

## THE NEW FAITH

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DON'T KNOW the answer to that one," Tom honestly admitted to his non-Catholic shipmate, "but I know that there is an answer." Then he continued, "people often forget that some of those questions on religion are more scientific than this electrical stuff we have to handle. If you or I hit a snag in our work we are sensible enough to see the C.O. aboard who is rated as a specialist; he will usually be more capable of solving the problem we have. So the best and sanest way to get a satisfactory answer to that religious problem you just threw at me is for both of us to see a Catholic chaplain when we hit port. He'll give us the dope on it because he's a specialist in that stuff." Tom was on a ship of the destroyer-class that did convoy work in the Atlantic. On this trip they were heading towards a Mediterranean port. Events turned out just as Tom had hoped and prayed they would. Tom and his non-Catholic shipmate saw a Catholic chaplain and were relieved of their problem.

A few years ago a rather well-known Catholic gentleman had a friendly chat with a Russian diplomat in Mexico. In the course of the conversation the erudite Catholic disconcerted the Russian with the assertion that there were many contradictions in the doctrine of Communism. Upon the diplomat's request the Catholic proceeded to cite examples and prove the soundness of his assertion. The Red envoy could hardly escape perceiving the contradictions as outlined. But something within him prompted the Russian to maintain that there must be an adequate solution of these problems in terms of Communistic principles. He told the Catholic gentleman that at the present time the answer to these problems escaped him, but he was certain that Communism had an answer. To prove his trust in the doctrine of Communism he would write to headquarters in Moscow. The "brains" of Communism stationed there would easily find the adequate solution of any problems and show the harmony of Communistic principles.

At first sight these two true incidents may not seem to have any connection. Though quite different in many respects, these two incidents have much in common. A brief analysis of both of them will make their connection clearer. In the first incident Tom, the Catholic

sailor, knew by the divine gift of Faith that the Catholic Church and her doctors, under the guidance of the Holy Spirit, can answer all the objections raised against Catholic doctrines. Tom has some knowledge of the fundamentals of the Faith and was willing to believe whatever the Teaching Authority of the Church declared worthy of belief. Faith was and is an important reality to Catholics like Tom. It is intimately bound up with their daily life. With this humble Faith he was as an unshakeable fortress against the arguments fired at him by his shipmates. No matter how convincing any statement against Catholic doctrine or morality might sound and regardless of what great scientist said it, Tom always realized that whatever was contrary to Faith was not true, not genuine. That was his simple yardstick of values. Faith was the norm he used to measure the value and goodness of things. When Tom was stymied by his shipmate's question, it was Faith that influenced his course of action; it was Faith that assured him there was an answer. But how about the incident of the Russian? He too believed in some way that Communism had an answer for every problem. Communism was for him something more than a way of thinking or a political system. It was a way of life. That is what motivated him to make the reply about writing to Moscow for the responses to the Catholic's queries. The erudite doctors of Communistic doctrine, the diplomat confidently trusted, would answer any difficulties or apparent contradictions in the tenets and dogmas of Communism. In short, Communism for those people like this Russian diplomat (and they are legion!) has become a new creed, a new faith with its own articles and dogmas. And like other creeds, Communism has its apostles working in all parts of the world. In America these apostles have had much success. Communism is endeavoring to renew the face of the earth. It is the NEW Faith.

#### THE NATURE OF FAITH

In order to see how Communism has become a new creed and is playing the rôle of Faith for so many people throughout the world, we ought to have some general notion of faith. The note of mysteriousness is usually connected and associated with the notion of faith. This is especially true in divine Faith. But it is commonly accepted that faith is belief in something we do not understand or are not able to understand. In other words, adequate objective evidence is not present; or if such evidence is present, we may be lacking the power of fully understanding it. Those of us who have never been in Italy or Eire have little reason not to believe that there are such countries really existing. There are many phenomena of nature we do not

understand, nevertheless we can and do believe they take place. So, in everyday parlance faith is belief in "something not seen."

The reasons why something is not seen may be conveniently divided in a two-fold way. The object to be seen may be either too bright or too dark. Examples will show the reason for this division. Have you ever tried to look directly at the sun on a bright day in July? No doubt experience has taught you that this is almost impossible even with the aid of special sun glasses, because the sun's brilliance blinds us. The sun is too luminous, too bright. In the field of knowledge, the situation is often not dissimilar. Things intellectual and abstract not seldom prove to be too radiant for many men's minds. This is especially true when we delve diligently into metaphysical problems or try to grasp some notions on the makeup and operations of the Angels. But it is also true that some things are "not seen" because they are too dark, too obscure. It would be a rather hopeless task to find a black purse in a completely darkened room. The human eye always needs some light so as to see things—even if it is only a flickering candle light. In the intellectual order also, an object can not be understood or even perceived if it is buried in the darkness of unintelligibility.

So far we have shown in a general way how the brightness or the darkness of any thing can make that thing incapable of being seen. This is the basis of the necessity of faith. Now we must be more particular and concrete. We shall show that Catholicism is a Faith of Light and that Communism is a faith of Darkness.

### THE FAITH OF LIGHT

When we say that something is not seen because of its brightness we mean simply that such an object is too intelligible, too luminous for our weak intellects to grasp completely and adequately by any natural effort. This is especially so when the object to be perceived contains secrets of divinity, secrets of God's own life. The mysteries of the Incarnation and the Trinity and the Resurrection are such secrets. The perfect knowledge of these mysteries far surpasses our capabilities. They are divine secrets, never to be totally understood by any creature. God has revealed parts of these secrets to us. Here is where the importance and sublimity of the gift of Faith can be seen in its proper perspective. Faith is not an excuse for ignorance, rather is it the beginning of knowledge in things supernatural. It is a very humble beginning; we are reminded that we must believe if we are truly to understand. By this gift of Faith we believe that what God has revealed to us is absolutely true. This in-

tellectual assent is rooted in a certitude far greater than that found in any natural science. God's authority is sufficient for us of the Faith. We are more certain by Faith that Jesus Christ rose from the dead than we are that two and two makes four. How many of us really appreciate the certitude of Faith! Men can err, and they do. But by a living Faith we show our confidence in God's infallibility. With this supernatural gift of Faith we humbly assent to whatever truths God reveals to us. And since the God-man, Christ, instituted the Church on the Rock and bestowed this power of infallibility to the Popes in matters of Faith and Morals, we are certain that whatever the Pope officially declares to be believed is absolutely true. And we must be docile enough to believe, because he is speaking in place of Jesus Christ. We must remember that we are not able to believe of our own accord, for these supernatural truths are too far above us, but God, as it were, takes our minds into His divine hands, and keeps them focused on these divine truths. Anyone who thinks he can fully understand any mystery of the supernatural order is laboring under a delusion. He is fooling himself. These divine secrets, these supernatural truths are most intelligible in themselves, but while on earth our knowledge of them is very meagre. And yet as our knowledge of these divine realities increases, the more intense should be our Faith, because we are learning about the only Thing worth knowing. The Angelic Doctor confirms this truth in these words: "the least knowledge that can be had of the highest things is more desirable than the most certain knowledge which is had of the lowest things."<sup>1</sup> It is evident, then, that our Faith should be a dynamic reality, a very vital and practical power in our daily life. It should in some way influence our every action. It should be our measure of values, of styles in dress, of conversations. Faith is not something to be relegated to Church functions on Sundays and Holydays. Faith should be just as much a part of us at home, in the factory and the office. If we made it the principle of integration in our lives we would have little or nothing to fear from our adversaries. It is high time this integration of Faith in daily life became a fact. Because our Faith has not been dynamic enough in everyday life the apostles of Communism have found many converts to their New Faith among those who professed to be Catholics at one time.

#### THE FAITH OF DARKNESS

Now it remains to analyze the Faith of Darkness. The aptness of this title will be brought out in the analysis. This Faith of dark-

<sup>1</sup> *Summa Theol.* I, q. 1, a. 5, ad. 1.



ness is atheistic Communism. It must be remembered throughout this discussion that this is a perverse type of Faith because it is rooted in Materialism. Materialism is a doctrine that tries to deify Matter by showing how material things are always changing. Matter can change in myriad ways; it seems to have a certain infinity in its power to change. Lenin once described matter as "eternally developing." Such a worship of the Infinite in the material world brings about this perversity in Communism. These doctors of atheistic Communism endeavor to attribute to matter the ever actual being of God, Whose existence they have boldly denied. Communism, we say, is a Faith based on the darkness of Materialism. Experience has taught us that if an object is too dark, or is situated in too dark a place, it will not be seen. We say that matter is too dark to be intelligible because it is of its very nature undetermined. Matter as such is formless. Until it is specified, or molded, by some form, some determination, we can know nothing about it. There is no such thing as knowledge of matter in so far as it is matter. It needs that qualification which is imposed upon it by its form before it becomes a fit subject of knowledge. As far as our intellects are concerned, there is a certain likeness between this unintelligibility of matter and the unintelligibility of God. In God there is no matter, He is pure form. This fulness of form in God is too much for our weak intellects whose proper object of knowledge is the forms of material things, and thus we fail in comprehending Him completely. Matter, on the other hand, is formless, without determination of any kind, and here we have nothing to know.

This incapability of being understood is the basic principle which the doctors of Communism perversely make use of. One object is too high, the other too far beneath us; the one is actually infinite, because of the fulness of its being, the other potentially infinite, because of its indetermination, and its possible determination to an infinity of things. Communism is not wrong because of its attempt to know material things; its mistake lies in its insistence that knowledge of matter as such is the fundamental philosophical knowledge.

The inevitable result of this error is that truth about things is solely relative, because matter is always changing. And this worship of such a negative principle leads to a despair that masquerades as humility.

Since Communism is based on the dialectical process of matter, which is in a state of eternal flux, a kind of Faith is born. In this Faith naturalism and scientism play important parts because it is a product of the Father of Darkness who wanted to attain his ultimate

happiness through his own powers.<sup>2</sup> This Father of Darkness is none other than Satan.

I call Communism a Faith because its supreme leaders look upon it as such. They label it as "integral" and "omnipotent." That is to say, that Communism is to be as integral in its influence on the daily lives of its members as Divine Faith should permeate the daily actions of the Catholic faithful. Just as we Catholics follow the rules laid down by the Pope, so too do real Communists adhere rigidly to the policies of action dictated by Moscow. These leaders of atheistic Communism are not speaking in any kind of metaphor when they claim that they have a "world outlook." Their statements should be sufficiently clear that they want to spread the gospel of Materialism all over the globe. In other words, they are saying that Communism is not just an economic or political system. Communism is to diffuse itself into all human endeavors, in history, in social life, in education, in labor. All walks of life are to feel its influence. That is the master strategy, for atheistic Communism is a way of life that definitely aims at affecting with its materialistic concepts every walk of life and human endeavor. With great zeal the apostles of Communism, the New Faith, propagate and preach their teachings privately and publicly. They will show you how seemingly unselfish this doctrine is and how it is ordained to the perfection of humanity. They seemed to desire the cause of the Party above their own good. Their zeal should fire us Catholics because theirs is a zeal for things that are only material and transitory; matter is the god they want all men to adore. It is a cause they believe worth fighting for, worth working for. They have taken our strategy of action, our integrating spirit of Faith, and used it in an unholy way for a truly inhumane purpose.

It is natural for men to believe in some dogmas. This fact has been evident down the ages. Today too, men must have some dogmas, some creed. Today, more than at any other time in history, people must ask themselves a very important question. It is not whether they will have a Faith, but rather what Faith will they choose to have. Will it be the Faith of Catholicism symbolized by the Crucified Christ on the Cross, or will the apostles of this New Faith continue to draw legions of suffering humanity under the banner of the bloody Hammer and Sickle? Because Christ died for ALL men, Catholicism must have a world outlook. But, unlike atheistic Communism, Catholicism looks far beyond this world, and it is just that far men and nations must look if they want to follow the plans of the Divine Leader.

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<sup>2</sup> cf. *Summa Theol.* I, q. 63, aa. 2, 3.