

Board of Advisors

December 2016, A.D.

Fr. Kenneth Baker, S.J., President Emeritus, Catholic Views Broadcasts

Fr. Paul La Fontaine, Spiritual Advisor, St. Paul Seminary

Msgr. Matthew Odong, Rector, Sacred Heart Seminary, Uganda

Dear Friends and Family of St. Michael Broadcasting,

As this December schedule goes to the printer, our new transmitter has still not arrived. The delay has been due to the manufacturer not receiving certain components from one of his suppliers. He has received the parts. We now expect its arrival and installation to occur no later than the first week of December. Any reception problems you are experiencing should resolve at this time. Call or email the station, or see our facebook page, for an update.

We recently again experienced flooding in our studio, which further incentivizes us to purchase a building of at least 2500 sf with 15'-20' ceilings (such as a warehouse, old movie theater, old fire station, old church or chapel) in which we could build a permanent and dry studio. Please let us know if you know of anything for sale.

One of our advisors, Fr. Kenneth Baker, S.J., was editor of the *Homiletic and Pastoral Review* for 40 years. We here reprint his Christmas editorial from December, 1994:

### **The Two Pillars**

The two pillars of the Catholic faith are belief in the Trinity and in the Incarnation of the Second Person of the Trinity in Jesus of Nazareth. The most basic mystery of our faith is the Holy Trinity, namely, that in God there is a community of persons--- Father, Son and Holy Spirit. They are not three gods, but one God in three Persons. This truth could never be known by the use of natural reason; it has been revealed to us by Jesus himself and we accept it on faith.

If one does not understand the Catholic teaching on the Trinity, one cannot understand what took place on that first Christmas day when the Blessed Virgin Mary gave birth to Jesus who is both man and God. For she gave birth to the man Jesus who is not a human person, but a divine person--- the Second Person of the Trinity. Jesus has a human nature just like ours, but he is not a human person--- he is a divine Person. Since a mother gives birth to a person, and since Jesus is a divine Person, we can truthfully say that Mary is the Mother of God, in the sense that she gave Jesus his human nature. Obviously, she, a weak and mortal being, is not the source of the divine nature possessed by Jesus.

It seems to me that the birth of the God-Messiah which we solemnly commemorate each year on Christmas Day must be understood in terms of the whole Bible, from Genesis to Revelation. The human race is in the sad state it finds itself in because of sin which is the greatest evil in the world. If Adam had not sinned, there would have been no need for a Redeemer or Messiah. God said to the serpent: "I will put enmity between you and the woman, between your brood and hers" (Gen 3:15). The full meaning of the word "woman" in the verse refers, of course, to Mary and her "brood" is her son Jesus who totally defeats the devil in his death and resurrection.

A fierce battle is being waged in the world between God and Satan, good and evil, life and death. We are all caught up in it; not one of us can escape it. We must choose either to abide by God's law and live a life of virtue, or to reject his will and make our own law. That is sin. At times it seems that the power of evil is winning--- World War II, the slaughter of thousands in Rwanda, and the worldwide abortion holocaust, to mention just a few examples. But it is very important never to forget that divine providence is in control of the world and God allows such things to happen for his own mysterious reasons.

The Christ Child in the crib of Bethlehem is God's answer to sin. He is the definitive triumph of God over Satan, good over evil, life over death. Jesus is the second Adam and Mary is the second Eve. Together they institute a new creation, a new humanity which can now participate in the very life of God.

At Christmas we commemorate God's entrance in Person into our world of time and space. He comes in the flesh and through the flesh of Mary. He becomes one of us and shares our nature and our history. In him all things become new because through him we can become children of God and heirs of heaven. He is our triumph over sin and death.

The sinful heart of man can be cold and cruel. But the cold heart of man is warmed by the love of God manifested for him by the helpless infant in the manger at Bethlehem. How humble God is in the midst of human pride! The infinite, all-powerful God who made the stars deigns to become a little child, one of us. Immortality becomes mortal.

The boundless love of Jesus for you and me revealed at Bethlehem cries out for a return of love from us. Let us humbly kneel at the crib and profess our love for him along with Mary and Joseph. That is what he seeks from us.

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This past year has been a year for growth for your station. We receive appreciative letters and phone messages from those thankful for truthful content that they see on St. Michael Broadcasting. But our/your efforts this year have been hampered by the failure of our transmitter. The new transmitter will cost \$46,326.00. Please keep this in mind as you make year-end gifts to your favorite worthy organizations. And please continue to support the station through your prayers, by offering to volunteer and by telling others about the station.

We volunteers at St. Michael Broadcasting wish you and yours a Blessed Advent and Merry Christmas.  
*Venite adoremus!* Michael Bird, President and volunteer

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Board of Advisors

November 2016, A.D.

Fr. Kenneth Baker, S.J., President Emeritus, Catholic Views Broadcasts

Fr. Paul La Fontaine, Spiritual Advisor, St. Paul Seminary

Msgr. Matthew Odong, Rector, Sacred Heart Seminary, Uganda

Dear Friends and Family of St. Michael Broadcasting,

Last month I made an error in the essay portion of the schedule. *Mea culpa!* I wrote that the Lakota visionary Black Elk (1863-1950) admired Fr. De Smet (1801-1873), confusing him with Fr. Francis M. Craft (1852-1920), a missionary to the Sioux on what are now the Rosebud and Pine Ridge reservations in South Dakota. This information is from a book called *Black Elk Speaks: Being the Life Story of a Holy Man of the Oglalla Sioux*, by John G. Niehardt. Here are Black Elk's comments: "He (Fr. Craft) was a good man and badly wounded that winter in the butchering of Big Foot's band (at Wounded Knee). He was a very good man, and not like the other *Wasichus*" (i.e. a greedy, duplicitous person of non-indigenous descent). page 256

There is a serious omission in this book. The interview on which Black Elk's "Life Story" is based occurred when Black Elk was about 67 or 68, in 1931, and the book was published in 1932. Black Elk converted to Catholicism in probably 1904, about 26 or 27 years earlier. His seven children were baptized Catholic. Black Elk was a catechist. He instructed others in the faith. One would think this worth mentioning. Instead, the book focuses entirely on his native religion. The conversion of Black Elk is all the more remarkable in that he was a "holy man" of his native religion and much aggrieved over the taking of his tribe's lands by the *Wasichus*.

At times his religion seems pantheistic, but at others seems concordant with Christian revelation. For example, he says "Grandfather, Great Spirit, you have been always, and before you no one has been. There is no one to pray to but you... There is another world beside the one in which we live; that is the real world behind this one, and everything we see here is something of a shadow from that world... We are prisoners of war while we are

waiting here. But there is another world.”

Black Elk tells of how, when he was about 13, in the aftermath of the Battle of the Little Bighorn (1876), he began scalping a U.S. cavalryman, but discovered he was still alive, so he shot him in the head and then finished scalping him. He felt no sorrow for this at all, but happiness at killing one trying to take his lands. Black Elk tells of how his tribe massacred 81 U.S. Cavalrymen, but then, a few years later, his tribe suffered tremendous losses when the soldiers they attacked shot and decimated them with repeating rifles. Later on, Black Elk fought at the battle at Wounded Knee (1890). And there, in the thick of it, was Fr. Craft, who had been trying to prevent the deadly melee. Though stabbed and wounded, Fr. Craft heard a dying Irish cavalryman’s confession. Black Elk says, “I heard there were sisters and priests right in the battle helping wounded people and praying.”

Years later, Hilda Niehardt (John Niehardt’s daughter), said that just before his death in 1950, Black Elk took his pipe and told his daughter, "The only thing I really believe is the pipe religion." Whether that was in fact true, or just a fleeting dark rumination amidst his suffering, we don’t know. But he is buried in St. Agnes Catholic Cemetery in Manderson, South Dakota.

One thing that is certain is that the treatment of the Indians by mendacious settlers and government officials was not conducive to their conversion: It was the sacrificial love of dedicated priests and sisters that inclined these suffering Native Americans to accept the Good News.

This Thanksgiving, let us recall that “We have been” as it said in an 1863 U.S. Senate resolution, “the recipients of the choicest bounties of Heaven.” Like the sisters and priests, we can, in our own way, be missionaries. One of those means is through this station.

*Gratias agimus Tibi,*

Michael Bird, President and Volunteer

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Board of Advisors

October 2016, A.D.

Fr. Kenneth Baker, S.J., President Emeritus, Catholic Views Broadcasts

Fr. Paul La Fontaine, Spiritual Advisor, St. Paul Seminary

Msgr. Matthew Odong, Rector, Sacred Heart Seminary, Uganda

Dear Friends and Family of St. Michael Broadcasting,

Among Catholics, since the mid-twentieth century, there has been an increasing tendency for many to believe that at all are saved: that hardly anyone, if anyone, goes to Hell. This belief, that the Devil and all those in Hell will eventually be saved, was first proposed by Origen (185-254 A.D.) and is called Origenism. Origenism was condemned by the Church in 553, but last century theologians Karl Rahner and Von Balthasar revived this idea.

If no one goes to Hell, what are we to make of Jesus’ words, such as “*Repent* and believe the good news...” (Mar 1:15), or “*Make disciples* of all nations, *baptizing* them...” (Mat 28:19), or “...and they will go into *eternal punishment*...” (Mat 25:46)? Why “take up your cross and follow me”? (Mar 8:34)

The missionaries who first came to North America took seriously these commands. Some died early and miserable deaths, while others survived and became trusted friends of the Indians. Perhaps the most famous are the eight North American Martyrs who died in upstate New York and nearby Canada from 1642-1649. Among these were Fr. Isaac Jogues, S.J. (1607-1646), who was tortured and held captive for several months by the Mohawks. After his ransom and recovery, he returned to his mission and was martyred. A lesser known member of this group was Fr. Noel Chabanel S.J., (1613-1649), who struggled to learn the Huron language, and who was revolted by some of the Huron food and customs. But five years in, he made a vow to stay on and persevere. While fleeing some attacking Iroquois, a deceptive Huron told Fr. Chabanel he would help him across a river and out of danger, but once in the canoe, he tomahawked Fr. Chabanel, robbed him, and threw his body into the river.

There are many others: Fr. Juan de Padilla, OFM (1500-1542) accompanied Coronado who was looking for the mythical city of Cibola. After Coronado left, Fr. Padilla and his companions stayed behind in what is now Kansas to evangelize the Wichita Indians. He was killed within days. Fr. Pedro de Corpa OFM, (1560-1597) was tomahawked in Georgia by Guale Indians who hated his teaching against polygamy. Fr. Kino S.J. (1645-1711) successfully ministered to the Indians in Sonora, Mexico and Arizona. Fr. DeSmet, S.J. (1801-1873) evangelized from St. Louis, Missouri to Oregon. Sitting Bull trusted him. The Lakota visionary Black Elk admired him and eventually converted to Catholicism. Before author Helene Magaret became Catholic, she wrote a biography about Fr. DeSmet. Her words about Fr. DeSmet may well apply to these other missionaries:

*“I went to the St. Louis University library to see the manuscript letters of Fr. DeSmet... As the days passed, I became more impressed with the character of the man whose letters I was reading. Out of the literally hundreds, I could find none which betrayed covetousness or ambition, anger or rash judgment, greed or discontent, or for that matter, even a lapse in charity. There was no explanation for the privations and the suffering which Fr. DeSmet endured except that he was happily a fool for Christ.”* (Road to Rome, 1960, p.110)

The sacrifices made by these men whose only desire was to bring Christ were selflessly heroic. They could almost certainly have had much more comfortable and safer lives if they had simply stayed at home. Their lesson and inspiration for us is that we too are called to be missionaries: to act more boldly and not be reticent about speaking to others about God, or sin, or heaven, or like Fr. de Corpa, about marriage, even if it results in ridicule and suffering. For *“He who finds his life will lose it, and he who loses his life for my sake will find it.”* (Mat 10:39)

October 19 is the Feast of the North American Martyrs, and we will play a documentary made at their shrine in Auriesville, New York. Your station continues the missionary work of these first missionaries. Please support it with your prayers, by telling others, by volunteering and your financial support.

*Ad Majorem Dei Gloriam,*

Michael Bird, President

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Board of Advisors

September 2016, A.D.

Fr. Kenneth Baker, S.J., President Emeritus, Catholic Views Broadcasts

Fr. Paul La Fontaine, Spiritual Advisor, St. Paul Seminary

Msgr. Matthew Odong, Rector, Sacred Heart Seminary, Uganda

Dear Friends and Family of St. Michael Broadcasting,

Maybe someone should make a movie, a tragicomedy, and call it *Revenge of the Hippies*. It could show how the culture of the “counter-cultural” hippies, the idealistic, tolerant, freedom-loving rebels of the 1960’s and 70’s, who hoped to create a just society without God, became the dominant and intolerant anti-culture of today.

It could perhaps begin with the “Free Speech Movement” (FSM) which began at Berkeley in 1964. The FSM activists insisted that the university lift its ban on on-campus political activities and acknowledge the students’ right to “free speech” and “academic freedom.” The administration caved to their demands. In 2014, Sol Stern, a now reformed radical who took part in the FSM, said that the FSM “regarded the United States to be both racist and imperialistic,” and that “the main intent, after lifting Berkeley’s ‘loyalty oath’”--- a signed oath in which employees denied membership or belief in organizations that advocated overthrow of the United States government--- “was to promote the ideas of the Cuban revolution.”

The movie could then move on to Bill Ayers, the privileged son of the president of Chicago utility Commonwealth Edison, who in 1969 co-founded the Weather Underground (WU), a terrorist group whose goal was to overthrow the United States government. This Marxist group was against “racism,” “imperialism,” “white privilege,” “the police,” “monogamy,” etc. They blew-up, *two times*, a statue in Chicago that commemorated fallen police officers. They bombed New York City police headquarters, the US Capitol Building and the Pentagon. They terrorized a judge. But Ayers beat both prison time and financial penalties. He couldn’t believe it

himself, saying “Guilty as hell, free as a bird!” Ayers then became an “educational reformer,” a professor at the University of Chicago. Ayers’ “reforms” consisted almost exclusively in bringing old WU grievances and ideology into the classroom under the guise of “social justice.” This prompted Sol Stern, the reformed FSM radical, to quip: “Calling Bill Ayers a ‘school reformer’ is a bit like calling Joseph Stalin an agricultural reformer.” (Note: Stalin’s agricultural “reforms” caused mass starvation and millions of deaths in the Ukraine.)

The next act would show how the Free Speech Movement and Ayers’ type “reforms” have resulted in public universities, and even K-12 schools, becoming parodies of free speech and academic freedom. Now, many schools have tiny “free speech zones,” “speech codes,” rules against “hate speech,” and mandatory “diversity” classes whose purpose it is to denigrate Western (Christian) culture, and portray the U.S as a racist, “homophobic,” imperialistic, anti-woman, etc. Instead of a “loyalty oath,” teaching applicants are often screened for their commitment to “diversity”. Now, English majors can get a degree without a course on Shakespeare, but not without a course on “diversity.” In 2014, at the University of California Santa Barbara, a few girls who were speaking against abortion in the “free speech zone” had their sign seized and torn up by an associate professor who teaches “pornography and sex work” in the Department of Feminist Studies. She is still there, teaching! This brings to mind the criticism of author and convert Helene Magaret, who years ago wrote “When anything and everything can be taught except *the one thing that matters*, the term ‘academic freedom’ is nonsense.”

The hopeful ending would show how Catholic education, whether home-schooling or Catholic schools, is the still viable hope, like the monasteries of old, against this anti-culture juggernaut. Sol Stern, who is not Catholic, noted how leftist indoctrination was hurting the achievement of minorities and children from poorer households and wrote an article titled “Pray We Can Save Our Catholic Schools.” Catholicism teaches that we are all *created* beings “made in the image and likeness of God.” Whatever race, religion, rich or poor, we are brothers and sisters, all descended from Adam and Eve. We are all sinners, redeemed by Christ, told to love one another and forgive one another. St. Michael Broadcasting tries to play its part in providing this kind of education.

Please support your station through your prayers, by telling others, offering to volunteer, or a financial contribution. Contributions tend to slow in the summer, so one now, from you, would help! If you can’t swing it just now, offer it up for the station!

*Ad Majorem Dei Gloriam*, Michael Bird, President and volunteer

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Board of Advisors

August 2016, A.D.

Fr. Kenneth Baker, S.J., President Emeritus, Catholic Views Broadcasts

Fr. Paul La Fontaine, Spiritual Advisor, St. Paul Seminary

Msgr. Matthew Odong, Rector, Sacred Heart Seminary, Uganda

Dear Friends and Family of St. Michael Broadcasting,

We here reprint the 2012 article **Evolution and the Catholic Faith** by Fr. Kenneth Baker, S.J.

Evolution is a theory but not an established fact, because the origins of human life are not now observable, since, according to the theory, life arose from inert matter millions or billions of years ago. If evolution were a fact, it would be scientifically testable, but it is not testable.

In 1996, Pope John Paul II gave an address to the Pontifical Academy of Sciences in which he said that: “new knowledge leads to the recognition of the theory of evolution as more than a hypothesis.” It is not altogether clear what the Pope meant exactly by the comment to the scientists, who were meeting to discuss evolution and the origin of man.

A scientific theory is composed of various hypotheses. Hypotheses and theories are working models, not established fact. They are conditional, that is, if all the assumptions are correct, then the theory is valid until such time as contrary evidence might show them to be false. Evolution is a theory in this sense: it is certainly not an established fact, because the origins of human life are not now observable, since, according to the theory, life arose from inert matter millions or billions of years ago. If evolution were a fact, it would be scientifically testable, but it is not testable. So evolution is not scientific in the sense that certain results of the physical sciences are observable,

testable and, therefore, “scientific.” It is more correct to say, as many do today, that evolution is a philosophical theory, or metaphysical “faith” in the idea that biological evolution took place.

John Paul II’s statement about evolution suggests that he was much more favorable towards the theory of evolution than was his predecessor Pius XII, notably in his Encyclical Letter, *Humani Generis* (1950). If you wish to compare the two popes on evolution, I strongly urge you to get a copy of *Humani Generis* and study it carefully. Back in 1950, in a Letter that merits being called “prophetic,” Pius XII put his finger on most of the problems that are plaguing the Church and the world today.

In his remarks to the scientists, John Paul II did not define a doctrine concerning faith or morals in that he did not speak to the whole Church, but just to the Pontifical Academy of Sciences; he did not insist on his opinion, again and again. Papal infallibility and the Ordinary Magisterium were not involved, so Catholics are not bound to follow his opinion in this highly speculative area of science. If Pope John Paul II favored theistic evolution (which seems to be implied in his words) as opposed to the direct creation of Adam from the dust of the earth, the probability of his opinion on this scientific theory depends on the factual evidence that supports it. An important book of evolution is Dr. Michael Behe’s *Darwin’s Black Box: The Biochemical Challenge to Evolution*. The evidence adduced by Behe from biochemistry against evolution is very convincing and, in my opinion, is a dagger in the heart of evolution—whether naturalistic or theistic.

Why did the major media in the United States give so much prominence to a minor statement of the Pope to a few scientists? They twisted his words to give the impression that the Pope has endorsed evolution as they understand it, namely: the material universe spontaneously produced the first form of life, from which all living beings have developed, including man. This means that man is a part of nature and not directly created by God. It results in a rejection of creation, the historical value of the Bible, Adam and Eve, the Fall and original sin, the need for redemption, the Incarnation, the divinity of Christ, the Church and the sacraments. In short, it leads logically to the denial of the Catholic faith. Obviously, that is not what the Pope meant.

Modern thinking in the social and physical sciences, in philosophy and theology, is shot through with atheistic evolutionism. It is taught as a fact in public schools, as well as in most Catholic schools. Secular humanism, communism and liberalism, are based on it. There is little hope for true human advancement, for the “civilization of love,” as long as evolutionism, which diminishes man as made in the image of God, marches on unchallenged. Thanks to Dr. Behe, and many other researchers, the days of evolutionism may be numbered.

Thank you Fr. Baker! Please continue to support your station through prayer, word-of-mouth, offering to volunteer or a financial contribution. Blessed summer to you! Michael Bird, president and volunteer

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Board of Advisors

July 2016, A.D.

Fr. Kenneth Baker, S.J., President Emeritus, Catholic Views Broadcasts

Fr. Paul La Fontaine, Spiritual Advisor, St. Paul Seminary

Msgr. Matthew Odong, Rector, Sacred Heart Seminary, Uganda

Dear Friends and Family of St. Michael Broadcasting,

The word “Mississippi” derives from the Chippewa words meaning “Father of Waters.” In the 1800’s different explorers mistakenly claimed to have found the headwaters of the Mississippi. In 1832, explorer Henry Schoolcraft found the true headwaters. By combining the last two syllables from the Latin word “truth” (*veritas*)

with the first syllable of the Latin word for head (*caput*), he created the name *Itasca*. Lake Itasca is the *true headwaters* of the Mississippi River.

The search for *veritas*, or truth, is inborn. Cicero said “Our minds possess by nature an insatiable desire to know the truth.” Many schools, including Harvard, include the word *veritas* in their coat of arms. The great Jewish convert Edith Stein, now St. Teresa Benedicta of the Cross, said “Whoever seeks the truth is seeking God, whether consciously or unconsciously.” As a young woman, Edith Stein sought freedom and sought truth. After reading the autobiography of St. Teresa of Avila she exclaimed, “This is truth!” When she found Jesus, who said, “I am the way the truth and the life,” and “the truth will make you free,” she found both truth and freedom.

When Henry Schoolcraft looked for the true head of the Mississippi, he found a pristine lake; those who look for Truth find His head crowned with thorns, His body impaled on a cross, with blood and the water of eternal life flowing from His side--- which of course makes some want to keep on looking! But the lesson is that the narrow path of suffering--- turning away from sin, living virtuously, practicing the spiritual and corporal works of mercy, joining one’s suffering to those of Jesus on the cross--- leads to the eternal joy of Heaven. Nonetheless, this brings to mind Chesterton’s quip that “The Christian ideal has not been tried and found wanting; it has been found difficult and left untried.”

Whittaker Chambers, the communist spy turned Christian, wrote in his 1952 book *Witness*, “Freedom is a need of the soul, and nothing else. It is in striving toward God that the soul strives continually after a condition of freedom. God alone is the inciter and guarantor of freedom... External freedom is only an aspect of interior freedom. Political freedom, as the Western world has known it, is only a political reading of the Bible.”

The Founding Fathers of the United States knew that our rights come not from some king, or parliament, or judicial decree, or by majority vote, and so stated that we are “...endowed by our Creator with certain inalienable rights.” Thomas Jefferson wrote, “...can the liberties of a nation be thought secure when we have removed their only firm basis--- a conviction in the minds of the people that these liberties are a gift of God?” These words concur with those of John Paul II who wrote in *Veritatis Splendor*: “The Supreme Good and the moral good meet in truth: the truth of God, the Creator and Redeemer, and the truth of man, created and redeemed by him. Only upon this truth is it possible to construct a renewed society and to solve the complex and weighty problems affecting it, above all the problem of overcoming the various forms of totalitarianism, so as to make way for the authentic freedom of the person. ‘Totalitarianism arises out of a denial of truth in the objective sense...’”

Of course, there have always been some who do not believe this. There is at present a bill in the U.S. Senate that would fine pharmacists \$1000/day for not dispensing “emergency contraceptives,” that is, pills that take the life of a child already begun. They are trying to replace the Law of God: “Thou shall not kill,” with a law of Man: “Thou must kill.” As Christians, as Catholics, our patriotic duty is to resist, and expect to suffer, like earlier patriots, while resisting such perversions of freedom. As Fulton Sheen wrote in his 1941 book *A Declaration of Dependence*: “Sometimes certain God-given rights and liberties can be preserved only by resistance to that which would destroy them. And to defend certain basic God-given rights and liberties is not immoral but righteous.”

Please help your station promote the Truth that makes men free, through your prayers, contributions, by telling others, or by offering to volunteer.

St. Teresa Benedicta of the Cross, pray for us,

Michael Bird, President and Volunteer

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Board of Advisors

June 2016, A.D.

Fr. Kenneth Baker, S.J., President Emeritus, Catholic Views Broadcasts

Fr. Paul La Fontaine, Spiritual Advisor, St. Paul Seminary

Msgr. Matthew Odong, Rector, Sacred Heart Seminary, Uganda

Dear Friends and Family of St. Michael Broadcasting,

June 26 will mark the one year anniversary of the infamous *Obergefell* decision that legalized same-sex “marriage” throughout the United States. Last year, an Archbishop in Guam, the Most Rev. Sablan Apuron, called out this legislation: “It is important to understand that the political pressure to push the agenda for same-sex ‘marriage’ has never been about gay rights; the true intention behind this agenda has always been the destruction of the family, and the imposition of a totalitarian system.”

Gay activist Michelangelo Signorile, confirmed this in a 1994 article: “A middle ground might be to fight for same-sex marriage...not as a way of adhering to society’s moral codes, but rather to debunk a myth and radically alter an archaic institution... The most subversive action lesbians and gay men can undertake--- and one that would benefit all of society--- is to transform the notion of family entirely...”

But how does this presage a totalitarian system? In 1847, Karl Marx and Frederick Engels issued a declaration which called for the elimination of the family as a social unit. They saw the family not as a natural institution, but as an outgrowth of capitalism. Among the reasons for their antipathy toward the family were that wealth can accumulate in a family, creating “inequality” and their concern that family members would show loyalty to their family in preference to the collective, or state.

When Communists came to power in Russia, one of their first initiatives was to “transform the family.” The 1918 Matrimonial Code affirmed that “all children belong to the state.” Church marriages were no longer valid and civil marriage could be dissolved at will by either spouse. Abortion and homosexual acts were legalized. The Thirteenth Congress of the Communist Party described the family as “a formidable stronghold of all the turpitudes of the old regime.” Children were to be taken care of in state provided day-care or orphanages. But within a few years, millions of homeless children, or as they were called, “stray children,” roamed the streets, stealing, assaulting and killing. By 1936, the Communists began instituting penalties for abortion and divorce, not because of any newfound regard for the family, but because their society was self-destructing and overwhelming their social services. (Most of these penalties were rescinded in 1955.) It’s taken us almost 100 years to become as “progressive” as the Russian Communists were in 1918.

Bishop Sheen, in his 1949 book *Communism and the Conscience of the West*, says “the family is the barometer of the nation. What the average home is, that is America.” Bishop Sheen foresees several consequences which will result if marriage and family breakdown continues. One is *the decline of democracy*. He writes: “Here democracy is understood in its philosophical sense as a system of government which recognizes the sovereign worth of man... Everywhere else a man may be revered and respected for what he can *do*--- his wealth, his power, his influence his charm, but in the family he is valued for who he *is*... When a nation ceases to put the highest value on the home, it will not be long before it ceases to put value on a person.”

It makes a person wonder: If the Supreme Court can decide that abortion is a “right,” and same sex-marriage is a “right,” what’s next? What does this portend for faithful Christians?

We who believe in the family as instituted by God in Genesis are in the crosshairs of those who want to destroy it. Those who are too proud to conform to the Laws of God want to force the rest of us to bend to the Laws of Man. How shall we respond? We should respond by arguing, politely, about the truth of marriage, by having good marriages and strong, joyful families, and by witnessing. In the 1952 book *Witness*, by the courageous Communist-spy-turned-Christian Whittaker Chambers, he writes: A man is not primarily a witness *against*

something. That is only incidental to the fact that he is a witness *for* something. A witness, in the sense that I am using the word, is a man whose life and faith are so completely one that when the challenge comes to step out and testify for his faith, he does so, disregarding all risks, accepting all consequences.”

We volunteers hope the programming on SMB helps you to meet the challenges ahead and ask you to support your station with prayers, a financial contribution, by telling others, or offering to volunteer. We still need a librarian and video editor.

*Viva Christo Rey!*

Michael Bird, President

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