THE ATHANASIAN

A publication of Traditional Catholics of America † Editor: Fr. Francis E. Fenton, STL † Volume XIII, No. 8 † December 1, 1992

America's Descent Into Paganism (Part II)

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In The Temple Of The Devil

In the previous issue of this newsletter (October 15, 1992), two key elements in the national decline were examined: the official policy of religious indifferentism and the coming of age by student radicals. There is, however, a third force that is the most critical of all. Called by Pope Pius IX the "Synagogue of Satan," it is the international conspiracy against God and man known as Freemasonry.

In the July 15, 1992 issue of *The Athanasian* appeared an article, "Freemasonry: The Forgotten Enemy," that documents how a great deal of what is happening in politics and society today is in perfect harmony with the agendas proposed by the Lodge decades ago. It may be used, therefore, to cross-reference this article, particularly its third section which covers the connection between Masonry's declared objectives for the transformation of society and current social conflicts. A few readers may roll their eyes with impatience, wondering if another passage on Freemasonic intrigue is really necessary; however, as will be shown directly, the role of the Lodge in this paganizing process is not at all a peripheral one but is at the very blackened heart of the issue. The claim that Masons are now weak and do not have considerable control anymore is naive, to say the least. As befits a group born and sustained in secrecy, the Lodge is content to remain in the shadows while "Masons without aprons" (those who carry out its aims without being members) are mistakenly seen as the instigators, instead of merely secondary agents of the movement.

In Masonry is to be found the cradle of modern religious indifferentism. Masons are free to believe in one god, many gods, all gods, or no gods. While all religions, it teaches, are valid expressions, it claims to have the ultimate truth. Hence, while a Protestant version of the Bible is found in U.S. lodges, those in India would be equipped with the Veda, while Egyptian lodges carry the Koran. Christ is reduced to the status of merely a teacher, no different from Krishna or Mohammed. It is revealing to read what the Masons themselves have to say about paganism. Albert Mackey, an eminent American Lodge scholar from the last century, writes of it this way in his *Encyclopedia of Freemasonry*: "Its interest to the Masonic student arises from the fact that its principal development was the ancient mythology, in whose traditions and mysteries are to be found many interesting analogies with the Masonic system." (No doubt!) W. L. Wilmhurst, a leading British initiate, writes: "To the Jewish brother, Masonry points to the Father of the Faithful; to the Hindu brother, it points to Krishna; to the Moslem, it points to Mahomet (Mohammed)." But it was a Methodist minister and opponent of secret societies, Reverend C. Penny-Hunt, who may have summed it up best: "Freemasonry is simply Theosophy. It is the perpetuation of the worship of the old pagan gods of ancient Egypt, Greece, India, etc. . . ."

In his work, *The Devil*, Father Delaporte, a French missionary, devotes a chapter to the fascinating question: "Is the devil the head of secret societies?" He begins by citing the brazen plan proposed at a meeting of the Italian *Alta Vendita*, governing center of European Masonry (these documents were seized by the Pontifical Government and published in 1846 with the blessing of Pope Gregory XVI):

> "Our final end," wrote one of the high dignitaries of that gloomy empire in 1819, "our final end is that of Voltaire and the French Revolution, the annihilation of Catholicity, and even of the Christian idea, forever." This, then, is their object. Another will give a sketch of their proceedings: "It is decided in our councils that we want no more Christians. Let us make no martyrs, but make vice popular among the masses. Let them breathe it through the five senses. Make hearts vicious, and you will have no more Catholics." If that be not diabolical language, what is?

Diabolical indeed. What honest reader, surveying the ruins of society all about, can conclude otherwise than that this plot to "make vice popular" has been masterfully carried out

in the present day? And it is well worth noting that this was part of a two-pronged attack, the other part being the internal subversion of the Roman Catholic Church. Elsewhere in those foul papers can be found the Lodge's yearning for "a Pope according to our wants." This will come about, "brother" Masons are instructed, by the corruption of young seminarians, who will later have positions of authority in the Church, and, when "You will bring yourselves as friends around the Apostolic Chair, you will have fished up a Revolution in Tiara and Cope, marching with Cross and banner — a Revolution which needs only to be spurred on a little to put the four quarters of the world on fire." (The *fire* mentioned here should not be seen as rebellion in the streets [recall that earlier Masons are advised to "make no martyrs" — the tactics having shifted from overt violence, seen to be counterproductive, to a more subtle variety of warfare] but, rather, should be taken in the symbolic sense of enflaming mankind with the "wisdom" of Freemasonry, to be taught a false Gospel by equally false pastors as soon as the Lodge can plant its operatives. This, of course, has already been accomplished.)

Seven years later, Pope Gregory's successor forcefully denounced the revolt against the Christian social order. Father Delaporte writes:

> The secret societies are the central focus of revolution, and "REVOLUTION (said Pius IX, in his encyclical of December 8, 1853) IS INSPIRED BY SATAN HIMSELF [capitalization in original — JKW]. *Its object is to destroy from top to bottom the edifice of Christianity*, and to reconstruct on its ruins *the social order of Paganism*." Paganism is the public reign of the evil spirits substituted for that of God.

In *Quanta Cura* (1864), the encyclical accompanying the Syllabus of Errors, the same Pontiff emphasizes a point that today's Catholic parents must heed, all the more now, with "entertainment" the way it is and, if they are among the unfortunate who must send their children to a Masonically-inspired public school, with its attendant paganizing influences:

> All those who endeavor to throw into confusion both religious and social affairs, to destroy the good order of society, and to annihilate all Divine and human rights, have always exerted all their criminal schemes, attention, and efforts upon the manner in which they might, above all, deprave and delude unthinking youth... *it is upon the corruption of youth that they place all their hopes* [italics added].

Given the debased state of so many of the nation's children and teenagers, the fact that America's future is in its youths is hardly a pleasing thought.

Pope Leo XIII spoke out often against "the deadly poison circulating in the veins of human society." In his celebrated encyclical on Masonry, *Humanum Genus* (1884), Pope Leo indicts it for seeking a neo-pagan world, identifies that desire with the leader of the fallen angels, and cautions that acceptance of such aims would reduce society to the law of the jungle and sink it even beneath that of earlier pagans:

> To wish to destroy the religion and the Church which God Himself has established...to bring back, after a lapse of eighteen centuries, the manners and customs of the pagans...is audacious impiety. Neither is it any less horrible nor more tolerable that they should repudiate the benefits which Jesus Christ has mercifully obtained, not only for individuals, but also for the family and civil society...In this insane and wicked endeavor we may almost see the implacable hatred and spirit of revenge with which Satan himself is inflamed against Jesus Christ. So also the studious endeavor of the Freemasons to destroy the chief foundations of justice and honesty, and to cooperate with those who would wish, as if they were mere animals, to do what they please, tends only to the ignominious and disgraceful ruin of the human race...To have in public matters no care for religion and, in the administration of civil affairs, to have no more care for God than if He did not exist, is a rashness unknown to the very pagans; for in the hearts and souls of these latter the notion of a deity and the need of public religion were so firmly fixed that they would have thought it easier to build a city in the air than to organize it without religion and worship...Human society...for which by nature we are formed, has been constituted by God, the Author of nature...therefore it is clear that those who would absolve society from all religious duty act not only unjustly but also with ignorance and folly.

Similarly, Pope Leo XIII writes that Freemasonry seeks "the utter overthrow of that religious order of the world which Christian teaching has produced, and the substitution of a new state of things according to their own ideas, based on the principles and laws of pure Naturalism." In the same letter, Pope Leo exposes the Masons' desire to remove the

sacramental seal from matrimony as a "counter-morality" that seeks the evils "of civil marriage, of divorce, of free love and of irreligious education for youth." He also indicts them for supplying the very theory upon which the neo-pagan society is based:

> But the Naturalists and Freemasons deny that our first parents sinned, and consequently that man's free will is in any way weakened or inclined to evil... Wherefore we see that men are publicly tempted by the many allurements of pleasure; that there are journals and pamphlets with neither moderation nor shame; that stageplays are remarkable for license; that designs for works of art are shamelessly sought in the laws of a so-called *realism*; that the contrivances for a soft and delicate life are most carefully devised; and that all the blandishments of pleasure are diligently sought out by which virtue may be lulled to sleep...

But do not Americans still have their *freedoms*? Can they not become informed and oppose this evil? Yes, but *for how much longer*? Daily, government is quietly restricting or removing our liberties, and the greater mass of citizens continues sleeping ("lulled to sleep," according to Pope Leo) as though nothing was happening. This process is well described by Father Edward Cahill in *Freemasonry & the Anti-Christian Movement*:

> It is clear that, in a social system organized according to these Masonic ideals [see the six planks of the Lodge's agenda cited on pages 3-4 of "Freemasonry: The Forgotten Enemy"], the masses of people, while nominally free, and in theory possessing the source of all authority in the State, would inevitably become degraded and enslaved. Demoralized by indulgence, deprived of the guidance and help which Christian principles give, isolated, unorganized, mostly bereft of permanent property, having a smattering of literacy but without real education, they would have little or no power of resistance against the tyranny of bureaucracies or financial combines controlling the press and the economic life of the country. The substantial freedom, prosperity and true civilization which accompany or result from the Christian regime would give way to social conditions akin to those of pre-Christian Rome.

Can any discerning reader help but come to the conclusion that the picture painted by Father Cahill largely has become a reality in modern America? What is particularly disheartening is that at a time when traditional Catholics need to close ranks and fight the good fight against this organized wickedness, there are some — well-intentioned, to be sure, but weak — who have little appreciation of how absolutely the Popes have expected Catholics to oppose this devilish evil. This has led them to form dangerous alliances with Masons to *fight the conspiracy!* Rather, they should listen to Pope Pius IX who, in the encyclical *Multiplices inter* (1865), warns in no uncertain terms: "Let the faithful know that such affiliates must be numbered among those with whom the Apostle forbade us to associate, *telling us to even avoid greeting them* [italics added]."

Readers in other nations are invited to reflect on the degree to which their lands have fallen to the same scheme, for it is surely operating throughout the world. As early as 1953, Father Denis Fahey, the Irish compatriot of Father Cahill and an equally important Catholic writer on the plot to destroy the Christian social order, wrote to a fellow priest in England: "Ireland is going down the hill steadily, I am sorry to say, and the revolution is being prepared as in all the old Catholic countries. Some people are beginning to feel uneasy, *but the vast majority do not notice that we are becoming hollow in our union with our Divine Lord* [italics added]." (And today Ireland, considered by many to have been the last stronghold of decency, is now on the verge of legalizing abortion. Would that a new Saint Patrick emerge to reclaim the Emerald Isle!) While the U.S. has a postage stamp honoring rock singer Elvis Presley, Italy has gone it one better (actually, one *worse*) — an "actress" in pornographic movies is a member of its legislature! Space does not allow examples from other countries but it can be said without hesitation that not a single one in the world has been spared.

Paganism And The Second Coming Of Christ

When Saint Pius X was elected Pope in 1903, he announced that the aim of his pontificate would be to "restore all things in Christ." The need for such a program was evident from the social disintegration taking place in formerly Christian nations and the impious attacks on the Church from within her bosom. The gravity of the situation was brilliantly — if shockingly — spelled out in a sentence from his very first encyclical, *E Suprema Apostolatus*: "So extreme is the general perversion that there is room to fear that we are experiencing the foretaste and beginnings of the evils which are to come at the end of time, and that the Son of Perdition, of whom the Apostle speaks, has already arrived upon earth."

More and more over the years this statement has taken on an almost prophetic dimension, as has been amply shown in the preceding pages. *The Athanasian* has maintained a policy consistent with the Church's admonition that Catholics, ignoring the rash opinions of heretical sects, should exercise great prudence when considering the Last Days. Such denominations as the Jehovah's Witnesses and the Seventh-Day Adventists have manifestly fulfilled Christ's prophetic description of "false prophets," (Matt. 24:24-26) defying Him with their claims to be able to pinpoint the very day of His return — claiming, that is, to know that which He declared "no one knoweth." (Matt. 24:36) Hence, little has been written here about the Parousia (or Second Coming) and its attendant events.

Given the topic at hand, however, a brief consideration is in order. While we are forbidden to ascribe a day to the Lord's coming, He Himself tells us that we *can* determine, in general, when He is about to return; in fact, the *signs* will signal it as clearly as the appearance of foliage on a fig tree foretells the start of summer. (Matt. 24:32-33) When the Scripture descriptions of the Last Days are placed side-by-side with the breakdown of society (much more ruined now than in Saint Pius' day) and the Vatican II subversion, it is difficult to conclude that this is anything but the final act in the play called History or, at the very least, a *full dress rehearsal* of the same.

Consider the following examples: Our Lord declares that "the consummation" will only occur after the Gospel has been preached in all nations. (Matt. 24:14) This condition has clearly been met. He further states that "false Christs and false prophets" must appear. (Matt. 24:24) Today, *false Christs*, precursors of the Anti-Christ, abound (for example, Sun Myung Moon, Jim Jones, Meher Baba, Maharaj Ji, Menachem Schneerson, Yahweh ben Yahweh). "Men will become lovers of self...," writes Saint Paul, "blasphemers, disobedient to parents, ...without kindness, lovers of pleasure more than of God." (2 Tim. 3:2-5) Is *any* illustration needed here? Saint Peter reveals that "deceitful scoffers, walking after their own lusts," will ridicule the Second Coming." (2 Peter 3:3-4) Not only is this heard but even taught by some Conciliar "theologians," who have revived the Modernist error that this and other miracles of Christ are only symbolic manifestations of the believer's inner religious experience.

Again, Christ asks His Apostles if they believe when He returns "shall He find ...faith on earth?" (Luke 18:8) This is an extraordinary question when it is compared to such *affirmative* statements as those prophesying that the Gospel would be preached throughout the world and that "the gates of hell" would not triumph over His Church. Yet, when the present situation is considered, it has direct relevance, insomuch as those who hold fast to Catholic tradition have been reduced to a remnant. He also gives as a sign "the abomination of desolation...standing in the holy place." (Matt. 24:15) Two centuries before the Incarnation, a Syrian king profaned the Temple by introducing the worship of idols there. In 1986, a striking parallel to this took place during "Pope" John Paul II's interfaith meeting in Assisi *when a statue of Buddha was set by its adorers atop the altar of a once Catholic church.*

Finally, Saint Paul speaks of a time when the nations shall cry "peace and security; then shall sudden destruction come upon them." (I Thess. 5:3-4) Since the Communist "reform" is almost universally accepted as authentic, and the New World Order is closer to a reality, "peace and security" are the geopolitical buzz words of the day. This is now — *officially* — a "safer world." So Americans were told by President George Bush during his campaign for reelection. Far too many have been lulled into a false sense of security by such propaganda. The destruction to come wil assuredly be deserved if the nations look to a one world government, and not to God, for salvation. *And the peoples who stand to suffer the most are those in nations that once accepted Christ, only to forsake Him for the false god of globalism.*

The paganism into which America has fallen is an abyss of darkness that has engulfed the globe. To paraphrase Saint Athanasius: the world groaned to find itself pagan. Now, it would seem, the world has come full circle and renewed vigor is given to Saint John's inspired description of the Incarnation: "In Him was life, and the life was the light of men. And the light shineth in the darkness, and the darkness did not comprehend it... That was the true light, which enlighteneth every man that cometh into this world. He was in the world, and the world was made by Him, and the world knew Him not." (John 1:4-5, 9-10) And even the reflected light of the Savior, which is the Church, shines ever so dimly since the betrayal by those sworn to lead her. It seems that on all sides Satan has triumphed but, eventually, as in his rebellion before the earth was formed, pride will be his downfall. In the end, the Sacred and Immaculate Hearts will prevail. While patiently awaiting that glorious day, traditional Catholics must, as the forces of evil are now ascendant, be more assertive as part of the *Church Militant*. "Put you on the armour of God, that you may be able to stand against the deceits of the devil. For our wrestling is not against flesh and blood; but against principalities and powers, against the rulers of this world of darkness, against the spirits of wickedness in the high places." (Eph. 6:11-12) †

Sin: The Ultimate Evil

Some 42 years ago Pope Pius XII made the observation that a great tragedy of his day was that the world had lost its sense of venial sin. A great tragedy indeed, that man was no longer sensitive to or even perhaps conscious of his less serious violations of the moral law of God. But the moral climate that prevailed in that era to which Pope Pius XII was referring was of high quality compared to that of our present time. Today multitudes of people have lost their sense of all sin, mortal as well as venial. And that is not merely "a great tragedy" but it may well be the *supreme* tragedy of our day.

But why is this so extreme a misfortune, the loss on the part of countless individuals of their sense of sin? Because sin is the ultimate evil and, in the final analysis, the only real evil because it alone offends God and has eternal consequences. This is God's world and, if we are to play our proper part in it, then we must humbly acknowledge His supreme dominion over us and live our lives in accordance with His will. If we do not, if we ignore Him and flout His moral law, if we live as though He did not exist and as though there were no Heaven or hell — if, in a word, God is a more or less nonentity for us and man is the measure of all things (secular humanism) — then it is the height of foolishness on our part to expect that the Almighty will not one day demand retribution for our defiance of Him. God is all-merciful, yes, but He is likewise all-just and, while it is beyond our finite minds fully to reconcile these two concepts, we seriously err in concentrating on God's infinite mercy to the virtual exclusion of His perfect justice, and vice versa.

God created all men for Heaven and Christ died for the salvation of all. Almighty God condemns no one to hell. No one is eternally lost unless it be through his own unrepented grave fault. Such is the teaching of the Roman Catholic Church. As Saint Augustine put it, "God made us without us but He will not save us without us."

Since the doctrine of the Church on sin is found in detail in any advanced traditional catechism, there is no need to present that material here. However, a few points might well be noted:

1. Every Roman Catholic has the obligation to know his religion and that includes the subject of sin. Regrettably, some do not. One example would be the conditions necessary for the commission of mortal sin. Because mortal sin is a serious offense against God or a grave violation of the law of God, it is essential that we know what those conditions are. There are, objectively speaking, enough mortal sins without our creating our own through ignorance of the moral teaching of the Church. And yet, how many there are who, because they are not rightly informed, think this or that is a grave sin when, in fact, the Church says otherwise — or they suppose a particular matter is a venial or less serious sin which, given the three conditions for such, is actually a mortal sin. While we are obliged to follow the dictates of our conscience, we have a prior obligation to form a correct conscience, that is, one in harmony with the moral doctrine of the Church. If a person does not know that doctrine, then his conscience will be a distorted or erroneous one in its moral judgments. Every Roman Catholic, then, has the serious duty to form and to have a correct conscience on moral matters.

2. While venial sin is a less serious offense against God, it *is* an offense against God, an infraction of His law, a violation of His will. If a person, while concerned about avoiding mortal sin, commits venial sins habitually and with abandon, that individual will eventually fall into mortal sin. If one completely disregards less serious offenses against God in his daily life, his sense or consciousness of the nature of sin is gradually dulled so that, little by little, he is ever more disposed to rationalize and compromise with grave sin. Nor can a person advance in virtue nor make any real progress in the spiritual life who does not have a vivid awareness of the immorality of venial sin which is, after all, the second greatest evil in the world. Surely there is not a saint in Heaven who took venial sin lightly throughout his earthly sojourn. And we are all called to be saints, are we not? In fact, no one attains Heaven unless and until he becomes one.

3. Sin is an entirely personal and subjective thing in the sense that only an individual can commit or be guilty of it. It involves the mind and the will and so an individual is guilty of sin only when, in some fashion, he knowingly and willingly offends God or violates

His moral law. One cannot commit a sin by accident. Nor can a person be guilty of sin after the fact, that is, a person is not held accountable before God for sin if, at the time of its occurrence, that person was in total good faith and completely unaware of any immorality. There is, of course, no such thing as society being guilty of sin. Just as lifeless guns don't kill people but rather people kill people; so also abstract society doesn't commit sin but rather people commit sin.

Because, then, it is a serious offense against God, because it is a grave violation of the law of God, because it destroys the life of divine grace in the soul, because a person who dies in unrepented mortal sin is destined to suffer for all eternity both the loss of the Beatific Vision of God (Heaven) and the indescribable torment of hell — for such reasons mortal sin is the greatest evil in the world.

Suffering is one of the consequences of original sin. Because the desire to be happy is a part of human nature, because no one in his right mind seeks unhappiness for its own sake, suffering of one kind or another — that is, the absence of happiness — is described as evil and is so considered by the generality of mankind. Yet suffering, although it may become an occasion of evil or sin (resentment, despair, self-pity, etc.) is not in itself an evil. If it were, would Christ have preached the necessity of suffering for those who would be followers of Him? Would He have endured the excruciating agony of Calvary if suffering were evil? Did not the saints and martyrs actually seek pain and trials and tribulations? In fact, Holy Scripture tells us that the disciples rejoiced "that they were accounted worthy to suffer reproach for the name of Jesus." (Acts 5:41)

Suffering, then, of whatever kind and however intense and prolonged it may be, is not, in or of itself, an evil. On the contrary, if one has a supernatural, truly Christian, Christ-like attitude toward it, suffering is a positive good for by it we atone for sin, we merit divine grace, we please God. In a word, it is one's attitude toward suffering that makes all the difference. If we look upon it and react to it from the perspective of the spiritual and the supernatural and the eternal, suffering is a blessing. If we view it as an evil (to be avoided, if possible; otherwise, to be reluctantly, perhaps resentfully, endured), then it is a curse.

"God made us to know Him, to love Him and to serve Him in this world and thereby to be happy with Him forever in Heaven." In that one sentence from the Baltimore Catechism there is stated the entire purpose of life. From this it follows that moral evil or sin is the only real evil in the world for sin alone is offensive to God and sin alone can prevent us from attaining the end for which God created us: the eternal and perfect happiness of Heaven where "eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love Him."(I Cor. 2:9) "...the sufferings of the present time are not worthy to be compared with the glory to come..." (Rom. 8:18) †

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THE ATHANASIAN

Published by Traditional Catholics of America

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

Subscriptions: $12 per year (via First Class Mail) for the USA, Canada and Mexico; $16 per year (via Air Mail) for all other countries.

Additional Copies: Single copy - $1.50; 10 copies - $12.00; 40 or more to same address - $1.00 each

Mailing Address: P. O. Box 38335, Colorado Springs, CO 80937

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How Ought We To Pray?

Fr. Oswald Baker (England)

In Newman's classic definition of a gentleman, one requirement is that "he seldom speaks of himself except when compelled." Speaking too much of self is the second worst fault in conversation. The worst is talking too much about other people. Conversation is an art which has to be learned. It is not learned overnight. We must be willing to take initiative but try to be a good listener, not to monopolize conversation and know when it is time to change the subject. We must not be boring, prattling on at the mental level of a child of six. We must keep our stories tolerably brief. Being an accomplished conversationalist is a valuable form of charity and can give much joy. We have not learned to converse merely by having learned to talk. Proficiency in each is acquired by practice, by perseverance and by imitation.

Prayer is talking with God, an art with its rules and to be likewise learned by practice, perseverance and imitation. This is one of the many benefits of reading the lives of the saints. A spirit and habit of prayer were common to all the saints. Saint Alphonsus Ligouri, "Doctor of prayer" and patron of moral theologians and confessors, wrote: "Those who are saved are saved because they prayed. Those who are lost are lost because they did not pray." Real prayer and sin are totally incompatible. Our Lord insists that we must pray, and pray unceasingly. Everyone having the use of reason must pray. Simply to "say prayers" can have a merely tranquilizing effect, and this falls far short of the real purpose of prayer. Prayer is gathering ourselves up inwardly to God. The essence of prayer is being with God, living close to God, occasionally raising heart and mind to God, referring to God whatever we are doing. God is the perfect listener.

Is it better to make particular requests to God, to ask for objects of our good desires, or should we refrain from petitions, in the conviction that God knows best and that the decision on what He sends is therefore best left to His Wisdom and Goodness? When replying to the request of the Apostle, "Lord, teach us how to pray," Our Lord gave them the Our Father, a prayer of requests all through. He was explicit and emphatic. "Ask and you shall receive." He told parables which encouraged prayer of asking. Then what about souls who decline to make any specific requests, and leave all decisions to God's good pleasure? Correctly understood, the attitude is lawful. Correctly intended, it is praiseworthy. "Not my will but thine be done" is the conclusion of the most intense prayer recorded in the life of Christ. Such complete trust in God and entire submission of our will to His is assuredly commendable. Correctly formed, such a disposition will be the outcome of an intimate union between a soul and God. But it has its dangers. It could be a kind of protective apparatus — never ask for anything and you will never be disappointed. Or it could be an occasion of conceit, in the feeling that one is superior to those who bother God with their petty requests.

The closer our union with Our Lord, the better and more effective our prayer. The effective value of any prayer lies not in the help of consolation it brings but in the degree of love it contains. Deep love needs few words, and they will be spontaneous. Pray: Jesus, Light of the World, be my light. Let Thy Heart inflame my heart. May Thy Passion strengthen and console me. Let Thy words saturate my mind. May Thy grace always guide me, Thy will ever rule me, Thy wisdom teach me, Thy holiness form me, Thy humility perfect me, Thy generosity inspire me, Thy mercy encourage me, Thy peace remain always in me.

All prayer should be rooted in affection for Our Lord. We should try to say the Litany of the Holy Name, for example, or the Litany of the Sacred Heart, as our Blessed Mother would say them. No heart ever belonged to God more ardently than the Immaculate Heart of Mary. She should be the constant companion of our prayer. If we live in union with Mary, she will draw our whole being towards God, detach and withdraw us from the world, form in us a love of chastity and a spirit of poverty, ensure our interior serenity, peace of conscience and elevation of mind. She will keep us yearning for God and the delights of Heaven. †

CAPSULE COMMENTS

Fr. Francis E. Fenton

Of the numerous periodicals of national circulation with which I am familiar, there are some seven or eight which are more or less conservative, quasi-traditional publications aligned with the Conciliar Church and recognizing John Paul II as a valid Pontiff. However well-intentioned their editors and writers may be, all of them, I contend, do incalculable harm in varying degrees to authentic traditional Catholicism, which is today sedevacantism. Were I to single out any one of them as being the prime culprit in this category of publications to which I refer, I would say that it is *The Fatima Crusader* of Father Nicholas Gruner. Despite the manifestly conclusive evidence that John Paul II is a bogus Pope (to say nothing of the key part he is playing in the formation of the One World "Religion"), *The Fatima Crusader* goes on and on about "our Holy Father" and "His Holiness" and its fidelity to him. Since John Paul II is no more the Vicar of Christ than I am, the result is that multitudes of people are being misled by Father Gruner in what is one of the most (if not *the* most) vital matters of our day, namely, the stark truth about John Paul II. (Since one-half million copies of the latest issue of *The Fatima Crusader* were printed as compared to a thousand copies of the current issue of *The Athanasian*, I don't expect that these observations will accomplish much — but who knows?)

† †

In line with the above item, a World Bishops' Peace Conference sponsored by *The Fatima Crusader* was held at Fatima, October 8-12. A significant number of bishops were expected to be present. In a letter (dated August 13, 1992) to John Paul II, Father Gruner invited "His Holiness" to attend. "We know," he wrote, "that your Paternal heart desires nothing so much as peace for all mankind." Really! As of this writing (November 10), I do not know what transpired at the Conference but I am very sure that nothing much will result. It's simply not conceivable to me that a gathering of heretical bishops of the non-Catholic Conciliar Church, at Fatima or anywhere else, can possibly accomplish anything — for good, that is — in relation to the Fatima message.

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As militant godlessness and moral decadence become ever more prevalent on the American scene, what was in large part formerly concealed is now becoming more and more a very obvious reality — and that is an intense hatred for the Roman Catholic Church. Examples of this abound at the present time. Which prompts the question: Is martyrdom a distinct possibility down the road for traditional Roman Catholics? I think it is. (Imagine anyone making the supreme sacrifice of his life in testimony to the Conciliar Church!)

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There are presently some 320,000 Soviet military in East Germany, some 120,000 in Latvia and tens of thousands in Poland, Lithuania, Estonia and elsewhere. So much for the alleged demise of Communism.

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And then there is that fellow who ran in a primary for the U.S. House of Representatives in one of the congressional districts in Minnesota. He did no campaigning and he had no campaign fund. Despite this, he garnered some 22 percent of the vote. So? Well, you see, during the time that the primary was in progress the candidate was a prison inmate!

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This issue of *The Athanasian* marks the completion of 13 years of its publication. How much we may have accomplished over that span of time for the honor and glory of God and for the preservation and promotion of our precious Faith, He alone knows. We have tried to do our best though and, by the grace of God, we will continue to do so. †