

September/October 2015

CRUSADE[®]

MAGAZINE



TRADITION
FAMILY AND
PROPERTY[®]

SAINT
JOHN
BOSCO:
APOSTLE
of YOUTH
200 YEARS

INSIDE: TFP Statement: U.S. Supreme Court Rejects Natural Law

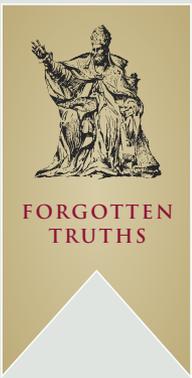
PRAY A PUBLIC ROSARY SAVE AMERICA

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Rally Captains Needed to Lead a Public Rosary

Register as a Rosary Rally Captain for the October 10, 2015 Rallies and we will deliver a red rose to Fatima for your intentions on October 12th, eve of the 98th anniversary of the Miracle of the Sun!

For more information on how to conduct your Rally, call our Rosary Rally Central Office at (866) 584-6012 or go to www.ANF.org/2015Captain.



Never Withhold a Sin During Confession

A fifteen-year-old boy in Turin was about to die. He called for Don Bosco, but the saint was not able to make it in time. Another priest heard the boy's confession and the boy died. When Don Bosco returned to Turin, he set out at once to see the boy. When told that the boy was dead, he insisted that it was "just a misunderstanding." After a moment of prayer in the room of the dead child, Don Bosco suddenly cried out: "Charles! Rise!" To the utter amazement of all present, the boy stirred, opened his eyes, and sat up. Seeing Don Bosco, his eyes lit up.

"Father, I should now be in Hell!" gasped the boy. "Two weeks ago I was with a bad companion who led me into sin and at my last Confession, I was afraid to tell everything... Oh, I've just come out of a horrible dream! I dreamt I was standing on the edge of a horrible pit of flames surrounded by a horde of devils. They were about to throw me into the flames when a beautiful Lady appeared and stopped them. 'There's still hope for you, Charles,' she told me. 'You have not yet been judged!' At that moment I heard you calling me. Oh, Don Bosco! What a joy to see you again! Will you please hear my confession?"

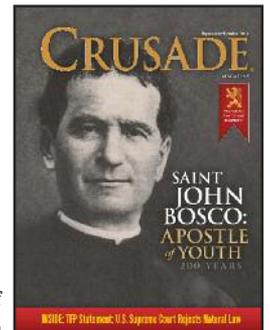
After hearing the boy's confession, Don Bosco said to the boy, "Charles, now that the gates of Heaven lie wide open for you, would you rather go there or stay here with us?" The boy looked away for a moment and his eyes grew moist with tears. An expectant hush fell over the room. "Don Bosco," he said at last, "I'd rather go to Heaven." The mourners watched in amazement as Charles leaned back on the pillows, closed his eyes, and settled once more into the stillness of death. ■



From *Saint John Bosco, Blessed Friend of Youth*, pp. 184-185.

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A photograph of
Saint John Bosco

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CRUSADE

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THE AMERICAN TFP

The American Society for the Defense of Tradition, Family and Property (TFP) is an organization of lay Catholic Americans concerned about the moral crisis shaking the remnants of Christian civilization. Its earliest origins date back to January 1971, when the first TFP members started to group around the publication *Crusade for a Christian Civilization*. 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

America Needs Fatima Stops Blasphemy

PACSUN, a leading store chain retailer of casual wear, was using the image of Our Lady of Guadalupe on a line of socks for men. Called “Meowy Guadalupe Socks,” they showed the Blessed Mother’s face replaced with that of a cat and her pure hands with those of a cat’s paws. After a nationwide email protest campaign organized by America Needs Fatima, the item was removed from their online store. An email reply from a PACSUN customer service representative to an ANF member said, “The item was removed and we apologize for any displeasure this may have caused you. We are notifying our corporate team of your concern.”



Kansas Ensures Protection for the Unborn

Kansas Governor Sam Brownback signed a new law to protect unborn children from dismemberment during abortions. The “Unborn Child Protection from Dismemberment Abortion Act” is significant for the pro-life cause since it puts pro-abortionists on the defensive by not allowing them to hide what really takes place during abortions. Mutilation and dismemberment of innocent unborn children is common practice during abortions.

Assisted Suicide Bill Voted Down

The Maine Senate narrowly defeated a proposed law to legalize assisted suicide based on the Vermont assisted suicide law. Twice brought to the Senate for a vote, the measure failed to pass each time by a one-vote margin. As a result, the bill cannot be reconsidered for the remaining term of the legislative session. Several organizations, including the Roman Catholic diocese of Portland, opposed the assisted suicide bill.

Adoption Refusal

Governor Rick Snyder of Michigan signed a new law that allows private adoption agencies to refuse the placement of children with same-sex couples based on religious grounds. The law is a version of religious freedom acts in other states to shield businesses that refuse services to same-sex couples from discrimination lawsuits.

World’s Deadliest Pollutants Come From People’s Homes

According to a World Health Organization (WHO) fact sheet (No. 292, updated March 2014), smoke from family stoves kills over 4 million people, mostly in poor and developing countries of Africa and Asia. Each year these people die from illnesses attributable to household air pollution from cooking and solid fuels. Global warming alarmists are quick to say that consumerism and waste in the West are hurting the poor in developing countries. However, this WHO fact sheet points to the fact that there are an alarming number of deaths directly attributable to deadly pollutants inside homes due to inadequate ventilation and fuels used in cooking and heating. The WHO ranks this problem as one of the worst health risks facing the poor.

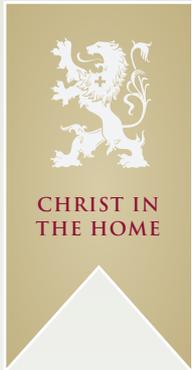
Over-Population Myth

One of the myths that the global warming and climate change advocates like to promote is their claim that the earth can only carry less than one billion people. Currently the world’s population stands at 7 billion people. The state of Texas has a total land area of 268,581 square miles or approximately 7.5 trillion square feet. The world’s population can therefore fit inside the state of Texas with over 1,000 square feet of space per person.



Mutual Support

BY M. TAYLOR



Jim and Jane's was a small home where money was limited but where unity flourished. He strove to be guide, protector, and provider. She strove to be the heart of home and hearth.

Jane had prayed and waited hard and long for Jim. That's because Jane was an idealist/realist. So when praying for a husband and future father of her children, she asked God for a man capable of steering their "ship." She wanted a strong man, someone who would not go to pieces after the first set-back. He needn't be a "show off," a boaster, but a man of solid character, a doer over a talker. He need be a master of his work, a professional, capable of providing. He also must be a scout, an assessor of the bigger picture, yet appreciative of the details that go into making home life. He must be capable of making decisions, of assuming responsibility, deliberate and determined in his actions. He must be a godly man, well informed and steeped in his faith, so as to be able to pass it on. She needed a man sure of himself, capable of affirming others, and therefore leading in both love and law. In short, she needed a man that had both steel and velvet, faith and practical sense, firmness and tenderness, command and humility.

Where to find such a man? Not easy. So Jane left it up to God.

Meanwhile, she would work to become the counter-part, that man's ideal of a wife. So she waited and prayed, prayed and waited but not idly building "castles in the air" that could not be realized, but rather working on the foundation of a home: herself.

Always feminine, Jane did not have a complex of inferiority in relation to men. Her philosophy was "vive la difference" and where there is no comparison, well...you don't compare, you complement. So she went about developing the attributes of a home "queen:" an informed mind, a heart capable of selfless love, a sense for décor, a sense for style, a sense for cuisine, and the habit of down-right, honest work.

And so one day Jim and Jane met. Because they had both idealized within God's reality, and had worked on themselves, they immediately appreciated each other. The love that soon grew between them was calm, respectful and deep. In due course they were married, and within the means of Jim's modest but stable salary, established a home and hearth.

Jim and Jane were idealists, and it paid. But

they were also realists, and that meant they didn't expect super-human efforts from each other. Jim did not expect Jane to be a "fairy princess." And Jane did not expect Jim to be "Hercules."

So on the day the rear axle of Jim's car broke, on the way home from a grueling day at the office, when work piled up, and the boss shouted, and the much-needed raise had been denied, he was discouraged.

Now expecting her third child, Jane had heard it all in his voice on the phone, so she prepared a special dinner. And when the day's woes surfaced at the dinner table, she consoled:

"Jim, look, ultimately, we are happy. God loves us, He has always been with us. Maybe this is a trial to strengthen our faith, a little "balancing" for so many joys—so we stay focused. Let us pray and not lose hope. He won't abandon us."

And when, a while later, with a new car, a better boss, and a pay raise, Jim came home to find Jane in tears over the news of an impending miscarriage, it was he that sat her down and finished dinner, and put the young ones to bed, and let her cry her eyes out.

They always finished by kneeling by the picture of the Sacred Heart of Jesus in their living room, that constant source of peace and unction in their home. And they always rose strengthened, consoled, and deeper in love.

And so it went for Jim and Jane through the years of their married lives. There were good times and there were challenging times. There were times of joy and times of sorrow. There were times of health and times of illness. There were times of elation and times of discouragement. There were hours of light and hours of darkness. At times nature felt strong, and at times weak.

But their mutual support was always there. When Jim was down, Jane was usually up. When Jane was down chances were Jim was up. If perchance they were both down, God never failed them. Through it all they said the daily rosary, trusting in Our Lady's promise that those devoted to her rosary would never be overcome by misfortune. And they never were.

Jim and Jane are names for many marriages I've known, for all marriages, real and true. Names for those committed to mutual support, based on the sacraments, faith, hope and love. Names for those Christ-centered marriages that built nations, and continue to build them even through trying times—especially in trying times.

Inspired by *Her Husband's Helper, Christ in the Home*, Father Raoul Plus, S.J. p. 146.

In Legalizing Same-Sex “Marriage” U.S. Supreme Court Rejects Natural Law and Provokes God’s Wrath

TFPSTATEMENT 

The American Society for the Defense of Tradition, Family, and Property—TFP vehemently protests the “profoundly immoral and unjust”¹ majority opinion of the United States Supreme Court in *Obergefell v. Hodges* which imposed same-sex “marriage” on America by judicial fiat.

The sacred institution of marriage—established by God in Paradise for our first parents, Adam and Eve,² and which has been seriously undermined by the moral crisis devastating Western society since the sixties—suffered a tremendous blow on June 26, 2015.

In the most powerful nation on earth today, five liberal judges reinterpreted the Fourteenth Amendment of the U.S. Constitution to discover that it contains a constitutional right to same-sex “marriage.”

The Court Rejects God and His Law

When declaring America’s independence from Great Britain and forming a new political unity, our founding fathers placed “the rectitude of [their] intentions” before God as the “Supreme Judge of the world.”

In this landmark decision, however, the majority basks cynically in an atheistic, implied rejection of God and His right to be adored and obeyed by men, His creatures, not just individually, but as a society.

A Skewed Understanding of Liberty...

Written by liberal Catholic Justice Anthony Kennedy—who was joined by fellow liberal Catholic Justice Sonia Sotomayor and Justices Breyer, Kagan, and Ginsburg—the majority opinion ignores the *physical liberty* plainly meant by the

Two of God’s commandments specifically refer to marriage as between one man and one woman: “Honor thy father and thy mother” and “Thou shalt not covet thy neighbor’s wife.”



framers of the Fourteenth Amendment³ and embraces an evolving and anarchy-favoring reading of what human *moral liberty* is supposed to be: Liberty understood as *license*, whereby man is free to do as he pleases, regardless if the action is good or evil. In doing this, the Court implicitly rejected a proper understanding of liberty found in the perennial moral teaching of the Catholic Church, which, echoing natural law⁴ and the Ten Commandments, defines human moral liberty as our freedom to pursue all that is good and our duty to avoid all that is evil.⁵

...Informed by Moral Relativism

In *Obergefell*, Justice Kennedy builds on the moral relativism undergirding the majority opinion he authored in *Lawrence v. Texas*—a decision that went down in history as having “decreed the end of all morals legislation”⁶—when the Supreme Court discovered in the same Fourteenth Amendment a constitutional right to the practice of sodomy. Now, twelve years later, Justice Kennedy explains further his liberty-as-license perspective:

Lawrence therefore drew upon principles of liberty and equality to define and protect the rights of gays and lesbians, holding the State “cannot demean their existence or control their destiny by making their private sexual conduct a crime.” This dynamic also applies to same-sex marriage. It is now clear that the challenged laws burden the liberty of same-sex couples, and it must be further acknowledged that they abridge central precepts of equality.⁷

The Court Breaks with History and Tradition

Kennedy cynically affirms that this “nation’s traditions make clear that marriage is a keystone of our social order”⁸ and that “[t]he right to marry is fundamental as a matter of history and tradition, but rights come not from ancient sources alone. They rise, too, from a better informed understanding of how constitutional imperatives define a liberty that remains urgent in our own era.”⁹

“[T]hese [fundamental] liberties extend to certain personal choices central to individual dignity and autonomy, including intimate choices that define personal identity and beliefs.”¹⁰

“The nature of injustice is that we may not always see it in our own times. The generations that wrote and



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ratified the Bill of Rights and the Fourteenth Amendment did not presume to know the extent of freedom in all of its dimension, and so they entrusted to future generations a charter protecting the right of all persons to enjoy *liberty as we learn its meaning*.”¹¹

“The right of same-sex couples to marry that is part of the liberty promised by the Fourteenth Amendment is derived, too, from that Amendment’s guarantee of the equal protection of the laws. The Due Process Clause and the Equal Protection Clause are connected in a profound way though they set forth independent principles.... This interrelation of the two principles furthers our understanding of *what freedom is and must become*.”¹²

This evolving notion of *liberty* is the Supreme Court’s justification for rupturing with history, destroying tradition, and redefining marriage.¹³ Since Herodotus started recording the history of nations and peoples, thousands of years ago, nowhere do we find lawful same-sex “marriage.” Not in lustful Rome. Not in dissolute Greece. Not in the horrors of Communist China or Castro’s Cuba. Not even in the divinely chastised cities of Sodom and Gomorrah.

Chief Justice Roberts’ Inexcusably Weak Dissent
Regrettably, Chief Justice Roberts’ dissent was weak and included concessions to the homosexual movement such as: “Whether same-sex marriage is a good idea should be of no concern to us....” “Although the policy arguments for extending marriage to same-sex couples may be compelling....” “The people of a State are free to expand marriage to include same-sex couples, or to retain the historic definition.”¹⁴

More importantly, Roberts’ dissent shares by omission in the majority’s implied denial of the obligation of every man, and therefore of society, to do good and to avoid evil. There is no discussion, much less condemnation, of the unnaturalness and intrinsic immorality of the homosexual act, which lies at the root of every same-sex “marriage.”¹⁵

With the attention of America riveted on the issue, Roberts’ dissent could have been used as an ideal “teaching moment” that a moral wrong can never become a civil right, steering America’s conservative reaction onto the high ground where it belongs.

None of the Dissents Defended Natural Law

Of the three other dissenting opinions only that of Justice Thomas comes close to mentioning our obligations under natural law, but only in a fleeting manner. He quotes John Locke and Thomas Rutherford but does not develop this line of thought.¹⁶ While he expounds ably our constitutional *political liberty* and correctly denounces the majority’s misconception of the *physical liberty* alluded to in the Fourteenth Amendment, he does not denounce their erroneous view of man’s

moral liberty.

On the Cusp of a Religious Persecution

Both majority and dissenting opinions talk about the impact of this decision on the free exercise of religion in America. The latter show evident concern that it stands threatened, and they should be worried. Just as the homosexual movement fought for the legalization of same-sex “marriage” so that homosexuality would be accepted as normal and homosexual acts would be considered equal to the marital act, it will now push to further erode and eventually extirpate the expression of Christian morality from society.¹⁷

This decision increases the country’s growing polarization. If before this decision anti-discrimination laws around the country were already being used to elevate homosexuals to a privileged class, giving rise to many incidents of egregious and unjust persecution (e.g. bakers, florists, photographers, CEOs, teachers, etc.), what will the nation witness in the decision’s wake?

The world knows how religious Americans are. What will happen when our fundamental right to adore God above all things and obey His law is effectively denied because it runs contrary to the new constitutional right of homosexuals and their media- and now government-privileged status? What conflicts will this religious persecution engender? Will it lead to civil war?

Did the Court’s majority weigh possible outcomes before opening this Pandora’s Box?

Christians Must Resist This Unjust Law

In this ever more intense Culture War, all Americans who consider themselves faithful disciples of Our Lord Jesus Christ “must obey God rather than men”¹⁸ and peacefully



and legally resist legalized same-sex “marriage” for the unjust and unconstitutional law it is.

As Most Rev. Joseph E. Strickland, Bishop of Tyler, Texas, reminds us:

We know that unjust laws and other measures contrary to the moral order are not binding in conscience, thus we must now exercise our right to conscientious objection against this interpretation of our law which is contrary to the common good and the true understanding of marriage.¹⁹

In 2003, addressing the growing threat of legalized homosexual unions around the world, the Sacred Congregation for the Doctrine of the Faith wrote *Considerations Regarding Proposals to Give Legal Recognition to Unions Between Homosexual Persons*. This instruction to the Universal Church was signed by the Congregation’s Prefect, Joseph Cardinal Ratzinger (later Pope Benedict XVI) and Secretary, Archbishop Angelo Amato. The Vatican document insists that, “any kind of formal cooperation in the enactment or application of such gravely unjust laws” and even any “material cooperation on the level of their application” must be avoided. “In this area, everyone can exercise the right to conscientious objection.”²⁰

Our Bishops Should Excommunicate Justices Kennedy and Sotomayor

In this monumental fight, we pray that our spiritual leaders will wield their shepherds’ staffs courageously, reinvigorating discipline, strengthening the faith of good Catholics, and dispensing appropriate punishment to bad ones.

The Vatican Considerations document quoted above also addresses the responsibility of Catholic politicians

(and, by extension, judges who legislate from the bench) whose public lives must be “consistent with Christian conscience.” The document states:

If it is true that all Catholics are obliged to oppose the legalization of homosexual unions, Catholic politicians are obliged to do so in a particular way, in keeping with their responsibility as politicians.... The Catholic lawmaker has a moral duty to express his opposition clearly and publicly and to vote against it. To vote in favor of a law so harmful to the common good is gravely immoral.²¹

For the great harm done to the sacred institution of marriage, the family in America, and the common good of the nation, Associate Justices Kennedy and Sotomayor should be excommunicated from the Catholic Church.

Legalized Same-Sex “Marriage”: A Sin of the Nation

As in its unjust *Roe v. Wade* decision, which imposed legal procured abortion on America, so too now, and abusing its authority, the U.S. Supreme Court has consummated a collective sin of the nation, which will draw God’s justice and chastisement upon us, because the sins of nations are punished in this life, not in the next. In His justice, God rewards or chastises nations in this life for the good or evil they do, because unlike individuals they are incapable of being rewarded or chastised in eternity.²²

This truth makes us fear for the nation. We draw comfort, however, that principled and loyal resistance to this sin does not pass unnoticed by God. The resistance that needs to occur is precisely the means of averting Divine wrath and drawing instead His mercy on America.

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 unrelenting and violent temptation to homosexual sin. We pray for those who fall into homosexual sin out of human weakness, that God may assist them with His grace.

We are conscious of the enormous difference between these 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 too.

We pray also for the judges, legislators and government officials who in one way or another 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) and 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 polemical statement like this, it is possible that one or another formulation may be perceived as excessive or ironic. Such is not our intention.



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In ruling against the Divine and natural law regarding marriage, the United States Supreme Court has rejected timeless principles and provoked the justice of God.

We Are Certain of Final Victory

If Christians in America fight in this way they have every reason to confide in God's assistance, for as Prof. Plinio Corrêa de Oliveira, founder of the first TFP in Brazil, reminded us:

"Omnia possum in eo qui me confortat" ("I can do all things in Him who strengthens me" Phil. 4:13).

When men resolve to cooperate with the grace of God, the marvels of history are worked: the conversion of the

Heart will triumph."

May the loving and faithful resistance of millions of Americans to this unjust law attract God's mercy and blessings on the nation, and may the prayers of Mary Most Holy bring special graces that change hearts and minds, thus making America truly and enduringly "one nation under God."

Spring Grove, Penn., June 29, 2015

The American TFP

Notes:

1. Archbishop Joseph E. Kurtz, "Supreme Court Decision on Marriage 'A Tragic Error' Says President of Bishops' Conference," June 26, 2015, at <http://www.usccb.org/news/2015/15-103.cfm>, accessed June 29, 2015.

2. "And the Lord God built the rib which he took from Adam into a woman: and brought her to Adam. And Adam said....Wherefore a man shall leave father and mother, and shall cleave to his wife: and they shall be two in one flesh." (Gen. 2:22-24).

3. "Nor shall any State deprive any person of life, liberty, or property, without due process of law." Fourteenth Amendment of the U.S. Constitution, Section 1. (Our emphasis.)

4. Natural law informs our oldest legal traditions as evidenced by this quote from Sir William Blackstone: "This law of nature, being coeval with mankind, and dictated by God himself, is of course superior in obligation to any other. It is binding over all the globe, in all countries, and at all times: no human laws are of any validity, if contrary to this; and such of them as are valid derive all their force, and all their authority, mediately or immediately, from this original" (*Commentaries on the Laws of England* [Oxford: *The Clarendon Press*, 1765], 1:4).

5. Cf. Pope Leo XIII, Encyclical *Libertas*, June 1888, at http://w2.vatican.va/content/leo-xiii/en/encyclicals/documents/hf_l-xiii_enc_2006_1888_libertas.html, accessed June 29, 2015.

6. *Lawrence v. Texas*, J. Scalia, dissenting opinion, section IV.

7. *Obergefell v. Hodges*, majority opinion, p. 22. (Our emphasis.)

8. *Ibid.*, p. 16.

9. *Ibid.*, pp. 18-19. (Our emphasis.)

10. *Ibid.*, p. 10.

11. *Ibid.*, p. 11. (Our emphasis.)

12. *Ibid.*, p. 19. (Our emphasis.)

13. "No country allowed same-sex couples to marry until the Netherlands did so in 2000." *Obergefell v. Hodges*, J. Alito, dissenting opinion, p. 3.

14. *Obergefell v. Hodges*, C.J. Roberts, dissenting opinion, p. 2.

15. Sacred Scripture and the perennial moral teaching of the Church

have always categorized homosexual acts as intrinsically evil as they are contrary to nature, and always sterile, closing the sexual act to the gift of life.

16. "Locke described men as existing in a state of nature, possessed of the 'perfect freedom to order their actions and dispose of their possessions and persons as they think fit, within the bounds of the law of nature....' J. Thomas, dissenting opinion, p. 7. (Our emphasis.) "Rutherford explained that '[t]he only restraint, which a man's right over his own actions is originally under, is the obligation of governing himself by the law of nature, and the law of God.'" *Ibid.*, p. 8fn.

17. The railroading of same-sex "marriage" on the American people helps us understand better what homosexual activist Paul Varnell wrote: "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." Paul Varnell, "Defending Our Morality," *Chicago Free Press*, Aug. 16, 2000.

18. Acts 5:29.

19. Bishop Joseph E. Strickland, "Statement on U.S. Supreme Court Decision," June 26, 2015, at <https://www.dioceseoftyler.org/news/2015/06/bishop-stricklands-statement-on-u-s-supreme-court-decision/> accessed June 28, 2015.

20. Congregation for the Doctrine of the Faith, Considerations Regarding Proposals to Give Legal Recognition to Unions Between Homosexual Persons, no. 5, www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20030731_homosexual-unions_en.html, accessed June 28, 2015.

21. *Ibid.*, no. 10.

22. This is the underlying thesis expressed throughout Saint Augustine's famous *City of God*.

23. Plinio Corrêa de Oliveira, *Revolution and Counter-Revolution* (York, Penn.: The American Society for the Defense of Tradition, Family, and Property, 1993), p. 104, at <http://www.tfp.org/tfp-home/books/revolution-and-counter-revolution-v15-1370.html>, accessed June 29, 2015.

SAINT JOHN BOSCO: APOSTLE of YOUTH 200 YEARS

Right: Basilica of Our Lady Help of Christians in Turin, Italy, built by Don Bosco. The construction was requested by Our Lady herself in an apparition. She also indicated the exact spot where she wanted it built.



Photo courtesy of Michael Gorre



BY BEN BROUSSARD

Nestled in the foothills of the Italian Alps, the village of Becchi became home to Giovanni (John) Melchior Bosco on August 16, 1815. This little baby would grow to be one of the leading lights during the troubling times of the nineteenth century. His profound influence can be seen even in our own day as we mark 200 years since his birth. Let us now look back on the life of Saint John Bosco, the heroic Apostle of Youth.

Forming a Conqueror

When John Bosco was but two years old, his father, Francesco Bosco, passed away. His widowed mother, known by all as “Mama Margherita,” worked tirelessly for the survival of her family. The time after the Napoleonic wars was marked by famines and hardship. Young John Bosco and his two older brothers worked long hours each day in the fields. Mama Margherita made sure every activity began and ended with prayer. The mother’s influence assured each of her children thanked God for providing the little they possessed.

As a child, John Bosco enjoyed visiting the fairs and festivals of nearby villages. The magic shows and acrobatics greatly impressed him. He watched carefully and learned all he could from these traveling entertainers.

By the time he was nine years old, young John Bosco could be seen putting on his own shows. Tightrope walking, juggling, sleight of hand and

puppetry attracted many of his contemporaries, sometimes 100 boys at a time watching. The price of admission to these shows? “Let us say Our Lady’s rosary,” said the young showman; his audience knelt and gladly obeyed. Showing zeal for his friends, he led prayers before and after each performance, and insisted each boy frequent the sacraments.

The First of Many Dreams

It was at this time that John Bosco had the first of his prophetic dreams, which he later wrote down:

“I found myself in a large courtyard where there were many boys. Seeing that some were blaspheming, I rushed into their midst raising my voice and using my fists to quiet them. At that point, a Man appeared who said, ‘Not with blows, but with kindness will you win these boys. Set to work to instruct them on the wickedness of sin and the excellence of virtue.’ Thinking he was asking the impossible as I was only nine at the time, I asked Him who He was. He replied, ‘I am the Son of her whom your mother taught you to salute three times a day. Ask her My Name.’

“There then appeared a radiant and majestic woman, and the Man brought me to her. When she took my hand, I then saw the boys disappear and in their place all types of beasts: tigers, lions, bears, wolves. She said, ‘Be humble, determined and strong. You must do for my sons what you

will now see happen to these animals.' I then looked again and instead of fierce animals I now saw gentle lambs. I understood nothing of it, and asked the lady to explain. She placed her hand on my head and said, 'In good time, my son, you will understand everything.'"

This dream marked John Bosco for the rest of his life. He told all of the details at the breakfast table the next morning. Members of the family each offered their own explanations, but Mama Margherita listened quietly. After pondering a few moments, her only words were, "Who knows, but this may mean that some day my Johnnie will be a priest of God."

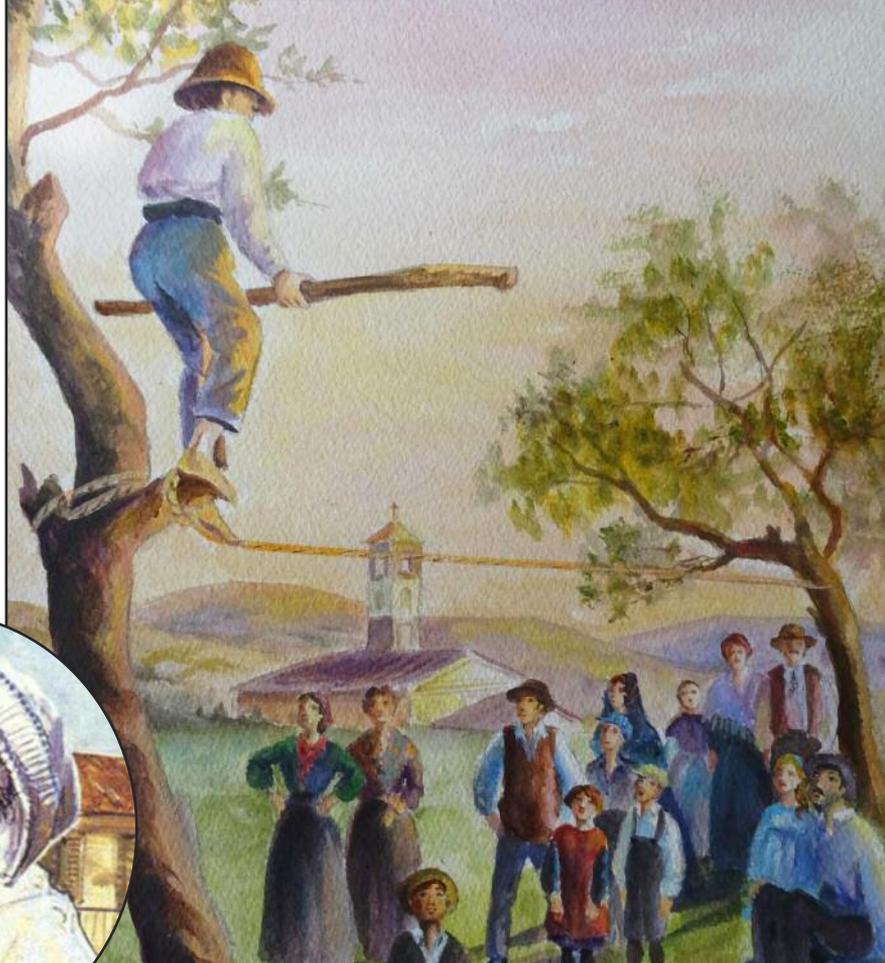
Following a Higher Calling

The dreams of John Bosco came and went, but his gifts and talents soon manifested themselves to one and all. When walking home after a mission in a nearby town, he saw a priest walking at a distance. Catching up to him, the two conversed at length. John Bosco impressed the priest with his incredible memory when he recited the entire sermon given that evening word for word. The next week the priest began giving him private instruction.

Due to family hardship, John went to live and work on the farm of Signor Moglia. A priest who was related to this family came to stay one summer, and was so impressed with the bright boy he began giving John daily lessons. The same continued for two years, and every Sunday John walked to the nearby parish church to instruct the local boys and continue his one-man shows.

Concerned with his lack of schooling, a generous uncle provided for John Bosco to begin attending the local high school in the fall of 1830. At the high school at Castelnuovo this fifteen-year-old lad excelled, despite his lack of formal schooling. This star pupil finished the courses of three academic years by the spring of 1831. The local tailor at Castelnuovo took John into his home, where the young man learned this trade that would serve him well in the future.

In the fall of 1831, John began seminary studies at Chieri. His living conditions with the owners of a local restaurant taught him to be on his guard against bad company. John's deeds by word and example attracted the good and made enemies of the bad, a pattern that would repeat itself throughout his adult life.



The remainder of John Bosco's school days passed quickly, and after a brief six years he completed all of the seminary courses. Filled with humility as the day of his ordination approached, he wrote down the following:

"No priest goes either to heaven or to hell alone. Faithful or unfaithful, he carries many with him. When it is a question of the salvation of souls I will always be prepared to humble myself, to suffer, and to act."

On June 5, 1841, the Archbishop of Turin ordained John Bosco, at the age of twenty-six, to the sacred priesthood. At his first Mass, he later recounted asking especially for the gift of efficacy in word in order to do good to souls. The people afterward addressed him by his Italian title for the first time, and the name of Don Bosco would one day be known the world over.

Given his choice of assignments, Don Bosco opted to remain at Turin for further studies. The Industrial Revolution marked the city during this period. Thousands were moving in from the countryside looking for work in the factories. Boys as young as ten years old could be found working long shifts and living on the streets.

On the Feast of the Immaculate Conception, Don Bosco saw his sacristan throw a young boy out of the

Above: Young John Bosco put on outdoor shows that attracted large crowds. John would then take the opportunity to lead prayers and teach catechism. Painting by Andrea F. Phillips. *Left:* Venerable Margherita Occhiena Bosco (April 1, 1788 to November 25, 1856) was the mother of Saint John Bosco and worked with the poor and the less fortunate. Pope Benedict XVI proclaimed her to be Venerable in 2006.



Each night before bed, Saint John Bosco would tell stories to his students, many taken from his prophetic dreams.

sacristy. Approaching the lad and asking him questions, Don Bosco learned Bartolomeo, an illiterate orphan of fifteen, knew neither his prayers nor catechism. When Mass concluded, the instructions commenced. Bartolomeo returned the next week with six others. Soon growing numbers met every Sunday with Don Bosco teaching these unlearned youth, many of who did not know even the Sign of the Cross.

In Search of a Home

It wasn't long before Don Bosco had quite a following. His new apostolate became known as the Oratory of St. Francis de Sales, after the great bishop of Geneva whose kindness won souls for Christ. The spiritually starved boys from around Turin and beyond came in increasing numbers to learn the beautiful truths of the Catholic Faith. Don Bosco's fellow priest, Father Borel, soon joined him, and the two began giving evening classes for the boys working in the factories.

When Don Bosco completed his studies, the Oratory was forced to move. His rowdy crowd of youths met at St. Philomena's Hospice in a small room converted to a chapel. Months later his group of boys met weekly at a chapel in the local cemetery. When this option ceased, the wandering Oratory, three hundred strong, met weekly for treks into the countryside. With the approach of winter, rooms were rented, but the Oratory was forced to move three more times.

Don Bosco gave every hour of every day to his boys. He visited them at

Don Bosco's bedroom, where he spent his final days. Ordered by the doctor to stay in bed, he replied, "Thank you, Doctor, but that is the only medicine I cannot take."

work, counseled them in their problems, nursed them in illness and attended their every need, spiritual and temporal.

Opposition to Don Bosco's work came from all sides. Newspapers carried reports decrying the Oratory as a menace to public order. Politicians called for an end to these gatherings of street urchins with this poor priest. The clergy complained to the Archbishop of Turin, begging him to reassign Don Bosco to parish work. Don Bosco labored on in spite of every hardship, persevering in the work he had begun.

Building on a Dream

Don Bosco's certainty of success was given him in a dream. He wrote: "Our Lady pointed out to me the spot where three martyrs were put to death. She told me her desire to be honored in a special way in this holy place. Placing her foot on the very spot the first martyr fell, I then saw a numberless throng of boys come forward. A huge church appeared on the spot Our Lady pointed out. Priests and brothers soon came to share in the work."

The dream started to become reality when a man rented a large, decrepit shack to Don Bosco. At last the Oratory had a home, which would become permanent.

Tragedy struck when Don Bosco collapsed after a strenuous day, stricken with pneumonia. Over the coming weeks his condition worsened, and the Last Sacraments were administered. His boys kept a round-the-clock vigil, praying the rosary continuously for his recovery. Asked to pray for his own cure, he replied, "Only if it be God's will." It seems this was enough, for in two weeks' time he was back to his labors.

Don Bosco's exemplary life and steadfast zeal for souls did not fail to attract. His spiritual director, Saint Joseph Cafasso, prudently instructed him in matters great and small. Through the influence of this holy priest, Don Bosco formed his personal motto: "Give me souls. Away with the rest."



Photo courtesy of Michael Gorre

As if in answer to this motto, boys flocked to the new oratory, and in 1851 Don Bosco purchased the building he had rented. The following year it was torn down and a dormitory was constructed in its place. This oratory continued to grow, and within a few years was followed by others. These schools became known as the best schools for boys in all Italy. Mama Margherita was now the mother of hundreds as she joined Don Bosco in his efforts until her passing ten years later.

Though the hostile authorities prohibited sales of Catholic textbooks, Don Bosco wrote his own. Teaching trades and practical skills, the saintly teacher never failed to reinforce the lessons of Catholic teaching in every activity.

First Fruits

No greater example of Don Bosco's influence exists than the Oratory's "star" pupil, Dominic Savio. Arriving in December, 1854, at the age of twelve, Dominic quickly endeared himself to the other boys and was a model of every virtue. His very presence discouraged foul language and bad behavior.

The young lad consecrated himself to Our Lady and expressed a desire for the priesthood. He in-

structed his peers in catechism and insisted on frequenting the sacraments. Falling ill in the year 1856 and ordered home by his doctors, the lad stated prophetically, "I will never come back." On his deathbed the following March, his face filled with joy as he shouted, "What a beautiful sight I see!" He then breathed forth his pure soul to God. Don Bosco recorded all the facts of his student's short life, and Saint Dominic Savio would become the patron saint and model for boys all over the world.

Fighting the Church's Battles

With the rise of the revolutionary anti-Catholic government in the 1860s, Don Bosco faced battles on many fronts. Multiple times the government made attempts to expel all religious orders. His city of Turin saw agitation from Protestant pamphleteers, their erroneous tracts against the papacy and the Eucharist slipped into the pages of Catholic publications.

Whenever walking anywhere, alone or with his boys, Don Bosco always carried pamphlets defending the Church. His publication *Cattolico Provveduto* was widely circulated in Turin. Readers of his stories of apologetics and sound spiritual advice abounded. To gain support for the Catholic press, he exhorted his readers:

"My dear friends, the enemies of Catholicism are doing their utmost to undermine our beliefs. We exhort and urge all who cherish the Faith of their fathers to join us in defending this most precious gift of God."

With these writings Don Bosco made many enemies, but a faithful friend was sent to help. One night when coming home, a huge gray dog appeared in his path. The wolf-like animal became friendly and walked him home, but vanished as soon as he entered the Oratory's gate. Grigio, as Don Bosco called him, would appear when needed to offer protection.

The Waldensians, a Protestant sect in Turin, attacked Don Bosco vehemently for his public defense of Church teaching. These heretics even paid a group of assassins to ambush Don Bosco after nightfall. A man armed with a club followed after Don Bosco down a dark street as he hastened to reach the Oratory. Atop a hill there was another group of men waiting for him. As he dodged his attackers, Grigio appeared growling and sprang at the assailants. Terrified, they all ran off into the

Altar in the Basilica of Our Lady Help of Christians in honor of the remains of Saint Dominic Savio, the patron saint of boys, in Turin, Italy.

Photo courtesy of Michael Garre



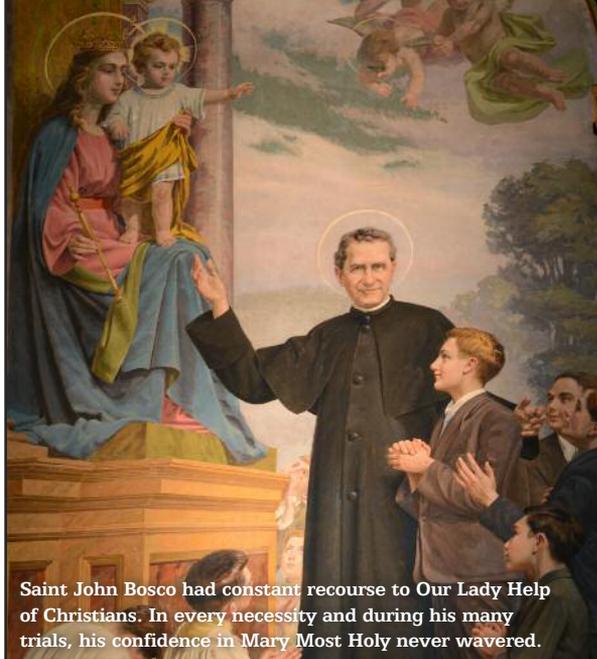
darkness. Grigio faithfully escorted his master back to the Oratory.

Despite this fierce opposition, Don Bosco increased his efforts, issuing strong defenses of the papacy, the Real Presence, Our Lady's perpetual virginity and the need for sacramental confession. His rebuttals, published in newspapers, silenced the heretics and brought back to the fold many wayward sheep. His efforts were hailed by fervent Catholics around Europe, in particular by the reigning pope, Blessed Pope Pius IX.

The Salesians Spread His Work

At Don Bosco's first visit to Rome, Pius IX expressed enthusiasm at the idea of a new religious order for the formation of youth. Plans were drawn up and the Congregation of Saint Francis de Sales, or Salesians, took form in 1859. A female branch of the order, the Daughters of Mary, Help of Christians, was founded in 1872 with Saint Maria Mazzarello.

Missionaries were sent to Argentina starting in 1875, followed quickly by other countries. Within a short time, Salesians counted twenty-six houses in the Americas and thirty-six houses in Europe. Requests poured in to meet the saintly founder of the new order. Don Bosco made trips throughout Italy, France and Spain. The heaven-sent dreams of Don Bosco became a reality.



Saint John Bosco had constant recourse to Our Lady Help of Christians. In every necessity and during his many trials, his confidence in Mary Most Holy never wavered.

In order for his boys to persevere in the path of good, Saint John Bosco gave the following counsels to his students:

- 1) Receive the sacraments often.
- 2) Be devoted to the Blessed Virgin.
- 3) Consider bad reading worse than the plague (Today we could also add: and bad movies).
- 4) Avoid bad companions even more than poisonous snakes.

Novena in Honor of Saint John Bosco

Father and Teacher of the Young

In need of special help, I appeal with confidence to you, Saint John Bosco, for I require not only spiritual graces, but also temporal ones, and particularly (add your personal intentions here).

May you, who on earth had such great devotion to Jesus in the Blessed Sacrament and to Mary Help of Christians, and who always had compassion for those who were suffering, obtain from Jesus and His Heavenly Mother the grace I now request, and also a sincere resignation to the Will of God. *Recite the Our Father, Hail Mary, and Glory Be.*

The final agony began on January 29, 1888, feast of his patron Saint Francis de Sales. Priests and students formed a long line to receive a final blessing. As the bells tolled the morning Angelus on January 31st, John Bosco breathed his last, surrounded by his faithful sons.

His final words uttered days before remained fresh in their minds: "Tell my boys I am waiting for them in heaven." ■



Photo courtesy of Michael Gorre

School children on pilgrimage to Saint John Bosco's Oratory in Turin, Italy.

Our Lady Calls Her Son Home

Years of sacrifice and heroic effort in his apostolic labors took their toll. By 1883 Don Bosco's sight had nearly failed. Father Michael Rua succeeded him as head of the Salesians. By 1887 his legs lacked strength for walking, and by the end of the year his sufferings prevented him from offering Holy Mass. Though his body was weak, his mind remained as strong as ever. Confined to his room, for the last time he heard the confessions of his boys and gave them fatherly counsel.



AMERICA NEEDS FATIMA[®]

SEPTEMBER/OCTOBER 2015 **PROGRESS REPORT**

Standing Up for Marriage: We Are Not Alone

BY JOHN HORVAT II

On a Saturday afternoon all across America, something absolutely extraordinary happened. What happened was the June 13th holding of 3,258 rallies in highly public places in which participants prayed for the future of God’s marriage as the union of one man and one woman.

It might seem strange to label as “extraordinary” the defense of something that is so common. But that is the tragedy of the times. Marriage is under attack on all sides. The effort to redefine marriage, especially by those who advocate same-sex “marriage,” is brutal and aggressive. It now takes courage to be out in the public square to defend a bond that is holy and normative.

The mass rallies were a project of the America Needs Fatima campaign which takes to heart the message of Our Lady at Fatima to pray the rosary for the conversion of America and the world. Campaign organizers named these particular rallies “Saint Joseph Traditional Marriage Rallies” and asked participants to pray for the nation in light of the coming Supreme Court decision on same-sex “marriage.”

The format of a rally is rather simple. Rally captains are asked to gather together as many as they can around a highly visible banner declaring God’s marriage as

between one man and one woman. There might be five, ten, fifty or even hundreds in attendance. The captains pick a prominent place with plenty of traffic and visibility. All then pray the rosary and any other prayers for nearly an hour.

Once the rally is set up, extraordinary things start to happen.

The first extraordinary observation is the incredible people who attend. There is nothing rabid or hateful about these crowds. Those defending marriage are ordinary, apple-pie Americans who are concerned for the nation. They come from all walks of life. Some passersby will even stop their cars and join the rally. Even more significant is the fact that there are young people people. They participate with all their exuberance and dispel the myth that the future lies with the other side.

Another extraordinary fact is that there are many more manifestations of

support for the rallies than disagreement. Everyone is led to believe that all public opinion is on the side of those railroading same-sex “marriage” into law. The experience on the street proves the contrary. While praying for marriage, rally attendees see people



MIAMI, FL



LANCASTER, PA



honking horns, giving thumbs up or shouting encouragement. It is not uncommon to see people jumping with joy; it is as if they feel free of the tyranny of the media that tries to force people to accept the unacceptable.

Also extraordinary is the opposition to the rallies. One is saddened by the rabid reactions of intolerance on the part of those who disagree. Rarely is there rational debate. At times, protesters will throw objects at the peaceful rally attendees; other times they will shout horrible expletives without regard for any children present. Occasionally there will be a makeshift counter-protest. Marked by a desire to remain anonymous, people will scream



BATON ROUGE, LA

at the rally or use an obscene gesture while barreling away in a car. Meant to discourage rally participants, these acts of cowardice have the opposite effect, often inciting rally participants to redouble their efforts.

There are also the curious people who pretend not to see the rally or the banner. They drive by, careful not to manifest any emotion. But like it or not, they take notice of the event. Inside their heads, the pro-marriage side gains a few points of influence, breaking the unanimity that these observers were told exists around the issue. They register the fact that there is another side that dares to contest the homosexual agenda.

The most extraordinary fact about the rallies is the realization that pro-family defenders are not alone in this fight. Each rally is held realizing that it is part of a massive movement that is growing. The participants are encouraged by the fact that the other side

cannot muster such grassroots support in so many places throughout the country. They realize that millions of people see these rallies. Many of these millions thought they were alone in their opinions, and now know that there are courageous Americans willing to stand up for marriage in the public square.

On June 13th, Feast of the Immaculate Heart of Mary, something extraordinary happened in America. Tens of thousands of Americans stood up for marriage in the public square. Considering the disastrous Supreme Court ruling on this issue (see page 6), those who participated in this extraordinary event—and those who will participate in the many more to follow—can expect extraordinary aid from God and the Blessed Mother. ■

If you would like to become a Rally Captain, please call (866) 584-6012.

STANWOOD, WA



Our Readers Write...

Crusade Magazine

I received a free copy of *Crusade Magazine* when I joined America Needs Fatima. After reading that issue, I called for a subscription and have not been disappointed. I appreciate the well-written articles and I enjoy learning more about my Catholic Faith. I love the commentaries about the world and what is happening in government—so enlightening. I wanted to take the time to say thank you. I'm so happy I subscribed to read this wonderful publication.

C. H., Via email

Someone left five copies of *Crusade Magazine* in my church. I am now reading them. It's so rare that one can find a truly "Catholic" magazine these days.

L. D., Amityville, N.Y.

America Needs Fatima

Thank you for all that you do at America Needs Fatima! It has touched my heart, and I'm sure many others as well. I have learned a lot and grown in my spiritual life and devotion and an increased love of Jesus and Mary since I started receiving correspondence from you. I am a college student with limited resources, but I have given what I can because what you do at America Needs Fatima moves

me, and I want to help. I pray that you will be able to continue spreading this valuable message, and touch many more hearts, and lead many more people back to the truth and the Church.

K. T., Spokane, Wash.

I will work faithfully for Our Mother. God bless you for all the good work [you do] and for the privilege of being a part of it. My life has meaning now. Thank you.

C. L., Zephyrhills, Fla.

Thank you for all you do to keep Our Mother real and alive in America, a country so blessed—yet, so ungrateful.

A.G., Centreville, Va.

Send us your feedback by writing to us at Crusade@TFP.org



IN MEMORIAM

Plinio Corrêa de Oliveira: *A Life of Loyalty to Mary*

BY REX TEODOSIO

This year of 2015 marks the twentieth anniversary of the death of Prof. Plinio Corrêa de Oliveira, a world-renowned Catholic leader and the founder of the Brazilian Society for the Defense of Tradition, Family and Property. He died on October 3, 1995, battling cancer in an exemplary way. In commemoration of his death, *Crusade Magazine* would like to offer this article to bring out a salient aspect of Prof. Plinio's devotion to Our Lady, that of his loyalty.

The Beginning of His Devotion to Mary

As with most people, Prof. Plinio's devotion to Mary started out of necessity. At ten years old, he received a grade on his behavior in class that did not meet his mother's standards. His mother never tolerated misbehavior. She repeated often, "There is an excuse for not being intelligent. Not everyone is gifted with intelligence. But there is no excuse for misbehavior."

He felt he did not deserve this grade so he contrived first to "doctor" the report card by writing over the grade, giving himself a perfect grade, but, when the forgery looked too obvious, he then took the report card outside in the rain hoping one of the raindrops would fall on the forgery and smudge it beyond recognition. As Providence would have it, raindrops fell everywhere except on that one spot.

As a result, his card was a complete mess. His mother easily saw through the attempted deceit and was very disappointed. Despite his earnest entreaties that the grade was unjust, the mother threatened to send him to Caraça, a far-

away boarding school with the reputation for severity. In his young mind, he felt this was tantamount to being banished to a juvenile correctional facility. Sure enough, this prospect terrified him. The decision would fall on Monday after his mother talked with his teacher.

He felt helpless. On that Sunday, therefore, he knelt before the statue of Our Lady, Help of Christians. With much earnestness, the ten-year-old Plinio pleaded, "Save me, Oh Queen, my life, my sweetness, my hope." He had the strong impression, without it being a vision, that Our Lady looked at him tenderly and assured him that she would always be there to help him. He left the church full of hope.

On the following day, the teacher admitted he had made a mistake. He confirmed that in fact the young Plinio was a well-behaved and exemplary student. The case was resolved.

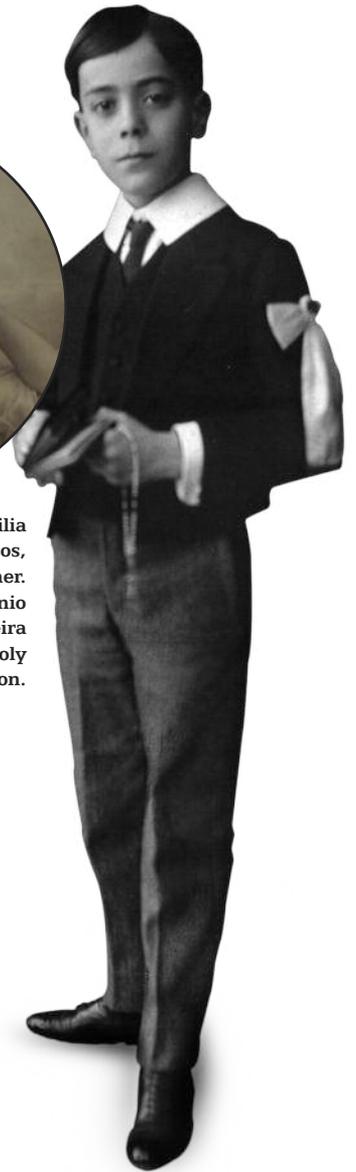
This episode sowed the seed of devotion to Mary in his soul. This Queen saved him from banishment. When all had seemingly abandoned him, this Queen did not. He felt she would always be there for him. A relationship with this Queen was born.

Devotion and Loyalty

This relationship of Plinio with Mary Most Holy was unique and deep. Plinio was enchanted with medieval Chris-



Above: Dona Lucilia Ribeiro dos Santos, Prof. Plinio's mother.
Right: Young Plinio Corrêa de Oliveira after his First Holy Communion.



tendom, so this relationship with his Queen was one more reminiscent of the age of chivalry. It was more like a feudal relationship between a very powerful, yet generous and caring, Queen and a boy who needed constant help. This relationship can properly be called one of loyalty.

It was not the romantic loyalty of the fictional Three Musketeers who

continuously vacillated between acts of heroism and reproachable behavior. It was not the loyalty of sycophant employees who demean their honor just to get promoted. Nor was it the loyalty of shoppers who return to the same store just to amass more reward points. It was a higher and purer form of loyalty commonly seen in the high Middle Ages.

In truth, loyalty is an aspect of devotion. Devotion in our age is, most often, seen as an intense sentiment of love. In contrast, loyalty, especially in relation to people such as to friends or to a sovereign, denotes unwavering faithfulness and service even in extreme adversity. So, we commonly hear people speak of a devoted wife who cares lovingly for her husband and of a loyal friend who sticks with us through thick and thin.

Put metaphorically, if devotion was a fortress, loyalty will be the last tower to fall. It is perhaps the highest expression of faithfulness to a person.

Loyal to a Fault

Prof. Plinio's life was a testimony of his loyalty to Mary.

This loyalty is evident in the consistency with which he always mentioned Our Lady in his major books, public statements, public talks and lectures throughout his whole life. Even when the topic of his book or his talk was of a secular nature, as in regard to Socialism, he always managed to invoke Our Lady in some way.

Though Prof. Plinio had three principal devotions—to Our Lord, Our Lady and Holy Mother Church—he felt drawn to direct his loyalty more specifically to Our Lady. It is not that he considered his devotion to Our Lady above the other two devotions, but that it seemed to him that Jesus would be more pleased and the Church better served with Mary as our intermediary.

Bishop Fulton Sheen said that “with-

out a central loyalty, life is unfinished.”¹ Prof. de Oliveira had found his central loyalty that gave sense to his life.

Loyalty Leads to Combativity

Many reduce devotion to Mary to acts of petition and praise. We frequently pray to her for our needs and praise her virtues. But there is more to devotion than petition and praise. To be devotees of Mary, it may be enough for some to pray to Mary and praise her virtues. To be loyal to her, on the other hand, necessarily demands that we enter into the fight in all the fields of battle she is in.

If it is true that the Virgin and the serpent, her seed and his seed, are in a state of enmity, then all those who want to be truly devoted to her must necessarily be part of this fight.

Prof. Plinio's loyalty led to this spirit of combativity. He fought against the moral evils of our days and founded a movement with this objective which today has spread throughout the world.

He made of his life a mission to oppose the serpent and his race especially as they affect the soul of man in civilization, politics, culture, philosophy, sociology, architecture, fashion, music, etc. This unity of evil is what he called “Revolution” in his seminal book, *Revolution and Counter-revolution*.

Service Is a Joy, Not Oppressive

This loyalty was not a result of an oppressive relationship. It was voluntarily given. It was not forced or artificial. It was a loyalty that evokes a service where the yoke is sweet and the burden, light.

In 1980 he wrote an article titled, “Service, a Joy,”² for a major daily newspaper in Brazil called *Folha de Sao Paulo*. In this article he expounds on the *Treatise of True Devotion* by Saint Louis de Montfort and the doctrine of being a slave of love of Jesus through the hands of Mary.

This is a bold article in light of modern man's aversion to slavery as radically contrary to the value of liberty. Yet, Prof. de Oliveira expounds magnificently on the virtue of loving something so much, it becomes only natural to serve it with your whole heart.

In following articles, he expounded on the topic showing that “slavery of love” to Jesus through Mary is the best means to be free from sin and vice. One article's title, “Obey in Order to be Free,”³ challenges modern man's concept of liberty, oftentimes applied concretely as the freedom to sin. When man sins habitually, he becomes a slave of vice, and consequently, of the devil. This state is the most oppressive state man can subject himself to.



Spreading devotion to the Mother of God became the hallmark of Prof. Plinio's entire life.

A Great Dream: the Reign of Mary
This loyalty was not stagnant. It wasn't enough for him to say "thank you" and move on his way. Or say a few novenas. As Our Lady helped him in his times of need—great and small—time and time again, throughout his life, his loyalty to her also grew.

At one point, he read in *True Devotion* a concept that summarized what his loyalty to Mary led him to desire. Saint Louis de Montfort wrote about a period in history where the role of Mary in the world would be prominent. Saint Louis called this the "Reign of Mary."

Prof. Plinio made this his life's mission. He made of his life a service to restore his Queen and mother to her proper place in society as Queen in the hearts of all men.

It is patriotic to fight for your country. It is praiseworthy to fight for your family. It is heroic to fight for the Faith. But, to establish the reign of a Queen that would restore the glory of the Church and the splendors of Christendom is superior to all causes. This concept of fighting to establish the Reign of Mary summarized his life's desires.

Twenty Years After

Our Lord Jesus Christ taught us to judge a man by his fruits. Prof. Plinio has been dead for twenty years now. One could ask what happened to his life's work? What is the state of his legacy? What are the fruits of his loyalty to Our Lady?

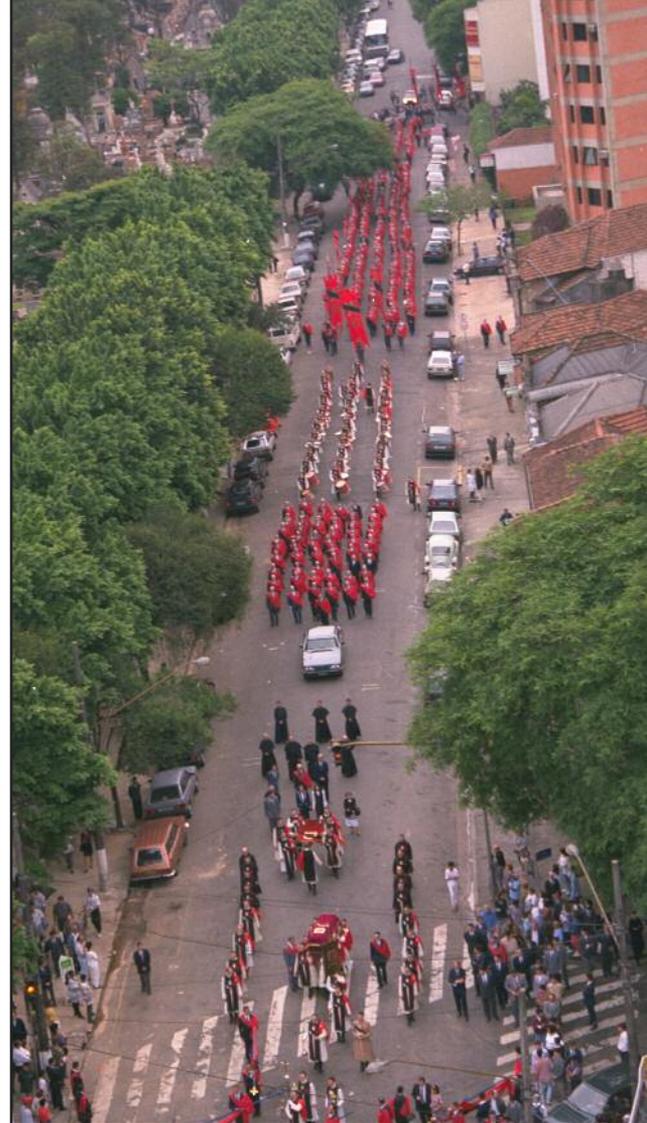
His loyalty can be summarized with a few excerpts from Prof. Plinio's Last Will and Testament. He writes: "...I thank Our Lady—without being able to find adequate words—for the grace of having read and disseminated the *Treatise on the True Devotion to the Blessed Virgin*, by Saint Louis Marie Grignion 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. (...) I am fully conscious of having fulfilled my duty by having founded and directed my glorious and dear TFP. The spiritual link that unites me to each member of the Brazilian TFP as

"...I thank Our Lady—without being able to find adequate words—for the grace of having read and disseminated the Treatise on the True Devotion to the Blessed Virgin, by Saint Louis Marie Grignion 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."

well as those of the other TFPs, is such that it is impossible to mention any one in particular to express to him my affection. From the depth of my soul and on my knees, I beseech each and every one [members of the TFPs] to be completely devoted to Our Lady all the days of their lives."

Legacy of Loyalty

Currently there are twenty TFPs and like-minded organizations around the world. In America alone we number some seventy-five full-time volunteers, over 12,500 part-time volunteers, and hundreds of thousands of supporters, friends and benefactors. Worldwide there are several hundred full-time TFP volunteers of the TFP and tens of thousands of supporters and friends. All these people and their activities are his legacy.



The solemn funeral cortege of Prof. Plinio Corrêa de Oliveira makes its way through the streets of São Paulo.

There is one thing common to all those who were touched by Prof. Plinio's life-long service to Our Lady, most especially the TFP members and supporters. All are consecrated slaves of love to Jesus through Mary following the method of Saint Louis de Montfort.

Full of gratitude for his life-long example, we proudly carry on this legacy of loyalty to Our Lady and bear in our hearts the same profound desire to establish Mary as the queen in the hearts of all men. ■

Notes:

1. Fulton J. Sheen, *Seven Words of Jesus and Mary: Lessons from Cana and Calvary*.
2. <http://www.tfp.org/TFP-home/about-our-lady/the-true-devotion-trilogy-ii.html>.
3. <http://www.tfp.org/TFP-home/about-our-lady/the-true-devotion-trilogy-iii.html>.



INTERVIEW

TWENTY YEARS: St. Louis de Montfort Academy

The St. Louis de Montfort Academy, an all-boys boarding school founded in October 1995, is celebrating its twenty-year milestone. The school is located in Herndon, Pennsylvania and has been staffed since its foundation by American TFP members. The school's main goal is the formation of young militant Catholic men with the moral fiber and character so much needed in our twenty-first century. To help celebrate this important achievement, Crusade Magazine interviewed the Academy's headmaster, Mr. Ted Huereña.

Crusade: First of all, thank you for taking the time to tell our readers more about St. Louis de Montfort Academy at twenty years. Let's start from the beginning. What was the inspiration for St. Louis de Montfort Academy?

Mr. Huereña: Well, please let me preface by saying it has been an honor to serve here at the Academy from very close to the onset, and I can attest to how much Our Lady has favored this institution throughout.

To discuss the Academy, one must recall that everything started with the American Society for Tradition, Family, and Property (American TFP) which has worked with youth since the seventies. Father-son camps were held to discuss solutions to problems threatening America, such as socialism and communism. As time went on, youth summer camps became a regular event and parents began to ask if the TFP could start a school. Only in 1995 did that dream become a reality with St. Louis de Montfort Academy.

Crusade: How did the Academy come to its current location in rural Pennsylvania? What effect has the school had on the local community?

Mr. Huereña: Back in the nineties, the Ameri-

can TFP was looking for a place in the countryside to be a type of retreat center. Little did we know that it would become the future St. Louis de Montfort Academy.

The Academy band has become our prize institution. Since the Academy lies in the valley, the pipes and drums resound throughout the hills, having a glorious effect on the local community. Whenever we have an open house, locals come especially to hear the band. Several veteran associations, such as the American Legion, ask us to play our patriotic tunes at their events. Locally, everyone loves to hear us play.

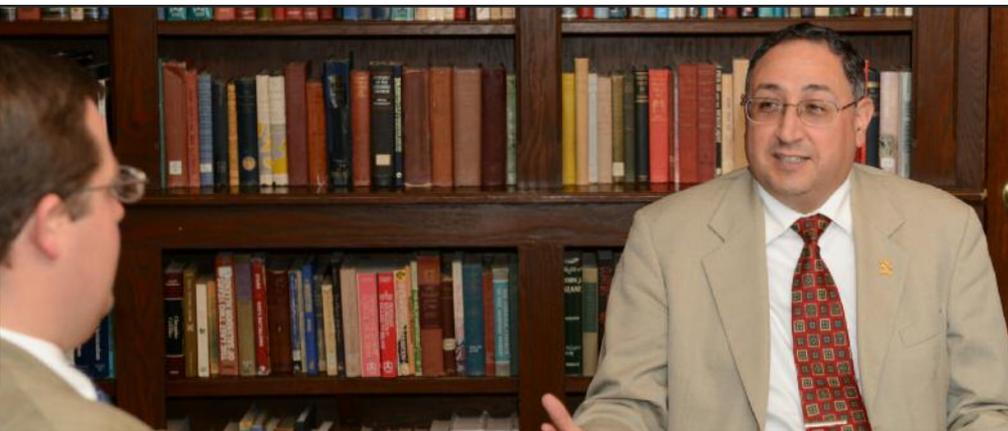
Crusade: Give us an overview of the typical school day, and tell us about some of the students' activities outside the classroom.

Mr. Huereña: Students rise to the bell at about 5:30 and prepare for inspection and then Mass at the Carmel of Jesus, Mary, and Joseph, in Elysburg, Pa. On the way there and back we pray a rosary; the last rosary is prayed in the evening before dinner. Breakfast is after the chanting of the Creed and a procession singing a Marian hymn. Classes start shortly thereafter, ending with some outdoor physical activities. In the evening there is time for some extra studies or practicing one's instrument. One important note is that everything begins with a short prayer.

Crusade: Twenty years is quite a milestone. What have been some of the challenges over the years as the Academy has grown?

Mr. Huereña: Life has its ups and downs, no matter where you are. We have been through financial crunches, small student body turnouts, and competitive altercations between students.

Mr. Ted Huereña, right, headmaster of St. Louis de Montfort Academy, recently sat down to talk about the school's twenty-year anniversary.



Nothing is new under the sun. Below the mantle of Mary Most Holy, any trauma can be overcome; she has always been our protectress and our consolation.

Crusade: Since becoming headmaster, what events stand out to you as setting the Academy apart from other schools?

Mr. Huereña: By far our formation is our hallmark. It demands self-discipline, idealism, piety, and all that with a sense of militant Catholicism. We fight for the Reign of Our Lord Jesus Christ on this earth, and that means fighting against the world, the flesh, and the devil. For this our Universal Mediatrix gives us grace and courage to strive to be knights in her service.

Crusade: Students come from all over the country and beyond, and starting at a Catholic all-boys boarding school can be quite the transition. As they begin the Academy's formation, what effects have you seen on students and their families?

Mr. Huereña: Many of our students come from homeschooling backgrounds, so it can be rather challenging for both the young man and his parents. Homesickness can set in quite easily, and mom cannot always be there to help. The boy becomes a man and matures in a wholesome environment that fosters respect and good manners. Quite a few parents have told us how pleased they are with results in this line. In turn, the young men share with their parents some of the meetings and discussions that are held here, thereby providing parents with ideas on how to help the family. For example, St. Louis de Montfort's consecration to Mary is a new phenomenon that is introduced to many parents.

Crusade: Tell us about what some of the Academy graduates are doing now.

Mr. Huereña: Most of the alumni go on to higher studies and introduce counter-revolutionary ideals into the societies they affect. A good number have decided to dedicate themselves full time to the ideals of the TFP and have gone on home visits with the America Needs Fatima visitation campaign. Several of our staff are alumni, and many have joined TFP's Sedes Sapientiae Institute. Finally, several have gone on to the military.



The boys line up in front of the main building for roll call before boarding the bus.

Crusade: Now that the Academy marks twenty years, what events in the coming year do parents and students have to look forward to?

Mr. Huereña: There are two main events. In September we are hoping to hold an Alumni Dinner at the Academy, and, later that month to send a number of students to Quito, Ecuador, to visit the miraculous statue of Our Lady of Good Success since she is the patroness of our school building.

Crusade: And what are your hopes for the future of the school?

Mr. Huereña: There is nothing greater we can hope for than that we are able to form more and more young men into being faithful slaves of love according to the spirit and method of our patron, St. Louis de Montfort. The future lies mostly in Our Lady's hands.

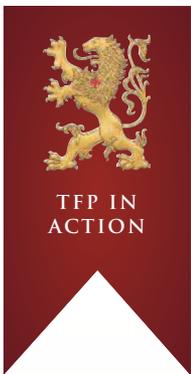
Thank you for allowing us to share our thoughts and hopes for the Academy in *Crusade Magazine*. I read every issue!

Crusade: Last but not least, what would you recommend to our readers interested in knowing more about the Academy or wanting to help with its mission?

Mr. Huereña: Primarily, they can visit our website: www.MontfortAcademy.edu where they will find much information, as well as a "donate" tab. We have quite a few videos on Gloria.tv and Youtube under the name MontfortAcademy. If anyone wishes to help, above all please pray, pray, pray. Nothing goes ahead without prayer. ■



Photos courtesy of Michael Gorre



Do You Want to Be a CATHOLIC HERO?

“If you came here just to have fun and fool around, you’re in the wrong camp. I’m not saying we aren’t going to have fun—we are going to have plenty of fun—but it is not the primary objective. Here, we learn how to be Catholic heroes!”

Heroic Stories of Catholic France

These opening words of Mr. Michael Chad Shibler set the tone for the 2015 Call to Chivalry summer camps, held in Pennsylvania, Louisiana, California and Wisconsin. During this opening speech, the boys in his audience smiled at one another enthusiastically. It was as if a fire had been lit in their souls because they suddenly realized that it is not only possible but necessary to be a hero, fighting for the Church like Emperor Charlemagne, Knight Roland, the great Saint Louis

de Montfort, Henri de la Rochejaquelein or Georges Cadoudal.

For ten days, boys took part in a whirlwind of activity; games never before experienced, interspersed with lively skits and talks. The daily presentations focused on the inspiring episodes that modern history books ignore.

During one of the highlights of the camp, the golden pages of French history came to life with stories of the heroic resistance of the Catholic Vendéans and the Chouannerie. Where else can one learn about such figures as Georges Cadoudal? This leader of the Chouannerie outsmarted the French revolutionaries with his incredible spy network which stretched from France to London.

Some of the best talks were about the importance of devotion to Our Lady and the writings of Saint Louis de Montfort. After those, camp participants were eager to carry Our Lady’s statue in the nightly torch-lit rosary processions.



The nightly rosary processions lit by torches provided a fitting close to each day’s activities.



Above: The closing medieval banquet enticed with an impressive array of food.
Above, right: Wielding a sword for the first time is always a rewarding challenge.
Right: Skits and music livened the atmosphere during the Treasure Hunt.

History Comes Alive

To everyone's amazement, characters from history would suddenly appear. Of course, they were just TFP volunteers dressed up for a skit, but it seemed realistic.

Saint Louis de Montfort strolled up the aisle during a talk; French revolutionaries disrupted the treasure hunt until they were stopped by the great Georges Cadoudal and his bodyguard; and Cyrano the cavalier popped up during our Medieval banquet to fence with a vicious foe whom he finally vanquished.

No one could forget the night that dinner was suddenly interrupted. The sound of planes buzzed overhead (coming from a stereo player). Before campers had time to realize what was going on, a French paratrooper appeared, dragging his parachute.

The "paratrooper" told us not to be scared because he would make sure we were well defended against the Vietnamese communists. Before he left, he told us about the prayer he found in the pocket of a nineteen-year-old paratrooper killed in action at Dien-Bien-Phu, Vietnam, in 1954. The prayer went like this:

Give me, O Lord my God, what is left Thee, that which no one asks of Thee. I do not ask Thee for rest or tranquility, either of soul or body. I do not ask Thee for riches, for success, or for health. So many ask Thee for these, my God, that none must be left Thee. Give me, Lord, what is left Thee. Give me what the others refuse. I want risk and anguish; I want fight and pain. Give me these, my God, once and for all. Give me the certainty that these will always be my portion, for I will not always have the courage to ask them of Thee. Give me, O Lord, what is left Thee. Give me what others do not want. But also give me courage, strength, and Faith. Amen.

The End of an Adventure

Though we never wanted the camp to end, before we knew it the time came for us to say our goodbyes. The Pennsylvania Call to Chivalry Camp finished with the Louisiana camp following shortly after, then California, and finally Wisconsin.

More and more young men are answering the Call to Chivalry and fighting today's errors. With the example of the role models of history and Our Lady's help, we will see true Catholic heroes for the twenty-first century. ■



Keeping with a longstanding tradition, each Call to Chivalry camp finishes with an impressive cake in the shape of a historic castle. For 2015 Pennsylvania Call to Chivalry Camp (top), the cake was the monumental Mont Saint-Michel crowned with a statue of the Prince of the Heavenly Armies. The Louisiana Camp (left) celebrated with a replica of the French chateau, Azay le Rideau, which captivated the attendees of the Medieval Banquet.

This is a photo of the great Saint John Bosco, founder of the Salesian Congregation.

From a poor farming background, he is a man of the soil, on whom the priesthood takes an eminent, glorious expression.

In him there is something truly majestic. What is this majesty about? Let us consider his face: his hair though tousled, parts on his forehead with a certain distinction. His ears are large, which adds to the impression of a lofty countenance. His nose, well made and long, underscores the extension of his face.

The eyes reveal a person who is aware of the grandeur of his soul not only made to the image and likeness of the Creator, but deeply united to God. And there is in him something resolute, of a person who has triumphed and continues to triumph over all sorts of obstacles. He is delighted and overjoyed at this triumph.

He doesn't ascribe his victories to himself but to the help of Our Lady Help of Christians, his great protectress, to whom he had an undying devotion. He contemplates the glory of Our Lady who, in his person, prevailed. He is enthusiastically considering the victory of Our Lady Help of Christians.

His confident, elevated bearing conveys the impression that everything lies below those victories.

This is the noble Saint John Bosco. ■



SAINT
JOHN
BOSCO
Overcoming All Obstacles

BY PLINIO CORRÊA DE OLIVEIRA