entitled “Ineffabilis Deus,” 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.”

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 European Union.

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.”

“The 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

The Remnant Bookstore is Having a Huge Inventory Reduction Sale
30% OFF for a limited time!

This year we will be seriously modifying our catalog. To start with we will be downsizing our list and the following titles are the first to be discounted and discontinued. Don’t delay in ordering as there are limited numbers left in stock and once they’re gone, they’re gone!

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NEO-CONNECTED! FOREWORD BY BISHOP H CAPOCCI / INTRODUCTION BY PROF. GEORGE LOPEZ
OLD TESTAMENT RHYMES
PLOT AGAINST THE CHURCH BY MAURICE PINAY
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To order any of these titles at a 30% discount price you must pay with a credit card and order either by phone or on our web page. Call for price and availability. If you order on the web page you will be asked for a coupon code when checking out — enter code # 2007 at that time and the discount will be applied.
January 15, 2007

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 Trudel
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 parish schools are now big money-makers for the parish. My oldest (10 years old) group who most likely would not be subscribers to City metro area. There are quite a few folks in the group who most likely would not be subscribers to

a Merry Christmas and a New Year filled with new subscriptions.

Deteriorating daily in the tabernacle for almost two years now. I have 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 Kobrđek
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 ADE, consistently represent. To the final sentence of his essay “Until then, we can only marvel at such unholy alliances” 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 standard 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 bi-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 Huentalmann (PhD)
Frankfurter Str. Heusenstamm GERMANY

Pray for the Restoration of the Roman Mass

O Lord Jesus Christ, Eternal High Priest and Immaculate Lamb of God, slay us 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 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, beseech Thee, through 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.

Ann Walsh
Idaho

Letters Continued Next Page

PO Box 1117
Forest Lake, MN 55025
(651) 204-0145
www.RemnantNewspaper.com
**LETTERS TO THE EDITOR**

**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, Orega, 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 Shines 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 demand 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 housecleaning and babysitting jobs for a little spending money. In the evening she often times works teaching traditional Mass in Maple Hill, KS. I am homeshooled and doing my homeschooling. In the evening she often times works teaching.

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:

Catherine Galvin
Akron, OH

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**Time is running out. Call today!**

**THE CHARTRES PILGRIMAGE, 2007**

Join Dr. John Rao, Christopher Ferrara, Michael J. Matt, Fr. McDonald... and 15,000 Traditional Catholics on the spiritual journey of a lifetime!

After the 3-day medieval-style walking pilgrimage, 40 Americans will walk:

In the Footsteps of St. Mary Magdalene

- 2 NIGHTS IN PARIS, 3-DAY PILGRIMAGE TO CHARTRES,
- 1 NIGHT IN CHARTRES, 2 NIGHTS IN THE ANCIENT WALLED CITY OF CARCASSONNE
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Confession, Daily Tridentine Masses, Seminars, Lectures!

When? Wednesday May 23 – Monday June 4, 2007

How much? $2575, including airfare, hotels, two meals per day, Pilgrimage to Chartres!

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How do I sign up? Send $400.00 non-refundable deposit.

How much? $2575, including airfare, hotels, two meals per day, Pilgrimage to Chartres!

**The Remnant Tours**

PO Box 1117, Forest Lake, MN 55025

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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**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 ($500)
- cheese 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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Dear Subscriber,

Our names are Isabel and Martin Shibler and we come from a Traditional Catholic family of ten, near Maple Hill, KS. 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

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**January 15, 2007**