# THE ATHANASIAN

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Editor: Fr. Francis E. Fenton, STL

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# THE SENSE OF SIN

— *Fr. Francis E. Fenton*

It was, I believe, Pope Pius XII who once said some 30 years ago that a great tragedy of his day was that the world had lost its sense of venial sin. With equal truth we may say that a far greater tragedy of our day here in America is that our nation has lost its sense of all sin, mortal as well as venial. Surely this is true of multitudes of Americans to whom, from all appearances, sin has no meaning at all. Although they may profess some kind of belief in God, the chances are that He is for them little more than an understanding friend who at least tolerates just about anything and who certainly will not one day hold them to any strict account for the manner in which they live. As long as we love everybody in a "meaningful" way, you know, God is pleased. If such people believe in Heaven at all, it is likely as a place where everyone goes after death to "have a nice day" forever. As with the Conciliar Church, hell, of course, is out. Never mind how clearly the awful reality of hell and its eternal punishment is presented in the Bible and taught by the Roman Catholic Church. The Bible, you see, contains many myths - of which, no doubt, hell is one.

The absence of all sense of sin among untold numbers of the American people is manifest in the rampant spirit of moral - or immoral - permissiveness that currently pervades our nation and contaminates it like a deadly virus or satanic plague. God and His moral law have been abandoned and secular humanism, which is essentially a philosophy of atheism, has become the prevailing "religion" of our day. The Almighty has been dethroned and man has become a god unto himself, with situation ethics as the sole determining factor for him as to what is right or wrong. But situation ethics has as its norms those of expediency and feeling and pragmatism and is a total denial of the moral law of God. And so it is that with the "new morality" anything goes, the sky's the limit and almost nothing is sacred. If an action, whatever it may be, is the practical thing to do or makes one feel good, then one should by all means do it and need have no qualms of conscience about it. Never mind that old-fashioned, outdated moral law of God. Man has at last come of age and now makes his own rules.

As far as the God-given principles of morality and their application to specific situations are concerned, there is really nothing new under the sun. What was sinful fifty or a hundred or a thousand years ago is likewise sinful here and now. There are, however, two differences: one, the multiplicity, the frequency of sin in our day; and the other, the fact that sin, be it of the gravest kind, is not even recognized or admitted to be such in this perverted and depraved age of ours. In other words, so widespread and commonplace an occurrence has the commission of sin become today that the very concept of sin as a violation of divine law has been blurred or lost in the minds of multitudes who once knew better. So prevalent, so rampant on the American scene is the commission of sin that it is not only a way of life for countless individuals but is even more or less taken for granted by many otherwise good people whose minds and consciences have been warped by their constant exposure to immorality of one kind or another. Television, radio, newspapers, magazines - all are replete with material which is downright immoral and, hence, objectively sinful but which, of course, is not labelled as such. What is nothing more or less than gross immorality is now known as adult entertainment or realistic reading for the mature mind or whatever.

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Perhaps one of the best recent examples of the blatant disregard for the moral law of God is the air traffic controllers' strike. An oath is the calling upon God to witness the truth of what a person says and is, of course, binding in conscience. Each of these people took an oath faithfully to discharge the duties of the office they were to enter. That oath reads in part: "I am not participating in any strike against the Government of the United States or any agency thereof, and I will not so participate while an employee of the Government of the United States or any agency thereof". Despite that statement made **under oath** these air traffic controllers, getting an average salary of $33,000 a year, went out on strike by the thousands some time back. So much for what Robert Poli and his union think of the moral law of God. Covetousness, one of the seven capital sins and better known as greed, is indeed a powerful vice.

But human nature does not change. Nor does the moral law of God. Despite all attempts by the entrenched forces of evil in our midst to eliminate all trace of God and morality from the mind and conscience of man - and tremendous strides have been made in that direction - mortal sin remains mortal sin, as does the obligation to avoid its proximate occasions. (Incidentally, I just recently read - one more statistic which bodes ill indeed for America's future - that the average boy or girl in this country between the ages of six and eighteen spends over 1,300 hours a year in front of a television set - that's about 3½ hours a day - the results of which viewing can be permanently and gravely damaging to their minds and morals.)

But does the materialism and the secularism and the spirit of moral permissiveness which is today so very prevalent on the American scene - has any of this rubbed off, say, on those who are honestly and persistently striving to live as good traditional Roman Catholics? Of course it has. I see this not only in my dealings and contacts with traditional Catholics around the country but I am aware of it in my own case. We are so surrounded by sin in various forms and degrees, we live in an age and an environment so immersed in godlessness and immorality that we - many if not all of us - have become almost immune to certain matters which in times past we would have forthrightly shunned and condemned. Lying and dishonesty in general, invalid marriages, immodesty are examples of what I have in mind here. Do all traditional Catholics, for instance, avoid, within reason, association with relatives or friends or acquaintances who are living in invalid marriages, that is, living in adultery? Are all traditional Catholic women as modest in their manner of dress and deportment today as they were, say, some years ago - or have they, at least to some degree, gone along with the times in this regard? Well, whatever the matter involved, are all traditional Catholics as concerned today about the practice of virtue and the avoidance of sin as they formerly were, or have they been adversely affected and influenced in varying degrees by the spirit of gross moral permissiveness and the satanic philosophy of secular humanism which so extensively permeate our nation in this our day? Do all traditional Catholics, in a word, have the courage to dare to be different when, in matters involving morality, it is their clear duty to be different?

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— Mrs. Ellen W. Glover, Secretary

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# THE CONCILIAR "CATHOLIC" CHURCH PRESS AND COMMUNISM

— *John Kenneth Weiskittel*

In a recent editorial, the Conciliar Church magazine, *Maryknoll*, said that it found the "revolutionary idealism" of Communist Cuba "impressive", and called Cuba the most "christlike" nation on earth. It also praised the Communist dictatorship because it "emphasizes the dignity of women".

Certainly *Maryknoll* is seeing the world through rose-colored glasses. When over one hundred thousand people fled Cuba last year, they brought with them countless horror stories about the way life **really** is on that island. One elderly man recalled Cuba's string of dictatorships dating from 1920. None of them, he noted, even remotely approached the Castro regime in its total disregard for human life. A small homemade raft reached Florida with 5 young Cubans aboard, with a small copper statue of Our Lady of Charity, the patron saint of Cuba, affixed to the prow of the craft. These men risked death in this unseaworthy vessel, but risked it gladly since, in the words of one of the refugees, "We escaped from Hell!" Another man, in his 50's but looking 20 years older, was the last passenger to disembark from a boat which landed in Miami. He began to crawl across the dock, seeming not to notice or care that his hands were being pierced with large splinters. The scene moved some of the Americans present to tears. Concern that the man might be seriously ill prompted medics and members of the Coast Guard to rush to his assistance. As they started to help him up he protested. It seems that he was forced to leave his family behind and, before he left, he promised them that if he made it to the United States he would **crawl** to freedom in their honor. These are but three of the stories that came out of the Cuban boat-lift, but these and so many more like them are reminders of the real Cuba that *Maryknoll* pretends does not exist.

In its "Religion in Cuba" issue (August, 1980) *Maryknoll* portrayed the slave state as a utopia, a near-paradise on earth, where "hospitals and schools were nationalized and charitable agencies became superfluous."[25] (Keep in mind that this is the same Cuba that is so economically inefficient that the Soviet Union is said to subsidize it at the cost of **$7 million a day!** Inevitably, if one investigates the situation closely, it can be shown that the U.S. is indirectly supplying Cuba through our various generous aid programs to Russia.) According to *Maryknoll*, those Cubans who did not leave the island prison with last year's exodus are "fiercely supportive" of the regime. Those Cubans sent by Castro to spread Red subversion and terrorism to other countries are called "volunteers" filled with a sense of "internationalism", who are in those countries "by invitation".[26] (The U.S.S.R. invaded Afghanistan, you will recall, and claims to have been "invited". The Communists have a way of "inviting" themselves where they are not welcome, and Cuba is no different in this regard.) One Maryknoll priest, just back from Central America, neatly summed up the position of that order, saying that "the only people who really understand what's going on down there are the Communists."[27] That statement has an element of truth to it but only because the reason that the Communists are aware of the situation in those nations is that **they** are responsible for the bloodshed there!

The "Religion in Cuba" issue of *Maryknoll* magazine, needless to say, has sparked a good deal of controversy. (While the numerous periodicals of the Conciliar Church have been noticeably lacking in their opposition to godless Communism, few are so bold as to embrace it openly.) Not only had reporter after reporter written flowery praise for that Marxist regime, but the issue also contained a sympathetic interview with Cuban dictator Fidel Castro. Imagine, if you will, a magazine claiming to be Catholic in its outlook, yet granting an interview with a man who is said to have **boasted** about murdering a Catholic priest! If you can imagine that, then you have an accurate idea of the interview in *Maryknoll*, since that man was **Fidel Castro!**

Despite Castro's wicked boast and his total commitment to all that opposes the Kingdom of God, the *Maryknoll* interview raised nary an eyebrow in Conciliar Church publications. *National Catholic Register* editor Francis X. Maier, in commenting on the "Religion in Cuba" issue, wrote that "what was most interesting about the issue . . . was a personal interview with Castro himself, an extraordinarily difficult thing to wangle, unless you have friends in high places - Nicaragua, for example."[28] (Maier surely means Fr. Miguel d'Escoto, M.M., foreign minister of Marxist Nicaragua, a cohort of Castro, and the former editor of *Maryknoll*.)

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*The Conciliar 'Catholic' Press" cont. from page 3*

There is an irony to Maier's statement that we cannot afford to ignore. As it turns out, the *Register* conducted a "most interesting" interview of its own with Gus Hall, head of the Communist Party U.S.A. In that interview, Hall praised Pope John XXIII's *Pacem in Terris* as a "progressive" document. (This should surprise no one since that encyclical has been praised by the forces of world Communism from the time it was released by the Vatican in 1963. At that time, the Soviet "news agency" Tass even quoted long excerpts from it. Little wonder, then, that the Italian publication *il Corriere d'informazione* saw fit to print a satiric cartoon with the altered title, *Falcem in Terris (Sickle on Earth)*, instead of *Pacem in Terris (Peace on Earth)*. The Hall interview seems to bear out that interpretation.) While Castro boasted about his murder of a priest, Hall - as far as we know - has only dreamed of the day. It was Gus Hall who uttered the following foulness: "I dream of the hour when the last Congressman is strangled to death on the guts of the last preacher - and since the Christians love to sing about the blood, why not give them a little of it." If **any** statement deserves to be called infernal it is that one, but either the *Register* is unaware of that quote or it just doesn't care.

By now some of our readers are probably asking themselves how these allegedly Catholic periodicals could possibly be permitted to give the enemies of Jesus Christ and His Church a pulpit from which to preach their gospel of hate. The answer is that the Conciliar Church leadership not only tolerates this sort of lunacy, it encourages it in the name of "dialogue". This is clearly a false dialogue, and must be, because the Communists have no commitment to truth whatsoever. Their father is he whom Our Lord described as the "father of lies". The only valid dialogue between a Christian and a Marxist is the one in which the latter seeks to turn from his wicked ways. Ideally, that dialogue should take place within the four walls of the confessional between priest and penitent. Any other "dialogue" is but an exercise in futility and deception.

Few Conciliar Church journals dare to offer such blatant pro-Cuban opinions as *Maryknoll*, but that is not to say that a subtle leaning toward such sentiments is lacking in other such journals. An interview with the Conciliar United States Catholic Conference's (USCC) Latin American affairs advisor Thomas Quigley in the *Register* is a case in point. Quigley states that the U.S. should lift its embargo "for the purpose of normalizing relations with Cuba", that Cuban bishops "have again become more active members and participants in the national dialogue", and that the U.S. should support the "popular movements" in Latin America which, he maintains, can be done "apart from Cuba and Castro."[29] Elaborating on the last statement, Quigley adds: "There is a new independence that doesn't require Cuba or the Soviet Union to make the people in El Salvador or Nicaragua, for example, feel that they don't have to be under the tutelage of the United States."[30]

The errors in the above quotes ought to be corrected here as they are the same errors that can be found permeating Conciliar Church literature. The premise that the United States should "normalize" relations with Cuba presupposes that our present policy represents a deviation from the norm. Since we are discussing a ruthless dictatorship that has no regard for human rights, the current position **is** normal and perfectly logical and is a position that should apply to **all** Communist countries, without exception.

When Quigley says that the hierarchy of Cuba are again more active members in dialogue with the government of that nation, it should be recalled that, soon after Castro took over in 1959, all bishops and clergy who opposed Communism were labelled "fascist" and were severely limited by the government as to how they could serve their flock, while those who remained neutral to or who welcomed Communism were given every help by the government and were heralded by Castro as the true servants of Jesus Christ. (Sad to say, many of the Catholic periodicals in the U.S. praised Castro's rise in Cuba. *Our Sunday Visitor* was one of those papers which seemed more interested in parroting the Red propaganda that the Cuban revolution was somehow a "Christian Revolution" than in heeding the warning of many experts with knowledge of the Cuban situation that Castro and his fellow plotters had been Communists since at least the early 1950's. Now, in 1981, over two decades later, the *Visitor* continues to equate the upheavals in other Latin American countries today with the same false concept. Some never learn!) Naturally, when the criminal government imposed stiff sanctions against religious opposition, that opposition either remained firm, even unto martyrdom, or it began compromising its beliefs. Need we say more than to note that there were not a great many stories of martyrdom among the Cuban bishops? The Vatican then made a very peculiar move. Lew Rosten, in his *Religions in America*, a standard religious reference work, wrote the following in 1975: ". . . *It may be noted that the papal envoy in Havana for the past twelve years (the Most*

"The Conciliar 'Catholic' Church Press" continued from page 4

*Reverend Cesare Zacchi) is an open admirer of Fidel Castro."*[31] *(emphasis mine - JKW)* The saintly Cardinal Mindszenty, foremost symbol of Catholicism's staunch opposition to the satanic forces of Communism, told in his *Memoirs* of a Red practice used in his native Hungary and everywhere those revolutionaries foment discord, a practice designed to destroy the Church from within. He mentioned the "bearded bishops", men picked by the Communist regime to "supervise" (i.e., suppress, and conform to Marxist dogma) religious activity, and the so-called "peace priests", lackies of the supervisors. Pope Pius XII placed a ban of excommunication upon these betrayers of Christ (the ban was, incredibly, lifted by Paul VI). What Cardinal Mindszenty wrote about the "peace priests" is equally fitting a description of the bishops of Cuba (are you listening, Mr. Quigley?):

> The Communists also broke the resistence of the pastors by recruiting through coercion and fraud a dissident group of priests whom they could use for their own purposes. These were the "peace priests" I have mentioned; the people called them that because they chiefly appeared in public at peace meetings. Their role consisted largely in undermining the unity and the strength of the Church from within by following the directives of the Communists . . .[32]

Lest our readers exclaim that "it can't happen here", they should be aware that it already **has** happened here. During his undercover work for the FBI after the second World War, counterspy Herbert Philbrick found that the Communist Party USA had a cell in New England **composed completely of so-called clergymen!**[33]

Finally, Quigley argues that the "popular movements" of the Latin American countries that create a feeling of "new independence" in the people, and create the belief that they needn't be "under the tutelage of the United States", do not have to be treated as Communist movements. That is an unusual way to phrase the matter, since the terms "popular movements", "new independence", and "tutelage of the United States" are all terms used by the Communists themselves as a justification of the "Brezhnev Doctrine", the doctrine that called for the Communization of the Western Hemisphere. To go further, as Quigley does, and assert that the U.S. can view these terrorist groups as having a distinct existence apart from Communism is **not** supported by the facts. It is unbelievable when he says that the revolts in El Salvador and Nicaragua don't "require Cuba and the Soviet Union". In *Our Sunday Visitor*, Fr. Albert Nevins, M.M., who visited Nicaragua for the first anniversary of the Communist victory there, told of hearing a speech made by Fidel Castro, also attending the celebration, in which the bearded dictator warned that ". . . the (Nicaraguan) government should not openly admit what it is because it needs the support of the Western nations."[34] Also at the rally in Managua, said Fr. Nevins, was the Soviet ambassador, who stated: "This is the first time in the history of Socialism (read Communism) that Western nations have aided a Socialist nation to come to power."[35] While the ambassador's statement is far from true - in fact, careful study shows that **every** Communist country was aided by Western (including U.S.) assistance - it does represent perhaps the first time in history that the Communists have been so bold as to acknowledge "non-Communist" help in subduing a nation. *America*, another ultra-Leftist Conciliar Church publication put out by U.S. and Canadian Jesuits, even boasts that "President Fidel Castro of Cuba contributed to the preparations of the final insurrections (in Nicaragua) . . ."[36] Similar examples are plentiful for El Salvador as well. With people like Thomas Quigley at the head of the USCC's Latin desk, is it any wonder that that group consistently favors the anti-Christian forces at work ravaging the Caribbean?

Other remarks by key members of the Conciliar Church hierarchy show a pattern of thinking as regards Cuba and the Caribbean, a pattern that does not seem at all concerned by the Communist onslaught. Radical Bishop of Detroit, Thomas Gumbleton, interviewed by the *Register*, displayed a selective indignation regarding the subject of oppression. On the one hand, he more or less justified violent revolt in El Salvador, saying: "The poor are terribly oppressed in El Salvador and are trying to throw off that oppression. My conviction is that we must try to overcome this oppression through non-violent means. That is a hard thing to say to the poor."[37] When the topic of oppression in Cuba came up, however, Bp. Gumbleton's attitude quickly changed from that of self-proclaimed expert on Latin affairs to that of a recluseive monk who spent the last two decades holed up in a cave somewhere! "I do not know because I do not know how they are experiencing that oppression. And they are not crying out that they are experiencing it, are they?"[38] When reminded of the thousands who have recently fled Cuba, he replied: "I'm talking about the bishops, the people that are in Cuba . . ."[39] We have already explored why it is very unlikely that the bishops remaining in Cuba will protest too much oppression there.

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Another example of such a defense of the Communists in Central America - this one by Archbishop John R. Roach, head of the National Council of Catholic Bishops (NCCB) - shows not only how the Conciliar Church hierarchy is infected with Marxism, but also how that Church collaborates with the mass media to give Americans a view of the Latin crisis from deep Left field. On ABC-TV's "Directions" program, he stated: "The Marxist line is a very difficult line to follow, but the alternative (in El Salvador) is to abandon the poor, and the Church can't do that."[40] Of course, the media - secular **and** Conciliar Church - never tell their audience that the so-called "centrist" junta headed by Napoleon Duarte is not moderate at all, but rather a Marxist one. The fighting between the open Communists and the "centrist" is, in reality, a falling out among thieves. The media and the NCCB tell nothing of that fact. But getting back to Abp. Roach's contention that the Church must use Marxism to help the poor, we ask: "Why?" The Church has helped the needy for centuries before Marx ever walked the earth, and the lives of the saints are full of examples of heroic charity that are a guiding light to millions of Catholics. Why substitute the Gospel of Jesus Christ with the one of Karl Marx? Why, when faced with the choice, join the mobs that shout "Give us Barabbas!" The Communists, rhetoric aside, have never **really** cared a whit about the plight of the poor. As Pope Pius XI wrote, "The fury of Communism has not confined itself to the indiscriminate slaughter of bishops, of thousands of priests and religious of both sexes; it searches out above all those who have been devoting their lives to the welfare of the working classes and the poor."[41]

The secular press has often offered support for the "Christian Marxists" who carry out the subversion we have been discussing. Conservatives are blamed for the assassination of Abp. Oscar Romero of El Salvador and for the deaths of the female "missionaries" killed there (the press deliberately claimed that the women were sexually assaulted, while it was shown later that nothing like that had happened); in reality, the victims were killed by the Communists to serve as "martyrs" to the cause of the revolution. After those deaths, Maryknoll Fr. Roy Bourgeois, working for CBS, "disappeared" for a week. Reports over all the mass media and the Conciliar Church press began running that said that he was likely a victim of the same fate that befell Abp. Romero and the others. Suddenly, Fr. Bourgeois reappeared, saying that he had been secretly visiting the guerrillas. He also took time to denounce the U.S. All this was faithfully recorded by the press and served as excellent publicity for the cause of Communism. In the end it was shown to be so much "radical theatre". Meanwhile, syndicated columnist Coleman McCarthy of the radical *Washington Post* wrote an effective coverup of Maryknoll's Marxism, entitled "Rightwing Zealots Slander Selfless Nuns". The mass media, it is seen, continues today with its "conspiracy of silence."

This article has dealt primarily with the press coverage of Communism in the Americas, but it could have easily mentioned the cases of Ireland, China, Italy, Poland, the U.S.S.R. and other areas that have had similar news coverage. It would be best, however, to end on a positive note. We have given example after example of what today passes for Catholic journalism. How, then, **should** the question of Communism be handled by Catholic publications? The answer to that question was best given by that glorious pontiff, Pope Pius XI, who saw the Catholic press as having an invaluable role in the defeat of Communism. In his *Divini Redemptoris* he wrote:

> In this renewal the Catholic press can play a prominent part. Its foremost duty is to foster in various attractive ways an even better understanding of social doctrine. It should, too, supply accurate and complete information on the activity of the enemy and the means of resistance which have been found most effective in various quarters. It should offer suggestions and warn against the insidious deceits with which Communists endeavor, all too successfully, to attract even men of good faith.[42]

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## FOOTNOTES

25. cited: National Catholic Register (NCR), James V. Schell, "Mr. Castro's Cuba", August 10, 1980.
26. cited: NCR, Francis X. Maier, "Empty Corridors", April 5, 1981.
27. cited: NCR, Ibid.
28. Ibid.
29. NCR, "Dialogue: Thomas Quigley", July 6, 1981.
30. Ibid.
31. Lew Rosten, *Religion in America* (New York: Simon & Schuster, 1975), p. 422.
32. cited: Alan Stang's "Mindszenty: The True Story of His Courage", *American Opinion,* February, 1975, p. 81.

33. Ibid.

34. Charles Savitska, "Splintered Church May Pinpoint Nicaragua's Direction", *Our Sunday Visitor*, December 28, 1980.

35. Ibid.

36. Chris N. Gjording, "Nicaragua's Unfinished Revolution", *America*, p. 167.

37. NCR, "Dialogue: Archbishop Thomas Gumbleton", April 19, 1981.

38. Ibid.

39. Ibid.

40. " 'Get Tough With Junta' Archbishop Declares", *Florida Catholic*, February 27, 1981.

41. *Five Great Encyclicals* (New York: Paulist Press, 1951), p. 184.

42. Ibid, p. 198.

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*"The Sense of Sin" continued from page 2*

And so it is surely one of the great tragedies of our present time that multitudes of this nation's inhabitants have lost all sense of sin. Secular humanism, which, again, is essentially a philosophy of atheism, is the predominant "religion" of the day in which man reigns supreme and is the measure of all things. Nor is there any question but that this spirit of irreligion, this spirit of indifference to, or even utter disdain for, morality and the things pertaining to God, has had its effect on many of us in varying degrees with the result that our sense of sin, both mortal and venial, has been dulled by it. To live in an age so engulfed in immorality as is this nation of ours and to remain entirely uncontaminated by it may well indeed call for that degree of virtue of which saints are made - but, with the grace of God, we all have that potential, do we not? Regardless, if this nation is to be rescued from the depths of immorality in which it is presently wallowing, upon whom, pray tell, is the responsibility for this more incumbent than upon traditional Roman Catholics? Each and every one of us has the duty before God to do our part to bring America back to God and to the observance of His moral law. If any of us may not be aware of this obligation which is ours, perhaps this is because our own sense of sin is sorely in need of an overhauling.

"Be not overcome by evil, but overcome evil by good." (Rom. 12, 21)

## CHRIST THE KING SCHOOL — FROM CONCEPTION TO NOW

*— W. Dean Gray, grade school principal*

Since last winter, *The Athanasian* subscribers have been reading about the plans for and progress of Christ the King School. They read of the initial plans calling for a traditional Roman Catholic educational institution to meet three pressing needs of the Church in our day: 1) to provide a sound traditional Roman Catholic day school for children in grades K-12; 2) to provide a training center where teachers could learn traditional Roman Catholic teaching methods; 3) to provide a national informational center to assist and guide other traditional Catholic groups wishing to open or to improve schools of their own.

Our readers followed us in our search for just the right building. Through the pages of *The Athanasian*, they had the opportunity to rejoice with us at the leasing of the beautiful three-story brick school building on the west side of Colorado Springs. Three years ago, this building was restored completely to its original 1902 grandeur. With gleaming wood floors and staircases, spacious classrooms and magnificent main hall, this building was truly the most fitting to house a school dedicated to Christ the King.

*The Athanasian* carried announcements of the outstanding teachers who came to Colorado Springs to serve on the staff. Our readers were able to share a little of Father Fenton's and the school principals' pleasure when two former sisters - Miss Rita Holland and Miss Ruth Blechel - joined the faculty. (Just before school opened, Sister Mary Conrad of the Sisters of the Humility of Mary joined us to teach 3rd and 4th grades. In her traditional habit, and with her deep devotion, Sister is an inspiration to both students and faculty.)

The days of planning, staff selection and preparation have drawn to a close. The school opened Tuesday, September 1, with prayers, hymns and a procession. Each class carried the statue of its patron saint behind the altar boys bearing our Infant King and the processional crucifix. After prayers at the beautiful altar in the main hall, guests, parents, teachers and students joined in the hymn, "Come Holy Ghost", as the children, led by their teachers, filed off to their classrooms, singing verse after verse of this beloved hymn to the Third Person of the Most Holy Trinity.

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# A Roman Catholic Looks at National Defense Policy — Past and Present

*(continued from previous issue of newsletter)*

*— R. Lance Lohr*

To this point we have tried to give some few examples that show that the real causes of this century's World Wars and the methods used to fight those wars could not be considered consistent with Catholic moral teaching. Remember though that the "just war theory" is just that, a theory. But it would be imprudent to ignore it since it appears to be the theory most consistent with natural law. And as noted, the five elements listed are not necessarily the only elements - although they do seem to cover considerations essential to a treatment of just war.

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The wars in Korea and Vietnam were the direct result of the so-called "peace" agreements held during the closing months of World War II. Some perceptive historians reject applying the label "cold war" to the period since World War II that has seen the enslavement and murder of more people than World War II itself. And all the result of Communist aggression and domination, most of which has taken place with the passive and sometimes active co-operation of the United States government with these satanic forces. It is sad, but true, that central and eastern Europe were given to the Russians by President Franklin D. Roosevelt at Yalta, and also at Yalta the promises made to Chiang Kai-shek at the Cairo Conference were broken, resulting in Communist expansion and later the complete take-over of China.

The loss of China to militant atheism was exceptionally unfortunate. For here a people lived according to natural religions that could be reconciled with Christianity. The work of Jesuit missionaries like Father Matteo Ricci, and later the Maryknollers, had reaped untold numbers of souls for Christ. And the promise was that there would be millions more. But the repeated duplicity of our government led to the overthrow of Chiang's authoritarian regime, to be replaced by the totalitarian regime of Mao Tse-Tung. One traditional Catholic priest assumes, and probably quite correctly, that more Catholics suffered martyrdom for the Faith in China at the hands of Mao, Chou-En-Lai, et al. than in all past persecutions combined. And many of these were priests, both native Chinese and foreign. Father Frederick Becka, M.M., imprisoned by the Communists, but later freed, made a series of speeches on his return to America. One of these was recorded as the *Two Fists of Communism*. Father has no difficulty telling the true face of Communism in China under Mao. How ironic that many contemporary Maryknollers have joined the enemy, whose ideology of atheistic materialism has caused more human suffering than any movement in history, a worldwide movement that correctly recognizes Catholicism as its greatest enemy.

In Korea the story is the same. The Columban missionaries, and others, were making many conversions only to be halted by the "Red tide" that swept aside the fledgling Korean Church. And in Vietnam, at one time French Indo-China, missionaries were so successful that there was even a tenacious native clergy. The Catholics of Vietnam have suffered much in the past two generations, their plight first recorded for Americans in the several books of the saintly doctor, Tom Dooley. And now they suffer again because of their abandonment by the United States government, left to be interned in "re-education" camps, killed or to flee their country.

It would not be hard to argue that the enemies of freedom see the Catholic Church and an autonomous United States of America as two institutions - albeit one divine, one mundane - that must be destroyed in order to establish a worldwide, atheistic and totalitarian regime.

While limited war is not a violation of moral teaching, the kind of limited war practiced by the United States in Korea and Vietnam surely was, for it unnecessarily protracted the carnage and destruction - and demoralized the military (legitimately entrusted with national defense) - with the obvious result that the people of the world began to doubt the power and, worse, the integrity of America, as more millions languish under Communist tyranny. And all this when a military solution to Communist invasion was both practical and, more importantly, moral. Remember that in Asia it was our own government that brought about our defeat, not a superior ideology or military power.

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The advent of the Inter-Continental Ballistic Missile (ICBM), complete with atomic arrowhead(s), continued the mentality that had rationalized the bombing of Dresden, Hiroshima and Nagasaki, the mentality that somehow the intrinsic evil of the mass slaughter of innocents would terrorize a nation into surrender. With a slight twist the advocates of Mutually Assured Destruction (MAD) thought that the fear of large retaliatory strikes against population centers would make an atomic exchange unthinkable. It is not surprising that MAD found its greatest advocate in Secretary of Defense Robert Strange McNamara, a prime architect of our eventual defeat in Vietnam. Regretfully, the MAD mentality is still the dominant view held by defense planners.

Thus the prospects of a future war waged by the United States being moral is very unlikely. While our Congress has more "Catholics" than ever before, it is doubtful that they will be guided by either natural law or traditional theology. The Secretary of State, Alexander Haig, a professed Catholic, is a pawn of the same international clique that has determined foreign policy since Woodrow Wilson. The same is true of the Secretary of Defense, Caspar Weinberger.

This does not mean that attempts made to change the situation could not be successful. More and more Americans are beginning to realize that our defense is purposely manipulated to serve interests other than those of the nation. This prompts them to think out the problem of defense, and this is good for it is the perfect time to instill Catholic views into future plans. Gen. Graham, a convert to Catholicism, openly speaks of how MAD is immoral and he is getting a hearing. There are quite a few congressmen who are worried about the condition of our defenses, but they are almost all hardware-oriented. They are concerned about the numbers of this plane or submarine or tank when compared to the Soviets. It appears that they believe that any given President will automatically use military equipment in a moral fashion. Considering the record of previous Presidents that is unlikely.

The Russians have never accepted the MAD mentality. They, very realistically, view atomic weapons as just another weapon, more powerful than others, but not unthinkable. While we have occupied ourselves with improving our means to destroy the Russian population, the Russians have been working on surviving the "unthinkable" attack. We, on the other hand, have done **nothing** to protect our people from atomic war. There is a reason for alarm, but not quite as portrayed in the popular films, *Dr. Strangelove* or *On the Beach*. Many defense strategists have believed for some time that a Russian first-strike of America is possible and even probable. In such an attack the Russians would destroy the better part of our military installations, **not** our cities - thus leaving the nation largely intact and the people subject to blackmail. Without a defense we would supposedly have to do as they ordered. Some even feel that our own government would implement their demands. Better Red than dead!?!

A healthy change would be to consider how the weapons inventory could be used morally. Take the MX missile system, for example. If its purpose is to destroy Soviet cities it is immoral. If it were targeted on military installations, that would change things. Keep in mind that during a portion of its existence the Minuteman missile system was targeted on cities. This was changed only in August of 1980.

No weapon is inherently good or evil. Its use makes the difference, and that is determined by human beings. A handgun in the hands of a person committing a crime should not make us hate handguns, but we should direct our wrath against the criminal and his actions. A handgun used by a person justly to defend his life or property, or that of his neighbor, has not changed the nature of the handgun, but it is obvious that its use is not only acceptable but also moral. This example can be applied to all weapons, from pistols to tanks to ICBM's.

Another moral concept, lost to American defense planners, is that weapons systems should be defensive whenever possible. In the past this was an important political consideration because politicians at least gave lip service to our neutrality. But the neutrality advised by George Washington has for many decades been pushed aside in favor of military intervention into foreign affairs, blatantly contrived and, since at least 1945, the product of an enemy we created. Neutrality, of course, precludes the creation of military forces that are other than essentially defensive.

In the years between the World Wars, when neutral feelings were strongest in America, the Army and Navy actively competed as defenders of our shores. The Army ranged its coastal mortars and guns to the sea, to the disgruntled amusement of a Navy that was confident it would stop any invasion before it got near enough to our shores for the Army to fire.

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But General William Mitchell proved that the bomber was superior to the battleship. The bomber could reduce an invasion fleet more quickly and at great distance. As a matter of fact, the famous B-17 bomber was initially intended for that purpose, to defend our shores. Colonel Charles Lindbergh frequently tried to counter the inordinate fears of invasion created by the Roosevelt administration by demonstrating that bomber squadrons based in our coastal states, combined with the Navy, made invasion impossible. But, although today he is vindicated by history, Lindbergh was unable to thwart the internationalist policies of Roosevelt. And the President in short order began to authorize the immoral use of the B-17 to bomb the civilians of many nations.

The Germans during World War II never did develop an effective bomber force. Hitler, after the British initiated the bombing of civilians, became possessed with a desire for retaliation. Instead of using Germany's resources to produce jet fighter planes, against which Allied bomber formations were utterly defenseless, he pushed for rocket and bomber development. The rockets, the V-1 and V-2, and the bombers, were offensive weapons to be used in retaliation and, even if effective, would not have prevented the bombing of German cities; while the jet fighter was essentially defensive and would have resulted in severe losses to the Allies, and at the same time would have saved civilian lives and property in Germany. There is a moral and practical lesson here. If a choice must be made between the production and deployment of a defensive weapon or an offensive weapon, it is better, both morally and practically, to choose the defensive weapon.

We Americans should learn from the past errors of our own and other nations and not set aside moral considerations that are too often ridiculed as impractical.

For primarily practical reasons the MX should not be built. It would concentrate a Soviet attack on the United States itself which should be for obvious reasons avoided. Secondly, the day of the ICBM is rapidly ending. Anti-Ballistic-Missiles (ABM's), which shoot down other missiles, are already deployed around Moscow. Add to this laser beam and particle beam technologies and we can see an end to the ability of the ICBM to penetrate to any target in the near future. So why build an unbelievably expensive system, the MX, which **could** be used immorally and would probably be obsolete by the time it was deployed, when any of the above-mentioned systems - ABM, laser or particle beams - could be deployed in about the same time? And they are essentially defensive in character when used in ground installations.

Every year, thanks in large degree to American Presidents, the Russians build or occupy more and more naval bases and military airports around the world. These should be prime targets. Submarine-launched ballistic missiles (SLBM's) would be ideal for these. SLBM's are small, therefore useless against hardened missile silos, and would localize damage to the military site involved. The same is true of the cruise missile (CM). Making it known that their bases were targeted would inhibit the Russians who seem to have had few inhibitions thus far in their drive toward world conquest.

*(to be concluded in the next issue of newsletter)*

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## PLEASE NOTE

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

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

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## 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.

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## TCA BUMPER STICKER

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

*"Christ the King School" continued from page 7*

Christ the King School has now launched into the tasks for which it was planned. Anyone visiting the school (and visitors are always welcome) will find an atmosphere of sincere devotion to and love for Christ the King, His Blessed Mother and the Holy Roman Catholic Faith. A visitor could scarcely miss something else too: the cheerful faces of our students. Removed from the sham of public education and placed under the care and direction of teachers who love both God and their students, what child could fail to find a large measure of happiness and contentment in such an environment?

School has been in session for some six weeks now. As you read this article, the students of Christ the King are well into the month which is for them the most significant of the entire year - October, the month of the Holy Rosary and the great feast of Christ the King. Each school day of this month, the faculty and students will gather at the main altar to pray the rosary and to offer a prayer to Christ the King for all of their friends and benefactors.

The students and staff of the school ask **you** to remember them and the goals of the school in your prayers and with your regular financial help. Much work must be done for Christ the King School to accomplish its tasks on behalf of the traditional Roman Catholics of America. Once our hands have been put to the plow, we must not look back. The fulfillment of our goals lies ahead!

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## THE ATHANASIAN (Gift Subscriptions)

An observation occasionally made in previous issues of *The Athanasian:* of the many letters we receive here at our TCA office, a number of them contain encouraging and complimentary words concerning the quality of the contents of this newsletter. Assuming that those who write to us would not bother to make such comments unless they meant them, we are, of course, always gratified to know that the newsletter is so well received. Assuredly, we work hard to make *The Athanasian* a thoroughly sound traditional Roman Catholic publication in every respect, one that will reflect favorably on the authentic traditional Roman Catholic movement. And we fully intend to keep that goal in mind with each future issue.

With all of the laudatory words we receive about *The Athanasian,* however, the number of subscribers remains fairly constant. As a matter of fact, we have somewhat less paid subscriptions today (about 1140) than we had a year ago. As stated in the issue of December 1, 1980, "both because of the type of publication it is and because of the uncompromising stand we take, we have no illusions that the circulation of *The Athanasian* will ever be anything tremendous." In addition, we are severely limited, for one reason or another, in the matter of advertising this newsletter in other publications. Hence, while we very much desire vastly to increase the circulation of *The Athanasian,* there seems to be but one practical way in which, at least for the time being, that can be done - and that is through the cooperation of our present newsletter subscribers.

So, taking the word of so many of those subscribers that this newsletter is indeed the very commendable and worthwhile traditional Roman Catholic publication they say it is (and we are much inclined to agree with them!), we again ask those subscribers to help us to increase its circulation. One way of accomplishing this is for those individuals to consider the giving of a subscription of *The Athanasian* for one year as a Christmas gift to one or more of their relatives or friends. Such a gift subscription would start with the first 1982 issue of *The Athanasian.* Unless otherwise requested by the donor, a notification of his or her gift will be sent to the recipient prior to Christmas. The recipient of the gift subscription will also receive a complimentary copy of a recent issue of the newsletter.

We hope that many of our newsletter subscribers will assist in this and in other ways to get *The Athanasian* more widely known and read. To all who may see fit to promote this particular phase of our TCA apostolate, our sincere gratitude.

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# pray the rosary daily

## COLORADO

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

**COLORADO SPRINGS**
OUR LADY OF THE ROSARY
815 South 25th Street
(Christ the King School)
(303) 636-1575 - Call between 9:00 a.m. and 5:00 p.m. Monday-Friday
Mass at 10:00 a.m. Nov. 1, Dec. 6

**DURANGO**
OUR LADY OF THE ROSARY
Durango Savings and Loan
1101 E. Second Ave.
(303) 884-2878
Mass at 10:00 a.m. Nov. 15

**STRATTON**
OUR LADY OF FATIMA CHAPEL
(303) 348-5454
Call for time of Mass Oct. 25, Dec. 20

## FLORIDA

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

## LOUISIANA

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

## MINNESOTA

**ROCHESTER**
OUR LADY OF THE ROSARY CHAPEL
5820 Viola Road, NE
(507) 282-5163 or 289-8522
Mass at 10:00 a.m. Oct. 18
Mass at 11:00 a.m. Nov. 8, Nov. 22, Dec. 27

## MONTANA

**GREAT FALLS**
IMMACULATE HEART OF MARY CHAPEL
2020 Second Avenue North
(406) 452-8826
Mass at 11:00 a.m. Oct. 25, Nov. 22, Dec. 13, Dec. 27

## PENNSYLVANIA

**ESSINGTON** (Philadelphia area)
OUR LADY OF THE ROSARY
Holiday Inn
45 Industrial Highway (one mile from airport)
(215) 876-8737
Mass at 10:00 a.m. Oct. 18, Nov. 15, Nov. 29, Dec. 13

## UTAH

**SALT LAKE CITY**
OUR LADY OF PERPETUAL HELP
Hilton Inn
154 West 600 South
(801) 278-7501
Mass at 11:00 a.m. Nov. 29
Call for time of Mass Oct. 25 and Dec. 27

## VIRGINIA

**RICHMOND**
OUR LADY OF FATIMA CHAPEL
5217 Futura Avenue
(804) 737-8211 or 262-4354
Mass at 11:00 a.m.
Oct. 25, Nov. 1, Nov. 22, Dec. 6, Dec. 20