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A Few Reflections

Fr. Francis E. Fenton

Of the 13 years which I spent in the seminary preparing for the priesthood, the locale of the last seven years of that preparation (1937-1944) was the Catholic University of America in Washington, D.C. (Back in those days that university was a Roman Catholic institution.) Among the many hundreds of seminarians who were my fellow students for the priesthood in the course of those seven years, about 12 of them are now bishops and archbishops - and one of them a Cardinal (Humberto Madeiros) - in the Conciliar Church: James Hickey, Charles Salatka, Justin Driscoll, Albert Ottenweller, Ernest Unterkoefler, Michael McAuliffe, Loras Watters, etc. All of the approximately 12 to whom I refer were at least acquaintances of mine, and a few of them were good friends. And yet, while we all received essentially the same major seminary training, not one of these men today, I am sure, could be described as genuinely conservative - and none of them, obviously, is a traditional Roman Catholic. Or, to put it more bluntly, all of them - together with the rest of the American Conciliar Church hierarchy and clergy and laity - are non-Catholics today because they are a part of the non-Catholic Conciliar Church.

In recent years, as the Conciliar Church became more and more openly an entity distinct from the Roman Catholic Church (traditional Catholicism), I have wondered from time to time how it could be that, of the several hundred men I knew as seminarians in the 30's and 40's and as priests or bishops in later years, only one or two are traditional Roman Catholics today. All the rest, to the best of my knowledge (except those who have "jumped the traces"), remain in the Conciliar Church - some few of them notorious "liberals," leftists, Marxists, etc.; the vast majority just going along for one reason or another, some of this latter group simply not wishing to "rock the boat" lest, Heaven forbid, they endanger their security or risk the loss of their pensions.

Anyway, how is it, I ask, that so few priests, of the many thousands ordained, say, in the 30's, 40's and 50's, have remained uncompromisingly loyal to the Roman Catholic Church, refusing to have any part of the Conciliar church or to be associated with it in any way? Are all of those thousands of priests wrong? Yes, they are dead wrong, however well-meaning some of them may be. And the same would be true if they numbered in the millions. If something is morally wrong, it's wrong even if everybody believes it or does it; if something is morally right, it's right even if nobody believes it or does it. The morality of an action or stand is not determined by numbers. Every single one of the Conciliar Church clergy is in serious error (the same holds for the laity, of course) because they are affiliated with a Church which is not Catholic. It's that simple. Whether in any particular case the error is culpable or not, perhaps only God and the individual know for certain. As to why the few priests who are truly traditional are what they are, the fundamental reason is also a simple one: the grace of God. Assuredly, they are not such because they foresaw or found that traditional Catholicism would provide a comfortable, relaxed, secure, financially profitable way of life. Hardly!

During the course of my six years in the minor seminary (1931-1937) there was also a fellow seminarian who is today one of the more notorious of the hierarchy of the American Conciliar Church. His name was Peter Gerety. To the best of my recollection he seemed to be a Roman Catholic in the seminary. That was some 45 years ago though, and Peter Gerety has come a long way since then to his present position as the Archbishop of Newark, New Jersey. As such, he has become an embarrassment even to the Conciliar Church on a number of scores but especially with his flagrant advocacy of a total program of so-called sex education in the schools of the archdiocese. Even Planned Parenthood could not ask for more, so extreme is Archbishop Gerety's position on this matter. Although the Vatican has done nothing for many years about numerous bishops whose words and actions would have resulted in their condemnation

continued page 7

Saint Peter Canisius

R. Lance Lohr

Modern Protestant historians and theologians praise St. Peter Canisius for his great character and nobility. Because of his charity, loyalty, energy and wisdom Pope Pius V wanted to make him a cardinal. St. Francis de Sales sought his advice. St. Charles Borromeo was his friend, as was the Holy Roman Emperor, Ferdinand I. Under the direction of the first Jesuits, including their holy founder, St. Ignatius Loyola, he sought to reform a decadent clergy and care for those in most need. St. Boniface had converted the tribes in Germany from their paganism. Centuries later St. Peter Canisius claimed the German soul from the Lutheran heresy and is rightly called the "Second Apostle to the Germans."

Peter Canisius was born in Holland in 1521, the son of the wealthy mayor of Nijmegan. His education was at first directed toward a career in civil law, which Peter later rejected. He also refused an arranged marriage to a wealthy young woman and at nineteen took a private vow of celibacy.

Still a young man Peter became the student of Nicholas van Esche. As his spiritual advisor this pious man made a great impression on Peter. It is recorded that van Esche frequently said: "Only one thing matters: the service of God; all the rest is mere illusion." As Peter continued his university education these words gradually had an effect. He set aside his pursuit of law and took great interest in theology. Soon after he studied under Peter Faber, the great early Jesuit theologian. In 1543 Peter Canisius performed the Spiritual Exercises of St. Ignatius Loyola and was accepted into the Society of Jesus. His initial major task in the order was to establish the first Jesuit House in Germany at Cologne, which was not easily done because the local bishop was a heretic. Soon after his ordination in 1546 Peter was sent to the Holy Roman Emperor, Charles V, son of Ferdinand and Isabella of Spain, to effect the removal of his bishop.

Peter's early years in the order were quite active. In 1547, when only twenty-five years old, he was appointed a theologian at the Council of Trent. While he was learned for his age his contributions to the first meetings of that great council are considered minimal. But the council itself was far from routine. During one debate among the bishops over the Lutheran heresy of justification by faith alone, one bishop attacked another, violently pulling the latter's beard! The offender was jailed! St. Ignatius, the founder of the Jesuits, had directed Peter and the other three Jesuits at Trent to be slow to speak, to listen carefully and then to speak only when they had the superior argument. Obviously, beard-pulling was not allowed!

Because of an outbreak of the plague at Trent the Council was moved to Bologna and later adjourned by the Holy Roman Emperor for four years. Meanwhile Canisius was sent to teach and preach in Sicily and soon after was sent back to Germany to teach at the University of Ingolstadt. He was elected rector of the university within a year and in 1552 was ordered by St. Ignatius Loyola to open a Jesuit college in Vienna. It was here in Austria that Peter saw the devastating effects of laxity and heresy. The new Holy Roman Emperor's own court preacher was a married priest and a de facto Lutheran. As a circuit priest Peter visited parish after parish that had no priest and, because of this, the faithful had rarely received the Sacraments. Some parish churches had not had Mass said in them for ten years!

Because of his wisdom and charity Peter became the advisor to the Emperor Ferdinand I. Ferdinand loved the young Jesuit so much that he not only accepted his advice but also repeatedly tried to make him bishop of Vienna, but without success.

Peter never neglected works of charity. He regularly visited prisons, sometimes spending hours with condemned criminals or imprisoned heretics. He was occasionally a hospital chaplain, this becoming a full-time occupation during the plague of 1552. As a result of his experiences Canisius wrote a handbook for fellow priests entitled On Consoling the Sick.

After three years Peter moved to Prague, there establishing another Jesuit college. A short time later he was made Jesuit Provincial for Germany. He so successfully reformed every area under his care that he became the object of repeated attacks by his Lutheran enemies. While today scholars, both Catholic and Lutheran, praise Canisius, it was not so in his own time. Philip Melanchthon denounced him, claiming that "he defended errors willfully." Nonsense of course, but very understandable considering Peter's effective defense of the Faith at place after place, year after year.

As is always the case, whenever the God-given authority of the Church to prescribe morals for society is rejected or ignored, there is an ever increasing moral decay. When man openly disobeys or ignores the Church's active criticism of contemporary morals, he is forced to turn to himself for a moral standard. This is always disastrous for the individual, the family and society. Man's fallen nature, the result of original sin, is just incapable of producing a moral standard on its own. Even Philip Melanchthon, Martin Luther's aide, was scandalized at the moral degeneration in Lutheran parts of Europe. He concluded that this degeneration was

continued next page

due to the fact that the heretical clergy and laity did not fully understand Luther's teachings. In one sense Melanchthon was correct for in practice one cannot separate one's faith and morals. But his error was in thinking that ignorance of Luther's teachings was the cause of the decay. In reality it was the opposite. Luther's misconceived religious individualism only produced what could be expected, the establishment by each individual of his own rules for conduct. Both Luther and Melanchthon produced catechisms and other works attempting to undo some of the moral havoc they had let loose but at the same time they all the more persuasively endeavored to spread their heresy.

At the time of the Council of Trent what was left of Catholic Europe was in doctrinal chaos. The Catholic clergy and laity were all too often at the point of not knowing what to believe. Peter Canisius was disgusted by the obvious rise of the Protestant heresy as well as by the obvious rise in moral corruption, especially in Germany, which came from it.

Peter Canisius has often been termed a practical theologian. And that he was. In 1556 he published two catechisms, one for adults with some education and another, much simpler, for children. Both were available in German that same year and in many other languages soon after. Two years later another catechism was written by him, providing a continuous basis for Catholic pedagogy from grammar school to university. While these books certainly espoused the Catholic Faith, they never directly attacked Protestant heresy. Peter rarely engaged in polemics or name-calling. He was interested in substance, as an inspection of his catechisms shows. They all begin with an explanation of the Apostles Creed, the Our Father and the Hail Mary, then the Ten Commandments and the Precepts of the Church and the Sacraments. Finally he deals with sin, works of mercy, virtue, and the four last things, among other subjects. All of this was done ten years before the great Catechism of the Council of Trent was published in 1566. Needless to say, Canisius' catechisms were the models for Trent's catechism and these, in turn, the models for all vernacular catechisms since, including our beloved Baltimore Catechism. So endeared to the German people had St. Peter's catechisms become that an attempt during the First Vatican Council to have Germany adopt another catechism was firmly rejected by the German bishops, over three hundred years after the saint had written them!

In 1562 Canisius returned to the reconvened Council of Trent, now as a papal theologian. A year later he actually saved the council from another adjournment by his friend the Emperor Ferdinand, who later denounced Peter for arguing against the reception of the Eucharist under both species.

St. Pius V, the pope who successfully launched the reforms of the Council of Trent, was a great benefactor of St. Peter Canisius. Much of the opposition to Catholic revival in Southern Germany came from bishops, nobles, and intellectuals. Pope St. Pius V ordered all bishops to swear adherence to the Council by the Professio Fidei Tridentina. But St. Peter was not satisfied with this and, at his request, the pope extended the taking of this oath to all professors of theology. And yet, St. Peter also persuaded Rome to delete from The Index of Forbidden Books those works that he believed would assist legitimate scholarship.

Peter wrote thirty-seven books; and there are over 10,000 pages of sermons and sermon notes as well as eight volumes of correspondence to his credit. An energetic scholar, yes, but, again, he never lost his sense of charity. He rarely mentioned his Lutheran enemies by name; he just called attention to their errors. As Canisius said, "Truth must be defended, charitably, gravely, soberly, sedately." Professor Pierre Janelle reports that Peter taught Jesuit novices that sound education was more important than polemics. And he followed through with this belief by establishing eighteen Jesuit colleges.

His scholarship never detracted from his pastoral work. In 1560 at Augsburg, his sermons brought nine hundred persons back to the Church. Between founding colleges and houses of his order, attending diets and councils, and writing, he taught catechism to children, heard confessions and preached wherever he went.

Canisius loved the Blessed Mother of God and even wrote a book of her life. He encouraged devotion to her Rosary and established sodalities. Of the Immaculate Heart of Mary he wrote:

> Mary's heart was most pure, so much so that she was the first to emit a vow of perpetual virginity. Hers was a most humble heart. She so pleased the Lord in this respect that she merited to become the mother of God. It was a most fervent heart. So much so that it burned with love of God and of neighbor. It was a most persevering heart. So much so that it was always careful to preserve the merit of whatever she did as she grew in age. It was a most strong heart. So much so that during her Son's passion it did not give in to discouragement.

In his later years Peter Canisius lived at the Jesuit College of Fribourg, Switzerland. Jesuit Fathers Corley and Willmes tell us that he continued to encourage his fellow Jesuits in their apostolate. One of his last writings was a guide to help in their missionary work among Protestants. He gives advice that befits missionaries of every place and age: "we must therefore not be broken by any labor which the love of Christ . . . prompts us to undertake."

continued page 5

Anti-Catholicism

Fr. Francis E. Fenton

Christian history bears eloquent testimony to the fact that the Roman Catholic Church has been persecuted in one form or another since its birth. Literally millions have been put to death all down through the Christian centuries for the "crimes" of believing in God and of professing the Roman Catholic Faith. As the world hated Christ and persecuted Him, so also has the world hated His followers and persecuted them ever since. Yes, the members of other religious bodies have also suffered and died for their beliefs at the hands of the forces of anti-God and anti-Christ, and honesty demands the acknowledgement of this. The Communist prisons and concentration camps of our day are not occupied solely by Roman Catholics. But it is the Roman Catholic Church which has ever been the prime target for destruction by the world's God-haters and militant atheists for the simple reason that it is the one, true and eternal Church of Jesus Christ. (There was no such thing as Protestantism or Protestant Churches prior to the 16th century.) And so it is today. The Roman Catholic Church is the number one enemy of Communism and Freemasonry. Anyone who would deny or question this is either woefully uninformed on the truth of this matter or is being exceedingly dishonest. Communism and Freemasonry represent anti-Catholicism to the nth degree.

But, entirely apart from the above-mentioned conspiracies, anti-Catholicism is very much with us. Not that this is any new or recent phenomenon for so it has ever been. But in our allegedly enlightened age and with all the clamor about "luv" and brotherhood with which we are saturated, might we not expect that such a virus as anti-Catholicism would be a thing of the past? Yes, we might well expect this if so much of that clamor were not mere hypocrisy.

In any case, we do have much anti-Catholicism here and now on the American scene and it is high time, at least for traditional Roman Catholics, to label it as such. In the interest of fairness though, it should be noted that many individuals who are, in fact, anti-Catholic are not necessarily culpably such. In other words, they are against the Roman Catholic Church and its members because they inherited this attitude, having been taught all sorts of errors regarding the Church. It is, however, the duty of individuals of this kind to make it their business to learn the truth of the matter. Multitudes of non-Catholics throughout history have done so and, by the grace of God, became Roman Catholics as a result. But whatever be the degree of subjective guilt in a particular case in this matter of anti-Catholicism, it is very much with us today and it ill becomes us traditional Roman Catholics to ignore it or take it lightly.

Putting aside the viciously anti-Catholic material in which the Church is clearly despised and depicted as nothing less than the world's supreme evil, I have in mind rather that type of anti-Catholicism which is currently fashionable, especially in the media of entertainment. The Church and her teachings are not, at least not usually, openly attacked and condemned. The attacks and the condemnations are there nonetheless. The Church is presented in an unfavorable light or one or another of her doctrinal or moral teachings is disparaged or made an object of tasteless humor. While very little remains sacred and religion in general is ridiculed and maligned in so much of what passes for entertainment today, yet it is the Roman Catholic Church which gets the lion's share of such treatment. Yes, anti-Catholicism has always existed but for some time prior to recent years it was in large part clandestine. Today anti-Catholicism has come out of the woodwork and is acceptable to much of the American public. Films such as The Thorn Birds and The Monsignor are two prime cases in point.

Anti-Catholicism shows itself in other ways as well. I notice it (to give but one example) in various articles I read in some otherwise quite reputable publications. Although the type of articles I have in mind often treats of historical events in which the Roman Catholic Church played a prominent and laudatory part, the Church receives but a passing mention at best in them. Whether of not the author of such a piece deliberately ignores or plays down the Church, the fact remains that this disregard of the Church is anti-Catholicism, however subtle it may be - and, of course, a falsification of history as well. In such articles, incidentally, the term "Christian" is often employed where "Roman Catholic" would be the accurate term.

Since all but a very small minority of people consider the Conciliar Church to be the Roman Catholic Church - a flagrant error indeed - the question logically arises as to why any significant anti-Catholicism should exist today. Has not the Conciliar Church bent over backward to accommodate itself with the world and to make itself "relevant" and acceptable to everybody? Why, then, anti-Catholicism? And the answer is that anti-Catholicism is now, as it has ever been, directed in fact against the One True Church even though the false appearance persists that the Conciliar Church is its target. There is no rhyme or reason to an anti-Catholicism whose object is a non-Catholic Church -and that's what the Conciliar Church is. And so we very logically conclude that traditional Catholicism, wherein alone is found and exists the Roman Catholic Church here and now, is the true object of anti-Catholicism rather than the pseudo-Catholic Conciliar Church.

continued on page 7

The Value of Suffering

Throughout the whole course of human history only two individuals, and they only for a time, have been free from the universal law of suffering, the common lot of all creatures. These two persons were our first parents, Adam and Eve, upon whom God bestowed abundant graces which we no longer possess. Among those divine graces was the preternatural gift of immunity or freedom from suffering. This means that Adam and Eve were created by Almighty God to live upon this earth in a state of unbroken happiness, without experiencing any bodily or mental sufferings of any kind. Such would have been the portion of all other creatures as well, if our first parents had remained faithful to God. However, by their commission of original sin they disobeyed God and thereby injured not only themselves but also their nature, a nature in which all other human beings participate. As a result of this sin of our first parents, they and their descendents were deprived of certain gifts which otherwise would have been ours, and among those gifts was that of freedom from suffering. And that is why every human being, from Adam and Eve down to the end of time, must suffer in one form or another throughout the course of his or her mortal life.

Since, then, this is one of the punishments for sin inflicted by God upon the human race, and since we cannot avoid it, what ought to be our attitude toward suffering? One of the most common and destructive attitudes in life is a resentful and negative reaction to it. Despite universal experience that no worthwhile life has ever been lived without suffering, and no greatness or nobility of character painlessly achieved, yet multitudes still think of an untroubled life as the ideal and of suffering as an intruder to be resented - to be removed if possible and, if not, simply to be tolerated as best one can. Such is the attitude of the world. It continually shuns any kind of pain or hardship and, if it cannot avoid it entirely, it merely endures it as the only alternative. To escape any and all suffering the world is ever seeking pleasure wherever it can be found, be it true or false, lawful or unlawful. And the unavoidable result of this incessant search after pleasure is mortal sin, so prevalent in the world in which we live. The result could not be otherwise.

Every rational, sensible person recognizes that trials and tribulations and hardships are inescapable facts of life. The author of one of the finest works of Catholic spirituality ever penned (The Imitation of Christ) well realized and expressed this fact when he wrote: "Dispose and order all things according as you will, and as seems best to you, and you will still find something to suffer, either willingly or unwillingly, and so you shall still find a cross." This is a primary truth of experience. This is a profound truth of religion. The Catholic Church realizes the unavoidable necessity of suffering for all men, and it teaches that this suffering is indispensable for entrance into the kingdom of Heaven. It is not a condition to be resented or shunned, then, but an opportunity to atone for personal sin and the sins of the world. It is a glorious instrument for advancement along the path which leads to eternal happiness.

Life is meant to be a continual and progressive purification of man's fallen nature. And one of the most excellent means of purification of soul is found in the Catholic concept of suffering, the voluntary and joyful acceptance of trials and hardships as an atonement for sin and as a proof of our love for God. Saint Paul knew suffering if ever any man did and he writes that he rejoiced in his tribulations. No one in the world is exempt from carrying a cross, but it is the manner and the attitude with which it is carried that makes all the difference. ". . . he who does not take up his cross and follow me is not worthy of me" (Mt. 10:38) are the words of the Son of God. That we suffer, then, is not the real tragedy of life but, in a world where suffering is the common lot, sure to come in some form to everyone, the tragedy is that so many take toward it a negative and defensive attitude and get out of it habits of resentment and self-pity, instead of taking advantage of it and recognizing in it the will of God. We are all called to be saints and without suffering in one form or another it is impossible to attain to sanctity in this life and to eternal salvation in the next.

"St. Peter Canisius" *continued from page 3*

A "hammer of heretics," Peter Canisius was the most noted Catholic reformer of his age. He died in Fribourg in 1597 just as his fellow Jesuits chanted "Ut nobis indulgeas, Te rogamus audi nos," begging the Lord to hear their prayers for their dying brother.

On April 17, 1864 Pope Pius IX beatified this holy man. And on May 21, 1925 Pope Pius XI canonized Peter Canisius and declared him a Doctor of the Church. Since many traditional Catholics today, like St. Peter Canisius, have the arduous occupation of striving to bring heretics back to the Faith, the Prayer from the Mass of his feast, April 27, is most appropriate:

> O God, Who didst strengthen Blessed Peter, Thy Confessor, with virtue and wisdom to defend the Catholic Faith, mercifully grant that, through his example and teaching, the erring may be brought to repentance and the minds of the faithful may persevere in the confession of the truth. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

Our Incomparable Roman Catholic Faith

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 His day, His was the greatest life ever lived, and His death and resurrection the most significant events 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 Blessed 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, 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 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.

Further, as Catholics we believe that God became incarnate in the Person of His divine Son, becoming 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 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 resounding success; if one fails in this, his life has been an utter, total, irredeemable failure.

How essential, therefore, in view of the fact that Christ was God and that man's eternal destiny is dependent upon the acceptance of Christ's teachings, how absolutely imperative it becomes that all men of all times be able to acquire with certainty a knowledge of those vital truths taught by the Son of God during the course of His earthly life. And if belief in the body of doctrine Christ preached and obedience to the code of morality He enunciated are necessary for man's sanctification and salvation, then it follows as surely as night follows day that the Son of God must have made every provision to guarantee that His teachings would be preserved pure and entire until the end of time. It is simply inconceivable that He would not have done so.

That guarantee was and is the Roman Catholic Church, built up during Christ's earthly life, completed on the Cross and which began to function on the first Pentecost Sunday; the same Catholic Church which exists and operates in the world today in traditional Catholicism and which will so continue until the end of time; the Church of which we, whether by birth or through the grace of conversion, are privileged to be members; the visible continuation in the world of Christ and the work of sanctification and redemption which He began nearly 2,000 years ago.

The Catholic Church of the 20th century, then, is the same society of which the Apostles and disciples of the first century were members and with which Christ promised that He would remain all days until the end of the world. It is the same organization against which He gave absolute assurance that the forces of evil would never prevail, and which would be infallible in preserving and teaching the eternal truths He had committed to it. It is the same Catholic Church in testimony to whose God-given Faith millions of our fellow Catholics have shed their life's blood in martyrdom all down through the 20 centuries of the Christian era. It is the Kingdom of God upon earth which, like its divine Founder and in accordance with His prediction, has been slandered and persecuted since its birth and which nonetheless lives on and on, despite the most violent hostility and antagonism from its bitterest and most determined enemies. It is the Mystical Body of Christ in the world today, applying to its members the infinite merits and graces gained by the physical Body of Christ on the Cross of Calvary. Among all religious bodies on the face of this earth the Roman Catholic Church is unique for it alone is the One True Church of the Son of God, the one organization in all the world whose credentials are incontestably divine, whose claims and teachings

continued next page

"Anti-Catholicism" *continued from page 4*

But what, pray tell, do we traditional Roman Catholics do about all this, apart from praying for those who ridicule and malign our beloved Church and its beliefs and practices? I'll wager that 90% do nothing. So fragmentized are our ranks and so preoccupied are many traditionalists with internal dissension and interminable quarreling (a consequence of the lack of authority), it would likely be an herculean task to put together a national organization of traditional Catholics for the purpose of defending our Faith in such situations, to say nothing of taking the offensive. It's a very good idea though. But surely individual traditionalists can at least defend their Faith through protest, by making their feelings known when their religion is in any way attacked or derided. They can, for example, write brief and polite, but firm, letters to the sponsors of TV and radio programs containing anti-Catholic material, with copies of those letters to the stations themselves; they can write letters along similar lines to the editors of their local daily or weekly newspapers; they can refrain from purchasing the products of the sponsors of such objectionable programs and they can strive to persuade their relatives and friends to do likewise; and so on.

The Roman Catholic Church is the One True Church founded by the Son of God for the salvation of all men. It is the one organization or society on earth commissioned by Christ to teach, to rule and to sanctify mankind in His name and with His authority. It alone has all the answers for the spiritual well-being of humanity in this world and for man's eternal destiny in Heaven. To belong to the Roman Catholic Church is a priceless privilege, a singular blesing, an inestimable honor. No group of people on earth has, or ought to have, stronger incentive or more powerful motivation for any cause than we traditional Roman Catholics for the glorious cause of our divine Faith. Isn't it high time for us to start actively defending our Faith, to do something besides bemoaning and lamenting the attacks upon it so common today on the American scene? Isn't it long past the time when we should go on the offensive for that precious Faith in testimony to which millions of our predecessors were martyred by the anti-Catholics of their day? And, in view of the subject matter of this article, how appropriate the words of our divine Lord to His Apostles at the Last Supper: "If the world hates you, know that it has hated me before you . . . If they have persecuted me, they will persecute you also." (John 15: 18,20)

John Kenneth Weiskittel

This is now the third issue of The Athanasian which does not contain an article by Mr. Weiskittel. Perhaps some of our readers may wonder what has happened to him. No need for wonder or concern though. He's with us and will have an article in the next issue of the newsletter. Future writings by Mr. Weiskittel which will appear in these pages will, if all goes well, include articles on The New Age Movement, Pax Christi, and Opus Dei.

Roman Catholic Faith, *continued from page 6*

bear the solemn ratification of none other than God Himself.

The greatness, the grandeur, the glory of the Roman Catholic Church across the years - all is indelibly written in the annals of history. Countless men, women, boys and girls in all walks of life have led lives of extraordinary sanctity within its fold, many of whom were martyred for the faith; untold millions of non-Catholics have been converts to it; many of the greatest minds and keenest intellects the world has known have been Roman Catholics.

What greater consolation, then, could be ours than the realization that, by the grace of God, we traditional Catholics have both kept the Faith ourselves and have been and are the instruments of God in preserving that Faith, pure and entire, for generations yet to be! What a singular privilege indeed and how exceedingly grateful to the Almighty we ought to be for it!

And so, let us with renewed determination resolve both to live our Faith ever more fully, and vigorously and perseveringly to fight, in every morally lawful way at our disposal, the satanic enemies of our beloved Church who are today crucifying Christ in His Mystical Body. Indeed, may the grace and the strength and the courage be ours not only to live our Faith unwaveringly but, if need be, to die in its defense and in testimony to its eternal truth! But whatever be the manner of our death, may each and every one of us, as fully traditional Roman Catholics, be able at that supreme moment to say in all truth, in the words of Saint Paul: "I have fought the good fight; I have completed the course; I have kept the Faith!" Persevering, by the grace of God, in loyalty and fidelity to our beloved Church unto the end, may we one day be found worthy to hear those glorious words of welcome from the lips of our Divine Master: "Well done, good and faithful servant, come, possess you the kingdom prepared for you from the foundation of the world!"

Reflections, *continued from page 1*

prior to Vatican Council II, it could be that John Paul II might be forced to do something about the Archbishop of Newark. After all, the Conciliar Church must periodically act to preserve at least the public appearance of Catholicism.

There is not, I submit, a truly conservative (never mind traditional) bishop in the entire hierarchy of the current Conciliar Church in America. Only "liberals" (a polite term for some of them) are appointed bishops in that Church - and so it has been for many years now. Does anyone seriously suppose that the appointment of scores of such "liberal" and leftist and even pro-Communist bishops by the Vatican during and since Vatican Council II was just a coincidence? Or was it planned that way? I have no doubt whatsoever but that it was planned that way.

TCA TRADITIONAL LATIN MASS SCHEDULE

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
Mass at 10:00 a.m. June 5, July 17
(303) 636-1575 - Call between 9:00 a.m. and 5:00 p.m. Monday-Friday for Mass location

DURANGO
OUR LADY OF THE ROSARY
Centennial Savings and Loan
1101 E. Second Ave.
(303) 884-2526
Mass at 10:00 a.m. June 26

STRATTON
OUR LADY OF FATIMA CHAPEL
(303) 348-5454
Mass on July 3

LOUISIANA

OPELOUSAS (Lafayette area)
OUR LADY OF THE ROSARY CHAPEL
Route 1, Box 195
(318) 942-9053
Mass at 11:00 a.m.
June 12, July 10, July 24

MINNESOTA

ROCHESTER
OUR LADY OF THE ROSARY CHAPEL
5820 Viola Road, NE
(507) 282-5163 or 289-8522
Mass at 10:00 a.m.
June 12, July 10, July 31

MONTANA

GREAT FALLS
IMMACULATE HEART OF MARY CHAPEL
2020 Second Avenue North
(406) 452-8826
Mass at 10:00 a.m. June 19, June 26

NEW YORK

BUFFALO
OUR LADY OF THE ROSARY CHAPEL
231 McKinley Parkway
Mass at 10:00 a.m. on
first and third Sundays

PENNSYLVANIA

ESSINGTON (Philadelphia area)
OUR LADY OF THE ROSARY
Ramada Inn
Airport South, Route 291
(215) 876-8737
Mass at 10:00 a.m.
June 26, July 24

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 31

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