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“What is a remnant?”

“And it shall come to pass in that day, that the remnant of Israel, and they that shall escape of the house of Jacob, shall lean no more upon him that striketh them: but they shall lean upon the Lord the Holy One of Israel, in truth.

“The remnant shall be converted, the remnant, I say, of Jacob, to the mighty God.

“For if thy people, O Israel, shall be as the sand of the sea, a remnant of them shall be converted, the consumption abridged shall overflow in justice.” (Isaiah X, 20-22)

An important question on recent issues within the Catholic Church is whether or not the basics – the fundamental teaching – of Catholicism is being preserved in the Roman Post-Conciliar Church, or in the Pre-Vatican II structure?

The clarification of Catholic teaching is not achieved by shifting to another teaching, nor does it come from a particular theological opinion. It is one thing to understand and accept a truth, and another to have strong feelings about it. Indeed, Catholicism calls for this world to a higher principle of Faith, connected with the spirit of the Gospel and passed on by Tradition from the time of the Apostles until the present day, but it cannot be reconciled with the modern idea that this world's goods are an end in themselves, which comes from an Ecumenical attitude, and a man-made religious sense catering to modern man.

The Catholic Faith is incompatible with a reduction of Heaven to earth. Our Faith has an ultimate goal of eternal salvation, which human society in this world does not. We should not equal the importance of earthly goods with the goods of the life to come. It is not the worship of earth which will bring us to the Bliss of Heaven, as Pope Francis claimed in his last Encyclical.

Voices from America have expressed some concerns, not only regarding this encyclical about maintaining the earth, but also regarding the upcoming Synod of Bishops in Rome scheduled for October 2015, at which they will discuss the nature of family as God divinely designed.

For instance, Patrick J. Buchanan wrote a note to him related to “Embracing What Our Fathers Would Have Resisted To The Death:” [Here are some excerpts]

“... We are told that America has ‘evolved’ on issues like abortion and homosexuality.

“But while thinking may change, beliefs may change, laws may change, and the polls have surely changed, does moral truth change?”

“Are the Ten Commandments and Christian tradition and Natural Law as defined by Aquinas just fine for their time, but not for ours?”

“If what Justice Kennedy wrote June 26 represents moral truth, what can be said in defense of a Christianity that has taught for 2,000 years that homosexual acts are socially destructive and morally decadent behavior?...”

“... Yet, America has never been more disunited and divided – on politics and policy, religion and morality. We no longer even agree on good and evil, right and wrong.

“Are we really still ‘one nation under God, indivisible?’”

As an anchor of Faith, many Catholic writers throughout the centuries have understood that change and novelty in doctrine is a symptom of error, and trace back heresy as a subjective [personal] act of choosing what doctrines one would accept or reject. This is nothing else but a belief in elevating the private [individual] judgment of tradition into a dogmatic principle. Could this lead to something like an “On-line sacred Adam&Steve e-Bible” to accommodate today's way of worshiping? Suffice to say that it is evident that this is a novelty incorporated into the New Evangelization Program.

Now a subjective choice, of a sort that does not distort the truth but appropriates it in a twisted religious attitude, can promptly be accepted or rejected as “emotional truth.” What is the cause that new ideas or interpretations regarding Theology, Philosophy, and Social Behavior are using or abusing the heightened subjective awareness of one aspect of the truth rather than another? Is it true that a PUBLIC statement makes a principle of Faith true, because this public statement makes many people aware of it for the first time? For example, is it true that SSPX confessions are valid only because they will be permitted during a limited time, during which time the SSPX will

have to prove fidelity to the Vatican II teaching (which lacks the unity of Faith with Catholic Tradition)? As Bossuet had written in this Book *Histoire des Variations des Protestantes*, a subjective choice is only un-Catholic when it goes so far as to lose the right understanding of the essential of doctrine, and – in doing so – distorts the correct overall meaning of Christianity. Doubtless to say, Religious Liberty since Vatican II is not that Religious Tolerance sustained in the missionary spirit of Evangelization. Actually, the Ecumenical development crushed the conversation of people and nations after Vatican II. And last but not least, the New Evangelization agenda of Pope Francis is extending not only in the Religious sphere but also in the social sphere, the idea of living “any faith” using as a driving force the fact of [Human] AUTHORITY, as a source of a new way of believing. And he promotes this idea in the social sphere as well, even within the essential context of marriage and family, where he considers it as a partnership. He ignores the fact that only certain partnerships have a capacity of procreation via the natural human process installed by Almighty God.

In addition, the fundamental idea of Christianity is not the condescending or humiliating of the Word of God – Our Lord Jesus Christ. The modernists don't claim that time weakens the Divine, but rather that time could bring the Divine down to a level of a historical manifestation, making IT subject to evolving. They might say, it was good for a time, for a group of people, for that time period in the Church... but now we have to adapt to the modern circumstances.

If the present crisis in the Church is tending to overthrow the NATURE of the Catholic Church, and if this tendency is internal to the Church rather than from an external force, can we then conclude that the basics of the Faith itself are believed differently in the Church today? So, are people [including Catholic Traditionalist] heading for a formless darkness that will make analysis and forecast impossible during the tragic storm inflicted on the perennial Catholic Church Truth?

In order to prevent a shocking reaction from the people, which would give evidence of their breaking with Tradition, there is a subtle movement of upholding historical continuity and supporting a transformation of substance. This is not a choosing and picking attitude, but something more like an apostasy.

A society is not created by authority, nonetheless authority is needed in society to unite a group of individuals by directing their efforts towards a common end. However, in the Church, authority is of a special kind because this authority exists prior to the society it governs. While in other societies, the members exist first, and then they form governing institutions to give their society form, the Catholic Church owes neither its existence nor its governing authority to its members but receives both from Our Lord Jesus Christ. The Pope is the Vicar of Christ; he represents Our Lord but has no power to change the Truth, expressed on “*there is no salvation outside the Catholic Church.*” Is this a dogma still believed in today’s Post-Conciliar Church?

Catholicism therefore necessarily involves a reference to authority so that any decrease in loyalty to Romanitas [Eternal Rome] is necessarily accompanied by a cracking in the unity of the Church as a society. The problem of lacking of unity among bishops, priests and laity in the whole world is due to a decline in Roman authority in particular from the visible Head of the Church versus Truth in Divine Revelation. What else can we conclude from such statements from Pope Francis such as “*I am not the Pope but the Bishop of Rome,*” or “*Who am I to judge?*”

The gravity of this subject matter deserves careful consideration. We in the remnant must lean on the Lord, the Holy One in truth, in spite of being attacked by those whose forces are committed to changing the Roman Catholic Church. Let us be part of the growing body of Roman Catholics scattered over the world, who are resisting Modernism, and making every effort to keep the fullness of the Treasure of the Faith, as Saint Athanasius has encouraged us to do: “*You **remain** outside the places of worship but the Faith dwells within you. Let us consider what is more important in this struggle, the places or the Faith. Who has lost? And who has won? He who keeps the churches or he who keeps the Faith? True, the churches are good when the Apostolic Faith is preached therein; they are holy if everything takes place in a holy way. The others (those who have the [authority] churches) claim they represent the Church but in reality they are the ones who are expelling themselves from it, and going astray. Even if Catholics faithful to tradition are reduced to a **handful** they are ones who are true to the Church of Jesus Christ. And we believe that God will give us our churches back one day!*”

Viva Cristo Rey!

Father Zendejas