

that is necessary for evil to succeed is that good men do nothing.”

Recently, I was asked to address an audience at a pro-life fundraising dinner. I was the second of two speakers. The first speaker spoke about the many successes of the pro-life movement in the United States, today. In contrast, I spoke, in part, of the failure of Christian leadership to speak out on moral issues.

How can we speak of success when own most 52 million babies have been slaughtered on the altar of greed and selfishness. It is easy to patronize one another by sharing examples of how one pregnant woman was influenced to carry her baby to term.

Please do not misunderstand. I am not saying that the saving of one life is not extremely significant. There is a Jewish proverb that states “You save one life. You save the world.” What I am saying is that we cannot rest on our laurels. For every baby that is saved many hundreds wind up in incinerators. In addition, for every baby that is surgically aborted, it is estimated that five are aborted as a result of the birth control pill. How long will God tolerate our rejection of His most precious gifts?

We must change the attitude of the nation. It is our responsibility to teach our less educated citizens about the many moral issues, which face our society today.

This is one of the reasons why the Evangelization Station was inaugurated. We have endeavored to provide many pamphlets, which teach the truth of Catholic moral principles. It is up to Catholic laity to disseminate this information.

Print these materials and pass them out to others. Carry them with you so that you can share them whenever the opportunity arises. Give them to your friends and acquaintances. Leave them at businesses, doctor’s offices, in short, anywhere you think they might do some good.

It is said, that we should never discuss religion or politics. Yet these subjects are the ones that impact our lives most seriously. Fortunately, at the present time in America, we can still speak our minds without fear of imprisonment. The worse that might happen is ridicule. Do not be afraid to speak out courageously, the Holy Spirit will be at your side.

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Pamphlet 552

## **Insidious Paganism**

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On Easter Tuesday, 1934, the Holy Father, Pope Pius XI, in a special audience to the Catholic young men’s Association of Germany said, “The hour has come, and has already been long upon us, when in Germany, especially, it is not enough to say ‘Christian life, Christian doctrine.’ We must say ‘Christian-Catholic life, Christian-Catholic doctrine.’ For what remains of Christianity, of real Christianity without Catholicism, without also the Catholic Church, without Catholic doctrine, without Catholic life? Nothing, or almost nothing. Or better, in the end, one can and must say—not merely a false Christianity but a true paganism.”

By 1934, the Catholic Church in Germany was already experiencing severe persecution. In the beginning, the National Socialist Party was cautious and wary to a certain degree in the measures taken against the Church. There was the desire to avoid giving the impression of fundamental enmity towards the Church. For this reason the Church’s positions were not all attacked at once, but step by step after the most careful and painstaking preparation of public opinion. It was in this way that even the most radical measures were put into operation; recourse was made to petty subterfuges and trifling mitigations to mollify the public and cloud the situation. Above all, the effort was made to allay fears and public disquiet and there were constantly repeated assurances that there was no question at all of any intention to inaugurate a persecution against the Church. Year after year, the National Socialist press and the leading personalities of the movement never tired of proclaiming that the new state was to be built up “on a basis of positive Christianity,” and

all that was being done was to “purge and free the Church and Religion from politics.” Woe to the bishop, or parish priest in his pulpit, or the writer of an underground newspaper, who hazarded the faintest suggestion that the Church was being oppressed in Germany; such “dissemination of atrocity fables” would at once have been rewarded by a sentence of imprisonment or worse.

In 1938 a booklet was issued by the central press of the NSDAP (German National Socialist Workers’ Party), bearing the title, “Political Catholicism’s Great Falsehood”; the text, statistics and pictures purported to show the flourishing nature of Catholic life in the Third Reich, and culminated in the indignant query: “How can they speak of the persecution of the Church?”

The enormous resources of the National Socialist propaganda with its army of agents, correspondents of the DNB (Official German News Agency), and its paid propagandists with huge sums of money at their disposal, ensured that even in the most distant countries, the cries would resound: “In the Third Reich, there is no persecution of the Church.” In reality, thousands of legal prosecutions were carried out against members of the Church, almost all resulting in hefty fines, lengthy terms of imprisonment in jails or concentration camps, or summary executions. Each and every aspect and doctrine of Catholicism was relentlessly attacked by the Third Reich. Here are a few quotations to show the kind of faith the Nazis meant to establish in Germany—and beyond.

“Two fronts are clear. One is called Christianity - the other Germany. There is no third. There is also no compromise.”

“We Germans have been called upon by Fate to be the first to break with Christianity. It is an honor.”

“A thousand bonds tie us to the Christian belief, but one blow will make us free. To make ourselves strong and ripe for this step is our task of honest obligation.”

“Every epoch has its sign. Two epochs and two signs oppose each other today: the Cross and the Sword. The sword is the weapon of the fighter. The sufferer drags the Cross.”

“We are on the offensive. The front of the Cross has a strong and a weak flank. The strong is the Catholic. The weak is Protestant. We are fighting against both. The tortured, pain-torn figure of the crucified Christ will disappear. Our heroes must again carry swords in their fists.” (*The Bishop of Munster and the Nazis*, London, Burns Oates, 1943).

The book then deals with specific aspects of Christian usage.

On *Baptism* it says: “We will receive the newly born into the community of the nation, not as Catholics, not as Protestants, but as Germans.”

On *Marriage*: “In future there will only be a German consecration of marriage. Marriages will not be concluded in the name of the Church.”

On *the Bible*: “Take the Old Testament and burn it in consecrated places. And thank God that He sent the Fuhrer.”

On *Civilization*: “The age of Christian civilization is past. Only German civilization has anything to say. We are German. Therefore we

cannot be Christians. The German has two obligations, earthly and heavenly. As long as he has two masters, the Fuhrer and the Savior, he will not find his way to eternity.”

On *Education*: “Everyday, every hour, which our youth spends in church is lost. We want to educate them to tear Christianity out of their hearts: only Germany has a place there. How do we want to educate our children? As though they had never heard of Christianity!”

In spite of the risks, the voice of the Catholic Church in Germany was never stilled. Regardless of the dangers inherent in speaking the truth, many courageous Catholics defended the faith risked and lost their lives.

The reader may wonder why I bring this subject to your attention, as it happened so very long ago.

How does this relate to us today?

The answer is simple; we live in a society that is amoral or fast becoming so, and for the most part, unlike the heroic Bishops of Germany, Catholic leadership in the United States has, for the most part, turned a blind eye. Where are our Catholic heroes? Certainly, we have some fine, courageous bishops who speak the truth when it comes to issues such as abortion, euthanasia, in vitro fertilization, artificial contraception, homosexuality, fornication, cohabitation, etc., etc., etc., but they cannot do it alone. There is also a small cadre within the laity, who are willing to make sacrifices to spread the gospel message, but they are not enough.

Fundamentally, it is the responsibility of every Catholic to speak the truth about the dangers facing our society. Edmund Burke wrote: “All