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Godless COMMUNISM

BY

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THE QUEEN'S WORK

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THE struggle between good and evil remained in the world as a sad legacy of the original fall. Nor has the ancient tempter ever ceased to deceive mankind with false promises. It is on this account that one convulsion following upon another has marked the passage of the centuries, down to the revolution of our own days. This modern revolution, it may be said, has actually broken out or threatens everywhere, and it exceeds in amplitude and violence anything yet experienced in the preceding persecutions launched against the Church. Entire peoples find themselves in danger of falling back into a barbarism worse than that which oppressed the greater part of the world at the coming of the Redeemer."

—Pius XI, March 19, 1937

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A VOICE FROM THE PAST

"We will grapple with the Lord God in due season. We shall vanquish Him in His heaven; and wherever He seeks refuge we shall subdue Him forever."

These words were spoken by a man who has since appeared before the tribunal of God's mercy. There is something startling in the utterance, something that makes one gasp in horror at the audacity of a petty creature who attempts to pit his puny power against the might of the Lord of the universe. Today these words have a pathetic ring, for they were uttered to further a cause which later repudiated the man who spoke them, a man who rejected God and who was later rejected by Godless men who condemned him to death. Such was the lot of Zinoviev, who in two short sentences hurled his twentieth-century defiance at Almighty God.

THE FIRST CHALLENGE

Communism's defiance of God's dominion over mankind is not the first that has been offered Him. Long ago, at the very dawn of the human race, the divine rights of heaven were called into question. In the Garden of Eden Adam and Eve violated God's command. It was the *first revolt* of the human race against divine authority; it was the first attempt of frail humanity to "grapple with the Lord God" and to "vanquish Him in His heaven." And like the challenge of the modern Zinoviev, who but expressed the teachings and principles of Marx, Lenin and Stalin, the first revolt was a dismal failure.

The results of that first uprising are well known today and they are as clearly discernible in the lives of men, women and children of the twentieth century as they were in the earliest days of the human race. The story of the first challenge and its application to present-day conditions may be viewed thus:

- a. The first challenge to divine authority was offered in the Garden of Eden.
- b. Adam and Eve sinned. They revolted against God.
- c. *Results:* Heaven was closed; Adam and Eve were banished from the garden; their intellects were darkened,

their wills were weakened; and there was in them strong inclination to evil.

d. Communism of the twentieth century is also a revolt against God.

e. *Results:* The effects of Adam and Eve's revolt are manifested in those who are promoting communism today. These people are blind to the truths of faith; they are weak in following the teachings of Christ; their efforts to overthrow God are diabolical.

f. God promised Adam and Eve a Redeemer to save the human race and at the same time hurled His challenge at Satan: "I will put enmities between thee and the woman, and thy seed and her seed; she shall crush thy head, and thou shalt lie in wait for her heel." In these words war was declared between the powers of darkness and the Kingdom of Heaven, between Satan and the Immaculate Mother of Christ. From that moment on, two camps were established to oppose one another: the Kingdom of God and the Kingdom of Satan.

THE FIRST ENCOUNTER

The first encounter between the two forces is recorded in the pages of the Old Testament. Like its counterpart of modern times, the enemy reaches forth to strike at the Creator through the person of the creature. The book of Genesis presents the simple setting.

a. Cain and Abel were brothers, the one a tiller of the soil, the other a shepherd.

b. From the fruits of their labor both offered sacrifice to God. "Abel also offered of the firstlings of his flock, and of their fat. And the Lord had respect to Abel and his offerings. But to Cain and his offerings He had no respect. And Cain was exceedingly angry, and his countenance fell. And the Lord said to him: Why art thou angry? And why is thy countenance fallen? If thou do well, shalt thou not receive? But if ill, shall not sin forthwith be present at the door? But the lust thereof shall be under thee, and thou shalt have dominion over it."—(*Gen. IV, 4-7.*)

c. Unfortunately Cain did not harken to the voice of God, nor did he control his anger, but he went forth with his brother and slew him. Cain *revolted* against God. He attacked God through the person of Abel.

d. He was the forerunner of those who in years to come were to attack the Eternal Father through the person of His divine Son; he was the forerunner of those who down through the centuries have attacked God through the Mystical Body of Christ, His Church.

MAN'S NEED OF GOD

From the very moment of the first revolt of the human race against divine authority man needed God to right the wrong brought by the sin of Adam and Eve; for God it was who was offended, and God alone it was who could forgive the offense. Man had been destined for heaven, but sin robbed him of his inheritance. To regain what he had lost, man was in need of God, absolutely dependent on Him. He could not live on the face of the earth and say it made no difference to him what God's attitude toward him might be.

Man felt the need of God. There was an eternal yearning in his heart to bow in worship before one whom he looked upon as a deity, one who would satisfy the eternal cry of the creature for the Creator.

When man turned away from the true God, we find him making for himself a false God. One representation of such a deity was the Golden Calf, before whom the Chosen People bowed in worship. It was an attempt on the part of man to turn away from the Eternal Father and set up in His place a false god that he hoped would satisfy that eternal craving implanted in the mind and heart and soul of the human race.

Time and again man has sought to put God out of his life; but whenever and wherever he has done so, his very being has demanded that he worship some false deity. Man's religious nature demands that he do so. Today communism worships at the altar of irreligion. Today communism's religion of irreligion forcefully portrays the evil effects of Adam and Eve's turning away from God: *i. e.*, the darkening of man's understanding, the weakening of his will, and the strong inclination to evil.

GOD'S RECOGNITION OF MAN'S NEED

God alone fully recognized the dreadful consequences following upon the revolt of Adam and Eve. That revolt was not one to be put down with the mere declaration of a

truce. Satan had played upon their folly to draw them into hostilities, using them as instruments wherewith to strike at God Himself. The simple challenge terminated in a three-cornered warfare with God, man and Satan playing the leading roles. Were it a struggle between God and man alone the story would be different. God recognized the presence of a third party, and His knowledge of the adversary reveals a loving consideration for the weakness of man. This loving consideration is readily seen from a study of the following points.

a. God knows and understands that Satan accepted the challenge hurled at him in the Garden of Eden.

b. God knows the power and the deceitful tactics of the enemy arrayed against Him.

c. God knows the diabolical hatred that animates Lucifer and his followers.

d. God knows that life on earth is a warfare and that all the world can be and is divided into but two camps: the Kingdom of God and the Kingdom of Satan.

e. In this eternal struggle God knows that man needs Him. He knows that this need is founded in the cry of the human heart for the Eternal Father. It is part of man's makeup. His very nature craves it as the little child craves the presence of its mother. It is but man's acknowledgment that he is dependent on the Eternal Father; that he, a human creature, is dependent on God, the divine Creator.

f. God knows that man needs human sympathy, human support, human encouragement; that he needs the sound of the human voice, the touch of the human hand, the sympathy and understanding of the human heart as he struggles along in his battle against the Kingdom of Satan.

If God were only closer to him (man), the problem would be solved.

GOD'S SOLUTION OF THE PROBLEM

Centuries roll away, but God is ever mindful of man's revolt and his need of help in what is proving to be a hopeless struggle. Down through the centuries God sent His prophets to preach and communicate His will and designs to the Chosen People, to strengthen them in the practice of the Old Law, to lead them back when they had strayed and gradually to prepare them for the arrival of the

Messias, whose coming to earth has had its marked influence on the problems confronting the world today.

a. "This day is born to you a Savior, who is Christ the Lord."—(*Luc. ii, 11.*)

"*This is my beloved Son, in whom I am well pleased; hear ye Him.*"—(*2 Pet. i, 17.*)

b. Man is no longer alone. God is at hand with all His help. Christ His Son is our leader and companion in arms. Let the conflict be what it may, man is not alone. The promised Redeemer is at hand to save the human race and to wage war against the powers of darkness. In the person of His divine Son the Eternal Father has descended into the arena to take part in that struggle which began in the Garden of Eden. The God-man has come to cross swords with the enemy of the human race.

THE LEADER AND HIS PLAN

Three important factors with reference to the Leader must be borne in mind. Their application to the conditions of the present day is as timely as it was to those of two thousand years ago.

a. **His Coming.** The time was most opportune. Man had drifted away from the Eternal Father. He was worshipping at the altar of unknown gods. Pride, lust, hatred, envy, revenge, greed, were his masters. His intellect was darkened, his will was weakened, and he was giving rein to the strong inclination to evil that was plunging him into utter destruction. Man had cut himself off from the influence of God and, like Cain of old, was a wanderer on the face of the earth.

b. **The Divine Plan.** *The first step* in the divine plan called for thirty years of seclusion on the part of the Leader. He Himself would live the manual of arms that He would teach in a later day. *The second step* in the divine plan called for three years of intensive activity on the part of the Leader, during which He would expound the principles of His campaign, lay bare the treachery and deceits of the enemy and crown His endeavors by establishing His Church, which was to carry on in His name after He had returned to the Father.

To His followers in this campaign He would say: "Have confidence; I have overcome the world."

"I am with you all days, even to the consummation of the world."

"The gates of hell shall not prevail against it."

"He that seeth me, seeth Him that sent me."

c. **The Price of Victory.** Opposition faced Him at every turn. The leaders of the people arrayed themselves against Him. The high priests, the scribes, the Pharisees looked upon Him as their enemy. They thwarted His every effort in behalf of the people and in their anger plotted and planned His death. Like Cain, they became exceedingly angry and their countenances fell. And as God once said to Cain, so could He say to each of them, "Why art thou angry? Why is thy countenance fallen?"

Although people and leaders alike were compelled to admit that Christ "went about doing good," that never before "did man speak like this man," that no just cause could be found against Him personally nor against His teachings or His works, yet the verdict against Him was that "it is fitting that one man should die for the people."

The price of victory was Calvary. Persecution for three and thirty years terminated in death. And persecution was the legacy that Christ left to His followers. "If they have persecuted me, they will also persecute you." "The hour cometh, that whosoever killeth you will think that he doth a service to God."

STUDY CLUB QUESTIONS

I

A VOICE FROM THE PAST. Give the statement that may be regarded as the theme of the present anti-God campaign of the communists. What is so pathetic about the statement of Zinoviev? Would the statement lead one to believe that the communistic campaign is not only anti-God but essentially Godless?

THE FIRST CHALLENGE. Is communism's revolt against God, man's first defiance of divine authority? Discuss the circumstances of the first revolt. Will man's efforts today be more successful? Why? In what way are the results of the first revolt manifested today? Explain the meaning of the expression, "The Kingdom of God *versus* the Kingdom of Satan." Who compose the membership of each camp?

THE FIRST ENCOUNTER. In what way does man wage war against God? How is this method exemplified in the first encounter? Does hatred play a part in it? Is the same method in use today? What is meant by the Mystical Body of Christ? Does an understanding of the Mystical Body of Christ aid to a better understanding of the aims of Godless communism?

MAN'S NEED OF GOD. Why was man absolutely dependent on God after the first revolt? Does man of his very nature feel the need of God? Discuss the statement, "Today communism worships at the altar of irreligion."

GOD'S RECOGNITION OF MAN'S NEED. Why does God manifest His loving consideration for the weakness of man? Do the circumstances which prompted this loving consideration exist at the present time? What is meant by saying, "Life on earth is a warfare"? Is it warfare between man and God or is there a third part to be considered?

GOD'S SOLUTION OF THE PROBLEM. In what manner does God come to the help of the human race? Why is the help rendered looked upon as a turning point of the world's history?

THE LEADER AND HIS PLAN. State and explain three important factors that must be borne in mind concerning the Leader. What was His plan of campaign? Why is the Leader's plan of campaign as timely in the twentieth century as it was in the first?

APPARENT FAILURE

To all appearances Christ's plan had failed when He was put to death. The failure, however, was only apparent; for on the third day Christ arose from the dead. For forty days He appeared to the Apostles and the people, proving that He was a living Christ, conqueror of man's mortal foes—death and the grave. During these days He made the final and necessary arrangements for His Church that was to perpetuate His presence and His teachings until the end of time. Peter was established as His vicar, and upon him and the other Apostles rested the obligation of seeing to the carrying out of the command, "Going therefore, teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you; and behold I am with you all days, even to the consummation of the world."—(*Matt. xxviii: 19-20.*)

A PROPHECY FULFILLED

Christ had foretold that His Church would be persecuted as He Himself had been persecuted. It was a warning that only brave hearts could bear to hear. Solemnly He spoke His prophecy, and little by way of encouragement could be found in it by men who were anxious to launch forth on a new enterprise:

"Remember my word that I said to you: The servant is not greater than his master. If they have persecuted me,

they will also persecute you; if they have kept my word, they will keep yours also."—(Jno. xv, 20.)

A little time elapsed and the prophecy was fulfilled. The loyal followers of Christ, with Peter at their head, encountered their first opposition from the Jewish council. They were forbidden to preach the gospel, and orders were issued that they be imprisoned and scourged. Insidious attacks were made against the infant church, accusing the faithful of crimes which they had never committed. They were held up as disloyal to the emperor, were accused of being public enemies of the state, and, because they refused to offer incense to the pagan gods of Rome, they were looked upon as atheists.

THE PROPHECY FURTHER FULFILLED

For three centuries the powers of darkness waged a bitter warfare against the Mystical Body of Christ. A diabolical hatred motivated each persecution directed against the early Christians. Founded, as the persecutions were, on a bitter class hatred, it was inevitable that every form of human torture and human cruelty would characterize them. Nothing was left undone in man's mad effort to drive Christ out of the hearts and souls of those who professed faith in Him and love for Him. Even at this early period of the Church's existence the following important facts are strikingly exemplified:

a. The evil consequences of man's first revolt against God. Man's understanding was darkened, his will was weakened, and there was in him a strong inclination to evil.

b. Man's firm conviction that religion, belief in God and all that it implies, is as natural to him as the air he breathes. Torture and even death itself were not able to shatter this conviction.

c. Man's assurance that the gates of hell would not and could not prevail against the Church of Christ.

THE PERSECUTIONS

The followers of the new Leader were called upon to prove by deed and action that they were members of the Church Militant and that they had learned the true meaning of the Master's words, "If any man will come after me, let him deny himself, and take up his cross, and follow me."

—(*Matt. xvi, 24.*) Persecution following persecution was for them a bitter test.

a. Persecution of Nero. Nero set the city of Rome on fire and then accused the Christians of the crime. The torture and the cruelty meted out beggar description.

b. Persecution of Domitian. His hatred of virtue brought about this persecution as it has brought about so many other persecutions down to the present day.

c. Persecution of Trajan. This persecution was waged against the Christians because of their refusal to participate in a public service of thanksgiving to the false gods. The faithful were called upon to deny God and were forbidden to worship God. These are the tactics of modern-day persecution of Christ.

d. Persecution of Maximin. Maximin shows a modern tendency in his persecution. It is directed primarily against the clergy. The emperor hoped to shake the faith of the Church by depriving it of its lawful pastors.

e. Persecution of Valerian. Valerian forbade the Christians to assemble at the catacombs and banished bishops and priests who refused to abide by his edict to sacrifice to false gods. All the clergy were ordered to be beheaded.

THE CHANGING ADVERSARY

The adversary of Christ and of Christ's Mystical Body never declares a truce. His occupation is warfare, and, faithful to that pursuit, he battles ceaselessly against the Church of Christ. The strategy of the Evil One appears to change with the succeeding centuries, but its objective is always the same—the destruction of the Church of Christ. "Your adversary, the devil, as a roaring lion, goeth about seeking whom he may devour" is St. Peter's summary of the eternal battle between the Kingdom of God and the Kingdom of Satan.

THE ENEMY AND HIS STRATEGY

A bird's-eye view of the past four centuries reveals the enemy's varied attacks against the Church of Christ.

a. The Sixteenth Century. The century of revolt. A direct attack is made on the Mystical Body of Christ as men attempt to reform the Church. The unity of the Church

is broken and all authority suffers under the general attack. Luther leads the attack by challenging hitherto universally accepted teachings of Christ and His Church. In reality Christ is again persecuted as He was persecuted by the Jews of old. It is an insidious piece of strategy, but none the less an attack upon Christ.

b. The Seventeenth Century. The century of absolutism and secularism. Not individual leaders of revolt, but the new religions are now the Church's chief cause of distress. While she fights off Gallicanism, Jansenism saps her inner strength.

c. The Eighteenth Century. The century of infidelism. The rebellion of the sixteenth century is carried to its logical conclusions. Man had revolted against authority, had denied the Church her right to direct him, and had asserted the infallibility of his own judgment in regulating his conduct. Dangerous freethought becomes inevitable. During this period Rousseau and Voltaire carry on the attack against the Church of Rome.

d. The Nineteenth Century. The century of liberalism. This treacherous foe, "by proclaiming man's absolute autonomy in the intellectual, moral, and social order, denies, at least practically, God and supernatural religion. If carried out logically, it leads even to theological denial of God, by putting deified mankind in place of God." The errors arising from liberalism in questions dealing with church and state, divine law, ecclesiastical law, and various articles of belief were frequently condemned by supreme pontiffs from Pius IX to Benedict XV.

e. The Twentieth Century. The century of communistic atheism. The Kingdom of Satan has, in innumerable ways, attempted to conquer the Kingdom of Christ, but it remained for the twentieth century to witness the most diabolical of all Satanic devices—the denial of God's very existence, the denial of man's dependence upon a superior being, the denial that man as a creature is necessarily dependent on his Creator. In a word, communistic atheism ignores what every other form of attack upon the Church of Christ has admitted—namely, that there is an eternal yearning in the heart and soul of man to bow down and worship a deity, whether that deity be a god of his own making or the one true God, who is the Creator and Father of the human race.

DANGER THREATENS

The pagan persecutions of the first three centuries of the Christian era are almost forgotten. The persecutions occasioned by the Protestant revolt, and the assaults made on religion in the seventeenth, eighteenth, and nineteenth centuries appear less formidable as the civilized world awakens to the fact that its belief in God is being directly threatened by a modern foe.

Communism today considers the Church of Christ to be the only international force that is capable of blocking communism's plan of dechristianizing and dereligionizing the world. With all the diabolical hatred that characterized earlier persecutions against the Church, communistic propaganda is at present leaving nothing undone to uproot from the minds and hearts of the human race belief in the teachings and doctrines of Christ.

Communism is a real danger. In directing its attack against the Catholic Church, it is but renewing the eternal struggle that God, in the Garden of Eden, declared would exist between the Kingdom of Christ and powers of darkness. As envy and hatred on the part of Cain prompted him to murder his brother, Abel, as envy and hatred on the part of the Jews prompted them to murder Christ, so today do envy and hatred prompt the communistic regime of Moscow to wage unto death its bitter persecution against the Mystical Body of Christ. In the present as in the past the darkened understanding of man attempts to strike at the omnipotent God by hurling its attack against the persons of those who profess faith, hope and love in Him.

CENTURIES-OLD TACTICS

It is to be noted that the fundamental tactics employed by the adversary in waging his more recent persecutions against the Church of Christ are essentially the same as those used in the second and third centuries. The strategy of the enemy called for:

a. Bitter class hatred in preference to Christ's commandment of brotherly love: "Love one another as I have loved you."

b. A direct attack is made on the bishops and priests of the Church. It is hoped that by removing the shepherds of the flock the fold of Christ will be dispersed.

c. The infliction of bodily suffering as a means of shattering faith in the teachings of Christ.

d. The confiscation of property and the privation of civil and political rights of those courageous enough to withstand the first attack made against them.

The use of these tactics is clearly seen in the persecutions of the Church as carried out in Mexico and Russia today. In his encyclical on Mexico the Holy Father says in part:

"An effort has been made to strike the Church in a still more vital spot: viz., in the existence of the clergy and the Catholic hierarchy, by trying to eliminate it gradually from the Republic . . . Indeed the persecutors, as though sorry for having been too liberal and indulgent, have imposed further limitations. Some governors *closed* seminaries, *confiscated* canonries, and determined the sacred buildings and the territory to which the ministry of the approved priests would be *restricted*. (Italics ours.)

"The clearest manifestation of the will to *destroy* the Catholic Church itself is, however, the explicit declaration published in some states that the civil authority, in granting the license for priestly ministry, recognizes *no hierarchy*; on the contrary, it positively *excludes* from the possibility of exercising the sacred ministry all of hierarchic rank: viz., all bishops and even those who have held the office of Apostolic Delegate. (Italics ours.)

"We wished briefly to rehearse the salient points in the grievous condition of the Church in Mexico, so that all lovers of order and peace among nations, on seeing that such an unheard-of persecution differs but little, especially in certain states, from the one raging *within the unhappy borders of Russia*, may, from this iniquitous similarity of purpose, conceive fresh ardor to stem the torrent that is subverting all social order." (Italics ours.)

STUDY CLUB QUESTIONS

II

APPARENT FAILURE. Why do you say Christ's plan was only an *apparent* failure? What command did Christ lay upon Peter and the Apostles? Was that command given for the Apostles only? Is it being carried out today? By whom? Does it apply in some manner to all members of the Mystical Body of Christ? Explain your answer.

A PROPHECY FULFILLED. What did Christ foretell concerning His Church, and how was His prophecy fulfilled during the time of the

apostles? Was it an encouraging pronouncement for men anxious to launch forth on a new enterprise? Are the same faith and courage required today?

THE PROPHECY FURTHER FULFILLED. State three important facts that are strikingly manifest in the persecutions of the early centuries. Would you say that Christ was the central figure in the early persecutions waged against the Church?

THE PERSECUTIONS. Who were some of the leaders of the persecutions against the early Church? Show points of similarity between the early persecutions and those of the 20th century.

THE CHANGING ADVERSARY. Who is the real leader of all persecutions, early or modern, against the Church? What is his ultimate objective?

THE ENEMY AND HIS STRATEGY. Characterize the 16th century with reference to the Church of Christ. What of the 17th century? Explain conditions in the 18th century in the light of what has gone before. Show how the 19th century contributed to the present anti-God movement. Point out the particular malice of the 20th century persecutions — the characteristic which distinguishes it from all preceding persecutions.

DANGER THREATENS. Why are the early persecutions almost forgotten or deemed less formidable in comparison with the persecutions of Godless communism? What is communism seeking to do to your belief in the teachings of Christ? How does it attain this objective by directing its attack against the Catholic Church? Do envy and hatred play a part in the program? Has Satan's attitude changed toward those professing faith, hope and love in God?

CENTURIES-OLD TACTICS. What tactics employed by the adversary of Christ are fundamentally the same in all persecutions waged against the Church? Confirm your answer from the Holy Father's encyclical on Mexico. (See page 12.)

DIABOLICAL HATRED

Diabolical hatred is the motivation force behind communistic activities. Satan, clothed in communistic garb, is waging bitter war against the Kingdom of Christ. This is the only adequate explanation that can be advanced for a movement which advocates, in the words of one of its leaders, the following policy:

"We hate Christianity and Christians; even the best of them must be looked upon as our worst enemies. They preach the love of our neighbor and mercy, which is contrary to our principles. Christian love is an obstacle to the development of the revolution. Down with the love of our neighbors! What we want is hatred. We must learn to hate, and it is only then that we shall conquer the world."
—Lunacharsky.

It is no wonder, then, that Pius XI refers to Satan as the

motivating force back of communism's attack on Almighty God. In his encyclical *Caritate Christi Compulsi* the Holy Father identifies the enemy in the following manner:

"The spirit of evil"; "Satanic hatred of religion"; "the unchained powers of darkness"; "the Satanical banners of war against God"; "diabolical reasoning"; "the dark power"; "the sowers of tares."

HATRED DIRECTED AGAINST THE CHURCH

Let there be no doubt that this Satanic hatred is directed against the Church of Christ. It is the only organization strong enough to withstand the organized plans of communism. Communists themselves realize this fact, which is attested by the following statement of Yaroslavsky: "The Catholic Church, with the Pope in its van, is now an important bulwark of all counter revolutionary organizations and forces." From the same source a similar thought emanates: "The most powerful religious organization in the world is the Roman Catholic Church, with the Pope of Rome at its head."

Communistic literature, communistic propoganda in every form, offer clear indications that the Church of Rome is the object of Communism's bitter attack. Blasphemous portrayals in picture, poster and cartoon of the heavenly Father, of Christ, of the Holy Eucharist, of the Blessed Virgin Mary, of the saints, of the Popes, all bear mute testimony to the fact that Christ is again being persecuted in His Mystical Body, the Catholic Church.

Mr. Middleton Murray, in his brochure on the Necessity of Communism, states the situation well:

"The coming struggle is between communism and Catholicism, for the reason that in this battle against communism no other religion really counts, because no other religion has the necessary unity of belief and action or the requisite obedience to legitimate authority. Only a disciplined army can stand up against a disciplined army."

THE REASON FOR THE ATTACK

Communists see in the Catholic Church a real obstacle to the advancement of their cause. They see that the Church, as a world-wide organization, possesses features that appear

somewhat similar to, yet are actually totally different from, those characteristic of communism. The points of similarity compel them to admire the Church, at least as an organization, while the points of dissimilarity make of the Church an enemy worthy of consideration, yet an enemy to be overcome at any cost.

a1. Communism has a definite program, the program of Lenin and Stalin reduced to action in the Third International of Moscow.

b1. A true enthusiasm, a real zeal for the propagation of their cause is characteristic of the loyal followers of communism. The influence they have exerted on approximately one-sixth of the world's population bears testimony to the fact.

c1. Communism is, or at least approximates being, a world-wide movement. Its spirit of motivation is neither national nor international in character; it is both superior and inferior to either of these qualifications. It is a movement founded essentially on a class spirit, a spirit of class struggle and class hatred.

d1. Communism as an organized movement is capable of wielding tremendous

a2. Catholicism has a definite program. It is the program of the divine Founder, Christ, and is embodied in the Old and New Testaments and in the teaching authority of the Church.

b2. A true enthusiasm, an apostolic zeal for the spread of Christianity has always been an outstanding trait of the loyal followers of Christ. The message of the Gospel has been preached in every part of the globe and the influence of Christ's doctrine has been felt everywhere.

c2. The Catholic Church is a world-wide organization. Like communism, it is neither national nor international in character; it transcends and is superior to each of these qualifications. It is an organization that is supernational in its scope, founded on the principle of universal love, on the fatherhood of God and the brotherhood of man. Love of man, whether man is considered as an individual, a group, a class, or a nation, and not hatred, is its dominant note.

d2. The Catholic Church, founded by the divine Law-giver Himself, enjoys su-

influence, because it demands and receives unfailing obedience to centralized authority. It is the obedience to Moscow that makes the communist party a well-disciplined army fighting for a definite and united cause.

e1. Communism, as part of its program of propaganda, makes every effort to win the youth of a nation to its insidious principles. Correctly it looks upon the children of today as the leaders of tomorrow, and hence from earliest childhood it inoculates them with the principles of Lenin and Stalin and the Third International.

preme authority, with the right of demanding and receiving unfailing obedience from its loyal followers. This legitimate authority is vested in the Pope of Rome, Christ's Vicar on earth. Two thousand years have proved that the Church, because of its centralized authority, is a foe worthy of any enemy.

e2. The Catholic Church is preëminently known for its interest in youth. From the earliest days of childhood she guards the treasure entrusted to her care, for she looks upon the soul of a child as a soul belonging to Christ in a special way. Her legislation wisely demands that Christian education be given the child, the youth, the adolescent, as a necessary safeguard against the paganized influences of the day.

A TWENTIETH-CENTURY CHALLENGE

History is repeating itself, and the twentieth-century persecution is a challenge to every loyal Catholic to rally to the banner of Christ. In this treacherous warfare leaders are needed to follow in the footsteps of our Captain, Christ. Leaders are needed who are schooled in the strategy of Satan. Leaders are needed who are keenly aware that communism is not a phantom foe, but a deadly enemy already drawn up in battle array against the Church of Christ, the Catholic school and the Christian family.

Leaders are needed who are imbued with courage and motivated by zeal for Christ's Kingdom as were the Apostles and the martyrs of centuries ago. "Leaders, trained leaders," is the watchword of the hour, and rightfully does the Church turn to its parishes, its schools and colleges for leadership that will successfully meet the danger that threatens today.

CHRIST'S VICAR AND COMMUNISM

The Church Militant is not without a leader in its struggle against communism. Our Holy Father Pius XI, Christ's vicar on earth, is leading the way. With the keen insight of a great general fighting for a noble cause, he lays bare the destructive program of the enemy. Almost twenty years ago he fully realized that the experiment of Lenin in Russia, based as it was on the principles of Marx and the radical philosophy of the eighteenth century, was preparing for humanity a revolution worldwide in its scope and far-reaching in its effects on the institutions of civilized society.

It was he who saw that the formation of the Third International in 1919 was not merely to strike at politico-economic abuses, but that it was to reach down into the heart and soul of humanity and snatch from it its treasured belief in the fatherhood of God and the brotherhood of man. On the horizon he saw a new persecution threatening the Church, and the only consolation to be found in it were the words of the Master spoken two thousand years before, "Thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it."

We of America glanced at the same horizon back in 1919, but our view was obscured, our vision was circumscribed, as we confined our gaze to the scene that was unfolding itself within the confines of Russia. Accounts of war, murder, confiscation of property and a general reign of terror second to none in the annals of history filtered through the pages of the American press, but we viewed them all as phantom happenings in a distant land.

We looked upon the revolt in Russia as a mere experiment, something that could never happen in our midst. We were riding along on the waves of prosperity following the World War and we laughed in scorn at the wild antics of the Russian Bolshevik who was portrayed for us in ragged attire, with matted hair and armed with bombs as he set forth to overthrow existing governments of the civilized world. But we failed to realize in 1919 the far-reaching effects of an invitation sent forth by the newly established Soviet Government to radicals in foreign lands to assemble at Moscow for the purpose of establishing the Third International. The communist parties of the world must unite, and they must unite for a definite purpose, as is seen from the following paragraph of the official program of the Komintern:

"In the event of an attack of imperialistic governments on the U. S. S. R., the international proletariat must answer with the most decisive mass counter-attacks and struggle for overthrowing their government and for a union with the U. S. S. R." The Third International was formed and the destructive materialistic principles of Lenin were gradually carried to every part of the globe.

STUDY CLUB QUESTIONS

III

DIABOLICAL HATRED. How has the policy of communism, with reference to Christianity, been briefly expressed? Why is hatred in such a policy said to be diabolical? In what terms does the Holy Father identify the motivating spirit back of this attack upon God?

HATRED AGAINST THE CHURCH. Does communism look upon the Catholic Church as an obstacle to its progress? How would you prove your answer from communistic propaganda? Discuss the importance of the Church's unity of belief and obedience to authority. Why are they considered with reference to communism?

THE REASON FOR THE ATTACK. Discuss five points of seeming similarity between communism and Catholicism. Is a definite program of action essential for organized endeavor? Why must an organization's program of action win the enthusiasm of its members? Is this true of the program offered by Christ? What do you mean by saying that the Catholic Church is a worldwide organization? What is one of its dominant characteristics? Why does the Catholic Church enjoy supreme authority? Has the Catholic Church always been interested in youth? Why is the welfare of youth a special concern of the Church? How is this shown today?

A 20th CENTURY CHALLENGE. Why must Catholics rally to the banner of Christ today? What type of leader is needed to meet the present danger? Discuss the importance of Catholic education for training in Catholic leadership. Show that zeal for Christ's kingdom is an important requisite in twentieth century leadership.

CHRIST'S VICAR AND COMMUNISM. Who is leading the Church Militant in its struggle against communism? Why was he deeply concerned with the experiment of Lenin in Russia? Was he indifferent to political and economic abuses of the day? Did His Holiness view the approaching storm as a new persecution? Why is 1919 an important date in Russian history and in the history of the world? Compare the Holy Father's view and our view of conditions in Russia in 1919. What prompted us to look upon the Russian revolt as a mere experiment?

REMOTE PREPARATION

The world revolution was getting under way. Its unsavory principles were proving a menace to world progress and world happiness. Every institution within society was feeling its effects as the years rolled by. The storm of

revolt was slowly gathering momentum, and thinking men were beginning to feel uneasy. The new movement was difficult to analyze, for its principles struck at the very roots of religion, government, business and politics. It was making society insecure.

The Holy Father saw the course it was taking. He recognized its destructive nature, though he knew that the Church would never fall victim to its united force. Two thousand years of persecution had proved the words of the Master to be true, "And the gates of hell shall not prevail against it." Though his faith was firm in that divine prerogative shared by the Church alone, he was still conscious that life on earth is a warfare and that the Kingdom of Satan never declares a truce in its battle with the Kingdom of Heaven. If society and the institutions of society were only as secure as the Church, there would be little cause for alarm.

THE PLAN UNFOLDS

But Christ had spoken His prophetic words with reference to the Church alone. The institutions of society were vulnerable; and unless they were well fortified, they would fall easy prey to the attacks directed against them. Pius XI was not an idle spectator to events that lay before him. Quietly he was formulating a strategy that would successfully cope with the dechristianizing and dereligionizing principles of Marx, Lenin and Stalin.

To the faithful of the Catholic world he unfolds his plan. His strategy would call for a fortification of those institutions of society most likely to feel the first onslaught of the enemy. In strengthening them he knew he was but strengthening the Church as the one organization capable of meeting the foe in open conflict. And today, looking back on the campaign of the past decade, we find His Holiness spoke words of warning and offered constructive advice on subjects that time has proved were the basis of a safe and sound strategy. His plan is simple. In his encyclicals and pronouncements, some of which are cited below, he deals with the major problems of the hour like a skilled general.

(a) CHRISTIAN EDUCATION OF YOUTH

December 31, 1929

"Today we see strange sights indeed, educators and philosophers who spend their lives in searching for a uni-

versal moral code of education, as if there existed no decalogue, no gospel law, no law even of nature stamped by God on the heart of man, promulgated by right reason, and codified in positive revelation by God Himself in the Ten Commandments . . . More than ever nowadays an extended and careful vigilance is necessary, in as much as the dangers of moral and religious shipwreck are greater for inexperienced youth."

(b) *CHRISTIAN MARRIAGE* December 31, 1930

"Yet not only do we, looking with paternal eye on the universal world from this Apostolic See as from a watchtower, but you also, Venerable Brethren, see, and seeing, deeply grieve with us that a great number of men, forgetful of that divine work of redemption, either entirely ignore or shamelessly deny the great sanctity of Christian wedlock, or, relying on the false principles of a new and utterly perverse morality, too often trample it under foot."

(c) *QUADRAGESIMO ANNO* May 15, 1931

"One section of Socialism has undergone approximately the same change through which, as we have described, the capitalistic economic regime has passed; it has degenerated into communism. Communism teaches and pursues a two-fold aim: merciless class warfare and complete abolition of private ownership; and this it does, not in secret and by hidden methods, but openly, frankly, and by every means, even the most violent.

"To obtain these ends, communists shrink from nothing and fear nothing; and when they have attained power, it is unbelievable, indeed it seems portentous, how cruel and inhuman they show themselves to be. Evidence for this is the ghastly destruction and ruin with which they have laid waste immense tracts of Eastern Europe and Asia, while their antagonism and open hostility to Holy Church and to God Himself are, alas! but too well known and proved by their deeds.

"We do not think it necessary to warn upright and faithful children of the Church against the impious and nefarious character of communism. But we cannot contemplate without sorrow the heedlessness of those who seem to make light of these imminent dangers and with stolid indifference allow the propagation far and wide of those doctrines which seek by violence and bloodshed the destruction of all society.

"Even more severely must be condemned the foolhardiness of those who neglect to remove or modify such conditions as exasperate the minds of the people and so prepare the way for the overthrow and ruin of the social order."

(d) *CARITATE CHRISTI COMPULSI* May 3, 1932

"Profiting by so much economic distress and so much moral disorder, the enemies of all social order, be they called communists, or any other name, boldly set about breaking through every restraint. This is the most dreadful evil of our times, for they destroy every bond of law, human and divine; they engage openly and in secret in a relentless struggle against religion and against God Himself; they carry out the diabolical program of wresting from the hearts of all, even of children, all religious sentiment; for well they know that when once belief in God has been taken from the heart of mankind they will be entirely free to work out their will."

(e) *ADDRESS AT WORLD CATHOLIC PRESS EXPOSITION* May 12, 1936

"The first, greatest, and most general peril is certainly communism, in all its forms and degrees. It menaces everything, takes possession of everything, filters in everywhere, openly or insidiously, be it individual liberty, the sanctity of the family, order and security of society, and, above all, of religion, even to the open denial of God and more especially of the Catholic religion and the Catholic Church, as is confirmed by what has been already done or attempted in several countries: e. g., Russia, Mexico, Spain, Uruguay, Brazil. A truly universal peril developed by the aid of propaganda, for which nothing is spared."

(f) *ADDRESS TO SPANISH REFUGEES* September 14, 1936

"Another truth is this, that with this renewed revelation and open confession of that inveterate hate for religion and the Catholic Church, through these melancholy happenings in Spain, a further lesson is being offered to Europe and the world, a lesson precious and highly salutary for all who do not care to close their eyes and grope in the dark. It is then at last certain and clear as day, from the very confession of these forces of subversion which are threatening everything and everybody, that the one real obstacle in their way is Christian teaching and the consistent practice

of Christian living, as these are taught and enjoyed by the Catholic religion and the Catholic Church . . . ”

(g) *DIVINI REDEMPTORIS*

March 19, 1937

“In the face of such a threat, the Catholic Church could not and does not remain silent. This Apostolic See, above all, has not refrained from raising its voice, for it knows that its proper and social mission is to defend truth, justice and all those eternal values which communism ignores or attacks. Ever since the days when groups of ‘intellectuals’ were formed in an arrogant attempt to free civilization from the bonds of morality and religion, our predecessors overtly and explicitly drew the attention of the world to the consequences of the dechristianization of human society . . .

“In fact, the most persistent enemies of the Church, who from Moscow are directing the struggle against Christian civilization, themselves bear witness, by their unceasing attacks in word and act, that even to this hour the Papacy has continued faithfully to protect the sanctuary of the Christian religion, and that it has called public attention to the perils of communism more frequently and more effectively than any other public authority on earth . . . We have exposed the errors and the violent, deceptive tactics of bolshevistic and atheistic communism . . .

“In the encyclical on Christian education we explained the fundamental doctrine concerning man as it may be gathered from reason and faith. Man has a spiritual and immortal soul. He is a person, marvelously endowed by his Creator with gifts of body and mind . . . God alone is his last end, in this life and the next . . .

“Just as matrimony and the right to its natural use are of divine origin, so likewise are the constitution and fundamental prerogatives of the family fixed and determined by the Creator. In the Encyclical on Christian Marriage and in our other Encyclical on Education, cited above, we have treated these topics at considerable length . . .

“In this same encyclical of ours (i. e., On the Reconstruction of the Social Order) we have shown that the means of saving the world of today from the lamentable ruin into which a moral liberalism has plunged us, are neither the class-struggle nor terror, nor yet the autocratic abuse of state power, but rather the infusion of social justice and the sentiment of Christian love into the socio-economic order . . . ”

FARSIGHTED VISION

The plan lays bare the strategy of communism. Pagan ideas and pagan ideals were making themselves felt in the field of education, in the family, and in industry—the three major institutions within society. A social order founded on the teachings of Christ was to give way to a new social order founded on the principles of Marx, Lenin and Stalin. It was a clever move, calculated to strike indirectly at the Church and at religion. In quick succession the Holy Father outlined a program of offense and presented it to the world in his now famous encyclicals of 1929, 1930 and 1931. In 1932 he again analyzed existing conditions and, turning to the faithful and to the whole world, he exhorted “all to unite and to resist with all their might the evils that are crushing humanity and the still greater evils that are threatening.”

In the encyclical of that year, *Caritate Christi Compulsi*, the Holy Father spoke in words that now appear to have been uttered with prophetic vision. But with our outlook on world conditions again obscured, it took time to impress us with the reality of the things that were written. It is always difficult to look into the unknown future and to visualize it as the existing present; it is always more impressive to look backward and to reconstruct the historic past in terms of the existing present.

And thus today it is easier to see that Pius XI spoke with insight, with knowledge, with uncanny appreciation of the dangers that threaten Christianity and civilization itself when we scan the years from 1937 to 1932 rather than when we view them from 1932 to 1937.

In 1932 His Holiness wrote the following words, “Now it is a lamentable fact that millions of men, under the impression that they are struggling for existence, grasp at such theories to the utter subversion of truth, and cry out against God and religion. Nor are these assaults directed only against the Catholic religion, but against all who still recognize God as Creator of heaven and earth and as absolute Lord of all things . . .

“Thus this new form of atheism, whilst unchaining man’s most violent instincts, with cynical impudence proclaims that there will be neither peace nor welfare on earth until the last remnant of religion has been torn up and until its last representative has been crushed out of existence.”

Looking back over the past five years we find those words verified today when we behold:

Russia—A new Russia, a godless nation, made so by the murder of some 2,000,000 people.

Spain—A new Spain in the throes of civil war, which recalls to mind the words of Lenin spoken in 1921, that Spain would be the next country to turn communistic and that then Europe would burn at both ends.

Mexico—A new Mexico, only a few hours from our very door, carrying on a relentless struggle against God and religion.

AN AWAKENING

And so today we are gradually coming to our senses. We are commencing to realize what thinking men realized twenty years ago—that the world is uneasy and that civilization and its major institutions are by no means safe and secure. It is no wonder, then, that we pause and, pondering world conditions, we ask ourselves:

- a. What is it all about?
- b. Does it personally affect me?
- c. Can the situation be duplicated here?
- d. Why are we confronted with so powerful a movement?
- e. Is there anything that I can do about it?

Indeed, in the words of the Holy Father, we are now seeing "what was never before seen in history, the satanic banners of war against God and religion brazenly unfurled to the winds in the midst of every people and in all parts of the earth." The new persecution is looming up before us like a dreadful phantom, like a bad dream, as we become more conscious of the almost innumerable forms under which it manifests itself. And hence it is that we may feel small, helpless and hopeless in its presence.

A SALUTARY WARNING

It is not surprising, then, that on March 19, 1937, His Holiness should again remind the world of impending dangers and that mankind should not turn a deaf ear to his warnings of the past decade and more. In the encyclical *Divini Redemptoris* Pius XI writes:

"Despite our frequent and paternal warning the peril only grows greater from day to day because of the pressure exerted by clever agitators. Therefore we believe it to be our duty to raise our voice once more, in a still more solemn missive, in accord with the tradition of this Apostolic See, the Teacher of Truth, and in accord with the desire of the whole Catholic world, which makes the appearance of such a document but natural. We trust that the echo of our voice will reach every mind free from prejudice and every heart sincerely desirous of the good of mankind. We wish this the more because our words are now receiving sorry confirmation from the spectacle of the bitter fruits of subversive ideas, which we foresaw and foretold, and which are in fact multiplying fearfully in the countries already stricken, or threatening every other country of the world."

STUDY CLUB QUESTIONS

IV

REMOTE PREPARATION. What made it difficult to analyze the new world revolution? What made the Holy Father feel that the Church would not succumb to the united forces of this revolution? Did the divine prerogative, "And the gates of hell shall not prevail against it," apply to the institutions of society (the family, the state, and industry) or only to the Church?

THE PLAN UNFOLDS. What do you understand by the "institutions of society"? Why the Holy Father's alarm for the institutions of society when he has Christ's promise that the gates of hell will not prevail against the Church? What is the strategy of the Holy Father in the present conflict? Why does His Holiness consider the Christian education of youth so important? Explain the Holy Father's alarm concerning the institution of marriage. What twofold aim does communism pursue? What methods are used to attain these ends? Have they been successful? What does the Holy Father say about taking lightly the doctrines of communism? Why is it impossible for the Church to remain silent in the face of so great a danger? Did she remain silent in the past? What important topics does Pius XI say he has treated during recent years?

FARSIGHTED VISION. Whose principles were to be the foundation of a new social order? How do pagan ideas and pagan ideals in the field of education, the family and industry strike indirectly at the Church and at religion? What important encyclicals did the Holy Father issue in 1929, 1930, 1931? What is so striking about the encyclical of 1932, *Caritate Christi Compulsi*, when viewed in reference to communistic developments during the past five years? Why is it easier to see the wisdom of the Holy Father's statement in 1937 than in 1932? Give examples.

AN AWAKENING. What attitude of mind is the world coming to regarding the new revolution? What does the Holy Father say about present conditions?

A SALUTARY WARNING. What encyclical was issued March 19, 1937? What prompted His Holiness to write another encyclical? What bitter fruits of subversive ideas are referred to in the phrase, "which we foresaw and foretold"? What connection is there between this salutary warning of Pius XI and the ideas expressed above under the captions "The Plan Unfolds" and "Farsighted Vision"? Give reasons showing that the Holy Father has qualified himself to speak on the dangers arising from communism.

NOT ALONE

In the struggle we are not alone; for the battle is but a renewal of ancient hostilities between the Kingdom of Christ and the Kingdom of Satan. In the twentieth century as in the first, Christ is still our Leader and Captain as He foretold He would be when He said, "I am with you all days, even to the consummation of the world." He prophesied that persecution would pursue the Church; but he also promised that the gates of hell would not prevail against it. And so today loyal followers of Christ have every reason to believe that they are not alone as atheistic communism launches its bitter attack against the Church, Christ, and God Himself.

THEORY PLUS ACTION

Communism as at present understood by the world is the philosophy of Marx and Engels popularized and reduced to action by Lenin and Stalin.

When Lenin remarked, "Our theory is not dogma but a manual of action," he spoke no idle words. Theory plus action makes communism the dreadful foe it really is. Its Marxian theories are an open challenge to the supremacy of God. Were they to have remained merely in the realm of theory, there would be no feeling of uneasiness and insecurity arising from them. But when they are reduced to action, they enter the realm of realities and are readily discernible in the indirect attack they make upon God, directly attacking society, the institutions of society, the teachings and the principles of Christ.

Action commands attention, and when action is stimulated by empty promises of better conditions for the individual and the world at large, it is easy for disgruntled humanity to overlook the philosophy which motivates that action. And what follows? Clear and solid reasoning is cast to the winds with the result that subtle, camouflaged and appealing programs of activity divert attention from the treacherous, false

and fundamental principles which threaten the life, liberty and pursuit of personal happiness of everyone who accepts them.

ERRORS AND SOPHISMS

In March 1937 Pius XI declared, "It [atheistic communism] is a system full of errors and sophisms. It is in opposition both to reason and to divine revelation. It subverts the social order, because it means the destruction of its foundations; because it ignores the true origin and purpose of the state; because it denies the rights, dignity and liberty of human personality."

In the doctrine of modern communism, he says, "there is no room for the idea of God; there is no difference between matter and spirit, between soul and body; there is neither survival of the soul after death nor any hope of a future life."

And continuing with his exposition of its errors and sophisms His Holiness writes: "Communism, moreover, strips man of his liberty, robs human personality of all its dignity, and removes all the moral restraints that check the eruptions of blind impulse. There is no recognition of any right of the individual in his relations to the collectivity; no natural right is accorded to human personality, which is a mere cog-wheel in the communist system . . .

"Refusing to human life any sacred or spiritual character, such a doctrine logically makes of marriage and the family a purely artificial and civil institution, the outcome of a specific economic system. There exists no matrimonial bond of a juridico-moral nature that is not subject to the whim of the individual or of the collectivity. Naturally, therefore, the notion of an indissoluble marriage tie is scouted.

"Communism is particularly characterized by the rejection of any link that binds woman to the family and the home, and her emancipation is proclaimed as a basic principle. She is withdrawn from the family and the care of her children, to be thrust instead into public life and collective production under the same conditions as man. The care of home and children then devolves upon the collectivity. Finally, the right of education is denied to parents, for it is conceived as the exclusive prerogative of the community, in whose name and by whose mandate alone parents may exercise this right."

Thus in 1937 does the Holy Father recapitulate what He

had written on at greater length in 1929, 1930, 1931 and 1932, when he sought to fortify the institutions of society against the insidious principles of Marxian communism.

CHAOS THE RESULT OF ACTION

During the past years much has been written, pro and con, in behalf of the Russian experiment as carried out by Lenin and Stalin. The press of many lands has recounted and still recounts the activities of the movement as it gains foothold among people in every part of the globe. Its triumphs and its failures are always items of news, but it is news that no individual can fully appraise unless he realizes that Marxian communism is:

a. A philosophy of life that is openly and avowedly materialistic.

b. A philosophy of life possessing a complete system of action and propaganda for the attainment of its objective.

c. A philosophy of life founded on class hatred and on an economic system that denies man's rights to private property and inheritance.

d. A philosophy of life which aims at the overthrow of every form of representative government, with the consequent establishment of a dictatorship of the proletariat in a world-united of Soviet socialist republics, with the capital at Moscow.

These are the fundamental principles which seldom if ever make their way into the columns of the secular press. Of themselves they are not news, but once these principles pass into action, once they actively come into open conflict with the rights of God and the divinely bestowed rights of man, they become appropriate subject matter for streaming headlines and endless columns of confusing information dealing with strikes and labor disputes, with mobilization of men, bitterly contested engagements, merciless destruction of life and wanton demolition of property. And in the resulting confusion of thought an enlightened twentieth century might easily lose sight of the fact that it is Christ who is again being persecuted as He was in the days of a Nero, a Trajan or a Valerian. But Pius XI has fortunately issued the following solemn warning:

"It can only be said that a satanic preparation has re-lighted, and that more fiercely in neighboring Spain, a flame of hatred and savage persecution which has been confessedly

reserved for the Catholic Church and the Catholic religion as being the one real obstacle in the way of those forces which already have given a sample and measure of themselves in subversive attacks on every kind of order, from Russia to China, from Mexico to South America.

“Such trials and preparations have been preceded and unfailingly accompanied by a universal, persistent and most astute propaganda, intent on subjecting the whole world to those absurd ideologies which, once they have seduced and stirred up the masses, aim at nothing less than arming them and throwing them madly against every form of institution, human and divine.”

HISTORY REPEATING ITSELF

The strategy of the enemy employed in persecuting the Church in the early days of its existence called for:

a. Bitter class hatred in preference to Christ's commandment of brotherly love.

b. An outright denial of God's existence on the one hand, and on the other a command which forbade the faithful to worship God as He Himself prescribed.

c. A direct attack made on the bishops and priests of the Church. It was hoped that by removing the shepherds of the flock the fold of Christ would be dispersed.

d. The infliction of bodily suffering as a means of shattering faith in the teachings of Christ.

e. The confiscation of property and the privation of civil and political rights of those courageous enough to withstand the first attack made against them.

Although nearly 2,000 years have elapsed since that strategy was first used for the purpose of destroying the religion of Christ, we find in this twentieth century that it is again called into play by the enemies of the Master. The following words of the Holy Father, spoken to the world on March 19, 1937, could well have been taken from the pages of the history of early Christianity:

“Where communism has been able to assert its power—and here we are thinking with special affection of the people of Russia and Mexico—it has striven by every possible means, as its champions openly boast, to destroy Christian civilization and the Christian religion by banishing every remembrance of them from the hearts of men, especially of

the young. Bishops and priests were exiled, condemned to forced labor, shot and done to death in inhuman fashion; laymen suspected of defending their religion were vexed, persecuted, dragged off to trial and thrown into prison . . .

"Nor can it be said that these atrocities are a transitory phenomenon, the usual accompaniment of all great revolutions, the isolated excesses common to every war. No; they are the natural fruit of a system which lacks all inner restraint. Some restraint is necessary for man considered either as an individual or as a member of society. Even barbaric peoples had this inner check in the natural law written by God in the heart of every man. And where this natural law was held in higher esteem, ancient nations rose to a grandeur that still fascinates — more than it should — certain superficial students of human history. But tear the very idea of God from the hearts of men, and they are necessarily urged by their passions to the most atrocious barbarity . . .

"This, unfortunately, is what we now behold. For the first time in history we are witnessing a struggle, cold-blooded in purpose and mapped out to the least detail, between man and 'all that is called God.' Communism is by its nature antireligious. It considers religion as 'the opiate of the people,' because the principles of religion, which speak of a life beyond the grave, dissuade the proletariat from the dream of a soviet paradise which is of this world."

STUDY CLUB QUESTIONS

V

NOT ALONE. Why are we not alone in the present struggle? What did Christ mean when He said, "I am with you all days, even to the consummation of the world"? What assurance has Christ given us that atheistic communism will not destroy His Church? Explain your answer. Does your answer mean that Christ expects us to make no efforts today?

THEORY PLUS ACTION. Who reduced to action the philosophy of Marx and Engels? Discuss the deep significance of Lenin's words, "Our theory is not dogma, but a manual of action." Why is it said that "theory plus action" makes communism a dreadful foe? Why is action more appealing to man than mere theory? In the heat of action is man apt to overlook the principles underlying his action? Why is this dangerous, especially in a movement as extensive as communism? What good or what harm can be done by clever leadership in such circumstances?

ERRORS AND SOPHISMS. What errors and sophisms did Pius XI list in the encyclical *Divini Redemptoris*? How does communism subvert the social order? What follows from communism's assumption that there

is no God? Does it enhance the dignity of man? What about right and wrong under such a system—for the individual? For the group? What effect does this have upon marriage? Upon the home? Upon family life?

CHAOS, THE RESULT OF ACTION. Has the press of the world judged the Russian experiment "news"? Is the press concerned more with action or with theory? When do theories make "news"? What fundamental principles must be understood to appraise properly "news" concerning Marxian communism? From the quotation of the Holy Father show that a chaotic condition arises when these fundamental principles pass into action.

HISTORY REPEATING ITSELF. What strategy was employed in past persecutions of the Church? Show how it is again being used in the 20th century. How is communism seeking to destroy Christian civilization and the Christian religion? What makes the present procedure different from that used among barbaric people? What are we witnessing for the first time in history? Why does communism consider religion the "opiate of the people"?

A FUNDAMENTAL ERROR

It is obvious that a sane person would consider it an unsound piece of business to buy for himself and family a home with weak and tottering walls and roof, although for the time being it rested on a perfectly safe and solid foundation. Nor would he think of closing a deal whereby he acquired a home that rested on a weak and tottering foundation. He values too highly the welfare, the security, the very life of his family circle. And yet the great civilized family of the human race is being asked to accept a new and tottering social superstructure that rests upon the most ruinous, the most unsafe and unsound foundation that man can imagine. That foundation is the principle of atheism, which underlies the Marxian-communistic philosophy of life and action and propaganda today.

Russian communism is more completely dominated by the principles of atheism than is the Soviet Republic by the dictatorial will of its Stalin. Russian communism is synonymous with "world revolution," and world revolution is to be attained through subtle, satanic, militant atheism.

For us of America to ignore the fact or silently gloss it over as relatively unimportant is far more dangerous than buying a home that is not only weak and tottering in its foundation, but that is weak and tottering in its superstructure as well. God and religion do play an important role in man's struggle with communism of the twentieth century; and as in the struggle of old, God again recognizes the presence of a third party, an adversary prodding man on

to grapple with Him in due season, to vanquish Him in His heaven and to subdue Him wherever He seeks refuge.

That alone condemns communism; that alone will doom to ultimate failure a worldwide soviet socialistic republic. Christ is again persecuted, and, as the missiles of destruction are aimed at His Mystical Body the Church, His words remain true forever, "and the gates of hell shall not prevail against it."

AUTHENTIC TESTIMONY

A momentary glance at the works of communist writers clearly reveals the foundation upon which communism rests. It is openly and avowedly irreligious, antireligious and anti-God. Endeavor as it may to extol the importance of its political and economic struggle for the welfare of society, it will never be able to minimize the satanic hatred that motivates its atheistic and anti-religious propaganda and activities. It stands condemned before the tribunal of its own testimony:

"Atheism is an integral part of Marxism. Consequently a class-conscious Marxist party must carry on propaganda in favor of atheism."—*Lenin*.

"Marx said: 'Religion is the opium of the people'—and this postulate is the cornerstone of the whole philosophy of Marxism with regard to religion."—*Lenin*.

"We must know how to fight religion, and for this purpose we must explain on materialistic lines the origin of faith and religion to the masses. The Marxist must be a materialist—that is, an enemy of religion. Religion is opium for the people. Our propaganda necessarily includes the propaganda of atheism."—*Lenin*.

"In most cases there is an irreconcilable conflict between the principles of communist tactics and the commandments of religion. A communist who rejects the commandments of religion and acts in accordance with the directions of the (Communist) Party ceases himself to be one of the faithful. On the other hand one who while calling himself a communist continues to cling to his religious faith, one who in the name of religious commandments infringes the prescriptions of the party, ceases to be a communist."—*The A B C of Communism*.

"A militant workers' antireligious movement must be

organized under the leadership of workers who have already freed themselves from church influences, which will have for its purpose the emancipation of the masses from religious domination."—*The Church and the Workers*.

"The antireligious campaign of the soviet must not be restricted to Russia; it must be carried on throughout the whole world."—*Aims and Methods of Anti-Religious Propaganda*.

"Every step taken in the reëducation of the masses must be bound up with their emancipation from the stultification of religion."—*Pravda*.

"With all my heart I wish the 'Godless' every success in its fight against the repugnant spectre of God which has caused such diabolic harm to all humanity throughout history."—*Lunacharsky*.

"The only country in which the antireligious movement is able to develop openly, broadly, unhindered is the USSR. Our experience is of the greatest importance to every nation. We must never forget that by our work we are rendering assistance to our foreign comrades. We must deeply internationalize our work, so that every atheist should regard his work as part of our international struggle against religion and the Church."—*Religion in the USSR*.

"We are entering our sixteenth year of the proletarian revolution with great gains to our account in the field of atheism. But these gains are insufficient. Our work must be improved, consolidated, expanded, deepened. The banner of militant atheism must be raised still higher. Propaganda in favor of militant atheism must be carried on more widely, must become deeper and more serious. The ranks of the militant atheists must be increased to include millions."—*Religion in the USSR*.

"The program of our party says: 'An antireligious center must be created to assist the communist parties of all countries to guide this constantly growing movement against religion and the clergy, because this is part of the class struggle and as such is not only meritorious, but an essential part of the struggle against the capitalist world, part of the struggle for communism.'"—*Religion in the USSR*.

"It is absurd to worry ourselves about God, like pious old women. It is not man who is created in the image and likeness of God; God is created in the image and likeness of man. We have not the slightest need of Him. Man having

realized his own value, a happy and creative human society is for us an end in itself and has no need to be sanctioned by divine idols."—*Bukharin*.

"We communists stand without any reservation for education that will root out all beliefs in the supernatural."—*Browder*.

STRATEGY UNMASKED

Official testimony declares that communism's manual of action directs its warfare against God Himself. This ultimate objective is clear and definite to those of the inner circle; yet the plan of campaign is sufficiently camouflaged so as to entice unwary recruits to join its ranks. The politico-economic warfare is stressed; the antireligious program is tactfully and cleverly ignored. It is not strategy left to chance, but strategy that is as necessary for the success of the world revolution as it is well planned. Lenin recognized its importance, and his successors have been faithful in following in his steps.

"That is why we do not declare and must not declare in our program that we are atheists; that is why we do not forbid, and must not forbid, proletarians who still cling to the remnant of old prejudices to come into closer contact with our party. We shall always preach a scientific world conception; we must fight against the inconsistencies of the 'Christian;' but this does not mean that the religious question must be pushed into the foreground where it does not belong. We must not allow the forces waging a genuinely revolutionary, economic and political struggle to be broken up for the sake of opinions and dreams that are of third-rate importance, which are rapidly losing all political significance, and which are steadily being relegated to the rubbish heap by the normal course of economic development."—*Lenin*.

"The assault on religion must be conducted with patience and considerateness, as well as with energy and perseverance. The credulous crowd is extremely sensitive to anything which hurts its feelings. To thrust atheism upon the masses . . . would not assist, but would hinder, the campaign against religion."—*The A B C of Communism*.

"In our work among religious people we must bear in mind Lenin's advice to utilize every method available to us; or, as he said, we must 'approach them this way and that way'

in order to stimulate them to criticize religion themselves. This work has not yet been properly developed. We must also work out the proper methods and produce the necessary mass literature which will meet the requirements of these backward groups and of religious people."—*Religion in the USSR*.

"A Marxist must place the success of the strike movement above all else, must definitely oppose the division of the workers in this struggle into atheists and Christians, must fight resolutely against such a division.

"In such circumstances the preaching of atheism is superfluous and harmful—not from the narrow-minded consideration of not frightening the backward elements, or of losing votes at elections, etc., but from the point of view of the actual progress of the class struggle, which, in the conditions of modern capitalist society, will convert Christian workers to social democracy and to atheism a hundred times more effectively than any bald atheist sermons. To preach atheism at such a time and in such circumstances would only be playing into the hands of the Church and the priests, who would desire nothing more than to have the workers' participating in the strike movement divided in accordance with their religious beliefs."—*Lenin*.

BEWARE OF CHANGING TACTICS

Christ foretold that persecution would pursue His Church, but He was silent as to the nature of that persecution. He simply prophesied the fact, leaving details of each struggle to the ingenuity of man and the spirit of evil that prompts him. Today we look into the past and we see the prophecy is equally fulfilled whether applied to the first bloody persecutions of Christianity or to the more refined campaigns of the sixteenth, seventeenth, eighteenth, nineteenth and twentieth centuries. The mere difference of time and of circumstance does not alter the truth of the words, "If they have persecuted me, they will also persecute you."

Two thousand years of accumulated experience has made man a master in the art of persecuting God. The ingenuity that has led him to control the forces of nature, to master the mysteries of science, and to annihilate time and distance by his marvelous inventions is the same ingenuity that is ceaselessly striving to allure men, women and youth into the ranks of atheistic communism. Step by step he has

evolved his strategy, sparing no effort to drive God from the face of the earth. And it is this clever, subtle, compromising strategy that Christianity must be on its guard against today; for, in spite of the changing tactics of Moscow on the "religious front," communism continues to be anti-God, anti-religious—atheistic to the very core.

A CHANGE IN TACTICS

The theory of communism is unchanging and unchangeable in so far as it is diabolically opposed to God. The manual of action wherein the theory is reduced to practice is cleverly arranged to meet existing conditions. At one time God is to be vanquished in His heaven by sheer force, and when that fails, as it always will, He is to be subdued by cunning and cleverness. Against this insidious change of tactics the Holy Father sounds a warning in his encyclical *Divini Redemptoris*:

"In the beginning," he writes, "communism showed itself for what it was, in all its perversity; but very soon it realized that it was thus alienating the people. It has therefore changed its tactics, and strives to entice the multitudes by trickery of various forms, hiding its real designs behind ideas that in themselves are good and attractive.

"Thus, aware of the universal desire for peace, the leaders of communism pretend to be the most zealous promoters and propagandists in the movement for world amity. Yet at the same time they stir up a class warfare which causes rivers of blood to flow, and, realizing that their system offers no internal guarantee of peace, they have recourse to unlimited armaments. Under various names which do not suggest communism, they establish organizations and periodicals with the sole purpose of carrying their ideas into quarters otherwise inaccessible. They try perfidiously to worm their way even into professedly Catholic and religious organizations.

"Again, without receding an inch from their subversive principles, they invite Catholics to collaborate with them in the realm of so-called humanitarianism and charity and at times even make proposals that are in perfect harmony with the Christian spirit and the doctrine of the Church.

"Elsewhere they . . . encourage the belief that communism, in countries where faith and culture are more strongly entrenched, will assume another and much milder form. It will not interfere with the practice of religion. It will respect

liberty of conscience. There are some even who refer to certain changes recently introduced into soviet legislation as a proof that communism is about to abandon its program of war against God."

STUDY CLUB QUESTIONS

VI

A FUNDAMENTAL ERROR. What new and tottering social superstructure is being offered today to the great civilized family of the human race? Why is its foundation unsafe and unsound? Explain and discuss "Russian communism is synonymous with 'world revolution,' and world revolution is to be attained through subtle, satanic, militant atheism." What role does Satan play in the present struggle? What fact dooms to ultimate failure a world-wide soviet socialist republic?

AUTHENTIC TESTIMONY. Basing your answer on the statements of leading communists, show that communism is not only irreligious, anti-religious and anti-God, but that it is essentially Godless. What reason or reasons can you give for this bitter hatred against God? Is this hatred limited to the confines of Soviet Russia? From the given statements would you say that the objective of communism is the political and economic welfare of society?

STRATEGY UNMASKED. What ultimate objective of communism is clear and definite? To whom? What camouflage is used? Is this strategy necessary? Show how communists have used it. Why are they reluctant to push the religious question into the foreground? If religion is of third-rate importance, what do they assign to first and second places? Is that their policy in this country? Why must the assault on religion be conducted with patience and considerateness? What value do they place on mass literature? Why do they strive to avoid a division between atheists and Christians? What circumstances are considered unfavorable for the preaching of atheism?

BEWARE OF CHANGING TACTICS. When Christ spoke of persecutions, did He say what form they would take? Enumerate different types of persecutions that have beset the Church. Has man shown himself proficient in waging war against God? How is this shown in Moscow's new "religious front"?

A CHANGE IN TACTICS. Does the theory of communism always remain the same? Does its manual of action change? Explain your answer. Is the change in tactics clever and subtle? Are people likely to be deceived? Discuss and explain what the Holy Father says about this change of tactics. Give examples from your own observations, reading and experience.

THE UNCHANGEABLE THEORY

Tactics vary, but the plan remains one of militant atheism, as is readily seen in Article 124 of the new constitution of the USSR, which reads as follows: "To insure to citizens freedom of conscience, the Church in the USSR is separated from the state, and the school from the Church. Freedom

to perform religious rites and *freedom of antireligious propaganda is recognized for all citizens.*" (Italics ours.)

At first reading it would appear that religious freedom has at last been granted in the USSR; but such does not appear to be the case when one considers an earlier reply made by Stalin to the first American labor delegation to the USSR. When he was asked whether there was religious freedom in the Soviet Union, he said: "Does that mean that the party is neutral towards religion? No, it does not. We carry on, and will continue to carry on, propaganda against religious prejudice. Our legislation guarantees to citizens the right to adhere to any religion. That is a matter for the conscience of each individual. That is precisely why we carried out the separation of Church and state. But in separating Church and state and proclaiming religious liberty, we at the same time guaranteed the right to every citizen to combat by argument, by propaganda and agitation any and all religion. The party cannot be neutral to religion, and it does conduct antireligious propaganda against all and every religious prejudice, because it stands for science, while religious prejudice runs counter to science, because all religion is something opposite to science."

Every citizen, according to law, is guaranteed the right "to combat by argument, by propaganda and agitation any and all religion." Argument and propaganda are simple and refined means of warfare, and for this reason they are more to be feared than open and avowed persecution of religion. They provide a new method of procedure which has failed to camouflage the true nature of the old campaign. They are but a change in tactics, which is not sufficient to change the true objectives of communism.

Pius XI has not been deceived by them, and in March, 1937, he presents a brief but detailed summary of the manner in which argument and propaganda terminate in a simple and refined twentieth-century persecution:

"How is it possible that such a system, long since rejected scientifically and now proved erroneous by experience . . . could spread so rapidly in all parts of the world? The explanation lies in the fact that too few have been able to grasp the nature of communism. The majority instead succumb to its deception, skillfully concealed by the most extravagant promises. By pretending to desire only the betterment of the condition of the working classes, by urging the removal

of the very real abuses chargeable to the liberalistic economic order, and by demanding a more equitable distribution of this world's goods (objectives entirely and undoubtedly legitimate), the communist takes advantage of the present worldwide economic crisis to draw into the sphere of his influence even those sections of the populace which on principle reject all forms of materialism and terrorism.

"And as every error contains its element of truth, the partial truths to which we have referred are astutely presented according to the needs of time and place, to conceal, when convenient, the repulsive crudity and inhumanity of communistic principles and tactics . . .

"There is another explanation for the rapid diffusion of the communistic ideas now seeping into every nation, great and small, advanced and backward, so that no corner of the earth is free from them. This explanation is to be found in a propaganda so truly diabolical that the world has perhaps never witnessed its like before. It is directed from one common center. It is shrewdly adapted to the varying conditions of diverse peoples. It has at its disposal great financial resources, gigantic organizations, international congresses, and countless trained workers. It makes use of pamphlets and reviews, of cinema, theatre and radio, of schools and even universities. Little by little it penetrates into all classes of the people and even reaches the better-minded groups of the community, with the result that few are aware of the poison which increasingly pervades their minds and hearts.

"A third powerful factor in the diffusion of communism is the conspiracy of silence on the part of a large section of the non-Catholic press of the world. We say conspiracy, because it is impossible otherwise to explain how a press usually so eager to exploit even the little daily incidents of life has been able to remain silent for so long about the horrors perpetrated in Russia, in Mexico, and even in a great part of Spain; and that it should have relatively so little to say concerning a world organization as vast as Russian communism. This silence is due in part to shortsighted political policy, and is favored by various occult forces which for a long time have been working for the overthrow of the Christian Social Order."

THEORY PLUS PRACTICE

An Associated Press dispatch for December 21, 1936, informs its readers that "the new Russian census will include

a survey of religion among the people. Whether he believes in God will be one of the five principal questions to be asked of each citizen over sixteen in the national census next month . . . Newspapers have devoted lengthy articles, urging the people to answer frankly, reminding that the answers will be secret and that those who still profess the faith are entitled to freedom of worship by constitutional guarantees. 'If you do not believe in God, say so; even if you were baptized and once worshiped,' Moscow newspapers advised."

When the religious status of its citizens is made the object of a national census, it is not difficult to see that the government of Moscow has not given up its fight on the religious front. Strive as it will to evade the question of religion abroad, at home it is ever alert to fortify the foundation of atheism upon which rests the theories, the principles and the practices of Marxian communism.

And what better means could have been devised for the accomplishment of this purpose than "A World Congress of Atheists and Freethinkers," which was held in Moscow in February, 1937, for the purpose of establishing a center of far-reaching antireligious propaganda that would extend to every quarter of the world. Freedom of antireligious propaganda that is guaranteed by law to the citizens of the USSR is to be extended to the citizens of the world, not by privilege of law, but by means of widespread argument, propaganda and agitation organized with truly diabolical perfection.

This subtle combination of theory and practice now manifesting itself in the new tactics employed by communism is but another fulfillment of the prophecy spoken by Christ, "Remember my word that I said to you: The servant is not greater than his master. If they have persecuted me, they will also persecute you."

THE GODLESS OF 1937

Antireligious activity and antireligious propaganda are part and parcel of communism's program. It is not surprising, then, that new efforts should now be directed along this line, with the result that the latest endeavors of the Godless congress of 1937 are but another war declared on God, His divine Son and the Church He founded. The Godless leaders of communism realize the necessity of doubling their efforts on the antireligious front; for religion and belief in God are

not easily driven from the hearts and souls of men. Hence it is that Yaroslavsky, leader of the Godless soviet movement, is forced to admit in his recent Godless publication that "the struggle against religion goes on.

"We must paralyze every influence of religious ideology in the growing generation. The fight for youth, for children, must be one of the objectives, not only of the Society of Militant Atheists, but especially of the Komsomols and of the soviet school."

The words of Yaroslavsky are a direct challenge to the faith of every individual professing belief in God. In his reported statement attacking the Holy Father's encyclical of March 19, 1937, the Godless one has hurled another challenge against every loyal follower of Christ holding belief in the Church of Rome which He established:

"We might give the Vatican a reply in keeping with our Bolshevik traditions. But why try to convince the Pope and his entourage? The mass of Catholics are of much more interest to us. We will make them freethinkers. Accordingly our reply will be to exert all our powers for the annihilation of Catholicism. Our new constitution gives no sanction for religious propaganda. The Stalin constitution is a sure guarantee of the defense of atheism as the state and the party understand it."

THE ROCK OF PETER

"What, then, must be done? What remedies must be employed to defend Christ and Christian civilization from this pernicious enemy?"

Such is the pertinent question asked by Pius XI in his encyclical *Divini Redemptoris*, and such is the question on the lips of every individual who realizes the destructive influence of Godless communism on society and the institutions of society—the family, education and industry.

His Holiness has given the answer to his own question, not once, but many times during the years 1929, 1930, 1931, 1932 and upward to 1937. Were his warnings hearkened to in the past as it is hoped they will be in the future, the following statement of the Holy Father would not have to be written in the present year:

"It may be said in all truth that the Church, like Christ, goes through the centuries doing good to all. There would be today neither socialism nor communism if the rulers of

the nations had not scorned the teachings and maternal warnings of the Church. On the bases of liberalism and laicism they wished to build other social edifices which, powerful and imposing as they seemed at first, all too soon revealed the weakness of their foundations, and today are crumbling one after another before our eyes, as everything must crumble that is not grounded on the one cornerstone which is Christ Jesus."

BUILDING ON CHRIST JESUS

"Going, therefore, teach ye all nations . . . Teaching them to observe all things whatsoever I have commanded you; and behold I am with you all days, even to the consummation of the world." These words, uttered by the Master two thousand years ago, have a particular significance for the world today.

Christ is not dead; He is a living Christ, teaching and preaching and guarding His Church through His vicar on earth, the Pope. It is this fact which makes the Church of Rome communism's dreaded foe. His Holiness has been conscious of the divine charge laid upon him, and of his ceaseless efforts in its behalf he can truthfully say:

"During our pontificate we too have frequently and with urgent insistence denounced the current trend to atheism, which is alarmingly on the increase. In fact, the most persistent enemies of the Church, who from Moscow are directing the struggle against Christian civilization, themselves bear witness, by their unceasing attacks in word and act, that even to this hour the Papacy has continued faithfully to protect the sanctuary of the Christian religion, and that it has called public attention to the perils of communism more frequently and more effectively than any other public authority on earth."

STUDY CLUB QUESTIONS

VII

THE UNCHANGEABLE THEORY. From Article 124 show that communism's plan is one of militant atheism. What light does Stalin's reply throw on the phrase, "Freedom of anti-religious propaganda is recognized for all citizens"? What is to be said about arguments and propaganda as means of warfare? Are they as dangerous as open persecution of religion? Explain and discuss the manner in which argument and propaganda terminate in a modern persecution. How do you account for the rapid spread of communism? What means of propaganda are

used? Has the non-Catholic press of the world contributed to the spread of communism? In what manner? Why?

THEORY PLUS PRACTICE. Does the press dispatch of December 21, 1936, indicate new activity on Moscow's antireligious front? Was it a mere coincidence that a World Congress of Atheists and Freethinkers should be held in Moscow one month following the survey here of religion among the people? What is the purpose of this Congress? Is America to be free from its antireligious propaganda? Did the Holy Father select an opportune time (March 19, 1937) for the publication of his encyclical on atheistic communism? Why should every Catholic, every Christian, make a study of this encyclical?

THE GODLESS OF 1937. Why must communism redouble its efforts on the antireligious front? Who is the leader of the Godless Soviet Movement? What challenge did he hurl at Catholics in one of his recent pronouncements? What provoked his statement? What should be the reaction of Catholics to that statement?

THE ROCK OF PETER. What pertinent question does Pius XI ask in his encyclical *Divini Redemptoris*? Has he himself answered the question? When? Were his warnings and those of his predecessors harkened to in the past? What does he say about present conditions with relation to the maternal warnings of the Church?

BUILDING ON CHRIST JESUS. What words of the Master have particular significance for the world today? Discuss the deep meaning in the words, "Christ is not dead, but He is a living Christ." Through whom does the living Christ teach and preach and guard His Church? Has Pius XI been faithful to the charge placed upon him? Must Moscow acknowledge this fact? Has communism as little love for Christ's Vicar as it has for Christ Himself?

PROTECTING RELIGION

The Holy Father has given the Christian world solid principles of action for meeting the perils of Godless communism, and to them he has added the wise counsel that the "most urgent need of the present day is the energetic and timely application of remedies which will effectively ward off the catastrophe that daily grows more threatening." Within the pages of this pamphlet it is impossible to enumerate all the suggestions that have been made by the Holy Father; however, those that are given merit a timely and energetic application to the daily life of all who are desirous of doing their share in meeting the Godlessness of communism with some fundamental principles and teaching of the Gospel.

HIS HOLINESS SPEAKS

(a) **Unity.** "It is necessary that we likewise unite all our forces in one solid, compact line against the battalions of evil, enemies of God no less than of the human race. For God or against God, this once more is the alternative

that shall decide the destinies of all mankind, in politics, in finance, in morals, in the sciences and arts, in the state, in civil and domestic society."—*Caritate Christi Compulsi*.

"Many times our paternal heart has been saddened by the divergencies—often idle in their causes, always tragic in their consequences—which array in opposing camps the sons of the same Mother Church . . . Those who make a practice of spreading dissension among Catholics assume a terrible responsibility before God and the Church."—*Divini Redemptoris*.

(b) Belief in God. "Belief in God is the unshaken foundation of all social order and of all responsible action on earth; and therefore all those who do not want anarchy and terrorism ought to bestir themselves with a will, in order that the enemies of religion may not attain the goal they have so loudly proclaimed to the world."—*Caritate Christi Compulsi*.

"This supreme reality, God, is the absolute condemnation of the impudent falsehoods of Communism. In truth, it is not because men believe in God that He exists; rather because He exists do all men whose eyes are not deliberately closed to the truth believe in Him and pray to Him."—*Divini Redemptoris*.

(c) Justice. "We are aware that in this battle for the defense of religion we must make use of all lawful means at our disposal. Therefore, following in the wise paths of our predecessor Leo XIII, of saintly memory, in our encyclical *Quadragesimo Anno* we advocated so energetically a more equitable distribution of the goods of the earth and indicated the most efficacious means of restoring health and strength to the ailing social body and tranquillity and peace to its suffering members."—*Caritate Christi Compulsi*.

"Then only will the economic and social order be soundly established and attain its ends, when it offers, to all and to each, all those goods which the earth and resources of nature, technical science and the corporate organization of social affairs can give. These goods should be sufficient to supply all necessities and reasonable comforts and to uplift men to that higher standard of life which, provided it be used with prudence, is not only not a hindrance, but is of singular help to virtue."—*Quadragesimo Anno*.

(d) Prayer. "Mindful, then, of our condition, that we are essentially limited and absolutely dependent on the

Supreme Being, before everything else let us have recourse to prayer In the very act of prayer a man unites himself with God and, so to speak, keeps alive on earth the idea of God. The man who prays, merely by his humble posture professes before the world his faith in the Creator and Lord of all things; joined with others in prayer he recognizes that, not only the individual, but human society as a whole, has over it a supreme and absolute Lord."—*Caritate Christi Compulsi*.

"So, too, the evil which today torments humanity can be conquered only by a world-wide holy crusade of prayer and penance Let them implore also the powerful intercession of the Immaculate Virgin who, having crushed the head of the serpent of old, remains the sure protectress and invincible 'Help of Christians.'"—*Divini Redemptoris*.

"In addition prayer will remove the fundamental cause of present-day difficulties which we have mentioned above: that is, the insatiable greed for earthly goods If therefore those who, through the excessive production of manufactured articles, have fallen into unemployment and poverty made up their minds to give the proper time to prayer, there is no doubt that work and production would soon return to reasonable limits and that the conflict which now divides humanity into two great camps struggling for transient interests would be changed into a noble and peaceful contest for goods heavenly and eternal."—*Caritate Christi Compulsi*.

(e) **Penance.** "But to prayer we must also join penance, the spirit of penance and the practice of Christian penance We deplore the fact that in our day the idea and the name of expiation and penance have with many lost in great part the power of rousing enthusiasm of heart and heroism of sacrifice. In other times they were able to inspire such feelings; for they appeared in the eyes of men of faith as sealed with a divine mark in likeness of Christ and His saints; but nowadays there are some who would put aside external mortifications as things of the past; without mentioning the modern 'autonomous man,' who despises penance as bearing the mark of servitude. As a fact the notion of the need of penance and expiation is lost in proportion as belief in God is weakened, and the idea of an original sin and of a first rebellion of man against God becomes confused and disappears

"By means of voluntary sacrifices, by means of practical

and even painful acts of self-denial, by means of various works of penance, the noble-hearted Christian subdues the base passions that tend to make him violate the moral order Prayer, then, and penance are the two potent inspirations sent to us at this time by God, that we may lead back to Him mankind that has gone astray and wanders about without a guide; they are the inspirations that will dispel and remedy the first and principal cause of every revolt and every revolution, the revolt of man against God."—*Caritate Christi Compulsi*.

(f) Christian Life. "As in all the stormy periods of the history of the Church, the fundamental remedy today lies in a sincere renewal of private and public life according to the principles of the Gospel by all those who belong to the Fold of Christ, that they may be in truth the salt of the earth to preserve human society from total corruption

"The Catholic who does not live really and sincerely according to the faith he professes will not long be master of himself in these days, when the winds of strife and persecution blow so fiercely, but will be swept away defenseless in this new deluge which threatens the world. And thus, while he is preparing his own ruin, he is exposing to ridicule the very name of Christian."—*Divini Redemptoris*.

(g) Christian Charity. "Still more important as a remedy for the evil we are considering—or certainly more directly calculated to cure it—is the precept of charity. We have in mind that Christian charity, 'patient and kind,' which avoids all semblance of demeaning paternalism, and all ostentation; that charity which from the very beginning of Christianity won to Christ the poorest of the poor, the slaves. And we are grateful to all those members of charitable associations, from the conferences of St. Vincent de Paul to the recent great relief organizations, which are perseveringly practicing the spiritual and corporal works of mercy. The more the workmen and the poor realize what the spirit of love animated by the virtue of Christ is doing for them, the more readily will they abandon the false persuasion that Christianity has lost its efficacy and that the Church stands on the side of the exploiters of their labor."—*Divini Redemptoris*.

(i) Study Clubs. "To give to this social activity a greater efficacy, it is necessary to promote a wider study of social problems in the light of the doctrine of the Church

and under the aegis of her constituted authority Therefore it is of the utmost importance to foster in all classes of society an intensive program of social education adapted to the varying degrees of intellectual culture The minds of men must be illuminated with the sure light of Catholic teaching, and their wills must be drawn to follow and apply it as the norm of right living in the conscientious fulfillment of their manifold social duties

"This task of formation, now more urgent and indispensable than ever, which must always precede direct action in the field, will assuredly be served by study circles, conferences, lecture courses and the various other activities undertaken with a view to making known the Christian solution of the social problem."—*Divini Redemptoris*.

(j) **Zeal in Action.** "This, Venerable Brethren, is the doctrine of the Church, which alone in the social as in all other fields can offer real light and assure salvation in the face of communistic ideology. But this doctrine must be consistently reduced to practice in everyday life, according to the admonition of St. James the Apostle: 'Be ye doers of the word and not hearers only, deceiving your own selves.' We cherish the firm hope that the fanaticism with which the sons of darkness work day and night at their materialistic and atheistic propaganda will at least serve the holy purpose of stimulating the sons of light to a like and even greater zeal for the honor of the Divine Majesty."—*Divini Redemptoris*.

STUDY CLUB QUESTIONS

VIII

PROTECTING RELIGION. What wise counsel does Pius XI give the world today? What does His Holiness mean by "the energetic and timely application of remedies"?

HIS HOLINESS SPEAKS. Why does the Holy Father stress unity of action? How can the individual Catholic fulfill this desire of the Holy Father? Is it possible that unity of action be lacking among Catholics in so grave a danger? Why is belief in God so important? When it is wanting, what follows? In what encyclical does the Holy Father treat of "a more equitable distribution of the goods of the earth"? Why does His Holiness speak at such length on the subject of prayer? How is prayer an argument against atheism? Do we appreciate the value of prayer in the present crisis? What is to be said about the practice of penance? What does His Holiness mean by "a sincere renewal of Christian life"? Illustrate your answer in a practical way. What are the spiritual and corporal works of mercy? Can Catholics remain indifferent to the need of study clubs? What are their advantages? Why are the words of St. James so applicable today, "Be ye doers of the word and not hearers only, deceiving your own selves"?

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