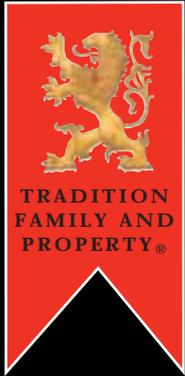


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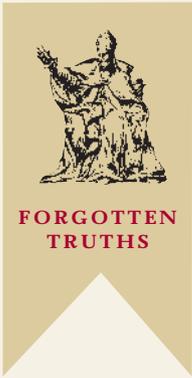
MAGAZINE



CEASE! THE HEART OF JESUS IS WITH ME!

SACRED HEART OF JESUS, THY KINGDOM COME!

The Badge of the
Sacred Heart of Jesus



The Sacrament of Confession

BY FATHER ANTÔNIO WALLENSTEIN O.F.M.



Confession is indispensable for all Catholics to maintain or recover God's grace. Given its great usefulness, we present some enlightening clarifications on the topic.*

After Baptism, anyone who commits a mortal sin must receive the sacrament of confession. The sinner will be unable to enter Heaven unless the sinner goes to confession or at least seriously intends to go to confession. This intention always is, at least implicitly, linked with true, perfect contrition.

Confession extinguishes sins, imparts supernatural life to the soul once again, remits eternal punishments and at least part of the temporal punishments because of the sin, and strengthens the soul against falling again into sin. Confession augments sanctifying grace or reestablishes grace when it is lost through mortal sin. Upon receiving penance, the penitent also exercises several virtues, which are pleasing to God, such as faith, hope, charity, penance, obedience and patience. A good confession is often a source of great peace of mind and inner consolation. Also, the better the penitent's preparation and disposition, the better and more profound will be the confession's good effects.

Our Lord Jesus Christ instituted the sacrament of confession the evening of the first day of His Resurrection, out of His love for us. It is the Easter gift of the Resurrected Christ to humanity. Therefore, confession should not strike us as something arduous or repugnant, but rather a motive for true spiritual joy.

In order to receive the sacrament of penance in a dignified manner, we must examine our conscience, seek sincere repentance in our heart, make a firm resolution to amend, confess our sins,

carry out the imposed penance, and ask for help from the Holy Ghost in order to fulfill all these requirements in the best possible way.

One examines one's conscience by mentally recalling God's and the Church's commandments, the seven capital sins . . . and the duties of one's state, asking oneself if on these points one has sinned by thoughts, words, deeds or omissions. It is also permissible to examine oneself simply according to one's relations with God, neighbor, and self. . . . On examining one's conscience, one must be neither superficial nor excessively meticulous. For those who go to confession often, such exami-

nation will be shorter.

Special attention should be paid to the faults that are the source of others, as well as to those faults to which we feel a stronger tendency, those that gravely disturb peace in the home, and those that are harder for us to confess. Examination of conscience for confession becomes much easier when we carefully examine our consciences every night. ■

* Father Antônio Wallenstein O.F.M., *Catecismo da Perfeição Cristã* [Catechism of Christian Perfection] (Editora Vozes, Petrópolis, 1956), 18.

Adapted from *Catolicismo* (June 2006).

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(Our Lord to Saint Margaret Mary Alacoque)

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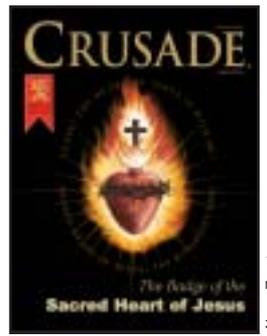
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CONTENTS

May/June 2007



Cover:
The Sacred Heart of Jesus is the salvation of the world.

Alvaro Zapata

TFP VIEWPOINT

Is the Uproar Against General Pace the Beginning of a Religious Persecution? **4**

COMMENTARY

"Jesus Family Tomb": One More Gnostic Onslaught **7**

COVER STORY

♦ The Badge of the Sacred Heart of Jesus **8**
♦ Enthroning the Sacred Heart of Jesus in Our Homes **12**

MARIOLOGY

Devotion to the Immaculate Heart of Mary **13**

FORGOTTEN TRUTHS

Is the Church Against Abortion and the Death Penalty? **14**

ANF PROGRESS REPORT

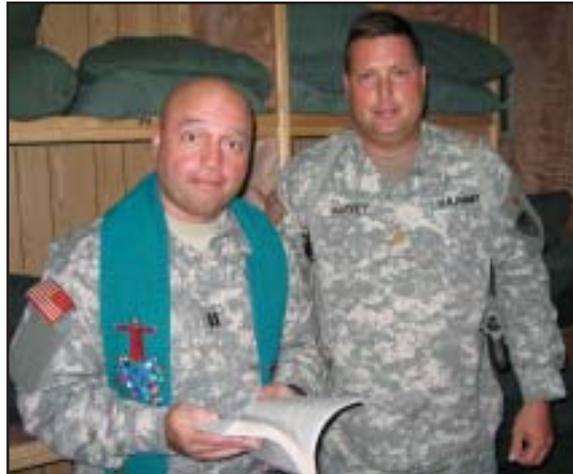
♦ Sacred Heart Badges and Photographs of Our Lady in the Middle East **17**
♦ Public Square Rosary on October 13, 2007 **17**
♦ Launching the Campus Rosary Crusade **18**
♦ Fatima Candle Lit in Fatima **19**
♦ Driving "to the Moon"! **19**
♦ An Encouraging Encounter **19**
♦ Our Readers Write **20**
♦ "Back to the Basics" in Kansas **20**
♦ More "V—— Monologues" Plays Cancelled—*Protest Works Again* **21**
♦ Stopping High-Tech Abortion **21**

FAMILY SERIES

The Legend of the Locket **22**

BACK COVER

Two Cathedrals **24**



Page 17
Taking the Sacred Heart Badges to the front lines.



Page 14 What does the Church teach about the death penalty?



Page 22 The Sacred Heart of Jesus comes to a devotee's aid.

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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.



TFP
VIEWPOINT

Is the Uproar Against General Pace the Beginning of a Religious Persecution?

Published in the
Washington
Times on
March 22, 2007.

In a March 12 interview with the *Chicago Tribune*, General Peter Pace, chairman of the Joint Chiefs of Staff, made this statement: "I believe homosexual acts between two individuals are immoral and that we should not condone immoral acts. I do not believe the United States is well served by a policy that says it is OK to be immoral in any way."¹

Liberal Media Turn the Statement into a National Debate

A media uproar ensued against the general, the first Marine to serve as chairman of the Joint Chiefs of Staff. One would think the distinguished and highly decorated military commander had said something absurd, or worse yet, something immoral! Nevertheless, his statement was perfectly

consistent with Christian morals, common sense and current military policy.

Quickly whipping the waters of "public opinion" into a maelstrom, liberal media pressured several presidential candidates and other officials to define themselves on the issue: Are homosexual acts immoral? Some sided with General Pace, others hid behind a neutral position, while yet others publicly chastised him and affirmed homosexuality is not immoral.²

Is Some Speech Freer than Others?

The liberal media's "moral lynching" of General Pace raises serious concerns. Is some speech freer than others? If not, why was the general pilloried for his statement? Even more disturbing was the media's disregard for General Pace's right to profess publicly the moral teachings of his Catholic faith. Is the right to express religious and moral beliefs to be consigned to the realm of abstract theory and denied any practical application? If so, is this not a banning of religion and morality from the public square?

The Homosexual Movement Benefits from the Media Uproar

We are not surprised at the homosexual movement's satisfaction over the uproar, but we are concerned about its attempt to forge an unholy alliance with the liberal media. Ideological alienation jeopardizes the media's ability to report the news and inform the public in an unbiased and fair manner. Yet the media are becoming powerful promoters of the homosexual agenda as evidenced by this quote from GLAAD's web site:

Gay & Lesbian Alliance Against Defamation (GLAAD) President Neil G. Giuliano today praised the media's coverage to date of anti-gay comments by Gen. Peter Pace and called on reporters to turn a spotlight on the reactions and stories of the service members defamed by Pace's remarks.³



Department of Defense

General Peter Pace, chairman of the Joint Chiefs of Staff, came under fire from the liberal media for affirming that homosexual acts are immoral. Is this the beginning of a religious persecution?

Is some speech freer than others? If not, why was the general pilloried for his statement? Even more disturbing was the media's disregard for General Pace's right to profess publicly the moral teachings of his Catholic faith.

Natural Law Principles

Despite all the media hype about it, there is nothing wrong with the stand taken by the distinguished Marine general. In fact, it is in perfect harmony with natural law, whose first principle is: "Good is to be done and pursued, and evil is to be avoided."⁴

The affirmation that homosexual practice is evil and must be avoided stems from the principle according to which human acts should conform to human nature. The homosexual act violates this principle. Why? Right reason shows us that every act should tend to its proper end, and the proper end of the sexual act is procreation. A sexual act that is physiologically unable to fulfill that end is contrary to our rational nature. As Saint Thomas Aquinas teaches:

A sin, in human acts, is that which is against the order of reason. Now the order of reason consists in its ordering everything to its end in a fitting manner. . . . And just as the use of food is directed to the preservation of life in the individual, so is the use of venereal acts directed to the preservation of the whole human race.⁵

All Can Know and Are Subject to Natural Law

As its name indicates, natural law flows from human nature. Even those who profess no religion can know it. For it is a law we can know through the light of reason without the aid of Divine Revelation. Inscribed in the depths of all hearts as Saint Paul teaches,⁶ it is the same for everyone, everywhere and always.⁷

For example, Sophocles depicts natural law in his tragedy *Antigone* (442 BC) as the "**unwritten and unchanging laws. . . . They are not just for today or yesterday, but exist forever.**"⁸ And as the Roman jurist Cicero (106–43 BC) said, "**True law is right reason in agreement with Nature. . . . It is of universal application, unchanging and everlasting. . . . We need not look outside ourselves for an expounder or interpreter of it.**"⁹ Consequently,

Cicero condemns Sextus Tarquinius for his rape of Lucretia, explaining that although there was no positive law at the time condemning adultery, his action was nevertheless criminal, "For, even then **he had the light of reason from the nature of things, that incites to good actions and dissuades from evil ones.**"¹⁰

A New "Morality" That Defends Immorality

Denying the existence of natural law and defending homosexual behavior, the liberal media are effectively promoting a new "morality" opposed to the one that proceeds from human nature and is confirmed by Divine Revelation.

This new "morality" opens the gates to all kinds of anti-natural practices. For, once the concept of natural law and the limits that human nature imposes on our acts are abandoned, the way is open for the triumph of every disordered passion.

Taking a Principled, not a Personal, Stand

As practicing Catholics, we are filled with compassion and pray for those who struggle against the violent temptation to sin, be it toward homosexual sin or otherwise.

We are conscious of the enormous difference between those individuals who struggle with their weaknesses and strive to overcome them and others who transform their sin into a reason for pride, and try to impose their lifestyle on society as a whole, in flagrant opposition to traditional Christian morality and natural law. However, we pray for them too.

According to the expression attributed to Saint Augustine, we "hate the sin but love the sinner." And to love the sinner, as the same Doctor of the Church explains, is to wish for the sinner the best we can possibly desire for ourselves, namely, "that he may love God with a perfect affection" (Saint Augustine, *Of the Morals of the Catholic Church*, no. 49, www.newadvent.org/fathers/1401.htm).

Denying the existence of natural law and defending homosexual behavior, the liberal media are effectively promoting a new “morality” opposed to the one that proceeds from human nature and is confirmed by Divine Revelation.

Law that is not based in human nature is not true law. It ceases to be a moral force and becomes a mere arbitrary imposition. And, when the moral force of law ceases, the law of force takes over, be it brute, physical force or the media’s “moral lynching.” Pillorying like that suffered by General Pace can break men of lesser mettle, leading them to abandon their principles. It can silence whole sectors of public opinion from freely expressing and affirming their deep moral convictions.

The Need for Courageous Expression

Two thousand years ago, the Divine Savior told those who would follow his teachings to expect adversity, even hatred. However, He also said that public opprobrium does not dispense them from the duty to profess their faith:

And you shall be hated by all men for my name’s sake. . . . And fear ye not them that kill the body, and are not able to kill the soul: but rather fear him that can destroy both soul and body in hell. . . . Every one therefore that shall confess me before men, I will also confess him before my Father who is in heaven. But he that shall deny me before men, I will also deny him before my Father who is in heaven.”¹¹

Far from being intimidated by media uproars like that surrounding General Pace, millions of Americans should emulate this courageous officer and give public expression to their moral convictions based on natural law and faith. It is time to resist the imposition of a new “morality” that defends immorality. Doing so, we can call God’s blessing upon ourselves and our posterity. ■

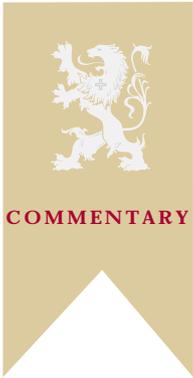
March 21, 2007
The American TFP

Notes:

1. Aamer Madhani, “Don’t drop ‘don’t ask, don’t tell,’ Pace says” *Chicago Tribune*, Mar. 13, 2007, www.chicagotribune.com/news/nationworld/chi-0703130169mar13,1,5722276.story.
2. The indiscriminate use of the word *homosexual* and its synonyms has generated much confusion in the public. Many times, it is unclear if it refers to someone with same-sex attraction only or if it refers to someone who practices homosexual acts. This confusion favors the homosexual agenda. We cannot equate people with same-sex attraction who resist it and are chaste with those who engage in homosexual behavior. These are two distinct and essentially different moral realities. Thus, we use *homosexual* to refer only to those who practice homosexual acts and thereby deserve moral reprobation.
3. www.glaad.org/media/release_detail.php?id=3990&.
4. St. Thomas Aquinas, *Summa Theologica*, I-II, q. 94, a. 2.
5. *Ibid.*, II-II, q. 153, a. 2.
6. “For when the Gentiles who do not have the law by nature observe the prescriptions of the law, they are a law for themselves even though they do not have the law. They show that the demands of the law are written in their hearts, while their conscience also bears witness and their conflicting thoughts accuse or even defend them” (Rom. 2:14-15).
7. Cf. Msgr. Giuseppe Graneris, s.v. “Natural Law,” in *Dictionary of Moral Theology* (Westminster, Md.: The Newman Press, 1962), 697.
8. www.mala.bc.ca/~johnstoi/sophocles/antigone.htm. (Emphasis added.)
9. Cicero, *De Re Publica*, trans. Clinton Walker Keyes (Cambridge, Mass.: Harvard University, 1928), III, xxii.33, in www.natreformassn.org/statesman/04/cicero.html#note7. (Emphasis added.)
10. Cicero, *De Legibus*, II, 4, available at www.fordham.edu/halsall/ancient/cicero-laws1.html. (Emphasis added.)
11. Matt. 10:22, 28, 32–33.



Our soldiers have fought, so that others might live in freedom, in many and faraway lands where moral law was suppressed. Is that freedom threatened in our own country?



“Jesus Family Tomb”: One More Gnostic Onslaught

BY LUIZ SÉRGIO SOLIMEO

It just does not stop. Following in the footsteps of *The Da Vinci Code*, the Gnostic offensive against Christianity is forging ahead with new falsehoods. This time, it is a pseudo-scientific Discovery Channel “documentary” titled, *The Lost Tomb of Jesus*, which was directed by James Cameron and Simcha Jacobovici.

Messrs. Jacobovici and Cameron suggest that a set of ossuaries, engraved with the names of Jesus, Mary, another Mary, Matthew, Joshua and Judah, proves that the Divine Savior did not resurrect and ascend to Heaven, but married Saint Mary Magdalene and had a son named Judah.

A Twenty-Seven-Year-Old “Novelty”

The catalyst for this new onslaught is a mausoleum discovered in Tilot, Jerusalem, by Israeli archeologist Professor Amos Kloner of Bar Ilan University in 1980. Ten years later, he publicly announced his discovery, which was received with little excitement. Nevertheless, the “documentary’s” authors claim it to be the tomb of Jesus’ “family.”

However, even Professor Kloner disagrees with their ridiculous claim:

“Jesus son of Joseph” inscriptions had been found on several other ossuaries over the years.

“There is no likelihood that Jesus and his relatives had a family tomb They were a Galilee family with no ties in Jerusalem. The Talpiot tomb belonged to a middle-class family from the [first] century [A.D.]”¹

Speaking of the “documentary,”

Professor Kloner went even further:

“In their movie they are billing it as ‘never before reported information,’ but it is not new. I published all the details in the *Antiqot* journal in 1996, and I didn’t say it was the tomb of Jesus’ family

“I think it is very unserious work. I do scholarly work . . . based on other studies”²

“There is no likelihood that Jesus and his relatives had a family tomb They were a Galilee family with no ties in Jerusalem.”

Gnostic Propaganda

The Lost Tomb of Jesus web site indicates clearly that this is Gnostic propaganda. Among the “holy books” that allegedly provide a theological basis for the “documentary’s” absurd thesis are the *Acts of Philip*, *The Gospel of Mary [Magdalene]* and *The Gospel of Thomas*. Curiously enough, these are the same “sources” cited by *The Da Vinci Code*.

According to the web site, the Gnostic *Acts of Philip* were part of the New Testament canon in the fourth century but were removed “because they did not adhere to common cultural and church practices established at the time.”³ However, the Church has always rejected the Gnostic writings. They were

never part of the New Testament canon, which was pretty much defined by the end of the second century.⁴

According to the web site, Christianity is allegedly an eclectic mixture of Jesus’ doctrines and paganism. Thus, the web site reads:

In fact, the religion as it is currently practiced is actually a fusion of the teachings of Jesus himself (as well as their interpretations by his followers), Judaism, paganism, Greek thought, and even mystical religions.

[L]earn about the Gnostics, the Essenes, and the Gentile Romans—all of whom have been at the center of debate at some point during the evolution of the Christian faith.⁵

After Liberalism and Marxism, Gnosticism

Beginning in the nineteenth century, the Church was attacked savagely by liberalism, which denied the existence of the supernatural and grace on the pretext of exalting human liberty. Throughout most of the twentieth century, the Church faced political and cultural persecution by Marxist materialism that deemed religion the “opium of the people.” And now, as the twenty-first century begins, the Church is attacked once again by irrational Gnosticism.

Facing this new onslaught, we must hold fast to our Faith and deepen our knowledge of it. We must also manifest our indignation against these public attacks on the adorable Person of Our Lord Jesus Christ. If we truly love Christ and His Church, we must oppose these pernicious ideas. ■

Notes:

1. David Horovitz, “New film claims Jesus buried in Talpiot,” *The Jerusalem Post*, Feb. 25, 2007.

2. Judith Sudilovsky, “Biblical scholars reject filmmakers’ claim about tomb of Jesus,” Catholic News Service, Feb. 27, 2007, <http://www.catholicnews.com/data/stories/cns/0701131.htm>.

3. *Acts of Philip*, http://www.jesusfamilytomb.com/holy_books/apochryphal/acts_philip.html.

4. Cf. TFP Committee on American Issues, *Rejecting the Da Vinci Code* (Spring Grove, Pa., 2005), 57–58.

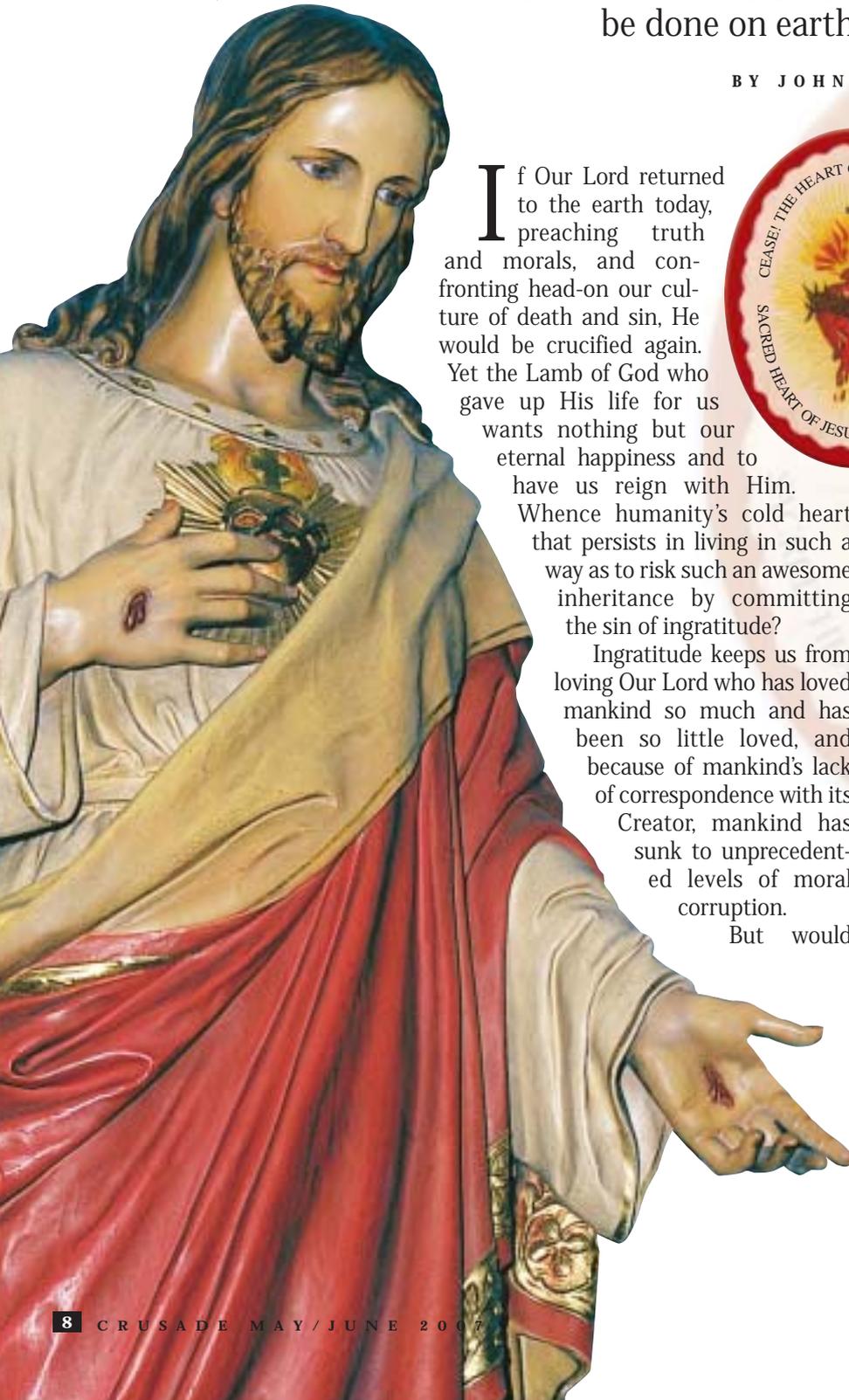
5. *Early Christianity*, http://www.jesusfamilytomb.com/back_to_basics/early_christianity.html.



The Badge of the

A devotion more needed and more appropriate than ever to attain what true Christians have been asking for over 2,000 years, when they pray, "Thy kingdom come, thy will be done on earth as it is in heaven."

BY JOHN CAMPBELL



If Our Lord returned to the earth today, preaching truth and morals, and confronting head-on our culture of death and sin, He would be crucified again. Yet the Lamb of God who gave up His life for us wants nothing but our eternal happiness and to have us reign with Him.

Whence humanity's cold heart that persists in living in such a way as to risk such an awesome inheritance by committing the sin of ingratitude?

Ingratitude keeps us from loving Our Lord who has loved mankind so much and has been so little loved, and because of mankind's lack of correspondence with its Creator, mankind has sunk to unprecedented levels of moral corruption.

But would



Providence abandon men, leaving them steeped in their own impiety and depravity? No. In spite of all the offenses, God's inexhaustible mercy never forsakes men. God never stops dispensing abundant graces and calling men to repentance. But we must make reparation for sins committed, return to the observance of the Commandments, and through conversion obtain forgiveness and the necessary graces for a virtuous life and eternal salvation.

Undoubtedly, one of the greatest graces for this purpose is the devotion to the Sacred Heart of Jesus. On Calvary, pierced by Longinus' lance, that adorable Heart shed blood and water for our salvation (cf. John 19:34). And still today, in spite of our ingratitude and scorn, abundant graces flow from It to those who sincerely want them. All we need to do is trust and ask for these graces.

"Where sin abounded, grace hath abounded more" (Romans 5:20)

On June 16, 1675, as Saint Margaret Mary Alacoque (1647–1690) was praying before the Blessed Sacrament in her Visitation Convent at Paray-le-Monial, France, Our Lord appeared to her. After a brief dialogue, He pointed to His own Heart and said:

Behold the Heart that has so loved men that It spared nothing to bear witness to this love; and which, in exchange, receives from most people only ingratitude, irreverence, sacrileges, indifference and scorn against Me in the Sacrament of Love. But what hurts Me

Sacred Heart of Jesus

even more is the fact that hearts consecrated to Me also do the same.

For this reason, I ask you that the first Friday after the octave of the Most Blessed Sacrament be made a special feast day to honor My Heart, receiving communion on that day and making an act of reparation to It in satisfaction for the offenses received during the time I have been exposed on the altars. I also promise you that My Heart will dilate to distribute abundantly the influences of Its divine love upon those who revere It and endeavor to have others do the same.¹

“The Sacred Heart Will Be the Salvation of the World”

However, in spite of this poignant revelation, as well as the other promises made at Paray-le-Monial, today the devotion to the Sacred Heart has gone into oblivion. We cannot remain ungrateful and indifferent toward this supreme manifestation of goodness and love. We have an urgent need to make reparation to the Sacred Heart of Jesus, fulfill His request and spread its devotion. Our reparation will attract God’s mercy and the abundant graces indispensable for mankind’s salvation, which has fallen so far from the divine precepts.

“The Church and society have no other hope but the Sacred Heart of Jesus; it is He who will cure all our ills. Preach devotion to the Sacred Heart and spread it everywhere, it will be salvation for the world,”² spoke Blessed Pius IX (1846–1878) to Father Julio Chevalier, founder of the Missionaries of the Heart of Jesus. Thus the saintly pope made it clear that he placed all his hopes in that devotion.

Powerful Protection from Heaven

The Sacred Heart offers many promises to those who honor this devotion and His image in their lives and homes. But for now we will focus on the Badge of the Sacred Heart of Jesus. This pious practice, once widespread among Catholics,

is a simple and splendid way for us to display our permanent gratitude and love of the Sacred Heart, the Victim for our sins. At the same time, we receive from Him innumerable benefits and an extraordinary protection against all danger.

Spiritual Armor

The Badge is a powerful shield that



Our Lord appeared to Saint Margaret Mary Alacoque on June 16, 1675. “Behold the Heart that has so loved men that It spared nothing to bear witness to this love,” He told her.

Divine Providence has placed at our disposal to protect us against the varied dangers we face in our daily lives. All that is needed is to carry it on us. There is no need for it to be blessed, as Pope Pius IX extended his blessing to all Badges.

The Badge of the Sacred Heart of Jesus, also known as safeguard or little scapular of the Sacred Heart or badge as we call it

in America, is an emblem with the image of the Sacred Heart and the motto: “Cease! The Heart of Jesus is with me. Let Thy Kingdom come!”

People usually carry pictures of loved ones in their wallets or pocket books. Thus carrying a Badge expresses our love of the Sacred Heart of Jesus, a sign of our confidence in His protection against the devil’s snares and all kinds of dangers. By carrying this Badge with us, we are permanently saying, “Halt! Stop, O devil! Let all evil stop before me: all danger, all disaster, all assaults, all bullets, all temptations, every enemy and every illness. Let all our disorderly passions be halted, for the Sacred Heart of Jesus is with me!”

In addition to all this protection, this Badge helps us continuously to recall the promises of the Sacred Heart of Jesus. It is a symbol of our total confidence in divine protection, a sign of our permanent supplication and fidelity to Our Lord, and a request that He make our hearts like unto His.

Origin of the Badge of the Sacred Heart of Jesus

In a letter to her superior, Mother Saumaise, dated March 2, 1686, Saint Margaret Mary Alacoque revealed Our Lord’s desire: “He wants you to have shields made with the image of His Sacred Heart so that all those who wish to pay homage to Him can place it in their homes; and also to make smaller ones for people to carry with them.”³ So was born the custom of carrying these small badges.

Saint Margaret Mary Alacoque, a devotee of the Badge, always carried it on her and had the novices do the same. She made many of these badges herself and said their use was very pleasing to the Sacred Heart.

At first, only the convents of the Order of the Visitation were authorized to practice this devotion. Later, Venerable Ana



Jacques Cathelineau, shown here wearing the Rosary and the Sacred Heart Badge, fought the atheistic French Revolution as Generalissimo of the Vendéan Army until falling in battle in 1793. Detail of “Jacques Cathelineau” painted by Anne-Louis Girodet de Roussy-Trioson in 1824.

Magdalena Rémuzat (1696–1730), also a nun with the Order of the Visitation, spread the devotion outside. Our Lord informed her in advance of the black plague that was to afflict Marseilles, France, in 1720 and the marvelous help the locals would receive through devotion to His Sacred Heart. With the help of her fellow nuns, she made thousands of little Badges of the Sacred Heart and gave them out in every city where the black plague was spreading.

Shortly thereafter, the epidemic ceased. It did not infect many of those who carried the Badge, and those who were infected received extraordinary help through this devotion. Similar events occurred in other cities. From then on, the custom spread to other countries.⁴

A Badge of Counter-revolutionaries

In 1789, the calamitous French Revolution brought a worse scourge than an epidemic, with tragic consequences for the whole world. In that period, Catholics found support in the most Sacred Heart of Jesus. Many priests, nobles and simple people who resisted the bloody anti-Catholic persecution carried the protective Badges.

The Chouans, heroic Catholics who resisted the French revolutionaries in 1789, embroidered the Badge of the Sacred Heart of Jesus on their clothes and banners.

Even ladies of the court, such as the princess of Lamballe, carried these Badges preciously embroidered on cloths. The simple fact of carrying one became the distinctive sign of those who opposed the French Revolution.

A drawing of the Sacred Heart, with the wound, cross and crown of thorns, with the words “Sacred Heart of Jesus, have mercy on us!” was found among the belongings of Queen Marie Antoinette, whom hatred-filled revolutionaries guillotined.⁵ Another queen of France who was devoted to the Badge was Queen Maria Leszczyńska. In 1748, she received several Badges of the Sacred Heart as a wedding gift for her marriage with King Louis XV. According to memoirs of that time, among the gifts sent by the Holy Pontiff there were “many Badges of the Sacred Heart made in red silk and embroidered in gold.”⁶

Heroic Devotees of the Sacred Heart of Jesus

In the region of Mayenne, France, the Chouans, heroic Catholics who resisted the French Revolution with bravery and religious fervor, embroidered the Badge of the Sacred Heart of Jesus on their clothes and banners. It was a coat of arms to reaffirm their Catholic Faith and a shield to defend themselves against the adversaries’ onslaughts.

This Badge was also worn as spiritual armor by many other Catholic heroes and leaders who fought or died in



At twenty-one years old, Count Henri de la Rochejaquelein was the youngest general of the Royal and Catholic Armies in their struggle against the French Revolution. He gave the famous command, “Friends, if I advance, follow me! If I retreat, kill me! If I die, avenge me!” “Henri De La Rochejaquelein, Leader of the Revolt in the Vendée,” painted by Pierre Narcisse Guérin in 1817.

defense of Holy Church, such as the brave peasant followers of the staunch Tyrolean, Andreas Hofer (1767–1810), known as the “Chouan of Tyrol.” They wore the Badge to protect them in the war against Napoleon’s troops that invaded Tyrol.

The valiant *Cristeros* who resisted the anti-Catholic Mexican government in the beginning of the 20th century, and many of whom were martyred, were devotees of the Sacred Heart as well.

So were the Catholic Carlists who fought against the Communists in the Spanish Civil War of 1936–1939. Not only did they wear the Badge on their persons but painted the flaming image of the Sacred Heart of Jesus on their tanks.

More recently, Cuban Catholics who resisted the Communist regime had a special devotion to the Sacred Heart of Jesus. When arrested and led to face the firing squad, they shouted, “Long Live Christ the King!”—following the example of their Catholic brothers, the *Cristeros* of Mexico.

Before Fidel Castro enslaved Cuba, many statues of the Sacred Heart of

Jesus stood in squares in Havana and other Cuban cities. After the communist takeover, the beautiful statues of the Sacred Heart of Jesus were destroyed and replaced with statues of Che Guevara, whose hands were stained with innocent blood and who caused a river of blood to flow in so many Latin American countries.

Blessed Pope Pius IX and the Badge

In 1870, a lady, interested in knowing Blessed Pope Pius IX's opinion about the Badge, presented him with one. Deeply moved on seeing this sign of salvation, the pope definitively approved the devotion and said, "This is, madam, an inspiration from Heaven. Yes, from Heaven." And after a brief recollection, he added:

I will bless this Heart and wish that all those made according to this model receive the same blessing without need for a priest to renew it. Furthermore, I want Satan to be prevented in every way from harming those who carry this Badge, a symbol of the adorable Heart of Jesus.⁷

In 1872, to encourage the pious custom of wearing the Badge, Blessed Pope Pius IX granted 100 days' indulgence to all reciting an "Our Father," a "Hail Mary" and a "Glory Be" while wearing the Badge.⁸

The Holy Father then went on to compose this beautiful prayer:

Open Thy Sacred Heart to me, o Jesus! . . . show me its enchantments, unite me with It forever. May all the movements and palpitations of my heart, even during sleep, be witnesses of my love for Thee and tell Thee unceasingly: Yes, Lord Jesus, I adore Thee . . . accept the little good that I practice . . . grant that I make reparation for the evil done . . . so that I may praise Thee in time and bless Thee for all eternity. Amen.⁹

The Badge in Occasions of Great Danger

In our times of widespread violence, with danger lurking everywhere, carrying the Badge of the Sacred Heart of Jesus is vital. By carrying it with us, or keeping it in the home, car, workplace, among our children's school materials,

or placing it under a sick person's pillow, we will be as if repeating in our souls the phrase of the Apostle Saint Paul, "If God be for us, who is against us?" (Romans 8:31). There is no danger He cannot free us from. Even amid difficulties that Divine Providence allows to try us, we will be confident in the divine protection, which never forsakes those who ask for support and protection.

Obviously, if we ask through our Blessed Mother, our Divine Redeemer will be all the more pleased to hear us



Above: The monument of the Sacred Heart of Jesus at Cerro de los Angeles at the exact geographical center of Spain. **Right:** Communists during the Spanish Civil War (1936–1939) firing upon the statue. Our Lord told Saint Margaret Mary that He "receives from most people only ingratitude, irreverence, sacrileges, indifference and scorn. . ."



and will more quickly heed us, for He made her the Mediatrix of All Grace, giving us an even greater proof of love by making His Blessed Mother our own.

The Social Reign of the Hearts of Jesus and Mary

Professor Plinio Corrêa de Oliveira wrote

in the pages of the newspaper *Legionário*:

Nothing can give us greater hope and encouragement than the conviction that in all our miseries and falls not only is God in His infinite holiness looking on us as a judge, but also our Heavenly Mother looks down on us with a heart full of tenderness, compassion and mercy.

The unforgettable TFP founder continues,

As she obtains all she asks, she will obtain for us all that our weakness requires for the great task of our moral regeneration. With her motherly heart looking out for us, all fear flies, all discouragement vanishes, and all uncertainty disappears. The Immaculate Heart of Mary is the Gate of Heaven, wide open to the exceedingly weak men of our time. And, nothing can close that door, be it the devil, the world, or the flesh.

Essentially, to do apostolate is to save souls. Nothing can be of greater interest to those doing apostolate, than to become aware of the providential devotions with which the Holy Ghost enriches Holy Church in each epoch, to help souls. The Holy Pontiff now reigning [Pius XII] has indicated two devotions: that to the Sacred Heart of Jesus, and that to the Immaculate Heart of Mary.

In her Fatima apparition, Our Lady literally told the little shepherds that the way of salvation for today's world would be an intense devotion to the Immaculate Heart of Mary. Countless miracles have attested to the authenticity of that heavenly message. We must therefore take heed of what that

means. If this is the salvation of the world, and if we want to save the world, let us promote this providential means for its salvation. The day we have legions of people truly devoted to the Immaculate Heart of Mary, the Heart of Jesus will reign upon the whole world. Indeed, these two devotions are inseparable. Devotion to Mary Most Holy is the appropriate atmosphere for devotion to Our Lord. Summer brings flowers and fruits. Devotion to Our

Lady produces, as a necessary fruit, unreserved love of Our Lord Jesus Christ. And the day the entire world turns to Jesus through Mary, the world will be saved.¹⁰

Analogy between Paray-le-Monial and Fatima

In Paray-le-Monial, Our Lord told Saint Margaret Mary Alacoque, “Fear nothing; I will reign in spite of my enemies and all those opposed to this.”¹¹

In Fatima, on July 13, 1917, more than three centuries after the apparitions at Paray-le-Monial, Our Lady confirmed indirectly the revelation made to the saintly confidante of the Sacred Heart of Jesus by stating categorically, “Finally,

my Immaculate Heart will triumph!”

This is the confirmation of final victory, with the effective realization of the sacred royalty of the Hearts of Jesus and Mary upon the whole earth—the reestablishment of the social kingdom of Our Lord Jesus Christ upon all hearts and all peoples.

The fulfillment of these two great promises will heed the supplication that Christendom has been making for over 2,000 years when praying the Our Father: “Thy kingdom come.” ■

Notes:

1. Sainte Marguerite Marie, *Sa vie écrite par elle-même* [Saint Marguerite Marie, Her Life as Written by Herself] (Saint Paul Publishers, Paris, 1947), 70–71. Imprimatur by M.P. Georgius Petit, Bishop of Verdun.

2. Father Jules Chevalier, *Le Sacré-Coeur de Jésus* (Retaux-Bray, Paris, 1886), 382.

3. <http://www.corazon.es/> (Vida y Obras, vol. II, p. 306).

4. Cf. Father Auguste Hamon, S.J., *Histoire de la Dévotion au Sacré-Coeur de Jésus*, vol. III, 425-431.

5. Cf. De Franciosi, S.J., *La dévotion au Sacré-Coeur de Jésus*, 289-290.

6. *Op. cit.* 289.

7. Cf. *Preces et pia opera*, n° 219; <http://www.corazon.es/diccionario/detente.htm> and <http://devocoes.leiame.net/coracaodejesus/>

8. *Op. cit.*

9. *Op. cit.*

10. Plinio Corrêa de Oliveira, *Legionário*, July 30, 1944.

11. Sainte Marguerite Marie, *Sa vie écrite par elle-même* [Saint Marguerite Marie, Her Life as Written by Herself] (Saint Paul Publishers, Paris, 1947), 192. Imprimatur by M.P. Georgius Petit, Bishop of Verdun.

Enthroning the Sacred Heart of Jesus in Our Homes

BY MICHAEL GORRE

Just as Our Lord was received into Saint Matthew’s house and gave him a place in His Kingdom in exchange, through Saint Margaret Mary Alacoque He promised the same to every Catholic family: “I will bless every home in which an image of My Heart shall be exposed and honored.”

And He went on to explain in detail what this great blessing would entail: “I will establish peace in their families; I will give them all the graces necessary for their state of life; I will comfort them in all their afflictions; I will shed abundant blessings on all their undertakings”

The Enthronement

Like all of the Church’s traditional rituals, the enthronement ceremony is beautiful and inspiring. Gathered in the presence of an officiating priest, the family acknowledges publicly and solemnly that Christ is the King and loving Master of their home and family. The head of the family installs a picture or statue of the Sacred Heart in a place of honor in the principal room of the



home. After this solemn acknowledgment of the sovereign rights of Christ the King over their family, the family members consecrate themselves to the Sacred Heart. They thereby pledge to live as though the Sacred Heart were actually dwelling in their midst as He did at Saint Matthew’s house, treating Him as an intimate member and friend of the family.

The ceremony, nevertheless, is only the beginning of a new life. It is a life of love, of loving obedience to all the commandments of Christ and His Church; a life of prayer, especially of family prayers before the image of the Enthroned King; evening prayers and Rosary in common; a Eucharistic life, thereby linking the sanctuary of the Church with the sanctuary of the home; finally, it is a life of Christian penance, especially by rejecting the pagan ideas and customs that are steadily engulfing and destroying Christian homes and by making reparation for the terrible crimes of abortion, birth control, divorce and licentiousness.

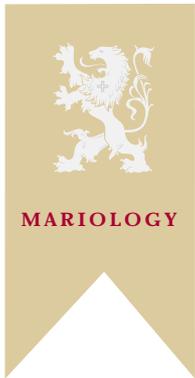
How will the Enthronement Restore the Family to Christ?

With the enthronement, the family gives first place to Our Lord and His interests. In return, the Sacred Heart assumes responsibility for the family’s well being. Our Lord Himself promised that He would bless and sanctify those families who enthrone Him as King. He asked Saint Margaret Mary Alacoque that He be allowed to reign over the homes of the rich and the poor, that He be solemnly received as King and Friend, and that His Sacred Heart be honored and loved. Hence we may safely say that this is the means Our Lord Himself has selected to restore His sovereign rights over the family, and through the family, over society itself.

Enthronement Requirements

Any family wishing to enthrone the Sacred Heart of Jesus in their home must obtain a suitable, pious statue or picture of Our Lord Jesus showing His Most Sacred Heart and set a date for the ceremony with the parish priest or any other Catholic priest who is willing and able to officiate.

Only one enthronement ceremony is necessary for any particular statue or picture. Once an image is enthroned in the family home, it is enthroned automatically in any subsequent home to which the family might move. ■



Devotion to the Immaculate Heart of Mary

This devotion is the proper path to reach the Sacred Heart of Jesus. In our prayers, to try to do without the intercession of Our Lady, Mediatrix of all Graces, would be like trying to fly without wings.

BY PLINIO CORRÊA DE OLIVEIRA

On the Friday following the second Sunday after Pentecost, June 15, 2007, the Holy Church celebrates the feast of the Sacred Heart of Jesus. On the following day, June 16, 2007, the Church celebrates the feast of the Immaculate Heart of Mary.

Since this devotion is of vital importance, we transcribe below an excerpt of an article by Plinio Corrêa de Oliveira in *Legionário* of July 30, 1944.

* * *

Real piety aims to give glory to God and lead man to virtue. To achieve both ends, devotion to the Immaculate Heart of Mary is a true gift of Divine Providence to unfortunate century.

Our Lady is the Mediatrix of all grace. To try to pray without her intercession is the same as trying to fly without wings, says Dante. If we want our acts of love, praise, thanksgiving and reparation to reach all the way to God's throne, we must place them into the hands of Mary Most Holy. It would be ridiculous to imagine that devotion to Our Lady would be a deviation and that we could reach God more directly by not addressing ourselves to her. The opposite is true. Only through her are we able to reach God.

To do without Our Lady to reach Jesus Christ on the false pretext that Our Lady is an obstacle between us and her Divine Son is as stupid as to try to analyze the stars thinking that a telescope's lenses are an obstacle between the stars and us.

Let us look for grace from the foun-



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tain from which it really springs forth and, with its help, become fortified for all the austerity that the Holy Ghost demands of us. Undoubtedly, devotion to the Immaculate Heart of Mary holds a most relevant place among these sources of grace.

In Apocalypse, chapter 3, verse 8, we find: "I know thy works. Behold, I have given before thee a door opened, which no man can shut: because thou hast a little strength, and hast kept my word, and hast not denied my name." This door, open to the weakness of contemporary man, is the Immaculate Heart of Mary. ■

Promises of the Sacred Heart of Jesus to Families Who Honor His Most Sacred Heart

1. I will give them all the graces necessary for their state of life.
2. I will establish peace in their families.
3. I will bless every home in which a picture of My Heart is exposed and honored.
4. I will console them in all their difficulties.
5. I will be their refuge during life and especially at the hour of death.
6. I will shed abundant blessings upon all their undertakings.
7. Sinners shall find in My Heart a fountain and boundless ocean of mercy.
8. Tepid souls shall become fervent.
9. Fervent souls shall rise speedily to great perfection.
10. I will give to priests the power of touching the hardest hearts.
11. Those who propagate this devotion shall have their names written in My Heart, never to be blotted out.
12. I promise thee, in the excessive mercy of My Heart, that My all-powerful love will grant to all who receive Communion on the first Friday of the month for nine consecutive months the grace of final penitence; they shall not die in My displeasure or without the sacraments; My Divine Heart shall be their safe refuge in this last moment.



FORGOTTEN TRUTHS

Is the Church Against Abortion and the Death Penalty?

BY LUIZ SÉRGIO SOLIMEO

It is not a rare thing for Catholic prelates to assert definitively that the Church opposes capital punishment. Some even liken the death of a defenseless aborted baby to that of a criminal duly judged by a competent court and condemned for a grave violation of the moral or judicial order. Such prelates conclude that Catholics are obliged to reject not only abortion but the death penalty as well.¹

Cardinal Ratzinger's Letter to the American Bishops

Such conclusions are misleading. Although it is very restrictive in the application of the death penalty today, the *Catechism of the Catholic Church* recognizes that "the traditional teaching of the Church does not exclude recourse to the death penalty."²

In a letter to the American Bishops on denying Holy Communion to pro-abortion Catholic politicians, the then-Cardinal Ratzinger, now Pope Benedict XVI, made it clear that the death penalty is legitimate and cannot be placed on the same footing as abortion or euthanasia. He wrote:

[I]f a Catholic were to be at odds with the Holy Father on the application of capital punishment or on the decision to wage war, he would not for that reason be considered unworthy to present himself to receive Holy Communion. . . . [I]t may still be permissible to take up arms to repel an aggressor or to have recourse to capital punishment. There may be a legitimate diversity of



Pope Pius XII, in a complete and systematic way, explained the principles that should guide penal law.

opinion even among Catholics about waging war and applying the death penalty, but not however with regard to abortion and euthanasia.³ (Emphasis added).

The Teachings of Pope Pius XII

These words echo those of Pope Pius XII (1939–1958) in his speech of March 13, 1943 to the parish priests of Rome:

God . . . the fountain of justice reserved to Himself the right over life and death. . . . **Human life is untouchable except for legitimate individual self-defense, a just war carried out with just methods, and the death penalty meted out by public authority for extremely grave and very specific and proven crimes.**⁴ (Emphasis added).

In another speech, Pope Pius XII clarifies, "Even when executing a **condemned individual, the State does not have a right over the person's life.** The public authority is empowered to deprive a condemned man of his life **to expiate his fault since by his own crime he divested himself from his right to life**" (emphasis added).⁵

Old and New Testaments Accept Death Penalty

In this respect, Cardinal Avery Dulles points out that the Old and New

Testaments support the use of the death penalty. He writes:

In the Old Testament the Mosaic Law specifies no less than thirty-six capital offenses calling for execution. . . . The death penalty was considered especially fitting as a punishment for murder since in his covenant with Noah God had laid down the principle, "Whoever sheds the blood of man, by man shall his blood be shed, for God made man in His own image" (Genesis 9:6). . . .

In the New Testament the right of the State to put criminals to death seems to be taken for granted. Jesus himself refrains from using violence. . . . At no point, however, does Jesus deny that the State has authority to exact capital punishment. In his debates with the Pharisees, Jesus cites with approval the apparently harsh commandment, "He who speaks evil of father or mother, let him surely die" (Matthew 15:4; Mark 7:10, referring to

Exodus 21:17; cf. Leviticus 20:9). When Pilate calls attention to his authority to crucify him, Jesus points out that Pilate's power comes to him from above—that is to say, from God (John 19:11). Jesus commends the good thief on the cross next to him, who has admitted that he and his fellow thief are receiving the due reward of their deeds (Luke 23:41).⁶

The Constant Magisterium of the Church

The principle of the legitimacy of the death penalty imposed by competent authority after due process stems from Revelation and natural law, and has always been taught consistently by the Church's Magisterium and Catholic theologians. Cardinal Dulles affirms, "The Catholic magisterium does not, and never has, advocated unqualified abolition of the death penalty. I know of no official statement from popes or bishops, whether in the past or in the present, that denies the right of the State to execute offenders at least in certain extreme cases."⁷



Cardinal Ratzinger, now Pope Benedict XVI, affirmed the legitimacy of the death penalty.

The profession of faith that Pope Innocent III (1198–1216) demanded from Waldensian heretics who denied the legitimacy of the death penalty, for example, contains this statement: “Concerning secular power we declare that without mortal sin it is possible to exercise a judgment of blood as long as one proceeds to bring punishment not in hatred but in judgment, not incautiously but advisedly.”⁸

Distinction Between the Law and Its Application

“The legitimacy of the death penalty is a matter of Law; its application is factual matter that depends very much on concrete circumstances of time and place, a people’s civic education, the diversity of times, etc.”⁹ However, even when one opposes capital punishment because of circumstantial reasons, one must not deny its legitimacy in principle or condition it to circumstances so narrow as to impede or prevent its practical application. For in this case, real life would no longer be guided by principles and one would fall into the error of pragmatism.

In this article we limit ourselves to the realm of principle in order to emphasize the philosophical and theological implications that result from an erroneous conception of penal justice.

Confusion about Punitive Justice

Indeed, most objections of principle to the death penalty are the result of a poor understanding of punitive justice and the purpose of punishment. Such misunderstandings come from the idea that punishment is seen only as a means to protect society or correct the malefactor. Yet, though punitive justice does have this twofold finality, it is not limited to these ends. Its most profound reason for being is the need for the guilty one to expiate for the crime committed and thus restore the judicial order undermined by the crime.¹⁰

Making it Difficult to Understand Divine Justice

The expiatory goal of punishment is all the more important since its absence makes it difficult to understand divine justice and the dogma of Hell. For, since in the next life the need for protection



The object of justice is not human dignity, whether ontological or moral, but rather the voluntary acts of man in his relationships with others.

and the possibility of conversion is non-existent, eternal punishment can be understood only as expiation for the evil committed, reparation of transgressed divine justice and the triumph of good over evil.

Crime Violates the Judicial Order

The following excerpts are from Pope Pius XII’s memorable speech at the Sixth Congress of International Penal Law on October 3, 1953.¹¹ It is one of the most complete and systematic explanations by a pope on this matter (italicized subtitles and boldfaced emphases are ours for clarity).

Penal law is a reaction of the juridical order against the delinquent; it presupposes that the delinquent is the cause of the violation of the juridical order. . . .

At the moment of the crime, the delinquent has before his eyes the ban imposed by juridical order: he is conscious of it and of the obligation it imposes; but, nevertheless, he decides against his conscience, and to carry out his decision commits the external crime. That is the outline of a culpable violation of the law.

Modern Penal Theories Incomplete

Most modern theories of penal law explain punishment and justify it in the last resort as a protective measure, that is, a defense of the commu-

nity against crimes being attempted; and, at the same time, as an effort to lead the culprit back to observance of the law. In these theories, punishment may indeed include sanctions in the form of a reduction of certain advantages guaranteed by the law, in order to teach the culprit to live honestly; but **they fail to consider expiation of the crime committed, which itself is a sanction on the violation of the law as the most important function of the punishment. . . .**

Yet, from another point of view, and indeed a higher one, one may ask if the modern conception is fully adequate to explain punishment. The protection of the community against crimes and criminals must be ensured, but the **final purpose of punishment must be sought on a higher plane.**

The Essence of Punishment: to Proclaim the Supremacy of Good over Evil

The essence of the culpable act is the freely chosen opposition to a law recognized as binding; it is the rupture and deliberate violation of just order. Once done, it is impossible to recall. Nevertheless, insofar as it is possible to make satisfaction for the order violated, that should be done. For the fundamental demand of justice, whose role in morality is to maintain the existing equilibrium, when it is just, and to restore the balance when upset. It demands that by punishment the person responsible be forcibly brought to order; and **the fulfillment of this demand proclaims the absolute supremacy of good over evil; right triumphs sovereign over wrong.**

Now we take the last step; in the metaphysical order **the punishment is a consequence of our dependence on the supreme Will, a dependence that is written indelibly on our created nature. If it be ever necessary to repress the revolt of a free being and re-establish the broken order,** it is surely here when the supreme Judge and His justice demand it. The victim of an injustice may freely renounce his claim to reparation, but as far as justice is concerned, such claim is always assured to him.

Need for Expiation, Protection of the Juridical Order

The deeper understanding of punishment gives no less importance to the function of protection, stressed today, but it goes more to the heart of the matter. For it is concerned, not immediately with protecting the good ensured by the law, but the very law itself. There is nothing more necessary for the national or international community than **respect for the majesty of the law, and the salutary thought that the law is also sacred and protected, so that whoever breaks it . . . will be punished.**

These reflections help to a better appreciation of another age, which some regard as outmoded, which distinguished between medicinal punishment—*poena medicinalis*—and vindictive punishment—*poena vindicativae*. In vindictive punishment the function of expiation is to the fore: **the function of protection is comprised in both types of punishment.**

Without Expiation, There is No Understanding of Divine Justice

Finally, it is the expiatory function that gives the key to the last judgment of the Creator Himself, “Who renders to everyone according to his works” (Matt. 16:27; Rom. 2:6). The function of protection disappears completely in

the afterlife. The almighty and all-knowing Creator can always prevent the repetition of a crime by the interior moral conversion of the delinquent; but the Supreme Judge, in His last judgment, applies uniquely the principle of retribution. This, then, must be of great importance.

Is the Death Penalty Contrary to Human Dignity?

Some argue that the death penalty is contrary to human dignity and that a criminal maintains his dignity in spite of his crimes, however bad they may have been.¹² However, this argument establishes confusion between *ontological order* (human nature’s perfection) and *moral order* (conformity of human actions with right reason and divine law). While man never loses the *ontological dignity* of his nature, he does lose his *moral dignity* when he intentionally practices evil.

Furthermore, the argument of human dignity is not germane to the issue, because the object of justice is not *human dignity*, whether *ontological* or *moral*, but rather the voluntary acts of man in his relationships with others.¹³ No one is condemned to a just punishment because of dignity or the lack thereof, but rather for concrete actions practiced against the common good.

Avoiding Doctrinal Ambiguity

Whatever position one takes regarding the application of the death penalty, one must always be careful to prevent ambiguity from shrouding the clear principles of natural law and Revelation on this matter.

Abandoning the principle of the legitimacy of the death penalty and its conformity with natural law and Revelation paves the way to accepting principles condemned by the same natural and divine law: the use of condoms, justification of homosexual practices, euthanasia, and so on.

In this regard, Cardinal Dulles warns:

Arguments from the progress of ethical consciousness have been used to promote a number of alleged human rights that the Catholic Church consistently rejects in the name of Scripture and tradition. The magisterium appeals to these authorities as grounds for repudiating divorce, abortion, homosexual relations, and the ordination of women to the priesthood. If the Church feels itself bound by Scripture and tradition in these other areas, it seems inconsistent for Catholics to proclaim a “moral revolution” on the issue of capital punishment.¹⁴ ■

Notes:

1. For instance. Bishop Blase J. Cupich, Rapid City, S.D., says, “I believe the assertion that every human life has an inherent and inalienable value will only be strengthened if we apply this principle to the morality of defending both convicted criminals and the lives of the unborn.” Bishop Blase J. Cupich, “How Unconditional Is the Right to Life?” *America*, January 29, 2007, 15; cf. John L. Allen, Jr., “Church opposition to execution ‘practically’ absolute,” *National Catholic Reporter*, January 5, 2007, <http://ncrcafe.org/?node/800/print>; “Vatican spokesman denounces Saddam’s execution as ‘tragic,’” *USAToday*, December 30, 2006, http://www.usatoday.com/news/religion/2006-12-30-vatican-saddam_x.htm.

2. *The Catechism of the Catholic Church*, part 3, section 2, chapter 2, article 5, subsection 1, heading 2, <http://www.kofc.org/?publications/cis/catechism/getsection.cfm?partnum=3&SecNum=2&ChapNum=2&ar>

tielenum=5&ParSecNum=0&subSecNum=1&headernum=2&ParNum=2267&ParType=a.

3. Sandro Magiste, “The Kerry Affair: What Ratzinger Wanted from the American Bishops,” Chiesa.com, <http://chiesa.espresso.repubblica.it/dettaglio.jsp?id=7055&eng=y>.

4. Pius XII, *Sulla Osservanza dei Commandamenti di Dio*,—Ai Parrociodi AI Quaresimalisti Di Roma, Mar. 13, 1943, in *Discorsi e Radiomessaggi di Sua Santità Pio XII*, Tipografia Poliglota Vaticana, vol. V, p. 197.

5. *I limite morali dei metodi medici di indagine e di cura*.—Ai partecipanti del Congresso Internazionale in Istopatologia del sistema nervoso—, *Discorsi e Radiomessaggi di Sua Santità Pio XII*, vol. XV, Tipografia Poliglota Vaticana, p. 328.

6. Cardinal Avery Dulles, “Catholicism and Capital Punishment,” *First Things*, April 2001, 30–35; http://www.firstthings.com/article.php3?id_article=2175; cf. Marcellino Zalba, S.J., *Theologiae*

Moralis Summa, (Madrid: BAC, 1957) vol. II, nn. 173–176. Aertnys-Damen C.S.S.R., *Theologia Moralis* (Turin: Marietti, 1950, I, n. 569); Antonio Peinador Navarro, C.M.F., *Tratado de Moral Profesional* (Madrid: BAC, 1962), n. 169.

7. Cardinal Avery Dulles, “Catholicism and Capital Punishment,” *First Things*, April 2001, 30–35, http://www.firstthings.com/article.php3?id_article=2175.

8. Denzinger, n. 425.

9. Marcellino Zalba, S.J., *Theologiae Moralis Summa*, vol. II, n. 173 (Madrid: BAC, 1957).

10. “To correct the delinquent is the secondary end of public punishments; the primary end is the common good of society.” Victor Cathrein, S.J., *Philosophia Moralis*, n. 735, obj. 3, Rep. (Barcelona: Editorial Herder, 1945).

11. Cf. *Discorsi e Radiomessaggi di Sua Santità Pio XII*, Tipografia Poliglota Vaticana, vol. XV, pp. 335–359; Vincent A. Yzermans, ed., *The Major Addresses of Pope Pius XII*, (St. Paul: The North

Central Publishing Company, 1961), 224–257. We use Yzermans’ translations.

12. “Can even the monstrous crimes of those who are condemned to death and are truly guilty of such crimes erase their sacred dignity as human beings and their intrinsic right to life? . . . [E]very member of human community shares a dignity that is not cancelled by defects of health or age or moral quality.” Bishop Blase J. Cupich, “How Unconditional Is the Right to Life?” *America*, January 29, 2007, 15.

13. “[T]he proper matter of justice consists of those things that belong to our intercourse with other men. . . . Hence the act of justice in relation to its proper matter and object is indicated in the words, ‘Rendering to each one his right.’” Saint Thomas Aquinas, *Summa Theologiae*, II-II, q. 58, a. 1.

14. Cardinal Avery Dulles, “Catholicism and Capital Punishment,” *First Things*, April 2001, 30–35. http://www.firstthings.com/article.php3?id_article=2175.



America Needs Fatima®

May/June 2007

PROGRESS REPORT

Sacred Heart Badges and Photographs of Our Lady in the Middle East

BY GARY ISBELL

As 2006 ended, TFP-America Needs Fatima sent 10,000 Sacred Heart badges and beautiful photographs of Our Lady of Fatima to our troops in Iraq.

Major James Harvey, who has been enthusiastically active in the distribution, is our contact in this endeavor. He has mailed several packages of badges not only to the troops throughout Iraq but also to the troops in Afghanistan and Sinai. He also distributed photographs of Our Lady of Fatima to the Filipino workers on the several bases who were "ecstatic!"

In one of his first e-mails to ANF Director Robert Ritchie, Major Harvey writes, "the Filipinos who support U.S. troops are so desperate for holy reminders that they cut out ads from religious magazines with photos of Our Lady and Our Lord and put these on the walls. . . . Many soldiers have had a conversion experience here. I believe we have eighty RCIA candidates currently"

Major Harvey has taken it upon himself to distribute the Sacred Heart Badges to military chaplains. Below are a few excerpts from these courageous priests.

Father Claude Kilumbu writes,

Major Harvey,

Thanks a lot for the sacred badges. I like them a lot. . . . When I opened the package this morning, I was so happy. And my assistant was asking me, "What made your weekend?" I answered, "These badges." They are great!

On Ash Wednesday, February 21, I will give them to more soldiers than you can imagine as I travel across



Father Captain Perez (*left*) and Major James Harvey (*right*) helped to distribute the 10,000 Sacred Heart Badges to U.S. Catholic troops.

Northern Iraq. I think I am going to fly to more than ten FOBs that day [Major Harvey explains that FOBs are Forward Operating Bases. Since all FOBs don't have a priest, many chaplains "hop" from FOB to FOB facing danger to distribute the Sacraments and offer Mass.]

When I left Kirkuk last week, a



Public Square Rosary on October 13, 2007

Mark your calendars! Circle October 13, 2007! *Do it now!*

In obedience to Our Lady's call at Fatima for prayer and penance, America Needs Fatima is organizing 1,000 Public Square Rosaries on October 13, 2007. Your participation is vital.

October 13, 2007 is the ninetieth anniversary of the majestic miracle of the sun at Fatima that was witnessed by seventy thousand people. Today, our country is crossing a terrible moral crisis, and needs reminding of this miracle and the urgent conversion message of Fatima before it's too late.

You are invited to be a rally captain or participant for the Public Square Rosary nearest you. For more information, please call Mr. Francis Slobodnik at (866) 584-6012. ■



soldier asked, "Father, are you coming back for Ash Wednesday?" I said, "Yes." This FOB did not celebrate Mass for two months! So I will make their FOB my priority on Ash

Wednesday. They will love these badges.

Again, thanks for making my ministry more expressive with these badges.

Chaplain Langston writes to Major Harvey,

As the MNF-W Force Chaplain I'd be honored to get the Sacred Heart of Jesus Badges to our Catholic Chaplains. We will gladly receive whatever you deem fair. . . .

Thank you very much for your offer to share with us and to include us in your ministry.

Father Joe Kalinowski writes to Major Harvey on February 16,

All the boxes arrived yesterday. I almost had a stroke carrying them back to my office! I plan to take bunches with me when I FOB hop every week. They are great! Thanks so much for sending them.

As troops abroad carry the Sacred Heart Badges in the footsteps of so many Catholic combatants throughout history, we once again thank all of ANF's faithful friends who have made this shipment possible.

May the Sacred Heart of Jesus and the Immaculate Heart of Mary also bless Major James Harvey for his zeal in providing this spiritual shield to our soldiers. ■



Launching the Campus Rosary Crusade

"Give me an army saying the Rosary and I will conquer the world."—Pope Saint Pius X

BY MATTHEW TAYLOR

College campuses are one of the most contested battlegrounds of the Cultural War. Whoever captures the heart and soul of our generation will change, for better or for worse, the outcome of history. That is why a moral crusade on college campus is so vital.

TFP Student Action is pleased to announce the Campus Rosary Crusade. The Campus Rosary Crusade promises to become a vibrant, challenging network of Catholic students who pray the Holy Rosary on college campuses as a way to combat sin and the Cultural Revolution that undermines traditional moral values. Its members pledge to defend the Catholic Faith, peacefully and legally, especially when the Sacred Persons of Jesus and Mary are attacked.

"The Rosary is the most powerful spiritual weapon we have," said Patrick Danforth, a Campus Rosary Crusade coordinator. "With the Rosary, Saint Dominic defeated heresy, Catholic forces were victorious against the Turks at the battle of Lepanto in 1571 and Communists were expelled from Vienna," he added.

The Campus Rosary Crusade is inviting students at 719 college campuses to start chapters in all 50 states before May 13, which is the ninetieth anniversary of the Fatima apparitions.

A Campus Rosary Crusade how-to guide encourages college students to pray a monthly public Rosary "for



Campus Rosary Crusade coordinators Patrick Danforth (left) and Matthew Taylor (right) work to promote campus Rosary groups at 719 universities.

the end of abortion, homosexuality, blasphemy and indifference; for the restoration of higher education; and for the conversion of America and the triumph of the Immaculate Heart of Mary."

Are you willing to stand up, battle and defeat the forces insulting the Catholic Faith and blaspheming the Holy Family?

Are you willing to use your keen mind in order to change this generation's heart and soul regarding abortion, euthanasia and homosexual "marriage"?

Are you willing to stop the Cultural Revolution that threatens to drown America's young minds in decadence, filth and indifference?

Do you have what it takes to start a Campus Rosary Crusade or join one?

E-mail studentaction@TFP.org now or call (717) 225-7147 ext. 255 today for more information, and welcome to the Campus Rosary Crusade! ■



Fatima Candle Lit in Fatima

BY ANTHONY MILLER

Toward the end of 2006, America Needs Fatima sent out tens of thousands of letters that included a small candle. As thousands returned their tapers, these were melted into one great candle to be lit at the site of the Fatima apparitions as a symbol of the prayer intentions of all those who have prayed and worked to spread the Fatima message in our country.

Again this year, dedicated ANF member Fernando Nunes gladly took the trip, and lit the great candle in the name of all participating members at the very spot where Our Lady appeared to Francisco, Jacinta and Lucia.

Mr. Nunes relates,

It was a tranquil, blue sky morning as I prayed for all those who would have liked to be there but could not. I asked Our Lady to look upon them and their families, their sick and struggling ones, and their joys and sorrows. I also prayed for them at the site of the apparition of the Angel of Portugal.

Thus the candle was left burning for days at the blessed spot—a silent prayer and symbol of the America Needs Fatima family. ■

On behalf of all the ANF members, Fernando Nunes lit the large red candle at the actual site of Our Lady's apparitions.



ANF Fatima Custodians with their Queen, Our Lady of Fatima.

Driving "to the Moon"!

In 2006, the Fatima Custodians drove 268,105 miles to bring Our Lady of Fatima and her message to homes in thirty-one states, plus Washington, D.C. and Puerto Rico. That distance is ten times around the world, or 1.12 times the average distance between the Earth and Moon! Thanks to the prayers and support of America Needs Fatima members, the Fatima Custodians continue to do their work—and they are on their way "back from the Moon." ■



CUSTODIAN

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An Encouraging Encounter

BY KEITH DOUET

José Walter Ferraz, a veteran Fatima Custodian, relates an encouraging encounter he had recently.

Leaving St. Mary's Church in Williamstown, N.J., a lady approached him, her face alight. She looked vaguely familiar, and he guessed she must have been one of his Fatima Visit hostesses. She confirmed his hunch—he had brought Our Lady's statue to her home a year before, delivered a Fatima presentation and prayed the Rosary with her family and friends.

At that time she had been diagnosed with cancer. Both she and her husband were so impressed with the presentation that they promised Our Lady to say the Rosary every day from that day forward. Now, a year later, she is free from cancer.

As Mr. Ferraz rejoiced at the wonderful news with this Fatima Visit hostess, he could not help thinking of Francisco, Jacinta and Lucia kneeling before Mary Most Holy on July 13, 1917. Lucia was asking the Blessed Mother for several conversions, healings and other favors.



Fatima Custodian José Ferraz with the Pilgrim Virgin statue he takes to homes in New Jersey and Pennsylvania.

In her sweet, majestic voice, Our Lady assured her that if they recited the Rosary often, these graces would be granted during the year.

As he drove away, Mr. Ferraz once more thanked Our Lady for the opportunity of bringing her message of faith, conversion and hope to homes across America. ■



Our Readers Write...

✉ I want to send my thanks and gratitude for the February 3 reparatory protest in New Orleans against the blasphemous 2005 Mardi Gras parade where Our Lord and Our Lady were mocked by truly unspeakable float exhibits.

The peaceful protest was a rally in honor of Our Lord and Our Lady. It was also a wake-up call to the authorities who have the duty and responsibility to ensure public respect for Our Lord. In sanctioning public blasphemy, the authorities are "sowing the wind." And as the Prophet Hosea says, "For they sow the wind, and they shall reap the whirlwind" (Hosea 8:7).

We pray that the authorities in New Orleans and throughout the United States will learn the lessons of the consequences of public blasphemy.

The men of the TFP are an immense blessing to the United States of America, and have been for many years the trumpet call to a sleeping people, trying to awaken them to the evils that can only advance if we slumber.

I again thank the courageous and enlightened men of the TFP for the great effort they made to come to Louisiana and sound the trumpet in our land.

B.P., Baton Rouge, La.

✉ I have lived in and around New Orleans all my life and the most horrible parade I ever heard about or saw on television was the "Decadence" parade. That made me ill. I have not participated in Mardi Gras in many years because of the debauchery that has taken the parade to a new low level.

I am so ashamed of what takes place in the French Quarter and in some other areas that I can't help but cry for the city, the poor souls who commit these acts and for the people of New Orleans.

I am so saddened for Our Lady and for my Lord and Savior Jesus Christ who suffered and died to give us repeated chances to open our hearts to Him and live a life that follows His teachings, only to have to know that these offenses take place.

New Orleans has gone too far. I know this must hurt Christ deeply and I will pray for things to change.

C.N., Mandeville, La.



"Back to the Basics" in Kansas

BY FRANCIS SLOBODNIK

On March 10, 2007, several important events within the American TFP took place. The day began with the first of eight planned Regional TFP Conferences throughout the United States, and the day closed with the first Public Square Rosary Rally, which kicked off a campaign of a projected 1,000 Rosary rallies to finish on October 13, 2007, the ninetieth anniversary of Our Lady of Fatima's miracle of the sun.

Over a hundred guests, from as far as Arkansas and Missouri attended the Regional TFP Conference held at the stately Governor's Row House in Topeka, Kansas.

The theme was "Back To The Basics: Revisiting the Foundations of the Counter-Revolution," as described within *Revolution and Counter-Revolution* by TFP founder Professor Plinio Corrêa de Oliveira.

Mr. Norman Fulkerson opened with a presentation on the Middle Ages and proceeded to destroy the many negative myths circulated about this time in history. Instead, he developed on the beauty of the Middle Ages as the Age of Faith.

The second talk was on "Eternal Law, Natural Law and Positive Law" by Mr. Luiz Solimeo. His exposition and concise examples made such complex subjects not only understandable, but clarified the moral crisis facing society today.

In the third presentation, Mr. Michael Drake made insightful connections between the Fatima message and the Counter-Revolution. Reaching beyond mere theory, Mr. Drake's talk was a true call to action.

Mr. Fulkerson closed the day with "Everyone Knows RCR," which showed that deep down, whether siding with good or evil, everyone knows Revolution and Counter-Revolution. The talk inspired attendees to take on a greater role in defending the Faith and opposing sin today.

The day culminated with the Public Square Rosary Rally before the Kansas State Capitol, with Our Lady's Pilgrim Virgin Statue, thus setting into motion the wonderful ideas discussed in the conference. ■

At the conclusion of the regional conference, participants gathered in front of the Kansas State Capitol building to pray the first Public Square Rosary.





More "V— Monologues" Plays Cancelled— *PROTEST WORKS AGAIN*

BY JAMES BASCOM

Each February around Valentine's Day, radical feminists stage a morally offensive play on university campuses across the country called the "The V— Monologues," a play replete with sexual encounters, lust and graphic descriptions of lesbian behavior. To make matters worse, in addition to misguided secular universities, many Catholic universities have allowed this lurid performance on their campuses.

For the last four years, TFP Student Action has organized protests against the Catholic universities that host this immoral play. Owing to the strong and vocal public outcry, the list of Catholic campuses showing "The V— Monologues" has been dwindling annually, from 45 in 2004 to 24 in 2007.

Last February, Student Action again

launched a protest against the 24 Catholic universities where the play was scheduled to perform. By the grace of Our Lady, St. Louis University, the University of Notre Dame and the College of Saint Scholastica cancelled their performances.

Student Action received many supportive e-mails from students and alumni, encouraged by the success of the protest, to continue defending traditional moral values. Below are just a few of them:

"That is good news. I will do my best to tell many of my fellow Catholic students to join you. I believe your organization is the future."
K.S.

"I am very happy to hear that three Catholic universities have can-

celled the play, but I am also very sad because my own university, Fordham, hasn't. . . . Thanks for what you're doing against stem-cell research. I keep TFP's work in my prayers."
C.L.

"Hallelujah! Wonderful news about the 'Monologues'! I had written to Notre Dame and St. Louis. I was disappointed by the responses I received. However, apparently there is 'power in numbers' and they finally heard the voice of disapproval! Keep up the good work!"
T.S.

"This immoral nonsense needs to stop. The world has lost its mind. Thanks for having the guts to fight it."
R.M.

Protest works once again! ■

Stopping High-Tech Abortion

BY JOHN RITCHIE

"Embryonic-stem-cell research: Thousands killed! Zero cured!" This was a chant reverberating off of the buildings in George Washington University on February 12, 2007 as twelve TFP Student Action members denounced publicly the immorality of embryonic stem-cell "research."

They handed out hundreds of fliers titled, "Embryonic Stem-Cell Delirium," which explains the immorality of this "research," exposes how after twenty years' experimentation and billions of dollars wasted not a single cure has resulted from it, and shows that over sixty different types of cures have resulted from adult stem-cells experimentation.

These fliers, with the TFP's red capes, tall red banners, the bagpipes, and the TFP Student Action's many slogans,

were enough to spark reactions from many students. One student grabbed a flier from Liam Farrel and tore it up without reading it.

"Abortion isn't murder! The fetus is a parasite on the mother, it is her right to choose," another student told Matthew Taylor.

"What if someone punched a pregnant woman in the stomach and the baby died, would that be murder?" was Mr. Taylor's response.

"Yes!" the student said, blind to the blatant contradiction. Inconsistencies like these were common throughout the day for those in favor of killing human embryos.

There were also signs of support. Several students approached the TFP Student Action members to shake



TFP Student Action members speak with George Washington University students about the immorality of embryonic stem-cell research.

their hands and thank them with encouraging words.

After the campaign, on their way home, the TFP Student Action members paid a visit to the Iwo Jima memorial near the Arlington National Cemetery. The bagpipers played *The Marines Hymn* in tribute to the valor and sacrifice of the Marines. The monument reads, "Uncommon valor was a common virtue." The heroism of those men on the sands of Iwo Jima is unforgettable.

Similar heroism and sacrifice is needed today to stand up against the culture of death on modern college campuses. ■



FAMILY
SERIES

The Legend of the Locket

BY FATHER FRANCIS J. FINN, S.J.

I was asleep when the sound of the doorbell awakened me, whereupon I sprang from my bed, and, after a few hurried preparations, hastened to throw open the door.

It was a bitter cold night in January, and the moon threw its pale light over the wan spectral snow-covered landscape. The sharp gust that swept into the hall as I opened the door made me pity the delicate-looking child who stood at the threshold.

Her long golden hair gleamed with a strange and rare effect in the moonlight. This little child, who was lightly dressed, stood gazing straight and frankly into my eyes with an expression at once so beautiful, calm and earnest that I shall never forget it.

Her face was very pale, her complexion of the fairest. The radiance about her hair seemed to glow in some indescribable fashion upon her every feature. These details I had not fairly taken in when she addressed me.

"Father, can you come with me at once? My mother is dying, and she is in trouble."

"Come inside, my little girl," I said, "and warm yourself. You must be half frozen."

"Indeed, Father, I am not in the least cold." I had thrown on my coat and hat as she answered.

"Your mother's name, my child?"

"Catherine Morgan, Father; she's a widow, and has lived like a saint. And now that she's dying, she is in awful trouble. She was taken sick a few hours ago."

"Where does she live?"

"Two miles from here, Father, on the border of the Great Swamp; she is a

stranger in these parts and alone. I know the way perfectly; you need not be afraid of getting lost."

A few minutes later we were tramping through the snow, or rather I was tramping, for the child beside me moved

with so light and tender a step that had there been flowers instead of snowflakes beneath our feet I do not think a single petal would have been crushed under her feet.

Her hand was in mine with the con-



riding clasp of childhood. Her face, for all the trouble that was at home, wore a gravely serene air, which is seldom seen during the tender years of youthful innocence.

Upon her bosom I observed a golden locket fashioned in an oval.

She noticed my glance, and with a quick movement of her fingers released the locket and handed it to me.

"It's a heart," I said.

"Read what's on it, Father."

"I can't, my little friend; my eyes are very good, but are not equal to making out reading on gold lockets by moonlight."

"Just let me hold it for you, Father. Now look."

How this child contrived, I cannot say; but certain it is, that at once, as she held the locket at a certain angle, there stood out clearly, embossed upon its surface, the legend:

*"Cease! The Heart of
Jesus is with me."*

"Mamma placed that upon my bosom one year ago, when I was very sick, Father." The child restored it to its place after kissing the locket.

We went on for a time in silence. I carried the Blessed Sacrament with me; and, young as she was, the girl seemed to appreciate the fact. Whenever I glanced at her, I observed her lips moving as in prayer, and her eyes seemed fixed upon the place where rested in His sacramental veil the Master of Life and of Death.

Suddenly the girl's hand touched my sleeve very gently.

"This is the place, Father," she said softly, and she pointed to a little hut standing back in the dim shadows of three pine trees.

I pushed open the door that hung loosely upon its hinges, and turned to wait her entrance. She was gone. Somewhat startled, I was peering out into the pallid night, when a groan called me to the bedside of the dying woman.

A glance told me there was no time to lose. The woman lying in that room had hardly reached middle life, but Death's hand had touched her brow, upon which



stood the drops of sweat, and in her face I read a great trouble.

I was at her side in an instant; and, God be thanked for it, soon calmed and quieted the poor creature. She made her confession, and in sentiments of faith and love such as I have rarely seen, received the Last Sacraments of the Church.

Standing beside her, I suggested those little prayers and devices so sweet and consoling at the dreadful hour. I noticed, as the time passed on, that her eyes frequently turned toward a little box at the far end of the room.

"Shall I bring you that box?" I asked.

She nodded.

On placing it beside her, she opened it with trembling hands and took out a child's dress.

"Your little daughter's dress?" I asked. She whispered, and there was love in

her tones, "My darling Edith's."

"I know her," I continued, "she brought me here, you know."

The woman half rose in her bed; she looked at me in wonder that cannot be expressed. I, no less amazed, was staring at a golden, oval locket fastened to the bosom of the child's dress that the woman was holding in her hands.

"Madam," I cried, "in the name of God, tell me, where is your daughter? Whose locket is that?"

"The locket is Edith's. I placed it here on the bosom of her dress when my little girl was dying a year ago. The last thing my darling did was to hold this locket to her lips and say:

*'Cease! The Heart of
Jesus is with me.'*

"She died a year ago."

Then the mother's face grew very sweet and very radiant.

Still holding the locket in her hands, she fixed her eyes straight before her.

"Edith, my dear Edith, we are at last to be united in the Sacred Heart. I see you, my darling; 'Cease! The Heart of Jesus is with me.'"

Her voice faded with the last syllable into silence.

She and Edith were again united. ■



*Adapted from Father Francis J. Finn, *Mostly Boys* (New York: Benziger Brothers, 1896), 90-95.

TWO CATHEDRALS

BY NELSON FRAGELLI

Some works of art are so remarkable that they immediately catch the observer's eye; they are so special that men cannot remain indifferent before them. Cathedrals are among these.

Take, for example, the Sacred Heart Cathedral in Newark, N.J. The building reflects the strength, harmony and elevation of the Gothic style. This cathedral while immense does not "crush," amazingly accomplishing seemingly conflicting impressions just as Holy Mother Church accomplishes the sanctification of the sinner.

From its foundations to its pinnacle, the stones are transfigured. Its towers seem sculpted. Its windows, in vertical succession, are a delicate "lace," astonishing in so large a monument. They serve as a frame to a central rose window that is even more delicate and still more astonishing in its massive grace.

The cathedral is a symbol of our faith. In its force and grandeur, it symbolizes almighty God. In its delicacy, it reminds us that this same God is a Father, and that He became Man to dwell among us. Its beauty gently beckons to us just as does Our Lord when He says, "Come to me all you that labor and are burdened, and I will refresh you" (Matt. 11:28).

The cathedral's steep needle and pinnacles invite us to lift our eyes. They are like the invisible fingers of the Church pointing to Heaven, the ultimate destination of every Catholic.

Compare the Sacred Heart Cathedral in Newark to this cathedral. Here we see huge blocks, aggressive in their rough, monotonous

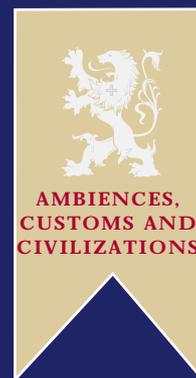


Newark, N.J.

shapes. There are no visible doors or windows. Even the structure forming a cross is no guarantee that the building is a Catholic church. Unlike Sacred Heart Cathedral in Newark, it does not invite you to approach and enter. The soul feels a chill upon learning these slabs of cold concrete are the Cathedral of Los Angeles.

It could be a factory, a garage or a train station. One detects no elevation of ideals or aspiration to perfection. Its plain façade begs for the relief of a sculpture or work of art. It displays no symbol of the sublimity of the Faith, nothing to symbolize the many aspects of religion such as its divine origin, rich history, the perfection of its teachings, the venerability of its legitimate shepherds, and eternal salvation. One does not feel it relays any eternal truth. It rather expresses the rampant confusion of our times. And by denying centuries-old traditions in its extravagant lines, it propagates the idea of a profound change in the very concept of religion.

A person seeking recollection in Newark Cathedral could say that its elevation and transcendence give him a sense of God's presence. But what inspiration could a person, weary of materialism, glean from the Los Angeles Cathedral? The viewer looks for the sacred, and cannot find it, for the transcendent and cannot sense it, for the sublimity proper to God and religion and finds that these bare walls express none. It contains no symbol of divine attributes. ■



Los Angeles, Calif.



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