

July/August 2009

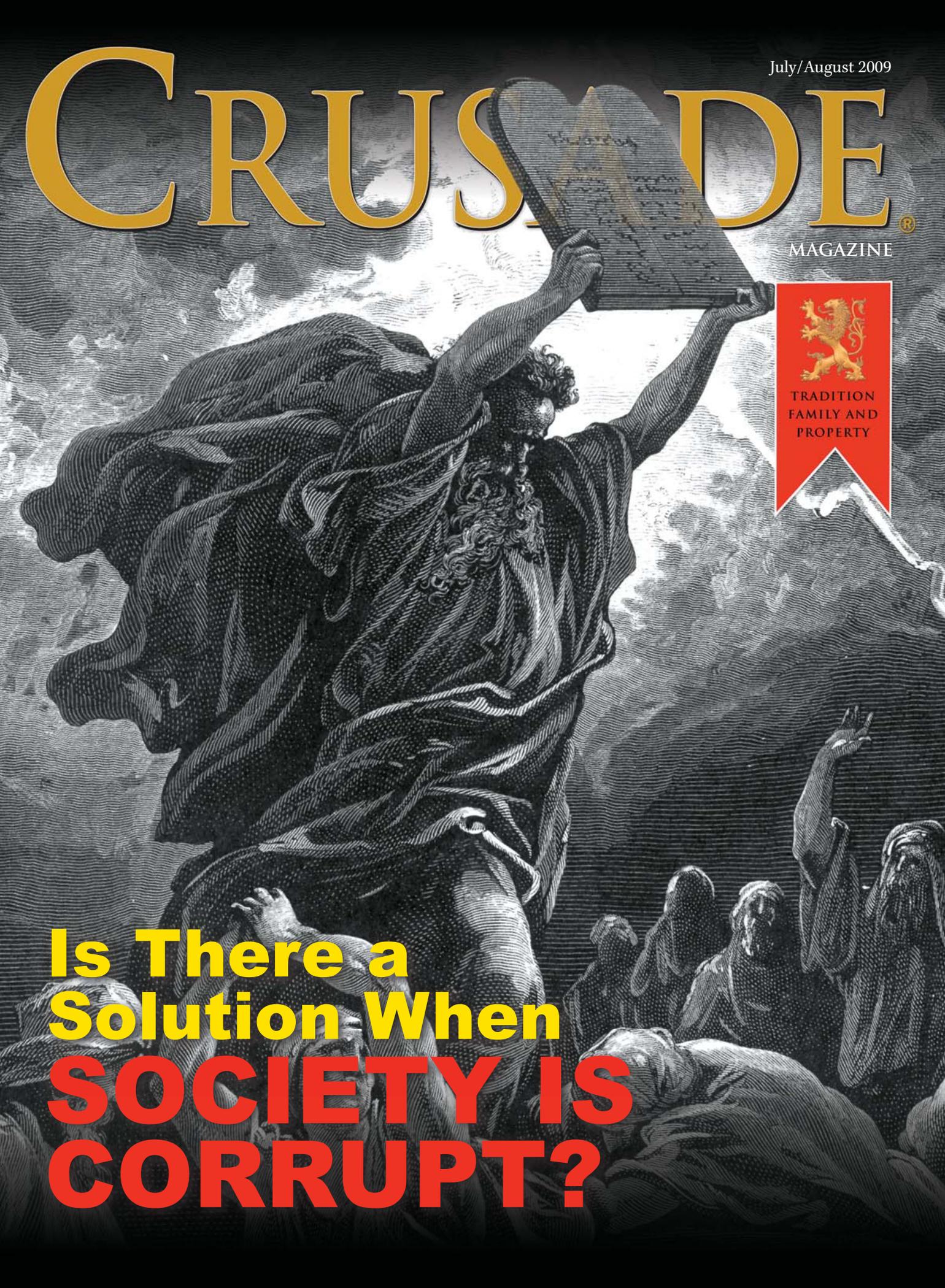
CRUSADER

MAGAZINE



TRADITION
FAMILY AND
PROPERTY

Is There a
Solution When
**SOCIETY IS
CORRUPT?**



The Medal of Saint Benedict

Saint Benedict is the patriarch of monasticism and the founder of the Benedictine Order. He was born in A.D. 480 to a well-to-do family in Nursia, Italy. As a young man, he withdrew from the world and its licentious ways to spiritualize his life and draw closer to God, thereby beginning his life as a solitary hermit in the hills of Subiaco, some distance from Rome.

Saint Benedict is known not only for the great and multi-faceted Benedictine Order, but also for the power of the medal that bears his name. Saint Benedict often employed this sign of the cross, the sign of our salvation, to work miracles and to overcome the devil and his temptations. Hence, from the earliest centuries after Saint Bene-

dict's death he has been represented bearing the cross of Christ. In time, Saint Benedict's cross was placed on a medal as its central feature.

No special way of carrying or applying this ancient medal is stipulated.

Not only is this medal a powerful weapon against the devil; it has also come to be the Catholic Church's most indulgenced medal and most powerful medal. Once a priest gives it a special blessing, the medal has remarkable power over devils, storms, plagues and poisons. During temptations, it is recommended to hold the medal and make use of the ejaculatory prayer, said by Saint Benedict himself, which is inscribed on the back of the medal.



1¾ inches diameter,
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The American TFP Condemns the Murder of George Tiller

The American TFP rejects and condemns the May 31, 2009 assassination of Wichita, Kansas, late-term abortionist George Tiller and prays that his murderer will be brought to justice.

Those few individuals who state they are against abortion and resort to crime in anarchical vigilantism believe they are heroes but in fact do nothing to advance the cause of the unborn. Rather, they do it great harm and help perpetuate abortion in our country.

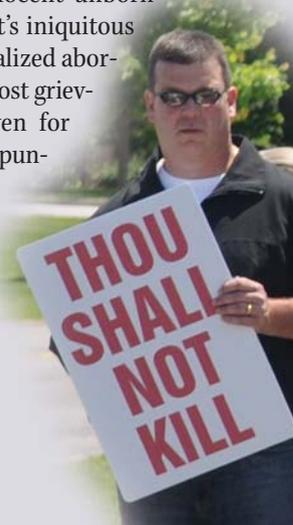
Each crime these individuals commit is a windfall for the abortionist movement. Their crimes help the promoters of abortion and their allies in the liberal media to present a twisted image of the millions of law-abiding, peaceful, yet unyielding Americans who see the killing of their innocent unborn fellow-citizens as morally wrong.

Moreover, by their vigilante crimes, these individuals boost the simmering anarchical subculture. As such, they constitute a serious threat to established govern-

ment and the rule of law. Society has the right to defend itself against them and they deserve to bear, therefore, the full weight of the law.

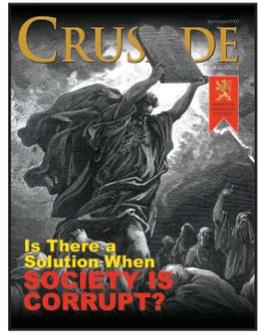
Lastly, we decry the hypocrisy and callousness of pro-abortion America that rightly condemns George Tiller's murder, but does not shed a single tear over the undeserved, unjust and merciless death sentences handed down to 50 million innocent unborn Americans by the Supreme Court's iniquitous 1973 decision in *Roe v. Wade*. Legalized abortion on demand in America is a most grievous sin that cries out to Heaven for vengeance and draws down God's punishments upon the entire nation.

June 1, 2009
The American TFP



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Moses Breaking the Tables of the Law
by Gustave Doré.

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Page 7 Can we dishonor our flag without dishonoring America?

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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.



IN BRIEF

“Choose Life” License Plates

Currently, around 1.5 million U.S. couples want to adopt a child but only around 50,000 annually find one to adopt. That’s why “every child is a wanted child!” says Choose Life, Inc., an organization that has spearheaded an effort to get states to approve “Choose Life” license plates. These license plates send out a pro-life message in the twenty-four states where the license plates are approved, and the profit of selling the plates goes to crisis pregnancy and adoption agencies around the country that help more women with unwanted pregnancies to offer their children for adoption instead of aborting them.



Because Children Are Watching

Two recent U.S. Supreme Court rulings, *FCC v. CBS* and *FCC v. Fox*, have upheld the FCC’s ability to enforce broadcast decency laws. The first decision directed the Third Circuit Court of Appeals in Philadelphia to reinstate a \$550,000 fine that the FCC imposed on CBS over Janet Jackson’s indecent “wardrobe malfunction” during the 2004 Super Bowl that was viewed live by tens of millions of unsuspecting families.



The second decision stated that the FCC acted properly in citing the Fox network for airing profanity during a series of music award shows. The Parents Television Council, an organization fighting sex, violence and profanity on television, is now calling on the FCC to act upon a backlog of other complaints.

Five Adult Stem-Cell Advances

A study, led by Dr. Richard Burt of Northwestern University’s Feinberg School of Medicine in Chicago, has brought new light to fifteen Type 1 diabetic patients who, by receiving injections with adult stem cells, were able to go as long as four years without insulin shots. Those who did not become insulin independent required smaller dosages of insulin.

Three patients with multiple sclerosis are no longer suffering some of the worst effects of the disease thanks to similar treatment.

Ninety-three percent (133) of 145 patients with an unhealed bone fracture were healed after an 8- to 12-week adult stem-cell drug treatment. Most of these patients had an unhealed fracture for six months or longer.

The cells helped a South Korean boy’s jawbone rapidly repair after one side of his jaw was removed because of a tumor.

A blind two-year-old British girl can see after the cells reorganized her damaged optic nerve.

Catholics Come Home

An estimated 92,000 inactive Catholics in the Phoenix diocese have come home to the Church last year. This came about after a three-week prime-time ad campaign by CatholicsComeHome.org, an international apostolate welcoming fallen away, inactive and non-Catholics to the Church. “Phoenix was supposed to be a quiet little test,” said Tom Peterson, president and founder of CatholicsComeHome.org, but “word spread worldwide as soon as we launched,” he said in an interview with the Phoenix diocesan newspaper, *The Catholic Sun*. Soon to copy the idea will be the dioceses of Sacramento, California; Colorado Springs, Colorado; Venice, Florida; Chicago, Illinois; Springfield, Illinois; Lincoln, Nebraska; Harrisburg, Pennsylvania; Providence, Rhode Island; Corpus Christi, Texas; Charlotte, Virginia; Seattle, Washington; and Green Bay, Wisconsin.

Crosses Remain

The ACLU has demanded that a Reading, Pennsylvania, mayor no longer display a cross on a city-owned tower during Easter. However, Mayor Mr. Thomas McMahon has responded he will not stop what the city has done for decades. The ACLU similarly challenged a 55-year-old cross at the Mount Soledad Veterans Memorial in San Diego, California, until 76 percent of San Diego protected the cross by voting to transfer its ownership to the U.S. Department of the Interior. The Utah Sheriff’s Association is also taking steps to defend its use of specially made crosses with the Utah Highway Patrol insignia as roadside memorials for fallen troopers.

Global Warming Fears Melt



According to a Rasmussen Reports survey, only one-third of Americans believe humans are causing the world to warm up. Not among them are former NASA official and atmospheric scientist Drs. Joanne Simpson and Roy Spencer. They and 650 scientists at United Nations Global Warming Conference in Poland last year argued that global temperatures have actually been dropping since 2000. Hurricanes promised to increase by warming seas have become less common; Arctic Sea ice has increased last winter more than any other since 1979 and polar bears, thought to be endangered by warming temperatures, have increased their number by 25 percent in ten years.



RELIGION

Devotion to the Immaculate Heart of Mary Is Very Crucial for Our Days

BY LUIZ S. SOLIMEO

Devotion to the Immaculate Heart of Mary is at the very core of the Fatima message. The Blessed Mother presented it as the solution to the problems of the world and to save souls from going to Hell.

Jesus Wants Devotion to the Immaculate Heart

At the third apparition, in July 1917, after the terrible vision of Hell, Our Lady presented devotion to her Immaculate Heart, together with the Communion of Reparation of the First Five Saturdays and the consecration of Russia, as the means to avoid the perdition of souls, the chastisement of a new world war and the expansion of communism.

At an earlier apparition in June, Our Lady had told Lucia, “Jesus . . . wants to establish devotion to my Immaculate Heart in the world. To those who accept it, I promise salvation and *those souls will be loved by God as flowers I have placed to embellish His Throne.*”

Devotion of Reparation

As recommended by the Blessed Mother, this devotion is intended to make reparation for the ongoing offenses suffered by the Immaculate Heart. At the June 1917 apparition, Our Lady opened her hands, which gave off an intense light: “In front of the palm of Our Lady’s right hand was a heart surrounded with thorns that appeared to be piercing it. We understood it was the Immaculate Heart of Mary, insulted by the sins of humanity, which wanted reparation.”

* * *

What is the meaning of this devotion? Why should we venerate the Immaculate Heart of Mary? Given our limited space, we will detail a few aspects, rich in meaning, of this admirable devotion.

A Symbol of Our Lady’s Love

From time immemorial the heart has symbolized love, the most noble of all sentiments. In relation to the Sacred Heart of Jesus and the Immaculate Heart of Mary, it represents the Savior’s redeeming love to the point of delivering Himself for us and the co-redeeming love of Mary Most Holy that is united intimately with her Divine Son’s sacrifice.

Thus, the object of devotion to the Sacred Hearts is His merciful love. This is why Pope Pius XII affirmed the devotion to the Sacred Heart of Jesus—it is fundamental. Based on his argument, theologians say the same about the Immaculate Heart of Mary—it is well understood and it is the essence of all devotion to the Blessed Mother.

Devotion to the Persons of Jesus and Mary

In addition to their specific functions, the parts of the human body serve to symbolize an aspect of a person’s most salient characteristics. Thus, a perspicacious person is said to have “eagle eyes” and a very courageous man has “a lion’s heart.” The same happens with devotion to the Sacred Heart of Jesus and the Immaculate Heart of Mary: it emphasizes a body *part* to symbolize a salient aspect of the whole adorable Person of Jesus Christ and the venerable Person of His Most Holy Mother, which is their merciful love. Therefore, devotion to the Hearts of Jesus and Mary is directed to Their Persons.¹

Immaculate, Most Holy, Full of Grace

The absence of any sin in a creature implies a most abundant help of grace, which would



Our Lady’s Immaculate Heart symbolizes her great love for her Divine Son and for all her spiritual children.

not be possible without extraordinary help from God. This is why the Angel Gabriel greeted Mary as being “full of grace.”² Likewise, the absence of all sin implies a high degree of perfection and sanctity. Therefore, the Immaculate Heart of Mary symbolizes the hallowed purity and sanctity of Mary Most Holy and her complete fidelity to God.

Dolorous Heart

The Immaculate Heart of Mary is also a dolorous heart, pierced with sorrow. Soon after the joys of the Savior’s birth, at the Presen-

tation in the Temple, the old Simeon, turning to the Mother of God, prophesied, "Behold, this child is set for the ruin, and for the resurrection of many in Israel, and for a sign which shall be contradicted. And *thy own soul a sword shall pierce*, that, out of many hearts thoughts may be revealed."³

Maximo Peinador, a Spanish theologian, comments:

What were the feelings of Mary's heart upon hearing the words of Simeon? They are easily guessed: her admiration and joy before the manifestation of her Son suddenly turns into bitter sorrow. The words, not only about the future of her Son but her own, were clear and definitive. But the entire and definitive fulfillment of Simeon's announcement would be realized on Calvary There, as nowhere else, Christ crucified would be a sign of contradiction At the foot of the cross, His Mother would feel the announced sword in all the fibers of her motherly heart.⁴

A Wise Heart

Mary Most Holy is the Mother of the Incarnate Wisdom, Jesus Christ, and for this reason she is venerated as the *Seat of Wisdom*. Her Immaculate Heart also is, therefore, a *Wise Heart*, and Catholic liturgy has applied to her, since the eighth century, texts from the Sapiential books of Scripture.⁵

This *sapiential* aspect is emphasized in the two references that Saint Luke makes to the Heart of Mary. "Heart" here is a symbol of Our Lady's interior life and of her continuous contemplation of God's marvels, particularly as manifested in her Divine Son.

The first reference is to the scene of the shepherds visiting the newborn Savior. Saint Luke comments, "But Mary kept all these

*At the foot of the cross,
His Mother would feel
the announced sword in
all the fibers of her
motherly heart.*

words, *pondering them in her heart*" (Luke 2:19). The second reference is about the loss and finding of the Child Jesus in the Temple. Saint Luke repeats the same comment, with a slight difference, maintaining the same sense, "And his mother *kept* all these words in *her heart*" (Luke 2:51).

A Maternal Heart, Full of Tenderness

It would be impossible in a short article to cover all aspects of the Immaculate Heart. But one cannot fail to recall that it is a Motherly Heart filled with the tenderness that the best of all mothers had for the best of all sons. This tenderness is reflected in her love for us, which is full of mercy; hence the invocation, *Mater Misericordiae*.

A Devotion Suited to Our Days

We find ourselves today in a time when sentiment is dying and relationships between persons are increasingly dominated by brutality, cynicism, self-interest and sensuality.

Just think of abortion! Is this not the most cruel and brutal suppression of motherly love, which is the most noble of all affections? Isn't this love often shortchanged by the attachment to a professional career or a transitory promiscuous relationship? Isn't something similar happening to fatherly love? Isn't this tragic egoism that de-

stroys family relationships, and thus the family itself, spreading to all other types of human relationships? Thus we understand the Blessed Mother's prophetic wisdom in Fatima in 1917, which alluded to the fact that mankind would witness the death of sentiment.

Hence the remedy for the immense crisis in which we find ourselves is devotion to this holy Heart, a Heart capable of restoring true feelings of love, affection and mercy; a Heart also capable of bringing back the purity of which our times are so needful. The Immaculate Heart of Mary, overflowing with motherly love, the heart of her who is "full of grace"⁶ is the source of these graces. ■

Notes:

1. The Sacred Heart of Jesus can be the object of adoration. Indeed, Pope Pius XII taught:

. . . His Heart, the noblest part of human nature, is hypostatically united to the Person of the divine Word. Consequently, there must be paid to it that worship of adoration with which the Church honors the Person of the Incarnate Son of God Himself. We are dealing here with an article of faith, for it has been solemnly defined in the general Council of Ephesus and the second Council of Constantinople.

Haurietis Aquas, His Holiness Pope Pius XII, Encyclical on Devotion to the Sacred Heart, May 15, 1956, ¶ 21.

2. Luke 1:28.

3. Luke 2:34-35.

4. Maximo Peinador, C.M.F., *Teologia Biblica Cordimariana* (Madrid: Co. Cul. S.A., 1959), 125.

5. The books of the Scripture that teach wisdom, known as Sapiential books, are Proverbs, Ecclesiastes, Wisdom and Ecclesiasticus (or Sirach).

6. Luke 1:28.

THE DEVOTION OF THE FIVE FIRST SATURDAYS

Intention

To console the Immaculate Heart of Mary, offer reparation for the blasphemies and ingratitude of sinners and for peace in the world.

During the First Saturday of five consecutive months:

1. **Go to confession.**
2. **Receive Holy Communion.**
3. **Say five decades of the Rosary.**
4. **Meditate for 15 minutes on the mysteries of the Rosary.**

All this with the purpose of making reparation to the Immaculate Heart of

Mary for the sins of men.

(As Sister Lucia explained, it is not necessary to meditate on all the mysteries but to meditate each Saturday about one mystery.)

As a reward to those who practice this devotion, Our Lady promises to assist them at the hour of death and grant them, at that supreme moment, all the graces necessary for salvation.

To order free Five First Saturday Devotion cards, call toll-free (888) 317-5571



COMMENTARY

Not Just a Piece of Cloth

BY NORMAN FULKERSON

On the next Fourth of July, Americans will celebrate our independence and admire the marvelous fireworks. While they do so, the American Society for the Defense of Tradition, Family and Property (TFP) will reflect on the issue of flag burning that occurred twenty years ago. At that time, the Supreme Court ruled, only days before July 4, 1989, that flag burning was a “reflection of free speech” and was therefore protected under the U.S. Constitution. This infamous decision came about because Gregory Johnson, the plaintiff in the decision, pushed the limits of freedom by burning a flag publically during the 1984 Republican National Convention in Dallas, Texas.

After the Supreme Court decision, President George Bush Sr., standing in the shadows of the Iwo Jima Memorial, launched a campaign in support of a constitutional amendment to protect the honor of the flag. It wasn't long before others mimicked Mr. Johnson in acts of protest nationwide. It was then that the American TFP decided to exercise its own “freedom of expression” by traveling the country collecting signatures on a petition drive to support the constitutional amendment proposed by President Bush.

In late July 1989, TFP volunteers hit the streets of New York City and others cities on the East Coast gathering signatures and distributing a flier. Days later, 30 volunteers jumped into a four-vehicle caravan to take our message of honor to the entire country. Besides having a fully equipped kitchen van and camping material, TFP members brought their musical instruments along—complete with trumpets, drums and Scottish bagpipes. This amounted to a veritable miniature

marching band.

They first traveled to Florida and then to California, hitting major cities along the way in an effort that is commonly referred to within the TFP as the “Flag Caravan.” Two months later, they returned to New York City after a coast-to-coast campaign that garnered over 130,000 signatures.

Those in Favor

What was most encouraging about this effort was the overwhelming public support. Although equipped with all the necessary material to brave the elements outdoors, caravan members seldom had to camp out. Loyal supporters and patriotic citizens would not tolerate seeing the sunburned volunteers sleeping outdoors, so they provided beds, floor space for sleeping bags or hotel accommodations. The kitchen van was thus used for sandwich breaks at lunchtime on the busy streets of major cities across the country.

Donations in kind such as food and lodging would not have covered the costs necessary to make such a trip possible. The rest of the expenses were acquired in a curious way.

After obtaining a signature, members of the TFP would offer a bumper sticker with the message *Save the Honor of our Flag, Amend the Constitution* to those who signed. The generous donations received were sufficient to cover what was needed for the trip.

The repercussions heard on the street were also good indicators of the appreciation of the public for the effort.

“Give me 10 more petitions,” said a burly construction foreman. “I’ve got 72 men working under me and I want them all to sign.” Similar feedback came from a woman who did not need to sign. “Yesterday our whole company signed the petition,” she said.

“Why would anyone want to burn the American flag?” an astonished Italian tourist asked. “If I could, I would sign your petition.”

Value of a Symbol

Not everyone was supportive of the campaign however, and the most common objection came from people who said, “It’s only a piece of cloth.”



American TFP President Raymond Drake collects signatures to protect our nation's symbol.



In the summer of 1989, 30 TFP volunteers collected over 130,000 signatures in support of a constitutional amendment to protect the flag.

What people with this mindset fail to understand is the value of a symbol.

The ability to recognize and appreciate the symbolic value of things comes from the fact we are rational human beings capable of abstract thought. However, a person does not need to be a philosopher to understand this. Our language is full of symbolic expressions that take us from the material to the spiritual.

We say a man has a *fiery* temperament with as much normality as we refer to a snow covered lawn as a *blanket* of snow. A dog is a symbol of loyalty because as “man’s best friend,” he is always there for you, and a cow represents generosity because it gives everything—its offspring, its milk and itself—for our sustenance.

Other creatures of God are equally useful to symbolize virtues or character traits. While some people are *simple* as doves, others are *cunning* as serpents. One man might possess the *meekness* of a lamb while his neighbor might be *courageous* as a lion. The idea of purity can be seen symbolically in such things as the lily and the swan for their whiteness. But also in the ermine, which is purported to prefer death rather than soil its fine coat. This is what motivated knights to place this magnificent animal on their coats of arms and a medieval king to adopt the elevated motto “death before dishonor.”

Inspired by God, man is also capable of creating symbols to represent the things held dear. A good example of this are flags that have been used since time immemorial to symbolize nations and groups of individuals. The Confederate flag, for example, symbolizes Southern heritage. Shortly after the “Flag Caravan,” certain Southern states were forbidden to fly the Confederate flag over state capitals because it was inaccurately *labeled* a symbol of slavery. Those who saw no problem with burning our nation’s symbol because it is merely “a piece of cloth” found no problem condemning the other to flames because of what they thought it *symbolized*. Then there is the



The Iwo Jima Memorial near Washington, D.C., commemorates a highly symbolic gesture of the brave U.S. Marines during World War II.

“rainbow flag,” another universally recognized symbol that liberals would defend to the death for what it *symbolizes*. And finally there is our national symbol, the American flag, which is the material expression of the American people.

Most Reproduced Photo in History

This is the reason for the enthusiasm that Americans had and still have for the raising of our flag on Mount Suribachi on Iwo Jima during World War II. It was a daring feat of courageous American soldiers, but it was also an act of ardent patriotism that captured the nation’s imagination. Joseph Rosenthal’s photo of that historic moment happens to be the most reproduced picture in photographic history.

This was nowhere more evident than in the futile attempts by President Roosevelt to raise money for the war through the use of war bonds. He had made six attempts, some of which included “elaborate shows consisting of stadium appearances, spotlights, music . . . and Hollywood stars.”¹ In spite of the enormous effort, he always fell short until the circulation of Mr. Rosenthal’s photo. This caused such a sensation at home that President Roosevelt saw it as a golden opportunity. He then decided to use the pic-

ture as “the symbol . . . for the Seventh Bond Tour . . . [and] [P]eople love[d] it.”² What the Hollywood crowd was unable to do, a *symbol* did.

The U.S. Post Office would go on to make a commemorative stamp of the flag raising and the day it was issued “people stood patiently in lines stretching for city blocks on a sweltering July day in 1945 for a chance to buy the beloved stamp. . . . [O]ver 137 million were sold.”³ They did so because of their pride in our flag—our symbol. The flag represents us, and the editors of *US Camera Magazine* summed up well what Rosenthal did: “In that moment, Rosenthal’s camera recorded the soul of a nation.”

The most moving moment during the “Flag Caravan” was from an elderly gentleman who approached the young men with tears in his eyes. He, like so many

other veterans, became emotional when he saw our campaign. The reason for his tears was simple. “I was there and actually saw the raising of the flag at Iwo Jima,” he said as he wiped away the tears. “I just can’t understand how Americans could have lost the notion of what the flag means.”

He was wrong. Not all Americans have lost the meaning of our flag. There are those who recognize its sublime symbolic value even if others think it’s “just a piece of cloth.”⁴ ■

Notes:

1. “Bond Tour,” <http://www.iwojima.com/bond/index.htm>.

2. *Ibid.*

3. “Stamps,” <http://www.iwojima.com/stamps/index.htm>.

4. The longed-for amendment was ultimately voted down but it was re-introduced on several occasions since then. On every vote, it has passed in the House without problem and has been one or two votes short in the Senate. In spite of the legislative defeats however, those in favor of flag burning were not able to achieve the more important cultural victory. As rapidly as it began, flag burning became politically incorrect.



Moses broke the Ten Commandments tablets to demonstrate to the Hebrews the gravity of breaking God's law and addressed God saying, "this people hath sinned a heinous sin, and they have made to themselves gods of gold" (Exodus 32:31).

Is There a Solution When Society Is Corrupt?

BY PLINIO CORRÊA DE OLIVEIRA

While back, the Italian parliament voted to overturn prison sentences for politicians convicted of receiving illegal campaign contributions. The legislation established that illegal contributions to political campaigns were no longer crimes but simply "civil offenses," whereby those convicted would only be fined.

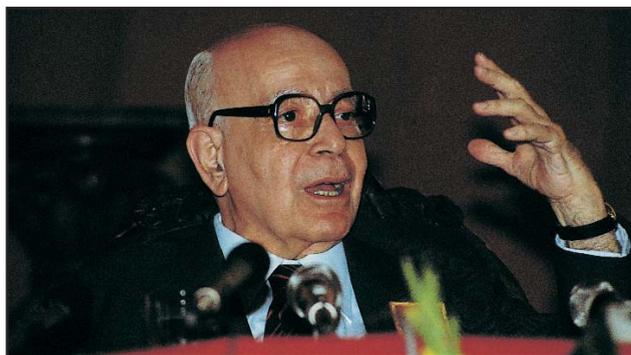
All the nation's parties, communists and pro-autonomy members of the Northern League alike, joined members of corruption-tainted parties to get the law approved. Political contributions are no longer illegal as long as they are used exclusively to finance election campaigns. The new law was retroactive and benefited defendants.

The Italian law is an example showing how campaign finance is a very real problem plaguing so many modern nations. Given the possibility of corruption, it is often asked if it is licit to finance candidates.

In principle, a rich man or corporate businessman who pays a large sum of money to finance the political campaign of a politician with ideas similar to his own should not be censured for it. Indeed, a man who can financially help elect a candidate with a platform capable of saving his country would show great stinginess if he failed to do so. In fact, a rich man donating to get a poorer one elected is not dishonest. It can even be considered an act of virtue.

Spurious Agreement

This changes, however, when a businessman supports a presidential candidate for reasons other than ideological affinity. If he finances the politician's campaign so he can receive kick-



Throughout his life, Professor Plinio Corrêa de Oliveira promoted a return to a Christ-centered society.



Farms rely on the preservation of private property for existence.

backs and business contracts later, then their agreement is spurious. The matter becomes worse when the kickbacks involve companies that are not cost-efficient. An agreement of this kind transforms an act of idealism into a corrupt deal, and is therefore illicit. Furthermore, the businessman can exact from the State a much higher price than would a competitor who did not help elect the candidate. Thus, by charging a disproportional price for services rendered, the deal takes on an irrefutably dishonest nature.

Corruption and System of Government

In theory, this kind of fraud in political campaigns does not always happen. It depends on the people involved. Honest people will work for the State and the common good. Thus, one cannot draw from this an argument against a particular form of government or against the capitalist system. One can only infer that fraud can take place in a democracy, a claim that can also be made against other forms of government as well.

Do ut Des; Facio ut Facias

The above considerations are variations on a central thought described by the maxim of Roman law: *Do ut des; facio ut facias* (I give you that you may give me; I do for you that you may do for me). This arrangement can be honest or dishonest, depending on the understanding of the parties involved.

Dishonesty can occur in any form of government. It can also occur in any economic system. However, it is well to recall that Communism is intrinsically evil, and communist regimes turned their party members, particularly their leadership, into a *nomenklatura*, or a privileged caste in former Soviet society. This became all the more obvious after the fall of the Berlin Wall.

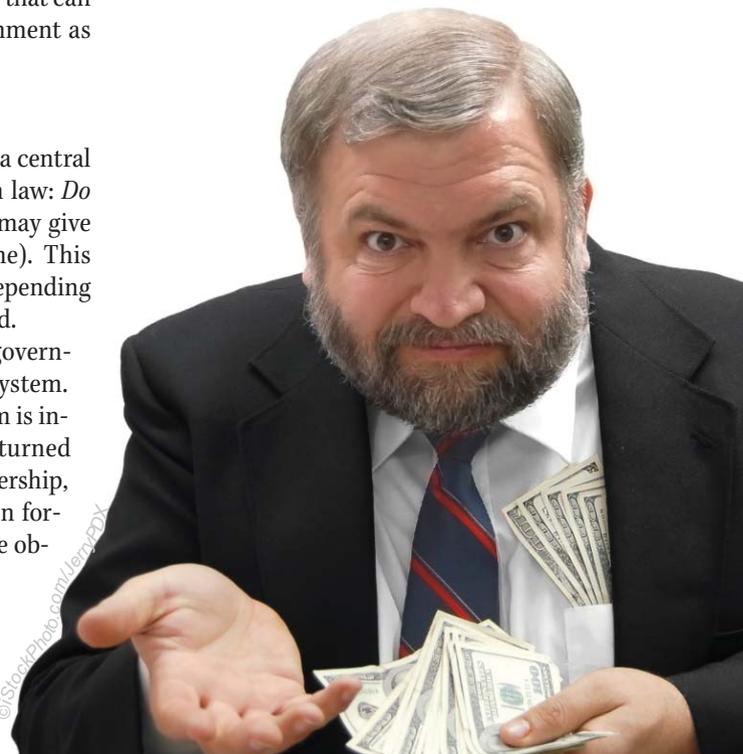
Degree of Public Morality

Thus, the crux of this matter is not found in a particular form of government or economic system. It lies in the degree of public morality and particularly the behavior of public officials. The fact is that such fraudulent deals do not take place where people take God's existence seriously and really abide by His Law. However, in countries whose people do not seriously believe in the existence of God or fulfill His Law, a certain number may steal and benefit from goods that

are not their own.

This is not just an economic question, though it has an economic side. It is not just a political matter, though it has a political side. Rather, this whole topic is fundamentally a religious and moral one. In a country without religion or morals, things necessarily move toward the complete crumbling of all economic, political and social order.

Bribery spreads like an oil stain on a cloth, penetrating the whole fabric of society.





Any immoral act, even done individually, affects the whole of society.

What About Repression Against Theft?

Obviously, every kind of illegality and immorality should be categorically repressed. However, just punishing thieves will never eliminate theft. This is because the number of thieves tends to grow exponentially in a country whose population does not obey the Ten Commandments. If five thieves are arrested, the total thief population is not down by five. Actually, five vacancies have been opened, and fifty new candidates will pop up to fill them. The problem is fundamentally a moral one, and as such it also involves religious considerations.

State Interference

In the semi-communist legislation of many so-called non-communist modern nations, growing restrictions on private property are leading to a situation where the full exercise of the right of property de-

In a country without religion or morals, things necessarily move toward the complete crumbling of all economic, political and social order.

pends on the State's authorization. Thus, for instance, there are countries where mineral rights, which legitimately belong to the landowner, can only be developed with the State's permission. To obtain this permit, an honest person is often forced to jump through legislative hoops and resort to bribes to avoid indefinite procrastination.

In this case, he is asked to give money to exercise a right that is legitimately his own. It is the State that steals when it unjustly limits the right of property. Ir-

regularities of this nature later extend to political bribes of all kinds.

This behavior spreads throughout the whole population. Hence, those who pay bribes are seen as "smart" while those who do not are regarded as "fools." The "smart" ones make money. Those who do not bribe hold property they cannot use. This is the inexorable consequence of excessive State intervention in the economy.

Thievery Made Official

If honest people are asked to pay bribes, what can be said of the dishonest? Bribery spreads like an oil stain on a cloth, penetrating the entire fabric of society.

At a given moment, the number of thieves becomes so high that it is practically impossible to repress crime without placing the whole nation in jail. The Italian formula mentioned above is then adopted: Bribery is no longer declared a crime but merely an infraction subject to fines. There are actually two fines: the bribe for the public official and the penalty for the State. The person is free to do what he wants. Thievery is made official.

Thus, an ordinary thief who steals a car can be punished with imprisonment, whereas a politician who trafficks in influence for his election campaign is not imprisoned. He just pays a fine. Since he is receiving illicit funds, everyone comes out ahead. Everyone steals, and stealing becomes an official custom.

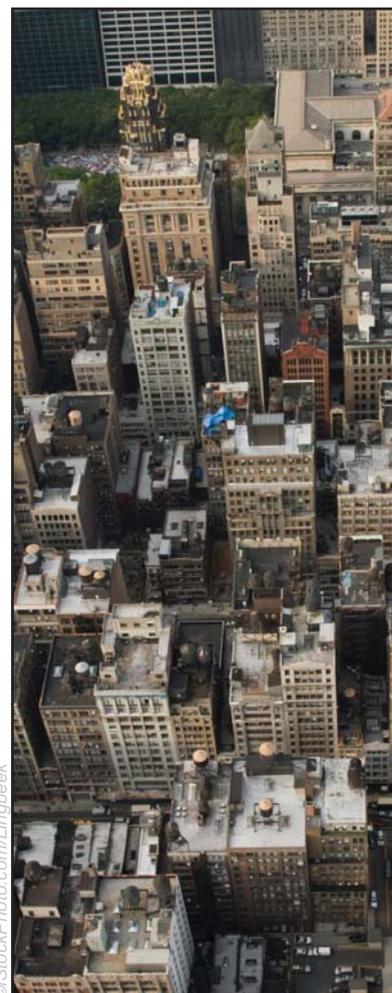
The End of Private Property

When theft is thus made official, private property is doomed to extinction. When stealing becomes generalized, illicit advantages become the standard not only in doing State business but in all business as well.

In such a context, honest work loses prestige and influence, and is replaced by the practice of making money dishonestly. Thievery becomes king of society. The economic system falls prey to bribery. The country becomes a kleptocracy.

Chaos Is the Goal

This disintegration of society leads to a distorted debate between Communism and Capitalism. Communists claim that thievery is widespread in capitalist regimes. However, the situation in Eastern European countries emerging from Communism shows that in a communist regime, thievery and bribery was generally, if not officially, established. Thus, the public is confused by these mutual accusations of thievery and concludes that the world is doomed to anarchy and chaos.



It is said that locks can only keep honest people honest, since those who want to steal will always find a way.

In a regime where thievery is officially condoned, there is no reason to dispute between Capitalism and Communism. Everything becomes fuzzy because Communism becomes equivalent to Capitalism and vice versa. Everyone becomes a thief, except for the few who still believe in God.

Laws like that approved in Italy are the first steps toward generalizing a legal system similar to the one described above. Sooner or later, this system will affect all nations of the world. The end result will be the complete loss of public morality, political composure and social order.

What Remedy Is There?

What today's society really lacks is those moral elites par excellence where families still retain a memory of their forefathers, still value their reputation for honesty and still desire to serve as models for society.

So much has been done that has concretely ruined the prestige of true elites. If no work is done to restore them, nothing can be done.

In the name of favoring the more modest classes, society has become increasingly egalitarian. This led to the progressive crushing of authentic elites and the gradual disappearance of those structures and values that provided the element for the genesis of authentic culture and leadership. Thus deprived of authentic leadership, society is gradually disoriented and increasingly tends toward chaos.

The Only Real Solution

One could argue that many, who rightly see the lack of religion as evil, could begin to practice religion and

thus slowly eliminate corruption. However, many of these same people will not take a leading role in spreading religion because they see that insisting on an atmosphere of austerity and moral severity would oblige them to change their own way of life. These people are comparable to certain gamblers. They will agree that gambling is harmful to the moral welfare of the country. However, they still gamble because they do not wish to change their ways.

Putting an end to the situation described above calls for an essentially religious apostolate that attracts Divine Grace.

Divine Grace

Putting an end to the situation described above calls for an essentially religious apostolate that attracts Divine Grace. This apostolate, with the help of grace, must really touch people's minds and souls, and achieve real conversion. Such conversions would be the starting point whereby something could be done. However, these conversions are obviously extremely difficult in

times of general immorality when people are attached to the advantages vice brings them and have, therefore, little propensity to abandon their bad life.

Genuine Apostles

To delve into the most obscure nooks and crannies of the problem, a complete solution lies in finding apostles like those described by Abbot Jean-Batiste Chautard in *The Soul of the Apostolate*. They must be endowed with real interior life, desirous above all to see the accomplishment of God's will and designs on earth as it is in Heaven. They must be apostles who draw others with their example, move people with their word, and strive to make the laws of the state in accordance to those of God, thus changing people's behavior. In short, the action of these authentic apostles can really touch souls. If these correspond to grace, they will convert.

And to convert, contemporary man must be docile to the recommendation of Our Lady to mankind at Fatima in 1917: they must pray and do penance. ■



Gambling comes from the desire to gain wealth without honest effort.

*This article is adapted from a lecture given to TFP members on December 4, 1993.



America Needs Fatima®

July/August 2009

PROGRESS REPORT

America Needs Fatima Launches New Web Site: www.ANF.org

BY ANTONIO FRAGELLI

Our site was just recently renovated. In a way, it is a new beginning. The new web site addresses are www.ANF.org or www.AmericaNeedsFatima.org. You can now go online and read all about the Fatima message or get updates on what is happening at America Needs Fatima. It is now especially easy to refer America Needs Fatima to a friend, for all you have to do is give them the web site—www.ANF.org.

As of now, we are preparing for the national Public Square Rosary Crusade to take place on October 10, 2009. We are hoping to hold at least 4,000 Public Square Rosary Rallies across our vast country that is so much in need of prayer and conversion.

Last year, we had great success with the Public Square Rosary Rallies and as promised we delivered a red rose to Fatima in the name of each brave soul who led a Public Square Rosary Rally on October 11, 2008. This year, alongside offering the red rose, we also offer a white rose to be delivered in the name of all those unable to do a Public Square Rosary Rally but who would still love to send a rose to Fatima. So, if you are interested, why not take a few moments of your time and go to

www.ANF.org and check it out.

Once at the web site, you will have many opportunities to get involved in activities, such as fighting blasphemy or printing the entire story of the Fatima apparitions to give to friends. In this way you please our

Blessed Mother by helping us spread the Fatima message, which, according to Pope Benedict XVI, is “without doubt, the most prophetic of all modern apparitions.” ■





A Visit to Our Lady's Grotto

BY BYRON WHITCRAFT

On April 13, 2009, after a long journey from the United States and through Spain, I finally arrived at the majestic basilica in Lourdes, France. My task was to take the large blue candle, made from the many smaller candles our America Needs Fatima friends sent us, to the Grotto where a century and a half ago a sickly peasant girl was honored to gaze upon the Mother of God on 18 different occasions.

In a peaceful and blessed atmosphere, the large blue candle was lit for the intentions of all who participated in the endeavor, while prayers were offered for them as well. After my two-day visit to the shrine, I regretfully left the Grotto, hoping to return one day. I am honored to have participated in this task and pray to Our Lady of Lourdes for her reign to come as soon as possible.

Our Lady of Lourdes, pray for us!



■ The author and the candle in Lourdes, France.

Regional Conferences in California and Louisiana

BY ROBERT RITCHIE

On March 21–22, 2009, two regional one-day conferences, which centered on the theme of the need for Catholic action, were held by TFP-Louisiana.

The setting for the first conference was Grand Coteau, Acadiana, one of Louisiana's charming historic towns.

The first talk of the day was by Mr. Cesar Franco of TFP Student Action. The detailed narrative of Saint Joseph's Caravan to defend traditional marriage in California recounted the overwhelming support for traditional marriage and the hostile expression of hatred by proponents of homosexual "marriage."

Mr. Michael Drake gave the second meeting, "Guaranteeing the Future of Our Catholic Heritage." He looked at the need to defend Christian civilization from the changing circumstances of the Cultural War. He described exactly what values need to be defended and opposed.

The third session started with Mr. Thomas Drake's explanation of "Why the Need for Action?" He described the historical and philosophical forces involved in the gradual destruction of our Christian culture. Drawing on Professor Corrêa de Oliveira's book, *Revolution and Counter-Revolution*, Mr. Drake outlined historical transformations in Western man's thinking.

Mr. Michael Drake gave the final presentation of the day, "The 2008 Public Square



TFP-Louisiana President Thomas Drake encourages attendees at the regional conference in Louisiana to be active Catholics.

Rosary Rallies—What Did They Achieve?" He presented slides from some of the 3,500 Rosary Rallies held on October 11, 2008, with nearly 120,000 Americans joining in prayer. From Hollywood to the steps of the U.S. Supreme Court, the variety and scope of the Rosary Rallies held the audience spellbound.

On March 22, 2009, the New Orleans Regional Conference took place at the Hilton Hotel. The participants of this gathering shared in nearly the same discussions and presentations as were held in Acadiana. Even the hotel staff was enthralled with the grace-filled atmosphere at the conference.

Regional Conference in California

The weekend of April 18–19, 2009 saw regional conferences in California. On Saturday, April 18, there was a regional conference in Sacramento and another one in the Los Angeles area the next day.

The first lecture, given by Mr. Michael



The audience listens attentively to Michael Drake's talk, "Guaranteeing the Future of Our Catholic Heritage."

Drake, was about guaranteeing the survival of Catholic traditions in a world opposed to them. The ways to ensure these customs endure include exploring the myriad possibilities that God opens to those willing to struggle for Him.

In the second lecture, Mr. Norman Fulkerson discussed the importance of the "sublime" for individuals and society as a whole. He defined sublime as "having beauty proportional to God." This beauty exists as much in the realm of human action as it does in aesthetics. He then showed how the roaring twenties, the aftermath of World War II and, above all, Hollywood have created a world that mocks the sublime.

In the last lecture, Mr. Michael Whitcraft spoke of the reasons to expect the coming chastisement that Our Lady predicted at Fatima. He showed the only true hope for Catholics during this tempestuous time was to keep confiding in the Blessed Virgin's maternal goodness. ■

If you would like to attend a similar event, please call Robert Ritchie at (717) 225-7143.



'These Lambs Can Bite'

Le Monde Responds to Massive Protest

BY LUIZ S. SOLIMEO

On March 19, 2009, the French newspaper *Le Monde* published a blasphemous cartoon depicting Our Lord as a hippy throwing condoms to a huge crowd of Africans. The caption read, "The multiplication of condoms followed the multiplication of the loaves." The pope was depicted as an old man saying, "Anything goes!"

However, *Le Monde* never expected the protest that followed. "The word outcry is weak," wrote the paper's ombudswoman Véronique Maurus. "This was . . . a tsunami of protests."

On the day the cartoon was published, the TFP and other groups began promoting an e-mail protest to the newspaper. Catholics from around the world responded

in great numbers. Eight days later, Véronique Maurus reported on the extent of the protests. Surprised at the extent of the Catholic reaction, she stated these "lambs can bite!"¹

The apex of the campaign was on the Feast of the Annunciation, March 25, when e-mails were arriving at the rate of "500 per hour." Among the protest promoters, she singled out the "dreaded America Needs Fatima, which became famous by denouncing the bestseller, *The Da Vinci Code*."

Some of the protest e-mails Véronique Maurus published in her article were:

"You would not have done this against Moslem ethical principles. You choose soft targets because you are COWARDS."

"I pray for the soul of France that gave Saint Louis [the king] to the world."

"France has still not recovered from the ignominy and infamy of the Revolution."

Despite it all, the paper still defends itself and affirms it will continue to publish offensive cartoons. However, Catholics came to the defense of the Catholic Church. They shocked the paper's staff who, long accustomed to indifferent Catholics, finally realized lambs of God can bite! ■

Notes:

1. Véronique Maurus, "Sacrilège!", *Le Monde*, March 27, 2009, http://www.lemonde.fr/web/imprimer_element/0,40-0@2-3232,50-1173348,0.html.

G U S T O D I A N ' S

R E V I E W

'By Their Fruits Ye Shall Know Them'

BY NORMAN FULKERSON

Apocryphal of the Fatima message rarely see the fruits of their labor in this life. I found this out firsthand during a visit to Augusta, Georgia. During the coffee break following Mass, the parish priest asked us to say a word about our work. After explaining our home visits with the statue of Our Lady of Fatima, a lady approached and told us her story.

She and her husband were living in The Bronx, New York, over twenty years ago when she received a phone call from a man wishing to show them a slide-show presentation about Fatima. It was not their custom to receive visits from strangers but she felt the need to make an exception since the faith she learned as a child seemed to be fading. She described the life she was living as sinful and admitted that the extent of her religious duties was a yearly visit to confession.

The man who visited her was Mr. Fred Porfilio, a veteran member of the American TFP. Mr. Porfilio was a man with a contagious smile capable of brightening the darkest day and had a heart made of pure gold. Being a New Yorker, Mr. Porfilio always held a deep desire to convert the "The Big Apple." He never saw the conversion of New York, however, nor the results of his apostolic zeal in the soul of a woman from The Bronx. He was killed in a car accident while collecting signatures for the freedom of Lithuania. Yet, while he was laboring for a people oppressed by Communism, she, like the prodigal son, was returning to her "father's house." Lithuania eventually received their freedom, and a woman from The Bronx admitted that Mr. Porfilio's visit planted the seeds that eventually led to her conversion. ■



Mr. Fred Porfilio was a highly dedicated TFP member from 1975 until his death in 1990 during a historic signature drive for the freedom of Lithuania from Soviet oppression.

To schedule a Fatima visit in your home, call toll free (888) 460-7371



Catholics Confront Boston Blasphemy

BY ROBERT E. RITCHIE

The American TFP, through its America Needs Fatima (ANF) campaign, staged a public act of reparation and protest against the May 1 premiere of the blasphemous production "Jerry Springer: The Opera in Concert," playing at the Boston Center for the Arts. While it would be improper to outline all of the play's blasphemous content, some "milder" examples include:

- A woman singing "Jerry Eleison" (mocking the Mass' *Kyrie Eleison*).

- Jesus is introduced as the "hypocrite son of the fascist tyrant on high." He wears a diaper, is fat and effeminate, and later admits, "Actually, I am a bit gay."

The Annunciation is described as a rape. In face of such insults, ANF decided to voice their outrage publicly.

Before the 8 p.m. showing, ANF participants began singing hymns outside the theater as TFP members in ceremonial habits processed with a Pilgrim Statue of Our Lady of the crowd where she reigned throughout the protest.

Participants recited the Rosary, continued singing and shouted slogans throughout the event, during which there were many touching examples of public support.

When three well-dressed women going to a fashion show passed by, they abandoned their plans and joined the protest. Later, a young woman on a bicycle stopped before the statue to make the sign of the cross.

Throughout the event, the calm of the protesters contrasted sharply with the



Above: Two members in their TFP ceremonial habit carry the statue of Our Lady of Fatima.

Below: The rally concludes with the recitation of the Consecration to Our Lady by Saint Louis de Montfort.



People of all ages attended the anti-blasphemy rally.

mockery and laughter of passing theatergoers. Their agitation reached a pitch when protesters lit candles and knelt for the consecration to Our Lady.

By the end of the event, it was clear that there will never be peace between good and evil, and that the final victory will belong to Our Lady.

To join the current anti-blasphemy crusade, please go to www.ANF.org.

Defending the Family on Saint Joseph's Day

BY KENNETH MURPHY

Should public libraries make pornography readily accessible to children? The Shawnee County Library in Topeka, Kansas, thinks not. In February 2009, the library board of directors decided to place pornographic material behind the counter and refused to lend it to minors.



TFP supporter Mr. Thomas Toenjes peacefully displayed his anti-pornography sign outside the Shawnee County Library.

It seemed this decision would be understood as a sensible choice since everyone, especially children, should be protected from pornography. However, library officials have been pressured by, among others, pro-homosexual activists such as members of Kansas Equality Coalition of Topeka to place the pornographic books back on the shelves. "They not only want the state to approve the sin of Sodom but they are refusing that innocent children be protected from such morally damaging trash," said Mrs. Jeri Tucker, a TFP

supporter in Kansas.

In response, local America Needs Fatima members and TFP supporters rallied in front of the library on March 19, 2009 to voice their support of their library's decision. "It was the feast day of Saint Joseph! The most perfect day to ask Saint Joseph, the 'Protector of the Holy Family,' to defend the families of Topeka from pornography," said rally coordinator Francis Slobodnik. To close the rally, the Litany of Saint Joseph was prayed.

Unfortunately, in April 2009, the library board returned the pornographic material to the shelves amid threats of lawsuits. Such a cowardly move only increases the resolve of TFP supporters and America Needs Fatima members to increase their vigilance in defense of the family.



Holding signs and saying prayers, ANF and TFP supporters showed support for Shawnee County Library's initial decision to refuse to lend pornographic material to minors.



Send a Red Rose to Fatima by Becoming a Rally Captain

Now's the time to sign up as a Rally Captain in the October 10, 2009 Public Square Rosary Crusade and get a complimentary red rose sent to Fatima in your name.

All you need is a banner and a few friends to hold the banner in a public place. *It's that simple.* Our coordination center in Rossville, Kansas, is there to help you through each step of the process. But the sooner you start organizing your rally, the better it will be.

Our goal with this year's rallies is to counter the advance of the destructive secular agenda—abortion, homosexuality, immorality and so forth—and ask God to guide every aspect of our society. As human

efforts have failed to solve America's key problems, we ask His immediate help for our nation's leadership. He will hear our prayers, especially if we pray the Rosary of His Blessed Mother. Without prayer, and specifically the Rosary, we will not find solutions to our nation's many problems.

Last year, America Needs Fatima organized 3,500 Rosary Rallies. In 2009, we are planning 4,000 Rosary Rallies for October 10, which is the Saturday closest to October 13, the day God worked the miracle of the sun at Fatima, Portugal, in 1917. America needs a monumental miracle of conversion and with your help it can happen! ■



Please get started today as a Rally Captain by calling (866) 584-6012 or by signing up online at www.ANF.org.

Our Readers Write...



✉ I am committed to being a Rosary Rally Captain from now on. I thank your organization for putting these rallies together. The Fatima story touched my heart deeply, and when I was 18 I vowed to say my Rosary every day for sinners and peace. Again I am very grateful for the opportunity of being a Rosary Rally Captain.

B.D., Philadelphia, PA.

✉ I looked at your traditional marriage blog on the TFP Web site and I really appreciate what you have done. I would like to thank you for being outspoken and saying what many Christians believe but don't speak out about. I was really surprised at how many people actually disagree with homosexual "marriage"! It is very encouraging for other Christians to hear this news. I thank you for reminding many of the truth: traditional marriage should be the only marriage.

A.W., Winnipeg, Canada

✉ America Needs Fatima has definitely had a positive effect on my life. The Public Square Rosary Crusade, the various campaigns against blasphemy and the Saint Joseph Caravan for Traditional Marriage have inspired me to share, defend and love my Faith in a new way. On May 13, I will be making my Confirmation as an eighth grader in my parish. Could you please pray for me that I may become mature and courageous in my Catholic Faith? Thank you again for your wonderful example.

M.O., Pennsauken, NJ.

✉ I would like to know if the traditional marriage caravan would be coming to the greater Boston area. If so, we'd like to offer the caravanners hospitality aboard our charter yacht at that time.

A.H., Boston, Mass.

✉ I truly admire your courage and patience in confronting the evil and moral decadence

besetting our society and the world today. Just as the early Christians were singing the Lord's praises while being fed to the beasts at the Colosseum, you portrayed heroism and inner peace when confronted with insult and rejection.

Rev. E.L., Calif.

✉ God bless all of you for standing up for traditional marriage! Finally we see some practicing Catholic men promoting Christian values very publicly.

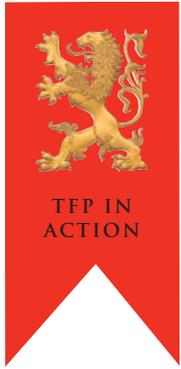
L.G., via e-mail

✉ I was in Concord, N.H., last week, thank you so much for being there and for everything you do. I fight the war for the unborn here in New Hampshire and it was an inspiration to see men defending the family. We have some good men here, too, but not enough.

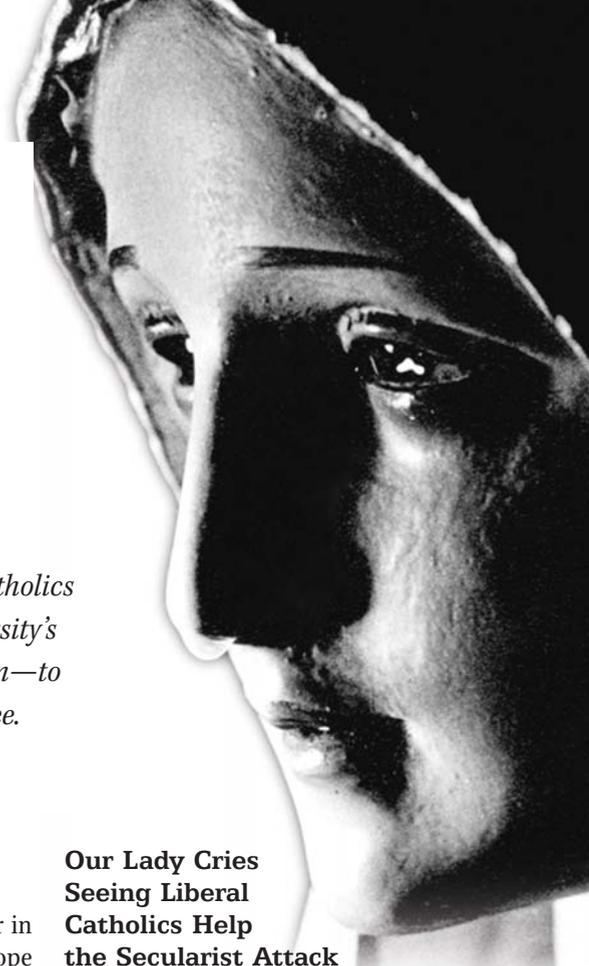
J.L., via e-mail

✉ I was at the marriage rally this morning at the New Hampshire State House where you made quite a good impression! I had not heard of your organization until today but I'm impressed. Keep up the good work!

T.M., Goffstown, N.H.



Why Does Our Lady CRY?



On May 17, 2009, the American TFP joined the more than four thousand Catholics outside the gates of Notre Dame University to peacefully protest the university's decision to invite the nation's president—a radically pro-abortion politician—to give the commencement address and award him an honorary law degree.

The following is the TFP statement distributed during the protest.

Our Lady shed tears at the foot of the Cross, how could she not shed tears contemplating the Passion of Holy Mother Church today?

Our Lady cries when she sees how secularism has declared war on the Catholic Church and Christian morals in America.

We see this in the increasing expulsion of the Faith from the public square in America. It is found in the efforts of activist judges and opportunistic legislators who are placing marriage and homosexual unions on the same footing.

We see this in the many new appointments of notoriously “pro-choice” officials who favor abortion on demand and the American funding of this “slaughter of innocents” in foreign countries.

Our Lady Cries Seeing the Church under Attack

Our Lady cries seeing the recent uproar in America and around the world over Pope Benedict XVI's statement against the use of condoms as a means of AIDS prevention. The Church was subjected to a media lynching though the pope only reaffirmed Catholic doctrine and pointed out the inef-

Our Lady cries most for the faithful who fail to do their Catholic duty.

ficacy of condom distribution in the epidemiological battle against AIDS.

Although renowned scientific authorities said the pope was correct from an epidemiological perspective,¹ the clamor against the Church continues, echoing another from 2,009 years ago, “Crucify Him! Crucify Him!” The Belgian Parliament passed a resolution demanding the government officially criticize the pope for his statement. The Spanish Parliament is discussing a similar resolution. We are seeing civil authorities and international organizations arrogating themselves as judges over what the Vicar of Christ can or cannot do or say in matters of faith and morals. This is a telltale sign of the advancing radical Jacobin brand of secularism.

Our Lady Cries Seeing Liberal Catholics Help the Secularist Attack

However, Our Lady cries most for the faithful who fail to do their Catholic duty and even take positions contrary to the moral law laid down by Our Lord Jesus Christ. Well-known Catholic politicians and leaders have adopted positions that are opposed to Church teaching, thus favoring the Church's enemies. They place themselves on the side of the adversaries in this Cultural War between secularism and the Faith.

Catholic Universities Honor Pro-Abortionists

Unfortunately, the list of scandals caused by Catholic persons and institutions is long. This is especially true in Catholic academia where numerous colleges and universities honor pro-abortion politicians and host pornographic, homosexual films, plays and programs.

We Protest the Liberal Catholic Dalliance with Militant Secularism

We are protesting today because one of these honors is being given to a politician who, over the course of his career, has supported numerous pro-abortion initiatives.

We are not protesting against inviting the president of the United States to give the commencement speech at a Catholic uni-



Across from the University of Notre Dame entrance, the TFP standard and American flag became a rallying point for protesters.



Left: One of the four corners at the main intersection into Notre Dame. **Center:** Protesters carried signs at each of the entrances to Notre Dame. **Right:** TFP members lead the predominately Catholic protest in the recitation of the Rosary.

versity or granting him an honorary law degree. Our protest is against the inviting of and bestowing honors upon a politician who openly and consistently favors abortion. Such behavior is shameful for a Catholic institution.

Relativism Is Incompatible with the True Catholic Position

Catholic liberals argue that the invitation is extended because of the office, not because of the politician's pro-abortion record. They would separate the man and the office. This relativistic distinction makes the giving of the honor somewhat ambiguous, and thus morally justifiable in their eyes.

However, a university born under the sign of the Cross and placed under the patronage of the Mother of God cannot favor ambiguity. He who died on that Cross was crystal clear in condemning ambiguity, "But let your speech be yea, yea: no, no: and that

which is over and above these, is of evil" (Matt. 5:37).

Our Protest Is also Reparation

In protesting against the scandal at Notre Dame University's 2009 commencement exercise, we wish to console a Mother who cries over the millions of her children lost to abortion and her wayward children.

We do our part and offer her our public reparation for the nation's collective sin of legalized abortion.

We uphold the natural moral law that condemns abortion while protesting that an honorary law degree is given to a politician who denies this moral law.

Legal and Peaceful Protest, and Reparation

We do this in a peaceful and legal manner as we have done for decades. Our protest, prayer and witness are part of the great reaction that has turned abortion and the defense of traditional marriage into burning moral issues. It has encouraged Catholics of all ages to show courage in proudly defending their Faith before an increasingly militant secularist society.

We especially acknowledge with great joy the more than 70 American bishops who have condemned Notre Dame University's decision to invite and honor an abortionist politician.

For Her Children Are No More

"A voice in Rama was heard, lamentation and great mourning: Rachel bemoaning her children, and would not be comforted, because they are not" (Matt. 2:18).

Like Rachel, Our Lady cries for the millions of abortion victims killed in the "slaughter of innocents."

However, we can console her with our prayers, penances and, above all, our continued struggle—a doctrinal, peaceful, legal and persevering struggle.



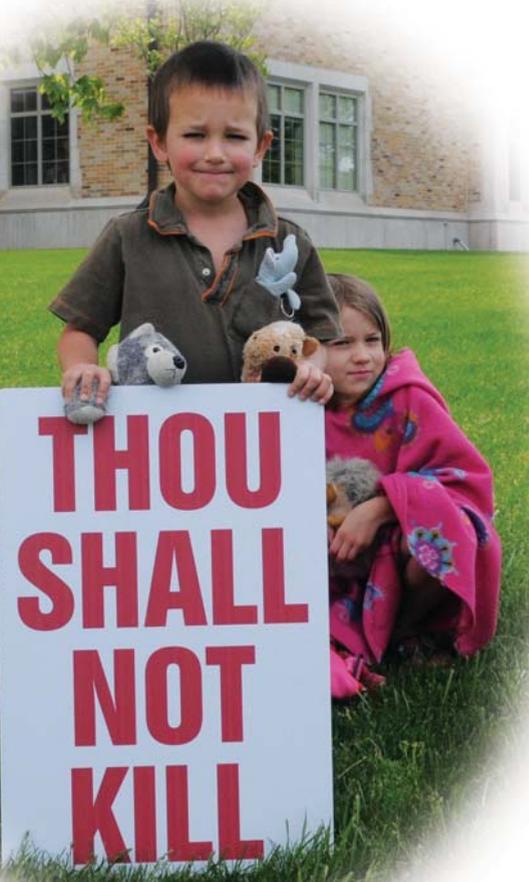
Wearing the TFP's ceremonial habit, TFP members Cesar Franco and Alvaro Zapata carry the statue of Our Lady of Fatima.

We can do this without fear for we have absolute certainty of Our Lady's victory, since she promised at Fatima that "finally, My Immaculate Heart will triumph!" ■

For free printed copies of this statement, please call (888) 317-5571.

Notes:

1. "Harvard expert on AIDS prevention, Dr Edward C. Green, told MercatorNet bluntly: 'the Pope is actually correct.'" Michael Cook, "African AIDS: the facts that demolish the myths," MercatorNet.com, March 21, 2009, http://www.mercatornet.com/articles/view/african_aids_the_facts_that_demolish_the_myths/.





COMMENTARY

I Was There When the TFP Ceremonial Habit Was Created

BY MARIO NAVARRO DA COSTA

Over the years, you may have seen TFP members wearing the organization's ceremonial habit at TFP events or you may have seen pictures of the TFP ceremonial habit on the organization's Web sites or publications.

On January 22, 2009, for example, the estimated 300,000 participants of the 36th March for Life in Washington, D.C., saw four TFP members wearing the TFP ceremonial habit while carrying the International Pilgrim Virgin Statue of Our Lady of Fatima—the statue that wept miraculously in New Orleans in 1972.

Just as the Knights of Columbus have an official dress, with cape and naval chapeau, so also TFP members have a ceremonial habit and use it on special occasions.

If you ever wondered about the TFP ceremonial habit's origins and symbolism—with its scapular and hood, full-length Cross of Saint James, the large nickel-plated chain around the waist, the extra large Rosary hanging from the chain, a folded TFP cape hanging from the member's left shoulder, the rampant lion adorning this red cape, the knee-length tunic and the knee-high boots—then you will enjoy reading this article for I was there, some 38 years ago, when the TFP ceremonial habit came into existence.

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Like the lion-embazoned, red and gold TFP standard and the hallmark red capes worn by TFP members in street campaigns, Professor Plinio Corrêa de Oliveira, the late founder of the Brazilian Society for the Defense of Tradition, Family, and Property, created the TFP ceremonial habit.

In June 1970, at the initiative of Mr. Fábio Vidigal Xavier da Silveira, a director of the Brazilian TFP, the "Hermitage" of Elias was formed. It was the first of many "hermitages" to come. These are TFP centers that combined prayer and intellectual work in a reflective setting. The "hermitage" proved to be very popular with the Brazilian TFP members. It became popular with other TFPs, too, and the American TFP established a "hermitage" of its own some seven years later.

The Hermitage of Elias in São Paulo, Brazil, brought

This TFP habit would symbolize the total consecration to the Blessed Virgin Mary as a slave of love according to the method taught by Saint Louis de Montfort, the zeal and dedication of the military orders of chivalry, and the self-denial and piety of the monastic orders.

together a group of TFP members who wanted to study Church history, moral and dogmatic theology and international affairs. The Brazilian TFP's second hermitage was formed a month or so later in the countryside, some two hours away from São Paulo. In September 1970, I was one of four TFP members² who formed the Brazilian TFP's third hermitage, commonly known as the Hermitage of São Bento. The purpose of our hermitage was to help develop the TFP moral profile and human type.

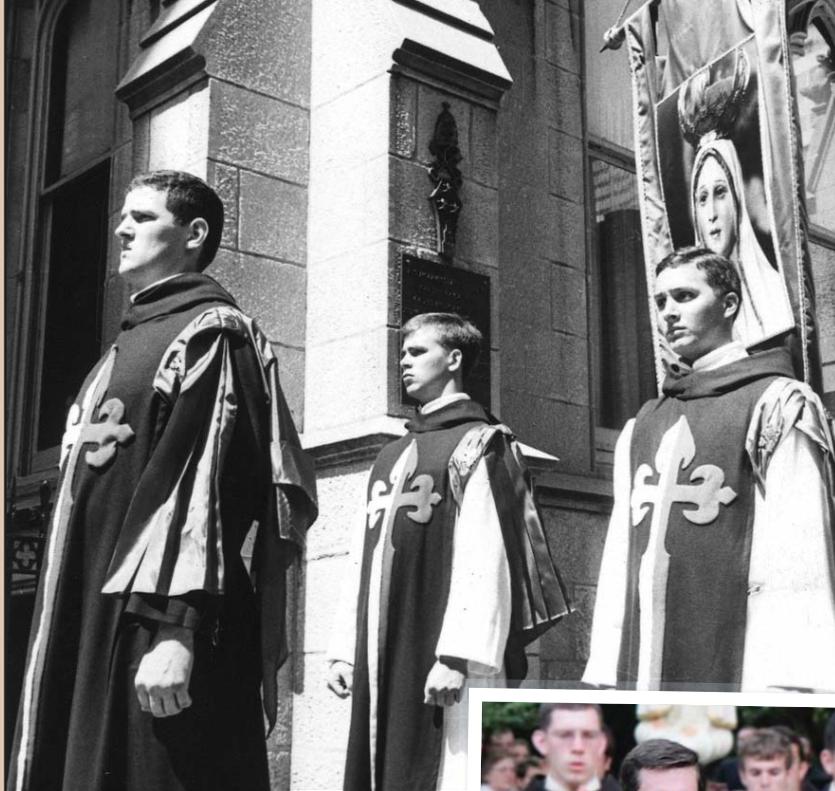
Since we were Third Order Carmelites, we wore our Carmelite habit daily in the Hermitage of São Bento, as did Professor Corrêa de Oliveira when he came to visit and give meetings.

At some point in the Hermitage of São Bento's first year, Professor Corrêa de Oliveira decided to create a habit for us, one that would express our TFP ideals better than the Third Order Carmelite habit we were wearing. This TFP habit would symbolize the total consecration to the Blessed Virgin Mary as a slave of love according to the method taught by Saint Louis de Montfort, the zeal and dedication of the military orders of chivalry, and the self-denial and piety of the monastic orders.

These Catholic models filled the hearts of TFP members with admiration and gave them enthusiasm for their own legal, peaceful and intellectual struggle against the ideological adversaries of the Church and Christian civilization. Thus, in a symbolic way, the TFP ceremonial habit would express this three-faceted moral profile of a TFP member: slave, warrior and monk.

Professor Corrêa de Oliveira created the habit over the course of several visits to the Hermitage of São Bento, testing ideas, resolving problems and implementing improvements as the prototype was being developed. Developing a symbol is not always easy. In the case of the TFP habit, it took time and care.

In one of these sittings, TFP members and I watched Professor Corrêa de Oliveira draw the first sketch of the TFP's Cross of Saint James that would later be made out of wool and sewn onto the front of



On August 26, 1978, outside St. Patrick's Cathedral in New York City, the American TFP used the ceremonial habit for the first time.

the large dark brown scapular.³

Mr. Luiz Carlos Siqueira Campos, a TFP member with artistic skill, made improved drawings of the TFP's Cross of Saint James. Professor Corrêa de Oliveira reviewed and corrected each of Mr. Campos' drawings until Professor Corrêa de Oliveira finally approved the version used for the TFP habit.

This large pointed sword-cross of Saint James is red and white. The red half covers the TFP member's left breast and the white half his right, while a golden thread runs down the middle. The red symbolizes a TFP member's willingness to suffer martyrdom, if necessary, in defense of the Church and Christian civilization. The white symbolizes the purity of orthodoxy in the Faith and spotless chastity. The gold symbolizes the nobility of the TFP's struggle.

When Blessed Pope Urban II convoked the First Crusade in 1095, he instructed those committing themselves to fight for the deliverance of the Holy Land from Muslim dominion to cut up strips of cloth, form a cross with them, and sew this cross onto their cloaks as a way of showing everyone they had taken the Crusader's vow. Although acting exclusively in the realm of ideas—always in a peaceful and legal way—the TFP's struggle is a Crusade, and one as noble, motivated and selfless as that of Godfrey of Bouillon, the leader of the First Crusade. Professor Corrêa de Oliveira wanted to



TFP volunteer Matthew Shibler leads a Marian procession during the 2008 TFP Call to Chivalry Summer Camp in Louisiana.



Left: Professor Plinio Corrêa de Oliveira giving a talk to TFP members dressed in the ceremonial habit. **Right:** The TFP choir in ceremonial habit during the Rosary procession at the American TFP's 2007 National Conference.



mark the TFP ceremonial habit with a Crusader's cross.

The TFP cross is unusually large because a TFP member must be proud of the Cross of Our Lord Jesus Christ and embrace it with manly love, amid a world where many are ashamed of the Cross, and many more hate and persecute it.

Professor Corrêa de Oliveira's inspiration for the scapular's hood came from the Benedictines and he arranged for Benedictine monks to be consulted on how they made their cowl. Professor Corrêa de Oliveira then made substantial changes. He gave the TFP hood a sharp and stiff point and stiffened the hood in general so that when folded, it does not crumple but remains firm, framing the TFP member's head. It is somewhat evocative of a knight wearing a suit of armor, but without a helmet.

Drawing inspiration from a picture of Trappist monks working in a field, his first idea for the tunic was natural white, the color of undyed wool. However, when he saw the greater effect caused by the brown scapular over the Third Order Carmelites' brown tunic, he opted for dark brown.

Professor Corrêa de Oliveira liked the length of the tunics worn by medieval Russian czars and adopted it in the TFP habit. Thus, the TFP tunic is not ankle-

length, but raised so that the boots can be seen. This particular length helps give the TFP member a medieval, Crusader-like look.

Because of the tunic's length, the black boots needed to be tall. He started off with the boots worn by the Brazilian cavalry. He wanted a soft leather covering for the leg's calf, but when this proved impractical, he opted for stiff leather, gradually extending the coverings to just below the knee. Brazilian cavalry boots had three buckles around the calf. Professor Corrêa de Oliveira made it four. In opposition to a world enslaved to fashion, he did not want boots that were elegant.

As for the chain on the TFP habit, to my knowledge, Professor Corrêa de Oliveira was the first person in history to use a large-link chain as a cincture in the official attire of a group of people. Over the centuries, many saints and pious people have worn chains privately to express physically their spiritual slavery of love to the Blessed Virgin Mary. However, Professor Corrêa de Oliveira wanted TFP members to do this openly and unapologetically, as an exterior act of devotion to the Blessed Mother and her Divine Son, and a rebuke to a world that has largely abandoned Them.

Many wear chains today, influenced by punk or Gothic trends. Some may even wear it around their waist. One can only wonder what *their* chains symbolize: Is it slavery to unbridled passion?

Having put on the chain, a TFP member lets either three or seven chain links hang down on his left side. Three links honor Our Lady as daughter, mother and spouse of God. Seven links honor her Seven Sorrows or Seven Joys.

The Rosary had to be large as well to express the importance a TFP member gave to its daily recitation and as a constant reminder of Our Lady of Fatima's call to conversion and request that it be prayed.

Black boots, dark brown tunic, dark brown scapular with pointed hood and large Cross of Saint James, large-link chain girding the waist and large Rosary—the TFP founder had created the organization's ceremonial habit.

Nuns from Campos, Rio de Janeiro, very close friends of the Brazilian TFP, sewed the first TFP habits.

On September 9, 1971, the Hermitage of São Bento's first anniversary, Professor Plinio Corrêa de



In 1978, TFP members wearing the ceremonial habit marched 25 blocks up Fifth Avenue in New York City. The public demonstration, which ended at the steps of St. Patrick's Cathedral, beseeched God for a good and holy pope.

Oliveira bestowed the new TFP ceremonial habits on the members of the hermitage as well as on other veteran TFP members.

* * *

Use of the TFP ceremonial habit quickly spread to numerous members of the Brazilian TFP as well as foreign TFPs.

In 1974, at Professor Corrêa de Oliveira's request, a TFP member consulted Reverend Fathers Arturo Alonso Lobo, O.P. and Sabino Alonso Moran, O.P.—two world-renowned canonists in Salamanca, Spain—as to whether the private and public use of the TFP ceremonial habit by members of the Brazilian TFP, a civic organization of lay Catholics, violated Canon Law in any way because of the similarities between the TFP ceremonial habit and habits of specific religious orders. The eminent canon lawyers wrote that it was perfectly legitimate for the TFP to desire to have and to wear a habit of its own, and that the TFP ceremonial habit could be worn publicly and privately

Professor Plinio Corrêa de Oliveira, the late founder of the Brazilian Society for the Defense of Tradition, Family, and Property created the TFP ceremonial habit.

without violating Canon Law or Church norms.

A few years later, Professor Corrêa de Oliveira developed a tunic for younger TFP members by returning to his 1971 idea, making it natural white, the color of undyed wool.

Given the glorious use of the TFP's red cape in untold street campaigns, Professor Corrêa de Oliveira decided to incorporate it to the habit as well. He did this by having the cape folded and sewn onto the left shoulder of the dark brown scapular. The TFP's gold rampant lion was pinned to it, shining from amid the crimson background. I was fortunate to be there when Professor Corrêa de Oliveira did this, and served as the model, while TFP member Umberto Braccesi folded the cape and held it in place with sewing pins for Professor Corrêa de Oliveira to see and correct.

* * *

On August 26, 1978, the TFP ceremonial habit was worn on Fifth Avenue in New York City for the first time. The American TFP marched up 25 on Fifth Avenue,

starting at Madison Square Park and ending on the steps of St. Patrick's Cathedral. The purpose of this public act was to beseech God to send a strong and holy pope to the Church, a new Saint Pius X.

Almost 31 years later, on May 17, 2009, four TFP members wore the organization's ceremonial habit while carrying a statue of Our Lady of Fatima as part of the 4,000-strong protest outside the University of Notre Dame. The TFP was offering public reparation for this institution's scandalous decision to invite and to honor our nation's president—a pro-abortion politician.

Between these first and the latest uses of the TFP ceremonial habit in the United States, millions of Americans have wondered about its history and symbolism. If you were among them, you no longer have to wonder, for now you know. ■

Notes:

1. Mr. Fábio V. Xavier da Silveira had visited the famous *Eremo delle Carcere*, a place of recollection and prayer graced by the supernatural presence of Saint Francis of Assisi who had received it as a donation from the Benedictines. The memory of the hermitage of Saint Francis filled the then young TFP director with enthusiasm. With his imaginative Brazilian vivacity, he soon applied this Italian word to the TFP center he directed. As is readily seen, the members joining these TFP centers live together, not apart and isolated as occurs in a true hermitage.

2. Martim Afonso Xavier da Silveira, Carlos Antúnez Aldunate, Fernando Antúnez Aldunate and I were the four TFP members who founded that hermitage.

3. I authenticated this original sketch at that time by writing something like this on it: "On . . . [the day the cross was sketched] Dr. Plinio designed the cross for the habit" and signed my name underneath. Some twenty years later, I gave this original sketch to an individual who was then a member of the Brazilian TFP for safekeeping. After the death of Professor Corrêa de Oliveira in 1995, this individual quit his TFP membership. I hope he still has the sketch.



TFP volunteers in ceremonial habit hold a statue of Our Lady of Fatima at the Public Square Rosary Rally across St. Patrick's Cathedral in New York City on October 13, 2007.

The SWORD

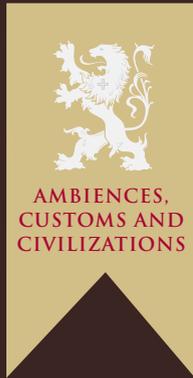
BY PLINIO CORRÊA DE OLIVEIRA

In our day, the sword has been surpassed as a weapon of war by far more potent arms. The modern soldier nowadays does not sharpen his sword for battle. Inadequate to defend its bearer against modern lethal weaponry, the sword has been eliminated from twentieth-century arsenals.

Although no longer used in combat, the sword retains such symbolic value that one cannot imagine an officer at a solemn event without it. Consider, too, that in those countries

with academies of letters that use uniforms, the academicians wear swords on special occasions. The pen may be mightier than the sword, but a distinguished scholar's peers present him with a majestic sword instead of a pen during the scholar's honor induction. Furthermore, some diplomats still use swords on formal occasions.

Why does the sword retain such power as a symbol despite its obsolescence as a weapon? It does so because the sword preserves its heroic legacy as a badge of chivalry and guardian of human dignity. For this reason, a sword is exquisitely crafted with only the very best materials. It may be embellished with gold, silver and precious gems, but the richest adornment the



bearer of ardent faith bestows to any sword is a sacred relic of the bearer's favorite saint in the sword's pommel.

During the Middle Ages, the sword assumed legendary proportions it did not possess in antiquity. The people of the Middle Ages regarded the sword with a certain profundity, esteeming it as a symbol of man's God-given nobility. When a king is crowned, he always wears a sword. In any solemn ceremony that has not been stripped of all elevation and pomp by the levelers of

modern egalitarianism, a sword is used.

What would give a son deeper satisfaction: to say, "My father left me his Cadillac" or "My father left me his sword"? Inheriting a profitable business may enrich one's purse, but far richer is the soul of the son who can say, "My father left me the sword with which he defended Christian civilization. He died a hero in battle, leaving me only the sword he wielded for Christ." Such a sword should be kept in a chapel, for that is the home most befitting a relic.

Adapted from remarks addressed to TFP members and supporters on May 9, 1969.

