

Why Stand ye Here Idle?



Various Authors
Compiled by Fr. Christopher Hunter, SSPX

On the Necessity of Catholic Resistance

In his work, *The Protestant Reformation*, French historian Henri Daniel-Rops relates the following incident concerning the Moslem invasion of Europe in 1480:

“Mohammed II boasted sarcastically that his horse would soon be eating its oats from the altar of St. Peter’s. Pope Sixtus IV (1471-84) replied by addressing these desperate exhortations to his fellow countrymen: ‘Men of Italy! If you still want to be Christians, come out and fight! This is your last chance!’ All in vain. The epoch of Machiavelli had arrived, and the crusade no longer possessed any meaning. The merchants of Venice and Genoa were far keener on making money than on defending the honour of Christ. In 1480 it seemed quite likely that the whole of Western Europe was on the point of falling into the hands of Islam: a just reward for the blindness which it had shown in allowing the destruction of the Christian East.”

Every Christian who reads these words must realize they apply to him as much now as they did to Christians then. And the lack of concern for the very survival of Christendom itself is as bad now as it was then. Such indifference on the part of Catholics has been one of the greatest collective sins of those who number themselves among the Mystical Body of Christ.

Pope Sixtus, of course, was not the only Pope who attempted to awaken a world asleep by announcing the danger which threatened to inundate it. The Popes of recent times have also tried to arouse slumbering Christians by warning of the fate which awaited them if they continued to do nothing.

Below have been compiled some recent warnings of the Sovereign Pontiffs, as well as the statements of Catholic cardinals and priests which should remove all doubt as to the obligation Christians are under to resist the enemies of both Church and state.

On Freemasonry

Pope Leo XIII

1884

We pray and beseech you, venerable brethren, to join your efforts with Ours, and earnestly to strive for the extirpation of this foul plague, which is creeping through the veins of the body politic. You have to defend the glory of God and the salvation of your neighbor; and with the object of your strife before you, neither courage nor strength will be wanting. It will be for your prudence to judge by what means you can best overcome the difficulties and obstacles you meet with. But, as it befits the authority of Our office that We Ourselves should point out some suitable way of proceeding, We wish it to be your rule first of all to tear away the mask from Freemasonry, and to let it be seen as it really is; and by sermons and pastoral letters to instruct the people as to the artifices used by societies of this kind in seducing men and enticing them into their ranks, and as to the depravity of their opinions and the wickedness of their acts.

So vehement an attack demands an equal defense—namely, that all good men should form the widest possible association of action and of prayer. We beseech them, therefore, with united hearts, to stand together and unmoved against the advanced force of the sects.

This good and great work requires to be helped also by the industry of those amongst the laity in whom a love of religion and of country is joined to learning and the goodness of life.

Pope St. Pius X

“In our time more than ever before, the chief strength of the wicked lies in the cowardice and weakness of good men . . . All the strength of Satan’s reign is due to the easy going weakness of Catholics. Oh! if I might ask the Divine Redeemer, as the prophet Zachary did in spirit: *What are those wounds in the midst of thy hands?* The answer would not be doubtful: *With these was I wounded in the house of them that loved me.* I was wounded by my friends, who did nothing to defend me, and who, on every occasion, made themselves the accomplices of my adversaries. And this reproach can be leveled at the weak and timid Catholics of all countries.”

Pope St. Pius X, Discourse he pronounced on December 13, 1908 at the Beatification of Joan of Arc.

The Kingship of Christ

Pope Pius XI

1925

It would be the duty of Catholics to do all they can to bring about this happy result. Many of these, however, have neither the station in society nor the authority which should belong to those who bear the torch of truth. This state of things may perhaps be attributed to a certain slowness and timidity in good people, who are reluctant to engage in conflict or oppose but a weak resistance; thus the enemies of the Church become bolder in their attacks.

On Atheistic Communism

Pope Pius XI

1937

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 every-day life, according to the admonition of St. James the Apostle: "Be ye doers of the word and not hearers only, deceiving your own selves." [21] The most urgent need of the present day is therefore the energetic and timely application of remedies which will effectively ward off the catastrophe that daily grows more threatening. 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.

Since, as We then said, "belief in God is the unshakable foundation of all social order and of all responsibility on earth, it follows that all those who do not want anarchy and terrorism ought to take energetic steps to prevent the enemies of religion from attaining the goal they have so brazenly proclaimed to the world."

Catholic Action may not urge the circumstance as an excuse for abandoning the field. Its members should contribute prudently and intelligently to the study of the problems of the hour in the light of Catholic doctrine. They should loyally and generously participate in the formation of the new institutions, bringing to them the Christian spirit which is the basic principle of order wherever men work together in fraternal harmony.

In addition to this individual apostolate which, however useful and efficacious, often goes unheralded, Catholic Action must organize propaganda on a large scale to disseminate knowledge of the fundamental principles on which, according to the Pontifical documents, a Christian Social Order must build.

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

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.

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.

Cardinal Pie of Poitiers 1815-1880

“The Catholic is not a being who shuts himself up in an oratory, from which the tumult of the world is carefully excluded and who, occupied exclusively with saving his own soul, takes no interest in the way the world is going...When Our Lord taught His Apostles the Our Father, He made it clear that none of His followers could accomplish the first act of religion, which is prayer, without putting himself in relation with all that can advance or retard, favour or hinder, the reign of God on earth, and he must do this in proportion to his intellectual attainments and to the extent of the horizon open before Him...As long as this world lasts, let us never consent to limit the reign of God to heaven or even to heaven and the interior soul. ‘Thy will be done on earth as it is in heaven.’ The dethronement of God on earth is a crime to which we must never become resigned. Let us never cease to protest against it.”

**The Kingship of Christ
and
Organized Naturalism
Fr. Denis Fahey
1943**

Other Catholics seem to be unconsciously influenced by the Lutheran separation of the Christian and the Citizen and consider their spiritual life as a purely interior relation with Christ. Their spiritual life is, as it were, sectioned off from ordinary everyday life. They are in danger of allowing the world around them to be organized against Our Lord's Programme for order, while they continue to practice their religion more or less unconcernedly. They do not sufficiently realize that we enter into vital relation with Christ, through being incorporated into a visible organism, and that we must take as the starting-point of our spiritual life the objective fact of this incorporation. We must not initiate our spiritual life by the soul's looking at itself somewhat after the subjective fashion in which Descartes started intellectual life. The spiritual life is not the life of a "soul," but the life of a Member of Christ, composed of soul and body, occupying a place in an organic unity destined to mould the world for Christ.

Catholics succumb to the machinations of Our Lord's enemies largely because they are not trained for the real struggle in the world. They leave school without adequate knowledge of the organized opposition they will have to meet and having very hazy notions about the points of social organization for which they must stand and against which attacks are being directed. They do not realize that the opposition's ultimate aim is the disruption of Christ's order. They are not accustomed to think that they must cooperate with other young Catholics for our Lord's programme, that they must, for example, get control of the Cinema and prevent it from undermining the Catholic concept of marriage and Catholic family life. Thus they display a lamentable lack of cohesion and a pitiable want of enthusiasm for Christ's interests, so that Catholics that stand for integral Christianity can always count on finding other Catholics in the opposite camp.

**Our Moral Obligation
to
Oppose Communism
Fr. Cletus Healy S.J.
1961**

To attempt to achieve by supernatural means objectives God obliges us to achieve by human endeavors is to repudiate our responsibilities.

It is not an act of virtue but of vice. It is not a legitimate exercise of confidence in God but a subtle endeavor to tempt God, to force God to do what He obliges us to do.

Not even Christ could cast Himself down from the high pinnacle of prayer and except His Father to rescue Him. Still less may we, through willful neglect of duty, put ourselves in a position where God alone can save us.

God will not be tempted. Surely willful neglect of our Natural Law responsibilities is a very poor basis on which to expect an answer to prayer.

The experience of more prayerful nations than ours would strongly suggest that God has no intention of averting by miracle disasters democratic peoples bring upon

themselves by the neglect of their civic responsibilities. Prayer and sacrifice are most urgently needed.

But the prayer most needed is the prayer of a holy life, of a citizenry that practices all the virtues, especially that "most excellent of all the moral virtues," legal justice. And the sacrifice involved in fulfilling all our responsibilities.

Only when we have done all we can to save ourselves may we legitimately anticipate extraordinary divine intervention.

However, no one can tell God when He can work His miracles. If God does intend to work a miracle to save Western Civilization, my suspicion is that the miracle will consist in an awakening the people of the Free World to their natural law responsibilities and in inspiring them to live up to those obligations.

The miracle most urgently needed in America is a wide-spread popular determination to fulfill our obligations, first to the peoples we have already surrendered to Communism and then to our own posterity whose political heritage is being lightly exposed to forfeiture.

This is the miracle for which we should diligently work and earnestly pray: for in doing so, we are doing our best to make ourselves worthy of extraordinary Divine assistance.

Only the responsible deserve to be free. If this awakening to our responsibilities does not come, we are not worth saving.

**Bl. Claud de la Colombiere,
Spiritual director of St. Margaret Alocque**

"The good order of the world depends upon the fidelity with which each one of us performs the duties of our state in life. All disorder originates in negligence upon this point. What great revival and renewal there would be if everyone did his duty! It is the thing that is most neglected. More people are damned for this reason than any other. These duties take precedence over private duties. Public good must prevail over private good. Jesus Christ, who came into this world to teach us and to save us, did not think of His Mother when it was a question of His office of Redeemer. He looked upon others only in so far as they concerned the work of Redemption. Any man who cooperated with Him was His brother; His Mother was any woman who was submissive to the will of His Father.

"He who neglects the duty God has assigned us, is a discordant voice in the harmony of the universe, no matter what else they may do. Sins of omission on this point are easily committed. They are hardly noticed and consequently reparation is rarely made for them. These are the sins that are committed by doing nothing—sins that do not consist in bad actions, but in no action. By neglecting your public duties, you condemn both yourself and others to punishment. Others because you do not teach them, and yourself because you do not fulfill your duty to them. The less wicked will be damned for what they have done. The most wicked for what they have neglected."

Reviso P. Oliver
Boston, Massachusetts
July, 1966

I am asking a question, a biological question. Have we, the men of the West, who are a small minority among the world's inhabitants—we, who are the sole creators of a civilization whose technology gives us absolute mastery of the world, if we want it—we, whose Christian civilization, for all its defects, is, in comparison with others, as superior morally as it is technologically—have we lost the will to live?

That is a question that any observer must ask when he sees the incredible spectacle of a great nation taxing itself to nourish cannibals, draining away its economic blood to arm Bolsheviks, tolerating in its own midst the systematic breeding, with its own money, of degeneracy and crime. Have our minds become so befuddled by the hypocritical jabbering of unhuman invaders and the babbling of our own fools that we have lost even the instinct of self-preservation?

If, indeed, we have, then, by the irrevocable law of nature, we have become, like the dinosaurs, the dodos, and the mountain gorillas, biologically obsolete and the world will soon know us no more.

Epitaph

Here lies Christianity, doomed all along,
by men who refused to oppose any wrong.
They said with one voice: "Hey, what can I do,
to oppose liberal, Marxist, and the powerful Jew?"
And so went the chorus of do-nothing men,
who squandered what others had died to give them.
They would not read books, nor study events,
in avoiding the truth was their energy spent.
Yet time was still rendered to allow for resistance,
to those things that threatened their very existence.
There were, to be sure, a few prophets around,
who made their best efforts, but still we lost ground.
So the day finally came when our enemies said:
"now is our time—these people are dead."
So they conquered a people completely uncaring,
who refused to imitate those who were daring,
Those who showed others what it is we must do,
even if their numbers were only a few.

We like to blame others for things we endure,
with reasons aplenty to excuse, to be sure.
We hide in our Faith saying, "these things must come,"
ignoring the fact that we just wanted fun.
Avoiding our duties is the source of it all,
in not fighting evil, we caused our own fall.

—Fr. Christopher Hunter

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