



# The Flock

The Newsletter of Pro Ecclesia et Pontifice

"They may have our buildings - but we still have the faith" - St Athanasius (ca 350)

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ST TARCISIUS CATECHESIS

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## SPRINGTIME of VATICAN II

Before the tsunami of Vatican II slammed in the Church:  
**80% OF CHILDREN LEAVING CATHOLIC  
SCHOOLS PRACTICED THEIR FAITH.**

Today.....

**ONLY 3% DO**

**AH THE "NEW PENTECOST"!**

Seemingly, not quite so awesome as the first!

The above is a screenshot of the home page of our new website. This has been designed for us by a member who has done a superb job. Unfortunately, he cannot complete it or maintain it for us owing to having a young growing family. If you have skills in this direction and could complete and maintain our website please do get in touch. This is a very important ministry, so please pray and say the rosary for the intention of PEEP finding a good webmaster.

### **DON'T FORGET SACRAMENTALS**

Aids to the Spiritual Life (With acknowledgement to Christine Fitzgerald)

Since we are creatures of spirit and body, the Church uses things of the senses, things we can see, to demonstrate things we cannot see, such as prayers, visible objects and

signs that will increase our devotion, and dispose and prepare our souls for the things of God. These prayers, signs and objects are collectively called sacramentals.

Protestants and smart-alec modern Catholics are often snooty about sacramentals. However, men of all faiths and none have always used words, symbols and objects to remind themselves of things that are important to them or to society at large. Ladies curtsy to the Queen, men lift their hats (or once did) to ladies, a soldier in a fox hole will take out a picture of his wife and kiss it before replacing it close to his heart, we drape the coffin of a fallen hero with the national flag, there are literally thousands of sacramental like things used in everyday life.

In the spiritual life of Catholics, there are two broad categories of sacramentals: those that are linked to the Sacraments, and those that are not particularly related to the Sacraments but are instituted, nevertheless, for the good of the faithful.

Unlike the sacraments, the sacramentals were not instituted directly by Christ but by the Church. The sacramentals do not produce grace by themselves, but they help to raise our hearts and minds to God, and the things of God, and thus dispose us to receive His grace.

For examples of sacramentals linked to the Sacraments, just think of baptism: The Sign of the Cross, holy water, the blessing of the baptismal fonts, the special exorcisms, the blessed candle that the godparents carry and the white shawl placed over the infant are all sacramentals.

The most common Sacramental is the Sign of the Cross, both the formula we say and the sign we make. When we make the Sign of the Cross we profess our belief in the chief mysteries of the Catholic Faith, it expresses the mysteries of the Blessed Trinity and of the Incarnation by reminding us that the Son of God became man to suffer death on the cross for our redemption.

Examples of sacramentals that are not directly linked to the Sacraments would be the Rosary, the Scapular, medals, the prayers of the *Angelus*, the Little Office of the Virgin Mary, and many other special prayers, litanies, and ejaculations.

**The Rosary** was given to us by Our Lady and was instituted by the Church, and is a familiar and powerful Sacramental. As we pray the decades of Hail Marys, Catholics are taught to meditate on the mysteries of the Rosary, which glorify the life, passion and resurrection of Our Lord as well as the life of Our Lady. It is an efficient and pious way to unite ourselves to Our Lord and Our Lady and a powerful instrument to attain the graces for ourselves and our neighbours that we are praying for.

The **Brown Scapular**, another important sacramental, originated as part of the religious habit as a piece of cloth that fits from shoulder to shoulder (scapula is Latin for shoulder), went over the head, and draped over the front and back of the habit. The Brown Scapular was established by Our Lady herself when she appeared to St. Simon Stock in 1251 and sprod these words regarding its use: *“This shall be a privilege for you and all Carmelites that anyone dying in this habit shall not suffer eternal fire.”*

The Blessed Virgin assigned certain conditions which must be fulfilled to receive this privilege: 1. The scapular must be worn continuously; 2. the wearer must observe chastity according to his/her state in life; 3. the wearer must daily recite The Little Office of the Blessed Virgin Mary. The Church permits this devotion to be substituted with any one of the following: to observe the fasts of the Church, to daily recite five decades of the Rosary, or with the permission of a priest to do a good work. There is no substitute for the first two conditions. Pope Benedict XV granted 500 days indulgence for devoutly kissing your scapular.

Some of the sacramentals are the result of private revelations: the Brown Scapular was revealed by the Blessed Virgin Mary to St Simon Stock, for example, and the Miraculous Medal was revealed to Saint Catherine Labouré, following apparitions of the Blessed Virgin Mary in the Rue du Bac, Paris.

It is undoubtedly possible to use the sacramentals in a superstitious way, accrediting magic powers to the object itself, just as a soldier in a foxhole might treat a picture of his wife as a lucky charm. Nevertheless, it would be foolhardy to ignore the treasure chest of blessings and graces available to us through the sacramentals. They are there for our benefit, and one has to wonder why some despise these gifts from Heaven?

### WHAT IS THE GREEN SCAPULAR?

The Green Scapular, called by Our Lady, “The Badge of the Immaculate Heart of Mary,” was given to the world by the Blessed Virgin Mary through a series of apparitions to Sister Justine Bisqueyburo, a Daughter of Charity, in the early 1840s in Paris, France. On the Feast of the Nativity of Mary, Sept. 8th, 1840, the Mother of God appeared holding in her right hand her Immaculate Heart, mounted by flames and holding in her other hand a scapular.

The scapular consisted of a simple piece of green cloth, rectangular in shape, hanging from a green string. On one side was an image of Our Lady dressed in a long white gown which reached to her bare feet. Over this she wore a light blue mantle. However, she wore no veil. Instead, her hair hung loosely about her; and in her hands she held her Heart from the top of which gushed flames. Her bearing was enhanced by a majestic beauty all heavenly. On the other side of the scapular was pictured her Immaculate Heart, ablaze and transparent as crystal, with rays pouring out that appeared more dazzling than the sun. This Heart, pierced with a sword, was encircled by an inscription in the form of an oval and topped by a golden Cross. The inscription read:

**“Immaculate Heart of Mary, pray for us, now and  
at the hour of our death.”**

At the same time an interior voice revealed to Sister Justine that God desired to establish among mankind a more tender and confident appreciation and love of His Most Beloved Mother by means of devotion to her through the title of her Immaculate Heart. When invoked under this title and through this holy image Our Lady would obtain great favours from her Divine Son, especially in the areas of physical health,

peace of mind and spiritual conversion. She who is the Refuge of Sinners would particularly obtain the conversion of those who had fallen away from the True Faith and those poor sinners who had no faith. Mary wanted copies of the scapular made as soon as possible and distributed with great confidence.

Unfortunately there were many delays, many of which were caused by the normal and healthy scepticism of Sister's superiors and the Church authorities. It takes time for the Church to determine if these apparitions are from Heaven, hell or are the result of personal delusion.

Sister suffered much during this time. Finally, after a thorough investigation, the local Bishop approved the apparitions and was ready to permit the spread of this new sacramental. However, certain aspects of this new devotion were not clear. Questions needed to be answered. What circumstances were necessary to make the scapular effective? Was there a special blessing for it? Was there a ceremony for enrolling persons in its use? Were there any obligations for those who used it? Was the scapular for use only by certain groups of people or in certain situations?

Our Blessed Mother revealed the answers to these questions during an apparition on September 8, 1846, exactly six years after her initial request for this "Badge of the Immaculate Heart". Our Lady revealed: This scapular is not like others (it is not the clothing-habit of a confraternity) but merely two holy pictures on a single piece of material. Therefore no special formula is required to bless it or enrol someone in its use. It suffices that it be blessed by a priest and worn by the one whom we desire to benefit by Our Lady's intercession. If, on the other hand, the person is unable or even unwilling to wear it or carry it, it may even be slipped, unknown to him, into his clothes, bed, room, or possessions, etc.

There is only one prayer that needs to be said, at least once a day: "Immaculate heart of Mary, pray for us now and at the hour of our death." If the person who is the intended beneficiary of the scapular's use does not say it, then someone else can say it in his place. The Green Scapular may be used anywhere, for anyone. The greatest graces are attached to its use, but these graces are more or less great in proportion to the degree of confidence of the person praying. This was the meaning of the different kinds of rays that fell from the Mother of God's hands at the last apparition.

### **Has the Green Scapular devotion been very effective?**

Favours obtained by invoking Our Lady under this title have been truly remarkable. The Society of the Green Scapular was formed specifically because of the incredible miracles obtained from Our Heavenly Mother during a brief six-month period. There were miracles of health, peace and conversion. At a major national medical centre in the suburbs of Washington, D.C., two people were cured of fatal diseases, just a few days from death! Others were on the verge of suicide. Through the Green Scapular devotion they were given the wisdom to understand why they were so miserable, and the strength to make the changes necessary to bring happiness and hope into their lives. Most importantly, there were truly wonderful graces bringing people in various

circumstances to reconcile themselves to Jesus in the fullness of His Truth and grace. Family and friends, who had fallen away from the Catholic Faith, and even those who never had faith, came to embrace the Sacraments (sometimes after being away a life-time). People involved in dangerous relationships saw their bad companions change for the better or leave the relationship. Work environments witnessed an increase of purity in speech, modesty in dress and charity in behaviour.

Richard Lawler, the son-in-law of Patrick Lawler, PEEP's vice-chairman, wrote his account in the last Flock of his and his wife's conversion to traditional Catholicism as a result of the grace of conversion received in consequence of wearing the Green Scapular and reciting the prayer.

Please put the Green Scapular enclosed to good use. It has already been blessed. But note, whilst God will provide the grace, man has free will, and if someone is obstinately fixed in evil, God will not overrule that man's will. Grace is like a warm gentle breeze that blows a lone sailor to a safe harbour, however, the "sailor" is free to sail against the breeze, and, if he is determined enough, he can sail his boat to perdition. However, I firmly believe that God can never be outdone in generosity, I believe it is entirely possible that, if and when we make it to Heaven, a complete stranger may approach us and say "Thank you". We will respond, "Why do you thank me, I don't know you?" And your new friend will say, "You prayed for the conversion of David, but sadly David had set his heart against God and lost his soul. However, God used the grace that you had won by your prayers and pious intention to bring me back to the faith and the sacraments. So, again, thank you so much."

**MUSLIM PERSECUTION FORCES CONVERT TO CHRISTIANITY TO FLEE HOME UNDER ARMED GUARD ... IN THE UK**



No one should be surprised that this kind of thing is happening in Britain. And it's going to happen a great deal more, because the death penalty for apostasy is part of Islamic law, and Muslims believe that Islamic law overrides and invalidates British law. It's based on the Qur'an: *"They wish you would disbelieve as they disbelieved so you would be alike. So do not take from among them allies until they emigrate for the cause of Allah. But if they turn away, then seize them and kill them wherever you find them and take not from among them any ally or helper."* (Qur'an 4:89)

A hadith depicts Muhammad saying: *"Whoever changed his Islamic religion, then kill him"* (Bukhari 9.84.57). **The death penalty for apostasy is part of Islamic law according to all the schools of Islamic jurisprudence, both Sunni and Shi'ite.** Sheikh Yusuf al-Qaradawi, the most renowned

and prominent Muslim cleric in the world, has stated: “*The Muslim jurists are unanimous that apostates must be punished, yet they differ as to determining the kind of punishment to be inflicted upon them. The majority of them, including the four main schools of jurisprudence (Hanafi, Maliki, Shafi’i, and Hanbali) as well as the other four schools of jurisprudence (the four Shiite schools of Az-Zaidiyyah, Al-Ithna-‘ashriyyah, Al-Ja’fariyyah, and Az-Zaheriyah) agree that apostates must be executed.*” Qaradawi also once famously said: “*If they had gotten rid of the apostasy punishment, Islam wouldn’t exist today.*”

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Nissar Hussain suffered “seven years of persecution” and has been forced to flee his home under armed guard amid fears for his safety. He was with his family when police arrived to move him to a safe place. Mr Hussain said the “extreme persecution” had devastated his family and the dramatic arrival of armed police was a complete surprise. “*My family are distraught and extremely traumatised to be leaving,*” said Mr Hussain. “*But when your life is at stake there is no other choice.*”

Mr Hussain converted to Christianity 20 years ago, but says in recent years he has been subjected to harassment and violence by sections of the Islamic community. “*This extreme persecution by certain people in the Muslim community because we are converts has broken us as a family,*” he said. “*We are fragmented and I do not know how we will recover from this. We haven’t functioned properly for years.*”

He said “serious questions” needed to be answered. Last year, Mr Hussain was hospitalised after his kneecap was smashed and his hand broken during an attack outside his home in St Paul’s Road, Manningham. Two hooded men, one armed with a pick-axe handle, assaulted him in a vicious attack caught on CCTV.

At the time, Mr Hussain said he and his family were being driven out of the city and he was making plans to leave. This week he had started packing up his belongings when the police arrived on Thursday. He briefly returned home yesterday to collect more items, with police guarding, before leaving Bradford for good.

The 50-year-old, who was a nurse before leaving work due to post-traumatic stress disorder, said his six children, aged eight to 24, and wife would never see their friends again. He had been expecting an attack for some months, but when the police arrived he was “*none the wiser*” that he was at such serious risk. “*The armed police arrived at about 3pm on Thursday,*” he said.

[Just remind yourself: *this is happening in the UK* - Ed]

**"POPE FRANCIS"?**  
**By Fr John Hunwicke**

In *Amoris Laetitia*, in the English translation of the authoritative but non-existent Latin, such phrases as "Irregular Relationships" are always printed thus, i.e. within inverted commas. I decided to demonstrate this blog's loyalty and subservience to the

current regime by always printing the words "Pope Francis" or "Holy Father" (etc.) within inverted commas.

But then I realised that such a convention would make it appear, to those who do not regularly read this blog, that I espoused the silly but also disastrously dangerous heresy<sup>1</sup> of Sedevacantism, which I most certainly do not.

Can some intelligent reader suggest a way in which, without creating such a misunderstanding, I could emulate the Holy Father's new and exciting typographical usage?

**Just a moment: I've had a brilliant idea**, could we not commission a Revised Standard Version Even-More-Catholic-Edition lectionary in which, within the Decalogue, the terms "Kill", "Adultery", "Steal", "False Witness", "Covet" *will all be printed within inverted commas*?

And how about a new liturgical convention; whenever the priest, or deacon or sub-deacon, has to read/sing some unBergoglian judgmental term in the silly old Scriptures, he will (first having made a moderate inclination to the crucifix) turn towards the people and make the conventional "inverted commas" sign (putting both his hands up by his ears and wagging the index and middle fingers) ... *Ecclesia Dei* must lose no time issuing a formal decree to this effect ... we shall need a new edition of Fortescue O'Connell ... preachers will need to get into the habit of doing the same thing during homilies ... perhaps the entire congregation should do it during the *Pater noster* when we get to the word "Evil" at the end ...

There! I bet some of you doubters out there never thought this pope would usher in a great new era of ritual innovation and pedantic rubricism!!!

*Viva il Papa!!*

### PRAYER OF ST FRANCIS ADAPTED FOR A MODERN JESUIT

Where there is peace, let me bring enmity.  
Where there is friendship, let me bring antagonism.  
Where there is certainty, let me bring doubt.  
Where there is order, let me bring mess.

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<sup>1</sup> *I'm not certain that Sedevacantism can be described as a heresy. I agree that it is probably an error, but an error is not the same thing as a heresy. If Sedevacantists were heretics, what would we have to make of St Vincent Ferrer, probably the greatest saint of the fifteenth century, and a man who spent most of his life backing (in good faith) an anti-Pope.*

*Furthermore, whilst possibly only a handful of Catholics are formal sedevacantists, I suspect that many genuine Catholics, under the inglorious reign of this awful pope, find themselves emotionally sedevacantists - just as child with a ne'er-do-well father legally has a father, but emotionally he may well feel fatherless.*

Where there is reverence, let me bring worldliness.  
Where there is tradition, let me bring novelty.  
Where there is solemnity, let me bring banality.  
Where there is harmony, let me bring discord.  
Where there is safety, let me bring danger.  
Where there is orthodoxy, let me bring heresy.  
Where there is unity, let me bring diversity.  
Above all, where there is dignity,  
Fetch my red plastic nose.

(From a reader who prefers to remain anonymous)

### **A JOKE GOING ROUND ROME AMONG THE SENIOR CLERGY**

Catholics used to pray for the conversion of Russia and the intentions of the Pope. Now we pray for the intentions of Russia and the conversion of the Pope.

### **"I'M OFFENDED"**

**"If you can't stand the heat, get out the kitchen." - General Eisenhower**

What is it about the modern mindset that makes them believe that merely declaring that you offend them should be enough to shut you up? This "I'm offended" nonsense is yet another secular liberal ruse to shut down people whose arguments they cannot refute with scientific facts or rational arguments.

After the publication of the last Flock, I received the usual couple of dozen generous donations and the usual flood of appreciative letters, but I also received one letter of complaint. The complaint? Something I wrote offended her. She didn't even hint that what I wrote was factually wrong, merely that it offended her.

Lots of things offend me; I don't like to see women in trousers, for example, but I don't expect women to rush home and put on skirts just because I'm offended. If I did so expect, I would be a megalomaniac. But generation snowflake expect you to change your view or express yourself differently, merely because they declare, lips twitching with faux liberal indignation, "*I'm offended!*"

What liberals do is to try dishonestly to conflate giving offence with a lack of charity. But if that was true, Christ was uncharitable when he flogged the money changers from the temple - for I'm confident that caused considerable offence. And St John the Baptist was being uncharitable when he offended Herodias so much she demanded, and received, his head on a plate. In fact, Christ upset so many people they eventually crucified Him because they were so offended by what He had said.

I can agree that causing gratuitous offence, merely for the sake of upsetting people could be deemed unkind, a venial sin at least. And if I write something factually wrong, please point it out, and I will be the first to print a retraction and apology. However, if my opinions or the manner I choose to express myself offends you, tough, you'll just have to get over it snowflake.



In the meantime, please rest assured that nothing bad happens to you when you are offended, you won't wake up Saturday morning and find you've contracted leprosy because someone offended you Friday evening.

## **POPE'S REFUSAL TO ANSWER CARDINALS' QUESTIONS SHAKES THE CHURCH - By Deacon Nick Donnelly**

It has emerged that in September 2016, four cardinals privately submitted five questions to Pope Francis asking the Holy Father to clarify his teaching in *Amoris Laetitia* about communion for divorced and civilly “re-married”. The cardinals submitted their questions according to the established tradition of the Church in the form of *dubium* (Plural. *dubia*), which is Latin for ‘doubt’.

There is nothing exceptional in cardinals and bishops submitting *dubia* to popes and congregations of the Holy See. It has happened for centuries. It is the established way that the Church clarifies confusion and resolves division caused by papal or episcopal teaching. As the Auxiliary Bishop Józef Wróbel of Lublin, Poland, put it in comments supporting the four cardinals' submission of *dubia*:

“They have done well and they have exercised correctly the provisions of canon law. I think it is not only a right, but even a duty. A clarification on the document, and especially on chapter 8 is opportune. There is a need to bring these questions to the Vatican and to the collaborators in whom the Pope has confidence. Drawing up such important texts [*Amoris Laetitia*] in haste does not render good service to the Church.”

The traditional form of such questions is expressed as “*responsum ad dubium*”, the setting out of the doubt [*dubium*] and the giving of a response [*responsum*]. For the sake of clarity the *dubium* is expressed in terms of the Sacred Scripture and Holy Tradition in such a way that the response is expressed as “Yes” or “No”, affirmative or negative. Countless *dubia* have been submitted to popes over the centuries as the basic way of helping God’s faithful think with the mind of the Church.

In 1995 a bishop submitted a *dubium* to Pope St John Paul II asking if his apostolic letter *Ordinatio Sacerdotali*, on why priesthood is reserved to men, was definitive for the Church. Cardinal Ratzinger, as Prefect for the Congregation for the Doctrine of the Faith, answered “affirmative” on behalf of the Holy Father.

### **Pope Francis’ unprecedented decision to refuse to answer**

What is unprecedented is that Pope Francis has refused to answer the *dubia* submitted to him. This is particularly extraordinary because they have come from his own cardinals. These cardinals have spent their lives in service to the Holy See and the Church and deserve respect from Pope Francis. The names of the four cardinals are: Carlo Caffarra, Archbishop Emeritus of Bologna, Raymond Burke, patron of the Sovereign Military Order of Malta, Walter Brandmüller, President Emeritus of the Pon-

tifical Committee for Historical Sciences, and Joachim Meisner, Archbishop Emeritus of Cologne.

On Monday the 14th November 2016 the cardinals informed the people of God that they had submitted their dubia to Pope Francis and that he had refused to answer them. They explained this in a letter accompanying the publication of their historic document:

“We have noted a grave disorientation and great confusion of many faithful regarding extremely important matters for the life of the Church. We have noted that even within the episcopal college there are contrasting interpretations of Chapter 8 of *Amoris Laetitia*. The great Tradition of the Church teaches us that the way out of situations like this is recourse to the Holy Father, asking the Apostolic See to resolve those doubts which are the cause of disorientation and confusion. [...] The Holy Father has decided not to respond. We have interpreted his sovereign decision as an invitation to continue the reflection, and the discussion, calmly and with respect. And so we are informing the entire people of God about our initiative, offering all of the documentation.”

Having waited two months for Pope Francis to respond to their dubia, Cardinal Burke had a private audience with the Holy Father on 10th November. The following day Pope Francis held a private audience with Cardinal Müller, Prefect for the Congregation for the Doctrine of the Faith, who would, in the normal course of events, have responded to the dubia on behalf of the Holy Father. Two days later, on the 14th November, Cardinal Burke and the others released the dubia to the people of God. On the 18th November the Italian catholic daily, *Avvenire*, published an interview with Pope Francis in which he harshly criticised those who sought “black and white answers”, questioning their motives and integrity:

“Some, as with certain responses to *Amoris Laetitia*, persist in seeing only white or black, when rather one ought to discern in the flow of life. But these critiques – if they’re not from an evil spirit – do help. Some types of rigorism spring from the desire to hide one’s own dissatisfaction under armour”.

It also emerged that Pope Francis had taken the unusual step of cancelling the consistory meeting with the College of Cardinals that he had convoked for Saturday 19th November. Moreover, Edward Pentin, the respected Vatican correspondent for the National Catholic Register, reported that sources within Santa Marta, Pope Francis’ residence, had told him that as a consequence of the cardinals’ dubia the Holy Father is “not happy at all, that he’s boiling with rage”.

The four cardinals have gone out of their way to express respect and consideration towards Pope Francis, as is only to be expected from faithful Catholics. They have made it clear that their dubia have not been framed in the context of political conflict, but should only be seen in terms of pastors’ concern for the salvation of souls:

"We hope that no one will judge us, unjustly, as adversaries of the Holy Father and people devoid of mercy. What we have done and are doing derives from the deep collegial affection that unites us to the Pope, and from an impassioned concern for the good of the faithful."

By raising genuine questions about the confusion contained within chapter 8 of *Amoris Laetitia*, the cardinals are fulfilling their duty according to canon law of "assisting the Roman Pontiff especially in the daily care of the universal Church" (Can. 349). Clearly the dubia manifest those exceptional qualities that are expected of cardinals, "truly outstanding in doctrine, virtue, piety and prudence in practical matters" (can. 351§1).

### **The five dubia**

In their letter accompanying the dubia the cardinals explain that they have submitted their questions because the worldwide Church is being divided by divergent and conflicting interpretations of chapter 8 of *Amoris Laetitia* regarding the divorced and civilly "re-married" and Holy Communion. For example, the bishops of Buenos Aires have implemented the novelty of allowing divorced and remarried to receive Holy Communion following a penitential process culminating in confession and admission to Holy Communion. While Archbishop Chaput of Philadelphia upholds the perennial doctrine of the Church (*Catechism of the Catholic Church*, 1650) that because of the sin of adultery divorced and remarried couples cannot receive the sacraments of confession or communion unless they live together as brother and sister. Clearly, the confusion and disorientation caused by the reception of *Amoris Laetitia* is breaking the communion of the universal Church.

The five dubia raise very serious questions concerning fundamental moral doctrines of the Church:

The first dubium questions the paragraphs of *Amoris Laetitia* dealing with pastors "accompanying" divorced and "remarried" Catholics that propose in "certain cases" (AL footnote 351) those bound by a pre-existing valid marital bond can receive both the sacrament of confession and communion. The dubia points out *Amoris Laetitia* contradicts the magisterial teaching of the Church set out in Pope St John Paul II's *Familiaris Consortio* (84) and *Reconciliatio et Paenitentia* (34) and Pope Benedict XVI's *Sacramentum Caritatis* (29).

The second dubium asks Pope Francis if Pope St John Paul II's teaching on the existence of absolute moral norms prohibiting intrinsically evil acts in all circumstances (*Veritatis Splendor*, 79) remains the valid teaching of the Church. In particular, in light of *Amoris Laetitia* allowing divorced and "remarried" to receive absolution and communion does the prohibition of adultery remain an absolute moral norm because it is always and everywhere intrinsically evil?

The third dubium questions paragraph 301 of *Amoris Laetitia* that states that couples in irregular situations, such as those committing adultery or fornication, can no longer

simply be said to be “living in a state of mortal sin and are deprived of sanctifying grace.” The cardinals ask Pope Francis if, in light of this, it is still possible to affirm that persons who habitually live in “contradiction to a commandment of God’s law”(e.g. Matthew 19:3-9) are in an “objective situation of grave habitual sin?”

The fourth dubium questions Pope Francis’ teaching in *Amoris Laetitia*, section 302, that individual circumstances can mitigate, or lessen, moral responsibility for committing intrinsically evil acts. The cardinals point out that the perennial teaching of the Church is that no circumstances can ever excuse or render good intrinsic evils such as adultery, murder, theft, or perjury. They ask the Holy Father if such intrinsic evils could ever be a cause of good and not profound injury?

The fifth, and final, dubium questions Pope Francis’ presentation of the role of conscience in *Amoris Laetitia* (303) that proposes that “sincerity and honesty” are enough to permit conscience to allow individuals not to live according to the “ideals” of God’s law in their particular circumstances. The cardinals ask the Holy Father, does this mean that the perennial teaching of the Church is no longer valid that conscience can never allow individuals to disobey God’s laws? By allowing conscience to be the final arbiter of whether adultery or fornication are right or wrong *Amoris Laetitia* opens the door to the absurdity of “virtuous adultery, lawful murder and obligatory perjury.”

### **The correction of serious error of a Roman Pontiff**

Considering the seriousness of the questions put to him by the cardinals, Pope Francis’ decision not to respond is incomprehensible. The cardinals have cautioned the Holy Father that consequences will follow his refusal of their dubia. Cardinal Burke explained in his interview with Edward Pentin that the Pope’s lack of response may trigger a formal act of correction. Pentin asked, “What happens if the Holy Father does not respond to your act of justice and charity and fails to give the clarification of the Church’s teaching that you hope to achieve?” To which Cardinal Burke replied, “Then we would have to address that situation. There is, in the Tradition of the Church, the practice of correction of the Roman Pontiff. It is something that is clearly quite rare. But if there is no response to these questions, then I would say that it would be a question of taking a formal act of correction of a serious error...”. Pentin asked a follow-up question, “If the Pope were to teach grave error or heresy, which lawful authority can declare this and what would be the consequences?” Cardinal Burke replied, “It is the duty in such cases, and historically it has happened, of cardinals and bishops to make clear that the Pope is teaching error and to ask him to correct it.”

Cardinal Burke rightly points out that instigating a formal act of correction of a serious error by a Roman Pontiff is rare. In fact we have to look to the 14th century and the Church’s response to a serious error promulgated by Pope John XXII.

### *The Church corrected the serious error of Pope John XXII*

Pope John XXII's serious error was in the area of eschatology, not moral theology, and in particular he proposed his own idea that after death the righteous soul did not immediately enjoy the reward of the Beatific Vision. Instead, he favoured the novel idea that the soul waited until the resurrection of the body, and the final, universal judgement to enjoy the beatific vision of God. Pope John XXII's speculative proposition is against the established and continuous teaching of the Church, as now expressed in the Catechism of the Church as follows:

Each man receives his eternal retribution in his immortal soul at the very moment of his death, in a particular judgment that refers his life to Christ: either entrance into the blessedness of heaven — through a purification or immediately, or immediate and everlasting damnation. (CCC 1022).

Eight years into his pontificate, disturbing rumours began to circulate in Europe's universities and throughout the Church that Pope John XXII was 'favouring' a serious error contrary to the teaching of the Church. By November 1331 these rumours transformed into alarm following John XXII's delivery of three homilies proposing that his new teaching was supported by a 'reading' of Scripture and the Church Fathers. The Catholic world outside of the papal court of Avignon was profoundly and deeply disturbed by the news that the Head of the Church was proposing a teaching contrary to magisterial teaching. However, the pope's novel ideas found favour among some within his court who sought the Holy Father's patronage and preferment.

Faced with growing protests from clergy throughout Christendom Pope John XXII sought to defend his innovation in two ways: he claimed it was not his own teaching but the teaching of scripture and the Church Fathers and he asserted that it was only his private opinion as a theologian, and not taught in his role as Head of the Church. The pope further claimed that the question was open to discussion and every clergyman was free to accept or reject whichever side of the controversy he judged as true.

However, the Holy Father's actions belied his words. Pope John XXII's treatment of supporters and opponents showed his preference for those who upheld his "new" teaching. Supporters received honours and preferment, while those who opposed Pope John XXII, either informally or formally, experienced papal disfavour, and even punishment. He also sought to disseminate his erroneous teaching by commanding that copies of his sermons were distributed to his supporters.

But the more Pope John XXII and his supporters sought to promulgate his error, the greater the uproar and resistance from the Church beyond the papal court. King Philip VI of France and the Dominican faculty of the University of Paris were Pope John XXII's most implacable opponents, despite the Holy Father's personal rebukes and imposition of 'yes' men. As Fr. Victor Francis O'Daniel, O.P. put it, "Neither fear of feeling the weight of papal displeasure, nor hope of reward, had any influence... when there was question of an error against Catholic faith."

Determined to meet the challenge of Pope John XXII's error head on, King Philip VI called a meeting of the theological faculty of the University of Paris. On 19 December 1333 a commission of 23 masters of theology assembled under the presidency of the Dominican patriarch of Jerusalem, Peter de la Palud, and in the presence of the kings of France and Navarre, and many bishops, priests, and lay faithful, they unanimously declared their firm belief in established and continual Catholic teaching on the righteous soul's immediate reward of the Beatific Vision on death and individual judgment.

The commission drew up a profession of faith which they signed, and submitted to Pope John XXII. The profession of faith was accompanied with a letter to the Holy Father which was polite and respectful, but also expressed clearly and firmly the result of their deliberations. They reminded Pope John XXII that he had declared that he had spoken as an individual theologian, not as Head of the Church infallibly defining a doctrine. They also expressed the hope that the Holy Father would give his apostolic sanction to their decision.

Following his receipt of the signed profession of faith and letter Pope John XXII immediately convoked a consistory in January 1334 during which he displayed openness and tolerance towards those who opposed him, and repeated his assertion that he had never intended to dogmatically settle the question, but rather that he had sought an open discussion. He also sent letters admonishing those supporters that the King of France judged had overstepped the mark in their zeal to promote his "new" teaching, and he released from prison those opponents investigated by the Inquisition. Later in the year, sensing his death was imminent, John XXII retracted the serious error he had preached or had caused others to preach or teach that was not "in perfect conformity with Catholic belief."

Blessed Cardinal Schuster OSB (Cardinal and Archbishop of Milan, d. 1954) wrote the following assessment of this formal correction of the serious error of Pope John XXII:

John XXII has the gravest responsibilities before the tribunal of history... since he offered the entire Church, the humiliating spectacle of the princes, clergy and universities steering the Pontiff onto the right path of Catholic theological tradition, and placing him in the very difficult situation of having to contradict himself.

## **IL BOOM: CARDINAL DUBIA AND VATICAN SCHISM**

**by Hilary White**

Well! What an exciting week it's been! The entire Catholic bloggy world is in froth over the Dubia of the Four Cardinals and the pope's non-response. It has taken me the best part of a week to complete this because events kept changing so fast I couldn't keep up. But it seems we are in another little lull.

Francis is thought to have refused to meet with his own cardinals at the consistory this weekend in order to avoid being confronted personally in a venue where it would be impossible to avoid answering the question whether he is or is not a Catholic. A pope



**Cardinals Daniel Di Nardo and Raymond Burke leave the Paul VI Hall, March 7, 2013, Vatican City.** (Source: Getty Images Europe)

hiding from his own cardinals in order to avoid being called out on heresy – oh, sorry, on “errors” – is something I’m not sure the Catholic Church has ever seen in all her long and strange history.

And now, since Cardinal Burke’s two interviews last week confirming their intentions, everyone is asking, “What happens next?” And the grand soap opera of the Bergoglio pontificate has closed out the week on yet another cliff-hanger.

The cardinals’ questions were not on small matters. In so many words and by implication, they asked the pope whether the Church still taught that there is such a thing as objective moral reality; whether scripture could be trusted as a moral guide; whether the Church has been wrong for 2000 years; whether God is a liar. Is there still a Catholic Faith, or were we all fools? And, perhaps of most immediate moment, are you, your holiness, still interested in being the pope of the One, Holy, Catholic and Apostolic Church?

I don’t know anyone who isn’t either privately or publicly suggesting that this is the “beginning of the end” of the Bergoglian pontificate that we have all known has been heading straight for exactly this precipice. And now, after fifty years of struggle in our quiet civil war, the cliff is finally in sight. However politely the questions – and interviews – are worded, the truth is that the choices before the pope are now simple: recant or be deposed. The questions, despite what he seems to believe, cannot be dodged. Does the pope adhere to the Catholic religion? Is he trying to overturn it and put something of his own – and his handlers’ – devising in its place? Remaining silent isn’t an option.

Cardinal Burke himself hinted at the next necessary steps when he told Edward Pentin, “There is, in the Tradition of the Church, the practice of correction of the Roman Pontiff. It is something that is clearly quite rare. But *if there is no response to these questions, then I would say that it would be a question of taking a formal act of correction of a serious error.*”

None of the cardinals is yet publicly using the D-word, of course, but a quick Google search will reveal that there is a growing body of historical, theological and canonical information being made available, most of it very recently, on the subject of deposing a pope for heresy. For the moment, however, we're all still one big happy family, just having dialogues and asking politely for "clarifications" of "errors".

And we also can only guess at whom and how many in the episcopate are supporting them. But the guesses can be educated. The American archbishop Thomas Gullickson, canonist and nuncio to Switzerland and Liechtenstein, for instance, posted to his Facebook page the note, "Father does a great job in this article." This was above the now-famous 2014 piece for the Remnant by Robert Siscoe titled, "Can the Church depose an heretical pope?" A signal if ever I saw one.

There's a long way to go yet. "Error," even serious error, isn't the same thing as heresy, still less "obdurate, formal" heresy. But Rorate Caeli and others are dead-on when they say that it is astounding, almost unprecedented that bishops or cardinals have been forced to effectively demand that the pope assert that he is a Catholic and that he is not deliberately acting to overturn the Catholic Faith. And Cardinal Burke's hint at what they will be obliged to do if the pope refuses to answer must now, following this weekend's papal antics, be seriously considered.

Whatever longest-term outcome we may be hoping for, each step must be taken with utmost care. To prove formal heresy – particularly the formal heresy of a pope – is a grave matter indeed, and to ensure that history will record that they acted on the side of Truth, these men cannot afford to make a single mistake. This is not something that will be resolved in a matter of weeks, therefore. But the fact that the cardinals have made their intervention public – and said that they did so because the pope refused to respond – means that our fears that nothing was being done have been proved wrong, thanks be to God.

What happens next is really the question of the hour, but it is also obvious, given what we know about this man and his determination to implement his agenda. We saw this crucial weekend that Francis Bergoglio has not the slightest intention of changing his course. He followed his usual pattern, giving his responses obliquely, unofficially in yet another interview and in his consistory address, using ambiguities and pointed insults, always playing the victim. His chosen mouthpieces have even gone so far as to openly insult and ridicule the cardinals and their letter. If I were among the latter, my response would be simple: "So be it. You've brought this on yourselves."

What will happen next is therefore not difficult to discern, since it is dictated by the realities which will continue moving forward according to their logical momentum. It is like the Titanic disaster; the ship had a particular speed and course that night, and a particular set of restrictions dictated by physics and mathematics. It was moving at a particular speed, weighed so many tons, was so many yards long; the rudder was that particular size and no other; the turning radius was exactly that wide; there was exactly that much time available between sighting the iceberg and altering course. Sim-



ply put, by the time they saw the ice, it was too late. Maths is maths and nothing can alter it.

We are at the point where the decisions have been made and all the actions taken and now the Church is merely a projectile, subject to the inexorable demands of logic and reality as Titanic was to the laws of physics. Sides have been chosen, battle lines drawn and opening skirmishes have begun, with Francis' chosen favourites openly attacking those bishops who would maintain the historic Catholic Faith. As of this week, the Catholic Church's quiet little cold civil war, which has been going on since 1965, has blossomed into something much more open and more vicious.

But as always with this pontificate, the blessed silver lining is clarity. Francis Bergoglio is going to go down in history as the Great Clarifier, no matter what he says or does not say to Cardinal Burke. Although the letter was addressed to the pope, effectively the cardinals' dubia are aimed at the entire Church; all Catholics from pope to pew-sitters, must believe and profess the same Gospel. This means that the questions are aimed at all bishops as well, and however the pope decides, they are going to be obliged to make the same decision either for or against Christ. If nothing else is accomplished, it will from this time forward be very easy to clarify who is and is not a Catholic bishop. Just as *Amoris Laetitia* was intended as a litmus test for compliance with the New Paradigm, so the Cardinals' dubia provides a similar service to Christ.

If all factors remain steady – that is, if Francis Bergoglio does not repent and the cardinals do not get cold feet – what will happen, what has to happen, is this:

- Bergoglio will continue not to respond, allowing his proxies to speak for him as always. He will continue to attack as “enemies” and “detractors” anyone who tries to recall him to his duty.

- The cardinals, after an interval in which they may issue another warning, must do their duty and denounce his heresies for the good of the Church and the salvation of souls. This must happen if for no other reason than that the faithful are being led by this pope over the cliff of mortal sin.

- After the formal denunciation, therefore, the episcopate, clergy and laity will divide into two groups. The Catholic side will be very small, and will seem weak and powerless and foolish in the eyes of the world. They will have only the truth of the Faith as their weapon and shield.

- The second will have all the material institution of the Church, all its monetary resources, the psychological asset of its material patrimony of churches, schools, universities, hospitals etc, and the political power of recognition and support by the secular world, as well as the adherence of nearly all those who continue to call themselves Catholics.

- Bergoglio will demand the acquiescence of the Catholics with his usual threats and insults. He will empower his followers at the national level to punish priests, semi-

narians, teachers, university professors, et al, if they do not embrace the New Paradigm.

- The standoff can only possibly be broken by what canonists call a “declaratory sentence” that Bergoglio is a *formal and obdurate or pertinacious heretic* and has by his own actions lost the office of the papacy.

- Their duty then will be plain. The Catholic Church cannot function without a pope, and they will be obliged to call a conclave.

What will things look like after the schism is complete? We can easily extrapolate that from what things look like now. The vast majority of the Catholic world, lay and clerical, have no problem at all with Francis or with the entire New Paradigm of Vaticanism. The Church will consist, as it always has, of believers, but there will be no buildings. The reality, visible to the eyes of God, will be that the larger body will be what we might call the Bergoglian sect. They will have all the appearances of legitimacy and will be respected and at last embraced by the world, who will think that the tiny group of objectors are fools and “dissenters.”

The necessity of this outcome – always barring miraculous interventions, conversions or the Parousia – was clear to those who knew the Faith from the day following Walter Kasper’s February 2014 consistory address. That already notorious heretic laid out the course that this “Sankt Gallen Mafia” cabal, of which Bergoglio is merely the chosen instrument, from that day, and none of them have deviated from it a single iota since then. Fr. Brian Harrison was perhaps the first one to put it clearly. In a letter to Robert Moynihan, Fr. Harrison warned of “the immensity of *a massive, looming threat that bids fair to pierce, penetrate and rend in twain Peter’s barque* – already tossing perilously amid stormy and icy seas.”

*“The shocking magnitude of the doctrinal and pastoral crisis lurking beneath this politely-worded dispute between scholarly German prelates can scarcely be overstated. For what is at stake here is fidelity to a teaching of Jesus Christ that directly and profoundly affects the lives of hundreds of millions of Catholics: the indissolubility of marriage.”*

Fr. Harrison was able to make his prediction not based on any supernatural gift of foresight, but merely by applying his rational intellect to the objective realities. It is the nature of reality that actions have inevitable logical consequences. The simple math is that they want to leave Christ behind; we cannot go where they are leading because we love Christ and won’t leave Him.

Now, it must be acknowledged that Francis Bergoglio has a few options and it is possible that it won’t go as far as this extreme outcome. It may be that he will balk at staring down an actual sentence of heresy. It is hard to know for sure, in a game of such unimaginable stakes, what any man will do. He might blink. It is possible that at some point he could agree to assert the Catholic Faith, at least publicly.

I expect that the cardinals would offer him the option of remaining silent and inactive. That by itself would be a blessed relief. And then they could be given the *de facto* governance of the Church, and set about correcting his “errors” publicly. This would put an end to the immediate, smaller, Bergoglian, crisis. The revolution would be at the very least put on hold until the cabal could find another way forward, perhaps with another pope. But of course, this would make it more difficult to correct the larger problem of which Bergoglio is only a more threatening symptom.

Another possibility is that he will carry out the threat he made during his last burst of apoplectic rage at the last Synod. When 13 cardinals politely asked him to please fulfil his promises of an open and transparent synodal process, he is reported to have had a complete meltdown, screaming that he would “throw them out.” If that is the case, the four cardinals could be removed from the college, and the entire world would clearly understand that Bergoglio will not recant and that our worst fears about his intentions are true. After that, it will be up to someone else to decide whether this is the kind of man they want to follow.

Nevertheless, all of this, even if any of it is to actually come to pass, is still a way off. We will have to wait and see if Jorge Bergoglio has the nerve to see the revolutionaries’ plans through to the end. (Personally, I’m betting he does. Narcissists of his calibre rarely recant, even strategically.) At the moment, however, we have seen him being both cunning and bold with his refusal to answer the dubia and making pointed insults and attacks through his proxies.

He has brought us to the very edge of the precipice thus far with a meticulously orchestrated campaign of hints and ambiguities, advances and retreats, statements that barely skirt the edges of denounceable heresy, obfuscations, deflections and outright lies. All his worst outrages – particularly his blasphemies – have been “unofficial,” given in “off-the-cuff” comments in homilies, audience addresses and his notorious interviews, always with a wink, a nudge and a nod. He has continued, up to yesterday, his well-tested strategy of allowing his underlings to draw out the necessary conclusions from his ambiguities, like a group of Delphic priests interpreting their oracle.

This means, of course, that the ball is now back in the court of the four cardinals, while the rest of us fire up the microwave for another batch of popcorn. Get your Rosaries ready, ladies and gentlemen, because we’re not done.

### **YOU COULDN'T MAKE IT UP - Graham Moorhouse**

If you really want to know just how crazy life in the secular asylum really is, just replay a period of approximately ten days around the end of November, start of December 2016. I will illustrate it with what I will call a metaphorical week.

On Monday the top story in the main stream media was that around a 100 aspiring young footballers had reported that they had been sexually abused by coaches and scouts. Every man-jack of the perpetrators of these vile crimes were homosexuals, homosexuals who had clearly sought careers that would bring them into contact with

young boys. Some thirty-seven clubs were under investigation by the police for allowing homosexuals to abuse boys.

On Tuesday the mainstream media was reporting that the homosexual Stefano Brizzi, had murdered PC Gordon Semple, another homosexual, after meeting him through the gay dating app Grindr for casual "sex". He then tried to dispose of PC Gordon Semple's body by dissolving it in acid. The stench of the decomposing body had alerted neighbours, and subsequently the police.

On Wednesday the top story in the main stream media was that now around 200 aspiring young footballers had reported that they had been sexually abused by coaches and scouts. Again, every man-jack of the perpetrators of these vile crimes were homosexuals, homosexuals who had clearly sought careers that would bring them into contact with young boys. Some seventy-four clubs were now under investigation by the police for allowing homosexuals to abuse boys.

On Thursday we learned that homosexual chef Stephen Porter, had spiked four men with lethal doses of drugs before having "sex" with their unconscious or dead bodies, before dumping their corpses in a churchyard. This sodomite had trawled gay social network sites for victims before inviting them to his home for casual "sex".

On Friday the top story in the main stream media was that now 429 aspiring young footballers had reported that they had been sexually abused by coaches and scouts. Again, every man-jack of the perpetrators of these vile crimes were homosexuals, homosexuals who had clearly sought careers that would bring them into contact with young boys. Some 148 clubs were now under investigation by the police for allowing homosexuals to abuse boys.

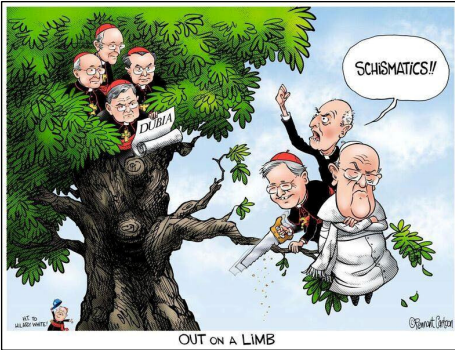
On Saturday we were invited by the media to celebrate the fact that Orlando Cruz, a boxer who few would have heard of outside of boxing aficionado circles, had announced that he was an homosexual. This they did without a hint of cognitive dissonance. One really could not make this stuff up. It all goes to prove how embracing an ideology, such as secular liberalism, totally unhinges the mind from reality.

### **EDITOR'S THOUGHTS ON THE DUBIA**

I find it difficult to decide whether one should, on balance, be depressed or encouraged by the shambles in the Church seen through the lens of 2016. First we had the synod on the family, and the shocking fact that, even though they did not achieve the required two-thirds, there remains the awful scandal that a majority of the bishops present voted in favour of Holy Communion for people in invalid marriages.

However, we can take comfort from the fact that this synod was so brazenly rigged. As soon as Bergoglio realised that the prelates put forward by the local hierarchies would not hand him the novelties he craved, he began to pack the synod with hand picked heretics more to his own taste. The fact that it had been gerrymandered by the Pope was a secret hiding in plain sight and consequently the synod had lost all credi-

bility even before it had opened its doors. Sadly, in the future, when historians write about this period of the Church, Pope Francis and his rigged synod will undoubtedly be listed in ignominy alongside Pope Liberius and Pope Honorius.



However, the fact that four cardinals have called out the Pope is reason for encouragement. Whilst the fact that only four have been prepared to put their heads above the parapet, is cause for concern. Yet, on the other hand, only three or four of the usual suspects have publicly supported the Pope - mostly, if not all, well-oiled German prelates on the state's payroll; this is surely encouraging. And even more encouraging is the fact that apart from

these three or four usual suspects, there has been no groundswell of cardinals coming out against Cardinal Burke and his co-signers - that I believe is really significant and a genuine reason for at least modest hope.

### **WHO WOULD HAVE GUESSED THAT ALL THAT WAS NEEDED WAS A DECENT PROD?**

I believe 2017 could be a very auspicious year. It is the centenary of the Communist Revolution of 1917 and the 500th anniversary of the Satanic Lutheran revolt of 1517. However, even more important, one-hundred years ago this coming October, Our Blessed Lady promised the shepherd children at Fatima that her Immaculate Heart would one day triumph. Previously, in 1884, Pope Leo XIII had prophesied that the Devil had been granted up to 100 years to wreck mischief in the Church. The great prayer to St Michael was composed by Pope Leo XIII in response to the impending crisis that he had foreseen.

We also know from the conversations of Our Lady with the three child shepherds at Fatima that in some mysterious way Heaven has intertwined the fate of the world with the spiritual fate of Russia. We also know that Heaven had ordained that the spiritual fate of Russia was dependent on the Pope, in a collegial act with all the world's bishops, entrusting Russia to the Immaculate Heart of Mary. It is also clear, outside of a handful of Vatican flunkies and a few Novus Ordo apologists, that the consecration ordered by Heaven has never taken place.

Nevertheless, just as many events in the Old Testament prefigure and prepare the world for the coming of Christ, so many events in the modern world seem to me at least to be preparing us for the forthcoming triumph of Our Lady's Immaculate Heart. I could of course be wrong, wildly wrong, but the Christophobic Left is clearly beginning to run very scared, indeed, listening to the torrent of fake news gushing from the mainstream media one can even detect the start of something approximating panic.

This panic, in the mainstream media manifests itself by collective head burying. Aside, the animal credited with being the archetypical example for "burying one's head in the sand", the ostrich, has one of the smallest brains relative to body mass in creation. One example; in a week in which a quarter of a million Frenchmen were on the streets of Paris peacefully protesting gay adoption and eight hundred spotty youth were protesting outside Trump Towers - using the well-honed cogent arguments of the left, such as vandalising litter bins and other public amenities - the mainstream media gave the spotty youth wall-to-wall coverage and blacked out news of the Paris demo'.

Another sign of panic was the portrayal of Trump by the media as a man who had no policies. Trump articulated a new policy every time he opened his mouth, even seemingly sometimes on the fly; clearly, if anything the man suffered from policy diarrhoea. Whereas, his opponent seemed to believe that being manically pro-abortion and sitting down to urinate was sufficient to hand her the keys to the White House.

The public execution of the Catholic monarch Louis XVI which took place on 21 January 1793 at the Place de la Révolution in Paris could be said to mark the symbolic birth of the modern era, the death of the old Catholic order written in blood. The murder of the Catholic King was quickly followed by the slaughter of more than 250,000 Catholics in the Vendée. Since then the march of Christophobic secular liberalism through the institutions of the West has been ruthless and inexorable. They have captured all the high ground; the political classes, academia, the judiciary and the main-stream media. The penetration of the secular left into every nook and cranny of modern life is such that we seem to live, and move and have our being within this acrid miasma. And to make matters infinitely worse from the Catholic perspective, we now have a man on the See of Peter who, like some zoo-keeper at ocean world, enjoys nothing better than throwing juicy sprats to a pod of clapping seals of the heretical and worldly type, who catch them adroitly and gulp them down eagerly to the applause of the crowd.

Those of us who have spent most of our lives opposing this leviathan - now the quasi-religion of the UN and all the institutions of the EU - were not so much in a David and Goliath struggle, more like gnats trying to bring down an elephant by biting its rump, all the time conscious that one flick of the beasts tail and we would be gravy. Who then could possibly have guessed that all that was really needed was two rather ordinary blokes to give the liberal behemoth a decent prod for the whole globalist edifice to start to implode like a proverbial house of cards. I speak of course of our own Nigel Farage and the American, Donald Trump.

Many will argue that there is no way that Trump, a ludicrously thin-skinned, coarse-minded, twice-divorced, New York businessman, could be the instrument of God's purpose. But God has always chosen those who in the world's eyes would seem the least suitable. King David, for example, a man so venal that he slew his best friend in order to bed his wife. Or what of St Peter, an unreliable coward, yet chosen as the "Rock" upon which God would build his Church? Or the young farm lass, St Joan of

Arc, selected by providence to restore the Dauphin to the throne of France. And then we have the three child shepherds of Fatima, two of whom were destined to die shortly after Our Lady's visitation. No, Trump is just the sort of utterly improbable character Heaven would choose to work its purpose.

Mrs. Kellyanne Conway, Trump's campaign manager and now advisor, is a daily communicant, an Irish-American, happily married Catholic mother of four who makes breakfast every morning for her children and then goes to Mass; she's also an outspoken pro-lifer! And there's more: Kellyanne Conway reportedly took Donald Trump to meet Father George Rutler, the famous Anglican convert priest and pastor of the Church of Our Savior in Mahattan, who blessed the future president just days before his election. Who knows how this will all pan out but, for the moment, it's good to know that a faithful Catholic is chief advisor to the President of the United States. We must pray that God will help her remain faithful to the promises of her baptism as she takes on this crucial task.

Trump is, of course, not a Catholic and is certainly no St Louis IX, but he is a pragmatist, not an ideologue. A pragmatist is a man who instinctively deals in reality rather than dogma, or what liberals like to call their "values". Another word for reality is truth. Christ famously said, "I am truth". Therefore, I would argue, that a man who deals in reality, rather than secular liberal dogma, has made a significant step in the direction of Catholicism, whether he is aware of it or not. Even Trump's willingness to face the truth that the Muslim faith encourages, indeed mandates, the slaughter of infidels, i.e. non-Muslims, and therefore it is not a good idea to invite Muslims in large numbers into one's living room, suggests a step away from the dogmas of the secular asylum and a decisive shift towards sanity.

How were Farage and Trump able to so seriously wound the behemoth of secular liberalism? I suspect the answer lies in the aggressive nature of evil. Evil cannot stand still, it must advance. We can illustrate the point from the Masonic American slave trade. Had the slave states been content to keep their slaves and leave the North in peace, they may well have been able to retain their slaves for many more decades. But no, they had to push for federal laws forcing the Northern States to return runaway slaves. That was the step too far that handed the Christians fighting for the abolition of slavery the spear with which to wound and ultimately bring down the beast. Secular liberalism similarly was not able to rest on a little evil, it had to keep aggressively pushing the boundaries. For the last few decades it has been pushing to legalise and promote every conceivable form of depravity known to man; sex-ed for tots, legalised abortion, sodomitical "marriage", same-sex adoption, hairy blokes in frocks encouraged to share the washroom with our daughters and wives, etc. The problem for evil is that each advance in its agenda means another battalion deserts its ranks and joins the good guys, and ultimately one reaches a tipping point. One of the greatest achievements of Farage and Trump may have been to convince the little people who hadn't voted for decades that they could make a difference, but they were also

providentially lucky, they unleashed their spears into the flanks of the liberal behemoth at just one such historical tipping point.

Brexit and the election of Trump are not the only wounds to be inflicted on the soulless liberal behemoth in recent years. One should pay particular attention to Russia, for, as I say, Heaven has in some mysterious way inextricably bound Russia to the fate of the world. Putin recently moved the office of the primate of the Russian Orthodox Church into the Kremlin in order that the State and Church may work more closely together. He actually went so far as to assert that the separation of Church and State was a western heresy. Russia has also put the militant homofascist collective firmly back into its box. There are also rumours that heretics (of the innumerable Protestant sects varieties) will these days find themselves being quickly moved on if they attempt to proselytise on the street of Russia.

Whilst Farage and Trump have put two well delivered spears into its flanks and slowed it down, the liberal behemoth is too large to be brought down by just these wounds. But 2017 promises to see yet more spears find their target, and the liberal behemoth could be very seriously wounded by the end of 2017.

France, for example, will certainly move to the right, how far remains to be seen. Geert Wilders' party is now the second largest in the Netherlands, increasing its seats by 25%, while the main party saw a 20% loss of seats. Geert Wilders was once banned from the UK for telling the truth about the inherently and irreducibly violent, inhuman, supremacist and anti-civilisational nature of Islam. Unfortunately, he is neither pro-life nor known for his opposition to the homofascist agenda. Nevertheless, he frightens the hell out of the liberal establishment, which is desperate to maintain the patent lie that Islam is a religion of peace.

Austria is also odds on to have a nationalist government by the year's end. It remains to be seen how severely wounded the Godless globalists behind the new world order will be by the end of 2017, but it promises to be a very interesting year.

### **Postscript**

Chesterton wrote something to the effect that when you abolish the big laws (i.e. the Ten Commandments) you don't get freedom, you merely get thousands of little laws.

This came to mind recently when Obama, in pursuance of his trans-gender ideology, sought to legislate to tell universities who could and could not use their rest rooms. This definitely belongs in the couldn't-make-it-up drawer. Think about it: the President of the United States, one of the most powerful offices in the world, legislating for who can have a wee in the ladies' cloak room! Such is life in the secular asylum that you have to pinch yourself sometimes to check you're not dreaming. Who was it wrote that a few good men desire freedom, the rest merely desire licence.

Ultimately, I do not believe that our salvation lies in the hands of politicians, not even Trump or the Republican Party, but I would go so far as to say that if all Trump ever achieved was to save the world from the leadership of a maniacally pro-abortion, lesbian,



matriarch of a criminal cartel, he has already accomplished ten times more than most men achieve in a hundred life-times.

A quintessential image from 2016, that summed up the soul of the Godless liberal establishment, was that of the closeted, Irish billionaire, Bob Geldof, his face grotesquely contorted with rage, putting two fingers up to British deep-sea fishermen, men who, to put food on our tables, do one of the most dangerous and arduous jobs on the planet. Yeah - nice one Bob.

### **JUST THINK OF THE THOUSANDS OF INNOCENT LIVES THAT WOULD HAVE BEEN SAVED.**

Professor Wendy Savage, a member of the British Medical Association ethics committee, is urging the government to get rid of the law that prohibits sex-selection abortions. A retired OB-GYN and abortion practitioner, Savage said she performed about 10,000 abortions during her career

Savage believes women should be allowed to abort an unborn child because of his or her sex – for any reason at any point in the pregnancy. To Savage, a sex-selection abortion is “not gender discrimination” because only “living people” can be discriminated against.

“If a woman does not want to have a foetus who is one sex or the other, forcing her [to go through with the pregnancy] is not going to be good for the eventual child, and it’s not going to be good for [the mother’s] mental health,” she said.

It's a pity Savage's mother didn't feel this way: just think of the thousands of innocent lives that would have been saved.

### **THE LAST WORDS OF MUHAMMAD**

The Qur'an is short, clear and to the point when telling us how Allah would kill Muhammad if he was a false prophet. According to the Qur'an, if Muhammad was to invent a false revelation or make up verses of the Qur'an, Allah would kill him by **severing his aorta**. The aorta is the large artery that comes out of the left ventricle of your heart; some Muslim sources translate it as "the life artery."

Sura 69, verses 44 to reads:

Qur'an 69:44-46 - And if he (Muhammad) had forged a false saying concerning Us We surely should have seized him by right hand (or with power and might), and then certainly should have **cut off his life artery (Aorta)**. [Hilali-Khan]

Muhammad is saying, *"If I am a false prophet, Allah will sever my aorta"*. People who advance silly arguments like: *"I'm a prophet and if I'm lying God will strike me dead with lightning. Ah Ah, see no lightning, this proves I'm telling the truth."* are, invariably, charlatans.

Many people wanted, of course, to kill Muhammad. The pagans wanted to kill him for destroying their towns, slaughtering their men, taking their women as sex-slaves, and enslaving their children. Jews wanted to kill him for destroying their towns, slaughtering their men, taking their women as sex-slaves, and enslaving their children. Christians wanted to kill him for destroying their towns, slaughtering their men, taking their women as sex-slaves, and enslaving their children. Muhammad had made an awful lot of enemies.

If one reads the Muslim sources, the Hadith and the Sirah literature, you will find that there is no mystery about Muhammad's death. These Muslim sources all concur in recording that Muhammad was poisoned. Further, according to Sahih al-Bukhari<sup>2</sup>, Sahih Muslim<sup>3</sup> and other texts, Muhammad was poisoned by a Jewish woman.

Sahih al-Bukhara 2617 - A Jewess brought a poisoned (cooked) sheep for the Prophet who ate it. She was brought to the Prophet and was asked, "Shall we kill her?" He said, "No." Anas added: "I continued to see the effect of the poison on the palate of the mouth of Allah's Messenger."

And:

Sahih Muslim 5430 - A Jewess came to Allah's Messenger with poisoned mutton and he took of what had been brought to him. (When the effects of this poison were felt by him) he called for her and asked her about that, whereupon she said: I had determined to kill you. Thereupon he said: Allah will never give you the power to do it.

When Zaynab [the Jewess who poisoned him] told Muhammad that she had poisoned him, Muhammad responded that Allah would never allow it. It would seem that Muhammad didn't know Allah quite as well as he imagined, because the poison in due course did kill him.

In case you are wondering why this woman wanted to poison Muhammad, her own words have been recorded by these same Muslim sources:

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2 Sahih al-Bukhārī: Sunni Muslims view this as one of the most trusted collections of hadith (prophetic traditions) along with Sahih Muslim. In some circles, it is considered the most authentic book after the Qur'an. The Arabic word sahih translates as authentic or correct.

3 Sahih Muslim (full title: Al-Musnadu Al-Sahihu bi Naklil Adli) is one of the six major hadith collections. It is highly acclaimed by Sunni Muslims as well as Zaidi Shia Muslims and considered the second most authentic hadith collection after Sahih al-Bukhari.

Ibn Sa'd, p. 2524 - The Apostle of Allah sent for Zahnab Bint al-Harith [the Jewess who poisoned Him] and said to her: What induced you do what you have done? She replied: You have done to my people what you have done. You have killed my father, my uncle, and my husband, so I said to myself: If you are a prophet, the foreleg will inform you; and others have said: If you are a king, we will get rid of you.

Khaybar is the name of an oasis some 153 km (95 miles) to the north of Medina (ancient Yathrib), Saudi Arabia. Before the rise of Islam, this fortress town was inhabited by Jewish tribes. It fell to Muslim forces in 629 AD

Following Muhammad's attack on Khaybar, and the murder of their men and raping of their women - standard practice for Muslims - a Jewish woman, whose entire family had been slaughtered by the Muslims, approaches Muhammad and offers to cook his dinner! - and Muhammad accepts, "*Sure, I love lamb. So nice of you to cook dinner for us after we butchered your father, your uncle and your husband.*" If a woman comes up to you and says, "*Hi, you've slaughtered my family; care for a delicious meal?*" and the only response you can think of is: "*Durr, yea, I think so, yummy, yummy,*" surely this should raise some questions around the quality of your judgement, to say the very least.

But there is a very interesting twist to this story:

Sahih al-Bukhari 4428 - The Prophet in his ailment in which he died, used to say, "O Aishah [his child bride]! I still feel the pain caused by the food I ate at Khaibar, and at this time, I feel as if **my aorta is being cut** from that poison."

What's that Muhammad? Something about your aorta being cut? That's funny; I seem to recall you telling us in the Qur'an that if Allah was going to kill you for being a false prophet, he'd do it by severing your aorta. But let's keep reading:

Sunan Abu Dawud 4498 - A Jewess presented [Muhammad] at Khaibar a roasted sheep which she had poisoned. The Apostle of Allah ate of it and the people also ate. He then said: Lift your hands (from eating) for it has informed me that it is poisoned. Bishr b. al-Bara b. Ma'rur al-Ansari died. So he (the Prophet) sent for the Jewess (and said to her): What motivated you to do the

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4 Ibn Sa'd was a Sunni scholar and Arabian biographer. He was born in 784 AD and died in 845 AD. His teachers included Al-Waqidi. He had a reputation for being both trustworthy and accurate in his writings.

5 Sunan Abu Dawud collected 500,000 hadith, but included only 4,800 in this collection. Sunnis regard this collection as fourth in strength of their six major hadith collections. His sunan has been accepted as a standard work by scholars from many parts of the Islamic world,

work you have done? She said: If you were a prophet, it would not harm you; but if you were a king, I would rid the people of you. The Apostle of Allah then ordered regarding her that she was killed. He then said about the pain of which he died: I continue to feel pain from the morsel which I had eaten at Khaibar. This is the time when it has cut off my aorta.

There's that pesky aorta again! Notice the passage says that Muhammad's companion Bishr died from eating the poison. Interestingly, before Bishr died he told Muhammad that as soon as he put the lamb in his mouth he could taste the poison, but he ate it anyway because he saw Muhammad eating it.

Muhammad claimed that the lamb he was eating sprod to him, and told him that it was poisoned. So he got a special revelation because he was a prophet. Two questions: one, why didn't the roasted lamb say something five minutes earlier, which would have saved Muhammad's life, not to mention Bishr's life? And two, why did Muhammad need a revelation when one could taste the poison? Doesn't this suggest that Muhammad was actually making up revelations, isn't it obvious that he tasted the poison, same as Bishr did, but instead of saying, "Hey, I taste poison!" he said, "It's speaking to me, I'm a prophet." Sounds a bit fishy, doesn't it?

Sunan Abū 'Abd, pp. 252-253 - The Apostle of Allah took the foreleg, a piece of which he put into his mouth. Bishr Ibn al-Bara took another bone and put it into his mouth. When the Apostle of Allah ate one morsel of it Bishr ate his and other people also ate from it. Then the Apostle of Allah said: Hold back your hands! Because this foreleg has informed me that it is poisoned. Thereupon Bishr said: By Him Who hath made you great! I discovered it from the morsel I took. Nothing prevented me from spitting it out, but the idea that I did not like to make your food un-relishing. When you had eaten what was in your mouth, I did not like to save my life after yours, and I also thought you would not have eaten it if there was something wrong. Bishr did not rise from his seat but his colour changed to that of taylsan (a green cloth).

Bishr died immediately because he had trusted Muhammad. Muhammad died also, but his agony and sickness lasted much longer. Muhammad described his pain to Bishr's mother:

Sunan Abu Dawud 4449 - Umm Bishr [Bishe mother] said to the Prophet during the sickness of which he died: What do you think about your illness, Apostle of Allah? I do not think about the illness of my son except the poisoned sheep of which he had eaten with you at Khaibar. The Prophet said: And I do not think about my illness except that, this is the time when it **cut off my aorta.**

There's that pesky "severed aorta" again.

At-Tabari<sup>6</sup>, p. 124 - The Messenger of God said during the illness from which he died - the mother of Bishr b. al-Bara had come to visit him - "Umm Bishr, at this very moment I feel my aorta being severed because of the food I ate with your son at Khaybar."

There's that pesky "severed aorta" again.

According to Aishah [Muhammad's child bride], Muhammad was in excruciating agony before his death. And as Muhammad had killed people for abandoning Islam by chopping off their hands and feet and burning out their eyes, Aishah probably knew a thing or two about what an agonising death looked like:

Sunan Ibn Majah 1622 - Aishah said: "I never saw anyone suffer more pain than the Messenger of Allah."

Further, according to Aishah, near the end, Muhammad couldn't even walk on his own; his followers had to drag him around.

Sahih al-Bukhari 2588 - Aisha said, "When the Prophet became sick and his condition became serious, he requested his wives to allow him to be treated in my house, and they allowed him. He came out leaning on two men while his feet were dragging on the ground."

When the Jews sought to kill Jesus, according to the Qur'an, Allah intervened and rescued Him. This is sura 4: 157-158 - Allah transported Jesus safely to Paradise and had someone else, whom Allah had made to look like Jesus, crucified in his place.

Yet when a Jew wanted to kill Muhammad, Allah sits back and watches as a Jewess poisons his prophet, in fact he abandons his prophet to a long-drawn-out, degrading, agonizing death. Why (according to the Qur'an) does Allah protect Jesus from harm, zapping Him straight to Paradise when He is in danger, but when he sees Muhammad wallowing in freakish agony, Allah doesn't lift a finger to help?

There are thousands of ways to die, do you really think it is a mere coincidence that Muhammad said that he felt he was dying in exactly the way the Qur'an said he would die if he was a deceiver and a false prophet?

Muhammad did more than anyone else in history to promote hatred against Jews, Muhammad did more than anyone else in history to denigrate women, telling his fol-

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<sup>6</sup> Al-Tabari - Abū Ja'far Muḥammad ibn Jarīr al-Ṭabarī (839-923 AD) was a prominent and influential Persian scholar, historian and exegete of the Qur'an. His most influential and best known works are his Qur'anic commentary and his historical chronicle, History of the Prophets and Kings.

lowers that women are stupid and that Hell was full of women. Then, to add insult to injury, Muhammad died at the hands of a Jewish woman.

If you read the Muslim sources, you know that every time Muhammad wants something, Allah gives him a special revelation granting him what he desires. Muhammad wants to have sex with nine year old Aisha, Allah grants him a revelation. Muhammad wants to have more than four wives, Allah grants him a revelation. Muhammad wants to have sex with the wife of his own adopted son, Allah grants him a revelation. Muhammad wants to have sex with a slave girl, Allah grants him a revelation. For two decades, Allah appears to have little to do except sit around all day making Muhammad's erotic fantasies come true.

Muhammad's ultimate wish was to die in battle, it was his greatest desire, but instead of letting Muhammad die while fighting the Jews, Allah lets him die a degrading death, in prolonged agony, at the hands of a Jewish woman. Having spent more than two decades granting Muhammad everything he wanted, Allah suddenly decides not to give Muhammad what he wanted most!

The manner of Muhammad's death looks like divine providence; the justice seems just a little too poetic to be mere coincidence.

### **THE CATHOLIC PRIESTHOOD**

**By the great 19th century Dominican, Jean-Baptist Henri Lacordaire**

*"To live in the midst of the world with no desire for its pleasures; to be a member of every family, but to belonging to none; to share all sufferings; to penetrate all secrets, to heal all wounds; to daily go from men to God to offer him their homage and petitions; to return from God to men to bring them His pardon and hope; to have a heart of fire for charity and a heart of bronze for chastity; to bless and be blest for ever. O God, what a life, and it is yours, O Priest of Jesus Christ!"*

### **FROM THE MAIL BOX**

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

#### **The young priests were horrified but had to comply**

I am already a member by standing order. The enclosed cheque is a gift from me to a fellow priest for Christmas. Send him the Autumn 2016 copy please.

Our Bishop, Arnold, forced young (under five years ordained) priests to offer the Holy Sacrifice of the Mass without vestments crossed-legged on the floor ... "Keep it simple." The young priests were horrified but had to comply.

Bishop Arnold doesn't wear bishop's cassock – always in a suit. He's a total LIBERAL!

**Fr Ignobilis ( Stat Veritas)**

[Whilst bullies like Arnold feed off the fear of their victims, I do not accept that the young priests “had to comply”. Such an order would be clearly *ultra vires*, because a bishop doesn’t have the authority to bind one to commit sacrilege.

I’m not certain that it is accurate to call men like Arnold “liberal”, they act more like nonbelievers masquerading as Catholics for personal and/or demonic ends – Ed]

**Just to say how much I enjoy your sterling efforts ...**

Dear Graham, Just to say how much I enjoy your sterling efforts in writing and publishing The Flock. Always spot on and no mincing of words. How blessed we are to have such a courageous soldier of Christ standing up for the One True Faith!

I have set up a monthly Standing Order in PEEP's favour. I have sent the form and Gift Aid declaration to you for your records.

I attend the SSPX masses after years of struggling in the New Church, and after many futile letters to Bishop Declan Lang - another liberal and weak kneed Bishop to join the already crowded club.

God bless you and more power to your elbow. In Christo at Maria

**Mary Pugh (via email)**

**Thank you for sending me the Flock**

Thank you for sending me the Flock which is full of amazing and frightening information, keep up the good work standing up against the evil in the world, and protecting our wonderful faith as it should be. I am eighty years old and I am so glad I received the true Catholic Faith

**Mrs Sandra Hallett (The Tees Valley)**

**The Flock is a gem!**

Thank you for sending me the Flock publication. I am an avid reader now and look forward to receiving my copy with much enthusiasm. I find the content educational and written with conviction not hearsay. My only concern is for the safety of you and your team. I know God will protect and inspire you all to continue the excellent service you provide. I write from experience and thank you wholeheartedly for your patience. I appreciate that it costs money and patience to produce such an interesting publication and judging from your mail box others feel likewise. The Flock is a gem! Thank you.

Enclosed is a small donation - will continue to contribute as and when means permit.

**Anonymous (by mail)**

**I am frequently attacked by my own family**

Enclosed please find small offering towards the great work you are doing. I will send whatever I can on a regular basis, God willing.

Wonderful to know that there are other Catholics who feel the same as me. I am frequently attacked by my own family for speaking out against sodomy, co-habitation and abuses in the Mass

**Angela (Dublin)**

[Dear Angela - be of good cheer - didn't Our Blessed Lord promise us that our enemies will be of our own household? - Ed]

**... may the Good Lord strengthen you for the battle!**

Dear Graham, we came across this money when clearing out my wife's closet. It isn't much, of course, but since it can't do me any good, I thought I would pass it along to someone who could use it. You are the most worthy recipient in your country I can think of. So I'm sending it to you. Your recent issue of the Flock was excellent, and I commend you especially for your pin point accuracy in demolishing the liberal position. It truly astounds me the pretzel these people can twist themselves into: on the one hand they they'll bang the drum for liberating Tibet from Chinese dominance; only to turn around and vehemently oppose Britain liberating itself from Europe. Perhaps I've missed their point. Well, at all event keep up the fine work and may the Good Lord strengthen you for the battle! Yours in Christ.

**Michael Ezzo (Japan)**

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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*