

# **That Looming Worldwide Agglomerate called: “The One-World ‘Church’”.**

**A Research Project by**

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**For and on behalf of the  
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## **I. First, the Infallible Prediction.**

The worldwide scandal that Catholic children come out of Catholic schools with no knowledge whatsoever of the Catholic Church, of Her Catholic Truth, her Dogmas, Her infallible Tradition *and Her uniqueness*, goes on unabated. A whole generation of Catholics has been lost, and everywhere anti-discriminatory legislation has been put in place which forbids the few Catholic parents who care from laying the blame at the doorstep of bishops, priests and religious. The great majority of Catholics are quite happy with the ‘easy church’ which the Modernists have erected as a substitute for the Catholic Church, and held up everywhere as the “modern Catholic Church”: “the new Catholicism”, given to the world, so they claim, by the Second Vatican Council. That this has resulted in darkness and absolute chaos in spiritual matters on a grand scale is understandable. The lifelong task of so many bishops, of calculating and weighing how much Modernism they can filter into their dioceses against the God-given Light of the Magisterium and Tradition of the Catholic Church, has been accurately foreseen and foretold with a precision never surpassed even by the universal false ecumenism.

**“What has become of their Catholicity? Alas, this organisation (SILLON, composed of well-meaning social Catholics in France) which formerly afforded such promising expectations, has been harnessed in its course by the modern enemies of the Church, and is now no more than a miserable effluent, feeding *the great movement of apostasy*, being organised in every country for the establishment of a One-World Church, which shall have neither dogmas nor hierarchy neither discipline of the mind nor curb for the passions, and which, under the pretext of freedom and human dignity, would bring back to the world the reign of legalised cunning and brute force and of the oppression of the weak and of all those who toil and suffer...We know only too well the *dark work-shops* in which are elaborated those mischievous doctrines.” [Our Apostolic Mandate, Pope St. Pius X, 1910].**

Flourishing worldwide Catholicism of barely forty years ago has been harnessed in its course by the modern enemies of the Church, the Modernists and New-Age

‘catholics’ (feminists), who overnight have abandoned Her in droves. They are now no more than the miserable effluent the Pope and Saint spoke about in the above quote, feeding the great movement of apostasy organised in every country for the establishment of a One-World ‘Church’. It is the purpose of this article to analyse how this monstrosity is being devised and under what names it is being presented. But first a bit more about Pope St. Pius X.

This far-seeing Pope and Saint gave us in great detail the hallmarks by which this worldwide movement of apostasy can be recognised:

It will show itself as a ‘*religious monstrosity*’ with **no Creed** (no dogma), with an **abandoned authority** (no Hierarchy), with **no Truth** (no discipline of the mind), and **with a total disregard for moral responsibility** (no curb on the passions). And who is there ‘living’ in today’s world, who can say that all this has *not* come to pass, is *not* with us at this very moment in history and has *not* been fulfilled to the letter?

All this would be bad enough if it were all this Holy Father could have truthfully said about this great movement of apostasy. But he added much more to it. No doubt many observant students of the world scene could have guessed a hundred or so years ago, that a world unshackled from a Divinely revealed Creed, and freed from the guidance of a God-willed Authority, would end up as a world in which there would be no Truth, no longer any moral absolutes and therefore no curb on the passions. But to all this, this holy man from God added something that no one could have known beforehand unless lifted up by God and placed right in the middle of what would be going on in the very heart of life in the second half of the twentieth century. The Saint foretold that this modernistic ‘counter-church’, this religious monstrosity, this great movement of apostasy, **would use pretence**. And he gives us two examples of this pretence: the pretext of **freedom** and the pretext of **human dignity**. And since any pretence is not inspired by Truth, and so is Godless no matter how much the mass media would like us to believe otherwise, both these pretexts mentioned by Pope St. Pius X are part and parcel of this great apostasy. So how will we ever know in the darkness that surrounds us everywhere which are the freedom and human dignity that come from God and which are the false ones spread around by the world of the Beast, by all the Modernists and by the WCC?

With regard to this difficulty, Pope *St. Pius X* has not left us in any doubt, in spite of the sickening darkness in which we have to find our way. For he and his successors to the See of St. Peter have made it abundantly clear which freedom and human dignity come from God and which ones are used as a pretence by the great movement of apostasy. The *freedom* and *human dignity* preached by the Modernists, by the WCC and by all those who no longer believe in any dogma, who no longer accept a transcendental truth, who no longer obey a God-given authority and who no longer admit to the existence of an objective and absolute morality imposed on everyone by the Creator Himself, such *freedom* and *human dignity* are used as a *pretext* to do evil. They are specified by the Saint as:

- **the reign of legalised cunning,**
- **the use of brute force,** and so for
- **the oppression of the weak and of all those who toil and suffer ...**

And I repeat that this astounding precision of the very essence of our time could never have come from guesswork but only from a direct inspiration by the Holy Spirit.

We only have to turn on the television, open a newspaper or a modern magazine anywhere in the world to see how literally the prophecy of Pope St. Pius X has been fulfilled. The push of the homosexual network, the strident demands of feminism, the harsh legislations of governments, the ‘freedom’ of big business by which the poor are oppressed and sucked dry to increase the wealth of the rich, the brute force by which minor offences against unjust laws are being punished whereas the rich offenders against just laws can buy for themselves exemptions: it all adds up to a world without fear of God, a world of no belief in Revealed Truths, of no hierarchical values, no discipline of the mind and no curb on the passions. In other words, a world of pretence and pretexts, a world of total license for those who can afford this “legalised cunning” for their own advantage, and of oppression for those who cannot.

This ‘*church of darkness*’ then, this ‘church’ of the second beast “*that looks like the Lamb but speaks like the dragon*” [Rev.13:11] is the exact antithesis of the Church of which Our Blessed Lady is the earliest beginning and the total model. From this it follows that the Faith of Our Blessed Lady must have had a lot to do with clear thinking, and that both the natural and the supernatural light were used by Her for the proper ordering of Her life and all Her actions. It is this organic unity between these two lights, the light of reason and the supernatural Light of Catholic Faith, which is the most formidable thing on this earth. It is to this unbreakable bond to which His Holiness Pope Pius X gave the name of “*the discipline of the mind*”, the absence of which he clearly foresaw and foretold as the hallmark of “*the great movement of apostasy*”, which he saw operating in every country already in his days for the establishment on earth of “*the One-World ‘Church’*” of darkness and deception. As the readers proceed through this treatise they will become conscious of the fact of how massive this global deception is even in local Catholic Churches, and how by far the great majority of our contemporaries have lost sound judgement, clear thinking and so the priceless gift of “*the discipline of the mind*”.

This will do to show us how accurately the hallmarks of the coming One-World ‘Church’ have been foreseen and foretold by the highest teaching authority within the One True Church founded by Christ: Our Holy Mother the Catholic Church. And it will be precisely *this Church* which the heretics, the schismatics and that whole army of intolerant apostates will do their level best to tear every Catholic on earth away from. Have no illusions about that!

## II. The Reasons for the Building of the One-World ‘Church’.

Before delving into the *mechanics* which the above-mentioned members of the One-World ‘Church’ of the false ecumenism have put into place to destroy over the whole world all the Catholics who will refuse to give up their God-given Catholic Faith in the *unique* and *irreplaceable* Catholic Church, it will be very, very necessary that we first have a good, hard look at the reasons why everywhere on earth the Modernists and their ‘New Age’ ‘friends’ (feminists’!) have taken charge of local Churches and of the authentic interpretation of the documents of the Second Vatican Council. With the inevitable result that on a global scale their heresies are being traced to this great Council with the active connivance of timid and weak bishops adding daily to the sickening darkness in which our good Catholics must find their way to God.

### *What is at stake???*

At stake is of course the credibility and the visible presence of the Catholic Church amongst us here on earth. Ever since the Sacred Council, the Modernists and Marxists have ravaged our Holy Mother the Catholic Church and torn Her apart. Their philosophy and theology, their evolution and heresies were thrown out by the Church in *Vatican II* in no uncertain manner. That should have been the end of the story. That it is *not* shows that, in their absolute determination to destroy every vestige of the Catholic Church, *a bypass had to be found around the Second Vatican Council.*

### *And found it was ...*

What, then, is this fools-gold of tantalising beauty which is considered so valuable that our modernistic Catholic elite and intelligentsia has sold everything, including its intellectual honesty and even its birthright to Everlasting Life in order to possess it? In the colossal pretence that, through them, the Holy Church is now in bondage to acknowledge the value of their mesmerising ‘vision’?

What is considered so important for the introduction into the Catholic fold, that, even after its ignominious rejection at the Council, *a detour simply had to be found* in order to introduce it at all cost? To *force* it on us?

### Is it *evolution*?

No it is not. Nobody believes in evolution no matter how externally they profess to adhere to it. The evolution of Teilhard de Chardin is absurd. But it is the only syringe that contains the deadly poison, the lethal *drug*. After the injection, the empty syringe is useless and is discarded ...

### Is it *existentialism*?

No, it is not. Existentialism is only a system of thought to give bogus existences to things that do not exist, preventing a serious study of the nature of the contraband. But here again, although, useless in itself, existentialism is nevertheless *indispensable as a mask* and a *wrapping* to hide the murderous face of the one that holds the deadly weapon ...

No, the solution to the riddle of what is driving our Modernists will have to be found in something far more mundane and down-to-earth. In something that is lure enough to make people subordinate everything else to it in their unholy quest for its acquisition.

What did *Bishop William Adrian* of Nashville, Tennessee, say was the *main* issue at the Second Vatican Council? Did he not say in his essay "*How did it happen*":-

"The main issue at the Second Vatican Council was really that of *collegiality*, or the question of how the bishops as a body could somehow rule over the Church, the Pope holding only a Primacy of honour, *not of jurisdiction independent of the bishops*?"

And did *Fr. Wiltgen* in his book *The Rhine flows into the Tiber* not agree with him in these words (p. 228):

"The most important and dramatic battle which took place at the Second Vatican Council was *not* the widely publicised controversy over Religious Liberty, but the one over *Collegiality*, which happened mostly behind the scenes ...".

Thus the name of the game is **POWER**. Hunger for *Power to Control* ...

But naked aggression too early displayed is resisted and squashed. It is better to use something that is subtle but eminently effective, something that can even make people excited enough to make this power-to-control seem necessary so it becomes acceptable without unnecessary violence. Not before it becomes *popular* to persecute. And when will that be?

According to the American sociologist *H. Blumer* ("*Collective Behavior*" in *Principles of Sociology*, A. M. Lee edition, New York, 1951, pp. 165-222), **four** fundamental factors are important for the success of a new, social movement:-

- *First*, a **general uneasiness** in which men are responsive to a new appeal;
- *Second*, a **popular rising**, in which all are agreed as to the sources of the difficulty and in which the goals of the movement are clearly defined;
- *Third*, **indoctrination**, i.e. the creation of a body of dogmas and a vanguard of adherents to disseminate them; and
- *Fourth*, **institutionalisation** which is necessary in order to realise the goals of the movement.

We could not wish for a better '*birth certificate*' of the forth-coming One-World 'Church' predicted and foreseen by His Holiness *Pope St. Pius X* already in 1910.

- *EVOLUTION* has created a world-wide *uneasiness* with regard to Christianity and especially with regard to the Catholic Church in Her prohibitions against Teilhard de Chardin.
- *The False ECUMENISM* has become *the popular uprising* in which all are asked to agree that "the old Church" is the source of the difficulty. The Catholic Church with Her claim to uniqueness has kept us all divided.
- *MODERNISM* with its 'group dynamics', 'sensitivity training' and 'audacity', is meant to release the pent-up feelings of frustration and will consolidate these vague notions into '*dogmas of reasonableness*' by indoctrination, by which Catholics who refuse to go along with it can be singled out as queer, unreasonable splitters. And finally the new,
- *ONE-WORLD CHURCH* of the False Ecumenism and Unity will *institutionalise* it all on a world wide scale in the name of the 'New Age', the WCC and the Holy Spirit ...

With such global power at stake, the Modernists simply could not accept the defeat received in the Second Vatican Council. For they knew that *underneath* evolution and existentialism, and *inside* the syringe and the masquerading wrapping, lies hidden the *one ingredient vital to the success of their whole power struggle and global conquest*:

**“The Destruction of the ‘Real Distinction’”:  
“The Philosophy of Sameness” with its “Principle of Identity” ...**

For the success of the whole movement it is imperative that millions of lukewarm, materialistic, browned-off Catholics make their entry into the new, man-made "*Church of Darkness*" to create the illusion that the Catholic Church Herself has entered under their powerful guidance. And for this to happen the false ecumenism is absolutely essential since it possesses the *one* ingredient necessary for success: this *Principle of Sameness*. Divisions in Christianity are only apparent: deep down, all Christians are the same ... Global unification requests as a necessary prerequisite: *pluralism in doctrine* ("it is all the same what you believe"), which in turn requires the abolition of Catholic Dogmas (e.g. the Assumption, and the Dogma of Transubstantiation), since it is precisely this *pluralism-in-doctrine* which gives the illusion of "*sameness for all*". It is all the same if you believe in Mary's Assumption or not; your beliefs are your personal affair as long as you do not openly express and hold up for others *your belief in the uniqueness of the Catholic Church with her absolutes*: Absolute Truth and an Absolute Moral Code. Global unification demands *pluralism-in-morality*, so morality can become adaptable to *situations*, which of course is incompatible with an absolute moral order: the Ten Commandments. It is all the same, really, if you practise abortion or not, as long as you do not declare anything absolute except *relativity in morals and doctrine*.

This principle of *sameness* and *identity* between the natural and the supernatural order, between things ‘relative’ and ‘absolute’ does, of course, not exist: it has only the appearance, the illusion, of existence: a veritable ‘*existentialist*’ existence. But it has been laid at the root and heart of Modernism so much so, that **no Modernist**, be he Hans Küng, Karl Rahner, Fr. Arnold Hogan or Sr. Peter Traviss; no architect of the ‘Church of Darkness’, no agent of the false ecumenism, can open his or her mouth, *however cautiously*, without being instantly recognised by it. And this by the saving Will of God, Who is asking a veritable Cross from His followers at the present time, **but not deception ...**

This ‘philosophy of sameness and identity’ is the fundamental and eternal enemy of the *Real Distinction* between God and His Creation, between body and soul, between good and evil, between matter and spirit, etc. And here, at the core of the battle for the safeguarding of the Real Distinction, the Catholics have their most Powerful Ally: *Transubstantiation*, or Christ Himself in the Blessed Eucharist. For here, *the Real Distinction comes to Life*; here it is Lived; here it becomes elevated to Dogma: eternally true, the Word of God Himself. What was bread *before* the Consecration ceases to be bread *after* it, and a totally new Substance, totally and Really Distinct from the substance of bread, takes its place: the Body of Our Lord Jesus Christ. No wonder, then, that the fury of Hell on earth: Modernism, has raised its greatest howl and outcry against this most sacred Dogma of the Catholic Church.

For if **this** Real Distinction is allowed to remain, **all** real distinctions are saved and kept in place, and the ‘philosophy of sameness’ is doomed.

If we were asked to supply the ‘trade mark’ by which any true Catholic, both the grassroots faithful and their intellectual leaders can be instantly recognised, we would have to point to their belief in the *Real Distinction* between God and His creation, between the Supernatural and the natural, between body and soul and - what amounts to the same - to their belief in *Absolutes*: Absolute Truth, and an Absolute and Universal Moral Order imposed on everyone and in all circumstances. For such is the Tradition of the Catholic Church, the *unique* and only Mystical Body of Christ.

Not surprisingly, this Faith went straight through *Vatican II*, unchanged and unchallenged. That was the Faith for which Her Martyrs had died and for which Her Priests and Religious had left the world in order to serve God, the Supernatural, Good and Truth: the Absolutes held up by that remarkable and unique Catholic Church.

That Church will never die, will never cease to exist, and will never be under the control of iniquity nor under the command of men. She can live under any system, outlast any enemy, survive any evil. For the Church does not rest on human counsels, nor on the councils of this world. Her Head is Divine, so is Her Life. She has no need to speak with the voice of this world in order to be heard.

For within Her is the pearl of great beauty for which the merchant-in-the-know sacrificed everything in order to possess it: *Catholic Faith*, the most priceless gift of Almighty God to finite little man. For it is through that Faith, and that Faith alone, that we know Him, the Father Almighty, and His Son, and His Holy Spirit, His Mother, His Church, and the bodily presence of His Son in the Blessed Eucharist; His Face in the poor, and His Truth in *Humanae Vitae* ...

That Catholic Faith will never die on this earth. It will never disappear from this earth. It will never cease to have consequences on this earth. Fruits of redemption and eternal salvation. Fruits of prayer and penance, of great Hope and great Love. Fruits of conversion to Her through Whom we received it in the first place: our *Holy Mother, the Catholic Church!*

Anyone seriously interested in the 600-year systematic break-down of the philosophy of St. Thomas Aquinas has in his/her possession an historical record of the dismissal of trained clear thinking. To find the reason for this decay one need only to study the emergence of the One-World 'Church' and all that led up to its appearance over the last 150 years. The amount of evidence for this is staggering; the value for Truth, Salvation of souls and for Eternal Life: *nil*. This history, since the appearance of Freemasonry, is stacked with *world congresses, associations, formations of brotherhoods, new religions, cults and sects, seminars, unions, lectures, deep-sharing weekends, world fellowships, councils, world summits, syncretism 'philosophy' and 'theology' courses*, etc. etc. They all, without fail or exception, have three things in common amongst a host of other undesirable constructs:

- There is not only a deliberate ignoring of the truth, but also – and even more so – a *studious suppression* of the truth, which proves that to the organisers the truth is known but not wanted: the classic definition of deception.
- They all follow, and even push, at least some major aspect of the Communist line.
- Whatever they may tolerate from Christianity to give themselves some air of ecumenical respectability, they are all intolerant of Catholicism.

This has a tremendous bearing on the driving force, the direction and the global 'vision' behind the one objective: the creation of their One-World 'Church' will definitely be anti-Catholic. If true Catholicism has been steadfastly rejected by the Movement, but a certain brand of 'catholicism' [Modernism] is now being made welcome, then here we have a decisive yardstick by which can be measured how far modernism and teilhardism have broken away from the Catholic unity and truth to become 'fashionable' and acceptable to the enemy. This makes it impossible for such a force *not* to know what it is doing, or to maintain that it is seriously interested in the religious well-being of mankind. The use of *pretexts* as the movement has been charged with shows that the deception is deliberate, and that the leaders are aiming for something different, in fact quite the opposite, of what the millions of deceived are made to believe ...

### III. The “Detour” to put the One-World ‘Church’ in place.

Now that we are convinced of the *fact* and the *reasons* why it is ‘full speed ahead’ for the Modernists after *Vatican II*, it would be very instructive to draw the attention of the reader to some very interesting bits and pieces of information, which reveal the existence of a detour: a network of channels and pipelines used by the religious leaders of the world to bypass the Magisterium of the Catholic Church, at the same time that they attempt to involve the Church with the trafficking along the doctrinal drug trails, unceasingly preparing for the day when the ‘*doctrine*’ of their own making will be taught by a ‘*church*’ of their own making, approved by a ‘*pope*’ of their own making, one that may look like the Lamb but speaks like the Dragon (Apoc. 13:11).

Some of this evidence clearly points to conclusions reached or decisions taken prior to, or at the latest concurrent with, the Second Vatican Council. This means that neither these decisions and conclusions nor the ‘teachings’ they contain can in any way be traced to the ‘inspiration’ and ‘insights’ of *Vatican II*. A few examples will be helpful.

It may look very ecumenical and ‘Christlike’ of the former Archbishop of Melbourne, Australia, Sir Frank Little to ask for, and obtain, from his Senate of Priests permission to join the Victorian branch of the World Council of Churches, but what follows has been officially stated in reports from a WCC organised World Conference, “*The Eighth Conference on World Missions*” in Bangkok, 1973.

In 1974 there appeared on the world scene an English translation of an incredible German book, written by a Lutheran Doctor in Theology, which book dispelled any doubts many may still have about the ‘religious’ future of the world. The title of the book is *Bangkok 73*, and its author is *Prof. Peter Beyerhaus*. If anyone still needs convincing that Modernism is conceived in Hell, this book will achieve that.

Prof. Beyerhaus is one of that rare breed of international theologians still wholly uncontaminated by Modernism, and his book *Bangkok 73* is an eyewitness account of what actually took place before *and* at the 8th Conference on World Mission, held at Bangkok in 1973, under the auspices of the World Council of Churches. The title of this World Conference on Missions was - significantly enough – “*Salvation Today*”.

In his book Prof. Beyerhaus explains to us the unbelievable but *total* contradiction that took place at the Conference: how 326 serious, mission-minded delegates can come together to study the *advance* of global missionary activity, and can come out with the exact opposite: calling for a *halt*, a *moratorium* on missionary activity, **thinking that they were still the same people, and that they were doing God and the missions a good turn ...!**

In this contradiction lies the most accurate description one could ever hope to give of Modernism and all its off-shoots, expressing in its brevity the most fundamental objection the Holy Church could ever have against it.

Prof. Beyerhaus meets the issue head-on. “*The true key*”, he says “*to the planning of the course and to the full understanding of the Bangkok Conference itself lies in the professed ‘equation’ between a systematically staged socio-psychological experiment (i.e. group-dynamics: ‘brainwashing’) and the action of the Holy Spirit*”.

And the professor then sets out to show from every angle and with a welter of detail how this perversion “*of equating brainwashing with the Holy Spirit*” was carried out. Nothing was left to chance! Even the objection that such an exercise is impossible is squarely met. The poor delegates did not have a chance from the word go. Why? ***Because they became involved!***

And judging by the innumerable Catholics who now believe the opposite of what the Church taught us before, who no longer can tell the difference between Catholic Faith and any other faith, and who think that ‘being on the pill’ and accepting Church teaching can go together: the experiment did not stop at Bangkok, but has swept the world.

In describing all the aspects of how the basic rules of brainwashing were applied at Bangkok, Prof. Beyerhaus lays bare *the* most crucial, central landmark of Modernism, stamped on it by the inventors of the ‘philosophy of sameness’ “*the complete mutual openness, so that people can expose their vulnerability without questioning*”. He quotes Dr. Hoffmann in an interview for the South West German Radio:-

“We hope that there are enough people here who are vulnerable and who will let themselves be wounded, so that they can hear the strange things and the unheard-of things which have never yet been heard that others will say to them ...”

And Prof. Beyerhaus’ comment:-

“This meant that we should be ready to call all the convictions in question, and all the presuppositions we brought with us, and even that we should abandon them in order to open ourselves up to ‘unheard-of things’, *perhaps even that which contradicts our Christian Faith ...!*”

When the white delegates “*became involved*” and accepted this condition, and were subsequently confronted by the coloured delegates with all the evils of colonialism and with the ‘evils of *missionary activities*’ carried out in name of colonialism, the stony-faced white delegates were eventually made to feel so crushed that they not only became ashamed of their colour, but ever so much more importantly for the marxists staging the show (*and for Satan behind them*) became ashamed of their Christian

religion. And to make up for the evils done, they voted for the moratorium on mission activity.

The reader is now sufficiently up-to-date with the thrust and the mechanics of this “Eighth Conference on World Missions” to grasp what Prof. Beyerhaus is saying on the reports that emanated from it.

“These reports sketch the blurred contours of an approaching unified religion in which Christianity contributes merely some formal suggestions for the general ideas of God, religion and salvation. Inasmuch as the name of Christ *in the sense of the Cosmic Christology promulgated at New Dehli* (1961), is still retained, all this is a typical, alluring example of syncretism.” (P.53)

So the World Council of Churches has adopted the “*cosmic Christ*” of Teilhard de Chardin, that evolutionary figment of a feverish imagination ...

One more report from Prof. Beyerhaus’ book quoted here is one on ‘*communal prayer*’:

“The meditation is a compilation of *ten* modern beatitudes, which, with ecumenical generosity, embrace all modern religious, social and political experiences of ‘salvation’: from American Pentecostalism, through Chinese Maoism to ‘God-is-dead’ theology. The following are among them:-

You were a poor Mexican baptised by the Holy Spirit and the blood of the Lamb.

I rejoice with you, my brother.

You were an intellectual Chinese who broke through the barrier between yourself and the dung-smelling peasant.

I rejoice with you, my brother.

You found all the traditional language meaningless and became ‘an atheist by the grace of God’

I rejoice with you, my brother.

Thus for the first time in the history of Christianity, an ecumenical conference has here joined in rejoicing over the fact that someone had become an atheist and that even ‘by the grace of God’....” (P. 73)

Are we allowed to wonder how Archbishop F. Little of Melbourne and bishop R. Mulkearns from the diocese of Ballarat would fare in any ecumenical gathering where, because of their membership of the World Council of Churches, they would be asked to

join in extolling ‘beatitudes’ which reject a dung-smelling peasant by Christianity, but rejoice over someone becoming an atheist “by the grace of God ...”

It is all very well for bishops to claim ‘Vatican II ecumenism’ on their side to justify association with the World Council of Churches; but the New Dehli World Conference of the WCC, in which the ‘Cosmic Christ of Teilhard de Chardin’ was officially adopted when it adopted his ‘cosmic christology’, happened to take place in 1961, and so can only be reached by a detour, bypassing *Vatican II*, since *Vatican II* BLOCKED teilhardism and filtered it out for rejection. And so *no ecumenism* can be claimed by any Catholic bishop, who would link his (Arch)diocese with teilhardian heresies and syncretism through his association with the World Council of Churches. Not only would membership stifle all protest against the blatant display of marxism on the World Council as witnessed by the extolling of atheism, but it would furthermore make Catholics agreeable to the formulations of such policies, a fact to which the reports of **all** the World Conferences of the WCC since the New Dehli debacle have testified: Upsala, Kyoto, Louvain, and beyond.

Indeed, here we are confronted by the blurred contours of a unified world ‘religion’ in which Catholic laypeople, religious, bishops and cardinals are actively engaged.

This poisoning of Catholic minds goes to the heart of the modern problem.

Who is it who wrote the following words:-

**“The [Genesis] account tells us that sin begets sin, and that therefore all the sins of history are interlinked. Theology refers to this state of affairs by the certainly misleading and imprecise term “original sin”. What does this mean? Nothing seems to us today to be stranger or, indeed, more absurd than to insist upon original sin, since, according to our way of thinking, guilt can only be something very personal, and since God does not run a concentration camp in which one’s relatives are imprisoned. What does original sin mean? ... this requires nothing less than trying to understand the human person better. ... each of us enters into a situation in which relationality has been hurt. Consequently each person is, from the start, damaged in his relationships ...” [!]**

Did a Modernist write this? Are these words found in the works of Teilhard de Chardin, or in the writings of the late Raymond Brown? Is this taken from a spurious book written by some ‘theologian’ high up in the WCC? No one can be surprised that these very words caused a great scandal in the Church and a storm of indignation when it became known that they were first said, and then printed, by no other than *Joseph Cardinal Ratzinger*, head of the Holy Office, i.e. the Sacred Congregation for the Doctrine of the Faith, and the second in command after the Holy Father.

Let us compare this with what Teilhard de Chardin wrote:-

**“Without exaggeration one can say ‘Original Sin’, in the formulation still current today, is one of the principal obstacles to the intensive and extensive movement of progress in Christian thought. An embarrassment or scandal for those of goodwill at the same time that it is a refuge for narrow spirits”.**

[This quote is from Teilhard’s third attack on the Catholic Dogma of Original Sin, 1947].

Here the axe is not being laid by Card. Joseph Ratzinger and Teilhard de Chardin “to the branches and shoots, but to the very root, i.e. to the Faith and its deepest fibres” [Pope St. Pius X in *Pascendi*, 1907]. Here we have room to quote one such Catholic reaction:-

**“The Cardinal’s comments on original sin contradict 1900 years of Catholic teaching and Tradition, the Fathers and Doctors of the Church, the councils and popes. The true position of the Church as opposed to the Cardinal’s views was summed up by Pope Paul VI:**

**‘... the doctrine of original sin ... is a truth revealed by God in various passages of the Old and of the New Testaments. But especially in the texts you well know of as Genesis 3:1-20. ... It is therefore evident that the explanations of original sin by some modern authors will seem to you irreconcilable with true Catholic doctrine. ... these explanations do not even agree with the teaching of Scripture, of sacred Tradition and the Church Magisterium, according to which the sin of the first man is transmitted to all his descendants not through imitation but through propagation’.** [Pope Paul VI in *Credo of the People of God*.] (Paul Ellwanger, Texas).

Now how did Joseph Card. Ratzinger, a bishop of the Church, get himself tangled up with contradiction of Catholic doctrine? The reason is the same for the vast majority of these cases: no other than the fear the stony-faced whites experienced in Bangkok 73: the fear to be considered backward with regard to ‘science’ and Protestant exegesis. The fear of being considered an old-fashioned, pre-Vatican II laughingstock. The fear of being considered a *fundamentalist* in the ferocious onslaught of Modernism and in the global drive for ‘religious unity’. Fear to be stamped and to be universally known as a “*narrow spirit*”. One does well to remember that both Card. Ratzinger and Teilhard de Chardin are talking here about *Catholic Dogma* ...

And then there is another Cardinal, *Edward Cassidy*, President of the Pontifical Council for Promoting Christian Unity, who in October 1999 signed the *Joint*

*Declaration with the Lutheran World Federation on the doctrine of Justification, a declaration so defective that the Holy See up till now has not seen fit to accept it. In his recommendation of this JD Card. Cassidy wrote the following, amongst other undesirables:-*

*“Let us all beware, however, not to place new obstacles along that way. We must avoid developments in doctrine and in ecumenical relationships that would hinder our progress towards the unity we seek...”*

How can a Cardinal of the Holy Roman Church ‘forget’ that “*developments in doctrine*” are the sole prerogative of the Holy Spirit. Does he literally mean: *No dogmatic definitions from now on until I have given my approval?* This would effectively banish the declaration of the next Marian dogma, that of *Our Lady, Mediatrix of all Graces*.

#### IV. From “Contours” and “Blueprints” to Construction.

Yes indeed,

“The Stakes are High ...”

The following is taken from a book called *The Coming World Church* by a group of Protestant scholars, who gathered their evidence from various existing documents on the activities of the World Council of Churches. It was printed in 1963 and so was researched and compiled some years *before Vatican II*. Obviously, the Second Vatican Council does not inspire either the teaching reported herein, or the theories advanced, or the practices put into operation. So *no bishop* may claim inspiration from *Vatican II*, if he contemplates joining up with the world body described in this book: the World Council of Churches.

“*Dr. G. Bromley Oxnam* is credited with having prepared the blueprints for both the National Council of Churches (American) and the WCC. He thoroughly understood the role they would play in achieving his dream of ‘*The coming Great Church*’.”

“In his book, *On the Rock*, this late great ecumenist *bypassed* all the basic tenets of evangelical Christian doctrine, and called for the abandonment of all traditional and organisational barriers to church union. He proposed first to bring about inclusive cooperative Protestant action in the realm of church functions. Next he would create an ecumenical ministry. The bishop himself said he would be gladly reordained under this system. He declared:

‘I would gladly kneel in a service of mutual sharing in which the blessings of the different ordinations might be *symbolically* conferred upon me’.

Then Oxnam enlarges the picture:-

‘United actions in many fields would follow ... missions ... education ... united theological seminaries ... the ministers of the church. The union of American christianity would electrify the world and accelerate the trend towards union in every continent.’  
‘Finally’ said the bishop, ‘it will be possible to kneel before a common altar with the Roman Catholic Church, beg forgiveness of the Christ for disunity and sharing the bread and wine of holy communion, rise in his Spirit to form the Holy Catholic Church to which all Christians may belong’.”

If this is the theory, then (still quoting from the same book) *what is the practice?*

“In America this ecumenical church is being built through the actions of Councils affiliated with the National Council of Churches, (NCC, like the one existing in Australia) and in mergers of various denominations. The Northern California Council of Churches will make a good example. A local Council has a *Comity Committee* which has assigned certain territories to certain denominations *to the exclusion of all others*. Before any new church can be established, permit must be secured (*coercion*) from the local Council of Churches. City planning commissions and even national housing administrators are advised that ‘*maverick churches*’, that is, those that do not bear the stamp of Council approval, should not be allowed to construct buildings in areas under their control.”

And now comes the crunch...

“All pastors of Churches which have been allocated specific territories by the Comity Commission are advised that they represent not only their own denomination but also *the Ecumenical ‘church’*. They are required to emphasise the teachings ***which their denominations share with the rest of Christendom***. In other words, the ecumenical church already exists in the thinking of the Council, as does an ecumenical ministry, with all planning for the future motivated by a determination to achieve ‘*One Church for One World*’.” [End of quote].

This leaves in clarity as to both theory and practice nothing to be desired.

It is becoming pretty obvious that the Catholic Church which neither can nor will go along with this sort of ecumenism, as it is impossible to bind Her to teach only what is shared by the rest of ‘christendom’, is heading for the classification of a “*maverick Church*” by the unanimous decision of all the churches and councils which *do* go along with it, *including the ‘catholic’ slice that joined them ...* It is quite likely that in the years to come many bishops of the Roman Catholic Church will start contemplating the step which has been taken here in the Archdiocese of Melbourne and its suffragan diocese of Ballarat, and will take their dioceses within the Council of Churches, with the inevitable consequences as described here, including that they will leave the Catholics who do not want to join up to fend for themselves as best they can. The American experience (already dating from 1963!) is a sobering thought for all of us.

A few pages back the question was asked:

“*When will it be popular to start persecuting?*”

From the foregoing, from the behaviour of Cardinals Ratzinger and Cassidy; from the contours and outlines we have been at pains to sketch so far, from the weakness and unwillingness of the great majority of bishops to safeguard the Catholics and others in

their (arch)dioceses against the horrendous inroads of sin, deception and licence, we are able to give the following answer:-

- When individual Catholics have been *effectively* isolated by this type of action and are in a minority.
- When they are *not* allowed to talk about, or teach, the doctrines not shared by the rest of Christendom.
- When they are *only* allowed to stress ‘the cosmic christ’ of the WCC, the one shared by all the denominations.
- When they are requested to take ‘communion’ from an ecumenical minister whose Sunday it happens to be.
- And when they refuse to go along with any of this ...

It is interesting to see in this context what, by Divine Revelation, we know will happen; and what St. John described in the 13th chapter of the Book of Revelation: how the second beast (or the false prophet) which looks like the Lamb but speaks like the Dragon will do everything in its power to use the religious unity of the world to obtain the political unity under the first beast. He also tells us that “*The whole world will run after the beast*”. In support of this interpretation we quote here the official teaching of Pope *St. Pius X* who wrote in 1910:

“... *for the establishment of a One-World ‘Church’ which shall have*

- *neither dogma*
- *nor hierarchy,*
- *neither discipline of the mind*
- *nor curb on the passions,*

*and which,*

- *under the pretext of freedom*
- *and human dignity,*

*will bring back to the world the reign of*

- *legalised cunning*
- *and brute force*
- *and the oppression of the weak,*
- *and of all those who toil and suffer”.*

Same thing. Only this time the information is raised above the level of private interpretation of Scripture to the authentic voice of the Magisterium. And we can be sure of one thing: the ‘ecumenism’ and practices of the One-World ‘Church’, held up here by Pope *St. Pius X* as a warning for us, can never be traced back to *Vatican II*.

Whoever contemplates joining up with such a global agglomerate, can only do so on the inspiration of the *bypass* where the rejects of Vatican II congregate ...

*Yes, The stakes **are** high ...*

“The goal of the boldest ecumenical thinkers and leaders has grown increasingly clear: to construct a world community embracing all races, classes, religions and political systems, united as far as possible under a common world government whose business will be the establishment of world peace. It is hoped that *a Universal Church will be able to pave the way successfully for a Universal Government.*”

This comes so close to what St. John wrote to us in his Book of Revelation about ‘the second beast doing everything in its power to subjugate the whole world to the tyranny of the first beast’, that the question is legitimate: “Is Prof. Peter Beyerhaus indulging here in ‘private interpretation of Scripture’, *or is this an exercise in sheer clear thinking from available evidence?*” He continues:-

“Such a universal church would, however, not only be transconfessional, it would also be unconditionally open to partnership with other religions and ideologies. The former General Secretary of the WCC, *Eugene Carson Blake*, declared in October, 1970 at the World Conference of Religions for Peace, in *Kyoto*, Japan, that the church unity for which the WCC strives, is only a first step on the way to the ultimate goal of a united mankind ... In the advocates of the ecumenical movement we are encountering today, we find a passionate *religious-political* view of missions, whose ardour, fanned to a new high at Bangkok, refuses to let any objections keep it from its goal”.

If anyone does stand in the way,

- “he is wooed in a friendly manner,
- simply passed over as unimportant,
- wrathfully attacked ...”

(Prof. P. Beyerhaus in *Bangkok 73*).

Which means that the Passion of the Church - like the Passion of Christ - has inexorably been set in motion. The mind of the persecutor is clear. The first shots have been fired. The global extent of the stakes show that the Catholic Church will for the first time in Her history be persecuted on a global scale. The Catholic Church, that is, which refuses to go along with the empire and church of Satan under whatever name. And in country after country, this Church will live forth in isolated Catholics-on-the-outer, living under unbearable pressure, political, economic, social and religious, to join up ... For we can be sure that, ultimately, our enemies will speak the truth when they will say to us:

“*Look, we wooed you, we ignored you, we warned you. You will not listen. Now we must wrathfully attack you ...*”

Here we find ourselves in the presence of – yet unnamed – mass murderers who in time will shed their masks of ‘piety’ and ‘religion’ to show us the contorted features of Satan.

The good Catholics will be asked to completely join in the Mystical Life of Christ, which is a Life of self-immolation for the sins of the world. And so, the *means* and *inspiration* to join in the Mystical Life of Christ to such a degree lie hidden in the Mystery of the Church, which Herself draws strength continuously from this Mystical Life in Christ. This Life is *the* Mystery of the Church and can only be seen with the Supernatural Light and Eyes of Catholic Faith. And if *Vatican II*, in the Providence of God, was meant to prepare Catholics in the process of being persecuted, for such a participation in the Mystery of the Church, then *Vatican II* itself must, to a very high degree, share in this Mystery, which means that it becomes incomprehensible in any other light except the strong Light of Catholic Faith. In this Light it did not matter which ‘instruments’ took part: the *Rhine* or the *Tiber*, but only what God created with these instruments for the Life of His chosen ones.

If people got confused after *Vatican II*, scandalised by *Vatican II*, or tried to manipulate *Vatican II* for their own designs and purposes: it all only showed the lack of Catholic Faith in these people, *their lack of oil* ...

- God knew that the persecuted Catholics during the most terrible persecutions yet to be unleashed, would feel alone, deserted, and would only have their Catholic Faith to guide them. So He made sure that in the training period immediately following on *Vatican II*, these conditions would be present to a lesser degree.
- He knew that during those persecutions His faithful ones would be requested to love their persecutors. So, in the training period, He provided us with innumerable opportunities to strengthen us in the exercise of this all-embracing demand.
- God remembered that in the Sacred Passion of His only-begotten Son, *ONLY OUR LADY* understood what was happening and what was requested of Her. So He made sure that *Vatican II* would once again reveal the most beautiful teaching on Our Lady and the Church for the consolation of all who would be prepared to stay with Her under the Cross.
- He also remembered how ill-prepared the Holy Apostles were when they came face to face with the disfigurement in His Son during His Sacred Passion. So He allowed a certain disfigurement in the Mystical Body of His Son in the post-Conciliar period, so that His persecuted faithful would draw strength for the time when the Catholic Church would follow Her Spouse *till the bitter end*.

And thus, in page after beautiful page, the Catholic Church poured out Her Love for humanity in the Second Vatican Council. The teilhardians, on their erroneous philosophy of *identity* and *sameness*, thought it was at last the signal they had been waiting for: to be finally allowed to *identify* themselves with the world and its ways on the evolutionary teachings of Teilhard de Chardin. And the Church let them go, knowing that much would be restored after Her own faithful would wash the whole world once again clean in their own blood ...

## V. The Present-Day World Scene.

This, the final section of this paper, coincides with the sincere petition whereby the Holy Father, John Paul II, publicly implored God's forgiveness and mercy for the sins and the sheer thoughtlessness, perpetrated by Catholics in name of the Holy Catholic Church. In essence, these sins are transgressions of Christ's supreme and all-embracing command of "*love one another as I have loved you*" [John 15:12]. This great love of God for man forced Our Blessed Lord to hold up to the Jews and to all of us the sins in which they would die if they would not repent. This the Holy Father has done in March 2000, and we may add: on the strength of what his predecessor Pope Leo XIII had written in 1879:

**"The only-begotten Son of the Eternal Father, who came on earth to bring salvation and the Light of Divine Wisdom to men, conferred a great and wonderful blessing on the world, when, about to ascend into heaven, He commanded the Apostles to go out and teach all the nations, and left the Church He had founded to be the common and supreme teacher of the peoples. For men, *whom the Truth had set free*, were to be preserved *by the Truth*.....And the Church built upon the promises of its own divine Author whose charity it imitated, so faithfully followed out His commands, that its constant aim and chief wish was this: to teach true religion and forever to do battle against error."**

[*Aeterni Patris, 1879*].

It is to be noted here that teaching the Truth (Christ) and contending forever with error is equated here with supreme Love: imitating the Love of Christ. But it is in this very area that unwise zeal, thoughtlessness and sins have crept in for which Pope John Paul II asked for forgiveness. Thus "*teaching the Truth*" and "*forever doing battle with error*" must never be carried out at the expense of and in offence with supreme charity.

Nowadays many Catholics are of the opinion that "*teaching the Truth*" and "*forever doing battle with error*" are almost impossible to carry out without committing the very sins for which the Holy Father stood in the breach. This sullenness is in direct contrast with the fearless speech of Christ Himself, and with the profound actions of the papacy through the ages, including the present Pope. To reinforce this incisive perception, here then are reprinted some more quotes taken from the writings of the Popes who followed after the great Leo XIII.

**"One of the primary obligations assigned by Christ to the office divinely committed to Us of feeding the Lord's flock is that of guarding with the greatest vigilance the deposit of the faith delivered to the saints, rejecting the profane novelties of words and the gainsaying of knowledge falsely so called. There has never been a time when this watchfulness of the supreme pastor was not necessary to the Catholic body, for owing to the efforts of the enemy of the human race, there**

have never been lacking *'men speaking perverse things,'* [Acts 20:30] *'vain talkers and seducers,'* [Titus 1:10] *'erring and driving into error'* [2 Tim. 3:13]. It must, however, be confessed that these latter days have witnessed a notable increase in the number of the enemies of the Cross of Christ, who, by arts entirely new and full of deceit, are striving to destroy the vital energy of the Church, and, as far as in them lies, utterly to subvert the very Kingdom of Christ. Wherefore We may no longer keep silence, lest We should seem to fail in Our most sacred duty, and lest the kindness that, in the hope of wiser counsels, We have hitherto shown them, should be set down to lack of diligence in the discharge of Our office.

That We should act without delay in this matter is made imperative especially by the fact that the partisans of error are to be sought not only among the Church's open enemies; but, what is to be most dreaded and deplored, in her very bosom, and are the more mischievous the less they keep in the open. We allude, Venerable Brethren, to many who belong to the Catholic laity, and, what is much more sad, to the ranks of the priesthood itself, who, animated by a false zeal for the Church, lacking the solid safeguards of philosophy and theology, nay more, thoroughly imbued with the poisonous doctrines taught by the enemies of the Church, and lost to all sense of modesty, put themselves forward as reformers of the Church; and, forming more boldly into line of attack, assail all that is most sacred in the work of Christ, not sparing even the Person of the Divine Redeemer, whom, with sacrilegious audacity, they degrade to the condition of a simple and ordinary man". [Pascendi, 1907].

These and the following words have just as much the ring of infallibility as the words of Pope John Paul II about Mercy and Forgiveness. The latter are not given by God and His representatives on earth in ignorance of the evil done. We must keep in mind that the good understanding previous Popes displayed about the evil done by the enemies of the Church and in the Church, especially in organising the *'great movement of apostasy in every country'* [Our Apostolic Mandate, 1910] must be matched with the efforts of the great Pope of our own times in promoting the doctrine of *Divine Mercy*.

**“At this very troublesome and difficult time, the hidden designs of God have conducted Our poor strength to the office of Supreme pastor, to rule the entire flock of Christ. The enemy has, indeed, long been prowling about the fold and attacking it with such subtle cunning that now, more than ever before, the prediction of the Apostle to the elders of the Church of Ephesus seems to be verified: ‘I know that ... fierce wolves will get in among you, and will not spare the flock.’ [Acts 20:29]. Those who still are zealous for the glory of God are seeking the causes and reasons for this decline in religion. Coming to a different explanation, each points out, according to his own view, a different plan**

for the protection and restoration of the kingdom of God on earth. But it seems to Us, Venerable Brethren, that while we should not overlook other considerations, We are forced to agree with those who hold that the chief cause of the present indifference and, as it were, infirmity of soul, and the serious evils that result from it, is to be found above all in ignorance of things divine. This is fully in accord with what God Himself declared through the Prophet Hosea:

*‘And there is no knowledge of God in the land. Cursing and lying and killing and theft and adultery have overflowed: and blood hath touched blood. Thereafter shall the land mourn, and everyone that dwelleth in it shall languish.’* [Hos 4:1-3]

It is a common complaint, unfortunately too well founded, that there are large numbers of Christians in our own time who are entirely ignorant of those truths necessary for salvation. And when we mention Christians, We refer not only to the masses or to those in the lower walks of life -- for these find some excuse for their ignorance in the fact that the demands of their harsh employers hardly leave them time to take care of themselves or of their dear ones -- but We refer to those especially who do not lack culture or talents and, indeed, are possessed of abundant knowledge regarding things of the world but live rashly and imprudently with regard to religion. It is hard to find words to describe how profound is the darkness in which they are engulfed and, what is most deplorable of all, how tranquilly they repose there. They rarely give thought to God, the Supreme Author and Ruler of all things, or to the teachings of the faith of Christ. They know nothing of the Incarnation of the Word of God, nothing of the perfect restoration of the human race which He accomplished. Grace, the greatest of the helps for attaining eternal things, the Holy Sacrifice and the Sacraments by which we obtain grace, are entirely unknown to them. They have no conception of the malice and baseness of sin; hence they show no anxiety to avoid sin or to renounce it. And so they arrive at life's end in such a condition that, lest all hope of salvation be lost, the priest is obliged to give in the last few moments of life a summary teaching of religion, a time which should be devoted to stimulating the soul to greater love for God. And even this as too often happens only when the dying man is not so sinfully ignorant as to look upon the ministrations of the priest as useless, and then calmly faces the fearful passage to eternity without making his peace with God. And so Our Predecessor, Benedict XIV, had just cause to write:

*‘We declare that a great number of those who are condemned to eternal punishment suffer that everlasting calamity because of ignorance of those mysteries of faith which must be known and*

*believed in order to be numbered among the elect*' (Instit. 27:18, 1749)" [*Acerbo nimis*, 1905].

**"It has always been a cause of deep and heart-felt sorrow to honest folk, and above all to good and loyal sons of the Church, that the judgements of mankind in the sphere of religion and morals should be so variable and so apt to stray from the truth. And today, when the very elements of Christian culture are being openly attacked on all sides, this sorrow is felt with exceptional force"** [*Humani Generis*, 1950].

And what did the Pontiff write who convened the Second Vatican Council, Pope John XXIII? Is he of a different mind than the ones before him? This is what we read in the beginning of his very first encyclical:

**"The source and root of *all* the evils which affect individuals, peoples and nations with a kind of poison is this: *ignorance of the Truth*, and not only ignorance, but at times a contempt for and a deliberate turning away from it"**. [*Ad Petri Cathedram*, 1959].

Pope John XXIII never veered away from these convictions, nor from the way he kept referring to the Catholic Church as: "*the pillar and ground of Truth*" [1 Tim. 3:15].

These same sentiments are not only preserved, but also openly proclaimed by the Second Vatican Council. In the 1st chapter of its very first document, the one *on the Sacred Liturgy*, we can read in the opening lines the following reference to 1 Tim. 2:4: "*God who wills that all men be saved and come to the knowledge of the Truth ...*"

Once again, the intimate link is being established between *Salvation* and *coming to the knowledge of the Truth*.

After that, the unbroken line in the minds of the Holy Fathers of the paramount importance of coming to the *knowledge of the Truth* in the *work of Salvation* is maintained by the post-Conciliar Pontiff, Pope Paul VI in his "*Credo of the People of God*", and by Pope John Paul II in his first encyclical, *Redemptor Hominis*, 1979, in which a key truth of Faith is based on the fundamental Truth of the Incarnation of the Son of God.

So, where is the fundamental link in the mind of the present Holy Father, Pope John Paul II between "*imitating the charity of Christ in proclaiming the Truth and contending forever with error*" (1879), and *Redemptor Hominis*, 1979?

The fundamental link between these two lies in this that Christ did not only show His great charity to the Jews in proclaiming to them the Truth (Himself) and contending forever with their errors, but also showed them an even greater Love by dying for them in their unbelief: *Dives in Misericordia*, or *Rich in Mercy*, (1980). And

there is no doubt in this Holy Father's mind that this is the sentiment of the post-Conciliar Church today, and should be the sentiment of everyone of Her Catholic children born from Her Mystical Life. For in at least four places in the Sacred Documents of Vatican II, this great Council of the present time reminds all Catholics to be prepared to shed their blood for the salvation of the world. This cannot be done without a great share in the Mystical Life of Our Holy Mother the Catholic Church. Thus "imitating the charity of Christ by proclaiming the Truth and by battling forever with error" can only be done successfully by those who are equally convinced that, before God, we must "*stand in*" for our brothers and sisters in our daily prayers and sacrifices until called upon to lay down our lives for them. This will mingle the fearless proclamation of the Truth with the Divine Mercy so eagerly sought after, imposed and practiced by our present Holy Father.

It is in the context of all this Divine and Papal teaching in the new millennium that we will try to describe and finish what we set out in this paper.

The following is an English translation from an article that appeared in a Dutch magazine *De Katholieke Nieuwsbrief* [The Catholic Newsletter] in its 1<sup>st</sup> edition of 1999. This news service is edited and published by Mr. Jan Leechburch Auwers. We are grateful for his permission to publish it here for the benefit of English-speaking readers. I have interspersed the narrative of this section here and there with short explanations in square brackets [...] to put this final section in context with what was discussed before.

Most of what now follows can be found on the Internet.

## **Organisations and Structures.**

### **The *UR*.**

One of the most cherished dreams of the New World Order seems now to be within reach: a *One-World 'Church'* which has been in the making for the last 150 years. With the active cooperation of (1) the *United Religions* of the world, *UR*, the brainchild of the Episcopalian church of California under the driving force of a certain 'bishop' by the name of William Swing, (2) of the *Gorbachev Institute* (USA) and (3) of the *World Conference on Religion and Peace*, the *WCRP*, an inter-religious organisation in which selected leaders of the Catholic Church also operate. The *UR* is in an advanced stage of being founded in June this year, the year 2000. At least this is the intention of 'bishop' Swing who wishes to give this organisation a five year head-start to become fully operational by the year 2005. Its activities and coordination will almost certainly be directed from the *Presidio*, the former Coast Guard base in San Francisco.

Built on the structure of the *United Nations* with plenary sessions, a security council and a general secretary, the *UR* is meant to be for the world religions what the *UN* is for the nations of the world. It will be a permanent centre of assembly where the religions of the world meet each other in daily prayer, dialogue and united actions for the safeguarding of life on this planet. There the religions will also have an opportunity

to share with one another and with the public at large the contents of their sacred books and writings, music, prayers and wisdom. From what has come to light so far in the previous sections of this research project, we can well imagine what these ‘prayers’ and ‘wisdom’ will be like. Our apprehension is reinforced by the following ‘prophesy’ of ‘bishop’ Swing:

*“Much more than the light of Christ will the UR beam out the light of the world’s spiritual traditions (paganism and occultism included) in a world which desperately is in search of light”.*

So this ‘light’ will be produced by those who caused the darkness in the first place.

Just as the world bank, so also will the *UR* have access to a ‘Value Bank’, of which the investments poured into it will be used to find solutions for problems threatening the conservation of nature, the safeguarding of the environment, and the major questions affecting populations such as poverty and diseases [and overpopulation!].

This proposed ‘Value Bank’ will thus appear on the world scene in an aura of benevolence. [Who was the first to point out to us that the looming “One-World ‘Church’ of Darkness” would use pretence and pretexts? According to this accurate prophesy of a Saint and Pope, this so-called ‘Value Bank’ will *not* be what it will be made to appear to be, but will have ominous strings attached to it! In other words, ‘coercion’].

According to the *San Francisco Chronicle* of January 23, 1996, Swing insists that the Vatican will bring into this *One-World religion* its own hall or meeting place. A hall for talks, a hall for listening, a hall for decisive actions, a hall for meetings with other religions, a kind of ‘theme park’ thus, to bring out a better understanding for peoples of different faiths. [The Vatican and the Holy Father have their own supernatural reasons for involving Catholics in the projects of this kaleidoscopic scenery of world religions: “*upholding the Truth and contending forever with error*”].

Swing is concerned “that religions have no voice at the table of responsibility in world affairs”. His view of the *UR* is “that it is an attempt to bring this factor of responsible decision-making within the religious forum of the world”. “We stand on the threshold of the first world community” he told a reporter, “but there is no world connection with the soul. I think, if we become a world unity, we will have to find out what ‘religion’ can mean for the world population”.

Well, along what lines is ‘bishop’ Swing thinking how ‘religion’ can be ‘meaningful’ for the world population?

“The *UR* will be a symbol that *all* believers share the deep faith that all life is linked and that it is worth the effort to fight for unity on this basis”.

In other words, according to Swing it is *pantheism* that lies at the root of world faith which all believers will have to accept as the basis for religious unity. To reinforce this world ‘doctrine’ Swing includes a real threat that all those who reject this ‘deep faith in pantheism’ will be held responsible by the world religion authority – the *UR* – for being the cause for disunity and breaches of world peace.

Swing is supported in this by world leaders. He has sought the advice of religious organisations which are affiliated with the United Nations but not (yet) instituted by certain governments as well as that of religious leaders and other leading lights about the aims and the organisation of the *UR*. He claims to have received the *green light* of many people, as e.g. Desmond Tutu, the Dalai Lama and the Islamic head of the High Court of Pakistan. In the (Northern) Spring of 1996 he made a ‘pilgrimage’ to visit the leaders of world religions in order to solicit their support. His itinerary took him to king Hussein of Jordan as well as to Rome, Canterbury, Cairo and Jerusalem.

### **Gorbachev and his World Forum.**

The ‘*Gorbachev Institute*’, one of ‘bishop’ Swing’s partners, was brought into being in the USA a few months before the collapse of Communism as the International Bureau of the Central Committee of the Communist Party in the USSR. It is established in the already mentioned *Presidio*. Gorbachev is still a convinced communist. As an instrument of Freemasonry, Communism has a long association with the formation of One-World Religion.

It is a fact of history that, as a form of Pantheism, Communism is being advocated as being *the* basis for One-World religion and for world unity. Communists have for years attended inter-religious conferences, even if everywhere they were looked upon and held up as being the so called enemies.

### **The WCRP**

The other main partner of ‘bishop’ Swing is the *World Conference for Religion and Peace*. It is mainly through this organisation that Catholics have become involved in the formation of the *UR*.

The *WCRP* came into being in 1970 with a strong representation of Catholics but the blueprints were already drawn up in 1960 by four American religious leaders counting among them Cardinal John Wright. The Catholic Archbishop of New Dehli, Angelo Fernandes, became its first international president. During the 1979 session of the *WCRP*, an inter-religious service was held in St. Patrick’s cathedral in New York, presided over by Card. Cooke.

The *UR* reflects the aims and intentions of the *WCRP*, such as a world parliament of religions directed to “the universal wellbeing of all people” – which happens to be the very thing which is pursued by the *UR*. For, apart from promoting

spirituality, it is the intention of the *UR* to be an organ for debate and decisions - in other words to be a parliament – “in the interest of the whole world”. [Mark that in these words attributed to ‘bishop’ Swing, his threats about non-compliance with the universal acceptance of pantheism, have not been withdrawn, because the *WCRP* and the *UR* are at cross-purposes here. The *WCRP* aims at “the universal well-being of *all* people”, whereas the *UR* still speaks “about the interest of the whole world”. These two are **not** the same].

Thus the *WCRP* has in mind the formation of an *International Centrum for the service of God and the Solution of Conflicts* (financed by the Rockefeller Foundation) while the *UR* also pursues the formation and training of peace corps composed of spiritual leaders and retired politicians (!), supported by experts whose task it will be to find solutions for all situations which have the potential of breaking out into open conflicts. But while the *WCRP* (at least nominally) is still driven by a desire to secure the well-being of individuals, the *UR* pursues its aims under threat. [Remember Dr. Beyerhaus’ words a few pages back describing the One-World ‘Church’: “*We wooed you, we ignored you, we warned you! You would not listen! Now we must wrathfully attack you!*”]

That sums up ‘bishop’ Swing, Gorbachev and their *UR*. It is also the description of “*the second beast*” by St. John in the 13<sup>th</sup> chapter of his *Book of Revelation*. Will it also turn out in the long run to become the practice adopted by the *WCRP*? Going by the ‘lame-duck’ Catholics who have attended the World Congresses on Religion in the past, organised by the WCC, that is a distinct possibility].

The *WCRP* promotes world citizenship in preference to citizenship of a country or nation. This means it is after the formation of world government. Archbishop Fernandes is in favour of this new world order together with other high-ranking officials.

The *WCRP* is independent of governments associated with the UN although its HQ are in the UN building in New York, with offices in several countries. It is in close contact with the UN, Unicef and Unesco. Dr. John Humphrey a former president of the Canadian office, wrote the *Universal Declaration of Human Rights* for the United Nations. The *WCRP* has strongly stressed its agenda in the UN conferences held in Cairo, Copenhagen and Beijing, and organised an inter-religious service in Copenhagen.

### **Conferences and Meetings.**

This, then, is the three-pronged attack on the Holy Catholic Church. We will once again go through the same three branches of attempts at unifying the world religions into the One-World ‘Church’, this time to highlight some of their conferences and meetings. These are held very regularly to help the delegates thrash out the aims and objectives of these three principal arms of “*the second beast’s*” war with the Catholic Church ...

## **The UR.**

'Bishop' Swing is on friendly terms with the ex-Dominican Matthew Fox who is now an Episcopalian 'priest' in his diocese. In the autumn of 1994 was 'Grace cathedral' the venue for Fox's '*Planetary Mass*', set up - as an adaptation to the Anglican *Mad Mass* he had at one time attended in England - to draw attention to the need for the conservation of the environment. *The Dallas Morning News* of May 13, 1995 described this blasphemous service as a "mixture of christian ritual, occultism, adoration of the earth, theosophy, creation spirituality and a mad, night-long 'celebration' in 'honour' of God and mother nature". In his publications and in his cathedral 'bishop' Swing has made use of occult symbols representing earth, air, fire and water. He has described our times as the 'inverse repetition of the story of the Great Flood when water drowned the population'. 'Now the world is drowning in overpopulation. The lack of water will tell us the exact moment when this new flood has arrived'.

The plans for the foundation of the UR were revealed for the first time by 'bishop' Swing during a syncretistic service held at the occasion to celebrate the fiftieth anniversary of the signing of the UN's manifesto. Delegates of all religions as well as heads of political and religious organisations came together for the memorial service in the episcopalian Grace cathedral in San Francisco on June 25, 1995. Among those present were Princess Margaret from the UK, the Anglican 'archbishop' Desmond Tutu from South Africa, the then president of Poland, Lech Walesa, and the then secretary-general of the UN, Boutros-Ghali.

According to a report in the *San Francisco Chronicle* of June 26, 1995, prayers, psalms and black magic incantations were offered to a dozen or so 'deities'. But the key to the secret designs of the UR were only fully laid bare when, in a truly pantheistic ceremony in which children from every corner of the globe mixed water from more than thirty so-called 'holy water wells' in a huge 'vessel of unity', accompanied by an international children's choir singing a dirge from the sacrilegious *Missa Gaia*. [Blasphemous, because it is *not* a Mass, yet the word is borrowed from the Catholic Church to portray a pagan service for 'the earth']. The waters mixed came from the Ganges, the Amazon, the Red Sea, the Jordan and from Lourdes ... 'Bishop' Swing announced: "Just as these holy waters here flow together, so may the 'city' of the UN manifesto bring together the religions of the world".

"In August 1995 Swing took part in a syncretistic conference which had been called together by the North American *Inter-faith Network* in Dallas. At that conference Swing called the process of starting the birth of the world 'religion' *The United Religions Initiative 2000*. The following is an excerpt taken from the *Newsletter* of the UR of December 1996".

'This initiative of uniting all religions and spiritual traditions around one table means a permanent, daily and worldwide commission. There they will respect one another's diversities as well as try to bring peace amongst the religions so

that they can cooperate with each other for the well-being of all life and for the healing of the earth’.

In 1997 a conference was organised at Stanford university from 23<sup>rd</sup> – 27<sup>th</sup> of June known as *the second summit conference of the UR*. The nearly 200 delegates who attended this conference had been selected from the highest echelons available. And it was there that the *UR* was created as a permanent institution under the name of **“The One-World ‘Church’”**. The meetings of this conference were kept secret.

### **The World Forum of Gorbachev.**

This institute organised in September 1995 a forum conference for discussions on the state of the world. The object was the formation of a five-year process to bring to light the fundamental priorities, values and actions needed to start humanity off on the road to the first world civilisation. To provide the leadership for this project, Gorbachev proposed the formation of a world ‘brain trust’ composed of the elite of world leaders.

As participants of this ‘brain trust’ were present at this conference: James Baker; the at that time minister-president of Turkey, Tansu Ciller; George Bush; Margaret Thatcher; Brian Mulroney (ex prime minister of Canada); Vaclav Havel; George Schultz; Rupert Murdoch; Bill Gates; Robert Muller; Matthew Fox; Carl Sagan; Shirley MacLaine; and the one-time ‘humanist of the year’, Ted Turner of the CNN (Cable News Network). Proceedings were livened up by pagan priests and witches.

In Canada’s Pro Life newspaper *The Interim*, of April 1996, it was reported that *birth control* was the main topic of this conference. As Gorbachev himself put it: “it has become necessary that we must tackle the problem of the control of world population”. This theme was interwoven in discussions on world government, world security and related topics. But nowhere did this topic receive more stress than in the discussions on religion. The main line of attack centred around the accusation that Christianity was to be held responsible for the population dilemma. The final communique of the conference brought to light that there had been a unanimous conviction amongst the participants that the religious institutions carry the first responsibility for the population explosion. “It will be incumbent on us to speak much more clearly over sexuality, contraception, abortion ... for the crisis in the ecology ... is the crisis of overpopulation. Reduce the world population by 90% and the result will be that there will not be enough people to do much damage to the environment”.

The second forum conference of March 1997 was called together to present to the world the *UR*. Coupled to this was the other main objective: to pursue the development of the so-called *global ethics*, a number of ‘base values’ to be adopted by the world religions for a greater cooperation between them. The principal force behind this ‘*global ethics*’ is *Hans Küng*, the discredited ‘catholic’ theologian, who maintains that agreement on his proposals will lead to decisions with regard to the contents of this course of ethics.

In 1993 Küng made a presentation of his *global ethics* to the conference of the inter-religious Parliament of world religions in Chicago as the guest of the Catholic Archdiocese of that city. The document containing his propositions declares that religious renewal will only be possible if people accept the ethics that lie at the foundation of the world religions, irrespective if they believe in any of those or not. This latter part was stressed with great emphasis. '*Global ethics*' has nothing whatsoever to do with Catholic faith or morals. It deals exclusively with the rights of women, 'justice', peace, care for the environment and tolerance with evil and sin. All that is then elevated to some kind of humanistic 'mandates' and their doctrinal underpinnings for the replacement of the Ten Commandments. '*Ethics*' is nowadays a fashionable word with 'religious' leaders, because, in contrast with the absoluteness of the Ten Commandments, these modern ethical rules are **variable**. Robert Muller elaborates as follows: "Every generation must decide what is 'good' and what is 'evil'. We can call on science (not religion!) to determine what is 'good' and what is 'evil'. We need an '*ethics*' that is '*time-related*' i.e. one that changes with times and situations. For we must concede that, what is presently considered correct, could be wrong to declare it as such tomorrow".

[The Christian religion is today almost unanimously declared to be "Enemy No. 1" in international affairs. According to the above 'doctrine' it could be wrong to declare it as such tomorrow! So what 'merit' can be attached to such 'value clarification' today even on their own *ethics*? Today it is apparently 'a good thing' to eliminate 90% of the world population to 'save' the environment. What will tomorrow think of that?]

### **The WCRP**

In November 1994, the sixth plenary session of the World Conference on Religion and Peace took place in the Vatican. The theme of the conference was: "Healing the world: Religions for Peace". It was the first time that an official inter-religious conference had been called together by the Holy See. In his opening address the Holy Father told the 900 representatives of world religions that "religious leaders must clearly show that they are serious about the promotion of peace" and that "religions must undertake a dialogue of mutual understanding and peace on the basis of the collective values they share".

Next to the numerous non-christian speakers was it possible to listen to Gustavo Gutierrez ('liberation theology'), president of the Rockefeller foundation which provided the finance for the conference, Hans Küng, one of the international presidents of the *WCRP*, disqualified by the Pope as a Catholic theologian, but had nevertheless been invited by the Holy Father to present his '*global ethics*'; together with Card. Martini from Milan, well-known for his liberal outlook on Freemasonry; an advocate for a new Vatican Council to open renewed discussions on topics such as the ordination of women, clerical celibacy and the use of contraception, and who unashamedly pushes himself forward as the next pope. Other speakers were Card. Roger Etchegaray, president of the Pontifical Council for Justice and Peace, and the Nigerian-born Francis

Cardinal Arinze, president of the Pontifical Council for Inter-religious Dialogue. It was Card. Etchegaray who in 1986 with the aid of the *WCRP* had been the principal organiser of the first inter-religious prayer meeting in Assisi.

[For a good understanding of why Francis Card. Arinze is often seen as a possible successor of Pope John Paul II, the reader is referred to his speech to the 1999 graduating class of Wake Forest University, where he addressed a crowd of about 10,000 people. <<http://www.wfu.edu/wfunews/releases/051799g.htm>> This speech will give readers an indication of what the Cardinal may have said at the *WCRP* conference in the Vatican in 1994].

The Newsletter of the *WCRP* of February 1995 announced that the closing session of the conference “did accept the existence of the diversity of the new world community”, that it “endorsed the sacred character of the earth and our unity with it”, and that it declared that “the sharing together of religious texts, the respectful study of other people’s religious traditions, and the participation with communal meditations would lead to mutual enrichment and inspiration”. But these are the very sentiments of the *UR* which the *WCRP* helped to come into being ...!

[It is obvious from the above that the Holy See will not leave the initiative for peace and harmony amongst the religions of the world to the make-shift organisations described in these pages. Their participants have a vested interest in seeing the Catholic Church as the greatest threat to that very peace and harmony, and thus will do everything they can to see Her speedy demise. Since Vatican II the Church has a clear idea of the *true ecumenism* to counteract the *false ecumenism* of the *UR*, of the *Gorbachev forum* and of the *WCRP*, in its mostly leftist leanings. It is to the Holy Father’s honour that the voice of the *true ecumenism* is heard in the world gatherings. How tenuous the hold of the Holy See is on the marxist ‘New Age’ aspirations of the majority of the *WCRP* membership will come out in the following development in the record of *WCRP* conferences. It sure highlights the plight of *involved Catholics* ...].

In July 1997 the Australian branch of the *WCRP* held a conference in Melbourne. Hass Dellal, chairman of *WCRP*-Australia, played the leading role. ‘New Age’ organisations and the disciples of Matthew Fox contributed to the proceedings. The ‘elite’ of Australia was present for the *WCRP* discussions on birth control. Important speakers were the two primates of the Greek Orthodox and the Anglican churches, the Anglican ‘archbishop’ George Carey and Francis Cardinal Arinze, head of the papal council for inter-religious dialogue. Both Carey and Arinze agreed ‘that religions must cooperate to over-come intolerance, especially racism ...’ Those present became united in a ‘prayer’ that contained elements of fire-adoration, pantheism, occultism, agnosticism and atheism. [Readers are reminded here of the 1973 ‘Bangkok meditation’ described by Prof. Peter Beyerhaus in his book *Bangkok 73*, in which those participating at that world conference on Missions ‘rejoiced in someone becoming an atheist by the grace of God....’ Twenty-five years later nothing has changed!] At the evening meal, held in a darkened hall only illuminated by a candle on each table, 250 heads bowed in silence when the following ‘prayer for unity’ was recited:-

“Let us direct our attention on the candle, that little fire, light in darkness, calling us to the evening prayer, a prayer of thanksgiving. Thanksgiving for our assembly, our unity, as sons and daughters of the earth in this vast and ancient land, on this sacred ground of ‘*Dream time*’.

In the presence of the unpronounceable ‘Other’, that sacred Being of Infinity and Transcendence, One and Permanent, Alpha and Omega, the Unknown and Unknowable, Lord of the Cosmos, Centre of Creation, the God of Right and Might, we pray to You in the immeasurable greatness of the world ...”

‘*Dream time*’ refers to the aboriginal ‘creation story’ that here was placed on footing of equality with the biblical account. ‘*Dream time*’ also makes explicit what is contained implicitly in native religion: the adoration of the serpent. Faith in the Incarnation, whereby the Son of God made the Father *known to us on earth* is expressly denied here!

No wonder, then, that ‘fundamentalism’ and ‘absolutism’ were subjected to massive attacks during this conference. Card. Arinze supported the right of all religions to believe and teach their own creation stories. He saved his sharpest criticism for those who put forward that their religion is superior to others and who insist that their country allows only one religion. “We live in a worldwide city”, he said. We must have “unity in diversity”.

It was the will of the conference that everyone accepts all religions as *true*.

### **A Joint Conference.**

In June 1996 a joint conference was organised in San Francisco between the *UR*, the Gorbachev *World Forum*, and the *WCRP*. One point of resistance [to world unity] that was the subject of research at this conference was *fundamentalism*. The *San Jose Mercury News* of June 29 summed it all up when quoting the ‘New Age’ promoter, Robert Muller, that:

“inflexible fundamentalist systems of faith play an inciting role in world conflicts. Peace is only possible if fundamentalism is tamed by a united religion which remains faithful only to a worldwide spirituality and to the health and wellbeing of our planet”.

Swing acknowledged that *fundamentalism* is “a provocation for peace”, but stressed that *fundamentalists* “are not the enemy”, and that they possess “great gifts which they put at the disposal of the family of nations”.

This difference of opinion between leaders from the school of religious tolerance is more than ironic. It reflects the fundamental problem that confronts the *UR* when involved with the (fundamental) conviction of the ‘New Age’: “that fundamentalists and religions with an inflexible attitude to faith are the cause for disunity and wars. And what in this context is very important: they are considered by that influential medium

and futurologist, Barbara Hubbard, widow of Max Hubbard, the founder of Scientology, as a break on the progress of the New World Order, and on the development of the universe to the (one) god-head; a development that only can be realised in a climate of universal peace ...

Hubbard has indeed threatened *fundamentalists*, amongst whom she counts orthodox Catholics and Protestants, with extinction ...

## Postscript

So there it is. What was tentatively, but accurately, written on p. 5 when we quoted the sociologist *Blumer*, has now been spelled out in huge neon letters on top of the world.

On p. 6 we wrote:-

- *EVOLUTION* has created a world-wide *uneasiness* with regard to Christianity and especially with regard to the Catholic Church in Her prohibitions against Teilhard de Chardin.
- *The False ECUMENISM* has become *the popular uprising* in which all are asked to agree that “the old Church” is the source of the difficulty. The Catholic Church with Her claim to uniqueness has kept us all divided.
- *MODERNISM* with its ‘group dynamics’, ‘sensitivity training’ and ‘audacity’, is meant to release the pent-up feelings of frustration and will consolidate these vague notions into ‘*dogmas of reasonableness*’ by indoctrination, by which Catholics who refuse to go along with it can be singled out as queer, unreasonable splitters. And finally the new,
- *ONE-WORLD CHURCH* of the False Ecumenism and Unity will *institutionalise* it all on a world wide scale in the name of the ‘New Age’, the WCC and the Holy Spirit ...

For Marian and Eucharistic Catholics there is no cause for alarm. The ‘threat of extinction’ hangs over us in the great persecution as yet to be unleashed in full force. But even all that is still in God’s Hand; luckily not in the ‘hands’(?) of the ‘unknown god’ as proclaimed by the pathetic ‘New Age’ adherents, although they have no intention of adoring anything else except themselves, but in the Hands of the Father of Our Lord Jesus Christ, revealed to us and so well-known to us! Swing and Co can gash themselves as much as they like as the ‘priests’ of Baal did on Mt. Carmel (1 Kings, 18), neither the Holy Spirit nor His Supernatural Fire will descend on their apostasy.

Thus we live in a time of great Hope, of great Trust and of great Charity, which is anything but a *Dream time*. We look to our own future and that of our children and grand-children with Faith and confidence. The ‘high priestess of *the second beast*’, Barbara Hubbard, will not live forever. Even Hitler died.

**“Eternal Father,  
I offer You the Body and Blood, Soul and Divinity  
Of Your dearly-beloved Son Our Lord Jesus Christ,  
For the atonement of our own sins  
And of those of the whole world”.**

Chaplet of Mercy.

### **Further Reading**

For an understanding of the ‘philosophy’ and ‘theology’ by which numerous Catholics have been deceived into accepting the mind-set of the One World ‘Church’, readers are referred to the following articles:

- “Teilhard de Chardin and the Dutch Catechism”
- “The ‘theology’ of Teilhard de Chardin”

Both these articles are on the following web page:

<http://www.pipeline.com.au/users/frits/default.HTM>

This page can also be reached by clicking on the “AMAIC Internet Homepage” **link** at the bottom of the AMAIC Bookroom Homepage.

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MARCH 2000.