

THE FACE OF THE HEAVENLY MOTHER

By Josef Cardinal Mindszenty (1892-1975)

[Cardinal József Mindszenty was Primate of Hungary from 1945 to 1973. Because of his unrelenting opposition to both Fascism and Communism, he was imprisoned by the Nazis during World War II, and, after the war, he was imprisoned by the Communists, following a show trial that generated world wide condemnation.

Freed in the Hungarian Revolution of 1956, he was granted political asylum in the United States embassy in Budapest. Seemingly abandoned by the Holy See, he lived the next fifteen years in the Embassy. He was finally allowed to leave the country in 1971. He died in exile in 1975 in Vienna, Austria, at the age of 81.

Josef Cardinal Mindszenty was a heroic and faithful Servant of God and a true and courageous Shepherd to all the peoples of Hungary. He also saved the lives of a large number of Jews from Nazi tyranny, hence Catholics and non-Catholics alike regarded him as a defender not only of the Catholic Faith, but of the traditional deencies of home, family and humanity. In short: Cardinal Mindszenty was a good, holy shepherd and a confessor for our holy faith who was callously thrown under the wheels of the Vatican II juggernaut by our post-Conciliar revolutionaries. - Ed]



Cardinal Mindszenty
Released from his jail in October 1956.

The Mother in the Old Testament - Mother as God Sees Her

Whenever we open Holy Scripture, a sublime world comes into view. We are in the



presence of wonders and mysteries. This same Bible is woman's charter of rights, for it tells how God created maternal dignity, raised it up, and made it holy. Sages have told, in their way, of the worth of mothers, but the last word in such a question is God's word. Others can excite emotion, but in God's word, there is strength.

In the mothers of the Old Testament something of God's love and care comes to light. There are still shadows, even here; but these mothers are encompassed by a spiritual beauty and charm that we may come to see that all of them are but a foreshadowing of that unique mother whose sublime person was first mentioned in Paradise.

The mothers of the Old Testament were happy in the motherhood granted to them and, full of comfort and joy and peace, went to the grave. The women of the Old Testament looked on children as God's most gracious gift. The child was one link in the chain that would reach to the mother of the Messiah. Besides, they were convinced that each child was new proof of conjugal love and fidelity.

How highly the Old Testament valued the worth of mothers becomes most beautifully clear when the psalmist, depending upon his mother's service to God, prays: "Save the son of thy handmaid." (Ps.85:16) Even God likens His steadfast care to the care of the mother: "Can a woman forget her infant, so as not to have pity on the son of her womb? And if she should forget, yet I will not forget thee." (Isaiah 49:15). He speaks this of the people borne in the divine womb and reared with maternal care. God's mercy is compared to the mercy of a mother.

The heroic figure of a woman, the mother in Maccabees, towers in the twilight of the Old Testament. Holy Scripture says of her: "Now the mother was to be admired above measure, and worthy to be remembered by good men, who beheld her seven sons slain in the space of one day, and bore it with good courage, for the hope that she had in God." (2 Macc. 7:20). In the year 166 B.C., this mother with her children was dragged to the place of judgement in Antioch because she would not abandon her belief in the true God and her loyalty to her country. This heroic mother suffered pangs like mortal birth-pangs for her children.

In the Old Testament, we move through a world of shadows and figures. The most moving passage in the Old Testament is the proto-gospel spoken in Paradise: "I will put enmities between thee and the woman, and thy seed and her seed; she shall crush thy head, and thou shalt lie in wait for her heel." (Gen.3:15)

The heroic and victorious women of the Old Testament symbolize Her who is the fulfilment of this promise. One may say that in the women of the Old Testament, now here, now there, a trait of the Lord's Mother gleams forth. When we think how gloriously bright these women are, how elevated must the Lord's Mother be! Is not the mother in Maccabees a prefiguration of the Mother of Sorrows? Does not the cross of Golgotha shine over the martyrdom of the seven brothers?

Mothers in the New Testament -- At the Master's Feet

Revelation shows how highly the Lord God values mothers. Even in the dawn of humanity, in Paradise, they were held in high esteem. The Old Testament portrays them in touchingly beautiful fashion, but in the New Testament the portrayal is even more moving. Jesus repeats with increased emphasis the old command: "Thou shalt honour thy mother"; "He who honours not his mother makes void the commandment of God"; "He who curses his mother is guilty of death."

Jesus did not come to destroy, but rather to fulfil. Christ brought equality of the sexes. He restored Woman to the place whence sin had driven her, to her home in indissoluble and monogamous marriage. Thereby, He put a crown on Woman's head, ennobled the mother, raised her above whim and chance, and filled her with measureless blessings.

In the Master's company, there were many women, most of them mothers, who had followed Him from Galilee ministering unto Him. Three of the miracles of healing were performed for women: Peter's mother-in-law, the woman with the issue of blood and the possessed daughter of the woman of Canaan. These holy women composed Our Lord's escort on the Way of the Cross. Women appeared from the Fourth Station of the Cross and continue to accompany Jesus on the way of humiliation. Women of sympathetic hearts stand in the distance. Veronica dries the face of Jesus with her veil. A mother with her child weeps at the fall of Jesus. The daughters of Jerusalem weep at the Passion of the Lord. The pitying women try to soften the cruelty.

The Most Blessed Virgin must be a witness with John and Mary Magdalene as Jesus is nailed to the Cross as the Sorrowful Mother stands together with the women at the foot of the Cross. The frightened women amid the howling pack form a last oasis of peace in the life of the Redeemer. All are fleeing, or blaspheming and mocking - all but the women! How did the weaker sex attain such strength? The angel spoke to the women who had come to seek the crucified Christ, the ones who stood closest to Him during His life...and the women were the first to announce His resurrection!

Jesus' love for mothers was most touchingly apparent when He called the children to Himself: "Suffer the little children to come unto Me and forbid them not, for of such is the Kingdom of God." He laid His hands upon them and prayed over them. The disciples had kept the mothers at a distance. But Jesus forbade them.

Mary, the Model and Ideal of All Women

Sublime and lovely as the women of the Old Testament are, important as the role they have played in the history of salvation, they are nevertheless only stars that grow dim before the brightening dawn, compared to the most glorious work, the loveliest miracle of creative omnipotence of God, Mary, woman and mother.

God Himself could raise the mother no higher, give Her no greater glory, than that He Himself, Who has called the worlds into being, Who commands the winds and the rains, Who holds the primeval mountains in His hand - than that this Almighty God should descend to a woman's womb and become Her child and She, His mother.

Mary's vocation - and God had chosen it for Her - was to become God's mother and so, as the mother of the Saviour, to be the immediate auxiliary in God becoming Man. This vocation gives Her immeasurable, incomprehensible dignity. The dignity of the Mother of God is so great that God could not have made it greater, says Pope Leo XIII. When She became Mother of God, She became likewise the Lady of all creation. God had chosen Her from eternity for this dignity. As mother, she bestowed human essence upon the Divine Person. When a human being is conceived, a new person comes into existence, a conscious, spiritual being. But in Jesus, the Son of God, the Divine Consciousness existed from all eternity. In His case, no new ego, no new person, came into existence through the fact that He assumed a human body in Mary. Hence, we can say that through Her maternity, Mary gave existence to a Divine Person.

The faith of the primitive Church already used of Mary the honorific title Mother of God. The Council of Ephesus excommunicated anyone who did not recognize Jesus as the true Son of God, and consequently, Mary as the Mother of God. The dignity of the divine maternity is the root of all Mary's other excellences. In Her womb, Mary provided the material for the sublime work of the Incarnation. Mary's holiness, her Immaculate Conception, her wondrous virginity, her fullness of grace and virtues, her glory, and the power of her intercession are derived from her dignity as God's Mother. It is a truth of faith that Mary was preserved free from original sin and from all actual sin, even from the slightest inclination to sin. This was an extraordinary grace of God granted in view of Jesus Christ's work of redemption which still lay in the future.

Mary lived Her life in such purity that she outshone the angels. The archangel Gabriel stood reverentially before her, as was right and seemly, since she was the Mother of God for God could only be born of a virgin.

All this is a work of the Lord! Thus He brought to pass the victorious battle which the woman spoken of in Paradise was to wage with Satan. Had she been born in original sin and been inclined to sin, she would have been subject to the Satanic power and could not have been the woman dragon-slayer mentioned in Paradise. But this is unthinkable because of her future maternity. God in His grace preserved her from bearing the yoke of Satan even for a single instant. She is the Virgin foreseen by the prophet who bears a Child. As a virgin, She conceives; as a virgin, she brings forth life. The creative omnipotence of God, therefore, was to manifest itself in His conception and birth. The word to Eve: "In sorrow thou shalt bring forth children" does not apply to Mary.

Her strength was not diminished by childbearing. She began straightway to care for the Child, wrapped Him in swaddling clothes, and laid Him in a manger, for there was no place for her in the inn.

As the Mother of God, Mary shared the joys of Her Son; but She shared His sorrows, too. At what price her maternity was prized! As the divine glory of the Son shone in her soul, so was His death enshrined there. We represent her as the Mother of Sorrows, her heart pierced by the seven swords.

What a costly sentence that is! But it must be so. She is so much the mother of the forsaken children of Eve that she is ready to offer up her first-born for others. Mary did not leave the place of horror. Here she became the Queen of Martyrs. Mary could not have endured her suffering had she not been sustained by God's strength. Jesus did not come into the world without Mary. His redeeming blood came from her. He accepted the maternal care of Mary.

When He left this earth, He bequeathed Mary as the Mother of the Church. Her immaculate life shines into the Church.

It is not easy, therefore, to exclude Mary from the task of redemption. Under the Cross, Mary became the Mother of Humanity with the words of Her Son: "Behold thy son. Behold thy Mother."

Tradition relates that Mary did not die of illness but of a longing for heaven.

And is it unlawful to suppose that Jesus would have been long without His mother? He took her to Himself to heaven, soul and body, and made her Queen of the angels and saints.

Every mother who tries to be a good mother participates in Mary's beauty.

Every mother who bends over her child has a halo about her head even if we cannot see it. In the beggar woman clothed in rags and dependent with her child on the mercy of others, the beauty of the heavenly Madonna shines.

Because Mary cooperated in the great work of salvation, every grace comes to us through the hands of Mary. She is the Mediatrix of All Graces.

If we look up to her, we will be happy children because we have a Heavenly Mother who loves us even if the hands of our earthly mother rest in the dust of the grave. She will shine down upon us like the gentle Star of the Sea.

How blessed we are to have the Virgin Mary as our mother. Mary began her Magnificat, but we must continue the song and praise her forever because God hath done great things to her!

“If we were to lose Mary, the world would wholly decay. Virtue would disappear, especially holy purity and virginity, connubial love and fidelity. The mystical river through which God’s graces flow to us would dry up. The brightest star would disappear from the heavens, and darkness would take its place.” (*Pope St. Pius X*)

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**Josef Cardinal Mindszenty, Devoted Son of Our Lady, Pray for Us!
Holy Mary, Mother of God, Pray for Us!**

**VERITAS IN VIA
TRUTH IN THE STREET**

Regular readers will know that Veritas in Via is a sister organisation to Pro Ecclesia et Pontifice which takes our holy faith out into the streets. We currently have an active cell operating in Brixton, South London, Saturday mornings, and we are working to establish another cell in Newcastle. We will bring you news from the front line from time to time.



In October an elderly Indian lady telephoned us - we will call her Mary - she had spoken to us outside Brixton Tube Station a few weeks earlier and taken some literature from us. Mary had not been to Mass since her late husband died four years previously. She said that she would like to attend a traditional Latin Mass, and asked if anyone could give her a lift. We were, of course, thrilled to be able to help this delightful soul.

Then Sunday 8th November two very pleasant ladies, mother and daughter, both new faces, appeared at the traditional Mass. On speaking to them, it transpired that we had spoken to them outside Brixton Underground Saturday, the day before. Both confessed to being lapsed Catholics and had decided to return to Mass as a result of their conversations with us.

God is indeed good - please pray for Mary and the other two ladies.

A HEAVEN-SENT OPPORTUNITY TO NAIL A NUMBER OF POST-CONCILIAR MEMES

FLOCK received the following letter from a reader in response to a recent issue. We have decided to publish it in full, because it provides a Heaven-sent opportunity to nail a number of post-Conciliar memes promoted by neo-Catholics. Our response follows.

Dear Mr Moorhouse

Packed as it is with wit, information and some sound argument, I have read your Spring/Summer 2015 issue of The Flock with great interest.

It is, however, necessary to pick you up on a number of points.

- 1) To refer to people like Martin Pendergast as “homofascists” is simply abusive and meaningless rhetoric. You reduce yourself to the same level as people on the so-called left who call traditional Catholics “fascists”. What’s more, you are doing a cruel injustice to the millions of our brothers and sisters who suffered under fascism proper.
- 2) On page 2, and elsewhere in the issue, you and other contributors make unsubstantiated claims about the nature of “truth”. No allowance is made for the fact that the concept is a difficult and rightly controversial one, and extremely hard to pin down. What’s more, it appears exceedingly unlikely that any of us can ever know the absolute truth about anything with total certainty: in the end, all we can do is pray and hope.
- 3) On page 3 you refer to the Tridentine Rite as “the rite of our forefathers, saints and martyrs”. Since this particular rite was introduced only in the 16th century, and even after that was not in universal use, an awful lot of “our forefathers, saints and martyrs” have worshipped in other ways.
- 4) Later in the issue Luther is said to have been “neurotic, impure, disobedient, heretical”, Neurotic – quite possibly, but a neurosis is a psychiatric problem: it has nothing to do with virtue or otherwise. Many of our greatest saints have almost certainly been to a greater or lesser extent neurotic. Disobedient – yes, but isn’t it up to all of us to try to follow one’s conscience. If conscience tells us to be disobedient we have a duty to be disobedient. Many PEEP supporters in particular must surely agree with this. As for “foul-mouthed” and “impure”, even our greatest saints have been human. This has not invalidated their saintliness, quite the contrary. We all have our faults.
- 5) On page 27 you make some excellent points about music in the liturgy. But it’s comically inaccurate to claim that Christ and the Apostles were familiar with Gregorian chant. It wasn’t even in use till about the 9th and 10th centuries, and then only in central and western Europe.

Keep up the, mostly, good work.

Yours very sincerely: Alex Geoffroy (not his real name)

PEEP'S RESPONSE

Dear Alex,

Thank you for taking the trouble to write to us at such length. However, you are factually wrong in a number, if not all, of your points.

HOMOFASCIST

I did not refer to all homosexuals as homofascists as you suggest; I was clearly speaking of a particular group, the militant homofascist collective. To quote C.J. Doyle, director of Boston's Catholic Action League, *"Organised homosexuality is an aggressive, neo-totalitarian movement which seeks to censor, silence, and penalize anyone opposed to it, drive out of political life and public employment all those who support traditional morality, demonize as bigots, haters, and homophobes anyone who expresses the slightest reservations towards homosexual behaviour, and use state power to coerce, oppress and penalise individuals and businesses who refuse to service same gender sham marriages. We need to organise a resistance to this growing thuggery, rather than mouthing pandering banalities about their alleged gifts"*. Indeed, many homosexuals and ex-homosexuals are themselves the innocent victims of the homofascist collective.

The militant homofascist collective has recently put a Christian baker out of business merely because he was unwilling to write a sodomy-promoting slogan on a cake, they have similarly destroyed the livelihoods of many other small businesses. They have overruled the democratic vote of some thirty American states. They forced the American medical profession to remove homosexuality from its list of mental disorders by threatening to trash their headquarters if they did not comply with their demands. This they did almost forty years to the day from when Nazi stormtroopers, led by homosexual officers, trashed the headquarters of the German Institute for the treatment of aberrosexuals.

Further, the first concentration camp, as well as the system for training its brutal guards, was established by Ernst Röhm, a notorious homosexual. *Kristallnacht*, the first large-scale violent mob violence against the Jews was orchestrated in 1938 by the homosexual Reinhard Heydrich. And it was the transvestite Goering, who, with an order to the homosexual Heydrich dated the 24th January 1939, opened up the Pandora's Box of the "Final Solution" to the Jewish question.

And, last by no means least, almost the entire officer corps of the SS and the Brown Shirts, plus some twenty percent of the sadistic death camp guards, (according to camp survivors) were all sodomites. So "homofascist" is right on the nail.

As for Martin Pendergast, we are talking of an ex-priest who has made it his business to go into Catholic schools preaching the wonders of sodomy. In a sane world, he would not merely be denounced as a "homofascist", he would be lynched by the outraged parents of the children concerned.

And as for homosexual adoption, the last man to become infamous for experimenting on children was Josef Mengele, another Fascist, and he ended his life as a hunted Nazi war criminal. And as for same-sex sham marriage, the state clearly does not have the power to define that which it did not create.

Christians have always stood against state tyranny: we stood against pagan Rome, we stood against the Masonic slave trade and we will stand against the state sponsored lie of same-sex sham marriage. Resistance to tyranny is obedience to God.

THE NATURE OF TRUTH

When it comes to the nature of truth, in the perennial conflict between Christ and Pontius Pilate, you appear to have come down firmly on the side of Pilate! For it was Pilate who infamously said, "*What is truth?*". This was in response to Christ statement, "*I came into the world; that I should give testimony to the truth. Every one that is of the truth, heareth my voice.*" Christ also, of course, famously stated, "*I am the way, and the truth, and the life. No man cometh to the Father, but by me.*"

The statement that the nature of truth is controversial is, in fact, an oxymoron for the statement itself purports to be an absolute truth. It is merely a restatement of that other piece of oft-heard modern gibberish: "There is no such thing as absolute truth;" a statement which similarly claims *itself* to be a statement of absolute truth! I prefer personally to protect my sanity by not embracing the intellectual equivalent of square circles.

The nature of truth is not controversial. What is true in any given circumstances may be controversial, but the *nature* of truth is not controversial. It can be defined as that which *is* regardless of what you and I may think. Furthermore, truth is singular, error is unbounded. Truth is not an opinion.

THE TRIDENTINE RITE

The Tridentine Rite was not introduced in the 16th century. Pope St Pius V merely *codified* the existing Roman Rite, which, in essence, goes back to Apostolic times. To claim that Trent conjured up the Tridentine rite is as asinine as suggesting that the authors of the Oxford dictionary invented the English language. Indeed, one can observe much of the liturgy of the synagogue in the classical Roman Rite.

The neo-Catholic myth goes something like this: after the Resurrection, Christians just organised spontaneous feasts on their kitchen table, sort of DIY Last Suppers. This continued for several hundred years, until (quite when they are not sure, rather like pro-aborts are not sure when human life begins) along came some obsessive, rigorous liturgist who wrote a complicated ritual to which everyone had to now scrupulously conform. And thus all spontaneity was killed off. It is, we are further supposed to believe, just an amazing coincidence that this new liturgy reflects so closely the liturgy of the synagogue where Christ and His apostles worshipped.

I suggest that you visit a Jewish book shop sometime and purchase a copy of the liturgy of the Passover. I did this some twenty-five years ago and was amazed at the similarities with a Tridentine missal.

The story of Rosalind Moss, a regular contributor to EWTN is also very enlightening. Rosalind was a young Jewess who converted to Protestantism. She was so in love with her new faith that she trained as a missionary and went to South America to convert all those poor ignorant Catholics. One day, much to her alarm, she learned that her brother back in New York was also converting but, to Rosalind's horror, to traditional Catholicism. Rosalind wasted no time in returning to New York to save her brother from a fate, in her opinion, worse than death. However, her brother managed to persuade her to attend a Tridentine Mass with him. After the Mass, she relates that her brother asked her for her reaction. She explained that initially she was too shocked to speak, however, she then blurted out, "Benyamin! That was not a Christian service, that was a synagogue service!"

One factor invariably overlooked is the invention of the printing press. Prior to the invention of the printing press it would have been impossible for Rome to impose any major liturgical novelty, because it would have involved thousands of scribes hand-writing millions of Missals and other liturgical books - a task that would have involved literally tens of millions of man-hours.

In his 1912 book on the Roman Mass, the liturgical scholar, Adrian Fortescue, wrote: *"Essentially the Missal of Pius V is the Gregorian Sacramentary; that again is formed from the Gelasian book, which depends on the Leonine collection. We find the prayers of our Canon in the treatise "de Sacramentis" and allusions to it in the 4th century. So our Mass goes back, without essential change, to the age when it first developed out of the oldest liturgy of all. It is still redolent of that liturgy, of the days when Caesar ruled the world and thought he could stamp out the faith of Christ, when our fathers met together before dawn and sang a hymn to Christ as to a God. The final result of our inquiry is that, in spite of unsolved problems, in spite of later changes, there is not in Christendom another rite so venerable as ours."*

As we know that the classical Roman Rite goes back essentially unchanged to the 4th/5th century, therefore, isn't suggesting that it could not go back to Apostolic times a prime example of swallowing a camel while straining on a gnat?

LUTHER AND THE RIGHTS OF A MALFORMED CONSCIENCE

After the Council, *"Conscience is King"* became La Marseillaise, the marching anthem of the Revolution, with the hordes of effete bishops spawned by the Revolution falling over one another to see who could whistle it the loudest. It was all part of that dethroning of God and enthronement of man in His place that was and is the principle reactionary *raison d'être* of the Conciliar mutiny; which is but the latest incarnation of that ancient *"I will not serve"* that witnessed Satan flung "like lightning" from Heaven (Luke 10:18).

We do not have a right to do what an ill-informed conscience dictates. If we did, a Muslim fanatic beheading innocent Christians and sodomising twelve-year-old girls captured in war would have a free pass to Heaven on the grounds that the Koran condones and encourages such behaviour in the name of Allah. Even atheists must act in accord with the natural law that God has written on all men's hearts, or they will certainly be damned.

The Catechism of the Catholic Church is very clear and states unambiguously that a person is morally responsible for acting according to an erroneous, ignorant conscience, and is "*culpable for the evil he commits*".

There is a parallel in man's laws. Imagine you are stopped by a traffic policeman for being well over the drink-driving limit, exceeding the speed limit and running a red light. When you are up before the judge, try saying, "*Well my Lord, I sincerely believe that I drive better drunk than sober, so my conscience is perfectly comfortable with driving recklessly. So, because my conscience is clear, you ought, in strict justice, let me off scot-free.*" You may well find that your malformed conscience earns you extra punishment.

An erroneous conscience is not a get out of Hell free card, anymore than it is a get out of gaol free card. Christ Himself states that those who do wrong in ignorance will be punished, howbeit less severely than those who do wrong knowingly - He significantly does not say that they will escape divine retribution.

Human beings clearly have a moral obligation to form their conscience in conformity to truth, divine revelation and the natural law, and not to *deform* their consciences merely to prop up some personal agenda.

GREGORIAN CHANT

It is not "comically inaccurate" to describe the Gregorian chant as music that would be familiar to Christ, the Apostles and the Blessed Mother. Pope St Gregory the Great, who *codified* Gregorian Chant (and from whom it takes its name), was Pope from 3 September 590 to his death in 604. He did not invent Gregorian chant, he merely codified what had been handed down.

Many years ago, I asked an elderly orthodox rabbi what sort of music was used in synagogue worship, his immediate reply was, "It is almost identical to your Gregorian chant."

Again, if we can accept that Gregorian chant is essentially unchanged since it was codified (note: "codified" - not fabricated) in the 6th century, do we not have yet one more example of swallowing a camel and then straining on a gnat? For, if it can remain unchanged for fifteen centuries, why not twenty-one centuries?

God bless: Graham

COME AND SEE ... WHAT? (By Daphne McLeod)

Part One 1850-1970.

When the Hierarchy was restored in England and Wales in 1850, our country was divided into four Dioceses, two in the north and two in the south. Rome appointed four bishops to run these dioceses and the first thing they did was to write a joint pastoral letter urging Catholics to build schools even before building Catholic churches. Money was very short and we could not yet afford both, but the bishops knew Catholic schools were essential if the truths of the Faith were to be taught properly to Catholic children and so ensure the continued existence and growth of the Church in this country.

This worked so well that we soon had the money to build beautiful churches with the congregations to fill them for Sunday Masses. We even had enough money to build seminaries where future priests could be trained to work in the many new parishes which soon started springing up. This steady growth was the direct result of the sound Religious Instruction given in our Catholic schools.

In the late 50s Mass attendance in England and Wales was over 3,000,000 and growing steadily year on year. Today, it is approximately 900,000 and declining year on year. When I was young we were constantly collecting to buy land for more churches and schools, now we are selling our churches and the land they stand on; large seminaries stand empty waiting for non-existent student priests.

If nothing is done, the best we can hope for is that there will be small pockets around the country where the Faith is still practised. Every faithful Catholic must be extremely concerned. It is a mystery of iniquity that our bishops are not concerned. If we were a commercial enterprise instead of the one true Church of God, steps would have been taken long before now. But if the bishops are indifferent, we faithful Catholics cannot be indifferent without putting our souls in jeopardy.

Modern Catechetics carry a very large proportion of the responsibility for the crisis facing the Church in those countries that have replaced sound traditional religious instruction in favour of our bishops' new manmade religion.

Modern Catechetics is the product of the Heresy of Modernism so strongly condemned by Pope Saint Pius X in his Encyclical "*Pascendi*". So far our bishops show no sign of dropping their Modernists' Catechetics from our schools in spite of the manifestly disastrous results. Our Lord told us that "By their fruits you will know them".

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"Come and See" is the latest Religious Instruction Programme to be approved by the Bishop's Conference of England and Wales for use in Catholic Primary Schools. It covers the first six years of a child's schooling from the ages of four to five years up to 10 or 11. These six years are of great importance because they lay the foundation

for all understanding of Church teaching and because they are often the only years our children spend in a Catholic school.

Therefore one would expect any approved programme to cover the basic doctrines and morals taught by the Church, to give an appreciation of the Seven Sacraments and an understanding of the duties of a faithful Catholic's daily life. "Come and See" has none of these essentials; however it has a Nihil Obstat from Mgr George Stokes, an Imprimatur from the Rt Rev Thomas McMahon, Bishop of Brentwood, and the approval of the Bishops' Conference of England and Wales!

I would like to examine the method of teaching Come and See employs and then the content of this teaching, as both are extraordinarily flawed.

1. Method.

Come and See uses 23 pages telling trained teachers how to deliver the programme. Then page 46 lists 63 Topics they can use. These include: "Myself, Homes, Birthday, Meals, Holidays, and Treasures," and so on. This is a very longwinded and roundabout way to teach very little, and the time allocated to religious education is short enough anyway.

This method of teaching through topics has been discarded with secular subjects, as direct teaching from a well-informed teacher was found to be so much more effective. And one subject which requires direct teaching is obviously religious knowledge as no child is going to be able to discover it for himself from any secular topic.

2. Content

One can only give a few examples of the omissions and errors in Come and See, as listing them all would need a series of books as extensive as Come and See itself.

Page 65 Book 6 discusses Baptism merely as merely *belonging*, with no mention of Original Sin. As the Fall is not taught, talking about Original Sin would be meaningless in any case.

On page 53 we read that Isaiah told the Israelites that the Messiah would "*rescue them from people who threatened them*"! Not seemingly from sin and hell, and to teach us the way to Heaven (The Penny Catechism).

Page 41 says that pupils are encouraged to learn about other religions and "*gain insights from them*". One may legitimately question what insights are found in false religions that cannot be found in Catholic teaching.

Sanctifying Grace - Supernatural Life is never mentioned, though we live by Grace! There is no mention of the Blessed Trinity and although the Sign of the Cross is taught the Gloria is not. Neither is there any mention of our immortal souls, made in the image of God with intelligence and free will.

On page 102 we are told to prepare for Christmas when Jesus became a "human person"! Here we have the bishops promoting not just heresy, but heresy on stilts. Not

even the Arians went that far. For the Arians, Christ was some sort of special spiritual creation, formed before the making of the world. Even they would have regarded as blasphemous the statement that Christ became a “human *person*”. Indeed, even today’s Jehovah’s Witnesses regard Christ as more than just a “human *person*”.

Christ had two natures (God and man), but He was always one person (God, the Second Person of the Blessed Trinity). Indeed, this is precisely why the Church calls Mary the Mother of God, to protect the truth that Christ, i.e. the *person* of Christ, was God, and not a human *person*.

The motivation behind the promotion of the heresy contained in the phrase: “Jesus became a human person” is obvious. With these five words the bishops strip Christ of His divinity, for everyone of us can claim to have become a human person at our birth. This sits perfectly with their Modernist agenda. Now you also know why our bishops do not want us to genuflect at the words “Et incarnátus est” in the Creed, the simple truth is that Modernists do not believe that Christ was God.

Jesus is, was and always will be a divine person, the Second Person of the Blessed Trinity. True he became man (that is what we mean by the Incarnation) and so now has two natures - divine and human - but he never became two people, which would be schizophrenic.

One could list many more examples, but this should give you enough to see this programme is not suitable for use in Catholic schools that, obviously, ought to be teaching the truths of the Catholic Faith.

No Change There Then - What a Surprise ... Not

I have now met our new Bishop, His Lordship Richard Moth, previously Chaplain to the armed forces and now Bishop of Arundel and Brighton. The Parish put on a free lunch and it was well attended, though as it was a weekday the workers were not represented


Most were of my generation or a bit younger and have adult children who have lapsed, which breaks their hearts. I have discussed the appalling Religious Instruction in Catholic schools with most of them and no one has disagreed with me, so I assumed they would take this opportunity to raise the matter with their new bishop. However, I watched him from my corner move to one group after another, joking and laughing as if all were well and no one mentioned the matter so close to their hearts even though they were now in contact with the one person who could put it right!

Eventually he reached the corner I was sitting in and after introducing myself and the usual pleasantries, I asked him very politely what he was going to do to make the religious Instruction in Catholic schools more effective. He replied that he agreed with me that things were a bit awry in 1970 but he maintained that it was much better now!

Really? No sound Catholic Religious Syllabus has been issued, no good Catholic textbook has been approved, no courses for teachers of R.I. have been set up—indeed nothing has been done at all to address this problem. Official statistics show that the number of Catholic school leavers lapsing has continued to rise and is now around 96%. Modern R.I. is so destructive of the faith of our children that they would be better off going to state schools.

Obviously Bishop Moth had no evidence to substantiate his claim. It was just wishful thinking on his part which gives him an excuse to do nothing. He didn't stay talking to me after that.

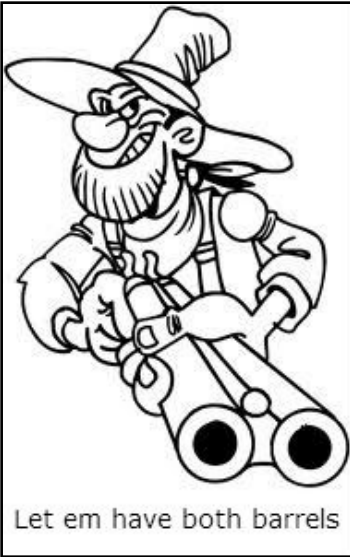
Please pray that somehow someone will make all our Bishops aware of the price they will one day have to pay for their betrayal of our children and their failure to do their God-given sacred duty.

	<p>CALL TO ACTION</p> <p>Write to your bishop and protest against the teaching of blasphemous heresy in Come and See to our children. Lament in the clearest possible terms this barefaced betrayal of parents' trust.</p> <p>And if you value the faith of your children and your grandchildren, get them out of the corrupt Catholic schools and either home school them or send them to good state school and catechise them yourself. Encourage others to do likewise.</p>
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**WHEN DID CATHOLICS ABANDON MILITANCY
FOR FLOWER POWER?**
By Graham Moorhouse – with acknowledgement to the late Michael Davies

History has numerous examples of Catholics resorting to arms to defend themselves and their altars. One could, for example, cite the 700-year war, the Reconquista, the Spanish fought to free themselves from Islamic aggression and occupation, a war finally won by Queen Isabel and her Prince Consort, Ferdinand. To be defeated by a woman must have been a real kicker, given that the Koran is very emphatic that women, including Muslim women, are seriously inferior to men.

One could cite numerous examples of Catholics willing to defend themselves and their altars when backed into a corner and left with no other option. Indeed, had our forefathers not had this courage, Europe would now be under the cruel bondage of Islam, with beheadings, floggings, amputations and stoning laid on as free public entertainment in our squares and car parks for the titillation of sexual sadists and psychopaths.



In this essay I am going to concentrate on the sacrifices made by the Vendéans during the French Revolution; these Catholics sacrificed everything, including their lives. The blood of martyrs such as the Abbé Noël Pinot and the sacrifice of the Vendéans played a major role in the restoration of the Church in France.

Contrary to the spin of the zeitgeist, the French Revolution was at core an anti-Catholic uprising plotted and fostered by Freemasons, indeed, Masons boasted that the Revolution had been planned in their lodges.

On the 2nd November 1789, barely four months after the Revolution had started, the Church's possessions were nationalized. The justification was so that they could be "placed at the disposal of the nation." The Archbishop of Aix en Provence, protested that the Church's wealth had

been given for clearly defined purposes, including the maintenance of hospitals and schools; and he declared that the proposal jeopardized the entire social and educational systems of France. The Archbishop was proved right: for by 1847 the number of hospitals in France had been almost halved and there were only twelve thousand students in colleges. There had been over four times as many under the Catholic monarchy. The poor suffered terribly as a result of the end of monastic charity and the confiscation of endowments established for the relief of poverty.

Three months after the nationalisation of Church property, monastic vows were outlawed and the religious orders suppressed. A life dedicated to God through prayer was considered to be useless by the atheist intelligentsia and of no value to society.

Five months later, a bill to take the Church into state control, entitled "The Civil Constitution of the Clergy" was passed, which denied the Holy See any power over the Church in France, which was to become no more than a state agency. Bishops and priests were commanded to swear an oath of loyalty to the Constitution under pain of losing their offices if they refused. All who refused and continued to exercise their priestly functions would be prosecuted.



The last straw for both the priests and people of the Vendée was the requirement that all the clergy must take this oath of loyalty to the Revolutionary Constitution. Only one in six of their clergy took the oath and, of those who did, many recanted. The fact that five out of every six priests refused to take the oath is truly amazing given that a refusal to do so meant immediate impoverishment. Clergy who took the oath were called “*juring clergy*”, “*jurors*”, or “*constitutional priests*”. Those who refused the oath were the non-juring clergy, or non-jurors. The word “juror” is derived from the French verb “*jur*,” to take an oath.

Out of 125 French Bishops, 118 refused to take the oath. The Bishop of the suppressed Diocese of Senes declared “... If God wishes to test His own, the eighteenth century, like the first century, will have its martyrs.” The juring clergy were referred to by the Vendéans as “*intrus*” (intruders), usually abbreviated to “*truts*” or “*trutons*”. One can well imagine the distain with which this word would have been spat out by the French.

Resentment towards juring priests in the Vendée was so great that they frequently needed an armed escort to conduct them to their installation through crowds of parishioners shouting: “*Ne jurez pas, Ne vous damnez pas!*” (Do not take the oath; do not damn yourself!) When a juring priest was able to take possession of his new parish, he would find that his predecessor had removed all the sacred vessels, Mass vestments, and keys. What the priest could not take with him, the people hid. Juring priests were hooted at, jeered at, and even kicked when they appeared in public. The faithful would not assist at their Masses as they considered their church to have been profaned by their very presence. When a juring priest was installed as the parish priest of May-sur-Evre, he was followed into the church by women, who scrubbed away every trace of his footprint from the stone floor. Assisting at the Mass of a juring priest was considered to be an endorsement of the Revolution. No Catholic wanted to be seen in the presence of a juror, since he was considered to be the carrier of a spiritual plague. Children who made their First Communion with them were said to become “*food for the Devil.*”

Parents of newly-born children would refuse to have them baptized by juring priests and would have to be literally marched to the church at gunpoint by National Guards, who would act as godfathers, since no one else would be present. National Guards also had to act as servers, crucifers, or candle-bearers during the Mass, as the sacristan and altar boys refused to be present. The position of the *intrus* was not helped by the fact that the non-juring curé would often remain in or near his parish, usually hiding in the home of a parishioner. He exhorted his people to resist the government and the *intrus*, and offered Mass for them in secret. Another means widely adopted to outwit the *jurors* was to multiply the already numerous and very popular local pilgrimages. The faithful would march along the country lanes, usually at night, to pray at roadside shrines and chapels, where, by a happy coincidence, they would happen to meet their non-juring curé, who would administer the sacraments to them.

At Vieilleveigne in the district of Clisson, an attempt was made to force the non-juring Curé to take the oath. His parishioners reacted so violently that the authorities found it necessary to declare martial law and mobilise troops. Peace was restored without recourse to arms, and the authorities prudently decided to allow the non-juring curé to remain in his parish.

. One bishop wrote to his clergy, "*When you are deprived of your freedom and can no longer exercise your duties, you must exercise them in secret. ... You will still retain all your obligations to your flock, but you will fulfil them in the manner which God deems most fit.*" The missionary order founded by Saint Louis-Marie Grignion de Montfort (1673- 1716), was particularly active in persuading the faithful not to accept the juring priests. The preaching of this saint and his priests had played no little part in ensuring that the Vendéans were among the most fervent Catholics in France.

2 May 1791 - at Saint Christophe de Lignerons a priest who had taken the oath was confronted by hostile parishioners when he arrived with a military escort. A fight broke out and a young peasant named Barillon died on the bayonets of the National Guard. Barillon is honoured as the first martyr of the Vendée.

22-24 August 1792 - what is considered the first battle in the uprising of the Vendée took place in Bressuire, when outraged peasants attempted to prevent the eviction of a convent of nuns. Armed only with clubs and farm tools, the Catholics were slaughtered by the well-armed National Guard. One hundred peasants died, five hundred were captured, and most of these prisoners were butchered in a truly barbaric manner. The National Guard, known as the Blues, *les Bleus*, cut off the ears from the corpses and pinned them to their hats as cockades, in mockery of the white cockades worn by Catholics.

The republican authorities made an effort to show leniency at the trial of the surviving peasants. They were told that they had been betrayed by their leaders and needed only to shout "*Vive la Nation*" to be freed. "No Monsieur," they replied, "our officers have not betrayed us; we will shout '*Vive le roi*'." Napoleon himself commented on this trial in his memoirs, remarking: "*They died courageously. A long war was to result from the heroism of these brave peasants.*" Indeed it was: in the ensuing war something in the order of a quarter of a million Catholics gave their lives for the Faith: some on the battlefield, but many more were slaughtered in cold blood.

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Now compare the reaction of the Catholics in The Vendée to apostate clergy with our reaction today to our own faithless post-Conciliar traitors, be they cardinals, priests or bishops. We seemingly never grow tired of licking their boots; we applaud them at the drop of a hat, and throw coins into the coffers whenever asked. We are rotten with worldly respect and terrified of appearing zealous for Christ. Yet the clerics we are dealing with are far worse than the juring priests in France. At least they were acting under duress and many signed the oath because they saw it

as the only way they could continue to minister to their flocks. What excuses have our traitors for scourging Christ anew in His body the Church?

There are of course a handful of honourable exceptions: Michael Matt (the editor of the Remnant) relates how his father would stand up at Mass and loudly denounce the priest as a heretic, before leading his entire family of some ten children out of the church, followed at the rear by his wife, undoubtedly with a baby in arms. All ten children practise the faith today. If we had had a thousand such men in England, how different would the Church be today?

We need to love our Blessed Saviour enough to care deeply about the wounds being afflicted anew on His Body by the traitors within the gates. When a priest like Michael Howard, for example, invites the sodomy-promoting cleric, Timothy Radcliffe, to address our young people, we should be beside ourselves with holy rage!

We should take a leaf out of the book of the Catholics of the Vendée and treat the enemy within intent on destroying the Church with *undisguised* hostility. Do not make them welcome in your home, do not allow them to baptise your children or marry your daughters. Do not allow your sons to serve their Masses, indeed, avoid their Masses entirely. And above all, don't put a brass farthing into their collection plates. If your bishop doesn't allow the Faith to be taught in his so-called Catholic schools, why on earth would any genuine Catholic want to contribute to his coffers, let alone his education fund?

Most importantly, let these snakes in the grass know why you are so acting. Make a New Year's resolution to protest at least twelve times a year, either in person or by letter. Write and tell these post-Conciliar Judases why you are not putting any money in their plates. Tell your bishop why you will not have your sons and daughters confirmed by him, or allow your children to attend his corrupt schools. Get up half an hour early on a Sunday and take your family to a church served by an orthodox priest, and let the quisling modernist know why he will not be seeing you at Mass. Seek to motivate others to become equally militant.

Yes, of course it will sometimes need courage, but courage is one of the gifts of the Holy Ghost. And you will not need anything like as much courage to confront an apostate priest or bishop as you will to confront Our Lord at your day of judgement when He asks you why you were apathetic in the face of widespread apostasy.

How do you recognise the faithless traitors in dog-collars? Most genuine Catholics have a nose for this sort of thing and are able to say with confidence "*No. I know that is not true. I know the sound of The Good Shepherd's voice, and that is not it.*" I would suggest one other simple test: if he allows the Tablet to be sold in his church or cathedral, he clearly lacks any real, personal, genuine commitment to the Catholic faith and, if he is in bed with the enemy, he is the enemy. Can you seriously imagine St John Fisher, for example, facilitating the sale of an anti-Catholic rag in any church over which he had control? One has merely to pose the question to know the answer.

Postscript

The Victory of the Vendée

In 1801 Napoleon signed a concordat with the Holy See. This Concordat was presented to the French legislature in April 1802 and was passed almost unanimously; complete religious liberty was restored to Catholics throughout France - This triumph was fittingly described as the "Victory of the Vendée."

QUOTE

In the valley of the compromisers and appeasers, anyone who even whispers the truth will sound strident.

CRITICISING THE POPE - By Don McGovern

No genuine Catholic can enjoy criticising the Pope. However, adult Christians sometimes have a clear duty to do that which they do not enjoy. Bishop Schneider recently pointedly stated that Christ had said to Peter, "*Upon this Rock I will build my Church,*" he had not said, "*Upon this Rock I will build your Church*".

Can Catholics legitimately criticise the Pope? There are a couple of factors that muddy the water. Catholics have endured 400 years of anti-Catholic abuse, much of it aimed at the pope. When the Holy Father is being mindlessly abused by Protestant or secular bigots it is only natural and right that we should close ranks around his person. Another complication: we were blessed with exceptionally wise and holy popes for the couple of hundred years preceding the Second Vatican Council, so admiration for the Pope's person had become the default mode of most older Catholics.

Liberals, of course, will get on their high-horses if you criticise Francis, but that is sheer humbug; liberals were always sniping at Benedict XVI and I know of chancers who couldn't wait to get his picture down even before his resignation took effect. In reflecting on this issue, one can safely ignore the rank hypocrisy of the liberal establishment.

If one considers this issue from an historical perspective, one discovers that this exaggerated reverence for the person of the Pope, as opposed to his office, is a fairly modern phenomenon. We have, for example, St Paul's statement, recorded in sacred scripture, that he opposed St Peter publicly to his face, because Peter was causing scandal. And St. Peter Damian, for another example, described Pope Benedict IX as "feasting on immorality"; Pope Victor III, wrote of the same Pope, "... his rapes, murders and other unspeakable acts of violence and sodomy. His life as a pope was so vile, so foul, so execrable, that I shudder to think of it."

Someone has pertinently written that during the Spanish Inquisition one could call the pope a donkey's arse and the Inquisitors would have been indifferent, but suggest that the Pope had no authority to rule the Church and you may well find that your collar was being felt.

So it would appear that examining this issue from the point of view of Scripture, tradition, the saints and common sense, Catholics have never considered the Pope above criticism, and even, on occasions, condemnation. In addition to tradition and common sense, we also have the witness of Heaven. Three times within a mere 127 years Our Heavenly Mother has compassionately warned the faithful of a coming *diabolical* disorientation of the Church starting at the top: La Salette, Fatima and Akita.

The pope's authority is supreme, but not absolute. Only God's authority is absolute, and only God has the right to command *absolute* obedience. Catholics have, of course, a duty to obey the pope, but the pope also has a clear duty to make obedience possible. Just as we have a duty to obey our parents, but if your father ordered you to strike your mother, obedience would become impossible! In this example, your father has made your obedience unthinkable, therefore the sin of "disobedience", would rest on his shoulders, not yours.

To paraphrase St Thomas More, "I am the Pope's good servant, but God's first." Some will argue, and I fear that I might have done so myself at one time, that one cannot separate the two, but a deeper knowledge of history clearly demonstrates that there have been numerous occasions when Catholics have had to be more discerning. And *facts* ultimately trump all theories.

SAURON'S SYNOD

By Graham Moorhouse (With acknowledgement to Christopher Ferrara and the Remnant)

The day that Pope Francis was elected many genuine Catholics had the gut feeling that this was bad news for the Church, events since have merely compounded this instinctive foreboding. Among the "events since" is the knowledge that his election was plotted behind closed doors by such well-known heretics as Cardinals Kasper and Danneels.

His weird encyclical on "bananas, budgies and butterflies," *Laudato si*, (hopefully written on recycled paper) published at a time when adult Christians were being beheaded and children as young as twelve were being raped and sodomised in the name of Allah by the adherents of a resurgent Islam, made this choice of subject even more bizarre. This encyclical at best canonized highly contentious science and at worse mindlessly endorsed a secular scam of monumental proportions. The encyclical clearly demonstrated that this Pope, at best, is utterly clueless as to what the office of pope is all about, or, at worst, is a megalomaniac who is perfectly happy to prostitute his office as a bully pulpit to further some nefarious personal agenda and/or to suck up to the *Zeitgeist*.

Neo-Catholic spokesmen were soon poring over this encyclical, looking for any glimmers of redeeming orthodoxy ... or even mere common sense, for that matter.

But what sane man gets down on his hands and knees to grope barehanded through a pile of steaming manure looking for a jelly baby to eat?

Add to this the fact that genuine Catholics are also deeply scandalised, and rightly so, by the recent scam misnamed the Synod on the Family that took place in October. We can console ourselves just a little by reflecting that a synod is not in itself part of the ordinary or extraordinary magisterium of the Church. In truth, the very fact of a universal Synod of Bishops (as opposed to the local gatherings seen from time to time in Church history) is just another novelty to add to that ever growing mountain of wacky post-Conciliar novelties already foisted on the Church.

A second fact from which genuine Catholics may draw a little comfort is that the synod was so blatantly rigged that it had lost all credibility even before it opened its doors. If you are tempted to believe that it had anything to do with the family, you really do need to check what they are putting in your coffee. On the contrary, it had everything to do with Pope Francis and his inner cabal pushing their heretical agenda of Holy Communion for unrepentant public adulterers and sodomites.

Unsatisfied with the composition of the synod resulting from the delegates nominated by national bishop's conferences, Francis stacked the synod in his favour with no fewer than 45 heretical prelates. These included the usual well-known Modernists such as Kasper and Danneels, the latter, a man infamous for protecting clerical paedophiles (i.e. predatory sodomites). Thus Francis ensured that no matter what the *elected* Fathers wanted, his private cabal of boot-lickers could block a 2/3 majority in favour of a clear restatement of Christ's teachings on marriage and/or sodomy. Heaven forbid that the synod should say anything Christ-like, such as: "*Whosoever shall put away his wife and marry another, committeth adultery against her. And if the wife shall put away her husband, and be married to another, she committeth adultery*" (Mark 10:11:12). They are modern churchmen and far too sophisticated for any of that sort of harsh, judgemental, unmerciful malarkey that Christ, unfortunately, regularly used to spout.

Here we had the worst of both worlds: a democratic smokescreen to give legitimacy to an autocratic abuse of power by a pope who is utterly indifferent to the true nature of the papacy as a prudent guardian of Tradition, all eagerly aided and abetted by the Modernist oligarchy he had placed in control of the synod.

Demonstrating just what a fraud the whole proceeding was, on Thursday, October 22 (three days before the Synod wrapped up), the thuggish Secretary General, Cardinal Baldisseri, one of the Pope's minders, completely ignoring the 1355 amendments proposed over the course of the preceding three weeks, attempted to impose upon the Synod as its final report what was essentially the un-amended, blatantly heterodox and widely condemned *Instrumentum Laboris*, from the 2014 Synod - including the paragraphs that had roused the strongest opposition: those sections that openly endorsed sacrilegious Communion and unions based on sodomy.

The Synod Fathers were now expected to rubber stamp a document many of them had rejected even before they had arrived in Rome. Having failed to obtain everything he wanted from the synod that he himself had rigged, the Pope was now proceeding as if the Synod had never happened. However, facing an open revolt like the one at Synod 2014, Francis was forced to withdraw the document and instruct a ten-man committee of tame sycophants to draft a hasty compromise in less than 24 hours!

This was then read aloud in Italian (a language not spoken by most of the fathers) on the penultimate day of the synod, the very day of the vote, October 24. Then, with no discussion and based on their manifestly grossly inadequate familiarity with the document, the Fathers were required to vote on its 38 pages of propositions, paragraph-by-paragraph, at the very same time as the text was being translated on the fly into the various languages!

This procedure was a total mockery of a deliberative process and was no more than a rubber stamp for the “emergency” document frantically cobbled together in 24 hours by Francis’s unelected, heretic-dominated drafting committee.

As if this was not more than enough embarrassing farce for one synod, Francis wrapped up the circus with the sort of hectoring speech that would have made *Der Führer* proud, peevishly condemning all those who had dared to frustrate his project to recast Christ’s Church in his own image.

There are broadly speaking only three possible responses to Christ, or perhaps more especially to the hard sayings of Christ:

1. Firstly, there is the response of the simple (in the best sense of that word) man, the man who has both divine faith and personal integrity. This is best exemplified by St Peter who, when Christ asked him if he too intended to abandon Him, responded: *“Lord, to whom shall we go? Thou hast the words of eternal life.”* (John 6:69)
2. Secondly, there is the response of those who lack faith but have retained a degree of personal integrity. This group also appears in the Gospels, notably when Our Lord preaches on His Real Presence in the Blessed Sacrament. The Scriptures record that many of his disciples deserted him, complaining that this was a fantasy too far and that no sane man could be expected to listen to it. They then did the honest thing and walked away.
3. Thirdly, there is the response of those who have neither divine faith nor personal integrity. These appear frequently in the Gospels. These are the men who pay ostentatious lip-service to God’s holy law, but who then seek to hollow it out with legalistic interpretations and the traditions of men so that one is left with an empty shell, a husk that imposes no obligation on anyone.

Pope Francis and Kasper and their inner cabal clearly fall into this third group. They seek to cover their tracks with mealy mouthed rhetoric about false mercy, however,

the faithful remnant know the Master's voice, and we know that this is not it. These are the false shepherds that Our Lord called "Pharisees", and there was no group for which Our Lord had more contempt, a contempt that sometimes seemed to border on hatred.

Today the faithful remnant face much the same situation as they did during the Arian crisis; a crisis that prompted St Athanasius to exclaim: "*May God console you! ... It is a fact that they have the premises—but you have the Apostolic Faith.*" Humanly speaking, the war for the faith is lost. Yet we know that this state of affairs is only temporary and that the Church will inevitably rise from its post-Conciliar ashes. For the faithful remnant live in the certain hope that Christ *will* have the final victory, and His Mother *will* crush the serpent's head.

During the current pontificate we can only hope and pray to maintain pockets of resistance until this ecclesial version of North Korea finally implodes under the weight of its own absurdity.

Catholics can never escape the obligation of charity, for to even attempt to do so would be to court damnation. And Pope Francis remains our Holy Father no matter how misguided, or even evil, he may be, therefore, we must pray for him daily. Might I suggest that novenas to St John the Baptist or St John Fisher would be particularly apt? Both men were martyred defending marriage, defending the indissolubility of marriage and opposing tyrants who sought to make light of public adultery. And as the centenary of her apparitions approaches, may Our Lady of Fatima intercede for the defence of her Church against Francis and his evil designs. Keep praying the Rosary.

**"WE MUST WALK OPEN-EYED INTO THAT TRAP, WITH COURAGE,
BUT SMALL HOPE FOR OURSELVES."**

By Ann Barnhardt (edited and abridged by GM)

"A coward dies a thousand times before his death, but the valiant taste of death but once. It seems to me most strange that men should fear, seeing that death, a necessary end, will come when it will come." — William Shakespeare, Julius Caesar

"We have not the Ring. ... Without it we cannot by force defeat his force. But we must at all costs keep his Eye from his true peril. We cannot achieve victory by arms, but by arms we can give the Ring-bearer his only chance, frail though it be. ...

We must push Sauron to his last throw. We must call out his hidden strength, so that he shall empty his land. We must march out to meet him at once. We must make ourselves the bait, though his jaws should close on us. ...

We must walk open-eyed into that trap, with courage, but small hope for ourselves."—Gandalf, The Return of the King, "The Last Debate"

At the recent Sin promoting Synod, there was an attempt to organise a walk-out by faithful shepherds. The letter sent to all the faithful shepherds beseeching them to participate in the proposed walk-out concluded as follows:

"Therefore, we faithfully request that each and every faithful Catholic bishop at the Synod, having made every effort to resist these attacks on Christ's teaching, if its direction remains unaltered and those faithful voices remain unheard, do his sacred duty and publicly retire from any further participation in the Synod before its conclusion so as to prevent greater scandal and confusion."



Remember the Wells of Cresson, near Nazareth, in 1187 where 130 knights of the Order of St. John charged a Muslim army of 7000. One Templar, Jakelin de Mailly, after all his companions had fallen, fought singlehandedly against the throng of Muslims until he too fell - three Catholics alone survived.

This Petition enjoining the faithful Synod Fathers to walk out of the manifestly-rigged Synod was not drafted with the expectation of a glorious victory, culminating with Bergoglio, having submitted his resignation after accepting that the Synod walkout was a vote of no-confidence, boarding a plane back to Buenos Aires for a life of prayer and penance, shriven and contrite. For we know that our earthly numbers are minuscule relative to the Army of Orcs, the corrupted and twisted men of this age, pagans and Christophobes – both unbaptized and baptized.

But what we are called to do in these dark days is to march on the Black Gate and refuse to parley – in Newspeak, “dialogue” – with them. We come not to treat with Sauron, faithless and accursed, but to set the terms, which are nothing less than this: total and unconditional surrender to Jesus Christ the Sovereign King.

Knowing that the Freemasonic cult creed is the worship of man, and knowing full well that the response to our terms will be total war – the throwing open of the Black Gate and the unleashing of the host of hell, both demons and men, upon us, we walk open-eyed into the trap, with courage, but small hope for ourselves.

We are all ready to make ourselves “fools for Christ”, fighting a battle that we cannot win, because the battle was lost long ago. The battle was lost with the election of an anti-Catholic pope. The battle was lost with Roe v. Wade. The battle was lost with the advent of the pill and the near-universal disregard of *Humanae Vitae*. The battle was lost with the promulgation of the *Novus Ordo Mass*. The battle was lost with the promulgation of *Dignitatis Humanae*. The battle was lost with no-fault divorce. The battle was lost with the Protestant Revolt.

But this little army, the remnant of faithful Catholics, still stands ready to march on the Black Gates. We are ready to make ourselves outcasts even among our own. We are ready to make ourselves unemployable and destitute. We are ready to have every scorn and calumny heaped upon us. And yes, eventually to die. But not this day. This day we fight.

But why? Simply put, so that one little Hobbit might have a chance. By calling out these sodomitical wretches and heretics, by shining the light of Truth on their sleazy backroom dealings and their unctuous, lying propaganda, maybe one little Hobbit might have a chance.

Who is the “one little Hobbit” that the entire host of hell is fixated upon, and who we, with our critiques and our satires and our mocking of the Enemy, are trying to buy time for, and who the enemies of Christ desperately want us to believe is already lost? **Every genuine Catholic who loves the Lord.** Who is the Hobbit? **You are.**

If, by our little actions here, we can plant the seeds of the Truth of Christ, like scattering mustard seeds, so that just one person, when heresy is proclaimed from Rome, which we know it will be; when desecration of the Eucharist is encouraged by Casa Santa Marta, and we know that it will be; when the Law of Non-contradiction is held up as a sign of black-hearted reprobation, and we know that it will be; and when Jesus Christ is expected to apologize to men for His previously Pharisaic and outmoded judgmentalism, and we know that He will be; perhaps just one person will be able to overcome the Cult of Bergoglio and say, “No. I know that is not true. I know the sound of The Good Shepherd’s voice, and that is not it.”

We also know that we have an entire Army behind us, namely the entire host of the Church Triumphant. This is an Army which the Enemy forces give every indication that they do not believe in. Finally, we know that the one little Hobbit for whom we fight is not alone. With him goes The True Suffering Servant, not some despicable, conniving counterfeit trying to usurp Him. And with that knowledge, we know that the War is not only winnable, but has already been won for all eternity.

And so we say, *“Certainty of death. Small chance of success. What are we waiting for? Viva Cristo Rey!”*

**HOLY SILENCE AND THE CANON OF THE MASS
(CLASSICAL ROMAN RITE)**

Abridged from an article by Father Ladis J. Cizik writing in the Remnant

In Nomine Patris, et Filii, et Spiritus Sancti. Amen. Let all mortal flesh keep silence. Holy silence makes its presence especially known during the Canon of the Mass; just as holy silence prevailed on Calvary on that first Good Friday. Our Lord and God, Jesus Christ, spoke just a few words that were audible from the Altar of His Cross; just as the priest, acting in persona Christi (in the person of Christ), speaks very few audible words at the Altar of Sacrifice during the Canon of the

Mass. The disciples of Christ who were present at Calvary, according to Sacred Scripture, spoke not one word; just as the faithful at the Holy Sacrifice of the Mass attend to the Sacred Mystery in rapt holy silence.

In his classic work, *The Holy Sacrifice of the Mass*, Rev. Dr. Nicholas Gehr writes of the Canon of the Mass: ...the silent recitation appropriately indicates that here is a mystery, which the consecrated priest alone can accomplish, not the people. To consecrate the material elements, to offer the Body and Blood of Christ, is a priestly privilege: the congregation present can contribute nothing to the accomplishment of the sacrificial act. This is symbolically indicated by the silent recitation of the Canon.

The Canon of the Mass begins after the Sanctus, during which the server rings the bells three times, alerting everyone that the most solemn part of the Mass is to begin. After the Sanctus, further attention is given to the extreme holy mysteries about to unfold as the Sanctus Candle is lit in some churches on the Epistle side of the Altar or Sanctuary. This Sanctus Candle is lit in homage to the miracle of Transubstantiation which will take place during the Canon of the Mass. This special candle, dedicated to the Consecration, denotes the Real Presence of the Lord: His Body, Blood, Soul and Divinity present in the Most Blessed Sacrament. The objective of using the Sanctus Candle is to incite the faithful to devotion, love and adoration of our Eucharistic Lord. Note that while the Sanctus Candle is most often the custom at Low Masses, at High Masses the "Torch Bearers" would serve the same function and the Sanctus Candle would ordinarily not be used.

Holy silence now reigns supreme as the Canon begins. The priest is said at this point to be entering "into the cloud," calling to mind Moses, who was alone at the top of the Mount Sinai conversing with Almighty God on behalf of the people, "*And when Moses was gone up, a cloud covered the mount. And the Glory of the Lord dwelt upon Sinai... the sight of the Glory of the Lord was like a burning fire upon the top of the mount, in the eyes of the children of Israel. And Moses entering into the midst of the cloud, went up into the mountain.*" (Ex. 24:15-18) Likewise, the priest of God, at the Canon of the Mass, has entered into "the cloud" not to dialogue with the people but to commune with God alone, to pray and offer Sacrifice for the whole Church, on behalf of the faithful. The "Glory of the Lord like a burning fire" is another reason to utilize a Sanctus Candle or Torch Bearers.

Gehr provides five chief reasons for the Canon being prayed in holy silence: 1) "*The silent recitation of the Canon betokens the Consecration and sacrificial act to be an exclusively priestly function.*" It is noted, however, that while these prayers are "silent" to the congregation, they MUST be pronounced with the priest's mouth, audible only to the priest himself. 2) "*The holy silence is quite suited to indicate and to recall the concealment and depth, the incomprehensibility and ineffableness of the wonderful mysteries that are enacted on the Altar.*" 3) "*Silent prayer is related to religious silence, and therefore expresses the humility, reverence, admiration, and awe with which the Church administers and adores the mystery of the Altar.*" 4)

“...the foreign language (Latin) and the silent recitation serve to withdraw the sacred words of the Canon from ordinary intercourse and to protect them against every desecration.” 5) Mystical reasons are given for holy silence, which include: Jesus praying in a low voice on the Mount of Olives, as well as on Mount Calvary; and *“the Altar becomes not merely the cross, but also the crib ...”* as in *“deep silence...the almighty Word of God descended from His royal throne in Heaven to the crib at Bethlehem; in like manner the King of Glory at the consecration comes down upon the Altar amid the most profound silence.”*

The Protestant “Deformation” of the Church, rejected the silent recitation of the Canon, mainly because of their rejection of the Sacrament of the Holy Orders. The priest was seen by Protestants as a mere member of the community, a co-equal “presider” over the community worship service, which should be heard and commonly participated in by all of the community. [After Vatican, II Modernism was released into the Church’s blood stream like viper venom. Modernists, like their Protestant counterparts, do not believe in the Sacrament of the Holy Orders, that is all medieval superstition, which is why they also abolished the silent canon after the Council and turned the priest to face the people].

The Council of Trent, in part, was a response to such Protestant errors. Of holy silence and other traditional features of the Canon on the Mass, the Council of Trent (Session 22, chapter 5) declared that all these things are used such that “the majesty of so great a Sacrifice might be recommended, and the minds of the faithful be excited by those visible signs of religion and piety to the contemplation of those most sublime things which are hidden in the Sacrifice.” In Session 22, Canon IX, the Council of Trent decreed: **“If any one saith, that the rite of the Roman Church, according to which a part of the Canon and the words of consecration are pronounced in a low tone is to be condemned...let him be anathema.”**

A false criticism often heard today of the holy silence of the Canon is that because the congregation was not “actively” involved in the Liturgy, people in the pre-Vatican II Church would often pray their Rosary during the Mass. This scornful Modernistic attitude flies in the face of Pope Leo XIII’s 1883 encyclical *Supremi Apostolatus Officio* on “Devotion of the Rosary,” which established October as the “Month of the Rosary.” In that encyclical (par. 8), and in his 1886 encyclical, *Superiore Anno* (par. 4), Pope Leo XIII asks that the Holy Rosary be prayed (during October) while Mass is being offered. The possibility of praying the Rosary during the Traditional Latin Mass is affirmed by Pope Pius XII. In his 1947 encyclical *Mediator Dei*, Pope Pius XII commends the use of the hand missal for the faithful to follow along with the Mass (par. 105). Today, most of the faithful who attend the Latin Mass regularly have their own hand missal with the Latin on one side and English on the other. The use of a personal missal is commendable and a true form of “active,” yet silent participation in the Canon of the Mass. For those unable to use the missal, Pope Pius XII, in that same encyclical (par. 108) makes provision for “...many of the faithful (who) are unable to use the Roman missal even though it is

written in the vernacular.” He states that they can “lovingly meditate on the mysteries of Jesus Christ or perform other exercises of piety or recite prayers which, though they differ from the sacred rites, are still essentially in harmony with them.” This too, can be considered “active” spiritual participation and an endorsement of the possibility of the Rosary being prayed during Mass.

Holy silence during the Canon of the Traditional Latin Mass, should call to mind the Prophet Elijah’s experience on Mount Horeb: Almighty God was not in the great and strong wind; He was not in the earthquake; He was not in the fire; but He was in the “whistling of a gentle air” (3 Kings. 19: 11-13). The priest does not have to be speaking loud or have to be making dramatic gestures for God to be at work. Call to mind that on Mount Carmel, Elijah prostrated himself on the ground and told his servant to look toward the sea seven times. It was only after the seventh repetition that a small foot-shaped cloud was seen silently rising out of the sea, which would signal an end to the drought (3 Kings. 18: 41-45). That small cloud has traditionally been interpreted as the foot of Our Lady of Mount Carmel, Who would crush the head of the serpent. At Fatima, Portugal, located in the Estremadura Mountain range, Our Lady appeared on October 13, 1917, at one point during the Miracle of the Sun, as Our Lady of Mount Carmel. Just prior to the appearance of Our Lady of Mount Carmel, and likewise seen beside the spinning sun, She also appeared at Fatima that day as Our Lady of Sorrows. Our Lady of Fatima thus beckons us to commune with God in silence as did Elijah at Mount Horeb and on Mount Carmel, and as She did at Calvary. At the Canon of the Holy Sacrifice of the Mass, we are at Mount Calvary with Our Lady of Sorrows in a very real and special way. Traditionally, servants of God commune in silence with the Almighty on holy mounts. While we are at Mount Calvary, at the Holy Sacrifice of the Mass, therefore: Let all mortal flesh keep silence. In Nomine Patris, et Filii, et Spiritus Sancti. Amen.

DEFENDING THE FAITH

One of the pieces of nonsense oft mindlessly repeated by Christophobes is that, "*religion causes all the wars.*" The way to answer this claptrap is to smile, look them in the eye and say, "*If, as you say, religion causes all the wars it should be a very easy matter for you to name a few wars caused by religion.*" And then sit back and enjoy watching them squirm. They will occasionally lamely trot out the Crusades. One need then merely point out that the Crusades hardly constitute "*all the wars*" and further the Crusades were wars of defence provoked by 450 years of relentless, unprovoked, Muslim aggression.

FROM THE MAIL BOX

NB Because of toxic atmosphere in which orthodox priests have to work in the modern Church, we never publish their real names. All priest are called Fr Ignobilis and reside in Stat Veritas for the purposes of this mailbox

A Religious Education Teacher in a Catholic Secondary School

I am a Religious Education Teacher in a Catholic Secondary School in Xxxx Xxxxxx. I have regularly followed the Flock newsletter and would like to be added to the mailing list. I would also like to be enrolled in Pro Ecclesia et Pontifice, as well as become involved in London based meetings. I am also a member of the Latin Mass Society.

I would like to recommend you for the excellent work that Pro Ecclesia et Pontifice does, and to thank you personally for the consultation and encouragement that the Flock and the Pro Ecclesia website has brought me amid this time of crisis in Catholic Education.

For the last seven years I have struggled against the tide of modernism within the schemes of work and textbooks, and fought where possible to give at least some of the students a more systematic and in depth exposure to the great riches of our Holy Catholic Faith.

On a positive point, I am hopeful that from the next year my school will be using the 'Faith and Life Series' as the basis for Year 7 and Year 8 Religious Education lessons. The idea for this excellent alternative came from my exposure to The Flock.

I hope to hear from you soon.

Name and address withheld

Excellent/Brilliant

Excellent/Brilliant - just what is and was wanted - using some of the info to defend 'our faith' on the internet forums - Thanks

James Campbell (via email)

It is simply marvellous

Dear Mr Moorhouse, Please find enclosed €XX towards your expenses for the Flock. It is simply marvellous. I'm sending a copy to the bishops of Ireland.

Also enclosed copy of Catechism of Christian Doctrine., a treasure of treasures.

Many thanks for all your hard work.

Yours sincerely, Mrs Elizabeth O'Hanlon, Dublin

‘The Devil’s Final Battle’

Dear Graham, Thank you for another excellent edition of ‘The Flock’.

May I ask if you have read ‘The Devil’s Final Battle’, compiled by a team of Canadian priests and scholars?

If you haven’t, it’s well worth a read, as it explains how the Church has got into the mess it’s in, i.e., what actually happened at Vatican II. It can be ordered at: <http://www.devilsfinalbattle.com/content2.htm>

May God bless you and your team for your courage and honesty,

Sister Mary of the Eucharist.

African Christians from a Protestant Church

We came across Pro Ecclesia et Pontifice in the Mass of Ages Jubilee Edition (The Cathedral of Saint John the Baptist, Norwich).


We are African Christians from a Protestant Church but now also observe orthodox practice.

Please add our details to your mailing lists for Pro Ecclesia et Pontifice and FLOCK magazine.

Our children attend Catholic schools; there is a crying need for Christians to "earnestly contend for the faith which was once delivered to us from the saints" (Jude 3)

Dr & Mrs Ulip Udo Iwo (by email)

keep up the good work

Hallo Graham: Enclosed cheque  donation to your good work for Pro Ecclesia et Pontifice.

God bless and keep up the good work which is needed now more than ever.

Every blessing: Margaret & Noel Dunne (Bristol)

... your most informative publication.

Dear Sir, A dear friend residing in Ireland sent me two issues of your most informative publication.

I would like to be put on your mailing list for future issues. Please except the enclosed donation as a start.

Thank you, Kathleen O’Hanlon Wasses (Oregon, USA)

"The stench of sodomy is destroying the Church"

Please find a donation to your brilliant article in the Flock and the contents.

The stench of sodomy is destroying the Church. "So many souls go to Hell for the sins of the flesh," Sister Lucy of Fatima.

Now witness this last Monsignor in the Vatican to 'come out!' Will [REDACTED] and some of our bishops do the same?

In Domino Margaret Parffrey (Defford)

Thank you for the wonderful newsletter of Autumn 2015

Thank you for the wonderful newsletter of Autumn 2015. At last, some honest words regarding Cardinal Nichols, Pope Francis and the evil Muslims.

In Our Lord and Lady: Mr T. Pearce (Lincolnshire).

I found it fantastic "spot-on" and I just love it.

I have just been reading your newsletter, given by a friend, and I found it fantastic "spot-on" and I just love it.

Please put me on your mailing list. I have enclosed a small donation.

The articles were informative and so helpful. We need to be well informed and educated in order to fight the enemies of the Church.

Please continue your important work and the good fight.

God bless, Best Wishes, Barbara McCaffrey (Newcastle)

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PLEASE REMEMBER PEEP IN YOUR WILL

*Help us to carry on the fight against the enemy within the gates
for the faith of our children*