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November/December 2008

MAGAZINE



Traditional Marriage 'Caravan' Hits California





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The Parents' Duty Is to Lead Their Children to God*

BY REVEREND FRANCIS SPIRAGO

Parents must instruct their children in God's law as Tobias did. He taught his son from his infancy to fear God and to abstain from sin (Tob. 1:10), and when Tobias thought his death was near, he gave him godly admonitions (Tob. 4:1–23).

Parents should endeavor to stifle evil propensities in their children, and bring them up in the discipline and correction of the Lord (Eph. 6:4). They should teach them to pray, beginning with the Sign of the Cross and the invocation of the Holy Name, and proceeding to the Our Father, Hail Mary and the Creed. The children's daily prayers should be very short, so as not to become wearisome to them.

Furthermore, parents should set a good example for their children. We all know how much more influential example is than precept, and that what is seen makes a far more lasting impression than what is heard. The father and mother's actions are the lesson books of their children; how careful should parents therefore be not to let children see them do anything blameworthy, and also to warn the servants not to say or do anything in the children's presence that they ought not to see or hear. For the imitative faculty is strong in children; they are sure to do what they see their elders do. Let parents remember Our Lord's words, "[H]e that shall scandalize one of these little ones that believe in me, it were

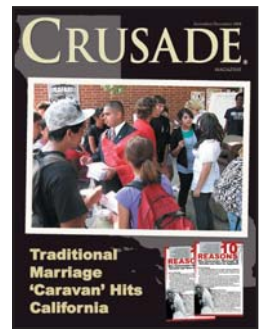
better for him that a millstone should be hanged about his neck, and that he should be drowned in the depth of the sea" (Matt. 18:6). Those who neglect this warning will have reason to tremble, for if the soul of the child is lost through the parents' fault, they will hear God's voice saying: "I will require his blood at thy hand" (Ezech. 33:8).

In training their children, parents should combine kindness and firmness. Too great severity is a fault; for rebukes and punishments are a medicine, which if administered too frequently or in too strong doses, does more harm than good. It is not by incessant beating with the hammer that the goldsmith fashions the most elegant ornaments. To be always finding fault is a great mistake, but it is no less a one to let the children's wrongdoing pass unpunished, to pamper and spoil them through ill-regulated affection and false kindness. He that spareth the rod hateth his son (Prov. 13:24). "Give thy son his way, and he shall make thee afraid" (Ecclus. 30:9). To allow a child to have his own will in all things is highly reprehensible; he should be firmly, not sternly, compelled to yield. ■

*Adapted from Reverend Francis Spirago's, *The Catechism Explained* (Benzinger Brothers, New York, 1899), 662–663.

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Discussions abound at the Fresno State University campus during a Traditional Marriage "Caravan" campaign.

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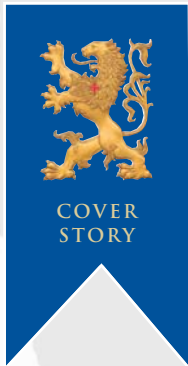
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The American TFP

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.



Traditional Marriage

BY JAMES BASCOM

In August 2008, American TFP members drove nearly 3,000 miles from Pennsylvania to California to rally support for traditional marriage. Then, for more than thirty days, TFP volunteers distributed tens of thousands of fliers at universities and the downtown areas of major cities across the Golden State.

The flier titled "Ten Reasons Why Homosexual 'Marriage' Is Harmful and Must Be Opposed" (see the full text on pages 6 to 8) calls on Californians to oppose homosexual "marriage" and the homosexual movement firmly and peacefully.

"Like counterfeit currency, homosexual 'marriage' is not true marriage. It is morally wrong, sinful, offensive to God and

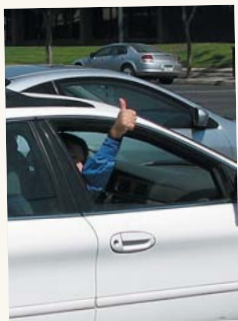
a violation of natural law," said TFP spokesman John Ritchie. "To claim that marriage can be anything other than the union of one man and one woman is a flat denial of reality."

"Parents don't want their children in grade school to be told that the homosexual lifestyle is fine, but that's already happening," said Mr. Ritchie. "It's part of the homosexual movement's concerted effort to force their sexual revolution into the mainstream culture and banish God and His law from the public square."

The traditional marriage "caravan" visited Sacramento, the San Francisco



TFP volunteers pray the Rosary before the Blessed Sacrament after a hard day campaigning for traditional marriage at the University of California Berkeley.



BAKERSFIELD



SAN JOSE



Left and far left: The "Honk" sign spurs motorists to show their support.



1



2



3



4

‘Caravan’ Hits California



DOWNTOWN LOS ANGELES



AMERICAN RIVER COLLEGE, SACRAMENTO

“Berkeley was one of our best campaigns ever. The conservatives on campus loved it, but the liberals became unglued and publicly burned some of our fliers.”

Bay area, Fresno, Bakersfield, Los Angeles, and San Diego, as well as major universities such as Stanford, UCLA, and notorious UC Berkeley.

“Berkeley was one of our best campaigns ever,” continued Mr. Ritchie. “The conservatives on campus loved it, but the liberals became unglued and publicly burned some of our fliers. They were shocked we had the ‘audacity’ to come to Berkeley. One of them, angry and bewildered, asked us, ‘Don’t you know where you are? This is Berkeley!’”

In May 2008, the California Supreme Court im-

posed homosexual “marriage” on the state. The ruling caused great concern among pro-family advocates who believe the decision will undermine the family, harm the moral integrity of the nation and jeopardize the innocence of children.

As of September 2008, twenty-seven states have constitutional amendments protecting traditional marriage and forty-one states have laws banning homosexual “marriage.” ■



BAKERSFIELD

Above left: TFP volunteers defend traditional marriage in the busy streets of downtown Los Angeles. **Above middle:** Campaigns at college campuses always drew eager debaters and listeners. **Above:** A stroller-pushing mother takes a flier in Bakersfield, Calif.

Below: 1) A lively discussion at Fresno State University. 2) TFP volunteers face animosity during their campaign at UC Berkeley. 3) Students at American River College in Sacramento discuss homosexual “marriage.” 4) A young mother takes the flier in San Jose, Calif. 5) A UC Berkeley student stops to read the “Ten Reasons” flier. 6) Pro-homosexual “marriage” students burn fliers at UC Berkeley. 7) The TFP volunteers who traveled to California to promote God’s marriage.



5



6



7



Ten Reasons Why Homosexual “Marriage” Is Harmful and Must Be Opposed

The Traditional Marriage “Caravan” (see pages 4 to 5) distributed tens of thousands of fliers in California’s downtown centers and college campuses offering these ten reasons to oppose homosexual “marriage.”

These ten reasons why homosexual “marriage” is harmful and must be opposed will help you to defend marriage as the union between one man and one woman.

1. It Is Not Marriage

Calling something “marriage” does not make it marriage. Marriage has always been a covenant between a man and a woman, which is by its nature ordered toward the procreation and education of children and the unity and well-being of the spouses.

The promoters of same-sex “marriage” propose something entirely different. They propose the union between two men or two women. This denies the self-evident biological, physiological and psychological differences between men and women that find their complementarity in marriage. It also denies the specific primary purpose of marriage: the perpetuation of the human race and the raising of children.

Two entirely different things cannot be considered the same thing.

2. It Violates Natural Law

Marriage is not just any relationship between human beings. It is a relationship rooted in human nature and thus governed by natural law. Natural law’s most elementary precept is that “good is to be done and pursued, and evil is to be avoided.” By his natural reason, man can perceive what is morally good or bad for him. Thus, he can know the end or purpose of each of his acts and how it is

morally wrong to transform the means that help him accomplish an act into the act’s purpose.

Any situation that institutionalizes the circumvention of the purpose of the sexual act violates natural law and the objective norm of morality.

Being rooted in human nature, natural law is universal and immutable. It applies to the entire human race, equally. It commands and forbids consistently, everywhere and always. Saint Paul taught in the Epistle to the Romans that the natural law is inscribed on the heart of every man. (Rom. 2:14–15.)

3. It Always Denies a Child Either a Father or a Mother

It is in the child’s best interests that he be raised under the influence of his natural father and mother. This rule is confirmed by the evident difficulties faced by the many children who are orphans or are raised by a single parent, a relative or a foster parent.

The unfortunate situation of these children will be the norm for all children of a same-sex “marriage.” A child of a same-sex “marriage” will always be deprived of either his natural mother or father. He will necessarily be raised by one party who has no blood relationship with him. He will always be deprived of either a mother or a father role model.

Same-sex “marriage” ignores a child’s best interests.



A pedestrian takes a “Ten Reasons” flier in Bakersfield, Calif. as he passes underneath a banner that says “Californians Support Traditional Marriage!”

4. It Validates and Promotes the Homosexual Lifestyle

In the name of the “family,” same-sex “marriage” serves to validate not only such unions but the whole homosexual lifestyle in all its bisexual and transgender variants.

Civil laws are structuring principles of man’s life in society. As such, they play a very important and sometimes decisive role in influencing patterns of thought and behavior. They externally shape the life of society, but also profoundly modify everyone’s perception and evaluation of forms of behavior.

Legal recognition of same-sex “marriage” would necessarily obscure certain basic moral values, devalue traditional marriage and weaken public morality.

5. It Turns a Moral Wrong into a Civil Right

Homosexual activists argue that same-sex “marriage” is a civil rights issue similar to the struggle for racial equality in the 1960s.

This is false.

First, sexual behavior and race are essentially different realities. A man and a woman wanting to marry may be different in their characteristics: one may be black, the other white; one rich, the other poor; or one tall, the other short. None of these differences are insurmountable obstacles to marriage. The two individuals are still man and woman, and thus the requirements of nature are respected.

Same-sex “marriage” opposes nature. Two individuals of the same sex, regardless of their race, wealth, stature, erudition or fame, will never be able to marry because of an insurmountable biological impossibility.

Secondly, inherited and unchangeable racial traits cannot be compared with non-genetic and changeable behavior. There is no analogy between the interracial marriage of a man and a woman and the “marriage” between two individuals of the same sex.

6. It Does Not Create a Family but a Naturally Sterile Union

Traditional marriage is usually so fecund that those who would frustrate its end

Marriage has always been a covenant between a man and a woman, which is by its nature ordered toward the procreation and education of children and the unity and well-being of the spouses.

must do violence to nature to prevent the birth of children by using contraception. It naturally tends to create families.

On the contrary, same-sex “marriage” is intrinsically sterile. If the “spouses” want a child, they must circumvent nature by costly and artificial means or, employ surrogates. The natural tendency of such a union is not to create families.

Therefore, we cannot call a same-sex union “marriage” and give it the benefits of true marriage.

7. It Defeats the State’s Purpose of Benefiting Marriage

One of the main reasons why the State bestows numerous benefits on marriage is that by its very nature and design, marriage provides the normal conditions for a stable, affectionate and moral atmosphere that is beneficial to the upbringing of children—the fruits of the parents’ mutual affection. This aids in perpetuating the nation and strengthening society, an

evident interest of the State.

Homosexual “marriage” does not provide such conditions. Its primary purpose, objectively speaking, is the personal gratification of two individuals whose union is sterile by nature. It is not entitled, therefore, to the protection the State extends to true marriage.

8. It Imposes Its Acceptance on All Society

By legalizing same-sex “marriage,” the State becomes its official and active promoter. The State calls on public officials to officiate at the new civil ceremony, orders public schools to teach its acceptability to children and punishes any state employee who expresses disapproval.

In the private sphere, objecting parents will see their children exposed more than ever to this new “morality,” businesses offering wedding services will be forced to provide them for same-sex unions, and rental property owners will have to agree to accept same-sex couples as tenants.

In every situation where marriage affects society, the State will expect Christians and all people of good will to betray their consciences by condoning, through silence or act, an attack on the natural order and Christian morality.

9. It Is the Cutting Edge of the Sexual Revolution

In the 1960s, society was pressured to accept all kinds of immoral sexual relationships between men and women. Today we are seeing a new sexual revolution where society is being asked to accept sodomy and same-sex “marriage.”

If homosexual “marriage” is universally accepted as the present step in sexual “freedom,” what logical arguments can be used to stop the next steps of incest, pedophilia, bestiality and other forms of unnatural behavior? Indeed, radical elements of certain “avant garde” subcultures are already advocating such aberrations.

The railroading of same-sex “marriage” on the American people makes increasingly clear what homosexual ac-



Continued on page 9...



The Next Capital Crunch

BY JOHN HORVAT II

To anyone watching the markets, it is obvious that our economy is in deep financial trouble. The immense amount of money pouring into this financial black hole points to a crisis of unimaginable proportions that was long in the making.

The Crisis in Laymen's Terms

Understanding modern economy is not for the uninitiated. There are few laymen versed in the fickleness of markets and mysterious complexity of our interconnected systems. The technical explanations of what is happening are best left to bickering economists—if indeed they can explain it adequately. However, economics is not totally detached from other fields of human endeavor and by observing society one can safely venture an opinion that might shed some light on the present crisis . . . and the next.

In simple laymen's terms, much of the present crisis came from pressure to provide politically correct "affordable housing," which in turn led to subprime loans to people who could not afford to buy their homes. The loans led to loose credit for bad credit risks, bad mortgages written up for quick profits, bundled up into investment packages and sold to eager investors.

Simple logic leads us to isolate the players who are involved in this explosive mixture.

Of course, there were those who allowed the loans to happen. However, there were also those who took advantage to maximize their earnings. There were the bankers who eagerly sought after and wrote up the questionable mortgages to increase their commissions. There were the improvident buyers who bought homes on terms they could not fulfill. There were the wheeling and dealing in-

vestment firms that bundled up these loans to sell them to investors in a booming market. There were the investors of all kinds who bought these questionable mortgages hoping for a better-than-average return on investment. Finally, there is the federal government to bail everyone out who found themselves high and dry when the bottom fell out of the real estate market and the notes came due.

Recklessly Riding the Economic Bubble

Until the final episode, all this took place in apparent normality. It was pure economics. To all outward appearance, most of the players did nothing illegal. Players were trying to get their pieces of the action in the spiraling upward swing in the real estate market.

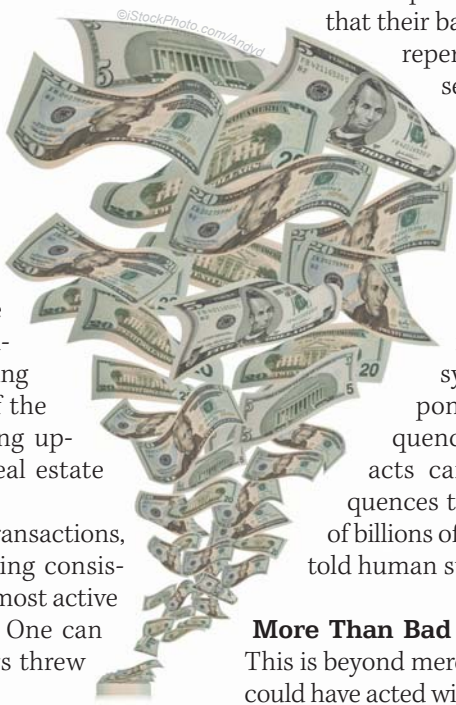
But beneath the transactions, there is a disconcerting consistency in many of the most active players of the game. One can see how many players threw

caution to the wind and took maximum advantage of the system. Many were pushing ever farther their lack of restraint to make their precarious deals. They passed on ever-greater risks to others. They used every trick in the trade to leverage dollars beyond their value. Everyone seemed to ride the bubble for all it was worth—insurers, brokerage firms and appraisers. Finally, many acted with a bailout assumption that would assure that their bad acts would have no repercussions for themselves.

Of course, there have always been those few who have used the system to their advantage. But in today's global market, the possibilities of milking the system have grown exponentially. The consequences of unscrupulous acts can have huge consequences that involve hundreds of billions of dollars and cause untold human suffering.

More Than Bad Economics

This is beyond mere greed. That so many could have acted with such careless abandon points to something much more serious than bad economics. It points to a moral crisis. When men act without restraint in face of a threat to the common good, it means that the moral infrastructure of society is at risk. When the consuming passion for selfish gain becomes the dominant set of values in society, it means duty, responsibility and honor no longer resonate in society.



When men act without restraint in face of a threat to the common good, it means that the moral infrastructure of society is at risk.

And who can doubt it? Is it any wonder that players in the credit crunch game would act in a manner any different from our culture of instant gratification? In a society that deprives actions of their moral dimension and consequences, should we be surprised if these players are only following suit?

When people flee from responsibility in their personal lives, is it any wonder debt accumulates so rapidly? When people spend what they do not have and receive what they cannot pay for in their personal lives, should we be surprised when we see this transferred into the world of high finance? Isn't all this a sign that something is terribly wrong with our moral bearings? One can only ask what other surprises lay ahead.

A Great Moral Crisis

Thus, though it may seem unrelated, this carefree mentality highlights why the moral issues dividing the nation have such great importance. These are the issues that deal with another kind of capital: our moral capital. Institutions like family, community and religion preserve what remains of our moral values, guide us to act with restraint in our lives and safeguard our meager moral capital.

The latest crisis is shocking but it only heralds a greater crisis.

It is the next great capital crisis—a moral capital crisis—that is to be feared. If this moral capital is lost, there is no amount of regulation that can restrain the consuming passion of the players. There are not enough rescue dollars to plug the holes of all the other crises that will follow. ■



Continued from page 7....

tivist Paul Varnell wrote in the *Chicago Free Press*, "The gay movement, whether we acknowledge it or not, is not a civil rights movement, not even a sexual liberation movement, but a moral revolution aimed at changing people's view of homosexuality."

10. It Offends God

This is the most important reason. Whenever one violates the natural moral order established by God, one sins and offends God. Same-sex "marriage" does just this. Accordingly, anyone who professes to love God must be opposed to it.

Marriage is not the creature of any State. Rather, God established it in Paradise for our first parents, Adam and Eve. As we read in Genesis, "And God created

man to his own image: to the image of God he created him: male and female he created them. And God blessed them, saying: Increase and multiply, and fill the earth and subdue it . . ." (Gen. 1:27–28.)

The same was taught by Our Savior Jesus Christ, "But from the beginning of the creation, God made them male and female. For this cause a man shall leave his father and mother; and shall cleave to his wife." (Mark 10:6–7.)

Genesis also teaches how God punished Sodom and Gomorrah for the sin of homosexuality: "And the Lord rained upon Sodom and Gomorrah brimstone and fire from the Lord out of heaven. And he destroyed these cities, and all the country about, all the inhabitants of the cities, and all things that spring from the earth." (Gen. 19:24–25.) ■

TAKING A PRINCIPLED, NOT A PERSONAL STAND

In writing this statement, we have no intention to defame or disparage anyone. We are not moved by personal hatred against any individual. In intellectually opposing individuals or organizations promoting the homosexual agenda, our only intent is the defense of traditional marriage, the family and the precious remnants of Christian civilization.

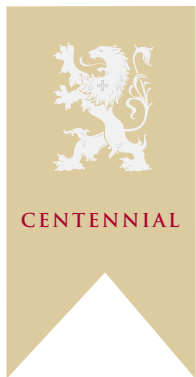
As practicing Catholics, we are filled with compassion, and pray for those who struggle against the unrelenting and violent temptation toward homosexual sin. We pray for those who fall into homosexual sin out of human weakness that God assist them with His grace.

We are conscious of the enormous difference between those individuals who struggle with their weakness and strive to overcome it, 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 these individuals too.

We pray also for the judges, legislators and government officials who take steps that favor homosexuality and same-sex "marriage." We do not judge their intentions, interior dispositions or personal motivations.

We reject and condemn any violence. We simply exercise our liberty as children of God (Rom. 8:21), our constitutional rights to free speech, and the candid, unapologetic and unashamed public display of our Catholic faith. We oppose arguments with arguments. To the arguments in favor of homosexuality and same-sex "marriage" we respond with arguments based on right reason, natural law and Divine Revelation.

In a polemic like this, it is possible that one or another formulation may be perceived as excessive or ironic. Such is not our intention.



Centennial of a Great Fatima Apostle: PLINIO CORRÊA DE OLIVEIRA

BY LUIZ SÉRGIO SOLIMEO

One of the most consoling aspects of the dogma of the Communion of Saints is the remembrance of those “who are gone before us with the sign of faith.”¹ Not even death can separate those who belong to the one Mystical Body of Christ: “So we being many, are one body in Christ, and every one members one of another.”²

Thus on the centennial of his birth, it behooves us to remember Plinio Corrêa de Oliveira, a great apostle of the devotion to Our Lady of Fatima.

While this article is limited to this aspect of his rich personality, our readers are directed, for further information, to the well-documented biography of Plinio Corrêa de Oliveira by the historian Roberto de Mattei, professor at the University of Monte Casino, in Italy.³

“Our Lady Was Always the Light of My Life”

Born December 13, 1908 into a Catholic family of São Paulo, Brazil, Plinio Corrêa de Oliveira shared his mother Lucilia’s love for the Catholic Church and dedicated his long life to serving the Church, a life that ended on October 3, 1995.

At the age of 19, he entered the Marian Congregation movement, quickly becoming one of its main leaders in Brazil. There, as author and public speaker, he commenced his battles for the Church and the greater glory of the Most Holy Virgin. In 1960, he founded The Brazilian Society for the Defense of Tradition, Family, and Property (TFP), and was its president until his death. His example and writings further inspired the founding of autonomous, sister TFPs and like-minded organizations in 24 other countries.

His burning love for Mary Most Holy

led him to repeat often the phrase he included in his last will and testament, “Our Lady was always the light of my life.”⁴

Fatima: The Most Important Event of the 20th Century

Plinio Corrêa de Oliveira considered Fatima “the most important event of the 20th century.”⁵ As Catholics, we are reminded by the saints, “*de Maria numquam satis*”—“of Mary, there is never enough.” In 1945, Professor Corrêa de

Oliveira wrote, “One could say, ‘*de Fatima numquam satis*’—‘of Fatima, there is never enough.’” And he continued, saying:

Fatima is not merely a fact that took place in Portugal and is of interest only to our time. Fatima is a new milestone in the history of the Church. Want it or not, Fatima is the true dawn of the new era; a dawn whose intensifying light was born on the field of battle.⁶

Fatima’s solemnity and grandeur moved him so profoundly that he wrote



Professor Plinio Corrêa de Oliveira with the International Pilgrim Virgin Statue of Our Lady of Fatima. He considered Fatima “the most important event of the 20th century.”

shortly afterwards:

The Western Roman Empire succumbed amidst a catastrophe illuminated and analyzed by the genius of a great Doctor: Saint Augustine. The sunset of the Middle Ages was foreseen by a great prophet: Saint Vincent Ferrer. The French Revolution, which brought to a close the modern historical era, was foreseen by another great prophet who was also a great Doctor: Saint Louis Marie Grignon de Montfort.

The contemporary historical era we live in, which appears to be about to end with a new crisis, has a greater privilege. Our Lady came to speak with men. . . . Our Lady both explains the reasons for the crisis, and shows us the remedy, foreseeing a catastrophe if men do not listen.

From every angle—considering both the nature of their content as well as the dignity of who made them—the Fatima revelations surpass everything that Providence has said to men at the threshold of History's great storms.⁷

The Gravity of the World's Situation from the Perspective of the Fatima Message

On another occasion he wrote, "In the confusion [of the events] on earth, the Heavens opened and the Virgin appeared in Fatima to tell men the truth. . . . An austere truth, a truth of reprimand and penance, but also one that is rich in promises of salvation."⁸

Our Lady descended to earth to warn men; and she did this in a saintly realist fashion:

Thus did Our Lady speak to the world. She described the situation as most grave. She pointed to the frightful moral decadence of mankind as the cause of this situation, threatening us with fearsome earthly punishments—a new war, the worldwide spreading of the errors of communism, persecutions of the Church—and with an eternal punishment a thousand times worse—Hell—if we do not mend our ways. Lastly, she prescribed the means necessary for us to attain this amendment of life and to avoid so many chastisements.⁹

Fatima and the Reign of Mary
Saint Louis de Montfort, of whose spiri-



The International Pilgrim Virgin Statue of Our Lady of Fatima that miraculously wept tears in New Orleans, La., in 1972.

tuality Plinio Corrêa de Oliveira was profoundly imbued, exclaims in prophetic tones in his *Treatise of True Devotion to the Most Holy Virgin*:

When will that happy time come, that **age of Mary**, when many souls, chosen by Mary and given her by the

"What a gaze! . . . The more one penetrates this gaze, the more one is attracted toward an indescribable interior and sublime summit."

most High God, will hide themselves completely in the depths of her soul, becoming living copies of her, loving and glorifying Jesus? . . . *Ut adveniat regnum tuum, adveniat regnum Mariae.* "Lord, that your kingdom come, **may the reign of Mary come!**"¹⁰

This desire for the social kingship of Our Lord Jesus Christ, through the Queenship of Mary Most Holy, marked Professor Corrêa de Oliveira's life, and he saw it through the light of Fatima:

"Finally, My Immaculate Heart will triumph!" said the Virgin in her third

apparition in the Cova da Iria.

Oh neo-paganism, a thousand times worse than ancient paganism, your days are numbered! Soviet might will come tumbling down and the influence of the Revolution in the West will collapse into ruins.¹¹ Our Lady has told us as much. And, against her, all the powers of earth and all the princes of darkness are impotent.

What can the triumph of the Immaculate Heart of Mary be except the Reign of the Most Holy Virgin foreseen by Saint Louis Marie Grignon de Montfort? And what can this Queenship be except that era of virtue in which mankind, reconciled with God, will live here on earth in the Church's bosom, following the Law, and preparing itself for the glories of Heaven?"¹²

On Pilgrimage Within a Gaze

As is typical with strong souls, Professor Corrêa de Oliveira had profound sentiments, which for that very reason were delicate and affectionate, and were reflected in his devotion to Our Lady.

His busy schedule as a polemicist and vigorous man of action in the apostolate was a consequence of this profound and deeply rooted tenderness he nourished within himself for the Mother of God. Unlike what we see so often in people who substitute belief for feeling, there was nothing sentimental or emollient in his tenderness.

In 1972, Brazilian newspapers published the impressive photograph of the International Pilgrim Virgin Statue of Our Lady of Fatima weeping in New Orleans. Professor Corrêa de Oliveira immediately contacted the late Mr. John M. Haffert, an outstanding Fatima apostle and the head of the Blue Army at the time. And, when he was able to secure a visit of the statue to Brazil, Professor Corrêa de Oliveira rejoiced.

During this first visit, Professor Corrêa de Oliveira spent much time in deep prayer and contemplation before the miraculous statue. And he did the same on numerous other visits of the International Pilgrim Virgin Statue, right up to his death.

From his profound veneration for this miraculous statue blossomed one of the

most beautiful newspaper articles he ever wrote, "On Pilgrimage Within a Gaze." It was published in many Brazilian papers, large and small, and then in other countries:

What a gaze! None other is so calm, frank, pure, or welcoming. In none other can one penetrate with such ease. None other holds such unfathomable depth or grand horizons. The more one penetrates this gaze, the more one is attracted toward an indescribable interior and sublime summit.

What summit? A state of soul I would be tempted to describe as full of paradoxes if the word "paradox," were not so misused today and thus appear disrespectful.

The [Philosophers] say every perfection results from the balance of harmonious opposites. Thus I am not speaking about a precarious balance between flagrant contradictions whereby our contemporary world seeks to maintain a poor stained and vacillating peace at the cost of so many shameful concessions. No, this is a supreme harmony of all forms of good.

In the depth of this gaze, I see arise precisely a peak where all perfections meet. It is a peak incomparably higher than the columns that support the firmament. It is a peak where a crystalline, categorical and irresistible rule excludes every form of evil, however slight or small.

One could spend a whole lifetime within that gaze, without ever reaching the summit of that peak. It is not however a useless effort. Within that gaze one does not walk, but flies. One is not a tourist but a pilgrim.¹³

"I Have Fought a Good Fight, I Have Kept the Faith"

As a coda for this brief article, this great apostle's opening words of his last will and testament are quoted:

In the name of the Most Holy and Undivided Trinity, Father, Son, and Holy Ghost, and of the Blessed Virgin Mary, my Mother and Lady. Amen.

I, Plinio Corrêa de Oliveira . . . declare that I have lived and hope to die in the Holy Roman Catholic and Apostolic Faith, which I hold with all the strength of my soul. I cannot find sufficient words to thank Our Lady for the privilege of having lived since my very



Professor Corrêa de Oliveira helps carry the International Pilgrim Virgin Statue of Our Lady of Fatima during one of her many visits to Brazil.

first days and of dying, as I hope, in the Holy Church. To it I have always devoted, currently devote, and hope to devote until my last breath absolutely all my love. All the persons, institutions, and doctrines I have loved in the course of my life and currently love, I have loved and love solely because they

"I, Plinio Corrêa de Oliveira . . . declare that I have lived and hope to die in the Holy Roman Catholic and Apostolic Faith, which I hold with all the strength of my soul."

were or are in accord with the Holy Church, and in the measure to which they were or are in accord with the Holy Church. Likewise, I never opposed institutions, persons, or doctrines except insofar as they were opposed to the Holy Catholic Church. . . .

In the same manner, I thank Our Lady—without being able to find adequate words—for the grace of having read and disseminated the *Treatise of*

True Devotion to the Most Holy Virgin, of St. Louis Marie Grignon de Montfort, and of having consecrated myself to Her as Her perpetual slave. Our Lady was always the Light of my life and from Her clemency I hope She will continue to be my Light and my Help until the last moment of my existence.

Like Saint Paul, who was awaiting his martyrdom, Professor Corrêa de Oliveira could have said, "I have fought a good fight, I have finished my course, I have kept the faith."¹⁴ ■

Notes:

1. Commemoration for the Dead—Canon of the Mass, 1962 Missal.
2. Rom. 12:5.
3. Cf. Roberto de Mattei, *The Crusader of the 20th Century: Plinio Corrêa de Oliveira* (Herefordshire, U.K.: Gracewing, 1998), 278.
4. "Our Lady was Always the Light of my Life": Excerpts from the Sealed Testament of Plinio Corrêa de Oliveira," *Tradition, Family, Property Magazine*, no. 18, Nov.–Dec. 1995, 33.
5. Cf. Plinio Corrêa de Oliveira, "Fatima: O Acontecimento capital do século XX" [Fatima: The most important event of the 20th century], *Catolicismo*, no. 28, Apr. 1953.
6. Corrêa de Oliveira, "Livros versus Canhões" [Books versus Cannons], *O Legionário*, no. 661, Apr. 8, 1945.
7. Corrêa de Oliveira, "Fátima: Explicação e Remédio da Crise Contemporânea" [Fatima: Explanation and Remedy for the Contemporary Crisis], *Catolicismo*, no. 29, May 1953.
8. Corrêa de Oliveira, "Nolite Timere Pusillus Grex" [Do Not Fear Little Flock], *Catolicismo*, no. 13, Jan. 1952.
9. Corrêa de Oliveira, "A Devoção ao Coração de Maria salvará o Mundo do Comunismo" [The Devotion to the Heart of Mary Will Save the World From Communism], *Catolicismo*, no. 30, June 1953.
10. Saint Louis de Montfort, *True Devotion to Mary*, (Bay Shore, N.Y.: 1987), 360. (emphasis added)
11. By "Revolution," Professor Corrêa de Oliveira understood the historical process of disintegration of Christian civilization, through the successive revolts: the Protestant revolt, the French Revolution, and the Communist Revolution. Cf. Plinio Corrêa de Oliveira, *Revolution and Counter-Revolution* (York, Penn.: The American TFP, 1993), www.tfp.org/index.php?option=com_content&task=view&id=691&Itemid=107.
12. Corrêa de Oliveira, "Hodie in Terra Canunt Angeli, Laetantur Archangeli, Hodie exultant Justi" [Today on earth the angels sing, the Archangels rejoice], *Catolicismo*, no. 84, Dec. 1957.
13. "On Pilgrimage Within a Gaze—A Commentary on the Miraculous International Pilgrim Virgin Statue of Our Lady of Fatima," Dec. 17 2007, www.tfp.org/index.php?option=com_content&task=view&id=104&Itemid=38.
14. 2 Tim. 4:7.



RELIGION

HUMANAE VITAE:

The Encyclical that Condemned the Sexual Revolution

BY LUIZ SÉRGIO SOLIMEO

On July 25, the feast of Saint James the Apostle, the 40th anniversary of the publication of the Encyclical *Humanae Vitae* (On the Regulation of Births), written by Pope Paul VI, was commemorated. “Forty years after its publication,” Pope Benedict XVI emphasized during the commemoration, “this teaching not only expresses its **unchanged truth** but also reveals the farsightedness with which the problem is treated.”¹

The Sexual Revolution

The encyclical letter’s context was the Sexual Revolution of the mid-sixties. Fashion, literature and the entertainment industry all contributed to an atmosphere where sexual *môres* were overturned. This was especially seen in Hollywood movies and television shows, the discovery of the contraceptive pill and the advent of the miniskirt.

It was in this climate of contestation that Pope Paul VI published *Humanae Vitae*. Pope Paul VI reaffirmed the Church’s traditional doctrine on the nature of marriage and the sexual act, and condemned the use of the pill or any other artificial means of contraception.

The Church Cannot Change God’s Law Expressed in Nature

The encyclical clearly explains why it reaffirms the Church’s perennial doctrine: The Church cannot change God’s law expressed in nature. The document states:

Since the Church did not make either of these laws, she cannot be their arbiter—only their guardian and interpreter. It could never be right for her to declare lawful what is in fact unlawful, since that, by its very nature, is always opposed to the true good of man.²

The encyclical is based on natural law and on Revelation:

Jesus Christ, when He communicated His divine power to Peter and the other Apostles and sent them to teach all nations His commandments, (2) constituted them as the authentic guardians and interpreters of the whole moral law, not only, that is, of the law of the Gospel but also of the natural law. For the natural law, too, declares the will of God, and its faithful observance is necessary for men’s eternal salvation.³

By its Very Nature, the Sexual Act Is Ordained to Procreation of Offspring

According to natural law and Revelation, *Humanae Vitae* emphasizes, the sexual act, “exclusive to [the spouses] alone,”⁴ is by its own nature ordained toward the procreation and education of children.

For this reason, the encyclical does not hesitate to affirm:

The Church, . . . in urging men to the observance of the precepts of the natural law, which it interprets by its constant doctrine, teaches that each and every marital act must of necessity retain its intrinsic relationship to the procreation of human life.⁵

To Oppose the Order of Nature Is to Go Against the Will of God

Thus, the encyclical outlines the obligation of spouses to stick to the norms dictated by natural and divine law, as they “are not free to act as they choose in the service of transmitting life [but] are bound to ensure that what they do corresponds to the will of God the Creator.”⁶

When the marital act is practiced in



Pope Paul VI

such a way that it “impairs the capacity to transmit life which God the Creator, through specific laws, has built into it,” it runs against the design of God, “which constitutes the norm of marriage.” Consequently, the spouses enter into “opposition to the plan of God and His holy will.”⁷ In plain language, they sin.

Contraceptive Practices Are Condemned

Thus, the Church cannot accept but must condemn contraception:

Therefore We base Our words on the first principles of a human and Christian doctrine of marriage when We are obliged once more to declare that the direct interruption of the generative process already begun and, above all, all direct abortion, even for therapeutic reasons, are to be absolutely excluded as lawful means of regulating the number of children. Equally to be condemned, as the Magisterium of the Church has affirmed on many occasions, is direct sterilization, whether of the man or of the woman, whether permanent or temporary.

Similarly excluded is any action



Courtesy of Felipe Barandaran

Humanae Vitae outlines the obligation of spouses to stick to the norms dictated by natural and divine law, as they “are not free to act as they choose in the service of transmitting life [but] are bound to ensure that what they do corresponds to the will of God the Creator.”

which either before, at the moment of, or after sexual intercourse, is specifically intended to prevent procreation—whether as an end or as a means.⁸

In order to better understand the scope and seriousness of this condemnation, it is well to recall that Pope Paul VI made it clear that he was speaking as Doctor of the Universal Church and successor of the Apostles. Indeed, after expounding the new problems arising for the Magisterium, Pope Paul VI unequivocally states:

We, by virtue of the mandate entrusted to Us by Christ, intend to give Our reply to this series of grave questions.⁹

Inseparability of the Act’s Unitive and Procreative Aspects

Some liberal theologians claimed that the unitive aspect of the marital act alone is sufficient to justify it. Hence, marital act could be detached from the procreative aspect, thereby justifying the use of the contraceptive pill. The encyclical, instead, reaffirms that the unitive and procreative aspects of the marital act are inseparable by their very nature, as established by the Creator. Therefore, man may not on his own initiative break the inseparable connection “between the unitive significance and

the procreative significance which are both inherent to the marriage act.”¹⁰

The Theory of the “Lesser Evil” Does Not Apply

Likewise, such theologians invoke the theory of the “lesser evil” to justify using the contraceptive pill. However, the encyclical explains that the theory does not apply to this case by affirming:

[I]t is never lawful, even for the gravest reasons, to do evil that good may come of it—in other words, to intend directly something which of its very nature contradicts the moral order, and which must therefore be judged unworthy of man, even though the intention is to protect or promote the welfare of an individual, of a family or society in general.¹¹

There Are Limits That No One Can Lawfully Exceed

For this reason, the encyclical emphasizes:

Who will blame a government which in its attempt to resolve the problems affecting an entire country resorts to the same measures as are regarded as lawful by married people in the solution of a particular family difficulty? [U]nless we are willing that the responsibility of procreating life should be left to the arbitrary decision of men, we must accept that there are certain limits, beyond which it is wrong to go,

to the power of man over his own body and its natural functions—limits, let it be said, which no one, whether as a private individual or as a public authority, can lawfully exceed.¹²

Obey God’s Laws

Forty years after its publication, the teachings of *Humanae Vitae* continue as valid as ever. This can be seen in light of the debate over homosexual “marriage” and so many other aberrations that so threaten the family and human life itself. Amid such confusion, the true doctrine about the purpose of the sexual act and, therefore, of marriage must be always reaffirmed. ■

Notes:

1. Address to participants in the international congress organized by the Pontifical Lateran University on the 40th anniversary of the Encyclical *Humanae Vitae*, May 10, 2008, www.vatican.va/holy_father/benedict_xvi/speeches/2008/may/documents/hf_benxvi_spe_20080510_humanaevitae_en.html. (our emphasis)

2. Encyclical Letter, *Humanae Vitae* (On the Regulation of Birth), sec. 18, second para.

3. *Ibid.*, sec. 4, second para.

4. *Ibid.*, sec. 8, second para.

5. *Ibid.*, sec. 11.

6. *Ibid.*, sec. 10.

7. *Ibid.*, sec. 13.

8. *Ibid.*, sec. 14.

9. *Ibid.*, sec. 6.

10. *Ibid.*, sec. 12, first para.

11. *Ibid.*, sec. 14, third para. (footnote omitted).

12. *Ibid.*, sec. 17, second & third para.



America Needs Fatima®

November/December 2008

PROGRESS REPORT

Taking the Rosary to the Public Square:

*An Interview with Mr. Francis Slobodnik,
Public Square Rosary Crusade National Coordinator*

Crusade: Why do you encourage people to pray in the most public place possible? What makes the public square part so special?

Mr. Francis Slobodnik: The Public Square Rosary is very important for our times. Almost three-quarters of American Catholics do not regularly attend Mass and receive the Sacraments. The public square is where we will be doing apostolate work with those who are not Catholic and those who are immersed in the vices of today. The apostles and early Christians preached in the public squares of their day and converted millions. If we really believe in the power of the Rosary and of Our Lady to change hearts we, too, can participate in such a transformation of our society.

Crusade: What motivates a person to become a Rosary Rally Captain?

Mr. Slobodnik: The first motivation is a strong devotion to Our Lady. Every volunteer is impressed and moved by hearing about the strong devotion our Rally Captains have toward Our Lady. Secondly, our Rally Captains see the terrible moral decline in our society and see this crisis

affecting their families and friends. They see this as a spiritual crusade.

Crusade: What do you think goes on in people's minds when they see a Rosary Rally?

Mr. Slobodnik: Having been a Rally Captain myself, no one drives by without looking. Many people can't take their eyes off of the rally. Some say disparaging remarks, but most are in awe. Some make the sign of the cross and in some cases park their cars and ask what is going on. Some even join the rally.

Crusade: Are any Rosary Captains continuing to say Public Square Rosaries?

Mr. Slobodnik: Certainly. There is a group in Ohio that has had Rosary Rallies every month. There is a group in New York State that had their rally in front of their city hall. They noticed the rainbow flag flying from the flag pole. That really struck the captain and participants. They resolved to have a monthly Rosary Rally of reparation. In August, we received newspaper clippings from a person in Pennsylvania who had a Rosary Rally on August 16. The headline read, "Rosary



Mr. Francis Slobodnik is the national coordinator for ANF's Public Square Rosary Crusade.

Rally May Rile Some in Berwick, Catholic Event at City Hall aims to end 'immorality' in U.S."

Crusade: Volunteers answered your toll-free number for Rosary Captains and there were more this year than last. How did these come to volunteer their time?

Mr. Slobodnik: Over one hundred volunteers traveled to our volunteer office in Kansas. Many were retirees whose accumulated wisdom and knowledge were tremendous assets to the campaign. Others took vacation time because they really believe in the rally's importance. We also had teenagers and college-aged individuals who were off for the summer. The combination of young and old was a very excellent combination. The youth inspired the old and the wisdom of the old helped the young. We invited last year's



According to Mr. Slobodnik, ANF volunteers are motivated by a deep devotion to Our Lady and the desire to combat the spiritual crisis in our world today.

“Our Rally Captains see the terrible moral decline in our society and see this crisis affecting their families and friends. They see [the Rosary rallies] as a spiritual crusade.”

Rally Captains to volunteer. We had no idea what the response was. Well, let me tell you that the response was so overwhelming we had to turn people away. We had volunteers from 28 states as well as from Canada.

Crusade: How did the volunteers enjoy their experience?

Mr. Slobodnik: Every volunteer left here moved by the experience. Some, I must say, even had a life-changing experience. All of us receive a certain amount of the world's toxicity because of the contemporary world's influence. Sometimes it happens that a person's compass can

lose its bearings. A number of volunteers, after helping at the office, said or wrote that they had not realized, until they came to volunteer, the depths to which our society has fallen. They left resolved to do even more to work to correct it all year round. Many volunteers met and made new friends. Phone numbers, addresses and e-mails were exchanged. It was impressive to see such diverse volunteers from such distant locations get along so well. Without their help we would never have been able to achieve the over 3,000 Rally Captains for the Public Square Rosary Crusade. ■

Testimonials from Rosary Rally Crusade Volunteers

‘We Are Making an Impact on the Souls in Our Entire Nation’

Over one hundred America Needs Fatima members from across the country and Canada generously volunteered their time to recruit Rally Captains at the Rosary Rally Crusade Office in Rossville, Kansas. Without their dedication, the over 3,400 Rosary rallies held on October 11, 2008 would not have been possible. Below, some of them share their experiences in volunteering and in recruiting for the 2008 Public Square Rosary Crusade.



“Volunteering at the Kansas office reconfirmed the increased dedication and superb organization of those that continue to labor

there on a full-time basis. The conviviality with other volunteers was very blessed. The overwhelming positive response of those that called or were called affirmed the awareness and positive response to sacrificing and praying the Rosary as requested by Our Lady in Fatima.”

Mr. Sergio De Paz, Miami, Fla.



“At the office I sensed the love and edification of all the volunteers and staff with a dedication to promote Our Lady of Fatima's

message of prayer and penance. Even though at times it involved difficulties and fatigue in obtaining Rally Captains through the phone, there was always a sense of hope and perseverance to succeed. Most notable was the feeling that you were welcome and that you were part of a family with high spiritual values. I

was fortunate to have Mrs. Jean Henderson from Ohio working the computer while I was phoning to obtain Rally Captains. She gave invaluable assistance to others and me. A woman who phoned said she will assemble over 100 participants to pray at her Rosary Rally. I thought that was remarkable. The directors gave witness to the importance of Our Lady of Fatima's message by what they said and did.”

*Brother Eugene De Laura
Framingham, Mass.*

“I had been living a real ‘dark night’ in my spiritual life in part because of some very difficult personal problems. Our Lady of Fatima called me to go to Kansas and as a result that ‘dark night’ has been lifted almost 100 percent. I have been saying my Rosary every day since those two weeks spent in Kansas. I had



stopped saying it for a while before I went. Being surrounded by such dedicated Catholics in a very Christ-like and Marian atmosphere touched my soul! Thank you, Our Lady of Fatima!”

Anonymous

“Being here, and doing volunteer work for Jesus and Our Lady has inspired me so much. The locals and the other volunteers are like no one I have ever met. As a youth growing up in San Diego, it is hard to be open about my spiritual life, but here it was just so beautiful because you speak about it with anyone in the office. When you see others at the office who love Our Lord and are just as enthusiastic is inspiring. Those I met at the office really live their faith instead of hide it, and have inspired me to do the same. I feel like I have taken a vacation in Heaven and I hope that I will be able to come back and do Our Lady’s work.”

*Vincent Battaglia
El Cajon, Calif.*



“Helping at the office helped me become close to Our Blessed Mother and Our Lord by hearing all of the stories callers shared. It was also inspiring to see how excited the Rally Captains were about their upcoming rallies. One of my experiences was hearing a Rally Captain tell me how disappointed he was that last year he attended a rally and only six people showed up. This year he is a Rally Captain and is working to have a rally on each block in his neighborhood.”

*Miss Christina Marquez
El Cajon, Calif.*



“I have always known and felt the great love and dedication that America Needs Fatima has for Our Lady and being here has given me the opportunity to see it for myself. I find that everyone at the office and the volunteers are very friendly and help-



Miss Maria Schneider (foreground) recruits Rosary Rally Captains together with other volunteers at the Public Square Rosary Rally Crusade office in Rossville, Kans.

ful. Everyone works hard to make the message known and to spread love for Our Lady. The young ladies in the kitchen deserve a special recognition for making such tasty dishes. They took good care of the volunteers and I appreciate that very much.”

*Mrs. Christina Hughes
Coral Springs, Fla.*



“Volunteering gave me more faith than I ever had, and made me a stronger person. Before I came with my grandmother, I did not feel that prayers worked, and yet while there I had some experiences that showed me that prayers work. One of those I called was a 98-year-old gentleman who had just recovered from a heart attack and was in a wheelchair. He was more than willing to be a Rally Captain. Besides on the phone, I met some amazing people while volunteering. Where I live, I am not used to people being really nice and generous. But, I learned that it is the people of God that try to live as Christ-like as possible, even though not always perfect, but I like to be surrounded with these kind of people.”

*Miss Sheagh Costello
East Moriches, N.Y.*



“I must say that my time in Kansas affected me like a wonderful drenching rain on parched soil. I soaked in every refreshing moment of that soul-reviving experience from pray-

ing the Rosary in the van on our way to morning Mass, to chatting on the phone with so many generous and inspiring Rosary Rally Captains all across the country, to stopping at the Adoration Chapel for a few moments of solitude with Our Lord before returning to our hotel for the night. Being a mother and a classroom teacher, office work rather intimidated me, and to tell the truth, I was a bit fear-

ful about using that telephone with so many buttons. However, after our very thorough morning of training, and seeing how the other volunteers jumped right into making those calls, I simply prayed a little prayer to the Holy Spirit with each call that I made, and before long, I too was more at ease both in calling and in working at the computer. To hear those same people eager to do ‘anything for Our Lady’ was very inspiring. One lady from New Jersey, 83 years old and in a nursing home, made it sound like organizing a rally was the easiest thing ever. She would simply call her friend Jim who would help set up the folding chairs from the nursing home in the public park across the street and the residents could just go over there to pray their Rosary.”

Mrs. Jean Henderson, Solon, Ohio



“It gave me a very good insight into the amount of love and devotion people of America have for Our Lady and at the same time the apathy as well. Some people we spoke to were honored to be a Rosary Captain and others were too busy in their daily life to take some time out for Our Lady. The amount of effort and devotion of the ANF staff greatly impressed my daughter Ashley and me. The perseverance required is one that cannot be without grace. We felt privileged to be able to serve Our Lady and this great cause ANF is working to achieve for Our Lady and our country.”

Michael Miller, Bridgeport, Conn.



“Having been uplifted by the Holy Spirit’s joy in Rossville, Kansas, I returned home with intentions of extending my volunteering. There was a decisive number of Rosary Rallies held in 2007 in most states except Idaho. Seeing that on the map, I felt called to get Idaho informed as much as possible of this anniversary of Fatima for 2008. With Our Blessed Mother’s intercession, Idaho now has 20 locations and growing; in 2007 we only had five. I was greatly impressed with the congenial, loving and friendly staff. Each and every need was met with much happiness and appreciation for our volunteer time spent working for Our Heavenly Mother.”

Mrs. Maureen Coon, Nampa, Idaho



“Before volunteering at the office my question to Our Lady in my prayers was, ‘How should I serve you?’ I was uncertain because I really wanted to have the most appropriate devotion to her. Just recently, I have decided to deepen my relationship with Our Lady and continue to serve her. I am deeply honored and touched by the overwhelming expressions of love the America Needs Fatima families and individuals who are strong Catholics and who live their faith. Hopefully, I will be able to extend America Needs Fatima’s deep respect, love

and devotion for Our Lady. The stories one hears from our phone calls verifies that we are making an impact on the souls in our entire nation. Our Public Square Rosaries will definitely turn over the reins of the world back to Jesus Christ and the Blessed Mother. Our Lady has plucked the strings of my heart and many other Rally Captains to be the driving force in our communities to change the crisis our world is experiencing. I was not aware of the urgency of Mother Mary’s call until we were presented with information and statistics to prove our situation is in a crisis. Because of my experiences as a volunteer, I now consider myself a Christian warrior.”

*Mrs. Valerie Elefante
Aiea, Hawaii*



“First, I felt very proud to be a Catholic and have the opportunity to meet devoted men and women who like to work for our Catholic Faith and devotions and traditions. Secondly, Our Blessed Mother’s messages have been neglected for years. I am excited that other Catholics and I have realized the importance of her messages to save mankind from this crisis, especially of saying the daily Rosary and visiting the Blessed Sacrament.”

Miss Anne Anigbogu, Newark, Del.



A group of young and enthusiastic volunteers during their lunch break at the Public Square Rosary Rally Crusade office in Rossville, Kans.

“I enjoyed the fact I was making a positive effort toward directing devotion to our Blessed Mother Mary. I was pleasantly surprised by the enthusiasm displayed by so many of those whom I contacted. My associations with the volunteers and staff members were indeed inspirational. They were, without exception, wonderful role models for all, in particular for a woman of my age, seventy-eight years.”

Anonymous



“On the return trip home after volunteering at the campaign office in Rossville, Kansas, I was inspired to contact as many friends and relatives to become involved in the October 11 Public Square Rosary Crusade. Many responded favorably and our Mother Superior at the St. Augustine Home where I live gave permission for our Rosary Rally to be in front of our big building facing the busy 86th Street. Thank God! Thank God for every one of the staff members and our director, Francis Slobodnik, who have worked many hours to make, not only last year’s rally a success, but also, with us volunteers, to look forward to make this year a success with many Rosary Rallies across the nation in honor of Our Blessed Mother.”

Mrs. Adelaid Shultz, Indianapolis, Ind.

Public Square Rosary Rally Volunteer Numbers

To give an idea of the volunteers’ wonderful efforts, here is an approximate tally of their work:

• Volunteers:	100	• Calls made by volunteers:	50,000
• Days of volunteer effort to recruit Rosary Captains:	105	• Messages left on answering machines:	40,000
• Hours spent at the office calling and doing support work:	8,400	• Lunches and dinners prepared by staff for volunteers:	210
		• Pots of coffee made:	420
		• Rosaries prayed by volunteers:	2,350
		• Masses attended:	1,260



All photos in this article by K. Drake

Gathered 'Round the Manger

BY PLINIO CORRÊA DE OLIVEIRA

Lord, once again Christmas approaches. Christianity has tens anew to adore Thee in the manger at Bethlehem, where Thou can be seen by the light of the twinkling star of Bethlehem or under the brighter and more splendid light of Mary's maternal and sweet gaze. Saint Joseph stands nearby, so captivated by Thee that he seems to take notice neither of the animals that surround Thee nor of the angels who have opened the heavens and can be heard and seen singing in the highest. In a short while, the Magi will arrive with their entourage, laden with gifts of gold, frankincense and myrrh.

Through the centuries, others will also come to venerate Thy crib: from India,



Ancient Nubia, Macedonia, Rome, Carthage, and Spain; Gauls, Franks, Germans, Angles, Saxons, and Normans. Both pilgrims and crusaders will come from the West to kiss the ground of the cave where Thou were born. Thy manger will be venerated all over the earth. In the great Gothic or Romanesque cathedrals, multitudes will gather around Thee, offering Thee presents of gold, silver, incense, and above all the piety and sincerity of their hearts.

Then will come the period of the Western discoveries in which the benefits of Thy Redemption will reach new lands. Incas, Aztecs, natives of various tribes, blacks from African shores or further inland, bronze-skinned Indians,



Top: Nativity scene in the Church of Santa Maria in Via, Rome. **Above:** Reliquary containing the Holy Crib at the Basilica of St. Mary Major in Rome.

slender and pensive Chinese, short and agile Japanese all will gather around Thy crib and adore Thee. The star of Bethlehem now shines over the whole world. All peoples have heard the angelic promise, and all across the earth hearts of goodwill have found the inestimable treasure of Thy peace. Overcoming all obstacles, the Gospel has finally spread to people all over the world. In the midst of contemporary desolation, this great gathering of people from all nations and races around

Thee is our only consolation and our only hope.

Kneeling before Thee, we count ourselves among them. Look kindly on us, Lord, and have pity on us. There is something we would like to say.

Who are we? We are those who will not kneel before the modern Baal. We carry Thy law engraved upon the bronze of our hearts and do not allow the errors of our times to become engraved upon this bronze sanctified by Thy Redemption. We love the immaculate purity of orthodoxy above all else and reject any pact whatsoever with heresy, its wiles and infiltrations. We are merciful to the repentant sinner since, owing to our unworthiness and infidelity, we count ourselves among that number and we implore Thy mercy. We spare no criticism, either, of insolent and conceited impiety or of strutting vice that scorns virtue. We pity all men, particularly the blessed who suffer persecution for love of the Church, who are oppressed everywhere because they hunger and thirst for virtue; who are abandoned, ridiculed, betrayed, and disdained because they remain faithful to Thy Commandments. Many are those whose suffering is not celebrated in contemporary literature: the Christian mother who will pray alone before Thy crib because her children no longer practice the Faith; the strong yet austere husband who is misunderstood or even loathed by his own because of his fidelity to Thy teachings; the faithful wife who bears the solitude of heart and soul because her husband's frivolous habits have led to adultery, he who should be her support, her "other half"; the pious son or daughter who, while Christian homes are celebrating, sense how in their own home and family life, religion has been stifled by egotism, hedonism and secularism; the student who is shunned and mocked by his classmates because of his fidelity to Thee; the professor who is eschewed by colleagues because he will not condone their errors; the parish priest or



bishop around whom a menacing wall of misunderstanding or indifference has been raised because he refuses to compromise the integrity of the doctrine entrusted to his care; the honest man made penniless for refusing to swindle.

All of these isolated people, scattered across the globe, ignorant of each other,

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now gather around Thee to offer Thee a gift and a prayer.

Their gift exceeds the sun and the stars, the oceans with all its riches, and the earth in all its splendor: they give themselves entirely and faithfully. By preferring complete orthodoxy over approval, purity over popularity among the impure, honesty over gold; by remaining faithful to Thy law even when this entails

sacrificing career and fame, they attain perfection in their spiritual life by practicing love of God above all things, which is a sincere and lasting love. Such love differs greatly from love as it is understood nowadays, which predominantly consists of gushy and illogical feelings, senseless and blurry affections, obscure self-condescension and trite justifications to appease one's conscience. Instead theirs is true love, enlightened by Faith, justified by reason, seriousness, chastity and perseverance. In a word, theirs is love of God.

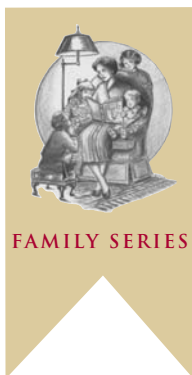
They also offer a prayer for Thy holy and immaculate Church whom they love above all else in this world:

for the pastors and the flock; foremost, for the pastor of pastors of the flock, that is for Peter, whom today we call Benedict. May the Church, which now moans as a captive in the dungeons of this anti-Christian "civilization," finally triumph over this era of sin and implant a new civilization for Thy greater glory. May the saintly become ever holier, may the good be sanctified, may sinners become good, and may the impious convert. May the impenitent who have rejected grace and are jeopardizing souls be dispersed, humbled, and their efforts frustrated. May the souls in Purgatory rise to Heaven straight away.

They also pray for themselves: may their orthodoxy be ever purer, their purity ever more rigorous. May they be more faithful amidst adversity, stand ever taller amidst humiliations, be more energetic in their struggles. May they be more terrible to the impious, yet more compassionate toward those who, ashamed of their sins, strive seriously to overcome them and acclaim virtue publicly.

Finally, they pray for Thy Grace, without which no will can durably persevere in good, and no soul can be saved; may it be more abundant in proportion to the number of their miseries and infidelities. ■

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The Queen of Heaven and the Son of Thunder

BY MICHELLE TAYLOR

When Our Blessed Lord ascended into heaven, He left His most holy Mother here on earth for several years to help the young Catholic Church.

All of the Apostles and disciples held her in great esteem and sought her counsel in all things. She, the holiest, wisest, and most blessed of women, always had a word of encouragement and precious advice to answer their requests. At times, as the Apostles and disciples went on their journeys to far off places to preach the Faith, she would send one or several of her many guardian angels to strengthen or console them in some way.

For example, after the Apostles' Creed had been composed by the Twelve, she wrote several copies of this profession of our Faith with her own hand and, summoning several of her angels, bade them deliver these copies to the disciples who were in distant places so they might recite it and teach others to do the same.

She also prayed constantly for their work and begged God to deliver them from the assaults of the devil, who from the very beginning has unceasingly prowled around seeking to destroy God's Church.

The Apostle Saint James the Greater, brother of Saint John the Evangelist and a cousin to Our Lord Jesus, had a most special and tender devotion to Our Blessed Lady. Possessed of a generous nature, he preached the word of God with such zeal and fearlessness that he aroused the fury of all who hated Our Lord and His Church. The more the evil people persecuted him the more ardently and louder he preached. Some say that he had a powerful, booming voice, in keeping with his designation as a "Son of Thunder." He



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knew how needful he was of Our Lady's help and sought it constantly.

One day, about a year and a half after the death of Our Lord, Saint James traveled to Spain to carry the true Faith to the people there. In imitation of his Master, he took twelve disciples with him. One of the first cities he and his disciples visited was Granada in the south of Spain. In Granada were several Jews who hated the new Faith of Jesus and watched the newcomers closely. Saint James and the dis-

ciples fearlessly began to preach as if nothing were wrong. While several of these Jews became impressed and listened, others became even more hardened against these holy men and began a terrible persecution against them. Seizing one of them, they brought him to his martyrdom.

Yet another day they managed to seize Saint James and the remaining eleven and took them to a field outside the walls of Granada to put them to death. As had occurred so many times before, Saint James prayed to the Blessed Mother to assist them. If they were to die for her Son, then he wished that somehow he be allowed to see her before dying.

Back in Jerusalem, by a special gift granted to her by her Divine Son, the Holy Virgin, saw everything that was happening, and her mother's heart went out to this devoted son who sought her help. She felt a great sorrow that she was so far away, but knowing that nothing is impossible to God, she besought her Son to allow her to aid Saint James and his friends.

Our Lord, seeing His Mother's holy desire from heaven, commanded the angels of her guard to carry her to Spain. Immediately, one thousand angels appeared before her and, placing her on a shining throne of clouds, carried her across the sea to Granada.

All the while, Saint James and his disciples remained in great danger. The Jews already had their swords bared and ready to strike when, looking up, the Apostle beheld his beloved Queen and Mother coming on this dazzling cloud surrounded by angels. She spoke beautiful words of encouragement to this faithful



son and made him understand that he and his companions were not yet to shed their blood for her Son.

At her command, their fetters and chains fell to the ground. Simultaneously, the would-be executioners fell as if dead and remained stunned for many hours. The devils that had accompanied them and incited them to this terrible deed were hurled into the deepest abysses of Hell, leaving Saint James and his friends completely free.

Saint James was filled with joy at the sight of his Queen and what she had done. He thanked her from the depth of his heart and, bowing his face to the ground, thanked God Our Lord for such a favor. Although the other disciples had not seen her and the thousand angels, they understood that a great miracle had taken place, and Saint James later told them what he had seen to increase and confirm their Faith.

Before leaving, the Most Holy Mother wished to bless Spain even further by sending Saint James all over its territory to preach the new Faith of her Son. For

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this she assigned hundreds of her own angels to accompany him and his disciples wherever they went, showing them the way and protecting them from every danger. In this manner, the Son of Thunder and his worthy friends traveled throughout Spain and brought about

many conversions.

Eventually they entered the old city of Saragossa. There, the Mother of God came to visit Saint James once more. This came about in the following manner.

One day, Our Lord Jesus decided in heaven to visit His mother in her home in Jerusalem to speak with her about Saint James. While she prayed, He entered her room seated on a shining throne and surrounded by thousands of angels. He told her that He wanted her to visit Saint James in Saragossa and have him build a house of prayer in her honor so that through her He might be specially honored there.

Once again the angels built a shining throne of clouds and, placing their Queen on it, carried her over the land and sea to far away Spain. This time, however, Our Lord had commanded them to travel slowly so that along the way they might sing beautiful songs to her. Their repertoire included the "Ave Maria," "Salve Sancta Parens," "Salve Regina," and "Regina coeli laetare," chanted by various choruses of angels in the most pleasing harmony.

During this joyous celestial singing, the most humble Lady returned all this praise to God Most High: "Holy, holy, holy, Lord God of Sabaoth, have pity on the poor children of Eve. Thine is the glory, Thine the power and majesty. Thou alone art holy, the most High and the Lord of all the heavenly armies and of all creation."

Meanwhile, Saint James was camped outside the walls of Saragossa with his disciples. He was praying by himself some distance from them when he suddenly perceived the most beautiful music he had ever heard.

The disciples, some while praying and others awakening from sleep, likewise heard this heavenly chorus, and their hearts filled with an ineffable joy. Looking up, they saw a most brilliant light forming a luminous globe. Evidently something marvelous was happening.

To his immense joy, the holy Son of Thunder once again beheld, within this



Saint James noticed that some of the angels held a small marble column and a small statue of their Queen holding the Infant God.

She told him that he should begin building this church immediately. When it was finished, he was to return to Jerusalem where he would be called to imitate his Lord Jesus, the first of the Apostles to surrender his life for Him. She assured him that she would be there to assist him.

As she finished speaking, she ordered the angels to place the column with her statue on the ground. As soon as this was done, both the angels and Saint James gave thanks to God and celebrated this spot as the first place on earth to be dedicated to the name of Mary Most Holy for the greater glory of Almighty God.

Such was the beginning of the famous shrine of Our Lady of the Pillar of Saragossa. The original chapel built by Saint James has grown into a great church that stands today on the very site of Our Lady's visit nearly 2000 years ago.

Our Lady guaranteed this before leaving by appointing one of her angels to guard the statue and the place against every attack of devil or man. And attack it the devil has done, throughout all these years, but that mighty angel has foiled every attempt of the infernal fiend.

So, dear reader, if you wish to see this great marvel that is, still today, the great church of Our Lady of the Pillar, the very first place dedicated to Holy Mary even as she was still on this earth, you have only to go with a sincere heart and you will certainly receive her sweet favor. ■

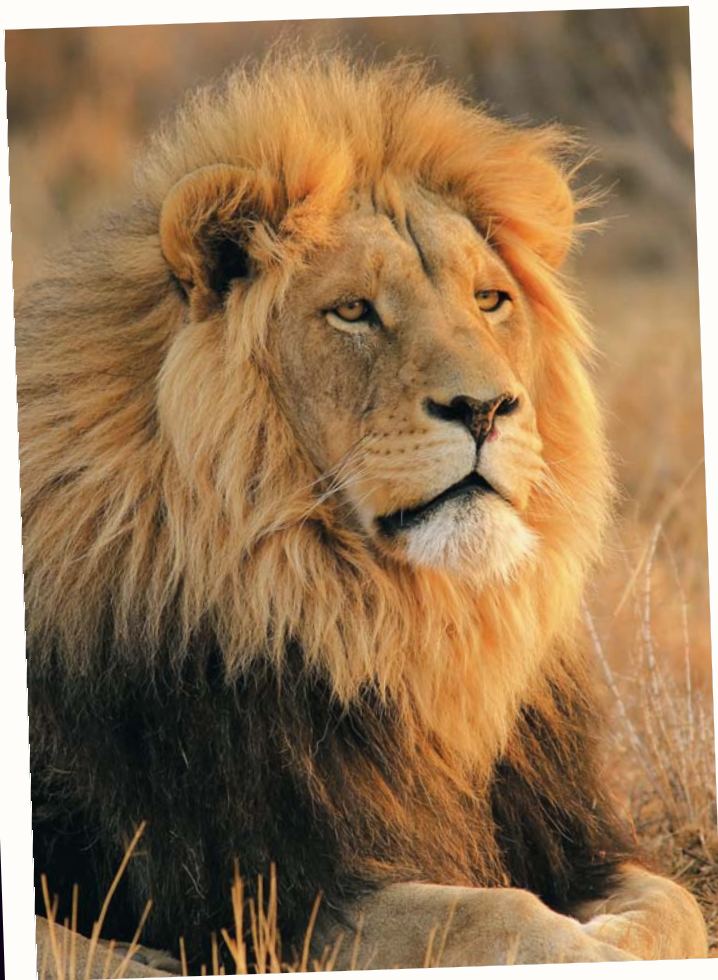
Adapted from *The Mystical City of God*, by Venerable Maria of Agreda, "The Coronation," Chapters 16 and 17.

brilliance, his holy Mother coming across the sky to visit him. All resplendent with the very light of God as she sat on her throne of clouds, the great Lady far outshone her angel escort.

The angels placed the throne with their Queen within sight of the Apostle who, beside himself with joy, bowed low to the earth. The loving Queen greeted him sweetly and then gave him a blessing in the name of her Son Jesus.

Saint James noticed that some of the angels held a small marble column and a small statue of their Queen holding the Infant God. Our Lady relayed to him the

desire of her Divine Son that he build a temple on that very spot to be dedicated to her name so that, through her, Her Son might be glorified. In His name she promised great favors and blessings to those who sincerely requested her intercession in this church, as well as her protection and assistance, "for this is to be my house and temple, my inheritance and possession." The column and the statue were presented as a pledge of this promise: "In the temple which thou shalt build for me, it shall remain and be preserved, together with the holy faith, until the end of the world."



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THE LION:

*A Living
Symbol of
Nobility and
Combativity*

With eyes fixed on the light illuminating its face, the lion pictured here seems to assume strength, elegance, restfulness and vigilance. Its mane calls to mind the dignity proper to a king. Its lofty bearing instills fear and respect. How is it that a simple creature can represent so many moral values, such as courage, vigilance and nobility?

Although irrational, animals tend instinctively to manifest their specific divinely created nature in a thousand ways. This reveals the position they hold within the order of the Universe, giving us the opportunity to know and admire this nature as a magnificent reflection of uncreated Wisdom and Beauty.

Certain animals thus manifest the symbolic aspect of their nature, which Sacred Scripture often notes and repeats, so that we may understand and appreciate spiritual realities and moral attitudes.

Our Lord Jesus Christ, instructing His disciples regarding their apostolic mission, proposed the sheep, the dove and the serpent as models of high virtues: “Behold I send you as sheep in the midst of wolves. Be ye therefore wise as serpents and simple as doves” (Matt. 10:16).

In this sense, the lion gives us an eloquent example of combativity and nobility. Because of this, it passed from the jungle to the heraldic coats of arms, where it is commonly depicted in the rampant position it assumes when attacking its prey. In likeness to a royal proclamation, its formidable roar can be heard for many miles, establishing its absolute sovereignty over the other animals.

Having these resplendent qualities, the lion has served to symbolize the “King of Kings,” He Who is the “Lion of the tribe of Juda” (Apoc. 5:5), the Son of the Virgin, the offspring of David! ■



AMBIENCES,
CUSTOMS AND
CIVILIZATIONS