THE ATHANASIAN

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God, Church and the USA

Fr. Francis E. Fenton

God appears to be staging a comeback lately on the American scene. In this presidential election year even the politicians seem to have discovered that paying at least lip service to God and Christian values could be to their advantage in terms of votes on election day. After all, from the standpoint of expediency, what's a candidate got to lose if, by effectively conveying the impression of being a religious person (even a devout Catholic), he or she is able to secure the votes of a significant number of the American electorate? Never mind that the particular candidate is pro-choice (that is, pro-abortion) or pro-homosexual or soft on Communism or whatever. Just as long as he or she is able to project the image of being sincere and genuine and truly concerned about the "poor" and the "oppressed" and, of course, makes reference to God and morality at opportune times, then the chances are that that candidate will, unfortunately, get the votes of multitudes of good, but uninformed and gullible, American citizens. Politicians, as distinct from statesmen (of whom there are precious few), are master hypocrites. Nor will they refrain from using even God Himself, however insincerely, if they feel that such will further their efforts to "con" the voter.

Since God should occupy the highest place and play a vital role in the conduct of affairs of state, it certainly ought to be no cause for wonder if this appears to be the case in the current political campaigns. As has been stated from time to time in past issues of this newsletter, the root cause of the present moral depravity of the USA is that the true God has been abandoned by the generality of the American people. Secular Humanism is the predominant "religion" of our day. Nor will there be any significant change for the better unless and until God and His eternal truths and His moral law are acknowledged and given their rightful place in the minds and souls of this nation's inhabitants in both their private and public lives. God must be recognized by men and by nations as the Supreme Ruler governing human affairs. If He is not, then man becomes the measure of things and the arbiter of right and wrong—the result of which is all too evident in America today where the grossest immorality abounds. "Reason and experience forbid us to expect that national morality can prevail in exclusion of religious principles." (*George Washington*)

And so, how refreshing and encouraging it is to hear so much of God and Christian values these days. Or is it? Surely a wave of religious fervor appears to be taking root in this land of ours. But how authentic is it? Frequent reference was made to God and religion at the national political conventions of the recent past. Perhaps some of this was genuine and heartfelt but, for the most part, it just did not seem to ring true. What kind of morality is it or what kind of moral principles does one have who favors the murder of the unborn or who attempts to justify homosexuality or who defends Communism? And yet there are many politicians on all levels of government who do. How often over the years I have heard one great American utter the words of wisdom: "Put not your trust in politicians"—words to which I thoroughly subscribe. However fluent and appealing and impressive thay may be, the large majority of politicians are actors, deceivers, pretenders, wolves in sheep's clothing. (Speaking of actors, incidentally, it has been said that the two greatest actors on the world stage today are John Paul II and Ronald Reagan—and I, for one, am inclined to agree.)

But, granting that, in this election year, the authenticity of the current interest in God and morality on the part of many politicians may well be suspect, what about the rather widespread religious spirit generated by the fundamentalist clergymen and their Bible Christianity? While the USA continues along the path of its self-destruction through moral decay, yet an increasing number of Americans seems to be more God-conscious and Christ-oriented today than, say, a few

years ago as a consequence of the influence of the "born again" type of Christianity upon the American scene. Must it not be admitted that this is good? Well, I am not about to say that it's bad. It is certainly a hopeful sign that there are still multitudes of the American people who retain a belief in God and some sense of sin. But it lacks substance; it is an emotional thing; and, in the matter of the private interpretation of Holy Scripture and the Bible-only theory of salvation, it is an irrational or illogical thing (the vast majority of the world's population never even saw a Bible until the invention of printing in the 15th century). Assuredly, many, if not most, of these fundamentalists are sincere—but they're wrong, dead wrong. In a word, fundamentalist Christianity is not the answer to the ills of our world or of our nation because it is a false religion.

God is an inescapable fact and neither individuals nor nations can long ignore that supremely inescapable fact without the direst consequences. America is today a prime example of this. The moral rottenness which presently contaminates this nation and is destroying its very soul is the undeniable consequence of the rejection of God and His truth and His law by the generality of the American people. Nor can there be any realistic hope for a reversal of this utterly tragic situation unless the inhabitants of this land humbly acknowledge the supremacy of God and the kingship of Christ, unreservedly accepting His revealed teachings and earnestly submitting to His holy will. And there is but one way in which this can be accomplished—and that is through the religion founded by the Son of God, the Roman Catholic Church (by which I most certainly do not mean the Conciliar Church whose "better Red than dead" bishops are a disgrace to any religious body). Countless is the number of those in all walks of life who have led lives of extraordinary sanctity within its fold throughout the centuries, many of them martyrs for the Faith and canonized saints. And in that list of canonized saints, incidentally, are to be found the names of leaders of nations such as Saint Edward (11th century King of England), Saint Stephen (11th century King of Hungary), Saint Louis IX (13th century King of France). Imagine, with such fidelity did kings and queens and those of royal birth serve their God and their country in times past that they were officially declared by the Church to be saints! Is their like to be found anywhere among the world leaders of our day?

The answer, the only adequate answer to the spiritual and moral plight of the USA in this our day is to be found in the Roman Catholic Church—in its Mass and Sacraments and in its God-given doctrine and moral code. All other solutions are superficial and illusory. Assuredly, Communism and Freemasonry must be known and exposed for what they are, the archenemies of Church and country—and they must be fought in every morally lawful way possible. But, as General Douglas MacArthur expressed it, "the problem is basically theological." Hence, the solution must be, first and foremost, a theological one. And that solution is found in the Roman Catholic Church alone. It alone possesses, pure and undefiled, the revealed truth and moral law of God in their entirety. It alone is the voice of Christ in the world today. It alone is the voice of authentic Christianity.†

Pray
The Rosary
Daily

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OCCULTISM IN THE CONCILIAR "CATHOLIC" CHURCH

John Kenneth Weiskittel

Never, since the institution of the Catholic Church over 1,900 years ago, has Satan launched such a furious offensive in his war against God as the one we are witnessing in modern times. How else are we to explain the ascendency of Communism, Modernism, Freemasonry and Atheistic Humanism; the abortion holocaust; and the tragedy of the Church?

A century ago this year, Pope Leo XIII prescribed a prayer to Saint Michael to be said at the end of each Low Mass because, writes Monsignor Leon Cristiani, he "believed in a demonic infestation peculiar to our age." (*Evidence of Satan in the Modern World,* p. 158.) And in 1903, the Mariavites, a satanic "pseudo-mystical sect, founded in Poland," were excommunicated by Pope Saint Pius X. (At the time they numbered 1,000,000, including a leadership of 300 priests and nuns.) (ibid., pp. 187-188)

Despite such clear signs and those that would follow in the next 60 years, the workings of the devil were all but a dead issue at the Second Vatican Council. (Of the hundreds of pages of Council documents, only *two* made any reference at all to them, and both of those were made in passing.) This has helped to spawn a new breed of priests who scrupulously avoid mentioning Satan in their sermons and who look, instead, to secular thinkers like Darwin, Freud and Marx for an explanation of evil. Sin, they tell us, is a result of evolutionary growing pains, mental aberrations and economic injustice, *not* of something so "medieval-sounding" as an infernal conspiracy predating the creation of man.

Now I doubt if many readers are surprised at any of this; after 20 years of Conciliarism, most traditional Catholics regard themselves to be shockproof. I would have readily included myself in the "unshockable" category before I came across the information that follows—information implicating much of the Conciliar "Catholic" Church not only for willful neglect of Catholic teaching about Satan's activities in human affairs, but disregard for *the occultism practiced by millions of its members.*

Occultism—astrology, fortune-telling, seances, witchcraft, etc.—is a dark side of the "new Church" seldom discussed, even by its Catholic critics. The squeamish should be forewarned: some material in this article depicts in graphic manner the dreaded goings on of occultists (though even more repellant aspects, too lewd or blasphemous, have been omitted) in order better to impress readers with the true nature of these groups.

Entering the Conciliar Twilight Zone

"She will tell your past, present and future," reads an advertisement for a woman named Norah, who claims she can do so by the reading of palms or cards. The ad, which also goes on to state: "She can help...and gives never-failing advice in love, business, health and marriage," appeared in the August, 1983 issue of the *West River Catholic,* the monthly newspaper of the Conciliar Diocese of Rapid City, South Dakota.

In *America Bewitched: The Rise of Black Magic and Spiritism,* author Daniel Logan recalls speaking in 1971 on a college campus for a group known as Spiritual Frontiers. A local member of Spiritual Frontiers is identified by Logan as "Jane, an attractive thirtyish housewife...of the Roman Catholic faith." She encourages him to experiment with a Ouija board, saying: "I have a feeling it will be a terrific experience." Logan, also a Conciliarist, engages in the experiment, which ends with a trance in which one of the participants relives a "past life" as a witch. Later in the book, written in 1974, Logan describes himself as a "recently lapsed Catholic" and speaks of British witch Sybil Leek as "a personal friend of mine."

Robert T. Smith notes more Conciliar interest in the preternatural in *Cult and Occult* (1973). Spiritualist minister Marlys Benson is quoted as saying that his seances (communications with the dead) are attended by Catholic priests. Smith interviews one Robert Petschl, "a chemistry teacher at a Roman Catholic high school who is also a Silva instructor." Here, "Silva" refers to Silva Mind Control, a technique utilizing yoga, hypnosis and "spirit guides," supposedly to enable people to achieve "cosmic awareness, enlightenment,...Christ awareness." Translated, these terms mean telepathy and other ESP manifestations. Petschl says that the ultimate origin of these powers is the Central Source but adds that "whether you call that source God or a central life computer is up to you." Interestingly enough, Smith includes "Catholic Pentecostalism" and a "folk-rock Mass" as other examples of activities in the Conciliar

Church that fit the description of "cult and occult."

Scientology, another cult using a form of secular confession to "clear" its members of traumas and other mental blocks, claims more than a quarter of its adherents are from a Catholic background. I talked with one such "Catholic" Scientologist who assured me that her participation had the blessing of her parish priest. Recently, the son of L. Ron Hubbard, founder of the Church of Scientology, broke with the group, revealing that his father based its teachings on the works of the twentieth-century Satanist, Aleister Crowley.

Some Conciliarists have taken up chanting. Unfortunately, the chanting is of Hindu *mantras*, not Gregorian Chant. Instead of being a purposeful prayer to God, mantras are used to empty the mind. A Sanskrit word such as "Om" is often used, though any word or even syllable is acceptable as long as it is repeated to the point that it becomes devoid of meaning. "I prefer to speak today," said Father Raymond Pannikar at a lecture set on the grounds of New York's Graymoor Ecumenical Institute in 1971, "as a Hindu, which I am, not as a Christian." The Jesuit proceeded to chide Christianity as the cause of atheism in his native India, and advocated LSD as a way to enlightenment. (Malachy Martin, *Three Popes and the Cardinal.*) Here, a Conciliar cleric identifies himself as part of a false religion worshiping millions of "gods," over which is an amoral and pantheistic "Impersonal Absolute." Swami Vivekananda, a popularizer of Hinduism in America, taught that God was evil as well as good and that "it is a sin to call anyone a sinner." At a symposium held in 1968, celebrating the 75th anniversary of the start of Vivekananda's Vedanta Society, De Paul University's Father Robert Campbell ably represented the mentality of the "new Catholicism" when he said: "Jesus is divine, true, but anyone of us can be divine. As a matter of fact, on many points I think you will find the liberal Christian outlook is moving in the direction of the East in much of its philosophy—both in its concept of an impersonal God and in the concept that we are all divine."

Vatican Voodoo Drums

A real-life revival of voodoo is taking its place in the "new Church" under the euphemism, "africanization," and the flesh-and-blood form is every bit as sinister as its film shadow. Voodoo can be defined as the form of West African devil-worship transplanted to the Americas by slaves, and known outside of Haiti as *Santeria* (Cuba), *Obeah* (Jamaica), *Umbanda, Mucamba, Quimbanda* and *Candomble* (Brazilian variants), and *Shango* (elsewhere). Even in the United States we have voodooists (the traditional base is in Louisiana but the cult is to be found in every major city as well).

The word voodoo may be derived from an African term, *vodun,* meaning "spirit," since participants in the ritual seek to be "ridden" (possessed) by their "gods," though some—such as Father Montague Summers—hold that it comes from the French *vaudois,* used to describe sorcerers in the fourteenth century, because there are elements of European witchcraft found in the cult. Whatever the origin, the Church has always held voodoo to be particularly pernicious because the occultists have taken Our Lord, His Blessed Mother and the Saints as mere figures for their African deities, deities which often demanded human sacrifice. (In 1815, 3,500 slaves were sacrificed to appease the gods at the death of an Ashanti queen.) As one writer puts it: "Witchcraft and sorcery began to go hand in hand with High Mass and the Rosary."

Thus, Christ becomes Oxala (pronounced *Oh-ssha-lah*), Blessed Mary—Yemanja, Saint George—Ogun, Saint Lazarus—Omulu, and so forth. (Some sects have other African names for the Saints: Jesus is also Obakala). The Umbandistas have no qualms about petitioning other "saints" named Exus, better known to the uninitiated as *Satan* and the fallen angels. In an account of a Brazilian ceremony by American journalist David St. Clair in his book, *Drum and Candle,* a woman is successively possessed by Yemanja and Exu. Another woman described in the book takes the steps required to become a priestess: her head is shaved and a sharp knife is used to cut a circle the size of a quarter atop it (she—possessed by Yemanja—feels no pain nor discomfort as her face is covered by blood); then both a duck and a goat have their throats slashed and each is raised above the young candidate so that she is bathed in the spurting blood (all the while, voodoo drums drone and dancers cavort around the entranced); next there is a "name-giving" ceremony in which Exu is placated by an offering of cornmeal and several bottles of rum (Yemanja, in contrast, prefers perfumes, fine wines and filtered cigarettes); and finally, to "seal" the initiation, the woman *attends a Mass.*

Voodoo was permitted to take root in the New World principally because there were so few priests here when the first slaves came over from Africa hundreds of years ago. Many of the plantation owners who were supposed to instruct the slaves in the Faith were either lax or soon became infested by the very poison

they were told to eradicate. (Today, *millions* of Brazilians practice voodoo although many of them are not of African descent.) Yet the Church fought it and urged civil authorities to take whatever measures were necessary to end its sway. Toussaint L'Ouverture, the famous black leader of the West Indies, forbade the voodoo drum even to be heard after he became governor of Santo Domingo (Dominican Republic) for it was not unknown for children to be kidnapped for use as cannibalistic sacrifice. In 1917, Pope Benedict XV condemned any Catholic participation in spirit communication as "forbidden in every case without exception." Nine years later, the bishop of Mauritius (British) wrote in the diocesan magazine: "No one professing the Christian faith can, without mortal sin, have anything to do with any form of witchcraft." He told of vile cases of desecration of Sacred Heart pictures covered with voodoo pins, and the use by "Catholics" of an ancient European witchcraft text, the *Petit Albert.* That book included a recipe for the "Hand of Glory," a magic candle fashioned from the hand of an executed murderer, and one in which the brain and an article of clothing of an unbaptized infant were mixed as a potion in the skull of a beheaded thief. (Summers, *Witchcraft and Black Magic.*) "To take part in such practices and at the same time to pose as Christians," concluded the bishop, "is, in my opinion, perilously near committing unforgivable sin."

How has the new Church taken up the fight against this unspeakable cult? Perhaps we should ask the Brazilian Franciscan, Father Bonaventura Kloppenberg, described in *Drum and Candle* as the "lone man representing the Vatican against a turbulent ocean of ghosts, devils and magic rites." When David St. Clair talked with the padre, it had been over a decade since Father Kloppenberg had met in private audience with Pope Pius XII. That was in 1957, and Rome gave its blessing to his undertakings in a situation it didn't realize was so serious. He was empowered to draw conclusions, to be added to his four-volume study on Brazilian witchcraft, *Orientation for Catholics.* He gladly complied, setting down 12 rules for Catholics, the second of which read: *"In the face of Umbanda* (voodoo—Ed.) *as a doctrine, the attitude of the Catholic is frank and total condemnation."* And the Umbandistas knew they had an enemy. One group hung an effigy of Father Kloppenberg in a public square and stuck it with pins. Another invoked their spirits to rain blood upon the monastery where he was staying—*his* blood. A third replied in a newspaper: "Let it be known, Brother Bonaventura, that the following list of Exus has accepted your challenge: Skull, Filth, Hunger, Sloth, Blind, Liar, Drunkard, Blood-sucker, Excrement, Jester, Sadness, Cancerous, Leprous, Weak, Maimed, Despair and several others."

So, how resolute was Father Kloppenberg against this infernal legion? Not very. When Vatican II's winds of change blew in, his resolve was blown out. After Paul VI's *Africae Terrarum* in 1967 exalted the "positive values" of African traditions and rites, the Franciscan wrote in the *Brazilian Ecclesiastical Review:* "By his nature the Negro man demands his own ritual litanies. We must respect, raise up and consummate in Christ everything that we discover as being truly good, beautiful, just, holy and lovable in Umbanda. As the Church, at the Council, changed its attitude and mentality, so have I..." And the sorcerers' reaction to Father Kloppenberg's "conversion"? St. Clair writes: "His old enemies and detractors are delighted that he no longer comes nosing around their spirit centers and that his lone voice of Catholic opposition has been silenced by Rome itself." (A photo in *Drum and Candle* shows a smiling, spectacled and *reformed* priest posing with two of his newfound friends—statues of Exu!) It is, of course, true that the Church has always praised, and even "baptized," that which is worthy and meritorious in the pagan faiths, yet to permit and encourage the confusion of false gods with Christ and His Saints it would never do. *Voodoo cannot be "Christianized."*

"Africanization" continues to be popular under John Paul II. Last year he appointed, as special delegate to the Pontifical Commission for Pastoral Care for Migrants and Tourists, Zambia's Archbishop Emmanual Milingo, an ardent proponent of "africanization" who has been accused by critics "of practices that approach witchcraft." This appointment seems to be a carry-over from the "pope's" February, 1982, tour of the continent when he listened to African bishops in Nigeria appeal to have "ancestral customs" incorporated in the Conciliar rites. John Paul even joined in the "fun," donning a monkey-skin headdress in Nairobi. Earlier this year he visited New Guinea where he is known by the aborigines as their "Number-One Jesus Man." He presided over a "new Mass" there, where the "offertory" involved natives doing a tribal dance to the "altar" while executing a pagan ceremony to ward off evil spirits; the women in attendance were not compelled to dress above the waist (this included a young woman who gave a "topless" Scripture reading). Meanwhile, the "new Rome" seems unconcerned by the Belgian missionary, Father Victor Margot, who boasts having as a house guest one Dito Cobra who is believed by fellow Brazilians, writes

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The Humanistic Dimension of the Democratic Platform

John Kenneth Weiskittel

In less than a month the presidential election will occur. The history books will duly record that Americans voted Ronald Reagan to a second term as president or replaced him with Walter Mondale. What will not be recorded in most of them, even as a footnote, is the fact that Mondale ran on a radical platform shaped by the dictates of Secular Humanism.

The Democratic Party has long veered towards Humanism in formulating its national policies but the 44,000-word 1984 platform takes a giant leap in the direction of making it the official theology by which all future candidates of that party will be measured. Espousals of Christian belief by Mondale and his self-described "good Catholic" running mate, Geraldine Ferraro, must be taken in the light of their commitment to a document that promotes federally funded abortion on demand, homosexual "rights," the Equal Rights Amendment and unilateral disarmament; in the light of their commitment to a platform that *Human Events* reports "would aim American further towards socialism and greatly weaken our efforts to resist communism anywhere."

San Francisco's Gay Love-In

The Sisters of Perpetual Indulgence, men dressed as nuns, were there. So were 100,000 marchers waving flags of the Marxist rebels in El Salvador and banners that bore such slogans as THANK GOD I'M GAY and GO TO HELL, FALWELL. Then there was Sistah Boom, a rock group with lesbian members, which dressed in Karate outfits and sang pro-"peace," anti-Reagan songs. Members of the Lesbian Liberation Army, wearing pig heads, decried capitalism. Where? ... In the city called Sodom Revisited, the Homosexual Jungle and the Gay Capital of the World—better known to us "straights" as San Francisco. All were on hand to welcome that extravaganza of tolerance and understanding, the Democratic National Convention.

Inside, down on the floor of the Moscone Convention Center, the 65 gay delegates and alternates were rejoicing. Having led the march, they now gloated that the Democratic Party had, in the words of Harry Britt, a homosexual delegate for Gary Hart, "said to us that we are part of their family." Karen Clark, lesbian member of the Democratic Rules Committee, called the march "a show of support for the Democrats." She went on to say that the party was "coming to terms" with homosexuals by such measures as requiring state parties to conduct "outreach programs" to recruit them. About the platform itself, which urges legislation forcing employers to hire homosexuals and the armed services to accept them, Clark praised Ferraro for strengthening that plank and, summing up, said: "For the first time in our national rules and in the platform, the words 'lesbians and gay' actually appear. They are no longer afraid to have those words spoken."

The humanistic character of all of this ought to be abundantly clear to any reader familiar with the literature of that secular religion (more aptly called *religious atheism*). The two Humanist Manifestos provide the philosophical underpinning. In Humanist Manifesto I (drafted in 1933), while no specific reference is made to sexual matters, the first attack on Christian morality is made with the assertion that "the nature of the universe depicted by modern science makes unacceptable any supernatural or cosmic guarantees of human values." The second Manifesto (1973) openly assails "intolerant attitudes, often cultivated by orthodox religions and puritanical cultures, (that) unduly repress sexual conduct." On the contrary, it affirms, "individuals should be permitted to express their sexual proclivities and pursue their life-styles as they desire"; therefore, "we (do not) wish to prohibit, by law or social sanction, sexual behavior between consenting adults."

Baby-killers of the World, Unite!

Sandra Faucher only wanted to place an advertisement but she ended up with a lesson in politics. As director of the National Right to Life Political Action Committee she was shocked when the pro-life group's ad was refused by the committee in charge of the Democrats' official convention guide. "How petty, how stupid for the Democratic Party to deny its own candidates access to both financial and volunteer support," she said. "The party is crippling its own candidates."

This statement surely reflects a certain naivete regarding just how radical the upper-echelon Democratic leadership really is. The convention's Host Committee Chair Nancy Pelosi rejected the ad because it was "contrary to the Democratic Party's platform" and, indeed, because "Right-to-Life has no place in the Democratic Party." Not only does the platform promote the Equal Rights Amendment but it spe-

cifically sanctions abortion in a section entitled "Reproductive Freedom." Mondale and Ferraro have long been "pro-choice" politicians. Gerry Ferraro has always given the classic cop-out for why she regularly votes for pro-abortion legislation. "As a Catholic," she once argued in a House debate, "I accept the premise that a fertilized ovum is a baby. I have been blessed with the gift of faith; but others have not. I have no right to impose my belief on them." The Moral Majority's Cal Thomas, writing in the *Los Angeles Times,* has said of this form of hypocrisy: "Can one imagine Ferraro saying that as a Catholic she accepts the premise that blacks are not inferior to whites inasmuch as God created both, but that she has no right to impose her beliefs on white bigots who wish to discriminate against them?"

Humanist Manifesto II states: "The right to birth control, abortion, and divorce should be recognized." Betty "We are all the Karl Marxes of this revolution" Friedan, a founder of the pro-Mondale National Organization for Women, and Alan Guttmacher, president of Planned Parenthood in the U.S., are Manifesto signers. (Catholic support of Soviet dissident Andrei Sakharov should be tempered with the knowledge that he, too, is a signer of this atheistic Manifesto.) Friedan and Gloria Steinem, another radical feminist supporting the Mondale/Ferraro ticket, have both said that the "women's movement" is but part of a larger humanist agenda, the next phase of which is to be "human liberation."

All in the Family—Mondale and Humanism

After Walter Mondale chose Geraldine Ferraro as his running mate, political pundits were quick to point out that her home district of Queens, New York, is conservative, blue-collar..."Archie Bunker country." And for Mondale, it can be said that zeal for humanism is truly "All in the Family."

"Although I have never formally joined a humanist society, I think I am a member by inheritance," Mondale told delegates in 1970 at the Fifth Congress of the International Humanist and Ethical Union in London. "My preacher father was a humanist—in Minnesota they call them Farmer-Laborites—and I grew up on a very rich diet of humanism from him. All of our family has been deeply influenced by this tradition, including my brother Lester."

Walter's father, the Reverend Theodore Mondale (a Methodist; the would-be president is Presbyterian), had a well-earned notoriety for controversy. So committed to the "New Morality" of humanism was "Preacher" Mondale, writes Finlay Lewis in *Walter Mondale: Portrait of an American Politician,* that he "chose not to crusade against the gambling and bootlegging that had won the town (Ceylon, Minn.) a local reputation as a miniature Las Vegas." And brother Lester is a Unitarian minister who has the dubious distinction of having put his signature to both Humanist Manifestos.

Communism and Humanism

Another ominous feature of the Democrats' love affair with Humanism is the tolerance Humanism takes toward Communism. Regular readers of *The Athanasian* will recall the provocative admissions made by Betty Friedan about her political views (see "Roman Catholics and the Equal Rights Amendment," in the January 15, 1982 issue). Stephen Jay Gould, the Harvard professor who moonlights as a cheerleader for evolution, is a Humanist hero who openly wears his Marxist colors. Marxism, you see, is considered an acceptable ideology in such circles.

Often, in reading humanist material, one is struck by the use of words such as "peace," "justice," "freedom," and "democracy" in a way not unlike the manner Communists use them. A master of this kind of semantics is Corliss Lamont, the author of *The Philosophy of Humanism* and a member of the editorial board of *The Humanist* magazine. Lamont is also chairman for the National Emergency Civil Liberties Committee, a group which boasts for leaders such radical stalwarts as Leonard Boudin, Tom Hayden, William Kunstler and Benjamin Spock. The NECLC publishes the bi-monthly *Bill of Rights Journal,* containing advertising from such ultra-leftist organizations and Communist fronts as SANE, Folkway Records, International Publishers, Abortion Rights Mobilization, and Veterans of the Abraham Lincoln Brigade.

If any of this sounds familiar, remember Jesse Jackson's words a few months ago: "Havana has been good to me"..."Long live Fidel Castro!" Odds are that Fidel Castro will endorse, as he did four years ago, the Democratic ticket.

A Choice...or an Echo?

In contrast to the Democrats' fiasco, the Republican Convention in Dallas was like a breath of fresh air. The GOP sent speaker after speaker to the podium to defend traditional values and to castigate their foes for what Senator Barry Goldwater summed up as a "mockery of freedom."

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We certainly have no argument with such sentiments but rhetoric has to be followed by a consistent performance. In the 1980 primaries, Ronald Reagan said that the internationalism of the Trilateral Commission was a danger to our national security; no sooner was he elected than he made his Cabinet top-heavy with members of it. Running for office, he promised to remain on good terms with Taiwan; after winning, he goes to *Red* China. The list of Reagan reversals is long but it includes: signing the bill making Martin Luther King's birthday a national holiday; appointing to the Supreme Court a woman (Sandra Day O'Connor) who voted *for* pro-abortion laws all her years as an elected official; all but ignoring—save for some verbal volleys—the cold-blooded killing by the USSR of 269 people aboard KAL flight 007, among them U.S. Congressman Lawrence McDonald (not so much as one Soviet "diplomat" was forced to leave the U.S.); and helping to install the leftist Napoleon Duarte as head of El Salvador. There is no reason to believe that putting the Reagan/Bush team back in the White House would change this pattern. Some speak of a "gender gap" but the real problem with Reagan is a *credibility* gap. How long is it possible to suspend one's disbelief without betraying one's principles?

So, in the end, it seems that informed traditional Roman Catholics are left in a perplexing, political limbo when November 6 rolls around. Certainly we ought to get out and expose the humanist aspects of the Democratic Party in order to show how far that Party is being steered that way. And if we happen to be in states where there is a strong pro-God, pro-family, pro-country and pro-life candidate, it behooves us to help him win election. But, in the case of the presidential race, the choice may be more apparent than real. Often, the most attractive and, thus, the most dangerous lies are those which sound closest to the truth, yet are but hollow echoes. For this reason, there can be no endorsement of a Reagan reelection in these pages. †

†††††

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Father Margot, to be a "witch doctor."

Lighting the Hidden Things of Darkness

Some readers may, at this point, be tempted to dismiss the above article as the outline for an as yet unpublished novel, and I would have to agree that it sounds like one. Yet every word is true and, furthermore, this merely scratches the surface of the "new Church's" most sordid scandal. It is a subject best left untouched, were it not our duty to expose the works of evil even (especially?) when they're cloaked with the name Catholic. Several years ago the *New Yorker* carried a cartoon of the devil walking leisurely through the Vatican. Two cardinals are standing to the side and one says: "Sometimes I wonder if we haven't carried ecumenism a bit too far." That, I submit, is the understatement of the century. †

Gift Subscriptions to *The Athanasian*

As of this writing, Christmas is still some 2½ months away. Since there is, however, but one more issue of this newsletter before Christmas, it is not too soon to suggest to our subscribers that they consider gift subscriptions ($8.00 for eight issues) for their relatives and acquaintances as an appropriate Christmas gift. A card would be sent to the recipient from this office prior to Christmas notifying that individual of the gift and informing him or her that the subscription will begin with the first issue of 1985. Together with the notification card a recent issue of *The Athanasian* would also be sent. We would appreciate our newsletter subscribers' favorable consideration of this suggestion.

THE QUESTION BOX

Fr. Francis E. Fenton

Q. Is it permissible for a traditional priest to give Holy Communion at Mass to a member of the Conciliar Church? *E.F., Michigan*

A. A member of the Conciliar Church is, by that fact, not a Roman Catholic, however well intentioned or in good faith he or she may be. Consequently, if the priest knows that a particular person is not a Roman Catholic, he may not permit that person to receive the Blessed Sacrament. Either an individual is a Roman Catholic or not—and, if not, he or she must be treated accordingly.

Q. I recently heard that some traditional priests do not insert the name of John Paul II in the Canon of the Mass. Is this true and, if so, why? *P.L., Tx*

A. It is true and the reason is that such traditional priests (and I am one of them) do not believe that John Paul II is a valid pope. In that portion of the Canon of the Mass which requires the mention of the pope by name, obviously it is taken for granted that the one whose name is to be inserted therein is a true pontiff. If the priest offering the Mass is convinced that John Paul II is not such, then he can hardly in conscience utter his name in that section of the Canon of the Mass to which I refer. In my own case, I most certainly pray for John Paul II and remember him in the "Memento for the Living" in each Mass I offer.
