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The Remnant of The Remnant in Traditional Catholicism

— Fr. Francis E. Fenton

In current usage traditional Catholicism and the Roman Catholic Faith mean the same thing. Both terms signify the totality of religious truths or the body of religious doctrine taught by the Church and accepted by all who are in communion with the Church. Prior to Vatican Council II the word "traditional" would have been redundant in referring to a Roman Catholic for the simple reason that all true Catholics were by that fact traditional. With the advent of the Conciliar Church upon the world scene, however, as a consequence of Vatican Council II, it became necessary to distinguish between authentic Catholics and those members of the Conciliar Church who persist to this day in calling themselves such. Hence, the use of the term "traditional" to identify the former, that is, the genuine Roman Catholic.

A traditional Catholic, then, is one who firmly believes that the Roman Catholic Church is the one true Church and who professes, believes in, accepts in its entirety the doctrinal and moral teaching of that Church. He will, of course, have no part of the Conciliar or Novus Ordo Church because, if he is rightly informed on the subject, he understands that that Church simply is not Catholic. Either the Roman Catholic Faith here and now is, and is found in, traditional Catholicism or that Faith has ceased to exist. There is no other alternative. But, since we have the word of the Son of God Himself that His Church will live forever, then it follows that that Church today is traditional Catholicism which alone possesses, preserves and teaches the fulness of the Faith, pure and undefiled.

But there are many who, while they profess to be traditional Catholics, do not manifest any genuine appreciation of the Faith they profess. In other words, they firmly believe that the Roman Catholic Church is the one true Church, they fully accept its teachings and honestly strive to live their daily lives accordingly, but their dedication to the Faith still leaves much to be desired. They are lacking, that is, in any significant zeal or apostolic spirit. The impression they give is that, while they are obviously concerned about their personal spiritual well-being and that of their families, they seemingly care little for the preservation and propagation of the Faith otherwise. Indeed, it is my strong conviction that the large majority of traditional Catholics fall short in varying degrees of the level and quality of dedication to the Faith demanded of them in this our day. Such individuals are traditional Catholics, yes, but they assuredly are not apostolic or truly dedicated ones.

How explain this? To say that so it has ever been is not, to my mind, an adequate answer in the present situation. I well realize from my own experience as a parish priest for many years that it has always been the few who were dedicated, hard-working, self-sacrificing. But the Church situation is so drastically different today from what it was a mere generation ago. As a result of the several subversive and satanic forces to which it has been systematically and so successfully subjected by its enemies for so long a time, the Roman Catholic Church has been reduced to a remnant - and that remnant is traditional Catholicism. One, then, might logically expect to find practically all of the Catholics who are a part of that remnant to be the best in terms of their love for and dedication to their God-given Faith. After all, are not these people traditional Catholics because they are well aware of what has happened to their beloved Church and are determined to retain their total fidelity to it at all costs? In a word, are not traditional Catholics "the real thing," men and women who ardently strive to live their Faith to the fullest and who, if needs be and by the grace of God, are willing to die in testimony to it? Indeed, do not they represent the sole human hope and promise for the Church's survival in this our day?

Until the past few years I would probably have replied to the above questions with an unqualified "yes." But not so today. Assuredly, traditional Catholicism is today the Roman Catholic Church. Such a positive blanket statement, however, cannot

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be made in truth about traditional Catholics. Rather must a distinction be made between those who are fully dedicated, unreservedly hard-core, truly apostolic, and those whose traditionalism is of a limited or restricted nature. In all of my many dealings and contacts in recent years with traditional groups across the country, I have observed everywhere how few are the number of truly dedicated traditional Catholics, say, perhaps, some 10% - 15% of the total. The remainder just more or less go along. A typical individual in this category, which is the vast majority, is a devout person, never misses Mass, receives Communion regularly, recites the Rosary each day, etc. In other words, he does a highly commendable job in the matter of his own spiritual welfare. This same type of individual, however, is likely to be one who does little or nothing for the cause by way of his time and labor unless shamed into doing so; whose efforts at promoting or propagating the Faith are minimal at best; and who is - in the matter of financial support - likely to be plain miserly. How hopeless would be our efforts to preserve the Faith if all traditional Catholics were of this kind! Thank God they are not! Just most of them are!

But, to return to a thought previously expressed in this article, why make an issue of a situation, however regrettable it is, which is found in every movement, in every organization committed to the pursuance of some ideal or devoted to the advancement of some noble cause? Has it not ever been so? Have not the great feats of history been invariably accomplished by the relatively few? When have self-sacrificing and courageous and dedicated people ever been in the majority? Why, then, expect any difference in traditional Catholicism?

The answer is that traditional Roman Catholics are those who - in the face of the massive destruction inflicted upon the Church over the past 20 years or so and despite the defection of multitudes of their former fellow Catholics from the Faith - have supposedly remained unyielding and steadfast in their loyalty to the Church. Although their churches have been occupied by the enemy and, in many instances, they have been alienated from their families and friends for the stand they have taken, yet they have adamantly refused to compromise or to have any part of the non-Catholic schismatic Conciliar Church. Whatever the sacrifices involved, and in some cases they are considerable, these people are fully determined, with the grace of God, to retain the totality of their precious Faith and to practice it as best they can in the particular circumstances in which they find themselves. Whatever the cost, traditional Roman Catholics are unreservedly committed to the preservation of the Faith not only for themselves and in their own locality but universally, and will do all they can to help their fellow traditional Catholics in other areas. In other words, their outlook in matters pertaining to the Faith is not a provincial or parochial one because such an outlook is not Catholic.

Such, then, is the calibre and character of those individuals to be found, with rare exceptions, in the ranks of the traditional Roman Catholic movement. Right? Wrong! Because the Roman Catholic Church is what it is and because the preservation and propagation of our divine Faith is the greatest cause in all the world, one might certainly expect that practically all of those who are affiliated with traditional Catholicism would be of the kind described in the preceding paragraph. Are not they the remnant, the informed and dedicated minority of true Catholics who, in these days of unprecedented crisis for the Church, have committed themselves to work and to pray and to fight and, if need be, to die for the Faith. Well, while one may reasonably expect this to be the case, the reality is something else. However fervently I wish that it were otherwise, the distressing fact is that the large majority of traditional Catholics are not truly dedicated, courageous, apostolic. Rather they are, in varying degrees, provincial, self-centered, selfish. Of this I am thoroughly convinced because I have observed it in many forms and on innumerable occasions. In the remnant which is traditional Catholicism, authentic warriors for the Faith -those who are truly soldiers of Christ - are precious few indeed, a small minority at best, a remnant of the remnant.

And so it is, a situation one would not logically anticipate, a condition distressing to realize, that in the ranks of traditional Catholicism are found so relatively few who are of the calibre one would expect to find therein in the overwhelming majority. But, because the Roman Catholic Church is today traditional Catholicism, the traditionalist movement will survive, dependent, under God, for that survival upon those relatively few who comprise the hard core within the movement. As for the others, well, I fervently hope that at least some of them will in due time begin to realize that attending Mass, receiving the Sacraments, saying the Rosary, and leading morally good lives, as vital as these are, are not enough. The crisis in the Church demands that such traditional Catholics become crusaders, warriors, well-informed activists in the defense and promotion of the Faith. Frankly though, I do not think this will happen. In my opinion, it is the remnant of the remnant of traditional Catholicism through whom, under God, will be accomplished the preservation of the Faith.

"Repair My House"

Observations on the occasion of the 800th anniversary of the birth of Saint Francis of Assisi

— John Kenneth Weiskittel

Of all the woeful casualties in the wake of Vatican II, few can match the calculated attack on Catholic saints for its sheer disregard of so many long-standing and venerated traditions. This is, of course, also an attack upon the very nature of the Church herself, "the Communion of Saints."

Throughout the Christian centuries it has been a task of the Church to defend the memories of her saints against the teaching of the heretics. Against the Gnostics, for example, she was forced to restate the solemn teaching that sanctity was not a matter of obtaining secret teachings available to only a "chosen few" but, rather, of the co-operating with God's grace, which is available to all Christians who make the effort. Against the Lutherans and Calvinists, on the other hand, the Church condemned the error that all those baptized as Christians, regardless of their individual sanctity (or lack of it), are automatically designated "saints." The current debacle is, then, but another chapter in the long volume known as Church history.

The last session of the Second Vatican Council had scarcely adjourned when the radicals launched their assault on the saints. Although the Council had, in theory, defended devotion to the saints, yet, in practice, feast days were phased out, statuary quietly removed from many churches, and petitions to the saints removed from parts of the Novus Ordo "Mass" and discouraged as private worship — all this in the name of ecumenism. Pope Paul VI warned against "excessive" and "exaggerated" devotion to the Blessed Virgin Mary, so as not to "scandalize" our Protestant brethern. The result of his statement led, almost overnight, to a decrease in the number of Catholics reciting the daily Rosary and practicing other forms of marian devotions (one priest went so far, it has been reported, as to tear a Rosary apart, casting it down from the pulpit towards an undoubtedly shocked congregation). Some great saints, such as St. Christopher and St. Philomena, have been swept into the liturgical dustbin on the grounds that so little is actually known historically about these saints that we may well be praying to fictional characters. (Anyone who has been helped by the intercessions of these patrons knows that they are far more than the products of some medieval imagination.) Other saints have met with different treatment. Pope St. Pius X, for instance, while acknowledged as a holy man, is nevertheless dragged through the coals for his "reactionary" theological views by successors to the very Modernists that His Holiness condemned nearly eighty years ago. Still other saints — St. Benedict and St. John of the Cross come to mind — are the victims of revisionists who, unwilling to accept the fact that these men sought stricter disciplines for their respective religious orders, have tried to fashion them into liberal reformers.

Finding the Real St. Francis

Since the life of St. Francis of Assisi has been so well documented, those undermining the Faith could not pretend that it was merely a pious invention. Because he often spoke in mystical terms, they did not feel obligated to trot out the argument that he was obstructing the "evolution" of theology. Their tact, therefore, has been to reconstruct his life and teaching in their own image and likeness.

While we feel it is entirely fitting to take this space to defend St. Francis and his Order on the 800th anniversary of his birth against "the slings and arrows of outrageous fortune," traditional Catholics should note that we seek to achieve more than this; we seek, first, to inspire our readings to a staunch protection of the glorious memory of all of the saints against the continued and varied neglect, aggression or distortion which they receive by many so-called Catholics; and, second, to demonstrate that St. Francis can and ought to be invoked often by Catholics in defense of the Faith, if for no other reason than because he was, in the words of Pope Benedict XV, "the most perfect likeness of Christ" the Church has yet produced.

Finding the real St. Francis can be a challenge if one seeks to find him in many Conciliar "Catholic" churches or even in many of the religious orders that bear his name. Sermons heard from Conciliar pulpits on his feast day (October 4th) were as likely to center around some political theme as they were to express any insights into the spirituality of this great man of God. In recent times, Francis has been claimed as patron to the hippies, the anti-war protestors, and the ecology movement. Whatever degree of love was extended to nature by St. Francis, we feel certain that he would have little or no sympathy with "humanistic" groups, such as the Sierra Club and the American Humanist Association, which mix endorsements for abortion and birth control along

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with their calls to "clean up the environment." (1; it appears obvious that the "conservation" stands of such groups do not include a human ecology: "Save the whale! Let the fetus fend for itself!") Even more recently, he is being chosen by the "Christian Marxists" as a fellow traveller (more on this below), and we look at it as only a matter of time before the nuclear freeze fanatics try to latch on to him for propaganda purposes, if they haven't done so already.

Earlier this century, Pope Benedict XV felt duty-bound to condemn the erroneous readings of the life of St. Francis circulated by the Modernists, who sought to depict our saint as a Protestant who wanted to start his own version of Christianity. Truly, after our Lord had appeared to Francis in a vision, commanding him to "Repair My House," beginning his own religion was the furthest thing from his mind. His first impulse, in fact, was to take Christ's words in their most literal fashion and to begin at once to renovate the little church of St. Damian, where he heard Christ address him in these words and where the walls were in near ruin. Later, when he realized that our Saviour expected more from him, St. Francis formed his own religious order but, even then, he did not seek to rebel against Rome. Rather, in the 1223 revised rendition of his Rule (first formulated in 1221) he wrote of his "obedience and reverence to his holiness Pope Honorius and his lawfully elected successors and to the Church of Rome." (2) Also in his Rules Francis made it very clear that only friars remaining Catholics could remain Franciscans (taken here from the Rule of 1221): "Anyone who abandons the Catholic Faith or practice by word or deed must be absolutely excluded from the order, unless he repents." (3)

One of the greatest of all miracles occurring in the life of St. Francis is surely his receiving from God the Holy Wounds of Christ Crucified — the stigmata. Incredibly, the "moderate" Conciliar publication, Our Sunday Visitor, carried the column of a priest who argued that the stigmata need not be considered a miracle. Earlier this year, in the "Ask Me A Question" feature, OSV writer Father Sheedy argued that the wounds in the hands, side and feet of St. Francis and other stigmatists (e.g., St. Paul, St. Catherine of Siena, Theresa Neumann, and Padre Pio) can be explained by autosuggestion. Autosuggestion is a term from modern psychology that means self-hypnosis — either voluntary or involuntary — and is a symptom of hysteria. Our dictionary defines hysteria as a form of madness in which the ill person is prone to fits of emotionalism caused by autosuggestion. The stigmata are, then, if this is true about the saints, not a stamp of sanctity, but rather a sign of sickness. Never mind, the Conciliarists tell us, that St. Francis' stigmata were observed by many responsible witnesses, including popes and saints. Never mind, they tell us, that in Butler's Lives of the Saints, the greatest collection of its kind in the church, we read that all of Francis' biographers state without hesitation that the stigmata were formed upon our saint by "Christ himself, (who) in that vision (by darting bright piercing rays from his wounds represented in that vision) really formed them exteriorly in him, which love has interiorly imprinted in his soul, as Saint Francis of Sales explains it." (4; we must note that we are quoting from the original Butler's — recently republished after being long out of print — and not the revised edition done by Fr. Herbert Thurston, who often doubted accounts of miracles, and Donald Attwater; the book co-edited by these men has so many additions, omissions and outright changes in the text as to represent a different work — Thurston and Attwaters' Lives of the Saints, perhaps?) And again, never mind, we are told, that in 1615 Pope Paul V extended the feast (September 17th) commemorating "this miraculous impression of the sacred wounds" to the Universal Church. (5; emphasis added) Never mind that giving the stigmata a natural explanation is exactly the sort of error condemned by Pope St. Pius X in his Syllabus on Modernism: "Scientific progress demands that the concepts of Christian doctrine concerning God, creation, revelation, the Person of the Incarnate Word, and Redemption be re-adjusted." (6) Never mind all of this, "progressives" conclude, God did not give St. Francis the stigmata; Francis did!

Corruption in the Franciscan Order

Not long after St. Francis founded his three Orders he openly spoke out to caution his spiritual children against innovators who had influenced certain of his followers and were "dragging them in different directions." (7) It was a trick of the devil, he went on, "to steal a man's heart away under the pretext of some good and useful interest, and obliterate the words and Commandments of God from his memory." (8) It is a sad truth in the current crisis in the Church that many Franciscans have followed the uncatholic lead of other Conciliar Orders, and have gone off in radically "different directions" from that of their spiritual father.

One noticeable area where many Conciliar Franciscans left the path laid out by their founder regards the use of property. Although Francis described money as dirt or less than dirt, and taught his friars to feel ashamed if they saw anyone who was poorer than they were, he never ceased to stress to his Order the fact that the rich are "our brothers" and "our masters." (9) He also stressed, however, about the high and the mighty who did not fulfill their duties to the truly needy, that "the more wisdom and power they enjoyed in this life, the greater the torments they will have to endure in

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hell." (10) This would refer to those who did not practice the supreme form of social justice — charity. Certainly, he did not advocate by this the "Christian Socialism" infecting his Order today.

This type of social thinking, which proposes radical redistribution of the wealth (either voluntarily or involuntarily), is actively pursued by a certain faction of Franciscans in Latin America today. These wayward sons and daughters of St. Francis are represented by such groups as the American-based Franciscan Mission Associates, who state that they are "proud to work side-by-side" with the radical-dominated Maryknoll Order. A favorite Franciscan of Maryknoll is the present archbishop of Sao Paulo, Brazil, Cardinal Paulo Arns, who was selected to succeed an anti-communist at the post in 1970, but who failed to adopt his predecessor's policies. In fact, it would seem that his policies were just the opposite. In a news item entitled "Cardinal Often Called Communist," the monthly magazine, The Roman Catholic, wrote:

> . . . Arns used his position to condemn the death penalty, call for the redistribution of private property, promote sex education, and protect members of the clergy in their support of Marxist revolutionaires imprisoned by the government.

Cardinal Arns' views and those of numerous other Brazilian Catholics of like mind have been condemned by that nation's Attorney General, who held that this "new model" political-social-economic system is "in every aspect consonant (or consistent) with Marxist philosophy." Some Franciscans have even participated in armed revolt to force land owners of various nations to "redistribute the wealth." (Let us remind the reader again that not all — or even most — Franciscans endorse this "Christian Marxism;" on the contrary, some are even quite vocal in their opposition.)

What did St. Francis teach about being "charitable" with another person's money (i.e., redistribution of the wealth)? Once while on a journey, a friar saw a money bag on the path before them, and suggested to Francis that they take it and give the money to the poor. To this our saint replied: "Son, it is wrong for us to carry off what belongs to another. It is a sin deserving punishment, not merit deserving glory, to make donation of other people's things." (11) As he was saying this, a serpent crawled out of the purse, prompting St. Francis to comment: "See there! To God's servants, money is nothing but the Devil and a venomous snake." (12) This is a far cry from the "new order" Franciscans who are heard to urge the poor to rise up and take the wealth of others, a la Marx.

Another area where more than a few Conciliar Franciscans are going their own way is in regard to the proper instruction of seminarians. St. Francis had a great love of the Blessed Sacrament and he condemned "the great sin and ignorance of which some are guilty with regard to the most holy Body and Blood of our Lord Jesus Christ . . . (13) Obviously, it is in the seminary that aspirants to the priesthood should get the needed understanding of the Blessed Sacrament so as not to fall beneath such a condemnation. Regrettably, such teaching is not easy to find today. One man seeking the priesthood, Anthony Mazzone, expressed his frustration in his attempts to get any sort of traditional seminary training. In an article entitled "Open Letter to a Modern Religious Order: The Servants of Error" (The Roman Catholic, September 1980), he writes:

> . . . Instead of being exhorted to discipline and mortification, we students were . . . enjoined to "express ourselves and to get rid of our restraining 'hang-ups'." Sobriety, restraint, dignity at the altar, moral equilibrium were considered signs of maladjustment, a relic of the pre-Conciliar Church. Indeed, the whole of our training was guided by the principles of pop-psychology. The goal to be reached was not holiness, but perfect self-adjustment to the modern world. Underlying all of this . . . is the naturalistic view of man constantly held as anathema by the Church, the concept refuse of the thought of Rousseau and Freud . . .

We can only speculate that the problems posed by humanistic priests in Francis' day would seem slight in contrast to the rampant liturgical experimentation and even revolution of today. (We cannot imagine any thirteenth century priest bold enough to "celebrate" such a sacrilege as, say, a "clown mass", and yet these open mockeries of Holy Mass have occurred in Conciliar churches.) Mr. Mazzone also noted the fact that the Catholic dogma of transubstantiation was denied by "both priests and students" at the unnamed Modernist seminary he attended. St. Francis declares that those who see the act of Consecration upon the altar of the bread and wine, but who "do not see or believe in spirit and in God that this is really the most holy Body and Blood of our Lord Jesus Christ," are condemned in their disbelief. (14)

Saint Francis addresses today's Catholics

Saint Francis of Assisi made many statements which can give us much in the way of encouragement, sanctification and hope. Here, then, are a few quotes from Francis on selected subjects of interest to all true Catholics:

IN PRAISE OF GOD: The Church grants an indulgence of 300 days to anyone who devoutly prays this aspiration of St. Francis: "My God and my all!"

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ON SPIRITUAL COMMUNION: Because so many Catholics frequently are without the Mass in their area for long periods of time, they are always advised to make spiritual communion a regular part of their devotional life. "When I do not hear Mass," says Francis, "I adore the body of Christ with the eyes of my mind in prayer, just as I adore it when I see it at Mass." (15)

ON RESPECT FOR CLERGY: St. Francis writes in his Admonitions:

> Blessed is that servant of God who has confidence in priests who live according to the laws of the holy Roman Church. Woe to them who despise them. Even if they fall into sin, no one should pass judgement on them, for God has reserved judgement on them to himself. They are in a privileged position because they have charge of the Body and Blood of our Lord Jesus Christ, which they receive and which they alone administer to others, and so anyone who sins against them commits a greater crime than if he sinned against anyone else in the whole world (16; this also shows that Francis recognized a distinction between clergy and laity, a point today ignored or denied by many of the Novus Ordo clergy).

HOLY DISOBEDIENCE: Earlier in this article we quoted St. Francis to the effect that all Franciscans are bound to obey all lawful Church authority or face expulsion from the order. We have just seen above, however, that he also recognizes that priests may live lives which could lead the faithful astray. We have no doubt that, were St. Francis alive today, he would be warning us not to obey those Church leaders who would lead us into sin, into Modernism, Marxism or Masonry. In his Rule of 1221, Francis writes that we are "not bound to obey . . . anything that is contrary to our . . . conscience, because there can be no obligation to obey if it means committing a sin." (17)

FALSE CATHOLIC ACTION: So many of the activities of the Conciliar Church seem to have shifted from the spiritual to the material realm so that it appears that that body has given up saving souls for a glorified social welfarism, and has become simply an arm of humanist groups such as United Way. The great saint from Assisi has been described as the patron of Catholic Action, and so who could better warn us of the snares of such false "activism"? Again, from the 1221 document previously cited, he tells us that "we should beware especially of the malice and wiles of Satan; his only desire is to prevent man from raising his mind and heart to his Lord and God. He goes about, longing to steal man's heart under the pretext of some good and useful interest, and obliterate the words and commandments of God from his memory." (18)

ON THE PLIGHT OF OUR LORD AND HIS CHURCH TODAY: How sad that our Lord Jesus Christ is shunned by so much of the world today. That so much of the Conciliar Church is given over to such wrong directions as we have mentioned or else to frivolities of one sort or another, must wound Him as deeply as St. Peter's denial. Shouldn't we then join St. Francis when he says: "I weep over the sufferings of my Lord Jesus Christ, and I ought not to be ashamed to go all over the world weeping out loud, for his sake."? (19)

TRUE CHRISTIAN HUMILITY: The poverty of St. Francis is the feature that most people readily associate with him, but it is less known that he regarded holy humility as the sister of poverty. Humility, of course, is the virtue opposite that most deadly of sins — pride. No one can attain truly to sainthood without the awareness of self as an enemy to be overcome, and without a humbleness before God resulting from that awareness. For true charity to our neighbor we must recognize our own worthlessness without God. Francis gives us these sobering words: "What a man is before God, that he is and no more." (20)

THE HOLINESS OF CHRISTMAS: Amidst the almost overwhelming commercialism that today marks and desecrates Christmas here in America, we hear the quiet voice of St. Francis reminding us of the utmost importance of this holy day for our immortal souls. Of all the saints, Francis of Assisi is one of those most identified with Christmas and its joy. It was he who made the first Christmas creche, and insisted that it be placed outside in humble surroundings to remind us of the hardship of Jesus and the Holy Family on that first Nativity. Then, too, it was Francis who saw that the birds and domestic animals were given extra food to eat in the Holy Season. And finally, echoing the Church's Advent readings, the little poor man reminds us: "With the Lord born for us, it has become a matter of priority for us to save ourselves." (21)

FOOTNOTES

1. Claire Chambers, The SIECUS Circle (Boston: Western Islands, 1977) pp. 68, 252, 345-346.
2. Benen Fahy, O.F.M. (translator) The Writings of St. Francis (Chicago: Franciscan Herald Press, 1964) p. 57.
3. Ibid., p. 46.
4. Fr. Alban Butler, Lives of the Saints (Colorado Springs: Sarto Books, 1982) Volume 2, p. 44.
5. Ibid.
6. St. Pius X, Pascendi and the Syllabus (Boston: St. Paul Editions, n.d.) p. 77.
7. James Meyer, O.F.M., compiler and arranger, The Words of St. Francis (Chicago: Franciscan Herald Press, 1966) p. 217.
8. Fahy, op. cit., p. 48.
9. Meyer, op. cit., pp. 76-77.

10. Fahy, op, cit., p. 116.
11. Meyer, op. cit., p. 117.
12. Ibid.
13. Ibid., pp. 174-175.
14. Fahy, op. cit., p. 78.
15. Meyer, op. cit., p. 78.
16. Fahy, op. cit., p. 86.
17. Ibid., p. 35.
18. Ibid., p. 48.
19. Meyer, op. cit., p. 21.
20. Fahy, op. cit., p. 84.
21. Meyer, op. cit., p. 226.

Father Bernard Guillon (R.I.P.)

Readers of the last several issues of this newsletter are familiar with the name of Father Bernard Guillon of Franceville, France. He was to be the headmaster of our Christ the King School here in Colorado Springs, starting with this 1982-1983 school year. Almighty God, however, had other plans for Father Guillon which we had not anticipated. On Friday, October 22 Father died of cancer in France at the age of 61. God's will be done! Those of us who came to know him during his stay here some six months ago are very saddened by his death, and our school has been deprived of the service of a priest who was fervently dedicated to the cause of traditional Roman Catholic education and who was, as well, an expert in that field. More important though, in Father Guillon's death the Church Militant on earth has lost another real priest of God who remained loyal to the end to the Church and to the priesthood for which he was ordained 34 years ago. May the good Lord see fit to receive Father Guillon to the Church Triumphant in heaven with those glorious words of welcome: "Well done, good and faithful servant! Come, possess you the kingdom prepared for you from the foundation of the world!"

Gift Subscriptions to The Athanasian

Once again we suggest to our subscribers that they consider one or more gift subscriptions ($8.00 for eight issues) for their relatives and/or acquaintances as an appropriate Christmas gift. A card would be sent to the recipient from this office prior to Christmas notifying that individual of the gift and informing him or her that the subscription will begin with the first issue of 1983. We would certainly appreciate our newsletter subscribers' favorable consideration of this suggestion.

But What About That Masonic Conspiracy?

Hundreds of the subscribers to this newsletter are men and women who are, and rightly so, "conspiracy conscious," that is, they are people who, having done their homework well, are convinced that Communism is indeed a conspiracy to destroy Church and country and to rule the world. What is far less well known, however, at least in any detail, is the evil which is Freemasonry, a conspiracy in many respects every bit as satanic as Communism and whose primary objective is undoubtedly the destruction of the Roman Catholic Church. And so, since there is so little current literature on this vital subject, it was assumed that traditional Roman Catholics - and especially those who are "conspiracy conscious" Americans - would welcome a well researched and documented article on Freemasonry. Based on that firm assumption, we proceeded to publish such an article as a supplement to the September 1, 1982 issue of The Athanasian and to send a copy to all of our newsletter subscribers.

Thus far the response has been quite disappointing. As of this writing (November 1, 1982) only a small number of our subscribers have seen fit to order extra copies of this excellent and very timely article. Perhaps that will change in the weeks ahead. We certainly hope so, both because "The Conspiracy of Freemasonry" assuredly deserves a wide readership and because, in our confidence that it would get a highly favorable reception, we have paid out some $2,000.00 in printing, mailing and advertising costs for its publication and circulation. It is hard to imagine that truly traditional Roman Catholics would not make a genuine and persistent effort to promote an article of such importance in relation to their Faith as "The Conspiracy of Freemasonry." Here's hoping they will.

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(303) 884-2878
Mass at 10:00 a.m. Jan. 23

STRATTON
OUR LADY OF FATIMA CHAPEL
(303) 348-5454
Mass on Dec. 12

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.
Dec. 5, Dec. 19, Jan. 16, Jan. 30

MONTANA

GREAT FALLS
IMMACULATE HEART OF MARY CHAPEL
2020 Second Avenue North
(406) 452-8826
Mass at 11:00 a.m. Dec. 5, Jan. 2, Jan. 23

PENNSYLVANIA

ESSINGTON (Philadelphia area)
OUR LADY OF THE ROSARY
Ramada Inn
Airport South, Route 291
(215) 876-8737
Mass at 10:00 a.m. Dec. 26, Jan. 23

UTAH

SALT LAKE CITY
OUR LADY OF PERPETUAL HELP
Hilton Inn
154 West 600 South
(801) 278-7501
Mass at 11:00 a.m., Jan. 30

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