Prior’s Column

Doctrinal Warfare, the CIA, and the Colonizing of the Catholic Mind

Catholic journalist, Bree Dail, recently interviewed Daniel P. Gabriel, an expert in “Information Operations” (IO) on propaganda and the strategic use of “fake news.” Gabriel is now employed in the private sector, but was previously an Officer in the CIA, where his knowledge of communications and journalism served the Agency’s Information Operations. What he explains about “PSYOP” (psychological operations), “black propaganda,” “false flag” operations, and other such intelligence conventions comes from a former government operative who is expert in these things not simply because foreign governments, NGOs, and terrorists use them, but also because the U.S. government does and has done for a long time. They are simply tools of the trade for intelligence agencies, including our own.

One question and answer from the interview will help me launch into the subject at hand:

BD: What are the basic definitions of IO?
DG: IO is often referred to as PSYOP, propaganda, active measures or covert influence. The terminology — and the methodology — tends to depend on the sponsoring organization or government agency [bold emphasis mine]. However, it proceeds from a general principle that the intent is to “inform” with the goal of affecting behavior — or in some cases preventing behavior. In this sense, it’s really as simple as marketing or advertising, where the strategic objective is to change behavior. What’s different — and in some cases can seem sinister — is when the hand of the sponsoring agent is concealed. In government circles, this spectrum is defined between “white” propaganda (attributed), to “black” propaganda (non-attributed, or, in some cases — attributed to a third party actor [aka “false flag”]).

With that in mind, I would like to share some of what I have learned from an amazing book by David A. Wemhoff: John Courtney Murray, Time/Life, and the American Proposition, which is provocatively subtitled, “How the CIA’s Doctrinal Warfare Program Changed the Catholic Church.”

Just as “fake news” (much of which is PSYOPS) is a timely issue in American life, so too is the “deep state.”

Painstakingly documented with hundreds of references to the actual words of the key figures, their autobiographies, biographies, and, more revealingly, their personal correspondences researched in a variety of archives to which the author had access, the book narrates Henry Luce’s partnership with the emerging “deep state” both during and after World War II, showing how Luce wanted to advance the cause of FDR’s “four freedoms” by advancing the so-called “American Proposition,” that modern political and economic ideology enshrining all that the Church has condemned in one word: Liberalism. In order to succeed at making all Americans accept these views, Luce and his confederates needed to alter the way Catholics thought; so, rather than taking the openly hostile approach of a Paul Blanshard, Luce took a more subtle approach, one involving the cooperation of respected Catholics themselves. Edward P. Lilly was of use, but much more so was the liberal Jesuit, Father John Courtney Murray, who was close to Luce’s wife, Clare Boothe Luce, and who would be the Second World War. Included in this historical narration are copious citations from primary sources on psychological operations and what was called — by its own practitioners within these agencies — “doctrinal warfare.”

The book’s cast of characters includes Henry Luce, founder of the Time, Life, and Fortune media empire; his wife (and Catholic convert), Clare Boothe Luce; the anti-Catholic zealot, Paul Blanshard (author of the hysterical American Freedom and Catholic Power); C.D. Jackson, government propagandist, PSYOP specialist, and Time, Inc., senior executive; Edward P. Lilly, Catholic historian, intellectual, and PSYOP specialist who taught at the Catholic University of America; William “Wild Bill” Donovan, one of the founders of the CIA; John Foster Dulles, Eisenhower’s Secretary of State, and the father of Cardinal Avery Dulles; John Courtney Murray, the liberal Jesuit theologian who wanted to change Church teaching on matters concerning Church-State relations. The preceding are the villains of the book. There are a couple of “white hats” who get prominent mention, chief among them being the theologian and editor of the American Ecclesiastical Review, Monsignor Joseph Clifford Fenton; and the Redemptorist moral theologian, Father Francis Connell.

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championed in the pages of Luce's magazines as a martyr for the cause of Americanism within the Catholic Church.

Part of that championing of Murray was the demonizing of his critics, including the officials of the Holy See (e.g., Cardinal Ottaviani), who had condemned Murray's work, and those competent American Catholic theologians, Monsignor Fenton and Father Connell, who dared to criticize Murray in the name of authentic Catholic tradition. Luce's frequent lionizing of Murray and demonizing of his Catholic critics was a successful exercise in psychological warfare.

As for “doctrinal warfare,” the label preferred by C.D. Jackson, the agenda was quite simply to change the way Catholics thought about the Church, America, pluralism, the relationship between religions, and other issues which touched upon the question of Church and State relations. This would inevitably have a profound effect on how American Catholics thought of themselves — and not only American Catholics, for the agenda of promoting the American Proposition was much more ambitious than that. Catholic nations must be changed, too, in Europe, Latin America, and Asia. The U.S.A. had just emerged victorious after World War II and was becoming an Empire, replacing the British one destroyed by WWII. This was the “American Century” (a term coined by Luce), and messianic democracy would spread to the ends of the earth! Luce's international publications, working in tandem with networks of U.S. intelligence operatives abroad, would be the engine driving that Americanist evangelism. Lest I be accused of inflated rhetoric here for using the word “evangelism,” I note that C.D. Jackson and Henry Luce termed their cause, “the gospel of democracy.”

I mentioned Luce's companies working “in tandem” with the emerging intelligence agencies. Their cooperation was not occasional or incidental, but very close. There was a revolving door between Luce's magazines and U.S. intelligence agencies so that many writers for Time, Life, and Fortune were CIA veterans. By 1953, C.D. Jackson — who already had one foot in government and the other in Time, Inc. — had successfully networked the Eisenhower administration, the CIA, and, through Henry Luce, the American press. An amazing accomplishment.

Without getting into the involved doctrinal questions in any detail here, it must be borne in mind that Pope Leo XIII had, in his 1895 Longinqua, Longinqua, plainly stated that the Church-State situation in the United States of America could not be held up as the ideal. This was in perfect continuity with perennial Church teaching on social questions. After this measure had little effect, Leo wrote Testem Benevolentiae, addressing it to the de-facto American Primate, James Cardinal Gibbons of Baltimore. The error was pejoratively labeled “Americanism” by Leo himself, and its adherents, “Americanists” — of whom Gibbons was the chief! John Courtney Murray was essentially an Americanist who sought to justify his adherence to papally condemned errors with recourse to a neo-modernist concept of doctrinal development, as opposed to the authentic notion of development of doctrine. It would make this piece too long to go into Murray's role at Vatican II, his polemics with Monsignor Fenton, and his ultimate apotheosis as the (apparent) bearer of victory for the cause of Americanism.

The CIA's doctrinal warfare program brought its tremendous resources to bear on this mission. We are talking about a covert operation, using Henry Luce's international media empire, to change the way Catholics think, first in America, then abroad. This was nothing short of an effort by Anglo-Protestant oligarchs to colonize the Catholic mind. Its effects are still very much with us.

The CIA even had a University in Rome, the Pro Deo University, run by the Belgian CIA agent and Dominican priest, Father Felix Morlion. Its work was to indoctrinate Latin American clergy in the American Proposition. In Spain, Luce's network did a great deal to oppose the traditional Catholic social order maintained there by General Franco, who — in Luce's updated contribution to the Anglo-Protestant "Black Legend" — was thoroughly vilified in the American press.

One of the ways that Catholics were corralled into accepting the cause of the American Proposition was the anti-Communist crusade. To point this out is not to sympathize with Communism, which the Church herself roundly condemned, and which we must decry as the evil that it is. That said, part of doctrinal warfare was to convince Catholics that they had to drop their exclusive claims and join in the great cause of American exceptionalism in this existential battle against the Red Menace. At the very least, the anti-Communist crusade distracted American Catholics from their divine vocation to bring their non-Catholic countrymen into the Church, or at least to try. Too, the atmosphere of “forget that, fight this,” lured Catholics into a form of indifferentism regarding the practitioners of other religions (a similar thing is currently going on in the pro-life movement). In light of this, Sister Catherine's words in Chapter Twelve of The Loyolas and the Cabots are significant:

We have been accused, at times, of being Communists because of the dissension among Catholics which has resulted from our insistence on professing
the doctrine of the Church on salvation as it was defined... This is no time to bring about divisions, we were told; it is, rather, a time to forget everything else in the need to present a united front against Communism. We replied that, horrible though Communism is, there is an even greater danger to man. Our Lord says (Matt. 10-28): “And fear ye not them that kill the body, and are not able to kill the soul, but rather fear him that can destroy both soul and body in hell.” It would be no conquest at all if we united together against Communism, only, through the neglect of what God has commanded, to lose the spiritual battle, and go to hell. We have to win both — the battle against Communism so that we may live in freedom here on earth, and the war against the Prince of Darkness, the devil, so that we may live in beatitude with God for all eternity.

There are two passages in Mr. Wemhoff’s book that mention Father Leonard Feeney. In the first, the author favorably quotes something Father wrote about Henry Luce in The Point, a piece called “Our Thirty-Third Degree Enemies.” While Father Feeney did not know all Mr. Wemhoff reveals, he was nonetheless generally aware of Luce’s powerful and malign influence:

The combined circulation of the Luce publications is reported to be around seven million copies. But actually they have many times that number of readers. Life, for instance, is read, or looked-at, by practically everyone in America who gets his hair cut or his teeth filled. Time, which claims a circulation of a million and a half, is read mainly by those who fancy themselves as belonging to the social, financial, or intellectual elite. Unless they were to undergo their weekly ordeal of reading Time, they would not feel they could honestly give an affirmative answer to the crucial question, “Are you well-informed?”

Fortune has a comparatively small circulation, and is used less for control purposes than the other two, being read almost exclusively by the Thirty-third Degree Masons possessed of the commodity indicated in the magazine’s title.

Luce pretends that the purpose of his magazines, particularly Time and Life, is to give unbiased, informative reports of news and events. But this is clearly not so. News for Luce is merely a vehicle to be used in conveying his messages. Every article, every picture, every squib and caption that he prints has some definite job of indoctrination to do, some point that he means for his readers to get.

The second mention of Father Feeney comes much later in the book, when Vatican II is happening and when Murray’s enemy, Monsignor Fenton, is in Rome as a peritus. Quoting from Fenton’s diary, Mr. Wemhoff showed that one of the great concerns the great theologian came to Rome with was that the Father Feeney case had been botched, and that,

[T]hanks to the mishandling of the entire case, many if not most of our American Catholic people are honestly convinced that the Church has abandoned the dogma that there is no salvation outside the Church.

Monsignor Fenton stated to a Holy Office official that “[T]he cause of Christ in the world will be harmed rather than advanced if the council does not come out forcefully on the necessity of the Church for salvation.”

It would make this piece too long to detail what happened at Vatican II, but a phrase of Pope Benedict XVI comes to mind, where he speaks of “the council of the media,” which was, in Ratzinger’s mind, a distinct reality from the actual council, that “of the Fathers.” Henry Luce’s media empire was part of that, armed to the teeth as it was with its doctrinal-warfare munitions, including the continued lionizing of John Courtney Murray and its accompanying demonizing of his adversaries at the Council.

Once Luce and the Americanists successfully colonized the Catholic mind, they could further manipulate it, as was the case not only with indifferentism and Church-State relations, but, after the Council, with contraception, divorce, and other moral matters of no trifling importance.

The value of Mr. Wemhoff’s book is to inform us of this sad and tragic history of psychological manipulation and distraction from the Church’s true mission. If we accept it as a cautionary tale, we will better understand what we are up against, for we still confront “doctrinal warfare” and other forms of PSYOP on a daily basis. More importantly, the book can strongly motivate modern Catholic counterrevolutionaries to recognize and oppose these evils in the name of perennial Catholic doctrine and practice, and to get to the serious business of evangelizing our fellow Americans, all of whom need the Catholic Faith.

Email Brother André Marie at bam@catholicism.org
Dear Reader, it didn’t look like anything but delicious wine in the cup, but he knew it was poisoned. He forgave the terrified servant who had offered it to him. Then, he did what he always did: he made the Sign of the Cross over the top of the cup. And, he drank the poisoned wine with no ill results.

I bet you know this story from the life of Saint Benedict. I remember the first time I heard it. I was in high school. I made a resolution to pray before eating or drinking anything. The effort to keep that resolution over the years has led me to the writing of this article!

You never know if something you imbibe may be life-threatening. Even if we never have the misfortune to eat or drink something poisoned, everything passing our lips should be blessed and gratitude shown to our loving Father Who provided these good things for us.

When at home, it is not usually too difficult to pray before eating. Yes, just the Sign of the Cross, then “Bless us, O Lord, and these, Thy gifts, which we are about to receive, from Thy Bounty, through Christ Our Lord. Amen.” And, again, the Sign of the Cross. Perhaps, the only thing militating against our fidelity and attention to this practice is sloth?

When eating in public, the additional factor of human respect may be added. Perhaps it will help the faint of heart to think how making the Sign of the Cross (as even professional baseball players might) is usually a welcome edification. And, of course, the dreaded pain of possibly receiving a roll of the eyes or snicker from an onlooker is probably less excruciating than the puncturing teeth of a lion or the hateful blows of a torturer. Yes, we are pathetic martyrs (“witnesses to the Faith”) these days!

But, Dear Reader, the situation becomes even more difficult as it is more intimate. So, for example, you may be visiting with just one or a few people. Some beverage and snack is placed before you by your interlocutor. If you wait for a pause in the conversation, your tea may become cold and the other guests may have long finished with their little snack. Awkward, not to mention, rude! If you interrupt the visit to pray as you normally do before meals, it will probably be quite demonstrative and, again, awkward. You could just skip praying… But, how about recalling the example of Saint Benedict? How about just making a silent Sign of the Cross on yourself before sipping your cup or tasting the dainties? You are a Christian, aren’t you?

Recently, I have discovered yet another occasion to make the Sign of the Cross as a remembrance and an act of gratitude (as well as the usual request for a blessing on nourishment). Yes, body and mind can cooperate contemplatively several times each day with this device, strengthening our Faith, Hope and Charity. So, Dear Reader, here it is: whenever you fill a glass of water for yourself, recall that this very substance was used to make you a Child of God and heir to the Kingdom of Heaven in your Baptism. Then, devoutly make the Sign of the Cross realizing that these very words (indeed, Divine Names) were invoked over you as that water was poured, changing you forever and giving you reason to hope for Heaven. And, as the blessed beverage satisfyingly cools your throat, you can think how this very water has power to make more Children of God. You could even beg God for the grace for someone else to be baptized.

It is not difficult to be ungrateful, Dear Reader. In fact, it doesn’t normally take any effort at all! What kind of heirs and children do we want to be, anyway?

Email Sister Marie Thérèse, at convent@catholicism.org
Too Catholic for Satellite Radio!

A Catholic Media Breakthrough Without Precedent
“[But] Mike went still further. He began broadcasting explicitly Catholic material on the air, showing how Church teaching is intrinsically related to a just and moral resolution of political questions and that religion has everything to do with politics rightly understood. In short, there was nothing like the Mike Church Show in the entire history of American talk radio.

“And the results were astonishing: Mike was changing minds and hearts and making converts almost weekly. He began receiving one email after another from Protestants whose eyes had been opened by the truth he was presenting. They were joining the Catholic Church because of the Mike Church Show. I think you know what happened next. Four months ago, Mike received word from the Sirius Radio management that after thirteen years his show was being cancelled. The only reason given was “editorial decisions.” In other words: Mike had become too Catholic for Sirius Radio.

And that is where you come in.

“Mike knew what was coming when he began to speak the truth about God and His Church on the air, and so he prepared for the day when Sirius Radio would shut him down. Almost from the moment he heard the news, Mike was ready to launch the project I am personally asking you to support now: The Veritas Radio Network’s CRUSADE Channel, featuring The Mike Church Show.” - Christopher Ferrara.

Read Chris Ferrara’s entire essay on Mike’s story “The Only True Voice In ‘Conservative’ Talk Radio Has Been Silenced. Here is what we Catholics can do about it.” at: mikechurch.com

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Wisconsin and Michigan. Weather historians say that it was March/April 2020.

Estimates of the number of casualties in the affected areas were all saved. The fire was extinguished from heaven. Every one. The providential wind spared thousands of their wood-framed cottages, while elsewhere, the conflagration reduced iron, stone, and brick structures to ruins. It would be dubbed “the Miracle on Roosevelt Road.”

Meanwhile, two hundred miles south, that very same day, another fire was raging in Chicago. History calls it the Great Chicago Fire. It destroyed four square miles of the city and took over two hundred and fifty lives, leaving ninety thousand people homeless. The holy Dutch Jesuit, Father Arnold Damen, was pastor of Holy Name Church on the city’s north side. Father Damen was in Brooklyn giving a parish mission when his assistant telegraphed him with news that a raging fire was endangering the parish. The message was handed to him while he was hearing confessions in Saint Patrick’s Church. He spent the greater part of that night in a vigil of prayer before the Blessed Sacrament, begging Our Lord with tears for the protection of his parishioners and the church. He made a vow to keep seven lights burning in front of an image of Our Lady of Perpetual Help if his prayers were answered. The wind changed direction, blowing the fire eastward and then north. Not only was the church itself spared, but the homes of his parishioners were, too — every one. The providential wind spared thousands of their wood-framed cottages, while elsewhere, the conflagration reduced iron, stone, and brick structures to ruins. It would be dubbed “the Miracle on Roosevelt Road.”

Father Damen took the first train he could for Chicago. Finding the greater part of the city a charred wasteland, he offered a Mass of thanksgiving for God’s intervention on behalf of his parish. In dramatic fashion, the preacher announced that his vow must be kept, and even charged his parishioners to hold his successors bound to it. Ever since that time, seven votive lights have burned before an image of Our Lady.

Needless to say, Father Damen and those who worked under him gave relief to many of the homeless victims of the tragedy. Father Damen converted about 10,000 Protestants by means of his missions. One was General James Longstreet who was dubbed “The Old Warhorse” by his superior officer, General Robert E. Lee. The other was Stephen Arnold Douglas, the Illinois senator who lost to Lincoln in the 1860 presidential election. You can download two of Father Damen’s mission talks from our website. They are titled, The One True Church and The Church Or the Bible.

Lastly, I would be remiss in not mentioning the sinking of the Deutschland, a cargo and passenger vessel that sank only three miles from the Kent coast of England four years later in 1875, Among the fifty-seven who died were five Franciscan nuns, exiled by Bismarck’s anti-Catholic Falk
Laws in Germany. They were on their way to the United States. Jesuit poet, Gerard Manley Hopkins, wrote an ode to their honor soon after the tragedy. It is thirty-five stanzas long. Here are their names: Sisters Barbara Hultenschmidt, Henrika Fassbender, Norbeta Reinkobe, Aurea Badziura and Brigitta Damhorst. The heart of the ode follows.

The Wreck of the Deutschland
By Gerard Manley Hopkins

To the happy memory of five Franciscan Nuns, exiles by the Falk Laws, drowned between midnight and morning of Dec. 7th, 1875.

On Saturday sailed from Bremen,
American-outward-bound,
Take settler and seamen, tell men with women,
Two hundred souls in the round —
O Father, not under thy feathers nor ever as guessing
The goal was a shoal, of a fourth the doom to be drowned;
Yet did the dark side of the bay of thy blessing
Not vault them, the million of rounds of thy mercy not reeve
even them in?

Into the snows she sweeps,
Hurling the haven behind,
The Deutschland, on Sunday; and so the sky keeps,
For the infinite air is unkind,
And the sea flint-flake, black-backed in the regular blow,
Sitting Eastnortheast, in cursed quarter, the wind;
Wiry and white-fiery and whirlwind-swivelled snow
Spins to the widow-making unchilding unfathering deeps.

She drove in the dark to leeward,
She struck — not a reef or a rock
But the combs of a smother of sand: night drew her
Dead to the Kentish Knock;
And she beat the bank down with her bows and the ride of her keel:
The breakers rolled on her beam with ruinous shock;
And canvass and compass, the whorl and the wheel
Idle for ever to waft her or wind her with, these she endured.

Hope had grown grey hairs,
Hope had mourning on,
Trenched with tears, carved with cares,
Hope was twelve hours gone;
And frightful a nightfall folded rueful a day
Nor rescue, only rocket and lightship, shone,
And lives at last were washing away:

To the shrouds they took, — they shook in the hurling and horrible airs.

One stirred from the rigging to save
The wild woman-kind below,
With a rope's end round the man, handy and brave —
He was pitched to his death at a blow,
For all his dreadnought breast and braids of thev:
They could tell him for hours, dandled the to and fro
Through the cobbled foam-fleece, what could he do
With the burl of the fountains of air, buck and the flood of the wave?

They fought with God's cold —
And they could not and fell to the deck
(Crushed them) or water (and drowned them) or rolled
With the sea-romp over the wreck.
Night roared, with the heart-break hearing a heart-broke rabble,
The woman's wailing, the crying of child without check —
Till a lioness arose breathing the babble,
A prophetess towered in the tumult, a virginal tongue told.

Ah, touched in your bower of bone
Are you! turned for an exquisite smart,
Have you! make words break from me here all alone,
Do you! — mother of being in me, heart.
O unteachable after evil, but uttering truth,
Why, tears! is it? tears; such a melting, a madrigal start!
Never-eldering revel and river of youth,
What can it be, this glee? the good you have there of your own?

Sister, a sister calling
A master, her master and mine! —
And the inboard seas run swirling and hawling;
The rash smart sloggering brine
Blinds her; but she that weather sees one thing, one;
Has one fetch in her: she rears herself to divine
Ears, and the call of the tall nun
To the men in the tops and the tackle rode over the storm's brawling.

She was first of a five and came
Of a coifèd sisterhood.
(O Deutschland, double a desperate name!
O world wide of its good!
But Gertrude, lily, and Luther, are two of a town,
Christ's lily and beast of the waste wood:
From life's dawn it is drawn down,
Abel is Cain's brother and breasts they have sucked the same.)
Loathed for a love men knew in them,
Banned by the land of their birth,
Rhine refused them, Thames would ruin them;
Surf, snow, river and earth
Gnashed: but thou art above, thou Orion of light;
Thy unchancelling poising palms were weighing the worth,
Thou martyr-master: in thy sight
Storm flakes were scroll-leaved flowers, lily showers — sweet
heaven was astrew in them.

Five! the finding and sake
And cipher of suffering Christ.
Mark, the mark is of man's make
And the word of it Sacrificed.
But he scores it in scarlet himself on his own bespoken,
Before-time-taken, dearest prized and priced —
Stigma, signal, cinquefoil token
For lettering of the lamb's fleece, ruddying of the rose-flake.

Joy fall to thee, father Francis,
Drawn to the Life that died;
With the gnarls of the nails in thee, niche of the lance, his
Lovescape crucified
And seal of his seraph-arrival! and these thy daughters
And five-livèd and leavèd favour and pride,
Are sisterly sealed in wild waters,
To bathe in his fall-gold mercies, to breathe in his all-fire glances.

Away in the loveable west,
On a pastoral forehead of Wales,
I was under a roof here, I was at rest,
And they the prey of the gales;
She to the black-about air, to the breaker, the thickly
Falling flakes, to the throng that catches and quails
Was calling “O Christ, Christ, come quickly”:
The cross to her she calls Christ to her, christens her wildworst Best.

The majesty! what did she mean?
Breathe, arch and original Breath.
Is it love in her of the being as her lover had been?
Breathe, body of lovely Death.
They were else-minded then, altogether, the men
Woke thee with a we are perishing in the weather of Gennesareth.
Or is it that she cried for the crown then,
The keener to come at the comfort for feeling the combating keen?

For how to the heart's cheering
The down-dugged ground-hugged grey
Hovers off, the jay-blue heavens appearing
Of pied and peeled May!
Blue-beating and hoary-glow height; or night, still higher,
With belled fire and the moth-soft Milky way,
What by your measure is the heaven of desire,
The treasure never eyesight got, nor was ever guessed what for
the hearing?

No, but it was not these.
The jading and jar of the cart,
Time's tasking, it is fathers that asking for ease
Of the sodden-with-its-sorrowing heart,
Not danger, electrical horror; then further it finds
The appealing of the Passion is tenderer in prayer apart:
Other, I gather, in measure her mind's
Burden, in wind's burly and beat of endragonèd seas.

But how shall I … make me room there:
Reach me a … Fancy, come faster —
Strike you the sight of it? look at it loom there,
Thing that she … there then! the Master,
Ipse, the only one, Christ, King, Head:
He was to cure the extremity where he had cast her;
Do, deal, lord it with living and dead;
Let him ride, her pride, in his triumph, despatch and have
done with his doom there.

Ah! there was a heart right
There was single eye!
Read the unshapeable shock night
And knew the who and the why;
Wording it how but by him that present and past,
Heaven and earth are word of, worded by? —
The Simon Peter of a soul! to the blast
Tarpeian-fast, but a blown beacon of light.

Jesu, heart's light,
Jesu, maid's son,
What was the feast followed the night
Thou hadst glory of this nun? —
Feast of the one woman without stain.
For so conceivèd, so to conceive thee is done;
But here was heart-throe, birth of a brain,
Word, that heard and kept thee and uttered thee outright.

Well, she has thee for the pain, for the
Patience; but pity of the rest of them!
Heart, go and bleed at a bitterer vein for the
Comfortless unconfessed of them —
No not uncomforted: lovely-felicitous Providence
Finger of a tender of, O of a feathery delicacy, the breast of the
Maiden could obey so, be a bell to, ring of it, and
Startle the poor sheep back! is the shipwreck then a harvest,
does tempest carry the grain for thee?

I admire thee, master of the tides,
Of the Yore-flood, of the year's fall:
The recurb and the recovery of the gulf's sides,
The girth of it and the wharf of it and the wall;
Staunching, quenching ocean of a motionable mind;
Ground of being, and granite of it: past all
Grasp God, throned behind
Death with a sovereignty that heeds but hides, bodes but
abides;

With a mercy that outrides
The all of water, an ark
For the listener; for the lingerer with a love glides
Lower than death and the dark;
A vein for the visiting of the past-prayer, pent in prison,
The-last-breath penitent spirits — the uttermost mark
Our passion-plungèd giant risen,
The Christ of the Father compassionate, fetched in the storm
of his strides.

Now burn, new born to the world,
Doubled-naturèd name,
The heaven-flung, heart-fleshed, maiden-furled
Miracle-in-Mary-of-flame,
Mid-numbered he in three of the thunder-throne!
Not a dooms-day dazzle in his coming nor dark as he came;
Kind, but royally reclaiming his own;
A released shower, let flash to the shire, not a lightning of fire
hard-hurled.

Dame, at our door
Drowned, and among our shoals,
Remember us in the roads, the heaven-haven of the Reward:
Our King back, Oh, upon English souls!
Let him easter in us, be a dayspring to the dimness of us, be a
crimson-cresseted east,
More brightening her, rare-dear Britain, as his reign rolls,
Pride, rose, prince, hero of us, high-priest,
Our hearts' charity's hearth's fire, our thoughts' chivalry's
throng's Lord.

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Gate of Heaven is a worthy production from the pen of an historian gifted in the art of scholarly composition. This work abounds in numerous highlights drawn from ecclesiastical history and papal teaching. The author exudes both her own joy in living the sacramental life within the Catholic Church, the one ark of salvation, and her holy indignation over the fact that liberal Catholic clergymen in the United States were teaching that one's personal sincerity of conscience was an acceptable substitute for the one and only means of salvation given in, through, with and by Christ. Strong in her defense of Father Leonard Fee-ney, who championed the Catholic doctrine of “no salvation outside the Church,” Sister Catherine demolishes all the ambiguous subterfuges that in her day (and far moreso today) were undermining the doctrinal clarity that in centuries past left no doubt as to the whereabouts of the only way of salvation. Anyone who truly loves the Faith and has Catholic zeal for souls would do well to give serious attention to this timely work.

Sr. Catherine Goddard Clark, M.I.C.M., Softcover, 156 pages

Did you ever hear of Father Feeney? Despite what the liberals say, he was a devout Catholic priest who defended the teachings of the Church. This book tells how the authorities in the Boston Archdiocese and the Society of Jesus ("Loyolas") teamed up with the Boston Yankee Masons ("Cabots") to silence a priest whose "embarrassing" insistence on Catholic dogmas, especially the dogma Extra Ecclesiam Nulla Salus, disturbed their liberal agenda. An inspiring story, well told.

Sr. Catherine Goddard Clark, M.I.C.M., Softcover, 301 pages
Those who regularly read this column know that my favorite subject is Our Lady. I do not recall ever writing of the second most important saint ever, Saint Joseph. Since March is the month of Saint Joseph, I began to think: what do I really know about Saint Joseph? The time seems right to do this as a sign of the latter days will be an increased knowledge and popularity of Saint Joseph.

I have been blessed with the name “Joseph,” as my middle name. It is my father’s first name, my godson’s, and many of my friends, several of whom will receive this Mancipia, including priests and religious. There are numerous saints with the name Joseph, e.g., Joseph of Cupertino, Joseph the Hymnographer, John Joseph of the Cross, Joseph of Arimathea, Joseph the Patriarch, Joseph Barsabbas, Joseph Calasancius, etc. The name is derived from the Hebrew, Yosef, and means “he will add” or “increase.”

But what of the man, the spouse of the Ever-Virgin Mary, the foster father of the Savior, Jesus. Saints to Remember says that he, “was the royal and divinely-trusted man to whom the Blessed Virgin Mary was given as a bride, and whom God knew would guard her innocence as a virgin and protect her Divine Child… The Litany of Saint Joseph refers to him as the Light of the Patriarchs” since he was of royal lineage. Luke and Matthew differ some about the details of Joseph’s genealogy (Luke has Jacob for the father of Joseph, Matthew has Heli, Jacob’s elder brother who died without issue) but they both mark his descent from David, the greatest king of Israel (Matthew 1:1-16 and Luke 3:23-38). The angel who first tells Joseph about Jesus greets him as “son of David,” a royal title used also for Jesus. Therefore, Saint Joseph, at that time, could have made claim to be the real King of the Jews.

Continuing from Saints to Remember: “Joseph was espoused to Our Blessed Lady by divine arrangement on September 8, in the year 2 B.C., when she was just fourteen years-old. Saint Joseph was thirty years old at the time. His solemn espousals to Our Lady took place on the following January 23. Saint Joseph died when he was sixty years old [in the year 29 A.D.], just before the public life of Our Lord began.

“Saint Joseph’s body arose from the grave when Our Lord died, on Good Friday. Saint Joseph ascended with Jesus into Heaven, in soul and in body, forty days later, to await there the coming of Mary on the great feast of the Assumption, on August 15, in the year 58. Saint Joseph has now two special feast days, one for his royalty on March 19, and one for his humility as a workman, on May 1.

“It was told to the Israelites in the Old Testament, ‘Go to Joseph,’ if they wanted any favor or benefit. ‘Go to Joseph,’ is the advice and counsel given to every Catholic who wants a favor and who believes in the sanctity of the Holy Family and in its simple and innocent hierarchy. Anything Saint Joseph asks of Mary and of Jesus in eternity, he will get. He is still the head of the Holy Family. One of his greatest admirers and lovers among the saints was Saint Teresa of Avila.” One has to add Saint André Bessette to that list.

What are some of the things to know of this great saint?

1. The Quiet Man. Some of you may have seen the classic movie, The Quiet Man, starring John Wayne. He had a quiet manner. Saint Joseph is mentioned in holy scripture in Matthew, Mark, Luke and John. He had to respond to angels, however, his words are not revealed. In the final apparition at Fatima, he appears with Jesus in his arms, and both give a blessing by making the Sign of the Cross, however, he does not speak. His great strength and manliness are good examples for Jesus in His mortal life and for all fathers and children of this day.
2. **Patron of a Happy Death.** He is the chief patron saint of a happy death. Biblical scholars, for the most part, believe Joseph died prior to Jesus’ crucifixion. Why? Joseph was not present at the Crucifixion of Our Lord. In addition, as related in the Gospel of Saint John, Jesus, from the Cross, entrusts His mother to Saint John the Evangelist. Around these events many traditions hold that Joseph died in Nazareth in the arms or presence of Jesus and Mary. One touching account of that moment can be found in Venerable Mother Mary of Jesus of Agreda’s *Mystical City of God*, as a private revelation. This is that account:

   Then this man of God, turning toward Christ, our Lord, in profoundest reverence, wished to kneel before Him. But the sweetest Jesus, coming near, received him in his arms, where, reclining his head upon them, Joseph said: “My highest Lord and God, Son of the eternal Father, Creator and Redeemer of the World, give thy blessing to thy servant and the works of thy hand; pardon, O most merciful King, the faults which I have committed in thy service and intercourse. I extol and magnify Thee and render eternal and heartfelt thanks to Thee for having, in thy ineffable condescension, chosen me to be the spouse of thy true Mother; let thy greatness and glory be my thanksgiving for all eternity.”

   The Redeemer of the world gave him His benediction, saying: “My father, rest in peace and in the grace of my eternal Father and mine; and to the Prophets and Saints, who await thee in limbo, bring the joyful news of the approach of their redemption.”

   At these words of Jesus, and reclining in His arms, the most fortunate Saint Joseph expired and the Lord himself closed his eyes.

   **Prayer to Saint Joseph**

   O Blessed Joseph, who yielded up thy last breath in the arms of Jesus and Mary, obtain for me this grace, O holy Joseph, that I may breathe forth my soul in praise, saying in spirit, if I am unable to do so in words: “Jesus, Mary and Joseph, I give Thee my heart and my soul.”

   Amen.

   Saint Joseph is the patron saint of Mexico, Canada, and Belgium, and in 1870, was declared patron of the universal Church by Pope Pius IX. In 1955, Pope Pius XII established May 1 as the “Feast of Saint Joseph. He is also considered the patron of unborn children, fathers, workers, travelers, immigrants, and a happy death.

3. **Obedient to God’s Holy Will.** He never questioned God’s Will. When the angels came to him and told him what to do, he did it. He did it without hesitation or doubt.

4. **Protector of God.** God gave him the duty to keep Our Lady and the Baby Jesus from murderers. He accomplished this by retreating to Fostat in Egypt when Herod’s edict to kill babies born about the time of the prophesied Birth. But even on the way to Fostat, the Holy Family had to travel though unfamiliar areas rife with bands of brigands! He negotiated that trip — too and from — with skill and love.

   Permit me to close with these thoughts. Our website is rich with information about Saint Joseph, e.g., see the articles on the *Miraculous Stairway of Saint Joseph* (and the beautiful picture of the stairs), *Saint Joseph and the Miraculous Spring of Cotignac in Provence, Saint Joseph: The Hero of Christmas*, and the most excellent series under the title, *My Morning Cup of Joe*, by Br. Vincent Thomas, M.I.C.M., Terr. (Russell LaPlume) in the Mancipia section.

   Many love to say this prayer at the end of the Rosary:

   *Ad Te Beate Ioseph*

   To thee, O blessed Joseph, do we come in our tribulation, and having implored the help of thy most holy Spouse, we confidently invoke thy patronage also. Through that charity which bound thee to the Immaculate Virgin Mother of God and through the paternal love with which thou embraced the Child Jesus, we humbly beg thee to graciously regard the inheritance which Jesus Christ has purchased by His Blood, and with thy power and strength to aid us in our necessities.

   O most watchful Guardian of the Holy Family, defend the chosen children of Jesus Christ; O most loving Father, ward off from us every contagion of error and corrupting influence; O our most mighty protector, be propitious to us and from heaven assist us in our struggle with the power of darkness; and, as once thou rescued the Child Jesus from deadly peril, so now protect God’s Holy Church from the snares of the enemy and from all adversity; shield, too, each one of us by thy constant protection, so that, supported by thy example and thy aid, we may be able to live piously, to die holy, and to obtain eternal happiness in heaven. Amen.

   Let us remember, Saint Joseph is one of the patrons of the Slaves of the Immaculate Heart of Mary. And let this be our watchwords: Let Us ‘Go to Joseph’: *Ite Ad Ioseph*!

   Email Brother John Marie Vianney, at toprefect@catholicism.org
Thousands of years ago, when our first ancestors were created, they were placed in the garden of paradise, “to dress it, and to keep it.” God issued only one prohibition, “But of the tree of knowledge of good and evil, thou shalt not eat. For in what day soever thou shalt eat of it, thou shalt die the death.”

It is unknown whether Adam and Eve really grasped the concept of death, since they had never experienced it themselves, and, as we are told in Romans 5:12 “…as by one man sin entered into this world, and by sin death…,” apparently they had never seen an animal die, either. But eat the fruit they did, and, after cursing the serpent and telling Eve that childbirth would be difficult, Adam is told, in one of the greatest understatements in history, “…cursed is the earth in thy work; with labour and toil shalt thou eat thereof all the days of thy life. Thorns and thistles shall it bring forth to thee; and thou shalt eat the herbs of the earth. In the sweat of thy face shalt thou eat bread till thou return to the earth, out of which thou wast taken; for dust thou art, and into dust thou shalt return” (Genesis 3:17-19).

In other words, Adam was told that his work would be hard and eventually he would die. But he and his wife could not in any way have predicted just how hard life would be for their descendants. To start with, one of their sons murdered the other, but that was only the beginning. As a direct result of the Fall of our first parents, the world has been, ever since, a place of sin, destruction, illness, death, and untold manner of suffering, as we pray in the Salve Regina, “To thee do we send up our sighs, mourning and weeping in this valley of tears.”

Life is not a jolly state in which we encounter an occasional rough patch; no, for the great majority of people, it is a series of adversities broken by interludes of relief. And it must be dealt with. But how?

We are told by Saint James the Less in Chapter 1, verses 2 - 4 of his Epistle, “My brethren, count it all joy, when you fall into divers temptations (Note: Temptations are, in this context, trials); knowing that the trying of your faith worketh patience. And patience hath a perfect work; that you may be perfect and entire, failing in nothing.”

Being joyful in trials can be difficult, when our natural man is telling us how awful things are, but we need to be joyful just the same, if nothing else to avoid being overwhelmed by the multitude of our trials. In A Catholic Commentary on Holy Scripture, (1951), Fr. H. Willmering, S. J. sums up these verses very well:

“This opening paragraph shows the anxiety of the writer for the faithful under trial. Aware that their faith is being put to the test by manifold afflictions, he bids them to look upon themselves as blessed when they suffer persecution for justice’s sake. For the time of trial is a training school in which lessons of endurance, constancy, and solid virtue are effectively taught. Men of strong faith will stand firm in times of affliction when weaker brethren falter and give way…”

Yet what else must we do besides endure suffering joyfully? We should pray, of course, but how? Many people are stuck in that most basic level of prayer, perhaps the only one they know or think of saying, “God, get me out of this and I promise I’ll never do it again.” Hopefully, persons reading this article (or writing it) are beyond that most basic level. Yet there is still that most human tendency to turn to God (perhaps after long neglecting Him) and expect Him to fix our problems. In other words, praying for divine providence alone as the solution to our problems.

But maybe it isn’t. Perhaps what we really lack is not God’s loving providence, but rather the wisdom, gifts and virtues to take advantage of the graces and providence He provides us. For example, how about, instead of merely asking God to solve our problems and attain our goals, whether it is the conversion of America, dealing with
officious bureaucrats, health problems or getting our bills paid, we ask Him to provide us with the wisdom to do what we can to solve the problems ourselves? In fact, right after telling us to be joyful in trials, Saint James tells us “But if any of you want wisdom, let him ask of God, who giveth to all men abundantly, and upbraideth not; and it shall be given him. But let him ask in faith, never wavering. For he that wavereth is like a wave of the sea, which is moved and carried about by the wind.”

And, on the Third Sunday of Advent, in the Collect of the Mass, we pray thus, “Incline Thine ear we beseech Thee, O Lord, to our petitions: and, by the grace of Thy visitation, enlighten the darkness of our minds.” Further, as Slaves of the Immaculate Heart of Mary, consecrated to her in the manner of Saint Louis de Montfort, we have the ear of the Seat of Wisdom herself!

Yet, should we stop with praying for Wisdom? No! We need to ask God for the other gifts of the Holy Ghost as well: Understanding, Counsel, Fortitude, Knowledge, Piety and Fear of the Lord. This way, we have a wise and divinely ordained way in which to approach our trials. To further augment these, we need the three Theological Virtues of Faith, Hope, and Charity along with those most important virtues, without which no enterprise can have any hope of real success, the four Cardinal virtues of Prudence, Justice, Temperance and Fortitude.

Yet this is still not enough, for, no matter how wise or virtuous we may be, (or think ourselves to be), many trials will still beset us. Indeed, we need to look no further than the Wisdom literature of the Bible to learn that, “The life of man upon earth is a warfare…” (Job 7:1). So we shouldn't be surprised if our prayers do not yield immediate fruit. Yet, fruit they will bear if we persevere, as we are told by Saint Paul in Galatians 5:22-23 “…the fruit of the Spirit is charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, modesty, continency [and] chastity.”

And that fruit, along with the benefit of Divine Providence, is what will enable us to surmount the adversity which besets us, if not always triumphantly, at least with comfort, so that, unlike our parents who ate the forbidden fruit, we, who are nourished by the Body and Blood of Our Lord, may instead be ourselves the bearers of fruit.

In closing, let me just say that rather than merely praying for God to drop favors in our lap, perhaps we should consider praying instead for the wisdom, graces, gifts and virtues to enable us to bear fruit and do our part in dealing with the adversity we face, so that we may come through our adversity, not merely with a problem solved, but better able to avoid such problems in the future and to deal with them should they occur.

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EXTRA ECCLESIAM NULLA SALUS

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Ex Cathedra: “We declare, say, define, and pronounce that it is absolutely necessary for the salvation of every human creature to be subject to the Roman Pontiff” (Pope Boniface VIII, the Bull Unam Sanctam, 1302).

Ex Cathedra: “The most Holy Roman Church firmly believes, professes, and preaches that none of those existing outside the Catholic Church, not only pagans, but also Jews and heretics and schismatics, can have a share in life eternal; but that they will go into the eternal fire which was prepared for the devil and his angels, unless before death they are joined with Her; and that so important is the unity of this ecclesiastical body that only those remaining within this unity can profit by the sacraments of the Church unto salvation, and they alone can receive an eternal recompense for their fasts, their almsgivings, their other works of Christian piety and the duties of a Christian soldier. No one, let his almsgiving be as great as it may, no one, even if he pour out his blood for the Name of Christ, can be saved, unless he remain within the bosom and the unity of the Catholic Church” (Pope Eugene IV, the Bull Cantate Domino, 1441).

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