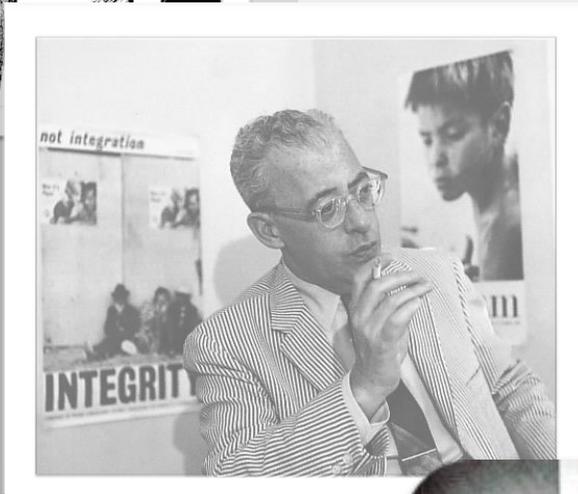


"A WOLF IN SHEEP'S CLOTHING"

**A LOOK BACK ON THE LIFE & LEGACY OF 1960'S
COMMUNITY ORGANIZER/ACTIVIST; SAUL ALINSKY,
AND HIS IMPACT ON SOCIETY AND THE CHURCH**



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Presented by the

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“A Wolf in Sheep’s Clothing”

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The Film: “A Wolf in Sheep’s Clothing” - in Three Parts

“Beware of the false prophets, who come to you wearing sheep’s clothing, who underneath are ravenous wolves. By their fruits you will know them.”
- Matthew 7:15-16

The **First Part**: is beware of the false prophets wearing sheep’s clothing, who underneath are ravenous wolves. The first part is the story of Saul Alinsky and how this came about.

The **Second Part**: “...and you will know them by their fruits.” attempts to discern whether there is a fruitfulness or not from these movements.

Part Three: is the good tree, the tree of life vs, the tree of knowledge. Because gnosticism is rooted in the original sin, the choice Adam and Eve had to make between the tree of life or the tree of knowledge, in that context, is really an expression of self-love. It is a turning back to self and worshipping our highest faculty, that of our memory and will.

PART ONE: “Beware of the false prophets wearing sheep’s clothing, who underneath are ravenous wolves.”

Once there was a wolf who decided to change his nature by changing his appearance in order to kill. So the wolf put on a sheepskin, in order to blend himself into the flock and followed them into the pasture.

Time passed, the sheep grazed peacefully, and the shepherd was fooled by the wolf's disguise. The beast struck at first carefully killing only a few. Then increasingly the wolf killed more and more.

The fields filled with blood, the sheep disappeared one by one. Suddenly the shepherd became suspicious and awakened to the wolf's evil plan. The Shepherd then captured the wolf, killed it, and hung it on a tree.

Men that passed by, noticed the wolf in sheep's clothing hanging there and asked the shepherd why he had done this. The shepherd answered, the skin is that of a sheep but its actions were those of a wolf.

Saul Alinsky was a 20th century American radical. Today, he is best known as the father of community organizing.

For a fee, a very modest fee, Mr. Alinsky will come to your town as he has 40 others to organize the poor. That may mean an end to orderly traffic, sit-ins at City Hall, or the cultivation of racial animosities. But, Mr. Alinsky claims, that's the way to get the toilets fixed in the slum buildings and to bring pride and a sense of dignity to the poor people. Something like the sense of dignity, which presumably, Sitting Bull and his people felt after a massacre. ... Saul Alinsk advises the poor to rise up against middle-class values. - Robert F. Buckley’s TV introduction of Saul Alinsky on ‘Firing Line’

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Saul Alinsky entered the University of Chicago in 1926 as a self proclaimed agnostic. Since the social sciences were born from the philosopher’s of the French revolution revolt against religion, it’s not surprising that Alinsky decided to study Sociology. A science originating from the fact that life was no longer determined by the supernatural, but by natural environmental causes. In his junior year he took a course called “Social Pathology” taught by E. W. Burgess. Burgess and his colleague, Robert Ezra Park, were focused on reforming America’s cities. They believed that the diseases of crime and poverty and of social disorganization, had an external or ecological cause. The University of Chicago’s Sociology was about social control and engineering of society. It had a Darwinian based secularist view of social change, pragmatism, and progress. Marriage and family were de-valued and self-identity was achieved by imagining how we look, from another person’s perspective. This collectivist mental image is called “the looking-glass self” and is socially constructed in Marxist¹ terms.

The exercise of solidarity within each society, is valid when its members recognize one another as persons.² - Pope St. John Paul II

Treat opponents not as persons but as symbols representing interests or ideas, which he believes inimical [unfriendly or hostile] to the welfare of the people. - Saul Alinsky

During the depression, Saul Alinsky and his first wife aligned themselves with left-wing and socialist³ groups within the Democratic party. Although Alinsky never joined the Communist party, his Marxism became clearly evident in his friendships and radical political rhetoric. Particularly, for his strong support for the Stalinist effort to help defeat General Franco's fascist government in the Spanish Civil War.

Blessed Father Jerzy Popieluszko the chaplain of Poland's Solidarity movement discerned and witnessed to the difference between Catholic and Marxist social action:

The culture of a nation is also its morality. The Christian nation, must be guided by our centuries old and proven Christian morality. A Christian nation, has no need of so-called 'secular' morality. Which has no face and offers no hope. It creates a permanent threat

¹ **Marxism** is a method of socioeconomic analysis that analyzes class relations and societal conflict using an ongoing dialectic [discussion and reasoning by dialogue as a method of intellectual investigation]. Marxist methodology originally used a method of economic and sociopolitical inquiry known as historical materialism to analyze and critique the development of capitalism and the role of class struggle in systemic economic change. According to a Marxist perspective, class conflict within capitalism arises due to intensifying contradictions between the highly productive mechanized and socialized production performed by the proletariat, and the private ownership and appropriation of the surplus product (profit) by a small minority of the population who are private owners called the bourgeoisie. As the contradiction becomes apparent to the proletariat through the alienation of labor, social unrest between the two antagonistic classes will intensify, until it culminates in social revolution. - Wikipedia

² For a discussion of the **Catholic view of personhood** see <http://www.catholic.org/news/hf/faith/story.php?id=43859>

³ **Socialism** is a range of economic and social systems characterized by social ownership and democratic control of the means of production; as well as the political ideologies, theories, and movements that aim at their establishment. Social ownership may refer to forms of public, collective, or cooperative ownership; to citizen ownership of equity; or to any combination of these. - Wikipedia

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to all the spiritual values of the nation, and weakens the force binding us together. - Blessed Father Jerzy Popieluszko

Alinsky targeted a project at the center of the meat packing industry and the old stockyards in Chicago. The neighborhood was called “Back of the Yards.” It's squalor was already made infamous by Upton Sinclair's book ‘The Jungle.’ Also present, was the public controversy of the attempt by Congress of Industrial Organizations (CIO) trade union leader John L. Lewis, to unionize the meat packers. Alinsky designed an anti-delinquency youth project which he believed would motivate the diverse ethnic groups.

First, he would befriend Herbert March who was the key local organizer for the meat packers union and a member of the Young Communist League. Next, he befriended Joe Egan the Catholic lay leader who was the director of the Davis Square Public Park which was Federally financed by the Roosevelt administration.

March and Egan helped Alinsky organize the Back of the Yards Neighborhood Council, and located it at the Youth Park. Joe Egan's priest brother was then Secretary to the popular liberal activist Auxiliary Bishop Bernard Shiel. Who had founded CYO, the national Catholic Youth Organization. Joe introduced Alinsky to the bishop who agreed to support the project and become their honorary speaker at the Council’s first public gathering. The Council meeting was a great success and kicked off the project’s very successful fundraising campaign. This cemented Alinsky's friendship with Bishop Shiel.

Late in 1939, Bishop Shiel introduced him to the wealthy Marshall Field III, who helped Alinsky establish in 1940 his ‘Industrial Areas Foundation’ (IAF).⁴

We’re like Sherman's army, we live off the land, that's our price of independence.
- Saul Alinsky

During most of World War II Alinsky saw an opportunity to, in his own words, “rub raw the sores of discontent.” This took hold when a disagreement between the University of Chicago and the Back of the Yards Council broke out. The issue was over whether the University Settlement House, or Alinsky's Council should create a new Infant Child Welfare Center. Alinsky applied his

⁴ **The Industrial Areas Foundation (IAF)** is a national community organizing network established in 1940 by Saul Alinsky, Roman Catholic Bishop Bernard James Sheil and businessman and founder of the Chicago Sun-Times, Marshall Field III. The IAF partners with religious congregations and civic organizations at the local level to help them build organizations of organizations, referred to as broad-based organizations by the Industrial Areas Foundation, with the purpose of strengthening citizen leadership, developing trust across a community's dividing lines and taking action on issues identified by local community leaders. Today the Industrial Areas Foundation consists of 65 affiliates in the US, Canada, the United Kingdom, Germany and Australia. See <http://www.industrialareasfoundation.org>

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Marxist ‘Conflict Theory’⁵ to divide, conquer, and empower his Council. As he said at the time; “The struggle is the victory itself.”

With the help of Bishop Shiel, Marshall Field's Chicago Sun newspaper, and the Washington Post, Alinsky beat the University into submission by painting it as the oppressor bully and his Council as the little poor oppressed. With this, Alinsky established his image as a new left radical.

Radicals precipitate the show of social crisis by action. Radical’s real arena is corrupt and bloodied. Life is a corrupting process, from the time a child learns to play his mother off his father in the politics of 'time to go to bed'. He who fears corruption fears life. - Saul Alinsky

In this spirit Alinsky decided to write a book based on his Back of the Yards experience. It would become his 1946 best-selling book, ‘Reveille for Radicals’. A work filled with the bad seeds of an amorality. One that discards civilization's most basic moral principle; that the noblest of intent does not justify an immoral means.

Only through the achievement and constructive use of power can people better themselves. The fear of popular use of power is reflected in what has become the motto of liberals, we agree with your objectives but not with your tactics. - Saul Alinsky

In Reveille for Radicals, he tells of the 1946 state of the movement that he started with Back of the Yards. And develops his basic vision of community organizing which he called then ‘People's Organizations.’

Organized people can achieve limitless objectives. Only through the achievement and constructive use of power can people better themselves. Nothing can be lifted or moved except through power. - Saul Alinsky

However, this work of democracy and power was to be ‘value neutral’ as Marx said: “Communists preach absolutely no morals.”

My problem and the problem of any organization of free society, for an open society, is one, he, doesn't have a prime truth. Truth is relative and changing. - Saul Alinsky

“My only fixed truth is a belief in people, a conviction that if people have the opportunity to act freely and the power to control their own destinies, they’ll generally reach the right decisions.” - Saul Alinsky

⁵ **Conflict Theory** is a Marxist-based social theory which argues that individuals and groups (social classes) within society interact on the basis of conflict rather than consensus. Through various forms of conflict, groups will tend to attain differing amounts of material and non-material resources (e.g. the wealthy vs. the poor). More powerful groups will tend to use their power in order to retain power and exploit groups with less power. Conflict theorists view conflict as an engine of change, since conflict produces contradictions which are sometimes resolved, creating new conflicts and contradictions in an ongoing dialectic. - Wikipedia

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He may have had a utopian vision but what he laid out was a situation by which it had to create the very unrest and disparities that he would say he was trying to fight against. Alinsky organizing talked the language of light and the language of peace. He talked the language of helping the poor. It all sounds very nice. But what they’re putting into place is something very dangerous and different from what it sounds like. It is like that of a gray evil coming in, like a fog. - Catholic Columnist Stephanie Block⁶

The right of government derives from God, as its natural and necessary principle. That authority which first is placed in the people, descends from God. But in such a way as to return from below upwards. Whilst in the organization of the Church, power descends from above downward. - Pope Leo XIII

Jacques Maritain, the Catholic philosopher, became Alinsky's close friend during the war years. Maritain wrote the book 'Integral Humanism', published in 1936. But it was not truly integral. It was a humanism undertaking without the Blessed Virgin Mary. Who for Catholics, is not an “-ism” but the person who is the way to and from her son Jesus Christ.

Jacques Maritain’s book and Alinsky's Reveile for Radicals were thus vulnerable to the destructive force of false humanism and its prideful amorality.

The program of the people should not be offered from above the people, and then accepted by them. It should be the work of the people. - Jacques Maritain

But without affirming the primary authority of divine revelation and the Church's role in its interpretation, the people in whom God does invest his power are made vulnerable to the surrender of moral and spiritual authority to the secular state.

PART TWO: “...and you will know them by their fruits.”

History has shown us, when democracy goes unchecked by a proper separation of powers, it only leads to civil unrest and mob rule. All of this would contribute to the undermining of America's constitutional Republic and people's rights that come from God.

In 1950, Sen. Joseph McCarthy began his national investigation into the claim that communist Soviet spies, with the support of liberals and progressive socialists, sought to undermine the United States, its government, and its culture.

American people will never knowingly adopt socialism. But under the name ‘liberalism’ they will adopt every fragment of the socialist program. Until one day America will be a socialist nation without knowing how it happened. - Norman Thomas, America’s Socialist Party presidential candidate in the 1940s

Though Alinsky denied being a communist, he never denied being a socialist.

⁶ For **additional background** see; “**How Alinskyianism Entered Catholic Parishes,**” by Stephanie Block <http://www.speroforum.com/a/JPFXTNPPRF0/74103-How-Alinskyianism-entered-Catholic-parishes#.WAVE2JMrKV4>

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In the early 1950s, Ella Dodd, a ranking official in the American Communist Party who had been raised a Catholic returned to the Church with the support of Bishop Fulton Sheen. She gave congressional testimony of the Communist Party's subversion of the Catholic Church. She declared:

In the 1930s the Communist Party put 1,100 men into the priesthood in order to destroy the Church from within. And right now, they are in the highest places in the Church.
- Ella Dodd, ranking official in the American Communist Party

At a lecture at Fordham University in the early 1950’s Dodd said:

In 1944 there was a national convention in Madison Square Garden for the Communist Party where I was elected openly to the National Committee. During that convention there were many people that came from all over the United States. One of the social events that I attended was a dinner given by Alexander Trachtenberg who is a known Socialist and graduate of Yale, and a millionaire who was the head of the publishing firm for the Communists. At the end of the evening, Trachtenberg rose and made a little speech. He said, when we get ready to take the United States we will not take it under the label of Communism. We will not take it under the label of Socialism. Because such labels are unpleasant to the American people. We will take the United States under labels which we have made very lovable. We'll take it under Liberalism, under Progressivism and under Democracy. But take it we will. - Alexander Trachtenberg, 1944; as quoted by Bella Dodd

Alinsky joined the militant opposition to McCarthy. McCarthy's investigation was labeled a ‘witch hunt’. However recently available government documents, the decrypted Venona files, showed published studies and many other independent inquiries, that demonstrated that McCarthy, despite his excesses, was basically correct.

Alinsky began work on a biography of Msgr. John O’Grady, rector of the National Conference of Catholic Charities in Washington DC whom he first met in the early 1940s. In 1955 Father Jack Egan, a young Chicago Catholic priest, was introduced to Alinsky by Jacques Maritain and Msgr. John O’Grady.

Egan and Alinsky became instant friends. Egan would become perhaps Alinsky's ideal organizer and closest collaborator. From Cardinal Stritch (Archdiocese of Chicago from 1940 to 1958) they obtained seed funding for an Industrial Areas Foundation project with the poor Puerto Rican community of Woodlawn. Ed Chambers was a lay worker in Harlem's Catholic Friendship House and the Bowery's Catholic Worker, who joined the Industrial Areas Foundation and the new project. Chambers would later be selected by and trained by Alinsky to succeed him.

In 1961, the University of Chicago with the support of City Hall attempted to expand its campus into the dominantly poor Afro-American area of Woodlawn. In this struggle, Alinsky applied his revolutionary tactics on behalf of the poor. But his Marxist tactics of power, conflict, division, and deceit, mirrored neither Christ nor Gandhi's nonviolent path of charity, truth, and reconciliation, that are basic to the fruitful spirit of the civil rights movement.

At that time, St. Pope John XXIII was then opening the Second Vatican Council in Rome and dedicating it to the Virgin Mother of God's maternity. Yet under the sheep's clothing of the ‘spirit

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of Vatican II’ Catholic dissidents undermined the authentic renewal of the Church by putting Our Lady in the closet.

In 1964 following the race riots in the in Rochester New York, Alinsky was invited there to organize the black community. Alinsky targeted the Eastman Kodak Company as the enemy. There he developed the organization called ‘Fight’. Central to the Fight Project was Father David Finks, who was appointed Vicar of Urban Ministry for the Diocese of Rochester. Father Finks would become Alinsky's disciple.

Even in the communities where there has been the Alinsky organizing to end racism, do we see more polarization? Do we see less poverty? Or are their power problems and poverty greater now? There's a real good argument that both of these are greater.
- Catholic columnist Stephanie Block

Cardinal Cody of Chicago who opposed Alinsky’s organizing shutdown Msgr. John Egan's Office of Urban Affairs, thus taking away Alinsky's financial support. Father Theodore Hesburgh then President of Notre Dame University stepped into the breach. He invited Msgr. Egan to Notre Dame which would become his base of operations for the next 14 years. Msgr. Egan would later ask Saul Alinsky to write; “Rules for Radicals.”

In 1968 the National Catholic Bishops Conference Pres. Archbishop Dearden of Detroit, brought Bishop Joseph Bernardin to Washington DC to be the USCCBs General Secretary. Meanwhile, at Notre Dame Msgr. Egan founded the Catholic Committee on Urban Ministry and joined the board of the National Catholic Reporter. Then with the support of Archbishop Bernardin, Father David Finks was recruited from Rochester to become Associate Director of the Division of Urban Affairs for the U.S. Catholic Conference of Bishops (USCCB).

To respond to the national race crisis occurring at the time, Msgr. Egan's committee members including Father Finks were asked to design the Campaign for Human Development as their ‘war on poverty’ program. The plan was to begin by raising \$50 million through an annual collection. Four of the five members of the committee who designed the original concept, which included Msgr. Egan and Father Finks, were supporters of Alinsky and thus sympathetic to his Industrial Areas Foundation. Father Finks stated: “I was convinced that Alinsky's approach was the best there was. I didn't see anything else on the horizon.”

Bishop Bernardin in a speech to his fellow bishops, called Alinsky organizing “the best process and rationale for organizing people.”

The first national collection for the Campaign for Human Development was taken up on November 22, 1970 and was \$8.5 million. The largest collection in Church history at the time.

After the Campaign was established, Father Finks resigned from the active priesthood, married, and wrote the first biography of Saul Alinsky.

In 1971 Saul Alinsky published his final and most influential book, ‘Rules for Radicals - A Pragmatic Primer for Realistic Radicals.’

On his dedication page Alinsky wrote:

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Lest we forget at least an over the shoulder acknowledgment of the very first radical who rebelled against the establishment, and did it so effectively that he at least won his own kingdom; Lucifer. - Saul Alinsky, Rules for Radicals

Alinsky then opens his book with the statement of purpose for his community organizing, that directly aligns itself with Karl Marx’s diabolical Conflict Theory. He then connects the purpose of his book with the Atheist Utopianism of George Bernard Shaw.

What follows is for those want to change the world from what it is, to what they believe it should be. - Saul Alinsky, Rules for Radicals

Finally, he connects the book’s purpose with “The Prince” by Italian Renaissance philosopher Niccolo Machiavelli.

A wise ruler cannot and should not keep his word when doing so is to his disadvantage. Since men are wicked and will not keep faith with you, you need not keep faith with them. But it is essential to know how to conceal, how crafty one is to know how to be a clever counterfeit and hypocrite. - Machiavelli, The Prince

The Prince was written by a Machiavelli for the haves on how to hold power. Rules for Radicals was written for the have-nots on how to take it away. - Saul Alinsky

The end justifies almost any means. All effective actions require the passport of morality. You do what you can and do it in moral garments. Pick the target, freeze it, personalize it, and polarize it. Make the enemy live up to its own rules. Moral rationalization* is indispensable in times of action in order to justify the selection or the use of ends and means. - Saul Alinsky *Moral rationalization is an individual’s ability to reinterpret his or her immoral actions as, in fact, moral. It arises out of a conflict of motivations and a need to see the self as moral.

Alinskyian organizing has had a vast impact on the transformation of American society, of its Churches, synagogues, their morality, spirituality, marriage and family life. More than 800 Alinskyian organizations blanket Americans today.

After Alinsky’s death in 1972, his fellow organizers worked to reduce the factors that lead to failure of earlier organizing drives. It was found that instability, ineffectiveness, and eventual dissolution, due to the IAF having a charismatic leader upon whom they were too dependent, were to blame.

IAF organizer Michael Gecan wrote in his book ‘Going Public; An Organizer’s Guide to Citizen Action’; “While Alinsky had many gifts and strengths...he did not create organizations that endured.”

So a new team built an organization that would support, and be supported, by Marxist, Socialist, Progressive causes; the “People’s Organization for Progress.” The People’s Organization for Progress would extend its influence into every major institution, and every facet of American culture and finally, into the centers of economic and political power.

In 1976, the USCCB convened the Call to Action National Conference in Detroit. As a result of the Second Vatican Council and a two year consultation with over 800,000 Catholics to help them shape the course of post-conciliar renewal. Unfortunately, middle management decision

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makers selected its 1,340 delegates from 152 dioceses. With the support of Archbishop Bernardin the President of the Bishop’s Conference, Msgr Egan, an Industrial Areas Foundation Board member was appointed co-chair of Call to Action’s Plenary sessions. Ex-priests, ex-nuns, and lay dissenters were given a stage. On October 21, 1976, Cardinal Krol (Archbishop of Philadelphia 1961-1988) held a news conference just before the Call to Action opening. In it he stated: “Rebels have taken over our confidence.” The radicals who controlled the conference manipulated it to launch a revolution of dissent.

They developed an agenda that sought to create a democratic non-hierarchical Church. Thus the conference recommended;⁷ support for a competent ecumenical action group with diocesan resources used to train organization leaders (meaning, Alinskyian organizers), the ordination of women, married priests, etc.

Though rejected by the Bishops, the Conference Report galvanized continuing dissent and destruction in the Church. In 1995, in a speech on the 25th anniversary of the Campaign for Human Development, Cardinal Bernardin lauded Msgr. Egan saying: "for decades he has been an inspiration to the Campaign’s work; the great work of community organizing begun in Chicago."

PART THREE - “By their fruits you will know them.” Fruit of the Tree of Knowledge of Good and Evil, or Fruit of the Tree of Life?

To understand Saul Alinsky’s work, we must understand the tsunami wave of European cultural Marxism that would sweep over post-World War II America and empowered him in organizing what Pope St. John Paul II termed, the 'Culture of Death.'

Three hellfire movements of cultural Marxism shaped Saul Alinsky, as they would reshape America.

The First Movement is Frankfurt Socialism.

In 1923 Vladimir Lenin the head of the Soviet Union, recognized that the international Communist revolution would not spread to highly industrialized countries like the United States. Thus at the University of Frankfurt in Germany, he brought together a group of scholars to retool their strategy. It was first going to be called “The Marxist Institute.” But in order to camouflage its nature it was instead called “The Institute for Social Research.”

Key members of the group moved to the United States, especially to Columbia University, during the rise of the Third Reich. While in the US they further developed what they called “Critical Theory.” It was devised as a strategy to change, revolutionize, and bring down America, by criticizing it. This was manifested by what Max Horkheimer and Theodor Adorno created, what we now call “Political Correctness.”

Gyorgy Lukacs, Erich Fromm, Wilhelm Reich, and Herbert Marcuse developed the strategy of the sexual revolution. Which they based on Sigmund Freud’s, ‘Pansexualism,’ the search for

⁷ For a **full report** on the **1976 Call to Action conference** and recommendations see http://www.elephantsinthelivingroom.org/structures/Call_to_Action_Conference_1976.pdf

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pleasure. Critical Theory exploited the differences between the sexes to incite gender conflict. It exploited their commonalities to incite gender confusion.

The Second Movement is Gramsci Socialism.

Established by Italian Antonio Gramsci just prior to WW I and into the 1930’s, it was designed to capture the mind of the society through a quiet ‘fifth column’⁸ revolution in the culture. The Catholic Church was Gramsci’s prime target.

Gramsci Socialism was designed to destroy belief in God and to deny the reality of the supernatural life, by changing the existing Christian mind into an anti-Christian mind, by a false Marxist humanism which lets the the entire effort be solely by man for man’s sake. It was to do so by incrementally and gradually transforming America’s Judeo-Christian culture and over throwing its moral and spiritual values from within. It would do so by infiltrating and transforming family life by: education, law, military, media and entertainment, unions, and public interest groups. Thus, it would make possible socialist revolutionary politics at a mass level.

Gramsci sought to limit religion to private worship. He wanted public charity to be the lone benevolently of the Marxist totalitarian state. He wanted Church and private charities to loose their tax free status.

The Third Movement is Fabian Socialism.

The Fabian Society’s program of cultural Marxism was established in the United Kingdom in the late 19th century. It took its name from the Roman Fabius Maximus. Whose victories were won by patience and attrition by avoiding open confrontation by slowing, dumbing down and changing the moral standards of their enemies. Their symbol is the wolf in sheep’s clothing designed by Fabian member, George Bernard Shaw.

Their strategy was predatory. One of concealed stealth and dissection. In 1887 their stated aim was; “The reorganization of society by the emancipation of land and industrial capital from individual and class ownership...the society accordingly works for the extinction of private ownership, or property, and land.”

In 2015 Dr. Anca-Maria Cernea, President of the Association of Catholic Doctors of Bucharest, spoke at the Ordinary Synod on the Family in the Vatican. She said: “The attack against the family and human life is part of a wider revolutionary attempt to re-design human society and human nature. Its motivation is spiritual. It is a form of revolt against God, against his moral law, and against the order of his creation. There is nothing new or progressive about it. It is the old gnostic error in a contemporary form that has been known to the Church for many centuries. The basic idea is the same as the serpent’s proposal to Adam and Eve, to eat the forbidden fruit and to ignore God’s commandment. The serpent said; the day you eat from it your eyes will be open and you will be like God knowing good and evil.”

⁸ A **fifth column** is any group of people who undermine a larger group from within, usually in favor of an enemy group. - Wikipedia

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Gnosticism is the evil one. The great deceiver’s ultimate strategy; the anti-christ’s theory of relativism and will to power. The devil’s names are his tactics:⁹

- Liar
- Deceiver
- Divider
- Accuser
- Adversary
- Lawless one
- Destroyer

The satanic poetry of Karl Marx reveals his gnostic plan:

I wish to avenge myself against the one who rules above. I will wander god-like and victorious through the ruins of this world. Thus heaven I forfeited, I now it full well. My soul once true to God is chosen for hell. - Karl Marx

God chose our Blessed Mother to be the final conquerer of Luciferian Gnosticism. As Marxist Socialism would emerge in the 19th century, so would begin an age were the Blessed Mother would come into our wounded world to call us back to her son before it was too late.

I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel.
- Genesis 3:15

- In 1830, Our Lady appears to St. Catherine Laboure offering her the miraculous medal with a warning that if men did not change, the streets will run with blood and the whole world will be in sorrow.
- In 1842, buried in a field and lost for 126 years St. Louis de Montfort’s True Devotion to Mary was discovered, which prophesies the coming reign of Mary.
- In 1848, St. Bernadette Soubirous would be visited at Lourdes by Our Lady of the Immaculate Conception, who called out: “penance, penance, penance.”
- Mary appeared in Fatima in 1917. In 1929 she said to Sr. Lucia; “The moment has come, in which God asks the Holy Father, in union with all the Bishops of the world, to make consecration of Russia to my immaculate heart.” In 1932, Jesus himself appeared to Sr. Lucia saying; “Men do not wish to heed my request. They will repent and do it, but it will be late, Russia will have already spread her errors throughout the world, provoking wars, and persecutions of the Church. The Holy Father will have much to suffer.”

⁹ For a more **detailed discussion** on the **devil’s tactics** see <http://blog.adw.org/2013/07/four-common-tactics-of-the-devil/>

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In the 20th century alone, socialist governments have shaped history’s greatest genocidal holocausts, killing over 100,000,000 of their own people, igniting wars that killed 30,000,000 more ,initiating abortion on demand that has murdered 1 - 2 billion unborn children.

So where is all this death and destruction leading us?

If I exclude God from the picture, I become God. And that’s exactly what’s happening with so many people. I become my own god, I determine what I want, and this is the way I want to live, and no matter what I have to do to anyone else so my end, my desire to be a god, justifies any means I need to get there. And of course, that destroys the order that God put there. - Fr. Andrew Apostoli, C.F.R.

Is it too late to avoid all this? There are hopeful signs from recent history. Finally, in 1984 Pope St. John Paul II and the Bishops made the consecration to Russia, asked by Our Lady 64 years before. Since then in Russia, there has been an increase in Churches, monasteries, and theological schools. It is one of the few places in the world that is growing in Christianity.

The Catholic Church's richness consists of three social principles of the Catholic Church, all rooted in the supernatural life:

1. We must reclaim in our culture and the sacred dignity of the human person made in the image and likeness of God.
2. We must reclaim the principle of solidarity for the family and the common good of all God’s children as members of the Body of Christ.
3. We must reclaim the principle of subsidiarity the organizing principle, that matters ought to be handled by the smallest, lowest or least centralized competent authority. Meaning political decisions should be taken at a local level if possible, rather than by a central authority. That is, decision making not by an impersonal Federal government, but in our towns, communities, and families.

What is important today, is to claim with great courage the rights due to us as a nation. The right to God, to love, to freedom of conscience, to our culture, and to our national heritage. A nation cannot advance into the future if it cuts itself off from its past. It should be remembered the road upon which we have walked as a nation is a Christian road. The tree without roots will soon be toppled over. - Blessed Father Jerzy Popieluszko

Hail Mary, Full of Grace, the Lord is with you!
Blessed Art Thou Among Women,
and Blessed is the Fruit of your Womb, Jesus.
Holy Mary, Mother of God,
Pray for Us Sinners Now, and at the Hour of Our Death.
Amen.

Thank you for being with us this evening, and God Bless You!

*Please join the St. John Neumann Men’s group again on **Monday, October 31, 2016** at the church for the showing of the film: “**The Messenger of the Truth**” the Life of Blessed Father Jerzy Popieluszko, Chaplain to the Polish Labor Movement Solidarity.*

“A Wolf in Sheep’s Clothing”

Presented by the St. John Neumann Men’s Ministry

Questions for Thought

1. What is your reaction after viewing A Wolf in Sheep’s Clothing? Are you angry? Upset? Confused? Perhaps you feel justified in your beliefs about how much better society is today than it was before Saul Alinsky’s time?
2. How does the opening fable of ‘A Wolf in Sheep’s Clothing’ resonate with you, now that you have seen the film?
3. Do you feel called to do anything different because of what you learned from the movie? If you do, how will you identify what to do?
4. With the majority of the events described in the film occurring 40 to 80 years ago, how hard is it to believe that they would have such consequences today for the United States?
5. If you wanted to educate another person about what you learned from watching the film, how would you go about doing that?
6. For you, what are the key differences between Pope St. John Paul II’s view of the human person, and Saul Alinsky’s view? Can you find an example in society today of each of these views?
7. Why do you believe such major figures in the Roman Catholic Church in the United States, so closely confided in and engaged with Saul Alinsky personally and his approach to social justice?
8. Can you identify any current political and social efforts that represent Saul Alinsky’s organizational tactics?
9. How does learning that; 1) progressive members of the Church in an effort to promote the 'spirit' of Vatican II, chose to put Mary 'in the closet', out of the way from their social actions, and 2) the approved apparitions of Mary following the subsequent emanation of Socialism in the late 19th century; effect your attitude towards a devotion to the Blessed Mother?
10. It is recognized from Genesis 3:15, that the three lies of Satan are: 1) falsify reality, 2) God is not telling you the truth, and 3) in reality, truth is how you define it. What are some examples from our culture for each of these three lies? How easy or hard is it to believe these examples?
11. Monsignor Charles Pope wrote in 2014 about the five stages of religious persecution.¹⁰ They are: 1) stereotyping the targeted group, 2) vilifying the targeted group for alleged crimes or misconduct, 3) marginalizing the targeted group’s role in society, 4) criminalizing the targeted group or its works, and 5) persecuting the targeted group outright. Do you believe the Church has experienced any of these in the 20th and/or 21st century? Is it possible to draw a corollary between these tactics and what was discussed in the film?

¹⁰ To read the entire blog post see <http://blog.adw.org/2014/09/the-five-stages-of-religious-persecution/>