Feast of St John Ogilvie SJ

10 March

First edition of Catholic Truth published
10 March, 1999

St John Ogilvie SJ (36) was martyred at Glasgow Cross on 10 March, 1615

 Asked why he had returned to Scotland (from the continent of Europe, where he had served as a newly ordained priest), John Ogilvie replied: *To unteach heresy and to save souls.* He was canonised in 1976, Scotland’s only canonised post-reformation martyr. His life and words, his zeal for souls, inspire the work of this newsletter, which was launched on 10 March, 1999 to mark his Feast Day. St John Ogilvie, pray for us!

*God wills all men to be saved and to come to a knowledge of the truth.* (1 Timothy 2:4)
Conference Update From Editor…

Tickets for our Conference in May have been selling steadily and, at time of going to press in February, the hall is at least half-filled. However, some people have been telling us that they plan to come, yet no booking has been received, so we need to emphasise that there is never any admission at our Conferences without pre-booked seats. If you wish to attend, you need to book your ticket(s) as soon as possible. You can pay in cash if you see us in person, or by cheque made payable to Catholic Truth, or by bank transfer, if you email for our bank details.

Readers have booked from Fife, Shetland, Glasgow, Edinburgh, East Kilbride, Blantyre, Argyll, Galloway, Stirling, Renfrewshire, England, Ireland, United States of America (two bookings from the USA, independently of each other.) So, where are you? Have you booked? If not, why not?

The hall will be set out in cabaret style, that is to say, people will choose their seats around tables, as this has proved very popular at our recent conferences. It has proved particularly popular with readers attending on their own, because (they tell us) everyone is very friendly; It’s certainly much easier to mingle than it is with other types of seating arrangements.

We have cut short the length of talks this time, to allow for more audience participation - that is, more time for people to ask questions and make comments, and for the speakers to respond if necessary.

The tea-break will also be longer this time - one hour instead of only half-an-hour - and this for a number of reasons. Firstly, to allow everyone to visit the Fatima stall to take literature and perhaps have a word with Joe O’Connell of the Fatima Centre in Cork; also to allow time to browse and make purchases at the Piety Stall, always a favourite, thanks to Edinburgh reader John Blyth, who tells me that his cash register is always busy at our conferences - books, statues, mantillas, rosaries and much more on sale - don’t miss it! Secondly, the longer tea-break will allow the Catholic Truth Team to mix and mingle more. I’ve found it frustrating to get caught up in various domestic issues, thus missing out on ‘the chat’. With the longer mid-afternoon tea-break, I hope to meet everyone, and I especially look forward to meeting those attending one of our conferences for the first time - not least because we are not planning any more conferences. This one is, more likely than not, our grand finale, so if you don’t want to miss the opportunity to add a Catholic Truth Conference to your curriculum vitae, book for this one, without delay.

Those visitors who have travelled from far flung places are invited to a social gathering on the afternoon of Sunday, 14th May, the day after the Conference, commencing 2.p.m, buffet provided. Details of venue, with travel directions will be given to you at the Conference.

Our Lady is sad. Sister Lucy tells us, "Our Lady is sad because no one pays attention to Her message. Not the good or the bad." The bad go on their way of sin not seeing their chastisement falling on them but, Sister Lucy continues, "also the good pay no attention to Her message.'
Catholic Truth Conference

To mark…

The 100th Anniversary of the Fatima Apparitions…

From Diabolical Disorientation to Brand New Religion

“Pope John Paul II hinted that the [full disclosure of the] Third Secret would be embarrassing to Church authorities because it concerns a crisis of faith and discipline for which they themselves are responsible”

(Christopher A. Ferrara: The Secret Still Hidden, p.39)

Ellen Ward
Catholic Truth Team

From Lay Apostolate To Lay Ministry

Father Robert Mann SCJ

Fatima & The Crisis in the Church - Joining Up The Dots

Father Nicholas Mary C.SS.R.

Fatima & Pope Francis - Joining Up The Dots

To mark, too…

The 100th Edition of The Catholic Truth Newsletter

“In the case of the [Catholic Truth] publication there is no more fearless example of lay opinion challenging episcopacy in the English-speaking world…”


Patricia McKeever
Editor, Catholic Truth

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(Lunches may be purchased between 12-1 pm)

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Limited number of places available, so early booking recommended

Note: early bookings have been coming in steadily, so order your tickets as soon as possible to avoid disappointment.

*Email enquiries to: editor@catholictruthscotland.com
The True Purpose of Ecumenism - Phase One

John Ingram

Speaking as a former high ranking official of the American Communist Party, Mrs. [Bella] Dodd said: "In the 1930s we put eleven hundred men into the priesthood in order to destroy the Church from within." The idea was for these men to be ordained and progress to positions of influence and authority as Monsignors and Bishops. A dozen years before Vatican II she stated that: "Right now they are in the highest places in the Church"—where they were working to bring about change in order to weaken the Church's effectiveness against Communism. She also said that these changes would be so drastic that "you will not recognize the Catholic Church."

The whole idea was to destroy, not the institution of the Church, but rather the Faith of the people, and even use the institution of the Church, if possible, to destroy it, and thus blindly and fervently joined in the "updating" and "reform" of the Church at Vatican II.

It seems that we are overlooking something quite crucial about these allegedly futile dog-and-pony shows of goodwill in which our clergy are perpetually engaged: namely, that bringing non-Catholics closer to accepting the truths of the Catholic faith is not the purpose of ecumenism at all. After all, how could any non-Catholic be drawn to our truths, when those truths have been deliberately obscured, suppressed and denied ever since, and because of, Vatican II?

No, attraction of non-Catholics is just the façade, the ruse, to ensure that the sleeping faithful do not awaken and their sensus fideliwm become alarmed, but rather, remain soothed and reassured by the warm and fuzzy, ambiguous sentiments expressed by their shepherds.

What then is the real purpose of ecumenism, and its procedural tool, "dialogue"? I submit it is actually the process whereby the Catholic Church will be submerged into a "One World Religion" - the stated goal of Freemasonry.

The U.S. Department of Defense defines psychological warfare as: the planned use of propaganda and other psychological actions having the primary purpose of influencing the opinions, emotions, attitudes, and behavior of hostile foreign groups in such a way as to support the achievement of national objectives.

The "hostile foreign group," in this case, is of course the Church, her clergy and faithful - the enemy of Satan and his minions. And the "national objective"? To gradually destroy Catholicism and re-create it as a thoroughly secularized, vaguely Catholic "faith" that could be easily integrated into a "New World Religion."

It should be noted that while this article refers to a "Phase One" as if "Phase Two" succeeds it in linear fashion, this was not the way the attack took place. It was a comprehensive, simultaneous attack on every facet of the Church. I am separating the attack into phases for the purpose of analysis; Phase Two will study ecumenism itself in a separate article.

With this in mind, let's examine the "deconstruction" phase - that is, how Mrs. Dodd's three predictions quoted above, made in the early 1950s in her lectures at Fordham University in New York. But how could a flourishing, vibrant and growing Catholic Church under Pius XII be reduced to a confused, fragmented, decaying shambles in the space of a few years? The answer is that Our Lord permitted her to be attacked from within, by wolves masquerading as shepherds, using certain principles of psychological warfare.

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Openness. "The greatest trick the devil ever pulled was convincing the world he didn't exist." (The Usual Suspects, 1995) Likewise, the Modernists began their Psyswar with a similar trick: convincing the hierarchy to let their guard down by assuring them, beginning with John XXIII's foothard, self-contradictory and even irrational opening speech to the Council, that the world, formerly their enemy, really wasn't so bad after all, and actually had many things in common with us. Those who insisted on this traditional enmity with the world he dismissed as "prophets of gloom, who are always forecasting disaster." (Those dismissed prophets happened to include all the pre-Conciliar Popes and Our Lady of Fatima, whose Third Secret the Pope had read...) He offered the Church a new optimism, "a new order of human relations", in which "...everything, even human differences, leads to the great good of the Church." In short, the world is no longer our enemy to be combatted! This optimism, reinforced in Gaudium et spes, also concluded the Council with Paul VI's delirious closing speech, and became the psychological basis for seeking out the positive elements in this newly friendly, even benevolent world - including in other religions - and incorporating them into a new harmony, a mutual adaptation. The Church, decided the Modernists, would now celebrate the "good" in man, instead of trying to save him from his ancient defect, Original Sin. It was nothing more than détente, applied to the Church.

Guilt Complex. Having eliminated the world (and, by implication, the flesh and the devil) as a foe, the psychological warriors next turned to the Church itself. "At Vatican Council II the Roman Catholic Church [sic] officially abandoned its monopoly over the Christian religion." (Fr. Edward Schillebeeckx, quoted in In the Murky Waters of Vatican II, p. 248).

How was this revolutionary alteration to come about? The Church must be subjected to a comprehensive challenge to her old zeitgeist, the goal of which was to foment a global identity crisis: the seeds of guilt and doubt must be sown and ingrown ("the Church will doubt as Peter doubted" - Pius XII). This was accomplished through (1) denial of the Church's sanctity through the concept of "the sinning Church," and the need to apologize for her past sins; (2) denial of the Church's militant, missionary character through the accusation of doctrinal...

Continued on p.5
nal and clerical “triumphalism”; (3) denial of Our Lord’s Great Commission to “teach all nations” by banning proselytism; (4) denial of Tradition as outdated, divisive, and offensive to others (Tradition became the enemy); (5) denial of the Church as the indefectible Mistress of the Truth and her replacement as “Ecclesia semper reformanda,” resulting in a posture based on shared truth with other religions and philosophies; (6) the cultivation of the confusion inherent in an environment allegedly needing to be constantly transformed and updated.

**Pseudo-Religion.** While they were disfiguring the Church’s traditional face (a face which she had presented unchanged to the world for 1,950 years), the revolutionaries also turned their attack to her interior life: the liturgy and the priesthood. Traditionalists are all too familiar with the litany of defects in the Novus Ordo Missae and the new conception of the priesthood: a man-centered, horizontal, collectivist liturgy; the near-removal of the sacrifice and its replacement by the idea of a holy communal meal; the false interpretation of “active participation” as external activity; the sacrificing priest, the alter Christus, reduced to a presider, entertainer and social worker; the blurring of the distinction between priest and laity through the ambiguous adoption of Luther’s universal priesthood of believers; the priest turned around to face the people, the new god of the liturgy; the action of the Consecration reduced to a narrative; the introduction of “options” in the Canon; the introduction of an Offertory prayer from the Talmud; the removal of the tabernacle; the replacement of Latin with the vernacular; an ambiguous and obscure presentation of Catholic doctrine; Communion standing and in the hand; the drastic reduction of genuflections and signs of the cross…

It is a liturgy halfway between Catholic and Protestant, and therefore neither: the perfected “pseudo-religion.” [The ambiguity] …is the “beauty” of it (The “beauty,” I say, in quotation marks.) It shows the diabolical hoof print that is on it, that it is able to be interpreted either way. So that when people object from the traditional side that this Mass is not good because it’s Protestant, it says nothing about sacrifice, says nothing about the Real Presence and so forth, they would say, “Oh, we’re not denying any of these things.” - Fr. Ronald Ringrose, Priest, Where is Thy Mass?, p. 110.

That Mrs. Bella Dodd, simply through her association with fellow Communists, could pinpoint the agenda of the Vatican II revolution ten years before it occurred, constitutes enough evidence to damn the whole attack in its entirety. However, the “razing of the bastions” was not damned, but applauded as a worthy transformation and a “new springtime,” by those who had taken control of the Vatican.

In the next article - Phase Two - I will consider how the language of ecumenism issuing from the Church matches the language issuing from certain pan-religious groups, and betrays an identity of purpose: the gradual convergence of themes into the foundation of a “New World Religion.”

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**Canada Calling…**

*Cecilia McCaughey*

Mrs McCaughey wrote to wish the Catholic Truth Team a happy and holy New Year, and to express her disappointment that she is unlikely to be able to attend our Conference in May, due to a pre-planned pilgrimage to Fatima. She sent a copy of the following letter, published in the Catholic Register, Toronto; copies were also sent to Cardinal Collins and to Pope Francis.

Why would any devout practising Catholic want to be reminded about Martin Luther and his heretical followers? Instead, we should recall how at Fatima (1917) Our Lady reaffirmed key Catholic doctrines that were denied by Luther, such as the Mass, the Eucharist, the reality of personal sin, the need for confession, the centrality of the papacy and other teachings of the Catholic Church.

Luther’s heretical beliefs, such as “justification by faith alone”, plus his altering of Scripture, leave me utterly mystified. The 500th anniversary of Luther’s revolt should be a time for Catholics to focus on the centenary of the apparitions of our Lady at Fatima, to pray the rosary and work for the conversion of all non-Catholics.

Luther’s doctrines and the movement he started is only worthy of condemnation, not celebration or commemoration.

**Cecilia McCaughey, Pickering, Ohio.**

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**Radio Vatican…**

**Extracts from Press Conference on the Commemoration (and, thereby, celebration) of Luther’s revolt.** (Catholics and Lutherans prepare for historic Reformation anniversary, broadcast, Radio Vatican, 26/10/16)

**Three aspects of commemoration**

Asked about those Catholics who question the idea of celebrating the Reformation, Cardinal Koch pointed to the three aspects of the common commemoration: gratitude for the past 50 years of progress, common witness as a sign of hope for the future, but also repentance for the terrible religious conflicts which transformed Europe into “a sea of blood” in the 16th and 17th centuries.

**Reassessing Luther’s life and legacy**

Questioned about the possibility of lifting Luther’s excommunication, the cardinal said that’s not something the Church can actually do, but he pointed to the very many positive statements that recent popes have made in reassessing Luther’s contribution to the understanding of our common Christian faith:

“The Catholic Church cannot lift the excommunication because it’s just finished by the death of a person. But on the other side is what we can say about Luther, and here we have many beautiful things that the popes have said… the words of John Paul II on his visit in Germany; in Mainz, he said that we can learn many things from Luther. Then we have the beautiful speech of Pope Benedict in Erfurt, where he said the greatest concern of Luther was the question of God, the centrality of the question of God and the Christocentrism are the key concerns in the life and work of Luther and Pope Benedict recognised this very well. This is, for me, more important, what we can say about Luther and what we can learn from the theology and concerns of Luther.”

**Longing for Eucharistic sharing**

While theological differences around ministry, the Church and the Eucharist remain, the Cardinal and the Lutheran leader said they hope the events in Sweden will give impetus to new understanding and even new agreements on sharing at the Eucharistic table.
next to the information to which they relate. Often reference books have all the photos / illustrations lumped together in the middle pages, creating a disjointed experience of having to jump back and forth pages. The favourable first impression created certainly encourages the reader to delve inside and investigate more.

The content is presented chronologically and is divided into nine manageable chapters, covering the period 4000 BC to the present day. This is a refreshing (indeed useful) change from history books which often have topics arranged alphabetically. Within each chapter, there are plentiful sub-headings to identify each section of information, be it a specific event, or a particular personality or era. This is again welcome, as it makes the content more digestible. Too often history books present an impenetrable wall of text; that kind of layout has, no doubt, helped create the “stuffy” image to which I referred above.

I very much liked the format and there is much to commend it, not least as it allows the book to be used in a variety of ways. It may be read front-to-back as per a conventional novel, or used as source material in a variety of ways. It may be read front-to-back as per a conventional novel, or used as source material for a particular topic, allowing the reader to quickly and easily jump to that section. This easy versatility only adds to its appeal.

As a Catholic reader, I particularly enjoyed the references to Catholicism, which permeate the book. Any informed Catholic knows that the Church is, in the modern day, commonly maligned as a backward or self-serving organisation when, in fact, it has made (and continues to make) a peerless contribution to human progress. Even still, I was fascinated to read of many less well-known Catholic innovations I had not encountered before such as: water power, waste collection, means of warning ships about dangerous rocks and 11th century monk Eilmer and his glider (which actually flew!).

I also enjoyed how Mr Williams weaves Catholicism into subjects where one might not immediately see a connection. For example, we learn of Jane Austen’s sympathy for the Catholic faith and, in a section relating to Charles Dickens, it is noted that his novel “Barnaby Rudge” is set during the Gordon riots.

The UK is largely a secular country today, thanks to the failure of Protestantism. The effect of this is that most people are ignorant of the nation’s religious history, certainly pre-reformation. And so I especially enjoyed the sections regarding early Christianity in the British Isles. I confess that I had been among the ranks of the ignorant regarding this, at least until Mr Williams’ book.

I liked how the author does not shy away from a topic where, due to the mists of time, a certain ambiguity exists. For example, he mentions that although St Edward the Confessor is thought to have decreed that Harold Godwinson should succeed him as King of England, some opinion claims that in fact he favoured William of Normandy as his successor. (I remembered this instance in particular, due to the relevance to the Battle of Hastings, 1066). Such a contrast is interesting to know, and the effect is to stimulate the reader’s imagination which helps bring history alive in the modern mind.

My one minor criticism is that I would have liked more content relating to “the Troubles” in Northern Ireland, from the 1960s onward. The section on “Bloody Sunday” (1972) references the Army firing on a civil rights demonstration, but it would have been useful to know more of the background of the civil rights movement leading up to this event.

The author is to be commended for the provision of useful appendices which chiefly concern the various Monarchies which have existed throughout our history. At a glance, the reader can refer to Royal Households, Regnal years, family trees and the like. There are further “nice touches” in the handy charts and book-mark provided, as well as the space for the reader’s own notes. “British History – An Illustrated Guide” is well thought out and well presented. It will prove a very useful book to whoever may own it and surely deserves a place in every classroom, library and family bookshelf. The production of the book has undoubtedly been a labour of love for Mr Williams, as he has strove to create the book which he has felt is missing from the history section of bookshops. The result is impressive. I recommend his book regardless of one’s own level of knowledge – all will learn something, of that there is no doubt.

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I remember wondering during the 1989 celebrations of the French Revolution why there was no investigation by the media of the genocide by the Revolutionaries. The film “Hidden Rebellion” provides an expose of the scale of the atrocities perpetrated. Two million killed in a few short years between 1789 and 1794 and no quarter even for women and children.

The revolution came out of the philosophy of the Enlightenment which claimed that it was possible to create the perfect man by abolishing the laws of God; the Revolution claimed that human beings have rights not by nature but by Government gift to those who comply. “We will recreate the people we want to make free”. It sounds very much like a more recent enactment of the Tower of Babel story where man decided to usurp the authority of God and take possession of the fruit of the Tree of Knowledge of Good and Evil. The result in France was an explosion of Totalitarian evil which surpassed in brutality even the atrocities of Mohammed and his followers down the ages and provided the springboard for the Communist Genocides of more recent times.

Rousseau and Voltaire were two philosophers whose writings lead to the carnage but also mentioned in the film was Descartes who believed we could find the same exact certitude in moral laws that we find in physical laws. On the other side of the Channel Edmund Burke was pressing the Prime Minister William Pitt to intervene and help the people of the Vendee region who rose up in Rebellion against the new Republic but Pitt was more interested in using British power to take possession of French overseas colonies. In a similar manner we refused to help the White Russians who rebelled against Lenin.

The Church was initially sympathetic to some of the complaints of the revolutionaries regarding the inequalities in society so they acquiesced when Revolution first of all took possession of the Churches and demanded the end to the payment of the tithes to support the social service which was administered by the Church. Reminiscent here of the dissolution of the monasteries by Henry but even the reign of terror perpetrated against Catholics by Henry, Elizabeth, James 1st (4th in Scotland) and others did not compare to the ferocity of the revolutionaries. But then the revolutionaries demanded that all clergy swear allegiance to the Republic and reject the authority of the Pope. However, the rebellion began after taxes were increased and universal conscription was introduced so the Republic could attack other countries and establish the perfect society elsewhere.

On one occasion, the rebels had captured some republican prisoners and, because of the carnage the revolutionaries had unleashed, were about to kill their prisoners but the leader of the rebellion prevented this and ordered the prisoners to be freed. When the prisoners returned to Paris and told their story, the National Assembly ordered them to say that they had been released by republicans and then sent the freed soldiers back to the Vendee to slaughter every man women and child. “Remember citizens, it is not men you are after but disgusting animals. Purge the Earth of this infamous race. Annihilate the rebellious priests”. The film also recounts how Lenin went to the Vendee prior to 1917 to study how the rebellion was crushed and he used similar tactics to exterminate any trace of rebellion and produce a compliant proletariat in Russia.

It is worth mentioning that our modern media continues to denigrate Christianity while giving the silent treatment to the atrocities perpetrated by communist revolutionaries in Spain, Russia, China, Vietnam, Cuba etc.

This film is an antidote to the biased reporting we get from our independent media.
Reading your lead article in the latest newsletter was entertaining in a somber way.

I've been wondering for a long time about one of St John Bosco's dreams concerning the Chastisement and the unfinished date of 19... and whether this could possibly relate to 1960, the date in which Our Lady of Fatima said the Third Secret must be revealed - a date which, in retrospect, signalled the opening of Vatican II and the subsequent ruin of our One, True, Holy, Catholic and Apostolic Church.

Well, preparations were underway in 1960, but the Council didn't actually open until 1962. Had the Third Secret been revealed, it would - more likely than not - have been accompanied by an announcement that the proposed Council was being cancelled!

In answer to Sister Lucia's query about "why 1960?" Our Lady told her that all would become clear then, and, given the destruction of the Church since, because of Vatican II, we can see exactly to what Our Lady was referring.

Compounding all of this turmoil and confusion, the prayer to St Michael the Archangel, decreed to be said after all low Masses, was dispensed with by Paul VI, and this, in turn, ensured not only loss of spiritual protection for the Church and all of its members, but also contributed to loss of belief in the Devil and Hell. No doubt about that at all.

One of Satan's images is of an upside-down man indicating that what was good is now bad and what was bad is now good, an inversion of ethics and morals which we see all around us today, especially in anti-Catholic [Pope] Francis.

This is surely the Chastisement and I dread to think where it will all end but we have God on our side, and place all our trust in Him.

God bless you always and your wonderful inspiring work.  Patricia Shepherd, Eire

As regards 'Extra Ecclesiam Nulla Salus', the main difficulty is deciding who exactly is 'extra ecclesiam'.

The literal meaning seems to be that only those born within or properly received into the RC Church get any of the 'salus'; but I cannot in any way go along with this and neither does the good Archbishop Lefebvre as quoted in your last edition [Issue no. 98].

The reason the good archbishop doesn't go along with it is because that is not, she said, what the Church teaches. I, along with another correspondent, have said this to you, over and over and over. YOU can't seem to grasp the teaching of the Church on this dogma. It's very clear, very simple and we've explained it very clearly and very simply over and over again.

His [Archbishop Lefebvre] was an excellent statement of the situation...

But now to the dark side of the Protestant heresy. I have encountered many Protestants who appear, and perhaps are, good religious people but, when Catholicism is mentioned, a dreadful change comes over them, a completely irrational hatred of Rome takes over. This is the Protestant devil of unbelief in God's Church... Protestantism is definitely Satanic.

Nevertheless, some Protestants do marvellous work in bringing knowledge of Christianity where there was nothing before; after all, the Bible is a large part of Catholic truth - Ed: that's because the Catholic Church gave us the Bible in the first place] and they exploit it well. I hope all this is of interest to you. Jim Allen, Torquay

Footnote:

1 Ed: not ‘RC’ - we've explained more than once that the name of the Church is NOT "Roman Catholic" - that was an invention of the Protestants at the time of the Reformation to promote their branch theory - the heresy that the "Roman part" was but one part of the "Catholic Church" No Catholic should use the term.

Letters continued on p.9

NOTICES

Sincere gratitude to everyone who donated to our funds following the January edition. We are, as ever, deeply impressed and touched by your generosity.

To save postage, we no longer write letters of acknowledgement for your individual donations although if you include an email address, Editor will thank you personally. Email addresses are included with all PayPal donations online.

And, of course, a special word of gratitude to our Standing Order donors because these regular donations very much help us with our planning.

Our costs are rising steadily, so be assured that your continuing generosity in helping us maintain the newsletter, website and blog, is truly greatly appreciated. Thank you.

For whosoever shall give you to drink a cup of water in My name, because you belong to Christ: amen I say to you, he shall not lose his reward. (Mark 9:40)

Letters & Donations

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encyclical

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the Pope continues, "Authentic democracy," the Pope continues, "is possible only in a State ruled by law, and on the basis of a correct conception of the human person. It requires that the necessary conditions be present for the advancement both of the individual through education and formation in true ideals, and of the 'subjectivity' of society through the creation of structures of participation and shared responsibility."

(Compendium, No. 406) (quoting Centesimus annus, 46).

Reader's letter continues...

The criterion of legitimacy is not popular support but efficient conformity with divine law. Accountability and transparency are irrelevant. If the EU were an authentically Catholic institution, dedicated to the implementation of Church teaching, it would command our loyalty. J. Law-Thompson, York
Ed: not necessarily - check out the above quotes. The Church accepts that we may be governed in a manner consistent with national "character and customs" and these may be different from the EU. Anyway, happily, it's a moot point - we're leaving! Deo gratias!

Thanks for sending me Catholic Truth, which keeps me informed. Although not an active member of CT, due to my health and mobility, and I [don't have] Broadband, I would be grateful if you could still send me the newsletter by post for the time being. Martin McClorey, Airdrie

I would like to submit some considerations on the contemporary scene of State and Church.

(1) Human Rights - unchallenged even by Prince Harry in Mail on 3rd February. No mention of its co-relative duty. This must mean that justice can no longer be maintained. (2) The Year of Mercy - surely the Prodigal son parable convinces us that justice came before the Father's mercy. Confession likewise. Mercy is not arbitrarily given but only after applying God's justice and receiving mercy as a result. Purgatory is a further example. If mercy were arbitrary and completely given [i.e. unconditionally] how does Hell fare?

Finally, may I make yet another heartfelt plea for correspondents to keep letters short and to the point. Lengthy letters are less likely to be published, and certainly they are highly unlikely to be published in full.

The Church has traditionally taught that no form of civil government is imposed by God. The traditional doctrine is found, for example, in Leo XIII - his encyclical addressed to the bishops in France in 1892 entitled Au Milieu des Sollicitudes that; "in truth it may be affirmed that each of [the forms of government] is good, provided it lead straight to the end - that is the common good, for which social authority is constituted - and finally, it may be added that from the relative point of view, such and such a form of government may be preferable because of being better adapted to the character and customs of such or such a nation. In this order of speculative ideas, Catholics, like all other citizens, are free to prefer one form of government to another - precisely because no one of these social forms is, in itself, opposed to the principles of sound reason or to the maxims of Christian doctrine."

In keeping with this traditional position, the Church has not hesitated to point out both the benefits and dangers of a democratic form of government. Pope John Paul II in his encyclical Centesimus annus, which the Compendium of the Social Doctrine of the Church, describes as containing "an explicit and articulate judgment with regard to democracy."

"The Church values the democratic system inasmuch as it ensures the participation of citizens in making political choices, guarantees to the governed the possibility both of electing and holding accountable those who govern them, and of replacing them through peaceful means when appropriate. Thus she cannot encourage the formation of narrow ruling groups which usurp the power of the State for individual interests or for ideological ends."

On 13th February, does Pope Francis know Church history?

On the Beatific Vision of God

Cardinal Jacques Fournier, now Pope Benedict XII, from cardinals such as Jacques Fournier, he

that there was no private judgment, only one

Ed: the first half was devoted to outlining the workings of the EU, for those readers who may not be fully aware, and pointed out that by giving off the impression of exercising undue power over a foreign country. Nothing "enthusiastic" about democracy at all. I haven't voted for a single politician in years - at election time I make a point of going to the polling station in order to write a message on my ballot paper - i.e. I spoil my vote.

Reader's letter continues...

The Church condemns democracy in principle (Syllabus of Errors) because what is good and right and true and proper is good and right [etc] whether supported by everyone or nobody.

Ed: The Church does not condemn democracy in principle. This from the Syllabus of Errors which you cite as the source of your claim: The faith teaches us and human reason demonstrates that a double order of things exists, and that we must therefore distinguish between the two earthly powers, the one of natural origin which provides for secular affairs and the tranquillity of human society, the other of supernatural origin, which presides over the City of God, that is to say the Church of Christ, which has been

inviolably have for the supreme authority and its secular

command, the Church which always and everywhere

Certainly the Church has never disobeyed this divine

ordered in such a way that to God is given what is God's (Matt. 22:21), and because of God to Caesar what is Caesar's, who is great because he is smaller than heaven. Certainly the Church has never disobeyed this divine command, the Church which always and everywhere instructs the faithful to show the respect which they should inviolably have for the supreme authority and its secular rights.

(Section X, Errors Having Reference to Modern Liberalism) Ed continues...

The Church accepts that we may be governed in a manner consistent with national "character and customs" and these may be different from the EU. Anyway, happily, it's a moot point - we're leaving! Deo gratias!

Thanks for sending me Catholic Truth, which keeps me informed. Although not an active member of CT, due to my health and mobility, and I [don't have] Broadband, I would be grateful if you could still send me the newsletter by post for the time being. Martin McClorey, Airdrie

Ed: You'd charm the birds off the trees, Mr McClorey...consider it done.

I would like to submit some considerations on the contemporary scene of State and Church.

(1) Human Rights - unchallenged even by Prince Harry in Mail on 3rd February. No mention of its co-relative duty. This must mean that justice can no longer be maintained. (2) The Year of Mercy - surely the Prodigal son parable convinces us that justice came before the Father's mercy. Confession likewise. Mercy is not arbitrarily given but only after applying God's justice and receiving mercy as a result. Purgatory is a further example. If mercy were arbitrary and completely given [i.e. unconditionally] how does Hell fare?

Finally, may I make yet another heartfelt plea for correspondents to keep letters short and to the point. Lengthy letters are less likely to be published, and certainly they are highly unlikely to be published in full.
The Holy Ghost And Grace

“"I believe in the Holy Ghost”

Taken from Chapter X of the Scottish Catechism of Christian Doctrine


Who is the Holy Ghost?
The Holy Ghost is God, the Third Person of the Blessed Trinity, the Spirit of Wisdom and Love.

When did the Holy Ghost come down on the Apostles?
The Holy Ghost came down on the Apostles at Pentecost, 50 days after the Resurrection.

How did the Holy Ghost come down on the Apostles?
The Holy Ghost came down on the Apostles in the form of tongues of fire (Acts ii.)

Why did the Holy Ghost come down on the Apostles?
The Holy Ghost came down on the Apostles to enlighten, to strengthen and to sanctify them, and to guide them in their Mission to teach all nations.

How does the Holy Ghost guide and sanctify the Church?
The Holy Ghost guides and sanctifies the Church by dwelling in her, by enlightening her rulers, and by making her members holy through the gift of Grace.

What is Grace?
Grace is a supernatural gift freely bestowed on us by God for our sanctification and salvation.

What are the two chief kinds of Grace?
The two chief kinds of Grace are Sanctifying Grace and Actual Grace.

What is Sanctifying Grace?
Sanctifying Grace is the Supernatural Life of the soul which makes us holy and pleasing to God.

What do you mean when you say that your soul has a Supernatural Life?
...I mean that at Baptism I was “born again of water and the Holy Ghost”, and received a new, divine life which makes me share in the nature of God Himself (John iii.5).

Is Sanctifying Grace the most precious gift God has given us?
Sanctifying Grace is the most precious gift God has given us and we should treasure it above all things.

Is Sanctifying Grace necessary for salvation?
Sanctifying Grace is necessary for salvation for without this Supernatural Life we have no right to heaven and could not see, love and enjoy God.

What is Actual Grace?
Actual Grace is a special help given us by God to enable us to do good and avoid sin.

Is Actual Grace necessary for salvation?
Actual Grace is necessary for salvation for all who have reached the use of reason, since without it we can do nothing to obtain heaven.

How do we obtain God’s Grace?
We obtain God’s Grace chiefly by prayer and the Sacraments.

By what other means may we obtain God’s Grace?
We may obtain God’s Grace by offering our daily lives to Him and by performing all our actions in love and in submission to His Divine Will.

Can we merit Grace and a heavenly reward?
We can merit Grace and a heavenly reward provided that we are already in a state of grace.

What does being in a state of grace mean?
Being in a state of grace means having the Supernatural Life in our souls and being free from mortal sin.

Who has obtained all Grace for us?
Christ Our Lord has obtained all Grace for us by His Passion and Death on the Cross.

The lack of essential teaching in Catholic pulpits and schools for decades, means that the majority of Catholics have either never been taught the most basic truths of the Faith or they have forgotten them.

Teaching about the supernatural life has all but disappeared from our Catholic institutions.

Thus, this third in the series of basic teachings from the simplest of school catechisms which were in use prior to the Second Vatican Council, focuses on The Holy Ghost And Grace.

We employ the simple Question & Answer format found in the Scottish Catechism of Christian Doctrine.
In 1998, a scandal boiled at All Saints Catholic Church in Manassas, VA [USA]. The pastor, Fr. Jim Verrecchia was giving “spiritual” direction to a parishioner, Nancy Lambert, who spent more and more time with him. They walked, they danced at church functions, they hot-tubbed and nuzzled together in full view of the entire parish.

Meanwhile, Nancy’s husband, Jim, became more and more concerned, confronted the pastor, and tried to convince his wife to stop, if not for him, for the sake of their four children. The behavior of the two “lovebirds” grew so egregious and so open it made the pages of the Washington Post and the Washington Times particularly after Jim Lambert, the aggrieved husband, sued the diocese which aided and abetted the adultery. To make a long story short: Nancy got pregnant, divorced her husband, married Verrecchia, and, with the help of Fr. Steve Leva, who testified for the adulterers at the custody hearing, got the couple’s four children. Jim Lambert got a heart attack.

The only one who tried to assist Jim Lambert was an associate pastor at All Saints, Fr. James Haley. It was Fr. Haley who provided over three hundred intimate emails between the pastor and Mrs. Lambert that Verrecchia wrote and stored on the office computer. Did that budge the chancery? NO, NOPE, NADA. Well, actually, it did -- but not against the immoral behavior of Fr. Verrecchia who was the golden boy of the diocese. Bishop Loverde instead began what became a campaign against the whistleblower priest who was ultimately suspended from ministry, charged with absolving a partner in a sexual sin (that never happened) and eventually forcibly expelled from the priesthood. Interestingly, Fr. Haley’s situation with a woman showed a priest the immorality of Fr. Verrecchia who was the golden boy of the diocese.

The chancellor becomes Fr. Hindlicht Lavendre. The chancellor becomes Fr. Hindlicht (a vulgar rendition of bootlicker). Bishop Levandre’s long-time companion, Brother Andy, is Brother Eddy. Fr. Haley is Fr. Doyle. Bishop Loverde’s replacement in Ogdensburg, Bishop Barbarito (Bishop Barbarino in the book), who is now the bishop of Palm Beach, FL, really did oversee the punishment of an orthodox lay couple in Ogdensburg whom I happen to know personally.

In any case, it is often funny, the underlying tragedy is so deep that I found myself tearing up as I read and remembered. The ending is very different from the reality and I won’t spoil the story by revealing it.

Where are the leading characters now? After working for a time as the administrator of an Episcopal parish in Atlanta, a more corpulent Jim Verrecchia works as Director of Support Programs for the St. Vincent de Paul Society of Atlanta. You can also see (and hear) him in the 2012 Christmas video of the Society (on Les Femmes’ website).

Jim and Nancy are listed as living in Acworth, GA at Anywho.com so presumably they are still “married.” God only knows what has happened to the Lambert’s children. [See ‘Note’ column 3].

Fr. Steve Leva, godfather for Nancy and Jim’s “love child” is now a priest in the Archdiocese of Philadelphia where he is pastor at St. Alphonsine in Maple Glen. Interestingly, he’s on at least his third assignment since moving north a decade ago where he served at Our Lady of Mt. Carmel in Doylestown (Coincidentally I spent two years in that parish and attended 8th grade at the parish school.) and St. Timothy’s in Philadelphia as well as his current assignment.

I don’t know what happened to Jim Lambert. I understand he moved to Georgia so he could be near his children.

Where is Fr. Haley? Since being thrown out of the diocese and the priesthood, he’s traveled around the country in a motor home like a nomad. A few years ago the diocese cut off his stipend and his health insurance. (Too bad he’s not an illegal alien; they’d have more sympathy.) After Jim Lambert and the Lambert’s children, Haley is the one who was most victimized by the diocese. He just wouldn’t shut up about the sexual deviancy problems in Arlington as he served with one porn-addicted and perverse pastor after another, some of whom continued to be the active priesthood today. After a succession of meetings with the bishop where he presented evidence, which the bishop requested but obviously didn’t want, Bishop Loverde told him, “You have no idea what I can do to you.” And then he proceeded to do it. Frankly, I think no one should ever forget this disgraceful episode in Arlington. The wrongs committed have never been righted; some of them never can be.

Thanks to Dan Graham for helping us to remember. Please pray and do penance for everyone involved.

from the prologue of the novel…

The chronology and many details (often the most improbable details such as the hot tub scene) come directly from court depositions and newsprint articles. Many of the quotations (often the most outrageous quotations such as Father Dick Spank’s speculations about Mary, Joseph and Jesus) come directly from church-sponsored lectures and publications…The research sources are listed at the end of the book.

from the author…

This text does reach PG-13 for language and sexual innuendo. The irony of the sexual descriptions in the novel is that they are all so much more tame than the actual testimony in the court records and Church publications.

from the editor…

There are some mild sexual descriptions in the book, very tame indeed by contemporary standards, but I think it is fair to warn readers to be prepared to pass over these without dwelling on them. They are few and far between and overall the novel is an excellent read, cleverly exposing the ridiculous mindset’s being fashioned in seminaries today, with future priests being brainwashed with pseudo-psychology. which, in fact, is used to turn Catholic teaching upside down in order to justify breaking God’s moral law.

I found it a very entertaining read, having been subjected to much of the baloney pseudo-psychology myself, both as a student teacher and in counselling training, so I am happy to recommend it as an enjoyable satire which also underlines the heartache and damage caused by the understanding and immoral “I can’t live without you” mentality.

I once shared a flat with a girl engaged in an affair with a priest on the grounds that she couldn’t live without him. When he suddenly dropped dead a few weeks after (thankfully) refusing to meet her demands to abandon his ministry, she managed to live without him just fine.

Welcome to the Hotel Novus Ordo is available to purchase from Amazon [https://www.amazon.com/Welcome-Hotel-Novus-Daniel-Graham/dp/0964449552]
From the Blog...

RCA Victor on Catholic Schools Vs Catholic Education

"The Scottish Catholic Observer (SCO) has been running a campaign since October to make Catholic churches ‘dementia-friendly’..."

Wow, what a set-up line for a wise-guy from New York! Here's a newsflash for the SCO: the Catholic Church has been dementia-friendly since Vatican II – it's called the “diabolical disorientation”!!

Meanwhile, the [former] First Minister of Scotland, who is named after a fish, is “celebrating our differences,” even as the Muslims continue their plan to eliminate said differences and establish Sharia law through mass immigration. So Islam continues to fill the cultural vacuum created by the abandonment of the Catholic Faith by the Judases in clerical garb.

Political correctness, which is now clearly the “mission” of “Catholic” schools, can be reliably counted on to achieve one thing: it causes people who embrace it to make complete and utter fools of themselves, and to lose touch with reality. PC also fills the minds and hearts free for God.

Elizabeth on Abuse of God’s Mercy: An Insult To God

I think that part of the problem is that people today do not really believe there is a hell. It does not sit well with the idea of an all loving and merciful God that He could condemn even the greatest sinner to eternal torment. I cannot remember the last time I heard even a mention of hell in a sermon...

Jobstears on Rocky Road From Dublin: Irish Bishops In Rome – seeking end of celibacy?

How important it is for us, not only to be generous in our willingness to sacrifice, but to find means of keeping this spirit alive if we are to resist worldliness in order to keep our minds and hearts free for God.

Feature Letter

From a Bishop to English Layman

Reader Jim Allen from Torquay wrote to his Bishop, Mark O'Toole of Plymouth, commenting that “in the 60 years since Vatican II” Catholicism in the UK has become a “pleasant Hell, Purgatory and mortal sin free zone”. The reply from the Bishop’s office, signed by the Bishop’s Private Secretary, Canon Keith Mitchell, follows - with Jim Allen’s commentary in bold and italics:

Dear Mr Allen,

Bishop Mark has asked me to thank you for your letter and asked me to reply on his behalf. He thanks you for some of the issues you have brought to his attention.

You state in your letter that over the past 50 years or so there has been a lack of any emphasis on the terrible danger that results from sinful behaviour.

You say in state your letter that over the past 50 years or so there has been a lack of any emphasis on the terrible danger that results from sinful behaviour.

The preaching of the four last things, thus, sometimes seems to over-stress heaven, resulting in a corresponding lack of emphasis in hell. You are right that from time to time we do need to be reminded of this.

JA: seems to over-stress heaven’ - there is no ‘seems’ or ‘stress’ in the four last things, just plain awesome spiritual facts. These days we never get warned of Hell, even from ‘time to time’.

However, it is in meeting people where they are in the first instance that enables us to move them slowly and mercifully towards the Father. You mention the parable of the prodigal son and you will remember the father rushed out to meet the Son even before he was able to show his contrition.

JA: We are talking here of preaching and pastoral letters, where you can’t meet people “where they are”. I don’t see the relevance to the issue, of the reference to the prodigal son.

Like yourself, the Bishop is an admirer of the works of C.S. Lewis and the poignant truth that the devil’s main achievement is to convince people that he does not exist.

JA: At last, something I can agree with!

Signed [with best wishes]
Canon Keith Mitchell

Footnote:
1 The relevance is that Modernists are scrambling round in Scripture trying to find anything to support Pope Francis’ new teaching about mercy - that without any expression of repentance, God forgives and extends His mercy in the form of an entry ticket to Heaven. By mis-interpreting the Parable of the Prodigal Son, Bishop O’Toole, through his Private Secretary, seeks to support this false teaching. See column 3 for more misinterpretation of the Parable of the Prodigal Son - Ed.

When Irish Eyes Are NOT Smiling

Leprechaun

The Irish Catholic published an article by Fr Ronald Rolheiser, which also appeared in the Catholic Herald (10/2/17), pulling a fast one on unsuspecting Catholics by seriously misinterpreting the Parable of the Prodigal Son in order to justify the false mercy of Pope Francis - which is very different from the true and just Mercy of God: “One of the dangers inherent in trying to live out a life of Christian fidelity [says Fr Rolheiser] is that we are prone to become embittered moralisers, older brothers of the prodigal son, angry and jealous at God’s over-generous mercy, bitter because persons who wander and stray can so easily access the heavenly banquet table.”[Ed: Tosh].

In this popular version of the Prodigal Son, the elder brother is the nasty bad guy. If you read the actual parable, this is not at all the case. The elder brother reacts in a perfectly natural manner, annoyed that his younger brother, who has gone off with his share of their father’s inheritance, has returned penniless, having wasted his money on living a life of debauchery, and now Papa is throwing a party to welcome him home. The response is not a “jealous” response but a perfectly natural, probably quickly passing, annoyance. The real problem with Fr Rolheiser’s article, however, is that he not only misinterprets the response of the elder brother, but he misapplies it to attack Catholics who are rightly protective of the integrity of the Eucharist; rightly scandalised that unrepentant public sinners are being encouraged, by the Pope himself, to receive sacrilegious Communions. Protestants do that - take a verse/passage of Scripture, and propose a false meaning which, taking into consideration the entirety of Christian doctrine and morals, it cannot possess.

Fr Rolheiser (ridiculously) remarks: “It is paradoxical, ironic and strange, but we can be faithful, morally upright, duty-bound, churchgoing Christians, preaching the Gospel to others and, at the same time, carry inside ourselves an anger, a bitterness and an unconscious envy of the amoral which has us standing outside the house of celebration, blocked from entry because we are angry at how wide and indiscriminating is our own God’s embrace.”

In plain English, the elder brother wasn’t just miffed at being taken for granted by his father - he was actually jealous because he, too, would like to go off and live immorally. Ergo, those of us who defend Christ’s teaching on adultery and the integrity of the Eucharist (1 Corinthians 11:27) do so because we, too, wish to be adulterers! It’s called Screwball Scripture. Of course, Fr Rolheiser is famed for his sexualised writings. In the Irish Catholic article he - tellingly - comments: “We spend the first half of our lives wrestling with the Sixth Commandment...” Let him speak for himself. Not the entire populations of Ireland and the UK. ⚠️
News Round-Up

Scottish Catholic Schools Introduce LGBTI Scheme

Barbara Coupar, Director of the Scottish Catholic Education Service (SCES) assured the Scottish Parliament’s Equalities and Human Rights Committee that all Catholic secondary schools in Scotland are to have a “safe place” where “gay pupils can talk to a teacher trained in dealing with such issues” (LGBTI ‘safe spaces’ for Catholic schools, Scottish Catholic Observer, 3/2/17).

Assuring politicians that “Catholic schools propose the Gospel, not impose the Gospel” Barbara Barbara Coupar seemed not to realise the irony of her words. Refusing to “impose” (i.e. protect, defend and promote) Christ’s Gospel, she, instead, promised that the LGBTI counter-gospel would be imposed.

And to underline the fact that Ms Barbara Coupar speaks on behalf of the Scottish Bishops, Bishop Keenan of Paisley publicly praised her capitalisation to the LGBTI range of lifestyles, fully supporting her “range of measures” to facilitate pupils who decide to identify as LGBTI, created under the smokescreen, aka LGBTI propaganda tool, of “anti-bullying.”

Given that most pupils in secondary schools, certainly in the early years, can’t make up their minds whether to be bus drivers or brain surgeons, cops or high court judges, some may foresee lawsuits ahead brought by shocked parents who sent their children to Catholic schools in order to protect them from precisely this very same LGBTI propaganda.

Nobody should imagine that this is a good move, designed to encourage pupils with LGBTI inclinations to speak to a sound Catholic adult in a Catholic environment in order to help them choose chastity. No way. Behind this scandalous scheme, is the LGBTI rights brigade - take a look at the Stonewall website, section on resources for school/education and remember that the Scottish Catholic Education Service has given assurances to Parliament that they will be encouraging pupils to access help “inside and outside the school.” What do they mean, if not the recognised “experts” in LGBTI issues, including “bullying”? Stonewall... http://www.stonewall.org.uk/our-work/education-resources.

Make no mistake about it: this is the Bishops of Scotland recognising the legitimacy of “gay rights” - that is, the right to engage in unnatural sexual activity and thus to protect the “rights” of pupils in Catholic schools to “come out” as “lesbian, gay bi-sexual, transgender or intersex” without challenge. Any attempt to preach Catholic morality on this, remember, is likely to reach the courts as a “hate attempt to preach Catholic morality on this, transgender or intersex” without challenge. Any and thus to protect the “rights” of pupils in Catholic Scotland recognising the legitimacy of “gay rights” -

It’s NOT Un-Christian To Oppose Open Borders - Saint Thomas Aquinas

Every nation has the right to distinguish, by country of origin, who can migrate to it and apply appropriate immigration policies, according to the great medieval scholar and saint Thomas Aquinas.

In a surprisingly contemporary passage of his Summa Theologica, Aquinas noted that the Jewish people of Old Testament times did not admit visitors from all nations equally, since those peoples closer to them were more quickly integrated into the population than those who were not as close. Some antagonistic peoples were not admitted at all into Israel due to their hostility toward the Jewish people. The Law “prescribed in respect of certain nations that had close relations with the Jews”, the scholar noted, such as the Egyptians and the Idumeans, “that they should be admitted to the fellowship of the people after the third generation.”

Citizens of other nations “with whom their relations had been hostile”, such as the Ammonites and Moabites, “were never to be admitted to citizenship.”

“The Amalekites, who were yet more hostile to them, and had no fellowship of kindred with them, were to be held as foes in perpetuity.” Aquinas observed.

For the scholar, it seemed sensible to treat nations differently, depending on the affinity of their cultures with that of Israel as well as their historic relations with the Jewish people. In his remarkably nuanced commentary, Aquinas also distinguished among three types of immigrants in the Israel of the Old Testament... those passing through, similar to modern day visitors with a travel visa; those who “came to dwell in their land as newcomers,” seemingly corresponding to resident aliens, perhaps with a green card, living in the land but not with the full benefits of citizenship; those who wished “to be admitted entirely to their fellowship and mode of worship.” Even here, dealing with those who wished to integrate fully into the life and worship of Israel, required a certain order, Aquinas observed: “no one was deemed a citizen except after two or three generations.”

“The reason for this was that if foreigners were allowed to meddle with the affairs of a nation as soon as they settled down in its midst,” Aquinas logically reasoned, “many dangers might occur, since the foreigners not yet having the common good firmly at heart might attempt something hurtful to the people.”

In other words, Aquinas taught that total integration of immigrants into the life, language, customs and culture (including worship, in this case) was necessary for full citizenship.

It requires time for someone to learn which issues affect the nation and to make them their own. Aquinas argued. Those who know the history of their nation and have lived in it, working for the common good, are best suited to participate in decision-making about its future. It would be dangerous and unjust to place the future of a nation in the hands of recent arrivals who do not fully understand the needs and concerns of their adoptive home.


What The Papers Say

Flourish, Journal of the Archdiocese of Glasgow, February 2017 reports that Monsignor Peter Smith, a former Chancellor of the Archdiocese, has been “getting back to work in St Paul’s parish, Whiteinch, two months after doctors suspected he could not survive a critical health scare.”

The Monsignor (58) was already receiving treatment for aggressive advanced cancer, when he was discovered to have a blood clot on his lung and a deadly infection attacking body tissue from his hips to shoulders: “It must be made clear that my cancer is still with me, it is still incurable in medical terms. But I did get sick with something different from cancer and that sickness was necrotising fasciitis, dubbed the ‘flesh-eating bug’. Yet it did not eat my flesh, it went away and I recovered. For the doctor, that defies explanation.”

Since the diagnosis of his cancer last May, Mgr Smith has asked people to pray through the intercession of Venerable Margaret Sinclair whose cause for sainthood is under consideration. Margaret was an Edinburgh factory worker who eventually entered a convent.

Having decided not to operate as “it would kill him”, doctors suspected that Monsignor would not survive 48 hours: “I don’t want to be the centre of attention, but if I’ve been granted this favour then I have to let it be known and allow the Church to judge it. If this helps people, in the light of faith, grow closer to the Gospel, then I am doing my job. In illness I am able to live my priesthood and help other people.”

Interestingly, Mgr Smith also says that he finds it odd that this should happen to him, “… as in some ways it’s not really my kind of spirituality” [Ed: this is due to the Modernist influence in seminaries, where pseudo biblical scholarship downplays the miracles, giving them a “natural” explanation, such as the miracles of the loaves and fishes explained away as the crowd “sharing” their food - you know, the food they didn’t have in the first place...]. “But Margaret Sinclair is a wonderful example of an ordinary Scottish woman, close to our time, who lived the Gospel in the everyday, in a poor family home in Edinburgh, at school, in St Patrick’s parish, the world of industry and into the convent.”

Fr Joe McAuley, the priest with responsibility for promoting the cause of Venerable Margaret Sinclair: “Mgr Smith has been prayed for in parishes across Scotland and beyond with many doing so through Margaret Sinclair’s intercession. This is not a cure of cancer, but for whatever reason, he has been given grace to overcome an illness which by any medical diagnosis should have resulted in his death.”

It is very possible that this apparent cure will enable the cause of Venerable Margaret Sinclair to progress to her beatification and, as the report hopefully suggests, her canonisation in time for the centenary of her death [she died in 1925].

Above taken from ‘No medical explanation’ for Mgr Smith’s recovery, Flourish, February, 2017.

Venerable Margaret Sinclair
1900-1925

Catholic Truth... Keeping the Faith, Telling the Truth - a bi-monthly newsletter for informed Catholics

13
Faith & Morality Matters: Your Problems Answered
Aunt Evangeline

I came across an old CTS pamphlet entitled: ‘Confession - A Practical Approach’ by Anthony Phypert. Some of it is OK but I wonder about the way it says if we are still confessing in the same way that we did as 7 year olds, then we’re probably infantile and confession won’t be helping us much. I do have a list, I admit, and I just recite the sins I’ve committed, along with how often. Should I be giving more detail, as this man suggests. He says it’s better for adults to look at “attitudes, states of mind and habits” instead of just reciting a list. Is he right?

Aunt Evangeline replies...

No. He’s not right. This mentality reflects the flawed idea that if we “misbehave” it is because of our psychological make-up, our environment, whatever; it denies that we are prone, by our fallen human nature, to commit sin. I’ve now studied the pamphlet and have selected an extract to examine: we’ll pretend, for the purpose of this exercise, that this example is your confession:

“It’s not grown up to recite a mechanical list of slightly dubious actions when you go to confession: ‘I told a lie. I said a bad word. I was uncharitable. It is grown up to look at attitudes, states of mind and habits. ‘I’m always bad-tempered with my family and frequently rude to my wife. I lie, as a rule to make a funny story funnier. I swear at my secretary because of just reciting a list. Is he right?”

Well, that may spice up life for the priest hearing your confession but will drive the rest of the penitents in the queue crazy; they’ll be asking whatever happened to the old adage: “Be brief, be sorry, be gone!”

The fact is that, whatever the context, taking the above example, your sins were “bad-temper (constantly), telling lies (often), lack of charity (frequently), and using bad language (frequently)”. The rest is for your examination of conscience and firm purpose of amendment reflections before and after the Sacrament - you don’t really need a conversation with the priest to know that you really ought not to be lying, rude, swearing, and bad tempered - do you?

One other word of warning about that pamphlet - it advocates face to face confessions and penitential services: “It’s far more human to talk to someone you recognise, instead of an invisible ear.” And “it’s easier for the priest [who is] more likely to be able to advise you ... if he can see who he’s talking to.”

What is sedevacantism?

Sedevacantism is the theory of those who think that the most recent popes, the popes of the Second Vatican Council, have not really been popes. Consequently, the See of Peter is not occupied. This is expressed in Latin by the formula sede vacante.

Where does this theory come from?

This theory has been conceived in reaction to the very grave crisis which the Church has been undergoing since the Council, a crisis that Archbishop Lefebvre justly called “the third world war.” The main cause of the crisis has been the dereliction of the Roman Pontiffs, who teach or allow to be propagated serious errors on the subjects of ecumenism, religious liberty, collegiality, etc. The sedevacantists think that real popes could not be responsible for such a crisis, and consequently they consider them not to be “real” popes.

What do you think of this solution?

For one thing, this solution is not based on Tradition. Theologians (Cajetan, St. Robert Bellarmine, John of St. Thomas, etc.) have examined the possibility of a heretical pope, but no one prior to the Council every devised such a theory. Also, it does not resolve the main difficulty of sedevacantism, namely, how the Church can continue to be visible, for, if the pope, the cardinals, the bishops, etc., are deprived of their “form,” then no visible Church hierarchy is left. [Emphasis added]

What arguments do the sedevacantists adduce to prove their theories?

They use a theological argument and a canonical one. The theological argument consists of posting that a heretic cannot be head of the Church... The legal argument consists of pointing out that the laws of the Church invalidate the election of a heretic; but isn’t it true that a pope who becomes a heretic loses the pontificate?

St. Robert Bellarmine says that a pope who would formally and manifestly become a heretic would lose the pontificate [but] he would have to be a formal heretic, deliberately refusing the Church’s magisterium; and this formal heresy would have to be open and manifest. And as long as there is no sure proof, then it is more prudent to refrain from judging. This was Archbishop Lefebvre’s line of conduct.

If a Catholic were convinced that [a pope] is a formal, manifest heretic, should he then conclude that he is no longer pope? No, he should not, for according to the “common” opinion (Suarez), or even the “more common” opinion (Biliuart), theologians think that even an heretical pope can continue to exercise the papacy. For him to lose his jurisdiction, the Catholic bishops (the only judges in matters of faith besides the pope, by Divine will) would have to make a declaration denouncing the pope’s heresy. According to the more common opinion, the Christ, by a particular providence, for the common good and the tranquility of the Church, continues to give jurisdiction to an even manifestly heretical pontiff until such time as he should be declared a manifest heretic by the Church. Now, in so serious a matter, it is not prudent to go against the common opinion.

Don’t the sedevacantists claim to find a confirmation of their theory in the errors of Vatican Council II and the harmful liturgical and canonical laws of the Conciliar Church?

Indeed, the sedevacantists think, in general, that the teaching of the Council should have been covered by the infallibility of the ordinary and universal magisterium, and consequently should not contain any errors. But, since there are errors, for example, on religious liberty, they conclude that Paul VI had ceased to be pope at that moment. Really, if one accepted this argument, then it would be necessary to say that the whole Catholic Church disappeared then, too, and that “the gates of hell had prevailed” against her. For the teaching of the ordinary, universal magisterium is that of the bishops, of the whole Church teaching. [Emphasis added]

Aren’t the sedevacantists right, though, in refusing to name the pope at Mass in order to show that they are not in communion with ("una cum") a heretic (at least materially) and his heresies?

The expression "una cum" in the Canon of the Mass does not mean that one affirms that he is "in communion" with the erroneous ideas of the pope, but rather that one wants to pray for the Church "and for" the pope, her visible head.

But doesn’t St. Thomas Aquinas say that in the Canon one should not pray for heretics? St. Thomas Aquinas does not say that one should never pray for heretics (Summa Theologica, III, Q. 79, A. 7, ad 2), but merely observes that, in the prayers of the Canon of the Mass, one prays for those whose faith and devotion are known to the Lord... He does not say that praying for heretics is forbidden. He only means that this prayer will not have the same efficacy as one for a Catholic, [that is] if the pope is a heretic (which remains to be proven), then the prayer for him will not have the foreseen effect, "non habet effectum."

In conclusion, what should we think of sedevacantism?

Sedevacantism is a theory that has not been proven and that it is imprudent to hold practically (an imprudence that can have very serious consequences). That is why Archbishop Lefebvre never adopted this position, and even forbade the priests of the Society of St. Pius X to profess it. [Indeed] no saint in the Church’s history was ever a sedevacantist, while several openly and forcefully resisted a pope’s errors. Let us do likewise.

All references provided in the original article.
Transgender Pupil: Is Church in England Guilty of Institutional Child Sex Abuse?

Staff Reporter

As discussed on our blog on June 13, 2016 under the heading: England: Catholic Primary To Accept Transgender “Girl” In New Term... And reported in this newsletter, Mr Liam Jenkinson, Rotherham is battling, heroically, against this scandal.

Background

An Open Letter was sent to the press, 17/11/16 and to every priest and Head Teacher in the Diocese of Hallam, to apprise as many people as possible about the “transgender” scandal, as follows: A priest, in conjunction with a Head Teacher, Vicar General and Bishop [of the Diocese of Hallam] has authorised an 8 year old boy to go to a Catholic primary school dressed as a girl and to be treated in all respects as a girl. All children of the school were read an appalling book saying how good, right and proper it was for little girls to be treated as boys and to dress as boys and vice versa. Parents overall were not consulted. This is against the teaching of the Church, and Popes Benedict and Francis. Pope Francis has recently called such a situation “ demonic.”

The same parish priest [a school governor] stated that a draft policy for implementation at a Catholic secondary school was in accordance with church teaching. A single school governor was so shocked at its contents that, in a necessary breach of protocol, he sought external advice. The document contained reference to ‘packing’, which stated girls at the school could fit prosthetics in their trousers to create a bulge and make it appear that they had a penis. The draft document is still under consideration. It is possible that a similar policy has also been implemented at another Catholic secondary school in the Diocese, where a girl goes to school dressed as a boy. All these issues are serious breaches of Canon Law and a case has been brought under that.

Update

Mr Liam Jenkinson [pictured] emailed to keep us informed about the above scandalous situation in Hallam Diocese: “I have been picketing outside the cathedral for 3 months on the issues contained in the attached documents. 95% of people of all faiths and none support the campaign. Several of them have written to the Bishop of Hallam. The letter from a retired teacher [opposite] explains things very well.

Last Friday whilst I was picketing outside St Joseph’s church in Rawmarsh, Rotherham, the Headteacher Ms Pink contacted the police saying I was upsetting non-Catholic parents by distributing the information I have sent with this email. End of extract from email from Liam Jenkinson.

Letter 7/2/17, from Retired Teacher & Grandparent

Dear Bishop Heskett,

I wrote to you recently about my concerns about the boy attending a Catholic school dressed as a girl. You acknowledged my letter but did not comment on the points I made, or try to justify your position in going against Church teaching. I think that you owe it to your flock to explain.

Since then, the mother of this child has courted publicity by going on television and writing in several newspapers about the matter. I was appalled after watching this programme. If you have not watched it, I urge you to do so. The programme is Inside Out and was put out on January 30th.

In it, we watch a mother take her son to a beauty salon to be made up complete with mascara and hair extensions. If I were to do that to my 8 year old granddaughter I would consider that to be sexualising a child. That mother needs help and guidance, not encouragement.

To hear a child talk about hormone blockers as if it were the most normal thing in the world, is outrageous. Where does a child learn about transition and blockers? Only if someone has suggested it. Psychologists and doctors admit they have no data on the effects of this in later life. In the programme the child admits he is not sure and is pulled both ways. I wonder who is doing the pulling?

And we hear that the school held a special assembly to explain the situation, no doubt telling the children that this was perfectly OK. Were the other parents asked for their permission before this?

This whole affair is scandalous in the original sense. The catechism teaches: “Scandal is grave when given by those who, by nature or office, are obliged to teach and educate others.” And we know what Jesus said about scandalising children.

Sympathy and understanding are not enough. The Church is our mother and teacher and the wise mother explains and counsels a child when [the child] is wrong. It would appear this mother is in need of wise counselling, but not approval.

If the Church and our Catholic schools do not uphold Our Lord’s teaching and the teaching of the Church, where should we go? That is not a rhetorical question, My Lord. It is difficult, as you must know, bringing up children in this secular world and it is even more difficult when Catholic schools obstruct us in this.

Yours sincerely, [Name witheld], Sheffield.

Pope Francis Denounces Teaching “Transgenderism” To Children “a sin against the Creator”

In Europe, America, Latin America, Africa, and in some countries of Asia, there are genuine forms of ideological colonization taking place. And one of these - I will call it clearly by its name – is [the ideology of] “gender”. Today children – children! – are taught in school that everyone can choose his or her sex. Why are they teaching this? Because the books are provided by the persons and institutions that give you money. These forms of ideological colonization are also supported by influential countries. And this terrible!

In a conversation with Pope Benedict, who is in good health and very perceptive, he said to me: “Holiness, this is the age of sin against God the Creator”. He is very perceptive. God created man and woman; God created the world in a certain way… and we are doing the exact opposite… Pope Benedict’s observation should make us think. “This is the age of sin against God the Creator.”

That will help us.

Footnotes:


Extract [on issue of gender theory], from Pope's address to Polish Bishops, July, 2016.

To read entire address, visit Vatican website at http://press.vatican.va/content/salastampa/it/bollettino/pubblico/2016/08/02/0568/01265.html

God created them male and female, and blessed them. (Genesis 5:2)
Dear Reader …

Archbishop Philip Tartaglia to Editor, Catholic Truth:

If any of the persons who reported to you that there is an “appearance of scandal” in the domestic arrangements at Sacred Heart Parish wish to make the allegation in person, then I can assure you that I have the means to put their minds at rest. Signed: Philip Tartaglia, Archbishop of Glasgow, 19/12/16. (Published in Catholic Truth, Issue No. 96, January, 2017).

One of those who reported the “appearance of scandal” at Sacred Heart to Catholic Truth, took up the Archbishop’s offer to have her mind set at rest - extract from her letter, dated 5/1/17, follows:

I am one of the people concerned about the domestic arrangements of Monsignor Paul Conroy and his housekeeper Irene McIntosh at the Sacred Heart. I would like to have my mind put at rest, as you said you would when the editor of Catholic Truth wrote to you, giving the details which a number of us shared with her when she asked us some questions, such as the cot for the baby, the way the housekeeper’s daughter (Rebecca) and her boyfriend share a room when they stay over at the presbytery, the way Rebecca’s child calls the Monsignor “Papa”, why Irene could tell me not to go upstairs when I was still employed as a housekeeper, before Monsignor told me that Irene was his head housekeeper, therefore he would keep me on as admin. (days later). Also who is paying for Irene’s family & friends’ regular visits to the presbytery; is this included in the Parish housekeeping expenses? … [And] I was appalled at visits to the presbytery; is this included in the Parish housekeeping expenses? …

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Footnotes:

1 For example: Priest at centre of drunken homosexual incident sparks anger after being moved to new parish, Daily Record, 13/2/17.

2 Clyde Street, offices of the Archdiocese of Glasgow. The three priests listed on the archdiocesan website who may have given the advice to “go to Confession” includes the Chancellor, Mgr Paul Murray, Vice-Chancellor, Fr Paul Gargaro and the Vicar General, Mgr Paul Conroy, subject of our front page report, Issue No. 98: Glasgow: Senior Priest & Housekeeper Order Woman To Leave Midnight Mass…

3 Pope calls Italy’s foremost abortion promoter one of their unfaithful partner is encouraged - by the Pope himself - to stay in an adulterous partnership, and, further, to receive Holy Communion. The Papal Exhortation Amoris Laetitia gives the green light to adulterers to approach for Holy Communion - with those few cardinals and bishops who have “dissented” finding themselves labelled “legalistic” by Pope Francis The First (and we hope Last) 4

4 Beware the media image of a humble, merciful, Papa Francis. Indeed, widespread reports across the internet had Pope Francis “not happy at all” and “boiling with rage” about the cardinals’ request for clarification on Amoris Laetitia. 5 And when Cardinal Müller asked why he had instructed him to dismiss three priests from the Congregation for the Doctrine of the Faith (CDF), Pope Francis reacted arrogantly: “I am the pope, I do not need to give reasons for any of my decisions…” Humility? Mercy? Jesting, right? Brace yourself, though, for there’s more to come.

5 ibid.

6 And when Cardinal Müller asked why he had instructed him to dismiss three priests from the Congregation for the Doctrine of the Faith (CDF), Pope Francis reacted arrogantly: “I am the pope, I do not need to give reasons for any of my decisions…” Humility? Mercy? Jesting, right? Brace yourself, though, for there’s more to come.

7 When he praised the abortionist Emma Bonino whom he called “one of Italy’s forgotten greats” 2; where is his pity for the abandoned spouses who are living without married intimacy in fidelity to their vows while their unfaithful partner is encouraged - by the Pope himself - to stay in an adulterous partnership, and, further, to receive Holy Communion. The Papal Exhortation Amoris Laetitia gives the green light to adulterers to approach for Holy Communion - with those few cardinals and bishops who have “dissented” finding themselves labelled “legalistic” by Pope Francis The First (and we hope Last) 4

8 ibid.

9 Anybody’s guess. It is, therefore, imperative that they reflect on Christ’s warning that a silence which aids and abets heresy and sacrilege is gravely offensive to God: “I say to you that if these shall hold their peace, the stones will cry out” (Luke 19:40).