

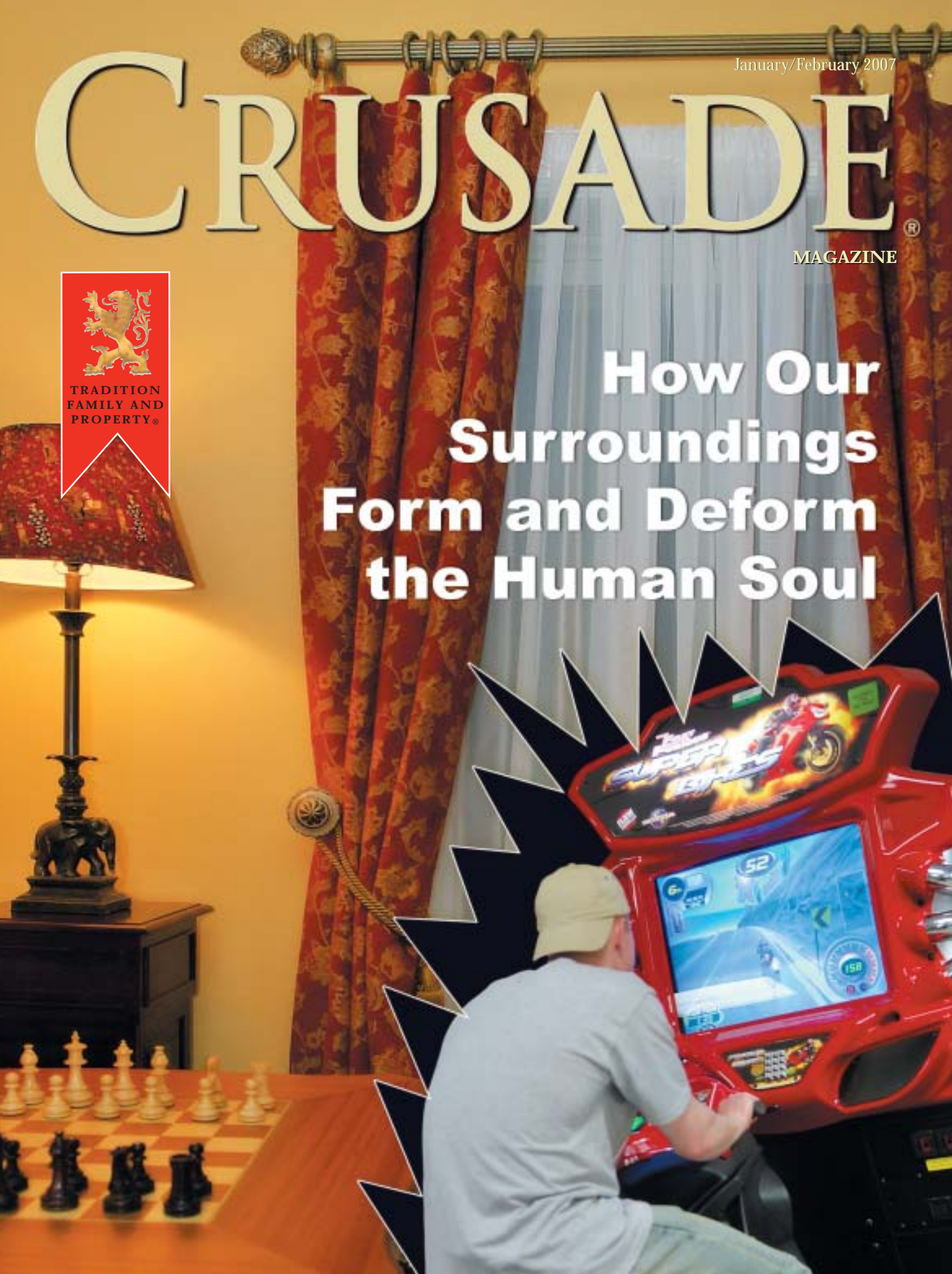
January/February 2007

# CRUSADE<sup>®</sup>

MAGAZINE



**How Our  
Surroundings  
Form and Deform  
the Human Soul**







# Morality Is Not the Fruit of "Democratic Consensus"

All too often, people confuse democracy as a form of government with a kind of democratic consensus that determines the norms of human thought and conduct in society.

Thus something is good or bad, true or false, beautiful or ugly, based on public opinion as expressed in referenda or opinion polls. In morals, as in politics, everyone is expected to accept the will of the majority, even if they personally disagree.

Morality thus becomes the result of the sum of individual opinions, and everyone must submit to the collective expression of the majority.

Though this way of thinking may be attractive at first glance, it is nevertheless misleading.

## The Need for a Supreme Legislator

If the moral law were not inscribed in human nature and present in man's conscience, the dictates of positive law would not resonate in his soul. No relation would exist between laws and man's innermost being. Laws would be purely external impositions, only to be obeyed because of the State's coercive power.

Thus, laws opposing man's rational nature would be totally arbitrary, since

they would reflect the whims and fancies of lawmakers. This would not be true law, and it would not be binding in conscience.

Furthermore, law based exclusively on human volition carries no moral authority over man, since, from a natural point of view, the will of one man is as good as that of another. No man's will is naturally superior to his fellowman's will. Therefore, this volitional law would also not be binding on man's conscience.

For a law to bind man's conscience, its deepest roots and ultimate guarantee must be found in a Supreme Legislator, whose Will is naturally superior to human will. This superior Will must belong to God because His alone is superior to all other wills. This Supreme Will is expressed both in positive laws, i.e., laws established by God and contained in Revelation, and in natural law, as expressed throughout Creation. ■

\*From TFP Committee on American Issues, *Defending a Higher Law* (The American TFP, Pa., 2004), pp. 139-140 (footnote omitted).

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## CRUSADE

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## The American TFP

The American Society for the Defense of Tradition, Family and Property (TFP) was founded in 1973 to confront the profound crisis shaking the modern world. It is a civic, cultural and nonpartisan organization which, inspired by the traditional teachings of the Supreme Magisterium of the Roman Catholic Church, works in a legal and peaceful manner in the realm of ideas to defend and promote the principles of private ownership, family and perennial Christian values with their

twofold function: individual and social. The TFP's words and efforts have always been faithfully at the service of Christian civilization. The first TFP was founded in Brazil by the famous intellectual and Catholic leader Prof. Plinio Corrêa de Oliveira in 1960. His work inspired the formation of other autonomous, TFP sister organizations across the globe, thus constituting the world's largest anticommunist and antisocialist network of Catholic inspiration.



INTERVIEW

# Slipping Down the Dark Road of Embryonic Stem-Cell Research

*An Interview with Father Tadeusz Pacholczyk, Ph.D.*



*Father Tadeusz Pacholczyk, Ph.D., was trained as a neuroscientist at Yale University. After finishing his doctoral work, he worked for Massachusetts General Hospital and Harvard Medical School. He studied for the priesthood in Rome, where he focused on bioethics and dogmatic theology. Father Pacholczyk is now director of education and a staff ethicist at the National Catholic Bioethics Center based in Philadelphia, Pennsylvania. Walter Camier of Crusade Magazine interviewed Father Pacholczyk.*

**Crusade:** Father, could you explain what embryonic stem-cell research is, and why it is against Catholic doctrine?

**Father Tadeusz Pacholczyk:** The central difficulty at the heart of embryonic stem-cell research is that a five-day-old human being must be destroyed to obtain embryonic stem cells. The proposal to destroy a young member of the human species is always immoral. The Catholic Church has been one of the most articulate voices around this controversy over the past years.

What has since developed is the recognition that you can treat human patients with grave diseases and repair many damaged organs by using adult stem cells and umbilical-cord stem cells without crossing any moral lines. Yet the media stresses embryonic stem-cell research, which requires destroying embryos, even though embryonic stem cells have never been used to treat anybody or cure any disease in human patients. Embryonic stem-cell research remains a speculative proposal.

**Crusade:** What do you say to those who claim the embryos used by scientist are really not human?

**Father Pacholczyk:** One example I use a lot when giving testimony before lawmakers involves a 1940 American law protecting the bald eagle. The law states that if you come across a bald eagle's nest containing eggs and you decide to destroy one of those eggs, you suffer the very same sanctions and penalties as if you had shot an adult bald

*The media stresses embryonic stem-cell research, which requires destroying embryos, even though embryonic stem cells have never been used to treat anybody.*

eagle out of the air. What is so special about that bald eagle's egg? What is inside that egg? The answer is very simple. It is an *embryonic* eagle. It is the very same creature that flies gloriously in the sky. Even an atheist can appreciate the cogency of such a law. We are eager to

protect all sorts of animal life.

Yet when it comes to our own humble embryonic origins as humans, we go through sophisticated mental gymnastics to tell ourselves that we were never embryos. We are all too willing to sacrifice young humans on the altar of stem-cell research. There is a profound double standard here that people really need to assess and confront.

**Crusade:** How are the politicians dealing with this matter? What do you expect when you testify before them?

**Father Pacholczyk:** Speaking with lawmakers is always a difficult challenge. Lawmakers are often driven more by expediency, and they are constantly looking toward their next electoral term. That makes them a very difficult group to address. I have testified on many occasions where I try to present things very clearly to them and get them to adopt what is the morally right thing to do.

However, to actually get them to vote out of a concern for moral truth is a little harder. You face this same problem with Catholic lawmakers. When one's primary concern is to be re-elected, being Catholic is often a secondary or tertiary concern. Thus, even when you make it very clear that something is always immoral, that may not be of much importance to those lawmakers when it comes to the moment that they have to cast their vote.

**Crusade:** Father, what are your thoughts on those who think they can appease both sides of this issue by





**Father Tadeusz Pacholczyk** testifying before the Massachusetts Senate Committee on Science and Technology when they hosted a joint legislative hearing on human cloning.

taking out one little cell from the embryo without destroying the whole person?

**Father Pacholczyk:** The method in question involves pulling one cell out of an eight-celled embryo and using that cell to make a stem cell. The other seven cells theoretically can continue to grow and become an adult.

There are very serious objections to this approach. It is certainly unacceptable to the Catholic Church. I had a long phone conversation with Dr. Robert Lanza, the pioneer of this method about two years before he ever started doing this. I explained to him how this method does not answer the serious moral objections to embryonic stem-cell research.

The first objection is that you are taking a young five-day-old human and pulling off more than ten percent of its body for your research. This is a non-therapeutic intervention on the embryonic patient. One cannot carry out non-therapeutic interventions on humans without valid consent.

Second, as you might imagine, these embryos are made by in vitro fertilization. The only proper and fitting place for a young human to come into being is inside its mother's womb. Embryonic humans should never come into being in laboratory glassware, outside of marital intimacy, and certainly should never become fodder at the hands of scientists to be poked and prodded. The violations here, objectively speaking, are enormous, even though so many in our age don't see them at all.

*We may come to see the day when a cloned embryo is implanted into a woman and allowed to develop into a small baby who will be aborted for organ harvesting.*

Third, when you pull that one cell out of the embryo, you can only make it a stem cell by "coating" it with a layer of human embryonic stem cells obtained by destroying another human embryo from somewhere else.

Finally, when you pull off this one embryonic cell, it may be able to grow into a human being itself. What you may have done is make an identical twin—we are not sure exactly when you can safely pull off a cell in the early embryo's development, and be certain that you did not just make an identical twin—four cells, eight cells later? So you may now have two actual human beings: the seven-celled embryo and this one cell. Hence making stem cells out of the single cell may still be destroying a human being. You have not solved the dilemma.

**Crusade:** Father, what do you see in the future with all this scientific research and the work you are doing to educate people on this topic?

**Father Pacholczyk:** It is hard to predict, but I believe we will have to confront a very important issue in a new way: namely the frozen embryo. I am convinced that we as a society must choose consciously to protect those frozen embryos and keep them away from the hands of scientists who want to use them for research.

If you offer up one group of human beings for destruction, what is to stop you from doing the same with another group of human beings? People are already discussing the next scenario of so-called fetal farming. We may come to see the day when a cloned embryo is implanted into a woman and allowed to develop into a small baby who will be aborted for organ harvesting. There are scientists who are seriously discussing doing this. They have done it successfully in animals. This awaits us if we do not carry out serious, moral discernment around these questions and draw very clear lines.

We must make it clear that certain kinds of things can never be done, no matter how desirable a result might accrue. If we protect our young brothers and sisters who are still embryos, the future will be much more manageable, and indeed, promising as we will be able to make use of many exciting alternative technologies like adult and other types of stem cells that are already providing real-time cures for needy patients.

My work is focused on helping people to think about these issues in the proper terms so that science can really serve us rather than enslave us. Many times your "man on the street" does not feel he has the expertise to delve into these matters. That is one of the reasons why the National Catholic Bioethics Center exists. People come to us and we assist them through consultation and educational outreach to help them understand precisely where the ethical lines need to be drawn. ■



# WHY DID JOHNNY

## *How Our Surroundings Form and Deform*

BY GUIDO VIGNELLI

*This article is based upon the theory expressed within Revolution and Counter-Revolution by Professor Plinio Corrêa de Oliveira.*

*Professor Corrêa de Oliveira calls Revolution, with a capital R, a centuries-old process beginning with the onset of Humanist Renaissance that philosophically took God from the center of world affairs and replaced Him with man.*

*In his book, Professor Corrêa de Oliveira claims this process was and continues to be propelled and directed by those aiming to destroy the fabric of Christian Civilization. The subsequent Protestant, French, Communist and Hippie Revolutions were major stages of this process.*

*While the mark of any truly Christian enterprise is humility and purity of behavior, the characteristic of any Revolutionary action is pride and sensuality. This Revolutionary pride is markedly rebellious, anarchical and egalitarian, and its sensuality flagrant in the promotion of unchaste, impure and immodest behavior.*

*Whenever the words Revolution or Revolutionary are used in this article, it is used in this sense. For more information please visit [www.tfp.org/what\\_we\\_think/rcronline.html](http://www.tfp.org/what_we_think/rcronline.html).*

**W**e often ask ourselves why is it that children, even those raised in Catholic families and parishes, upon entering adolescence become, if not downright atheistic, at least indifferent to religion. This enigma is often explained by claiming the world has a greater attraction to the youth than family and church. Yet blaming the world will accomplish little if we do not seek to define what exactly is meant by the "world." For a more precise diagnosis we must note that today the "world" is organized scientifically to create *ambiences* that shape the mentality of the young and compromise their future.

### **What Exactly Are Ambiences?**

To understand today's diverse *influences*, we must understand *ambiences*. What exactly are these *ambiences*? There are natural *ambiences* and there are sociological *ambiences*. Just as the *natural ambience* is a set of biological conditions favoring the physical birth and development of living beings, so also the *social ambience* is a set of cultural, psychological and moral conditions influencing men's spiritual development. Thus, *ambience* shapes men and social life shapes the spiritual life of successive generations.

Professor Corrêa de Oliveira wrote,

When in a given group . . . the social life of souls is regular and intense, it forms, as it were, a collective soul . . . and as a consequence it generates a group mentality, a common state of mind that exerts a particularly strong influence upon all its members . . . little by little, the physical setting . . . is transformed so as to express the particular, dominant state

of mind . . . In the same sense . . . man normally exercises his contemplative function on this earth . . . supported on *ambience*, culture, style, and civilization.<sup>1</sup>

Thus,

Where the laws, institutions, culture, style and civilization form a deeply Catholic *ambience*, the action of the clergy: sacraments, preaching and holy example moves people and is usually fruitful. But when on the other hand, all is opposed to this, the clergy find it enormously difficult to carry out this action.<sup>2</sup>

It is therefore extremely important for society, under the Church's guidance, to create, foster and uphold *ambiences* that favor religious life and lead souls to God, for in the formation of wholesome *ambiences* is an implicit but powerful moral and religious apostolate.

Pope Pius XII taught,

The good of souls or their harm depends on whether or not society is consonant with Divine Law; in other words, if men, all of whom have been called to be vivified by the grace of Christ, amid the contingencies of earthly life, are able to breathe the wholesome and vital oxygen of truth and moral virtue, or instead the unhealthy and often lethal virus of error and depravity.<sup>3</sup>

An *ambience* cannot be morally indifferent. An *ambience* is substantially good to the degree that it exerts a formative and educational influence that leads souls toward God; and is substantially evil inasmuch as it exerts a distorting and unedifying influence that leads souls away from God. Therefore, there are wholesome, traditional and positively

# QUIT CHURCH?

## *the Human Soul*

holy ambiances as there are also corrupt, Revolutionary and downright diabolical ambiances.

Unfortunately, modern society abounds with distorting, pernicious and harmful ambiances that deceive, blind and disorient consciences.

### **The Revolutionary Ambience**

The worst culprit is the *Revolutionary* ambience. This is a set of cultural, psychological and moral conditions favoring the anti-Christian Revolution. Young people today habitually live in Revolutionary ambiances that oppose Christian teachings by influencing and corrupting young souls, “liberating” them from the inheritance of Christian culture, tradition and civilization, and extinguishing in them the light of truth, the voice of conscience and the calling of their faith. Such Revolutionary environments, even when not directly deny-

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toward God.*

ing God’s existence, promote a lifestyle so subjective and relativistic that these environments invite man to live as if God does not exist. Such ambiances make it impossible for people to contemplate truth, pursue spiritual values, seek God and save their souls.

The music scenario is one of the most influencing ambiances involving the youth, “much of their colors, forms, sounds and modes of interaction shape society. . . . The sounds spell the codes governing life and relationships. . . . Music and the organization of sounds become an instrument to create or consolidate a community, a whole.”<sup>4</sup>

Student events, open-air festivals, and mass musical encounters in the 1960s and 1970s at such famous sites such as Berkeley, Woodstock, Wight and Lambro Park Milan were early examples of the Revolutionary ambiances promoting various forms of collective transgressions based on “sex, drugs and rock ‘n’ roll.”

The discothèque is another typical example of Revolutionary ambience.

There, young people don’t just listen or live the music but “dwell” in it, delving and merging into a torrential ambience of sounds, colors and tactile feelings. They do not think, speak or listen but shout, dance and sweat for hours until they are exhausted, reaching a trance-like state like that produced in shamanism.

### **Ambiences Are Formed by Social Habits**

But how are these Revolutionary ambiances born? Ambiences are born through the social practice of habits. Habits are “stable qualities whereby an individual acts with ease and spontaneity, whether for good or for evil.”<sup>5</sup> Habits are born, develop and take root in individuals and in society through repetitive behavior, imitation of social models and “habitual inclinations dominat[ing] more or less consciously the greatest portion of human life and behavior.”<sup>6</sup>

A well-formed man takes action based on reason. Once he is convinced rationally of a certain truth and satisfied as to its moral good, his intellect guides his will, which in turn governs his sensibility. Thus, an orderly process occurs: reason, will and sensibility. When this process is reversed, it becomes flawed because a disorderly sensibility overwhelms a faltering will, which in turn imposes itself on a cloudy or uncertain intellect. In short, rather than acting rationally and conscientiously, man reacts to internal or external stimuli.<sup>7</sup>

This reversed process used to be considered pathological and treated as such at social and religious institutions. Today, it is sadly favored by social ambiances and habits that lead to immorality, impiety and irrationality.







Architecture is an ever-present ambience. Like other ambiances, a structure's design can help elevate the soul or oppress it. *Above:* Cathedral of Los Angeles, California. *Right:* Topeka Public High School, Kansas.



### Habits Are Formed by Tendencies

If ambiances are formed by social habits, where do habits come from? Habits develop mainly from tendencies.<sup>8</sup> Tendencies are habitual behavioral *inclinations* that lead man to make certain choices leading in certain directions. Still, tendencies cannot coerce man but only push him in a certain direction.

The factors that favor the rise of tendencies can be external or internal. The external factors are the physical stimuli acting upon man's external senses, and the internal factors are the psychic stimuli acting upon man's internal senses.<sup>9</sup> Tendencies are never neutral and, from a moral standpoint, are judged according to their orientation. If the tendencies favor rational and orderly behavior, they are good and are called anagogical; if they favor irrational and disorderly behavior, they are bad and are called catagogical. Tendencies can orient an individual's life and social life by creating habits, customs and ambiances, thereby favoring the emergence of mentalities and ideologies.

Tendencies *condition man's behavior* in public or private, favoring habit formation. Through behavior, tendencies *influence mentalities*, that is, the implicit, underlying convictions constituting the so-called public mind; through this

influence over people's mentalities tendencies *orient the thoughts of individuals* and, indirectly, of society, thus favoring the rise of ideologies.

When disorderly tendencies begin to influence the life of society, they cause the rise of Revolutionary tendencies. Professor Corrêa de Oliveira teaches, "These disorderly tendencies by their very nature struggle for realization. No longer conforming to a whole order of things contrary to them, they begin by modifying mentalities, ways of being, artistic expressions, and customs without immediately touching directly—at least habitually—ideas."

Thus, if reason fails to control the disorderly tendencies, these in the long run tend to influence the individual's intellectual life. From the underlying layers of sensibility the crisis rises to the level of

*"One must live as  
one thinks, lest,  
sooner or later, one  
ends up thinking as  
one has lived."*

— Paul Bourget

thought, generating errors justifying passions and unduly imposing them on social life. The overthrown intellect in turn unleashes the disorderly tendencies once again, initiating a vicious cycle.

Man must mold his temperament in accordance with the good ideas he professes so as to prevent his disorderly tendencies from ultimately shaping his ideas. As Paul Bourget put it, "One must live as one thinks, lest, sooner or later, one ends up thinking as one has lived."<sup>10</sup>

### Role of the Mass Media

What factor today most influences people's tendencies, behavior and mentality, shaping social habits and contributing to create the public mind? Undoubtedly, the so-called

Fourth Estate, or mass media, heavily influences public opinion by reaching deep into the nooks and crannies of life—especially the life of the youth.

The mass media provide not only information but also *formation*. Above all they exert a *cultural* influence by disseminating ideas, values and orientation. They also do this indirectly by spreading psychological tendencies, lifestyles and behavior that influence people's habits, mentality and mindset. Electronic media, in particular, can create an artificial ambience that offers an open, free, interesting and gratifying "alternative" world.

Video, for example, plunges spectators into a "cosmos" of images and sounds that can keep them from critically discerning the values of the images and feelings transmitted by the "cosmos." In this case the person's conscience, deprived of reason, will tend to accept the images at face value as good or at least to see them as credible.<sup>11</sup> In the end, the video will have imposed its artificial ambience on the unwary spectator, nurturing the illusions that replace reality and stirring up cravings that replace real needs. The end result is what a sociologist has defined as "a population of supremely well-informed idiots,



able to talk about all things without formulating a critical personal judgment on anything at all.”<sup>12</sup>

### **Keeping Man from Contemplating**

It is no coincidence that the most popular and influential mass media, namely television, concentrate their action on the evening hours during prime time. The evening hours are when man returns home tired from work or study, in which he needs to rest and to meditate about himself, his family and his own life. It is also no accident that God made the end of the day a dark, quiet time so as to remind man of the “evening of his own life,” of death that can come at any moment and of eternal life. In the natural ambience that invites man to withdraw within himself, man is able to take stock of his life.

But one click of the mouse can plunge man into an electronic ambience of distraction that can ruin those precious hours. He is enticed to squander his evening hours on stupid, immoral entertainment that preclude thought, meditation, prayer and repentance, and therefore peace of mind.

While Saint Augustine warned the faithful, “go back inside yourself, do not wish to escape outside,”<sup>13</sup> the mass media prods man to flee from himself, and dissipate his interior life by getting

*In the end, the video will have imposed its artificial ambience on the unwary spectator, nurturing the illusions that replace reality and stirring up cravings that replace real needs.*

lost in the televised imaginary worlds. As the evening ends and man retires to bed, his soul is empty and he is unaware that for the umpteenth time he has wasted one more precious moment to balance his life and to advance his spiritual life.

### **Manipulating People’s Imagination**

How does the media distract viewers? They do this by influencing their sensibility, particularly their imagination, through the sense of sight.

Man’s imagination is capable of recalling absent things to mind. When this capacity becomes self-sufficient by producing purely fictitious images, it is called fantasy. The mass media acts precisely upon this fantasy with its dangerous influence by deviating images from the cognitive end and turning them into means of seduction and stimuli for disorder. In fact, images have a greater power over the soul than the written or spoken word.

It is on this road that the viewer can be induced to get lost in the meanders of

irrationality:

Images are characterized by their strong emotional charge, which deprive us of our self-control and freedom and make us accomplices of falsehoods, lies and illusions. . . . Hence, images more often than not will express uncontrolled cravings of our body and amplifications of our passions. . . . At the crossroads of mental functions, [imagination] places us into contact with the darkest and most destructive forces of our empirical makeup, to the point of suspending the proper exercise of our thinking and sensibility and at times even causing us to fall into lower-than-animal passions. Imagination is the true mother of vices, passions and chimeras that deviate man from truth and wisdom.<sup>14</sup>

If a viewer does not exercise self-control and a critical mind, the viewer allows the overexcited passions of the imagination to take the lead, perverting the sensibility, enslaving the will, clouding the conscience, and causing havoc with the interior hierarchy of the soul.

Mass media strive to transmit stim-



*“Images are characterized by their strong emotional charge, which deprive us of our self-control and freedom and make us accomplices of falsehoods.”*





uli, stir up emotions and produce false needs. The person is reduced to the emotions experienced. Thus, *feeling* man replaces *reasoning* man; the ambience created by the mass media replaces organic society, and times of pleasure and frivolity replace times of thought and prayer. "The mass media generation is a generation of fleeting identity. . . [Theirs is] a non-fixed identity tied to fleeting impressions and to ephemeral feelings."<sup>15</sup> This is a weak generation, deprived of character and incapable of overcoming problems and carrying out a mission.

In short, the mass media are the industry of image, the magic den where they produce "collective imagination" and strive to make "imagination seize power," just as the 1968 Sorbonne Revolution advocated and John Lennon's song "Imagine" expressed.

### A "Massified, Communicational" Man

What is the Revolution's goal by manipulating individual consciences and social life through mass media? Lenin said, "there are no individuals, only masses." Austrian Norbert Wiener, the prophet of cybernetics, went further by denying the individuality of the human being and maintaining only the existence of "communicational" ambiances. In such a world, it is not man who thinks, wills, acts and communicates with the ambience, but the ambience that thinks, wills, acts and is manifested in men. In this cybernetic world man is a mere molecule in the communications flow.<sup>16</sup>

Between these two theories lies the demise of the traditional thinking man and the emergence of a "collective intellect,"<sup>17</sup> a man with no strong personal opinion ready to merge into the "global consciousness" of a universal ecosystem. In this context, the unity and identity of the person is condemned as a lack of openness to others, a refusal to "dia-

*It is not man who thinks, wills, acts and communicates with the ambience, but the ambience that thinks, wills, acts and is manifested in men. In this cybernetic world man is a mere molecule in the communications flow.*

logue" and an obstacle to universal "fraternity" and "peace." According to cyberpundit Pierre Levy, the Internet is the technological structure that will favor the birth of this "collective intellect" and "global consciousness."

### The "Transparent Society"

However, to create the "new global" man, the creation of the so-called open society must follow, where everyone should participate in everything, and "no one should feel excluded" as a current Italian slogan puts it. Such a society should be transparent, with everything laid open to the public scrutiny, and

everything published, even people's most private affairs and feelings. "Widespread increase in communications goes hand-in-hand with the unrestrained development of the public domain and social voyeurism."<sup>18</sup>

Every day the mass media strive to accustom citizens to "open their minds" and put their private business on the street. A typical example is the "Big Brother" TV series in which a group of young people live under audio and visual surveillance. There are also the "glass-house" experiences in which people live under the eyes of every passerby who can watch even their most intimate activities. In such a transparent society, anything that hinders the communication of knowledge and the sharing of feelings is forbidden as supposedly favoring world conflict.

### Targeting God's Universe

This trend to "massify," "globalize" or "collectivize" works directly against the sovereign individuality of man, and of the soul that is made to God's image and likeness. The Revolution hates the soul as God's image in man, and the ordering principle of the composite human being made of intellect, will and sensibility, and wishes to dissolve it into a "collective intellect."

According to traditional doctrine, man must be master of himself but ser-



vant of God. In his rebellious pride, Revolutionary man wants to be master of God, and a slave of himself and his own disorderly passions. He must attain the "proletarianization" of his own soul by eliminating the last form of private property: man as owner of himself. He must also destroy the last form of hierarchy, which is intellect governing the will, and the will governing the sensibility. In short, this is the ultimate attack on Christian civilization, the last monarch to be guillotined and the last reality to be dissolved.

This "masterful" plan barely disguises the diabolical mind of the former prince of angels who once declared, "*Non serviam*," provoking the reply, "*Quis ut Deus?*" from an angel inferior to him in angelical hierarchy but superior in holiness. There was no dialogue with such nameless ingratitude and malicious revolt, and at the sound of the unsheathing sword, the rebel was banished forever. Ever since, he prowls the earth applying his dark genius to seducing the nations. At times he begs pity, at others he threatens, at others he hides behind elaborate plans, which, nevertheless, unvaryingly carry the telltale seal of pride and sensuality. And his preferred "dish" are the young.

## Conclusion

An Italian sociologist gives us a hopeful analysis of the crisis of the young:

"Strong" youthful identities were once the successful result of a traditional formation: family, schools, the Church, all of them operating under a common set of values and producing persons endowed with convictions. . . . If the upbringing of the video age is the unintended result of disoriented persons who do not know how to form or educate (at times even unsure if "forming" is the right thing to do), this process can be corrected by redirecting and giving the family, school and religious circles a new vitality. . . . A challenge of such epochal magnitude

*"The first condition for an eclipse to end is for the Church to take up her task once again, which is not to adapt herself to the world but to confront it."*

should not go long unanswered; and the answer must come from traditional circles: family, school and Church whose duty is to effectively collaborate. . . . But the greatest expectations today are from the Church.<sup>19</sup>

This rescue of morality and civility calls for a true religious rebirth. Many today deplore the eclipse of traditional civilization. But as Augusto Del Noce noted, "the first condition for an eclipse to end is for the Church to take up her task once again, which is not to adapt herself to the world but to confront it."<sup>20</sup> ■

### Notes:

1. P. Corrêa de Oliveira, *Notes on the Concept of Christendom* (Thule, Palermo, 1998), 33–34.
2. Id. 41.
3. Pius XII, "The Feast of Pentecost" (June 6, 1941).

4. J. Attali, *Sounds: Essay on the Political Economy of Music* (P.U.F., Paris, 1977), 11–12.
5. S. Ramirez O.P., *De habitibus in communi*, vol. I (C.S.I.C., Madrid, 1973), 117.
6. V. Rodriguez O.P., *Key Topics on Christian Humanism* (Speiro, Madrid, 1984), 248.
7. St. Thomas Aquinas, In metaphysicorum Aristotelis libros commentaria, liber II, lection V, 334.
8. These tendencies have nothing to do with those analyzed by the psychoanalysis of Adler or Ach in the 1920s and 1930s.
9. C. Fabro, *The Soul* (Studium, Rome, 1955), 117.
10. P. Bourget, *Le Demon de Midi*, vol. II (Plon, Paris, 1914), 375.
11. F. Palmès S.J., *Experimental and Philosophical Psychology*, Ed. (La Civiltà Cattolica, Rome, 1952), 380–381.
12. F. Ferrarotti, *Homo sentiens* (Liguori, Napoli, 1995), 108.
13. Confessions of St. Augustine of Hippo.
14. J.J. Wunenburger, *L'imagination* (P.U.F., Paris, 1995), 72 and 121.
15. F. Ferrarotti, *Homo sentiens*, 44.
16. Cf. Ad es. N. Wiener, *Cybernetics and Society* (Houghton Mifflin, Boston, 1950), 269.
17. P. Lèvy, *World Philosophy* (O. Jacob, Paris, 2000), 47 and 90.
18. P. Breton, *The Utopia of Communications* (U.T.E.T., Turin, 1995), 121.
19. S. Martelli, "Family and TV: Only Consumerism?" *La Famiglia*, n.180 (November-December 1996), 42–44.
20. A. Del Noce, *Sunset or Eclipse of Traditional Values?* (Rusconi, Milan, 1971), 266.



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## Revolution and Counter-Revolution

By  
Professor Plinio Corrêa de Oliveira



An analysis of the Revolutionary process destroying Christian civilization from the decline of the Middle Ages to our times. Labeled "prophetic" by a world-renowned canonist, the work is a beacon of light in today's chaos, not only analyzing the problem, but offering true solutions.



COMMENTARY

# 1,049 Reasons to Oppose Homosexual 'Marriage'

BY JOHN HORVAT II

In the continuing debate on homosexual "marriage," proponents commonly highlight the 1,049 benefits conferred by the federal government to couples united in marriage, claiming such benefits, and those of the states, should also be extended to homosexual couples.

Indeed, this was the reasoning of the New Jersey's Supreme Court judges' decision in that the State must extend state benefits to homosexual couples by the mere fact they are analogous couples. In the name of a supposed equality of relationship, the judges mandated homosexual "marriage" on the Garden State.

In face of this ruling, some fundamental questions need to be asked. Why does the government confer so many rights upon two individuals in the first place? What possible vested interest does the State have in promoting marriage? How does it serve the common good?

If such rights are extended simply to facilitate the mutual affection between two individuals, there is no real benefit to society in such an arrangement. The State is not in the business of making people feel good or subsidizing personal happiness. However, it is because traditional marriage goes far beyond the mutual affection of the two parties that makes it an irreplaceable social good and necessitates the conferring of those 1,049 benefits.

## Comparing the Options

Indeed, traditional marriage is so fecund that those who would frustrate its end must do violence to nature to prevent the birth of children by using contraception. The natural state of marriage is to produce not only children but many children to populate the State.

On the contrary, homosexual unions are so sterile that those who would circumvent nature must employ costly and artificial means or employ surrogates to bring about adoptive children. The natural state of such unions is not to produce any children, much less many children.

Such unions therefore fail to fulfill marriage's social good since most simply have no interest in either procreating or employing costly artificial substitutes.

## Families not Individuals

Marriage is not about individuals but families. It is an institution that predates the State whereby a man and a woman agree to give themselves to each other mutually until death for the sake of the interest of the children born to them. The State extends benefits to facilitate the arduous task of creating a stable, affectionate and moral atmosphere for the children's upbringing. Thus it is the procreation and upbringing of children that makes marriage such a social good. The State invests in marriage accordingly between a man and a woman because the State knows that marriage is the most ideal and best possible method of ensuring its future through the procreation and education of children.

## Welfare of Children

However, marriage is more than just children. Mere procreation cannot possibly be the only end of marriage since this can be done without the matrimonial bond. Marriage must ensure the best possible environment for the growth, development and future of children, which in turn

increases the spouses' mutual love.

Again, the State knows that marriage between a man and a woman is the best possible means of ensuring this goal that benefits the common good. Historically, the State has invested heavily in ensuring this bond because the children of such unions are the flesh and blood of both parents who see their offspring as extensions of themselves. Such unions provide a father and a mother, the complimentary role models performing different functions in a child's development. The children also can have the added intense affection of numerous siblings of those same parents.

The parties of traditional marriage make a lifelong commitment to maintain this bond to provide a stable atmosphere for the children to develop. Moreover, the parties agree to exercise moral restraint and fidelity to their marriage vows to prevent outside elements from interfering in their union and thus disturb their offspring's moral well-being.



Time has proven and the State knows that marriage between one man and one woman is the best environment in which to raise and educate children.



The experience of centuries gives irrefutable testimony as to how these consanguineous relationships inside a stable moral climate naturally lead to affection and the creation of the best possible conditions for the children's upbringing.

### Deprived of Models

The same cannot be said for the homosexual households with children. The conditions that are recognized universally as extremely beneficial to the child in traditional marriage are completely absent in homosexual unions.

When not adopted, the child will necessarily be deprived of either his natural mother or father, and will be raised by a non-consanguineous party. The child will always be deprived of either a maternal or a paternal role model. The number of siblings or half-siblings is necessarily reduced.

Homosexual relationships, which developed from a lack of moral restraint toward social norms and fidelity, cannot guarantee the same moral atmosphere of harmony crucial to the moral development of children. Moreover, any children inside such unions must be subject and exposed to sectors of the populations suffering from abnormally high levels of health problems, repeated sexual diseases, depraved mental health problems, rampant alcoholism and drug use, suicide rates, domestic abuse, child abuse and pedophilia. In the absence of long-term studies, no one knows all the effects of such abnormal conditions on the child's development. In effect, these children are being made the guinea pigs of a cruel and perverse social experiment.

### Design Cannot Be Changed

In short, all the indications show that such relationships naturally lead to serious risk in the child's upbringing, and homosexual unions fulfill none of the requirements that would make such unions a social good necessitating state benefits.

Advocates will object that traditional marriage has its abuses and exceptional cases. While it is true that many abuse the institution by deciding not to procreate or

*Homosexual relationships, which developed from a lack of moral restraint toward social norms and fidelity, cannot guarantee the same moral atmosphere of harmony crucial to the moral development of children.*

by failing to provide and foster a proper atmosphere for the upbringing of children, neither the sterility nor the abuses by some in marriage change the design of the institution or become the rule.

### Duties of the State

The State therefore does well to bestow numerous benefits upon an institution that by its very nature and design is proven to provide all the conditions for the spouses' mutual affection and a sta-

ble, affectionate and moral atmosphere for the children's upbringing. However, in the case of homosexual unions, the State is not giving its support to the fruit of that union—the children—but to the “love” of two individuals. The State cannot show support for a union that cannot perpetuate society. It cannot in good conscience confer benefits upon those who cannot fulfill the function for which this benefit was created. It cannot turn the exception of perversion into part of the general rule. Moreover, the State cannot actively promote a state of affairs that puts at risk in any way or creates obstacles to the natural development of those unfortunate children that are thrust into this unnatural family model.

By conferring benefits upon this flawed design, the State becomes its active promoter and works against the common good.

Indeed, the very 1,049 federal benefits that homosexual “marriage” advocates claim as the grounds for a misplaced and misunderstood “equality” become the very 1,049 reasons for opposing such specious unions. ■

## Homosexual 'Marriage': An Expression of Anarchic Freedom

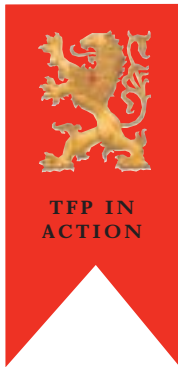
An excerpt from the address of His Holiness Benedict XVI to the participants in the Ecclesial Diocesan Convention of Rome in the Basilica of St. John Lateran on June 6, 2005:

Today, the various forms of the erosion of marriage, such as free unions and “trial marriage,” and even pseudo-marriages between people of the same sex, are instead an expression of anarchic freedom that are wrongly made to pass as true human liberation. This pseudo-freedom is based on a trivialization of the body, which inevitably entails the trivialization of the person. Its premise is that the human being can do to himself or herself whatever he or she likes: thus, the body becomes a secondary thing that can be manipulated, from the human point of view, and used as one likes. Licentiousness, which passes for the discovery of the body and its value, is actually a dualism that makes the body despicable, placing it, so to speak, outside the person's authentic being and dignity.<sup>1</sup>

### Note:

1. Address of His Holiness Benedict XVI to the Participants in the Ecclesial Diocesan Convention of Rome, [http://www.vatican.va/holy\\_father/benedict\\_xvi/speeches/2005/june/documents/hf\\_ben-xvi\\_spe\\_20050606\\_convegno-famiglia\\_en.html](http://www.vatican.va/holy_father/benedict_xvi/speeches/2005/june/documents/hf_ben-xvi_spe_20050606_convegno-famiglia_en.html) (June 6, 2005).





# TFP Student Action Rejects Abortion and Defends Order

BY CESAR FRANCO

Society will not find true peace as long as it endorses abortion by rejecting God's rights and natural law. Abortion, and its inseparable immoral mentality, destroys the family, the very foundation of society. This is the message Tradition Family Property Student Action members highlighted with students at Penn State University, at Millersville University and at Gettysburg College during the first semester of the present school year.

With customary capes, standard and bagpipes, TFP volunteers manifested their disapproval of the moral wrong of abor-

tion. They handed students a persuasive flier, "Ten Reasons Why Abortion Is Wrong," and gave them the opportunity to take an opinion poll.

The mixture of bagpipe music and slogans drove the message home: "The right to life is the most basic right! Reject abortion!" and "If abortion is a choice, then so is terrorism!" and "Will God bless America if America allows its own children to be aborted?"

At Penn State, one student exclaimed, "Awesome, awesome, awesome! I'm glad you guys have the courage to do this," he said. Another passing student volunteered to help: "I have free time on my hands, so let me help you give out some fliers."

However, it wasn't all rosy, as a student screamed at the top of her lungs that men have no right to opine against abortion because, according to her, it is only a woman's choice. Well, maybe she didn't

understand one of TFP Student Action's signs: "Abortion kills life, family, culture and civilization." Surprisingly, before the campaign ended, the same student returned and in a much softer tone said, "I want to apologize for screaming at you before. I'm really sorry."

At Millersville University, a "tolerant" woman was so angry she burnt a copy of the flier on the sidewalk. Yet, there were also reactions against abortion. One student said, "Thank you for standing up when no one else is." In response to the sign asking motorists to "Honk Against Abortion," there were a surprising number of honks in support. After reading the "Ten Reasons Why Abortion Is Wrong," a student said, "Listen, I'm pro-choice. I read your flier over lunch and it's well done. The arguments are very convincing. I'm going to have to re-think my position now."

"It's a great joy to be able to participate in such campaigns, which aim to defend the order God established," said TFP Student Action member Alvaro Zapata. "All things have been ordered by God for a specific end, and by fulfilling that end, they give glory to God. Our end is to honor God and uphold this order. If we are ridiculed for doing so, we can take courage from the example of the saints and from Our Lord Himself, 'If they have persecuted Me, they will also persecute you . . . have confidence, I have overcome the world'" (John 15:20, 16:33). ■



## Our Readers Write...

✉ Hi TFP Student Action,

On Friday, August 25, 2006, some of your students came to the Hillcrest abortion mill in Harrisburg, Pa. I didn't know it at that time, but on that day a woman changed her mind about having an abortion. However, she came back the following Friday to have an abortion. She again changed her mind and told me, "I just couldn't do it." There were people praying outside the front of the mill.

I'm sure your prayers helped change her mind the first time. Only nine women came to have abortions that day. Usually there are 25 to 30 women on a Friday.

Thank you, God bless you, and I hope to see all of you again!

*C.R., Lebanon, Pa,  
Sidewalk Counselor*

P.S. The bagpipe player was wonderful!



**Top left:** Student Action member John Miller debates with a pro-abortionist student at Millersville University. **Bottom left:** Alvaro Zapata holds high his "Honk Against Abortion" sign at Penn State University, drawing many honks as well as silent frustration from motorists.





# America Needs Fatima®

January/February 2007

PROGRESS REPORT

## One More Victory Won, Another to Win

BY ROBERT E. RITCHIE

Once again, protest works.

The University of Virginia's student newspaper, *The Cavalier Daily*, finally issued a reluctant apology for printing a blasphemous cartoon mocking the Holy Family.

A figure depicting Saint Joseph addresses a figure depicting Our Lady holding the Infant Jesus, "Mary... I don't mean to ruin this special moment, but how did you get that bumpy rash?" To which the figure depicting Mary answers, "I swear it was immaculately transmitted."

As the blasphemy went public, TFP Student Action contacted its affiliate members on 716 college campuses. In no time, thousands of college students and concerned Catholics registered their protests through e-mails and telephone calls.

Despite having issued an apology to Muslims for an offensive cartoon in February 2006, *The Cavalier Daily* refused to respect the adorable Person of Our Lord Jesus Christ and His Holy Parents.

Prayers were answered when the edi-

torial board finally changed their minds and issued an apology on their web site on September 15, 2006 feast of Our Lady of Sorrows. The author of the blasphemous cartoons also apologized.

### Blasphemy goes to University of Minnesota

Now the Department of Theatre Arts and Dance of the University of Minnesota plans to stage a blasphemous play, *The Pope and the Witch*, starting on March 1, 2007.

The author is the Italian communist Dario Fo who mocks Catholic hierarchy and morality in his play. The Pope is depicted as a greedy heroin addict who is treated by a witch in a nun's habit. He undergoes a paralytic affliction called a "crucifixion stroke," which leaves him with outstretched arms.

Catholic bashing is an alarming trend, especially when done in the name of "academic freedom," in direct contradiction with the 1995 decision of the University's Board of Regents seeking to establish a climate free from "prejudice" or "intolerance."

Join us in this peaceful protest. Write or call University of Minnesota President Robert Bruininks. Be polite yet firm. Tell him how you feel. Ask him to respect the Pope and the Holy Catholic Faith.

**President's office:**

**Phone: 1-612-626-1616**

**Fax: 1-612-625-3875**

Or you could write him at:

**Mr. Robert Bruininks, President  
University of Minnesota**

**202 Morrill Hall**

**100 Church Street S.E.**

**Minneapolis, MN 55455**

**E-mails: [bruin001@umn.edu](mailto:bruin001@umn.edu)**

**[UPres@umn.edu](mailto:UPres@umn.edu)**

Please pass this protest alert along to friends and family. *Together we can make a big difference!* Victory has been won not once but several times. Let's win another for God, His Mother and our Holy Faith, and send the firm and clear message that Catholics will not stand idly by at this latest outrage. ■

# STOP BLASPHEMY!

## Join a rally of reparation for the blasphemies at Mardi Gras!

The honor and purity of Jesus and Mary were attacked in unspeakable ways in the 2005 New Orleans Mardi Gras parade and revelries in the French Quarter, which happened just six months before Hurricane Katrina swept in from the ocean.

*Until today, public reparation was not done!*

You can change that by joining Catholics in this public act of prayer and reparation. Bring **all** your friends and family members to the City Hall of New Orleans, which is located at 1300 Perdido Street, New Orleans, LA, 70112, on Saturday, February 3, 2007, from 1:30 p.m. to 3:30 p.m.

**Call us at 1-888-317-5571 to tell us how many people you are bringing and to receive more detailed directions and information. Together, we shall make a difference!**

CITY HALL OF NEW ORLEANS  
Saturday, February 3, 2007  
1:30 p.m.–3:30 p.m.

## In the Footsteps of the Saints

BY JAMES BASCOM

Once a beautiful city with its charming French culture, delectable cuisine and bubbling Catholicity, New Orleans today lies depopulated and marred by immoral festivals.

TFP Louisiana President Thomas Drake organizes pilgrimages to the shrine of its miraculous patroness, Our Lady of Prompt Succor, and the sites that housed Saint Frances Xavier Cabrini and Blessed Francis Xavier Seelos.

Recently in New Orleans with two friends, Mr. Drake took us on a tour of the places where these religious lived, prayed, suffered and died.

We first visited the near life-size statue of Our Lady of Prompt Succor at the Ursuline Convent. In 1788, as a terrible fire engulfed New Orleans, a nun placed a small replica of the Virgin of Prompt Succor to the window, begging for Her intervention. Miraculously, the wind changed direction and blew the fire away from the convent.

In 1815, as the British army attempted

to capture the city, Colonel Andrew Jackson, a Protestant, appealed to the Ursulines, who beseeched Our Lady to grant the victory to the Americans with the least possible casualties. As a thick fog descended, the British lost their way in the Louisiana marshes, giving the Americans the advantage. The triumph was complete with only six fallen Americans. Colonel Jackson personally offered his thanks at the convent.

The next stop was the Shrine of Blessed Francis Xavier Seelos, a missionary German priest in the United States. He was tireless in his ministry as he fell victim to yellow fever at 48. His relics rest in the church of his parish, Our Lady of the Assumption.

Lastly, we visited the orphanage founded by Saint Frances Xavier Cabrini. After anti-Italian riots broke out in New Orleans, Pope Leo XII asked the holy mis-



**Before entering the Shrine of Our Lady of Prompt Succor, TFP Louisiana President Thomas Drake acquaints the pilgrims with Our Lady's miraculous interventions that saved the city.**

sonary to help the poor immigrants. Many children were orphaned because of yellow fever and other diseases. Mother Cabrini founded a school and orphanage for girls to help alleviate this problem, thereby providing not only shelter but also an education that turned out ladies and devoted wives.

New Orleans could learn from these religious. As Americans, we tend to think of saints as faraway personalities living in Europe centuries ago, and our secular world would have us forget these holy souls. But such a pilgrimage suddenly brings them very close to us and helps strengthen our resolve in this secular world. ■



**Blessed Francis Xavier Seelos**





# Batteries and Profits Go up in Smoke at Sony

BY MICHAEL WHITCRAFT

It began in August 2006 when it was discovered that some Sony laptop batteries could catch fire or explode under certain conditions. This required Sony to initiate several waves of battery recalls that ballooned into the largest tech-related product recall in history. To date, Sony has recalled 9.6 million batteries at a whopping price tag of \$429 million.<sup>1</sup> Additionally, complications with Sony's new PlayStation 3 gaming system have delayed its release in Europe until after Christmas, while in Japan and in the United States, it will be offered at a profit-slashing discount to boost sales.<sup>2</sup> This is particularly disconcerting for Sony, which had hoped PlayStation 3 sales would give them a much needed boost. These difficulties have provoked a 94 percent drop in Sony's earnings for the third quarter.<sup>3</sup> Also, Sony stocks have been in steady decline since May 2006, amounting to a 20 percent loss in value.<sup>4</sup>

As if that were not enough, on October 31, 2006, Sony announced that it had been subpoenaed by the U.S. Justice Department for possible anti-trust violations with its

static random access memory (SRAM) chips. A similar past inquiry resulted in fines exceeding \$700 million imposed on four companies.<sup>5</sup>

## Unusually Salient Poetic Justice

Noticing the unusually salient poetic justice of it all, *Da Vinci Code* opponents report that the gross intake for the blasphemous film totaled \$756 million worldwide.<sup>6</sup> This means the unexpected loss in Sony's revenues will outweigh easily the blasphemous film's profits.

"Whether or not you believe it is a punishment," said Rejecting *The Da Vinci Code* Campaign Coordinator Francis Slobodnik, "events at Sony have illustrated a commonly forgotten truth: Blasphemy does not pay."

## A Lesson to Be Learned

Sony's recent debacle symbolizes a higher reality, and Mr. Slobodnik's words reveal the true moral of the story: No one profits from sin. Regardless of the illicit pleasure or wealth one hopes to gain from vice,

there is a God in Heaven, keeping a meticulous tally sheet, and in the end, He will make sure that the score is settled. ■

## Notes

1. Martin Fackler, "Sony Discloses U.S. Antitrust Investigation Over Chips," *New York Times*, November 1, 2006, [http://www.nytimes.com/\\_2006/11/01/\\_washington/01sony.html?ref=business](http://www.nytimes.com/_2006/11/01/_washington/01sony.html?ref=business).

2. Associated Press, "Division must step up in wake of PS3 delay, Sony says," October 30, 2006, [http://www.theglobeandmail.com/\\_servlet/story/RTGAM.20061030.gts Sony30/BNStory/Technology/home](http://www.theglobeandmail.com/_servlet/story/RTGAM.20061030.gts Sony30/BNStory/Technology/home).

3. Michael J. de la Merced, "Sony profit plunges 94% amid battery ills," *International Herald Tribune*, October 26, 2006, <http://www.iht.com/articles/2006/10/26/business/sony.php>.

4. <http://finance.yahoo.com/q/bc?s=SNE&t=1y> (a chart showing Sony's stock price).

5. Martin Fackler, "Sony Discloses U.S. Antitrust Investigation Over Chips," *New York Times*, November 1, 2006, [http://www.nytimes.com/\\_11/01/01sony.html?ref=business](http://www.nytimes.com/_11/01/01sony.html?ref=business).

6. <http://www.boxofficemojo.com/movies/?id=davincicode.htm> (detailing the movie's total gross revenues).

## CUSTODIAN

CORNER

## 'Where We Were Meant To Be'

BY REX TEODOSIO

Last September, I made a Fatima visit to a home near Lafayette, Indiana. My hostess explained that many people would not be attending because of the annual football game between Notre Dame University's Fighting Irish and Purdue University's Boilermakers.

As I walked in with the statue of Our Lady, I noticed among the few present a young couple wearing Purdue gear. They were fans, yet they were here and not at the game. After the Fatima presentation, which ran smoothly, a persistent question remained in my mind. Why were the young couple here?

I will let the young wife answer this question:

My name is Marcia Iles. My husband Jeffrey, a non-practicing Catholic, and I were invited to my aunt's for a Fatima presentation. We had a previous engagement to attend the football game and had to decline the invitation. We were both heartbroken as we really wanted to attend both events. We were on the way to the football game when a truck running a red light hit us broadside. It missed my husband by a hair. We were shaken, stiff and sore, but



**Jeffrey and Marcia Iles together with Marcia's mother, Alice. Thanks be to Our Lady, the young couple was unharmed despite their car accident.**

unharmed and so thankful. Once we finally arrived home and were counting our blessings, I said that the Fatima presentation would be starting in a few minutes and I felt we needed to go. We drove right over.

Jeffrey and I agree that someone was watching over us that day, and that we ended up being where we were meant to be. ■



# TFP Student Action Hosts Weekend Event

BY MICHAEL WHITCRAFT

The school year is back in full swing and TFP Student Action is ready to face another season of discussions, protests and events. With this in mind, the group organized an informal event from November 3-5, 2006 to discuss current events from the perspective of Professor Plinio Corrêa de Oliveira's book, *Revolution and Counter-Revolution*.

The weekend began Friday night when the students settled down from their

travels and enjoyed each other's company over homemade pizza and beer in the type of wholesome ambience that has become foreign to many colleges and universities.

After singing the Creed and partaking of breakfast on Saturday morning, the students broke up into two groups. One group visited the nearby shrine of Saint Elizabeth Ann Seton while the other faced off for a three-hour paintball match. Afterwards, TFP Vice President John Horvat gave a lecture in which he sustained that the basic notions of *Revolution and Counter-Revolution* are so evident that even those who have never read the book have a general understanding of its message. Before dinner, TFP Senior Researcher Luis Solimeo gave a two-hour presentation on Islamic historic origins and philosophy. In his talk, Mr. Solimeo challenged many historic beliefs about the birth of Islam that are widely taken for granted.

After a Sunday morning High Mass in Harrisburg, Pa., guest speaker Mr. Ben

Douglas gave a presentation titled "Rationalism and Rebellion," in which he discussed the exegetical ploys used by those who falsely justify heretical beliefs using Sacred Scripture. America Needs Fatima Director Robert Ritchie presented the final meeting about the glories of a coming rebirth of Christian civilization that Saint Louis de Montfort called the "Reign of Mary."

The program officially closed with a banquet, band presentation and skit organized by students of the TFP-staffed St. Louis de Montfort Academy. After dinner, students began their long drives home, physically tired from a full weekend of activities, but spiritually rejuvenated and ready to face the struggles that make up life for Catholic students on our increasingly depraved campuses. ■



Like-minded students had the chance to discuss current events and enjoy each other's company at the informal weekend event at TFP headquarters in Spring Grove, Pa.

## Getting Back to Basics 2006 TFP National Conference

BY JOHN HORVAT II

In complex times, it is good to go back to basics. With this in mind, nearly 280 TFP supporters met on October 6-8, 2006, in Spring Grove, Pa., to discuss the theme "Back to the Basics: Revisiting the Foundations of the Counter-Revolution."

The American TFP was honored by Prince Bertrand of Orleans-Braganza, and Captain Guy Gruters, a retired Air Force pilot and former prisoner of war during the Vietnam War.

The lectures covered a wide spectrum of topics. "The Medieval Order" and "A Revolution, Counter-Revolution View of History," which described the historic societal Christian ideals; "Eternal Law, Natural Law and Positive Law" dealt with societal laws; and there were lectures about the Cultural Revolution and on Our Lady of

Fatima's message as an integral part of the Counter-Revolutionary message.

The closing High Mass was celebrated at Immaculate Conception Church in York, Pa., and the recessional procession ended with the majestic rendition of the Papal Hymn accompanied with organ, trumpet, drum and choir.

After Mass, the closing dinner was held at the grand ballroom of the nearby historic Yorktowne Hotel with closing remarks by TFP Chicago Bureau Chief C. Preston Noell III. The participants had seen the basics and were ready for further action. As the final farewells faded into the night, the participants realized how basic it is to come together for events of Catholic fellowship and were prepared for the long return home where new battles certainly await. ■



Top: Attendants were primed in "TFP Basics" during the October 2006 conference. Middle: A bagpipe and band presentation showcased one of the TFP's "tools" in street campaigns and protests. Above: TFP members wearing their ceremonial habit escort the statue of Our Lady of Fatima into Immaculate Conception Church in York, Pa.





FAMILY SERIES

# Chanticleer

BY P. SANDERS

ADAPTED FROM THE STORY OF  
CHANTICLEER BY EDMUND ROSTAND



Chanticleer raising the sun.



The guinea hen.



The blackbird.



The ducks.



The turkey.

Once upon a time in France lived a rooster. He was a modest rooster, gold in color, with a fine comb on his head. Known throughout the region as “Chanticleer,” he was the king and protector of his farmyard.

Every morning, Chanticleer mounted the rooftop and heralded the morning with his clear crow.

He lived to see the sun rise. Quite naturally, he thought the sun would not rise if he were not there to call it. He had doubts at times but never failed to get up ahead of the sun and crow.



Patou, the old watch dog.

Chanticleer never told anyone about raising the sun. Patou, the old watchdog, was the only one who guessed his secret. Patou’s favorite occupation was basking in the sun and watching it light up the farmyard. Because of their mutual admiration for the light, the old dog and the rooster were best friends.

One day, a frightened pheasant collapsed into the chicken coop in a heap of exhaustion. “Oh!” she cried, “please hide me from the hunters who are seeking to hunt me!” Chanticleer gallantly hid her in Patou’s doghouse until the hunters passed.

Chanticleer was much taken with the beautiful pheasant. She certainly was much more interesting than the hens that only cared about pecking at grain.

However, there were some, within the farmyard and outside,



The disapproving owls.

that did not like Chanticleer. The owls especially disliked him, for they disliked the light and dreaded the sun that Chanticleer raised. The cat, the ducks, the turkey and the blackbird all envied him for one reason or another.

And so one starless night, while Chanticleer, Patou, and the golden pheasant slept, a secret meeting was held. Deep in a nearby thicket, the discontented farmyard animals met, and after singly giving their reasons for hating Chanticleer, it was decided that he must die. In the darkness, they hatched a plan.

In the farm over the hill lived a man who raised exotic cocks. Among these, there was an ugly, featherless rooster who was known as the champion of the fighting ring. It was arranged that he would challenge Chanticleer to a fight. “Of course,” the animals sneered, “we know who will win.”

But, the blackbird objected, “The cock won’t come!”

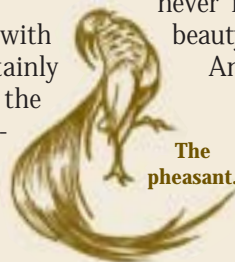
“Oh, yes he will!” responded the cat. “If the pheasant comes, he will come, and she will never miss such a chance to show off her beauty.”

And so, everything was set.

As time approached for the guests to arrive, the blackbird waited at the gate, watching the horizon. Finally, a line of fancy cocks was seen approaching in the distance.



The chickens.



The pheasant.

The blackbird began announcing the strange cocks:

- “The Cock of Braekel!”
- “The Wyandotte Cock!”
- “The Cock of India!”

And one after the other, they strutted into the garden with all their airs of great importance.

Finally, Chanticleer appeared.

“But how should I introduce you?” asked the bewildered blackbird.

“Simply as the ‘Cock,’” replied Chanticleer.

“The Cock!” announced the blackbird. At this, everyone fell silent.

“So, you are the Cock,” the fighting rooster said, pushing his way through the crowd. “I am the great champion of the fighting ring that has defeated many and all.”

“And I am the Cock, the one who protects many and all,” replied Chanticleer.

“Puff!!” the gamecock jeered. “I live to kill and trample on those that don’t deserve to live!”

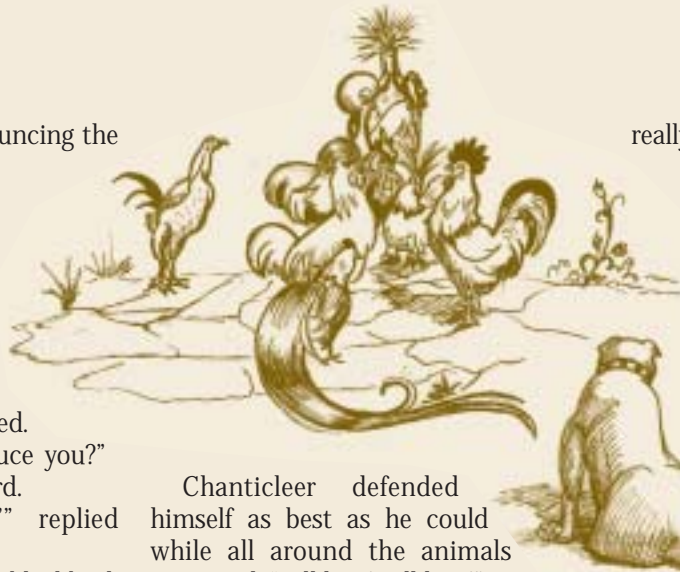
“And I . . .,” hesitated Chanticleer for a moment. Then, in an act of faith, he continued in his clear loud voice, “I live to raise the sun so that its rays may fill the world with its glorious light!”

“Ha, ha, ha, ha!” the gamecock laughed, with everyone joining in. “You think you make the sun rise? That’s too much!”

While all the animals laughed, the gamecock suddenly lunged and struck Chanticleer. A roar went up from the crowd. Chanticleer looked around and saw all the animals gathered with eager faces, their necks stretched out and their eyes gleaming in anticipation. They were hideous.

It was a terrible moment for poor Chanticleer. Sadly he bowed his head. He understood. For the first time, he knew all of them for what they were. He felt entirely alone and deserted.

Savagely, the gamecock struck again, throwing Chanticleer to the ground. A terrible struggle for life and death began but Chanticleer’s disappointment and sadness sapped his spirit. The gamecock attacked harder, quickly drawing blood.



Chanticleer defended himself as best as he could while all around the animals screamed, “Kill him! Kill him!”

At a certain moment, Chanticleer looked up, and saw the rays of the setting sun glistening on the trumpet-like shape of the cock of France atop the cathedral spire. At this sight, his whole being rejoiced, and with renewed strength he flung himself at the gamecock.

At the tremendous impact, the gamecock was hurled into the air and fell upon his own spurs. He fell back, shook, cackled and died.

Chanticleer turned away from the fake applause and walked off. Only the pheasant followed him.

“Come with me to the woods, dear Chanticleer,” she said, “there you can forget the farmyard and we can live happily together.” Chanticleer nodded and followed the beautiful pheasant.

But, as time went on, Chanticleer began to feel restless. The pheasant began to worry. Was not her love enough? Could Chanticleer love the sun and his duty at the farmyard more than he loved her? She had to prove to him that the sun could rise by itself. But how?

One early morning, when the stars could still be seen in their lofty dome, Chanticleer felt especially sad. At the pheasant’s insinuations, his old doubt had returned. Was it

really he who raised the sun?

Realizing his state of mind, the pheasant approached him and covered him with her wing. “Dear Chanticleer, you must not be so sad. You have me!” While speaking in these sweet tones, she watched the rising sun.

For Chanticleer, everything was still dark under her warm mantle of feathers.

Slowly the sun rose higher.

Suddenly the pheasant withdrew her wing. “See?” she cried cruelly. “The sun has risen without you!”

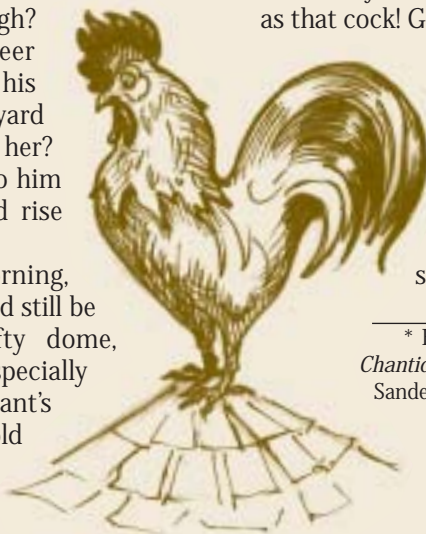
At that, Chanticleer started violently. “Oh, no! No! Wait! Not without me!” he cried, rushing toward the light. But the horizon grew ever more golden, and he staggered backward.

She watched him closely. “You see, Chanticleer, loving one another is more than raising a sun that can’t feel or think!”

There was a moment of silence. Then, raising himself, he turned to her with a distant look. “No,” he said, “love is only true love in the light of a greater Light. The sun may rise without me but it will never rise without being heralded by my voice. I see now. I am the servant of the light. I am the one who calls the others to see the light. I am the herald of the light and so I have become a symbol of this great valley, this great France, which has placed me at the top of her cathedrals! May I remain as simple and lofty as that cock! Goodbye, Pheasant.”

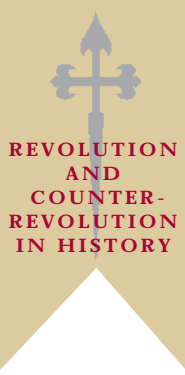
With this, he turned and made his way back to his farmyard.

To this day, following his example, every barnyard cock announces the glorious rays of the rising sun. ■



\* Edmund Rostand, *The Story of Chanticleer* (n.p., n.d.), adapted by P. Sanders.





## Chapter XXI

# Columbus and Divine Providence

BY JEREMIAS WELLS

Christopher Columbus certainly ranks as one of the greatest men of achievement the world has ever known, and also justly one of the most renowned, for the entire history of Europeans in America originated from his vision, religious sense and adventurous spirit. As can be expected in a man with an impassioned nature, many controversies have arisen, but all students of his voyages relate he sincerely believed that almighty God had chosen him to discover portions of the world hitherto shrouded in mystery. And his success, after years of struggle and suffering, lends credence to the historical reality of that statement.

Pope Leo XIII summed it up best in an encyclical of tribute on the Quadricentennial of Columbus' great discovery. The Pontiff recognized that he sought the improvement of human society through knowledge, "nor did he despise glory . . . an ideal to great souls, nor did he scorn a hope of advantage to himself." But along with human desires was the consideration of Christianity that provided "him with the strength of mind and will . . . and consoled him in the midst of the greatest difficulties." But his overriding motivation was "to open a way for the Gospel over new land and seas." In short, America was discovered by a Catholic missionary.

### The Man

Born Cristoforo Colombo (Cristóbal Colón in Castilian, the language of his choice) in the Italian port city of Genoa in 1451, the young mariner went to sea at fourteen and spent the rest of his life either on the ocean or in some maritime-related business. Although the alert seaman had little formal education, he easi-

ly mastered navigation, geometry, astronomy, geography and map-making, and later in life became competent in Latin. He studied the Renaissance scholars, Aeneas Sylvius Piccolomini, eventually Pope Pius II and Pierre (Cardinal) d'Ailly and corresponded with the Florentine intellectual, Paolo Toscanelli who numbered Da Vinci among his circle of friends, all of whom advocated sailing west from Europe into the unknown to engage in Oriental exploration.

Columbus sharpened his extraordinary skills of seamanship while sailing under the Portuguese flag during the vibrant, exciting days that inaugurated the Age of Discovery. His nautical apprenticeship coincided with the advance of technology as the Portuguese persistently pushed their way down the West coast of Africa to locate an eastern route to India. He breathed in the exuberant air of discovery that instilled in him an ambition to extend the limits of Christendom, but in the opposite direction.

The turbulent and reckless times added to Columbus' emotional maturity. Danger from the constant warfare of the petty states that rimmed the Mediterranean and from the ever-present Moslem corsairs developed in the sea captain that imperturbable courage and perseverance that marked all his great moments. More importantly, these natural virtues were augmented by a deep understanding of the supernatural that can only come from prayer and reflection. Columbus was fully cognizant of the inadequacy of human resources to sustain himself in the various ordeals he had to endure and the absolute necessity of the grace that he merited from his frequent Communion, canonical daily office and other devo-



Christopher Columbus

tions. In short, the pious and fervent explorer, who became a third-order Franciscan friar while in Spain, could be considered a seagoing monk with much in common with the great religious military orders of the period.

### The Mission

The vision of his vocation was deeply etched in his mind in 1479 when he married into a prominent Portuguese family that owned property in Lisbon and on Madeira. His unsuccessful efforts to interest the king in his voyages, his correspondence and his refusal to settle down to a life of comfortable mediocrity, all indicate his unswerving adherence to the call of Divine Providence regardless of whatever suffering it might entail. After the death of his first wife and his failure to obtain assistance from King Joao II, Columbus and his five-year-old, Diego, sailed to Spain, landing at the little sleepy seaport of Palos on the Atlantic.

Once again monastic life, the backbone of the Church, proved to be a great asset to Western Civilization. Having arrived in a strange country, penniless and without any support, afflicted by compounding disappointments, Columbus reached out for the hand of God. He and his little boy, hungry and thirsty, trekked to the Franciscan monastery of La Rabida outside of town where they were received with bountiful generosity. Through the influence of the provincial, Columbus was



A replica of Christopher Columbus' flagship, the *Santa Maria*.

placed in contact with several noblemen who in turn introduced him to the Most Catholic Monarchs, Ferdinand and Isabella.

During this period, Columbus married for the second time. Several historians, including some prominent Catholics, have claimed that his relationship with the mother of his second son, Fernando, was illicit, based on some ambiguous language in his last will and the absence of a marriage certificate. But we should not carelessly compromise the Franciscan tertiary's otherwise superior moral conduct. Since he moved freely among the most respectable elements in both lay and ecclesiastical society, this gratuitous calumny appears unlikely. Moreover, the cause of his canonization was opened in 1877 through the support of Pope Pius IX, who himself has been beatified. Revolutionary ferment in France quickly smothered the process because the thought that America had been discovered by a saint was intolerable.

Delays and disappointments followed on obstacles and difficulties. Although Queen Isabella was impressed by the noble bearing and eloquence of the experienced navigator, her mind was occupied with other problems, principally the expulsion of the Moors from their last stronghold on the Spanish peninsula, the Emirate of Granada. Distressed beyond

endurance and unable to provide subsistence for himself, much less for his two sons, Columbus decided to pick up Diego, now twelve, at La Rabida and leave Spain.

The prior, Father Juan Perez, who had been the Queen's confessor, convinced of the weary traveler's ability and piety, sent a formal request asking her to reconsider, which she did. This resulted, after further and often harrowing negotiations, in her complete support. She located the money for three ships and ordered the seaport of Palos to provide men for the crew.

Fear of such an unheard of adventure struck the hearts of the town's sailors with foreboding. Once again, Father Perez came to the rescue by enrolling the area's leading mariners, the Pinzon brothers, along with their caravel, the *Pinta*, in the mission and using his Franciscan influence to instill confidence in the townspeople. Columbus spent much of his time praying in his cell, waiting for a favorable wind.

At three o'clock in the morning on August 3, 1492, Admiral Columbus received Holy Communion, rode to town with Father Perez and received his parting benediction. The Admiral climbed aboard the quarterdeck and ordered the sails to be unfurled, beginning the voyage that changed world history. He then went below and made the first entry in the ship's log, "*In nomine Domini nostri Jesu Christi*."

### The Discovery

From the very beginning of the voyage, fear and discontent ran through the crew, for no ship had ever sailed into the Sea of Darkness, leastwise that returned to tell about it. At specified times during the day, Columbus remained in his cabin to make his meditation and recite the Divine Office, and the rest of the time he spent on the quarterdeck sleeping very little. Every evening the eternal silence was broken by the sounds of the *Salve Regina* and the *Ave Maris Stella*. As the days dragged on, discouragement and fear increased. Only the dignified, noble bearing of the powerfully built navigator maintained discipline, but, nevertheless, on October 10 the men had reached the breaking point. Under extreme duress, the Admiral's eloquent certainty (he had

been watching flocks of land birds flying across in the distance) bought him three more days. On October 12 at two o'clock in the morning, in the light of the newly risen moon, a sailor on the *Pinta* saw land.

Later in the morning, the Admiral went ashore to claim the island for his Spanish sovereigns and dropped to his knees to thank Our Lord for His infinite mercy, and in His honor named it San Salvador—Holy Savior (usually identified with Watling Island in the Bahamas). He also claimed the island and all subsequent discoveries for Christianity and noted in his log that the friendly, docile natives would make excellent converts. Modern sensibilities may cringe at the idea of Europeans placing discovered land and people under royal and ecclesiastical authority, but Columbus was just transferring the rules of the day to the New World. A Christian state had the right to proclaim sovereignty over heathen and infidel domains. The Catholic monarchs exercised a similar prerogative over Granada and so did John Cabot in Newfoundland, Jacques Cartier in the St. Lawrence Valley and Henry Hudson in New York harbor, among others.

Columbus spent several days cruising through the Bahamas, explored the northeast coast of Cuba and crossed the Windward Passage to make contact with a large group of friendly Indians on the Haitian coast of Hispaniola. There on Christmas Day, the *Santa Maria* ran aground on a treacherous coral reef through the ineptitude of an insubordinate pilot and had to be abandoned. The sailors stripped the vessel of its valuable wood that was used to build La Navidad, the first European settlement in the New World. Leaving most of the shipwrecked crew behind as its residents, Columbus warned them not to partake in the vices of the natives, and sailed off to the east and Spain.

Immediately upon his return to Spain, the Admiral marched in solemn procession to the monastery at La Rabida where Father Perez said a Mass of thanksgiving and chanted a *Te Deum*. Throughout Spain for the next few weeks, Columbus heard nothing but cries of joy and praise. But he was to hear the sound of celebra-



tion no longer, only the haunting cries of misfortune and disappointment.

### Second Voyage

Isabella sent the Admiral back to the Indies with a much expanded fleet of 17 ships and 1,500 men. Added to the original goals of making discoveries and spreading the Gospel were instructions to colonize. Columbus made landfall in the southeast Caribbean in the island chain of the Lesser Antilles and came in contact with the fierce Caribs for the first time. No primitive people have ever carried the eating of human flesh to such disgusting depths. The Caribs from which our word "cannibal" is derived actually raised children

for roasting much the same as farmers raise steers. After working his way up the island chain, he finally reached the colony of La Navidad on Hispaniola. He discovered to his grief that the entire garrison had been murdered. Investigation revealed that passions, lust and general misconduct led to the slaughter.

Columbus laid out a new town called Isabela, appointed a council to rule, and set out to do that for which he was best suited: navigate and explore. For five months, he cruised off the coasts of Cuba and Jamaica in a remarkable voyage that demonstrated his superior talent for piloting under exceedingly difficult conditions. On his way to Puerto Rico, the Admiral succumbed to a condition that resembled what some would call today a nervous breakdown, caused by extreme exertion, improper diet and lack of sleep. The first evidence that he was suffering from arthritis compounded his afflictions.

The ailing navigator returned to Isabela and walked into a hornet's nest of intrigue and rebellion. Against his orders, a large group of adventurers were ravishing the Indians. An understand-



Map of the region of Christopher Columbus' discovery of America.

able reaction from the latter had plunged the island into warfare. Tired and sorrowful, Columbus returned to Spain. When he left his cabin upon arrival, he was wearing his brown Franciscan habit, and his face showed the marks of a man who had aged greatly.

### Last Voyages and Death

The Caribbean operation was taken over by professional soldiers, capable but turbulent men, and trained bureaucrats who were motivated by securing a good return on Spain's investment. Columbus had planned for a permanent settlement for the transfer of Hispanic culture and Catholic principles to the newly discovered land. That conflict of priorities produced most of the troubles that fell so heavily on the courageous idealist.

On his third voyage in 1498, Columbus navigated even farther south where he discovered Trinidad and laid eyes for the first time on the American Continent at Venezuela. When he returned to his home base on Hispaniola, now located at Santo Domingo, he found the island in turmoil as usual. This time he applied stricter justice and hung a few of the troublemakers. Meanwhile

Columbus' enemies had caused sufficient doubt in the great Admiral's ability to govern to have a royal commissioner sent to investigate. When the Admiral appeared obediently before the commissioner, he slapped Columbus in jail. Loaded with chains and wasted by disease and acute pain, the Discoverer of the New World was sent home to Spain.

During the fourth voyage (1502–1504), an attempt to find the non-existent passage through the discovered lands to India, Columbus enjoyed having his son, Fernando, now fourteen, with him. However, little else succeeded for he experienced

an unrelieved series of terrible storms, murderous Indians and the constant threat of disaster from worm-eaten ships that were literally rotting beneath them. After sailing along the coast of Central America for several months, the harried navigator was forced to beach his two remaining caravels (of the original four) on the island of Jamaica where he was marooned for seven months. A bloody mutiny and a miraculous rescue followed.

Finally Columbus arrived back in Spain, broken in health and fortune, at the end of 1504. Three weeks later, Queen Isabella died and in her grave with her lay buried any hope for earthly reward, for Ferdinand never completely fulfilled his promises. But that mattered very little because the great Discoverer, wearing the brown habit of Saint Francis and surrounded by his two sons and a few Franciscans, breathed his last eighteen months later with the chains of his third voyage hanging on the wall. ■

### Bibliographical Note

Two books by Samuel Eliot Morison contributed greatly to the story of Columbus: *Admiral of the Ocean Sea* (Boston, 1942) and *The European Discovery of America: The Southern Voyages* (New York, 1974).

# Who Is the *Real* Saint Anthony?



*Although God's constant grace accompanies the willing on the road to sanctity, it does not cancel the human struggle against the pull of our fallen natures.*

There is a tendency nowadays to depict saints as people who bypass the realities of life and somehow attain sanctity with little effort.

Here we have two pictures of Saint Anthony of Padua. The first is a fresco in the basilica dedicated to the saint in Padua, Italy, and it is the oldest known depiction of the great thirteenth century apostle and miracle worker. In this picture, we see a powerfully built Franciscan, his expression young though mature, serious and determined.

The second is a holy card bought in the souvenir shop of the same basilica. This depiction is obviously not inspired by the fresco. Here we see a delicate, rosy cheeked young man, his face devoid of the natural masculinity necessarily brought on by the preacher's arduous life. His is sentimental, of soft countenance, devoid of the personality and strength of character necessary for climbing the mountain of perfection.

Anthony was born Ferdinand of Bouillon of a Portuguese noble family. Early in life he engaged in the pursuit of virtue and suffered vicious attacks from the devil in an attempt to break his resolve. At fifteen he joined the Augustinians, and applied himself to prayer and intense study. Since childhood, Ferdinand harbored the ardent desire to lay down his life for his Lord and his Faith. Hearing of the martyrdom in Africa of five



Franciscan missionaries he knew, he joined the Franciscans hoping for the same fate, and took the name Anthony.

Soon after, he was sent with a companion to Africa but Providence had other designs. On landing, Anthony fell ill and returned to Portugal. A violent storm re-routed his ship to Italy where, making use of his brilliant eloquence, he defended his order against evil machinations.

After a life of intense apostolate, astounding miracles and constant preaching against the enemies of the Church, for which he was named "Hammer of Heretics," the saint died exhausted by his labors at only 36. He was canonized shortly after his death in view of the irrefutable miracles he performed in life and in death.

Although meant to be pious, the second holy card pictured here fails to give us a realistic idea of holiness. Saints Paul and John of the Cross speak of the journey of salvation as a "race" and an "ascent," respectively, which require commitment, determination and fortitude. According to Professor Plinio Corrêa de Oliveira, "The honors of the altar are not granted to hypersensitive and weak souls that flee from profound thought, bitter suffering and the battle ground—that is, the cross of Our Lord Jesus Christ."

Although God's constant grace accompanies the willing on the road to sanctity, it does not cancel the human struggle against the pull of our fallen natures. The marks of the effort are to the saint what the scars are to the soldier—their true glory. Hence far from glossing over these realities, we should seek to depict them realistically as the earned halo and medal. ■

