



# The Phyllis Schlafly Report

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## Trump: ‘She Never Wavered’

*On September 5, 2016, Phyllis Schlafly died peacefully at home, surrounded by members of her family.*

*In the midst of his campaign for President of the United States, Donald Trump made an unscheduled trip to St. Louis with his wife Melania, campaign chief executive Stephen Bannon, campaign manager Kellyanne Conway, and deputy campaign manager David Bossie. He met privately with the Schlafly family to express his condolences.*

*Before the funeral service began at 2 p.m. on September 10, Mr. Trump addressed the more than 1,000 mourners from across the United States who gathered at the Cathedral Basilica of St. Louis. He received sustained applause for his remarks.*

Thank you very much. What a great honor. And what a great lady.

We are here today to honor the life and legacy of a truly great American patriot. I wish first and most importantly to extend my deepest heartfelt condolences to her six wonderful children who she loved so much — John, Bruce, Roger, Liza, Andy, and Anne. And also her sixteen grandchildren and her three great-grandchildren.

A movement has lost its hero. And believe me, Phyllis was there for me when it was not at all fashionable. Trust me. You have lost a mother. An amazing mother. And our country has lost a true patriot. Phyllis was a strong, proud, fierce, and tireless warrior; and that’s what she was — she was a warrior. And she was a warrior for the country, which she loved so much. Even at the age of 92, this beloved woman had more strength and fire and heart than 50 strong politicians all put together. Believe me, I witnessed it. To borrow a phrase from a great poet, Phyllis was “that strength which in all days moved heaven and earth.”

This incredible woman has been active in American politics for one-quarter of American history — think of that. One-quarter of American history. And at the top! She was the ultimate happy warrior — always smiling, but boy could she be tough. We all know that. And in all of her battles, she never strayed from the one guiding principle — she was for America. And it was always America first. People have forgotten that nowadays. With Phyllis it was America first.

She never wavered. Never apologized. And never backed down in taking on the kingmakers. She never stopped fighting for the fundamental idea that the American people ought to have their needs come before anything or anyone else. She loved her country, she loved her family, and she loved her God.

Her legacy will live on every time some underdog — outmatched and outgunned — defies the odds and delivers a win for the people. America has always been about the underdog and always about defying the odds. The idea that so-called “little people” or the “little person,” that she loved so much, could beat the system — often times the rigged system (we’ve been hearing a lot about it) — that the American grassroots is more powerful than all of the world’s special interests put together. And that’s the way Phyllis felt. She’s always felt that way.

That’s the romance of America; that’s the story of the mother and the patriot that we honor here today. Phyllis, who has rejoined with her late husband Fred, is looking down on us right now and I’m sure that she’s telling us to keep up the fight — no doubt. No doubt about it.

Phyllis we love you, we miss you, and we will never ever let you down. God bless you, Phyllis. God bless her family. And God bless everyone. Thank you very much, thank you.



# Homily for the Funeral Mass of Phyllis Schlafly

by Rev. Brian Harrison — September 10, 2016

Dear Friends — Whenever Christian believers gather in God's house to mark the passing from this life of someone we have esteemed and loved, the occasion is inevitably marked by very mixed emotions: there is grief, heaviness of heart, a sharp sense of loss and separation, but also hope, reassurance, and thankfulness to God. There is peace, joy that springs from our faith in Jesus Christ's promise of eternal life, and even, I would dare to suggest, an awareness of beauty.

*Beauty*, you say? Can there be anything beautiful in death? According to Sacred Scripture, indeed there is: for we read in the Bible, and I quote, "Precious in the eyes of the Lord is the death of his faithful ones." Perhaps that well-loved affirmation from Psalm 116 can serve as a focus for our reflections this afternoon as we say farewell, with reverence and in God's presence, to Phyllis Schlafly. At this moment, in this Requiem Mass, we are not so much highlighting her prodigious accomplishments in public life — her brilliant academic career as a young woman here in St. Louis and at Harvard, her prolific authorship, her skill in oratory and in campaigning for what she believed in, in her zealous patriotic love for this great nation, and her tremendous impact on its public life, sometimes against great odds. Rather, we are recalling at this moment the fact that, underlying all of this, as the bedrock of Phyllis' soul, was her simple, constant, unshakeable faith — the faith of a Catholic Christian. Seen in the light of eternity, the most important thing about Phyllis is that she was indeed one of God's faithful ones, and so her death is something precious, something beautiful in the eyes of the Lord. Indeed, death, for such a one, comes as the final, finishing touch to a beautiful work of art — a work which in Phyllis' case took 92 years to complete.

Moreover, these very moments right now, when we are gathered together in worship, surrounded by the magnificence of this great Cathedral Basilica, can also be seen as moments of beauty for all of us. For there is genuine spiritual beauty in a gathering at which all of our minds are quietly focused on the great and ultimate issues of life, death, and eternity. Why am I here? From whence did I come? Where am I going? Every funeral service brings to the fore these profound questions, because it inevitably reminds us of our own mortality — that we ourselves too will before long pass through that tremendous and mysterious portal. The passage from St. Luke's Gospel that we have just heard reminds us that our own meeting with Jesus in judgment may come at the hour when we least expect it. All of us attending a funeral can be challenged by this: those of us who are believers are challenged to renew our faith commitment and perhaps to set in order our priorities and goals in life; those who are not believers can be challenged

to consider again the possibility of a major 'reset' of their core values and beliefs in the light of eternity and the message of salvation proclaimed by Christ's Church.

When I was asked to preach the homily in this Holy Mass where we are honoring Phyllis's memory and praying for the repose of her soul, my first reaction was a feeling of inadequacy. That's because, while I have long been a great admirer of Phyllis Schlafly — and had heard her speak and had read a number of her books — it is only quite recently that I have had the joy and the privilege of getting to know Phyllis and some of her family members personally. Many of you here today have known her much longer and much better than I have. However, as I reflected about the significance of today's service in the light of the issues I have mentioned — the challenge and the hope of eternal life, the fundamental importance of faith in Phyllis' own life, and the precious beauty of a peaceful death when it comes to a faithful child of God such as she was — it struck me that the short period of time that I have known Phyllis and her family is not really such a disadvantage in this context after all. And that is precisely because in God's sight, the end of our life is the most important part of our life. For it is how we die — our relationship with Jesus the Savior as we draw our last breath — that determines whether we will spend eternity in Heaven or in Hell.

More specifically, just a little over two weeks ago, as the end was drawing near, I had the joy of an extended visit with Phyllis and her dear long-time friend Kathleen Sullivan at Phyllis' home in Ladue. During this visit I was able to hear what was to be her last confession to a priest, and to give her the sacraments of Holy Communion and Anointing of the Sick. Now, that was on August 25th, which in the Catholic Church's calendar happens to be the annual Feast of St. Louis, King of France, the patron saint of this great city and of the splendid Cathedral in which we are now worshipping. We can truly say that this part of town is Phyllis' spiritual home; for she was baptized and went to elementary school in this Cathedral parish, and in 1949 married her late husband Fred right here in this Cathedral Basilica. These providential links between Phyllis Schlafly and the great and holy medieval warrior King who now from Heaven watches over this city, its churches and its people, prompted some further reflections. For Saint Louis, unlike most canonized saints, was not a member of the clergy or a religious order. He was a layman who was at the same time, paradoxically, both a bestower of peace and justice in his own realm, and a crusading warrior, who died of fever during an expedition to reconquer the Holy Land from the Muslim Saracens.

So King Louis IX of France was a man whose path toward holiness and heaven, in God's plan, was not to be

in the cloister or in the quiet of a monastery. No, Louis became a saint precisely in the theater of public life, of determined perseverance in the rough-and-tumble, the rude and harsh conflicts, of a patriotic life dedicated to love of God and love of country! Now, doesn't that sound quite a lot like Phyllis Schlafly?!

I said at the beginning of these reflections that in saying farewell to Phyllis during this funeral Mass it would be appropriate for us to focus on her faith, on the deep spiritual underpinnings of her life, rather than on the specifics of her legacy in politics and the public affairs of the United States. But of course, these two realms — the spiritual and the temporal — cannot be neatly separated into two totally distinct compartments. That's not Catholic doctrine! And Phyllis herself certainly didn't separate them! After the success of what was probably her best-known political campaign in the '70s and '80s, she revealed that throughout those years of struggle, she and some close associates had all along been fighting with a secret weapon. And what was that weapon? The daily praying of the Holy Rosary, imploring the intercession of our Blessed Mother Mary, to whom Phyllis had a deep devotion.

Indeed, during the very same historical period in which Phyllis made her main contributions to American public life — that is, in the half century since Vatican Council II — the Catholic Church has emphasized more than ever before not only that God calls all Christians to become saints, but that he wants lay men and women to fulfill this vocation to sanctity precisely in their secular, everyday calling in the world. Article 13 of the Council's Decree on the Apostolate of the Laity sums up God's specific calling to lay people by affirming that they should "endeavor to infuse the Christian spirit into the mentality and behavior, the laws and structures of the community in which [they] live." My friends, I cannot think of a better one-line summary of Phyllis Schlafly's mission in life than these words of the Second Vatican Council. She endeavored — with considerable success and often against seemingly insuperable odds — to infuse the Christian spirit into the mentality and behavior, laws and structures, of the great American nation in which she lived.

I will close these reflections by paying tribute very briefly to just two specific aspects of Phyllis' public legacy which are particularly central to the Catholic Church's social doctrine. One of these doctrinal issues that were very close to Phyllis' heart, and a core element of her public activity, was the integrity of the natural family. She fought tirelessly to uphold and strengthen in our society the family as our Creator has planned it; that is, the family springing from the fruitful lifelong union in marriage of one man and one woman, including the distinct but complementary characteristics and roles that God has inscribed in our natures as man and woman respectively.

The second of these great issues is just as important, and indeed, even more fundamental to a Christian and

Catholic worldview. We all know that the social and political initiatives which Phyllis spearheaded and organized touched the lives of countless Americans. But I believe we can truly say that one of these initiatives in particular also saved the lives of countless Americans! I am talking about then-unborn Americans who are now alive and well, thanks to Phyllis' ceaseless combat against the scourge of abortion in the years after *Roe v. Wade*. Just last Sunday, Pope Francis, in canonizing Mother Teresa of Kolkata, said: "She was committed to defending life, ceaselessly proclaiming that 'the unborn are the weakest, the smallest, the most vulnerable.' . . . (Mother Teresa was a pro-life warrior who spoke truth to power about the injustice of abortion and used her influence to spread the pro-life message.)" Those words of Pope Francis about Saint Teresa's pro-life mission could be applied equally to that of Phyllis Schlafly.

In recalling Mother Teresa, I find it providential that Phyllis died on the anniversary of this saintly nun's death, September 5th, and the very day after her canonization. Now, please don't get me wrong here! In drawing links between Phyllis and St. Teresa of Kolkata and St. Louis of France, I am not suggesting that we somehow "canonize" Phyllis during this Mass. She had her faults and failings, as we all do, and as a humble Catholic she would be the very first to plead that we pray for her, and not to her!

That, after all, is the specific intention of this and all Requiem Masses: the prayers of today's liturgy reflect our Catholic belief in the harrowing reality of Purgatory — that mysterious purification in and after death which St. Paul alludes to in I Cor. 3 and which most of those who die in Christ will probably need to undergo before reaching the glory of Heaven.

No, in noticing these providential links between Phyllis and these two canonized saints, I am not suggesting that she necessarily shares their heroic sanctity — that's something which in any case only God can judge. But I am suggesting that the Lord is thereby hinting to us that there is indeed a quality which all three have in common; and I think the best word for that quality is simply . . . greatness.

Dear friends, and especially members of Phyllis' family, I believe we are today praying for the eternal repose of a truly great woman — one of the greatest in the recent history of this country. Phyllis Schlafly was a great patriot, a great American, and above all, a great Christian and Catholic leader who strove to bring her beloved country back to those spiritual and moral roots that sprang — and will spring again — from the revelation given to our forefathers in the Hebrew and Christian Scriptures. With hope in the Lord's mercy and his promise of eternal life, we can surely be confident that Phyllis, after her long and immensely fruitful life, will hear from Jesus those wonderful words that we read in the Gospel: "Well done, good and faithful servant! Come, enter into the joy of thy Lord!"

## ‘Her Lamp Would Not Go Out’

Remarks by John Schlafly at the funeral of his mother, Phyllis Schlafly, at the Cathedral Basilica of St. Louis on September 10, 2016:

When my father, Fred Schlafly, reached the age of 75, and realized he could no longer compete in the sports he had enjoyed throughout his life, he turned to my mother one day and said: “Phyllis, you probably have about 10 good years left.”

That conversation took place more than 30 years ago. And those 30 extra years were good years: good for us, of course, her family and friends who received her wise counsel; and also good for our country, as her political activism continued to influence the 2016 election.

They were good years for Phyllis, too, despite the increasing burdens of her old age. She was able to watch her family grow to 25 descendants, with more on the way. In her final days, she had the great joy of seeing the infants and toddlers that my father never knew.

My parents were partners in their life together, and Phyllis depended on Fred for everyday reinforcement. He supported her career, screened what she wrote, and coached her on what to say. She called him “the censor.”

Fred Schlafly’s influence is apparent in Phyllis’ most widely read article, “What’s Wrong With ‘Equal Rights’ for Women?” First published in the February 1972 issue of *The Phyllis Schlafly Report*, that article has since been reprinted in dozens of college textbooks and is considered the classic expression of Phyllis’ opposition to feminism.

The 1972 article set forth the proposition that our public laws and policies, as embedded in the fundamental law of our nation, should reinforce the family as the basic unit of any society. Phyllis expressed the idea in a way that attracted tens of thousands of people, mostly of other faiths, to what she called the “pro-family” movement. Many of those she touched and inspired have honored our family by coming here today.

We now take Phyllis to rest beside her husband, my father, in the place she selected many years ago. Like every place she ever lived, she decided the burial plot needed another tree — a maple tree that turns bright gold in the fall.



She selected a tree, planted it and drove there frequently with buckets of water, to make sure the tree survived. Since we buried my father there, 23 years ago, the little tree that Phyllis planted has become a powerful, majestic, stately canopy, and next month its color will be gorgeous.

Reflecting on my mother’s long life, the singular quality that explains her effectiveness is that she was always prepared. Whether her task was to give a speech, conduct a meeting, or meet a deadline, her careful preparation made the job seem effortless and gave her time to deal with unexpected events.

Phyllis was never at a loss for the appropriate words. She faced crisis and conflict with grace, and she infuriated opponents with her unflappable good humor.

In the parable of the bridegroom, Jesus tells the story of 10 women who were called to light the way for a wedding party. Five of the women brought no extra oil, and their lamps went out before the wedding party arrived. The other five women came prepared with extra oil in case the wedding party was running late. The sensible five were admitted to the wedding feast from which the foolish five were excluded.

Phyllis would have been one of the five wise enough — or sensible enough — to bring an extra flask of oil. Even in her final year, she was planning for the future, including America’s future as well as her own.

Phyllis Schlafly was a wise woman, a sensible woman, a faithful woman. Her lamp would not go out, and I believe she was prepared for today.

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