

THE ATHANASIAN

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

Vol. I, No. 1
January 15, 1980

Saint Athanasius

Of all of those in the course of Christian history whose lives of heroic sanctity have led to their eventual canonization by the Roman Catholic Church, there is surely no one whose life better qualifies him as the patron saint of traditional Catholicism than Saint Athanasius, fourth century Bishop of Alexandria in Egypt. Hence the name chosen for this new publication, *The Athanasian*. It is, I believe, an appropriate name in view of the intended function and purpose of this periodical and it is one which, to my knowledge, is not used to identify any other traditional publication, at least not in this country.

Traditional Catholics of America

As of this writing (December 20, 1979), we (I and the priests affiliated with me) are in the process of incorporating under the above name as a non-profit, tax-exempt corporation in accordance with the laws of the State of Colorado. Since no impediment is foreseen, it is likely that this legal incorporation will be an accomplished fact by the time this first issue of *The Athanasian* appears. **Traditional Catholics of America** will have three national officers, all priests.

Subscription Envelope

Whenever one is enclosed with any particular issue of this newsletter, it means that the recipient's subscription is due for renewal. One may enter a new subscription at any time, of course, and will then receive the eight following newsletter issues.

For the Record

Although I am sure I can make some better contributions toward the preservation and advancement of the True Faith than that of correcting or clarifying statements appearing in the *ORCM Newsletter*, yet it seems to me that I have some obligation along this line. After all, I was the editor of that publication for some 5½ years, during which period the truth and accuracy of what was printed in its pages was always a matter of vital concern to me.

"Lay Rescue" is the title of an article by Father Robert McKenna, O.P. which appeared in the November 1, 1979 issue (#45) of the *ORCM Newsletter*. To be as brief as I can, by way of the following numbered paragraphs I offer a few comments and clarifications relating to Father McKenna's statements in the article mentioned above:

(1) Some two months ago I and the priests associated with me separated ourselves completely from the ORCM. While the corporation lawyer we had retained in Connecticut seemed to be quite certain that I could regain my position in the ORCM as a national officer if I so wished, the fact is that, if I did, I would be very much a minority on the national board and would quite certainly be outvoted on just about every issue because of the composition of the rest of the board. As the lawyer put it, the cards would be clearly stacked against me. Were I to be one of the national officers, then, or a member of some ORCM priest board of directors, it would be a hopeless case and an exercise in futility on my part because I know all too well the positions and the attitudes on numerous matters of those men (both priests and laymen) who would certainly compose the majority of any such group. Hence, the decision to make a complete break with the ORCM.

(A lady by the name of Maude Fairchild died in Tucson, Arizona some three years ago. One of the bequests in her estate was a sum of about \$28,000 in securities for the ORCM. Of the ORCM national officers and priests, I was the only one she knew. Because we had mutual friends in Arizona and because she found the ORCM at that time to her liking, she bequeathed those securities to the organization in her will. The ORCM will be receiving, or has already received by now, the bulk of that bequest (approximately \$26,000 in value). Legally, there is nothing I can do about this for the securities were willed to the ORCM, not to me. Under the circumstances though I find this story somewhat ironical and worth relating).

(2) It is correct that several of the Mass circuit locations (six to be exact - three in Florida and three in Washington State) which were listed in my interim letter of October 16, 1979 were locations not served by me and the priests associated with me. I did not list them "mistakenly" though, nor with any intent to deceive, but simply out of consideration for the lay leadership in those areas, most of whom I had good reason to suppose were in sympathy with me in the ORCM crisis. To include those places in my newsletter Mass schedule was misleading, however, and they will be omitted henceforth.

continued on page 2

continued from page 1

But in the #45 *ORCM Newsletter*, of the fourteen Mass locations served by the priests affiliated with me, nine are listed as though they were part of the ORCM Mass circuit. (Those in charge in several of those locations have already made it quite clear to the national officers that they want no part of the ORCM). To include those nine Mass centers in the ORCM listing then is somewhat less than honest, is it not? Further, in the article "Lay Rescue", Father McKenna writes that the "majority" of the "chapels and groups" have remained with the present ORCM priests. If the listing in the *ORCM Newsletter* is accurate, then Father McKenna is correct, the margin being fifteen to fourteen. But I wonder how many of those fifteen locations would remain with the ORCM if all of the congregation in each place were truly informed as to the fundamental "why" the ORCM crisis erupted in the first place.

(3) When the ORCM began I was not for some few months one of the national officers. These were laymen and at the time this was quite agreeable to me for, as I saw it, this would allow the ORCM priest members to devote their full time to the duties of their state in life. It was not long, however, before I began to receive protests from around the country from people who stated that they did not want to be a part of any Church organization of the nature of the ORCM which was run by laymen. And so it was that I at some point became the ORCM president. Whether I "insisted on assuming the presidency of the Board", as Father McKenna puts it, I do not recall.

(4) As to the "financial crisis" of the ORCM and my "handling of its temporal affairs" prior to the takeover by Messrs. Robert Cleary and Francis Maney, this is so much humbug and, because it is, I have neither the time nor the inclination to discuss it. I trust, however, that Father

McKenna, in his derogatory reference to my handling of the ORCM's temporal affairs, is not suggesting or implying any dishonesty on my part. But surely he knows better than even to hint at so gross an untruth.

Whether all of the time and space consumed in my writing this particular newsletter article has been worthwhile, I just don't know. To those who feel it has not been, I apologize for it and will strive to avoid this type of article relating to the *ORCM Newsletter* in the future unless, in a particular matter, I feel I have a grave obligation to make some comment. I ask only that you understand why I have written here as I have done. You see, I have never before in my life been in a position where my reputation is being progressively maligned in the minds of those who do not know me - and this in the pages of a national newsletter.

Frankly, I am at a loss as to how I should react in this matter. Some who have written me in recent months have commended me for my silence or restraint; others have urged me to speak out. At least for the most part though, those in this latter group do not know what my speaking out would entail. But I would have neither fear nor hesitancy in doing so if I were to become convinced that I must. In other words, which of two alternatives poses the graver obligation: to speak out at long last, as distasteful as it would be to do so - or, in view of the nature of the subject matter, to remain silent, thereby allowing a state of affairs to continue in the ORCM which is detrimental to the cause of authentic traditional Catholicism? Such is my dilemma.

THE ATHANASIAN

Published by Traditional Catholics of America, Inc.

-Eight issues a year (Jan. 15, Mar. 1, Apr. 15, June 1, July 15, Sept. 1, Oct. 15, Dec. 1)

-Subscriptions: -\$6.00 per year (via First Class Mail) for the USA, Canada and Mexico
-\$7.00 per year (via Air Mail) for all other countries

-Bulk orders: -3 copies for \$1.00 (minimum order)
-40 or more copies to same address: 30 cents each
(all prices include postage)

-Mailing address: P.O. Box 6827
Colorado Springs, CO 80934

-Telephone: (303) 636-1575

Until recent months, while myself feeling ever increasing anxiety on the subject, I have always suggested withholding any judgment on the present Pontiff in my writings and to anyone who sought my opinion. Even though I was hardly favorably impressed by the portion of his record which I knew, it was my thought that no decisive judgment should be made concerning him for some time. Perhaps he might surprise even the most pessimistic among us and turn out to be the great Pontiff so sorely needed in these days of unprecedented ordeal and travail for the Church. And so, whenever I had the occasion to do so, I would urge prayer for him and recommend a period of watchful waiting until there was sufficient evidence to warrant a conclusive judgment pro or con. Time would tell for sure.

Well over a year has now passed since Cardinal Karol Wojtyla of Poland became Pope John Paul II - and that, I think, is ample time to allow to pass in order to form a sound estimate of him. Sad to say, that estimate, in the opinion of this writer, is a low one indeed. Consider the following:

(1) The very name which he adopted upon his accession to the papal throne, John Paul II, was chosen as a tribute to his three immediate predecessors. This choice of name in itself was very revealing, plus the fact that he made it clear that he intended to follow their policies - policies which have wrought massive destruction upon the Church in the past two decades.

(2) Pope John Paul II was made a Cardinal by Pope Paul VI who, I am sure, never appointed any conservative or traditional individual to that office during his entire pontificate. Although the fifteen years of Pope Paul VI's pontificate were among the most disastrous in the nearly 2000 years of the papacy, Pope John Paul II has extolled him time and time again, referring to him as his mentor and spiritual father.

(3) Poland has been a Communist country for several decades now but I, for one, never heard the name of Karol Wojtyla as an anti-Communist fighter in Poland during his many years there as a Bishop and Cardinal. When he was chosen to be the Pope in 1978, the Communist leadership in Poland hailed his election. In the years following the death of Pope Pius XII, the Vatican has increasingly followed a policy of accommodation with Communism and Pope John Paul II, despite his occasional statements which might indicate otherwise, has followed that policy. Indeed, when a group of bishops proposed a condemnation of Communism at Vatican Council II, the man who is now Pope John Paul II was one of the leading spokesmen for those members of the hierarchy who successfully opposed such a condemnation.

(4) Not long after his election to the Papacy Pope John Paul II reappointed at least one Freemason, Cardinal Jean Villot, as papal Secretary of State. Following Cardinal Villot's death, the present Pontiff named another Freemason to that vital position, Archbishop Agostino Casaroli. Nor, to my knowledge, has Pope John Paul II, since becoming the Supreme Pontiff, removed any of the Masonic and pro-Communist Cardinals and Bishops from their positions either in the Vatican or any place else in the world. On the contrary, the papal envoy sent to Iran in November, 1979 by Pope John Paul II to plead for the release of the Americans held captive in Tehran was none other than the notorious Archbishop Annibale Bugnini, the principal architect of the Novus Ordo "Mass". Archbishop Bugnini, who became a Mason on April 23, 1963, has been acknowledged as such even by some of the more moderate and "respectable" traditionalists.

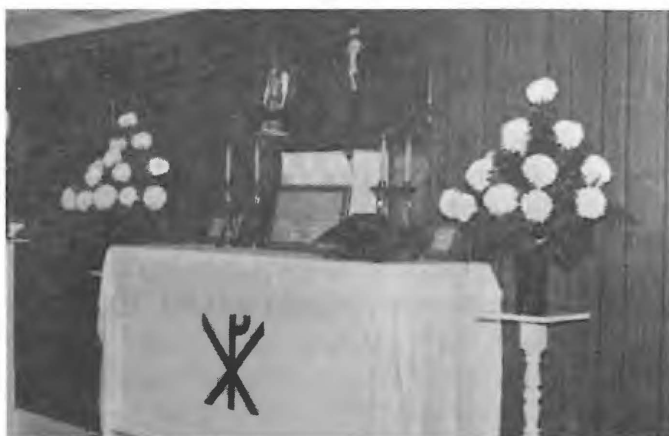
(5) Perhaps no one thing has done more harm to the Church than the false ecumenism so widely in evidence over the past fifteen years or so in the Church's relations with non-Catholic denominations of all kinds. The practice of this false ecumenism, which is nothing else but the heresy of religious indifferentism, is now, in one form or another, an almost common occurrence in the Novus Ordo Church, thanks primarily to Pope Paul VI. Not only has Pope John Paul II done nothing to eliminate this heretical practice, but he has sharply encouraged it by his own "ecumenical" words and deeds, all of which, of course, are an implicit denial of the One True Church.

(6) Some three months ago Pope John Paul II visited the USA. That he received a tumultuous welcome wherever he went and that he was given massive coverage by the communications media, there is no question. In the course of the numerous sermons and speeches he delivered during his tour in this country, he said many things which could not fail to appeal to traditional Roman Catholics. True enough, but what has he *done*, in the approximately 1¼ years of his pontificate to date, to rectify at least some of the grave wrongs that sorely afflict the Church at the present time? Has he censured any of the Red bishops and priests, so notorious in Latin America, who have openly collaborated with Communism - Cardinal Silva Enrique in Chile, Archbishop Helder Camara in Brazil, Bishop Mendez Arceo in Mexico, the priests who belong to the Communist Sandinista organization in Nicaragua, etc.? (Incidentally, in the tens of thousands of words uttered by Pope John Paul II while in this country, I do not recall his even mentioning the word Communism, much less any condemnation of it by him). What has the present Pontiff done to any extent to date to penalize heretical priests or to restore the teaching of the Catholic Faith to once-Catholic schools? Does one get the message from listening to him or reading his words that the Roman Catholic Church is the One True Church founded

continued on page 7

Our Lady of the Rosary Chapel Opelousas, Louisiana

General View of Chapel



Close-up of Altar

Father George Musey Saying the True Mass



A Portion of Congregation Awaiting Mass

Our Lady of the Rosary Chapel Rochester, Minnesota



Father Victor Mroz, OFM Conv. offers
the Holy Sacrifice

"Ecce Agnus Dei . . ."



The Congregation in Devout Attendance
at Mass

Statues of the Blessed Mother, and Old
Glory



THE NATURAL LAW

-a consideration of its potential

by R. Lance Lohr

Joseph Gorres was a German historian of the early 19th century. In 1838 he wrote a pamphlet that among other things ridiculed the Hegelian philosophy of his day. The description he gives of his age could easily be given of our own. He writes:

It has reached the stage at which we find ourselves everywhere enveloped and surrounded by lies as if by an atmosphere: they are breathed in and out . . . Thus it has come about that in the most important matters we are living in a world of fiction; in an artificial realm of fable which we have conjured up for ourselves out of our narrowminded notions, our pre-conceived opinions, our shallow thoughts and shabby emotions; a world so far removed from the reality of things that they are no longer recognizable in the slovenly and distorted copy.

Why does man so frequently find himself living in a distorted copy of reality?

When one observes the confusion around us it should be asked why so many people who appear to be reasonable cannot resolve the problems that trouble them. How is it that social disorder continues to grow? We cannot help but pity so many of our fellow humans who seem to lack the ability to find solutions to take them from where they are to where they should be.

Our consolation comes from our realization of why we are here and where we are going. But how many of us would enjoy the relative peace that comes from the Catholic Faith if it had not been God's gift to us? In today's world, the odds of our somehow tripping into salvation would not be good at all.

In many ways primitive peoples have an advantage. They must confront disease, famine and death daily. They are not as remote to natural devastation as the industrialized world where "man is the measure of all things."

In a country that revels in the quest for immediate self-gratification, it is difficult to "admonish the sinner" or lead a friend to the Faith (many of us have tremendous difficulties with even close relatives).

What is it then that should bind men to God even when they lack the Faith that has been our gift?

St. Thomas Aquinas believed that men could come to the knowledge of the existence of God by reason alone - something disputed by theologians of his day. He also concluded that the will of the Creator is imbued in every one of His creatures. Animals act by instinct, that is, they act according to their nature. Even inanimate objects have a nature that makes them what they are. Man then also is imbued with a nature - a human nature - including a quality that makes him unique: free will.

Now God's lesser creatures cannot be untrue to their nature. They are compelled to be what they are. This drive is Natural Law. In man's case, St. Thomas writes that Natural Law is "nothing else than the rational creature's participation in the eternal law." Put simply, Natural Law is for man his ability to use his reason to determine what actions are consistent with his nature and thus consistent with the will of God.

Pope Leo XIII clearly treated this concept and what happens when men choose to violate their nature:

It is a divinely appointed law that whatsoever things are constituted by God, the Author of nature, these we find the more useful and salutary, the more they remain in their natural state, unimpaired and unchanged; inasmuch as God, the Creator of all things, intimately knows what is suited to the constitution and the preservation of each, and by His will and mind has so ordained all things that each may duly achieve its purpose. But if the boldness and wickedness of men change and disturb this order of things, so providentially disposed, then, indeed, things so wonderfully ordained, will begin to be injurious, or will cease to be beneficial, either because, in the change, they have lost their power to benefit, or because God Himself is thus pleased to draw down chastisement on the pride and presumption of men.

Is it any wonder that so many suffer mentally and physically in our world where such moral aberrations as homosexuality, abortion, promiscuity, etc. are not only tolerated but condoned by multitudes?

In the last century theologians vigorously debated whether man could come to a full realization of right and wrong unaided by revelation and tradition. Most concluded that man could not. But few men today would be completely insulated from Catholic truth, if Catholics were really the missionaries Christ told us to be.

The point we are trying to reach is that many, if not most, of the people around us have lost sight of what actions are really consistent with Natural Law. And short of lightning striking the average American and knocking him out of his easy chair in front of his color television, he may never regain his senses.

But if we missionaries try to revive the dulled reason of our neighbor and present the Catholic moral code in light of Natural Law, we just might succeed, not only in getting him to act consistent with his nature but also, with God's help, to bring him to the Faith.

It may sound like somewhat of a debasement to lead a man ultimately to what we feel is the sublime center of our Faith, the Mass and Sacraments, by way of reason.

But you may be surprised. Men are proud creatures. If you can show that their way of life is irrational and that they suffer in the long run because it is irrational, they will be hard put not to change. And a man who finds that "virtue is its own reward" will be more inclined to come to the Faith. Even if we fail in the end, we will at least have helped to make the world a better place. To St. Thomas has been attributed the belief that a society governed by Natural Law would be outwardly no different than a society governed by Divine Positive Law. The only difference would be *why* people do things and not what they do. In the society governed by Natural Law, people would obey the Natural Law because it led to a better life. And in the society governed by Divine Positive Law, people would do good because it was God's will.

Do not be misled into thinking that simple adherence to Natural Law as it is approached by our reason is sufficient for salvation. For the pagans around you it may be, because it is the only guide that they may have. For us traditional Catholics, we have added the burden of acting in accord with the Faith.

Whether we succeed or fail in bringing men to the Faith is not really the point. We have an obligation to try to make the future a better place in which our children and those of our fellow men can save their souls through the Catholic Church. Faith alone is not enough. Indeed, as Holy Scripture tells us, faith without good works is dead. Hence, we must at least *attempt to propagate* God's will among men.

"Not only cars are recalled by their maker."

"To keep standing up after being counted is the true test of courage."

"They say the world is full of apathy — but I don't care!"

". . . if God doesn't live in Colorado, I'll bet that's where He spends most of His time."

continued from page 3

by the Son of God for the salvation of all? What has he done to outlaw the desecration of divine worship that occurs in "Catholic" churches throughout the world and to restore the True Mass to its rightful place of preeminence in the Church? A multiplicity of similar questions could be asked. A final one here: How could any Pope bring himself to address the United Nations except for the purpose of condemning that godless monstrosity and principal instrumentality of the New World Order?

That "liberal" "Catholics" and "Catholic" publications might be enamored of Pope John Paul II is readily understandable, but how any truly traditional Catholic or Catholic periodical should be so captivated escapes me. Such is the case though. There are certain publications, almost invariably referred to as traditional Catholic, which continually speak of the present Pontiff in a laudatory manner, rarely, if at all, bringing to the reader's attention anything of a negative nature concerning him. Why is this? Surely the editors and publishers of the periodicals I have in mind know better. Is it because a false sense of the sublimity and grandeur of the Papacy prevents them from writing in a critical manner of the current occupant of the papal throne? Whatever the reason, it is my contention that such publications are doing a grave disservice to their readership by their failure to present the full picture. They are misleading their readers and giving them a feeling of hope and security which simply is not justified in the present matter.

And then there are some traditional priests (how many, I do not know) who are of the mind that Pope John Paul II is not a legitimate or valid Pontiff at all. Now, if they *know* this, it seems to me that, in a matter of such grave import and having such profound implications for the Catholic world, the cause of truth would demand that this vital information be disseminated as widely as possible, accompanied, of course, with *conclusive proof*. While I am considerably less than enthusiastic about Pope John Paul II, I take the same position regarding his legitimacy as I did regarding that of Pope Paul VI, namely, I must assume that he is a valid Pontiff because I have never seen or heard any decisive case made to prove he is not.

But the belief or the assumption that the current occupant of the Chair of Peter is a valid Pope does not mean that one must thereby concur with all of his statements or condone all of his acts or blindly obey whatever he might command. Such is not, and never has been, the teaching of the Church. The humanistic Pope John Paul II is not only a far cry indeed from a Pope St. Pius X or a Pope Pius XI but, in my opinion, he may well prove to be in the long run far more of a disaster to the Church than was Pope Paul VI. For informed traditional Catholic spokesmen and publications to refuse to face up to the reality of, and to publicize, the negative side of the record of Pope John Paul II is the consequence of wishful thinking at best - and outright dishonesty at worst.

TCA TRADITIONAL LATIN MASS SCHEDULE

CALIFORNIA

PETALUMA (San Francisco area)

SAINT MARY'S

Hermann Sons Hall

860 Western Ave. (at Webster St.)

(707) 823-3610 or (415) 924-2587

Mass at 9:00 A.M. (every Sunday)

WALNUT CREEK (Oakland area)

OUR LADY OF THE ROSARY

Veteran Memorial Hall

1250 Locust Street

(415) 837-6499

Mass at 11:30 A.M. (every Sunday)

COLORADO

AURORA (Denver area)

OUR LADY OF VICTORY CHAPEL

2566 Sable Boulevard

(303) 321-3683

Masses at 9 & 11 A.M. (every Sunday)

Weekday Masses at 8:00 A.M.

DURANGO

OUR LADY OF THE ROSARY

Florida Grange Hall (SE of Durango)

(303) 884-2878

Mass at 10:00 A.M.:

Feb. 24, Mar. 30

PUEBLO

IMMACULATE HEART OF MARY CHAPEL

1406 East 21st Street

(303) 544-0336

Mass at 10:00 A.M.

Feb. 3, Feb. 10, Mar. 2, Mar. 30

STRATTON

OUR LADY OF FATIMA CHAPEL

(303) 348-5454

Mass at 5:00 P.M.:

Feb. 3, Mar. 30

LOUISIANA

OPELOUSAS (Lafayette area)

OUR LADY OF THE ROSARY CHAPEL

Route 1, Box 195

(318) 942-9053

Mass at 10:30 A.M. on 2nd and 4th

Sundays of month

NEW ORLEANS

Quality Inn Midtown

(504) 454-3449 or 834-0730

Mass at 5:00 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 11:00 A.M.:

Feb. 10, Feb. 24, Mar. 9, Mar. 23, Apr. 6

MONTANA

GREAT FALLS

IMMACULATE HEART OF MARY CHAPEL

2020 Second Avenue North

(406) 452-8826

Mass at 11:00 A.M.:

Feb. 3, Mar. 2, Mar. 30, Apr. 6

NEW YORK

BUFFALO

OUR LADY OF THE ROSARY

Charter House

6643 Transit Road

(NY Thruway Exit 49 - near Airport)

(716) 897-3755 or 692-5308

Mass at 10:00 A.M. on 1st and 3rd

Sundays every month starting
in February

PENNSYLVANIA

ESSINGTON (Philadelphia area)

OUR LADY OF THE ROSARY

Holiday Inn

45 Industrial Highway

(one mile from airport)

(215) 328-1348

Mass at 10:00 A.M.:

Feb. 24, Mar. 16, Mar. 23

UTAH

SALT LAKE CITY

OUR LADY OF PERPETUAL HELP

Hilton Inn

154 W. 600 So.

(801) 278-7501

Mass at 11:00 A.M.:

Feb. 17, Mar. 9

VIRGINIA

RICHMOND

OUR LADY OF FATIMA

Jefferson Hotel

Main & Jefferson Streets

(804) 737-8211 or 262-4354

Mass at 11:00 A.M.:

Feb. 17, Mar. 9, Mar. 23