

November/December 2016

# CRUSADE<sup>®</sup>

MAGAZINE

*The* CHILD JESUS'  
INFINITE MAJESTY  
*and* COMPASSION:

A CHRISTMAS MEDITATION



# PRINCE *of* PEACE

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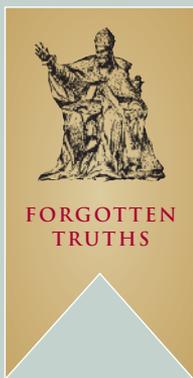
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## Like the Martyrs, Endure All Things for the Love of God

BY SAINT ALPHONSUS DE LIGUORI



From the patience which the martyrs showed during their tortures, we should learn to suffer with holy resignation the crosses and afflictions of this life; poverty, sickness, persecution, insults, injustice, and all other evils, are but trivial when compared with their sufferings. The reflection that it was the will of God that they should suffer for His love was their only solace.

We also in our tribulations should remember the necessity of resignation to the Divine Will, and, calling to mind the more grievous sufferings of the martyrs, should blush to complain. Saint Vincent de Paul used to say: "Conformity to the Divine Will is a sovereign remedy for all evils."

It may be useful here to remark, with Saint Augustine, that it is not the torture but the cause which makes the martyr. Saint Thomas teaches

that martyrdom is to suffer death in the exercise of an act of virtue. From which we may infer that not only he who by the hands of the executioner lays down his life for the faith, but whoever dies to comply with the Divine Will, and to please God, is a martyr, since in sacrificing himself to the divine love he performs an act of the most exalted virtue.

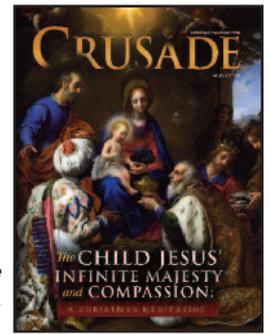
We all have to pay the great debt of nature; let us therefore endeavor, in holy prayer, to obtain resignation to the Divine Will to receive death and every tribulation in conformity with the dispensations of His Providence. As often as we shall perform this act of resignation with sufficient fervor, we may hope to be made partakers of the merits of the martyrs. Saint Mary Magdalene de Pazzi, in reciting the *Glory Be to the Father*, always bowed her head in the same spirit as she would have done in receiving the stroke of the executioner. ■

In pre-Christian times the palm was regarded as a symbol of victory. It was adopted by the early Christians, and became a symbol of the victory of the faithful over the enemies of the soul. The palm was especially applicable to martyrs, the victors *par excellence* over the spiritual foes of mankind.

From *The Victories of the Martyrs*, Introduction, p. 37.

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*The Adoration of the Kings* by Carlo Dolci (1616-1686).

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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

### Seal of Confession Cannot Be Broken

A Louisiana Court of Appeals upheld the Catholic Church's doctrine that prohibits Catholic priests from revealing any conversation that takes place in the confessional under penalty of excommunication. The ruling was in connection with a civil suit involving a woman who claimed that, when still a minor, she had confessed to Father Jeff Bayhi of the Diocese of Baton Rouge and told him of the sexual abuse. The woman's family sued the diocese for not reporting the alleged abuse to the police. The state appeals court ruled that the alleged confession was legally confidential and that the priest was not a mandatory reporter.



### Federal Judge Rules Against Obama's Bathroom Policy

A federal judge in Fort Worth, Texas, ruled that President Obama's new policy allowing transgendered students to use bathrooms and locker rooms according to their gender identity cannot be implemented. U.S. District Judge Reed O'Connor sided with the state of Texas and twelve other states, arguing that the Obama administration's policy usurps local control and threatens students' safety and privacy.

### Target Spends \$20 million on Bathrooms

After facing boycotts and negative publicity because of their transgender-friendly bathroom policy, Target Stores decided to spend \$20 million to construct a third, single-toilet bathroom in all of their stores. Clearly affected by pressure from



groups like the American Family Association, which spearheaded the boycott, the store realized a disappointing sales record for the recently completed second quarter. However, Target denied

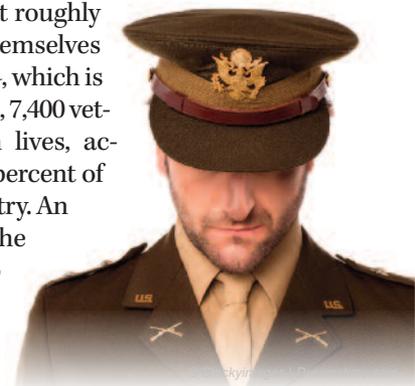
that the move to build a third bathroom was the result of the outcry from the public.

### Charges Against David Daleiden Dismissed

David Daleiden, the pro-life activist who secretly videotaped Planned Parenthood personnel in Houston, Texas, trying to negotiate the sale of aborted baby body parts to him, was cleared of all misdemeanor charges. The charges involved Daleiden's alleged use of fake ID papers to gain access to the abortion facility. Prosecutors, however, decided not to proceed with the charges. The videos obtained by Daleiden exposed twelve Planned Parenthood officials who tried to sell body parts of aborted babies to Daleiden.

### Study Reveals that Twenty Veterans Commit Suicide Each Day

A Department of Veteran Affairs study has revealed that roughly twenty veterans kill themselves on a daily basis. In 2014, which is the latest data available, 7,400 veterans took their own lives, accounting for eighteen percent of all suicides in the country. An organization called the National Alliance to End Veteran Suicide, whose mission it is to prevent military suicides, said that the biggest increase is among the Vietnam-era veterans (around 60 years old) and recent veterans 18 to 25 years of age.

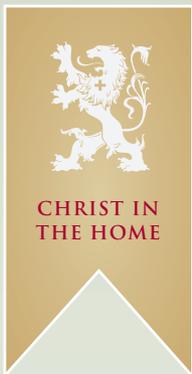


### Homosexuality Not In-born, Says New Study

Two scientists from Johns Hopkins University recently published the results of their study in *The New Atlantis* supporting the conclusion that "The belief that sexual orientation is an innate, biologically fixed human property—that people are "born that way"—is not supported by scientific evidence." Lawrence Mayer, M.B., M.S., Ph.D., and Paul R. McHugh, M.D., also wrote that "This report is about science and medicine, nothing more and nothing less." Mayer is a scholar in residence in the Department of Psychiatry at Johns Hopkins University School of Medicine and a professor of statistics and biostatistics at Arizona State University. McHugh is professor of Psychiatry and behavioral sciences at Johns Hopkins University School of Medicine and has been Psychiatrist-in-chief at Johns Hopkins Hospital for twenty-five years.

# LAYING A SURE FOUNDATION

BY FR. MARTIN J. SCOTT, S. J.



The time to safeguard the home begins on the very first day of the marriage. Even before God blesses the union with a child, the home has been formed, and if its first development is not right, it cannot, as it enlarges, grow into the right kind of home.

How is the right start to be made? By living as God directs. Man and wife may soon be father and mother. Let them begin to lay the foundation for the family which God may enable them to rear.

First, man and wife must realize that they are subjects of Almighty God. They are not their own masters even in their own home. The Head Master of every home should be God. The home wherein God is supreme will be the right kind of home no matter what the environment or circumstances may be.

As Christ Himself told us, we are made to live in this world but not for this world. Our life is a stewardship for ourselves, and also for those whom God entrusts to us. If we lose sight of this accountability and live merely for this life and to suit ourselves, our families will do the same. And in these days of home decay, no family can hold out against worldly assaults unless God be its defender and ruler.

Such is the basis of happy home life. To realize that we are placed on this earth to live for a certain time as God directs, and not as we please, is to solve the riddle of life, and to find the key to a happy home.

For God places us here for a few years to test us, to find out if we are worthy of sharing His divinity forever in heaven. He permits the ups and downs of life that we may show ourselves true to Him. If we prove faithful, we shall become, in the end, children of God. Knowing this, we can bear our hardships patiently, and enjoy our good fortune with measure and gratitude. In all things we can observe moderation. We will respect God and reverence His holy law.

Show me the man and wife who truly reverence God, and I shall show you the nucleus of a happy home. They may not be rich; God may not want



*If little ones are brought up from the very beginning to love God and obey Him, they will also love and obey their parents.*

them to be. They may not have high social position; God may be pleased to keep them lowly. But they will have the substantial peace which comes from knowing that they are friends of God, and that whenever He calls them, they are ready to meet Him as friends dear to Him. The man and wife living in this way are safe and secure amid all the dangers of modern life. If their children are brought up with the same respect for God, they will be good sons and daughters, no matter what their environment.

If there is trouble in some families it is because the parents do not respect God or each other, and in consequence the children do not respect their parents. If little ones are brought up from the very beginning to love God and obey Him, they will also love and obey their parents.

Nowadays, when, on account of business and the customs of society, children are left so much to themselves, it is very essential that they have within themselves a safeguard for virtue and a motive for devotion to the family. It is simply impossible to make people virtuous or devoted by worldly means. The world is essentially selfish, and worldly motives will make people virtuous and devoted only so long as it profits them to be so. Virtue and family stability demand sacrifice. The greatest incentive to sacrifice in the whole world is love of God. ■

From the book *You and Yours: Practical Talks on Home Life*, pp. 4-6.

# Rediscovering the IDEAL HEALTH PLAN

BY JOHN HORVAT II

There is a prevailing idea that healthcare plans are necessarily complex and expensive. There was, however, an ideal healthcare plan in the distant past that was amazingly simple. The plan did not list its benefits, clinical metrics or financial data. The main emphasis was not on a “plan,” but on the health of both body and soul.

Faith Wallis describes this in her book called *Medieval Medicine: A Reader*. Looking at this “medieval healthcare plan” is a refreshing glimpse at the care that is lacking today.

By proposing a medieval healthcare plan as an ideal, we do not mean to say that medieval medicine, primitive as it was, is the ideal formula for the present. Medieval medicine was advanced for its time, but certainly not for today. However, the spirit with which people were treated does present an ideal that should be imitated.

## Hospitals Built on Charity

Many people do not realize that the hospital as it is known today was an invention of the Middle Ages. They were established from the desire to extend Christian charity to the poor. In the early Middle Ages, hospitals first became attached to monasteries where monks would minister to the sick and dying. No other civilization was able to develop anything remotely comparable.

Medieval hospitals provided free health care. They were usually under the supervision of a religious order, whose members took vows of poverty, chastity and obedience. They dedicated their lives to God and the cheerful service of all, including non-Christians.

Not content with those who came to their doors, hospital attendants were obliged regularly to go out into the streets and bring in all those found in need of treatment.

## Reception of Patients

The reception of patients was charity in action.

Every effort was made to care for their spiritual



needs. Upon entering the hospital, the patient, when a Catholic, went to confession and received Holy Communion, as the first steps in the healing process. This provided spiritual peace of mind that often extended to the health of the body.

Once admitted, the patient was seen as another Christ. Each was treated as the “master of the house,” according to the hospital’s bylaws. Every need was taken care of as if Christ Himself were being served.

During a visit to the 2,000-bed Jerusalem Hospital of the Knights of Saint John of Jerusalem, one cleric noted: “It has happened on a number of occasions that when the space... proves insufficient for the multitude of the suffering, the dormitory of the brethren is taken over by the sick and the brethren themselves sleep on the floor.”

Those who cared for the sick did not see their role as just a job to be performed, thinking only about their pleasure or profit. They knew that their service gave meaning and purpose to their lives. Caring for others was an important means to secure their own salvation.

## Excellent Care

Thus, the care was as excellent as it could be for the times. Specialists were brought in to take care of extraordinary cases. Doctors made the rounds daily to check on the progress of the sick who were placed in their care. Regulations required that patients never be left without an attendant and that nurses be on duty around the clock.

The environment was clean and refreshing. Brilliant works of art were often hung on the hospital walls and ceilings to delight the patients, using the same artistic skills that were employed to adorn churches. Such masterpieces can still be seen today in the buildings that have survived.

Special attention was paid to cleanliness, ventilation and comfort. Patients were supplied with clean mattresses, white linen sheets and “fleece blankets.” Care was so excellent that the cleric at

the Jerusalem Hospital reported that there were “wealthy people who pretended to be poor to stay in the hospital.”

Solicitude for the sick was not limited to the doctors and attendants. All Christians saw the sick in a similar Christ-like manner. Patients in ordinary hospitals were often heartened by the visits of persons of high or noble rank. Visitors might include even personages like Catherine of Sweden, Margaret, Queen of Scotland, or King Saint Louis IX of France.

### A Touching Reciprocity

However, the sick were not just the recipients of charity. They also had their duties inside the hospital whereby they extended charity to those around them.

Mindful of how God especially hears the prayers of the suffering, the patients, when Christian, were enjoined to intercede for their benefactors, the authorities and all in distress. To the extent that they could, theirs were the duties of prayer, Mass attendance and reception of the sacraments. At nightfall, the wards might end the day with litanies where the “sick lords” of the house would pray for those in need of prayers. In this way, the sick gave their best to reciprocate for the care they received. This offering gave meaning and purpose to their suffering.

### Hospitals Flourish, Then Fall

As a result of practices like these, the hospitals of the Middle Ages flourished. The Benedictine order alone is credited with founding 2,000 hospitals. Imbued with this spirit of Christian charity, individuals, guilds, brotherhoods, and municipalities also established and generously endowed hospitals of their own. The result was an extensive system of healthcare that provided for the care of body and soul on a scale never seen before in history.

This impressive system was largely destroyed by the upheavals of the sixteenth century when the Church and her hospitals were despoiled and plundered. The infamous suppression of the monasteries by England’s Henry VIII in 1540 also suppressed the English healthcare system, leaving the poor in misery and putting an end to hospital building in that country for some 200 years.

In modern times, religious orders that once cared for the sick in this manner now face dwindling membership, as they focus more on “liberating” social justice than concrete, Christ-like care.

### A Lost Ideal Never to Return?

With all the talk about rising premiums and healthcare costs, perhaps it is time to rediscover the ideal healthcare system. The dedicated spirit of this care is needed as an alternative to our ever-expanding medical bureaucracies. The massive number of complex government regulations and mandates might be better replaced by the selfless work of dedicated men and women who simply treat the sick as if each one is the Person of Christ Himself.

Someone might object that such an ideal system is impossible in today’s secular and hedonistic age. People simply will not dedicate themselves to the service of the sick and needy. The ideal medieval healthcare plan is a dream that will never again reappear.

This is not true. Religious congregations like the Little Sisters of the Poor are flooded with cheerful young women who minister to the elderly poor in the medieval tradition. Ironically, these same Sisters are being prosecuted by the government for failure to comply with government healthcare mandates that would make them complicit in distributing abortion-causing drugs to their employees.

The problem is not the lack of people or even money, but a failure to present the ideal. The ideal healthcare plan will be rediscovered when the Christian Faith is revived in society. Until that return to order comes, there will always be the seeds of this plan inside the Christian souls that await that blessed day.

*As seen in Crisis Magazine.*

Healthcare in the past sought to treat both body and soul. The spirit of self-sacrifice and Christ-like care were at the center of healing the sick.





COMMENTARY

# The Miraculous Springs of Fatima

*Adapted for English readers from the book *Novos Esplendores de Fátima (New Splendors of Fatima)*, by Father Valentim Armas, CMF, published by Editora Ave Maria, São Paulo, 1944, pp. 209-212.*

**A**t the time of the Fatima apparitions, no water sprang from the ground, as it did in Lourdes, France.

Nevertheless, the lack of water in and around Fatima was a very real problem and a difficult one to solve. That difficulty was exacerbated by the nature of the limestone and porous terrain in that area and its surroundings, unable to conserve moisture.

In order to have water in their homes, the inhabitants of Fatima and neighboring villages were obliged to gather the rain water that dripped from the eaves of their houses in reservoirs.

And then the Fatima apparitions began to take place. How and when could pilgrimages made by hundreds of thousands of people to a place deprived of water such as Cova da Iria take place? Humanly speaking, it seemed utterly impossible. Here once again, the action of Divine Providence made itself seen; where human action had failed, Divine help surely came. It began on November 13, 1921.

Soon after the first open-air Mass was celebrated in the Memorial Chapel of the Apparitions, it became obvious that water in large quantities was needed for the planned buildings. The Bishop of Leiria had the good inspiration to search for water and commanded that a well be dug at the bottom of Cova da Iria, precisely in the place the shepherd children occupied at the time of the first appearance.



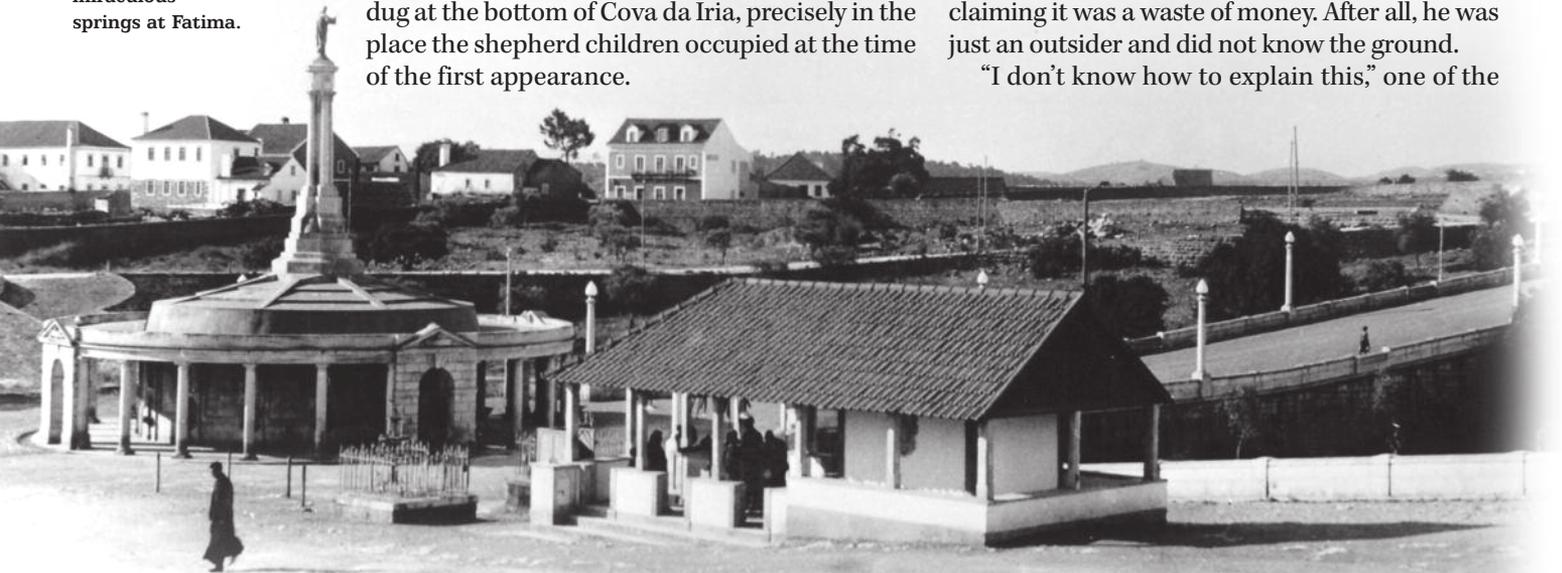
After offering the first open-air Mass at Fatima, His Excellency José Alves Correia da Silva, Bishop of Leiria, ordered workers to dig for water, revealing the miraculous springs.

In obedience to the zealous prelate, workers opened a small ditch and were surprised to watch a spring with clear and abundant water sprout a few steps from the sacred oak tree.

Some peasants had laughed at the bishop's idea, claiming it was a waste of money. After all, he was just an outsider and did not know the ground.

"I don't know how to explain this," one of the

At the edge of the plaza leading to the Basilica of Our Lady of the Rosary, pilgrims for decades have partaken of the miraculous springs at Fatima.



surprised bystanders said. “There’s simply nothing here, there’s no way any spring could come up. It must have been a miracle from heaven. . . or from the bishop.”

The episode took place around 9:00 p.m. on November 13, 1921. Shortly afterward, as the water was not sufficient for all the pilgrimages, the bishop ordered another two wells to be dug a few meters from the first, and water sprouted again just like the first time.

From then on there was never a shortage of the precious liquid, either to supply buildings or pilgrims, who haul large quantities of the water to their homes.

Even today, water from various sources is collected in a large reservoir built in reinforced concrete which forms the base of the monument to the Sacred Heart of Jesus.

### The Miraculous Springs

The miraculous springs form a circle roughly 2 yards high by 10 yards in diameter, in the shape of an emptied gas tank as can be commonly seen in major Portuguese cities. Its circular shape facilitates supplying the large amounts of water required during great pilgrimages. Fifteen taps—as many as the mysteries of the Rosary—are placed all around the wall.

On top of the fountain platform and next to the taps are posted a number of young people in charge of distributing all the water the pilgrims may need.

A notice over the fountain says the water is free and it is expressly forbidden to give or receive tips for providing it. On both sides of the fountain are gaps formed by the landfill or wall of the central avenue.

In the days of great pilgrimage, just after the first open-air Mass, a huge crowd buzzes from early morning and parks at the site of the miraculous source, eager to fill up containers with the beneficial and healthy water.

The slight impatience of those in a hurry is easily contained by volunteers who prudently but firmly control access to the taps. People line up from early morning to late afternoon in order to get their supply of the precious liquid.

Pilgrims fill containers of all sizes and shapes and take them to their homes in distant lands in the hope of healing a friend or relative with that water, or at least alleviate their sufferings.

### First-Hand Reports

From the journal *Voz da Fátima*, we transcribe below some descriptions of the miraculous springs. A quick look shows that in almost all cases



In 1932, the monument to the Sacred Heart of Jesus was built over the miraculous springs at Fatima.

the supernatural intervention takes place by applying or using the miraculous water.

Here are a few, summarized examples:

My condition was extremely serious, and having received the last rites I was close to death. Then with the liveliest faith I drank the wonderful water of Our Lady of Fatima that a pious lady gave me. I felt a great relief at the first spoonful that I ingested. A novena to Our Lady of Fatima followed. When it ended I had entirely recovered. My gratitude to Our Lady will be eternal.

—*Armanda dos Anjos*

For 12 years I had been suffering severe pain in my stomach and intestines. With the greatest possible devotion I said a novena to Our Lady of Fatima, drank her miraculous water for three days and soon found a quick recovery; the pains never came back. I thank Our Lady of Fatima with all my heart for such a great grace.

—*Fernanda Franco*

I was suffering terribly...consulted some specialists...to no avail...until I remembered to make a novena to Our Lady of Fatima and applied a few drops of her miraculous water every day of the novena. When it ended I was entirely cured... Infinite thanks to the Blessed Mother of God.

—*Evandra C. Ferreira*

Adelino Pinto, aged 22, had gone mad. A pious person advised his poor mother to make a novena and gave her a medal to hang on her son’s neck, a few drops of Fatima water, and a little holy card of Our Lady of Fatima which he kissed in his madness. After a month he recovered his reason and is totally fine to this day.



The miraculous springs found shortly after Our Lady appeared made it possible for enormous crowds of pilgrims to come to Fatima.

## Prayer of the Miraculous Springs of Fatima

**O**beloved Queen and exalted Lady of the Rosary of Fatima!

This miraculous source that you one day made spring forth next to the sacred oak tree is an expressive symbol of your Maternal Heart manifested at Fatima as a sure pledge of peace and salvation for humanity.

Your Immaculate Heart, O Lady, is the source of life, for from it was born for us Jesus Christ, the One who is our way, truth and life.

You, most blessed Virgin, are an open fountain from which flow rivers of graces and bounties; a fountain always open for the just through the radiance of your charity; and for repentant sinners through the waters of your mercy and compassion.

You are that fountain mentioned in Genesis

*Your Immaculate Heart, O Lady, is the source of life, for from it was born for us Jesus Christ, the One who is our way, truth and life.*

(2:6); for just as an abyss of many waters gave rise to other springs, so are you a fountain of many graces for all those who invoke you.

You also are, O benign Virgin, the sealed spring praised in the Song of Songs (4:12) where the most holy humanity of the Son of God was hidden for nine months.

You are that fountain of Siloam whose waters run silently and intermittently like your favors, according to your will.

Hail Mary, fountain of grace, compassion and mercy; inexhaustible source of sweetness and clemency!

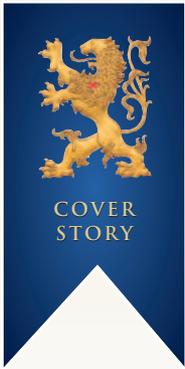
Make us hear those sweet words that your Son said one day: Come unto me, all ye that thirst; I am the fountain of living water welling up to eternal life.

Drive us away from the muddy waters of sin that plunge into the abyss and guide us to the waters that slake and soothe, heal and resurrect.

And pour the pure and crystalline waters of your grace on the dry and barren soil of our hearts; cleanse the stains of our souls that we may be made worthy to continue this our pilgrimage and possess your beloved Son, the living and unending fountain of all good, for all eternity.

Allow us to proclaim, with your beloved servant Saint Methodius:

*Fons Propiciationis Filii Erga Genus Humanum:*  
Fountain of Jesus Christ's atonement for mankind, pray for us. ■



# *Meditation Next to the* **CHILD GOD** *in the Crib* BY PLINIO CORRÊA DE OLIVEIRA



At Christmas, we approach the manger just as the Three Kings. The Christ-child is majestic, yet ever approachable.

**A**pproach the crib of the Child God with me. Let us imagine the arrival of the Magi Kings at the manger, after having followed the Star of Bethlehem with their caravans and treasure-laden animals. These sovereigns—King Balthazar, King Melchior and King Gaspar—offer the Child Jesus gold, frankincense and myrrh, in adoration.

Looking at the God Child, we pause and consider His infinite grandeur, His accessibility, as well as His infinite compassion. We then ask ourselves, which of these three Divine qualities draws us closer to Him.

## **Dignity of the Child Jesus and His Most Holy Mother**

As we consider the infinite greatness of His birthplace, let us imagine a spacious grotto as high as a cathedral, with some of the stones arranged, as if by angels, in such a way as to remind us of the arches of the gothic cathedrals of the Middle Ages.

We can also imagine the manger that served as a cradle for the Child God, the roughness of the wood sanctified by His Divine Presence. Placed at the focal point of the grotto with a heavenly, golden light hovering over Him, the manger is a majestic throne.

While still a newborn, the Divine Child lay in His crib with the majesty of a true King: King of all majesty and all glory; Creator of Heaven and Earth; God incarnate made man. From the first moment of His being, while “cloistered” away in His Mother’s womb, He had more majesty, grandeur, strength and power than all men throughout the history of mankind. Knowing all things incomparably more than any scientist, the Christ Child had inscribed in every physical feature that majesty made of wisdom, holiness, science, and power.

Imagine we are seeing all this mysteriously expressed on that Boy’s face. At times, as He moves, that movement reveals His kingly bearing. When He opens His eyes, we know we are in the presence of the Wisdom of the Ages.

A whole atmosphere of holiness surrounds those who approach Him. The very air one breathes has such purity that people do not even approach the place without asking forgiveness for their sins; but at the same time, the holiness emanating from the manger makes them want to amend their lives.

Imagine also Our Lady at the foot of the Child Jesus. She is truly a Queen. Her dignity and grandeur are so naturally a part of her being that even without wearing noble-looking garments, her dignity shines throughout the grotto.

### **Majesty Exuding from Sanctity**

From where does all this majesty come? Sanctity.

Let us shift our meditation momentarily to consider a more recent example of this type of majesty. We will turn to Saint Thérèse, the Little Flower. It is written that even as a child she was



The grandeur of the Nativity is permeated with order, hierarchy and splendor. Painting by Dias Tavares.

so dear and imposing that her father called her “my little queen.”

During the process of her canonization, the gardener of the Carmel of Lisieux reported that he once saw a nun working with her back to him: she was Saint Thérèse. The devil’s advocate\* then asked, “How could you know she was Sister Thérèse when she had her back to you?” The gardener’s response was very significant: “I knew it through the majesty of her bearing, for no other nun had such majesty.”

If Saint Thérèse was like that, what would Our Lady be like?

Imagine the Mother of God kneeling before her Child’s crib. She is so majestic, transcendent and

pure, praying to the Child God. Invisibly, angels sing songs of glory and the whole atmosphere is permeated with so much sanctity as to transform the poverty of the stable into a royal court.

Now we approach the manger, feeling the greatness of the Divine Child. As Catholics, we are worshipping all that is noble, pure, holy and steadfast, to fight and sacrifice all for the glory of God. The Boy before us mysteriously draws to Him all the goodness and grandeur that flow from Him and yet are but reflections of Him. For is it not true that all forms of purity, all forms of holiness, only exist because of His holiness?

Thus, fending away from us sin, error, disorder and chaos, we do not even dare to raise our eyes to that magnificent scene of the Nativity in which order, hierarchy and splendor permeate everything.

### **Though Majestic, He Beckons Us to Come Close**

Now let us imagine another aspect: His infinite accessibility.

Imagine the Baby Jesus immensely approachable. This King, so full of majesty, at a certain moment opens His eyes to us. We notice right away that His most pure, highly intelligent and penetrating gaze meets ours. He immediately sees the deepest of our faults, but also the best of our qualities. At that moment, He gently touches our soul just as He moved Saint Peter during His Passion.

The Gospels tell us that the way Our Lord looked at Saint Peter was such that the latter went out and wept bitterly. Throughout his life, the Prince of the Apostles never forgot the touching gaze that continually caused him to repent of his three-fold denial of his Lord.

It is only natural that this gaze would provoke in us a deep sorrow for our faults. Giving us a knowledge of our failings, it inspires us with a horror for our sins.

But all is not lost!

Just when we fear we cannot withstand that gaze, the newborn Redeemer also manifests His love of our qualities. He will always love that which He, in His infinite goodness, created. It is a love He dedicates to us despite our faults, because we were created by Him and are destined to a degree of holiness and perfection that He Himself placed within us. He knows our potential for greatness and that is what He loves.

And when we least expect it, by a kind entreaty of Our Lady, He smiles. Despite all His majesty, with

\*The term “devil’s advocate” refers to the popular title of the person appointed by the Roman Catholic Church to challenge a proposed beatification or canonization, according to the process used at the time of this writing.



The Child Jesus is filled with infinite goodness. He only waits for us to approach.

that smile we feel the distance disappear, forgiveness invades our soul, and we are drawn to Him; and thus drawn, we walk up to stay with Him. We have determined that we will never leave the Child God's side. The Divine Child affectionately embraces us and pronounces our name, in the most clear and loving tones to ever fall upon our ears.

"My dear one, I do love you so much! I wish you so many things and forgive you for so many others! Do not think about your sins any longer. From now on, think only about serving Me. And throughout your life, when you have any doubt, remember the sympathy, kindness and good pleasure I am now showing you. Have recourse to Me through My Mother. Through the voice of My Mother, I will always hear you. I will be your refuge and your strength, and these will take you to heaven, to reign at my side for all eternity."

### Infinite Compassion

Now imagine the mercy of the Child Jesus. This divine mercy is most evident when He seeks our good and discerns what is good and bad in us. In His mercy, the Child God considers the miserable condition of every man traveling through this vale of tears.

The mercy of Christ analyzes the sorrow and suffering that each of us brings along—past, present and future suffering; the grief and sorrow that you may feel at this very moment. He already knows all of this because He is God. And He also sees the risk that our souls run of going to hell. As Catholics, we know that on his earthly journey man is exposed to the very real danger of losing his soul for all eternity.

Also, imagine the Child Jesus looking at Purgatory and the torments that await us there if we are not entirely faithful.

His Face now shows a look of sympathy and

deep participation in our pain; a desire to remove that pain as much as possible in view of our sanctification. In His infinite mercy, this Infant desires to give us the strength to withstand whatever pain is necessary for our sanctification.

In Him, we see that which so greatly consoles the human soul: perfect compassion.

It is part of our human nature for us, when we are suffering, to feel consoled at seeing that someone has pity on us. Compassion thus lessens suffering by sharing in it. Man is made in such a way that when he is happy and communicates his joy, that joy is doubled; and when he is sad and communicates that sadness, the sorrow is divided.

So also are we made stronger when we discern

*The Boy before us mysteriously draws to Him all the goodness and grandeur that flow from Him and yet are but reflections of Him. For is it not true that all forms of purity, all forms of holiness, only exist because of His holiness?*

in the face of the Child God that most perfect compassion.

In all the sufferings of our life, when the cup of our trials is bitter, we should repeat, through Our Lady, His prayer: "My Father, if it be possible, let this cup pass from me, but let Your will be done, and not mine."

At any time we can ask that the pain cease.

However, if it is His will that we drink from a bitter cup as He did, we are certain that our pain will find His compassion. In addition, He will tell us: “My son, I am suffering with you! Let us suffer together, for I suffered for you; a moment will come when you will forever participate in My joy.” And we can be sure that the compassionate gaze of Jesus will not leave us a single moment of our existence.

Therefore, throughout the ups and downs of everyday life, we should retain this threefold memory—the Child God’s infinite majesty, His infinite accessibility, and the boundless compassion He shows towards us. This should be a living memory, one which composes in our imagination an accurate image, which moves our soul.

### Three Crèches for the Child God

Being like us in all things except sin, Our Lord’s human nature is comprised of perfections and moods that existed according to the circumstances of His life, and all of them perfect. He was full of majesty, fully accessible, ready to listen and to have compassion on men from the moment He became incarnate.

It is only natural that one or another part of Christ’s human nature would be more obvious as different people, in different states of soul, approach Him.

To better assist in a meditation like the one we just shared, it would be very inspiring if we were able to set up three crèches in a church, on three different altars. On each of these altars the figures and the whole atmosphere would signify each of



The Child Jesus shows us compassion—we need only ask.

these aspects, thus making it easier for souls to meditate on the Child’s mood that touches them the most.

In this way our meditation on Christmas would be based on a very sensible retelling of the scene, which can more easily touch us and stay with us as we make our way out of the Crèche and back into the world. ■



Plinio Corrêa de Oliveira was born in São Paulo, Brazil, in 1908. He received his doctorate in law from the Law School of the University of São Paulo. He was Professor of the History of Civilization at the University College of the University of São Paulo and Professor of Modern and Contemporary History in the Colleges of São Bento and Sedes Sapientiae of the Pontifical Catholic University of São Paulo. He distinguished himself from his youth as an orator, lecturer, and Catholic journalist. He wrote regularly for the Catholic weekly *Legionario*

and, later, for the monthly *Catholicismo* and the large daily newspaper *Folha de São Paulo*. In 1960 he founded the Brazilian Society for the Defense of Tradition, Family and Property (TFP) and served as president of its National Council until his death in 1995. TFPs and similar autonomous organizations, inspired by the book *Revolution and Counter-Revolution* and other works of Prof. Corrêa de Oliveira, were founded in numerous other countries around the world and carry on his efforts on behalf of Christian civilization.



# AMERICA NEEDS FATIMA®

NOVEMBER/DECEMBER 2016 PROGRESS REPORT

## Showdown with Satanism in Oklahoma

BY BEN BROUSSARD

“God, yes! Satan, no!”  
“Reparation! Reparation! Reparation!”  
“Begone Satan! Begone Satan!”

The battle cries rang out in the evening heat. Hundreds of Catholics from around the country came to fight. They yielded the weapons of the prayers of the Church. And the angels descended in force.

On August 15, 2016, the Feast of the Assumption of Mary into Heaven, a satanic group called the Church of Ahriman took sacrilegious desecration to a new low. As had been advertised for months, the satanic group would use the Oklahoma City Civic Center Music Hall, a taxpayer-funded venue. Registered sex offender Adam Daniels led a satanic “black mass.” The Blessed Sacrament and the Catholic Mass were mocked and blasphemed. This was followed by a ceremony called the Consumption of Mary. Deliberately mocking Our Lady’s Assumption, a statue of the Blessed Mother was decapitated, and a pig’s heart inside consumed after smashing the statue to pieces.

AmericaNeedsFatima.org, TFPStudentAction.org and citizengo.com collected online petitions, insisting local officials cancel the event. By August 14th, the total number had reached over 306,000. But the city officials refused to act, adamant in defying public opinion.

### The Roman Legion Arrives

TFP Student Action director Mr. John Ritchie stated, “To defile and smear the true Mass, the Blessed Sacrament, and the Mother of God is not even remotely a form of religious expression, but rather a direct act of anti-religious bigotry and hatred against God. And when government buildings open their doors and allow a satanic Black Mass that offends God so deeply, it begs the questions: Where is our beloved nation headed? Are we still one nation under God?”

Thankfully, the Americans who came to oppose the satanic



Top: Bold signs with clear messages against Satanism could be seen in every direction. Above: Catholics from around the country united to oppose the horrible sacrileges perpetrated by Satanists on the Feast of the Assumption.

offense showed that the answer to the last question is “Yes!” The intense summer heat didn’t stop anyone from coming. Catholics from around the country converged on Oklahoma City. Local faithful stood side by side with people from dozens of states to pray the Most Holy Rosary, sing hymns accompanied by the bagpipes and drums, and console Our Lord and



His Mother.

In a statement to a local news venue, Satanist and convicted sex offender Adam Daniels acknowledged the low turnout for his events, stating: "When you have the whole Roman legion out there, how likely are they to come and buy tickets?"

And the legion was there in force. The hymn *Immaculate Mary* resounded as TFP members in ceremonial habit processed with the statue of Our Lady of Fatima. The litany of Saint Michael the Archangel quickly followed. Signs and banners were everywhere: "We Renounce the Devil and his Works," "She Will Crush Thy Head," "Down with Satan and the Sacrilegious Black Mass." Unequivocal messages gave a militant aspect to the protest, and the faithful were very vocal in responding to the prayers.

Lucas from Louisiana remarked, "If we are truly going to be one nation under God, we have to fight. These Satanists are pushing full steam ahead."

Maria, who was at a previous protest in 2014, stated, "It's so great to see so many show publicly their love for the Blessed Mother on her feast day. We have to console her here where she's being attacked."

Joseph from Missouri summed up his thoughts: "With the push for Satanism in schools and in pop culture, the power of prayer is more crucial than ever."

**Children of Mary vs. Children of the Devil**

As the protest finished, TFP members led a procession with the statue of Our Lady of Fatima as the faithful followed singing *Hail, Holy Queen Enthroned Above*. Meanwhile, inside the Civic Center the Satanists were engaging in their heinous rituals.

In the book of Genesis, when God cursed the serpent, He declared: "I will put enmities between thee and the woman, and thy seed and her seed: she shall crush thy head, and thou shalt lie in wait for her heel." (3:15)

The Church teaches the woman is Mary and the serpent the devil. Saint Louis de Montfort comments: "God has established only one enmity—but it is an irreconcilable one—which will last and even go on increasing to the end of time. That enmity is between Mary, his worthy Mother, and the devil, between the children and the servants of the Blessed Virgin and the children and followers of Lucifer."

If we are to remain one nation under God, we must show God whose side we are on. Either we are the faithful children of His Mother, or we will be the children of His great enemy, the devil. It is time for Americans to choose a side in the spiritual combat being waged for the soul of our country.

Saint Louis de Montfort further consoles us: "But the humble Mary will always triumph over Satan, the proud one, and so great will be her victory that she will crush his head, the very seat of his pride."

May Mary Immaculate gloriously assumed into Heaven



Top: Hundreds of Catholics prayed in reparation, consoling the Queen of Heaven who was so viciously attacked. Center: Raising rosaries at the end of each decade, the faithful offered reparation for the day's horrible sacrileges. Above: The statue of Our Lady of Fatima served as a reminder of the need to defend the honor of God and His Mother in America today.

accept our acts of reparation and hasten to aid us her children in the battles against the children of Lucifer. We trust in God's promise, and beg its fulfillment here in America: "She will crush thy head." ■



## Our Readers Write...

### Fatima Car Shrine

In January of this year, a young man hit me from behind with his car and completely destroyed the trunk of my car (as a result, my car was totaled by the insurance company). By the grace of God, the protection of the Blessed Mother, and that car shrine you sent me (which I had on the visor above my head), all I hurt was my left leg below the knee which got a big lump. I had put the car shrine in my car right away when I got it from you!

*B. C., Houston, Texas*

### Saint Benedict Medal

Many thanks for the beautiful St. Benedict medal. I know what a treasure it is! It is so powerful. God bless you all for what you do for our Heavenly Mother.

*B. F., Plattsburgh, N.Y.*

I have to thank you for the Saint Benedict medal. I really like what it stands for, everyone should have this blessed medal. The evil forces of Satan are all over, and we need to do Our Lady's work. I will keep the medal close and I will protect it, and like you said, keep Satan's forces away. I thank you again!

*I.T., Ontario, Calif.*

This is a most favorite gift from you! I appreciate this—so many family members need one! I also loved the 100th Anniversary Fatima rosary you sent me. I pray 15 decades daily!

*P. S., Houston, Texas*

Thank you for spreading the spirituality of Saint Benedict. I am a Benedictine Oblate of Saint Andrews. I wear the Saint Benedict Medal 24/7 as do many of my friends. Our world needs daily rosaries and works of mercy. The *Crusade Magazine* is a blessing! I share it with many others.

*G. P., Simi Valley, Calif.*

Thank you for this blessed sacramental and the explanation of the spiritual armor attached to it. I will cherish Saint Benedict's Medal!

*M. C., Pottstown, Pa.*

I didn't realize it, but I received a miracle using this medal. I was cured of St. Vitus Dance (where my right side—arms, legs, face—did involuntary motions). I was cured! Praised be St. Benedict! Please send me more medals to distribute to my friends.

*C. A., Westminster, Md.*

For 20 years I had a medal of Saint Benedict at my front door, seeking the protection which he gave in great quantities to me. Thank you for this new



one, as, over time with the moving of residences, somehow my old one got misplaced. At 80 years old, I am still in need of this Saint's guidance and protection. God bless you all for your good work.

*L. K., New Bern, N.C.*

Thank you for my medal. I'm wearing it now as I send you this note. I'm praying for you and all our country—the times we live in are truly evil, but we have Our Lord's arms around us!

*L. S., Evansville, Ind.*

### The Book of Confidence

We really appreciate your new edition of *The Book of Confidence*, and our extended family will be sure to read it! We appreciate also all your correspondence with us in the past, and we pray for the greatest possible success in your holy mission



to stand for God’s wonderful Truth, Love, and Beauty as you say all those rosaries during your many rallies, and as you pray and work to bring souls to the practices of our Catholic Faith! God bless each of you!!!

*M.O., Washington, D.C.*

I received *The Book of Confidence*—thank you very much, I have enjoyed reading it! Brother Robert, my strength is not good and I am not in the best of health, but by reading this book, it gives me strength through the mercies of Almighty God. May God bless you richly.

*R.J., Elmont, N.Y.*

I am 87 years old and of all the books I’ve read this one without a doubt uplifted my spirit as no words can explain. The part “Trusting through the dark night” is God’s blessing for me.

*J.M., Tomkins Cove, N.Y.*

I read *The Book of Confidence* and have no words to express how valuable it is. I am dedicating it to my grandson and passing it on to him.

*H.R., Bayamon, P.R.*

For a long time, you’ve been sending me these nice pictures of Jesus, Mary, and now this Saint Benedict medal—thank you for all these things! I wanted to tell you, about that book called *The Book of Confidence* you sent: you know, I loved that book so much that I would read it as soon as I came home every day, in fact, I couldn’t wait to get home every day to continue reading. I finished it! I really enjoyed reading it.

*A.C., Fresno, Calif.*

Thank you for this book. It’s terrific! And so readable! Also, your recent magazine about the satanic evil going on in Oklahoma and Texas is frightening. I passed it on to others to read.

*M.L., Dubuque, Iowa*

I have read *The Book of Confidence*. It is well written and reads so much as I also think. Easy to absorb and understand, too. When I have completed reading it a second time, I intend to add it to the church library. Many others should also get a chance to read it.

*E.R., Clinton, Okla.*

Thank you for sending me *The Book of Confidence*. This book has enriched my love of Jesus and all my prayers to help me to build my trust and confidence in Him!

*R.B., Natick, Mass.*

*The Book of Confidence* is such a blessing—my prayer habits and my faith have increased tremendously, as have my blessings.

*S.R., La Place, La.*

This book is certainly a treasure! I’m starting my “second read,” I liked it so much.

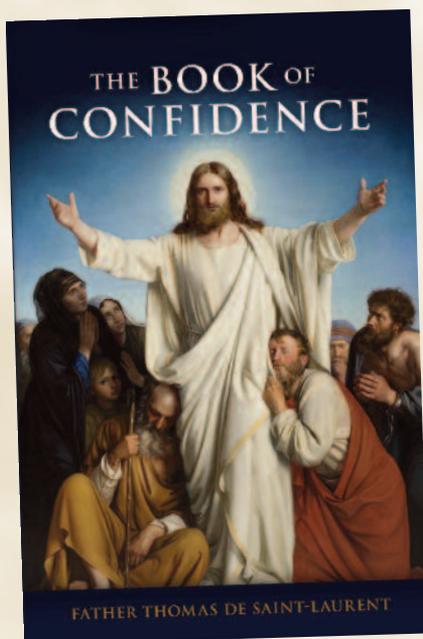
*C.B., Bell, Fla.*

Robert: This book is a godsend. I certainly would like many of my fellow church parishioners to read it. I am 85 years old and do not read very much, but when I started reading this book, I had to read and re-read it. It’s very inspirational. Thanks so much. May God bless you and all those around you.

*J.S., Jeannette, Penn.*

I have the earlier version of this book which I purchased many years ago. It helped me through a very difficult time and I read it periodically to give myself a boost. God bless you for sending out this valuable book. It will help many people!!

*K.G., Saratoga, Calif.*



To order your own copy of *The Book of Confidence*, call **(888) 317-5571**.



Have something you’d like to share?  
Send us your feedback by writing to **Crusade@TFP.org**



# Saint Michael, Protect Our Police

On July 16, 2016, the feast day of Our Lady of Mount Carmel, 5,167 Public Rosary Rallies were held across America in support of the nation's police officers. This was the initial response of America Needs Fatima members and supporters to the senseless attacks that resulted in death and injury to several of our law enforcers and protectors during the summer of 2016.

Seeing that our police officers are in danger now more than ever, America Needs Fatima launched a new initiative to continue the national campaign to support our police officers. The goal is to send every police officer in America a Saint Michael Badge Medal.

"Our police officers desperately need supernatural protection," says Robert Ritchie, director of America Needs Fatima. And "they need the special protection of Saint Michael, the Archangel who cast Satan's followers from heaven."

The attacks on police officers are symbolic acts of evil in the battle between order and

chaos. Americans who care about the peace and order in their communities and cities are very much concerned about the safety of those who selflessly protect their families. Many of the nation's police officers are baptized Catholics. In New York City alone, there are 35,000 Catholic police officers—75% of the entire police force. And non-Catholic police officers would certainly not refuse the protection of Saint Michael the Archangel!

The first batch of 145,000 badge medals has been made and is now being distributed nationwide. However, there are over 900,000 police officers that need them, and so a second batch of thousands more needs to be made and distributed so that not one officer will be deprived of the comfort of Saint Michael's protection. ■



If you would like to help us send these powerful shields of protection to our police officers, please contact us at: **(888) 317-5571** or **ANF@ANF.org**



# Two Million Rosaries

BY VINCENT GORRE

The Blessed Mother spoke about the Rosary during each and every one of the six apparitions to the three little shepherds of Fatima starting on May 13, 1917. On the last day of Her apparitions on October 13, 1917 during which over 70,000 people witnessed the miracle of the sun, she eventually revealed to the little children that "I am the Lady of the Rosary!"

There can be no doubt that the Rosary is the easiest, most effective and most powerful prayer we have in our treasury of prayers. From the sanctification of souls to the end of wars, Our Lady of Fatima's emphasis on the power of the rosary has been proven time and time again throughout human history. When Lucia asked Our Lady if Francisco would go to heaven, she said yes, "...but he has

to pray many rosaries!"

While the First World War was still raging at the time of the apparitions, Our Lady told Lucia, "Pray the rosary every day to obtain peace for the world and the end of the war." One year later, the war came to an end! Countless miracles are attributed to the power of the rosary. Many of these have altered the course of events for peoples and nations that are now indelibly recorded in the archives of history.

Consistent with America Needs Fatima's mission to promote the message of Fatima and the devotions attached to it, the goal to distribute two million commemorative rosaries was launched to mark the 100-year anniversary of Our Lady's apparitions in Fatima, Portugal in



1917. The blessed rosaries are made in Italy and have a special keepsake value for all those who receive them. They are a fitting remembrance of the most important event of recent times—the appearance of the Mother of God and her message of hope for all of mankind. ■



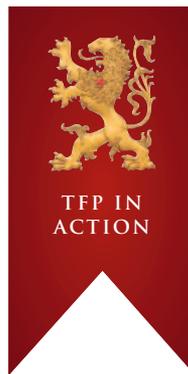
# Call to Chivalry Camp in the Shadow of the Sequoias

BY REX TEODOSIO

The TFP Call to Chivalry Camp 2016 wound up its final camp in California. The theme, Catholic Spain, was the same as with the other sites in Pennsylvania, Wisconsin and Louisiana, but the location and the road trip were entirely unique.

The camp began with a road trip starting from Pennsylvania with only a few participants and picking up more boys along the way. The trans-national trip included skeet shooting in Kansas

In the unique games during the course of the camp, teamwork goes a long way to victory.



and a pilgrimage in Colorado to the shrine of the first American canonized as a saint, Saint Frances Xavier Cabrini. Participants also climbed the sometimes dangerous trail of Angels Landing in Zion National Park in Utah, and traveled to Death Valley, the lowest point in North America at 282 feet below sea level and one of the hottest spots in the United States.

At the end of the journey, a five-day camp in the beautiful Sequoia National Park awaited the boys. The camp ran from August 1st to August 7th. The talks were inspirational. The games were competitive. The campfire stories were lively. The solemn rosaries and vigil before a relic of the True Cross were reverent. It was truly a Catholic environment full of Californian friendliness.

One of the more unique events was the hike to see the giant Sequoias. The boys paraded along a trail through the largest trees in the world. When you walk in front of a giant sequoia, your sense of “largeness” shifts fundamentally. The moniker, “giant,” was not given lightly. Some





Hiking through the Sequoias—the largest trees in the world.

of the Sequoias have been around for several thousand years, many of them perhaps were alive at the very time Our Lord Jesus Christ and the Blessed Virgin Mary walked the Earth.

Many camp participants spent part of the night simply marveling at the stars above them. Being over 7,000 feet above sea level, the camp was above the haze of the atmosphere, the pollution and even most of the clouds. It was arguably one of the most stunning displays of the galaxy from Earth, especially since the only source of electricity in the camp, a generator, was shut down at night, throwing the camp into complete darkness. The Heavens truly proclaim the glories of God.

Another unique (extra-official) event of the camp was the polar dips in the morning. Nothing like jumping in the pool on a mountain-cold morning to start the day.

After the camp, many participants camped out for two nights near Yosemite National Park and visited famous sites like The Bridal Falls, El Capitan, and Half Dome. The hike up Cloud's Rest rewarded the hikers with a commanding 360-degree view of the whole Yosemite Valley thousands of feet up in the air.

The return road trip was just as epic, hiking



The evening rosary processions provided a fitting end to each day's activities.



The Medieval Games brought new challenges and great rewards.



Before saying goodbye, participants were given a souvenir of their week of grand adventures.

around Arches National Park and visiting the miraculous Saint Joseph's staircase in Santa Fe, New Mexico. Finally, we participated in the protest against the satanic black mass in Oklahoma City. Defending the honor of Jesus and Mary was a "grand finale" to end a very adventurous road trip and camp.

As Caleb, one of the participants, put it, "This was a great road trip! I'm definitely doing this again next year." ■

For more information on the Call to Chivalry Boys Summer camps, please visit: [www.TFPStudentAction.org](http://www.TFPStudentAction.org).



COMMENTARY

# TRANSGENDERISM: Burning Binary

BY GARY ISBELL

**L**esbian activist Rikki Wilchins has no problem defining her final goal. Her article, “We’ll Win the Bathroom Battle When Binary Burns”<sup>1</sup> clearly states that the goal is to eradicate the differences between men and women.

If a person cannot be identified objectively by his or her characteristics using logic, we cannot know anything. With this, the principles of identity and non-contradiction vanish, leading to mental and personal chaos. “Transgender” people want to transform “identity” into a mere illusion created by fantasy, determined by whatever one desires. They deceive themselves with the illusion that they can change their sex and identity at will.

Of course, this is absolutely impossible to do. “It is physiologically impossible to change a person’s sex, since the sex of each individual is encoded in the genes—XX if female, XY if male. Surgery can only create the appearance of the other sex,” explains Richard P. Fitzgibbons, M.D.,

Philip M. Sutton, Ph.D., and Dale O’Leary in a well-documented study. Sexual identity, they add, “is written on every cell of the body and can be determined through DNA testing. It cannot be changed.”<sup>2</sup>

While sex cannot be changed, newly invented terms referring to sex created by the h o m o s e x u a l movement try to give the appearance of change and cause confusion in the general public. It would be helpful to understand the meaning

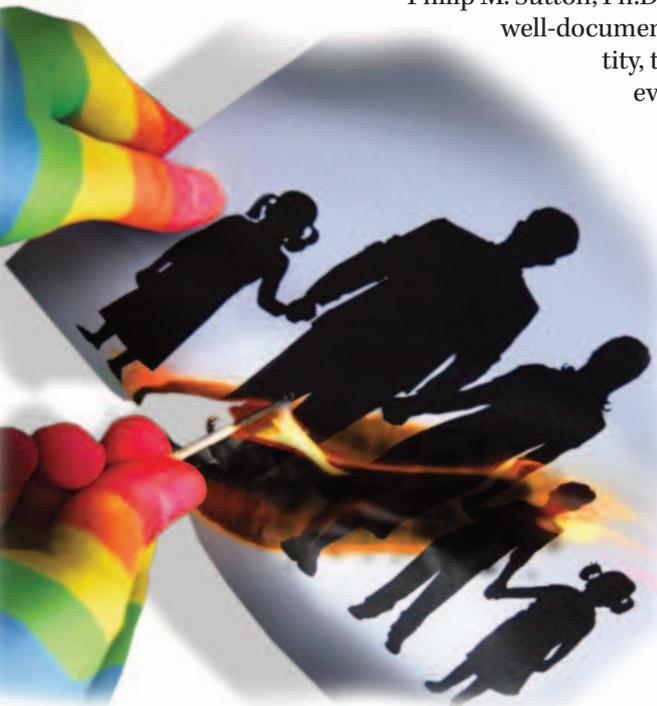
and origin of the words “gender” and “transgender” as steps in changing the perception of a person’s sex.

A sexologist at Johns Hopkins University, Dr. John Money, coined “gender” in 1955 as a term to describe what sex one identifies with, not a defined biological trait. However, if a person manifests anything other than identifying with his or her biological sex, it has long been considered a psychological disorder that no one is born with and is manifestly contrary to our human nature.

In 1965, psychiatrist John Oliven coined the term “transgenderism” in a medical study on Sexual Hygiene and Pathology and used it in a medical context to indicate the urge one suffers from when desiring a change of sex. Note here that the word “urge” does not refer to a biological matter, but a function of the will, which is to desire. Neither the word gender nor the word transgender have any basis in genetics, rather they are psychological terms that refer to states that originate in the mind.

Many credit transvestite Arnold Lowman, who took the name “Virginia Prince,” for coining the term transgender in 1969, but this is not true. However, Arnold did start the Society for the Second Self, published the magazine *Tranvestia* from 1960 till 1980 and produced many other writings promoting transgenderism. One such article was titled “The Expression of Femininity in the Male” in 1967 under the pseudonym “Virginia Bruce.” It discussed the psychiatric links between cross-dressing and sexual deviation. Never did he confuse his biological sex with his desires.

Rikki Wilchins, the founder of the first transgender advocacy group Gender-PAC, has gone further stating “as a matter of simple human dignity, trans people should be allowed to access the bathroom that fits their gender identity. Full stop.”<sup>3</sup> Her argument assumes the premise that gender ideology is an uncontested fact. She complains that we are all confined to the social construct of the binary system of sexes that must be destroyed because it gives an indisputable



*“It is physiologically impossible to change a person’s sex, since the sex of each individual is encoded in the genes—XX if female, XY if male. Surgery can only create the appearance of the other sex.”*

—Richard P. Fitzgibbons, M.D.

definition according to biological characteristics. Binary sex is not a social construct but a reality rooted in biology, and destroying it destroys our nature.

What Wilchins will ultimately achieve by “burning binary” is the burning of logic through moral relativism. Logic is the intellectual means by which we are able to know things correctly; that is, what something is and is not, to define things as they are. The etymology of the word “define” would help. It comes from the Latin *definire*, meaning to set limits or specify, and transgender people want to eliminate any definition that clashes with their ever-changing fantasies.

In fact, the word “transgender” is not clearly defined by the very people who promote it. It is an umbrella term used by the homosexual movement to address myriad sexual desires and identities. Besides referring to trans-men and trans-women that “identify” with the opposite biological sex, it can also refer to people who are not exclusively men or women but are genderqueer, which includes bigender, pangender, genderfluid, third gender and agender. Some of these definitions include being both, or neither, sex and/or “gender” at the same time and place.

Once sexual binary concepts have been destroyed, and together with them the first principle of logic, the principle of identity will be challenged. This is the first of the three classical principles of thought defined by Aristotle, stating that everything that exists has a specific nature. It states that each entity exists as something in particular and possesses characteristics that are a part of what it is, therefore “each thing is the same with itself and different from another.”

Logic shows us that it is impossible to affirm and to deny one thing at the same time and under the same aspect; it is a consequence of the principles of identity and non-contradiction. However, with transgenderism rejecting the



principle of identity, it also rejects the principle of non-contradiction. This is the patent substitution of objective reality with subjective feelings.

If the moral relativism inherent to transgenderism succeeds in burning the concepts of binary definition and logic regarding one’s sex, what can possibly resist the ferocious unbridled passions from obliterating the very underpinnings of what makes us all human beings? By forcing society to respect a man for what he feels like rather than what he is, we will have completely denied the fundamental characteristic that defines us as rational beings. That is, the extinguishing of the light of reason through the denial of logic, one of the most important qualities that differentiates us from every other animal.

It becomes clear that by challenging fundamental and non-negotiable binary concepts, the definition of what it means to be human is at stake. The burning of binary unleashes a moral relativism that threatens the destruction of civilization. It is ironic that the transgender movement can’t seem to see the God-given definition of biological sex; but it clearly defines its goal to destroy the very existence of that which it denies. ■

Today, the honest person is faced with two personal decisions: (1) to remain faithful to the God-made objective reality, (2) to go along with modern subjectivism and adopt a series of lies. Something as simple as a set of cellphone cases shows the beauty of the difference created by God. Male and female are the only created and existing genders; the difference between them is real and beautiful.

**Notes:**

1. <http://www.advocate.com/commentary/2016/4/29/well-win-bathroom-battle-when-binary-burns>
2. <http://www.ncbcenter.org/index.php?id=581>
3. <http://www.advocate.com/commentary/2016/4/29/well-win-bathroom-battle-when-binary-burns>

# PIERRE TOUSSAINT: God's Image Carved in Ebony

BY SABRINA WEYMIER



Looking at the man in this photograph, the immediate impression is that he is a person of dignity. He sits upright with a bearing that belongs to old world diplomats. His facial expression is serious, determined and yet calmly tinged with charity. His eyes simultaneously suggest conviction and gentleness, intensity and kindness. He would easily be mistaken for a man of great distinction.

Everything in him speaks of order. The soul which shines through his intense gaze has nothing of the modern insecurity found in our sad century. The virtue seen here is one that comes from the conviction of one who knows that God is his father and that He watches over him.

In studying this portrait, could one ever guess that its subject was born into slavery? Indeed, Pierre Toussaint was born a slave in Santo Domingo (present-day Haiti) in 1766. This French colony was ravaged by the horrors of the French Revolution across the Atlantic, and young Pierre found himself moved to New York with his masters escaping the proponents of “liberty, equality and fraternity.”

When his mistress fell into poverty after the death of her husband, Pierre Toussaint took up the modest occupation of hairdresser. Revealing a great talent in his new profession, he was highly regarded by New York's upper-class ladies, not only for his ability to set their hair to its best advantage, but more so for his gift of counsel.

We are fortunate to have a quote from one such lady, Emma Cary, which characterizes our slave-saint:

“His life was so perfect, and he explained the teaching of the Church with a simplicity so intelligent and courageous that everyone honored him as a Catholic. He would explain the devotion to the Mother of God with the utmost clearness, or show the union of the natural and supernatural gifts in the priest.”

He used his earnings to provide generously for his mistress and support her in her distress. He bought the freedom of his wife and mother and was known for his charity and assistance to all those in need, regardless of social position.

At his death in 1853, thousands came to his funeral. Among them were many members of New York's high society.

The cause for his beatification was initiated in Rome in 1989. He was declared venerable in 1996. His remains lie in Saint Patrick's Cathedral in New York City and his example shines through the generations. ■