

# RESTORATION OF NATIONS

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# Restoration of Nations

Lecture Number

Three Hundred Nine

in the series

Procession of Doctrine

by

**GENEVIEVE BURNELL FORGEY**

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290 West Foothill Boulevard  
Arcadia, California, U.S.A.

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*Published by*  
Burnell Foundation

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## \* Restoration of Nations

Today is George Washington's birthday—a holiday and in the spiritual liturgy, a holy day. In fact, the two should mean the same thing, and they would were it not for the mental wedge which seems to separate holidays from holiness. Etymologically they are identical; consequently we need to restore them to their original sameness.

As a holiday, February twenty-second commemorates the birthday of Washington, who is fondly called the father of our country. As a holy day, our true recognition must always be of the Father of all creation, of all nations—God. According to Jacques Maritain, our great political need is to distinguish between secular and spiritual power. We do not, however, by distinguishing, establish a twofold power. Quite the reverse: We arrive at a complete submission of secular to spiritual authority—not in the sense of church authority but rather

\*Class Lecture, December 29, 1951

as a world under God. But until we have discovered true authority and the means through which it operates, we confuse the lesser with the greater. The Book of Wisdom, addressing God, provides this quotation for today, the twenty-second of February:

\*Great power always belonged to Thee alone; and who shall resist the strength of Thy arm?

Real power, true authority, must always be God's, for He is omnipotent and almighty. Even in the things God cannot do, He still reveals His almightiness. The great theologian, Saint Thomas Aquinas, proves omnipotence by discovering what divine power cannot do: \*\*God cannot change; God cannot be diminished nor increased; God cannot be overcome or weakened; God cannot be forgetful, weary or negligent; God cannot be unjust; and so on through all the category of things contrary to the divine nature of the Godhead. Thus, by recognizing what God cannot do, we are made aware of His

\*Wisdom 11:22, Douay version

\*\*Cf. The Summa Contra Gentiles of St. Thomas Aquinas, Volume 2, page 44

almighty power; yet we, in the world, seem to be quite subjected, as individuals, to powers that are foreign to God—to powers of cruelty, powers of oppression, powers that hold us in bondage. These are the conditions we are going to expose today.

The Saturday Evening Post has been running a series of articles by Whittaker Chambers, entitled, "I Was a Witness." Probably most of you have already read these articles. They are tremendous exposures of a situation threatening humanity as a whole. Many times, in my own very insignificant way, I had asked a question which is clearly answered in this first article. The question is this: What is it that attracts people of intelligence, people of position and means, to the devastating principles of Communism? One can understand how empty stomachs, empty minds and pocket-books might see in its theory a lesser evil than they already have; but how can people of intelligence be caught? How can rational, intelligent human beings be caught in the great lie of evil? The answer to one of these questions

also answers the other. This answer is provided as one of the first points explained. It is, the authorities say, the people with brains who are most easily caught.

Ideology appeals specifically to the mind. Deception lures the mind into a trap by the fluent, impractical speculations set up to solve human problems. The strong appeal of this theory of ideas is to man's intellectual powers, to the soul desolate of God. Those who set up their own minds as the court of last appeal; those who look only to their minds for solutions; those who have enthroned mentality and its ideas as their supreme power of governing affairs, are the real danger element. The millions of people who have minds without God become the backlog of Communism. Consequently the only answer, the only possible answer, **must be the** recognition of God in one's life. The author makes clear the crying need for religion, that is, of a true and living religion—not merely a Sunday worship shut out for the rest of the week, but a zeal for God equal to and greater than the zeal for

Communism. There can be no political answer to the problem of Communism because politically the deluded mind sees a possible answer in Communism. But because Communism lacks God, it cannot stand. It is striving for vision, but a will'o-the-wisp; it is man and life without God. This can be only destruction; this can lead only to corruption and to the inherent horrors so much a part of these insidious convictions.

Whittaker Chambers sums up briefly in one sentence the motivating principle behind this pernicious doctrine; the strong appeal to the dissatisfied mind is made by means of the principle stated in a sentence by Karl Marx: "Philosophers have explained the world. It is necessary to change the world." It is upon this conviction of necessary change that Communism stands. The Communists say: "We are going to change things to suit ourselves; we are going to change the political, social, and economic systems." But our question is: "Are we going to let a godless theory change our lives?" We are now at the crossroads of history. We are

facing a crisis. Shall we follow the lure of our minds, seeking change in hope of improvement because we feel convinced that conditions could not be worse? Or shall we return to God Who came on earth to tell us that the kingdom of heaven is at hand and that all we need is to repent, that is, to change our minds, to accept divine perfection? The answer then is not to change the world but to change the attitude of our minds towards the world.

Our nation was established on principles of divine faith, of devotion to God, and in belief in the power of prayer; and it is only in the degree that we have changed from that faith that our country has degenerated. The mountains, seas, and plains have not repudiated their Creator; consequently we do not need to change the country; all we need is to repent, or to change our minds back to their original, worshipful attitude. Here is a perfect occasion to do just that by converting this national holiday into God's holy day. In this month of February we celebrate the birthdays of two of America's greatest presidents, George Wash-

ington and Abraham Lincoln. One is called the father of our country, the other its emancipator; to each of them would have applied the famous words of Lincoln: "Without God, I cannot succeed; with God, I cannot fail." These words are just as true now as when they were first uttered. America without God is doomed, but America with God can never fail. The world without God is lost, but with God it is saved.

On the editorial page of this morning's "Times" is a cartoon worth mentioning. The picture shows a high mountain called "True Americanism"; the faces of George and Martha Washington form the peak of the mountain. Away down below, at the very foot of the mountain, stands a little bear on a tiny knoll. The bear—representing Communism—says: "I can never climb that peak!" How true this is; the terrifying bear of Communism, with all its bestial fury, can never ascend to the glory of our mountain of high principles. The bear is on the material level of a world without God. It is difficult even to imagine

such groping in the darkness, such utter despair, as man without God. The man without God is less than nothing; he is only an empty shell, an automaton, utterly soulless and heartless. This little, though raging, bear of Communism cannot conquer our mountain of spiritual integrity. To quote from one of Washington's speeches:

\*If, to please the people, we offer what we ourselves disapprove, how can we afterwards defend our work? Let us raise the standard to which the wise and honest can repair. The event is in the hands of God.

Our work must always be in accordance with the highest standard, never modifying the standard to gain the approval of those less spiritual than ourselves. Let us maintain this integrity, and safely place the events of our nation in the hands of God. With this standard raised, those few who fail to recognize God cannot but **die on the vine** of their own ignorance. Let the strength of our convictions for God witness in our daily lives—not to change God's world, but to change our attitude toward it.

\*Los Angeles Daily Times, Friday, February 22, 1952, Editorial page

As a holy day, we recognize the infallible authority delegated to spiritual instruction. We commemorate the key of ministry, signified by the chair of Saint Peter. To Peter, as head of the apostolic college, were given the keys to the kingdom of heaven and earth—the keys to the dispensation of the holy mysteries of God to be imparted to man; the keys which unlock heaven to us and bind up all that is retrogressive. The key of authority is, of course, in the Trinity; the key of excellence is in Christ; but the key of ministry, of dispensing the excellence of divine authority, is in him who adheres to the infallible truth.

In our scriptural lesson for today—Friday of Sexagesima Week—we are reminded of Noah, who guided the ark safely through the flood to its secure resting place on solid ground. Noah is a figure of Christ; the ark is the figure of the Instruction, of the Magisterium, of the teaching authority of divine doctrine. Christ and the doctrine of truth can never be separated at any point from God and His manifestation. The ark which sailed the flood

waters was the same as the ark which rested on solid ground. God was never absent in either circumstance. There can be no absence of God, for He is omnipresent. What we need now is a realization of omnipresence, for omnipresence as a mere abstraction has failed us. Faith in God's presence at all times must become a real conviction, a knowledge to live by and to act by. We must know that there can be no absence of God, even in places and situations which seem entirely contradictory. Often it is in moments of greatest grief and sorrow, as at a death or at a time of catastrophe, that we are made most aware of God's sustaining presence. For the revelation of God can come at any point or moment in a person's life; and when it does come his whole attitude toward experience is changed.

As an example, Whittaker Chambers, himself for many years a Communist, experienced this revelation in a significant moment in his life; and at that moment when he recognized God, he became a greater power for good than he ever could have been for evil. He had

heard the screams of Communist victims but this had not touched him, for he knew these horrors were indoctrinated in the very principles of Communism. But the moment of revelation came to him while he was watching his little daughter eat her morning porridge. She had smeared it over her face, as babies will; but as he wiped off the surplus he suddenly noticed the delicate contour of her baby ear. Its very beauty made him realize a power of good in life itself. Only the hand of God could produce such perfection as a baby's ear. Creation *could* not be a matter of chance or of mere mechanized forces. Such was his meditation.

God manifests Himself constantly throughout creation, if we have but eyes to see and ears to hear. In the life of things that grow; in the permanence of things that stand; in the order and direction of nature; in the rushing and turbulent rivers; in the still, silent pools; in all created things, God demonstrates His spiritual presence for those who consent to see. He is the immovable mover, the efficient

cause, the necessity beyond all possibilities, the maximum of all degrees, the directing intelligence which delegates to us the powers of intellect. Our intellect is but a secondary cause of intellection. Consequently, instead of enthroning our own intellect, we need to carry it back to God Who is intelligence itself; for only there can we find truth as it is and God's creation as it is.

When, however, man's vision is without God, the result is a countercreation, a fabrication of the mind, counterfeiting the universe God gave man to dress and keep. The basis, the cause of the counterfeit is that too often intellect disregards God. But God has to be all-pervading in spite of the counterfeit; for if, for one instant, the power of God's word were withdrawn from creation, creation would instantly slip back into its pristine nothingness. The mind actually has no intelligence without God; yet this mind presumes an intellectual operation which it calls creative, and then boasts, "See what I have done; see what my thinking has contrived!" This dependence

on his own thinking seems to be the perpetual downfall of man. Even Noah and his family, after they left the ark and were scattered abroad, began to build an intellectual countercreation on the same good ground which God had given them.

But a grant of renewal had been made a covenant, sealed by the rainbow. The Lord promised that never again would He deluge the earth with water; never again would He perform a similar cleansing with water. He would, however, carry through all that was prefigured in this event: He would shed salvation throughout all nations by means of His own blood, in which the love and justice of God flowed.

In the account described in today's litany, our attention is called to the beginning of the nations. Following a special Biblical event, the children of Noah became many nations, speaking different languages and following different customs. Today, to counteract this dispersal, there is proposed an organization called "The United Nations." But how can such a proposal

bridge so many international differences? The secret is not in uniting differences or in changing customs, but in discovering the oneness of man in God. We do not want to become the backlog of Communism by looking for good only in changes. If the philosophers ever truly explained the world, we should see that it did not need change, but vision; the whole premise of change is false; so no wonder such ideology leads to confusion. The same principle also holds in regard to union of nations. Those who try to arbitrate nations into a union can succeed only when they recognize that God is their unity. Carry all nations back to God and the work is accomplished.

The sons of Noah multiplied over the earth, but they were all of one tongue. They spoke the same language, spiritually and nationally. Then their minds took charge, and they began to build accordingly.

<sup>17</sup> \*Come, (they said) let us make brick and bake them with fire, and they had brick instead of stone . . .

\*Genesis 11: 3-4,  
Roman Breviary in English, Winter, pages 557, 558

Modern intellectual progress was beginning to take hold of man.

Come, let us make a city and a tower, the top whereof may reach to heaven, and let us make our name famous before we are scattered abroad into the land.

In this we see the pattern of intellectual life overlying the world: to make their name famous, to build a city and a tower, to reach to heaven with the mind instead of with the heart; and they thus set going a program of improvement without consulting God. They had vision without God; they were building a city and a tower without God. What they built was a gigantic, high tower; but it was not the mountain of God and no little bear could reach heaven by it. Man can never pull himself up to heaven by his own mind; that is why Utopias always fail. Man can never build to heavenly heights a tower of brick, of stone, or of ideas. There is a very good reason why this is true: He does not need to build a tower to heaven when heaven is in his own heart. Why should he build a tower to reach God, when there is no place where God is not?

Consequently, to end such desecration of time and space, our Lord came down to see the city and the tower which the children of Adam were building, and He said:

\*Behold, it is one people, and all have one tongue, and they have begun to do this, neither will they leave off from their designs, till they accomplish them in deed. Come ye, therefore, let us go down and there confound their tongue, that they may not understand one another's speech. And so the Lord scattered them from that place into all lands, and they ceased to build the city.

This was the beginning of nations and of all international conflict. No one could understand his brother, confusion reigned, and the world had become a tower of Babel. Yet, underneath all this outward confusion, was man himself, whom God had created and endowed with His own perfection. The intellectual confusion could not destroy what God had created and pronounced *good*. How many projects are started from man's mind—political, institutional, social—that come to naught be-

\*Ibid., 11 4-6

cause they are without God! Even in a person's own life he finds confusion, discord, and babel because he cannot understand his own motives. These, the inner conflicts, project themselves outwardly as sickness of body or as war between nations—the outward symptoms of inner disturbances. And all this because man tries to live without God, tries to build his city, his tower, without God! There can be no life without God, and the world must awaken to this fact.

The fabrications of one's own mind rally around a principle of unreality. There is no escape from this principle of unreality except one seek restoration in God. How are we going to escape from unreality? Certainly not by running away from it; for the more we run away, the more we are convinced that there is something from which to run. We must see through unreality; we must expose its deceptions.

\*The three forms of bondage to unreality are all mere deceptions, but as long as they

\*Vide Aphorisms: Notes and Headings, by George Edwin Burnell, Aphorism 45, page 35

are believed in they hold the mind. The first deception supposes intelligence to be in man's own mind and that it is a creative power in the world. The second supposes the self or soul of man to be identified with created activities. The third—and this is the one I wish you especially to notice, because this is personal—is the seeking of gain in change, the seeking of betterment in changing conditions.

According to Mr. Whittaker Chambers, Communism rests on the principle of seeking to change conditions by intellectual ideology. Out of these basic deceptions come interminable ramifications. Their very perversity acts like a snowball rolling downhill, or like a forest fire sweeping the mountainside. A deception grows and grows to insidious proportions when once it reaches the external practice. Yet, fundamentally, this deceptive intellectualism is a not-truth and is, therefore, healed the moment we return our minds to God. Communism has become a religion of the godless; they have faith in not-God.

But the restoration of all nations must be in

faith resting in God. It is not faith itself which is so important; it is that in which faith rests. Whittaker Chambers has provided an exposé of the power of faith in falsity. If faith in the false is so powerful in the spreading of deception, how much greater must be faith in God, Who is, Himself, omnipotence. A city built without God cannot stand once its deception is exposed. Any project, any enterprise, any action that lacks God is defeated in the very inception of its being; therefore, we should like to prophesy the defeat of Communism by the fact of its exposure. We are not going to campaign against it, for of what avail when it is a not-truth? Our secret weapon is to bring all people to the recognition of God. We do not need to change the world; we do not need to destroy cities or people; but we do need to awaken the hearts of the people to God's supreme truth.

This power—the power of truth—is set going in the world by true prayer. We are today delegating to all of you the power to pray for the awakening of the world, for the

awakening of all nations to their true vision *with* God. Our prayer today is universal. On this national holiday—the birthday of the father of our country—we dedicate our country and all countries to our Father Who is in heaven. We ask that all God's nations may find true vision in the heart of our Lord, Who came to deliver us. May all cosmic conditions be transfigured by the absolute recognition of the one Father, the Father of all. May all nations be truly united in one brotherhood under God.

When the Lord gave us His prayer, "Our Father Who art in Heaven," He established by that prayer a true United Nations which, with God, cannot fail. Therefore, in our prayer today, let us enter into the divine recognition whereby the spiritual action of supreme intelligence heals the minds and hearts of all mankind. May this strength of spiritual oneness preserve us even in the political storm and strife of our times; and may this nation, and all the people therein, rest confidently in the hands of God.

\*God chastises the world by the deluge; but He is faithful to the promise made to our first parents, that the head of the serpent should be crushed. The human race has to be preserved, therefore, until the time shall come for the fulfillment of this promise. The ark gives shelter to the just Noah, and to his family. The angry waters reach even to the tops of the highest mountains; but the frail, yet safe, vessel rides peacefully on the waves. When the day fixed by God shall come, they that dwell in this Ark shall once more tread the earth, purified as it then will be; and God will say to them, as, heretofore, to our first parents: 'Increase, and multiply, and fill the earth.' Mankind, then, owes its safety to the Ark. O saving Ark, that was planned by God Himself, and did sail unhurt amidst the universal wreck! But if we can thus bless the contemptible wood, how fervently should we love the other Ark, of which Noah's was but a figure, and which, for now 1800 years, has been saving and bringing men to their God! How fervently should we bless this magisterium, the bride of our Jesus, out of which there is no salvation, and in which we find that truth which delivers us from error and doubt, that grace which purifies the heart, and that food which nourishes the soul and fits her to immortality! O sacred Ark! thou art

\*The Liturgical Year, by Dom Guéranger, Septuagesima, pages 170, 171

inhabited, not by one family alone, but by people of every nation under the sun. Ever since that glorious day, when our Lord launched thee in the sea of this world, thou hast been tossed by tempests, yet never wrecked. Thou wilt reach the eternal shore, witnessing, by the unworn vigor and beauty, to the divine guidance of the Pilot, who loves thee, both for thine own sake, and for the work thou art doing for His glory. It is by thee that He peoples the world with His elect, and it is for them that He created the world. When He is angry, He remembers mercy because of thee, for it is through thee, that He has made His covenant with mankind.

\*All the Presence there is,  
All the Power there is,  
All the Consciousness there is,  
Is *Love*, the *Living Spirit Almighty*.

**GENEVIEVE BURNELL FORGEY**

\*Axioms: Book of Health,  
by George Edwin Burnell, page 80.

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**The Instruction**

A compilation of excerpts from the works of George Edwin Burnell, Mary Lamoreaux Burnell and Genevieve Burnell Forgey.



