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MARYKNOLL AND MARXISM: AN UNHOLY ALLIANCE

— John Kenneth Weiskittel

It is the ongoing task of The Athanasian faithfully to to uphold the authentic teachings of the Roman Catholic Church in all of their fulness. In these days of unprecedented confusion and upheaval, it has been necessary for us to defend and preserve these teachings by contrasting them at times with what the Conciliar "Catholic" Church (or Novus Ordo Church) espouses as Catholic.

Periodically we return in these pages to certain issues that are of such vital nature that we are obliged to extend our discussion of them. These are issues — such as exposing the differences between the True Mass and the Novus Ordo "Mass" — that are simply too big to go away; issues that help to clarify, and even *define*, the contrasts and distinctions between the True Church and the Conciliar Church.

Of all the marks showing the fundamental falseness of the Conciliar Church, few reveal it as well as its continuing collaboration with the evil forces of International Communism. Indeed, it has proven itself to be the *Church Pacifist* in the war "against the Principalities and the Powers, against the world-rulers of this darkness, against the spiritual forces of wickedness on high". With this in mind, we re-examine a leading group in this sad compromise: the Maryknoll Order. (For more on Maryknoll, see articles in the September 1, October 15 and, especially, March 1, 1981 issues of The Athanasian.)

The Maryknoll Controversy

Maryknoll, which celebrated its 70th anniversary a year ago this month, has only become controversial in the last decade or so. Before that, it was exemplary in its role as the Catholic Foreign Mission Society of America (still its official name). The order sent — and continues to send — missionaries to Latin America, Africa, and Asia. When the Communists enslaved China, Maryknollers were among the Christians who were persecuted and martyred for the Faith.

Although it is difficult to pinpoint exactly when Maryknoll lost its commitment to traditional Catholicism and began to radicalize, it is likely that Vatican Council II gave any latent radicals in the order the official go-ahead to begin the jettisoning of Catholic social teachings. As far as we are able to determine, the first public acts of radicalism in any way connected with them occurred in 1968 with the so-called Catonsville Nine. The Nine were those radicals who set fire to draft records in a Selective Service office during the Vietnam War, and were found guilty of conspiracy and of destroying government property. The Jesuits Daniel and Phillip Berrigan are the two conspirators remembered by most, but Thomas Melville, a former Maryknoll priest; Melville's "wife", Marjorie, a former Maryknoll nun; and John Hogan, a former Maryknoll brother, were among the others. (1)

Had it not been for the death of two Maryknoll sisters, Maura Clarke and Ita Ford, a little over a year ago in war-torn El Salvador, however, it is possible that Maryknoll would not be making today's headlines. The shooting brought Maryknoll's involvement with Marxists to the fore since the two were reputed to be open sympathizers of the revolutionary forces. The order's reputation in association with Marxism is now widespread. One Maryknoll priest has candidly written: " 'subversive' and 'communist' are our whispered nicknames." (2)

Today Maryknoll is the largest missionary order in the United States, sending about 200 priests, sisters, brothers, and lay missionaries to over 25 foreign nations. But just how is Maryknoll doing — or rather, *what* is it doing in those countries. How is America and, more importantly, how is the Catholic Church being represented by this order? Never mind, for the moment, that Maryknoll is actually part of the Conciliar "Catholic" Church; the fact that it is *perceived* as Catholic by the average person is what is of importance here, since it is the Catholic Church that gets blamed for such behavior.

Liberation Theology: Jesus as Insurrectionist

To understand Maryknoll is to understand "liberation theology" for it is the engine that makes the order run. "Liberation theology" is a post-Conciliar development that has taken as its starting point the premise that the Church, in order to be "relevant" to modern culture, needs to take a more active role in political movements, and this to help emphasize Christ's role

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of "Liberator". The theory, developed by Latin American bishops and theologians, was expounded at an assembly of those bishops in Medellin, Columbia in 1968. Eleven years later, John Paul II, at another conference of Latin American bishops meeting in Puebla, Mexico, gave an ambiguous endorsement of the "liberationists", a statement which many conservatives in the Conciliar Church mistakenly interpreted as a condemnation of the radicals. (This is a technique that he uses time and again to greatest success, sounding traditional while implementing the "progressive" agenda. To borrow a phrase from the political arena: "Conservatives get the rhetoric, but 'Liberals' end up getting the action.")

So how does "liberation theology" stand in agreement with Marxism? To better see the connection, let us read what a prominent Conciliar theologian has said about the "liberationist's" view of Christianity:

> ...Christ becomes an inspired human deliverer of the weak and the oppressed; God's kingdom centers on this world, and not the next; sin is essentially a social evil and not an offense against God; the Church's mission is mainly sociopolitical and not eschatological (i.e. concerned with the Judgement, and Man's final end); and objective divine revelation is subordinated to personal experience. (3)

He goes on to tell us that "liberationism" is a "new approach to theology" whereby Church teachings are "reassessed" and "revised" in order to bring about "a reinterpretation" of Catholic thinking. (4)

This reinterpretation, as we have seen, tends to de-emphasize the spiritual in people, while exalting the natural in them, turning people's thoughts from Heaven to life on earth. This view of life is certainly compatible with Marxist materialism. Father Pedro Arrupe, the former Superior General of the Conciliar Jesuits, publicly stated several months before he retired that, while the atheism of Marxizm is to be condemned, a "Marxist analysis" of sociopolitical affairs is compatible with the new "Catholicism". (Although Fr. Arrupe's heretical remarks were made over a year ago, John Paul II has yet to condemn them. The fact that Jesuits working in Latin America were recently called to Rome does not change anything, since John Paul II called them the "vanguard" for the teachings of the post-conciliar church. Whatever can be said of his immediate predecessor as occupant of the papal throne, John Paul I, at least *he* made an attempt openly to denounce the premise that "the kingdom of God is the same as the kingdom of man, or that, where Lenin is, there is Jerusalem." To our knowledge, John Paul II has not.)

The Language of the Revolution

Maryknoll, official monthly magazine of the order, and Orbis Books, the order's publishing house, have been leaders in the field of "liberation theology" in America. The magazine boasts a paid readership of 400,000 and a total circulation of over 1,000,000. It is a slick, professional-looking publication with high-quality color photographs dotting its pages. Most of the quotes used throughout the remainder of this article have been taken from the pages of *Maryknoll* but for now we quote from it only to note that it claims "Jesus announced a moral revolution", and that it views our redemption as "the absurdity of God becoming man and dying for His fellow human beings." (5, 6)

Orbis Books has published nearly 200 books, with about a quarter of them written by "Third World" authors and an equal amount devoted specifically to the problems of Latin America. Many, too, deal with or were written by authors who espouse "liberation theology": *Christian Realism and Liberation Theology* by Dennis McCann; *To Set at Liberty* by Delwin Brown; *The Desert is Fertile* by Brazil's "Red bishop", Dom Helder Camara; and Alfredo Fierro's *The Militant Gospel.*

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Two Orbis books we would like to examine a little more closely are Fr. Gustavo Gutierrez's *A Theology of Liberation,* and *Building a Just Society* by Fr. Patrick Bascio, M.M. Father Gutierrez can rightly be called one of the creators of this new theology. He writes as follows:

> Many Christians have recently been becoming more and more aware that if the Church wants to be faithful to God of Jesus Christ, it has to rethink itself from below, from the position of the poor of this world, the exploited classes, the despised races, the marginal cultures. It must descend into the world's hells and commune with the poverty, injustice, the struggles and hopes of the dispossessed, because of them is the kingdom of heaven. (7)

Not only is the theology contained in this quote questionable but the whole is to be taken as a slap in the face to the grand traditions to our Mother, the Church, since it ignores the heroic charity of such saints as Martin of Tours, Francis of Assisi, Anthony of Padua, Elizabeth of Hungary and Vincent DePaul. The inspiration that these saints have been to millions of Catholics is cast by the wayside while we are invited by Fr. Gutierrez to "rethink" our position.

While Fr. Gutierrez simply asks us to reassess Church teaching, Fr. Bascio tells us with what we are to replace it. "Communism: the Christian Ideal" is the concluding chapter of *Building a Just Society* and, sounding very much like Karl Marx, it informs us: "The private ownership of the production facilities of a nation is nothing more than institutionalized egoism and we must get about the business of replacing it with the communal ownership of such facilities. This is a historical and religious imperative. It is the process of liberation and humanization." (8) Contrast that statement with this one by Pope Leo XIII that *"the main tenet of Socialism, the community of goods, must be utterly rejected;* for it would injure those whom it intended to benefit, it would be contrary to the natural right of mankind, and it would introduce confusion and disorder into the commonwealth. Our first and most fundamental principle, therefore, when We undertake to alleviate the condition of the masses, must be the inviolability of private property." (9) It is ironic that "Christian Socialists" such as Fr. Bascio attempt to use *Rerum Novarum* (the encyclical just quoted) as supporting their false beliefs, particularly in light of the fact that Pope Leo XIII attacks that vile doctrine at its most basic tenets.

Dom Helder Camara, a hero of the Maryknollers, has stated quite frankly that it is his intention to "make the Church accept socialism". (10) This he told the French Marxist, Roger Garaudy. He further noted that Pope John XXIII's phrase "socialization" really meant socialism, and that the "third way" that both he and John Paul II advocate as an "alternative" to communism and capitalism is, in reality, John's "socialization". (11, 12) Socialism was condemned in all forms, *without exception,* by Pope Pius XI in his encyclical letter, *Quadragesimo Anno.* Although Catholics, at the time he wrote, knew that it was impossible to be both a Catholic and a Communist, some held out a faint hope that His Holiness might make certain exceptions as to their participation in so-called "moderate" or "Christian" socialist organizations, providing that those groups renounced the more extreme Socialist planks, such as their attack of private property and call for class warfare. At that time, Pius gave the definitive Church teaching on the whole matter of Socialism when he wrote:

> . . . We pronounce as follows:
> whether Socialism be considered as a doctrine, or as a historical fact, or as a movement, if it really remain Socialism, it cannot be brought into harmony with the dogmas of the Catholic Church, even after it has yielded to truth and justice in the points We have mentioned; the reason being that it conceives human society in a way utterly alien to Christian truth. (13)

Needless to say, this is *not* part of the social teaching of the Conciliar hierarchy. We can, therefore, readily believe Fr. Paul Newpower, Maryknoll's director of media relations, when he tells us that "criticism (of Maryknoll's "Christian Socialism") hasn't come from the bishops, or any of the ecclesiastical authorities". It should be noted that during his 1980 visit to Brazil, John Paul II apparently confirmed Dom Helder's appraisal of him by publicly embracing him, saying "Dom Helder is the brother of the poor and *my* brother" before an estimated 800,000 Brazilians in Camara's diocesan city of Recife. (14)

Maryknoll in Latin America: Working for "Socialist Democracy"

To hear *Maryknoll* tell it, the revolution in Nicaragua was a "Christian revolution" to create a society based on what has been variously described as "socialist democracy" and "democratic and anti-imperialist socialism". It is a mistake, we are told, to think that the Sandinistas are hard-line Communists for, as the radical Canadian Bishop Remi J. DeRoo, a recent visitor to Nicaragua, assures us: "Marxism to them is less an imported ideology than a pragmatic system of social analysis and a political program to transform reality"; and,

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elsewhere in the article, "a form of liberation theology is being lived by Nicaraguans as they construct a new society." (15)

Another article, "Nicaragua update: 'Generosity in victory' ", claims that the slogan contained in the title is "not empty phraseology", and that the fact that the author, Fr. Ronald Saucci, M.M., was unable "to uncover even one case of an atrocity committed" by the Sandinistas shows beyond a doubt that the country isn't going Communist. (16) Maryknoll priest and new Nicaraguan foreign minister, Fr. Miguel d'Escoto, when asked of the unmistakable Marxism of the movement, replied: "We are Sandinistas. We have no need of foreign ideologies..." (Fr. d'Escoto later was invited to visit the U.S.S.R. as a "comrade", at which time he placed a wreath on a huge memorial dedicated to the goals of Communism.)

What the reader is not told is that refugees from the Nicaraguan revolution appeared with New York Congressman John Murphy before U.S. media to tell of some 3,000 atrocities committed there by the Sandinistas against young and old, men, women and children (for details see *Nicaragua Betrayed* by Anastasio Somoza, available for $15.00 from Western Island, Belmont, MA 02178). A genocidal campaign is now being waged on Indians in Nicaragua's rural areas who resist state-enforced courses in atheism. One refugee has recently described this new wave of terror as "Hitlerian". Generosity in victory, indeed!

But are the Sandinistas really *Communists?* In 1971, the leader of the newly formed group, Carlos Fonseca Amador, wrote the Communist Party Congress in Moscow to state that the Sandinista movement was "successor to the Bolshevik Revolution", and that "the ideals of Lenin are a bright guiding star in the struggle which the revolutionaries in Nicaragua are waging." (17) In 1979, the Sandinista newspaper, *Barricada,* covered its front page with a large photo of the Russian dictator V.I. Lenin and a bold headline reading: "OCTOBER REAFFIRMS THAT THE ROAD TO REVOLUTION IS THE ARMED FIGHT". (18) The occasion? The 62nd anniversary of the Communist takeover of Russia. In 1980, at the first anniversary of the Communist takeover of *Nicaragua,* the Soviet Union sent an ambassador to "celebrate", and Cuban dictator Fidel Castro instructed the Sandinista government to conceal its true ideological identity from Western powers so that it could gain more foreign aid. Meanwhile, *Maryknoll* tells us that if we don't help the Nicaraguan Marxist government we will force them into "the Soviet camp". In fact, that is Maryknoll's answer to all problems of this sort, more U.S. help to clearly Marxist countries — though for anti-Communist nations the order urges us to pressure them with "economic boycotts" until those governments respect "human rights". Naturally, Maryknoll supports the revolutionaries in Guatamala, El Salvador and elsewhere in Latin America.

Maryknoll in Africa: A.N.C., S.W.A.P.O. and Mugabe

South Africa's Prime Minister P.W. Botha has described the terrorist war against the nation as "a struggle of Christian Western civilization against the powers of darkness and Marxism, not just a black/white struggle." (19) This is the sad fact that the pro-Western, anti-communist black leader of the Congo, Moise Tshombe, learned over twenty years ago when the United Nations staged terrorist attacks on that little country to help install a Communist black into power (while the "moral conscience" - including Pope John XXIII - of the world turned its back on Tshombe). The biracial government of Namibia — also pro-Western — is learning this today as the U.N. is recognizing the Soviet-backed South West African People's Organization (S.W.A.P.O.) as the "authentic representative" of the people there, even though S.W.A.P.O. is supported by less than a quarter of the population. If Mr. Botha, by some miracle, is able to preserve order in South Africa, he will have to do so without the help of Maryknoll, since the order supports the revolutionary African National Congress (A.N.C.), another Communist-backed organization. (20)

Naturally, besides its support of S.W.A.P.O. (the February, 1982 *Maryknoll* praises *that* group) *Maryknoll* is a strong supporter of the dictator of Zimbabwe, Robert Mugabe. They scoff at suggestions that the leadership in Zimbabwe is Communist, and go so far as to say that Mr. Mugabe is a "devout Catholic" who is working for "Christian Socialism". (21) The only trouble with this is the fact that, according to the April, 1979 issue of *Current Biography,* Mr. Mugabe describes himself — remember, these are Robert Mugabe's words, not ours — as a "Marxist-Leninist-Maoist". In Tanzania, Maryknoll sisters are helping Marxist dictator Julius Nyerere further to impoverish that nation by means of "village-based socialist policies". (22)

Maryknoll in Asia: "The celebration of austerity and self-sacrifice"

The heading of this section - Maryknoll's description of life in Red China - is a clue to the inherent contradiction running throughout Maryknoll's world

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view, and to the ideology behind "liberation theology" in general. (23) Namely, poverty is only to be condemned in nations having a free — or relatively free — market, poverty in socialistic countries being somehow sacrosanct and, therefore, beyond reproach. What is called heartless and repressive, say, in South Africa is magically transformed into a "celebration of austerity and self-sacrifice" in China. All this brings to mind the quote from *Praco,* periodical of the Czechoslovak Communist worker organization which pronounced: "To work on Saturday in a capitalist country is exploitation; to work on Saturday in a People's Democracy is a duty and a privilege. (24)

Maryknoll magazine praises Mao Tse-Tung, the worst mass-murderer in history, for his "pursuit of virtue", and speaks of "a hope rooted in the Judeo-Christian tradition". (25) This hope is for "a truly classless community of equal persons." The author, a Dr. Richard Madsen, argues that this classlessness is both a Christian and Marxist concept. While it *is* one of the professed goals of Marxism, it has always been condemned by the teaching authority of the Church as an error.

Is Maryknoll Marxist?

When the Liberal Catholic columnist, Michael Novak, visited the Maryknoll Missionhouse in New York to do an article on the order, he naturally felt that the Marxian influence connected with that order would be a valid line of questioning. According to Fr. Paul Newpower, Mr. Novak asked a priest who had belonged to the order for 50 years his opinion, and the latter replied: "Your remarks accusing Maryknollers of being Marxists has been the most painful criticism in my life. I resent that. I don't know any priest in Maryknoll that's a Marxist, and I don't know where you got your information." Father Newpower has maintained that such a charge is "a distortion of reality".

But the charges continue unabated. Such countries as Bolivia, South Africa and Taiwan, to name a few, have deported or imprisoned Maryknollers for aiding what those governments saw as organized revolutionary Marxist groups. The charges are too widespread to be totally unfounded. When *Maryknoll* magazine gives moral support to such a range of clearly Marxist causes, it is obvious that it is "tainted" with Marxism. There can be no other reasonable explanation.

But, the question is repeated: is Maryknoll Marxist? Maryknoll Superior General Father James P. Noonan, in an unprecedented move, defended the order in the October, 1981 issue of *Maryknoll.* Why? Partly, we believe, because of the doubts that have been expressed in countless letters from readers, many of whom cancelled their subscriptions. One such letter fumed in righteous indignation: "Why don't you call Mao Tse-Tung a mass-murderer like the blood of his victims calls for? You make him sound like a Chinese George Washington or Thomas Jefferson. Your rendering of history is entirely too sweet." Auxiliary Bishop Agustin Roman (Miami), a native of Cuba, wrote a letter covering over one page in *Maryknoll,* noting: "After the publication of "Religion in Cuba" in your August, 1980 issue, I have received many complaints alleging that the articles were partially inclined towards the Castro regime." The bishop went on to say that the issue *did* give a slanted view because it concentrated on the "positive aspects" (sic) of Marxism in Cuba, while minimizing or omitting such negative aspects as the refusal of the state to allow more priests to enter into the country; the indoctrination of children to value loyalty to the government above loyalty to parents, and to accept atheism and materialism; the lack of religious freedom; and the lack of freedom of expression. Father Noonan responded to such comments when he wrote:

> . . .We are not Christian Marxists, nor are we Christian capitalists. We advocate no specific economic mode; we offer no partisan political program. As missioners we join the local Church in presenting the vision and values of the Gospel to provide the spirit for the reconstruction of a new social order.

In the final analysis it matters not how Maryknollers choose to identify themselves; their actions have already identified them. What the order seeks to call itself is less important than what they do. While the Maryknollers are not all Marxists, certainly many of the order's members have shown themselves to be duped into an unholy alliance with Marxism and many have befriended it. Clearly this is a ludicrous arrangement, for what we are being told, in effect, is that St. Michael and his angels have thrown away their swords and shields and have joined forces with Satan. As Pope Pius IX wrote, "REVOLUTION IS INSPIRED BY SATAN HIMSELF. *Its object is to destroy from top to bottom the edifice of Christianity, and to construct on its ruins the social order of paganism."* (26)

However angry we may be at some of the actions of the Maryknollers and others (almost all major religious orders have at least some "liberationists" in their ranks) involved with the "liberation theology" movement, let us not give up hope that they may yet return to true Catholic social teaching, and let us not forget that many of them may have a

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genuine love of the poor - and it is this love that is being exploited by an unscrupulous few for wicked schemes. Pope Pius XI saw the danger, and his encyclical on Atheistic Communism, *Divini Redemptoris,* included a passage specifically addressed "to those of Our children who are more or less tainted with the Communist plague".

> We earnestly exhort them to hear the voice of their loving Father. We pray the Lord to enlighten them that they may abandon the slippery path which will precipitate one and all to ruin and catastrophe, and that they recognize that Jesus Christ Our Lord is their only Savior: "For there is no other name under heaven given to man, whereby we must be saved." (27)

And may we, following the good example of Pope Pius XI, pray with fraternal love for the souls of these pour lost sheep, and appeal to St. Joseph, the protector of the Holy Family and of the Holy Catholic Church against the forces of world Communism, to intercede for us that our divine Lord may look with favor upon our prayers.

The final word we have for the moment on Maryknoll comes from *Maryknoll* magazine. Oddly enough, the November, 1981 issue has a cartoon that unconsciously strikes at the very heart of the problem. And too, indirectly, it can provide Maryknollers with part of the answer to that problem. The cartoon shows two missionary priests walking along together, with one explaining to the other, ***"I've mastered the language, understand the medium of exchange, know the history and the socio-economic realities, but my faith is weak."***

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In red and black lettering on a white background, it reads: "Traditional Catholics of America — Save the Traditional Mass". Also included is our TCA address. The cost of these bumper stickers is two for $1.00 (minimum order). The price covers postage, and payment must accompany order.

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2) Victor J. Schymeinsky, M.M., "A seed is growing", *Maryknoll,* September 1981, p.31 (*Maryknoll* capitalizes only the first word and proper nouns in article titles)
3) John A. Hardon, S.J., *Modern Catholic Dictionary* (Garden City, NY: Doubleday, 1980) p.318
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6) Elaine A. Williams, "Cease the repression", *Maryknoll,* December 1980, pp. 13-14
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8) Patrick Bascio, M.M., *Building a Just Society,* (Maryknoll, NY: Orbis, 1981) (quote taken from taped radio broadcast. No page given)
9) *Five Great Encyclicals,* (New York: Paulist Press, 1951), p.7
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13) Op. Cit., p. 157
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15) Remi J. DeRoo, "New venture, new hope", *Maryknoll,* June 1981, pp. 59, 61
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17) Anastasio Somoza (with Jack Cox), *Nicaragua Betrayed,* (Boston: W.I., 1980) p.90
18) IBID p. 90
19) Elizabeth Schmidt, "God knows no apartheid", *Maryknoll,* February 1982, p. 61
20) "Voices of South African churches", *Maryknoll,* February 1982, p. 31
21) Moises Sandoval, "Building a new Zimbabwe", *Maryknoll,* February 1982, p. 7
22) Edward Dougherty, M.M., "Africa's challenges", *Maryknoll,* April 1981, p. 16
23) General Council, Maryknoll Fathers and Brothers, "Meeting again in a spirit of trust (editorial), *Maryknoll,* July 1980, p. 35
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25) Richard Madsen, Ph.D., "China's pursuit of virtue", *Maryknoll,* July 1980, pp. 21-22
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THE CROSS AND HAPPINESS

— Fr. Francis E. Fenton

All mankind seeks happiness. Nobody in his right mind wants to be unhappy. Because of original sin, however, and the distortion of human nature which followed upon it, so many seek happiness in the wrong places. So many think happiness is to be found in wealth, fame, fortune, luxury, sensuality, etc. Some of these aren't necessarily sinful but none of them give lasting happiness. Some of the richest people are very unhappy. Some of the most famous commit suicide. Misery, remorse, humiliation so often follow upon sins of the flesh.

Worldly objectives and pursuits can never bring lasting happiness. They never quite satisfy. The reality never quite measures up to the expectation. The fact of the matter is that nothing in this world, nothing created, be they persons, places or things, can give us that supreme happiness which we all so ardently seek for the very simple reason that they just don't have it to give. Saint Augustine expressed the idea as well as anyone in his famous words: "Thou hast made us for Thyself, O God, and our hearts are restless until they rest in Thee". The capacity of the soul for happiness is infinite and nothing less than the infinite can adequately and permanently fill that capacity. God, Heaven, the Beatific Vision - these are the only answer, the only objective which can fully satisfy the yearnings of the human soul. So the Church has always taught. So human experience has proved since the fall of our first parents. Yet how comparatively few seem to learn that lesson well.

It is, then, literally impossible to be perfectly happy this side of eternity. But this does not mean that man is born to be miserable. While perfect happiness is found only in Heaven, yet we can attain at least a vague foretaste of it here on earth. We can be truly happy in this life to a degree, indeed, perhaps to a high degree. And where is that happiness to be found? In the answer to that question we have the great paradox, the great, though only apparent, contradiction of Christianity. Our true earthly happiness is found in the Cross of Christ, the extent of that happiness being in proportion to the spirit, the dispositions of soul, the good will with which we carry our cross in union with that of the Master.

Granting that God is the Source of all authentic happiness and that His possession by us is the only way that we can be perfectly happy, if anyone would even begin to approach the attainment of this ideal in this life, he must take up his cross and follow Christ, which is to say he must suffer with Christ. "If anyone will come after Me, let him deny himself, take up his cross daily and follow Me."

But why the cross? Isn't there an easier way of going about all this? The plain answer is: NO. There is no other way to Heaven, no other way to happiness than the royal and painful and very unpopular way of the cross. Happiness consists in peace of soul, sanctifying grace, union with God, and to attain this we must wage unceasing warfare against sin and its proximate occasions. But to wage this warfare successfully means penance, self-denial, mortification, suffering. In this way comes purification of soul and so union with God. It has been said that no worthwhile life has ever been lived without sacrifice. This is indeed true and it is eminently true in the work of saving our souls, the accomplishment of which is the only really successful kind of life that means anything in the final analysis.

Of course, it's understood that it's not penance or suffering as such that has any supernatural value. The importance of all this lies in the motive, the intention, one's pure condition of soul, that is, being in the state of grace and offering up our thoughts and words and deeds, our Masses, Communions, Rosaries, our daily lives for the glory of God and for the salvation of our souls and those of our fellow men. "Whatever you do in word or in work, do all in the Name of the Lord Jesus." "Whether you eat or drink or do anything else, do all for the glory of God." The message of Fatima put the same thing another way, devotion to daily duty. In a word, whatever you do, do it as Christ would, were He in your place. Holiness consists not in doing extraordinary things but in doing ordinary things in an extraordinary way -and it is the motive, the intention which makes the ordinary extraordinary or supernatural.

Such, in brief, is the significance of the cross in our daily lives. Only through the Cross of Christ, lovingly borne, is true, authentic happiness to be found in this life, a happiness which, in turn, is a faint foretaste of the Beatific Vision, the ineffable, perfect, eternal happiness of the Kingdom of Heaven where, in the words of Holy Scripture, "eye hath not seen nor ear heard, neither hath it entered into the heart of man what things God has prepared for those who love Him".



COMMUNISM AND THE CHURCHES

— Fr. Francis E. Fenton

"That infamous doctrine of so-called Communism which is absolutely contrary to the natural law itself and, if once adopted, would utterly destroy the rights, property and possessions of all men, and even society itself." (Pope Pius IX - 1846)

"the fatal plague which insinuates itself into the very marrow of human society only to bring about its ruin." (Pope Leo XIII -1878)

"Communism is intrinsically evil, and no one who would save Christian civilization may collaborate with it in any undertaking whatsoever." (Pope Pius XI - 1937)

Scores of papal quotations such as the above could readily be given to indicate the mind of the Roman Catholic Church over the years in relation to atheistic Communism. (The 1937 encyclical letter, "Divini Redemptoris", of Pope Pius XI is one of the most accurate and authoritative treatises on Communism ever penned). With the accession to the papal throne of Pope John XXIII in 1958, however, pronouncements on Communism emanating from the Vatican became far less frequent and aggressive. From a position of total opposition and uncompromising hostility to this satanic evil - the only honorable and logical position the True Church could take, of course - the Vatican gradually became, in effect, an actual collaborator with Communism. (To my knowledge, Pope John Paul II has never condemned Communism by name). So pathetically deteriorated is this situation today that it is no exaggeration to say that the Communist conspiracy has, as one of its principal allies, the Conciliar "Catholic" Church (not to be confused with the One True Church of Jesus Christ).

The ultimate objective of international Communism has always been world conquest and domination -and that remains its objective to this very day, the enslavement of the human race. There are now some 40 nations and some one-half of the world's population under Communist control. And the Communist threat moves ever closer to the USA - Cuba, Nicaragua, El Salvador, and then Honduras, Guatamala, etc. Nor has the Reagan administration taken any truly effective action to halt the advance of the Communist menace. There is much anti-Communist rhetoric, yes, but aid and trade with Communist nations continues while such staunch free-world allies as Taiwan are treated little better than they were under previous administrations. To call the current U.S. Government anti-Communist is simply not true if its record to date is any indication. There is no question but that the conspiracy of Communism poses a greater threat today to the freedom and survival of the USA than ever before. At just what point will this nation begin to *fight* the Communist enemy? Are we to wait, say, until they invade Florida or Texas?

There was once a time when, despite our nation's political leadership, most of the Churches of America could be counted upon to take a firm stand against godlessness and immorality in any form, including atheistic Communism. With a few exceptions, however, those days are gone. Today America's Churches in general are, at best, neutral towards Communism or are actually furthering it in one way or another. Imagine - those allegedly on God's side aiding and abetting the advance of militant godlessness, as, for example, the National Council of Churches and a number of the bishops of the Conciliar "Catholic" Church in this country. The authentic Roman Catholic Church (traditional Catholicism) is, of course, and will ever be adamantly and unalterably opposed to Communism. It could never be otherwise.

More and more "the cry is peace" and a spirit of pacifism increasingly pervades what's left of the free world. But pacifism (a position whose adherents and advocates are opposed to all war and armed conflict) is a false belief for there is, although a last resort, such a thing as a just war. So the Church has always taught. But the current clamor for peace, disarmament, the banning of nuclear weapons, etc. is an evil thing and certainly not a manifestation of the sincere sentiments of the generality of people. Rather it is the result of a well orchestrated and financed world-wide Communist propaganda campaign to neutralize the nations of the free world and render them incapable of effective military opposition. Through all the spurious pleas for peace and pacifist demonstrations the Red apparatus continues its unrelenting drive toward world domination.

Perhaps especially noteworthy in this latest and most ambitious of the Communist peace campaigns is the extent to which some of the Churches and clergy are involved. This has always been true to some degree, of course, but

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that involvement has never been as pronounced as it is today. Witness especially the pacifist and pro-Communist words and actions of some of the clergy and laity of the American Conciliar "Catholic" Church who would evidently prefer our nation's surrender to Communism than to fight this satanic menace; who would prefer, that is, to "be Red than dead".

Because Communism is militantly atheistic; because it is utterly ruthless and totally immoral, having absolutely no redeeming features whatsoever; because its objective is nothing less than the enslavement of the world; because it is, in the words of Pope Pius XI, "intrinsically evil" - for such reasons it is the duty of every man and woman of honor and good will to oppose the satanic menace of Communism in every morally lawful way at his or her disposal. Nor is there any group or segment of people upon whom this obligation is more incumbent than traditional Roman Catholics. And why is this? For two reasons: (1) because the Roman Catholic Church (that is, traditional Catholicism) is the One, True and Eternal Church of Christ and, as such, has the paramount duty and responsibility to oppose immorality in all forms - and Communism is immoral to the core, an evil of horrendous proportions; and (2) because there is no organization the world over against which the atheistic, amoral, inhuman conspirators of Communism and their allies have a more deadly hatred and implacable hostility than against the Roman Catholic Church. (The truth of this statement is beyond question although it is a well-kept secret in even the best of non-Catholic and secular publications and the same can be said regarding Freemasonry).

Obviously then, since traditional Catholicism is diametrically opposed to, and is the archenemy of, Communism, traditional Roman Catholics should be in the forefront of the forces arrayed against this satanic conspiracy. But are they? Well, a significant number are but so many are not. In other words, traditional Catholicism has not particularly distinguished itself to date as a group or body of informed anti-Communist **activists.** And yet each and every individual who considers himself a traditional Roman Catholic is not truly such unless he is a dedicated anti-Communist as well. If every honorable person has a moral obligation to oppose Communism — and he has — no one has stronger reasons and a more pressing obligation in this regard than one who is a traditional Roman Catholic. And if, God forbid, our nation falls victim to Communist conquest (a not unlikely possibility), no group will pay a greater price as a consequence of that tragedy than traditional Roman Catholics. And, I might add, what a rude awakening could be in store for those good people who suppose that the Communist threat to the USA is presently a more or less remote one because Ronald Reagan is in the White House. How uninformed and naive such people are!

CHRIST THE KING SCHOOL — ITS FIRST YEAR AND ITS FUTURE

—W. Dean Gray, School Principal

On June 4 the first year's students of Christ the King School in Colorado Springs, Colorado will begin their summer vacation. How true the trite expression "time passes quickly"! It seems such a short while ago that these children took part in the beautiful opening day procession in honor of Christ the King to begin the school year.

Well over a year ago the goals for this school were formulated. They called for a traditional Roman Catholic day school for grades K-12, a training center in traditional Catholic methods for teachers and an informational center for groups planning to open their own traditional schools. How has Christ the King School worked to meet these goals?

By midsummer a beautiful school had been leased. Restored to its original 1902 grandeur and declared an historical landmark by the government, this building seemed to be the most suitable location for our school. Indeed, the choice has proven wise. From the magnificent crucifix with its 6-foot Corpus on the main floor to the simple but beautiful chapel on the top floor — this building has been transformed into a genuine landmark for traditional Roman Catholic education and offers quiet testimony of our determination to preserve and to promote the Faith.

The students who are receiving their education in the school have been learning sound academics taught through the tried-and-proven traditional methods that were used successfully in Catholic schools for years. The Baltimore Catechism — which is the foundation of the school's religion instruction — is studied daily. In addition, high school students are taught practical ways of explaining and defending the Faith.

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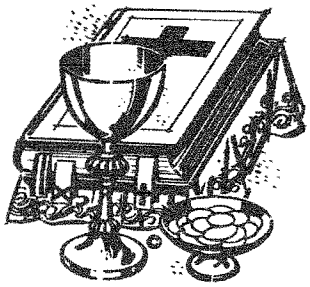
This school is not — and never was intended to be — "provincial" or for the service of the local area. It was established to be of service to traditional Roman Catholics across America. In time, as the students taught here become adults, they will, please God, exert their Catholic influence in whatever state of life may be theirs. But the services which the school must provide to the Church include much more (as noted above): training in traditional teaching methods to teachers, and advice to groups wishing to open their own traditional Catholic schools. While some progress has been made in those areas during the school's first year of operation, greater efforts along these lines are planned for the months ahead.

This first year of the school's operation has seen much progress. To be sure, there have been difficulties, but few things worthwhile are accomplished without them. The greatest trial the school has had to undergo is financial in nature (the approximate cost of running the school is $11,000 per month). As we move into an expansion of our efforts those financial needs will continue.

Christ the King School renews its pledge of service to traditional Roman Catholics across America. In the weeks and months ahead your continued prayers and financial assistance are urged. Indeed, such assistance is a "must" if this apostolate is to accomplish its goals in our efforts to extend the Kingship of Christ.



An Amazing Situation

Some seventeen years having now passed since the conclusion of Vatican Council II, only a relative handful of priests have seen fit to stand up and be counted on the side of our traditional Roman Catholic Faith. Of the several tens of thousands of priests in the USA who remain in the Conciliar "Catholic" Church today, a large percentage of them (the majority?) are more Protestant than Catholic - and most of the remainder, while in some cases privately bemoaning and lamenting the whole pathetic state of affairs, go right along with the destructive process because, well, they must be obedient, you know. Indeed, the duty of obedience has been a veritable godsend for many priests for it has provided them with a superficially plausible justification for their refusal to take a forthright stand on the traditional side and to join the ranks of the fully traditional Catholic clergy. It is simply incomprehensible how any real priest can remain a part of the Conciliar Church today and honestly defend his doing so by saying that he must be obedient. Does not the duty of preserving and defending our divine Faith, and of exposing and opposing those who are subverting and destroying it, take precedence over any obligation of obedience which stands in the way? Does not plain common sense tell such a priest that his being obedient in the circumstances which exist today means that he is thereby collaborating with those who are trying to destroy the Church and who, humanly speaking, have met with such alarming success to date? That so pitifully few priests at this late date have taken an adamant stand on the side of the One, True and Eternal Church by making a complete break with the non-Catholic Conciliar Church - this is surely the most hard-to-believe phenomenon in the entire tragedy that has befallen our beloved Faith over the past 20 years or so.

On Easygoing Catholics

"In our time more than ever before, the chief strength of the wicked lies in the cowardice and weakness of good men . . . all the strength of Satan's reign is due to the easygoing weakness of Catholics. Oh, if I might ask the Divine Redeemer, as the prophet Zachary did in spirit: 'What are the wounds in the midst of Thy hands?' The answer would not be doubtful: 'With these was I wounded in the house of them that loved Me. I was wounded by My friends, who did nothing to defend Me, and who, on every occasion, made themselves the accomplices of My adversaries', and this reproach can be levelled at the weak and timid Catholics of all countries."

(From discourse delivered by Pope Saint Pius X on December 13, 1908 at the Beatification of Saint Joan of Arc.)

WANTED FOR CHRIST THE KING SCHOOL: MONEY

— Fr. Francis E. Fenton

Traditional Roman Catholic schools are today one of the essentials in the work of preserving our divine Faith. Being acutely aware of their responsibility in this matter, a group of traditional Roman Catholics last summer secured a three-year lease (at a cost of $2,000 a month) on a building for the school here in Colorado Springs, Colorado. After much arduous preparatory work on their part Christ the King School (K-12) opened in September, 1981. Since the regular readers of this newsletter are, presumably, more or less familiar with our school from the literature they have received concerning it (Mr. Gray's article in this newsletter issue restates some of that information), we refrain from any repetition of that material here. Suffice it to say that Christ the King School is thoroughly traditional in every respect and that it has the potential of being second to none among all such institutions in the USA.

Our school has been in operation for some seven months now. That it has had its growing pains since its inception no one closely involved with it will deny. But, far and away, the biggest pain of all has been and remains the problem of getting the funds necessary to finance the school's operation. Expenses have been approximately $11,000 per month each month since the school started last September. Thanks to rather substantial contributions from some seven or eight individuals and/or families here and elsewhere — and to regular or irregular donations from a number of others around the country — we have managed, until last month, to pay all of our bills. Last month, however, it became necessary to borrow $5,000 to meet expenses. That such action would ever be required certainly never occurred to me when we began making plans for the school about a year ago. I guess I just took for granted that I would have no problem raising the necessary funds for so eminently worthy a project from traditional conservative Roman Catholics whom I knew around the country. I have since learned, to my dismay, how presumptuous and naive I was in taking that for granted.

Anyway, our Christ the King School sorely needs far more monetary support than it has been receiving — and that's it. I might mention (and I do so for the sole purpose of, hopefully, motivating some of those who read this article to help us) that I myself have given to the TCA and the school whatever little money I had. As of this writing, my total possessions are a six-year-old Maverick car, a few furnishings in my residence and about $400. I like to think that some traditional Catholics, being made aware of this, will see fit — and even make some sacrifice — to contribute to our school.

So, however significant may be the potential of our Christ the King School, it is imperative that we have the financial support required to make that potential a reality. A few people have helped us a great deal; others have helped us as best they could. But, if we are to build upon the solid foundation we have worked so hard to establish, we simply must have more financial assistance. And to whom can we go for this except to our fellow traditional Roman Catholics? For their much needed support then, and for their ardent prayers as well, I earnestly appeal on behalf of Christ the King School. All of our benefactors are remembered in my Mass each day.

PLEASE NOTE

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

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

COLORADO

AURORA (Denver area)
OUR LADY OF VICTORY CHAPEL
2566 Sable Boulevard
(303) 364-8040
Masses at 9 & 11 a.m. (every Sunday)
Weekday Masses at 8:00 a.m.

COLORADO SPRINGS
OUR LADY OF THE ROSARY CHAPEL
815 South 25th Street
(Christ the King School)
(303) 636-1575 - Call between 9:00 a.m. and 5:00 p.m. Monday-Friday
Masses at 8:30 and 10:00 a.m. May 2, May 16, June 6, June 27

DURANGO
OUR LADY OF THE ROSARY
Durango Savings and Loan
1101 E. Second Ave.
(303) 884-2878
Mass at 10:00 a.m. Apr. 25

STRATTON
OUR LADY OF FATIMA CHAPEL
(303) 348-5454
Call for time of Mass Apr. 18, May 9, June 13

FLORIDA

PORT RICHEY (Tampa area)
ST. JOSEPH'S
Gulf Highland Club House
900 Gulf Highland Drive
(813) 868-0166
Mass at 7:00 p.m. on 3rd and 5th Sundays of month

LOUISIANA

OPELOUSAS (Lafayette area)
OUR LADY OF THE ROSARY CHAPEL
Route 1, Box 195
(318) 942-9053
Mass at 6:00 p.m. on 2nd and 4th Sundays of month

MINNESOTA

ROCHESTER
OUR LADY OF THE ROSARY CHAPEL
5820 Viola Road, NE
(507) 282-5163 or 289-8522
Mass at 10:00 a.m. Apr. 25, May 16, May 23, June 20

MONTANA

GREAT FALLS
IMMACULATE HEART OF MARY CHAPEL
2020 Second Avenue North
(406) 452-8826
Mass at 10:00 a.m. Apr. 25, May 23, June 20, June 27

PENNSYLVANIA

ESSINGTON (Philadelphia area)
OUR LADY OF THE ROSARY
Ramada Inn
Airport South, Route 291
(215) 876-8737
Mass at 10:00 a.m. Apr. 18, May 9, May 30, June 13

UTAH

SALT LAKE CITY
OUR LADY OF PERPETUAL HELP
Hilton Inn
154 West 600 South
(801) 278-7501
Mass at 11:00 a.m. May 30

VIRGINIA

RICHMOND
OUR LADY OF FATIMA CHAPEL
5217 Futura Avenue
(804) 737-8211 or 262-4354
Masses at 9:00 a.m. & 11:00 a.m. May 2, May 23, June 6, June 27