# THE ATHANASIAN

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# Communism, Freemasonry and the True Mass

*Fr. Francis E. Fenton*

It was back in the middle and late 1940's that I first became aware of the diabolical nature of Communism and its objective of world conquest at whatever cost in human life and suffering—an objective from which it has never wavered. While the USA was, I knew, the prize target of Communism, it was not until some years later—say, around the middle 1950's—that I began to realize the extent, even then, of the Communist penetration of the American government. How well I recall giving sermons and speeches on the evils of Communism at that time—and that was some 30 years ago. My efforts met with little popular support though. Even among the scores of priests in the diocese to which I belonged, only one gave me any show of support while the powers that be in the diocese looked upon my anti-Communism crusade with something less than enthusiasm. In fact, I'm sure that they considered me to be, at best, a troublemaker—at worst, slightly unbalanced.

Another few years were to transpire, however, before I would gradually arrive at the conviction that Communism had not only deeply penetrated the American government but had made significant inroads into the Roman Catholic Church as well. True, I was well aware that the abolition of all belief in God and all standards of morality was a prime goal of Communism and that, among religious bodies, the Roman Catholic Church was foremost on its list for destruction. Yet because of the nature of the Church and knowing it to have been for so long the greatest bastion in the world against Communism, I just *knew* that, though all else might fall victim to it, the Roman Catholic Church would stand firm and impregnable. How wrong I was! Although, as I later learned, the Reds were in the woodwork of the Church long before Vatican Council II, the first unquestionable proof to me that Communism must have deeply infiltrated the Church was the fact that that Council never once condemned Communism throughout the four years of its deliberations! In fact, in the written transcript of those Council sessions the word is mentioned but once—and that, as I recall, by way of a footnote. Today's Conciliar "Catholic" Church, of course, is one of the Reds' cherished allies on the world scene. Incidentally, in his many speeches and statements around the world over the past five years, has John Paul II ever so much as mentioned the word Communism, to say nothing of condemning it? Not to my knowledge.

And then there is Freemasonry, every bit as much the enemy of Church and civil government as is Communism—however ignorant of this stark fact may be its rank and file members. The top echelon of international Masonry is well aware of it though. Not without very grave reason has the Roman Catholic Church condemned this secret order and attached the penalty of excommunication to those of her members who have joined it. At least 10 popes have expressly denounced Freemasonry over the past two and a half centuries. That the Conciliar Church now permits its members to become Masons is but one more powerful indictment against that Church. This evil organization is today what it has ever been, as declared by Pope Leo XIII, "a deadly poison circulating...in the veins of human society." In that same pontiff's words, "...Christianity and Freemasonry are, by their nature, irreconcilable." Isn't it strange that the wiles and deceits and objectives of this nefarious society are all but unkown by the generality of people, even by many Roman Catholics and even though it is "the central enemy of the Catholic Church"?

It is the conviction of many traditional Roman Catholics, including the author of these lines, that extensive Communist and Masonic infiltration into the Roman Catholic Church is the fundamental cause, in human terms, of the sorrowful deterioration of that Church over the past two decades as well as the basic reason for the existence of

the current Conciliar Church. One may cite other contributing factors but the prime villains are those inveterate and relentless enemies of Catholicism—Communism and Freemasonry. The destruction of the Roman Catholic Church has ever been one of their principal goals and Vatican Council II provided them with a signal opportunity to pursue their iniquitous aims with a vengeance. The years since that disastrous Council have manifested with ever increasing clarity how successful has been the Communist and Masonic penetration and subversion of the Church from the Vatican on down—indeed, so strikingly successful that at some indeterminate point along the way a new Church, the Conciliar Church, came into existence. And so again, while other forces were also instrumental (Modernism, secular humanism, liberalism, for example)—and there is much overlapping among these various factors—yet Communism and Freemasonry were and are, I submit, the major causes for the massive destruction wrought upon the Church during and since Vatican Council II.

As for the present state of moral decadence in America, is there a parallel between this situation and the tragic history of the Roman Catholic Church over the past 20 years or so? In other words, is there a relationship between the overwhelming godlessness and immorality in this nation today and the decline and fall of the Church from the powerful position of influence for good it formerly occupied on the American scene? I, for one, have no doubt but that there is a close connection between the two. While the USA was hardly a model of sinlessness and righteousness for the world back, say, in the 30's, 40's and 50's, yet, in retrospect, spirituality and morality among the generality of the American people might be said to have flourished in those days by comparison to the present time. Multitudes of Americans today do not even possess a sense of sin. And it is, I contend, no mere coincidence that the gradual descent of the USA in recent years into its current state of moral turpitude parallels, and is in large part the consequence of, the decline of the Roman Catholic Church during that same period of time. As the spiritual and moral power and influence of the Church deteriorated, so did our nation degenerate to become a twentieth century version of Sodom and Gomorrah.

But is it possible to specify another cause, even beyond Freemasonry and Communism, for the present lamentable state of both Church and country? There are many traditional Roman Catholics who would unhesitatingly give an unqualified "yes" to that question, namely, the near total cessation of the Holy Sacrifice of the Mass. And surely a strong case can be made in support of that contention. The Mass and Holy Eucharist are the heart and center of the Roman Catholic Faith and the inexhaustible source of divine grace for the living of the supernatural life. "In the Eucharistic Sacrifice the Catholic Church possesses the sun of her divine worship, as well as the heart of her life of grace and virtue, her supreme good, her greatest wealth and her most precious treasure." (*The Holy Sacrifice of the Mass* by Father Nicholas Gihr). Countless volumes have been written on the Mass (the one book cited above is nearly 800 pages in length) and every properly instructed Catholic knows well the preeminent place of the Mass in the Roman Catholic Church. As the Church teaches, the Mass is the perfect act of worship given to God on this earth, the prayer "par exellence" of man to his Creator.

In the words of Saint Leonard of Port Maurice (*The Hidden Treasure: Holy Mass*), "...were it not for holy Mass, at this moment the world would be in the abyss, unable to bear up under the mighty load of its iniquities." Although those words were written some two and a half centuries ago, how strikingly applicable they are to the present time! The condition predicted by Saint Leonard, if there were no Mass, is today becoming more and more a stark reality. And if this nation and the world are not here and now *totally* "in the abyss" because of their "iniquities", could this be because the True Mass is still preserved and offered by traditional priests, however pitifully few in number those priests may be? Yes, it could very well be indeed. Over the past 15 years or so we have seen both the widespread destruction of the True Mass by the Conciliar Church on the one hand and the massive spiritual and moral disintegration of our nation on the other hand. Is there, I wonder, a direct connection between the two? Although I am unable to prove it, I strongly believe that there is.

It is a doctrine of our Faith that the Roman Catholic Church will last forever, that "the gates of hell shall not prevail against it." Nor shall the powers of hell as manifested in Freemasonry, Communism, Modernism, liberalism, secular humanism, etc. Today that Church is found and exists in traditional Catholicism which alone preserves the totality of divine truth as revealed by God and taught by the Church throughout the Christian centuries. And, among all of the inestimable possessions of our God-given Faith, the treasures supreme are the Holy Sacrifice of the Mass and the Blessed Sacrament of the Eucharist. At the present time those treasures are, if possible, more precious than ever because the world is largely without them. The world, of course, is not aware of its loss although that loss could well be the root cause of its abysmally degenerate condition. †

# EXPOSING THE CONCILIAR CON GAME

*John Kenneth Weiskittel*

Two New York City detectives sit in their parked squad car munching hot dogs. Suddenly, they spot a man and accost him. Within two hours, the man has been identified and placed in the custody of FBI agents.

Frank Abagnale—alias Frank Williams, alias Robert Conrad, Frank Adams and Robert Monjo—was, at the time the law finally caught up with him in 1971, one of the world's most successful and most hunted impostors. He parlayed his ability to convince people that he was a Pan Am airlines pilot, an assistant state attorney, a pediatrician, a college professor, an FBI agent, (to name a few of his postures) into "earnings" of over two and a half million dollars and, in so doing, became the object of hunts by police in 26 foreign countries and all 50 states. Abagnale was, in short, a con man *extraordinaire*.

His remarkably successful career in crime was based on his ability to act, speak and move in precisely the ways that the victims would associate with the actions, speech and movements of the mimicked vocation. This, in turn, enabled him to gain their faith in his honesty. Abagnale, in his confession-memoirs, *Catch Me If You Can,* says the one trait necessary in all victims is *blind trust.*

The term "con", then, in such phrases as "con game", "con man" and "con artist", is short for confidence. Unlike the ordinary thief, who makes no pretense regarding his aim, the adept con artist is able to extract money or other valuables from his victims by having them willingly —or even happily—hand them over to him.

Researchers on the subject have found that untold thousands of people are bilked out of *billions* of dollars each year, but add that truly accurate figures can't be given because many victims of such crimes are too embarrassed to admit to law enforcement authorities that they've been "taken".

The Gypsies, who are also known for having brought their own brand of witchcraft and fortune-telling with them when they entered Europe centuries ago, are widely thought to be the originators of the con game. (The slang expression "gyp", meaning "to cheat", is derived from "gypsy".) In America, the "art" of conning has had a colorful history, proving the truth of the words of the showman P.T. Barnum, "There's a sucker born every minute." Today's list of swindles would have to include mail-order fraud, chain-letter chicanery, pyramid schemes, phony charities, loan sharks with their (not so) easy credit, false advertising, counterfeiting (since our currency is today backed only by the empty promises of politicians, and not by gold, this may be said to be a con upon a con!), bogus land deeds and numerous other swindles performed by flim-flam operators and fly-by-night businesses.

A more pervasive con, and one that goes beyond the mere theft of money, is the anti-Christian conspiracy that has taken root in our land and that boasts as its members politicians, educators, social activists, bankers, industrialists, entertainers and people in nearly every walk of life. One can hardly turn on the evening television news or read a mass-circulation magazine without confronting journalists who, by and large, are more sympathetic to promoting dishonestly the programs of the conspiracy than they are to a truthful presentation of the news.

Most disturbing of all, for Catholics, must be the fact that agents of this same conspiracy, having succeeded in penetrating to the highest positions of the Church, have either indoctrinated or neutralized into silence other leaders, and have taken the world's three-quarters of a billion Catholics into a sort of spiritual captivity in which the prisoners are scarcely, if at all, aware that they are enslaved. The remainder of this article focuses on this spiritual con game: how its practitioners operate, why people are taken in by it and how to help its victims see through it so they'll stop playing the game. Hopefully, some encouragement may also be derived from the article.

## Caveat Credens (Let the Believer Beware)

In law, there is a saying that neatly sums up the responsibility of the buyer to check any item for flaws before purchasing it: *caveat emptor* (let the buyer take care).

Even so, consumers are protected by truth-in-advertising laws; and hospital patients, by safeguards against

medical malpractice. Similar statutes defend citizens in nearly every area of human conduct.

Unfortunately, one of those areas not covered is religion. Catholics can't file suit against a clergyman for liturgical malpractice. Nor can they invoke the laws guaranteeing truth in advertising when Modernists in the Conciliar Church decide to place a sign in front of their church, proclaiming it a "Catholic Church" or a "Roman Catholic Church".

For the Catholic, then, the rule is strictly *caveat credens* —let the believer take care; believer, beware!

In a sense, the entire history of the human race has been the story of the battle between the conned and those who refused to be conned. The outcome of the first such encounter finds Eve answering God: "The serpent deceived me, and I did eat." This would later cause Christ to call Satan the father of lies. In truth, he can also be called the father of con artists.

It has been a continual struggle for the Church to turn away one attack after another from *spiritual* con artists of all different sorts—united only in their hatred of the Church. These children of the devil have tried to devise heresies in ways best suited to deceive the faithful.

They have been anathematized in the Scriptures: *"Woe to you that call evil good and good evil: that put darkness for light, and light for darkness: that put bitter for sweet, and sweet for bitter."* (Isaias 5:20) In the very first heresy of the Christian era—Gnosticism—the tricksters deliberately sought to "employ traditional Catholic terminology in a secret, perverted sense that threatened to trap the unwary pious soul." (Fr. Newman Eberhart, *Summary of Catholic History,* Vol. I, p. 91).

In the fourth century the Church faced a new threat with the rise of Arianism. While the doctrines of the Arians were different than those of the Gnostics, both shared the common trait of *appearing* to be orthodox Christians while actually being something far removed from the Church.

When finally challenged to profess the Catholics truths defined by the Council of Nicaea, the Arians claimed they had been misunderstood and, as Dr. Rama Coomaraswamy wrote in the April 1982 issue of *The Roman Catholic,* they presented Emperor Constantine a statement of their beliefs which "by the use of ambiguous language gave the appearance of their being reconciled to Nicaea." ("St. Athanasius, Part I: The Rise of the Heretics").

In the same article, Dr. Coomaraswamy elaborated on the use of deceitful communications:

> Ambiguity has always been the ploy of the heretic and was rightly called in Medieval times "Verba duplicita et maligna"—an evil and duplicitous use of language. Pope Leo XIII was to teach that, when ambiguity was used in such situations, it was always to be understood in the heretical sense.

In other words, the heretic will speak in a manner that does not conform to what he really believes.

By the time the Protestant Revolution rolled around, some one thousand years later, its leaders had refined this defrauding of Catholics even further. Martin Luther, though he no longer believed in the Mass as understood by the Church, made every effort to hide that fact from the average churchgoer: "in indifferent matters our churches are so arranged that a layman...seeing our Mass, choir, organ, bells, chantries, etc., would surely say that it was a regular papist church." (*Summary of Catholic History,* Vol. II, p. 154). Other "Reformers", such as England's Thomas Cranmer, would follow Luther's lead and offer what appeared on the surface to be Catholic rites.

All of these errors through the centuries have merely been precursors of that "synthesis of all heresies"—*Modernism.* Conceived by freethinking priests at the turn of the century, but courageously suppressed by Pope St. Pius X, the plague of Modernism remained dormant for most of this century until its agents at the Second Vatican Coucil allowed it "legally" to subvert the Church.

St. Pius makes it clear in his encyclical *Pascendi* that the Modernists, like their brother heretics, "make a pretense of bowing their heads, (yet) their minds and hands are more boldy intent than ever on carrying out their purposes." To achieve their goals, the Holy Father continues, they find it "necessary...to remain within the ranks of the Church in order that they may gradually transform the collective conscience (i.e., the way the Church thinks as an institution)."

The method for bringing about this "transformation"? The same method used with great success in Eden... *deceit.* Abbé Alfred Loisy, the French priest who came to be known as "the Father of Modernism", mastered the con game. Michael Davies, in his short study, *Partisans of Error: St. Pius X Against the Modernists,* reveals Loisy's insincerity:

...Thus, in a letter to *The Times* he wrote: "I was a Catholic, I remain a Catholic. I was a critic, I remain one." In a letter to (Vatican Secretary of State) Cardinal Merry del Val on 24 January, 1904, he states: "I accept all the dogmas of the Church." He wrote this after consultation with (fellow Modernist) Baron von Hugel, but his real thoughts were set down in his diary: "I have not been a Catholic in the official sense of the word for a long time...Roman Catholicism as such is destined to perish, and it will deserve no regrets." (pp. 70-71)[1]

Conciliar commitment to the Loisy "ideal" of a destroyed Church continues unabated, even as these words are put to paper.

## The "Con" in Conciliar

As pet peeves go, I suppose I'd have to place high on my list the way the television networks like to tout their news anchors as being "the most trusted" or as having "integrity" while, in reality, the reverse is shown by night after night of biased "news" coverage. More disturbing, however, is the manner in which millions of Americans *do* trust these untrustworthy sources.

The condition contracted by said millions ought to be studied by clinical psychologists. After all, there is a clinical name for those who blindly fear and distrust without reason—*paranoia.* For the opposite of paranoia, that is, the illogical *trust* in others, a term is needed. Until a more precise word is found, why not call it *Barnum Syndrome,* after the nineteenth century showman and trickster who first noted the disorder?

One place where an epidemic of Barnum Syndrome runs rampant is the Conciliar "Catholic" Church. The most flagrant deviations from Catholic teaching; the wildest, most unrestrained incidents of "liturgical expressiveness"; the "updatedness-at-any-cost" mentality: all of these attacks on the True Church are accepted by churchgoers in the name of Vatican II.

This tactic is carried out in one of two ways, depending on the susceptibility of the victim. The method used against the majority of parishoners is simply to say that what is being done was mandated by the Council and, if you don't like it, leave. If the more studious members complain about the outrages being staged in many churches, they're apt to hear the typical "Well, what you're talking about are abuses."

So, why do they stay? Why aren't they fleeing in droves to the nearest traditional priest, and dragging with them anyone who will listen to reason and, more importantly, who will listen to the teaching of the Church? What is it that keeps them going back week after week, when their best instinct should tell them something's wrong...drastically wrong? The answer: the con artist's biggest ally—*blind trust.*

One example stands out, before all others, in my mind. I often visit the local Conciliar church in search of periodicals useful in my research. One evening, upon entering it, I was surprised to hear a voice over the public address system, at a time when I knew no services were scheduled.

The sight I saw was amazing for, scattered throughout a church with seating for over 1,000 people, I saw no more than 50 individuals, all listening, I presume, to the source of the voice. There *it* was at the foot of the altar: a reel-to-reel tape recorder, broadcasting for all present an explanation of why the "New Mass" is really the True Mass, even if it doesn't seem to be!

That's just my experience. I'm certain the reader can supply incidences from his or her own life that would confirm the nature of the New Church just as well. All of them get back to the same point, however, and that is that the Conciliar Church leaders are obliged now to do something that no true Catholic leader ever did—or ever needed to do. They are attempting to "sell" a bad bill of goods to their people—and the sorrow of it all is, they're succeeding at it. The *real* Catholic Church has never needed to defend its Sacraments to the faithful.

Modernism is like a wounded serpent that still lives because no one bothered to make certain it was dead. In Donald Attwater's *Catholic Dictionary* (1942) as in so many books published after *Pascendi,* it was taken for granted that Modernism "was destroyed by the energetic action of Pope Pius X." In reality, of course, it crawled away to hide, until it healed. Later, in authentic con-man style, it returned on the scene with cosmetic surgery and a new name.

To con the faithful, the new-look Modernists schemed, it would first be necessary to con the shepherds of the flock ("the innovators and destroyers within the Church are using the obedience of the faithful as a weapon to destroy the Church"). A retired priest I know told me that, when he was pastor of a parish in the Northeast, the Oath Against Modernism (that St. Pius required of clerics) was no longer obligatory, since Modernism *no longer represents a threat.* And yet, a snake is a snake is a snake.

[1] Quoting Michael Davies in these pages should not be construed as any endorsement of his position relating to the Conciliar Church.

"All right", I can hear some readers asking, "I can see how the average lay person would fall for the kinds of deception you've outlined, but how could a bishop with all his background in theology ever be duped into allowing such a wholesale sellout of the Catholic faith? I just don't feel that that could happen to one bishop, much less, nearly all of them. After all, they're supposed to be *experts.*"

Yes, to an extent that's true. It ought to be remembered, however, that the Modernists did not simply disappear after St. Pius X swept them out of the Church with encyclicals and excommunications. They learned a lesson: if they wanted to refashion the Church in their own image, they would have to go about it quietly, injecting their venom in articles, books and seminary lectures in the subtlest, most disarming way they could. In a word, they would have to give it the most convincing Catholic look possible. If asked why they were rephrasing the teaching of the Church, they were to reply that they sought only to put ancient truths in a language more palatable to the modern mind.

This, again, is a device of the skilled con artist: to convince the potential victims of the authenticity of the bogus goods. Frank Abagnale quickly disappeared from his role as lawyer after he learned that a Harvard-educated attorney would be sharing the same office. He knew his limits when faced with the prospect of being confronted by someone with real expertise in the field.

Some frauds are so convincing, though, that even the experts are fooled. Two art forgers come to mind whose talents were so refined that they succeeded in conning the experts from around the world. Not a single art critic on either side of the Atlantic dissented from the prevailing opinion when a painting appeared in Europe in the 1940's and was immediately deemed the "greatest work ever done" by the master, Vermeer. Only later did the real artist come forward, an artist named Hansvan Meegeren, who was unhappy that his own work had been ignored. Another painter of fakes, Elmyr de Hory, has imitated Renoirs, Picassos and Matisses so well that unsuspecting experts estimated the value of his copies in excess of sixty million dollars. Experts can be, and are, fooled.

Many bishops, no doubt, have had experiences similar to one that Archbishop Marcel Lefebvre had during the years of Pope Paul VI's reign. He had a visit paid to him by one of Paul IV's legates, while he was at his seminary in Econe, Switzerland. It was to convey a "compromise" offered by Rome: if the good archbishop would say the "New Mass" just once, he would be permitted to celebrate the Tridentine Rite to his heart's content. He would never again be asked to offer the Conciliar service, the legate added, but it would be helpful if he would show his willingness to cooperate with Paul VI. His Excellency declined. It was a good thing he did since he had just been propositioned in a way not unlike the dope peddler who offers his wares free the first time, conning his victim with the line, "just try it once."

When bishops, in turn, put their imprimaturs on books that are defective in Catholic teaching; when they permit Modernists to write articles for diocesan newspapers, preach in their churches and teach at their schools; when they allow doubtful sacraments to flourish in their dioceses; and when they gather together and make pronouncements that have a distinctly un-Catholic cast—then it must be said that the level of mystification of today's Modernists is complete. In the words of Isaias the prophet, "Woe to you that call evil good and good evil."

## John Paul II: The Greatest Con Artist?

Many semi-traditional Catholics and conservative Conciliarists will agree in large part with what I've written so far. Many priests and bishops are conning the laity, they say; but, thank heavens, we have a strong Pope who puts his foot down on any nonsense.

The clear indication that Pope John Paul II is "on our side", they claim, is his action against Hans Kung, the radical German theologian. What more proof do you want? Well, to begin with, a little consistency on John Paul's part would help. These fans of his don't like to examine the other side of the ledger but doing so puts things in a clearer perspective. Such entries as the following should be included:

- Kung, though technically suspended from his teaching facilities, continues both to teach and preach his brand of Modernism. And, despite the "penalty" meted out to Kung, Notre Dame theology professor Fr. Richard McBrien introduced Kung as a "fellow Catholic theologian". Yet, McBrien still holds his seat.

- The modernistic Dominican, Edward Schillbeeckx, is "reinstated" as a theologian acceptable to the New Rome, after he "clarified" his position on various teachings.

- The Jesuit Henri De Lubac, whose book, *The Supernatural,* was banned by Rome in the 1950's and who was suspected of heresy, is made a cardinal.

- Archbishop Joseph Bernardin, who imprimatured

a book incompatible with Catholic moral teachings and who has promoted what sounds much like process theology (a cousin of Modernism), is made cardinal of the Archdiocese of Chicago.

- A letter praising the work of banned priest-scientist Teilhard de Chardin is sent to the Catholic Institute in Paris on the centennial celebration of that cleric's birthday. Later, a public statement, to the effect that Teilhard's writings were still forbidden, was issued for the apparent purpose of lulling the more traditionally-minded into a false security.

- No move has been made to halt distribution or censure *The American Catholic Catalog,* despite the fact that it comes out squarely for Modernism and against the Church with statements such as: "That Council (Trent) called forth *anathema* on certain propositions that we consider, in light of our superior historical research, to be reasonable and justified." (Pope St. Pius X condemned the Modernist belief that "Scientific progress demands that the concepts of Christian doctrine concerning God, creation, revelation, the Person of the Incarnate Word, and the Redemption be readjusted.")

- In *Pope John II: The Life of Karol Wojtyla,* Mieczyslaw Malinski, lifelong friend and fellow priest of John Paul, recalls that Wojtyla once told him that "in my life I've had two great philosophical revelations—Thomism and Scheler." The "Scheler" referred to here is Max Scheler, whose philosophy is called "phenomenology". Without going into details, it is enough to note that phenomenology is very similar to Modernism in its emphasis on "experience". Scheler argued that traditional proofs by St. Thomas and others for the existence of God were unsatisfactory because it couldn't be proven through experience, but only by mental abstraction. This approach is seen in the use of new catechisms, stressing "experiencing Jesus", by Conciliar schools.

No matter, however, to John Paul's conservative boosters. They mention that he studies with a true traditional Catholic theologian, Garrigou-Lagrange. Again, they don't check; were they to do so, they would discover that, of all he has written, it is the doctoral thesis Wojtyla wrote for that saintly theologian which the Vatican states to be "no longer reflecting his current views."

If a bishop were to preach in a Lutheran church, many semi-traditional publications would be up in arms. When John Paul II does the same thing, the opinion switches to that of *The Remnant,* which called the action (in its 11-15-83 issue) "perplexing". What is really perplexing is the credulity of many Catholics.

## A Slight Glimmer of Hope

The situation I've presented has, as it were, been foretold. The Blessed Virgin Mary, at La Sallette, warned that Satan would penetrate to the highest positions in the Church. The Masonic enemies of the Church have boasted that they would groom a Pope of their own liking so that many would do their bidding, mistakenly thinking they were following the Church. And a general falling away of the faithful through deception is prophesied in the Scriptures. Like Esau, they will sell their birthright for a bowl of pottage.

Some seem to be coming out of this twenty-year deception. *The New Jersey Catholic News* carried an article in its January 1982 issue, "The Scandal of Our Seminary", in which traditional-minded seminarians expose the modernistic Rector, a Fr. Edward Ciuba, whom they describe as "what you'd get if you called Central Casting to send over a bland Lutheran minister...looking updated and relevant." They say he *seems* like such a nice guy, but he is a "nice guy" who has "tampered with vocations sent from Almighty God" and has caused "the intellectual corruption of seminarians."

On another front, Father Paul A. Wickens, a Conciliar priest, has publicly accused Archbishop Gerety (Newark, New Jersey) of being heretical and modernistic, after he was suspended for refusing to allow pornographic sex education in his parish.

Sadly, Father Wickens and the above mentioned seminarians are exceptions to the rule, and there is no indication that they comprehend that John Paul II is a large part of the problem.

In this year of our Lord, 1984, let us redouble our prayers and missionary efforts on behalf of our "separated brethren"—the Conciliar Church Catholics. And, let us do all in our power to expose the con artists ever more and more. †

*Pray the Rosary Daily*

# TCA TRADITIONAL LATIN MASS SCHEDULE

## COLORADO

**AURORA** (Denver area)
OUR LADY OF VICTORY CHAPEL
2566 Sable Boulevard
(303) 364-8040
Masses at 9:00 & 11:00 a.m.
(every Sunday)
Occasional weekday Masses

**COLORADO SPRINGS**
OUR LADY OF THE ROSARY
(303) 636-1575
Mass at 10:00 a.m. Jan. 15, Feb. 5, Feb. 19
Mass every Friday at 9:00 a.m.

**DURANGO**
OUR LADY OF THE ROSARY
Centennial Savings and Loan
1101 E. Second Ave.
(303) 884-2526
Mass at 10:00 a.m. Feb. 19

**STRATTON**
OUR LADY OF FATIMA CHAPEL
(303) 348-5454
Mass on Jan. 22, Feb. 26

## LOUISIANA

**OPELOUSAS** (Lafayette area)
OUR LADY OF THE ROSARY CHAPEL
Route 1, Box 195
(318) 942-9053
Mass at 11:00 a.m. Jan. 22, Feb. 12

## MINNESOTA

**ROCHESTER**
OUR LADY OF THE ROSARY CHAPEL
5820 Viola Road, NE
(507) 282-5163 or 289-8522
Mass at 10:00 a.m. Jan. 29, Feb. 12

## MONTANA

**GREAT FALLS**
IMMACULATE HEART OF MARY CHAPEL
2020 Second Avenue North
(406) 452-8826
Mass at 11:00 a.m. Jan. 22, Feb. 5, Feb. 26

## NEW YORK

**BUFFALO**
OUR LADY OF THE ROSARY CHAPEL
231 McKinley Parkway
(716) 537-9533
Mass at 10:00 a.m.
on first and third Sundays

## PENNSYLVANIA

**EDDYSTONE** (Philadelphia area)
(215) 876-8737

## UTAH

**SALT LAKE CITY**
OUR LADY OF PERPETUAL HELP
Hilton Inn
154 West 600 South
(801) 278-7501
Mass at 11:00 a.m. Jan. 29


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# At Long Last!

In December, 1982, we were forced to close our Christ the King School because we were unable to continue to raise the $11,000 per month required to operate it. At one point the school debt was approximately $17,000. The last time I made any mention of the debt and appealed for assistance in paying it was in the April 15, 1983 issue of this newsletter. In that article I noted that I would not ask further for financial help in this matter in these pages but that "every penny of the debt will be paid, God willing, insofar as it is humanly possible for me to accomplish this."

So, at long last—nine months and six newsletter issues later—I am most pleased to be able to announce that our school debt is now entirely liquidated. For this, my heartfelt gratitude to those many subscribers to this newsletter around the country who contributed in any amount to our TCA towards the debt payment—and especially to those whose contributions may have entailed some sacrifice on their part. Thank you kindly! †

†††

'ONE LORD, ONE FAITH, ONE BAPTISM!' (Eph. 4:5) Hold firmly that your faith is identical with that of the ancients. Deny this, and you dissolve the unity of the Church.

SAINT THOMAS AQUINAS
("Disputations Concerning Truth," 14:12)

# Mass Requests

In the October 15, 1983 issue I asked that no more requests for Masses be sent to me for the remainder of the year since I had some 80 Mass intentions to be fulfilled at that time. I now have 91! So, if I am ever to get caught up on the Masses to which I am already committed, I have no choice but to extend to March 1 the period during which I will not accept any Mass stipends. However much I regret having to do so, I will return any stipends I receive prior to that date. In addition, I will, from March 1 onward, accept no more than two Mass intentions from any one person. Please, then, do not request any Masses from me before March 1 and, following that date, please do not request more than two Masses within, say, any three or four month period. Unless I set a firm rule of this kind—and observe it—I'll be forever several months behind in the fulfillment of my Mass commitments. †

## ON ONE-WORLD GOVERNMENT

The coming of a world state is longed for, and confidently expected, by all the worst and most distorted elements. This state, based on the principles of absolute equality of men and a community of possessions, would banish all national loyalties. In it no acknowledgement would be made of the authority of a father over his children, or of God over human society. If these ideas are put into practice, there will inevitably follow a reign of unheard-of terror.

Pope Benedict XV (July 25, 1920)

## 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.

## "The Conspiracy of Freemasonry"

(a supplement to the September 1, 1982 issue of *The Athanasian*.)

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