

The Remnant

(Est. in 1967)



“... At the present time there is a remnant left, selected out of grace.” - Romans 11:5

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THE ROAD TO CHARTRES...

From Darkness Into Light

“This has been standing here for centuries. The premier work of man perhaps in the whole Western world, and it’s without a signature: Chartres. A celebration to God’s glory and to the dignity of man. All that’s left, most artists seem to feel these days, is man. Naked, poor, forked radish. There aren’t any celebrations. Ours, the scientists keep telling us, is a universe which is disposable. You know, it might be just this one anonymous glory of all things, this rich stone forest, this epic chant, this gaiety, this grand, choring shout of affirmation, which we choose when all our cities are dust, to stand intact, to mark where we have been, to testify to what we had it in us to accomplish.” - Orson Welles

by Michael J. Matt

For more than a thousand years Our Lady’s cathedral at Chartres has stood in grand gothic testimony to the faith of our fathers and the Christian cult of the Blessed Virgin Mary. Before Chartres, Christian churches were typically dedicated to the saints whose relics they were built to house. Chartres is different, for it is one of the first dedicated solely to the Mother of God. She so stirred the medieval soul that nearly all cathedrals that came after Chartres were dedicated to Our Lady—Notre Dame—the Virgin Mother of God.

In a very real sense, then, the master builders of Chartres pioneered the cult of the Blessed Virgin Mary that would come to dominate Christian Europe for a millennium. And Chartres became the fourth most popular pilgrimage destination on earth because of a simple piece of silk cloth worn by a young Jewess from Nazareth when Caesar still ruled the world. Her name was

Mary, and her veil is the *raison d’être* of Notre-Dame de Chartres. One of the most important relics of Christendom, tradition tells us that it adorned the Virgin’s head when Gabriel announced the Incarnation.

According to Blessed Ann Catherine Emmerich, Mary also placed this same veil over her crucified Son’s nakedness

when He was taken down from the Cross. It was discovered by St. Helena, along with the True Cross, in the year 326, who presented it to her son, the Emperor Constantine. Later on, the Empress Irene gave it to Charlemagne’s grandson, Charles the Bald, who donated it to Chartres in the year 876 AD where it remained for the next 1100 years. With the veil’s fabric tested by scientists

sons of Clovis as a “play house” for their mother. And pilgrims for a thousand years have walked to Chartres to venerate the veil in which it is said that Mary wrapped the Savior of the World in Bethlehem.

Although the first cathedral was destroyed by fire in 1194, Notre-Dame de Chartres, as it stands today, was

~ See *Road to Chartres*/Page 2



Photo: Walter Matt

in modern times and its movement meticulously tracked by historians down through the ages, there can be little doubt as to its authenticity.

Chartres’s crypt—the first cathedral—was expanded specifically as a reliquary for the veil of the Mother of God. But atypically, there are no graves in that crypt—no tombs, no remains of the dead. Rather it has always been a place for the living, specially reserved for Mary to come and go as she pleased. The great gothic jewel was built by the

Catholic Heroes. . .

Father Franz Stock: Archangel of the Barbed Wire Seminary

Those who’ve walked the Pilgrimage to Chartres, France know how difficult it is to take even a few steps more, once they finally arrive in the old City of Chartres. And yet just a short distance from Notre-Dame de Chartres is a place that for Catholics is well worth the effort.

It is the tomb of Fr. Franz Stock, a German priest who died alone in a Paris hospital in February 1948, not yet forty-four years old, having run his frail body ragged in the service of French and German Catholics—Allied and Axis alike—during World War II.

There in the shadow of the Chartres Cathedral, lies the moral remains of a true Catholic hero. Yes, he was German. Through no fault of his own, he found himself on the wrong side of a very complex geopolitical struggle. But not unlike so many German Catholics of that period, he was no Nazi. And during the war, he dedicated himself to his duty as a Catholic priest—saving souls and comforting the maimed and dying victims of war, regardless of their political allegiance.



Fr. Franz Stock

~ See *Father Stock*/Page 6

The Road to Chartres Continued...

quickly rebuilt by Catholics who carried their cathedral on their backs, one block at a time, from a nearby quarry, and then dedicated the rest of their lives to fashioning them into a castle fit for their heavenly queen.

Today the cathedral at Chartres stands as the greatest monument to Christian faith ever built by human hands. She has been called the “Bible of the poor” because her stained glass, sculptures, and architecture, educated pilgrims for a thousand years. From crypt to nave to contrasting spires three stories high, Chartres tells the story of salvation from the Garden of Eden to the Resurrection of Christ. Her 150 13th-century windows document salvation history from the dawn of time. And while Christians in medieval times may have been illiterate, they were well versed in the rich symbolism of the windows of Chartres. Like a mother teaching her children, Notre-Dame de Chartres spent centuries silently catechizing our forefathers in the Catholic Faith.

There are layers upon layers of symbolism everywhere one looks in Chartres, even in her stone floor which incorporates a labyrinth representing man's earthly journey from darkness to light. As they walk the labyrinth's path, pilgrims must make repeated changes in orientation away from Satan and towards the heavenly Jerusalem. And the precision of the Christian architects was such that, were the facade to be lowered to the floor, Chartres's famous North Rose window would come to rest precisely over the labyrinth.

The great twentieth-century French poet and convert to Catholicism, Charles Peguy, made a journey along the labyrinth on his knees after one of his pilgrimages to Chartres. And this year, Remnant pilgrims were privileged to walk that same labyrinth at 6:30 on Pentecost Wednesday morning, while the cathedral was closed to visitors—moving from darkness to light, just as he had.

And just before midnight the night before, the Remnant pilgrims descended by candlelight into Chartres's ancient crypt, retracing the footsteps of their medieval pilgrim counterparts. Just as the pilgrims of old had done a thousand years ago, we brought light down into the darkness, becoming human metaphors of the lumen Christi.

Standing in the murky midnight of the crypt, flanked by faded murals of St. John, St. Mary, and the apostles, painted a millennium ago by unknown hands, animated anew by the flickering candlelight, our hearts beat in unison with those of our departed fathers. We could sense they were near, moving from the darkness into the light along with us, especially when we raised our voices in the same song they'd sung on their arrival to this holy place, centuries ago—*Salve, Regina, Mater misericordiae, vita, dulcedo, et spes nostra, salve.*

How does one describe such a tangible connection with Christians a thousand years dead—men and women who would have leaned against this same

pillar, touched that same stone, knelt before the same veil, and made silent appeal to the same Virgin Mother. Tears burned in my eyes, standing there in the stone silence, candle in hand—tears of joy, not over my *belief* that all of this is truly how it was, but rather over the certain *knowledge* that it was... and it is. The Christian reality is carved so deep into the stones of Chartres that here faith is hardly required. Kneeling before the actual veil of the Virgin, the pilgrim suddenly *knows* that which only a few days earlier he'd merely *believed*.

Yes, *Salve, Regina!* You are here with us. Let us stay with you a while longer. We have no desire to leave your house. *Chez nous!*

Chartres Pilgrimage 2018

This year's Notre-Dame de Chrétiente Pentecost Pilgrimage to Chartres concluded Pentecost Monday, May 21, with a magnificent Pontifical High Mass offered by His Eminence Cardinal Robert Sarah, prefect of the Congregation for Divine Worship and the Discipline of the Sacraments.

His Eminence delivered a sermon for the ages that must have given even the old stones reason to smile. He challenged young Catholics the world over to do as their fathers had done—to stand and resist the culture of death and to risk martyrdom rather than abandon Christ the King and the sacred traditions of the Catholic Church. He was calling a new Christian crusade. And as I listened to him speak, it became clear to me that this battle for the old Faith is far from over. For 27 years I've walked this pilgrimage, and every year it grows larger, stronger and more impossible for the world to ignore. The average age of the Chartres pilgrim now is just 20 years old—and thousands of them stood witness to the return of the Traditional Latin Mass, the glory of all Christendom.

Nearly a half-century ago, the first pilgrims to Chartres in the modern era were not even allowed into the Cathedral, but were instead obliged to offer the Traditional Latin Mass outside the locked doors of Notre-Dame de Chartres. This year, Cardinal Sarah offered the “abrogated” Traditional Latin Mass of the Ages to God and for the benefit of well over 15,000 pilgrims, hundreds of young priests, abbots, sisters, politicians and even the newly-installed bishop of Chartres—Mgr Philippe Christory, who seemed genuinely moved by the grand Catholic spectacle playing out before his eyes. And why not, when he himself had so recently walked the road to Chartres, as well. When Archbishop Christory—the 129th bishop of Chartres—was appointed to his new see just two months ago, he'd insisted on going from Paris to Chartres as a pilgrim...on foot. For five days, the new bishop walked the road to Chartres. And now here he was, assisting at the Traditional Latin Mass offered by Cardinal Sarah—a man some say could be the next pope.

All hope is lost? Hardly! When this year's Pilgrimage came to an end on Pentecost Monday in Chartres, some eight thousand pilgrims packed the cathedral, with another seven thousand in the square outside. In one voice

they brought their 3-day pilgrimage to a glorious conclusion with the *Chez Nous*—the love song to Our Lady:

Chez nous soyez Reine, nous sommes à vous
Régnez en souveraine, chez nous, chez nous
Soyez la madone qu'on prie à genoux,

Qui sourit et pardonne, chez nous, chez nous.
Be queen of our home: we belong to you
Reign as our sovereign, in our home, in our home,
Be the madonna to whom we pray on our knees,
Who smiles and forgives, in our home, in our home.

This they sang with all their hearts, as they carried their banners out into the city of Chartres. Again, my vision blurred as I fought back the tears that always seem to come at Chartres. To be with her...that's why we all go back to Chartres each year—to become Mary's children again, to place our trust in her intercession, even when hope seems to be fading from the face of the earth. There she is—our regal mother—triumphantly waiting for us at Chartres, proving to us again that, in the end, her immaculate heart will indeed triumph and despair has no place in our hearts. She is with us.

Back to the Front

And now it's back to the front—the blisters, rocky ground, damp sleeping bags, meager soup, hard bread, troops of scouts and endless walking having once again become the happy memories of the grand Catholic adventure that is the Pilgrimage to Chartres. God willing, The Remnant will for the 28th time return to Chartres in 2019 to organize the U.S. Chapter. We will also make a post-Chartres pilgrimage to what was once the seat of the Holy Roman Empire. Visiting Vienna and Budapest, we'll also spend a night at Zell, which is nestled in the midst of the Styrian Mountains 50 miles southwest of Vienna. This ‘Lourdes of central Europe’ is the most popular Marian shrine in Austria—Our Lady of Zell, which in 1907 was made a Minor Basilica by Pope Saint Pius X, who also crowned the miraculous statue that same year. If you'd like to join us, registration opens on July 15.

Merci, Chers Amis!

Thanks once again to our French allies who organized what is without question the most important annual Catholic event happening anywhere in the world today. After all these years, the French traditionalists are indeed our brothers, and for us it is an honor to accompany them on their pilgrimage to venerate Mary's veil and to bring the Latin Mass back to Chartres.

Thanks to Sponsors

Many thanks to readers of The Remnant who sponsored so many young American pilgrims. Your sacrifice was not in vain, as the U.S. chapter was comprised of truly upstanding traditional Catholic young men and women with whom I was proud to walk to Chartres. I'm still filled with hope for the future, in fact, having spent 12 days with the young Catholics you so generously sponsored—young Catholics who are preparing to make your Catholic cause their own.

Walter Matt to Lead U.S. Rangers

My son, Walter, 20 years old, who has walked the Chartres Pilgrimage at my side for the last five years, has for the past two years headed up what our French friends have good-naturedly christened the “U.S. Rangers”—a team of American tent builders who volunteer to help Notre-Dame de Chartres build the many tents needed to accommodate well over 10,000 pilgrims during the two nights on the road to Chartres. Walter is looking for young people willing to assist him, but also willing to forego most of the walking in order to assemble, disassemble and then reassemble the pilgrim tents. We'll be offering a \$1000 discount per volunteer, so please contact Walter Matt if you're interested: **The Remnant Tours: PO Box 1117, Forest Lake, MN 55025.**

Special Thanks to Father Pendergraft

A word of thanks to our indefatigable chaplain, Father Gregory Pendergraft, FSSP, for his tireless devotion to this project and to ministering to the spiritual needs of Remnant pilgrims. Father has been with us for more than five years, and has agreed to join us again next year. Father Pendergraft walks every step of the road to Chartres, and provides an excellent priestly example to the young pilgrims. He is a young priest of the old school, and we thank God for him.

U.S. Pilgrims

And finally, just a word of thanks to all those who walked to Chartres under the banner of Our Lady of Guadalupe. For me, personally, it was an honor to be “in the trenches” with you all. Thanks for being with us, thanks for your patience, and I hope to see all or some of you again on the road to Chartres. ■



U.S. Chapter, Chartres Pilgrimage, 2018

Chartres Pilgrimage 2018

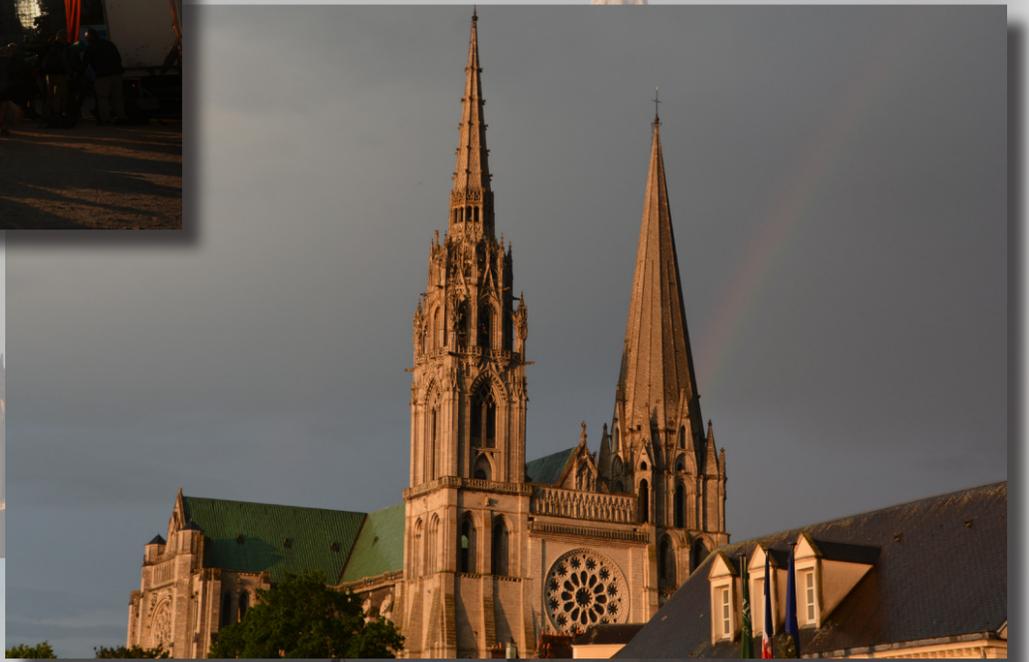
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“*Chez nous soyez Reine,
nous sommes à vous...*”

To Notre Dame de Chartres



From Notre Dame de Paris...



“*Régnez en
souveraine...*”



“*Chez nous, chez nous!*”

The Remnant Speaks

Letters to the Editor: The Remnant Speaks P.O. Box 1117, Forest Lake, MN 55025 ~ Editor@RemnantNewspaper.com



parents and Catholics, along with the author, her husband and their son. Let's work on that Quiz, if we need to.

AB
Australia

Notice This? Yes, I Did.

In response to Sylvia Werner's letter in the April 15, 2018, issue of *The Remnant* regarding Pope Francis's use on Palm Sunday of a simple wooden cross with no *corpus*, I would point out that traditionally, the cross used by a pope in liturgical ceremonies had no *corpus*. We are so used to seeing the hideous cross first introduced by Paul VI, and used by John Paul II for so many years, that we do not recall what was done by previous popes. Benedict XVI began his pontificate using the Paul VI cross but had the cross of Pius IX brought out of storage and used that, which had no *corpus*, until a lightweight, custom cross could be made especially for him. Again, with no *corpus*. Catholic tradition has been suppressed and oppressed for so long, that many of today's Traditionalists, through no fault of their own, have an erroneous idea of what is traditional and what is not.

Anonymous

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RIP, James Cunningham

Editor, *The Remnant*: We have recently learned about the death of former Remnant contributor James W. Cunningham Jr., 77, of Cullman, AL. James ("Jim") died in his sleep on May 29, 2018.

Jim may be remembered by readers of *The Remnant* for having contributed various articles and essays over the years, passing along his wealth of knowledge, his keen insight into the current crisis in the Church, and the best approach for dealing with it – which in his case always began with prayer.

Those of us who were fortunate enough to have known him outside of his contributions to *The Remnant* recall a kind and unassuming gentleman who would wait patiently to be asked for advice and then proceed to illuminate the situation with his wealth of knowledge and experience.

Originally from New York, he was an Army veteran and had spent most of his working years as a conductor on the Long Island Railroad and raising five children before retiring. He was a steadfast supporter of the right that Catholics have to our liturgical and doctrinal heritage, especially the traditional Latin Mass.

Jim was generous to the FSSP apostolate in Arkansas and to the families who were struggling to help the Church maintain a foothold of Catholic tradition in Arkansas. He was patriotic without being nationalist, traditional without being tribal, and serious without being dour. Anyone who spent time with him came away a better person.

Jim and his wife, Barbara, moved to Cullman, Alabama after the closure of the FSSP apostolate in Cherokee Village, Arkansas. Barbara preceded him in death several months ago.

An obituary can be found at <http://www.worthamfuneralhome.com/>.

A Requiem Mass will be held June 4, 2018 at 11:00AM at St Michael Catholic Church in Cherokee Village, followed by burial nearby at his family cemetery.

Requiem aeternam dona ei, Domine, et lux perpetua luceat ei. Requiescat in pace.

David L. Sonnier

St. Padre Pio Traditional Latin Mass Pilgrimage

Editor, *The Remnant*: Please pray for my upcoming 'St. Padre Pio Traditional Latin Mass Anniversary Pilgrimage' to Italy from Sept. 24-30. The TLMass will be offered *every day* for my pilgrims. The year 2018 marks the 50th Anniversary of Padre Pio's death and the 100th Anniversary of his visible Stigmata.

We will visit Rome including St. Peter's, St. Mary Major, St. John Lateran, Holy Stairs, St. Paul Outside the walls, Tomb of the Great Blessed Pope Pius IX, The Virgin of Revelation Grotto at Tre Fontane and the Catacombs of St. Calixtus - with no papal audiences at any time.

Particular to St. Padre Pio, whom I term as 'the Patron Saint of the TLMass,' we will pray at Pietrelcina, Piana Romano, Benevento, Morcone, and San Giovanni Rotondo. Our pilgrimage will then head to St. Michael's Cave, the Holy House of Loreto, the Eucharistic Miracle of Lanciano, and Assisi.

Remnant readers are invited to join like-minded pilgrims on this adventure. For more information, contact me at fatimatlmass@hotmail.com or call Jim Adair at 888-878-8187 for further information. Tell Jim that Father Cizik sent you. God Bless the Remnant and all of our readers.

Father Ladis J. Cizik

A Letter for Every Bishop

Chinese dilemma:

If you do not accept the Government Bishop, the wrath of the Communist will hunt and exterminate the Catholic people quickly, and quietly (to avoid public

outray) only a few will survive. If you accept the Government Bishop (Satan) to preserve the people – they eventually will become the Satanic Spirit Soul, therefore it will be a slow corruptible death.

This is exactly what happened to the Catholic Church. It became corrupted from the pure orthodoxy and look what we have left today – A corrupted Satanic Spirit , slowly killing off the pure spirit to a one world Satanic Church. We must stand up to Satan like the church of old, and fear not to be martyrs.

Old testament Masada:

"Since we long ago resolved never to be servants to the Romans, nor to any other than to God Himself, Who alone is the true and just Lord of mankind, the time is now come that obliges us to make that resolution true in practice ... We were the very first that revolted, and we are the last to fight against them; and I cannot but esteem it as a favor that God has granted us, that it is still in our power to die bravely, and in a state of freedom."

Elazar ben Yair

Kudos to the Remnant's Female Writers

Editor, *The Remnant*: Today I received "The Remnant" for May 14, AD 2018, and I immediately read the Articles, Are You Afraid of Martyrdom, by Hilary White, and Fifty Years After Vatican II, Are You Still Catholic? by Susan Claire Potts, Ph.D., my favourite authors. They are most touching and soul stirring.

The first moves one to tears, and the desire to know, love, and be able to be as strong as, such saints as Perpetua and Felicity. The second echoes the tribulations we have known and fought, and the errors we have been resisting as

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Kazakh Bishops Celebrate 50th Anniversary of *Humanae Vitae*

By Bishops and Ordinaries of Kazakhstan

Praised be Our Lord Jesus Christ! Dear brothers and sisters in Christ! The current year is marked by the memorable event of the 50th anniversary of the encyclical *Humanae vitae*, in which Blessed Paul VI confirmed the teaching of the constant Magisterium of the Church regarding the transmission of human life. The Bishops and Ordinaries of Kazakhstan want to take this favorable occasion in order to honor the memory and the enduring importance of this encyclical.

During the last meeting of all our priests and religious sisters in Almaty, there were thorough discussions on the theme of the preparation of young people to the sacrament of marriage. There was made the proposal to transmit to young people the main truths of the Magisterium of the Church with regard to the Christian marriage and the sanctity of human life from the moment of its conception.

We proclaim with the voice of the Magisterium of the Church as we can learn it in the encyclical *Humanae vitae* and in the documents of other Roman Pontiffs the following demanding truths of Christ's "sweet yoke and light burden" (Math. 11:30):

1) "The Church in urging men to the observance of the precepts of the natural law, which it interprets by its constant doctrine, teaches that each and every marital act must of necessity retain its intrinsic relationship to the procreation of human life" (Paul VI, Encyclical *Humanae vitae*, 11).

2) "Excluded is any action which either before, at the moment of, or after sexual intercourse, is specifically intended to prevent procreation—whether as an end or as a means. Neither is it valid to argue, as a justification for sexual intercourse which is deliberately contraceptive, that a lesser evil is to be preferred to a greater one, or that such intercourse would merge with procreative acts of past and future to form a single entity, and so be qualified by exactly the same moral goodness as these. Though it is true that sometimes it is lawful to tolerate a lesser moral evil in order to avoid a greater evil or in order to promote a greater good," it is never lawful, even for the gravest reasons, to do evil that good may come of it (cf. *Rom* 3. 8) — in other words, to intend directly something which of its very nature contradicts the moral order, and which must therefore be judged unworthy of man, even though the intention is to protect or promote the welfare of an individual, of a family or of society in general. Consequently, it is a serious error to think that a

whole married life of otherwise normal relations can justify sexual intercourse which is deliberately contraceptive and so intrinsically wrong" (Paul VI, Encyclical *Humanae Vitae*, n. 14).

Left to Right: Jose Luis Mumbiela Sierra, Tomash Peta, Athanasius Schneider, Adelio Dell'Oro



3) "When the spouses through contraception deprive the exercise of their conjugal sexuality of its potential procreative capacity, they attribute to themselves a power which belongs to God alone: the power to decide in the last instance the coming to existence of a human person. They attribute to themselves the qualification of being not the cooperators of the creative power of God, but the ultimate holders of the source of the human life. From this perspective, contraception is to be objectively judged to such an extent illicit, that it could never, for any reason, be justified. To think or to speak the contrary, equals to hold that in human life there could be given situations in which it would be licit not to recognize God as God" (John Paul II, *Address to Participants of a Study Seminar on Responsible Procreation*, September 17, 1983).

4) "Many think that the Christian teaching, although true, is nonetheless unfeasible, at least in some circumstances. As the Tradition of the Church has constantly taught, God does not command the impossible but every commandment also entails a gift of grace which helps human freedom to fulfill it. Yet constant prayer, frequent recourse to the sacraments and the exercise of conjugal chastity are needed. Today more than yesterday, man is again beginning to feel the need for truth and right reason in his daily experience. Always be ready to say, without ambiguity, the truth about the good and evil regarding man and the family" (John Paul II, *Address to Participants in a Study Meeting on Responsible Procreation*, June 5, 1987).

5) "*Humanae Vitae* reasserts the continuity of the Church's doctrine and tradition. [...] This teaching not only expresses the unchanged truth of *Humanae Vitae*, but also reveals the farsightedness with which the problem is treated. [...] What was true yesterday, is true also today. The truth expressed in *Humanae Vitae* does not change; on the contrary, precisely in the

light of the new scientific discoveries, its teaching becomes more timely and elicits reflection on the intrinsic value it possesses" (Benedict XVI, *Address to Participants in the International Congress on the 40th Anniversary of*

the Encyclical Humanae vitae, May 10, 2008).

6) "This document, i.e. *Humanae vitae*, was inspired by the immutable teaching of the Bible and the Gospel, which confirms the norms of the natural law and the irrepressible dictates of conscience regarding respect for life and its transmission by fathers and mothers who practice a responsible parenthood. The document has acquired new and urgent relevance in view of the wounds now being inflicted by civil laws on the holiness of the indissoluble marriage bond and the sacredness of human life even in the maternal womb. In face of saddening defections in the Church and society, We, like Peter, feel compelled to go to Him as the only source of salvation and cry out to Him: Lord, to whom shall we go? You have the words of eternal life" (Paul VI, *Homily* on June 29, 1978).

7) The entire human history gave sufficient evidence for the fact that a true progress of society depends to a large extent on large families. This fact applies all the more to the life of the Church. Pope Francis reminds us of this truth: "It is a consolation and hope to see so many large families that welcome children as a true gift from God. They know that every child is a blessing" (Pope Francis, *General Audience*, January 21, 2015).

8) May the following words of Saint John Paul II, the pope of the family, by a light, a strength, a consolation and a joyful courage to all Christian couples and to the young men and young women, who prepare themselves for the life of a Christian marriage and family.

9) "We have the distinctive confirmation that the path of holiness lived together as a couple is possible, beautiful, extraordinarily fruitful, and fundamental for the good of the family, the Church and society. This prompts us to pray the Lord that there be many more married couples who can reveal in the holiness of their lives, the "great

mystery" of spousal love, which originates in creation and is fulfilled in the union of Christ with his Church (cf. Eph. 5:22-33). Like every path of holiness, yours too, dear married couples, is not easy. We know how many families in these cases are tempted to discouragement. I am particularly referring to those who are going through the sad event of separation; I am thinking of those who must face illness and those who are suffering the premature death of their spouse or of a child. In these situations, one can bear a great witness to fidelity in love, which is purified by having to pass through the crucible of suffering. Dear married couples, do not be overcome by hardship: the grace of the Sacrament supports you and helps you constantly to raise your

arms to heaven, like Moses. At the same time, I ask all families to hold up the arms of the Church, so that she may never fail in her mission of interceding, consoling, guiding and encouraging" (*Homily in the Holy Mass of the Beatification of the couple Luigi Beltrame Quattrocchi and Maria Corsini*, October 21, 2001).

10) "May the Virgin Mary, who is the Mother of the Church, also be the Mother of "the Church of the home." Thanks to her motherly aid, may each Christian family really become a "little Church" in which the mystery of the Church of Christ is mirrored and given new life. May she, the Handmaid of the Lord, be an example of humble and generous acceptance of the will of God. May she, the Sorrowful Mother at the foot of the Cross, comfort the sufferings and dry the tears of those in distress because of the difficulties of their families. May Christ the Lord, the Universal King, the King of Families, be present in every Christian home as He was at Cana, bestowing light, joy, serenity and strength" (Apostolic Exhortation *Familiaris consortio*, 86).

Astana, May 13th 2018, Memory of the Blessed Virgin Mary of Fatima

Your Bishops and Ordinaries:

+ **Jose Luis Mumbiela Sierra**, Bishop of the diocese of Most Holy Trinity in Almaty and President of the Conference of the Catholic Bishops of Kazakhstan;
+ **Tomash Peta**, Metropolitan Archbishop of the archdiocese of Saint Mary in Astana;
+ **Adelio Dell'Oro**, Bishop of Karaganda;
+ **Athanasius Schneider**, Auxiliary Bishop of the archdiocese of Saint Mary in Astana;
Very Reverend **Father Dariusz Buras**, Apostolic Administrator of Atyrau;
Very Reverend Mitred **Archpriest Vasily Hovera**, Delegate of the Congregation for the Oriental Churches for the Greek-Catholic faithful in Kazakhstan and Central Asia ■

Father Franz Stock: Archangel of the Barbed Wire Seminary

Catholic Heroes/Continued from Page 1

Today it is very fashionable for us all to make sweeping generalizations about the “good guys vs. the bad guys” in World War II. With our 20/20 hindsight, we like to position ourselves always and forever among the good guys, as though it was all very black and white for the real people who lived through the actual events. This may make us feel very special, but it has little in common with how it actually was for millions of good people caught up in that bloody and terrible war.

Many good German Catholics—priests, nuns, laymen and even soldiers (such as Claus von Stauffenberg, who attempted to assassinate Adolf Hitler)—were not enamored with the National Socialists, and found themselves torn between loyalty to hearth and home and the need to resist the political regime. Some, like Father Stock, dedicated themselves to making a terrible situation just a bit better for victims on all sides. He did so in such a heroic manner, in fact, that today the cause for his canonization has been opened and he has already been declared a Servant of God.

Here is his story...

Father Franz Stock had spent most of his adult life in France, working as a priest, a prison chaplain and the director of the “barbed-wire seminary” in a French POW camp for German soldiers wanting to become priests. He was an ardent Catholic. Those who know of him on both sides of the Franco-German border insist that no complete account of postwar rapprochement can be proffered without acknowledging Stock’s vital role.

Franz Stock was the oldest of nine children born to a working-class couple, and he knew by the time he was twelve years old that he wanted to become a priest, even though WWI and a disease which compromised his heart were setbacks in pursuing his vocation.

At the age of twenty-two he entered the seminary at Paderborn and joined the Quickborn (Catholic youth) movement, with which he was first able to visit France during the summer of 1926, for an international peace conference held at Bierville. He was deeply impressed by French Catholicism, and as a result of this influence, Stock applied to spend three semesters at the *Institut Catholique* in Paris; he was the first German to be admitted since the Middle Ages.

It was during this impressionable stage that Stock became determined to dedicate his life to Franco-German reconciliation, a devotion all the more extraordinary for the reality Stock faced when he gave himself over to it: this was arguably the most intensely hostile period of the two countries in their centuries-long history of rivalry, enmity, and bloodshed. At this time, Europe teetered on the cusp of the next global war; a quivering breath between two world-wide calamities.

Stock was ordained a priest in 1932, and two years later was appointed to run the Boniface Mission, Paris’ German Catholic center in the Latin Quarter. His arrival back in Germany upon the

outbreak of the Second World War was only temporary; he applied for and received permission to return to Paris in June 1940.

He procured from the German ambassador to Vichy, France, a pass which allowed him to visit imprisoned French men and women, to give them pastoral care. Subsequently he was given the title of auxiliary Wehrmacht chaplain, with the honorary rank of Major, and assigned to tend the souls in the prisons of Fresnes, La Santé and Cherche-Midi, all the Wehrmacht prisons in the greater Paris area (used to hold German soldiers charged with breaches of discipline), and La Pitié Hospital.

With the exception of two relatively brief periods when he had junior chaplains assisting him, Stock was the sole provider of pastoral care for three of France’s largest war prisons, a hospital, a myriad of smaller prisons, and his own church. He served as a clandestine intermediary between the prisoners and their families, and often was the only link through which they could communicate with each other.

As part of his pastoral duties, he accompanied hundreds of prisoners, mostly members of the French Résistance, to their execution site at the infamous Mont Valérien between 1940 and 1944. Stock accompanied the condemned there, sitting among them on the floor of the trucks, and staying with them to the end. Most importantly he administered Extreme Unction to them before their lives were cut short by execution.

Once there, his task was not over, because he stood watching, holding his Bible and a Crucifix, and silently praying, as firing-squad bullets ripped into the victims. Still he watched as each man was given a last bullet to the head to make sure he was dead. Then he accompanied the dead to the cemeteries, sitting with the bodies in the back of the German army trucks, and still he watched to see where their bodies were dumped into mass graves, taking note of each site in his diary and sending word back to their loved ones.

He was not unmoved by this daily routine. One evening, after he had returned to his rectory in Paris, his sister and a nun, who were keeping house for him, heard an unexpected sound coming from his office. Upon entering they found Fr. Stock weeping uncontrollably.

This remarkable individual is remembered less for the inestimable services he performed as loyal chaplain to the Allied POWs during the Occupation, and more for the responsibility he took on at the end of the war, when he was already physically and emotionally destroyed.

By August 1944, Paris had been liberated and those Germans who had not fled east were taken prisoner by the Allies. Fr. Stock, whose heart condition was catching up to him, was a patient in Paris’s Pitié-Salpêtrière Hospital, along with 600 wounded German soldiers and 200 wounded Allied troops.

The American liberators of Paris took command of the hospital and arrested all the Germans. So too did they arrest Fr. Franz Stock, an absolute innocent.

Fr. Stock was first held in an American-run POW camp in Cherbourg, where his health deteriorated at an alarming rate. Here two French bishops intervened on his behalf, but the Americans only agreed to move him to another camp.

He wrote in his diary: “I have now entered the ranks of the POWs at Depot #501. The former USPWIB 31 has now become Orléans Prisoner #7300402.”



Fr. Stock (Prisoner #7300402) in Depot 501

This priest, who had cradled those who were living their final moments on earth, and whom the dying and their loved ones had called *l’archange des prisons* (the archangel of the prisons); in the POW camps of Cherbourg and Orléans, this priest once again ministered to the prisoners. The only difference was that in these camps the POWs were German.

In the winter of 1944/45, after France had been liberated from Axis control, Abbé Jean Rodhain, French chaplain-general in charge of all German and Axis POWs, took note of the presence of young prisoners in various POW camps across the country who had been studying in seminaries before being conscripted into the Wehrmacht. Together with his assistant Georges Le Meur, another priest who had been active in the Résistance, Rodhain received permission from the military authorities to organize a temporary seminary in one camp and began to search for volunteer attendees from among the POW population. They did so in the interests of revitalizing the Catholic Church in Germany, in the hopes that the Church would play a role in the reconstruction – and re-Christianization – of Germany after the fall of Nazism.

Rodhain and Le Meur did not hesitate to choose a German priest to head the seminary. It was Le Meur who nominated Stock for the position. Stock was himself a POW at a camp near Cherbourg, and despite his physical illness, he readily assented to his new position. His incoming theology class was 28 strong.

What began as an experiment with a few seminarians near the POW camp at Orléans, became by Christmas 1945, an impressive, smooth-running operation at Le Coudray, on the outskirts of Chartres, with more than 380 enrolled seminarians.

The seminary was moved after encountering increasingly severe problems with the other German POWs at Orléans. The camp’s military commander and supporter of the seminary project, Laurent Gourut, was transferred to Le Coudray and arranged for the seminary to go with him.

In addition to the seminarians, the project also involved: forty lay brothers (culled from the German POW population in France) who served as cooks and cleaners; Chartres’ bishop, Monsignor Thomas Harscouet, who knew of and approved of what was going on; and the Vatican’s nuncio in France, Angelo Roncalli, who gave his blessing to the camp in person.

In 1946, Stock added several volunteer faculty members from the University of Freiburg, who came of their own free will – and became POWs as a result – to teach courses on moral theology, pastoral theology, canon law, scripture, and others. In the two years that the “barbed wire seminary” (French: *séminaire de barbelés*; German: *Stacheldrahtseminar*) existed, **more than 1,000 Germans benefitted from its courses, and more than 600 of these went on to be ordained priests.**

What is even more astonishing was the secrecy that remained relatively intact around the entire affair: few ministers in the de Gaulle provisional government knew of the seminary, because Rodhain and Le Meur feared the reaction of the communists if they learned of what was going on. The majority of the French ecclesiastical hierarchy who knew of the seminary did not approve, but kept silent about its existence.

And finally, the inhabitants of Chartres did not know much, either of the seminary or of the camp itself.

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MASSIVE CULTURE OF DEATH VICTORY: 'Catholic' Ireland Falls Into the Sea

Ladies and gentlemen,

The Republic of Ireland has – very decisively – decided to vote down the 8th Amendment and so withdrawn protection from the most vulnerable of all Irish citizens – the unborn.

Ireland has, after holding out for many years, finally decided to join the mainland European rush to self-immolation.

What is worse is that, in most countries, abortion was imposed by the judicial and/or legislative elite whereas Ireland's own people have chosen this route, themselves, by referendum.

The culprit, alas, is the post-Vatican II dispensation which has so sapped the vitals of the Catholic Church. Having sown the wind, we are now reaping the whirlwind.

Everywhere, we are seeing a devastated vineyard, as the late Professor Dietrich von Hildebrand so aptly put it.

For those who have been sitting on the fence for the last 50 years, now is the time to come off the fence and admit that the much-trumpeted "renewal" promised by the champions of the New Church has been a disastrous failure.



Where was Pope Francis...?

The Church will not be renewed until it heeds the words of St Pius X in his encyclical, *Notre Charge Apostolique* – "Our Apostolic Mandate" – of 1910 to the French Bishops, in which the saintly Pontiff said this:

"...all that is needed is to take up again,

with the help of the true workers for a social restoration, the organisms which the [French] Revolution shattered, and to adapt them, in the same Christian spirit that inspired them, to the new environment arising from the material development of today's society. Indeed, **the true friends of the people are neither revolutionaries,**

nor innovators: they are traditionalists."
[emphasis added]

Instead, Church and Society are heading rapidly in the opposite direction.

Now is the time for all good Catholics to admit that the experiment is over. It was a total failure.

We must now set about restoring the broken edifice of Christianity. And, I suggest, the place to start is with the liturgy – the official prayer of the Church, originating in the Jewish Temple worship, Christianised by Christ Himself at the Last Supper, and fashioned by the Holy Spirit diachronically over the centuries, which should unite all Catholics, whether of the Roman or another rite, together.

Without a widespread return to the ancient liturgy of the Roman rite, it is clearer than ever that the Church in the West will not recover its strength.

And let us pray for Ireland and its people.

Oremus pro invicem,

James Bogle
President, FIUV 2013-2015 ■

Father Franz Stock, Concluded...

Consumed with the business of surviving in the post-war chaos, few interested themselves in the detested German POWs languishing indefinitely behind barbed wire on the outskirts of their city.

The camp's remaining seminarian internees were liberated on 1 May 1947, shortly after they had completed their final examinations. Le Coudray was shut down in December of that year. During the summer, Stock returned to Paris, a paroled POW whose could not even obtain an identity card that would have allowed him to leave Paris for short periods of time.

A prisoner of France, he began to reorganize the Boniface Mission in the Latin Quarter and helped whoever came to his door, which included both French and German priests but mostly former German POWs (now called "free workers") unable or unwilling to make the journey back to a devastated Germany. In this capacity, he received an honorary Doctorate from the University of Freiburg, but the French, citing his POW status, refused to grant him permission to leave France to accept the Doctorate, and informed him that the university could ship him his degree.

The French also would not issue his sister, Franziska, a visa to return to Paris to be with him.

On 22 February 1948, he collapsed and was hospitalized, diagnosed with a pulmonary embolism. He was unable to breathe, but is reported to have said: "I will be fine. Bring my clothes so that I can get up. I will be leaving for home in a few days."

In a sense, he did go home. He died two days later. Because of his POW status,

he was not permitted a public funeral, nor was his family allowed to make the journey from Neheim to attend. Still, some one hundred people appeared for the private service that his friends had organized. Those who attended included Abbé Rodhain, Angelo Roncalli as nuncio, the auxiliary bishop of Paris, and government ministers Michelet and Francisque Gay. He was buried in a simple grave marked only with an unpainted wooden cross in Paris's large Thiais cemetery.

There lied the human remains of Father Franz Stock, quite forgotten, his tomb becoming more and more dilapidated, until Saturday, January 15, 1963, when his body, in an elegant wooden coffin, was transferred to the newly erected Church of John Baptist in the northern district of Rechèvres in Chartres. Present, as French and German flags fluttered in the wind, were high ranking

French and German politicians, military and clerics, French 'Résistants' and former German POWs. Also present were one of his brothers and one of his sisters: Franziska was too ill to attend, and so was his mother. His father was no longer alive.

Today the camp at Le Coudray near Chartres still stands, but is much diminished. Originally occupying thirty-two hectares and known as POW Depot #501, today the camp is just under eight hectares (the size of the original camp, first opened in 1912). The Franz Stock Committee, in its French and German manifestations, *Les Amis de Franz Stock* and *Franz-Stock-Komitee*, is dedicated to preserving the site, renamed the Franz Stock European Meeting Center (*Centre Européen de Rencontre Franz Stock; Europäische Begegnungsstätte Frankz Stock*). It is composed of a single preserved barrack,

which housed the main building of the seminary and its chapel, and the land immediately around it. The rest of the site and the half-dozen or so remaining barracks are owned by various local collectivities. The military has not been associated with the site since 2001.

March 1998, Chancellor Helmut Kohl of Germany visited Chartres and the former POW camp to honor Stock on the fiftieth anniversary of his death. In February 2008, French President Nicolas Sarkozy marked the sixtieth anniversary of Stock's death with a ceremony at Mont Valérien, where Fr. Stock had accompanied so many Résistance prisoners to be executed; the plaza in front of the memorial set up there was renamed after Stock in 1990. In November 2009, the process of beatification was opened for Stock in his birthplace in Neheim, and is currently ongoing.

Those wishing to join The Remnant chapter next year on the Notre-Dame de Chretiente Pilgrimage to Chartres will be warmly invited to walk with us to the tomb of this heroic priest whose story tells us so much about the indomitable spirit of the Catholic Faith, which in this case was a light even in the darkness of a prisoner of war camp during and just after World War II. Please, God, grant Your poor suffering Church more priests of the caliber of the great Father Franz Stock.

Father Stock, Pray for us ■

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Gender Pronoun Persecution

By Clare Wilson

In mid-April, a guest writer came to speak about poetry at my creative writing program. She sat down at the seminar table during the workshop event, looked around, and said, "I think we'll go around the table, and each of you can state your name, what kind of writing you do, and your preferred pronouns."

Those last words hit me like a slap in the face.

While the university that I attend is very supportive of the current liberal attack on gender and identity, for the most part I have been able to avoid direct entanglements with the implementation of the agenda. In that classroom, however, I was suddenly forced into it. As each classmate spoke up in turn, I considered refusing to give any pronouns—but then realized that choice could itself be interpreted as a specific 'gender preference' from the vast spectrum that the modern world has invented. When my turn came, I had to declare that I use 'she/her pronouns,' or else challenge the professor and perhaps derail the class into a debate on gender.

As a normal, Catholic woman, I work quite hard to dress and act in such a way that there is no doubt that I am female and conservative. I have made the choice not to wear pants. I watch my hemlines and necklines. Considering these efforts to convey my identity through my appearance, it was unexpectedly demeaning to be required to state that I would like to be referred to as 'she.' Reflecting on the experience, later, I realized that, in fact, it constituted a kind of persecution.

The liberal message is that everyone should have a voice, that absolute freedom of expression and identification is the goal toward which society should move. However, by pressuring others to conform to the standards of this message, the movement effectively renders voiceless all those who do not agree. In that setting, there was no room for me to pause the conversation and explain my hope that society would automatically choose female pronouns when speaking of me, because I believe that language expresses reality.

On the preceding evening, I had been chatting with several classmates and two of my professors after another program event. The topic was an upcoming interview, arranged by my program with a Seattle writer. She happens to be Catholic, so my professor had originally wanted me to be part of the interview team, so I could ask questions on the subject. As we listened to the discussion, the professor brought up the fact that the writer in question had originally converted during the pontificate of Benedict XVI. Disparaging comments were made concerning his strict moral teaching, and eventually someone asked me what I thought of Pope Francis. I explained that I preferred Benedict's attitude, and that I felt highly ambivalent

about much of the current pope's teaching and apparent beliefs.

A classmate quirked an eyebrow at me. "Wow," he said. There was an unmistakable shade of scorn in his voice. "You're not just Catholic, but super conservative, too, and yet here you are, hiding out in the middle of our MFA program."

I shrugged. I wasn't hiding, I told him. It was just that no one had ever bothered to ask what I really thought.

After that weekend, I reflected for a long time on what (if anything) I should do in response to these faintly discriminatory interactions. The next time I was pressed to assign pronouns to myself, perhaps I could arrange a private meeting with the professor afterwards and explain my beliefs. The next time someone brought up Pope Francis, perhaps I could launch into an analysis of his problematic, 'Who am I to judge?' stance.



At the end of Winter Quarter, I had been asked to fill out an anonymous diversity survey about campus life for my university. In one of the boxes, I noted that religious groups and their members are sometimes implied to be objects of ridicule or proponents of extremism. Recalling this observation, I wondered if I should work to become more outspoken. I envisioned myself campaigning for greater fairness toward Catholic positions. If the man who has tragically mistaken himself for a woman is allowed to claim female pronouns in speech, shouldn't the Catholic who understands that gender is determined by biological sex be allowed to ask others to acknowledge this reality in language? I could become more vocal in arguing for absolute equity for Catholic truth. Since the modern era intends to eradicate the persecution and oppression of minorities, no doubt the Catholic Faith should benefit from such a trend!

With the Easter season upon us, and the memories of Holy Week fresh in my mind, however, I contemplated the suffering of Christ. "Despised and the most abject of men" Isaias called Him.

Christ himself declared that "the Son of Man had not whereupon to lay his head." In His Passion, when the whole world rose up to persecute Him, He took on the aspect of a lamb led to slaughter. Moreover, He warned His apostles and disciples that the world would suppose that it served God by persecuting the followers of Christ.

The text of the last and most challenging of the Beatitudes reads, "Blessed are they who suffer persecution for justice's sake, for theirs is the kingdom of heaven." The persecution of the modern world is insidious. Rather than being dragged before pagan altars and asked to burn incense before effigies of emperors, we are more subtly judged and then unobtrusively ostracized for making the wrong vote, or

appreciating the wrong Pope, or supposing that it is abnormal to reject one's birth sex.

This is the age of activism, when champions of various behaviors and identities are rising, right and left, ready to defend their own and others' choices, no matter how vicious or unhealthy. In such an atmosphere, it's easy to get caught up and suppose that the Catholic Church also needs activists. Reflecting on the Gospels, though, we do not see Our Lord as an activist. Instead, He simply exemplified truth at all times, going forth to preach the Kingdom of Heaven to the Jews, and admonishing sinful behaviors when those who came to Him showed true penitence.

For the most part, however, He did not actively seek out the Pharisees to correct them; He did not show up in the middle of the Sanhedrin to argue; He did not protest imperial policies in front of the Roman governor's palace. Often he was simply in attendance at the different events where we see Him, either by invitation, or because of obligations from the Jewish law. When Mary Magdalen came to the house of the Simon the Pharisee, Our Lord was present as a celebrity and guest, but certainly not for the purpose of haranguing Simon for his lack of charity. When the occasion arose, He did take

the opportunity to point out that Simon's attitude was far less generous than this sinful woman's, but in all other ways He was courteous and discreet.

Lately in the city of Spokane, as I pass through on the bus, and on the campus of my university, I have observed men standing on street corners or in the middle of the quad, using microphones to project their message of Jesus Christ as a personal savior. Other residents of the city or students at the university pass them by, sometimes stopping to argue, but for the most part putting their heads down in embarrassment and scuttling past. One afternoon, I sat on the bus, waiting for the departure time, and watched one of these men. It occurred to me that there is something admirable in their willingness to shed all sense of shame or human respect in the effort to spread the word of God.

At the same time, though, I wonder how effective their work is. As I said, most people assiduously avoid eye contact with these street preachers, and remove themselves from the vicinity as quickly as possible. Those who do stop usually have been provoked to rage by what they perceive as an ideological attack. The old adage, 'actions speak louder than words,' may be a better strategy in this day and age than such public exhibitions. People have been affirmed and validated in their sinful behavior and agnostic viewpoint for so many decades now, that they no longer have the moral fiber necessary to allow them to listen rationally to someone who says their position is wrong or suggests they might be doing themselves more harm than good. It is unfortunate but true that their reaction to such statements will probably be anger, or self-justification, or the conclusion that the person who dared to confront them is a smallminded bigot. On the other hand, I have discovered that if one works as hard as possible to live in accordance with the standards of the Catholic faith, the people around you will eventually notice and even make hesitant queries.

In my job as a writing tutor, I have befriended a Saudi Arabian woman working on her master's degree in education. She shows up one or two times a week to talk about subject-verb agreement and other issues of English grammar. I have gathered from listening to what she writes about her country and its education system that she is a devout Muslim; the fact that she dutifully wears a hijab and covers every inch of her skin except her hands and face only underscores this fact. As she has become more comfortable with me, she has begun to ask questions. 'Are you married?' was one, and when I answered no, and explained that I am looking for someone who believes what I do which somewhat limits my choices, she asked me about my religion and

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The Wine-Dark Sea

By Andrew Senior

There is a tide in the affairs of men...

When Belloc was dealt the great blow of losing his wife at the age of forty, in his mourning he spent a great amount of time alone at sea, which is chronicled in *The Cruise of the Nona*. He notes that this elemental return brought him much consolation.

The sea is the consolation of this our day, as it has been the consolation of the centuries. It is the companion and the receiver of men. It has moods for them to fill the storehouse of the mind, perils for trial, or even for an ending, and calms for the good emblem of death. There, on the sea, is a man nearest to his own making, and in communion with that from which he came, and to which he will return. For the wise men of very long ago have said, and it is true, that out of the salt water all things came. The sea is the matrix of creation, and we have the memory of it in our blood.

But far more than this is there in the sea. It presents, upon the greatest scale we mortals can bear, those not mortal powers that brought us into being. It is not only the symbol or mirror, but especially it is the messenger of the Divine.

... All that which concerns the

sea is profound and final. The sea provides visions, darkness, revelations . . . The sea has taken me to itself whenever I sought it, and has given me relief from men. It has rendered remote the cares and wastes of the land; for of all creatures that move and breathe upon the earth we of mankind are the fullest of sorrow. But the sea shall comfort us, and perpetually show us new things and assure us. It is the common sacrament of this world. May it be to others what it has been to me.

When one reads the account of creation in the Book of Genesis, it almost seems as if water was somehow already there: *"In the beginning God created heaven, and earth. And the earth was void and empty, and darkness was upon the face of the deep; and the spirit of God moved over the waters."*

As with the other areas, there is so much

good poetry about the sea, it is hard to know where to begin. The sea covers 75% of the surface of the world, but strangely, water makes up only 10% of the mass of the planet. The poetry about it is proportionate, so it doesn't matter so much where you put in, once you get out beyond the breakers and past the sight of land.

when the long trick's over.

The first great poem of Western Civilization, *The Odyssey*, is almost as much about the sea as it is Odysseus, the poem wouldn't be the same without its constant presence and moods. The Mississippi River is the same way in the *Adventures of Huckleberry Finn*. Although it has been debated for



Wanderer above the sea of fog, by Caspar David Friedrich (1774-1840)

As civilization was founded, and grew and spread, along coastlines and close to water, there is something so common and primordial about the sea that even modern day land dwellers who live far from it feel its strong pull. I grew up in Wyoming, about as far from the sea as one can get, in a very dry climate where water is scarce and precious. I have long suspected that it was the mysterious destination given to Odysseus by Poseidon, where he was to go and bury an oar. In grade school this simple poem had a strong effect on me. In college, when I was privileged to spend a semester on a small island off the west coast of Ireland, the close presence of the sea made it feel like home in some way, due to remote ancestral memory. And many years later when I was on the sea for the first time, I had a strong urge never to leave the boat.

Sea Fever
John Masefield

I must go down to the seas again, to the lonely sea and the sky,
And all I ask is a tall ship and a star to steer her by,
And the wheel's kick and the wind's song and the white sail's shaking,
And a grey mist on the sea's face, and a grey dawn breaking.

I must go down to the seas again, for the call of the running tide
Is a wild call and a clear call that may not be denied;
And all I ask is a windy day with the white clouds flying,
And the flung spray and the blown spume, and the sea-gulls crying.

I must go down to the seas again, to the vagrant gypsy life,
To the gull's way and the whale's way, where the wind's like a whetted knife;
And all I ask is a merry yarn from a laughing fellow-rover,
And quiet sleep and a sweet dream

centuries, we don't know what Odysseus did once he was done with the Suitors. Some think that having spent twenty years to get home he was content to stay there, while others, notably Tennyson, think that having spent twenty years having grand adventures he thirsted for more. One thing is certain, he loved the sea.

Ulysses (an excerpt)
Alfred Lord Tennyson

There lies the port; the vessel puffs her sail:
There gloom the dark broad seas. My mariners,
Souls that have toiled, and wrought, and thought with me—
That ever with a frolic welcome took
The thunder and the sunshine, and opposed
Free hearts, free foreheads—you and I are old;
Old age hath yet his honour and his toil;
Death closes all: but something ere the end,
Some work of noble note, may yet be done,
Not unbecoming men that strove with Gods.

The lights begin to twinkle from the rocks:
The long day wanes: the slow moon climbs: the deep
Moans round with many voices. Come, my friends,
'Tis not too late to seek a newer world.
Push off, and sitting well in order smite
The sounding furrows; for my purpose holds
To sail beyond the sunset, and the baths
Of all the western stars, until I die.

It may be that the gulfs will wash us

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Gender Pronouns, Continued...

whether Catholics believe (as Muslims do, she informed me) in chastity before marriage. Once the subject of religion had been broached, she began to ask more questions, culminating just a few days ago, when she finally worked up the courage to inquire about the Miraculous Medal I always wear. Suddenly the two of us were talking about Our Lady, Catholic nuns, the intercessory power of prayer, along with the need to find a way of being a witness to the fact that one believes in God.

Besides the aspect of activism that is so prevalent in our world, another undercurrent is the tendency to assume a victim mentality. You are persecuted, liberals tell us, because you are female, or non-white, or queer, or a democrat, or an immigrant. The list goes on. The result is a painful sensitivity in almost every minority. These days, even white, straight, conservative men (the one group who receives no pity in our world) feel ostracized, and they too claim to belong in the ranks of so-called victims. Those who are blamed as persecutors feel attacked; the victims themselves feel attacked. We exist in a state of enmity.

When I was talking to the Saudi Arabian woman, though, I did not feel like a victim. Instead, I realized that I was being called to a kind of martyrdom—'witness,' as that word means in the

original Greek. Martyrs do not complain, do not protest, do not rabble-rouse. Instead, they exist simply and joyfully in the daily practice of their Faith. They take blows and turn the other cheek; they know how to exemplify what they believe without attacking or blaming others.

In my case, fighting and arguing with my classmates and professors will probably get me nowhere. If anything, being excessively touchy and defensive about my Faith will most likely alienate those who might otherwise make inquiries. On the other hand, wearing a Miraculous Medal, or praying before meals, or not eating fish on a Friday while out to dinner with classmates—these are the sorts of things that make people curious and lead to questions.

Perhaps during this exact moment in history, none of us shall be called before governments and put to death for our faith. We will, however, be martyred in more subtle ways, since the world makes it clear that it has no use for truth and goodness. But the blood of martyrs is the seed of the Faith. By peacefully shouldering this cross of social injustice and carrying it with resignation and joy to whatever end God has in store, perhaps we can draw others after us into the pathway of salvation. ■

This Week @RemnantNewspaper.com...

Anatomy of a Coverup: An Open Letter to Pope Francis

By Elizabeth Yore

“It is the Argentine attitude: Suppress and ignore”—V.S. Naipaul

‘I was part of the problem’ Pope Francis was quoted telling the Chile abuse victims.

Your Holiness,

No. You weren't *part* of the problem... you are the entire problem. You appointed and elevated a predator protector. For three years, you steadfastly protected him, despite overwhelming evidence that he should be removed as Bishop and from priestly ministry.

You suppressed and ignored a tsunami of requests, pleas and evidence about Bishop Juan Barros' complicity and involvement with predator priest, Fr. Fernando Karadima. [In 2011, Karadima](#) was removed from his priestly duties and banished to a life of penitence, after a guilty finding at the Vatican's Congregation for the Doctrine of the Faith.

You made a mockery of your self-proclaimed, “zero tolerance policy.”

Your arrogance and clericalism blinded you to the obvious and sustained pleas of the abuse victims of Karadima and Barros.

You dismissively scorned all the protestations from Chile, like the clever dictator pope that you are. You believed that threatening and deriding victims would silence them. After all, your Bergoglian strong-arm tactics worked so well throughout your years in Buenos Aires as Bishop and Cardinal. As you told your buddy, Rabbi Skorka, in the book [On Heaven and Earth](#), «In my diocese it (clergy sex abuse allegations) never happened to me.”

Nothing there, says Bergoglio.

Yet, the Argentine media was replete with dozens of clergy sex abuse cases during the years that Bergoglio was Bishop and Cardinal in Buenos Aires.

So you employed your cover-up tactics, employing well-worn denials and name calling with the Barros scandal.

And you almost got away with it.

Except for a photograph.....

You foolishly misjudged these



Karadima/Barros victims. Clergy sex abuse victims are some of the most broken and traumatized of sex abuse victims. They seldom possess the perseverance and strength to challenge Church bureaucracy, especially the Vatican hierarchy, and the Pope himself.

You arrogantly thought that if you lashed out at them, calling them ‘slanderers’, and haughtily dismissed their protests, that they would fade away, like most

clergy sex abuse victims. It worked in the past for you as Cardinal of Buenos Aires. Better yet, now, you are the powerful Pope, the Vicar of Christ.

Yet, you misjudged these Karadima survivors. These men are damaged, but unbowed. They were not intimidated by your notorious temper and scurrilous scorn. These men had survived the worst imaginable abuse and they were not going to be silenced by your

Continued Next Page

Poetry Corner, Continued...

down:
It may be we shall touch the Happy Isles,
And see the great Achilles, whom we knew
Though much is taken, much abides;
and though
We are not now that strength which in old days
Moved earth and heaven; that which we are,
we are;
One equal temper of heroic hearts,
Made weak by time and fate, but strong in will
To strive, to seek, to find, and not to yield.

Perhaps one reason why there is so much poetry about the sea is simply because man is so familiar with it. But there is a far deeper reason. It really is literally in our blood; we are made mostly of salt water. The rhythms of the tide have an effect on us. We are surrounded by the sea from the moment of conception, and we live the first nine months of our lives swimming in the ocean of the womb. We hear it in sea shells and in the wind. Many great events took place at sea – meetings, battles, voyages, shipwrecks, discoveries, and the whole range of human pathos.

A great source of knowledge is in etymology, the study of the meaning of words by tracing the meanings of their roots. We moderns tend not to take it very seriously and it is relegated to a part of linguistics. But the medievals thought it was very important. One great example is Jacobus de Voragine in the *Legenda*

Aurea, a collection of Lives of the Saints. He begins each life with a consideration of the etymology of the name, and how the meaning providentially fits the life of the saint. Prime among these is the name of Our Lady. The name Mary is related to the Latin word *mare*, which means the bitter sea. In the Book of Ruth, when Naomi, who has lost both her sons and her husband, is gleaning corn in the foreign fields, she says: “*Ne vocetis me Noemi, id est pulchrum, sed Mara, quia amartudine me implevit omnipotens.*” Do not call me Naomi, which means beautiful, but Mara, for the Almighty has filled me with bitterness. Several saints have pointed to the prophetic nature of these beautiful lines in relation to Our Lady. In the Litany of Loreto, two of Our Lady's most beautiful titles are Morning Star and Star of the Sea.

Another great source of knowledge, and lover of etymology, St. Isidore of Seville says: “*It is called the sea (mare) because its waters are bitter (amarus). The element of water rules over all the rest, for water tempers the sky, makes the earth fertile, gives body to the air with its exhalation, ascends to the heights, and claims the sky for itself. When poured out it becomes the cause of all growing things on earth. It brings forth fruits and trees, produces shrubs and grasses, cleans away filth, washes away sins, and provides drink for all living creatures.*”

And this is from my favorite author, my father: “*This water of our life has*

surfaces, shallows, breakers and deeps. The rhetorical shallows are especially congenial to human swimmers. The breakers are for the athletes, the deeps for heroes and saints, the surfaces are for the shy who only stand ashore and gaze.”

There are so many good and great poems about the sea, I don't know if there is a complete list, but for this brief essay there must be limits. It is not an anthology, but only an invitation and a guide to point the way. These are but a few of them:

Lycidas, by John Milton

Break, Break, Break, by Tennyson

Dover Beach, by Matthew Arnold

Lepanto, By G. K. Chesterton

In 1429, by William J. Federer

The Wreck of the Hesperus, by Henry Wadsworth Longfellow

And although not in verse, the great voyages and adventures of Jason, Sinbad, Leif Ericson, and of course St Brendan the Navigator should be read.

Our Lord could have come at any time in history and lived in any place. We know that through Providence the time and the place were specially prepared and He came in what is called the Fullness of Time. Everything He did was to teach us something. He lived near the Sea of Galilee and He chose His apostles from

fishermen. One of the great, significant scenes of His life was the calming of the storm on the sea. This was to teach us that we are all, in a way, lost at sea. But, to use the familiar figure, we are safe aboard the Barque of Peter, although as has always been the case, once on board we are obliged to man the pumps.

On the Sea
John Keats

If keeps eternal whisperings around
Desolate shores, and with its mighty
swell
Gluts twice ten thousand Caverns, till
the spell
Of Hecate leaves them their old
shadowy sound.
Often 'tis in such gentle temper found,
That scarcely will the very smallest
shell
Be moved for days from where it
sometime fell.
When last the winds of Heaven were
unbound.
Oh, ye! who have your eyeballs vexed
and tired,
Feast them upon the wideness of the
Sea;
Oh ye! whose ears are dinned with
uproar rude,
Or fed too much with cloying
melody---
Sit ye near some old Cavern's Mouth
and brood,
Until ye start, as if the sea nymphs
quired

St. Brendan the Navigator, pray for us.

Our Lady, Star of the Sea, pray for us. ■

Continued...

repeated empty threats and vicious verbal assaults. You never expected that the Karadima/Barros victims would outsmart you. Despite the vicious abuse they suffered, these men are smart, persistent. They possessed power; it's called the Truth.

They knew that they needed demonstrable proof that you, Pope Francis were aware of the specific allegations of horrendous abuse by Fr. Karadima while Bishop Barros watched and did nothing. Imagine, the anger and shock felt by these victims toward a priest who watched their abuse and did nothing. *Nothing*. Imagine their fury when they learned that you honored and elevated Barros, as Bishop of Osorno?

You were cornered when the world saw the photograph of the envelope detailing the abuse suffered at the hands of Fr. Karadima by Juan Carlos Cruz. The photographic evidence and documentation handed to Cardinal Sean O'Malley by Marie Collins in April 2015. Gotcha.

You were cornered when Cardinal O'Malley told the victims that Juan Carlos Cruz's letter was given to Pope Francis.

It would be nearly 3 more years when that photograph would finally surface for all the world to see that you were given evidence, the sordid evidence of Barros' utter unsuitability for any clerical role.

Below is the timeline of *your* coverup. It establishes uncontroversially that you possessed knowledge about the reprehensible conduct and unsuitability of Juan Barros. You waged a personal, very public, media campaign to destroy any critics of Bishop Barros. You personally defended Barros and excoriated the Barros victims. Your own Congregation for the Doctrine of the Faith (the CDF) investigated this case had reams of files and documents about the Karadima case and Bishop Barros. You refused to listen to anyone who possessed the facts and the truth.

The Case Against Francis

This is the case against Pope Francis for ignoring and failing to adhere to his own zero tolerance guidelines:

Jan. 31, 2015 [Letter from the Chilean Bishop Conference](#) to the Vatican protesting the appointment of Bishop Barros- **Ignored and Suppressed**

Feb. 2015-[A month later, over 1300 Catholics in Osorno, along with 30 diocesan priests, and several members of the Chilean Parliament sent a letter to Pope Francis](#) urging him to rescind the appointment of Bishop Barros which was scheduled for March 21, 2015. The letter was given to Pope Francis, yet the appointment was not rescinded by Francis. As the Osorno Catholics would soon learn, Church internal politics trumps the will of the people in the pews.

Ignored and Suppressed.

Feb. 3, 2015-[Juan Carlos Cruz delivers a letter to Vatican Ambassador](#) objecting to the appointment of Bishop Barros,

detailing Barros' protection of Fr. Karadima. **Ignored and Suppressed.**

Mar. 21, 2015- [Barros Installation Mass Protest](#)-Global Media carried footage of the massive protest by Chilean Catholics over the appointment of Barros. **Ignored and Suppressed**

March 31, 2015-[Francis' Vatican publicly defends Bishop Barros](#) saying it "carefully examined the prelate's candidature and did not find objective reasons to preclude the appointment." **Ignored and Suppressed.**

April 2015-[Members of the Pope's Commission for the Protection of minors relate that in April 2015](#), they sent a delegation to Rome specifically to hand-deliver a letter to the Pope about Barros. Marie Collins gave the letter to Cardinal O'Malley and click the photo was taken and O'Malley conceded that he gave the letter to Francis. **Suppressed and Ignored.**

May 2015 [A video surfaces of Chileans in St. Peter's Square](#) personally plead with Pope Francis to rescind the appointment of Barros: On video, Pope Francis angrily calls them 'stupid.' **Suppressed and Ignored.**

May 2015-[Chilean Supreme Court issues a subpoena](#) to the Vatican for information regarding Bishop Barros. **Suppressed and Ignored**

January 2018-[Papal Chilean Trip. Pope Francis](#) again defends Barros appointment in an airplane press conference.

Pope Francis says that "*The day that they bring me proof against Bishop Barros, then I will speak. There is not a single piece of proof against him. Everything is slander. Is that clear?*" He also said: "*no one has come forward, they haven't provided any evidence for a judgment. This is all a bit vague. It's something that can't be accepted.*" *In the Barros' case, it was studied, and it was restudied. And there is no evidence...I don't have any evidence to convict.*" **Suppressed and Ignored.**

January 2018 Papal return trip to Vatican on plane...confronted by an AP reporter, the pope said: "You, in all good will, tell me that there are victims, but I haven't seen any, because they haven't come forward." **Suppressed and Ignored.**

This author has investigated many clergy sex abuse cases. I witnessed the lies, threats, and hard-ball tactics of episcopal coverups. This is nothing new or particularly complex. The intimidation tactics of Pope Francis demonstrate the classic insidious coverup by a Bishop.... the Bishop of Rome.

Francis was forced to relent and concede defeat because of photo of an envelope, full of sordid and violent allegations of a notorious predator who preyed on minors. Pope Francis was handed "the evidence and the proof" by his very own Cardinal, head of the Commission for the Protection of Children. Pope Francis was handed "the evidence and the proof" in April of 2015.

[When the photo emerged in February 2018](#), the papal cover up gig was up.

Francis could stonewall no more.

He thought he could deny, suppress, and ignore the baleful pleas of wounded victims, like he did so many times in Argentina.

Francis, and only Francis, is personally and authoritatively responsible for this contemptible coverup.

Using the power and prestige of the Holy Office of the Papacy, Francis has repeatedly denied allegations, covered up the evidence and when he is caught in his web of lies, what does he do?

Francis now blames and scapegoats the 34 Chilean Bishops of the Chilean Episcopal Conference, a number of whom had originally protested the appointment of Juan Barros.

Zero Tolerance is an empty trope, unless Pope Francis resigns in shame and spends his remaining years in penitence for his failure to protect Chilean children and respond to the pleas of faithful Chilean Catholics, clergy abuse victims and countless Chilean priests.

How much more could the victims and Chilean Catholics have done to bring this matter to the Pope's attention? They used every means humanly possible to stop this dangerous appointment. In response, Francis derided them, scoffed at them and insulted them repeatedly.

Some *Holy Father*.

So much for the Pope of Mercy.

The College of Cardinals should immediately convene and remove Francis, the Bishop of Rome for his gross and grave negligence and personal complicity in the systematic flouting and abuse of his own zero tolerance policy causing a scandal of epic proportions brought upon the global Catholic Church and the Chilean Catholic Church. In Francis' new [Motu Proprio Guidelines](#) on *Bishop Removal* the standard for removal is "In the case of the abuse of minors and vulnerable adults it is enough that the lack of diligence be *grave*." § 3. Three years of papal stonewalling and coverup is the definition of *grave*.

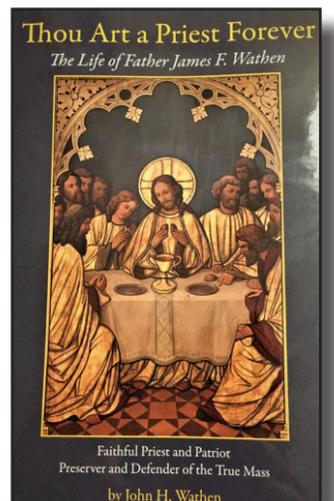
It is easily arguable that the Francis coverup timeline demonstrates overwhelming evidence of a pernicious and wanton breach of ecclesiastic duty to ensure the protection of children and the moral integrity of the episcopacy. For once, will the Princes of the Church protect the little children? Or will they continue to quake in their mitres in the face of the dictator Pope? ■

Next installment: The coverup continues...

Elizabeth Yore is an international child advocate attorney who has investigated clergy sex abuse cases.

The life of Fr. James F. Wathen is now out!

Thou Art a Priest Forever - a biography of the late Fr. Wathen, written by his brother, John, covers Fr.'s early years, his road to the priesthood and the tumultuous post-Vatican II era in which he played so great a part. It was in 1971 when Fr. wrote perhaps his most famous work, ***The Great Sacrilege*** - a book influencing countless Traditionalists to eschew the New Mass and adhere to the Church's Traditional Latin Mass. One such reader was the late Bishop Salvador Lazo, who stated that, having finished reading TGS, he made up his mind to abandon the New Church and return to the Tridentine rite. A multi-faceted biography, ***Thou Art a Priest Forever*** not only includes memories from Fr. Wathen's siblings, but many of his grateful flock. And Fr.'s wit, wisdom and orthodox voice is kept alive in the section containing excerpts from his writings - ranging from Modernism and marriage, to cremation and other crucial topics. This is not just another Catholic "bio," but the account of a warrior priest raised up for the Church in our times.



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Christophobic Minstrels

How Rock 'n' Roll and the Beatles Paved the Way for a New World Order

By Dr. Jesse Russell

"And if a house be divided against itself, that house cannot stand." - Mark 3:25

Over at *First Things*, one of the last redoubts of Catholic neoconservatism, John Waters has a curious article, "[How U2 betrayed Rock and Roll](#)," arguing that the Irish quartet of aging rockers' recent support of the "yes" vote in the Irish referendum on abortion is the unfortunate culmination of the band's spiritual and musical degeneration throughout the 90s and 2000s.

However, Waters' critique is followed by an odd affirmation that the Dubliner rockers, who had identified with Christianity off and on in their careers, were once a "sincere and thoughtful group," concerned with the noble task of "truth-telling."

In fact, Waters even argues further that rock 'n' roll is at least rooted in the authentic, nay even Christian spirituality of the singing of black slaves in the antebellum American South—although Waters does admit that the "relationship between Christ and rock 'n' roll is paradoxical at best."

While Waters is correct in his deserved praise of the aesthetic quality of U2's music, he errs in his assessment of rock 'n' roll's allegedly noble roots.

Despite obvious precedence in Gospel-infused songs sung by slaves as well as in European ballads possibly dating back to the Paleolithic period, rock 'n' roll has always been evil. At risk of reviving the "Satanic Panic" of the 1980s, it must be noted that there is no more relation between Christ and rock 'n' roll than there is between Christ and Satan.

Since its first conjuring by bluesman Robert Johnson who claimed to have received his musical abilities from the devil himself at the crossroads near Clarksdale, Mississippi, the lyrics, rhythm and harmony, and iconography of rock 'n' roll has drawn from the murky, Stygian world of the occult.

The greatest rock musicians, from early acts like Elvis and the Rolling Stones and 70s psychedelic and hard rock giants like the Doors and Led Zeppelin to more recent artists like Pearl Jam, and, of course U2—not to mention Luciferan hip hop artists like Jay-Z—have been overtly and proudly Satanic.

The immediate reaction to these statements from guilty-as-charged Christian fans of these musical groups is one of disbelief, dismissal, and (perhaps even spastic) anger. The actual practice of Crowleyan Satanism, the chanting of spells in songs, and mimicking of the rhythm of pagan ritual in music is pooh poohed as merely the eccentric and odd behavior characteristic of rock and roll, and Christian fans of pop and rock usually dismiss the ability for this satanic influence to affect devoted and mature fans like themselves.

Despite the resistance such an analysis might trigger, to understand the essentially diabolical nature of rock 'n' roll, we must focus on the rock 'n' roll band par

excellence, the group that on February 9, 1964, just three months after the public execution of the first Catholic president in United States history, appeared on the Ed Sullivan show to choreographed screaming of the newly invented American teenager, the Beatles.

Landing upon American shores in the wake of the budding trauma of the Vietnam War, the Beatles showed up just in time for the *Kulchurkampf* against the old Christian order. As has oft been remarked by Beatles fans themselves, the quartet from Liverpool changed everything from American hairstyles and clothing apparel to religious and sexual norms—lapsed Catholic Sinead O'Connor even once referred to the Fab Four as the "Four Horsemen of the Apocalypse" because of the radical cultural sea-change they affected in the Western world. Humming the songs of the Beatles, no longer would the youth follow the traditions of their ancestors; the newly minted teenager excited on free love and LSD would lead the way in culture creation.

The Beatles were, in fact, outspoken in their desire to be rid of Christianity.

John Lennon famously stated in a *London Evening Standard* interview published in March of 1966, "Christianity will go. It will vanish and shrink. I needn't argue about that; I know I'm right and I will be proved right. We're more popular than Jesus now. I don't know which will go first—rock & roll or Christianity." While Lennon's words prompted fierce backlash from Christians around the world, his words proved to be prophetic, as the rock 'n' roll culture spawned by the Beatles that packaged together sexual license, rebellion, and psychedelic tinged occultism became not merely the vanguard of "progress," but the modus operandi of the everyday lives of people the world over. As a visibly nervous Lennon in a televised interview matter of factly defended his statement by noting that the Beatles were having "more influence on kids and things than anyone else, including Jesus."

Since Vatican II's "auto-demolition of the faith" was well under way and Protestantism was itself dissolving as a cultural force in the West, there was no longer a strong enough cultural resistance in the West to this new pagan assault.

As if a potent and seductive reply to their Christian critics, in 1967, the Beatles released *Sgt. Pepper's Lonely Hearts Club Band*, a veritable circus of sex, drugs, and occultism.

Taking aim at the "stiff upper lip," post-war Britain and the remnants of Eisenhower's America, the album contained such anti-Christian songs as "All the Lonely People," deriding the pious Eleanor Rigby and the Catholic priest, Fr. McKenzie. The implication was that Christianity was boring, but the hip new Hinduism peddled in songs like "Within You Without You" would provide an authentic, guilt-free and loving faith to supplement the ancient Christian faith of the West.

While the Beatles battled back against Christian resistance with promises of free love, progress, and psychedelic drugs in their music, *Sgt. Pepper's* album cover



has been the subject of intense speculation among Beatle fans as well as conspiracy-minded Christian critics. Some have argued that the seeming hodge podge of characters on the album cover consists of alleged "fans" (both living and dead) of the Beatles. However, interviews with those involved with the album's creation reveal that these figures were, for the most part, chosen personally by the Beatles and represent influences on the band.

It is curious to note that virtually every figure on the album cover is either a pioneer of the unholy trinity of sex drugs 'n' rock and roll and/or was heavily involved in the occult.

The album includes a number of "Venus" characters who helped further the sexual revolution in the early and mid-twentieth century. In addition to the degenerate actress Diana Dors, there is, of course, the tragic Marilyn Monroe as well as Mae West, the first major Hollywood icon of impurity, who was, among other things, heavily involved in séances, a participant in the first on screen lesbian kiss, and a star of an early film, *Drag*, in which cross-dressing men were featured. As an added bonus, there is Shirley Temple, one of Hollywood's first attempts at the sexualization of children.

Very interestingly for a radical band, there also are a number of architects of modern totalitarianism who combined the use of technology, drug use, and eugenics for their

vision of a New World Order such as Karl Marx, George Bernard Shaw, H.G. Wells Aldous Huxley.

And then there are the three "wild card" figures of the *Sgt. Pepper's* cover. The first is Aleister Crowley, the founder of modern Satanism personally chosen by John Lennon to be the album cover. In fact, when asked to summarize the message or spirit of the Beatles, Lennon would later quote Aleister Crowley's maxim, "Do What Thou Wilt."

There are two figures who, very interestingly, did not make it on the cover of *Sgt. Pepper's Lonely Hearts Club Band*: Adolf Hitler and Jesus Christ. Both figures were chosen by Beatles' front man, John Lennon, but Christ was not included as it would be considered too irreverent, and Hitler was scrapped for obvious reasons.

The presence of Christ is interesting, for there are many quotes from Lennon blaspheming Christ and mocking Christianity. However, in the New Age movement of which the Beatles were devotees, a dethroned Christ as rabbi and guru is endorsed.

As Adolf Hitler was a rabid occultist and advocate of eugenics and the New Age version of Nietzsche's ubermensch or the god-like man above men, it is no surprise that Lennon would have tried to place the cruel Austrian painter turned dictator on the cover of one of the most influential rock albums of all time.

Sgt. Pepper's was released only one year before the "Summer of Love," which initiated the Aquarian Age of sex, drugs, and rock 'n' roll as well as the 68 student revolutions that accelerated the process of colonizing the Western university for the cause of cultural Marxism.

The psychedelic drug peddling, occult infused, and Christ-mocking message of *Sgt. Pepper's* was thus enough not simply to push back against Christianity, but to initiate an eruption of Eastern Mysticism and poisonous New Age spirituality into the West.

As part of their efforts to midwife Hinduism and Tibetan Buddhism to the West, the Beatles even made a pilgrimage East, not to the Holy Cities of Rome or Jerusalem as their English ancestors might have, but to Rishikesh, India in February of 1968 to study under the famous Maharishi Mahesh Yogi, who is credited with bringing transcendental meditation to the West.

If, dear reader, transcendental meditation or "T.M." rings a bell, it should because Katy Perry, apparently an acquaintance of good Pope Francis, recently [taught](#) transcendental meditation to attendees at the Vatican sponsored Unite to Cure conference.

Charged with a mission of bringing a new spiritual teaching to the world via rock 'n' roll, the Beatles took a journey to the East, but as many have noted, the Beatles, in fact, brought the West with them on their journey, and helped to inaugurate the

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The Frailty of Popes and the Endurance of the Papacy

By Michael Massey

Many Catholics today are becoming disheartened by our current pontiff and some are even beginning to question the papacy. Some are being driven to outright rejection of the papacy through embracing Orthodoxy, while others find the pope's actions so scandalous that they are tempted towards Sedevacantism. Pope Francis seems to be driving a wedge between faithful Catholics and the papacy. Every week he seems to create a new scandal. Every week he seems to make a heterodox or even heretical statement. He suppresses faithful religious orders, he reprimands faithful Catholics for their love of the liturgy, he slanders doctrinally orthodox Catholics as "Pharisees" and "neo-Pelagians", he preaches platitudes over dogmas, and creates immeasurable scandal.

Considering the unquestionably scandalous nature of the current pontificate, it is not difficult to understand why Catholics would question the papacy, however, rather ironically, these people subscribe to the same error as today's papalators – an inflated sense of Ultramontanism. This is an error which elevates all that a pope says and does to a quasi-dogmatic level and affirms that all of his actions and words must be orthodox. It is precisely because of this erroneous belief, coupled with a recognition that some teachings of the current pope are, in fact, not orthodox, that the papal doubters begin to think that either the pope is not truly the pope, or that the papacy is doctrinally flawed.

What these people seem to forget however, is that the pope is still a man. He is a man who suffers the consequences of Original Sin, is subject to the frailty of human nature and is assailed by the temptations of the world, the flesh and devil. What must be realised is that the papacy is no guarantee

of doctrinal orthodoxy or personal sanctity. When not speaking *ex cathedra* the pope is not protected from error by the Holy Ghost and can teach erroneous doctrine, and in his private life he can be morally corrupt. In fact, the very history of the papacy shows us just how flawed popes can be. At least three popes have fallen into heresy, dozens have led morally corrupt lives and one even fell into apostasy. Outlined below are the stories of one apostate pope, three heretic popes and four morally corrupt popes, but more importantly, the story of how the



Church has withstood these scandalous stewardships.

Pope St. Marcellinus (296-394)

Pope St. Marcellinus was elected to the papacy in the year 296 A.D. during the reign of Emperor Diocletian. During the Diocletian persecution, in a period of one month more than 17,000 Christians were rounded up throughout the empire and charged with practicing the Christian faith. One of these Christians was the pope – Pope St. Marcellinus. Realising the importance of the man they had captured, the Romans offered Marcellinus a deal in exchange for his life. He was told that if he offered incense to their pagan Gods he would be spared. While thousands of lay

Christians were being slaughtered for their faith, Marcellinus, the shepherd charged with leading Christ's Church, apostatised. Cracking under pressure, he accepted the Romans' offer and offered incense to false Gods. Upon reflection, his conscience watered by the blood of his own flock, he became seized with remorse and repented of his apostasy. Three days later, along with three others, he received the crown of martyrdom and is now remembered with glory in the canon of the Mass.

Pope Liberius (352-356)

Pope Liberius was elected to the papacy during the 4th century and assumed the monumental task of

resolving the doctrinal crisis regarding the nature of Christ. A great many of the clergy had subscribed to the Christological heresy of Arianism and professed the heretical *Homoiousion* position which asserted that Christ was only of a similar substance to God the Father, meaning that he was not truly God and man. The few remaining orthodox prelates, notably Saints Athanasius and Eusebius, defended the *Homoousion* position which asserts that Christ is 'consubstantial' with the Father – i.e. truly both God and man. It is interesting to note that perhaps the largest doctrinal crisis in the history of the Church was caused by one letter of difference, 'I' – the Greek letter *iota*.

Pope Liberius was initially supportive of St. Athanasius and the orthodox doctrine,

even going so far as to defend Athanasius against the egregious Council of Tyre and formally anathematizing the Arians, however, he soon came under great attack by the Arian heretics. The Arian Emperor Constantius began a persecution of those who subscribed to orthodox Christological doctrine and exiled Liberius from Rome, replacing him with Antipope Felix. He resisted the heretics for some time, but finally relented. The historians Philostorgius and Sozomen relate how Liberius was restored to the papacy after agreeing to denounce the doctrine of *Homoousios*. St. Jerome also noted:

"...[Liberius] conquered by the tedium of exile and subscribing to heretical wickedness entered Rome in triumph."

Liberius was also pressured into condemning the heroic St. Athanasius. The saint later wrote:

"Liberius, having been exiled, gave in after two years, and, in fear of the death with which he was threatened, signed [the condemnation]."

Pope Honorius I (625-638)

Pope Honorius assumed the papacy in the 7th Century during the Monothelite heresy. The Monothelites, led by Patriarch Sergius of Constantinople, asserted that Christ had two natures – divine and human – but that He had only one divine will. This, however, directly contradicts the Christological doctrine of Dyothelitism which holds that Christ has two wills that correspond to His divine and human natures. When the heresy was brought to Honorius to condemn, he refused and sided with Sergius. Several years later, Honorius died without publicly renouncing the heresy. Several decades after his death, the Third Council of Constantinople was convened, which looked at Honorius and the heresy. The council condemned Honorius as a heretic and anathematized him. The Council declared:

"And with these we define that there shall be expelled from the holy Church of God and anathematized Honorius who was some time Pope of Old Rome, because of what we found written by him to [Patriarch] Sergius, that in all respects he followed his impious view and confirmed his impious doctrines." (Session XIII)

"To Sergius, the heretic, Anathema! (...) To Honorius, the heretic, anathema!" (Session XVI)

Pope John XXII (1316-1334)

Pope John XXII was elected pope in the 14th century, during the turbulent times of the papacy's exile in Avignon. Before his pontificate he had asserted that souls only receive the Beatific Vision after the General Judgement. This, however, was contrary to the Church's doctrine which states that souls receive the Beatific Vision either upon death or after purification in Purgatory. During his pontificate he again promoted his erroneous

Christophobic Minstrels, Continued...

New Age movement, which has become the religion of choice for so many former Christians.

Perhaps the most emblematic song of this deliberate replacement of Christianity by Hinduism and the New Age was recorded by "the Quiet Beatle," George Harrison. Harrison's 1970 hit "My Sweet Lord" begins as seeming prayer to Christ and a longing to "see" him but quickly turns into prayers to Hindu gods. Fully aware of his attempts at initiated the youth of the West into Eastern mysticism, Harrison specifically stated that it was his goal to get children to think they were praising Christ at first and then transition them to praying to Hare Krishna:

"My ideas in 'My Sweet Lord,' because it sounded like a 'pop song,' was to sneak up on them a bit. The point was to have the people not offended by 'Halleluja,' and by the time it gets to 'Hare Krishna,' they're already hooked, and their foot's tapping and they're already singing along 'Hallelujah,' to kind of lull them into this sense of false security. And then suddenly it turns into 'Hare Krishna,' and they will all be singing that before they know

what's happened, and they think, 'Hey, I thought I wasn't supposed to like Hare Krishna!'"

The struggle between rock 'n' roll and Christianity even factored into the murder of John Lennon in front of the Dakota apartment building in New York on December 8, 1980. The killer, Mark David Chapman, was a born again Christian who supposedly was angry about Lennon's 1966 comment about the Beatles being "more popular than Jesus." The apparently deranged Chapman further claimed to have been triggered by something about John Lennon's picture on the cover of *Sgt. Pepper's*.

It is further tragically ironically that both Chapman and Lennon were both tormented by voices and spiritual presences as if they same demons that inspired rock 'n' roll also infused the 1970s charismatic evangelical revival, a movement that often manifests itself in more intoxicating and Dionysian forms than even the most Bacchanalian rock concert.

After Lennon's death, the remaining Beatles went on to produce even more bizarre and

occult laden music and collect royalties from their music while spending their Golden Years dealing with the effects of psychedelic drugs, debauchery, and devil-worship.

However, the new religion of rock 'n' roll initiated by the Beatles grew to become the dominant religion of the West, largely pushing Christianity out of the way.

In the struggle between Christianity and rock 'n' roll, rock and roll has won—for now. The Beatles are, in fact, "bigger than Jesus" in the hearts and minds of many people of the world in this year of Our Lord 2018, and it should be no surprise that the faux Christian band U2, one of the innumerable spiritual heirs of the Beatles, should lend their support to the most horrific modern manifestations of Satanic ritual: abortion.

As Catholics, we will only be able to overcome the "culture of death" by rooting out all of its manifestations in our lives—including the presence of rock 'n' roll music—and replacing the rock roll culture with a truly Catholic "civilization of love." ■

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The Royal Wedding, Reverend Michael Curry, and the End of England

By Dr. Boyd D. Cathey

Like many Southern boys growing up in the 1950s, I recall fondly my father reading stories to me of “Stonewall” Jackson in the Shenandoah Valley, of the “Gray Ghost,” Colonel John Mosby [remember the short-lived television program?], and of Marse Robert Lee who led Confederate armies during the War for Southern Independence.

But I also reveled in the exploits of noble knights and cavaliers of old, heroic Christian monarchs of Europe leading their armies and peoples in great crusades; I was held spellbound by the courageous exploits of Jean de Valette at the Siege of Malta by the Ottoman Turks and of Don Juan of Austria at Lepanto. I imagined myself on the walls of Vienna in 1683 awaiting the fateful charge of King John Sobieski’s Winged Hussars to destroy the armies of militant Islam and save Christendom. I could visualize Lord Nelson at Trafalgar, or Lord Wellington on the field of Waterloo against that “disrupter of Europe,” Napoleon. There was a seamless connection—a direct line, it seemed to me—linking those great champions with the Southern heroes I grew up with.

In addition to the military brilliance these gentlemen soldiers exhibited, there was something else, something even more elevated, something that my mentor the late Dr. Russell Kirk called the “moral imagination,” a quality of character that integrated a discerning, reverent and appreciative view of life and history with the annealing power and legacy of our Western Christian civilization and the traditions which those men defended. They incorporated those elements not only into their actions but into their very being. Like countless generations before them, they received that inheritance as a kind of “unbought grace” solemnly deeded to them by their ancestors, and, as such, a continuation of a civilization that came into existence with Constantine’s vision—“In Hoc Signo Vinces”—at the Milvian Bridge (312 A.D.) and the Christianization of the old Roman Empire.

Drawing from three ancient capitals of wisdom and belief—from Rome, Athens, and Jerusalem—what became “Christendom” was re-sanctified by the anointing and coronation of the Emperor Charlemagne by Pope Leo III in St. Peter’s Basilica in Rome on December 25, 800 A.D. And despite deadly plagues, famine and religious wars, the ideals and principles of Christendom remained a real and accessible model and guide for the inheritors of that civilization and culture for well over 1,000 years.

That civilization held up first and foremost the Faith as the necessary beacon and as essential for all men. It set boundaries and dictated manners and a standard of allocation and communication, it instructed our ancestors on what it was to be a true Christian gentleman, and it was the source and nourishment of the greatest and most sublime culture in all of history, producing great art, architecture,



Prince Harry and Meghan Markle

music, literature that glorified God and through that glorification and through the belief of the Faithful truly defined what it was to be elevated as “children of God” above the lower animals.

Integrally a part of this historic Christian vision was the idea of kingship, of monarchy and royalty as incarnating a special role and obligation for him who not only led his people and country, but who also *represented* them in his very person. It was St. Thomas Aquinas who in his works *De Regimine Principum* (*On the Government of Princes*, 1265) and *De Regno* (*On Kingship*) summarized the weight of history and millennia of experience that what he termed a “temperate monarchy” was the most ideally suited form of government for most of mankind (allowing, of course, for aristocratic republics in Venice, Genoa, and later in America). By that he did not mean the modern conception of an absolutist dictator who simply bore the title of “king.” His description was more nuanced, including significant elements of what we would call today “representation” of the different strata and segments of society. A temperate monarchy was not at all incompatible with regionalism and regional autonomy, as it reflected diverse customs and traditions. Nor was it antithetical to elections if those elections would reflect the influence of families and corporate and professional organizations—those real and organic building blocks of society.

It incorporated the “father” figure, a *paterfamilias*, grounded in the very laws of nature and in the history of each commonwealth. That “father” ruled under laws given by God, Divine Positive Law, and he was bound strictly by those laws and the precepts of the Church. His primary duty was to the good of the commonwealth, to the “family” that composed his realm—modeled on the God-given and sanctioned nuclear family itself. The commonwealth was, in this sense, the

nuclear family writ large.

St. Thomas was not the only medieval author to discuss forms of government and the significance of monarchy in the history and development of Christendom. One can cite the Englishman John of Salisbury in the 12th century, Vincent of Beauvais’s *On the Moral Education of a Prince* (ca. 1259), and various others, each in a sense reaching back to Aristotle and to both the wisdom and experience of the ancients and to the very Kings of Judah.

Like the father of the household, the monarch was responsible for—had the sacred duty of—insuring the common good and assuring that justice was properly and wisely meted out for his people. And as he represented his “family,” he also had the obligation to serve as exemplar and symbol for his people. Thus, in much of Medieval and Renaissance literature we hear the monarchs of various lands called simply by the names of those lands—“What will England [i.e., King Henry V] now do?” “How shall France [i.e., King Louis] react?”

And despite all the vicissitudes and disasters of war, famine, plagues, religious conflict, and revolution, the monarchical principle survived more or less in tact into the bloody twentieth century—past the Protestant Reformation, past the horrid Cromwellian interlude in England, past even the French Revolution and its bastardized children of the nineteenth (and twentieth) century. And even the Soviets could not snuff it out, despite their best efforts.

Yet what revolution and war, assassination and the triumph of liberalism could not do, contemporary monarchy seems intent of doing to itself.

And the most recent and searing example of this came at the wedding of English Prince Harry and Meghan Markle on May 19.

Years ago when I was a graduate student in Pamplona, Spain, one of my closest friends (who aided me tremendously in the research for my doctoral dissertation), Ignacio de Orbe y Tuero, Baron de Pardinias de Montevilla and grandson of the great Spanish Catholic Traditionalist general of the Third Carlist War (1872-1876), Juan Nepomuceno de Orbe, Marquis of Valdespina, summed up the role of monarchs and monarchy in the modern world:

“Most of Europe’s kings no longer have thrones,” he declared. “But they, like those who do, have a special role and that is to keep alive the ancient traditions and legacy they inherited, not to bend to the current fashion or opinion of the moment, to stand apart and remind this generation—and the next—of the history and continuity they represent. In this they comply with their solemn duty as inheritors of a sacred and Christian inheritance and trust. They must remind us of not only who we have been but what we can be. They are increasingly a ‘sign of contradiction’; this must be their role in our world. If they fail in this—if they embrace all the tawdry excesses and excrescences of our times—they will forfeit that historic role, and rightly so.” [translation of a letter to me, September 1974]

In December 1936, King Edward VIII abdicated as King of England, basically over his love for an American divorcee, Wallis Simpson, something deeply frowned on and disapproved of back then—yet scarcely forty-five years later the heir apparent to the English throne, Prince Charles, married Lady Diana Spencer, a disastrous matrimony that would assist immeasurably in discrediting the House of Windsor, which had already begun a decline many years earlier.

But like most current ruling monarchies today, the catch phrase is “relevance,” getting “with it,” so to speak, with all the current fads, breaking with tradition, basically turning a backside to the past and its critical importance in the survival of the nation. And if that means bringing in a flamer like Elton John and inviting a whole slew of disreputable Hollywood types, not to mention pseudo-celebrities like Oprah Winfrey, into the great halls and chapels that once beheld the noble figures of a King Charles the Martyr or Victoria Regina, then so be it.

And then there was the ungracious spectacle of the “Presiding Bishop,” Michael Curry, of what is called the Episcopal Church in the United States. Curry a few years back was the Episcopal bishop in North Carolina, and distinguished himself for his leftwing social and religious views—he would much rather preach the gospel of “Saint” Martin Luther King than St. Paul: too many inconveniences and prohibitions in the Pauline message!

And he did not disappoint in St. George’s Chapel: jumping around like a jack-rabbit, pretending he was sermonizing to a group of illiterate

Continued Next Page

Frailty of the Popes, Continued from Page 13

teaching which led to great conflict within the Church. After being presented with the Church Fathers' teachings on the matter he established a commission to investigate the doctrine. The commission found in favour of the true doctrine and presented their findings to John XXII, who then repented and officially withdrew his heretical teaching.

Pope Stephen VI (896-897)

Pope Stephen VI, a tool of his vindictive mother and Emperor Lambert, assumed the papacy in the 9th century during violent political struggles in Italy. Acting under the instructions of Emperor Lambert, Stephen convened the egregious "Cadaver Synod" in which he exhumed the body of his predecessor, Pope Formosus - a former political opponent of Lambert - to try him on a decades-old, trumped-up charge of abandoning his diocese. Stephen had Formosus' corpse regaled in papal vestments and set upon a judgement seat in a court to be tried. After being found guilty, he ordered that Formosus be stripped of his vestments, have the three fingers used for blessings removed, and be thrown into the Tiber river. Even more scandalous however, was his declaration that all Holy Orders Formosus had conferred, and consequently all Holy Orders conferred by those consecrated by Formosus, were invalid. This led to great confusion in the Church, with many priests and bishops being unjustly stripped of their offices and being unable to administer the sacraments. It was only after the miraculous reappearance of Formosus' body on the banks of the river near a monastery that he was restored to dignity by Pope John IX, who dismissed the judgement against him and had him reinterred.

Pope Sergius III (904-911)

Amazingly, the scandalous controversy of the "Cadaver Synod" did not end there. Another enemy of Pope Formosus assumed the papacy in the early 10th century, Pope Sergius III. Sergius had played a significant part in the egregious "Cadaver Synod", being a co-judge in the trial, and desired to further smear Formosus' name. He reinstated the judgment of Stephen VI against Formosus and again declared all of his Holy Orders invalid. At this time many lines of apostolic succession had proceeded from Formosus and the declaration from Sergius threw the Church into great turmoil, with many more priests and bishops removed from their offices and many priests and faithful doubting the validity of their ordinations. Sergius vigorously persecuted all bishops consecrated by Formosus and demanded that they submit to sacrilegious 're-ordination'. Pope Sergius was also accused of ordering the assassination of his two predecessors, Pope Leo V and Antipope Christopher, and of conducting an affair with an Italian noblewoman which produced a son who would later become Pope John XI.

Pope Benedict IX (1032-1044, 1045, 1047-1048)

One of the most scandalous popes in history, Pope Benedict IX held the office of pope on three separate occasions. Elected in the 11th century, Benedict was one of the youngest ever popes, being approximately 20 years old at the time of his election. Tiring of the papacy and desiring to pursue marriage, Benedict committed the crime of simony by selling the papacy to Pope Gregory VI in 1045. Reflecting on the power he had lost, Benedict determined to

regain the papacy and deposed Gregory, prompting Emperor Henry III to depose him and install Pope Clement II. Shortly after his succession to the papacy, Clement died suspiciously, it being alleged that he was poisoned on Benedict's orders. Benedict once again seized the papacy, but was shortly thereafter driven from Rome again and finally resigned the papacy. Eventually Benedict retired to the monastery of Grottaferrata, where the abbot later recounted that he renounced all claim to the papacy, repented of his sins and lived the rest of his life in penance.

Pope Alexander VI (1492-1503)

Perhaps the most notorious of the already infamous Borgia popes, Pope Alexander VI was elected to the papacy in the 15th century. It is generally believed that he secured the papacy through the crime of simony - selling indulgences in exchange for votes. He is remembered primarily for his scandalous affairs and the widespread sexual promiscuity which flourished in the Vatican during his pontificate. Alexander conducted a protracted affair with a Roman noblewoman, Vanozza Catanei, who bore him four children. He played politics with his children, marrying his daughter to a Spanish nobleman in order to form a political alliance, bought a Spanish Duchy for one of his sons and appointed another son to a bishopric before he had even received Holy Orders. After causing immense damage to the reputation of the papacy, he fell ill in 1503, and, before his death, he repented of his sins and received the sacraments.

The frailty, weakness and fallibility of popes is shown in these stories. Popes St. Marcellinus and Liberius epitomise the weakness of human nature in the face of persecution. Popes Liberius, Honorius and John XXII show the fallibility of the pope when not speaking *ex cathedra*. And Popes Stephen VI, Sergius III, Benedict IX and Alexander VI demonstrate that even popes are assailed by the temptations of the world, the flesh and the devil. Far from discouraging us, however, the stories of these popes ought to give us hope. Pope St. Marcellinus repented of his apostasy

and died a martyr, Pope John XXII acknowledged his heresy and returned to orthodoxy, Pope Benedict IX spent the last years of his life living as a penitent in a monastery, and Pope Alexander VI repented of his amoral ways and received the sacraments on his deathbed.

A captain is in charge of the operation of his ship, however, despite his best efforts, he is still subject to the higher power of nature; to the winds and the sea. When the captain steers the boat towards the rocky shore and disaster seems inevitable, the wind can change and draw the ship back to safety. The pope is the ship's captain and God is the wind. God will never allow His ship, the Church, to be destroyed. We must remember that no human endeavour - be it from enemies outside the Church or malicious or incompetent governors within it - can destroy the Church. That great Catholic writer, Hilaire Belloc, once perfectly illustrated this point when he wrote:

"The Catholic Church is an institution I am bound to hold divine, but for unbelievers a proof of its divinity might be found in the fact that that no merely human institution conducted with such knavish imbecility would have lasted a fortnight."

When we see our pontiff act scandalously, when we see him teach error, when he attacks orthodoxy, when he seems determined to dash the Church upon the rocks, we must remember that he is still a man, and that no man can destroy the Church. We must hope in God and remember the comforting words of His promise to His Church:

"And I say to thee: That thou art Peter; and upon this rock I will build my Church, and the gates of hell shall not prevail against it." (Matthew 16:18) ■

Sources:
Liber Pontificalis, 'XXX. Marcellinus' (296-304); New Advent, *Catholic Encyclopaedia*; Schaff, Philip. 2005. 'The Sixth Ecumenical Council: The Third Council of Constantinople' in *The Seven Ecumenical Councils* (Christian Classics Ethereal Library, Grand Rapids, Michigan) pp 424-454.

Is Natural Family Planning actually "Catholic" - or is it sinful?

Natural Family Planning and the Christian Moral Code by Jeanne Dvorak, is in its third printing. This booklet reaffirms that NFP was just a novel and sinful introduction to the modern Catholic world. Its 81 pages now include a 1940 letter from the Archbishop of St Paul, MN, in which NFP is condemned. Yet **Natural Family Planning and the Christian Moral Code** does more than just examine the negative. It allays fears and bolsters confidence through its many stories and examples of obedient Catholic parents living their family life with faith and trust in God. Children are the first purpose of marriage - better to have them on your lap than on your conscience! Read **Natural Family Planning and the Christian Moral Code**.



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Royal Wedding, Continued...

Yazoo bayou dwellers in Mississippi, he brought, as gushing Fox commentators Shepard Smith and airhead Ainsley Earhardt fawned, "a wonderful and inspiring American element" to the wedding. [Where, pray tell, does Fox get all those brainless blondes from?]

For thirteen minutes he basically said just one sentence: "How great is love!" But he managed to mix in bits of MLK (yes, King, that expert on conjugal love!), civil rights, and a social gospel totally extraneous to the supposed occasion.

The Windsors, for the most part, sat stony-faced and amused, enveloped by the tide of nonsense and relevance that has overwhelmed them. Oh, certainly, it was said that the ceremony "combined the best of British tradition with a new and fresh 'American' approach." But what it actually did was point out sharply the truth of my friend Ignacio de Orbe's observation about monarchy and monarchs in the modern world: "They are increasingly a 'sign of

contradiction'; this must be their role in our world. If they fail in this—if they embrace all the tawdry excesses and excrescences of our times—they will forfeit that historic role, and rightly so."

Our world is perishing for the lack of heroes, for the lack of those Don Juans of Austria, for those new and courageous Jean de Valettes, and for kings like John Sobieski or St. Louis of France, who would stand manfully against the onrushing tide of Modernity and decay in our civilization. The awe and reverence, the understanding that the past is *never* really "past," that it is always *within* us potentially, and that it can inform our steps and continue to inspire us and anneal us in its grace, is a precious legacy, an invaluable gift from our ancestors and Christendom. We forfeit it, and the blackness of despair and death awaits us.

When the traditional champions of our culture and civilization quit the field, as the Windsors have done, only Evil smiles. ■

The Last Word...

Going Off the Rails...

By Father Celatus

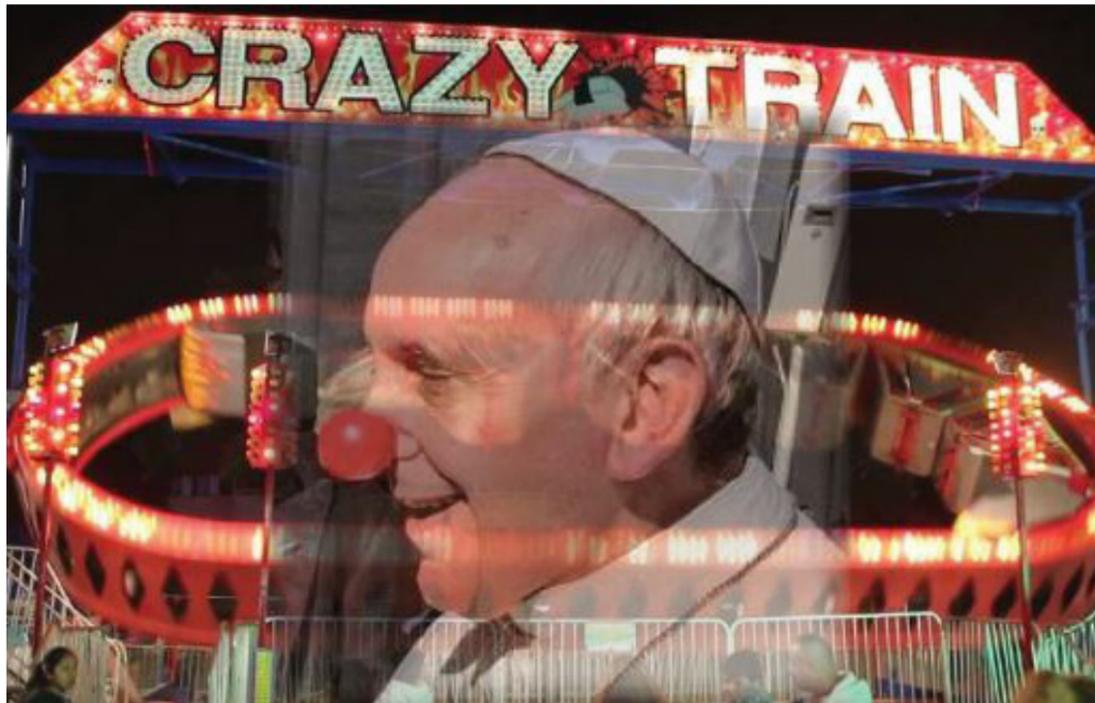
Kids love circuses, carnivals and county fairs. As a kid my father brought our family to these events whenever they came to town, but he never let us kids go the freak shows, which he called a fake, or the games, which he called a fraud. Try and convince a typical kid of that fact. So it was that I never went to the games section of the carnival until I was much older and ordained a priest. How right my father was.

Believe it or not, I went to the games area not to play but to provide marriage counseling. A newlywed couple in my parish was struggling in their marriage and the husband asked me to urge his wife to join him in counseling. She had just landed a job with the traveling carnival. I found his wife working at the ring toss, deep within the games area. Shouting over the noise of the games I spoke a few words to her, until the head carny yelled at me to "Toss rings or get tossed out!" I have never gone back to the games.

County fairs and carnivals come to mind as we continue to suffer through the Ringling Brothers and Barnum and Bergoglio Circus, the Greatest Fraud on Earth. Just about every feature that you can find in a circus or carnival is now playing out in the Vatican or a local diocese near you. Want to see some wild animals? Remember howling and grunting and roaring animals that were projected on the facade of St. Peter's Basilica on the Feast of the Immaculate Conception, 2015, for the "climate change" light show?

Want to visit a few freak shows? You could have seen some freaky figures in the FrancisVatican nativity scene in place this past Christmas, to include a near naked man who looked like he was fresh out of a gay bathhouse and other LGBT friendly figures that were nothing short of sacrilegious and terribly grotesque. More recently there was the Met Gala freak show, a sacrilegious mockery of the Catholic Church, which was fully supported by the Anti-Pontifical Council for Culture and applauded by Timothy Carny Dolan.

Speaking of carnies, Bergoglio the Clown, who earlier in his *pontificate* donned a big red clown nose to the delight of his *papal* audience, has set aside his Bozo nose in favor of his new career as head carny. His game specialty is the shell game, wherein he hides words under shells and shifts around their



meanings. Better known as the fallacy of equivocation, this is a favorite slight-of-hand used by Francis the Fraud.

One example of this among many is his Carny *Catechesis* in a recent General Audience of May, 2018:

If our parents have given us earthly life, the Church has regenerated us to eternal life in Baptism. We became children of His Son Jesus. Upon each one of us too, reborn from the water and from the Holy Spirit, the heavenly Father makes resound with infinite love His voice what says: "This is my Son, Whom I love." This paternal voice, imperceptible to the ear but easily audible to the heart of those who believe, accompanies us for all our life, without ever abandoning us. During all our life the Father says to us, "You are my beloved son, you are my beloved daughter." God loves us greatly, like a Father, and He does not leave us alone. This is from the moment of Baptism. Reborn as children of God, we are thus forever. Indeed, Baptism is not repeated, because it imprints an indelible

spiritual seal: "No sin can erase this mark, even if sin prevents Baptism from bearing the fruits of salvation" (Catechism of the Catholic Church, 1272). The seal of Baptism is never lost! "Father, but if a person becomes a brigand, one of the most notorious, who kills people, who is unjust, doesn't the seal go away?" No. For shame the son of God who is that man does those things, but the seal does not go away. And he continues to be a son of God, he who goes against God, but God never denies His children. Have you understood this last thing? God never denies His children. Shall we repeat this together? "God never denies His children." A bit louder, as either I am deaf or I did not understand [the audience repeats more loudly], "God never denies His children." There, that is good.

So here's how the Bergoglio shell game works. The word at issue which he constantly repeats and shifts around under shells with different meanings is "seal" which is indelible. Indelible means that which cannot be deleted and is therefore permanent; in the case of

Baptism, it is eternal. No authentic Catholic disputes the theological truth that the baptismal seal on souls is permanent, enduring into eternity itself.

It is not true, on the other hand, that the grace of sanctification which is conferred upon the newly baptized individual is indelible. Sanctifying grace remains only so long as the baptized Christian does not forfeit that grace by the commission of a mortal sin. Once forfeited the grace of sanctification may be restored--and often is--by the Sacrament of Penance; however the grace of repentance is not guaranteed.

It is this sanctifying grace, the abiding presence of the Holy Spirit with the individual, which makes a baptized Christian to be an adopted son or daughter of God. But with the loss of sanctifying grace through mortal sin, the individual immediately dies supernaturally and forfeits his claim to be called a son of God. Even in the fallen condition, the indelible baptismal seal remains but not the grace of our divine adoption.

As for the Bergoglian mantra that "God never denies his children," Jesus and Saint Paul said otherwise:

"Everyone therefore that shall confess me before men, I will also confess him before my Father who is in heaven. But he that shall deny me before men, I will also deny him before my Father who is in heaven." (Matthew 10:32-33)

"A faithful saying: for if we be dead with him, we shall live also with him. If we suffer, we shall also reign with him. If we deny him, he will also deny us. If we believe not, he continueth faithful, he cannot deny himself." (2 Tim 12:11-13)

Enough of con games and freak shows that belong in a carnival but not in the authentic Catholic Church.

Francis Fraudulosus, no matter how many times you repeat it and lead others to join you, it is still heresy! ■

From the Family Life International Conference 2018...

Michael Matt's London Talk

"Save the Family, Save the World"

Now available on Remnant TV
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(<https://www.youtube.com/watch?v=PQhvOHLFSqE>)