THE ATHANASIAN

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More About The New Age In The Conciliar Church

John Kenneth Weiskittel

The legacy of Vatican Council II is the repudiation of the Roman Catholic Faith handed down by the Apostles and steadfastly preserved by their successors for nearly two thousand years. Paul VI signed the Council documents on December 7, 1965 (Pearl Harbor Day in the United States — a day of *infamy*, indeed, because the Church fell victim to a *theological* sneak attack). By so doing, he gave his *imprimatur* to pronouncements that, in some cases, represent an almost word-for-word denial of officially promulgated Catholic teaching on the Church's distinction as the *only* religious body established by Christ for the salvation of souls, and on the falseness of such contrary concepts as indifferentism and religious liberty.

This defection from the traditional Catholic Faith, on a scale unprecedented in the history of the Church (only a few members of the hierarchy have had the courage to stand up for truth), has resulted in the birth of a new heretical sect that continues to pose as the Roman Catholic Church. The remnant of true Catholics, however, has resisted the changes and call this new entity the Conciliar "Catholic" Church.

Only a few years after the end of Vatican II, the world's news media trumpeted a pilgrimage that captured the imagination of millions of young people: the Beatles' journey to India to take religious instruction from a Hindu "holy man." From this open endorsement of paganism by the most popular musicians of the generation, befogged "flower children" began turning from drugs to gurus. Scorning the God of their parents, they embraced the devils of the idolatrous East. Later they would try to integrate these beliefs with Christianity. The product of these activities has been the emergence of a cultic network of groups identified under an umbrella heading — the New Age Movement.

There has been an involvement by a certain portion of the Conciliar Church in New Age activities and even in the adoption of features of Movement thinking. Through the 1980's *The Athanasian* ran a series of articles on related subjects: "The 'New Age' Cultists" (12-1-83), "Occultism in the Conciliar 'Catholic' Church" (10-15-84), "The New Age Movement & the Conciliar Church" (9-1-86), "Assisi: the Conciliar Church's Pagan Love Song" (1-15-87), and "The Bewitching of America" (1-15-88). This unholy blending of Christianity with heathenism, all the more scandalous because it is done under the banner of Catholicism, is one of the strongest examples that we traditional Catholics have to prove to our conservative Conciliar family members and friends that the new Church to which they belong is not — *and cannot be* — the *real* Roman Catholic Church. It is with the hope that such eyes may be opened that the present article has been written.

Are They Catching On?

Last year the traditionally-oriented Conciliar news media discovered the New Age. Although not totally silent about it before, their coverage in 1991 shifted from occasional pieces to a number of in-depth studies, including a full-length book. It had become a hot topic.

Mother Angelica's Eternal Word Television Network has earned the distinction of having telecast the first Conciliar expose on the subject, "Who Do You Say I Am?", a series of programs hosted by a young Conciliar minister, the Reverend Mitch Pacwa. In the August-September issue of *Homiletic & Pastoral Review*, Canadian writer Cornelia R. Ferreira offers "The New Age Movement: The kingdom of Satan on earth," which relates it to the New World Order. The information provided in both is generally reliable, as far as it goes, but the former only refutes common New Age teachings (such as reincarnation), while the latter empha-

sizes the forces behind the Movement and the tie-in with Our Lady's message at Fatima. Neither brings in "Catholic" New Age involvement, although it should be noted that not all segments of the series have been viewed in time for this article. However, even if one or more segments *do* mention such involvement, the conclusions reached will not — and, being aired on EWTN, *cannot* — differ much from those put forth by those writers examined below. The reason for this will be made clear as the article progresses.

"The New Age Movement... 'A Dark and Hostile Agent — a Terrible Reality'" is the title of a reprint from the Wanderer Forum Foundation, a group connected to the weekly Conciliar newspaper, *The Wanderer*. Written by Laurene Conner, executive secretary of the foundation, the report focuses on major New Age organizations (such as the Theosophical Society, the Lucis Trust, Planetary Citizens, and the Temple of Understanding). To quote an article in *The Wanderer* (12-12-91) announcing the reprint: "(it) exposes the key Catholic personalities involved in transforming Catholic thought, action, and attitude into New Age Consciousness." Another critique recommended by *The Wanderer* (1-9-92) is "Evaluation of Enneagram Spirituality," a publication of the Conciliar group, Catholics United for the Faith (CUF). The author, Dr. Tim Pickford, an Australian scholar, identifies this as a form of Islamic occultism popular among trendy Conciliarists. They are, he says, "in real danger of losing their Catholic faith, if they have not already done so." (CUF and *Wanderer* supporters also fall into the same category, insofar as they are members of the false Church of Vatican II. But, it should be noted, unlike the "progressives" they oppose, these souls still adhere, for the most part, to Catholic dogma. Theirs is a perceptual difficulty in not having the grace to see that at Vatican II a definite break was made from the authentic Magisterium, and thus they are no longer in the true Catholic Church.)

The first comprehensive treatment of the subject, *The Unicorn in the Sanctuary: The Impact of the New Age on the Catholic Church*, was published last year by TAN Books. (Here is a good example of the puzzling editorial policy of TAN: besides offering solid works from our Catholic past, and even commissioning new ones from traditional Catholic writers, it "plays the field" by also carrying Conciliar titles like this.) Author Randy England, an attorney and pro-life activist from Missouri, gives an overview of New Age activities in the Conciliar Church. For this reason, *The Unicorn in the Sanctuary* is a valuable source of information. Unfortunately, it suffers from the same deficiency as the other works mentioned, a fatal flaw that undermines its overall impact.

Apostasy In Action

Whatever the weakness of these works (it will be discussed at the end of this study), they do combine to lay bare the degree to which not only error, but outright apostasy, is alive and well in the Conciliar Church. If the "divinity" of man, yoga, reincarnation, spirit channeling, Christ as but one of many "ascended masters," witchcraft, crystal power or such is your cup of tea, then look no further for like-minded individuals are to be found there in abundance.

It is fascinating to see how the same names crop up repeatedly in the works of Conner and Pickford (the two given the most attention here): Teilhard de Chardin, Matthew Fox, Edward Hays, Anthony de Mello, Thomas Merton and Robert Muller. Each of these men has contributed in some way to the promotion of *infernal* doctrines, yet all the while falsely professing to be loyal Catholics. Liberal Conciliarists widely hail them as important thinkers or even "prophets." As such, they need to be briefly considered here. Since the basic concepts of the New Age have been explored in depth in earlier issues of *The Athanasian* (see above), no space will be taken here to restate them, save as may relate to the thinking of these men and a few others to be mentioned.

Pierre Teilhard de Chardin: The granddaddy of all New Agers, "Catholic" and otherwise, his is the name that trips freely from their lips when asked whose thought most influenced them. England notes that Movement teacher Jean Houston, who predicted the rise of a "new world religion... a new spiritual system," has recounted as significant her meetings with Teilhard when she was a girl, and that Marilyn Ferguson, in *The Aquarian Conspiracy* (the New Agers' *Communist Manifesto*), has ranked him as the most important of all Movement figures. Conner adds that former UN official Robert Muller has written of his

"Teilhardian enlightenments." Teilhard, as early as 1936, called for the establishment of "a new religion (let us call it a better Christianity if you will) in which the personal God ceases to be the great neolithic proprietor of former days in order to become the soul of the world that our religious and cultural stage calls for." The sentiment expressed here and elsewhere in his writings — that religion must be altered to fit the needs of the times — is, of course, textbook Modernism. How, then, it is often asked, did he manage to escape excommunication. Teilhard provides part of the answer in a letter he wrote in 1947, eight years before his death: "I have got so many friends in good strategic positions, that I feel quite safe about the future."

Matthew Fox: Fox has developed on Teilhard's concepts to devise his own strange theology. "His brand of religion," observes England, "is aptly called 'Creation-Centered Spirituality'. Creation-Centered Spirituality is focused not on God the Creator, but on god the creation.'" Fox presents a heretical portrait of Christ, one in which our Lord was "weak and imperfect"; the multiplication of the loaves and fishes is not to be considered a supernatural manifestation of God Incarnate but rather "(t)he true miracle was that Jesus got people to let go, to share with one another"; and His crucifixion is not the redeeming of the fallen race but merely "an untimely death." Such teachings were too blatant for even the Conciliar Vatican to tolerate and, in 1988, it issued a statement condemning his writings as "dangerous and deviant," and ordering him not to "teach, preach, or lecture" for a year. Conner quotes part of Fox's reply:

> I do not deny (that) I emphasize "original blessing" at the expense of "original sin"... (Creation Spirituality) believes humans are essentially divine... It believes we all are prophets.

After he "served his time," Fox, who is taken to be a Dominican priest, was back to his old antics as though nothing had happened. He even retained the skills of Miriam Simos (Starhawk), his staff *witch*.

Edward Hays: If Fox's operation, with its emphasis on the promotion of the pagan/occult traditions of Europe and pre-Columbian America, might reasonaly be dubbed Apostasy West, then Hays' is Apostasy East. He conducts a "house of prayer" in the Kansas City, Missouri area, which he calls Shantivanam (Hindu for "Forest of Peace"), with the blessing of the local Conciliar bishop. He took the name from a similar project in India, started by Bede Griffiths, a Benedictine priest who was a pioneer in efforts to wed Hindu and Christian ideas and who was dubbed "India's Christian Guru" in the August, 1983 issue of *New Age Journal*. (Since Griffiths already had begun spouting heretical nonsense in his 1954 book, *The Golden String*, it appears that, as with Teilhard, he had "many friends in good strategic positions.") This outlook is continued by Hays. England, who visited his "Catholic-Hindu" retreat house, has this report:

> Fr. *[sic]* Hays' system is pure syncretism. He blends Christianity with the other religions and puts Jesus in the same class as "Buddha and the other holy saviors..." In a layout reminiscent of the Stations of the Cross, one side of the chapel holds a shrine to Shiva, Hindu god of destruction. Next on this wall is a Buddha, followed by a copy of the Scriptures, the Tabernacle of the Blessed Sacrament, a picture of Our Lady of Guadalupe and, finally, a crucifix...

According to Conner, a book by Hays, *Prayers for a Planetary Pilgrim*, contains rituals for contacting 'spirit guides."

Anthony de Mello: Like Teilhard, de Mello was a Jesuit (he died in 1987). De Mello's Hinduism must have come easier than Hays', as he is a native of India. His opus, *Sadhana: A Way to God*, invites us to cast aside Catholic prayer for the meditation techniques of idolaters. Conner writes: "Suggested practices include the Hindu mantra for group chanting (mindless repetition of a "sacred word" such as *OM*) and the regular striking of a 'pleasant-sounding gong.' " England adds that a suggested "Christian mantra" is, "Jesus... Jesus... Jesus... Jesus."

Thomas Merton: Another legendary name in New Age circles, this Trappist died in 1968 while visiting the Orient as a participant in the first World Spiritual Summit of the Temple of Understanding. In the last years of his life, Merton was engaged in such "worthwhile" tasks as supplying, writes England, "an admiring introduction to a

new translation of the *Bhagavad Gita*, the most important of the Hindu scriptures," paying visits to pagan leaders, such as the Dalai Lama, and acting as spokesman for religious indifferentism. Conner describes a "Spirit of Peace" meeting at Malta in 1985, at which one of the speakers, Conciliar "Benedictine monk" David Steindl-Rast (himself an avid New Ager), gained the ultimate Movement complement when he was favorably compared with "his friend and predecessor Thomas Merton."

Robert Muller: A member of the United Nations for 38 years and its Assistant Secretary-General from 1982 until his retirement three years later, Muller was mentioned here before in "The New Age Movement & the Conciliar Church" (9-1-86), so comments will be brief. Both Conner and England write at great length about him. Conner: "(Muller's) New Age credentials are impeccable..." England (on Muller's book, *New Genesis*): "typically saccharine New Age rubbish."

Will They Ever Learn?

The preceding list represents the tip of the iceberg in respect to such activities. Laurene Conner and Randy England are to be commended for bringing a good deal more to light. And yet any reviewer of their works would be remiss not to point out the very serious weakness that is also to be found there (and in other Conciliar writings of this type).

This weakness can be expressed as follows: *No matter how obvious the connection, neither Vatican II nor its false popes are to be implicated in any way for promotion of heretical teachings, or for participation in scandalous activities; on the contrary, every effort is to be made to put them in the best possible light, either by omission of fact, by careful use of only "safe" information, or by unquestioning acceptance of their justifications for such doctrines and behavior.* So *pervasive* is this inexcusable practice by the Conciliar journalist that one has to conclude that it constitutes a section in his stylebook. Thus, whatever good he may accomplish on one page is offset by the harmful effect of what he writes (or doesn't write) on the next page. A few illustrations are in order to make the point:

Omissions: A good place to start is with the coverage of Teilhard. Much is made of the un-Catholic nature of his works (England devoted an entire chapter to them) and of the influence he has had on so many Conciliar New Agers, but nowhere is mention made of his influence on *John Paul II*. If these intrepid researchers had been interested in presenting a *complete* picture, why did they neglect to tell their readers that, in 1976, Wojtyla, then a member of the Conciliar hierarchy of Poland, gave Lenten retreat talks to Paul VI and Curia members where he spoke favorably of the heretic Teilhard. Commenting on the creation accounts in the first two chapters of Genesis, he declared: "The description we find in the second chapter, the older one, seems to be closer to the modern trends towards biological evolutionism, that of Pierre Teilhard de Chardin," (English translation in *Sign of Contradiction*, Seabury Press, 1979) How much the readers of Conner, England and the like would benefit from knowing that one of the errors condemned by Pope Pius XII in his 1950 encyclical, *Humani generis*, was not only repeated by a man just two years before he would shame the Chair of Peter, that in the years since he has never repudiated it, and that the "pope" to whom he repeated it in no way disciplined him or warned the faithful of him! While both Conner and England clearly indicate that Muller's *New Genesis* is a work full of the evil spirit of this world, neither bothers to mention that it has never been condemned as such by John Paul II (if their "pontiff" finds no fault with it, who are *they* to complain!) and that in it Muller even boasts about having received a pectoral cross from him when the "Holy Father" addressed the UN. If England finds reason for alarm in Hays' use of a statue of Shiva and in Griffiths' referring to an obscene shrine for that god as a "sacrament," why is he completely mute when it comes to John Paul II who, visiting India in 1986, received two different marks on his forehead associated with the Shiva worship? Or, for that matter, why no mention when it comes to the "pope" using Teilhardian language on the same trip, such as the restating of Vatican II's "man is the way the Catholic Church takes in order to be faithful to herself"?

Highlighting: Another method is to use only those facts that fit their argument — and *only* those facts. For example, near the end of his book, England alludes to a visit to the United States in 1976 by then "Cardinal" Wojtyla. England quotes a remark in which the future "pope" talks of a "final confrontation between the Church

and the anti-Church, of the Gospel versus the anti-Gospel." Typically, as in *all* conservative Conciliar writings, this is meant to convey that Catholics should look upon John Paul as a stalwart defender of orthodoxy and a foe of those who would attack it (in this case, the New Agers). As if to emphasize this, England actually goes so far as to say that, by making such a statement, Wojtyla "spoke prophetically." An author with a far greater reading audience is Malachi Martin, the Jesuit priest who sought and obtained laicization in the early 1960's. He *invariably* appears on the jacket photos of his books in suit and tie and *always* is identified without *Father* before his name. Nevertheless, despite the fact that his publisher is Simon & Schuster (as Establishment as it gets in the book business), he has an unfortunately large following among traditionally-oriented Conciliarists. One such group, the Tridentine Rite Conference, voted him "Catholic Author of the Year" last September. Martin's latest best seller is a massive work of over 700 pages, bearing the equally ponderous title, *The Keys of This Blood: The Struggle for World Dominion between Pope John Paul II, Mikhail Gorbachev & the Capitalist West.* On page after page, Martin skillfully misleads his readers by portraying John Paul as a modern crusader who desires to re-Christianize the West. Noting that the "pope" opposes such sins as abortion and contraception, which he identifies as supported by New Agers, Martin writes:

> For Pope John Paul and for all who still remain genuine believers in the doctrine and revelation of Jesus, the rapid spread of New Age is less an illumination than a warning signal. John Paul denounces New Age doctrine, together with its materialist utopian principles and the mystical language in which they are presented.

And yet *not a word is said* about the comments by John Paul indicating that he is not a "genuine believer" in orthodox Catholic doctrine, about his Teilhardian views or about his scandals in India and at Assisi.

Alibi Indulgences: Finally, we come to the practice of accepting at face value any excuses given by the usurpers as justification for their sacrilegious acts. On the subject of the pan-religious gathering summoned by John Paul II at Assisi, Conner mentions it in passing, but dismisses it as not really a New Age event. Why? She quotes John Paul's defense, in which he claimed it "does not imply any intention of seeking a religious consensus among ourselves or of negotiating our faith convictions." Of course, it was *precisely* "a religous consensus" that was sought, for the very premise of the meeting, which included Hindus, Buddhists and other pagans, was that all the participants should pray for peace, *as though God is equally honored by each religion's petitions.* She similarly cites Paul VI's smoothing over of his visit in 1964, but neglects to point out that while there he met with a Hindu "holy man" on even terms, read from the *Upanishad* (a "sacred" text of Hindus), and defended the "right" of non-Christians to public worship. She could have brought out true Church teaching concerning all of this, including Pope Pius XI's 1928 encyclical *Mortalium animos,* which *absolutely forbids* Catholic participation in interreligious gatherings. But, then again, perhaps that might not go over too well with her readers, given that in their eyes "His Holiness" can do no wrong (even when he does!). Had it been Matthew Fox who had been involved, and not John Paul, one can be sure that Conner would go after him with both barrels!

What is evident from all of this is the usual double standard in Conciliar reporting: one may attack any of the vast array of scandals happening in the Conciliar Church — any, that is, except those in which the "Holy Father" is involved. While in the case of a few, such as Martin, there may be reason to believe a deliberate attempt to mislead is involved, it is likely that, in most cases, the cause is a misplaced sense of loyalty or blindness to the grim reality that the apostasy has penetrated even to the Holy See. It is a classic case of not being able to see the forest for the trees.

In conclusion, let it be made clear that such writers, however fine their intentions, are not helping the cause of Catholic restoration. Rather, they harm it by giving their readers the false impression that, however bad the state of the Church may be, all is well in Rome. Vatican II didn't really break with Catholic tradition, they claim, and so the Conciliar Church is the Catholic Church, and John Paul II is a legitimate pope (even a staunch friend — despite his deceits — of all the faithful). May God soon grant such writers the grace to face up to the enemy they so mistakenly venerate! †

It's All So Logical

Fr. Francis E. Fenton

— The Conciliar Church is but one more non-Catholic Church and its head, John Paul II, is a bogus Pope, no more a true Vicar of Christ than his friend Mikhail Gorbachev. To hold that John Paul II is not a valid pontiff or, which is the same thing, that the Chair of Saint Peter is vacant is known as sedevacantism (from the Latin words, *sede vacante*, meaning vacant chair or seat).

— Sedevacantism is, I contend, the only rational and logical position that can be taken in relation to John Paul II. Further, it is my contention that any bishop or priest who will conscientiously take the time and make the effort to study the record (the words and deeds) of John Paul II over the past 13 years or so cannot fail to arrive at the same conclusion, namely, that "His Holiness" is not a true Pope because he is a formal heretic.

— While all fully traditional Roman Catholic priests are sedevacantists, not all sedevacantist priests are fully traditional Roman Catholics. There are validly ordained priests here and there who, though they firmly believe that John Paul II is a non-Pope, are gravely deficient in the Faith in one way or another and are, in fact, not Roman Catholics at all.

— There are a number of conservative, *self-styled* traditional Catholic organizations and groups and publications which are aligned with the Conciliar Church and recognize John Paul II as a valid Pope. That being the case, not one of them is Roman Catholic. Of the many examples that could readily be cited, the best (because of its size and influence worldwide) is the Society of Saint Pius X (SSPX). It acknowledges John Paul II as the Vicar of Christ and is affiliated with the non-Catholic Conciliar Church. Of this there can be no question whatsoever. Does it not, then, logically follow that no convinced sedevacantist should attend the Masses or receive the Sacraments from a bishop or priest of the SSPX? I believe that such a conclusion is adequately warranted.

— And then there are those traditional Roman Catholic priests who are thoroughly committed to sedevacantism but who refrain from any public declaration of their sedevacantist conviction for one reason or another. Since anyone sufficiently knowledgeable regarding the heretical record of John Paul II cannot, in my opinion, fail to conclude that he is an impostor, I do not comprehend how the long-standing and continuing silence on the matter can be justified by the priests to whom I refer. On a subject so vitally important as this, how long more before they publicly and unequivocally declare their sedevacantist position? And do they not owe such a declaration to the laity?

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Yes, I know very well that much of the content of the above article is repetitious, having been stated in previous issues of this newsletter a number of times over the past several years. But, because I also know very well — because, indeed, I have absolute certainty — that John Paul II is a counterfeit Pope masquerading as the Vicar of Christ, I feel sort of obliged to declare my conviction on this subject candidly and unreservedly in these pages from time to time — and I make no apologies for doing so. In all of the overwhelming turmoil and chaos that afflict the Church today, the most fundamental issue is the stark reality that John Paul II is a sham Pope. This is *the bottom line*. (He is also, I have no doubt, one of the prime movers in the formation of the New World Order.) †

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The Roman Catholic Church

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

That Person, we know, was Jesus Christ Whom we believe to be God as well as Man, the Word Incarnate, the Second Person of the Blessed Trinity in human form. Indeed, the entirety of the Faith we profess stands or falls upon this belief of ours, the divinity of Jesus Christ. Though He be the greatest Man Who ever trod this earth, though He taught the most beautiful and sublime doctrine the world has ever heard, though His life and teachings exerted an unparalleled, a unique influence upon the human race — yet, if Christ be not God, our Faith is devoid of its very foundation and the Roman Catholic Church is essentially no different from hundreds of other religious bodies around the world. But we believe and we know that Christ was and is God and we worship and adore Him as such.

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

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

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

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

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

incontestably divine, whose claims and teachings bear the solemn ratification of none other than God Himself.

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

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

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

CAPSULE COMMENTS

Fr. Francis E. Fenton

After citing a few of the weird, way-out, un-Catholic words and deeds of the Conciliar Church bishops, one conservative "traditional" writer posed the question: "Are they crazy?" Not likely. Perhaps the worst that can be said of some of them is that they are gutless; and of some others that they are consumed with pride. The chances are, however, that a significant number of them, far from being "crazy," know exactly what they are doing or trying to do: totally to destroy the true Church and to amalgamate their Conciliar Church into the godless "religion" of the New World Order.

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The stores of America abound with merchandise made in Red China by slave laborers, of whom there are an estimated 20 million. To purchase any such item, then, is to support slavery.

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George Bush and John Paul II had a meeting in Rome some weeks back. Do you suppose they discussed the current state of the progress being made towards the New World Order, (that "reign of unheard-of horror" to which Pope Benedict XV referred)? You just *know* they did!

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An article by Gary Potter in *The Remnant* (January 31, 1992) speaks of "a veritable explosion... all over the place in Hungary, in the Czech and Slovak Federative Republic, in Poland and Romania and Russia..." And what is exploding in those countries? Freemasonry, that's what! And so, the question again: How long more before such creditable publications as *The New American* and *The McAlvany Intelligence Adviser* begin to expose the satanic conspiracy of Freemasonry?

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