THE ATHANASIAN

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A Few Thoughts About

The Athanasian

Fr. Francis E. Fenton

Fourteen years of the publication of *The Athanasian* will have been completed with the next issue (December 1, 1993). While that is no significant milestone, yet for a newsletter of this kind to have survived for even that length of time is, perhaps, an accomplishment of sorts.

Back in the early years of its existence, it was my hope and expectation that *The Athanasian* would experience a steady and solid increase in circulation and that it would in time become a somewhat notable and influential publication here in the USA.

That hope and expectation, however, never came close to realization. And why is this? Well, certainly not because *The Athanasian* is in any way defective or mediocre. Indeed, to read some of the highly complimentary letters we receive, one might even think that it must be, well, just about the best of its kind in the field of traditional Catholic publications. As for Mr. Weiskittel's excellent writings over the years on various vital topics relating to Church and state, they have been described to me by a goodly number of our subscribers as being, in effect, unsurpassed by those of any other traditional Catholic layman in the country. And that could well be.

But why is it, then, that *The Athanasian* has failed, after so many years, to attain any really substantial circulation? One reason seems quite obvious to me and that is the consistently hard-line, uncompromising position it has invariably taken on the issues it has treated. Unpopular as a particular topic may have been, we have never watered down the truth in any way to avoid giving offense or in order to gain more subscribers. If we felt this or that subject, however controversial, should be discussed, it has always been our policy to do so as honestly and clearly and objectively as possible. And such will ever remain our policy.

A second reason for the lack of any significant increase in subscriptions to *The Athanasian* over the years is that we are unknown to the generality of traditional Roman Catholics. Because it is a rarity if any publication so much as mentions our newsletter by name (either favorably or unfavorably) and because we have no way to advertise, *The Athanasian* is a publication which, for the most part, is practically non-existent as far as public knowledge of it is concerned.

But is this newsletter forever destined to have a relatively small circulation, however good that circulation may be in comparison to similar publications? In my opinion, it is so destined *unless* enough of our subscribers will do their full part to publicize it among their relatives and friends and acquaintances. While it has long been my belief that the vast majority of subscribers to *The Athanasian* are among the best-informed and dedicated solidly traditional Roman Catholics in America, most of them (there are some notable exceptions) seem to me to do little or nothing to promote it. I especially have in mind many of those subscribers who tell us in their letters how "wonderful," "great," "exceptional," "so much needed" our newsletter is. But if this be so, how many of these people, I wonder, make any real and sustained effort to promote and publicize it? There are, I *know* for a fact, innumerable people out there who share our convictions and who would subscribe to *The Athanasian* — but they don't even know it exists! And we simply have no way of reaching them except through our subscribers.

We have worked hard for many years now to make our newsletter a publication which, despite its unyielding approach, would reflect well upon *sound* traditional Catholicism. It is, then, a source of much concern and disappointment to me that *The Athanasian* has never succeeded in making any notable impact upon the American scene. But perhaps there is still a possibility that this situation can significantly change for the better even at this late date. Where there's life, there's hope — and hope springs eternal!

P.S.: The readers of the above article should not send gift subscriptions to *The Athanasian* to anyone merely for the purpose of increasing the number of recipients of the newsletter. In other words, such gift subscriptions should only be sent to individuals who are considered by the sender to be well-disposed toward our stand and so worth a try.

Catholic Fortitude *vs.* The Forces Of Antichrist

John Kenneth Weiskittel

For the few truly traditional Roman Catholics still left around the world, the relentless attack on their beloved Church, in full force for the past quarter century or so, has been an almost unendurable cross to bear. Only by the grace of God have they been able to persevere in the Faith. Resembling nothing so much as guerrilla warfare, this ruthless assault on the sacred is the unbelievably successful culmination of an internal subversion initiated by the Church's enemies long before. Today it is perpetuated by a handful of ecclesial infiltrators and traitors who, by appealing to the respect for Church authority ingrained in Catholics from youth, have been able to enlist a veritable army of dupes to carry out (with varying degrees of enthusiasm) their program of revolution under the banner of "reform."

Making the agony all the greater, no crisis in Church history has been as sweeping in its scope as the present one, for none of them involved the defection from the Faith of an occupant of the Holy See. This unprecedented situation, where a false Pope sits on the Chair of Peter, is the most gut-wrenching part of this enemy occupation, for by securing the highest position of authority within the Church they are assured of her continued destruction.

As a result of this massive betrayal true Catholics have been forced to flee from the evils being imposed in the name of the Church, and find their way to isolated havens of spiritual sustenance and safety. This travail can be likened to the Exodus of the Israelites, who, fleeing Egypt's tyrannical pharaoh, were miraculously sustained by God as they wandered in the wilderness for forty years. Today, it is a spiritual desert through which Catholics must traverse, where for many the Sacraments can only be found hundreds of miles away. Likewise, a parallel can be drawn to the early Christians who were forced by the bloody persecution of pagan Rome to find refuge in those burial vaults known as the catacombs. Today, a bloodless persecution has brought Catholics into a similarly hidden form of existence, so hidden that the true Church is virtually unknown to the world at large.

What this constitutes is a type of "dry martyrdom" for traditional Catholics; that is, a species of profound suffering for the Faith, differing from true martyrdom only in that it does not involve the loss of life. A well-known "dry martyr" of the twentieth century was Hungary's heroic prelate, Josef Cardinal Mindzenty, who at the hands of the Communists endured ridicule, imprisonment, terrible deprivations, a propaganda "trial," and even brainwashing for his holy and resolute opposition to their anti-Christian regime. For Catholics in the present this takes a diferent — yet no less excruciating — form: While Cardinal Mindzenty's enemies made no secret of their outright contempt for Christ and His Church, those confronting the faithful today are, in a sense, even *more despicable* than the Communists, in that they carry out their acts of destruction in the name of Catholicism. Yet, the crisis in the Church is only one source for concern.

"A Reign Of Unheard-of Terror"

Is It Approaching?

Reflecting on the plight of the Church is sufficient to produce endless lamentations from Catholics. But while it is undoubtedly the most serious of today's woes for the faithful, causing as it does *immediate* spiritual dangers, it is by no means the only such affliction. The breakdown of Christian civilization, begun with the Protestant Reformation and steadily continued over the ensuing four centuries, was thrown into high gear after the Second Vatican Council. With the suppression of the true Mass, and the ecclesial promotion of false political philosophies (such as "liberation theology") and toleration of religious error and immorality (readers are invited to choose their

"favorites" from a very long list) in the name of the Roman Catholic Church (which was, after all, the *founder* of Christian civilization), the last remaining props bolstering that civilization have since been kicked violently aside.

In these past two-and-a-half decades, country after country known to be historically Catholic (or, at the very least, "Christian" — such as the United States) has renounced virtually all of Christ's social teachings, and, lemming-like, has raced *pell mell* downhill toward the cliff of national self-destruction. Not that Vatican II can be held solely responsible for this; it merely had a significant role in tipping the scales in favor of the master conspirators. Some forty years or so ago a former Communist, Elizabeth Bentley, testified before a Congressional panel that a primary aim of her ex-"employers" was to destroy America *not* from an external invasion (which was deemed untenable), but — among other things — by a *thorough corrupting of her morals*. Any honest observer of American culture over the past three decades cannot help but see a marked moral collapse in the intervening years. (Foreign readers are invited to reflect in like fashion regarding the plight of their nations.)

After this collapse was firmly established, the task of the conspirators was made immeasurably easier. Since many of the policies of Communist countries were already largely accepted as "social reform" (such as FDR's New Deal), what could be easier than to convince the citizens of these same countries that Marxist regimes around the world were likewise ready to make strides toward a "common center"? And so it has happened. The staged "freedom" of the former Soviet Union and Iron Curtain nations is causing the West to drop its guard (whatever was *left* of it after decades of appeasement and betrayal). While "capitalism" is introduced in Russia and Red China, the lure of big government continues to seduce the masses in the United States and her allies. They are getting more "democratic," while *we* grow more totalitarian. And this is not coincidental.

The aim is substantially the same as that given in 1953 by Ford Foundation president H. Rowan Gaither to a Congressional investigator concerning policy directives given the foundations by the White House and the OSS (forerunner of the CIA): "The substance of them is that we shall use our grant-making power to so alter life in the United States that we can be comfortably merged with the Soviet Union." (Cited, James Perloff, *The Shadows of Power*, p. 205) It only follows that to hasten this merger changes needed to be made in Communist countries as well. The result of this has been a greatly increased togetherness between the onetime adversaries, and a similarly enlarged role of the United Nations as policeman of the world. The ultimate end is the goal long desired by these conspirators: an all-powerful world government known as the New World Order.

If this globalist scheme is ever allowed to be fully implemented (and unfortunately, given the minuscule size and influence of the opposition, the chances of this happening seem quite good) there is every reason to expect it to continue with the same social, economic, and political agenda its supporters now promote at national and regional levels. These policies include pushing for: "public" (read *government*) advocacy and financing of abortion and birth control; "public" defense of sexual perversion in the name of "minority rights"; "public" control of children; "public" regulations — often in the defense of the "ecology" — decreasing the right to private property, and increasing government "management" and ownership of land; and, in general, a continuing growth of the "public" sector, matched by the ongoing erosion of *true* individual rights, and local government. In every phase this agenda is radically at odds with the Kingship of Christ: He has been cast out of the domain of society, and replaced with a self-idolizing Cult of Man.

Along with this global dictatorship a one-world religion is being prepared — quite appropriately, since mankind must be given something to believe in place of the "vanquished" Christ. At the so-called Parliament of the World's Religions, held earlier this year in Chicago, delegates agreed to establish the "spiritual" equivalent of the United Nations. Consistent with its "ecumenism," the Conciliar "Catholic" Church cast its support to the Parliament, with

"Cardinal" Bernardin, the local Novus Ordo "ordinary," serving as sponsor of the event. By definition, traditional Catholicism, which firmly adheres to belief in *the one true Church*, must be regarded as an *obstacle* to the fulfillment of this utopian dream.

In whatever direction the world is beheld today there is ample reason to conclude that the plan for world domination, conceived over two centuries ago in the shadows by Masonic leaders, is nearing its fruition. The danger of such a triumph by the forces of darkness so troubled Pope Benedict XV that he saw fit to warn against it in his 1920 motu proprio, *Bonum Sane*. There His Holiness writes:

> The advent of a Universal Republic, which is longed for by all the worst elements of disorder, and confidently expected by them, is an idea ripe for execution. From this republic, based on the principles of absolute equality of men and community of possessions, would be banned all national distinctions, nor in it would the authority of the father over his children, or of God over human society, be any longer recognized. If these ideas are put into practice, there will inevitably follow a reign of unheard-of terror. Already, even now, a large portion of Europe is going through that doleful experience and We see that it is sought to extend that awful state of affairs to other regions. (Cited, Father Denis Fahey, CSSp, *The Mystical Body of Christ & the Reorganization of Society*, 1945, Regina Publications, 1984 ed., p. 200)

Subsequent history has shown that Pope to be amazingly accurate in his disturbing predictions. Russia, which had fallen to these same forces three years before the Holy Father wrote, would not be long in spreading her atheistic errors around the world, and in brutally enslaving many other nations, including such largely Catholic populations as Cuba, Poland, Hungary, Lithuania, and Czechoslovakia. Soon after Pope Benedict's remarks, Catholics in Spain and Mexico would experience the bloody wrath of joint Masonic/Communist regimes, and martyrs for the Faith would reach into the thousands.

Many of the people in these various countries were able to escape persecution by fleeing to non-Communist lands. Should, however, the "Universal Republic" ever be fully installed, traditional Catholics and other opponents to it will have *nowhere to run*, and will have little choice but to fight or go into hiding. The circumstances could well resemble a modern version of the catacombs, with Catholics going "underground" to preserve their lives, and, more importantly, their Faith: Priests and religious would be obliged (like the Mexican martyr, Father Pro), when in public, to dress inconspicuously; Catholics would need a system of code words and other secret signs to be able to identify one another; and the public Mass would be a thing of the past.

Given their unflinching opposition to such an anti-Christian World State, traditional Catholics will be prime targets for persecution, and perhaps *liquidation*. Some — perhaps *most* — of them will fall victim to the "reign of unheard-of terror." And indeed, the implementation of this "New World Order" does not appear to be very far off. The point here is not to frighten Catholics, only to prepare them for what would be the *worst* possible scenario (forewarned is forearmed), and to remind them of the mighty assistance God provides the faithful in such harrowing moments.

The Courage Of The Saints

"No saint was ever a coward." So writes Bishop Louis L. Morrow, STD, in his manual of religion, *My Catholic Faith*. (My Mission House, 1958, p. 95) This remark may strike some as stating the obvious, yet it is a truth that even traditional Roman Catholics sometimes minimize or forget. All too frequently bravery is thought to be a characteristic reserved for the martyrs, while the other saints are seen as being able to get along nicely without it. True, dying for the Faith brings out the greatest possible manifestation of divinely inspired gallantry, but to suppose other saints lacked this would be to do them grievous injustice.

Think, for example, of Saint Athanasius, who spent so much of his life courageously speaking Catholic truth in

exile, despite the threat of possible execution that ever loomed over his head. Saint Francis Xavier placed his life on the line for Christ on numerous occasions during his immortal missionary activities to Asia. And though the mission of Saint Francis De Sales never extended more than a few hundred miles, his ventures into the strongholds of hostile Calvinists (whom he converted by the tens of thousands) were extremely dangerous. These great saints and so many other non-martyrs clearly demonstrate the importance of a will and intellect that — come what may — are firmly and inseparably united to Christ. Whenever a personal affront is endured with patience for Christ or whenever He and His Church are fearlessly defended without regard to the outcome, then this noble trait is in evidence. Likewise, in a more hidden way, it is the quality that enables the saints to resist temptation. So, in all ways, it is something to which all Catholics must aspire.

Moreover, the expression used by the Church in the canonization process is *heroic virtue*. Contained in *The Catholic Encyclopedia* is a passage that sheds considerable light on this:

> It implies an unusual control of the insurgent passions, and a promptitude and facility in well-doing which are above the common. According to Benedict XIV, for the manifestation of heroic virtue the matter must be difficult, so as to demand spiritual energy above the ordinary and the practice must be prompt, unhesitating, joyful, enthusiastic and habitual... (Macmillan, 1931, p. 549)

Or to put it another way, the saints of the Church Militant — martyr and non-martyr alike — can be likened on the spiritual level to the most outstanding soldiers of an earthly army, because while some Catholic heroes are called on to give their lives for the greater good and others are not, *all* are recognized for bravery, for "conduct above and beyond the call of duty." So it is that a related term, *moral courage*, also has significance in this regard. It is a habit for which all Catholics must pray. Such valorous effort as is manifested by the saints always involves *self-sacrifice*, in which the will is given to God without reservation, and the life consumed in charity.

"The Seed Of Christians"

The life of the saint is at once the heroic adherence to and glorious fulfillment of Christ's admonition:

> Amen, amen I say to you, unless a seed of wheat falling into the ground die, itself remaineth alone. But if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world, keepeth it unto life eternal. (John 12:24-25)

All Catholics must make an internal (spiritual) martyrdom, and it is to the extent that this is fulfilled that God is pleased. Simply put, sanctity or sainthood consists of a continual dying to self and its impulses in order to live in Christ. This is what Saint Paul meant when he declared: "I die daily..." (I Cor. 15:31)

But while denial of self is expected of all the faithful, it is most fully realized in the act of martyrdom. "Greater love than this no man hath," declared the Savior, "that a man lay down his life for his friends." (John 15:13) And it was Christ Himself Who provided the perfect model for this, dying not only for His friends, but for His *enemies* as well. Since there is no greater testament to the Faith than offering up one's life for it, the Church has fittingly bestowed on her martyrs' blood a glorious title, "the seed of Christians."

The splendor of the martyr is, however, a *reflected* splendor; no one is ever *born* a martyr, but becomes one as a result of their union with God. There are few greater examples of this than that of the Apostles. When Jesus was apprehended by His enemies in the Garden of Gethsemani, His followers ran off in fright: "Then His disciples leaving Him, fled away." (Luke 14:50) So great did their desire for self-preservation outweigh their undeniable love of Christ that they went into hiding, biding their time until the immediate danger had passed and the "coast was

clear." In fact, after His Resurrection, Christ's first appearance to them was in a room where they purposely had concealed themselves "for fear of the Jews." (John 20:19)

Can these Apostles, who trembled at the mere thought of capture, be the same ones who courageously preached the Gospel to a hostile world, heedless of the certain persecution and probable death that awaited them? Yes, they are one and the same. How is it, then, that their conduct is so radically different from before that it rightly can be described as a *transformation*? The change is a direct result of Pentecost, when all were spiritually renewed by the Holy Ghost.

This Apostolic bravery or *fortitude* was part of a multifold outpouring showered upon them by God at the time, which better would enable them to perform their mission. That is not to say that they lacked it prior to Pentecost, only that it was greatly enhanced on that occasion. The deepening of this disposition to do good in the face of opposition gave them the wherewithal to go forth boldly under Christ's banner and be witnesses for His Church.

Fortitude is referred to by the Church as one of the seven Gifts of the Holy Ghost (the others being wisdom, understanding, counsel, knowledge, piety, and love of God) received by *all* Catholics at Baptism. And (similar to what was experienced by the Apostles at Pentecost) it is strengthened upon reception of Confirmation. Jesuit Father M. Meschler gives this definition: "The Gift of Fortitude is a permanent power which the Holy Ghost communicates to our will to assist us in overcoming the difficulties which might deter us in the practice of what is right." (Cited, Dom Gaspar Lefebvre, OSB, *Saint Andrew Daily Missal*, E. M. Lohmann, 1949, p. 423) It must be emphasized that the fortitude being discussed here is *distinct* from the cardinal virtue by the same name, since the two are sometimes mistaken for each other. The confusion is hardly surprising, given that both involve the same essential object: the overcoming of formidable hardships. As a virtue it is defined as follows:

> [T]he strength of soul, or the firm and assured practice of all other virtues practiced in the pursuit of good and the love of God. Thus it is expressed as a strength which overcomes fear of not doing the right and is manifest in the character of an individual who acts rightly and does not succumb to temptation. It thus aids in practice to place the effort demanded by a good act, helps to eliminate fear of criticism, and provides the will to continue to perform good acts. (Father Robert C. Broderick, MA, editor, *The Catholic Concise Encyclopedia*, Simon & Schuster, 1956, pp. 164-165)

Fortitude comes from the Latin term, *fortis*, which means "strong." This also is related to *manliness*, as is suggested in the Collect for the Mass *"Loquebar,"* (First Common of Virgin Martyrs), the English translation of which begins: "O God, who among the wonders of Thy power hast granted even to the weaker sex the triumph of martyrdom..."

That fortitude at once aids the soul in pursuing the good and combating evil is made all the more evident when it is recalled that all the following English words have the same Latin derivation: fort, forte (strength, strong point, or *in music*, loud), fortify, fortress, fortissimo (*in music*, very loud), and fortification. From these expressions two basic concepts emerge: power and protection. At first glance they may seem to be opposites, since protection conveys a *defensive* posture, while power is usually associated with an *invading* force. But, as anyone who has played a sport well knows, it is just as essential for a team to *prevent* scores as it is to *make* them. And when the idea of *national defense* is mentioned, it is always understood that what is meant involves not only the *power* to defend, but to go on the *counterattack*.

Hence, *power* and *protection* can be seen as complimentary sides of the same two-bladed sword. As Father Antoine Gardeil, OP, writes: "Fortitude has two principal acts, supporting and attacking. These characteristics are rarely isolated. Nevertheless, as a rule, one of the two predominates..." (trans. Anselm M. Townsend, OP, *The Gifts of the Holy Ghost in the Dominican Saints*, Bruce, 1937, p. 43) Fortitude thus *defends* what is pleasing to God and *attacks* that which is hostile to Him — it is all part of the *same* Gift. This is seen

in the fact that the martyrs did not die only to uphold what He revealed, but to reject what He condemned.

Fortitude *vs.* The Spirit Of Compromise

Most Catholics will never be so fortunate as to die a martyr's death, for God only grants that inestimable privilege to a select few souls. Nevertheless, it is noble and meritorious for the faithful to have such a desire. Neither the Blessed Virgin Mary (whom the Church honors with the glorious title *Queen of Martyrs*), nor Saint John the Evangelist (the only Apostle to die a natural death in old age — though he survived, in a miraculous way, an attempt to take his life by the Emperor Domitian), nor Saint Mary Magdalen suffered martyrdom. Saint Joseph, by all accounts, died a natural death, yet his heroic and unswerving protection of Christ and His Mother during their perilous flight into Egypt can be equally counted as a defense of the Faith *no matter the cost to his own personal safety*. Such immortal witnesses of Christ as Saint Francis of Assisi, and Saint Therese of Lisieux longed to be martyrs, and Saint Francis actually embarked on a dangerous journey into Moslem territory with this in mind; yet *neither* fulfilled this holy ambition, since God in His unsearchable wisdom had other plans for them.

The lives of these eminently great saints, and countless others as well, not only point up the obvious reality that relatively few are called to endure the supreme sacrifice (though no one knows with certitude that he will *not* be called), but other realities just as important in their way. While the majority of Catholics will *not* die for the Faith, *all* of them are called to *defend it*, and *all* of them, as God decrees, must — at some point — *die*. While the martyr's glory is not within the grasp of all, two things most assuredly are — *a holy life* and *a blessed death*. And these ideals are *only* possible through the solid and regular exercise of fortitude and the other Gifts of the Holy Ghost. This spiritual disposition must be cultivated into a habit if the allurements of the flesh, the devil, and the world are to be conquered, and the heavenly kingdom attained.

In closing, we would do well to reflect prayerfully on the following. Father Alban Butler, in an article of his famous *Lives of the Saints* regarding Saint Lambert (p. 709), the French bishop-martyr and the patron of Liege, Belgium, writes:

> Fortitude, which appears most heroical and most conspicuous in martyrdom, is a cardinal virtue, and the mother of many glorious virtues, as courage, greatness of soul, tranquility of mind under all dangers, patience, longanimity [longsuffering — JKW], constancy, and perseverance. It is the band and support of all other virtues. As the root of a tree bears the trunk, branches, flowers, and fruit, so fortitude sustains, and is the strength of the whole system of moral and Christian virtues, which sink at the first shock without it. This, therefore, is an ingredient of every perfect virtue by which a man is ready to suffer any hardships or death, to expose himself to any dangers, and to forego all temporal advantages rather than swerve from the path of justice. By confounding rashness, inconsiderate hardness, and fury with courage, many form a false idea of fortitude, which is defined, "a considerable alacrity [readiness — JKW] in bearing hardships and undergoing dangers." It moderates in us the two opposite extremes of fear and confidence, it teaches us reasonably to fear dangers and death, and to decline and avoid them, when nothing obliges us to expose ourselves to them; for to be foolhardy, and needlessly to precipitate ourselves upon them, is the height of folly and vice, and the strongest mark of a corrupt and abandoned heart. But it is true fortitude to undertake and encounter all dangers, when duty or the cause of virtue requires it. How noble and heroical is this virtue of fortitude! How necessary in every Christian, especially in a pastor of souls, that neither worldly views nor fears may ever in the least warp his integrity, or blind his judgment! (Vol. II, Part III, Sarto Books, 1982 ed., p. 491)

And in these turbulent times, all Catholics must pray for an increase in fortitude. In the words of a prayer from Saint Thomas Aquinas: "Give me justice, to submit to thee; prudence, to avoid the snares of the enemy; temperance, to keep the just mean; fortitude, to bear adversities with patience." †

Modernism, The Conciliar Church, and The Catholic Church

Fr. Oswald Baker (England)

We are all familiar with the term "Modernism." In its religious sense, Modernism means a loose, vague movement for bringing the Church up to date, a campaign for improving its image and impact in the world. It sounds plausible and innocent enough. The first proposal is that the Church must be updated. Constant renewal is necessary to keep pace with modern ideas and needs, and doctrines must be reformulated in modern terms. The Church must adapt to our day and age, not attempt to rule it. In these times of wide education there must be wider liberty, more freedom of thought, more scope for personal initiative and personal decision. What matters most is the fulfillment of our needs in accordance with our experience and natural desires. If what the Church has to teach is not useful to these needs, then it is of no use at all. Usefulness is what matters. Usefulness to us is the test of all things. The Church must be more flexible, adaptable, and accommodating, in practice and in faith and morals. If you find it helpful and cheering to believe, for example, in the Resurrection, then by all means believe it, even though it be mere wishful thinking. What matters is not whether it is historical fact but whether it is consoling. Again, in view of the population explosion the Church's attitude in delicate matters must be modernized. The Church must abandon its antiquated, rigid outlook and consider human needs and human feelings — an approach which will have the added advantage of inducing a spirit of reconciliation among men of all beliefs. The Church is behind the times and must realize that the road to unity and peace lies through flexibility, give-and-take, compromise, and readiness for change.

Much of which was at least implicit in the Second Vatican Council. And superficially it can be attractive and persuasive. But not when you examine it. Did you notice that in all that train of thought there is not a single mention of God? The emphasis throughout is on the claims of man. The basis of Modernist thought is not the honour of God, not the law of God, but human needs, human feelings and human utility. If you are going to accept only what you find useful, you might in the end jettison the whole Catholic religion. We are to accept Catholic doctrines not because we find them useful, but because they come from God, Who commissioned His Church to expound them in His name and with His authority. The laws of God and the truths of God, transmitted to us by His Church, are to be accepted, and not adapted or updated, for they are, like God, unchangeable, and only at our eternal peril shall we tamper with them.

The professed object of Vatican II, to bring the Church into more effective relationship with the world, resulted in the formation of a new, unCatholic, earthy "Church," secular in outlook and practice, a new sect with a decreased area of the sacred and a much diminished sense of reverence, a diabolical institution reeking of heresy, laxity, and immorality. The Vatican II "Church" has adopted a worldly mentality. It has come to terms with the world and adapted to it, instead of elevating, refining, and sanctifying it. The Catholic Church has always gained the respect of the world, if not its submission, by insisting on unworldliness, discipline, mystery, and the pursuit of holiness, in the quest for heaven. We lose the respect and admiration of the world by conforming to its earthbound outlook. If we dilute our holy religion, we fail to give the world Christ, and if we do not give the world Christ, it will find or make its own — Jesus Superstar, and that is not Our Lord as brought down on the altar by the priest to be given to the world. If we manipulate the moral code, God's code, the world has neither the resources nor the desire to recover the original, the authentic. In the perennial difficulty of bringing human behaviour into line with Christian morals, there is nothing new in the proposal to adapt Christian morals to human behaviour, an attempt in which Luther was a pioneering genius in preaching what he practiced. Nothing new, except that the attempt is made today by those who profess to be Catholics, of the Conciliar Church. The terrible result of meddling with the moral law is that people are enabled to sin with a clear conscience. All men need authentic and complete Catholicism, with its discipline and strictness, and its sacredness and mystery, without which we cannot even be fully human. †

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