# THE ATHANASIAN

A publication of
Traditional Catholics of America, Inc.
Editor: Fr. Francis E. Fenton, STL

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June 1, 1982



**Father Bernard Guillon**

Our traditional Roman Catholic school of Christ the King (K-12) here in Colorado Springs, Colorado began in September, 1981. By the time most of the subscribers to this newsletter will be reading this current issue, our first school year will have come to a close. During the nine months that have elapsed since last September, much has happened in relation to the school that has been quite an experience for all of us directly involved in it. While we realized that starting such a school - especially one of the size and scope contemplated - was a rather formidable undertaking, it is safe to say that none of us envisioned how exceedingly challenging a task our school project would be. We're still very much alive though; the experience of the first year has taught us much; our original hopes and plans remain intact; and, by the grace of God and with the help of enough solidly traditional Catholics, we remain fully determined to make our Christ the King School second to none among traditional Roman Catholic schools in the USA.

A major reason for our confidence and optimism relating to the future of our school is that, starting in September of this year, we will have a traditional Roman Catholic priest associated with the school on a full-time basis. He is Father Bernard Guillon of France. Ordained to the priesthood on May 18, 1948, his entire priestly life to date has been devoted to parish work and to teaching. For a period of some ten years Father Guillon was a teacher in three schools in France.

Through a mutual friend Father Guillon first heard of our school some months ago and of our need for a priest at the school. After some correspondence it was arranged that he should first come to visit us and, if all went well, that he join our school staff in September of this year. And so it came about that Father Guillon spent some 12 days with us here in Colorado Springs from April 21 to May 3. He was very favorably impressed with the school, the faculty and the students, as indeed we were with him. That he is an able and dedicated educator who is very much at home in a traditional Roman Catholic school was very obvious to those who came to know him during his stay here. Above all else, he is a real priest.

Father Bernard Guillon will be the headmaster of our Christ the King School, with Mr. W. Dean Gray continuing as the principal. In addition, Father will teach courses in Religion, Latin, geography and world history. Foremost among the benefits of another priest in Colorado Springs, of course, is that there will be regular Sunday Masses in the school chapel. We very much look forward to Father Guillon's coming and we assure him of our prayers.

**For traditional Roman Catholics –**

# THREE VITAL QUALITIES

**- Fr. Francis E. Fenton**

We traditional Roman Catholics are engaged in the most significant undertaking, the most important apostolate in the world, the preservation of the Roman Catholic Faith. In traditional Catholicism we have the most precious treasures on earth, the True Mass, the Sacraments, the entirety of the revealed truth and moral law of God. To preserve, pure and undefiled, our God-given Faith and, by word and example, to bring our non-Catholic fellow men to the One, True and Eternal Church of Christ - this is both the singular privilege and the bounden duty of every genuine traditional Roman Catholic. Because we are a remnant this task would be a formidable one even under favorable circumstances. Because, however, we live in a world and in a nation where God is denied and His moral law ridiculed and ignored by multitudes, this task becomes a challenge of massive proportions. Despite all obstacles in our path though - foremost among which is the Conciliar "Catholic" Church - it remains our paramount duty by the grace of God to live our Faith to the best of our ability in our personal lives and, in the various ways at our disposal, to do our part to bring the impact of that Faith to bear upon the immoral and amoral climate in which our nation is submerged. Such is the unique and glorious and arduous apostolate of the traditional Roman Catholic.

God alone, of course, will be the ultimate Judge of the success of our efforts, and with Him it is the sincerity and the intensity of our determination and dedication that count rather than whatever concrete results we may achieve. In the course of history many of those individuals whose lives have been truly successful - that is, successful according to divine standards - have been abject failures in the eyes of the world. Nonetheless, God expects us to do our part in all things with the graces and gifts and talents He has given us. ("God made us without us but He will not save us without us" - Saint Augustine). So also in this present matter. If we traditional Roman Catholics are to exert a maximum impact upon this pagan world, then we must, being supernaturally motivated, individually utilize as conscientiously as we can the potential we possess in the form of God's gifts to us. Whatever be the particular abilities, talents, gifts which we have - and their nature and degree vary from person to person -the duty is incumbent upon us to employ them wisely and well on behalf of our divine Faith. I might note that, from my observation, many traditional Catholics, however commendable may be their own personal lives, manifest little concern for the promotion of the Faith outside the circle of their families and friends. Indeed, the zeal and dedication of the members of some non-Catholic denominations put, or should put, the majority of traditional Catholics to shame.

Now, among the many qualities which traditional Roman Catholics should possess and cultivate if they are to wield a significant influence on behalf of the Faith, I would single out but three in this article. In my opinion, traditional Catholicism would benefit greatly if these particular qualities were more in evidence among a number of its members (I am all

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— Fr. Francis E. Fenton, Editor
— Mrs. Marcia A. Fields, Secretary

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too well aware, of course, of far more obvious impediments to the progress of traditional Catholicism such as the Conciliar Church, the flagrant immorality of contemporary society, secular humanism, etc.)

The first of those qualities is a strong faith. This, to be sure, is always an essential quality for the full living of the Faith but it is especially so in these confusing and turbulent times when even the most basic doctrines and moral teachings of our religion are attacked or called into question by the "theological experts" of the Conciliar Church. Today as perhaps never before the faith of those who would remain Roman Catholics must be an indomitable one, a faith which refuses to compromise or to yield in any respect to the false teachings of the Conciliar Church. How many are the number of those who remain in that Church today because their faith is a weak and irresolute one - and thus incapable of perceiving and withstanding the subtle demolition that has taken place - the Lord alone knows. In any case, how imperative it is in this our day, when the devil and his cohorts are so actively and effectively at work to destroy every last vestige of truth and morality and holiness, that our faith be a strong and impregnable one - and that, by the grace of God, we keep it that way.

Another essential quality for traditional Roman Catholics is that of mental and emotional stability. This may appear to be so self-evident as to preclude any comment on it. Such, regrettably, is not the case though. Indeed, the sad fact is that incalculable harm has been done - and continues to be done - by the weird and ludicrous statements made and positions taken by some who call themselves traditional Roman Catholics. And, because the tendency to generalize is a common weakness of human nature, the sound traditionalist movement as a whole suffers as a result. Any radical (in the good sense) undertaking draws a fringe element - and traditional Catholicism is no exception. In fact, I do believe it has more than its quota of that element - visionaries, rigorists (those who would be more Catholic than the Church), those with distorted notions on matters of morality, etc. Such people are wanting in mental and/or emotional stability in varying degrees and are a major liability to the cause of traditional Catholicism.

While we are rightly and seriously concerned about the situation briefly discussed in the preceding paragraph, let it serve as a reminder to us to be concerned as well about the retention of our own mental and emotional stability (presuming we already have it!). To retain one's complete sanity in a crazy world may take some doing and pose quite a challenge -and this may be especially true in regard to the subject at hand. The vast devastation which the Roman Catholic Church has undergone over the past two decades or so has been a traumatic experience for many, and a source of profound sorrow to countless traditional Catholics. Nor is the end in sight of the trials and tribulations involved in the task of preserving our Faith. But through it all we must maintain our mental and emotional equilibrium if we are effectively to serve the noble apostolate to which we have committed ourselves. Otherwise, we become a detriment to that apostolate. Often too, we might add here, what is sorely lacking is simple common sense, a rather uncommon possession, as I see it, in the ranks of traditional Catholics. While common sense alone will not solve all our problems, I do think it can contribute much to the solution of some of them.

The third and last of the qualities for traditional Roman Catholics which I would mention here is that of a sense of humor. While the two previously discussed (a strong faith and mental/emotional stability) are essential, perhaps it would be accurate to describe this third one as simply a vital quality. In other words, while the effectiveness and success of traditional Catholicism are very much dependent upon, among other things, a membership of strong faith and of mental/emotional balance, the possession of a sense of humor among that membership is not an absolutely necessary requirement to assure that effectiveness and success.

With that understood though, I firmly believe that a healthy sense of humor is a vital factor among the qualities of a sound traditional Catholic. True enough, there is nothing funny or amusing in the tasks in which we are involved. Quite the contrary, they are the most serious and important in all the world. Nor do I mean to imply in the slightest that they should be treated with anything less than the most earnest attention of which we are capable. But in all of this, I submit, a sense of humor has its place. It helps to preserve one's sanity, for one thing - and I mean that in all seriousness. One who is perpetually gloomy, sullen, dejected is no asset to the traditionalist cause. Nor are these attributes of the kind of which saints are made. In fact, a sense of humor was a distinctive mark of some of the saints, Saint Philip Neri being one example. At any rate, in the midst of all of the turmoil and woes and disappointments and problems that besiege us, let us keep or cultivate a wholesome sense of humor. It will assuredly do us no harm and, in my opinion, is a real asset to the cause of traditional Catholicism.

Such, then, are three of a number of vital qualities for the traditional Roman Catholic. Two of them are essential (a strong faith and mental/emotional

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stability) and the third (a sense of humor), at least in my opinion, is important. These three have been singled out for comment in this article because I believe traditional Catholicism would be greatly enhanced if a number of its members were not found wanting in varying degrees in one or another of these qualities. To the extent that traditional Roman Catholics lack a strong faith, they are vulnerable to the spurious Catholicism of the Conciliar Church; to the extent that one or another is lacking in mental and/or emotional stability (the retention of which can pose quite a challenge these days!), he or she is, however inculpably, a detriment to the traditionalist apostolate; and without a wholesome sense of humor the retaining of that stability could become a lost cause.



## A Sampling of Conciliar Church Abominations

(from recent news reports)

- In at least one of the hospitals run by the Union of Charity Sisters the following "services" are provided: contraceptives, sterilizations and abortion referrals.

- A Bishop Garner is an auxiliary bishop in the Archdiocese of Newark. At a meeting of some of the clergy of that archdiocese he remarked how much he enjoyed a Broadway play. The play to which he referred was a thing called Sugar Babies, a burlesque show replete with nudity and illicit sex.

- Recent quote from the notorious Red Mexican Bishop Mendez Arceo: "The Kingdom of Heaven can come about in our day only by Marxism".

What does the future hold in store for America? Quite literally, of course, God alone knows. In the minds of some, this country hardly deserves to survive, and its present condition of wholesale moral turpitude would certainly seem to justify such a judgment. In any case, apart from some act of divine intervention in its favor, it assuredly will not survive if the morally rotten and suicidal course it is following is not halted, and at least a beginning made of an "all-out" return to God and to the faithful observance of His eternal laws on the part of the generality of this nation's inhabitants. Otherwise, however much the unrealistic optimist among us may deny it, the future of America is a bleak one at best, a nonexistent one at worst. Nor can the current dissolute condition of the USA justify any other conclusion.

America is sick, spiritually, morally, critically sick. While the symptoms of that sickness are many and varied, its ultimate cause is crystal clear: the abandonment of God and the consequent rejection of His eternal law on the part of multitudes of the American people. As General Douglas MacArthur accurately said: "The problem is basically theological." Unless, then, God be recognized and given His rightful place in the minds and hearts of men; unless the moral law of God be the guiding force in human life and in the conduct of our national affairs; unless the will of God replace the pride and greed and lust of man in the lives of countless Americans — unless this come about, the downward course of America will continue, and its destruction inevitable. This need not be. Whether it will be or not depends, in part, upon all of us. May God be with us! May His Blessed Mother intercede for us!



## 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.

# St. Michael the Archangel

The longest war that has ever been waged is that between good and evil. Indeed, it is a part of traditional Catholic belief, as well as that of certain other Churches, that the first battle ever fought was between the forces of good and evil and that that battle occurred before even the world was created. According to this belief, certain of the angels, led by one whose name was Lucifer, rebelled against God, falling victim to one of the most deceptive and destructive of all vices, that of pride. Arrayed on the other side of this conflict were those angels remaining loyal to the Almighty, whose leader was one Saint Michael the Archangel. As the story goes, a tremendous battle was fought, a battle which eventually saw the legions of Saint Michael victorious and those of Lucifer decisively defeated.

And that is why Roman Catholics, when engaged in warfare of one kind or another, have often been known to have recourse in prayer to Saint Michael the Archangel, the "prince of the heavenly hosts", because, as we believe, he was the leader of the first warriors, in this case, angelic warriors, ever to do battle with the powers of evil — and he was overwhelmingly victorious. Of course, he was on God's side — and that made all the difference. In the long run, it always will.



# Whatever Religion A Person Professes — What Difference Does It Make?

"One religion is just as good as another." "We all worship the same God." "It's deeds and not creeds that count." "We're all on different roads that lead to the same place." Such are some of the more commonplace assertions expressive of what is known as religious indifferentism, the belief that all religions are equally valid and acceptable to God. Such a belief, of course, is heresy and has been condemned by the Church (Pope Pius IX - December 8, 1864). While the idea that all religions are more or less equally good is held by many Protestants, yet it was, in times past, only a very poorly instructed Roman Catholic indeed who might occasionally be heard voicing that notion. But, as we all know, much "progress" has been made "in the spirit of Vatican Council II" in the years that have intervened since that Council so that today we see the clergy and laity of the Conciliar "Catholic" Church ever more and more widely accepting the heresy of religious indifferentism (inter-faith services, inter-Communion, pulpit exchanges, Protestant laymen being "consecrated" "bishops" in Conciliar Church cathedrals, etc.) To be sure, it is no longer called religious indifferentism but rather "ecumenism", in the name of which the Conciliar Church and so many of its members are becoming ever increasingly indistinguishable from their Protestant counterparts. It's the same old heresy though, simply masquerading under a new name.

If one believes in the existence of an infinitely perfect Being, God; if one believes that God became Man in the Person of Christ; if one believes that Christ lived, suffered and died for man's salvation and that He established a Church to bring His teachings and salutary graces to the world down through the centuries - if one believes and accepts these truths, then the Church founded by the Son of God could only be the Roman Catholic Church because only that Church can trace its history back to Christ and to the Apostles and to the first Pentecost Sunday. It was not until the 16th century that Protestantism made its appearance upon the world scene and so there is not a single Protestant religion or denomination in existence today whose history goes back much beyond 400 years ago.

To hold, then, that one religion is just as good as another is to go contrary to the clear testimony of history for it puts on an equal level the Church founded by Christ with those denominations which were founded by men, the first of which did not even come into existence until some 1600 years after the life and death of Christ. On this score alone, if there is any Church in the world today which is the One True Church it just has to be the Roman Catholic Church (traditional Catholicism). Indeed, the Bible itself, which Protestants hold to be the sole source of divine revelation, was not even completely written until some 65 years after the birth of the Roman Catholic Church, and all of its component parts were not assembled in one volume until some 300 years later. In other words, no one even saw a Bible for about the first 400 years of the Christian era because

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it didn't exist. If, then, the position held by the generality of Protestants is true, namely, that the Bible is all that is needed and necessary for salvation, what is to be said regarding the eternal destiny of those multitudes of people of the first four centuries when there just wasn't any Bible? In fact, untold millions of the world's population never so much as saw a Bible, until the invention of printing in the 15th century made possible its eventual widespread availability. It is, then, not the Bible which, in the Protestant sense, is necessary for salvation but rather the Roman Catholic Church, whose existence predated that of the Bible by some 3½ centuries.

Perhaps a far more telling argument for the uniqueness of the Roman Catholic Church among the religious bodies of the world is that argument based on reason, or common sense, and derived from the nature of truth itself. God became Man in the divine Person of Jesus Christ in order to redeem the fallen human race and reopen for man the gates of Heaven. During the course of His earthly life Jesus Christ taught a body of doctrine, a series of divine truths and a code of moral law for the guidance of man in the working out of his eternal salvation. Indeed, so essential for us was this body of doctrine that Christ declared that upon our acceptance or rejection of it would depend our salvation or damnation ("He that believeth and is baptized shall be saved; but he that believeth not shall be condemned." Mark 16, 16).

Since the teachings of Christ were meant for all men of all times, however, and not merely for the people of His day with whom He and His Apostles would come into contact, and since Christ knew that He was to die in the prime of His life, does it not follow that He must have made all necessary arrangements that all future generations could know with absolute certainty those vital truths which He taught during His earthly sojourn? Surely the God-Man could not have made it clear on the one hand that our eternal salvation or condemnation depended upon our acceptance or rejection of His revelation, and on the other hand not have established the means whereby His teachings could be known without fear of error by all men of all time. In other words, does not simple logic and common sense lead to the confirmation of the claims of the Roman Catholic Church that it alone was founded by Christ to teach His revealed doctrine in His name and with His supreme authority, that it alone contains pure and entire the deposit of faith bequeathed by the Son of God, that it is, in a word, the Mystical Body of Christ in the world today?

Nor does it make sense to say that the Bible is that supreme authority. Sacred Scripture, to be sure, is the inspired word of God and one of the two sources of divine revelation. But the Bible can't talk. The Bible as such is a dead-lettered book which demands a living infallible authority for its right interpretation and understanding. The divisions and subdivisions of Protestantism point up all too sadly what happens when the Bible is left to private interpretation.

Further, to contend that one religion is just as good as another is tantamount to putting truth on an equal basis with falsehood. As a consequence of the Protestant (so-called) Reformation in the 16th century, there are today literally hundreds of Protestant denominations, all claiming to be speaking in God's name and to be teaching divine truth. But contradictions abound therein, some of those denominations actually teaching as revealed truth doctrines which other denominations deny, and all of them profess to have God on their side. But if one thing is true, its opposite must be false. And how can the God of all truth countenance or sanction the teaching of falsehood in His name? Does not this make a shambles of truth, in this case, divine truth? And, in view of the fact that, according to Christ Himself, eternal salvation or damnation hangs in the balance, is it not of paramount importance that we know without any possibility of error exactly what the Son of God said and meant in His revealed teachings? Is there a hell or isn't there? Are traditional Catholics actually adoring Christ in the Eucharist or are they practicing idolatry in worshipping a mere wafer of bread? Are there three Persons in God or aren't there? Is abortion murder, and so forbidden by the Fifth Commandment of God, or isn't it? Is birth prevention a mortal sin or isn't it? And so on. But how, pray tell, are we, living 19½ centuries after the life and death of Christ, to know with certainty His revealed truth unless there is in the world today an authority which teaches unerringly in the name of that same Christ? Nor can it be that the Roman Catholic Church was a fraud for 16 centuries and the world waited all that time until Luther, Zwingli, Calvin, Knox, etc. appeared on the world scene to straighten things out!

So, whether it be the record of history or the nature of truth or mere common sense, all bear witness to the fact that, if there is any Church on the world scene today which is the one and only Church of Christ, it has to be the Roman Catholic Church. Its converts number in the millions; millions more have shed their life's blood as martyrs in testimony to its teachings; multitudes of men, women, boys and girls all down through the centuries have led lives of extraordinary sanctity within its fold.

The Roman Catholic Church, then, (traditional Catholicism, that is) condemns the proposition that one religion is just as good as another (religious

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indifferentism) and consequently forbids any action on the part of its members which could reasonably be construed as an acceptance or promotion of that heresy. Christ-like charity towards all non-Catholics, yes, regardless of their religious beliefs or lack of them, but uncompromising intolerance towards their doctrinal and moral errors. That's genuine Catholicity. Yet how increasingly often we read and hear today of bishops and priests and members of the laity of the Conciliar "Catholic" Church in the name of "ecumenism" (false charity) furthering by their words and deeds this heretical doctrine that all religions are equally good and valid. While there is indeed such a thing as genuine ecumenism, yet the various "inter-faith" practices in which the current Conciliar Church is engaged are not the real thing but are so many manifestations of the heresy of religious indifferentism, the heresy that all religions are equally good and valid before God. Only one religion, only one Church is true and valid before God, and that is the Roman Catholic Church, unique among all the religious bodies in the world because it alone was established by the Son of God for the salvation of man. All other religions are man-made and false, regardless of the good intentions of some or many or all of their members.

To say, then, or to imply by word or deed that it really isn't important, that it really makes no difference to what religion one belongs - this is a totally un-Catholic position and those Novus Ordo Catholics who engage in such "ecumenical" goings-on are doing a grave disservice to the cause of Christ and His One, True and Eternal Church. It makes all the difference in the world to what Church one belongs! Indeed, to what Church a person belongs could one day spell the difference for that person for all eternity!

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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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## A Correction

On the first page of the previous issue of this newsletter (III, 3) the second line of the second complete paragraph in the second column should read "2,000 priests" rather than "200 priests". This was a typographical error since the original text of the article did have the figure "2000.".




**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. June 6, June 27, July 4, July 11, Aug. 8, Aug. 29

**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

**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. June 20, July 4, August 15, August 22

## MONTANA

**GREAT FALLS**
IMMACULATE HEART OF MARY CHAPEL
2020 Second Avenue North
(406) 452-8826
Mass at 10:00 a.m. June 20, June 27, Aug. 1, Aug. 22

## 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 13, July 18, Aug. 8, Aug. 22

## 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

## VIRGINIA

**RICHMOND**
OUR LADY OF FATIMA CHAPEL
5217 Futura Avenue
(804) 737-8211 or 262-4354
Masses at 9:00 a.m. & 11:00 a.m. June 6, June 27, July 11, July 25, Aug. 1, Aug. 29