

The Catholic takeover of the U.S. is almost complete

December 19, 2012, 9:31 am

Posted by [David Gibson](#)

At MOJ, Michael Moreland [notes](#):

Upon the passing of Senator Daniel Inouye of Hawaii (a war hero from WWII, leaving Senator Frank Lautenberg of New Jersey the sole remaining WWII veteran in Congress), Senator Pat Leahy of Vermont becomes the President pro tempore of the Senate and, I believe, the first Catholic to hold the position. Indeed, if Senator John Kerry is nominated and confirmed to be Secretary of State, the four offices in line of succession to the presidency will all be held by Catholics: Vice President Joe Biden, House Speaker John Boehner, Senator Leahy, and Secretary Kerry.

UPDATE: My original post had a “slight correction” to Moreland’s post, noting that [Sen. Allan J. Ellender](#) (d. 1972) of Louisiana was actually the first Catholic president pro tempore of the Senate.

But Michael has done real research, and adds:

Ellender was baptized a Catholic but later listed himself as a Presbyterian and belonged to no church in his adult life. See Thomas Becnel, Senator Allen Ellender of Louisiana: A Biography (LSU Press, 1995), 149-50. But I take the modification to my earlier post.

Still, with six Catholics on the Supreme Court, [Charles C. Marshall](#) must be rolling in his grave. And the poor U.S. bishops — they say Catholics haven’t had it this bad since the persecutions of Diocletian. That could be a tougher sell now than it was in November.

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Comments

1. [David Pasinski](#) 12/19/2012 - 9:56 am subscriber
Lessee... could they all meet at “Communion Breakfast” — after a liturgy celebrated by... ????
2. [Nicholas Clifford](#) 12/19/2012 - 4:09 pm subscriber
When I was a lad (and I’m talking, alas, about the early 1940s), I used to be told that if a cop ever stopped you for speeding or a like offense, you should always address him as Mac — which, of course, stood for Make America Catholic, and

ensured your instant release. Maybe it's finally worked!

(To call the cop "him" is, of course, a reflection of that bygone day, when we all knew that God never intended women to be police officers).

New subject: I don't know about your local public radio, but mine (WVPR) this evening is broadcasting a concert from St. Paul Church in Cambridge, MA (my parish church as a grad student, and still where I go when I'm in that part of the world) by Stile Antico, a London a capella group, with all sorts of good stuff from William Byrd, Thomas Tallis, and the like).

3. [Ken](#) 12/20/2012 - 9:36 am
Catholic in name only
CINO's anyone?
4. [Jim Pauwels](#) 12/20/2012 - 12:45 pm subscriber
"And the poor U.S. bishops — they say Catholics haven't had it this bad since the persecutions of Diocletian."
Did they really say that?
These accomplishments certainly are something to celebrate. But they shouldn't diminish our vigilance. There is anti-Catholicism abroad, but it takes different forms in our age. In my great-grandfather's time, it was rooted in Reformation divisions. The parish next to ours has a 19th century church that is actually a rebuild; Protestants burned down the original structure sometime shortly after the Civil War.
Now, it's rooted in the contempt of certain cultural elites, some of whom are of Catholic pedigree themselves.
5. [ed gleason](#) 12/20/2012 - 1:32 pm subscriber
I'll put a damper on these unnecessary sprouts of Catholic triumphalism by mentioning the Lanzas are Catholic.
6. [Abe Rosenzweig](#) 12/20/2012 - 2:02 pm
Catholic ascension to positions of power is a front orchestrated by ZOG to distract from its implementation of directives coming from Nibiru. In fact, Ken is right: they (or most of them) are Catholic in name, but Reptoid in nature. Kerry's 2004 loss was in the works when Bush 1 was still in office.
We're through the looking glass, people.
7. [Jim McCrea](#) 12/20/2012 - 3:20 pm subscriber
Before the game of who's a Catholic and who is a CINO starts
"Catholic Christendom is a vast assemblage of human beings with willful intellects and wild passions, brought together into one by the beauty and the majesty of a superhuman power, into what may be called a large reformatory or training school, not as if into a hospital or into a prison, not in order to be sent to bed, not to be buried alive, but (if I may change my metaphor) brought together as if into some moral factory, for the melting, refining, and molding by an incessant, noisy process, of the raw material of human nature, so excellent, so dangerous, so capable of divine purposes."

J. H. Newman, *Apologia Pro Vita Sua*.
In other words, Judge not lest YOU be judged.

8. [Joseph A. Komonchak](#) 12/21/2012 - 12:26 pm subscriber contributor
- This thread recalls an earlier moment of our recent past: An indication of Protestant-Catholic relations as the Second World War moved towards its end is provided by the series of eight articles on the Catholic Church published in *The Christian Century* by Harold E. Fey. Their tone was set in the first of these, published in late November, 1944: "Can Catholicism Win America?" The challenge was posed by the fact that the Catholic hierarchy had changed their strategy, assumed an efficient organizational structure, and "cast off the inferiority complex which naturally characterizes an alien minority and have begun boldly and aggressively to assert their power." The evidence for the latter was clear in their efforts to determine national policy in Spain, Italy, Mexico, Latin America, and even in the United States on such matters as prohibition, child labor, and the movie industry. Clearly their goal was that of "winning the total body of American culture to Catholicism," and this posed to Protestants the challenge whether they would "default to the Roman Catholic Church the mission of trying to christianize America's national life." If Catholics were to succeed, they would be "changing its Protestant character and altering its institutions to conform to the authoritarian conceptions of the Roman Church."
- In successive articles Fey then set out to demonstrate (1) the formidable organizational support a bishop could draw upon from the NCWC; (2) the power of the Catholic press; (3) efforts to win American Negroes to the Church (here he is somewhat self-contradictory: on the one hand, he accuses the hierarchy of lack of obedience to the Popes in this area for fear of succeeding and thus compromising their larger plans by the social turmoil that might follow; on the other hand, he points to some indications that Catholics are about to launch a full-scale effort to gain Negro converts); (4) the Church's commitment to social justice for workers; (5) its struggle against communism, not objectionable in itself but becoming "an avowed means of gaining political and social power looking toward clerical domination of American culture;" and (6) its "invasion" of traditionally Protestant rural America.
- Fey concluded the series with a brief study of the organizational center of Catholic power in the NCWC, located "in an office building, not in a cathedral," and in Washington, "because political influence is overwhelmingly important for the winning of America to Catholicism." But this description was prefaced by the revelation of the hierarchy's purposes drawn from the Ryan-Millar book, *The State and the Church*, whose imprimatur and nihil obstat made it "an official statement of the Roman Catholic position on the relation of the church to American society." Fey briefly summarized Ryan's thesis, including the rights of Catholics, should they become a majority, to restrict the religious activities of Protestants. In his last paragraph, Fey sets out the challenge clearly for his Protestant readers:
- Today America includes Catholicism with other faiths and makes them equally at home. It includes them all, however, on Protestant terms. Protestants claim religious liberty for themselves and grant it to others, including Catholics. This

element of religious liberty is fundamental to all other freedoms in American democracy. Roman Catholic doctrine and the Roman Catholic organization of power are committed to the radical modification of this basic freedom. The Roman Catholic hierarchy has launched a program which will, if it succeeds, include other faiths in American culture only on Catholic terms. It is mobilizing powerful forces to move this nation toward a cultural unity in which the Roman Catholic Church will be dominant. No comparable unity of effort is visible in Protestantism to recover and maintain the responsibility which it once carried for the character of American society. Until such unity appears, the answer to the question, Can Catholicism Win America? is—Yes.

At the end of Fey's last article, the editors of *The Christian Century* informed its readers that reprints of the series were available for 25 cents apiece, ten cents for orders of 100 or more. An advertisement two weeks later listed the names of over a hundred people who had ordered one hundred or more copies in the first week! On February 7, 1945, they devoted an editorial to "The Spirit of Mr. Fey's Articles," which they praised for their "candid, clear and objective manner," for performing the public service of bringing "the operations of American Catholicism out of doors where the nature of its inner workings could be observed, measured and appraised." This was an action which Catholics should actually welcome, since "it is the esoteric character of Catholic organization which keeps alive the evil spirit of suspicion and intolerance in a democratic society." The editors make clear their own opposition to "crass and fantastic anti-Catholic movements which are a blot on our democracy and explicitly reject the suggestion that their journal would now join others in "launching an anti-Catholic crusade."

A week later the editors returned to the question, this time replying to criticisms that Fey's articles reflected an intolerant attitude. Noting that in conversations among Protestants, Catholics and Jews, tolerance was the great virtue encouraged, they found that this had been one-sided, since the other two sides did not either in principle (Catholics) or of necessity (Jews) have to exercise the virtue. The result was the danger of indifferentism among Protestants, their neglect of their own positive witness, "an ignoble squeamishness in Protestant mentality." "Cultural conflict" arises "inevitably from the profound differences between Christian Catholicism and Christian Protestantism." "It is the purpose of Catholicism to win America. And, unless Protestantism has been intimidated, it is its purpose also to win America." "Protestantism must not allow its sense of responsibility for religious freedom for all others to betray its freedom to bear witness to its own faith." There is the larger context:

American culture is destined to become either Catholic, Protestant or secular. Though Protestantism defends the democratic right of either secularism or Catholicism to win America, if it can, yet, by the same token, it must recognize its own responsibility to win America, if it can.

Unless Protestantism is ready to surrender its priceless heritage, or to be robbed of it by its own default, it will overcome its false inhibitions and speak out on its own behalf. It will also begin with vigor to pull itself together into a unity of consciousness and of organization without which its historical situation in

American culture must be admitted to be precarious. When it has thus set its own house in order, it will be able with renewed self-respect to invite Catholicism to join with it in making common cause against secularism in American society.

9. [Ann Olivier](#) 12/22/2012 - 1:34 am subscriber

” The Roman Catholic hierarchy has launched a program which will, if it succeeds, include other faiths in American culture only on Catholic terms. It is mobilizing powerful forces to move this nation toward a cultural unity in which the Roman Catholic Church will be dominant.”

Sounds ominous for the Protestants to me. Contrast that with what Pope Benedict says in his recent address to the Curia:

” Two rules are generally regarded nowadays as fundamental for interreligious dialogue: 1. Dialogue does not aim at conversion, but at understanding. In this respect it differs from evangelization, from mission.

2. Accordingly, both parties to the dialogue remain consciously within their identity, which the dialogue does not place in question either for themselves or for the other.

These rules are correct, but in the way they are formulated here I still find them too superficial. True, dialogue does not aim at conversion, but at better mutual understanding – that is correct. But all the same, the search for knowledge and understanding always has to involve drawing closer to the truth. Both sides in this piece-by-piece approach to truth are therefore on the path that leads forward and towards greater commonality, brought about by the oneness of the truth. As far as preserving identity is concerned, it would be too little for the Christian, so to speak, to assert his identity in a such a way that he effectively blocks the path to truth. Then his Christianity would appear as something arbitrary, merely propositional. He would seem not to reckon with the possibility that religion has to do with truth. On the contrary, I would say that the Christian can afford to be supremely confident, yes, fundamentally certain that he can venture freely into the open sea of the truth, without having to fear for his Christian identity.”

No talk of domination here.

10. [Ann Olivier](#) 12/22/2012 - 1:35 am subscriber

Oopw — Here’s the whole speech. (He has some interesting things to say about “gender” too here.)

http://vaticaninsider.lastampa.it/fileadmin/user_upload/File_Versione_originale/Christmas_greetings_to_Roman_Curia_Eng.pdf

11. [Joseph A. Komonchak](#) 12/22/2012 - 8:42 am subscriber contributor

Ann: Did you note that the sentence you quote was written in 1944?

Fears such as those expressed in the Fey articles helped launch Protestants and Other Americans United for Separation of Church and State, with G. Bromley Oxnam and Paul Blanshard leading the Protestant response to the alleged Catholic Crusade. John Courtney Murray was a vigorous and at times mocking critic of the new organization—he referred to it as “PU”—and of the fears behind it (“camels nose under the tent, etc.”), in good part because it distracted Protestants from the

real threat, the importation into American society and culture of the ideological secularism found in several European states. It was the failure of efforts to get Catholics, Protestants, and Jews to collaborate in addressing what Murray called “the spiritual crisis in temporal society” that led him to tackle the question of religious freedom and of Church-State relations.

12. [Ann Olivier](#) 12/22/2012 - 11:33 am subscriber
JAK –

Yes, I noted it. I even remember when Blanchard et al were complaining loudly about the threat of the Catholic Church in the U, S. Benedict’s speech which I quoted is an important one, I think. During his papacy, at least, other religions are not expected to be ultimately “dominated” by Catholicism. We’ll see how long that view lasts in the Vatican.

13. [Joseph A. Komonchak](#) 12/22/2012 - 11:45 am subscriber contributor

The other thing to notice about the sentence you cited, Ann, is that it doesn’t express what the U.S. Catholic bishops were about, but what some Protestants thought that they were about.

14. [ed gleason](#) 12/22/2012 - 9:11 pm subscriber

JAK...Wouldn’t the calling of this Catholic initiative ” Catholic Action’ as it was in my school days raise a few hackles..

How about a new promoted group calling for Muslim Action..I bet FBI would infiltrate by the next week..

15. [Ann Olivier](#) 12/22/2012 - 10:30 pm subscriber
JAK –

Yes, I misinterpreted that. But when I was young (in the ’40s and ’50s) we were taught that Catholics were supposed to try to convert everyone, and voting was a very serious obligation. I find Pope Benedict quite different from the bishops of my youth. Actually, I think his statement seems to contradict what I was taught — you know, that old “army of youth flying the standard of truth” who were supposed to convert the world. The Church has changed a lot on that one.

16. [Ann Olivier](#) 12/22/2012 - 11:32 pm subscriber

I just checked out that “hymn”. The lyrics can show the young uns a bit about pre-Vatican II Catholicism in the U. S. Sounds a bit like Bernard of Clairveaux.

An army of youth
Flying the standards of truth,
We’re fighting for Christ, the Lord.
Heads lifted high,
Catholic Action our cry,
And the Cross our only sword.
On earth’s battlefield
Never a vantage we’ll yield.
As dauntlessly on we swing
Comrades true, dare and do

'Neath the Queen's white and blue,
 For our flag, for our faith,
 For Christ the King.
 Christ lifts His hands,
 The King commands; challenge, 'Come and follow me.'
 From ev'ry side,
 With eager stride,
 We form in the lines of victory.
 Let foemen lurk,
 And laggards shirk,
 We throw our fortunes to the Lord
 Mary's Son,
 Till the world is won,
 WE have pledged you our loyal word.
 'An army of youth'
 [Daniel Lord, S.J. The Queens Work, St. Louis, MO, 1932]

17. [Joseph A. Komonchak](#) 12/23/2012 - 6:40 am subscriber contributor
 "Catholic Action" was a term that originated in Europe earlier in the century and was much more familiar there where it referred largely to activities of evangelization and service in the world. Examples in the U.S. would be organizations like Young Christian Workers or Young Christian Students, groups of lay activity that faded away after Vatican II.
 I wouldn't myself have a problem with Muslims designating their varied activities as "Muslim Action."
18. [Ann Olivier](#) 12/23/2012 - 7:03 pm subscriber
 I hope I haven't given the young ones the impression that that hymn was a typical one in my day. It wasn't. But we learned it in school, and not just here, so it must have represented one strain of Catholic thinking at the time.
19. [Joseph A. Komonchak](#) 12/24/2012 - 11:46 am subscriber contributor
 Ann: If I'm not mistaken it was written for the Sodality, one of those groups that sought to inspire young people to work for Christ and for the re-christianization of culture and society. Groups like it had three purposes, I believe: 1) to promote a solid Catholic identity; 2) to immunize young Catholics from contamination by "the world" (that is, everyone else); and 3) to equip and motivate them for the combat. I recently described "An Army of Youth" as sort of a Catholic "Onward, Christian Soldiers!" The military beat of the music can be heard at: https://www.youtube.com/watch?v=c9zXF0z_py4
20. [Ann Olivier](#) 12/24/2012 - 12:33 pm subscriber
 Yes, now I do remember singing it at Sodality meetings. No doubt it's one reason I disliked the Sodality. But that's another, feminist story. I think that "the Cross our only sword" is downright blasphemous. But enough complaint for Christmas Eve.
 And Happy New Year to all too :-))

21. [Claire](#) 12/24/2012 - 3:59 pm subscriber

Ann, you're a feminist? How are you a feminist?

For example, what do you think of Pope Benedict's habit to always say "man" when he means "humans" and systematically use the masculine pronoun for them, as though he was determined to actively resist contemporary efforts to no longer leave women in the shadow of men in language? Is he merely old-fashioned, or is he also obstinate, you think? Do you mind?

22. [Ann Olivier](#) 12/25/2012 - 12:44 pm subscriber

Claire –

See Pope Benedict's sermon today that Fr. Imbelli posted above.

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