

NOBILITY AND ANALOGOUS TRADITIONAL ELITES IN THE ALLOCUTIONS OF PIUS XII pdf

1: Access www.enganchecubano.com Nobility and Analogous Traditional Elites – In the Allocutions of Pius XII

In the Allocutions of Pius XII. Abbot or Prior or Wormhoul, died or Three lives of this saint are extant: the best of these, the first life, was written by a monk of St. Bertin in the middle of the ninth century, or perhaps a century earlier.

The first settlers b The aristocrats and the men of letters c The demands of the Faith 2. The "Nobility of the land" a Integrating elements and process of formation b Characteristics that distinguish it from the European nobility B - The socio-economic cycles of Brazil and the historical trajectory of the "Nobility of the land" 1. The cycle of the brazilwood and the captaincies 2. The sugar cane cycle a The appearance of the plantation lord b The ambiances and customs of the plantation lords c The military activity of the plantation lords 3. The gold and precious stones cycle a "Entradas" and "Bandeiras" b The "Bandeiras" and the "Nobility of the land" 4. The "Nobility of the land" in face of the king and the nobility of the metropolis a Plantation lord: A "Brazilian feudalism" 6. The centralization of power and the lessening of the privileges of the "Nobility of the land" a The offensive of the legists and the loss of the autonomy of the municipalities b The exit of the "Nobility of the land" from the cities to the countryside 7. The moving of the Portuguese Court to Brazil 8. The parliamentary Monarchy and the "Nobility of the land" a The electoral clans b The National Guard and the "Nobility of the land" The coffee cycle a The proclamation of the Republic and the rural aristocracy b The coffee crisis c The revolution of and the end of the traditional rural elites in Brazil Appendix II – The revolutionary trilogy Liberty, Equality, Fraternity: Omnimodous absolute liberty and equality: Liberty and Equality spread by the French Revolution: The abuse of Liberty and Equality leads one to socialism and communism 4. Christian equality "does not suppress every difference among men, but makes of the variety of the conditions and duties of life an admirable harmony and a kind of concert" 5. A philosophy the Church is far from rejoicing over 6. The revolutionary principles of contained the summation of all the teachings of the false prophets 7. Christian concepts that had assumed an anti-Christian, laicist and irreligious banner 8. Deep down, they were Christian ideas; but those who first formulated them made no reference to the alliance between man and God 9. An historical movement that found itself swept away by an impetuous wave of violence and religious hatred Appendix III – The forms of government under the light of the Social Doctrine of the Church: The Church is not opposed to any form of government that is just and tenders to the common good 3. This or that other form of government may be preferable, given that it adapts itself better to the character or the customs of the people for which it is destined 4. The error of the Sillon: The Catholic Church finds no difficulty in adjusting itself with the various forms of government 6. True democracy is not incompatible with monarchy 7. The Catholic Church accepts any form of government so long as it does not oppose divine and human rights 8. To determine the political structure of a country it is necessary to take into consideration the circumstances of each people 9. The Church does not manifest any preference for political systems or institutional solutions The monarchy is in itself the best regime, for it is the one which more easily favors peace The best way to moderate and fortify the monarchy is to surround it with aristocracy and democracy A democratic Constitution should assume and protect the values of the Christian Faith, without which it will not be able to survive B - Forms of government: The concrete usefulness of the abstract principles 2. The position of the Catholics in face of the forms of government 3. Socio-cultural projection of the aristocratic-monarchical political mentality 4. The legitimacy of the anti-egalitarian principles 5. Reflections of the political mentality over the intermediary social groups C - The French Revolution: The Revolution in its essential elements a An impulse at the service of an ideology b One more element of the Revolution: The opinion of the Catholics in face of the French Revolution: The Christian public rights 4. Aristocracy in the family 6. Contemporary social mission of the aristocracy 8.

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2: American Society for the Defense of Tradition, Family and Property - Wikipedia

Translations of the allocutions of Pius XII are provided in Part III of Nobility and Analogous Traditional Elites in the Allocutions of Pius XII, Plinio Corrêa de Oliveira, Hamilton Press (October).

It is habitually admitted that a man can stand out on his personal merit. However, some people refuse to admit that the fact that he comes from an illustrious lineage is for him a special badge of honor and influence. God loves all cradles but does not make them equal. He loves all the newborn, but His blessing does not make them equal. He does not want them to be equal: He wants the inequality derived also from differences in lineage. Obviously, these inequalities wanted by the Creator must be harmonious and proportionate. On the other hand, it is also a very prudent statement. Pius XII is aware of the bias he has to confront and wants to make very clear that God loves everyone. The phrase is characteristically affectionate, but he substantially affirms that God does not make them equal. Further on, he continues: God loves inequalities to such a point that He disposed that even the family, the basic and most elementary society, is unequal in its essence. And for this very reason, society at large “which is a fabric of families” is also unequal. And it is in this family spirit that inequalities should exist. The true meaning of paternalism The Christian glory of traditional elites consists in serving not only the Church but also the common good. Pagan aristocracy took pride exclusively in its illustrious progeny. To this title, Christian nobility adds an even higher one: Many noble families constitute typical examples of this aristocratic kindness: Revolutionaries began to denigrate this fact as something vile by employing a word to which they falsely attached a pejorative meaning: It used to be prestigious to say that a factory owner or director exerted a paternal influence on his workers. That is now deemed utterly objectionable: It would be the same as saying that children receive nothing from their father because of his love and goodness but because they have their own rights. Now then, according to Catholic tradition, even great men who serve the common good exercise a paternal function. When a family is truly Catholic, it forms habits that change only in very special and delicate circumstances. Thus, it tends to remain living in the same house for many generations, with the touches and adaptations that become necessary. But it is essentially the same house. Likewise, the best objects in the residence are maintained in the same family from one generation to the next. Members of a family gradually acquire habits in the way they treat one another, habits that express the virtue that exists in that family. Everything that acquires a certain continuity is tied to reality by bonds that are at times imperceptible or noticed only when something changes and one realizes that it was wrong to have it changed. The reason is that continuity is analogous to life and change is analogous to death. Because to change them is against wisdom, as nature is conservative and seeks to preserve things as much as possible. Therefore, for the sake of the common good, changing a law is justified only in very serious circumstances. The Angelic Doctor continues: Consequently, when a law is changed, the binding power of the law is diminished, in so far as custom is abolished. If an old and venerable law that has always been fulfilled is abolished to establish another law, the new law will not have custom in its favor and may be poorly fulfilled or not fulfilled at all. Since custom lays roots in the people, the very fact that a law is new makes it born weak; because custom throws its force against it. Such compensation may arise either from some very great and every evident benefit conferred by the new enactment; or from the extreme urgency of the case, due to the fact that either the existing law is clearly unjust, or its observance extremely harmful. Wherefore the jurist says [Pandect. One could object that this topic is a bit marginal to the question of nobility. That is not true. More than other social classes, the nobility is the maintainer of customs and traditions. It lives from tradition; it recalls a past which it makes continue in the present. This is its strength. Human society, as God established it, is composed of unequal elements, just as the members of the human body are unequal. To make them all equal would be impossible, and would result in the destruction of society itself encyclical Quod Apostolici muneris. The equality of the various members of society is only in that all men originate from God the Creator; that they were redeemed by Jesus Christ, and that they must be judged by God and rewarded or punished in strict

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accordance with their merits and demerits encyclical *Quod Apostolici muneris*. *Acta Sanctae Sedis* [Rome: Ex Typographia Polyglotta,], Vol.

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3: Nobility and Analogous Traditional Elites - The American TFP

Nobility and Analogous Traditional Elites in the Allocutions of Pius XII: A Theme Illuminating American Social History
Nobility and Analogous Traditional Elites.

Preferential option for the nobility. At first glance this expression may startle readers familiar with the more common phrase often used by Pope John Paul II: The objection may be raised that, *ex natura rerum*, at least a noble is wealthy, well-connected, and socially prominent. Accordingly, he possesses manifold means to deliver himself from any situation of penury into which he may fall. The preferential option already exercised on his behalf by Providence gives him everything he would need to rise again. The case of a poor man is precisely the opposite. He has no social standing and no useful connections, and he often lacks the means to remedy his privations. Therefore, a preferential option to help him take care of his basic necessities may be mandated by justice. In this light, a preferential option for the nobility seems almost an affront to the poor. In reality, however, the antithesis between the nobility and the poor is becoming an anachronism, since poverty besets an ever larger number of nobles, as Pope Pius XII observes in his allocutions to the Roman Patriciate and Nobility. Moreover, the situation of an impoverished noble is more poignant than that of a poor man in the street. The nobleman, on the other hand, by virtue of his nobility, has reasons to avoid requesting aid. He even prefers to conceal his name and origins when he can no longer conceal his poverty. Christian charity discovered a thousand ingenious ways to alleviate the plight of impoverished nobles without compromising their dignity. Such an option should also benefit people in positions that entail particularly arduous duties whose fulfillment edifies the social body and whose neglect scandalizes it. Members of the contemporary nobility are often in this category, as the present work will show. Nor are they in opposition to one another. Pope John Paul II reminds us: It is, to be sure, an option of preference and not, therefore, an exclusive or excluding option, since the message of salvation is destined for all. This false concept led many to interpret the preferential option of John Paul II as an exclusive preference. Such a passionate and factional interpretation lacks all objectivity. A preference for one in no sense demands the exclusion of the others. Chapter I Resolving Prior Objections When a train is ready to leave, normal procedure requires both engineer and passengers to be in their proper places, and the conductor to signal for departure. Only then can the train begin to roll. So also, at the outset of an intellectual work it is customary to set forth preliminary principles and explain, if need be, the logical criteria that justify them. Only then may the author pass on to the doctrinal part. However, if a number of readers are suspicious of the subject to be dealt with, or even have deep-rooted prejudices against it, the situation is like that of an engineer who notices that although the passengers are already seated, the tracks ahead are blocked. The trip cannot begin without the removal of the obstructions. In a similar way, the obstacles the present work will encounter—the prejudices that fill the minds of numerous readers regarding the nobility and analogous traditional elites—are so great that the topic can only be treated after their removal. This explains the unusual title and content of this first chapter. In principle, this solicitude is highly commendable and deserves the support of every upright soul. However, to favor only the working class while neglecting the problems and needs of other classes, often just as harshly affected by the great contemporary crisis, is tantamount to forgetting that society includes not just manual laborers but various classes, each with its specific functions, rights, and duties. The formation of a global classless society is a utopia that has been the unvarying theme of the successive egalitarian movements arising in Christian Europe since the fifteenth century. In our day, this utopia is heralded mainly by socialists, communists, and anarchists. But they cannot accept the notion that these improvements imply the eradication of other classes or such reduction of their specific status, duties, rights, and functions as would lead to their virtual extinction in the name of the common good. Trying to solve social questions by leveling all classes for the apparent benefit of one class is to provoke genuine class struggle. To suppress all classes for the exclusive benefit of one, the working class, leaves the others no alternative but legitimate self-defense or death. The TFPs cannot endorse

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this process of social leveling. In contradistinction to the proponents of class struggle, and in cooperation with the multiple initiatives underway today in favor of social peace through a just and needed advancement of the workers, all conscientious contemporaries must develop an action in favor of social order, opposing the socialist and communist action, which aims to create social friction and, ultimately, unleash class warfare. The survival of social order requires that the right of each class to what it needs to live in dignity be recognized and that each class be able to fulfill its obligations to the common good. In other words, action in favor of the workers must be coupled with a complementary action in favor of the elites. The Church is not a labor party. She loves justice and charity more than She loves any specific class, and She strives to establish these virtues among men. For this reason, She loves all social classes, including the nobility, so besieged by egalitarian demagogues. On the one hand, it is evident that Pius XII recognizes that the nobility has a significant and specific mission in contemporary society, a mission shared in considerable measure by the other social elites, as will be discussed later. One need only consider the overpowering, relentless, and pervasive pressures to ignore, contest, or diminish their roles. In this light, action on behalf of the nobility and the elites is more opportune than ever. Thus we affirm, with serene courage, that in our day and age, when the preferential option for the poor has become so necessary, a preferential option for the nobility has become indispensable as well. Of course, we include in this expression other traditional elites, which are worthy of support and in danger of disappearing. But these are generally eroded by crushing taxes, giving rise to the distressing spectacle of lords compelled to transform substantial parts of their manors and mansions into hotels or inns, while they occupy only a fraction of the family home; or, into manors where the lord serves as curator and guide, if not bartender, while his spouse feverishly applies herself to often menial chores to keep their ancestral home clean and presentable. This persecution advances by other means as well, such as the extinction of the rights of primogeniture and the compulsory division of inheritances. Is not a preferential option for the nobility required to counteract this offensive? If the nobility is regarded as an inherently parasitic class of profligates, the answer is no. However, Pius XII rejected this caricature of the nobility, which is part of the black legend spread by the French Revolution and those that followed it in Europe and the world. We use this term to designate a socioeconomic reality that may be described as follows: According to the pontifical texts discussed hereafter, the nobility is an elite from every point of view. It is the highest elite, not the sole elite. Others, although engaged in other functions, also enjoy a special dignity. There are elites, then, that are neither noble nor hereditary *ex natura propria*. The same holds true for a military commission, a diplomatic office, and comparable positions. While the exercise of these activities is not a privilege of the nobility today, the number of nobles engaged in them is not small. Obviously these nobles do not relinquish their status by doing so. On the contrary, they bring to these activities the excellence of the attributes specific to the nobility. These activities are not only legitimate and dignified, but manifestly useful. Their immediate and specific goal, however, is the enrichment of those who practice them. In other words, it is by enriching themselves that these individuals, in a collateral way, enrich the nation. In itself, this is not sufficient to confer nobiliary character. Only a special dedication to the common good—particularly to its most precious element, the Christian character of civilization—can confer nobiliary splendor on an elite. Nevertheless, this splendor will shine in industrialists or merchants who, in the pursuit of their activities, render noteworthy services to the common good with significant sacrifice of their legitimate personal interests. Moreover, should the interplay of circumstances enable a non-noble family to render such services for several generations, this alone may well be considered sufficient to elevate that lineage to noble status. Something of this sort occurred with the Venetian nobility, which was largely made up of merchants. This class governed the Most Serene Republic and, consequently, held in its hands the common good of the State, which it raised to the rank of an international power. It is not surprising, therefore, that these merchants attained the status of nobles. They did this so effectively and authentically that they assimilated the elevated cultural tone and manners of the best military and feudal nobility. There are, on the other hand, traditional elites based from their onset upon aptitudes and virtues transmitted through genetic continuity, or through the family environment and education.

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The precious attribute of traditionality is in this way added to the status of this elite. Frequently these elites do not formally constitute a noble class merely because the law in many countries, in accordance with the doctrines of the French Revolution, forbids the granting of noble titles by public authority. This is the case not only in certain European countries, but also in the Americas. Nonetheless, pontifical teachings on the nobility are largely applicable to these traditional elites by virtue of their analogous roles. For this reason these teachings are both important and timely for those who bear authentic and lofty family traditions, even when not adorned by a title. They have a noble mission in favor of the common good and Christian civilization in their respective countries. The same can be said, *mutatis mutandis*, of the nontraditional elites as they become traditional. Why does this book only deal with them? Such will be, no doubt, the objection raised by egalitarian readers, who are *ipso facto* hostile to the nobility. Contemporary society is saturated with radically egalitarian prejudices. Sometimes these are consciously or unconsciously harbored even by people belonging to sectors of opinion where one would expect to find unanimity in the opposite vein. Such is the case with members of the clergy who are enthusiasts of the revolutionary trilogy, Liberty, Equality, Fraternity, heedless of the fact that it was originally interpreted in a sense frontally opposed to Catholic doctrine. To this day, his example has not ceased to inspire emulators in more than one illustrious lineage. In , when Leo XIII published his famous encyclical *Rerum novarum* on the condition of the working class, certain capitalist circles objected that relations between capital and labor, being a specifically economic matter, were no concern of the Roman Pontiff. They suggested that his encyclical encroached on their domain. Today, some readers might wonder why a Pope should concern himself with the nobility and elites, traditional or otherwise. Their mere survival in our changed times might seem to these readers an archaic and useless outgrowth of the feudal era. From this perspective, the nobility and contemporary elites are nothing more than the embodiment of certain ways of thinking, feeling, and acting that man can no longer appreciate or even comprehend. These readers deem that the few who still value elites are inspired by empty aesthetic or romantic sentiments, and that the people who pride themselves on being part of the elites have succumbed to arrogance and vanity. These readers, convinced that nothing will prevent the inevitable march of history from eradicating such obsolete malignancies from the face of the earth, conclude that if Pius XII would not foster the march of history thus understood, at least he ought not put obstacles in its way. Why, then, did Pius XII address this subject so extensively and in a way so agreeable to Counter-revolutionary minds, such as that of this author, who has assembled these teachings, annotated them, and now offers them to the public? Would it not have been better for the Pontiff to have remained silent? The answer to such egalitarian objections imbued with the spirit of is simple. People who wish to know the answer can do no better than to hear it from the authoritative lips of Pius XII himself.

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4: The Justice of God: Nobility and Analogous Traditional Elites – In the Allocutions of Pius XII

St. John the Apostle and Evangelist Styled in the gospel, The beloved disciple of Christ, and called by the Greeks The Divine, he was a Galilean, the son of Zebedee and Salome, and younger brother to St. James the Great, with whom he was brought up to the trade of fishing.

Then comes The Justice of God Mat. Fall upon us, and hide us from the face of him that sitteth upon the throne and from the wrath of the Lamb. Trade till I come. Thou knewest that I was an austere man, taking up what I laid not down and reaping that which I did not sow. Because the Lord hath need of it. And casting their cloaks over the colt, they set Jesus on it. Peace in heaven and glory in the highest! And they shall not leave in thee a stone upon a stone: My house is the house of prayer. But you have made it a den of thieves. And the chief priests and the scribes and the rulers of the people sought to destroy him. The Second Epistle of St. Paul to the Thessalonians The day of the Lord is not to come till the man of sin be revealed. The parousia must be preceded by a great apostasy, i. Son of perdition, one entirely deserving of eternal punishment. The day of the Lord will not come. These words have been inserted to complete the sentence, which in the original is elliptical. The expanded reads "Let no man deceive you by any means: In the temple, that of Apostate Jerusalem which the full consensus of the Church Fathers declare he will rebuild - i. Antichrist will be characterized by great impiety and pride. He sits in the temple of God, etc. He will aspire to be treated as God and proclaim that he is really God. The Thessalonians knew the obstacle. We also know that it is Jesus Christ. He who is at present restraining it. The obstacle is now spoken of as a person. Some point out that Michael the archangel and his heavenly army are obstacles, and this is true, which now prevent the appearance of Antichrist – but the primary obstacle is, as St. When Christ appears in glory, He will inflict defeat and death on Antichrist by a mere word of command. By the aid of Satan Antichrist will perform prodigies which men will falsely regard as miracles, and by means of which they will be led to adopt sinful practices. For they have not received the love of truth that they might be saved. That is God shall suffer them to be deceived by lying wonders, and false miracles, in punishment of their not entertaining the love of truth. NOW, currently, the Assisi delusion of the Apostates, Ratzinger and Wojtyla and many others present with them, is a very real and prime example. To give oneself over to this is to invite utter and complete damnation of oneself by God. Concerning Apostolic teaching – the oral is included in the written at the point we have the whole New Testament complete, i.

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The universal scope of the allocutions of Pius XII to the Roman Nobility and Patriciate Chapter III - People and masses - liberty and equality: genuine and revolutionary concepts in a democratic regime - the teaching of Pius XII.

An investigation encompassing a larger number of people over a longer period was necessaryâ€”not that it would exhaust the subject. Nevertheless, some weighty difficulties arose. First, there is no official list of the saints venerated in the Catholic Church. This is explicable and is related to the very history of the Church and the gradual perfecting of Her institutions. The veneration of saints had its start in the Catholic Church with the homage paid to the martyrs. Local communities honored some of their members who were victims of persecutions. Of the thousands of those who shed their blood in testimony of the Faith in the first centuries of the Church, only a few hundred names have come down to us. We know them through the acts of the Roman tribunals, which transcribed the oral processes, and through reports made by eye-witnesses of the martyrdoms. Many records of the martyrs were simply lacking. Of those that had existedâ€”whose reading inflamed the souls of the first Christians and gave them the strength to bear new tribulationsâ€”many were destroyed during the persecutions, especially that of Diocletian. Top row, L to R: Joan of Arc, St. Jadwiga of Poland, St. Ivo of Kermartin also called St. After the persecutions, and for a long time, saints were venerated by restricted groups of faithful without prior investigation and pronouncement of an ecclesiastical authority. The bishops began to sanction this or that cultus, and often ratified it at the request of the faithful. Only at the end of the first millennium did the popes begin to intervene occasionally in the official recognition of a saint. This occurred for the first time in Between and many bishops continued to translate relics and to confirm cults according to the ancient customs. Later, recourse to the Holy See was made compulsory by the Decretals, and the right of canonization was reserved to the Pontiff. From on, the processes for determining the veneration of a saint were gradually perfected. From the end of the thirteenth century, the pontifical decisions were based on a prior investigation carried out by a college of three cardinals especially entrusted with this task. This remained the case until , when the causes were confided to the Congregation of Rites, established the previous year by Pope Sixtus V. In the seventeenth century this development reached its term. The Constitutions of Urban VIII established the confirmation of cult, or equipollent canonization, for those servants of God whose public veneration had been tolerated after the pontificate of Alexander III From on the date of the first papal canonization it is possible to establish a list of saints designated by the Holy See. This list, however, is still not complete. Documents of extensive periods are missing. Furthermore, the list does not contain all the saints, for between and , as noted, the bishops continued to ratify cultus. Only with the beginning of the sixteenth century can one be certain that the list of saints and blessed a distinction established by the legislation of Urban VIII is complete. On the one hand, the concept of nobility developed progressively and organically, conditioned by local characteristics. On the other hand, it is sometimes difficult to determine with precision the ancestry of a person, and thus to determine the social origin of a saint. Having these difficulties in mind, we had to choose the most complete and trustworthy sources possible in order to determine the approximate number of nobles among the saints. The first contains confirmations of veneration, some names of the blessed that were added, and those that were removed but later included in the catalogue of the saints. The second appendix enumerates only those beatified since the institution of the Sacred Congregation of Rites but still not canonized. Lastly, the third appendix enumerates the saints whose causes were considered by the Sacred Congregation of Rites, including the cases of equipollent canonization. With this list of names in hand, we consulted the respective biographies in the Bibliotheca Sanctorum 8 to discover which saints were nobles. This work, supervised by Pietro Cardinal Palazzini, former prefect of the Congregation for the Causes of the Saints, is considered the most complete catalogue of persons who have received veneration since the beginning of the Church. The Bibliotheca Sanctorum does not focus its principal attention on the social origin of the listed persons, but rather on the problems related to their veneration. Thus, it is frequently impossible to know who was noble. To

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follow a strict criterion, we counted as nobles only those whom the work identifies as nobles or descendants thereof. In order to avoid doubtful cases, we further excluded persons whose noble origin could reasonably be presumed or even established with certainty through sources other than the *Bibliotheca Sanctorum*. For yet greater precision, it also seemed convenient to distinguish the following categories, in accord with the *Index ac Status Causorum*: In the percentages presented in the table which follows, care was taken to discriminate, in each category, between those who were the object of an individual investigation and those who were part of a group, such as, for example, the Japanese, English, and Vietnamese martyrs. We limit ourselves to two quite diverse and significant examples. According to the renowned Austrian historian J. Marinelli, the sum of the hereditary nobility and personal nobility did not exceed 1. Obviously these percentages varied slightly depending on time and place, but the variations are not significant. The data presented above shows that in each of the categories canonizations, beatifications, confirmations of cultus, and beatification processes underway the percentage of nobles is considerably greater than in the total population of the country. *Biblioteca de Autores Cristianos, Congregatio pro Causis Sanctorum*, pp. Our figures are, therefore, approximate. Casa Editrice Francesco Vallardi, 7 vols. This can be explained by two main reasons. In many cases, the *Bibliotheca Sanctorum* only mentions the names without furnishing the biographical data that would permit one to know if they were nobles or not. Also, most of the collective processes refer to groups of martyrs. Persecutions are usually directed against the whole Catholic population, regardless of social class. Thus, it is to be expected that among the martyrs the proportion of nobles would be similar to that within the population.

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July 29, NewsWithViews. Not rendering evil for evil, or railing for railing: For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: Let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: And who is he that will harm you, if ye be followers of that which is good? Weyrich was also a good friend of the American TFP. Since the early eighties, he regularly met with Mr. Over the years, Mr. Weyrich has proven to be an invaluable friend. The latter was a Brazilian extremist and self-styled "prophet," founder of a "crusade" against agrarian reform and "Communism," which openly calls for the implementation of a world-wide "Christian" regime based on Medieval hierarchy and repression. Plinio was the author of 15 books and over 2, essays and articles. The militant followers, who would come to receive his blessing, had to prostrate themselves in front of Plinio with their foreheads touching the ground; they would then kiss the armchair Plinio usually sat on. This odd right-wing organization, unlike no other, publicly holds that the rich are better than the poor. In the forward, Blackwell wrote: This book will convince many readers, whatever their faith, that good elites are legitimate, desirable and, yes, necessary. CESNUR is especially virulent, Link particularly against the testimony of former members of "cults," where, in certain cases Cesnur even deliberately lied in order to discredit them. At the very least, it has an anti-anticult stance, meaning it opposes the doctrines, methods and goals of anti-cult and counter-cult organizations. Gordon Melton and Eileen Barker, one of the most important cult apologists in the world. It would be wise to read it as it contains valuable quotes and information. Blackwell , is allegedly a "non-partisan" educational institute that has been preparing conservatives for success in politics, government, and the news media. DeVos is the founder of Amway. As well, the Charles E. He is also on the board of the globalist new age Aspen Institute formerly headed by new age environmentalist Maurice Strong who I wrote about in More Republican Deception. Koch is also on the board of Earthwatch Institute , an environmental, sustainability, Agenda 21 group. David Koch also supports gay marriage and stem-cell research. Since its founding, the Leadership Institute has trained more than 91, students. He owned 6 abortion clinics. This former CNP member was there when they asked for prayer for this abortion doctor for an emergency that morning. They also endorsed homosexual marriage. Their ties to the Heritage Foundation, ALEC, and other powerful organizations and people, is a spider web of such immense proportions that it would take volumes to fully connect all the dots.

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7: Nobility and Analogous Traditional Elites – TFP Australia

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Allocution of January 8, December 17, The homage of your loyalty and devotion, and the wishes of good tidings which you, beloved Sons and Daughters, come to offer Us each year by ancient custom, and which have been so beautifully expressed by your most excellent representative, always fill Our heart with sincere gratitude. Naturally, they usually reflect the thoughts and worries that to varying degrees trouble the human spirit in the face of the changeable conditions of the times. After the horrors of the war, after the unspeakable miseries that followed in its wake and the anxieties deriving from a suspension of hostilities that could not have been called peace, and indeed was not, We spoke to you more than once, on this same occasion, of the function and duties of the nobility in preparing the new state of things in the world and especially in this beloved country of yours. The characteristic tone at the time was one of complete uncertainty. We walked in total darkness: The deliberations, the manifestations of the popular will were forming and transforming constantly. What would come of it all? No one could predict it with any precision. Scene from Sistine Chapel ceiling by Michelangelo Thus does the voice of your fatherland Meanwhile on the world stage, the year just ended presented a spectacle to our eyes, one which certainly did not want for activity, upheaval, and surprise. What was lacking on the other hand, as in prior years, was the achievement of solutions that would let people breathe easier, definitively clarify the conditions of public life, and point out the straight road to the future, however arduous and harsh. Thus, despite some new progress that we pray will be lasting, uncertainty remains the dominant feature of the present moment, not only in international relations, where we hope for peaceful settlements that are tolerable at the very least, but also in the internal ordering of individual nations. Here too, there is as yet no way to foresee with any certainty what will be the final outcome of the meeting or clash of the various tendencies and forces, and especially of the different and discordant doctrines in areas of religion, politics, and society. Less difficult, on the other hand, is the task of determining, from the various options open to you, what should be your mode of conduct. The first of these modes of conduct is unacceptable: Only the solid mass, which is one with the rock of the foundation, can victoriously resist and stop the avalanche, or at least diminish its destructive course. Abstention is even less appropriate when it is the result of an indolent, passive indifference. In vain would it attempt to hide behind the mask of neutrality; it is not at all neutral; it is, like it or not, complicit. Yet if this just and strong man is a Christian, he will not content himself with standing erect and impassive amid the ruins; he will feel duty-bound to resist and prevent catastrophe, or at least to limit its damage. And if he cannot contain its destructive force, he will be there again to rebuild the demolished edifice, to sow the devastated field. That is what your conduct should rightly be. It must consist – without having to renounce the freedom of your convictions and your opinions on human vicissitudes – in accepting the contingent order of things such as it is, and in directing its efficiency toward the good, not of a specific class, but of the entire community. Men, as individuals and as a society, and their common good are always bound to the absolute order of values established by God. Now, in order to effect this bond and make it work in a manner worthy of human nature, man was given personal freedom, and the guardianship of this freedom is the goal of any judicial system worthy of the name. But from this it also follows that there can be no freedom or right to violate this absolute order of values. In such a case one would not be recognizing the right to true and genuine freedom; rather, one would be legalizing license if one allowed the press and cinema to undermine the religious and moral foundations of the life of the people. To understand and admit such a principle, one need not even be Christian. One need only use reason and sound moral and judicial sense, without the interference of the passions. It is quite possible that certain grave events that had been developing over the year just past had a sorrowful echo in the hearts of more than a few of us.

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Yet those who live in the richness of Christian thought do not let themselves be defeated nor discouraged by human occurrences, whatever they may be, and are always bravely turning their gaze to all that remains, which is indeed great and most worthy of their care. What remains is the country and the people: It is the State, whose highest end is the true good of all, and whose mission requires shared cooperation, in which each citizen has his own place; it is the millions of upright souls who love to see this common good in the light of God and to promote it in accordance with the orders of His eternal law. Thus does the voice of your fatherland Photo by illarion Italy is on the verge of giving herself a new constitution. Who could fail to recognize the capital importance of such an undertaking? What the life principle is to the living body, the constitution is to the social organism, whose growth, moral as well as economic, is strictly conditioned by it. If, therefore, there are any who need to keep their gazes fixed on the orders handed down by God, if there are any obliged to have the true good of all forever before their eyes, then these are the men to whom is entrusted the great work of drafting a constitution. Besides, what good are the best laws if they are to remain a dead letter? Their efficacy depends in large part on those who are supposed to apply them. In the hands of men who have not the spirit of the law within them, who perhaps in their hearts disagree with what it provides for, or who are not spiritually or morally capable of putting it into effect, even the most perfect work of legislation loses much of its value. A good constitution is without doubt a thing of great value. What the State is absolutely in need of, however, are men of competence and expertise in political and administrative matters, men wholly dedicated to the greater good of the nation, and guided by clear and sound principles. Thus does the voice of your fatherland, prompted by the severe upheavals of recent years, call for the collaboration of all honest men and women in whose families and in whose persons reigns the best of the spiritual vigor, the moral categories, and the old and still living traditions of our country. That voice is exhorting them to make themselves available to the State with all the force of their most heartfelt convictions, and to work for the good of the people! And thus does the road to the future open up for all of you as well. French Canada had sent some of them. Go then with courage and with meek pride and meet the future head-on, beloved Sons and Daughters. Last year, on this same occasion, We showed how even in democracies of recent date that have no vestiges of a feudal past behind them, a kind of new nobility or aristocracy has been forming by force of circumstances. It consists of the community of families that by tradition place all their energies at the service of the State, its government, its administration, and whose loyalty it can always count on. Your task is therefore far from being a negative one. It presupposes much study, much work, much self-abnegation, and above all, much love. Despite the rapid evolution of the times, it has not lost its value, it has not reached its end. What it also requires of youâ€”something that ought to be the salient feature of traditional and family-oriented upbringingâ€”is the noble sentiment and the will not to take advantage of your stationâ€”an often solemn, austere privilege nowadaysâ€”except to serve. Your social function, though new in form, is in its substance the same as in your past days of greater splendor. If at times it should seem difficult, arduous, perhaps even with its share of disappointments, do not forget that Divine Providence, which has entrusted it to you, will grant you at once the strength and the succor necessary to fulfill it worthily. For this assistance We pray to the God made man, to raise human society from its fallen state, to reconstitute a new society on unshakeable foundations, to be Himself the cornerstone of the edifice, to restore it forever anew from generation to generation. With this, as a pledge of the highest heavenly favors, with paternal affection We give you, your families and everyone dear to your hearts, near and far, and especially your cherished young ones, Our Apostolic blessing.

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8: TradCatKnight: Harmonious Social Inequalities

The Full Color Text Book - Nobility and Analogous Traditional Elites in the Allocutions of Pius XII: A Theme Illuminating American Social History - TFP Since the eighteenth century, generations have been schooled in utopian principles proclaiming total equality as the guarantor of liberty and justice for all.

The first American group was incorporated in , and established its first hermitage in in Yonkers, New York. The Yonkers location was subsequently closed, with the hermits establishing their permanent hermitage on 70 acres in Spring Grove, Pennsylvania. Organization[edit] The American TFP is staffed by approximately 75 full-time members and employees. It claims, with its affiliated America Needs Fatima campaign, to have more than , members nationwide. The organization solicits funds as a non-profit charity, [2] not as a diocesan organization. Please help improve it by replacing them with more appropriate citations to reliable, independent, third-party sources. Oliveira considered that this "Revolution" had three phases which progressively undermined the Church and social order: The Protestant "Pseudo-Reformation" and its rejection of religious authority and inequality, in particular the Pope. The "Enlightenment" and the French Revolution and its rejection of temporal authority, in particular the King and nobility. The Communist Revolution and its rejection of economic inequality; the final phases seek to eradicate the Church and Christian civilization while applying more radical egalitarianism and implementing neo-paganism. The American TFP promotes what it sees as the values of Christianity, and opposes liberal and egalitarian ideas, policies, and trends in both society as a whole and in the Catholic Church. In this book, Oliveira seeks to counter the " preferential option for the poor " found in Catholic social teaching and in Liberation theology , with support for the natural elite that exists in all societies, following the teaching of Pius XII, that they may become the obligated class working for the good of society Noblesse Oblige. If the Revolution is disorder, the Counter-Revolution is the restoration of order. And by order we understand the peace of Christ in the reign of Christ. That is, Christian civilization, austere and hierarchical, fundamentally sacral, anti-egalitarian and anti-liberal. According to some commenters, including traditionalist Catholic sources, TFP claims "to move from Christian principles, but they tend to move in the political arena". In addition, TFP also supports creation science and intelligent design. In October , TFP local coordinators carried out protests at movie theaters against Dogma, and have mobilized 17, volunteers to hand out over 5 million protest fliers. The group has also been involved in other public and political actions, such as protesting the invitation to President Barack Obama to deliver the commencement address at the University of Notre Dame. Drake, wrote a letter to the president of Notre Dame, Fr. John Jenkins, concerning this issue, expressing "great perplexity and grief Its most recent campaign is against the 96 Catholic colleges and universities that allow LGBT student groups.

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9: A Night in Vienna - Austrian edition of Nobility book is Launched - American TFP

Pius XII: Allocution of January 8, December 17, The homage of your loyalty and devotion, and the wishes of good tidings which you, beloved Sons and Daughters, come to offer Us each year by ancient custom, and which have been so beautifully expressed by your most excellent representative, always fill Our heart with sincere gratitude.

On 9 June , he was arrested and sentenced to ten years imprisonment, as [â€] November 12 â€” Noble Ruthenian Stock November 8, St. Josaphat Kuncevyk Martyr, born in the little town of Volodymyr in Lithuania Volyn in or â€” according to some writers â€” ; died at Vitebsk, Russia, 12 November, Even as early as the beginning of the sixteenth century the Florentine [â€] November 12 â€” Constable of France: Imperious, severe, of a stern mood, he had undeniable bravery and strict fidelity to his duty. According to this extraordinary legend, Leonard belonged to a noble Frankish family of the time of King Clovis, and St. Remy of Reims was his godfather. After having secured [â€] November 6 â€” St. Winnoc November 5, St. Winnoc Abbot or Prior or Wormhault, died or Three lives of this saint are extant: Bertin in the middle of the ninth century, or perhaps a century earlier. In , he also founded a [â€] November 7 â€” Bl. Bernardine of Fossa November 5, Bl. Blessed Bernardine belonged to the ancient and noble family of the Amici, and sometimes bears the name of Aquilanus on account of his long [â€] November 7 â€” St. Willibrord and the Dancing Procession November 5, St. Hilgis, born in Northumbria, ; died at Echternach, Luxemburg, 7 Nov. Willibrord made his early studies at the Abbey of Ripon near York, as a disciple of St. Wilfrid, and then entered the Benedictine Order. When twenty years old he went [â€] November 8 â€” Saint Tysilio of Wales November 5, Saint Tysilio died was a Welsh bishop, prince and scholar, son of the reigning King of Powys, Brochwel Ysgithrog, maternal nephew of the great Abbot Dunod of Bangor Iscoed and an ecclesiastic who took a prominent part in the affairs of Wales during the distressful period at the opening of the 7th century. One of these itineraries, [â€].

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