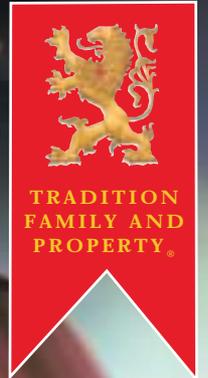


July/August 2003

# CRUSADE<sup>®</sup>

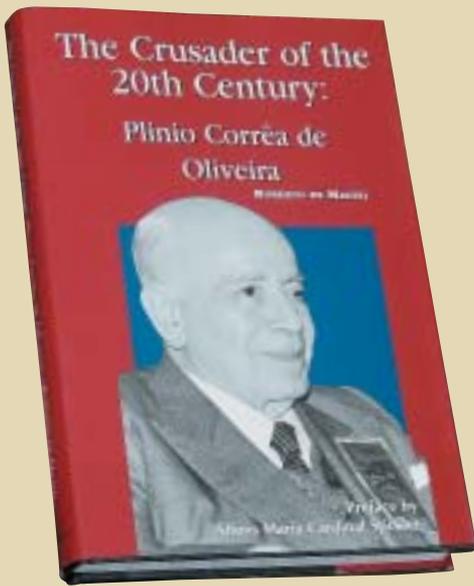
MAGAZINE



**True  
Devotion  
True  
Liberty**

**America Needs Fatima Progress Report**

# *The Crusader of the 20<sup>th</sup> Century: Plinio Corrêa de Oliveira*



by **Roberto de Mattei**  
with a preface by  
**Alfons Maria Cardinal Stickler**

“With the integrity of his life as an authentic Catholic, Plinio Corrêa de Oliveira offers us a confirmation of the Church’s fecundity,” writes Cardinal Stickler in his preface to Prof. Roberto de Mattei’s *The Crusader of the 20<sup>th</sup> Century: Plinio Corrêa de Oliveira*.

The life of Prof. Plinio Corrêa de Oliveira spans the century from 1908 to 1995. His first and most prized title was that of “Roman Catholic,” and it was as a man of faith that he confronted the harrowing events of the twentieth century.

In the doctrinal field, the field of action, and in his personal life he provided the elements for lighting the way ahead in a dark century.

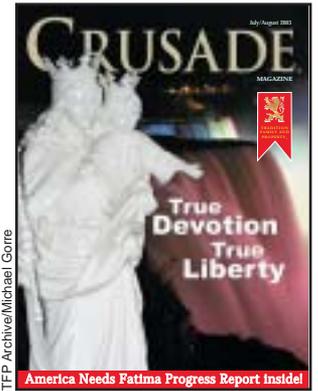


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**Cover:** Statue of Our Lady Help of Christians with Niagara Falls at night in the background

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## CRUSADE

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### The American TFP

The American Society for the Defense of *Tradition, Family and Property* (TFP) was founded in 1973 to confront the profound crisis shaking the modern world. It is a civic, cultural and nonpartisan organization which, inspired by the traditional teachings of the Supreme Magisterium of the Roman Catholic Church, works in a legal and peaceful manner in the realm of ideas to defend and promote the principles of private ownership, family and perennial Christian values with their

twofold function: individual and social. The TFP's words and efforts have always been faithfully at the service of Christian civilization. The first TFP was founded in Brazil by the famous intellectual and Catholic leader Prof. Plinio Corrêa de Oliveira in 1960. His work inspired the formation of other autonomous TFPs across the globe, thus constituting the world's largest anticommunist and antisocialist network of Catholic inspiration.



# Forgive them, for they know not what they do?

BY LUIS SOLIMEO

**Question:** *A friend and I had a bit of an argument the other day. He upheld the idea that human beings are always good and do evil only out of ignorance or lack of education. He went as far as declaring that he believes that people like Hitler and Saddam Hussein are more victims of ignorance than truly bad people. In his opinion, all problems would be solved through better education. To prove his thesis, he cited the words of Our Lord on the cross: "Father, forgive them, for they know not what they do." What should I think about this?*

**Answer:** Your friend's argument calls to mind what happened in the nineteenth century when scientific progress was dazzling the world. The great developments in physics, chemistry, medicine, and mechanics of that epoch paved the way for the technological and industrial world of today. It was believed that the world, finally freed from the dark era of religion and the limitations of philosophy, was entering an age ruled by human reason. Science would eliminate all natural catastrophes, sickness, and, even crime. All that was needed was education, and there was even a slogan for this: "To open schools is to close prisons."

Despite outstanding scientific advances, what we see after a hundred years is that natural catastrophes still occur; new illnesses such as AIDS and SARS emerge; cancer and other illnesses are more frequent; and many other common diseases still have no cure. As for the triumph of education, what we see is not the closing of prisons but an increase in the number of educated criminals, some with college degrees.

Al Capone, for example, was well educated. Many terrorist leaders we are now confronting studied and obtained degrees at various prestigious European universities. Consider the numerous wrong-headed notions that emerge from our own universities.

Clearly, evil-doing results much more from a deviation of the will than a deviation of the intellect. That is why it is not enough for a man to know that something is evil; he must

have enough will-power to resist its seductions. The pleasures of drink or gambling leading to excess or the possibility of becoming rich by dishonest means are examples.

The problem, then, is not merely one of education. Moreover, God has placed in the heart of every man, through natural law, a clear notion of good and evil independent of education, as Saint Paul says.<sup>1</sup> Education may, and should, help reinforce this notion in us, but it is not education that instills it in us.

Why, then, do people sin? Why do we

expelled from the Garden of Paradise, fell from divine favor, and lost the special gifts they had possessed: integrity, whereby they never fell ill; immortality; and perfect dominion over their passions as well as over animals and plants.<sup>2</sup>

Since Adam and Eve were the first parents of all mankind, this original guilt was passed on to all their descendants. Despite our being cleansed of this sin thanks to the graces of Our Lord's Redemption, we are not exempt from its consequences, which predispose us to evil. It is only with the help of supernatural grace that we can conquer this tendency to evil and walk the path of virtue.

Nevertheless, in contrast to Martin Luther's teachings, the effects of this sin do not corrupt our nature completely nor do they eliminate our free will. The effects of original sin only weaken our control over our passions, provoking in us a rebellion of the lower instincts against our reason and will.

Ignorance, then, is not the cause of the evil we do, and a good education does not suffice to remove the tendency toward evil that we inherited from original sin. To lead a moral life, we must constantly resort to prayer, engage in good works, and frequent the sacraments.

Thus, to think that evil will one day disappear from the face of the earth either by means of science, or even of religion, is a utopian notion. We were placed in this life on trial so

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contradict that moral law that has been stamped on our very nature and proceed to violate God's explicit commandments?

To understand these questions, we must turn to the notion of Original Sin and its consequences.

### **Original sin**

We know through Revelation that God subjected our first parents, Adam and Eve, to a trial of their fidelity and love. Tempted by the devil, both Adam and Eve failed the test and offended God. As a punishment, they were

*Continued on page 21...*



COMMENTARY

# Catholic Louisiana: *The Road Less Traveled*

BY JOHN HORVAT II



It is not often that one can pray the Rosary aloud walking through New Orleans' French Quarter. But then, I was not on an ordinary tour of the city.

There are two ways visitors can experience Louisiana.

One can take the beaten path that so often appears in the travel feature pages of newspapers and magazines. This way is full of the ready-made experiences of the tourist who lives to tell his tale to others. This is the Louisiana of Mardi Gras celebrations, plantation houses, carefree summer festivals, and historic museums.

However, there is a path less traveled: a journey through Catholic Louisiana that reveals a more authentic side of the state.

## Timely book

My trip through Louisiana coincided with a busy one-week promotional tour of the American TFP's latest book, *I Have Weathered Other Storms: A Response to the Scandals and Democratic Reforms That Threaten the Catholic Church*. The May 2003 tour included book signings and talks in New Orleans, Alexandria, Baton Rouge, and Lafayette. Given the TFP's long presence in the area, it was a natural setting for a speaking tour about the book and the TFP's Church Shall Preval Campaign.

The tour was opportune for another reason. The Church in Louisiana also suffers from the same worldwide crisis within the Church. Catholic Louisiana

faces Protestant inroads, widespread immorality, trendy supermarket Catholicism, and empty convents. Such threats only serve to underscore the timeliness of the TFP's book and campaign.

## Between talks

My journey through Catholic Louisiana began between talks in New Orleans.

It was then that I went on a different kind of tour of the French Quarter by joining New Orleans Catholics praying the Rosary aloud past the voodoo shops and depraved bars that have come to stain that once noble area. Every first Saturday of the month, the spirited pilgrims from the "Crusade for the Con-

Quarter to Saint Louis Cathedral, the nation's oldest.

It was then, too, that I visited the city's Confederate Memorial Hall, a museum which houses a crown of thorns woven by Blessed Pius IX himself to console the then-imprisoned Jefferson Davis. Although an Episcopalian, Mr. Davis wore a brown scapular, which is also exhibited in that small but impressive museum.

It is hard to walk the streets of New Orleans without encountering Catholic Louisiana. Majestic churches and buildings predating our Nation's birth abound. One senses not just the presence of the Church but a whole Catholic culture that built the city and still permeates the atmosphere.

## Outside New Orleans

Venturing outside New Orleans, one gets much the same feeling. There it is, the little things that impress: the small historic churches, the connections with the past, the French flavor of life.

In the church in St. Martinsville, I was told, are the baptismal font and Eucharistic sanctuary lamp donated by



John Horvat found great interest in the TFP's most recent release, *I Have Weathered Other Storms*, during his May 2003 Louisiana tour.

version of Greater New Orleans" gather at Saint Patrick's Church on Camp Street and pray the litany of Saint Joan of Arc. Many a tourist and native head turns as this intrepid group then processes straight through the French



King Louis XVI, which arrived as he was being sent to the guillotine by French revolutionaries. At Sacred Heart Academy near Grand Coteaux, I was taken to a convent chapel where Saint John Berchmans appeared and cured a young novice. The miracle was one of the two used in the Saint's canonization process. In the Acadiana region, there are the descendants of the thousands of cruelly persecuted Catholics from British Canada who found refuge and a home in the bayous and swamps in the late eighteenth century.\*

Throughout the area, I felt as if I were retracing the footsteps of missionaries, pioneering priests and nuns who gave their lives so that Louisiana might have the Faith. Saint Mary Katherine Drexel, Saint Rose Philippine Duchesne, Blessed Andrew Seelos, and so many others traveled these same roads.

In line with the title of the TFP's book, I could not help but reflect upon how the Church in Louisiana has indeed weathered many storms. I pray that She might yet weather more.

### Talking to Catholics

Catholic Louisiana cannot be reduced to old buildings and past memories. Perhaps the most expressive part of a visit is talking with Catholics themselves.

During the speaking tour through southern Louisiana, I saw that explosive mixture of Faith and culture that forms a whole society. Despite the ravages of modernity, remnants of a Catholic culture still survive, making for a refreshing experience not often seen in secular America.

One can see it in that Catholic consideration for others that goes a few steps beyond normal Southern hospitality. So contrary to cold business-like



**Our Lady of Prompt Succor, Patroness of Louisiana. Inset: The basilica that houses the beautiful statue.**

relationships, the Catholic Louisianans I met were effusive, affectionate, and given to conversation. They know how to enjoy the thoroughly "Catholic" experience of eating well, and guests are treated to the delights of Cajun cooking, New Orleans cuisine, or the ceremony of a crawfish boil.

I was edified to find huge Catholic families that get together for a Cajun feast and afterwards assemble, young and old alike, to recite the Rosary. I was impressed with the general overtone of the faithful attached to priest and parish and how this frontally clashes with the proposed democratic reforms denounced in our book.

### Protest in Baton Rouge

As the speaking tour was finishing, I received word of a pending piece of Louisiana legislation that suddenly added a political dimension to our Church Shall Prevail Campaign. House Bill 1341, now in committee, would specifically force priests to reveal sins heard in confession when child abuse is possibly involved.

The proposal raises many concerns.

Many Louisiana homeschoolers, for example, fear that the bill could target parents who are having difficulties with their children and ask advice in the confessional. In any case, there is no evidence that such a measure would help resolve the problem of child abuse. On the contrary, many point to the fact that turning priests in the confessional into informers for the state is usually associated with a communist or Nazi regime rather than a free country.

Pursuing the issue, TFP members in Louisiana visited the capitol building and are presently rallying the TFP's many friends and supporters to oppose this measure.

### Asking Prompt Succor

A short working visit is never long enough. It is easy to leave with hasty or even false impressions.

However, there is at least one place that leaves a true and lasting impression. One cannot leave Catholic Louisiana without a visit to the Ursuline convent in New Orleans. There one will find the miraculous statue of Our Lady of Prompt Succor.

This impressive statue is a spiritual highpoint of any visit to the state. Books could be written about the miracles, graces, and blessings already showered upon her devotees. I am sure many pages are yet to be written.

Under the maternal gaze of this extraordinary French statue, one feels a certainty of being heard, an overwhelming kindness and special solicitude. One leaves not only knowing that succor is forthcoming but that it is coming promptly!

Amidst the crisis that afflicts the Church, that is exactly what is needed: prompt succor. May she grant it to all those who have chosen the less traveled path of standing up for Catholic doctrine and morality and weathering the modern day storm. ■

(\*) An account of this historic episode appeared in *Crusade's* January/February 2003 issue.



# America Needs Fati-

July ~ August 2003

PROGRESS REPORT

## Catholics Confront Boston Blasphemy

BY MICHAEL WHITCRAFT

On May 16, twelve members of the American Society for the Defense of Tradition, Family and Property departed from Spring Grove, Pennsylvania. Their destination: the Kresge Little Theater at the Massachusetts Institute of Technology (MIT). Their purpose: a peaceful 2½ hour rally in protest against *The Most Fabulous Story Ever Told*.

The play, which protesters dubbed *The Most "Blasphemous" Story Ever Told*, scorns the Catholic Faith by portraying Our Lady as a lesbian and mocks the Bible's creation story by representing our first parents as a homosexual "couple" named Adam and Steve.

Local TFP activists in Boston, coordinated by veteran TFP member Edward

Ritchie, had already laid the groundwork for the day's event by handing out numerous invitations for the protest at local churches.

Protesters convened at 6:15 p.m. on Massachusetts Avenue in front of the theater. As the podium was set up and the TFP's vintage 16-foot red medieval standards were raised, the demonstrators noted an undeniable air of confrontation.

This air could be expected to precede such a protest at MIT, whose reputation as a bastion of liberalism has been often confirmed. "I cannot believe there is an organization like this protesting at MIT!" said a former MIT employee. "At MIT?" asked local TFP friend Pat Hobby. "I cannot believe an organization like this exists



Protest against the play *The Most Fabulous Story Ever Told* at Massachusetts Institute of Technology, May 17, 2003

*"The splendid turnout I see before me here today shows that Catholics are finally catching on, but we need to continue to catch on."*



More than 300 fervent Catholics came from seven states to protest and make reparation for Paul Rudnick's abominable play, *The Most Fabulous Story Ever Told*, which presents Our Blessed Mother as a lesbian.



One of the most impressive aspects of anti-blasphemy protests is the involvement of young Catholics. *Far right:* 12-year-old Caroline Bascom crowns the statue of Our Lady of Fatima at the opening ceremony for the protest.



on this planet! I never met a TFP man I didn't like."

A small but persistent counter-protest formed and remained throughout the rally. Their ranks swelling at times to as many as ten participants, they shouted horrible insults through a bullhorn. During the Rosary, they even went so far as making a profane parody of the Rosary prayers.

One particularly hostile male counter-protester wore only lipstick and a racy spandex mini-dress. He continually paced back and forth through the crowd, at times stopping at the podium to distract the speaker.

*Imitating Our Savior, Who never wavered when confronting the Pharisees or expelling merchants from the temple, we must never embolden the wicked by any lack of courage.*

His provocative attitude, however, bore no fruit. The over 300 peaceful Catholic protesters continued their program undaunted. "I was a little concerned when I saw the counter-protest forming," remarked one protester," but when I saw the TFP members in control of the situation, we all felt reassured."

After the participants had prayed the first five decades of the Rosary, one of the protest organizers delivered a short speech, reminding them of Pope Leo XIII's words: "Nothing emboldens the wicked so greatly as the lack of courage on the part of the good." He then explained how Catholics' lack of courage is to blame for much of the evil in today's society.

He continued: "The splendid turnout I see before me here today shows that Catholics are finally catching on, but we need to continue to catch on. We must embolden ourselves and persistently stand up against the enemies of Holy Mother Church."

Fatima Custodian Kevin Ritchie then addressed the crowd and showed the link between the present blasphemies and the prophecies of Our Lady of Fatima. He cited Church Fathers to prove that a Catholic can never merely stand by with crossed arms while the Church is under attack.

After finishing the Rosary, protesters

recited the Litany of Loretto, invoking the Blessed Virgin under some of the many titles with which the Church has honored her throughout the centuries.

A fiery Portuguese lady who had come all the way from Rhode Island with a busload of protesters, also gave a short but tremendously enthusiastic speech. She concluded with the recitation of the Hail Mary in her native Portuguese.

As darkness began to fall, candles were distributed. After lighting them, the protesters knelt to make the Consecration to Jesus Christ through the hands of Mary Most Holy, as outlined by Saint Louis de Montfort.

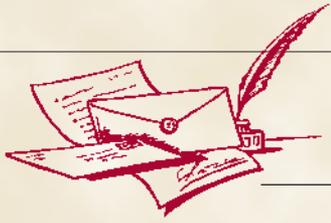
It was particularly moving to note the contrast between the insolence of

the play being performed such a short distance away and the fidelity of the protesters, who offered the Blessed Virgin "their bodies and souls, their goods both interior and exterior and even the value of all their good actions past, present and future."

Only the faint light of the candles pierced the darkness, casting wavering shadows of the unwavering faithful kneeling on the darkened sidewalk. One had the impression of having stepped into a time machine and traveled to the ancient catacombs. However, despite persecution and confrontation, these modern-day "catacombians" were not afraid to publicly give witness to their Faith.

The spectacle even silenced the counter-protesters, whose bravery seemed to fizzle in face of the courage of the good, proving in reverse, so to speak, the words of Pope Leo XIII. Wicked men are indeed abashed by the audacity of the good.

Clearly, we Catholics must stand tall and persistently defend the Faith in face of adversity. Imitating Our Savior, Who never wavered when confronting the Pharisees or expelling merchants from the temple, Catholics today must never embolden the wicked by any lack of courage on their part. Rather, they must imitate the Virgin Mary, whom Solomon foresaw as being "terrible as an army set in array" (Cant. 6:9). They must always depend upon her for strength against the enemies of Holy Mother Church and push onward toward the promised triumph of her Immaculate Heart. ■



# Our Readers Write...

✉ I will do everything in my power to defend Mary, Jesus' mother. I know that she would be very hurt and discouraged, and I'm sure that she is crying very frequently. I'm convinced that play [*The Most Fabulous Story Ever Told*] you told me about was shown 3 or 4 years ago in Manhattan, because I put out lots and lots of flyers in many doctors' offices, hospital lobbies, and many other places. I remember that it was shut down in New York because of all the protests, but the devil will not quit!

*R.C., Detroit*

✉ I'm mailing the postcard to MIT, and will also write a personal letter next week. But I feel that it would be more effective if I wrote to a particular person. Could you please send me the name of the dean or president of MIT? Also, I would like to write to the playwright himself, Paul Rudnick.

*S.E., Farmington Hills, Mich.*

✉ Thank you very much for your letters about the protest scheduled for May 17th in Cambridge. My husband and I are upset about this and plan to be present, God willing. He has back and leg trouble and I am recovering from an operation, but with God's help and grace we will be present on that day.

We thank you and your fine organization for taking the lead in defending Our Lord and Our Lady against these horrible insults and blasphemies. We were present in December when America Needs Fatima protested *Jesus Has Two Mommies* in Somerville. It was a joy to be able to join with other Catholics and publicly proclaim our devotion to her and to the Church.

*M.M., Somerville, Mass.*

✉ Please count on me to join your demonstrations to protest the blasphemy at MIT. I have demonstrated in the past and will do so again. I have the highest praises and admiration for all the good you do. May God give you a long life, good health, and the preservation to do what you are doing.

*P.B., Brooklyn, N.Y.*

✉ Our Lady is the most wonderful woman God ever created. No lady loves people the way the Mother of God does. It is outrageous that anyone (MIT for example) would have the unmitigated gall to produce a play called *The Most Fabulous Story Ever Told*. On its own, lesbianism is an abomination. It is the lowest of the low to portray the Most Holy Mother of God in something like this.

*G.M., e-mail*

✉ What MIT plans to do in that play is horrifying and despicable. Please rush 250 cards as soon as possible, and I can assure you the faithful in my parish will be really anxious to sign and mail them.

*C.M., Oklahoma City*

✉ MIT has some "hell of a nerve" to make a play about our Blessed Mother being a lesbian. I hope to God that the theater will burn down before the play starts. I'm very surprised at the person who is going to play the part. She is just a sicko like the one who wrote the story.

It is bad enough they crucified her Son Jesus Christ; now they are crucifying her as a lesbian.

I pray to God they don't make a penny on this play.

Mr. Ritchie, I could use stronger words, but I don't dare, not in a letter. Right now I am madder than a hornet's nest.

*L.J., Lyndhurst, N.J.*

✉ My husband and I attended the MIT protest with our four children, and it was a wonderful experience for all of us. I was much impressed by the crowd and all of the young men who help to honor our Blessed Mother and God through TFP. Your organization is a model for us all and the precious gift we have in our Catholic Faith. I was energized and I know this will be an event my children will never forget. We look forward to another prayerful event such as this. Lastly, I must tell you the affect all of the prayer had on my two boys. They are both autistic and rarely able to sit

still, let alone stand, for long periods of time. They were both mesmerized. My youngest sat for the entire two and a half hours and listened intently to each Rosary, while my oldest stood by my side, happy to just be a part of this holy moment. Thank you! You are such a blessing to our family.

*M.M., Spencer, Mass.*

✉ It is unbelievable that such horrible offenses against Our Lady and Jesus would take place at all, let alone at such a prestigious institution as MIT. I am appalled! You can count on my fervent prayers that this trash be cancelled so that others will not sin by attending it. Thank you TFP, for showing up and standing up for Mother Mary and Jesus. May the Lord bless your efforts to defend and protect His Holy Name and that of Our Precious Mother Mary!

*S.C., Los Angeles*

## ✉ To the President, Administration, and Faculty: [of MIT]

I, along with millions of faithful, practicing Roman Catholics, urge and plead with you not to display or promote the blasphemous and disgusting film, *The Most Fabulous Story Ever Told*. The story line of that film is a most serious and vile insult to the Blessed Mother of God, the Virgin Mary, Most Holy and pure. There can be no other purpose for the filming and displaying of such an abomination than to insult and taunt Roman Catholics. However, the primary and overriding insult is aimed at God Almighty. The Triune God chose the Virgin Mary to be the Mother of the Second Person of the Blessed Trinity in His mission to redeem the world. Such severe insults to Christ and His Mother will bring heavenly retribution upon all of us. (...)

Do not ruin the reputation of your most prestigious school of science. (...)

I would wager that you would not display an equivalent insult to African-Americans or Mexican-Americans, nor to the groups "protected" by the "politically correct" categories.

*G.C., Eatonville, Wash.*



# Taking Our Lady to the Children

For about a year now, America Needs Fatima, as part of its efforts to propagate the Fatima message, has been donating beautiful 30" statues of Our Lady of Fatima to schools across the country.

To our joy, the schools customarily display these statues very prominently. At St. Michael's School in Morgan, Minnesota, for example, the statue stands at the entrance, where all the students have a chance to see Our Lady many times daily.

On this page are photographs of the statues recently placed in three schools: St. Michael's, St. Ann's School, staffed by the Congregation of Religious Sisters Filipini in Raritan, New Jersey, and St. Bede the Venerable School in Hol-



land, Pennsylvania.

We thank our many ANF members who have made this apostolate possible by their generous contributions and prayers. With Our Blessed Mother's help, we will continue to deliver statues to many more schools throughout America. ■



**Above:** Children from St. Ann's School in Raritan, New Jersey, receive a 30" statue of Our Lady of Fatima from Thomas McKenna of America Needs Fatima to be displayed in a prominent place at their school. **Left:** a group picture

**Below left:** Fr. Robert J. Wyffels speaks to children of St. Michael's School in Morgan, Minn., about the story of Fatima and the beautiful statue donated to their school. **Right:** Michael Drake from ANF presents a Fatima statue to Sister Bernadette Marie, S.S.C., principal of St. Bede the Venerable School in Holland, Penn. **Below right:** 540 children from St. Bede's prayed the Rosary and sang hymns to Our Lady of Fatima.



## Catholics Defend Fatima at Rider University

On Good Friday, the world premier of *Children of Fatima* was hosted at Rider University near Trenton, New Jersey. News reports say the play tells the story of a Philadelphia boy from the 1960s whose overzealous mother tries to force him to become a priest. Catholic institutions, priests, and nuns are cast as rigid, old-fashioned, and downright silly. Struggling with thoughts of mortal sin, death and salvation, the boy from Philly becomes obsessed with the end of the world, which he fears will come when the Pope opens and reads the Third Secret of Fatima. As a result, he challenges God to tell him the true secret.

America Needs Fatima members were insulted at the way the play mocks the gravity of Our Lady's Fatima message. Her secret is shown as foolish, exaggerated, and utterly irrelevant. The sad truth is that the world continues to ignore Our Lady's saving message of prayer, penance, and amend-

ment of life. Productions such as this help soothe the consciences of many who look at Fatima and think: "That's too serious. It's over anyway. Let's enjoy life."

To protest this derisive play, ANF members stood on public property in front of Rider University praying the Rosary and singing hymns of reparation to our Blessed Mother.

The banner and the presence of committed Catholics praying the Rosary in public caused quite a stir. Students and staff alike came out to debate the play. Some students tried to prove that the protest was foolish, but the vehemence of their arguments suggested that some consciences were pricked. On the other hand, other students were very supportive of the protest. One girl loudly applauded and said: "It's about time someone stands up and does something about this." ■



**From left to right: Cesar Franco, James Bascom, Michael Drake, and John Ritchie discuss abortion on GW Radio this April.**

# Tackling Hot Issues

BY JOHN RITCHIE

It's no secret. Moral relativism is conquering territory on university campuses. Bizarre body piercing, immoral fashions, promiscuity, and vulgarity are in. Honor, purity, virtue, and good manners are out. As the distinction between good and evil becomes increasingly blurry, Catholic students struggle to keep their Faith. Unfortunately, too many fail. And that is why the TFP Student Action stepped into action.

Over the past few months, TFP Student Action has visited several universities, including Penn State, George Washington University, the University of Maryland, and George Mason University. Members address issues like abortion, the scandals in the Catholic Church, socialism, and just war under the prism of Catholic teaching and the natural law. With a motivated team of young volunteers, TFP Student Action's mission on campuses is to promote Catholic principles. "There's nothing more exciting for me than to be standing on a busy university campus sidewalk defending Catholic principles—especially when those principles are controversial, unpopular, or spark debate. It's a real challenge and a privilege," said TFP volunteer Cesar Franco, 19.

On April 30, members of TFP Student Action were

invited by Adam Ramey, a George Washington University student, to a radio debate on the subject of abortion on GW Radio. Pro-abortion groups such as Voices for Choices, and Medical Students for Choice were also invited to participate, but it seems they did not have the nerve to show up for the debate. This gave TFP representatives more radio time to explain why the sin of abortion is evil and to encourage radio listeners to oppose it.

*"It's very consoling to see people out here voicing the opinion of the sound majority."*

For many students, the TFP is a consolation. At Penn State's main campus at College Station, for example, students exclaimed, "It's about time you've gotten here," and "Thank you for being out here. It's very consoling to see people out here voicing the opinion of the sound majority." A group of students at George Washington University in Washington, D.C., were likewise delighted to receive flyers and said, "Thanks for being here. You are saying the right stuff. A lot of people appreciate your being here. We thank you again."

Of course, not all comments were so positive. At George Mason University someone insisted, "You have no right to be here! This is unacceptable! You better leave... If you don't get out of here now, I'm calling the police." ■



**Members of TFP Student Action found great interest among students while campaigning at George Mason University in Fairfax, Virginia.**



# True Devot

BY PLINIO CORRÊA DE OLIVEIRA

*In 1980, Prof. Plinio Corrêa de Oliveira wrote three articles explaining the timeliness of St. Louis de Montfort's "slavery of love" to Jesus Christ through Mary. Indeed, nothing could be so contrary to the spirit of our age, and yet, nothing can truly provide such a complete solution.*



## To You, Dear Atheist

**D**ear? This adjective may set readers wondering. After all, they have watched me through my articles and other means, fighting atheism for decades, especially the most actively imperialistic form it has assumed in the course of history, that of Marxist atheism.

How, then, can one justify the adjective "dear"? The explanation is this:

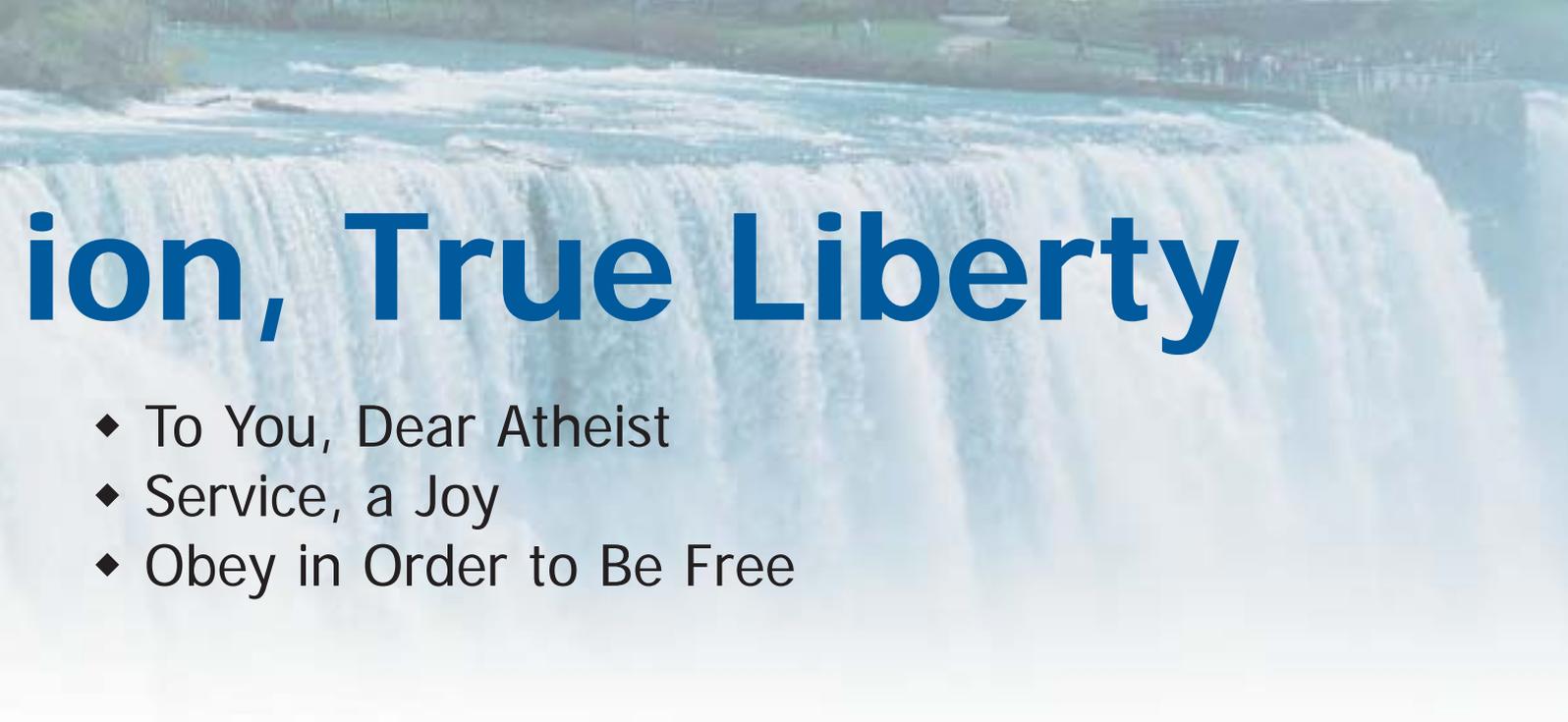
God wills the salvation of all men: of the good, so that they may receive the reward of their merits in heaven; of the bad so that they, touched by grace, may make amends and attain heaven. Therefore, from different standpoints and for different reasons, both the former and the latter are dear to God. Now, since they are dear to God, how could they not be so to a Catholic? Yes, dear, even when a Catholic fights against them in defense of the Church and Christendom. So, for example, at the very moment that a crusader fiercely fought a Mohammedan during the reconquest of the Holy Sepulcher, he could have addressed the Mohammedan in all sincerity as "dear brother."

The expression "dear atheist" is valid, therefore, and includes a range of fine distinctions, for there are distinctions in atheism. Naturally, a specific sense of the word "dear" applies according to the

distinction. Thus, there are atheists who rejoice to such an extent over their conviction that "God does not exist" that if some evident fact such as a stupendous miracle should convince them of the contrary, they might easily rage against God and even seek to kill Him, if it were possible.

Other atheists are so caught up in the things of the earth that their atheism lies not so much in denying the existence of God, but in complete unconcern over the matter. They are not so much "atheists" in the most radical sense of the word, but rather "a-theists," that is, laicists. God doesn't fit in their concept of life and the world. If they were proven the existence of God, they would think the world could go on just the same with or without Him. They would go on banishing Him completely from earthly affairs.

There is still a third kind of atheist: these, crushed by the burdens and disappointments of life and finding, through bitter personal experience, that the things of this world are no more than "vanity and vexation of spirit" (Eccles. 1:14), wish, deep down, that God exist. But confused by the sophistries of atheism, which they formerly embraced, and bound by its rationalistic mental habits, they are now groping in the darkness, unable to find the God whom they once rejected. When I meditate on that apostrophe of Jesus



# ion, True Liberty

- ◆ To You, Dear Atheist
- ◆ Service, a Joy
- ◆ Obey in Order to Be Free

Christ, “Come to me, all you that labor, and are burdened, and I will refresh you” (Matt. 11:28), I think especially of this kind of atheist and feel especially inclined to call them “dear atheists.”

This explains the types of atheists to whom these reflections are particularly addressed. Nevertheless, it is not only them that I have in mind, but many other readers who are much more dear to me: some brothers in the Catholic Faith, members, as I am, of the Mystical Body of Jesus Christ.

Having read a reference I made to the spirituality of Saint Louis Marie Grignion de Montfort, they wanted me to say something more about the matter. So, I write this article for my brothers in the Faith, but with an eye toward the atheists.

Now I speak to the dear atheists, hoping to touch them to the depth of their souls, in the same text in which I speak to my dear brothers in the Faith.

Imagine yourself, dear atheist, in one of those intervals of the daily life of old. The toil of a hard day’s work is behind you with all its sweat, effort and pettiness. Now your spirit is calm, and opens to deeper impressions. In those days, life afforded ample moments of leisure in which to contemplate the good things of the past, the accomplishments of the present, though harsh at times, and promises of the future. As a result, the soul relaxed and refurbished itself in the pleasant kaleidoscope of such thoughts.

In today’s scanty moments of leisure, on the contrary, it is the neurotic din of disappointments, worries, wild ambitions, and stress that rise to the surface. And over this noise, hovers a leaden question: “What am I living for?”

## Service, a Joy

Imagine, then, that before your spirit—bruised by life, calloused, feverish and, perhaps, even wounded—a vision appears. It is one of those visions of which your childhood innocence, now many years dead, used to dream. A beautiful queen majestic and smiling takes you by the hand and leads you into the rays of a peaceful, rainbow-colored light. The atmosphere is pure and suffused with all the perfumes of nature: flowers, incense or what have you. And you, dear atheist, let yourself be drawn.

You walk, eyes fixed on that person who is even more beautiful than the lights enveloping her, and more aromatic than the perfumes flowing from her, magnificent attributes that she receives from an invisible sovereign source not to be confused with her but that shines through her.

You recognize how much foolishness there is in the vast ocean of your bitterness. But now it is forgotten. You sense that, far above the daily sphere in which your sorrows rage and multiply, there is a sublime and tranquil order that you will finally be able to enter. You perceive that only in this higher order will you find that happiness you sought among the worms but which really dwells beyond the stars.

As you gaze upon the Lady, it seems to you that you already knew her. You search her countenance, trying to identify what it is that seems so familiar to you. In something about her eyes, in a certain loving note in her smile, in some of the assurance that she radiates—rich in many expressions and shades of affection—you recognize certain indescribable flashes of soul that you

*A queen, all majestic and smiling, leads you by the hand into the rays of radiant, peaceful, rainbow-colored light surrounding her in an effort to help you.*

saw in the most generous motions of the soul of your earthly mother; or, if one of the many forms of orphanhood today have befallen you, the mother you would have liked to have.

You look closer, and you see still more; not just a mother, your mother, but someone—Someone—who seems to you to be the refinement and the most complete synthesis of all the mothers that were, are, and will be, of all the motherly virtues that man's intelligence and heart can know. Even more, she seems to radiate the complete ensemble of virtues that only saints, flying on the wings of grace and heroism, know how to imagine and approach. She is the mother of all children and of all mothers. She is the mother of all men. She is the mother of *the Man*. Yes, of the God-Man, the God who became Man in her virginal womb, in order to redeem all men. She is a Mother defined by one word—*mare*, (Latin for sea)—whence, in turn, comes a name, a name that is a heaven: MARY.



Through her come to you all graces and favors from the divine sun, infinitely superior but seeming to dwell in her (like the sun's rays seem to dwell in stained-glass windows). You ask and you are heeded. You make a wish and you are granted it. From the depth of the peace beginning to anoint and envelop you, you sense a kind of happiness emerging that is the radiant opposite of that which, until a short while ago, you frantically pursued. This earthly happiness—if you did possess it—you finally cast aside as worn out, useless, like a child pushing aside toys that are no longer entertaining.

Like a lily arising in a swamp or a spring welling up in a desert, something new begins to appear in the frustrated egoist that you were. This something new is not egoism, the exclusivist love of yourself, but it is love; love of eternal principles, of shining ideals, of lofty and spotless causes, that you recognize in the ineffable Lady and that you begin to desire to serve.

Behold the name of your new happiness: to serve, to dedicate yourself, to offer up all that you are and all that belongs to you. This happiness you will find in everything you formerly avoided: un-rewarded dedication, misunderstood goodwill, logic scorned by hypocrites or ignored by “deaf” ears, confrontation with calumny that at times howls like a hurricane, then discreetly hisses like a serpent, and finally lies like a fowl breeze. Your joy now consists in resisting so much infamy, advancing and overcoming, even though you be wounded, rejected, or ignored. Everything for the service of the Lady “clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars” (Apoc. 12:1). Yes, everything to serve her, and those who follow her.

You thought that happiness was to have everything. Now, on the contrary, you find that happiness consists in giving yourself completely.

Perhaps you fear that I may be dreaming and making you dream as you read these lines. No, I do not dream, nor do I make you dream. How colorless are these lines in comparison with the *True Devotion to the*

**La Virgen Blanca, (the White Virgin), Toledo, Spain**

*Blessed Virgin Mary* by Saint Louis Grignon de Montfort. In this work, the famous missionary of the end of the seventeenth century and the beginning of the eighteenth (whose followers were the “Chouans,” heroes of the fight against the atheistic and egalitarian French Revolution of the late eighteenth century) justified, through an impeccable logical reasoning founded on the most solid truths of the Faith, the profile of the sanctity of Mary. He deeply scrutinized the meaning of her virginal motherhood, her role in the Redemption of the human race, her position as Queen of Heaven and Earth, co-Redemptrix of men, and Universal Mediatrix of the graces that come to us from God as well as of the prayers of suffering mankind to Almighty God. In light of all this, the Saint analyzes the providence of Mary and shows how the Mother of the God-Man has each man in mind, loving each of us with greater love than all the mothers in the world could concentrate on one child.

It was to attract you to the consideration of these great treasures, these great thoughts, and these great truths, that I decided to write to you. At the same time, I fulfilled the desire of several brothers in the Faith, who want nothing more than to have you in their midst, very close... to her.

If grace has deigned to bedew my words, you have felt within yourself something like a distant music, so in tune with yourself and with your liveliest aspirations that one would say it was composed for you, that you felt a thirst for harmony, and that you were born to give yourself to it. In a word, you are ordered for it, and without it you are nothing but disorder.

And if, in the great harmony of the universe, even the most insignificant grain of sand, the most obscure drop of water, and the lowest worm of the earth have their place and their function, will it not be the same with the highest peaks of the order of the universe that is, the panorama of truths I have just presented to you through metaphors and which Saint Louis de Montfort logically and consistently deduces from the Catholic Faith, from that Faith which Saint Paul, in turn, defined as “rationabile obsequium” (Rom. 12:1)?

If this panorama that sets you in order and without which you are only chaos is false, then you, like every man, are out of place, a misfit, in this universe so supremely ordered. Can you imagine this being true of yourself, of us, of all men, who, as men, are in reality the royal apex of that order?

To believe that this is so, to believe in such a monstrous contradiction placed at the very apex of so perfect an order, is indeed, irrational. It is the height of absurdity.



The Swiss Guard willingly dedicates his life to serve and protect the Supreme Pontiff.

## Obey in Order to Be Free

No, dear atheist; echoing the words of Bishop Saint Remigius upon baptizing Clovis, the first Christian king of the Franks, I say to you: “Burn what you have adored and adore what you have burned.” Yes, burn egoism, doubt, apathy, and, moved by the love of God, love and serve and fight for the Faith, for the Church, and for Christian civilization. Sacrifice yourself. Renounce yourself.

How? As they did throughout the ages. As those who fought, for Jesus Christ, the “good fight” (2 Tim. 4:7).

And you will do it remarkably well if you follow the method defined and justified by Saint Louis de Montfort. It concerns the “slavery of love” to the Blessed Virgin.

Slavery... a harsh and strange word, especially for modern ears, accustomed to hearing at every moment about disalienation and freedom, and ever more inclined to the grand anarchy which, like the grim reaper with scythe in hand, seems to laugh sinisterly at men as it awaits them at the threshold of the exit from the twentieth century.

Now, there is a slavery that frees, and a freedom that enslaves.

A man fulfilling his obligations was formerly said to be a “slave of duty.” In fact, he was a man at the height of his liberty, a man who, through a completely personal act of will, understood the ways that befell him to follow, deliberated with manly vigor to pursue them, and overcame the assaults of the disorderly passions that tried to blind him, weaken his will, and block the way he had freely chosen. Free was the man who, having gained this supreme victory, walked with a firm step in the proper direction.

On the contrary, he who allowed himself to be

*Slavery... a harsh and strange word, especially for modern ears accustomed to hearing at every moment about disalienation and freedom.*

dragged by the unruly passions in a direction neither approved by his reason nor preferred by his will, was a “slave.” These really defeated people were called “slaves of vice.” By slavery to vice they had “liberated” themselves from the wholesome dominion of reason.

Leo XIII brilliantly and skillfully explained these concepts of liberty and servitude in his encyclical *Libertas*.

Today everything is inverted. A hippie going about aimlessly with a flower in his hand, or spreading terror at his pleasure with a bomb in his hand is regarded as a model of a “free” man. On the contrary, whoever lives in obedience to the laws of God and of men is considered to be bound rather than free.

In the current perspective, free is one whom the law permits to buy the drugs he wants, to use them as he wishes, and, finally, to enslave himself to them. Enslaving and tyrannical is the law forbidding men to become enslaved to drugs.

In this cross-eyed perspective derived from an inversion of values, the religious vow by which a monk, in all awareness and in all freedom, renounces any step backward and surrenders himself to the abnegated service of the highest Christian ideals, is enslaving. In that act, in order to protect his decision against the tyranny of his own weakness, the monk subjects himself to the authority of vigilant superiors. Today, whoever commits to remain free from bad passions is liable to be considered a vile slave, as if his superior imposed upon him a yoke that cut off his will. Instead, the superior serves as a handrail for elevated souls that aspire, freely and fearlessly—without yielding to the dangerous vertigo of the heights—to reach the top of the stairways of the highest ideals.

In brief, some consider him free who, with his reason fogged and his will shattered and driven by the madness of his senses, is capable of sliding

voluptuously downward in the toboggan of bad manners. And he is a “slave” who serves his own reason, overcomes with his will power his own passions, obeys divine and human laws, and puts order into practice.

In that perspective, “slave,” above all, is he who, in order to more completely guarantee his liberty, freely chooses to submit himself to authorities that guide him toward his goal. This is how far we are led by the present atmosphere, impregnated with Freudianism!

It was from another perspective that Saint Louis de Montfort devised the “slavery of love” to Our Lady, a slavery proper to all ages and to all states in life: layman, priest, religious, and so on.

What does the word “love” mean here, joined to the word “slavery” in a surprising way, since the latter is dominion brutally imposed by the strong upon the weak, by the egotistical upon the wretched whom he exploits?

In sound philosophy, “love” is the act by which the will freely wants something. In this way, also in current language, “to want” and “to love” are words that can be used in the same sense. “Slavery of love” is the noble apex of the act by which someone freely gives himself to an ideal or a cause, or, at times, binds himself to another.

The holy affection and the duties of matrimony have something that bind, that join, that ennoble. In

Spanish, handcuffs are called “spouses.” The metaphor makes us smile; and since it alludes to indissolubility, it can bring a chill to those who believe in divorce. In English we speak of the “bonds” of matrimony. More binding than the state of a married man is that of a priest. And, in a certain sense, still more binding is that of the religious. The higher the state freely chosen, the stronger the bond, and the more authentic the liberty.

So, Saint Louis de Montfort proposes that the faithful consecrate themselves freely to the



*“Slavery of love” is the noble apex of the act by which someone freely gives himself to an ideal or a cause, or, at times, binds himself to another.*

Blessed Virgin as “slaves of love,” giving her their bodies and souls, their goods, both interior and exterior, and even the value of all their good actions, past, present, and future, so that Our Lady may dispose of them for the greater glory of God, in time and in eternity (cf. “Consecration to Jesus Christ, the Incarnate Wisdom, through the Blessed Virgin Mary”). In exchange, as a sublime Mother, Our Lady obtains for her “slaves of love” the graces of God that elevate their intellects to the most lucid understanding of the highest themes of the Faith, that grant their wills an angelic strength to rise freely to those ideals and to conquer all the interior and exterior obstacles that unduly oppose themselves to them.

But, someone will ask, how will a monk, already subject under vow to the authority of a superior, be able to begin practicing this diaphanous and angelic liberty?

Nothing is easier. If he is a monk through a call of God (vocation), it is therefore by the will of God that the religious obeys his superiors. The will of God is the will of Our Lady. In this way, whenever a religious is consecrated as a “slave of love” to Our Lady, it is as her slave that he obeys his own superior. The voice of this superior is, for him, like the very voice of Our Lady on earth.

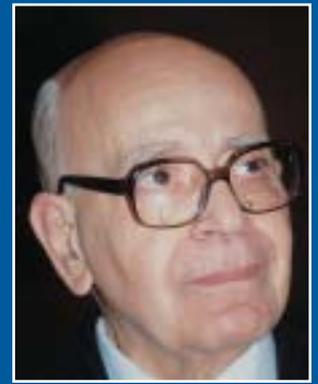
Calling all men to the heights of liberty afforded by the “slavery of love,” Saint Louis de Montfort employs terms so prudent that they allow ample room for important distinctions. His “slavery of love,” so replete with special meaning for the persons bound by vow to the religious state, can be equally practiced by secular priests or laymen because, unlike the religious vows that bind for a certain period or for an entire life, the “slave of

love” can leave this most elevated condition at any moment without ipso facto committing sin. And while the religious who disobeys his rule incurs a sin, the lay “slave of love” does not commit any sin by the simple fact of contradicting in something the total generosity of the gift he made. The layman maintains himself in this condition of slavery through a free act, implicitly or explicitly repeated each day, or better, at each instant.

The “slavery of love” is, then, for all the faithful that angelic and supreme liberty with which Our Lady awaits us at the threshold of the twenty-first century, smiling and attractive, inviting us to her reign, according to her promise in Fatima: “Finally, my Immaculate Heart will triumph.”

Come, dear atheist, convert and walk with me, with all the “slaves of love” of Mary, toward that reign of supremely ordered freedom and of supremely free order, to which the Slave of Our Lord, the Queen of Heaven, invites you.

Turn aside from the threshold at which the devil, like the grim reaper with his morbid laugh, holds in his hand the scythe of supremely enslaving freedom and of supremely libertarian enslavement, the scythe of anarchy. ■



## About the Author

The author of 15 books and over 2,500 in-depth articles and essays, Plinio Corrêa de Oliveira held the chair of Modern and Contemporary History at the Pontifical Catholic University of São Paulo, Brazil. He was also the founder of the Brazilian Society for the Defense of Tradition, Family and Property and served as its president from its inception in 1960 until his death in 1995.

Considered by many as one of the greatest Catholic figures of our time, Prof. de Oliveira traversed the twentieth century in defense of the Church, the Papacy, and Christian civilization.

Along the way he strenuously fought Nazism, communism, and other forms of socialism; described and denounced the revolution in human tendencies, and opposed the mysterious process of self-demolition within the Catholic Church.

His word and pen were at the service of Christian civilization. A statement of the Holy See regarding his most widely circulated book, *The Church in the Communist State: the Impossible Coexistence*, can fittingly be used to describe his entire life's intellectual work: “A most faithful echo of all the Documents of the Supreme Magisterium of the Church.”



**These poor souls, like thousands of others, have searched for their freedom in vain by doing whatever they like, only to find themselves enslaved to the most tyrannical of lords: human vices. Is this true freedom? Does not freedom have something to do with happiness?**



SOCIETY

# Temporal

BY JOHN MORE

**E**mitte Spiritum tuum et creabuntur: et renovabis faciem terrae—

Send forth Thy Spirit, and they shall be created, and Thou shalt renew the face of the earth.

With this ejaculation, borrowed from Psalm 103 and prayed after the Epistle in the Mass for Pentecost, we beseech the Holy Ghost, through the intercession of His most beloved spouse, His most urgent coming and the subsequent renewal of society.

Necessarily, this renewal is an integral part of the triumph Our Lady announced in Fatima when she promised, “Finally, my Immaculate Heart will Triumph,” since the triumph of her Immaculate Heart can only mean the renovation of the world according the spirit of Her Divine Spouse.

In these chaotic times when newspapers daily report all sorts of miseries, tragedies, and crimes, as well as oceans of sin, it is difficult to imagine how an ideal society will be when “the face of the earth is renewed.”

When the promises of Fatima are fulfilled and these times come, the restorative graces will also come to allow us to understand, accept, and practice the concepts of a society seeking to follow the counsel of the Gospel: “Be you therefore perfect, as also your heavenly Father is perfect” (Matt. 5:48).

## The Medieval model

There was a time when, fundamentally, such a society did exist. This was in Medieval Christendom, a time Pope Leo XIII described in his encyclical *Immortale Dei*: “There was a time when the philosophy of the Gospel governed the states. In that epoch, the influence of Christ-

ian wisdom and its divine virtue permeated the laws, institutions, and customs of the peoples, all categories and all relations of civil society. Then the religion instituted by Jesus Christ, solidly established in the degree of dignity due to it, flourished everywhere thanks to the favor of princes and the legitimate protection of magistrates. Then the priesthood and the empire were united in a happy concord and by the friendly interchange of good offices. So organized, civil society gave fruits superior to all expectations, whose memory subsists and will subsist, registered as it is in innumerable documents that no artifice of the adversaries can destroy or obscure.”

We thus have a model and, by studying it, may form an idea of what this society can be. Still, this future society will not be a mere repetition of the shining Middle Ages. Despite much decadence, there has been good progress that should evidently be adopted. Besides, much has been developed about this theme to be incorporated as well. Above all, if we consider that our expectation of the triumph of Our Lady includes a restorative and loving action of the Holy Ghost, it may not be too daring to affirm that this new “Middle Ages” will be to the historic one as gold to silver.

The renowned Prof. Plinio Corrêa de Oliveira gave this subject much thought. It is in light of his reflections that we will speculate about the theme of civil, or temporal society. This subject being so vast, as to be more the matter for a book than an article, we can only hope to begin here and continue in future articles.

## A fundamental notion

As in a building of a magnificent cathedral, let us begin with the foundations.

The society willed by God, like all things of God, is essentially simple in its conception yet, through no fault of the Creator but through that of man weakened by Original Sin, difficult in its execution.



Actual size of sequoia seeds

# Society in the Divine Plan — Part I

We may find the fundamental principles of this society contained in the natural order of the universe established by God.

When we contemplate a mighty Sequoia, with its huge trunk, displaying branches and thousands of leaves, we can scarcely believe it all came from a tiny seed. Yet, reality is that this giant of the forest did indeed emerge from a tiny organism. The great Sequoia is the realization of a magnificent plan already potentially existent in the seed. Everything about the Sequoia—its size, constitution, color, the form of its leaves and even the odor of its bark, was entirely present in the divine “blueprint” inside the seed.

The same happens with the rose in its numerous varieties, colors, and perfumes. If a rose seed is planted, it will invariably produce the rose that the Divine Author designed. It is the same with the entire plant and animal worlds. **This is God’s supreme, wonderful government of living nature.**

## **A basis of organicism**

The idea by which a living organism develops from its native plan established by the Creator can be called the foundation of a healthy organicism. Thus, by a special desire of the Creator, no two creatures will be the same. There will be no two identical roses. They may all be of one species, all red, and of the same quality, but they will not be identical, just as all the petals of one rose will also be different.

This same principle applies to man, a being superior to plants and animals because he was given a spiritual soul, endowed with intellect and will. This is the fundamental difference between man and the plant and animal worlds.

Yet, God established plans for man just as He did for the great Sequoia or the beautiful rose. Just as in the seed of a plant, so also in the human embryo: everything is already meticulously planned. Each embryo will develop into a unique human being with specific intellect, temperament, personal preferences, talents and even a mission specially designed for that person. Everything is carefully planned in that embryo with infinite divine care.

Each man and woman thus has a special “blueprint,” whereby there will never be two the same in the history of mankind. Each is a unique work of art.

## **Abortion and cloning obstruct the Divine plan**

Thus another aspect of abortion and cloning emerges. Both are what could be called sacrilegious interferences in the plans of God. God, in His infinite wisdom, wished to create a collection of people in the history of mankind, each specifically designed by Him. Each is so special that he or she will not be repeated—all for His greater glory. Abortion eliminates a matchless work of art of the Creator that will not be seen again. No collector is satisfied unless his collection is com-



*Everything about the great sequoia—its size, constitution, color, the form of its leaves and even the odor of its bark—was entirely present in the divine “blueprint” inside the seed.*



*God's original plan for every person is deeply imprinted in them. They must lovingly conform to the Divine Will and use their intellect to cooperate, develop, and enhance that plan and not their own.*



plete. Imagine the Divine Collector! In the case of cloning, man tries to create false pieces for the collection. They are false because they are not the work of the Divine Artist.

### **Collaborating with or deforming the Divine plan**

Nevertheless, there is a fundamental difference between the organic development of plants and animals and that of man. The former abide by the Divine plan as designed, while man, because of his free will, can warp the plan by choosing to follow his own will instead.

The will and intellect are spiritual qualities that unable man to cooperate with the original plan. By doing so, man can develop the original design and ennoble it by his conformity to the divine will. If man chooses to do the contrary, says Prof. de Oliveira,

...he will only be damaging himself. For the sake of some vanity or ambition, he may seek a false position; a position that will contradict his natural inclination and temperament. This would be the expression of his bad side which he must fight to correct. However, if he chooses not to fight and opts for this bad side, he will be putting down his own legitimate and organic inclinations for the sake of following his own plan for which he will come to grief. For example, a man can think: "I love sculpting and painting. I know that I could become a great sculptor or painter. However, sculptors and painters are not successful in these times. I must be a businessman and make money. Even though my whole being clamors for sculpting and painting, I must suppress it in favor of making money and becoming rich—and, thus, important in society."

In the same way, a man who feels inclined to music must

dedicate his special attention to it. He will be fulfilled and contribute uniquely to society. The same holds for numerous other vocations and professions such as that of priest, doctor, diplomat, architect, poet, writer, monk, politician, nobleman, prince, baker, builder, and so many others in this rich variety willed by God to complete and enhance temporal society. A society of persons docile to the Divine plan for each individual can well be called an "organic society."

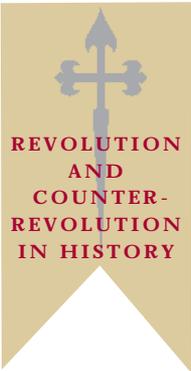
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For this present article we will stop with this basic notion: **God's original plan for every person is deeply imprinted in them. They must lovingly conform to the Divine Will and use their intellect to cooperate, develop, and enhance that plan and not their own.** This constitutes the fundamental principle of the organic society, as we call it.

In the next article we will deal with other aspects of an organic temporal society not only from the natural point of view but also the supernatural. We will speak of the role of the Church as well as that of virtue, grace, and sanctity. We will touch on the constitution of the family as the mother-cell of society, the organic formation of guilds, the various types of professions such as that of musicians, hunters, gardeners, architects, and so forth. We will also address many aspects of industry and universities as well as that of the organicism of social classes and types of governments.

*"Emitte Spiritum tuum et creabuntur: et renovabis faciem terrae."* ■





## Chapter VII

# Luther's Legacy of Disunity and Oppression

## Part Two: *Cujus regio, illius religio*

BY JEREMIAS WELLS

Up until the Peasant's War in 1525, the Lutheran revolution moved forward through the intemperate, provocative writings of Martin Luther that appealed to the passions of discontented Germans. Also in the early stages, he received invaluable support from the unruly elements of the humanists, but then death and disaffection took their toll. The warlord Franz von Sickingen died from wounds inflicted by the army of the bishop of Trier, and the degenerate, literary light of anti-papalism, Ulrich von Hutten, died from syphilis in 1523. One year later, Erasmus, the most influential of the humanists, who "laid the egg that Luther hatched," left the Lutheran camp when the latter denied free will.

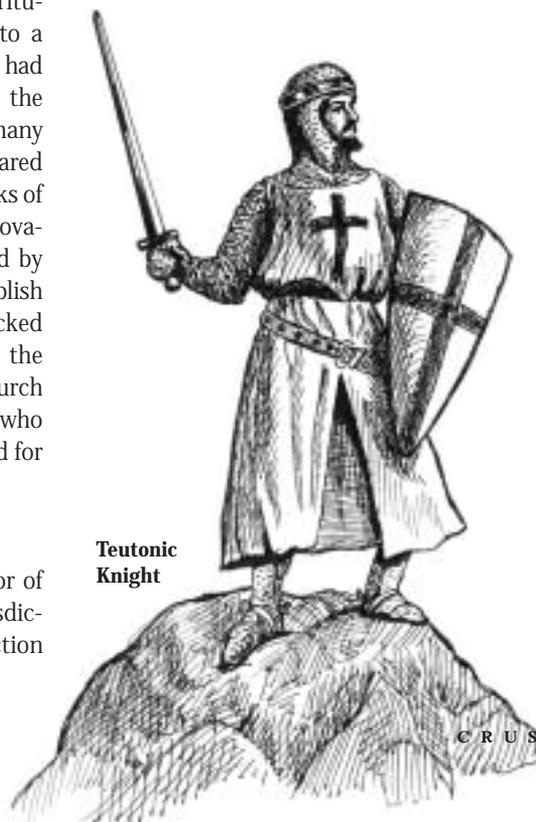
But more importantly, Luther realized something was needed to give his revolutionary movement a sense of direction other than just negative bashing of the Church. By his own admission, the disgruntled heresiarch recognized that the moral and spiritual lives of the Lutherans had fallen into a deplorable state of decadence. All he had accomplished was the repudiation of the authority of the Catholic Church in many areas with nothing to replace it. He feared the movement would founder on the rocks of social unrest and endless liturgical renovations. For all the destructiveness caused by the early malcontents, they did not establish a concrete organization, because they lacked the necessary skills. For that reason the despairing heretic advocated a state-church controlled by the princes of the Empire who saw the wealth of the Church as a reward for their nefarious activities.

### The Elector of Saxony

As we have already noted, the Elector of Saxony, Frederick the Wise, Luther's jurisdictional prince, provided invaluable protection

in his dispute with the Papacy and the Emperor, although it seems Frederick died a Catholic. He was replaced by his brother, John the Steadfast, in 1525 and by the latter's son in 1532, both of whom eagerly embraced Lutheranism.

Under John the civil power took complete control over the Lutheran congregation and eventually over all religious activity in his territory. He determined what rights the individual pastors had and supervised the beliefs, teachings, and functions of the new ministers. Those who disagreed could move elsewhere. Moreover, he secularized the rich material resources of the Church by confiscating monasteries, churches, hospitals, and schools, thus diverting its wealth for his own personal advantage. The subjugation of religion to secular authority brought mankind to a new wretched depth in the battle for men's souls.



Teutonic Knight

Several other territorial princes, most notably Philip of Hesse and Albert of Hohenzollern, and free cities such as Nuremberg, Mainz, Strasbourg, and Frankfurt followed suit. However, the most egregious and unconscionable theft took place in Prussia.

### The Teutonic Knights

Of the three great religious military orders that defended Christianity in the Holy Land before its expulsion in 1291, the Teutonic Knights were the last to be organized. Since they were called in by their fellow-Germans to assist in converting and civilizing the pagan tribes in Prussia and Livonia (modern Estonia and part of Latvia), they were also the first to find honorable employment elsewhere. Not only did they destroy paganism through conversion but, by building forts at strategic locations, they became territorial lords as well. At the height of their expansion, the monk-warriors controlled a wide swath of land along the Baltic Sea from the Electorate of Brandenburg to the Gulf of Finland.

The crusade to convert the Lithuanians in the fourteenth century revived the chivalric spirit in Europe and once again combined martial activity with service to God and the Blessed Virgin. During a lull in the Hundred Years War, over 400 French and English noblemen swelled the ranks of the Military Order in its campaign against the last of the European pagans

By the end of the century, a decadence had begun to set in which coincided with the Great Western Schism, causing, as we have noted, a spiritual dissolution that disturbed all of Christendom. During the period of decline, the once-powerful Order saw its territory diminish to the duchy of Prussia.

If the suppression of the Templars can be

considered the height of tragedy, then the demise of the Teutonic Knights can be considered the height of infamy. In 1525, the Grandmaster, Albert of Hohenzollern (a cousin of the Archbishop of Mainz), abandoned his vows of poverty, chastity, and obedience, secularized the Order, converted to Luther's heresy at the latter's urging, and turned Prussia into a Lutheran State. When he made himself the Duke of Prussia, he usurped the lands of the Knights and made them the territory of his new duchy.

### **Philip of Hesse**

Nestled between the Rhine River and Lower Saxony, the illustrious and ancient territory of Hesse, converted from paganism by Saint Boniface, came under the control of the Landgrave (prince) Philip, who ruthlessly abolished the very foundation of Catholicism in his land. In 1526 he confiscated all Church property. Those priests and monks that remained were strictly forbidden to say Mass, hear confessions, or administer any of the other sacraments. Freedom of conscience was disallowed in Hesse.

But Philip went far beyond his own territory. Using his ample political skills and in association with the Elector of Saxony and the Margrave of Brandenburg, he organized the Lutheran territories and free cities into a unified Protestant state. At the Diet of Speyer in 1529, the Catholic majority passed a decree that granted the new religion a right to exist but insisted that they tolerate Catholics in their territories and avoid further innovations until a General Council had been summoned. The rebellious minority protested against this conciliatory edict, thus drawing down upon themselves the generic term by which they have been known ever since: *Protestants*. In the land where they had gained power, however, they had no intention of granting toleration nor of discontinuing their attack on the Church. Although some optimistic souls on both sides, including Charles V, hoped some compromise could be reached, the sundering of Christendom proved to be irreversible.

William Thomas Walsh, after studying the international hatred for the Church over the centuries from the scribes and the Pharisees, the Donatists, and Islam to the French Revolution, the Communists, and the Nazis, knew that there was something "more important [in the religious rebellion] than

the mere preaching of an exasperated monk." He realized "that the spirit in Protestantism (even more evident in Calvinism) sought nothing less than the utter destruction of the Catholic Church."<sup>\*</sup>

While the Catholics grew more timid and the Protestants bolder, Charles returned to Germany in 1530, but he accomplished very little. He left two years later not to return for another nine. Both he and his brother Ferdinand, now King of the Romans, and other Catholic princes realized that the only solution to the problem was a General Council, but Pope Clement VII (a cousin of Leo X) would have none of it. He had no intention of exposing the skeletons in his Medicean closet.

While Charles was tied up in seemingly endless struggles with Francis I, the Moslems, and a rebellion in the Netherlands, Philip formed the Schmalkaldic League. This added a defensive, military posture to his political

*From that point on, he  
[Francis Borgia] considered  
all those treasures of the  
world, in which people  
place so much importance,  
sheer vanity and an  
obstacle to salvation.*

organization, but then he compromised his position by giving in to his overwhelming sensuality. His ardent desire to marry a second woman with the first wife still living forced Luther, because of the landgrave's importance, to approve a bigamist marriage. This was done as Luther and his chief assistant, Melancton, expressed it, "in order to provide for the welfare of his body and soul, and to bring greater glory to God." The ceremony was performed by a Lutheran preacher who had himself accumulated three wives.

### **Battle of Muhlberg**

Throughout the period leading up to the final military conflict, the power of the

Lutheran rebels increased through treaty after treaty and concession after concession. The terminal illness and death of Francis I after the fourth war released Charles from any danger, at least temporarily, from that direction and allowed him to turn his attention to the problem of German disunity. His typical, optimistic, political approach to what was essentially a religious problem brought him into conflict with Pope Paul III (Clement had died in 1534) and the Council of Trent. Charles was particularly irked when the Council published a decree that stated that man had a free will and could redeem himself through grace derived from prayer and good works, which removed any bargaining room. But the intransigent attitude of the Landgrave Philip and the Elector John Frederick and their associates forced him to realize that his only option was through a military campaign.

In the closing months of 1546, Charles entered southern Germany with a sizable army. By cleverly maneuvering his troops and avoiding a pitched battle, he scattered the disorganized forces of his enemies and occupied the chief cities. The following spring, the Emperor, riding at the head of 50,000 men, entered Saxony and crossed the Elbe River undetected. At dusk on April 24, the Duke of Alba, one of the great commanders of the century, led his Spanish soldiers against a surprised John Frederick and completely devastated his army at Muhlberg. The Elector was captured. Philip of Hesse, hoping to gain lenient terms, surrendered, but nevertheless was imprisoned along with John Frederick for five years.

After Muhlberg Charles refused to follow up either militarily or diplomatically, perhaps, as Walsh has noted, because many of his advisors were secret Lutherans. His failure to complete the conquest of the remaining Protestant cities and the princes in North Germany voided all the advantages of his great victory at Muhlberg. During this period, Charles alternated between bouts of piety and overindulgence in food, drink, and sensual companionship. With so many enemies sitting on the horizon, Christendom needed a champion with undivided attention, and although the Emperor fell short, many others were coming into prominence.

To his credit, Charles remained faithful to his wife, Isabel of Portugal, reputed to be the most beautiful woman in Europe, during the

<sup>\*</sup>Special note: See *Philip II* (N.Y., 1937), pp. 242ff, 249ff. In fact, look up all the references to Martin Luther from these pages for better understanding of Walsh's thinking on the matter.

thirteen years of their marriage. When she died in 1539, he suffered from such grief that he asked her young chamberlain, the Marques de Lombay, to lead the funeral cortege from Toledo to Granada for burial. Before the interment, the Marques opened the coffin for one last look and gasped in horror when he saw what decomposition had done to the beautiful face that had once been compared to Our Lady's. From that point on, he considered all those treasures of the world, in which people place so much importance, sheer vanity and an obstacle to salvation. A few years later he joined another Spanish nobleman who had renounced earthly rewards, Ignatius of Loyola, and has since been canonized as Saint Francis Borgia.

Hostilities broke out once again, but it was no longer a religious war; it was a war of rapine, slaughter, theft, treachery, and total injustice. Quarreling again with the Papacy (this time with both Paul III and Paul IV), worn out with French wars (now with Francis' son Henry II), constantly betrayed by shifting alliances, Charles, tired, discouraged, and frequently sick, abdicated the imperial crown lands to Ferdinand and his Spanish possessions including the Netherlands to his son Philip II.

### Luther's final days

Luther's last years were disturbed by bitter disputes, by the disreputable lives of his followers, and by his troubled conscience. The hopeless failure of his attempt at reformation severely affected him, giving rise to a host of nervous disorders and physical diseases. A study of Catholic saints show that



The Empress Isabel. Painting by Titian in the Prado, Madrid

they practiced the virtues of patience, generosity of spirit, and humility in abundance. Luther, on the other hand, displayed an irascible, mean-tempered disposition.

On a business trip to Eisleben, the city of his birth, Luther suffered a fatal attack in his room. Many relatives and associates crowded into a small sitting room where the dying heretic lay on a couch. To the end he remained unyielding in the doctrines he had preached and in his hatred of the Pope.

### Epilogue

Charles retired to a Spanish monastery where he lived in prayer and penance until he died in 1558. His was a life full of great decisions, conferences with the world's most

they could have had no doubt that He was innocent, a just man and a prophet like no other before Him, as the Divine Master's preaching and miracles attested.

As for the priests and doctors of the Law, their ignorance of His divinity was culpable, a fruit of their passions and rejection of grace.

Saint Luke tells us that when Our Lord died and the sky darkened and the veil of the temple was rent, a Roman soldier standing by the cross exclaimed: "Indeed, this was a just man." And, the Evangelist continues, "all

illustrious leaders, and involvement in wars and battles across all of Europe and North Africa. But these events did not define his role in history. What gave his reign its significance was that on his watch the unity of Christendom was severely damaged. The heresy to which Charles had given political freedom began to destroy the international community constituted under the Mystical Body of Christ.

With Charles in retirement and the major antagonists either dead or dying, a final peace was concluded in 1555. This settlement, known as the Religious Peace of Augsburg, brought to an end the great struggle that had been raging for thirty-five years. It was a triumph for the Revolution and a defeat for Catholic order both in the Church and in society. The less-than-Catholic principle *cujus regio, illius religio* (the ruler determines the faith of his subjects) was firmly established

and the plunder of over three decades was legitimized. Religious liberty was annihilated. The peace became for the German people a source of sufferings, grave injustices, and future dissension. ■

### Bibliographical note

For the bibliography, see Chapters V and VI. Invaluable throughout was A. Guggenberger, S.J., *A General History of the Christian Era* (St. Louis, 1925) and the Catholic Encyclopedia, especially the articles on Martin Luther and Charles V.

### Notes:

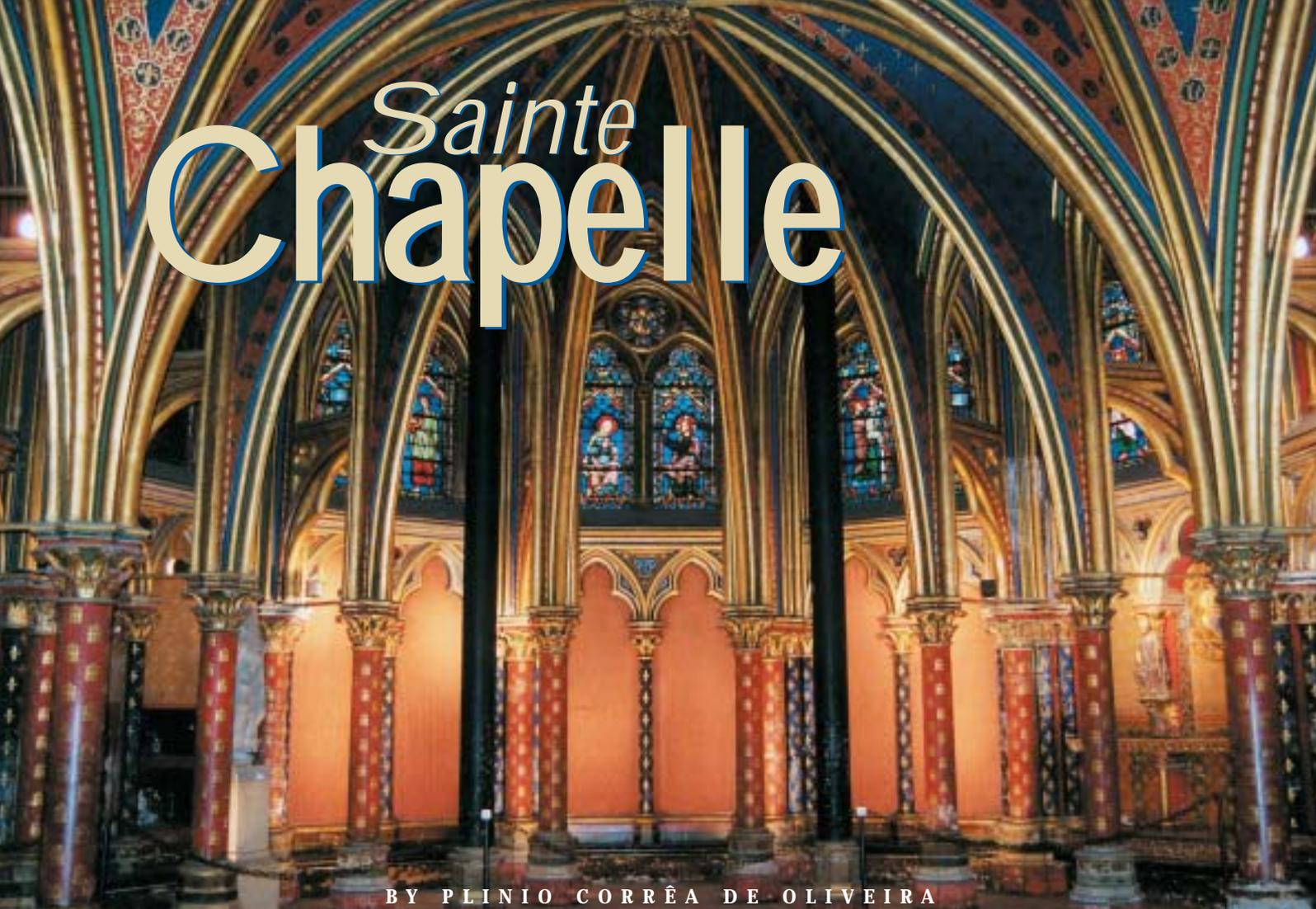
1. "The Gentiles, who have not the Law, do by nature those things that are of the Law...show that the demands of the Law are written in their hearts" (Rom 2:14-15).
2. Gen. 2:16-17; 3:1-19.
3. Luke 23:34.
4. Luke 23:47-48.

### Continued from page 2...

that, through our personal effort and the help of God's grace, we might prove our love for God through our faith and good works.

As to the phrase of Our Lord, "forgive them for they know not what they do,"<sup>3</sup> it does not signify that those who crucified Our Lord were ignorant of the evil they committed or were guiltless. Rather, it signified only that they did not realize the full extent of what they did because they did not have a clear notion of the divinity of the Savior. Still,

the multitude of them that were come together to that sight, and saw the things that were done, returned striking their breasts.<sup>4</sup> ■



# Sainte Chapelle

BY PLINIO CORRÊA DE OLIVEIRA

**M**any years ago, when I visited the Sainte Chapelle in Paris for the first time, I thought this lower level was the main chapel. I found it so beautiful that I uttered an exclamation, a rare thing for me because I am not given to outward manifestations. I was delighted! Then someone told me I should go up to the chapel because the flow of visitors was increasing.

It was only then I learned that this lower floor had been constructed for the servants. Because the inhabitants of the palace were many and the king liked to attend Mass with all of them, two Masses were celebrated, one above and the other below. The upper part not being large enough to contain all, the servants attended Mass below.

In analyzing this lower chapel, I was first struck by something in the proportions of this chapel that is different from what we normally find in other churches. For the sake of the praying person, these proportions create at the same time an elevated yet intimate ambiance. The person feels as if God is receiving him or her into His own personal office.

How is this achieved? In the following manner: the columns, thin and slight and not broad and heavy rise upward opening at the top like palm trees whose leaves meet at the ceiling. They meet so

harmoniously, so gradually and so perfectly that they give one the impression that they remain poised on high at meeting point. Yet, this high point is very much at one's reach. While intimate they give the impression of great elevation; and in elevation they give the impression of great intimacy. In such an ambiance, man senses the grandeur of God but, at the same time, feels attracted to the Creator.

The arches have a fascinating effect on the human spirit. Yet, if one such arch is beautiful, the ensemble of arches is yet more beautiful.

Sacred Scripture states that after God created the world, He rested on the seventh day and contemplated His work. And He found that each thing was beautiful but that the whole creation was more beautiful than each individual part. In the Sainte Chapelle we find the same. Each column is beautiful and the paintings and stained glass windows enhance this beauty. But the whole chapel surpasses them all. ■

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#### Note:

Sainte Chapelle in Paris, built next to the Palace of Justice by architect Pierre de Montreuil during the reign of Saint Louis IX, 13<sup>th</sup> century. Built in two levels, higher and lower, the higher level housed the precious relics brought by this holy king from