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What's Wrong With Patriotism?

- Fr. Francis E. Fenton

Patriotism is that moral virtue which disposes (inclines) us to honor, love and respect our country. It means loyalty and devotion to one's country and the consequent living according to the standards of good citizenship which that loyalty and devotion entail. Patriotism, of course, is not to be confused with nationalism which, in the frequently used sense of that term, means an excessive, chauvinistic, even fanatical patriotism. "My country, right or wrong" is a statement exemplifying nationalism, that is, a narrow, misguided and false patriotism. If our nation's position on any issue is a morally wrong one, then obviously we cannot support it — and to do so is hardly an exercise of the virtue of patriotism. The law of God gets priority for we "must obey God rather than men." However, in this area of consideration the problems which beset America today assuredly do not stem from any excess of patriotic zeal. Quite the contrary, they are being brought about by those who hate this country and are hellbent on destroying it.

Nor is loyalty to a particular political party necessarily a manifestation of the virtue of patriotism, love of country. Certain it is that neither of the two major political parties in this country are noteworthy as patriotic organizations on the national level. Indeed, if the vote (99-0) some 10 months ago in the U.S. Senate in favor of the Reagan appointee to the U.S. Supreme Court (pro-abortionist Sandra Day O'Connor) can be taken as a criterion of the patriotism of the current Senate membership, then I, for one, conclude that party loyalty takes precedence for them over respect for human life -hardly an exercise of the virtue of patriotism. Every single one of the conservative "heroes" in the Senate, you recall, voted in favor of that appointment. (About two months ago, incidentally, there was a similar, but much less publicized, occurrence. President Reagan again appointed and the Senate again confirmed yet another pro-abortionist, Dr. James Wyngaarden, as the director of the National Institutes of Health - and not a word of protest was heard from any allegedly pro-life member of either the Senate or the House of Representatives. The pro-lifers get the rhetoric from the politicians; the pro-abortionists get the action). Perhaps the oft-quoted statement of Theodore Roosevelt sums up well what genuine patriotism is, in contrast to loyalty to political parties or to individual politicians. That statement reads in part:

> Patriotism means to stand by the country. It does not mean to stand by the President or any other public official save exactly to the degree in which he himself stands by the country. It is patriotic to support him insofar as he efficiently serves the country. It is unpatriotic not to oppose him to the exact extent that, by inefficiency or otherwise, he fails in his duty to stand by the country . . .

So what's wrong with patriotism? Since it is a moral virtue, obviously there is nothing wrong with it. So why raise the question? Well, for one reason, because of the shameful lack of patriotism displayed for some time now on several scores by so many of the hierarchy of the Conciliar "Catholic" Church in this country, particularly in the matter of nuclear weapons. According to a number of those bishops even the very possession of nuclear weapons by our nation is immoral, to say nothing of the use of such weapons. Among the various principles and teachings of the Roman Catholic Church relating to the subject of war, however, there is no moral justification for such a position. Indeed, the mind of the Church is that a nation has every right to be militarily prepared for its adequate defense against unjust aggression. Certainly, the mere thought of nuclear war is an abhorrent one. Since, however, Soviet Russia, Red China and other Communist nations assuredly have no qualms of conscience about the possession or use of nuclear weapons if and when, by their calculations, the time is right, what the American Conciliar Church bishops are advocating by their pacifist propaganda is, in effect, ultimate surrender to Communism. Indeed, "unpatriotic" is a rather mild term to

cont. on next page

continued from page 1

describe the words and actions of those bishops in the matter at hand; "treasonous" is a far more accurate term.

But it is traditional Catholicism or, more precisely, traditional Roman Catholics, that prompt this particular article relating to patriotism. How come? Well, because, from my observation, a significant number of them around the country do not seem to have a great deal of it. This is not to say or imply that they are unpatriotic or anti-American. Not at all. A patriotism which is ostentatious isn't necessarily a strong or profound one. Like all other virtues, genuine patriotism is rooted in one's heart or soul. Nonetheless, again like all other virtues, a person's patriotism, if it be the real thing, should manifest itself from time to time in one way or another. And in the category of traditional Catholics to whom I am referring, perhaps it does - and I just never happen to notice it. That's highly unlikely though. But, and this is the main point here, the type of people I have in mind seem to resent the sound and expressive patriotism of their fellow traditional Catholics, as if to imply - and certainly the impression is given - that patriotism is somehow inconsistent with traditional Catholicism. If so, if I am correct in this, then the attitude of such people in this matter is a wrong one because it is not in harmony with the mind of the Church. Note the words of Pope Pius XII (March 23, 1958):

> Today you sometimes meet citizens who are almost afraid to show any particular devotion to their country. As if a love of your own land has to mean a contempt for all other lands; as if the natural desire to see your own country beautiful, internally prosperous, and esteemed and respected by others, must inevitably lead to a hostility toward other peoples . . .
>
> Surely, beloved Sons, We must say that this diminished love for one's native land — the largest family given to us by God — is one more sign, and not the least important, of a loss of direction on the part of modern men.

As I have written a number of times in the pages of this newsletter (and so there is no need to rehash the details here), this nation of ours is in exceedingly bad shape spiritually, morally, politically, economically, etc. - and in increasingly grave danger from the threat of Communism and its allies. And, in my opinion, the Conciliar "Catholic" Church deserves the brunt of the blame for the present very sorrowful state of affairs. But, despite all, there is, among other things, one tremendous asset which, at least to a significant degree, remains in this country - and that is freedom. If America is either conquered by Communism - or collapses from the gross immorality with which it is infested - freedom, for all practical purposes, will perish universally, worldwide. Specifically, in the context of this article, this means that traditional Catholicism, if it were to survive at all on the American scene under Communism, would do so quite literally underground. And so it behooves those traditional Roman Catholics, those whose patriotism may leave something to be desired or who have a distorted notion of that virtue, to devote some prayer and study to this subject so that, hopefully, they will get their thinking straight on it - and then act accordingly. To the extent that a person who calls himself a traditional Roman Catholic is lacking in authentic patriotism, then to that extent he or she is not, in fact, a fully traditional Roman Catholic. It's as simple as that.



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Ecumenism and the Church – What Price Unity?

- John Kenneth Weiskittel

When we ponder the qualities which distinguish the human as unique among God's creatures, several activities invariably come to mind: the arts, mathematics, written language, political affairs, and so forth. But the action that is at once the most fundamental and profound in any such comparison is Man's capacity — and need — to worship.

So fundamental is this capacity to worship that in all places at all times, in societies both primitive and computerized, people engage in religious activities. And so profound is the need to worship that it has been rightly noted that, if people do not pay homage to God - the rightful object of our religious yearnings - they will forever seek to offer it elsewhere, to some part of creation.

This being the case, can people worship in any manner they see fit? Certainly not. Since there is but one God Who has created us to know, love and serve Him in this world and to be happy with Him forever in the next, we are duty-bound to worship Him as He wishes to be worshipped. What right have creatures to tell their Creator how they will worship Him?

God's first instructions to our first parents regarding worship involved a simple command: eat of any trees in the garden except the tree of the knowledge of good and evil. The disobedience of Adam and Eve began a long line of human resistance to God's design that continues to our day. The Old Covenant was built by God in successive layers: first, a promise in Eden that fallen mankind would be given a Redeemer; second, through Noah, a covenant to all future dwellers of earth that He would never again destroy it by water; third, to Abraham, the patriarch of our faith; and fourth, to Moses, the revelation of the Old Law itself to a single people, in anticipation of a greater worship for all peoples: the New Testament of our Redeemer Jesus Christ. There's hardly a page in the Bible that doesn't find God or His servants making a plea to His children to cease their false worship and to return to Him, their Supreme God.

The Catholic Church was born on the first Pentecost Sunday when, following His return to Heaven, Christ sent the Holy Ghost upon the Apostles. Before that, He had warned them — and us — that there would be those who would attack His Church, claiming authority falsely to do so in His name. In his letter to the Galatians, St. Paul warns of those who teach a false gospel and then anathematizes anyone presumptuous enough to do so.

In each of the nineteen centuries since the time of Christ there have been preachers and teachers of false gospels, of distorted versions of Christ and His Church, from Simon Magus at the time of the Apostles to Sun Myung Moon on the current scene. The damage done to the Church and the number of souls lost, as from the great schism of the eleventh century and the Protestant revolution five hundred years later, are incalculable.

This preface is to emphasize the fact that Man's spiritual desires are acceptable to God only insofar as they are in conformance to His desires. This, we believe, is the proper starting point for any examination of the ecumenical movement, for Martin Luther's false teaching that every person is a pope -capable of drawing his own private interpretation from Scripture - has logically led to the fragmentation of Christendom into literally hundreds of denominations, each seeing the gospel in a different way and all of them seeing it differently than the one, holy, Catholic and apostolic Church of Jesus Christ. In short, the entire ecumenical movement is necessitated directly by the false teachings of the Protestant revolt. Would that Luther had listened to the sound advice of his superior general, Giles of Viterbo, who observed that "men should be changed by religion, and not religion by men."

A Protestant Defense of Division

Protestants opposed to ecumenism often object to it for the very reason that it would eliminate different denominations. Methodist minister C. Stanley Lowell, once an advocate of the move to unity, has actually argued that a proliferation of different ideas and sects is beneficial to Christianity, while structure and consistency in teaching are to be avoided as "sterile"; thus, he maintains, such heresies as Arianism, Catharism, Lutheranism, Methodism, Quakers, Mormons, Christian Science, Unity, and Jehovah's Witnesses are good for Christianity, while Roman Catholicism is regarded as the worst evil. Writes Lowell:

> In the Church of Jesus Christ, the one goal to be assiduously avoided is that sought by the ecumenists. In the true church there should be many churches, for "the wind blows where it lists." There should be many systems, partial systems, no systems. There should be well-coordinated, well-managed churches doing everything according to Hoyle. There should be inefficient churches just spreading and growing without much discernible pattern. What Christianity needs is not a straitjacket but

continued on next page

cont. from page 3

> elbowroom. For often what the church has gained in precision it has lost in dynamism. Who can reckon the ways of the Spirit? There are leaps of faith which have brought response in bursts of regenerative power. It is important that the church shall be alive. For life some room is required. To stretch all upon a Procrustian bed (Procrustes was a mythological robber who stretched or amputated the limbs of travelers to make them conform to the length of his bed) is hardly the answer. To insist that a church in the form of an ecclesiastical monolith is the will of God is to be tragically confused.(1)

We would agree that someone is tragically confused, but isn't it Mr. Lowell who is mixed up, with his call for ecclesiastical anarchy? He would be hard-pressed to substantiate his personal vision of the Church from the Bible, even with private interpretation, for the most perfect figure of the Church is that of a body, with various parts of the body performing different functions, while guided by one mind. It is a clear illustration of Mr. Lowell's contempt for things Catholic that he quotes the following passage from Pope Pius XI's encyclical, Mortalium Animos ("Fostering True Religious Union"), as an example of "confused" thinking:

> Since the mystical Body of Christ, that is to say, the Church, is, like the physical body, a unity, a compact thing, closely joined together, it would be false and foolish to say that Christ's mystical Body would be composed of separated and scattered members. Whoever therefore is not united with it is not a member of it nor does he communicate with its head who is Christ.
>
> No one is found in the one Church of Christ and no one perseveres in it unless he acknowledges and accepts obediently the supreme authority of St. Peter (the Church's visible head) and his legitimate successors.

So Mr. Lowell rejects the idea of the Church as a closely structured body resembling the human body. What, then, would he offer as an alternative? We can't say with certainty but the closest we can imagine might be found in a science fiction novel. Still, in Protestant circles today, his is a distinctly minority viewpoint; for the rest, the latest rage is — similar to the trend in American business — "merger-mania".

The Fantastic World of Ecumenism

The Evangelical Protestant leader Billy Graham visited Belmont College, a Roman Catholic institution at Charlotte, S.C., in 1964 as an invited campus speaker. Dr. Graham, promoting the ecumenical movement there, told his audience: "This is the beginning of something so fantastic it could change all Christendom and will affect you, your children and their children." (Dr. Graham is something of an expert in matters fantastic. Despite repeated warnings from the Lutheran minister Richard Wurmbrand that all real Christians behind the Iron Curtain were either in prison, greatly harassed or dead, and that any "clergy" he would meet with government blessing would be Communist secret police agents in disguise, Dr. Graham ignored him and accepted the Soviet government's invitations. Rev. Wurmbrand knows what the Reds are really like for he was nearly tortured to death by them in a Rumanian prison. Recently, Dr. Graham accepted an offer to lecture in Moscow in favor of the Brezhnev-backed disarmament drive, thus solidifying his well-earned reputation in Communist circles as a "safe" Christian. The result of his visit was a Red propaganda victory). So, sit back now and let us take you on a guided tour through a world of fantasy . . . through the world of Ecutopia.

The folks who live in Ecutopia remind us a little of the devotees of Hare Krishna. No, they don't dress in orange saffron robes and shave their heads, neither do they live at airports. The resemblance turns out to be their state of perpetual bliss towards all matters involving their cult. This causes them many problems of which they have little or no awareness, since it is difficult to see the forest for the trees when one is walking around in an ecstatic haze. Listen to Ecutopia's government, the World Council of Churches (W.C.C.), as it explains its vision to us through the mists:

> We believe that the unity which is both God's will and His gift to His Church is being made visible as all in each place who are baptized into Jesus Christ and confess Him as Lord and Savior are brought by the Holy Spirit into one fully committed fellowship, holding one Apostolic faith, preaching the one Gospel, breaking the one bread, joining in common prayer and having a corporate life reaching out in witness and service to all; and who at the same time are united with the whole Christian fellowship in all places and all ages in such wise that ministry and members are accepted by all, and that all can act and speak together as occasion requires for the tasks to which God calls His people. (2)

Someone should shake these Ecutopians from their delirium long enough to explain to them that such a spiritual community already is visible. It is called The Roman Catholic Church! Well, (sigh) we warned you that we were taking a brief vacation from reality.

But let us move away from this slightly tongue-in-cheek interlude since, on the one hand, it might tend to give you the false impression that we are being somehow insensitive to the earnest — albeit misguided — desires of some members of the ecumenical movement to find a greater fulfillment and unity (in the words of schismatic Russian theologian Nicolas Berdyaev: "A sincere attitude to the ecumenical problem presupposes on the part of every Christian denomination a sense of its own incompleteness and a striving for completion."); and, on the other, the equally false perception that we are unaware of the dangerous — and even subversive — elements dominating so much of the movement's leadership. We do not want to leave our readers going away with the idea that what we are discussing is a joke that can be laughed off. It is not.

Catholic Ecumenism?

So far, we have taken a look at mostly Protestant response to the movement, which is reasonable, because the movement was developed by non-Catholics (after all, it would be absurd for a Catholic to participate in a search to find the unity of which he was already a possessor). The Conciliar "Catholic" Church's activities are our next focus.

Before Vatican II the term ecumenical (the word comes from the Greek, meaning throughout the whole world — or, closer to today's meaning, one-world) was used exclusively to designate those Church Councils in which the bishops of the world participated. What is now labelled ecumenism was then identified as Panchristianity or Panprotestantism. Representative of traditional Catholic teaching on the subject of Panchristianity is this quote from a Catholic dictionary published in 1942:

> (It is) the doctrine that the church of Christ consists of a loose federation of bodies and individuals united in spirit but with no unity of faith, morals or organization, and that disunion among Christians can be repaired by the coming together of existing sects in mutual amiability and tolerance, with a certain amount of doctrinal compromise and concession and a maximum collaboration in social work. In his encyclical Mortalium Animos, of 1928, Pope Pius XI reiterated that for Catholics there can be no compromise on dogma and no Christian unity apart from communion with the Apostolic See; and Catholics were warned against taking part in Panchristian congresses, etc. (3)

Pope Pius' warning is based upon the soundest of theological principles. His predecessors, especially Popes Pius IX and St. Pius X, saw that evils such as religious liberalism, indifferentism, modernism and latitudinarianism were beginning to hold an unhealthy sway over growing numbers of Catholics, including many in the ranks of the clergy, and, through several papal pronouncements, moved to defend the Church by a determined counterattack. They clearly saw that these errors had the potential to do harm to the Church to a degree unknown since the days of the so-called Protestant Reformation. These errors are all intrinsically one in spirit with ecumenism, and they can even be considered as pillars upon which the superstructure rests. It is, then, unfortunate that, after the pontiffs had worked so hard to topple them, later Catholics have sought to re-erect them at the price of their Catholicity.

On December 8, 1864 — the tenth anniversary of the infallible definition of the Immaculate Conception — Pope Pius IX issued The Syllabus of Errors (Syllabus Errorum) as an accompaniment to the encyclical Quanta Cura. In that encyclical, Pius IX warned all members of the Church, especially those in the hierarchy, to prepare for battle against a new strategy of the Devil, a vast conspiracy infecting the body politic of every civilized nation and promising freedom from all traditions and moral constraints. These heresies, wrote Pius, "are hostile to moral honesty and to the eternal salvation of mankind" and,

> Wherefore, those Our Predecessors have, with Apostolic fortitude, continually resisted the machinations of those evil men who, "foaming out their own confusion, like the raging waves of the sea", and "promising liberty, while they are themselves the slaves of corruption", endeavored by their fallacious opinions and most wicked writings to subvert the foundations of Religion and civil Society, to remove all virtue and justice, to deprave the hearts and minds of all, to turn away from right discipline or morals the incautious, and especially inexperienced youth, miserably corrupting them, leading them into nets of error, and finally withdrawing them from the bosom of the Catholic Church. (4)

Amongst the numerous errors castigated in the Syllabus are: pantheism, naturalism, rationalism, socialism and communism, liberalism, secret societies, and Protestant bible societies. Of interest to our study is the section which lists examples of the following errors:

III. Indifferentism, Latitudinarianism

15. Every man is free to embrace and profess that religion which, guided by the light of reason, he shall consider true.

16. Man may, in the observation of any religion whatever, find the way of eternal salvation, and arrive at eternal salvation.

continued on next page

continued from page 5

17. Good hope at least is to be entertained of the eternal salvation of all those who are not at all in the true Church of Christ.

18. Protestantism is nothing more than another form of the same true Christian religion, in which form it is given to please God equally as in the Catholic Church. (5)

During the pontificate of Pius IX's successor, Pope Leo XIII, friends of Liberalism within the Church attempted to steer Her into those dangerous waters. Pope Leo would have no part in this deception and, although he did not attack it so forcefully as had Pope Pius IX, allowed the Sacred Congregation of the Index to make a special commmendation of the book El Liberalismo es Pecado ("Liberalism is a Sin"). Father Felix Sarda Y Salvany, author of the work, notes that the basis for theological Liberalism is most undeniably "Protestantism with its sliding scale of creeds (because it) is simply an inclined plane into an abyss of positve unbelief." (6)

Then, in 1907, Pope St. Pius X, appalled at the rise of that "synthesis of all heresies" named Modernism, published a new Syllabus, the decree Lamentabili Sane. In it, His Holiness enumerated sixty-five errors connected with that heresy, the last of which sounds strikingly as though it has found a home with the Conciliar Church: "Modern Catholicism can be reconciled with true science only if it be transformed into non-dogmatic Christianity; that is to say, into a broad and liberal Protestantism." (7)

The "progressive" Catholic theologian Yves Congar found out that the Vatican under Pope Pius XII had no intention of endorsing ecumenism when, in 1947, it refused to grant him permission to publish a proecumenical article. The Dominican has since attributed this move against him as evidence of papal "narrowness and injustice associated with the anti-modernist reaction." (8) There can be little doubt that statements such as this endeared Fr. Congar to the religious "Liberals" who subverted Vatican II to their own ends for he was chosen as one of the "experts" who wielded the power. A monitum was issued by the Holy Office on June 5, 1948 which read.:

> Since it appears that in some places, contrary to Canon Law and without permission of the Holy See, joint meetings of Catholics and non-Catholics have been held to discuss matters of faith, all are reminded that canon 1325, section 3, forbids these meetings, without permission, to laity, clerics and religious. Much less lawful is it for Catholics to summon or establish such conferences. Bishops should strictly enforce such prescriptions, especially in regard to conferences called ecumenical. And since joint acts of worship have taken place at such meetings and at other times, we repeat the warning that all communicatio in sacris is forbiddden altogether by canons 1258 and 731, section 2. (9)

In official statements issued by Rome in 1949 and 1950, the teaching of the Catholic Church was reiterated that any Christian unity, to be truly such, must be that unity found in the bosom of the Holy Roman Catholic Church; all other efforts, no matter how zealously pursued, would, ultimately, be the pursuit of mere shadows. Cardinal Samuel Stritch of Chicago showed himself to be of one mind with the Church when in 1954 he issued a pastoral letter to his flock, reminding them that they could in no way participate in the conference held by the World Council of Churches at nearby Evanston, Illinois. And then, in 1957, Pope Pius XII stated that the proliferation of Protestant sects was one of the deplorable conditions of the mid-twentieth century.

There can, then, be no doubt concerning the real stand of the Church when confronted with the question of ecumenism. Its answer is a gentle but firm repudiation of such inventions. Today, however, the voice of the Church has become greatly muted since the seizure of power by neo-Protestants and Modernists. They have gained working control of the physical dimension of the Church and, while giving a simulated obedience to Church law for the sake of further manipulation of their unsuspecting flock, slowly but surely are edging closer and closer to a day when they will have erased the line dividing Protestants and Catholics. Next, we shall look at some examples of how these Conciliar authorities are circumventing divine and canonical law in an effort to bring about a false union.

The Price of Unity

In the aftermath of the Second Vatican Council, few Catholics with ecclesiastical authority had the willingness or desire to denounce the surrendering of Catholic principles that had occurred. One of those who did, the French Archbishop Marcel Lefebvre, has shown remarkable insight into the motivations and the likely results of such surrender: "All these changes have but one justification, an aberrant senseless ecumenism that will not attract a single Protestant to the Faith but will cause countless Catholics to lose it, and it will instill total confusion in the minds of many more who will no longer know what is true and what is false."

The truth of the archbishop's words did not take long to appear. In England, Father Francis Ripley

made an inquiry regarding an abrupt drop in conversions recorded at his Liverpool-based Catholic Information Center. He found that "by far the most outstanding reason mentioned in over half the letters for the decline in converts is judged to be the effects of the Second Vatican Council." (10) Fr. Ripley noted that, in seventy or more letters received, the writers felt that Vatican II "had the effect of leading the separated brethren (non-Catholic Christians) to believe not only that one Church is as good as another, but that we are coming to think that way also . . . ", and "that we will soon be prepared to give way on certain matters which we have previously refused to compromise." (11) Finally, Fr. Ripley was forced to draw the conclusion that, in the words of C. Stanley Lowell, potential converts lost interest because they felt "the ecumenical movement would lead to reunion between the churches so soon that there would be no need to change." (12) In sum, the impact that Vatican Council II had upon these souls was to reassure them in the errors that the Church is obliged to renounce!

It would take too long to list all the abuses committed or condoned by the Conciliar hierarchy regarding this problem, but a few of them are: "Masses" which are "concelebrated" by Conciliar priests and Protestant ministers; use of Protestant Bible translations; Conciliar-Anglican shared tabernacles (after "agreements" regarding the nature of the Eucharist); a church building jointly owned by Presbyterians and Conciliar "Catholics"; Conciliar "Catholics" in W.C.C. positions; Conciliar theologians claiming to have discovered some great "religious stature" in the person of Luther; a recitation of Catholic "wrongs" regarding the Protestant "Reformation"; non-Catholic input into the formulating of Conciliar policy; and intercommunion with non-Catholics. The last in this list bears a little closer scrutiny since it is in open defiance to Canon Law.

The intercommunion here is not Conciliar participation in non-Catholic services (although the difficulties pertaining to this are being whittled away too), but non-Catholic participation in the new "Mass", including Communion. In the True Mass we find two distinct sections: (I) Mass of the Catechumens; and (II) Mass of the Faithful. Significantly, the names have been changed in the *Novus Ordo* to read: (I) Liturgy of the Word; and (II) Liturgy of the Eucharist. While the former indicates a clearly Catholic understanding of the Mass, the latter may have either a Catholic or non-Catholic interpretation, the point being that it would be difficult to designate the second half as a "Mass of the Faithful" if non-Catholics are premitted to receive Communion — while calling it the "Liturgy of the Eucharist" deftly sidesteps the issue. Moderate or conservative members of the Conciliar Church who are under the impression that non-Catholics who are given the Eucharist receive it from priests acting against the wishes of the Vatican are being deliberately deceived. In point of fact, the Holy See issued a "directive," dated June 1, 1972 and entitled *In Quibus Rerum Circumstantiis,* which stated that

> admission to Catholic Eucharistic Communion is confined to particular cases of those Christians who have a faith in the sacrament in conformity with that of the Church, who experience a serious spiritual need for the Eucharistic substance, who for a prolonged period are unable to have recourse to a minister of their own community, and who ask for the sacrament of their own accord; and all this provided that they have the proper dispositions and lead lives worthy of a Christian. (13)

The Holy Catholic Church has *never once allowed,* in all of Her illustrious history, those who are outside the Mystical Body of Christ to partake of the most Holy Sacrament, which is precisely why there is the careful distinction between Mass for "the Cathechumens" and Mass for "the Faithful". That the Conciliar Church permits false union in this way is but another indication of the sort of "leadership" directing the lives of hundreds of millions of unsuspecting Catholics.

Novus Ordo: An Ecumenical "Mass"

The fact that non-Catholics are permitted to Communicate (receive communion) at the *Novus Ordo* "Mass" is a disclosure as to the nature of that service. Father David Knowles has asserted that the revisions in the *Novus Ordo* were "made from 'ecumenical' rather than spiritual or liturgical motives." These changes have given the "Mass" a look so distinctively Protestant that it has been accurately described as Anglo-Lutheran.

In their *Critical Study of the New Order of Mass,* Cardinals Bacci and Ottaviani assail the *Novus Ordo* as it "represents, as a whole and in detail, a striking departure from the Catholic theology of the Holy Mass as it was formulated in Session XXII of the Council of Trent, which, by fixing definitely the 'canons' of the rite, erected an insurmountable barrier against any heresy which might attack the integrity of the Mystery." (14) An excellent case can be made that the whole purpose of the liturgical "reform" was simply to dissemble that "insurmountable barrier" established at Trent. Protestant views of the Conciliar service certainly bear out such a contention.

Continued on next page

continued from page 7

Let some of the Protestant leaders speak for themselves. Bishop John Moorman (Anglican) was so pleased that he said "if the Church of Rome went on improving (sic) the Missal and Breviary long enough, they would one day invent the Book of Common Prayer (the Anglican service book)." (15) Evangelical Christians have also approved, as witnessed by statements by the "ultra-Protestant" Church of the Confession of Augsburg and Professor M.G. Siegvalt, who explained that "nothing in the renewed Mass (sic) need really trouble the Evangelical Protestant." (16) Ecumenically-minded Lutherans and Methodists have also praised the *Novus Ordo.* Of the latter denomination, a most significant quote was that of Reverend D. Stacy, developer of the new Methodist service, who perceives "a form of Eucharist in which all Christians might eventually subscribe." (17)

All of this makes far more sense when it is remembered that the *Consilium* (Commission) formed to "revise" the Mass consisted of six Protestant "observers", who were far more than mere spectators. Here is another place where Catholics in the Conciliar Church are being deceived. They are told that the Protestants were simply "observers" — which, *officially,* is true — but who had no real say or input into the forming of the *Novus Ordo.* But concealed from the average lay Catholic in the Conciliar Church was a clarification by Cardinal William Baum on the subject: "They are not simply there as observers, but as consultants as well, and they participate fully in the discussions on Catholic liturgical renewal. *It wouldn't mean much if they just listened, but they contributed."* (18; emphasis added)

The contribution of these six men is abundantly clear to anyone who makes the effort to compare the True Mass with that depressing replica that the Conciliar hierarchy passes off as an authentic Catholic liturgy to the unsuspecting. The very participation of non-Catholics in a so-called liturgical renewal is enough in and of itself to cast a grave doubt on its Catholicity. Indeed, as Archbishop Bugnini, chief Catholic developer of the *Consilium's* "reform", has maintained: "The liturgical reform is a major conquest of the Catholic Church and has its ecumenical dimensions, since other Churches and Christian denominations see in it not only something to be admired, but equally a sign of future progress to come." (19) A "major conquest *of* the Catholic Church," but *by* whom?

From Panchristianity to Panreligion

So far, we have only looked at one aspect of the betrayal of Catholic teaching, that of the move by certain Conciliar authorities to surrender the Church's divine prerogatives in the name of better relations with the Protestant and "Orthodox" denominations. Still more incredible is the move from such activities to *panreligious* activities (i.e., ecumenism with non-Christians).

A good example of a panreligious endeavor was reported in the *Miami Herald* (Florida) in an article entitled "Christian clergy join temple's Seder ritual". In the article, which appeared on April 2, 1981, *Herald* religion writer Adon Taft tells us that half a dozen Christian clergymen are to attend a Jewish passover service at a synagogue in nearby Hialeah. One of the six, a Father Thomas J. Ryanne, who is further identified as pastor of St. John the Apostle Catholic Church, will actively participate in "the role of the guest for the Seder", while the others will "read appropriate passages from the *Haggadah,* the Biblical passages and prayers used to tell the Passover story." (Here we proceed into a most unlikely aspect of ecumenism for the Christians are, in a very real sense, being asked to participate in a worship that denies the revelation of the Gospel)

This is far from the first time something of this nature has occurred. The Trappist monk Thomas Merton ("Saint" Thomas Merton in Conciliar circles) — seemingly dissatisfied with the great writings of the Catholic mystics like Saint Teresa of Avila, St. John of the Cross, St. Bonaventure, to name a few — spent the last years of his life promoting Zen Buddhist meditation as a viable aid to Christian prayer. This was to facilitate, wrote Brother Merton, a process by which "we have begun to understand Eastern religions so that we, in turn, might rediscover our Christianity."

Typical of this panreligious mentality is the Maryknoll Order. They say that they worship the same god as the Hindus. St. Francis Xavier was a missionary to India, long before Maryknoll, and he wrote that "all the invocations of the pagans (here meaning Hindus) are hateful to God because all their gods are devils." Also, Maryknoll has said that it worships the same god as the Brazilian "spiritist" cults. Those cults are nothing more than the Brazilian version of voodoo or devil worship.

Notre Dame president Fr. Theodore Hesburgh, an ardent ecumenist and member of the conspiratorial group for world government, the Council on Foreign Relations, writes that he hopes that the ecumenical movement will "bring together an even wider world of religion in the broader ecumenism now burgeoning between Christians and non-Christians."

continued on next page

Among non-Christians who seek a world church or a United Nations of Churches are the Theosophical Society and the Bahai sect. Theosophical Society founder Mme. Blavatsky's "religion" — an occult synthesis of Eastern and Western magical traditions — is described by modern demonologist Msgr. Leon Cristiani as a "form of present-day satanism." To the Bahais, Jesus was only one in a line of great religious leaders, including Mohammed. These groups and others like them seek a communist religion that would totally wipe out individual rights and bring about a reign of darkness. Obviously, it would be madness to give them any support in such an effort.

The Gates of Hell

In his important work, *Conspiracy Against God And Man,* Father Clarence Kelly tells us that the origin of the ecumenical movement was in Germany in the late 1700's, and was clearly linked with the subversive forces which were condemned by Rome for trying to destroy all real religion and civil society. Its goal was to replace Christianity, in stages, with what was called "Philosophic Religion" (today referred to as Secular Humanism), and this it would do in the name of Christianity. When, in 1873, these same forces — forerunners of modern Communism — continued their assault, Pope Pius IX said that it was from "the synagogue of Satan" that these groups gather their forces, and that the final goal was the destruction of the Church of God. Father P. Huchede, in his fine short opus on the subject, *History of Antichrist,* makes a strong argument, from Scripture, Tradition, and the saints' writings, that the *mystery of iniquity,* the religious preparation for the Antichrist, will include the construction of a world religion based on Humanism-Pantheism.

It is a point, too little remembered today, that Satan wishes to be worshipped. But Scripture tells us quite clearly that the Devil tempted Our Lord by promising Him all the kingdoms on earth in exchange for the homage reserved, as Jesus rebuked him, for God alone. (St. Matthew 4:8-10)

Further, Scripture informs us that the Evil One would seek to establish dominion over the political, economic and religious communities throughout the world. In the field of religion, the World Council of Churches (W.C.C.) (its U.S. branch is the National Council of Churches) is known by informed Americans (i.e. those not controlled by the mass media's connspiracy of silence) to be infested at the top leadership roles with sympathizers with Satan's shock troops, the Communists. The W.C.C., for example, has poured millions of dollars into funding Marxist terrorists. (20) Because many Protestant denominations, and even some ministers, are not told how their contributions are being used, they continue, unwittingly, to support their very enemies, much as parishioners in the Conciliar Church are deceived.

Conclusion

Let us traditional Catholics realize the duty we have to inform Conciliar Church "Catholics" and others involved in the ecumenical movement of the exceedingly grave danger this movement presents, and to warn them of the drive for:

> A world Church, as a giant intermediary step toward the ultimate goal of a Communist-controlled godless society...one which will be part of a one-world government, a "new international order". In that world Church, the Gospel preached will be a Marxist-Socialist gospel, and the "moral law" observed will be the "new morality" of situation ethics...(21)

(Footnotes on page 10)

Thank You!

Any and every donation received by either the TCA or our Christ the King School is always acknowledged with at least a few words of sincere appreciation to each contributor. Hence, we ordinarily refrain from expressing our gratitude to our benefactors in the pages of this newsletter. This present issue, then, is an exception to our policy in this regard. The reason for this exception is that we want all of our subscribers to know that our appeal for financial assistance for our school received a very encouraging response last month. Although, again, every contributor was personally thanked, we are so gratified with the support we have recently been given - and with the genuine interest in our efforts which this support indicates -that we want everyone to be aware of our good fortune. This is not to say or imply that we have been deluged with contributions. Hardly. But the fact is that, as of this writing, we do not owe so much as a penny to anyone - and we even have some extra dollars as well. So, our very sincere and prayerful thanks to all of the benefactors of our TCA and Christ the King School. Please continue to help us with your prayers and contributions so that, God willing, our TCA apostolate (including our Christ the King School) may become an increasingly effective instrument for the preservation and expansion of our traditional Roman Catholic Faith.

Footnotes for ECUMENISM AND THE CHURCH - What Price Unity?

- J.K. Weiskittel

(Due to space considerations, only a partial listing of footnotes follows. Readers may contact the author through *The Athanasian* for the other sources.)

1. C. Stanley Lowell, *The Ecumenical Mirage* (Grand Rapids, MI: Baker House, 1967) page 40.

2. W.C.C. Statement on Christian Unity; cited ibid., page 32.

3. Donald Attwater, gen. ed., *A Catholic Dictionary* (NY: Macmillan, 1942) page 386

4. From *Quanta Cura;* Anne Freemantle, ed., *The Papal Encyclicals* (NY: New American Library, 1963) pages 135-136.

5. IBID., page 145.

6. Felix Sarda Y Salvany, trans. and adapted by C.B. Pallen as *What's Liberalism?* (Rockford, IL: TAN Books, 1979) page 14.

7. Freemantle, op. cit., page 207.

8. Yves M.J. Congar, O.P., trans. Philip Loretz, S.J., *Dialogue Between Christians: Catholic Contributions to Ecumenism* (Westminister, MD: Newman Press, 1966) page 8.

9. W.A. Purdy, *The Church on the Move: The Character and Policies of Pius XII and John XXIII* (NY: John Day, 1966) page 277.

10. Lowell, op. cit., page 50

11. IBID.

12. IBID., page 51

13. cited, John A. Harden. S.J., *Modern Catholic Dictionary* (Garden City, NJ: Doubleday, 1980) page 283.

14. cited, Michael Davies, *Liturgical Revolution* (Vol. 3 of 3 volumes): *Pope Paul's New Mass,* page 261.

15. IBID., page 257.

16. IBID., page 264.

17. IBID., page 267.

18. IBID., page 586.

19. IBID., page 81.

20. Alan Stang, "Crimes of the World Council of Churches", *American Opinion,* January, 1982.

21. Francis E. Fenton, S.T.L., "Treason in the Churches", an *American Opinion* reprint, 1972.

The Way, The Truth And The Life

Of the literally billions of people who have inhabited the earth since the dawn of human history, one Person stands out above all others. No one ever spoke as He spoke; no one ever made, and incontrovertibly confirmed with miracles, the claims which He made; no one, before Him or since, has left a more indelible mark upon the world; no one has had a more profound effect upon the lives of multitudes over the last 19½ centuries. Although most of His life was lived in relative obscurity and although He was put to death in the manner of a common criminal of those days, His was the greatest life ever lived, and His death the most significant single event in the history of the world.

That Person, we know, was Jesus Christ Whom we believe to be God as well as Man, the Word Incarnate, the Second Person of the Blesed Trinity in human form. Indeed, the entirety of the Faith we profess stands or falls upon this belief of ours, the divinity of Jesus Christ. Though He be the greatest Man Who ever trod this earth, though He taught the most beautiful and sublime doctrine the world has ever heard, though His life and teachings exerted an unparalleled, a unique influence upon the human race, yet, if Christ be not God, our Faith is devoid of its very foundation and the Catholic Church is essentially no different from the many hundreds of other religious bodies around the world. But we believe and we know that Christ was and is God and we worship and adore Him as such. As a matter of fact, so strong, so unshakeable is our belief in this most fundamental truth of our Faith that, with the grace of God, we would readily sacrifice life itself rather than deny it.

Further, as Catholics we believe that God became incarnate in the Person of His divine Son, and like unto us in all things but sin, in order to atone for the sins of the world and to reopen for man the gates of Heaven. By His life, passion and death the Son of God acquired or regained for us the indispensable means to attain Heaven which had been lost through original sin. Through His teachings He showed us the path we must follow - what we must believe and how we must live - in order one day to realize the ultimate purpose for which we were created: the perfect happiness of Heaven, eternal union with God, the Beatific Vision.

It follows, then, that the only sensible, reasonable way for man to live his earthly life is with an eye ever on eternity, to be ever aware that the supreme goal of his sojourn on this earth is the glorious Kingdom of Heaven, and, hence, to live accordingly. If one succeeds in attaining that goal, his life has been a crowning success; if one fails in this, his life has been an utter, total, irredeemable failure.

A Correction

In the article, "A Sampling of Conciliar Church Abominations", on page four of the previous issue of this newsletter (June 1, 1982), one item related that a Bishop Garner of the Conciliar Church Archdiocese of Newark had attended a Broadway play not long ago which, he was quoted as saying, he enjoyed very much. The play, Sugar Babies, was described in the article as "replete with nudity and illicit sex". A correspondent familiar with this particular production has informed us that this is not true, that there is neither nudity nor illicit sex in the play.

So, that no injustice be done to Bishop Garner and also in the interest of accuracy, this correction would seem to be in order. One should not conclude from these few words, however, that the play is a morally acceptable one. It is objectionable and, therefore, should not be attended by anyone (including Bishop Garner) desirous of supporting and promoting only morally good and thoroughly wholesome entertainment.

It is a matter of concern to us that nothing be presented as fact in the pages of this newsletter unless it be such. If some article or item appears which is merely a theory or an opinion, that is always clearly indicated. Also, almost the entire content of every issue is original material. Once in a while a brief news item may be taken from some publication as a filler. Such was the case regarding the above-mentioned play. The incident related appeared as a news report in a conservative Conciliar Church newsletter. We assumed the report was a factual one but it was not. Hence, this correction and our apology.

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SUBSCRIPTION RENEWALS

The date on the envelope address label indicates the month and year in which the recipient's subscription is due for renewal. At the proper time, a subscription envelope will be enclosed with the newsletter. One may enter a new subscription at any time, of course, and will then receive the eight following newsletter issues.

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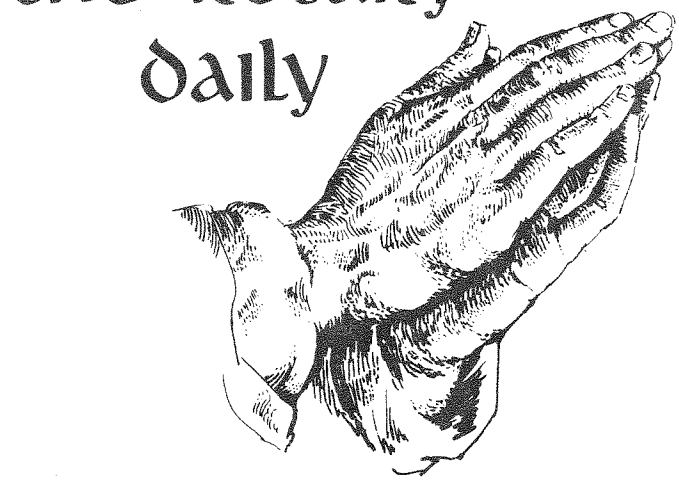
TCA BUMPER STICKER

In red and black lettering on a white background, it reads: "Traditional Catholics of America — Save the Traditional Mass". Also included is our TCA address. The cost of these bumper stickers is two for $1.00 (minimum order). The price covers postage, and payment must accompany order.



PLEASE NOTE

Following is the address and telephone number of Christ the King School. They should be used for all correspondence and telephone calls relating to the school.

Christ the King School
P.O. Box 6428
Colorado Springs, Colorado 80934-6428
(303) 635-9183

COLORADO

AURORA (Denver area)
OUR LADY OF VICTORY CHAPEL
2566 Sable Boulevard
(303) 364-8040
Masses at 9 & 11 a.m. (every Sunday)
Weekday Masses at 8:00 a.m.

COLORADO SPRINGS
OUR LADY OF THE ROSARY CHAPEL
815 South 25th Street
(Christ the King School)
(303) 636-1575 - Call between 9:00 a.m. and 5:00 p.m. Monday-Friday
Masses at 8:30 and 10:00 a.m.
Aug. 8, Aug. 22, Aug. 29
September: Masses every Sunday

DURANGO
OUR LADY OF THE ROSARY
Durango Savings and Loan
1101 E. Second Ave.
(303) 884-2878
Mass at 10:00 a.m. July 18, Sept. 12

STRATTON
OUR LADY OF FATIMA CHAPEL
(303) 348-5454
Call for time of Mass June 13, August 29

FLORIDA

PORT RICHEY (Tampa area)
ST. JOSEPH'S
Gulf Highland Club House
900 Gulf Highland Drive
(813) 868-0166
Mass at 7:00 p.m. on 3rd and 5th Sundays of month

LOUISIANA

OPELOUSAS (Lafayette area)
OUR LADY OF THE ROSARY CHAPEL
Route 1, Box 195
(318) 942-9053
Mass at 6:00 p.m. on 2nd and 4th Sundays of month

MINNESOTA

ROCHESTER
OUR LADY OF THE ROSARY CHAPEL
5820 Viola Road, NE
(507) 282-5163 or 289-8522
Mass at 10:00 a.m.
August 15, August 22, Sept. 19

MONTANA

GREAT FALLS
IMMACULATE HEART OF MARY CHAPEL
2020 Second Avenue North
(406) 452-8826
Mass at 10:00 a.m.
Aug. 1, Aug. 22, Sept. 5, Sept. 26

PENNSYLVANIA

ESSINGTON (Philadelphia area)
OUR LADY OF THE ROSARY
Ramada Inn
Airport South, Route 291
(215) 876-8737
Mass at 10:00 a.m., July 18, Aug. 8, Aug. 22, Sept. 12

UTAH

SALT LAKE CITY
OUR LADY OF PERPETUAL HELP
Hilton Inn
154 West 600 South
(801) 278-7501
Mass at 11:00 a.m. July 25, Sept. 26

VIRGINIA

RICHMOND
OUR LADY OF FATIMA CHAPEL
5217 Futura Avenue
(804) 737-8211 or 262-4354