Once a great bastion against Communism, the Roman Catholic Church has not been living up to its anti-Communist responsibilities.

The Decline Of Roman Catholic Anti-Communism

by The Reverend Francis E. Fenton

■ FIFTEEN years ago, no one doubted where the Roman Catholic Church stood on Communism. Its words and actions showed it to be as unequivocally opposed to Communism as it was to the Devil himself. But the situation has radically changed since Pope John XXIII assumed the papal throne in 1958 – and especially since 1963 when his successor, Pope Paul VI, became the head of the Roman Catholic Church. So strikingly has the stance of that Church been changed in relation to Communism that the question must now be asked: In the fight against Communism, on whose side *is* the Roman Catholic Church? I ask it in all seriousness.

When was the last time the Vatican spoke out in condemnation of the Satanic evil that is Communism, and warned against its designs, and exposed its vile and vicious machinations and the massive barbarities to which it has devoted itself, and exhorted Catholics to inform themselves on the nature of Communism and to oppose it in every lawful way at their disposal, as did Popes Leo XIII and Pius XI and other pontiffs in generations past? Incredibly, in all of the official declarations and documents which emanated from the four years of Vatican Council II (1962-1965), the word *Communism* is not so much as mentioned!

The Communist Conspiracy and the *Insiders* who control it now operate the largest slave empire in the history of the world, with over 1 billion human beings in various stages of subjugation to their ruthless and godless tyranny. But when is the last time any Catholic reader of these lines heard so much as a hint of this from the pulpit of his parish church? He may well have been urged from the pulpit to support the infamous United Nations, and he may well have heard proclaimed the "living martyrdom" of the subversive Berrigan brothers, and he may well have been told of the "sanctity" and the "dedication to the poor" of Marxist labor boss Cesar Chavez. But nary a word is such a Catholic likely to have heard, from almost any Catholic pulpit in the land, of the living death being endured daily under Communism by millions of his fellow Christians in the Captive Nations – millions of them imprisoned and tortured and starved for no other "crime" than that of believing in God!

Nor is a Catholic apt to learn much of the ugly truth about Communism from most of what is being passed off as the Catholic press in America today. If those who read "Liberal" Catholic papers and magazines are well informed on Communism, then it is in spite of those publications. In 1937, Pope Pius XI noted and deplored in the secular press what he termed a "conspiracy of silence" about the evils of Communism. His words would now be just as applicable to most of the *Catholic* press of America.

The Catholic schools in our country are almost as bad. Having conversed on the subject with many hundreds of informed and concerned Catholics in my lecture tours around the country over the past four years, and having been in a number of those schools during that period, I can assure anyone who doubts it that, whatever is now being taught in the large majority of



Father Fenton urges Catholic anti-Communism.

Catholic schools in America, it's not the truth about Communism and it's not Americanism and it's not the traditional Catholic faith! This is especially true at the college and the university level. Any Catholic who thinks for a moment that I exaggerate ought to make it his business to find out for himself. The experience, though gruesome, will prove a real eye-opener.

The fact is that the Roman Catholic Church from the top on down, through so many of its clergy and nuns, its press and educational institutions, is simply not fighting the Communist Conspiracy. It is aiding and abetting and furthering the advance of that Conspiracy. Far from being the "great bastion against Communism" it once was, it has more and more become an ally of Communism. These are strong words. But I submit that no

other conclusion can be drawn from the record of the past several years. The story of those years has been one of ever increasing compromise and collaboration with Communism on the part of the Roman Catholic Church, particularly under Pope Paul VI.

To give a few examples involving the Vatican itself:

(1) Some weeks after the Vatican and Communist Yugoslavia resumed full diplomatic relations in August of 1970, "President" Josip Broz Tito, Communist dictator of Yugoslavia, was permitted to make an official visit to see Pope Paul VI. According to press reports at the time, the Vatican paid "solemn honors" to Tito, and "the red star flag of Communism flew over the buildings of the Holy See," while the Pope praised Tito for his efforts at seeking "peace and international collaboration." This same Tito has been responsible over the years for the murder of countless thousands of Catholic and other Christian clergy and laity.

(2) While the International Labor Organization (I.L.O.) has been identified by such authorities as George Meany as an instrument of the Communist apparatus, Pope Paul VI saw fit to visit the I.L.O. headquarters at Geneva in June 1970. Upon his reception of the invitation to make that visit, Pope Paul VI described the I.L.O. as "a deserving and representative international organism, so very congenial with our own mission of justice, of peace and of brotherhood." Yet even the U.S. Senate, hardly known in recent years for its anti-Communism, has refused to sanction an annual donation of the American Government to the I.L.O. because of top-level Communist control.

(3) *U.S. News & World Report* for July 5, 1971, was apparently correct in its observation that "Pope Paul VI has espoused Red China's admission to the United Nations, and has made a number of conciliatory references to the Peking regime." According to the June 30, 1971, issue of *World Parish*, a publication of the Catholic Maryknoll Fathers, "the Holy See intervened many times in favor of China's admission to the United Nations." *The Review Of The News* for November 17, 1971, recorded further Vatican dealings with Red China, relating that, in return for Peking's "word" that life would be better for the 4 million



Pope Paul VI promoted Mao's cause at U.N.

Catholics enslaved in Communist China, the Vatican recalled its Papal Nuncio from the capital of Free China on Formosa and recognized 48 Chinese Catholic bishops chosen by the Red Chinese rulers. One can imagine what exemplary Catholic bishops were chosen by Mao Tse-tung!

(4) One of the truly heroic anti-Communists among the Catholic hierarchy is Josef Cardinal Mindszenty of

Hungary. During his years as a prisoner of the Communists from 1949 to 1956, and throughout the fifteen years (1956-1971) during which he remained in Spartan confinement in the U.S. Embassy in Budapest because he courageously refused to abandon his people and to admit to the false Communist charges for which he had been imprisoned, Cardinal Mindszenty has been a shining symbol to the world of continuing resistance to Communist tyranny. In September of 1971, he left Hungary only because he was *ordered* by Rome to do so. According to the religious edition of *The Herald Of Freedom* for November 12, 1971, the agreement between the Vatican and Communist Hungary, under which Cardinal Mindszenty was released, "provided that the Cardinal was to remain silent concerning conditions in Communist Hungary and his treatment while in prison and would not try to publish his manuscript exposing the history of Communism in Hungary from 1918 on."

Cardinal Mindszenty's story of persecution under Communism would be a powerful stimulant to the anti-Communist forces of the world. It is obvious why the Communists would want to silence the Cardinal, but why would the Vatican agree to it? Is it because the Communist slavemasters of Hungary gave their "word" that, if he does remain silent, they will be less ruthless to the people of Hungary? But Communists are inveterate liars. Their word means nothing. If the history of Communism proves anything, it proves that. What is feared, obviously, is that Cardinal Mindszenty's story would expose too much of the ugly truth about the "mellowing" Communists, and thereby prove an embarrassment to both the Vatican and the American Government. I, for one, fervently hope that the Cardinal speaks out loud and clear – and soon, so that the entire world may hear him!

(5) The continually increasing collaboration of the Vatican with the pro-Communist World Council of



Josef Cardinal Mindszenty has been silenced.

Churches and with "prelates" of the Russian Orthodox Church is another case of grave concern. The Russian Orthodox Church in Russia (or, more accurately, the Moscow Patriarchate) is the Soviet puppet "Church." As such, we can be absolutely certain that its "clergy" are in good standing with their Communist overlords. Nor is this mere conjecture. Moscow's Metropolitan Boris Nikodim is, in fact, an official of high standing in the K.G.B., the Soviet secret police – the same Nikodim who offered the liturgy in St. Peter's in Rome on December 14, 1970. He is well described by one familiar with his persecution of Christians inside Russia as "one of the most diabolical and dangerous men alive"; a man whose "hands are red with martyrs' blood."

Patriarch Pimen is also a Communist agent. Yet at his installation as Patriarch of the Marxist Church in Soviet Russia, Rome was officially represented by Jan Cardinal Willebrands. Pope Paul VI sent a congratulatory telegram to "Patriarch" Pimen on that occasion, which read in part: "We are anxious to tell you that you will find in us a brother eager to collaborate" (*L'Osservatore Romano*). It was this same Pimen who sent an enthusiastic telegram of commendation to Communist Premier Aleksei Kosygin on the occasion of the fifty-third anniversary of the October Revolution.

The Moscow Patriarchate, or Soviet "Church," is of course a member of the World Council of Churches. It is but one more Communist instrument for the destruction of all faith in God. Why, then, is not the Roman Catholic Church exposing it for what it is? Why is the Vatican collaborating with such agents of the Devil as Comrades Nikodim and Pimen?

And what of the many tens of millions – indeed, hundreds of millions – of Communist-enslaved peoples of all faiths throughout the world? Where are the protests from the Vatican? Can such silence in the face of horrible evil possibly be justified? Ukrainian Catholic Josyf Cardinal Slipyj doesn't think so. He was a prisoner of the Communists for eighteen years, from 1945 to 1963. On October 23, 1971, he told the World Synod of Bishops in Rome:

Ukrainian Catholics have sacrificed rivers of blood and mountains of bodies because of their loyalty to the Church and they still suffer severe persecutions. What is worse, there is nobody to defend them . . . . Because of church diplomacy we are impeded. Ukrainians who have suffered so much and so long as martyrs and confessors are ignored as inconvenient witnesses of past evils. We have become an obstacle to church diplomacy.

To read that, and understand what it means, is to weep. But there is far more to this collaboration of the Vatican with Communism. And even the most casual exposition of how so many Catholic clergy and nuns and publications and schools are, here in the United States, supporting and advancing the Communist cause would fill many pages of this magazine. Here are a few examples:



Notre Dame honors radical William Kunstler.

• On April 2, 1971, at once-Catholic Notre Dame University, attorney William Kunstler, best known for his legal defense of such subversives and revolutionaries as the Chicago Conspiracy Seven, was given, in the presence of over 1,000 students and guests, the 1971 Senior Fellow Award as "an individual who has the integrity, the

decency and the willingness to work for the best values and finest traditions of our society"! Kunstler was chosen for this honor by the senior class at Notre Dame.

Even the foul-mouthed Ti-Grace Atkinson of Women's Lib has been allowed to speak at Notre Dame. She gave a speech described by Catholic Bishop William L. Adrian of Tennessee as a "vile, sacrilegious, defamatory tirade." Bishop Adrian says that abortion is also being promoted at Notre Dame, not only by campus organizations but by advertisements in student publications. A "Mass" has been held there honoring Chinese Communist Mao Tse-tung. And the notorious Bayard Rustin, a convicted sex pervert and former Communist Organizer, now serves on the Notre Dame Board of Trustees.

● On March 20, 1971, a rally to free Communist Angela Davis was held at St. Brigid's Church in New York City. The speaker was pro-Communist racial agitator Ossie Davis. According to *Catholic News*, the New York archdiocesan newspaper, Davis was also permitted to speak on behalf of Miss Davis, a self-confessed Communist and Black Panther on trial for her part in a terrible murder, at Catholic Marymount College in Tarrytown, New York.

● Father Lawrence Lucas is the black pastor of the Resurrection Catholic Church in New York City. He is quoted by the *New York Sunday News* of November 15, 1970, as saying: "It is now time for the black man to stand up and fight for what is rightly his by any means necessary." That's right, he said *by any means necessary.* Some man of God! Yet Father Lucas was one of the priests recommended by the national Black Catholic Clergy Caucus for the position of bishop of the Catholic Archdiocese of Washington, D.C.

● According to the religious edition of *The Herald Of Freedom* for October 1, 1971, Father William F. Nearin of the Oklahoma City-Tulsa Catholic Diocese "openly denied the existence of God" at a meeting at Fordham University of the National Association of Catholic Laymen in June of 1971. To my knowledge Father Nearin remains a priest in good standing in the Roman Catholic Church, as do Lucas, the Berrigans, Groppi, and others of that ilk.

● Anton LaVey is the "high priest" of the Church of Satan in San Francisco. According to the *Oakland Tribune* of March 17, 1970, "LaVey is a favorite speaker at the University of San Francisco" where, says Anton LaVey, " 'the Jesuits are my greatest audience.' " The University of San Francisco is also alleged to be a Catholic school.



Church of Satan's Anton LaVey heard by Jesuits.

● To every informed American, whatever his religion, it is equally distress-

ing to observe the continued commendation and support given the godless United Nations by the Vatican and by the Roman Catholic hierarchy in the United States. An article during May 1971 in *New World*, Catholic paper of the Archdiocese of Chicago, quotes from a statement released by the American bishops at their semi-annual meeting in San Francisco last year, in which they call on American Catholics to join in appreciation of the "noble purposes" of the United Nations and to "increase their knowledge and understanding" of the U.N.'s "efforts and achievements." (Presumably including the rape of Katanga!)

"In the United Nations," declared the bishops, "we see the beginnings of a new international order to replace the jealous sovereignty of states and the fragmenting forces of nationalism. . . ." Pope Paul VI has made clear his support of the United Nations on several occasions, and the Vatican annually gives a donation to the pro-Communist fraud called U.N.I.C.E.F. Interestingly, Ludovico Montini, brother of Pope Paul VI, is chairman of the Italian national committee for U.N.I.C.E.F., and has served several terms as the Italian delegate to meetings of U.N.I.C.E.F.'s executive board.

● The efforts of Marxist Cesar Chavez to promote his United Farm Workers Organizing Committee were backed by some $86,000 from the U.S. Catholic bishops' national Campaign for Human Development in 1970. That is the same Cesar Chavez whose chief advisor has been Communist Sam Kushner. And Chavez is, to say the least, a highly questionable recipient of the charitable donations of Catholics – as anyone can conclude for himself from even a cursory look at the Fourteenth Report of the California Senate Fact-finding Subcommittee on Un-American Activities, where Chavez is thoroughly exposed.

● The National Lawyers Guild is a notorious Communist Front. The House Committee on Un-American Activities, now known as the House Internal Security Committee, has cited it officially as "the foremost legal bulwark of the Communist Party . . . . which since its inception has never failed to rally to the defense of the Communist Party and individual members thereof, including known espionage agents." Father Robert Drinan, currently a member of the U.S. House of Representatives from Massachusetts, was for years vice presi-



Father Drinan was vice president of Communist Front.

dent of this Communist Front. At the same time, he was Dean of the Law School at Boston College, which is said to be a great Catholic university. Father Drinan continues to embarrass Catholic members of Congress by insisting that they refer to him as "Bob," and by using his seat on the

House Internal Security Committee as a pro-Communist soapbox.

● But, bad as these individual performances are, of far more concern is the ever growing collaboration of the Roman Catholic Church in America with the pro-Communist National Council of Churches. Yet there remains a grim prospect that the Roman Catholic Church will join the National Council in the near future.

● And even if one supposes that the Roman Catholic Church in the United States is "soft on Communism," the situation is worse, perhaps far worse, in a number of South American countries where, under the Marxist leadership of such "Catholic" prelates as Archbishop Helder Camara of Brazil, Bishop Antulio Parrilla-Bonilla of Puerto Rico, and Paul Cardinal Silva Enriquez of Chile, revolutionary priests are "a dime a dozen." In far too many countries in Latin America the Catholic Church is, from all indications, a very significant ally of the Communist Conspiracy. And the situation is growing worse.

* * *

The Satanic conspiracy of Communism constitutes the gravest threat that humanity has faced throughout the Christian centuries. To resist it unto death by every lawful means at their disposal is the moral duty of all free men who truly love their God and cherish in their hearts and souls the God-given gift of freedom. How can anyone who calls himself a Christian be anything but the inexorable enemy of that Conspiracy which despises the very name of Christ and has imprisoned and tortured and murdered so many men, women, and children for no other reason than their loyalty to that same Christ?

And how much more does this apply to those men who, by virtue of their state in life as clergymen, are supposed to be, in their allegiance to the moral law of God and in their defense of freedom, leaders of their fellow men? Such Christian leaders should be in the vanguard of the anti-Communist forces of our nation and of the world! But where, with relatively few exceptions, are the churches and the clergy in the fight against Communism? Where is the Catholic Church in this fight? On whose side is it? If it is, in fact, on the anti-Communist side, where is the evidence?

Once the implacable foe of the International Communist Conspiracy, the Roman Catholic Church has withdrawn from the field of battle. Once the arch enemy of Communism, the Roman Catholic Church has become, especially under Pope Paul VI, a collaborator with it. The record of recent years, of which this article claims to be but the merest sampling, speaks for itself. For a Church that could have made an incalculably vast contribution to the fight against Communism, it is a shameful and appalling record indeed. In my humble opinion, those Roman Catholic clergymen responsible for it will have much to explain when the time comes to render to Almighty God an account of the stewardship entrusted to them. ■ ■

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