THE ATHANASIAN

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The Church MILITANT? Where Is It?

Fr. Francis E. Fenton

In the natural order of things, life is man's most precious possession and, because it is, any sane person will go to almost any length to preserve it. Of all of the tendencies and inclinations which are part of human nature, the strongest is that of self-preservation. Such is a simple and obvious fact of life. And so it is that a person who takes his own life, who commits suicide, is rightly presumed to have been unbalanced, mentally deranged. And so it is too that a person who knowingly and willingly gives his life for another or in testimony to some noble cause is said to have made the supreme sacrifice. What more convincing proof can there be, what more powerful testimony can be offered of one's love for one's fellowman or of one's dedication to an ideal? "Greater love than this no man has, that a man lay down his life for his friends." "We are willing to give in proportion as we love and, when love is perfect, the sacrifice is complete." Some there are, of course, to whom life is so exceedingly precious that the very thought of voluntarily parting with it for any reason is abhorrent. To such people no cause, however exalted, however sacred, is worth sacrificing their lives. From the ranks of such people come traitors.

The history of the Church is replete with accounts of the extraordinary lives of personal sanctity of the saints and of the heroism of the martyrs. All down through the Christian centuries multitudes of men and women, both young and old and from all levels of society, have willingly and joyfully made the supreme sacrifice of their lives in martyrdom in testimony to their love for God and for His Church. Undergoing every imaginable kind of suffering and torture, they sealed with their blood their proclamations of loyalty to Christ and fidelity to the Faith, even as they prayed for their persecutors to their dying breath. To them (and their ranks included kings and queens) life literally meant nothing if, to preserve it, they had to deny or compromise the Faith by word or deed. Truly this legion of martyrs is one of the greatest glories of our beloved Church. And the Faith which they professed and for which they lived and died is the very same Faith which we traditional Roman Catholics possess today. If the day should ever come when open and bloody persecution would confront us in the USA, would we do what so many of our heroic predecessors in the Faith have done? Is our love for Christ and our loyalty to His Church of such a caliber that we would, if faced with the prospect, be willing to make the supreme sacrifice of our lives in martyrdom? Unless we live the Faith here and now, will we, if the day comes when Roman Catholics are confronted with persecution and death, will we lay our lives on the line in testimony to that Faith?

But what is meant by living the Faith? Well, it certainly means living our daily lives in harmony with the mind and teachings of the Church: attending Mass, receiving the Sacraments, observing the Commandments of God and the precepts of the Church, saying the rosary, and so on. Living our Faith means that our personal lives reflect favorably upon the Faith we profess. And, in general, it is safe to say that traditional Roman Catholics do live their Faith to that extent. But, regrettably, for the vast majority of such Catholics, living their Faith means little or nothing more. As long as they have the Mass and the Sacraments available to them, they are, from my observation, quite content to let the rest of the world go by. They're going to save their own souls—and, undoubtedly, are concerned about the spiritual welfare and salvation of their family and close friends—and that's about it. Never mind the propagation of the Faith, the conversion of non-Catholics to the one true Church, standing up and speaking out against the attacks made upon it, etc. Let someone else take care of those things. Is this living the Faith? Hardly. Do such people actually belong to the same Church in loyalty to which multitudes of their predecessors in the Faith have been martyred? Is this the Church Militant? Some militancy! And I'll wager that there isn't a traditional group in the USA in which such traditional Catholics do not form the great majority of its membership.

The Roman Catholic Faith which we traditional Catholics possess and profess is the greatest thing in the

world, a jewel of inestimable worth, an incomparable treasure. There is literally nothing of value under the sun to be compared with it. It is a thing of priceless merit to be cherished above all else. Indeed, so incomparably magnificent is membership in the Roman Catholic Church that, in the words of Pope Pius XII, "nothing more glorious, nothing nobler...can be imagined." As multitudes of saints and martyrs and others have incontestably proved all down through the Christian centuries, no sacrifice is too great to make in testimony to the unique truth and beauty and greatness and grandeur of our God-given Faith. In a word, there is absolutely nothing on earth—be it fame, fortune, power, possessions, loved ones, even life itself—which is comparable in value to the precious, the priceless, the supreme treasure of the Faith which is ours through membership in the Roman Catholic Church. Nor would any traditional Roman Catholic dispute this. So what? If our God-given Faith is all that we firmly believe it to be, why is it that the average traditional Catholic—however praiseworthy his personal life may be—leaves so much to be desired in terms of dedication, apostolic spirit, missionary zeal?

Thank God, there are notable exceptions everywhere. But, so help me, I see more dedication to physical fitness in the jogger panting along the highway than I see dedication to the cause of Christ and His Church in the average traditional Catholic; and more enthusiasm for, say, this or that professional football team than I observe in the majority of traditional Catholics for the preservation and propagation of the Faith. This is simply unpardonable at any time but especially in this our day when the enemies of God and Church are themselves so dedicated to their satanic cause and have been so eminently successful to date in their subversion of religion. Just what, for example, does this average traditional Catholic do in terms of bringing the true Faith to his Conciliar Church and other non-Catholic associates or of counteracting in any way the immorality in which this nation is wallowing? Does he suppose for an instant that he is doing the will of God solely by attending Mass and receiving the Sacraments while hardly raising a finger to bring the impact of the Faith to bear upon the society in which he lives?

Truly, the devil and his cohorts are winning the day because of the apathy and passivity of good people. Evil is in the driver's seat because those who have the truth and who profess to be on God's side refuse to fight. The generality of traditional Roman Catholics has a tunnel vision with regard to the Faith, a selfish outlook, a provincial frame of mind which always and everywhere ill becomes a Roman Catholic and, again, especially here and now when the traditional remnant of the Church so desperately needs dedicated, apostolic, self-sacrificing men and women. Where are they? Yes, there are some—but precious few. Prayer alone is not enough.

"But What Can I Do?"

Upon reading this article, some may likely ask the above question. One of the things a Roman Catholic can do is to take action against the corporations which subsidize the very objectionable TV programs presenting illicit sex, violence, vulgarity, etc., some of which are also anti-Catholic. Some of those corporations also advertise in pornographic magazines or are the parent companies of stores which sell pornography. Among the major sponsors of immoral and irreligious TV programs are: Proctor and Gamble; Sears, Roebuck and Company; American Home Products; Lever Brothers; Johnson and Johnson; Coca-Cola Company; Helene Curtis Industries; American Motors Corporation; Sterling Drug; General Foods. There are scores of such corporations and they produce hundreds of items. Among the many stores selling pornography, the 7-Eleven stores are the largest retailer of pornography in the country.

As to what you can do, the answer is simple: You can refuse to purchase any product of the offending corporations and you can refrain from shopping in any store which sells pornographic literature. Beyond that, so that your action may be more effective, you should write or phone the parent corporations to inform them of the reason why you feel obliged to take such action. If enough concerned individuals across the country will do likewise, it will get results in due time because the corporations involved will be affected financially—and, if substantially affected, they will cease their immoral practices. Every time an individual purchases any item produced by one of the corporations promoting immorality or anti-Catholicism on TV or advertising in pornographic magazines or selling such material, that individual is, in fact, collaborating with those corporations. Is he not?

The organization doing, far and away, the best work in the matter dealt with in this article is the National Federation of Decency (Post Office Drawer 2440, Tupelo, Mississippi 38803). This organization is headed by a non-Catholic clergyman, Rev. Donald E. Wildmon. He and his staff deserve the commendation and encouragement of all decency-minded Americans. They publish the *NFD Journal* ($15 a year for ten issues). That publication provides all of the information one needs to

(continued on page 8, col. 1)

Death Comes to a Great Man

After a prolonged illness, Mr. Robert Welch died on January 6, 1985, the Roman Catholic Feast of the Epiphany. Known far and wide as the founder and head of The John Birch Society, it is doubtful if any public figure of this century was more misrepresented and maligned by his enemies than was Robert Welch. Almost from the time he founded The John Birch Society in December, 1958, until he suffered a stroke in December, 1983—a span of 25 years—relatively seldom was he dealt with by the so-called American press except in terms of belittlement and ridicule and half-truths. So it has ever been, of course, with anyone who has stood up without compromise or apology and spoken the undiluted truth about this nation's enemies. But Mr. Welch was given particularly vicious treatment by the prostitute mass media of the USA. The inevitable result was that multitudes of the American people, conditioned as they were and are in so many ways by the false propaganda of that mass media, considered him to be, well, a zealot, a threat to "democracy," a "right-wing extremist." And he *was* an extremist in one sense: he was almost invariably *extremely* right.

And what was Mr. Welch's principal "crime"? He was intelligently and articulately and staunchly anti-Communist. Being of brilliant mind and with an exceptional comprehension of history, he knew Communism intimately and the dangers that this satanic conspiracy presented to the welfare and ultimate survival of this nation and the free world. Being as well a man of honor and of courage, he fearlessly proclaimed the truth at whatever cost to him personally, not hesitating to name the names of "respectable" public figures, past and present, whom he knew to be in fact enemies of our nation. Firmly convinced as he was that, once enough of the American people knew the awful truth about Communism, its utterly evil designs would be thwarted and the Communist conspiracy itself eventually destroyed, he established The John Birch Society for that primary, though not sole, purpose. And, in the 26 years of its existence to date, no organization has done more, through its vast educational apparatus, towards the accomplishment of that objective than The John Birch Society. Surely there is today a far larger percentage of the American people aware of the satanic menace of Communism than ever before—and for this, one person above all others deserves the undying gratitude of all Americans: Mr. Robert Welch.

It was my good fortune to have known Mr. Welch quite well for a number of years. While he was a man of many talents, I admired him most for his integrity, his courage and his humility—perhaps especially for his humility. As proficient as he was in many fields, he always impressed me as being a truly humble man—and humility is one sign of genuine goodness. And, in my opinion, it was this quality of humility, along with his vast comprehension of history, which, by the grace of God, led to his conversion to the Roman Catholic Church. The Lord alone knows how many Catholics, including the writer of these lines, prayed that this would eventually come about in God's own good time. "More things are wrought by prayer than this world dreams of."

A few weeks after Mr. Welch had suffered a severe stroke in December, 1983, Father Michael Jarecki, a longtime acquaintance and admirer of The John Birch Society founder, visited him in the hospital and found him to be alert and lucid, though naturally weak and capable of speaking but a short sentence at a time. Learning that Mr. Welch had at one time taken instructions in the Roman Catholic Faith, the priest asked if he wished to be baptized. Upon receiving not only a positive response without hesitation but Mr. Welch's request as well for the Sacrament then and there, the priest left him for a few minutes, asking him to give the matter careful and prayerful consideration in the meantime. When the priest returned Mr. Welch was asked once more if he wanted to become a Catholic. He answered "yes" and "now" even more emphatically than before. And so it was that, on January 25, 1984, the Feast of the Conversion of Saint Paul, Father Jarecki administered the Sacrament of Baptism to Robert Welch. Several months later, Father Clarence Kelly gave him the last rites of the Roman Catholic Church.

There could not be a more fitting termination to the life of this great man. Please God, he will one day be accorded the place in history he so richly deserves. May he rest in peace! †

—*Fr. F. Fenton*

Saint Patrick

Jill Wiesner

For many centuries, Ireland was a beacon of Faith to the rest of the world. Its schools were cradles of learning and sanctity. Its monasteries, known as the greatest in Europe, produced missionaries who carried the light of Christianity to England, France, and Switzerland. Ireland, the "Isle of Saints and Scholars," had a holy influence throughout the world.

But for the first four hundred years after Our Lord instructed the apostles to "go and teach all nations," Ireland was a land in darkness. Though Christianity had spread throughout the Roman empire as far as England and Scotland, Ireland was held firmly in the grip of the demon-worshiping druids—until the arrival of one man whose devotion to God was so complete that he was the principal instrument by which "the old serpent" was driven from the land.

Patrick, Apostle of Ireland, was born in the year 387 in the village of Bonaven Taberniae (present-day Kilpatrick) in Scotland. His father, Calphurnius, was of the Roman-British aristocracy and his mother, Conchessa, was a niece of Saint Martin of Tours.

At the age of 16, Patrick was kidnapped by pirates and sold as a slave to an Irish chieftain named Milchu. The teenaged captive was forced to tend his master's cattle on the mountains in rain, snow, and freezing weather, often suffering from hunger and cold. His captivity lasted for six years under conditions of extreme hardship. But the rigors of captivity formed the boy into the saint. Patrick often referred to this as the period of his conversion. For, though he was always a Christian, his religion had not meant much to him before. In his *Confession*, written near the end of his life as a testimony to his mission, he says that, as a slave, "the love of God and His fear increased in me more and more, and the faith grew in me, and the spirit was roused, so that, in a single day, I have said as many as a hundred prayers, and in the night nearly the same, so that whilst in the woods and on the mountains, even before the dawn, I was roused to prayer and I felt no hurt from it, whether there was snow or ice or rain; nor was there any slothfulness in me, such as I see now, because the spirit was then fervent within me."[1]

He eventually escaped and made his way over two hundred miles to the seacoast. Though he did not have money to pay for his passage, the pagan sailors of a ship bound for Scotland allowed him to sail with them.

The ship was forced onto Scotland's rocky coast, and Patrick and the company of sailors had to cross a wasteland in search of food and shelter. As they journeyed, Patrick educated his companions in the truths of the Christian Faith. After several days without food, the others asked Patrick why he did not pray to God for relief. He replied that if they would pray with all their heart to the true God, He would help them. They did so and the same day found a herd of pigs. From then on, they never went hungry and soon came to a settlement. Though for a time they had nearly starved, Patrick had refused to eat any meat which had been offered to idols.

Reunited with his family, Patrick had a vision in which he saw the children of Ireland, including those not yet born, reaching out to him for relief. It was at this time that he began the long years of preparation for the priesthood.

For 18 years, he studied under Saint Germaine in Gaul. After his ordination, he was chosen by Pope Saint Celestine I to be the new Bishop of Ireland. (Palladius, the first bishop sent to Ireland in 431, had managed to found three small churches but a year later, thoroughly discouraged, he had returned to Rome to report his lack of success.) Patrick's relatives, as well as the clergy in Scotland, did their utmost to dissuade him from accepting the mission. They tried to entice him to stay with them while at the same time attempting to frighten him with the terrors awaiting him in Ireland. They even brought up a sin he had committed at the age of 15 to make him feel unworthy. But he turned to God in fervent prayer and was rewarded with the will to persevere. He "forsook his family, sold, as he says, his birthright and dignity to serve strangers, and consecrated his soul to God."[2]

Pope Celestine bestowed on him the name "Pater-

[1] Charles G. Hebermann, Ph.D., L.L.D., et al., editors, *The Catholic Encyclopedia,* Vol. XI (New York, The Encyclopedia Press, Inc., 1913), p. 554.

[2] Rev. Alban Butler, *The Lives of the Fathers, Martyrs, and Other Principal Saints,* Vol. I (Sarto Books, 1982), p. 366.

cius" or "Patritius" (Patrick), his name previously having been Maun. The name Patrick was given to him in anticipation of his mission through which he was to become "pater civium" (father of the people).

In the spring of 433 Patrick and his companions landed on Irish soil. The druids immediately attacked, forcing them to turn towards Dalriada, the province where he had been a slave. One of his first converts there was a chieftain named Dichu, who gave the saint a large sabhall (barn) to be used as his first church. The modern town of Saul grew up around that first church and monastery.

From Dichu Patrick learned that Leoghaire, the Ard-Righ (Supreme Monarch) of Ireland, had summoned all the chieftains to a feast at Tara, to be held on March 26. Bishop Patrick determined to go before Leoghaire and his assembed chieftains to speak for the true Faith.

The druids also gathered at Tara and, under their influence, Leoghaire gave orders forbidding vigil fires to be lighted on the eve of the feast by anyone other than the king. That night being Easter Eve, as well as the feast of the Annunciation, Saint Patrick courageously lighted the Paschal fire at his camp on the hill of Slane, across the valley from Tara. The druids warned the king that "this fire, which has been lighted in defiance of the royal edict, will blaze forever in this land unless it be this very night extinguished."[3] In spite of repeated attempts to kill him and to put it out, the fire lighted by Saint Patrick burned brightly throughout the night.

As he waited for the dawn, Patrick composed the beautiful prayer known as "Saint Patrick's Breast-Plate":

I bind to myself today
The strong virtue of the Invocation of the Trinity:
I believe the Trinity in the Unity,
The Creator of the Universe.

I bind to myself today
The virtue of the Incarnation of Christ
with His Baptism,
The virtue of His crucifixion with His burial,
The virtue of His Resurrection with His Ascension,
The virtue of His coming on the Judgment Day.

I bind to myself today
The virtue of the love of seraphim,
In the obedience of angels,
In the hope of resurrection unto reward,
In prayers of Patriarchs,
In predictions of Prophets,
In preaching of Apostles,
In faith of Confessors,
In purity of holy Virgins,
In deeds of righteous men.

I bind to myself today
The power of Heaven,
The light of the sun,
The brightness of the moon,
The splendour of fire,
The flashing of lightning,
The swiftness of wind,
The depth of sea,
The stability of earth,
The compactness of rocks.

I bind to myself today
God's Power to guide me,
God's Might to uphold me,
God's Wisdom to teach me,
God's Eye to watch over me,
God's Ear to hear me,
God's Word to give me speech,
God's Hand to guide me,
God's Way to lie before me,
God's Shield to shelter me,
God's Host to secure me,
Against the snares of demons,
Against the seduction of vices,
Against the lusts of nature,
Against everyone who meditates injury to me,
Whether far or near,
Whether few or with many.

I invoke today all these virtues
Against every hostile merciless power
Which may assail my body and my soul,
Against the incantations of false prophets,
Against the black laws of heathenism,
Against the false laws of heresy,
Against the deceits of idolatry,
Against the spells of women, and smiths, and druids,
Against every knowledge that binds the soul of man.

Christ, protect me today
Against every poison, against burning,
Against drowning, against death-wound,
That I may receive abundant reward.

[3] Hebermann et al., *The Catholic Encyclopedia*, p. 555.

Christ with me, Christ before me,
Christ behind me, Christ within me,
Christ beneath me, Christ above me,
Christ at my right, Christ at my left,
Christ in the fort,
Christ in the chariot seat,
Christ in the poop,
Christ in the heart of everyone who thinks of me,
Christ in the mouth of everyone who speaks to me,
Christ in every eye that sees me,
Christ in every ear that hears me.

I bind to myself today
The strong virtue of an invocation of the Trinity,
I believe the Trinity in the Unity,
The Creator of the Universe.[4]

On Easter morning, Patrick proceeded to Tara. The young convert Benignus (Saint Benen) led the procession, holding a copy of the gospels. Saint Patrick followed, in full episcopal attire, with mitre and crozier. In spite of the fury of the pagan druids, Patrick and his company reached the assembly at Tara unharmed.

Though the king had commanded that no one was to show them any sign of respect, Patrick succeeded in converting the king's brother, Conall, and the chief bard, Dubtach. It was at Tara that Patrick picked the shamrock and, by its triple leaf and single stem, explained the doctrine of the Blessed Trinity.

At Tara, Patrick was given permission to preach the Faith throughout the land. For the next 40 years, he continued his missions in all of Ireland's provinces. He underwent constant hardship as the pagans opposed him everywhere. Twelve times he was taken prisoner and condemned to death. But each time he was freed and continued his mission. On one occasion, Odhran, Saint Patrick's charioteer, overheard a plot to kill the saint in revenge for Patrick's having knocked down the demon-idol Crom-Cruach. Odhran asked Patrick if, as a favor, he would take the reins and allow Odhran to ride in the place of honor. The saint willingly agreed and the devoted charioteer received the lance thrust meant for Patrick, saving Patrick's life and winning the crown of martyrdom for himself.

The pagans had reason to fear Patrick, for his tireless efforts resulted in the conversion of a pagan nation into one of fervent Christianity. His years as a captive had familiarized him with the Irish language, customs, and political organization. In each province, he first appealed to the chieftains, then to the bards and lawyers, and finally to the common people. He built up a native clergy by sending young men to Gaul to be trained. These methods proved enormously successful. But the example set by Patrick himself was the main reason for his victories. He spent every free moment in prayer, and practiced continuous penance, which included using a hard rock as his bed. In his *Confession* he frequently mentions his own faults and temptations, including a great desire to see his own country again. He thanks God for his successes as well as for helping to preserve his humility by the extreme contempt with which he was treated by the heathens. Though he was severe with himself, he was mild and gentle in his treatment of others. He never accepted gifts, though many were offered, but he always gave everything he had to give. He endured persecution and success, praising God equally for both.

His triumph over paganism assured, Patrick died at Saul on March 17, 464. As he lay dying, he had a vision in which all of Ireland glowed with the light of Faith. He saw this light continue for centuries; and then clouds began to gather around the island until, as the centuries passed, the light only glimmered in a few remote valleys. Saint Patrick prayed that the light would never be extinguished and, as he prayed, the flickering light grew again in brightness until all the hills and valleys of Ireland glowed with the holy light.

Through his example of piety, humility and courage, Saint Patrick led a nation out of darkness to the light. As we celebrate his feast day on March 17, may we emulate his selfless devotion to our Catholic Faith. Through his intercession, may its holy light burn brightly once again in America (*and in Ireland as well where, I understand, the public offering of the* ***traditional*** *Latin Mass is today nowhere to be found—Ed.*). †

Pray The Rosary Daily

[4] Ibid., p. 556.

Humility: The Foundation of All Virtue

Pride, covetousness, lust, anger, gluttony, envy, sloth—these, as all knowledgeable Catholics are aware, are the seven capital sins, so-called because they constitute the source of all other sins. In other words, every moral evil which man commits has its root cause in one or another of the capital sins. Of all of them, pride, objectively, is the most serious for it is in its most extreme form a refusal to submit even to the will of God Himself.

Pride is defined as an excessive or immoderate love of oneself resulting from some real or imagined superiority. Vanity, while closely associated with pride, differs from it in that vanity is an excessive love for the praise and esteem of others. For practical purposes here, the two vices may be treated as one. A proud person, we might say, is one who has a superiority complex. He forgets or ignores the fact that—whatever be his gifts, his talents, his abilities—they are God-given and, consequently, whatever praise and commendation he receives for them are not rightly due to him, but rather to God belong the honor and glory.

A person is proud who acts for his own selfish ends. Others must organize their lives so as to please him for he is the center of attention and importance to whom all else must conform. A proud person is prone to flaunt his good qualities but is blind to his defects and shortcomings. He rarely, if ever, makes a mistake and if, perchance, he does, he is most reluctant to admit it. According to Saint Benedict, one is proud who seeks singularity, is boisterous in laughter, and avoids menial tasks. Other spiritual writers tell us that a person is proud who is boastful, obstinate in opinions (stubborn, that is), and who monopolizes conversations.

Pride caused the downfall of the angels who aspired to be other gods. Pride it was which brought about original sin wherein our first parents sought to possess the knowledge of God Himself. How many rulers of nations throughout history have been infected with this insidious vice which eventually brought them to ruin. In our own day and land we behold the consummate arrogance of those in high places who presume to know what is best for everyone and who would regulate the lives of all from birth to death, even deciding who should be born and who is to die.

Now the great remedy against pride, in whatever form it may be, is true humility, a vivid realization that God is the Alpha and the Omega, the first beginning and the last end of all things, the Author and the Source of all that is good and noble and beautiful and true in the world. Of ourselves, in the natural order we can't even continue to live from one moment to the next without the supporting hand of God, while in the supernatural realm we can't perform a single act which will help us to merit Heaven without the actual grace of God. Such is the teaching of the Church. Christ said it very plainly: "Without Me you can do nothing." All of our worth lies in the gifts and the graces that God has given us or, as Saint Paul puts it: "What hast thou that thou hast not received? And if thou hast received it, why dost thou boast as if it were thine own?" Whatever, then, be our skills, our talents, our abilities, our virtues, it is only in God, with God and through God that we are what we are; and so not to us but to Him belong the praise and the honor and the glory. "It is God," says Saint Paul, "who works in you both to will and to accomplish."

Humility, the virtue opposed to the capital sin of pride, is that supernatural virtue which inclines us to see ourselves without rose-colored glasses, as we really are, as God sees us—and to think and talk and act accordingly. A humble person does not disavow whatever talents or aptitudes may be his, or belittle himself before others in his efforts to be humble, incessantly proclaiming how unworthy and insignificant he is. That's not being humble; it's being ridiculous! A person is truly humble who, while recognizing the fact that he has, say, this or that gift or talent or ability, readily acknowledges its divine Source and directs to God whatever praise and distinction may come his way because of it.

A humble person is genuine; a proud person is artificial. A humble person is honest with himself and with others; a proud person is hypocritical and prone to deceive. A humble person readily faces up to truth; a proud person tries to avoid doing so, particularly if that truth is embarrassing or hurtful to him.

The supreme example of humility is, of course, the divine Person of Christ Himself Who, though God, became Man and like unto us in all things but sin. The lowly circumstances of His birth; His hidden life of obscurity for thirty years; His washing of the feet of His Apostles on the first Holy Thursday; His ignominious passion and death; His Presence in the Eucharist under the appearances of ordinary bread and wine. Such are but a few of the many examples of humility

provided us in the life of the greatest Person Who ever trod the earth, Jesus Christ, the Second Person of the Blessed Trinity, the Creator and Redeemer of the world.

One of the most powerful and destructive influences at work today in both Church and State is the atheistic philosophy of secular humanism which has dethroned God and deified man. God is outlawed in human affairs and the finite mind of man is the measure of all. Divine truth is obsolete, and situation ethics and the "new morality" have replaced the Ten Commandments of God in the lives of multitudes. Man is the be-all and end-all. Who needs God? Such is the diabolical philosophy of secular humanism, so prevalent in this our day—the vice of pride in its most extreme manifestation—the usurpation of the rights of God, the rejection of divine authority, the refusal to submit even to the sovereign will of the Almighty.

Humility is the antidote to pride, that paramount and most reprehensible and insidious of all the vices. As charity is the queen of the virtues, humility is the foundation of all virtue. Sacred Scripture tells us: "God resists the proud and gives His grace to the humble." True humility, then, is a guarantee of divine grace, as it is also one sign of true greatness. Not all humble people are great but all truly great people are humble. "Without humility there is no sound virtue in anyone; with humility all other virtues grow in depth and in perfection." †

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do something concrete and constructive for the moral well-being of the USA. To subscribe to the *NFD Journal* and to take action in accordance with what is read therein is one sound thing a traditional Catholic can do for God, Church and country—and be assured, you will find plenty to do. †

EDITOR'S NOTES

† † †

The December 1, 1984 issue of *The Athanasian* featured the article, "Opus Dei: Doing God's Work?". Since the organization, Opus Dei, has been receiving considerable publicity of late because of John Paul II's favorable attitude towards it, we intended to reprint the article if we received enough requests to do so. A grand total of four such requests was received and so we will forget the reprint. Opus Dei being a questionable movement, it is, of course, regrettable that Mr. Weiskittel's expose of it could not be given a wide circulation.

† † †

Also in the December 1, 1984 issue of this newsletter we made some observations about *The Athanasian* and emphasized the necessity of doubling or tripling its circulation if we were to make any real impact on the American scene. We have received a significant number of new subscriptions, yes, but the prospect of even doubling our subscription list is presently but a pipe dream of the editor.

† † †

In the next issue of *The Athanasian* we will carry an article by Mr. Weiskittel on what I personally believe to be one of the most vital subjects of our day, namely, Freemasonry and the Roman Catholic Church.

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