

THE ATHANASIAN

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Editor: Fr. Francis E. Fenton, STL

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The Virtue of Hope

- Fr. Francis E. Fenton

Together with faith and charity, hope is one of the three greatest virtues. It is defined as that virtue whereby we firmly trust that God, who is, and because He is, all-powerful and faithful to His promises, will in His mercy give us eternal happiness and the means necessary to obtain that happiness. Through this supernatural virtue of hope, which all and only those possess who are in the state of sanctifying grace, we can with confidence look forward to Heaven as our final destiny through, as we recite in the Act of Hope, "the merits of Jesus Christ, our Lord and Redeemer." Mortal sin alone destroys the life of God in the soul and with it the virtue of hope. And so we can say, although this is not the usual significance of the expression, "where there's life, there's hope." In other words, the soul free of mortal sin has within it sanctifying grace, the life of God Himself, and so it has as well the theological virtue of hope. How exceedingly true, then, in a supernatural sense, "where there's life, there's hope." At the moment of death all hope comes to an end for in Heaven our most ardent yearning and longing for happiness are realized to perfection, while in hell all hope is abandoned, forever lost.

The two chief sins opposed to the virtue of hope are presumption and despair. The first of these, presumption, has its origin in the capital sin of pride and consists either in a person's taking for granted that he will attain salvation with little or no effort on his part, that God will, in effect, take care of everything; or in a person's relying upon himself and his own efforts in the working out of his salvation while ignoring God and His grace in the process. In the one case the individual presumes on the goodness and mercy of God while conveniently forgetting that the Almighty is likewise all-just and that, as Saint Augustine put it, "although God made us without us, He will not save us without us." In the other case the individual arrogantly takes for granted that he can handle things pretty well on his own and really has little need for the help of God in the business of getting to Heaven. A presumptuous

person has a tendency to make his own rules and to take portions of the moral law rather lightly if they happen to conflict with his own ideas. He undoubtedly prays from time to time but he could never be accused of overdoing it. He loves God, yes, and he certainly wants to save his soul, yes, but he is content to work at these things in moderation, periodically assuring himself that God understands. And, like the vice of pride from which it proceeds, those who are most tainted with the sin of presumption may well be the least aware of it.

And then there is the sin against the theological virtue of hope which is despair, the giving up, or the loss, of confidence and trust that God will give to us all of the help necessary to do His will and to save our souls. But the fact is that, whatever we have a moral obligation to do, God gives us the grace to accomplish. If we fail to do God's will in a particular matter, it is simply because we did not, or did not sufficiently, cooperate with the grace of God in one way or another. And even if we fail habitually, it is assuredly not the will of God that we give up, that we become discouraged, that we lose heart. Such a reaction is or leads to despair and, with it, the loss of the virtue of hope. Although temptations to despair may well come our way from time to time, never must we permit them to gain a foothold or to take root within us. Whatever else may be involved in the solution in a particular case, let us, when tempted to discouragement, turn at once with humility and confidence to God in prayer who, as Saint Paul assures us, will never permit us to be tempted beyond our strength. Indeed, the words of Holy Scripture are very much to the point: "Pray always and do not lose heart."

Now it may well be that the sin of despair or at least the temptation to despair is far more prevalent today than in various times past. Surely the pathetic Conciliar Church, the innumerable difficulties and problems involved in the preservation of our traditional Faith, the gross immorality so rampant in our

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nation, the ever advancing threat of Communism — certainly all of these are a cause of grave concern on the part of every informed truly traditional Roman Catholic. And so, concern, anxiety, distress, yes, and it speaks very poorly for the standards and the sense of values and the sound judgment of any Catholic who would take these things lightly. But grave concern about such matters is one thing; despair is something else again. To give up, to abandon hope, to despair — the very thought of this, regardless of the situation, is to be shunned for deliberate despair is a sin against one of the greatest of all virtues, the supernatural virtue of hope. To be sure, in view of the number and gravity of the difficulties and problems confronting traditional Catholics today — and because of the apparent absence of any notable success in coping with them, despite their persistent efforts — temptations to despair, to succumb to a sense of hopelessness are bound to come. But the sound traditional Catholic, recognizing at once the danger of such temptations, will not allow them to linger but, by the grace of God, will dispel them without delay. While all temptations involving the moral law are dangerous in varying degrees, those relating to despair are especially so.

And so again, despite the very trying circumstances in which we traditional Catholics find ourselves today in our efforts to preserve our divine Faith, let even the mere thought of despair be far removed from us. Sad and sorrowful though we are at the present woeful plight of the Church, God forbid that our sadness turn to despair and thereby divert us, perhaps permanently, from the noble apostolate to which we are committed. Rather let us lift up our hearts and souls to the God of all consolation and take courage from the words of Saint Paul in his Epistle to the Romans (8, 18) that “the sufferings of this time are not worthy to be compared with the glory to come . . .” Fortified by the great virtue of hope, may we remain loyal and true to our beloved Faith until death!

PLEASE NOTE

Following is the address and telephone number of Christ the King School. They should be used for all correspondence and telephone calls relating to the school.

**Christ the King School
P.O. Box 6428
Colorado Springs, Colorado 80934-6428
(303) 635-9183**

The Principal of Christ the King School

Mr. Milan A. Cicak, II is the new principal of our Christ the King School here in Colorado Springs, having assumed that position at the beginning of the current school year. Mr. Cicak was born in Rapid City, South Dakota in 1947 and received his early education in Catholic schools during a period of time before such schools came to be Catholic in name only. Following his graduation from high school he served three years in the U.S. Army. In further studies he earned a degree in religion and philosophy and has a minor in biology as well. For the past several years he and his family have been members of Our Lady of Victory Chapel in Aurora, Colorado. Although Mr. Cicak was asked to become our school principal on rather brief notice, he readily agreed and proceeded to terminate his previous employment a short time later. He and his wife, Rhonda, are presently endeavoring to sell their home in Aurora so that they and their three pre-school children may take up residence here in Colorado Springs.

Any school principal who is determined to do an efficient and conscientious job in that capacity assuredly has his work cut out for him. This is especially true today in relation to traditional Roman Catholic schools. While such schools are certainly a vital part of the work of preserving our Faith, their successful functioning presents a major challenge in many respects to those traditional Catholics involved with them. In this apostolate of Catholic education the school principal bears one of the primary responsibilities. During the several weeks that have elapsed since the beginning of the current school year, Mr. Cicak's loyalty to our Christ the King School and dedication to the cause of traditional Catholicism are already well established. May God guide and bless his efforts!

pray
the ROSARY
daily

Father Guillon Arrival Further Delayed

Father Bernard Guillon of Franceville, France was to be the headmaster of our Christ the King School this 1982-1983 school year. In the previous issue of this newsletter it was announced that, due to his having had major surgery this past summer, his coming here would be delayed. A few days after the publication of that issue we received a letter from Father Guillon informing us that his convalescence would be a prolonged one and that, consequently, it would be a "long, long time" before he would be able to join us. He again expressed his eagerness to be a part of our school and his deep disappointment at his inability to do so for some indefinite time. His disappointment is shared by many. Whether or not Father Guillon's health will permit him to come for any part of the current school year is presently uncertain. If not, we look forward to his coming just as soon as he reasonably can. Whenever that may be, he will be most welcome. In the meantime, our prayers for him will surely continue.

As the regular readers of this newsletter will have observed, this, for reasons beyond our control, is a much abbreviated issue of our usual 12-page newsletter. Since our recently published article, "The Conspiracy of Freemasonry," was a part of the previous issue (September 1, 1982), however, that issue was actually 21 pages. In any case, the December 1, 1982 newsletter should be a 12-page one.

Gift Subscriptions to The Athanasian

As of this writing, Christmas is still some 2½ months away. Since there is, however, but one more issue of this newsletter before Christmas, it is not too soon to suggest to our subscribers that they consider one or more gift subscriptions (\$8.00 for eight issues) for their relatives and/or acquaintances as an appropriate Christmas gift. A card would be sent to the recipient from this office prior to Christmas notifying that individual of the gift and informing him or her that the subscription will begin with the first issue of 1983. We would certainly appreciate our newsletter subscribers' favorable consideration of this suggestion.

"The Conspiracy of Freemasonry"

The above is the title of the supplement to the September 1, 1982 issue of The Athanasian. It was mailed some three weeks ago to all of our newsletter subscribers as well as to those whose subscription expired within the past few months. Written by John K. Weiskittel (now a teacher at Christ the King School), this comprehensive and well documented article on one of the paramount enemies of Church and country is deserving of a wide circulation. Hopefully, those who have already read it agree that it should and so will do their part to assure that wide circulation. There is so much misunderstanding regarding the true nature and objectives of international Freemasonry and so little current literature on the subject. This article can make a distinct and solid contribution towards the removal of that misunderstanding if our newsletter subscribers and others who read it will do their part in helping to assure its wide distribution. "The Conspiracy of Freemasonry" is \$1.50 a copy and a discount is available on bulk orders. "Tear away the mask from Freemasonry, and let it be seen as it really is" (Pope Leo XIII - 1884).

Price Scale for Quantity Orders

1-10	\$1.50 each
11-19	\$1.45 each
20-49	\$1.35 each
50-99	\$1.20 each
100 +	\$1.10 each

(Payment must accompany order)



SUBSCRIPTION RENEWALS

The date on the envelope address label indicates the month and year in which the recipient's subscription is due for renewal. At the proper time, a subscription envelope will be enclosed with the newsletter. One may enter a new subscription at any time, of course, and will then receive the eight following newsletter issues.



COLORADO

AURORA (Denver area)

OUR LADY OF VICTORY CHAPEL

2566 Sable Boulevard

(303) 364-8040

Masses at 9 & 11 a.m. (every Sunday)

Weekday Masses at 8:00 a.m.

COLORADO SPRINGS

OUR LADY OF THE ROSARY CHAPEL

815 South 25th Street

(Christ the King School)

(303) 636-1575 - Call between 9:00 a.m.

and 5:00 p.m. Monday-Friday

Masses at 8:30 and 10:00 a.m.

Oct. 24, Oct. 31, Nov. 14

DURANGO

OUR LADY OF THE ROSARY

Durango Savings and Loan

1101 E. Second Ave.

(303) 884-2878

Mass at 10:00 a.m. Nov. 21

STRATTON

OUR LADY OF FATIMA CHAPEL

(303) 348-5454

LOUISIANA

OPELOUSAS (Lafayette area)

OUR LADY OF THE ROSARY CHAPEL

Route 1, Box 195

(318) 942-9053

Mass at 6:00 p.m. on 2nd and 4th

Sundays of month

Mass on Oct. 17 at 11:00 a.m.

MINNESOTA

ROCHESTER

OUR LADY OF THE ROSARY CHAPEL

5820 Viola Road, NE

(507) 282-5163 or 289-8522

Mass at 10:00 a.m.

Oct. 24, Nov. 21

MONTANA

GREAT FALLS

IMMACULATE HEART OF MARY CHAPEL

2020 Second Avenue North

(406) 452-8826

Mass at 11:00 a.m. Oct. 24, Nov. 7, Nov. 28

PENNSYLVANIA

ESSINGTON (Philadelphia area)

OUR LADY OF THE ROSARY

Ramada Inn

Airport South, Route 291

(215) 876-8737

Mass at 10:00 a.m. Nov. 14

UTAH

SALT LAKE CITY

OUR LADY OF PERPETUAL HELP

Hilton Inn

154 West 600 South

(801) 278-7501

Mass at 11:00 a.m., Nov. 28

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— Fr. Francis E. Fenton, Editor

— Miss Marie Rust, Secretary

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

Telephone: (303) 636-1575