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THE NEW AGE MOVEMENT AND THE CONCILIAR CHURCH

John Kenneth Weiskittel

There is no end, it would seem, to the scandals of the Conciliar "Catholic" Church. The latest excursion made by the New Church down the alleys of heresy is its growing involvement with the so-called New Age Movement.

Regular readers of *The Athanasian* will recall an earlier article, "The 'New Age' Cultists," in the issue of December 1, 1983. The New Age Movement is a worldwide conspiratorial network of groups dedicated to the establishment of a New World Order—a One World Church and Government. It seeks to accomplish its goals through a blending of world religions into a hodgepodge "superchurch" and by having national governments relinquish sovereignty in favor of a world-governing body such as the United Nations. In this melting-pot religion the teachings and practices of Christianity are disfigured beyond recognition under the weight of pagan beliefs.

Constance Cumbey, a Protestant attorney and author, has probably researched the New Age infiltration of Christian churches more thoroughly than anyone. In her first book, *The Hidden Dangers of the Rainbow* (Huntington House, 1983), she asserts: "If there has been a single Catholic pope who permitted the New Agers' plans to take root within the Roman Catholic Church, it was Pope John XXIII who is spoken of reverentially by New Agers and Catholic modernists." An example of John XXIII's movement in this direction is seen in a book by the Benedictine Dom Aelred Graham, *Zen Catholicism* (Harcourt, Brace & World, 1963). According to a *New York Times* item cited there, on November 18, 1962, "the Pope received 28 Japanese Buddhist monks in a special audience in his library. He told the monks that both Roman Catholicism and Buddhism work for peace, seek the betterment of man and honor God." And Robert Muller, the Conciliar Assistant Secretary-General of the UN and an open New Ager, goes so far in his *New Genesis* (Doubleday, 1982) as to write: "There is no doubt that Paul VI, together with John XXIII and John Paul II, will be remembered as the three great Popes of Peace, pioneers of a momentous transcendence of the Catholic Church into the New Age." It is, after all, but a short step from "single community" to "One World."

Bears, Starhawks And Other New Age Beasts

"The good news of the Gospel is that we are deified," Father Matthew Fox, O.P., told his audience during a 1980 lecture given at Milwaukee's St. Francis Seminary. Father Fox is much in demand around Conciliar circles these days. A professor at Holy Names College in Oakland, California, the Dominican has been a guest speaker in the Detroit Archdiocese on at least two occasions, given an acupressure seminar to the National Conference of Catholic Bishops, written several books (some printed by his own Bear & Co. publishers) and started an Institute for Creation-Centered Spirituality (ICCS) which offers a nine-month master's degree program at Chicago's Mundelein College. He is also, in the view of Mrs. Cumbey, "the most pronounced Catholic New Age and witchcraft/shamanism advocate I am currently aware of." (In this and other writings Mrs. Cumbey fails to distinguish between the Conciliar "Catholic" and the true Catholic.)

Father Fox has, at times, rejected the "New Age" label. Does he merit it? *You* be the judge. In his writings (which include *On Becoming a Musical, Mystical Bear; Whee! Wee, We, All the Way Home...A Guide to Sensual, Prophetic Spirituality; Original Blessing;* and *Manifesto for a Global Civilization*) he provides us with a look at his thinking. Despite the sometimes flippant titles, these books are of a serious nature and are enormously popular with Conciliar Catholic, "mainstream" Protestant and New Age readers. (One CCD teacher in Detroit told Mrs. Cumbey that his use in classes of St. Augustine and St. Thomas Aquinas for 30 years was "a waste of time. I wish I had been teaching Father Matthew Fox!")

So, what "insights" does Father Fox have to impart? In his *Manifesto* we are told that the "Kingdom/Queendom of God has begun," but "the bad news is that it has not fully begun and is never fully incarnated—much less institutionalized—in any one form or expression of spirituality. The Holy Spirit will not be locked in to any one form of religious faith." Having dispensed with "misconceptions" regarding the nature of God, the Incarnation and the Church, Father Fox also writes, "the presumption that original sin is a valid starting point for spiritual living must be let go of..." Why? Because "(g)lobal interdependence requires a global ecumenical awakening," and talk of such "outdated concepts" as original sin could damage "meaningful" dialogue and colla-

boration. It is quite certain that Miriam Starhawk would never have agreed to teach at Conciliar Catholic Holy Names College if she thought he believed in such a "guilt trip."

And who, pray tell, is Miriam Starhawk? She is, writes Constance Cumbey in *A Planned Deception* (Pointe Publishers, 1985), merely "one of the world's most politically active and important *witches*." (emphasis added). Mrs. Cumbey reveals some highly damning evidence. In the Fall 1983 issue of *Circle Network News* (a self-described "non-profit international Pagan-Craft resource center") an article related Holy Names College apostasy, but in glowing terms. It describes Father Fox as "an open-minded and open-hearted Dominican Priest" whose ICCS "is primarily devoted to transforming Christianity from a sin-and-redemption focus to one that sees God manifest in Creation." The comments of Miriam Starhawk, who is also proud of the witchcraft services she's participated in at Unitarian churches, are most telling of the mentality at Holy Names College and are reproduced in full:

> Teaching ritual and the history of Goddess religion to priests, ministers, nuns, and educators was a new experience but deeply rewarding. I found the students very open to new ideas, hungry for new forms of ritual and very creative. We jumped the cauldron, danced the spiral, and discovered new ways to heal and support each other. *I am very glad to discover such a strong movement within Christian churches that is sympathetic to the Pagan Spirit and willing to learn from the teachings of the Old Religon.* (Emphasis added by Mrs. Cumbey; "Goddess religion," "the Old Religion" are, of course, euphemisms for witchcraft, but is "the Pagan Spirit" Satan?)

Other pagans and occultists who have spoken on once-Catholic campuses include Church of Satan founder Anton LaVey, Lucumi (voodoo) priestess Luisah Teish, Native American ritualist Ed Seveilla and Hindu guru Sri Chinmoy, who leads the UN's bimonthly meditation program.

Father Fox's ties to the New Age don't stop here. In *Whee! Wee, We, All the Way Home* (Bear & Co.,1981), he says that Moses was infuriated with the Israelites for worshiping the golden calf, *not* because they were idolaters who disobeyed God but because they worshiped according to "the religion of the previous age, the Age of the Bull. They refused to face the new spiritual consciousness that Moses ushered in, that of the Age of the Ram." According to this astrological theology, the biblical transition is comparable "to today's Age of Pisces yielding to the Age of Aquarius." The Age of Aquarius is synonymous with New Age, and Father Fox, playing the part of a New Age Moses, warns his readers:

> So we, too, on the verge of breaking into a new spiritual age, need to beware of the Gods of the past. They will continued to haunt us and attract us by nostalgia and other temptations... We have a clear lesson from the Israelites: to look back piningly is to commit idolatry.

A scathing self-indictment, is it not? How can an alleged Catholic priest, writing in large part to other twentieth-century Christians, speak of turning from the "Gods of the past," particularly when he is involved with pagans such as Miriam Starhawk? It doesn't take much reading between the lines to see that Father Fox is referring to *traditional Christianity*.

Father Fox's Bear & Co. catalog has been sent out in New Age mailings and his firm is called a major New Age center by David Spangler, a leader in several "Aquarian" groups and a former contributing editor to the New Age Journal. This is the same man who teaches that "Christ is the same force as Lucifer" (New Agers publicly pretend that Lucifer is distinct from Satan) and that a "Luciferian initiation" will be required as "an initiation into the New Age." Spangler's occult colleague Benjamin Creame, writes Mrs. Cumbey, "has declared that 'revitalized' Christian churches as well as Masonic lodges will be used for purposes of giving these 'mass planetary initiations'" and hints at punishment to those who refuse. In *Original Blessing* Father Fox describes Spangler and Marilyn Ferguson (author of the Book of the Month Club bestseller, *The Aquarian Conspiracy*) as "New Age Mystics." In just exactly what Father Fox believes isn't clear—but it isn't *Catholicsm*.

Conciliar—New Age "Networking"

Networking is an expression common to "peace," feminist, "human rights" and New Age groups. It refers to different organizations working together for the same goal and probably comes from computer jargon or TV networks sending the same program to stations around the country. Conciliar involvement in the New Age Movement is no passing fancy but rather a growing commitment.

Three of "Pope" John Paul II's favorite people are Mother Teresa, Dom Helder Camara and Robert Muller. All have the "one-religion-is-as-good-as-another" mentality and have been guest speakers (as has Brother David Steindl-Rast) at the Movement's Temple of Understanding.

For some it would be almost sacrilegious to question anything about Nobel Prize winner, Mother Teresa. This Roumanian nun's selfless work amongst India's outcasts is indeed admirable but her approach is something less than Catholic. It has always been the practice in *truly* Catholic hospitals for nursing sisters to work and pray for the conversion of ill non-Catholics to the One True Faith. Not so for Mother Teresa—she doesn't even define conversion as one would expect a *real* nun to do. Listen to her own words, recorded by Desmond Doig in his biography, *Mother Teresa: Her People and Her Work* (Wm. Collins Sons, 1976):

> What we are all trying to do by our work, by serving the people, is to come closer to God. If in coming face to face with God we accept Him in our lives, then we are converting. We become a better Hindu, a better

> Muslim, a better Catholic, a better whatever we are...If we accept Him fully in our lives, then that is conversion. What approach would I use? For me, naturally, it would be a Catholic one, for you it may be Hindu, for someone else, Buddhist, according to one's conscience. *What God is in your mind you must accept.* (emphasis added; are we in a Shriners hospital here or what?)

When asked for specifics she was more than happy to oblige:

> We live that they may die, so that they may go home according to what is written in the book, be it according to Hindu, or Muslim, or Buddhist, or Catholic, or Protestant, or any other belief...We give them whatever they ask according to their faith. Some ask for Ganges water, some for Holy Water, for a word or for a prayer...

Mother Teresa, who has also spoken at New Age gatherings, finds Hindu women coming to her "who want our way of life...They want the life of a Missionary. But they wish to retain their faith, their own belief in God." And does she urge them to take instructions to become Christians? *No.* She seems ready to assimilate them into her order as is. In her words: "Now I don't know how this works...I am trying to think of a way." If Mother Teresa has fallen victim to the New Age, then isn't anyone in the Conciliar Church fair game?

Dom Helder Camara, retired archbishop of Recife, Brazil, is a more easily believed New Age activist and a link between the Movement and liberation theology. Son of a Freemason, he has always been well received in the New Rome. Paul VI affectionately called him "my communist bishop." John Paul II openly embraced him in Brazil, while exclaiming "my brother."

In the book, *Dom Helder Camara: The Conversations of a Bishop* (Collins, 1979), the archbishop's view of Vatican II is unique to say the least:

> Invisible presences played an important part in the Council. Most important of all perhaps was the invisible presence of Pope John. Even after his death he was living among us. I was also aware of the invisible presence of Teilhard de Chardin: some of the great theses of the Council are positively Teilhardian... (No argument here on that last point.—JKW)

Now, this might not seem like much at first glance. After all, we often hear of someone being referred to as "here in spirit," and Dom Helder *could* mean it in that sense. But it is also true that Brazil is rife with Macumba and other voodoo-related "spirit" cults which have sizable support in the Brazilian Conciliar Church. (For more on this topic see "Occultism in the Conciliar 'Catholic' Church" in the October 15, 1984 issue of *The Athanasian.*) Given his pagan propensities, it is quite possible that when the archbishop speaks of "invisible presences" he is being *literal.* Dom Helder gives us us a clearer picture of his New Age commitment when he states:

> I rely a great deal on Teilhard. (Elsewhere he speaks of being "totally and absolutely" devoted to Teilhard, who is considered a "prophet" by New Agers.—JKW) We have the same utopia, we are going in the same direction. Like him I believe humanity is moving towards a higher level of consciousness. In every race, every religion, every human group there are minorities that are very different from one another, but have as a common denominator the same hunger and thirst for a world that is freer, more just, more brotherly: and when I see the vitality of these groups, I have enormous confidence in the future.

Far outstripping Mother Teresa and Dom Helder in New Age accomplishments, however, is UN Assistant Secretary-General Robert Muller. He has used his highly visible and influential post to advance the Movement's goals at every turn. Muller can hardly be said to be naive concerning the activities of the United Nations—he has been associated with that body *since 1948.*

The Muller opus, *New Genesis: Shaping a Global Spirituality* (Doubleday, 1982), is a veritable New Age textbook, so full it is of the major premises of the conspiracy. Here we read "the philosopher of the United Nations and its prophet of hope" telling us that, if anyone asks him which is the best religion, he'll reply: "You are born into a religion and it will give you full satisfaction. Be interested in all religions, in what they have in common, but there is no compelling reason to switch." He tells us that, along with Teilhard, the late Secretary-General U Thant—a Buddhist— was "one who inspired me, someone I could imitate like a father." Equally high is his praise for the other great Eastern religion: "Hindus call our earth Brahma, or God, for they *rightly* see no difference between our earth and the divine..." (emphasis added) What the world needs is a convergence of the different religions in the search for and definition of the cosmic or divine laws which ought to regulate our behaviour on this planet." This is to be accomplished when the faiths "accelerate their ecumenism and create common world religious institutions."

And the United Nations, "a great sign of this new age," will lead the way. "How happy the Gautama Buddha, Jesus and Mahomet (Mohammed—JKW) would be," Muller exults, "if they could see the United Nations!" It is his "great personal dream...to get a tremendous alliance between all the major religions and the UN." To help bring this about he advocates, among other things, the publishing of "a Bible which would show how the United Nations is a modern biblical institution, bent on implementing worldwide the wise precepts and divine commandments of the Bible...(and) the same done for all the great religions or sacred books, such as the Koran, the Grand Sahib, etc."

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Catholic Action—Vexilla Regis (The Battle Standards of the King)

Fr. Francis E. Fenton

"In our time more than ever before, the chief strength of the wicked lies in the cowardice and weakness of good men... All the strength of Satan's reign is due to the easygoing weakness of Catholics." Thus spoke Pope Saint Pius X on the occasion of the beatification of Saint Joan of Arc on December 13, 1908. If that noble pontiff were alive today, with far greater truth would his words apply and in far stronger language would he speak. Surely never before throughout the Christian centuries has "Satan's reign" been more in evidence than it is in this our day and never before has the Roman Catholic Church been in more dire straits than it is at the present time. And there is, to my mind, no question but that the powers of hell are so dominant a force on the world scene today *primarily because* of what has happened to the Roman Catholic Church over the past 25 years. While that Church assuredly remains the One, True and Eternal Church of Christ, its current sorrowful human condition is, far and away, the paramount reason for the monstrous reign of Satan in this latter half of the twentieth century.

Occasional articles in past issues of this newsletter have discussed the subject of Catholic Action and the crying need here and now for the Church "Militant." The urgency of the demand at the present time for militant Roman Catholics can hardly be exaggerated. Nor is there any necessity to detail here the reasons for saying this for they are all too manifest almost everywhere. It is understood, of course, that the Catholics to whom we refer must be men and women of prayer, of solid faith, honorable, humble, prudent—men and women whose Roman Catholic Faith is the center and guiding force of their daily lives and their most treasured possession. But is not the large majority of traditional Catholics of this caliber? Perhaps so. Even if we grant that they are, however, all but a very few of them lack one vital quality—and that is *militancy*.

Through the Sacrament of Confirmation we received the grace "to profess our Faith as strong and perfect Christians and soldiers of Jesus Christ." If ever there was a time which called for Roman Catholics to activate that grace, to stand up and be counted, to profess their Faith publicly and to defend it courageously—that time is *now!* Make no mistake about this: the principal target of Communism and Freemasonry and the secular humanists and other anti-God forces is the Roman Catholic Church (the real one, that is, not the Conciliar counterfeit)—and that Church is under assault as never before by those hellbent on its destruction. Hence the desperate need today for Roman Catholics who are truly soldiers of Christ, who are militantly Catholic, who are willing to fight and, if necessary, put their lives on the line in testimony to the greatest cause on earth—the Faith. So did the multitude of martyrs all down through the Christian centuries. Can we not do what these have done?

But where, pray tell, is this Church "Militant," where are these soldiers of Christ in these days of unprecedented crisis for our beloved Church? How long more will "Satan's reign" continue because of "the cowardice and weakness of good men" in the ranks of traditional Catholicism?

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In 1980 Father William Jenkins began an association on Long Island, New York called Vexilla Regis (the term means Standards of the King and comes from the encyclical of Pope Pius XII, *Summi Pontificatus).* In the intervening years Vexilla groups have been established in several cities in the eastern part of the country, including Cleveland and Cincinnati, Ohio. A few months ago it was my good fortune to attend and take part in the annual convention of the Vexilla Regis Association in Cincinnati. I was very impressed by what I saw and heard there. An apostolic spirit and deep sense of loyalty to the Faith were very much in evidence among the approximately 80 laymen and several priests in attendance.

The purpose of the Vexilla Regis Association, in Father Jenkins' words, is "to keep the idea of Christendom alive... to carry on the work of Catholic action in a world that despises Christ... to represent the rights of Our Lord Jesus Christ as God not only of the Church, but of all human society." To realize this purpose members must first concentrate on a program aimed at personal sanctification through prayer and study of the Faith. (Each meeting of a Vexilla Regis group begins with Mass or the rosary and concludes with the Litany of the Sacred Heart.) Depending on circumstances the Catholic Action portion of the Vexilla program may take various forms. Among the activities in which Vexilla Regis groups have thus far engaged themselves have been the annual sponsorship on January 22 of a Solemn Mass of reparation for abortion in Washington, D.C. and, in Cleveland, public rosary processions in the downtown area, serving both as reparation for abortion and as an eloquent display of loyalty to the Faith.

The members of the Vexilla Regis Association are Catholic Men for Christ the King. Grounded in a firm knowledge of the Faith and in sound spirituality—and undaunted by "cowardice and weakness"—they are willing to profess the Faith publicly and to stand up against its enemies with apostolic zeal. Marching under the battle standards of the King (Vexilla Regis), they are committed not only to keep the ideal of Christian civilization alive but to do their full part to destroy the reign of Satan and "to restore all things in Christ." The Vexilla Regis Association offers real hope and promise. †

Saint John Mary Vianney

Jill Wiesner

On May 31, 1925, the Feast of Pentecost, Pope Pius XI announced to the world: "We declare to be a saint and we enroll in the catalogue of the saints the Blessed Jean-Marie-Baptiste Vianney." Saint John Vianney, born during the French Revolution, faced the same enemy of the Church we face today and, in every encounter with this enemy, he was triumphant. His is a lesson for us who stand in defense of the Faith.

Jean-Marie was born in the French village of Dardilly on May 8, 1786, the fourth of six children of Matthieu and Marie Vianney. When Jean-Marie was three, the dark clouds of the French Revolution enveloped France. Though the pillage of Saint-Lazare, the taking of the Bastille and the decrees suppressing the clergy, the monasteries and religious vows did not at first affect the village of Dardilly, the civil constitution of the clergy, which required all priests to take a schismatical oath, reached into every hamlet. The parish priest of Dardilly, who refused to take the oath, was replaced by a "juror-priest" who continued the church ceremonies with no outward change.

The Vianneys, however, began to sense that something was wrong. Twelve-year-old Catherine was the first to notice the change in the sermons. Words like "citizen," "civism" and "constitution" were woven through them, and the priest began to criticize his predecessors, saying "these people are no more parish priests than my shoe!" Catherine also noticed a change in the congregation. Those who had been most fervent no longer assisted at Mass. Others now occupied their pews, people who had rarely come to Mass before. Worried, Catherine mentioned these things to her mother.

A relative from the town of Ecully came to visit and was shocked to learn the Vianneys were attending the Mass of the juror-priest. "All good priests," she told them, "have refused the oath and in consequence are being hunted and persecuted and driven into exile. Happily at Ecully we still have some good priests. It is to these you must go. By taking the oath your priest has separated himself from the Catholic Church; he is not your true shepherd and you cannot make yourselves his abettors." Madame Vianney spoke to the priest and his answers convinced her of the truth of her relative's words. From that moment, the Vianneys stopped attending Mass in their parish church.

Though the priests who had refused the oath were condemned to arrest and immediate execution, and a reward of 100 francs was offered to anyone who would betray them, a few of them remained in France. The proscribed Vicar-General, operating covertly, divided his diocese into groups of parishes, each in the charge of missionary priests assisted by lay catechists. The priests assigned to Dardilly took up various trades to account for their movements. Father Baley worked as a carpenter and Father Groboz as a cook.

Catholics were informed of the time and place of Mass by a messenger from Ecully. Each family left home silently, under cover of darkness, and slipped into the barn or inner room where Mass was to be held. Behind an improvised divider the priest heard confessions and then laid out the altar stone, missal, chalice, and several small altar breads which he had brought with him. His vestments were shaken out to remove the wrinkles, and the Mass, for which all present risked their lives, began. Little Jean-Marie was deeply impressed by the quiet heroism of these priests and his Faith became even more precious to him.

The year 1793 brought the Reign of Terror. As the guillotine continued its grisly work in nearby Lyons, Jean-Marie, age seven, could hear the sounds of battle from his father's fields. The local church building was officially closed and soldiers of the Revolution came from Lyons to destroy the wayside shrines. All statues and crucifixes within the houses had to be hidden. Jean-Marie, however, kept his little statue of Our Lady with him constantly, hidden in the pocket of his shirt. As he and Marguerite tended their family's sheep and cows in the pastures, they recited their prayers together. To his horror, the other children they met tending their flocks had already forgotten the teachings of the Faith.

He began to teach them their prayers again and to tell them the lessons he had learned. Processions were organized in which the children would carry a cross made of two sticks. Thus, religious processions, forbidden throughout France, were a daily occurrence among the little shepherds on the hillsides near Dardilly.

In November of 1799, Napoleon Bonaparte, now in control of the government, relaxed the prohibitions against the Catholic Faith. The churches were reopened and Fathers Balley and Groboz were permitted to say Mass openly. Jean-Marie, old enough to declare a vocation, confided to his mother his desire to become a priest to "gather many souls to God." Together, they prevailed upon his father who, in spite of the hardships this would cause him, agreed. Though progress toward the priesthood was particularly long and difficult for him, Jean-Marie persevered. His lack of education resulting from the closing of schools during the Revolution was a serious problem but he refused to give up. Father Balley gave him every help, even tutoring him and speaking on his behalf to the archbishop.

On August 13, 1815, Jean-Marie Vianney was ordained, at the age of 29, and was sent as assistant to Father Balley. The two priests lived an austere and pious life and were a constant inspiration to their parish. Father Balley, however,

whose health had been damaged during the years of persecution, developed a leg infection which became gangrenous. On December 17, 1817, he gave his final advice to his "beloved Vianney" and received Holy Viaticum and Extreme Unction from him.

After the death of Father Balley, Father Vianney was named curé *to the lowly parish of Ars. The Vicar-General told him, "There is not much love for God in that parish; you will bring some into it." The new curé* found his superior had not exaggerated. The people of Ars missed Mass on Sundays for any excuse. Children as well as adults used foul language. The men spent their evenings drinking in the taverns and the young women spent all their free time at dances. Illiteracy was common and there was little interest in catechism classes. The young men and women who had grown up during the Revolution were the chief offenders, often bragging about their worldly behavior.

Though obstinate in their way of life, his parishioners observed their new pastor carefully and were impressed by his kindness, simplicity and personal austerity. At Mass he was so filled with his love for God that Abbé Beau, his confessor, said of him, "each time it seemed as if an angel stood at the altar."

Father Vianney was aware that only tremendous effort with the help of God would cause Ars to rise from its worldliness. Any hours not spent in fulfilling his duties were spent in prayer. One of the farmers once came upon him in the forest, on his knees, weeping and saying over and over, "My God, convert my parish!"

He also subjected himself to severe penances which he later described as his "youthful follies." He found mortifying his appetite to be especially effective. Twenty years later he told a young priest that the devil is beaten by "the curtailment of one's food, drink and sleep. There is nothing the devil fears more, consequently nothing is more pleasing to God."

In his sermons to his restive congregation, many of whom came late to Mass and whispered, yawned and looked around to see what other people were wearing, he was direct and to the point. "Oh my dear parishioners," he would say, "let us endeavor to get to heaven! There we shall see God. How happy we shall feel!... What a pity if some of you were to find yourselves on the other side!"

As he won people back to God Father Vianney acquired enemies who spread vicious calumnies about him. He never answered the accusations and never overlooked an opportunity to be kind to his accusers. Later, asked by a young missionary if those trials had caused him to lose interior peace, he replied: "the cross make us lose our inward peace? Surely it is the cross that bestows it on our hearts. All our miseries come from our not loving it."

By 1832, twelve years after Father Vianney's arrival, the village of Ars was an edifying sight. The fields glistened with little crosses which marked their boundaries and the men, on their way to work in them, could be seen praying the rosary as they walked. At the sound of the church bell all stopped whatever they were doing and recited the Angelus. Many followed the example of their pastor in "blessing the hour." Coarse language was never heard from the farmers in their fields; in its place came the sound of songs and hymns. All who visited Ars were impressed by "the tranquility and peace of the place. Here more than elsewhere one seemed to breathe a genial atmosphere... Everyone seemed to be imbued with good will towards everybody else."

Though he yearned for solitude Father Vianney, ever obedient to God, stayed in Ars for the remaining 41 years of his life. According to the Abbé Monnin, "by sacrificing his tastes to obedience, his pleasure to duty, Father Vianney found hourly occasions to crush underfoot his own will." This self-denial brought him great joy for, as he said, "in a soul united to God it is always springtime." Many pilgrims, inspired by the example of Ars, flocked to the village to obtain guidance from its priest. Ever faithful in his mission of bringing souls to God, he remained in his confessional, sometimes as long as 17 hours a day.

In late July of 1859, worn out by his unceasing labors, Father Vianney fell ill. Though his parishioners hoped for a miraculous cure, as had occurred 16 years earlier, he assured them that would not happen. On August 3, he received Viaticum and Extreme Unction. "How kind the good God is!" he said. "When we are no longer able to go to Him, He Himself comes to us!" At two o'clock in the morning of Thursday, August 4, Jean-Marie-Baptiste Vianney gave up his soul to God.

Saint John Vianney was, as Pope Pius XI said, a saint "whose virtues and miracles have, in the eyes of other nations, covered the whole of France with incomparable glory." France, where the Revolutionists hoped to destroy the Catholic Faith, became instead an inspiration to the world. Today we have the benefit of the example and the holy intercession of Saint John Mary Vianney in our battle to preserve our beloved and precious Faith. All we must supply is the zeal and the courage. †

(It should be noted that, since Vatican Council II, there is no country in the world—apart from Holland—where the Roman Catholic Faith has been ravaged more than in France. How any country could be worse off in this respect than the USA is difficult to imagine.—Editor)

Anyone wishing further information on the Vexilla Regis Association discussed on page 4 may obtain it by writing to Father Donald Sanborn, St. Pius X Church, 23310 Joy Rd., Redford, Michigan 48239

Charity (Love)—The Supreme Virtue

Fr. Francis E. Fenton

That charity is the greatest of all the virtues is a fact made abundantly clear both in the pages of Sacred Scripture and in the teaching of the Church. It is that supernatural virtue whereby we love God above all else for His own sake and whereby we love ourselves and our fellowmen for the love of God. Whoever possesses sanctifying grace, the life of God in the soul, likewise has within him the virtue of charity; whoever loses sanctifying grace through mortal sin likewise loses the virtue of charity. It is called the queen of the virtues and its sincere and persevering practice is, or ought to be, a most distinctive mark of the true Christian.

While there is hardly a more abused term in the English language today than the word love, yet true love in its noblest form is nothing more or less than the supernatural virtue of charity. In the hedonistic age in which we live, love means unbridled sex, lust, sensuality to multitudes who do not have the foggiest notion of the meaning of true love. The supernatural charity taught by Christ and His Church is, of course, diametrically opposed to such perverted notions.

In the paragraphs that follow the terms "charity" and "love" are employed interchangeably. It is well to stress, however, that the love to which we refer is the real article and not the trite, wishy-washy word which is so casually and constantly used as to have become all but meaningless. True love is so splendid and magnificent a concept. How unfortunate that it is so often vulgarized in the current usage of the term.

As Roman Catholics, as genuine disciples of Christ we have the obligation to love all men regardless of who they are or what they are because the God Who created them loves them and Christ died for them. And this Christian duty of love by which we are bound allows for no exceptions because Christ allowed for no exceptions when He declared: "...Love your enemies: do good to them that hate you: and pray for them that persecute and calumniate you." (Matthew 5, 44) Deliberate, willful hatred for another person is always sinful and so can never be justified under any circumstances.

To love one's friends or those whose qualities and personality are attractive to us or those who have been good to us in one way or another—that's easy. But to love those who may despise us or who have knowingly done harm to us or whose character or behavior is distasteful or even repulsive to us—that's something else. But is it? Not really. The problem here is that many people associate the concept of love with feelings, emotion, sentiment and because, for example, they have ill feelings towards a particular person, they conclude that they do not or cannot love that individual. While adverse feelings towards another should not be nourished but rather should be dispelled forthwith, yet such feelings are not necessarily any indication of a lack of love. True love, again, Christian love is a spiritual, supernatural thing involving the mind and the will but may or may not involve emotions. A genuine follower of Christ loves his fellowmen, including his enemies, with a supernatural, Christlike charity regardless of whatever his feelings may be.

To express the above in another way: We are morally bound to love our neighbor or fellowman but that does not mean that we are obligated to like him in every respect. We certainly must disapprove and, yes, hate whatever immorality may be associated with him or whatever evil in which he may be engaged (abortion, for example, or Communism). Or we may simply dislike certain of his mannerisms or crudities despite our efforts to disregard them. In other words, we must love the sinner but hate the sin; we must love this or that person even though we despise his immorality(ies) or even though we instinctively dislike one or more of his less than appealing qualities.

It's simple enough to talk and write about loving one's enemies and loving those who have injured or offended us and loving those we don't particularly like. But such is mere hypocrisy if a person's thoughts and words and deeds contradict the love he professes. Our proclaimed love is a sham unless we manifest it in our daily lives by being Christlike, by striving always to think and to talk and to act as Christ would if he were in our place. It cannot be emphasized too strongly, however, that loving our enemies in no way implies condoning their sins or the evil they may promote or represent. And, incidentally, we do not, we cannot really *hate* anyone if we sincerely pray for that person. Devout prayer for a particular individual is an infallible sign that we do not hate him. Praying for another is an expression of love and so we cannot possibly hate a person for whom we devoutly pray. It is not at all incompatible to have a truly Christian love for another despite whatever feelings of dislike or aversion we may have towards him.

The supernatural charity or love which we are obligated to have and to show towards our fellowmen is not to be confused with that false love so prevalent today and which is so well exemplified in the advocates of "peace at any price," "better Red than dead." While the various anti-nuclear, anti-American peace movements are certainly controlled and manipulated by our nation's enemies for the purpose of destroying its ability and will to defend itself, there is no doubt that many of those involved in such movements naively believe (often as a consequence of prior brainwashing) in the righteousness of their efforts. Such individuals have a pacifist mentality and honestly think that loving their fellowmen precludes even the possibility of waging war against them. Besides, so they contend, all war is evil and can never be justified. Well, apart from the fact that the

Church teaches that there is such a thing as a just war, the point I would make here is that one has a distorted notion of authentic love who supposes that it always and everywhere forbids active resistance to evil and to those who embody and promote it. If this were true, then—in relation to Communism, for example—it would mean that the free world has no alternative but to allow this monstrous evil to take over and subjugate and enslave the entire human race. Could this possibly be the will of God that, while proclaiming our undying love for Him, we refuse to do battle against His enemies because we love them? Hardly. Loyalty to God demands resistance to Communism; submission to Communism is disloyalty to God.

There is no greater love than that supernatural charity which abides in the souls of the just, that is, in the souls of those who possess divine grace, the life of God. Charity is the supreme virtue, the most pleasing and acceptable to God, the most Christlike of all the virtues which are part and parcel of a truly Christian life. The faithful practice of no other virtue more distinctively marks the genuine follower of Christ and identifies him in the image and likeness of God. It is this supernatural love for God above all else which inspired the glorious lives of the saints and motivated the heroic sacrifices of the martyrs. And it is this same supernatural charity whereby we Roman Catholics must love our enemies, and act and react as Christ would towards those who hate us, and earnestly pray for those who have done or would do us harm in word or deed. Christian charity, in the primary and truest sense of the term, is divine love. Unless we possess this supreme virtue in our souls and unless we live this supernatural charity in our daily lives, we are not in fact authentic followers of Christ and our claim, however sincere, to be such is a false one. "...God is love, and he who abides in love abides in God, and God in him." (I John 4, 16) †

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Muller also has an un-Catholic perception of resurrection, one much more in line with Teilhard, the Masons and pagans. "We will be resurrected," he holds, "materially in other life forms on this planet and ultimately into atoms of other stars, but most of all, we will continue to live by the contribution we have made to humanity's improvement..." (John Paul II's message to survivors of a Columbian volcano is curiously similar: "These sons of yours fell like wheat into the entrails of the earth to germinate in the resurrection of the dead." Since he, too, has more than once expressed admiration for Teilhard, this shouldn't be too surprising.)

On the UN's founding, Muller blasphemously paraphrases Genesis: "And God said: That is good. And it was the first day of the New Age of the earth." As shocking as all the preceding should be to the Catholic reader, Muller's 1979 address to New York's Arcane School Conference is even more revealing. The speech he gave, "The Reappearance of Christ," detailed his beliefs about "the Christ." The group before which he appeared is part of the Lucis Trust, an occult group with UN ties. The Lucis Trust was started in 1922 by Alice Bailey, an author whose works such as *A Treatise on White Magic* and *Discipleship in the New Age* were greatly influenced by the earlier syncretistic Theosophical Society. The group's Lucifer Publishing Company was renamed for obvious reasons.

When John Paul II visited the UN in October 1979, he tearfully exclaimed, "God bless the United Nations" over and over again. His personal representative was none other than Robert Muller. At that time, John Paul II showed how he felt about his UN prophet; Muller writes of "a magnificent golden pectoral Crucifix given me by His Holiness in appreciation for my efforts." Even more telling, though, is the fact that on October 24—United Nations Day—John Paul II will conduct a meeting of representatives of world religions at Assisi, Italy. It is clear that he and Muller are on exactly the same wavelength. (As of this writing, the date of the meeting seems uncertain. It might be held on October 4, the Feast of Saint Francis of Assisi.—Editor)

Enough Is Enough

Believe it or not, this is but the very tip of the Conciliar New Age iceberg. No mention has been made of the growing number of New Age themes cropping up in the Conciliar press or of Father Theodore Hesburgh, Barbara Ward, Marshall McLuhan, Canadian Jesuit superior Father William F. Ryan and numerous other high-profile Conciliarists—living and dead—who have advanced the New Age cause.

It used to be that critics spoke of the Protestantizing influences of the Conciliar Church. Now we have to consider far darker forces. Not only are pagan ideas to be found there, sprouting like weeds, but even satanic ones. We at *The Athanasian* invite conservative Conciliarists to take the blinders off and *directly* confront this apostasy. Is *this* the Catholic Church? Could it possibly be the Catholic Church? †

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