THE ATHANASIAN

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JUST FOR THE RECORD

Fr. Francis E. Fenton

It seems safe to say that practically all (maybe 95 percent) of the subscribers to this newsletter are in agreement with the hard-line, uncompromising position we take on various matters relating to Church and State. Indeed, if the nature of the relatively sizable mail we receive is an accurate gauge, I have no doubt of this. But, of course, with somewhat less than a thousand subscribers, the influence and the impact of *The Athanasian* are bound to be quite limited. It has long been my opinion though that there are many kindred souls around the country who, while sharing our convictions, don't even know we exist. Nor do I know of any effective way to reach them other than through our subscribers promoting the newsletter among their relatives, friends and acquaintances who, they have reason to think, may be well-disposed. (Perhaps the best source of potential subscribers to *The Athanasian* lies in a portion of the readership of such publications as *The Wanderer* and *The Remnant* but neither of them, I am sure, would ever carry an ad for *The Athanasian*. Nor could I blame them for this since we and they belong to different Churches.)

The remarks in the paragraph above are occasioned by the fact that, despite the apparent impossibility of publicizing this newsletter on a large scale, we are getting (thanks to the efforts of some of our subscribers) a steady increase in new subscriptions. In view of this, the list of statements which appears below is given for the purpose of acquainting our new readers with the thinking and convictions which mark *The Athanasian*. Covering several topics, the statements in their totality should convey to them a quite accurate concept of the nature and character of this particular publication. Most of the subjects mentioned have been treated (some in considerable detail) in the many articles that have appeared in the 67 issues of *The Athanasian* published over the past eight-and-a-half years. Most of what follows, then, is well-known to our longtime subscribers. For them it is largely repetitious although such occasional repetition has its advantages.

1. The Conciliar Church is not the one, true and eternal Church founded by the Son of God and, consequently, those (be they bishops, priests or laymen) who have not disavowed or separated themselves from that Church are not Roman Catholics.

2. John Paul II is a formal heretic and, as such, cannot be a valid pope. And how, pray tell, is it possible for a man to be the true Vicar of Christ who is the acknowledged official head of the non-Catholic Conciliar Church?

3. The Roman Catholic Church is found and exists today only in authentic traditional Catholicism wherein alone is preserved the totality of the Faith. No truly traditional Roman Catholic will have anything whatsoever to do with the Conciliar Church.

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

5. Freemasonry's "aim is the utter overthrow of that whole religious and political order of the world which the Christian teaching has produced..." (Pope Leo XIII)

6. Modernism is "the synthesis of all heresies." (Pope Saint Pius X)

7. Communism, Freemasonry and Modernism are the archenemies of the Roman Catholic Church and, certainly to a considerable degree, the Conciliar Church is what it is because of the presence and influence within it of Communists, Freemasons and Modernists.

8. No informed person can honestly deny the fact that the threat posed by Communism to the survival of the USA has never been greater than it is today. Presenting every bit as grave a threat to that survival, however, is the ever more widespread and rank immorality of every kind and description which is poisoning our nation to the core.

9. The prime example of the depth of moral degradation to which America has sunk is the horrendous crime of abortion. Does any nation really deserve to survive in which several thousand unborn human beings are "legally" murdered every day?

10. Secular humanism (basically a philosophy of atheism in which man, not God, is the measure of things) is currently the overriding "religion" on the American scene.

11. A One World Church and a One World Government have long been in the making and are today well on the way to realization. If any one person can be singled out as the prime mover towards the former, that person is John Paul II.

12. The three most powerful allies of the Communist conspiracy: The American government, the American press and the Conciliar Church.

13. The two most talented actors on the world stage: John Paul II (bogus pope) and Ronald Reagan (master hypocrite).

14. The rejection by multitudes of God and His revealed truth and His moral law is the root cause of the myriad evils of our day.

JESSE JACKSON AND THE POLITICS OF DECEPTION

John Kenneth Weiskittel

"Practical politics," wrote the American historian Henry Adams, "consists in ignoring facts." The Rev. Jesse Jackson's bid to be the Democratic presidential nominee and the national news media coverage of his candidacy are modern proofs of the correctness of Adams' observation.

Jackson has managed to fare so well among Democratic contenders by toning down his radical views and by keeping voters in the dark about the far-left groups and individuals that are giving him support and counsel. The reluctance of the media to expose these ties is curious, to say the least, particularly in light of their previous discovery of "moral issues" as a method of thinning out the field of candidates. Disclosure of Gary Hart's involvement with model Donna Rice and Joseph Biden's use of unattributed quotes forced them to withdraw from the race. Other moral failures of public figures reported by the press include the pot smoking of Supreme Court nominee Douglas Ginsberg and the sexual misconduct of televangelists Jim Bakker and Jimmy Swaggart.

But when it is the character of Jesse Jackson that is to be scrutinized, the media, by and large, have found little to question. The March 21st issue of *Time*, for example, makes oblique reference to his "leftist ideology" and "unconventional past," while *Newsweek* for the same date is only slightly more direct when it speaks of "his image as a cynical opportunist, willing to do almost anything to get ahead," and refers to Robert Borosage, a Jackson adviser, as being former director of the Institute of Policy Studies, a "leftist think tank." Aside from such brief objections, these magazines—as well as network television, radio and other publications—have, with few exceptions, seen fit to echo Jackson's self-assessment as the "conscience" of the Democrats.

One has to wonder why all the probing of candidates' questionable activities—past and present—stops abruptly when investigative reporters find themselves outside Jesse's door. It's as though these journalistic Sherlock Holmeses are instantly transformed into likenesses of *The Pink Panther*'s bungling Inspector Clouseau when the subject turns to the charismatic minister. Oh, sure, there has been some mention made of his visits with the P.L.O.'s Yassir Arafat and Cuba's Fidel Castro, of his disputed claim of being at Martin Luther King's side at the time of his assassination and of his involvement with Black Muslim leader Louis Farrakhan, but these and other such criticisms have been made in passing and were already public knowledge. Overall, however, coverage of the Jackson candidacy has closely resembled the typical Jackson speech—full of showy rhetoric but woefully short of substance.

Still, some readers may ask why we are reporting on a man who has little chance of being his party's standard bearer and much less of ever being elected president. A fair question. First, because in 1988 Jesse Jackson has become a powerful voice within the Democratic ranks. However slim Jackson's chances for nomination, we must never forget the degree to which deceit, dirty dealings and under-the-table machinations play a part in American politics. Second, even if Dukakis wins (as most seasoned observers believe he will) but Jackson is close in the final delegate count, there is certain to be some compromise in the forging of a party platform; while if New York Gov. Mario Cuomo gains the nomination at a deadlocked convention, it is widely believed, reports the April 11th *Newsweek*, that he will "give Jackson a key supporting role." Third, there is the perception that with this campaign Jackson has emerged full-blown as a leading "power broker" of the Left. When asked if Jackson will bolt from the party ranks if he doesn't get what he wants at the convention, Tom Cavanaugh, a Washington, D.C.-based political scientist, told *Newsweek* (March 21, 1988): "Why should he walk out of the party? After all, in some ways he now *is* the Democratic Party." And fourth, because the slanted media coverage of Jackson's candidacy goes a long way in helping further to confirm the leftist bias of the major news-gathering sources. (This, we realize, is hardly a revelation to most of our readers but there are always relatives, friends and associates who need to have their eyes opened.)

"JACKSON-ACTION"

Although there would not seem to be much that Jesse Jackson and President Ronald Reagan have in common, there is one thing they share: a talent for working a crowd into a frenzy with their speeches. Reagan made political hay by extolling what voters believe to be good about America. Jackson, on the other hand, has had success by exploiting what others hold to be wrong with it.

It would be a mistake, though, to think they're in the same league. Reagan has been called the "Great Communicator" while Jackson is described by *Newsweek*'s Larry Martz as "a master of bumper-sticker rhetoric." Although an educated man, Jackson affects the jargon of the street for public addresses. His speeches are laced with rhymes that make them the political equivalent of that tuneless chanting known as "rap music." "Down with dope, up with hope!" is one popular Jesse slogan. "We don't need workfare," runs another, "we need fair share!" And to followers in Wisconsin he sounded a momentary optimistic tone: "We're shifting from racial battleground to economic common ground and moral higher ground." All of which leads to what the candidate calls "Jackson-action fever."

And what exactly is "Jackson-action"? What can we expect if the *Rev.* Jackson becomes *President* Jackson? The following summary of his agenda has been taken from debates, speeches, position papers and interviews with magazines:

Defense

Perhaps, *anti*-defense is a better way of putting it. Jackson advocates pulling U.S. troops out of Europe and implementing a freeze on Pentagon spending that would amount to a cut of at least 100 billion dollars from the budget. "This would be accomplished," writes Mark D. Isaacs in the April 25th issue of *The New American* (one of the few news magazines that deals candidly on the subject of Jackson), "by canceling projects like the MX, SDI, Midgetman and Trident submarine missiles." Jackson scoffs at the notion of a Communist threat by suggesting that the Berlin Wall is "a monument to a crisis in communications" rather than a symbol of tyranny. It is the Pentagon, and not the Soviet Union, that he calls "the greatest threat to the world's existence." (This description is reminiscent of the infamous quote of his mentor, Dr. Martin Luther King, Jr., in which the U.S. was labeled "the greatest purveyor of violence in the world today.") In fact, Jesse trusts the Soviets so much that he would "suspend deployment of our new nuclear missiles" and then "challenge the Soviets to do the same." For allies such as Japan, South Korea and West Germany, his message is not so conciliatory: pay more for your own defense or "we'll end the relationship." At a debate in Miami last October, the candidate falsely contended that the U.S. had troops in Costa Rica and that Soviet boss Mikhail Gorbachev had ceased deploying missiles. No one bothered to correct him.

Domestic Spending

Even with drastic cuts in defense spending, Americans should expect a steady *increase* in the overall federal budget under a Jackson Administration. Why? Because he not only would work to have massive spending increases in areas such as education, welfare, job training and day care, but would also seek compulsory socialized health care. (The current 21 billion dollar federal education budget, for example, would be doubled by Jackson.) These hikes would be financed, he maintains, by hitting the rich with heavier taxes and eliminating tax breaks for corporations. And, writes James N. Baker in *Newsweek* (April 11, 1988):

> Jackson has also been calling for "pension-fund socialism"—a phrase not likely to endear him to many voters—under which 10 percent of pension funds would be used to buy federal bonds. The bonds would finance social service projects such as housing for the poor.

At a time when most Democratic candidates shrink from using the "l" word ("liberal"), Jesse throws caution to the wind by using one of the forbidden "s" words ("socialism"). Much of his political rhetoric sounds as though it was gleaned from a Marxist textbook. He rails against capitalism ("a bad system") and the "economic violence" and "corporate barracudas" it spawns, calling for "class struggle" to "force the redistribution of the wealth in America."

Diplomacy

Jesse Jackson has stated that one of his first acts as president would be to ban the importation of products made by "slave labor." This sounds pretty good until one realizes that the countries he has in mind are not, say, China and the Soviet Union *but Taiwan and South Korea* (both anti-Communist nations). He goes further, however, saying that the U.S. should destabilize these nations by applying "enforceable international laws against global union-busting, racism, sexism and sweatshops. By incentive, constraints, or both, multinational labor exportation and exploitation must end." Jesse gets a bit shrill on the subject of South Africa. Apartheid isn't just *bad*, it's "worse than Hitler...a system of legal extermination." He has met with leaders of the Communist-dominated African National Congress (ANC), a leading "anti-apartheid" group, and has indicated that he sees nothing wrong with giving them support. Continued sanctions and a total embargo against South Africa are on his agenda, while he favors supplying arms to neighboring states that are "threatened" by it—Zambia, Mozambique, Zimbabwe and Tanzania (all of which just happen to be *Marxist*). His stand on Central America is summed up in his campaign literature: "only one candidate went to Nicaragua in 1984 to stand up against Reagan's secret wars" and "...went to Cuba to publicly oppose Reagan's refusal to reopen relations with Castro." (Funny, the nation was led to believe that he went there to *negotiate the release of Americans held in Cuban prisons*.) Author Garry Wills carried a very revealing quotation from the candidate in an article in *Time* (March 21, 1988) in which Jackson remarked:

> President Reagan said something that should have gotten more attention from the press. He said the last 40 years have not been good for the West. These last 40 years have been the most exciting and liberating for the world. Whole empires have fallen, new nations been created, people taking charge of their own lives...

One must wonder what he means by "liberating." Since the fall of China in 1949, the Communists have "liberated" Cuba, the Congo, on up through the more recent conquests of Vietnam, Cambodia, Rhodesia and Nicaragua. On the other hand, with the exceptions of Chile and Grenada (Jackson denounced the U.S. invasion that freed it), there has not been one true liberation anywhere. Jesse Jackson's foreign policy has been accurately described by syndicated columnist Charles Krauthammer as "a secular version of liberation theology."

Other Issues

Jackson supports the "right" of abortion and the allocation of federal funds to procure them. While proclaiming to represent "moral leadership," he has consented to interviews in pornographic magazines on at least three occasions: twice with *Playboy* (November, 1969 and June, 1984) and once for *Penthouse* (February, 1981). As the keynote speaker of the October, 1987, National March on Washington for Lesbian and Gay Rights, he declared: "Today I stand with you. Election Day you stand with me."

THE KING FACTOR

If "Jackson-action fever" hasn't exactly taken the nation by

storm, it is at least playing well in black communities—*very* well. The way Mary Clark, a campaign volunteer in Des Moines, Iowa, puts it: "If you're black, the decision's been made. I don't let them talk about any choice. I want them to tell me, 'Jesse Jackson, of course.' That's all I want to hear." On January 31, hundreds of black churches around the country took part in "Super Sunday." Special collection envelopes were circulated into which the faithful were asked to donate anywhere from 25 to 1,000 dollars to help Jackson get elected.

Such a blatant (and probably illegal) politicizing of the black church is merely taking Martin Luther King's tactics to a new low. Jackson, no doubt, feels perfectly entitled to reap such gains; for years he has set himself up as heir to the controversial clergyman. Before meeting King, however, Jackson once said he resisted white oppression when he worked as a waiter in his home town of Greenville, South Carolina, by *spitting* in the salads of white customers. In the *US News & World Report* for November 16, 1987, he recanted, claiming: "I never did that, really... And I shouldn't have said it." (Jesse either lies or has very unsanitary habits—take your pick!)

Jackson went to work for King's Atlanta-based Southern Christian Leadership Conference in 1966 and, in the same year, was chosen to head the group's Chicago branch of Operation Breadbasket, a program ostensibly formed to secure better jobs for blacks through pickets and boycotts. (*Current Biography Yearbook 1986*, p. 244) When Dr. King was gunned down two years later, Jackson appeared on NBC's *Today* wearing a bloodstained shirt. He explained that it got that way when he held the dying King in his arms. "Every member of King's staff present at the assassination discounted Jackson's story," writes Thomas R. Eddlem in the February 1, 1988 issue of *The New American*. To this day he clings to his solitary version of events. Coretta Scott King met with Jackson in March at her late husband's Ebenezer Baptist Church, posed with him for photos and presented him with a 500 dollar check, but the meeting, writes Martz (*Newsweek*, March 21, 1988), "(was) not a sign of reconciliation, her friends say, just the realities of power; lacking an alternative, the charismatic Jackson now rules the black wing of the Democratic Party."

There is another connection between protege and teacher. His name is Hunter Pitts ("Jack") O'Dell. Identified by the House Committee on Un-American Activities as a member of the Communist Party USA's (CPUSA) national committee, O'Dell was an adviser to King. After being confronted with O'Dell's true allegiance by President Kennedy in 1963, King allegedly severed ties. (See *The Athanasian* reprint, "The Truth About the *Real* Martin Luther King, Jr.," for details.) When in January, 1984, Jackson journeyed to Syria for his celebrated, unauthorized negotiations to free captured U.S. Navy Flier Lt. Robert Goodman, he brought along company. Eddlem writes:

> On his Syrian trip, Jackson was accompanied by his longtime adviser (and longtime Communist Party USA activist) "Jack" O'Dell and U.S. Peace Council member Mary Tate. (The U.S. Peace Council is widely known as the premier KGB front group in the United States.)

In an article on the advisers of Democratic candidates in *Insight* magazine for April 25, 1988, David Brock notes that O'Dell helped arrange that meeting, as well as those with Castro and Arafat, and was "the force behind Jackson's recent attempt to play mediator with Panama's Manuel Noriega." Furthermore, O'Dell "has worked closely with the World Peace Council, a Soviet front group." (The Cuba visit was a show of mutual admiration between Jackson and his host. Castro praised Jackson as "the most honest, courageous politician I have ever met." For his part, Jackson at the University of Havana gave the Communist clenched-fist salute and shouted, "Long live Castro!" "Long live Che Guevara!" "Long live Patrice Lumumba!")

Pulitzer Prize-winning cartoonist Patrick Oliphant has depicted Jackson opening the door to his closet, out of which pour bats, a skeleton, Louis Farrakhan (sporting a "Hate" button and clenched fist), Castro, Arafat, Noriega, a "Hymietown" banner and a copy of *The Demogogue's Handbook*. Jesse, looking soberly at the reader, declares, "Anyone who holds all this against me is a racist!" The truth is that Jesse Jackson has exploited part of a legacy that King helped initiate. The civil rights movement was supposed to remove race as a consideration in judging character, but today scoundrels such as Jackson neutralize opposition with the threatened charge of prejudice.

JESSE: THE DEMOCRATS' DILEMMA

In April of last year, a group calling itself "Mobilization for Justice and Peace in Central America and Southern Africa" rallied in our nation's capital to show support for the African National Congress (ANC), the Communist-backed rebels in El Salvador and the Sandinista regime in Nicaragua. AFL-CIO president Lane Kirkland, never one to be mistaken for a conservative, refused to support it because it was too radical. Its sponsors included the ANC, Witness for Peace, Screen Actor Guild President (and Communist newspaper booster) Ed Asner, the CPUSA and none other than Jesse Jackson's very own Rainbow Coalition.

By now it should be obvious that Jackson and radicalism go together and there is evidence of more than a passing flirtation. In *The New American*, Thomas R. Eddlem writes:

> In May, 1984, the *Daily World*, official organ of the Communist Party USA, reported that Jackson shared a platform in Campbell, Ohio, with a Communist, Ray Johnjulio, and called for the socialization of the U.S. steel industry. (*Question:* How could a major party candidate for president risk such a potentially damaging appearance? *Answer:* Only if was *absolutely certain* that the major news media would look the other way.—JKW)

Two years later, Eddlem notes, Jackson was interviewed by

Marxism Today, a publication of the Communist Party of Britain, and there he complained: "There's not enough central leadership to keep the labor, management and business forces in a proper relationship." Jesse accepted backing from the Democratic Socialists of America last December, which was given, says the group's organizing director, Patrick Lacefield, because "he is articulating the gut economic issues that appeal to working people and merits our support." *The Miami Herald* of April 19 reports that Bernard Sanders, the Socialist mayor of Burlington, Vermont, is another endorser. Finally, Mark D. Isaacs reports that "Pat Buchanan and others have charged that CPUSA people have been working for the Jackson cause across the country." (But, then, who could blame the poor Reds? After all, their party didn't put up a ticket this year and Jesse is *such* an attractive candidate.)

Democrats, on the other hand, seem to have a sense of the danger that Jackson poses to their chances in November, yet realize that in some way they *need* him. Writing in the March 31 *Tampa Tribune*, staff writer Steve Piacente observes:

> American Enterprise Institute scholar Norman Ornstein described leading Democrats as "stunned" by Jackson's performance in states such as Michigan and uncertain over what action to take...He said many feel nominating Jackson would be suicidal for the party, but that any overt gesture would be interpreted as unfair, or even racist, and only would serve to further motivate Jackson supporters.

A feature of the Democratic debates has been the virtual absence of any criticism directed towards Jackson—Dukakis, in particular, realizing that he may very well need the black vote to beat Bush. The Democrats, then, are between the proverbial rock and hard place.

Yet the signals have been sent out that they would *prefer* if he *not* be nominated. "Liberals who seldom find anyone too far to the left," writes Joseph Sobran, "are now saying that Jackson is 'too far to the left' of the rest of the party..." But what can they do? Pat Buchanan puts it well when he writes:

> Freeze Jesse out and blacks take a walk in November. Put him on the ticket and Jewish and Catholic voters in the North and white Protestants in the South will abandon the Democratic party by the millions; and maybe cost it the U.S. Senate.

And Morton Kondracke, senior editor of *The New Republic*, believes: "A Jackson platform will be almost as fatal to the Democratic Party as a Jackson candidacy.

Sobran is at his most perceptive when he notes that, when Jesse calls himself the "conscience" of the Democrats, what he really means is:

> He represents the undistilled and unconcealed essence of what the Democrats really stand for. All of them move constantly to the left; Jackson has merely taken their principles further faster. They have no real grounds on which to criticize him or debate him. They simply occupy a different point for the moment on the socialist continuum, and they feel that the point Jackson has reached will imprudently scare off too many voters. He lets the cat out of the bag. The rule is that one must move leftward discreetly.

If the Democrats are feeling pangs of "conscience" about what to do with Jesse this fall, who can feel sorry for them? And, as he is only 46, we don't see those pangs lessening any time soon.

Jesse Jackson, as the "undistilled and unconcealed" Democrat, represents that element in public life that is the foe of the rule of Christ the King, humanity and the natural law, while pretending to be the opposite. But, then, "practical politics consists in ignoring facts"—and Jackson is a very practical politician.

(When a man with the atrocious record of Jesse Jackson is actually a major candidate of one of the two principal political parties in the USA for the highest office in the land, what more forceful commentary is needed on the utterly pathetic spiritual and moral state of this nation? But, because the above article happens to deal with Jesse Jackson, it must be emphatically noted that *no* approval of George Bush or Michael Dukakis is thereby *even remotely* implied. Perish the thought!—Editor)

Pray the Rosary Daily

SAINT HENRY, HOLY ROMAN EMPEROR

Jill Wiesner

Unlike America in the twentieth century, Christian Europe in the eleventh century was subject to the authority of the Roman Catholic Church:

> Spiritual authority was recognized as superior to temporal authority, and of a higher order because immediately from God; and civil rulers, as Christians, were subject to the jurisdiction of the Church...The king was elected by the people to protect the weak, and uphold the laws of God and man. (*A Short History of the Catholic Church*, 1923)

Saint Henry, as temporal ruler, promised on oath to Pope Benedict VIII "to be faithful in all things," and he was true to his promise. As a result, Christian Europe flourished under his protection.

Henry was born in 972 to Henry I, Duke of Bavaria, and his wife Gisela of Burgundy. Because his father was involved in interminable squabbles with other nobles, Henry was sent at a very young age to the abbey of Hildesheim to be tutored by Saint Wolfgang, Bishop of Ratisbon. The holy example of his tutor and the monks nurtured in Henry a fervent love for God and a desire to please Him above all things. He studied carefully the responsibilities and obligations of his state in life; and through prayer he learned humility that he might not be swayed by wealth or honors.

In 995, Henry succeeded his father as Duke of Bavaria and, on the death of his cousin Otto III in 1002, was elected emperor of Germany. His first concern was the defense of the Christian lands against the constant attacks of the pagan Slavs who had recently overrun the diocese of Meersburg. Though he had but a small force to lead against the Slavs, Henry put his troops under the protection of the martyr saints, Lawrence, George and Adrian, and required his men to receive the Sacraments before the battle. The Christian troops routed the pagans and Henry was able to restore Meersburg, as well as the dioceses of Hildesheim, Magdeburg, and Strasburg, rebuilding the ruined churches and providing for the construction of monasteries.

To prevent further depredations by the pagans, Henry built the fortified city of Bamberg near the border. With the approval of the Pope, he established the See of Bamberg in 1006 and built a great cathedral and a monastery there, both of which he richly endowed with his personal funds.

Henry was equally concerned with the defense of the Faith within his dominions. He was determined to combat the worldliness which was prevalent, even among clerics. Immorality, pride and lust for power and wealth were so widespread that many people thought the time of the anti-Christ was at hand. The holy influence of the monasteries had waned as the strict rule of Saint Benedict gave way to laxity. In a number of monasteries the abbot was no longer elected by the monks but was appointed by the patron of the monastery, who was often a secular lord. This system of lay investiture resulted in the appointment of unworthy men as abbots and a deterioration of monastic life.

To counteract this evil a Benedictine monastery had been founded at Cluny in the Duchy of Burgundy. This monastery adhered strictly to the rule of Saint Benedict and became the motherhouse for monasteries founded throughout Europe. The Cluny monasteries were directly under the jurisdiction of the Pope and so were protected against lay investiture or control.

Henry supported the reforms of Cluny and encouraged the founding of its monasteries in Germany. He defended them against the challenges of worldly bishops who resented the reforms and wanted to prevent any appeals to Rome without their consent. He also called a synod at Goslar which established reforms, set disciplinary regulations and enforced strict observance of Church laws.

As emperor, Henry was solicitous for the welfare of his people. He made frequent tours of his domains, aiding religion, caring for the poor and curbing abuses and oppression. But he never forgot "that the government of himself was his first obligation." He set aside specific times for his prayers and, whenever he arrived at a town, he would spend the first night praying in a church dedicated to Our Lady.

Seeing the German kingdoms flourish under Henry's protection, the Italians elected him as their ruler and crowned him King of Italy in 1004. Ten years later, however, a Lombard lord named Arduin decided to have himself crowned king at Milan. Henry crossed the Alps and defeated him in battle. Though he deprived Arduin of his territories, he spared his life. Repentant, Arduin later entered a monastery.

Henry also came to the defense of the Pope, Benedict VIII, who had been driven out of Rome by the antipope Gregory and his relatives. He restored the true Pope to Rome and was crowned Holy Roman Emperor by him at Saint Peter's.

With love for the Blessed Sacrament burning in his heart, Henry returned home, traveling through France on his way so that he might have an opportunity to visit the monastery at Cluny where he was admitted as a secular oblate. At Verdun he asked to be received into the Benedictine abbey of Saint Vanne but was commanded by the abbot, "in the name of religious obedience, to reascend the imperial throne."

As emperor, Henry was called back to Rome several times, once to help the Pope drive the Saracen (Moslem) forces

out of Italy and again, in 1022, to lend his support to the synod called by the Pope at Pavia for the purpose of condemning the marriage of clergy and the practice of simony.

Though his health had been poor for years Henry became seriously ill soon after the synod. By July of 1024 he was on his deathbed. His wife, Cunegund, with whom he had lived in absolute continence, agreed with his wish to leave all of his possessions to the bishopric of Bamberg. He returned her to the care of her parents, "a virgin still, as a virgin he had received her from Christ." The holy emperor died on July 15 at the castle of Grona, near Halberstadt, and was buried in the cathedral of Bamberg. He was canonized by Pope Eugenius III in 1146 and was declared the patron of Benedictine oblates by Pope St. Pius X.

Though surrounded by worldly temptations of every sort, Saint Henry sought only the greater glory of God. Through his intercession may we follow his example, asking God to help us "to shun the allurements of this world and come to Thee with pure hearts." (from the Collect of the Mass of Saint Henry on July 15)†

SUBSCRIPTION RENEWALS

The date on the envelope address label indicates the month and year in which the recipient's subscription is due for renewal. At the proper time, a subscription envelope will be enclosed with the newsletter. One may enter a new subscription at any time, of course, and will then receive the eight following newsletter issues.†

Pray the Rosary Daily

A NECESSARY REQUEST

Total expenses for the operation of the TCA average some $4,300 a month or approximately $50,000 a year. The annual income received by the TCA is in the neighborhood of $44,000, about 70 percent of that (say, $31,000) representing voluntary contributions from traditional Roman Catholics around the country. Newsletter subscriptions, the purchase of extra copies of particular issues and the sale of reprints account for the remaining $13,000 of annual income.

As indicated by the above figures, the TCA is definitely a non-profit organization! In recent years we have been a few hundred dollars short of meeting monthly expenses from time to time. With one exception though, the TCA actually doesn't owe anybody anything and, since I am that one exception, the matter has never been of any great concern to me. Whenever, for example, the TCA was very low on finances and, say, a particular bill was due, I would merely take the required amount from my funds, deposit it in the TCA account and pay the bill. It was as simple as that. However — and, believe me, I would never otherwise bring up this subject in these pages— my own finances are now getting rather meager. As of this writing, I have only about $3,000 left. Before I and the TCA are broke, then, I thought it advisable to mention this matter in this issue of *The Athanasian*.

Since appealing for funds has always been to me an unpleasant task, I have kept postponing this request for some time. With the situation becoming rather critical, however, it became obvious that I had no choice but to write something. Whatever financial help our newsletter subscribers may see fit to give will be much appreciated.

— Fr. F. Fenton

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MARTYRDOM: THE ULTIMATE TESTIMONY

Fr. Francis E. Fenton

We have it from Christ Himself that the gates of hell will never prevail against the Church. On the word of none other than the Son of God we are assured that the Faith (the Church) will last forever. And such has been the staunch belief of true Roman Catholics all down through the ages. Christ never said that the Church would flourish; He never said that the world would be converted to it; He never conveyed even the slightest implication that the Church would have smooth sailing in the fulfillment of its mission. And so it has been, as the Church's history of some ninteen-and-a-half centuries bears incontrovertible testimony. Tribulation, persecution, betrayal have been the Church's lot in abundance almost since the day of its birth, with martyrdom being life's glorious finale for millions as the supreme testimony of their love for Christ and their loyalty to the Faith.

From even a more or less cursory study of the true history of the Church it is evident that the preservation of the Faith in the world has always been a challenging task. One could hardly expect it to be otherwise, of course, because divine revelation and Christian doctrine are diametrically opposed to the spirit and philosophy of the world. The permissiveness, self-indulgence, materialism, secular humanism, practical atheism which are the stock-in-trade of the world—these can never be reconciled with the revealed doctrine and moral law of God, the virtues, mortification, the supernatural life, etc., which constitute authentic Catholicism. Between the things of God and those of the world, between the spiritual and the temporal, between good and evil, perpetual antagonism is inevitable. The world will never come to terms with the Church, and the true Church can never come to terms with the world.

And so the preservation of the Faith in any period of Christian history has undoubtedly always been at least a challenge of sizable proportions. But, because of the exceedingly godless, extremely immoral and amoral conditions of this our day, that challenge becomes for traditional Roman Catholics a truly herculean task. Nor do I, for one, have any sound reason for believing that that task will be any less demanding in the weeks and months (and years?) ahead. But there is one vital thought which we traditionalists here in the USA should keep in mind—and that is that we at least still have the freedom, despite many difficulties, to practice and to propagate our divine Faith in this country, a blessing perhaps not sufficiently realized or appreciated by many. How long that freedom will be ours, I just don't know. By no means should we discount the possibility though, if not the likelihood, that persecution (physical persecution, that is) will one day be the lot of all those who persist in the "crime" of believing in God. If so, traditional Roman Catholics will assuredly be in the front lines of those "criminals."

Yes, the preservation of the Faith in this our day is indeed a herculean task. It is one which puts to the test many virtues and provides ample opportunity for their practice: faith, hope, charity, prudence, fortitude, patience, humility. And yet, despite the magnitude of the challenge we face in the fulfillment of that task, let no truly traditional Roman Catholic allow discouragement to dampen his zeal or permit himself even momentarily to succumb to any temptation to give up the battle. The cause to which we are committed is the most noble cause in all the world, bar none. The task which engages us is unrivaled in importance by any standard of judgment. Either the Roman Catholic Church (traditional Catholicism) is the one true Church—or it is not. We know that it is. The truth of its doctrine, the logic of its position, the force of its arguments are unassailable. 'Tis no wonder that its converts and its martyrs number many millions all down through the centuries. And so many of those martyrs went *joyfully* to their deaths, actually rejoicing, mind you, that they had the privilege of sacrificing their very lives for the cause of Christ and in testimony to the truth of the Roman Catholic Faith.

And it is that selfsame Faith which we traditional Roman Catholics possess today and to the preservation of which we are bound to give top priority. Please God, may we not be found wanting in the accomplishment of the glorious apostolate which is ours! May our love for God and our loyalty to His one, true and eternal Church inspire and impel us ever to live our precious Faith in all ways as worthy disciples of Christ and, if need be and by the grace of God, even to suffer martyrdom in testimony to it!