Dom Helder Câmara:
After a lifetime of working against the Church from the inside: Is going to be... beatified?

By Raymond de Souza, KHS, KM

On February 25th, 2015, the Vatican authorized the opening of the beatification process of Brazilian Archbishop Helder Camara. To this day, this decision has caused no small amount of confusion and concern among the Catholic laity in Brazil, especially those who are faithful to the traditional and perennial teaching of the Magisterium of the Church.

On the occasion of his death in 1999, the mass-media in the West - and especially in Italy - vied with each other in eulogies, conferring high-flying titles on him, such as “Prophet of the poor”, “Saint of the favelas,” “Voice of the Third World,” “St. Helder of America,” and so on.

It was a sort of *canonization by the mass-media.* (1) This same mass-media propaganda machine seems to have been reactivated with the opening of the beatification process.

It is high time for faithful Catholics in Brazil to contribute to the gathering of information about Dom Helder Camara; and, as a Brazilian myself, who knew Dom Helder rather well, I strongly believe it is important, nay, necessary, to inform the public about his sinister side, in order that his supposed beatification may be shunned by the Vatican, as it should.

I address specifically His Eminence Cardinal Giovanni Angelo Becciu, the Prefect of the *Congregatio de Causis Sanctorum* of the Holy See, whose mission is to oversee the process of beatification of Catholics of *proven heroic virtue.*

To understand the ideologies that misguided Dom Helder Camara, we must bear in mind the explicit and vigorous teaching of the papal Encyclical *Mit Brennender*
Sorge, of Pius XI, which condemned the “aggressive paganism” of the German National Socialism. In it, the Holy Father countered Hitlerist Nazism’s “pernicious erroneous developments with an uncompromising NO!”

Besides, “No one can be at the same time a sincere Catholic and a true Socialist” (Quadragesimo Anno); and “Communism is intrinsically evil, whoever wants to save Christianity and civilization from destruction must refrain from aiding it in the prosecution of any project whatever” (Divini Redemptoris).

In short, “No Catholic could subscribe even to moderate Socialism”, John XXIII (Mater at Magistra). These pontifical statements are necessary for us to establish the framework where the political and ideological views of Dom Helder Camara are to be considered.

I quote from two outstanding faithful Catholic publications: The Italian Corrispondenza Romana of April 15, 2015, whose information has never been refuted to this day; and the Brazilian monthly ‘Catolicismo’, Number 2018, of February 1969, whose contents have neither been disputed, let alone refuted, by Dom Helder himself, during the three decades from its publication up to his death in 1999.

From Corrispondenza Romana, we learn:

“Pro-Nazi Militant

Archbishop Helder Camara began his public life as a militant in the pro-Nazi right. He was in fact, a party official of the Ação Integralista Brasileira (AIB), the pro-Nazi movement founded by Plinio Salgado (‘The Führer of Brazil’ – Ed.).

In 1934, the then Father Camara became part of the Supreme Council of the AIB. Two years later, he was Salgado’s personal secretary, and then the National Secretary of the AIB. He was a leading figure who took part in meetings and paramilitary marches that aped the Nazis in Germany. His pro-Nazi convictions were so deep that he was ordained a priest wearing the Integralist Militia’s uniform under his cassock – the ill-famed “green shirt”.

In 1946, the Archbishop of Rio de Janeiro wanted to make him Auxiliary Bishop, but the Holy See refused, because of his previous pro-Nazi militancy. The nomination came only five years later. In the meantime, Dom Helder Camara had completed his move from pro-Nazi integralism to pro-Marxist progressivism.
In 1968 when the Brazilian writer Otto Engel wrote a biography about Archbishop Helder Camara, he received “specific orders” from the Olinda-Recife Curia, which warned him not to publish it. The Archbishop didn’t want his pro-Nazi past being made known.

From JUC to PC: Brazilian ‘Catholic’ Action

In 1947, Father Camara was nominated Assistant General of the Brazilian Catholic Action, which, under his influence, began to slide towards the left, and in some instances even embraced Marxism-Leninism. Migration was particularly evident in the JUC (Juventude Universitária Católica) which Camara was particularly close to. Luiz Alberto Gomes de Souza, former secretary of the JUC, wrote: “The action of the JUC militants (...) lead to an undertaking which bit by bit revealed itself to be socialist.” (2)

The Cuban Communist revolution (1959) was welcomed enthusiastically by the JUC. According to Haroldo Lima and Aldo Arantes, JUC directors, “The return of the peoples’ struggle and the triumph of the Cuban Revolution in 1959 opened up the idea of a Brazilian revolution to the JUC.” The slide to the left was facilitated by the involvement of the JUC with the UNE (União Nacional de Estudantes) which was close to the Communist Party.

“As a result of its militancy in the student movement – Lima and Arantes continue – the JUC was obliged to define a wider political agenda for the Christians of today. It was thus, that at the 1960 Congress it approved a document (...) where it proclaimed its adherence to democratic socialism and the idea of a Brazilian revolution.” (3)

During the leftist government of President João Goulart (1961 – 1964) a radical faction was formed inside the JUC, called O Grupão, ‘The Big Group’, subsequently transformed into Ação Popular (AP) which in 1962, defined itself as Socialist. At the 1963 Congress, the AP approved its Statutes, where “it embraced socialism and proposed the socialization of the means of production.” The Statutes contained, moreover, praise for the Soviet Revolution and a recognition of “the crucial importance of Marxism in revolutionary theory and praxis.” (4)

This sliding, however, didn’t stop there. At the 1968 National Congress, Ação Popular, defined itself Marxist-Leninist, changing its name to Ação Popular Marxista-Leninista (APML).
Seeing that there was nothing left to separate it from the Communist Party, in 1972 it was dissolved and integrated into the Brazilian Communist Party. As a result of this migration, many militants of Catholic Action ended up being involved in the armed fight during the years of leftist terrorism in Brazil.

Contrary to the advice of not a few bishops, Archbishop Helder Camara was one of the most enthusiastic and convinced defenders of the JUC’s migration to the Left. (5)

Against Paul VI and other eccentricities

In 1968, while Pope Paul VI was on the point of publishing Humanae Vitae, Archbishop Helder Camara openly took sides against the Pontiff, describing his doctrine about contraceptives as “an error destined to torture wives and disturb the peace of many homes.” (6) …

Archbishop Helder Camara also defended divorce, approving the position of the Orthodox Churches, which “didn’t preclude the possibility of a second religious marriage to those who had been abandoned (by their spouses).” Questioned on whether this would not have justified the secularists, he replied: “What’s the point of singing victory if one is right?”

The restless Archbishop also asked loudly for the priestly ordination of women. Addressing a group of bishops during the Second Vatican Council, he asked with insistence: “Tell me, please, if you can find any effectively decisive argument that impedes the admission of women to the priesthood, or is it [just] a male prejudice?”

And it didn’t matter that the Second Vatican Council subsequently precluded this possibility. According to Camara, “We must go further than the conciliar texts where it is in our competence to interpret them”.

Yet, the yearning didn’t stop there. In a conference held in the presence of Council Fathers in 1965, he stated: “I believe that man will artificially create life, and will arrive at the resurrection of the dead and (...) will achieve miraculous results of reinvigoration in male patients through the grafting of monkey’s genital glands.”(sic!)

Siding with the Soviet Union, China and Cuba

Dom Helder’s concretely taking sides with Communism were numerous and coherent, even if sometimes he criticized its atheism.
For instance, his intervention of January 27, 1969 in New York, during the VI Conference of the Catholic Program of Inter-American Cooperation is sadly well-known. It was an intervention so [clearly] siding with international Communism that it won him the epithet “the Red Archbishop”, a nickname afterwards indissolubly linked to his name.

After harshly rebuking the USA and their anti-Soviet policy, Dom Helder proposed a drastic cut to the American armed forces, while asking [at the same time] the USSR to maintain their military capacity in order to confront “imperialism”. Aware of the consequences of such a strategy, he defended himself a priori: “Don’t tell me that such an approach would consign the world into the hands of Communism!”

From the attack against the USA, Dom Helder Camara moved onto singing the praises of Mao Zedong’s China, at that time in full “cultural revolution”, causing the death of millions. The Red Archbishop formally requested the admission of Communist China to the United Nations with the consequent expulsion of Taiwan.

He finished his intervention with an appeal in favor of the Cuban Dictator, Fidel Castro, at that time busy sustaining bloody guerilla warfare in Latin America. He also asked for Cuba to be re-admitted to the OEA (the Organization of the American States) from which it had been expelled in 1962.

A Project of Communist Revolution for Latin America

However, perhaps the episode that aroused the most astonishment was the so-called “Comblin affair”.

In June 1968 a bomb of a document was leaked out to the Brazilian newspapers, prepared by the Belgian priest Joseph Comblin, professor at the Theological Institute (Seminary) of Recife under the auspices of Archbishop Helder Camara. The document proposed, without veils, a subversive plan to dismantle the State and establish a “dictatorship of the people” of a Communist matrix.”

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Editor’s note: Fr. Comblin was famous in Brazil for openly praising the Communist revolution that broke out in the first decades of the 20th century in Mexico. A revolution that brutally oppressed the Catholic Church and murdered thousands of the faithful. The Cristeros became famous as the heroes and martyrs
of the Cristiada, who valiantly defended the Church against Communism. As Father Comblin praised that Communist revolution, it is no surprise that he also praised Fidel Castro's bloody revolution in Cuba.

Someone might think that this statement is exaggerated: A Catholic priest could not possibly hold such a Marxist dictatorial vision, promoting his nefarious ideology with the support of his diocesan Bishop, Dom Hélder Camara!

Well, here are the plans for the Communist revolt of Father Comblin, in his own words, published verbatim in the daily Folha de S. Paulo, of December 7, 1969. Needless to say, Dom Helder never made the slightest mention to correct, even lightly, Father Comblin. Qui tacet, consentire: Silence gives consent... Instead, He supported him giving him a Theology chair at the local Diocesan Seminary.

Father Comblin stated:

1. "It is not enough to make laws. You have to impose them by force. In the beginning, power will be authoritarian and dictatorial. Radical reforms cannot be made by consulting the majority: they mostly prefer 'shade and fresh water', and prefer to avoid problems."

2. "Power must rely on strength. What will be that force? Sometimes you can count on the armed forces, other times you have to dissolve them. Sometimes it will be necessary to distribute weapons among the people. Other times it will be enough to call for the plebiscite in well-prepared circumstances."

3. "Other times the center of the propaganda media will suffice. In any case it will be necessary to set up a repressive system: new courts of exception against those who oppose reforms. Ordinary justice procedures are too slow. The legislative power also cannot depend on deliberative assemblies."

4. "Power must neutralize the resistance forces: neutralization of the armed forces if they are conservative; control of the press, TV, radio and other means of broadcasting, censorship of destructive and reactionary criticism."

5. "... It will be necessary to make alliances, enter into compromises, 'get their hands dirty with dirty alliances', for the progressives to overthrow the government and conquer power."

It is worth repeating that Dom Helder never made the slightest mention to correct Father Comblin, even lightly. He promoted him in the Seminary. No comments are
needed. This radical Communist program speaks for itself. *Qui tacet, consentire:* Silence gives consent...

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Correspondenza Romana continues:

“The Support of Dom Helder Camara to Fr. Comblin

The “Comblin Document” had the effect of an atomic bomb in Brazil. In the midst of the heated polemics that followed it, Father Comblin did not deny the authenticity of the document, but said that it was “only a rough draft” (sic!). The Curia in Olinda-Recife, for its part, admitted that it came from the diocesan Seminary, specifying however, that “it is not an official document.” (another sic!).

“Interpreting the legitimate indignation of the Brazilian people, Professor Plínio Correa de Oliveira, wrote at that time an open letter to Dom Helder Camara, which was published in 25 newspapers. We read in the letter:

“I am sure of interpreting the sentiment of millions of Brazilians, in asking Your Excellency to expel from the Theological Institute in Recife and from the Archdiocese itself, the agitator who takes advantage of the priesthood to stab the Church, and abuse Brazilian hospitality by preaching Communism, dictatorship and violence in Brazil.”

“Dom Helder Camara replied evasively: “Everyone has the right to dissent. I simply hear all opinions...” But at the same time, he confirmed Father Comblin in his office as professor of the Seminary, backing him with his Episcopal authority. In the end, the Brazilian government revoked the Belgian priest’s residence permit and he had to leave the country.

Liberation Theology

Archbishop Helder Camara is also remembered as one of the champions of the so-called “Liberation Theology,” condemned by the Vatican in 1984.

Two declarations sum up this theology: The first, by Dom Helder’s co-national, Leonardo Boff: “What we are proposing is Marxism and historical materialism in theology.” (7) The second, by the Peruvian Gustavo Gutiérrez, founding father of the current: “What we mean here regarding liberation theology is the involvement of the revolutionary political process”. (8)
Gutiérrez also explains the sense of this involvement: “Only by going beyond a society divided into classes. (...) Only by eliminating private property of the wealth created by human work, will we be able to lay down the bases for a more just society. It is for this that the efforts to project a new society in Latin America are tending more and more towards socialism”. (9)

‘Friend of the Poor’ and ‘Defender of Freedom’?

Perhaps the biggest falsehood about Dom Helder Camara is the one that presents him as a “friend of the poor” and “defender of freedom”.

The title, ‘defender of freedom’ fits very badly with one who sang the praises of some of the bloodiest dictatorships that marked the 20th century: first Nazism, and then Communism in all of its variants, Soviet, Cuban, Chinese…

Most of all, however, the title ‘friend of the poor’ does not fit at all one who sustained regimes that have caused such terrifying poverty, described by the then Joseph Cardinal Ratzinger as ‘The shame of our times” (11)”.

End of article of Correspondenza Romana.
[Main excerpts. Translation: Contributor Francesca Romana]

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Editor: “Liberation theology” was the most radical form of The Brazilian and Latin American “Catholic Communism”. It was supported by the ill-famous trendy "priests of street protests" and the "nuns in mini-skirts", and by all who, in short, constituted the "Dom Helder Line," Or the “Dom Helder orientation”.

"Fidel Castro in Cassock"

Mr. Roberto Costa de Abreu Sodré, who was governor of the state of São Paulo from 1967 to 1971, from Europe where he was able to analyze the infamous work of Dom Helder, declared to the media:

"Dom Helder Camara belongs to the propaganda machine of the Communist Party and is an element of its promotion in Europe. He receives, travel and is subsidized for it. As the left want a vedette not of beard and cigar in hand, but wearing a cassock, they use him abroad to denigrate Brazil. That's what this Fidel Castro in cassock has done in Europe."  
Dom Helder’s most demagogic 'slogan' for confusing the authentic aid to the poor with his promotion of the Communist revolution was:

"When I give food to the poor, they call me a saint. When I ask why the poor don't have food, they call me a Communist..."

Really? But Judas Iscariot also went on record for wanting to "help the poor"...

(Gospel of Saint John 12:5-6).

Notes


4. Ibid., p. 37.


11. SACRA CONGREGAZIONE PER LA DOTTRINA DELLA FEDE, Istruzione Libertatis Nuntius, XI, 10. (The Sacred Congregation for the Doctrine of the Faith).”

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The Red Archbishop opens the doors of America and the world to Communism

The following is a public statement by Professor Plínio Corrêa de Oliveira, President of the National Council of the Brazilian Society for the Defense of Tradition, Family and Property (TFP). It was published in the monthly 'Catolicismo' Number 208, of February 1969 and in newspapers of large circulation of the main cities of the country. It concerned the extremely serious statements attributed by the media to Dom Helder Câmara – and never denied by him in the thirty years that followed until his death in 1999:

* * *

"The Brazilian Society for the Defense of Tradition, Family and Property has waited until now for Dom Helder Câmara, Archbishop of Olinda and Recife, to deny the statements that the national media attributed to him, as pronounced on Sunday, The 27th, in New York, in closing address of the sixth Annual Conference of the Catholic Program for Inter-American Cooperation (CICOP).

To the present day, such denial has not come. And, in view of the antecedents, it is very doubtful that it will come, at least with the indispensable precision and frankness.

Given the extreme gravity of the statements of the said Prelate, the TFP considers fulfilling a duty to the country, expressing from the outset its complete disagreement with the disconcerting suggestions attributed to him.

Communism, anti-communism: secondary issue

Among other things, D. Helder affirmed that "The first problem of humanity is not the clash between East and West, but between North and South – that is, between the developed world and the underdeveloped world."

This sibylline affirmation is such as to put to sleep the vigilance of the anti-Communists, while the great religious, philosophical and cultural controversy between the Christian world and the atheist world are relegated to a secondary level. To put the economic problem of underdevelopment first, is an inversion of values entirely in accordance with Marx's doctrine.

The United States, anti-Communist power to neutralize
He added that the average American should convince himself of the folly of a new world war, and that "This will not be easy, because huge economic interests are sometimes interested in promoting war, or often these interests control the media and its enormous effect on shaping public opinion".

This long phraseology is tantamount to say that the average American, intoxicated with insincere propaganda, financed by mysterious economic powers, should refuse their support for all efforts undertaken by the anti-Communist statesmen of his country and the Pentagon to advance the defense of the United States and the free world.

Indeed, at the very moment when Russia multiplies the number and its warships in the Mediterranean, and, with the heel of the boot placed on the unfortunate Czechoslovakia, threatens Europe, here is the ultra-pacifist advice that Dom Helder offers to the US Armed Forces:

"Who knows if one day the Pentagon will be willing to set an example to the whole world by organizing a global strategy to bring an end to suffering". And he candidly adds: "Do not say that such a strategy would put the world in the hands of the Communists"...

So, what Dom Helder wanted is for the United States Armed Forces to become an innocent and foolish Salvation Army. And quietly guaranteed that, even so, well-armed Soviets would not jump to the conquest of the defenseless world! It would be impossible to advocate more clearly the cause of delivering the West in favor of Moscow.

Advocating the cause of Mao Zedong

Always in this orientation, Dom Helder called for Communist China to be admitted to the United Nations. This would be an immense diplomatic victory for the Beijing regime, and would largely favor, as a consequence, the expansion of communist prestige in the Far East, as well as along all Chinese borders in the heart of Asia. All the more so because, in principle, the entry of Communist China into the UN would mean the exclusion of Nationalist China, whose government, based in Taiwan, rightly considers itself the legitimate representative of the Chinese people in that international body.

Shaking the UN in favor of Communism

The consequences of the measure advocated by D. Helder went even further.
As China occupies one of the five permanent and holding veto power seats in the UN supreme body, that is, in the Security Council, the admission of the Beijing government would necessarily mean that Chang Cai-Chek's representative in that body would be replaced by Mao Zedong. In other words, the Security Council, among whose permanent members there was currently only one communist vote, that of Russia, against four in the Western world, would have two permanent communist votes – Russia and China – against three Westerners, namely those of the USA, England and France. This is what D. Helder wished.

**In favor of Fidel Castro**

The Cuban regime is the most iron-fisted dictatorship in America, or in most of the world. It entirely denies the right of private property, which is one of the basic moral principles of Christian Civilization, promulgated in two Commandments of The Law of God: ‘Thou shalt not steal’ and ‘Thou shalt not covet thy neighbor’s goods’. For those who do not conform to the barbaric elimination of one of the most important natural rights of man, Fidel Castro's recipe is simple and drastic: *el paredón*, the agony of seclusion in the prisons of *La Cabaña*, etc.

The Communist regime of Havana represents a stain on the America continent, and Fidel Castro, with his cohort of executioners and henchmen at the service of Moscow and Beijing, is no less an intruder in his country than Soviet troops were in Czechoslovakia.

The longing of every true Latin American, of every good Brazilian, must consist in the withdrawal of the "quislings" from Cuba.

It would seem natural for Dom Helder Câmara to fine-tune these sentiments, and to propose to his listeners at least a most timid and peaceful measures for the liberation of the *Pearl of the Antilles*: a plebiscite overseen by the Organization of American States, to **know if Cubans really want Communism to remain** in their homeland. This plebiscite should, of course, be preceded by the return of the exiles to Cuba, and the restoration of all civil and political freedoms.

Instead, what does Dom Helder ask? A series of measures that mean the **consolidation of the Castro regime**. Pretending to confuse the authentic, martyred and non-conformist Cuba with Fidel Castro's Cuba, which is nothing but an official lie, Dom Helder called for "*Cuba's reintegration into the Latin American community.*"

Arguments? Simply these:
1º) "Our sister Cuba must be reintegrated into our community, with due respect for her political opinions" (sic)... From the context it is quite clear that the "political opinions" are those of the Cuban Communists. In this way, Dom Helder feels like a brother to Marxist Cuba, and calls for respect in the entire continent for its political ideology, all based on materialism and atheism.

2º) Keeping Cuba isolated, says Dom Helder, we will be contributing to maintaining ‘division’ in the continent: thus, the union of the continent would not require that Communism be expelled, but that instead, open the doors to it.

And finally, this argument of the loquacious Prelate: ‘After all, let us not forget that Cubans are also children of God and we cannot condemn an entire nation to live in a ghetto.’ As a result, for Dom Helder, whoever fights Fidel Castro, instead of working to free Cuba from a dungeon, on the contrary, circumscribes it in a ghetto... In such a way the Archbishop of Olinda and Recife confuses the Communist dictator with Cuba, and wants to grant to the first all the benefits of the fraternal affection we have towards the latter.

**Summing up: a will to surrender to Communism**

From beginning to end, these statements contained in Dom Helder's speech outline an entire policy of surrendering the world, and more particularly of the American continent, to Communism.

We are thus faced with this appalling reality: a Bishop of the Holy Roman Catholic Apostolic Church committed the prestige that comes to him from the high dignity of Successor of the Apostles (and, collaterally, from a moneyed national and international advertising coverage), to try to demolish the bastions of the most vital military and political defenses of the free world against Communism.

Against Communism, yes, which is the most radical, the most ruthless, the cruelest and the most insidious of the enemies who have ever invested against the Church and Christian Civilization.

The international policy advocated by Dom Helder was entirely congruent to the national policy proposed by the Belgian agitator Fr. Comblin, which was denounced by the TFP in a victorious campaign against communist infiltration in Catholic circles.
In view of this significant affinity, it is impossible not to fear that in Recife an ecclesiastical device was being established – supported by important sympathies elsewhere – so that, by exploiting the Faith of Brazilians, obtaining their support for a policy that means in the ruin of the country and the world.

This fact, the TFP, as a civic entity voted to defend the basic principles of the natural order, sees it with a deep sadness, born of the unspeakable veneration it has towards the Catholic Church.

But in times of so much danger, it is not legitimate for us to stand in this sorrow. It is necessary to appeal to the highly placed persons who, in the Ecclesiastical Hierarchy, represent Catholic thought; to the Public authorities, which are responsible for the preservation of the natural order; to the national public opinion, so undoubtedly and compactly anti-Communist, so that, in concert, they may raise obstacles to a danger whose scope would be puerile to ignore”.

[That is, the danger of the Red Archbishop’s pro-Communist propaganda – Ed.].

São Paulo, February 1, 1969

Plinio Corrêa de Oliveira,
President of the National Council
Brazilian Society for the Defense of Tradition, Family and Property - TFP.

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Catholic" bishop and... pro-Communist?

Editor: D. Hélder Câmara was nicknamed, in Brazil, and then throughout the world, as the "Red Archbishop". The same Red Archbishop whom today the cadre of admirers want Rome to have him "beatified", to the shame and insult of the victims of Communism in Cuba, China and the rest of the world, and to the scandal of the faithful Catholics in Brazil.

The openly Pro-Communist program of Father Comblin counted on the silent support and personal promotion of Dom Helder Câmara. As a result, Professor Plinio Corrêa de Oliveira, the Catholic Leader of Brazil who inspired movements of Catholic orientation in 15 countries of the world, the Societies for the Defense of Tradition, Family and Property - TFP, addressed Pope Paul VI asking him to intervene in order to curb the evident Communist infiltration of the Church in Brazil and Latin America in general.
He was not alone: more than two million Catholics joined their voices to his, in a major petition whose signatures were collected in a few weeks in the streets of Brazil, Argentina, Chile and Uruguay in July-August 1968.

Shortly thereafter, in December of the same year, Pope Paul VI publicly acknowledged that the Church had entered a process of self-demolition (Allocution to the Lombardy Seminary, December 7, 1968), and in 1972 that the smoke of Satan had penetrated in the Church (Insegnamenti di Paolo VI, vol. 10, pp. 707-709).

Dom Helder promoted “Liberation Theology”, which was an ideology that introduced Marxist class struggle into the Church’s apostolate for social justice. That “theology” ‘betrayed the cause of the poor’ in Latin America (Cardinal Joseph Ratzinger, Instruction on Christian Freedom and Liberation, 1986, Introduction), and was a demonstrably fundamental component in that satanic, self-demolishing smoke.

The anti-Christian Socialist ideologies of Nazism and Communism that guided Dom Helder Camara were explicitly and vigorously denounced and condemned by the Papal Magisterium in Rerum Novarum, Mit Brennender Sorge, Quadragesimo Anno, Divini Redemptoris, Mater et Magistra and Centesimus annus.

Roma locuta, causa finita. His taceat omnis lingua.

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This Report was already concluded when a “poem” by Dom Helder came to us, taken from the Brazilian website “Fratres in Unum”, edition of April 10, 2015.

No comments are necessary on Dom Helder Camara’s ‘dream’ of how a future Pope would “live the Gospel”…

“I dreamed that the Pope went mad
And he himself set fire
In the Vatican.
And Saint Peter’s Basilica…
Sacred madness,
Because he set the fire
And the firemen
In vain
 Tried to extinguish it.
The Pope, mad,
Went through the streets of Rome,
Saying goodbye to the Ambassadors,
Accredited to him;
Throwing the tiara into the Tiber;
Spreading to the Poor
All the money
Of the Vatican bank…
What a shame on the Christians!
For a Pope
To live the Gospel,
We have to imagine him
In full madness!”

All of the above are important elements to reveal Dom Helder Camara’s more sinister side, to balance the undeserved picture presented by the mass media that ‘canonized’ him, and bring the ‘beatification process’ to a deserved end.

Conclusion:

As a Brazilian by birth and, by the grace of God, a Roman Apostolic Catholic by conviction, my Catholic conscience spurs me to publicly and with all the energy of Militant Catholic, oppose the initiative to "beatify" that
dissenting Archbishop, who publicly supported Nazism, Chinese and Cuban Communism throughout the world in his preaching; and who also dissented from official Catholic teaching by supporting the priestly ordination of women, divorce, and opposed the pontifical teaching on contraception. He dissented from the pontifical Magisterium in every other major teaching.

Using his prestige as Archbishop to gain the trust of the people, like a demagogue Fidel Castro in cassock, he betrayed the Catholic Faith in Jesus Christ and His Church; and, as a new Judas Iscariot, wanted to deliver his country, Brazil, the American continent and the world, to Communism.

The penalty of excommunication of Catholics who support Communism was published in the Acta Apostolicae Sedis, of July 1, 1949, on the feast day of the Most Precious Blood of Jesus. It was a Dubia presenting four questions, to which the Holy Office replied:

(1) Is it licit to join or show favor to Communist parties? Answer: NO.
(2) Is it licit to publish, distribute, or read publications that support Communist doctrine or activity, or to write for them? Answer: NO.
(3) May Christians who knowingly and freely commit the acts in parts 1 and 2 be given the sacraments? Answer: NO.
(4) Do Christians who profess, defend or promote materialistic Communist doctrine incur the penalty of excommunication as apostates from the Christian faith, with the penalty reserved so that it may only be lifted by the Holy See? Answer: YES.

Evidently, no decent Catholic will ever suggest that he could support Nazism and/or Communism in any way, shape or form, without falling into heresy or apostasy from the Christian Faith.

The 1983 Code of Canon Law confirms it and gives a latae sententiae excommunication for heresy and apostasy:

Can. 1364 §1. An apostate from the faith, a heretic, or a schismatic incurs a latae sententiae excommunication; in addition, a cleric can be punished with the penalties mentioned in can. 1336, §1, nn. 1, 2, and 3.

Without going to the extent of following Pope Francis’ exhortation to the people of Paraguay (Newsweek, August 12, 2020) to "Make a Mess" in my opposition to the ‘beatification’ of that heretic/apostate, I simply and respectfully make use of my
sacred rights in the Holy Church, guaranteed as they are in the Code of Canon Law approved by Pope John Paul II in 1983, to convey my well-grounded views:

“Can. 212 §2. The Christian faithful are free to make known to the pastors of the Church their needs, especially spiritual ones, and their desires.

“§3. According to the knowledge, competence, and prestige which they possess, they have the right and even at times the duty to manifest to the sacred pastors their opinion on matters which pertain to the good of the Church and to make their opinion known to the rest of the Christian faithful, without prejudice to the integrity of faith and morals, with reverence toward their pastors, and attentive to common advantage and the dignity of persons.”

In short: Archbishop Helder Camara began his publicly life by supporting the Nazi Regime of Germany, then the Communist Regimes of China and Cuba; defending the priestly ordination of women, divorce and contraception, and believing that science could one day create life and resurrect the dead!

From the foregoing, it is evident that one would deny the truth known as such, if he affirmed that Dom Helder did not incur the latae sententiae excommunication and deserves beatification for having practiced virtues to a “heroic degree”.

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May Our Lady of Fatima, Who warned mankind that Russia would spread its errors throughout the world – i.e., Marxism, abortion, schism, etc. - obtain from the Sacred Heart of Jesus, Her Divine Son, the final Victory of Her Immaculate Heart over Communism and similar errors. And may the heresiarchs who teach those errors, acting inside the Church - of whom Dom Helder Câmara was a tragic and public example - never be elevated to the honor of the altars, lest a great scandal be perpetrated among God’s people.

To propose that such an unworthy person - like Dom Helder Camara - deserves to be ‘beatified’, would be, in my well-grounded view, a blasphemy of such a magnitude that would scandalize le menu peuple de Dieu. And, to the cadre of admirers who propose such a scandal, Our Divine Savior would say, as in the Gospel of Saint Luke, chapter 17:1-2:

“Woe to him through whom scandals come: It were better for him, that a millstone were hanged about his neck, and he cast into the sea”.

18
Ad Majorem Dei Gloriam,

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