

May/June 2010

CRUSADE

MAGAZINE



FATIMA, SOCIALISM and the Threat to America



Announcement

CALL TO CHIVALRY

Summer Camps

Much more than just a camp, this first-rate program invites boys ages 13 to 18 to follow the footsteps of Crusader saints, and discover the treasures of Christian civilization. Activities include informative talks, Rosary processions, challenging games, grueling hikes, treasure hunts, skits and medieval banquets.

CAMP LOCATIONS AND DATES

The Call to Chivalry Summer Camps will be held in Louisiana from June 29 to July 8 at the Feliciana Retreat Center in Norwood and in Pennsylvania from July 25 to August 3 at the St. Louis de Montfort Academy.

For details, please contact Mr. Cesar Franco at (717) 225-7147 ext. 255 or you can e-mail him at cfranco@TFP.org.



FORGOTTEN
TRUTHS

The Great Benefits of Misfortunes*

BY SAINT CLAUDE DE LA COLOMBIERE AND JEAN BAPTISTE DE SAINT JURE

When I see a Christian grief stricken at the trials God sends him I say to myself, "Here is a man who is grieved at his own happiness. He is asking God to be delivered from something he ought to be thanking Him for." I am quite sure that nothing more advantageous could happen to him than what causes

him so much grief. I have a hundred unanswerable reasons for saying so. But if I could read into the future and see the happy outcome of his present misfortune, how greatly strengthened I would be in my judgment! If we could discover the designs of Providence it is certain we would ardently long for the "evils" we are now so unwilling to suffer. We would rush forward to accept them with the utmost gratitude if we had a little faith and realized how much God loves us and has our interests at heart.

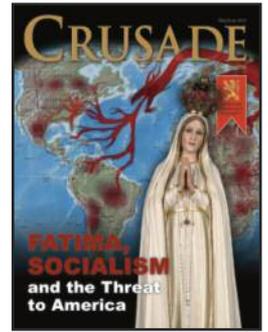
What profit can come to me from this illness that ties me down and obliges me to give up all the good I was doing, you may ask. What advantage can I expect from this ruin of my life that leaves me desperate and hopeless? It is true that sudden great misfortune may appear to overwhelm you and not allow you the opportunity of profiting by it. But wait a while and you will see that by it God is preparing you to receive the greatest marks of His favor. But for this accident you would not have perhaps become any less good than you

are, but you would not have become holy. Isn't it true that, since you have been trying to lead a good Christian life, there has been something you have been unwilling to surrender to God? Some worldly ambition, some pride in your attainments, some indulgence of the body, some blameworthy habit, some company that is the occasion of sin for you? It was only this final step that prevented you from attaining the perfect freedom of the love of God. It wasn't really very much, but you could not bring yourself to make this last sacrifice. It wasn't very much, but there is nothing harder for a Christian than to break the last tie that binds him to the world or to his own self. He knows he ought to do it, and until he does it there is something wrong with his life. But the very thought of the remedy terrifies him, for the malady has taken such a hold on him that it cannot be cured without the help of a serious and painful operation. So it was necessary to take you unawares, to cut deep into the flesh with a skillful hand when you were least expecting it and remove the ulcer concealed within, or otherwise you would never be well. The misfortune that has befallen you will soon do what all your exercises of piety would never have been able to do. ■

*Adapted from Saint Claude de La Colombiere and Jean Baptiste de Saint Jure, *The Secret of Peace and Happiness* (Staten Island, N.Y., St. Paul Publications, 1961), 111.

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CRUSADE

Editor: C. Preston Noell III

Associate Editors: John Horvat II, Michael Drake, Earl Appleby, Michael Whitcraft

Photography: Gary Isbell, Michael Gorre

Foreign Correspondents: Charles E. Schaffer, Austria; Jose Carlos Sepulveda, Brazil; Philip Moran, England; Benoit Bemelmans, France; Beno Hofschulte, Germany; Juan M. Montes, Italy; David Nash, South Africa; Felipe Barandiaran, Spain

The American TFP

The American Society for the Defense of Tradition, Family and Property (TFP) is an organization of lay Catholic Americans concerned about the moral crisis shaking the remnants of Christian civilization. Its origins date back to January 1971, when the first TFP members started to group around the publication *Crusade for a Christian Civilization*. It is a civic, cultural and nonpartisan organization which, inspired by the traditional teachings of the Supreme Magisterium of the Roman Catholic Church, works in a legal and peaceful manner in the realm of ideas to

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



IN BRIEF

Believers in Homosexual 'Marriage' Are Not Catholic

Cardinal Carlo Caffarra, a member of the Roman Curia and of the executive committee of the Pontifical Council for the Family, issued a public statement in February 2010 called, "Marriage and Homosexual Unions." In it, he states, "public officials who openly support [homosexual] marriage cannot consider themselves to be Catholic" since "it is impossible to [be] a Catholic if you . . . recognize [homosexual] marriage as a right."

'Big West Player of the Year' Leaving Baseball to Become a Priest

Former Kane County Cougars star Grant Desme is retiring from baseball to enter the priesthood despite being at the threshold of a promising pro-baseball career. After being Big West Player of the Year at Cal Poly San Luis Obispo in 2007, Mr. Desme was the Arizona Fall League Most Valuable Player in 2009, and was made a top prospect in the Oakland Athletics' system in 2010. Mr. Desme said in a statement on ESPN, "I love the game, but I aspire to higher things."



Chris Lockard

Veterans Talk about Homosexuals in the Military

More than 1,050 high-ranking retired military officers have signed the following statement in www.flagandgeneralofficersforthemilitary.com regarding homosexuals serving openly in the armed forces: "We believe that imposing this burden on our men and women in uniform would undermine recruiting and retention, [affect] leadership at all levels, have adverse effects on the willingness of parents who lend their sons and daughters to military service, and eventually break the All-Volunteer Force."

Protests Work

Rosemont College, a Catholic institution, removed Planned Parenthood from its Web site, where it was listed under "Career Paths and Opportunities," less than 24 hours after the TFP launched its online protest that generated over 2,500 e-mails and letters urging the president of Rosemont College, Mrs. Sharon Latchaw Hirsh, Ph.D., to remove mention of Planned Parenthood.

Six out of 10 Young Adults Are Pro-Life

Fifty-one percent of those 45 to 64 consider abortion to be morally wrong, according to a poll done this year by the Marist Institute for Public Opinion. However, 60 percent of those 30 to 44 and 58 percent of those 18 to 29 believe abortion is morally wrong. These percentages have been increasing since the poll started in 2008.



'Comatose' Does Not Mean 'Brain Dead'

British and Belgian scientists published a study in the *New England Journal of Medicine* detailing how 31 patients out of 54 considered to be in a "vegetative state" were showing signs of awareness. Five of the 54, though mute, showed brain activity on imaging scans, suggesting they were aware of what was being said around them. A British co-author of the study states, "Not only did these scans tell us that the patient was not in a vegetative state but, more importantly, for the first time in five years it provided the patient with a way of communicating his thoughts to the outside world."

Rosary Saves Candidate from FARC Kidnap Attempt in Colombia

José Perez Restrepo, a conservative candidate running for Colombian state office, was saved from a bloody kidnap attempt by left-wing FARC terrorists because of the Rosary he wore around his neck. These terrorists attacked Mr. Perez as he campaigned in the Guaviere region of Colombia. A bullet ricocheted off the Rosary that Mr. Perez had around his neck. "It could have been much worse," Mr. Perez said, "One of the bullets that hit me could have killed me; thank God the Rosary saved me." Mr. Perez was wounded in the leg but his companions weren't so lucky. Five others were killed in the kidnap attempt, among them two police officers.





COMMENTARY

Our Lady Offers 'Good Success' in Quito

BY JOHN HORVAT II

When people visit a place, they see all the important buildings, monuments and places of interest, and then feel they know the area and its people. Something different happened to me when I recently visited Quito, Ecuador, and instead of a whirlwind tour of all the sights, I spent most of my time on a street corner where I feel I came to know the city and its people.

This opportunity presented itself on the occasion of a pilgrimage for the commemoration of the quadricentennial of the apparitions of Our Lady of Good Success at the cloistered Conceptionist convent next to the Presidential Palace in the city's historical district. I offered to help promote a procession around the city center called the "Rosary of the Dawn." Annually on her feast, February 2, a small statue of Our Lady of Good Success is carried on the streets while the people pray and sing in a very public display of the Faith.

Rosary of the Dawn

In times of Quito's glorious past, the 5 a.m. Rosary used to attract thousands. By the

end of the twentieth century, however, modernity's corrosiveness had reduced the participation to a few dozen. Indeed, the prediction of such decay is part of the prophecies given during the apparitions. The Blessed Mother prophesied the extinguishing of the Faith, the spread of heresy and blasphemy, and the decadence of customs and fashions.

However, I am happy to report that the procession has fortunately enjoyed a resurrection because of the effort of several TFP members and other devotees of Our Lady who have encouraged and promoted a return of this public display of the Faith over the past eight years. I joined enthusiastically all those who wanted to make this year's procession the largest ever.

Observing the Faith on the Street

Thus, I found myself with my broken Spanish on a busy street corner near the San Augustin monastery handing out invitations to the Rosary of the Dawn. At other locations, similar volunteers handed out nearly 95,000 invitations. Some 1,200 posters plastered the city shops and offices. All of Quito was abuzz about the coming event.

Although I did find some time to visit a few of the colonial churches and monuments that inspire one with awe and devotion, most of my five days before the February 2 feast were spent on a single corner, which proved to be a special window to peer into the lives of this people.

Each day was a fascinating scene. In the early morning, there were workers walking to their jobs or street vendors setting their wares upon the sidewalks. Around mid-morning, the street be-



Our Lady of Good Success personally commanded Mother Mariana that a statue be made in her likeness.

came busier as school children and shoppers went about their day. By afternoon, the street would become a bazaar, as street vendors called out their goods, musicians played their instruments and beggars asked for help. This crowded and noisy sidewalk provided a gradual yet sustained contact with an Ecuador most do not have the time to see.

Modernity's Influence

I noticed how modernity has corroded past tradition. Such was the clash between the city's charm and the crowds' appearances that at times there was the surreal feeling foreigners had occupied this colonial city. To the casual observer, the people on the sidewalks could be from anywhere. All were busy talking on their cell phones and wearing their omnipresent jeans. On their shirts were written the names of Rolling Stones, Iron Maiden or Michael Jackson. These human billboards of our cosmopolitan culture wore on their backs messages like Old Navy, New York Yankees, Hollywood, Sony and Samsung.

All of this seemed a world away, as indeed



Street musicians perform down the street from my corner in Quito.



Left: The church of the Conceptionist nuns where Our Lady of Good Success stays. Above: The Sacred Heart basilica of Quito.

it is, from the world of Our Lady of Good Success to which I was inviting the crowds to come venerate at a 5 a.m. procession.

Correcting Impressions

However, it did not take long to see that my first impression was incorrect. I began to notice remnants of the Faith that survived in our hostile world. One could sense a profound latent religious sentiment that waited to be awakened.

For one thing, we were handing out invitations with a beautiful picture of Our Lady of Good Success on the front. I was impressed by the eagerness with which the passersby took the invitations and even thanked me. I noticed many crossing themselves as they passed the church. Throughout the day, people entered the church to visit and pray. What shocked me was how even the most unlikely characters would suddenly step into the church to pray or attend Mass. I do not know how many people wearing Che Guevara T-shirts went to church apparently unaware of the contradiction.

On the street, I saw these remnants of

the Faith in so many of the old and suffering, hobbling along their way. I saw it in the Indians in their beautiful traditional attire and wondered how it was possible that so many exchanged such outfits for the drab jeans and T-shirts that so dominated Quito and everywhere else.

As the day of the procession approached, many people would come up to me with great joy announcing their intention to attend the Rosary of the Dawn to be with the “*Virgencita*,” the little Virgin Mary.

The Procession

The morning of February 2 was soon upon us and all the preparations were made. As 5 a.m. approached, the people started streaming into the church. Lines of taxis formed outside, letting out passengers who had come from afar. True to their word, many devotees were coming to the event that had faced extinction.

The beautiful centuries-old church was soon packed with people. Others waited

outside since there was no room for them—an estimated 6,000 souls came to honor the Mother of God. With great difficulty the little statue made its way down the middle of the church to begin the great procession around the town.

Our long route would go around the Presidential Palace and through the heart of the central district. To imagine the significance of the procession route, one would have to imagine a procession around the White House and other important buildings in Washington, D.C.

Improvising Amid Exuberance

The atmosphere of the procession was festive with a brass band playing and the occasional fireworks. The small statue was showered with rose petals and many competed to be among those carrying Our Lady on her litter. Our careful planning often fell victim to Latin exuberance as the unexpected forced us to improvise.

Waves of people fell upon and almost



Left and above: About 6,000 souls participate in the Rosary of the Dawn procession around the Presidential Palace and through Quito's central district.



TFP members helped bring Our Lady of Good Success back to the high choir of the cloistered Conceptionist Convent, where she appeared to Mother Mariana of Jesus Torres y Berriochoa on February 2, 1594.

overwhelmed those who were handing out nearly 8,000 free Rosaries. The crowds kept moving constantly as they funneled through the old colonial streets. Songs and prayers had to be kept unified over a large distance. All wanted to be near the statue and it was often hard to make one's way through the crowd.

This exuberant atmosphere was one of great joy and grace. Those crowds that seemed cosmopolitan on the street now fit in so well with the colonial setting despite their modern dress. With full lungs, they sang with touching tenderness:

God of all love, Holy Eucharist,
 Look upon the people of Thy Heart
 All is Thine as we had sworn one day to Thee.
 All is Thine. Save Ecuador!

Procession's End

It was dawn when the procession finally wound its way through the Central Plaza to return to the church that quickly filled to capacity. The "Virgencita" had led us out of the night and into the dawn. She now made her way to the altar amid her devotees who wanted to touch and honor her. Father Jonathan Romanoski, F.S.S.P., gave the final blessing and then went with difficulty through the pressing crowd blessing them with holy water.

Up on the high altar, the life-sized statue of Our Lady of Good Success reigned. No other verb can express the regal, queen-like attitude of this extraordinary statue. One sensed that she had truly reigned on this special morning. She was the unquestionable queen of so many hearts present. However, she offered to be queen of those hearts

not just during the Rosary of the Dawn but always, and the sadness that I noted on the face of Our Lady of Good Success seemed to communicate something of her disappointment that most in the modern world seek other interests.

Indeed, on the busy city streets where I handed out invitations, I had found many of her devotees. But there were also those who lusted after success in life and business. Our Lady invites us not to success but to "good success." Good success means that greatest of all accomplishments: the salvation of our souls. It was this good success that she so briefly showed us in the procession.

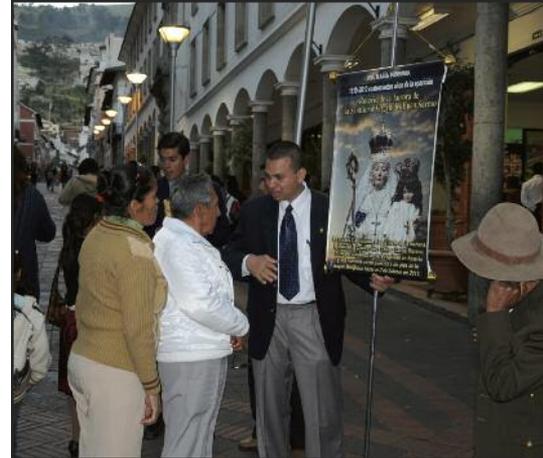
Thus ended the Rosary of the Dawn. One might ask if it was but a fleeting moment of grace that was experienced and would fade away. I would disagree. For all those who attended this event, it was an unforgettable moment that marked the soul. Indeed, there was in the festive joy of that occasion the promise of another dawn—the dawn of Our Lady's reign. ■

Top: The Merced church with a miraculous statue of Our Lady of Mercy who is the patron of the Ecuadorian military.

Above center: The main square of Quito showing the presidential residence across from the cathedral.

Lower center: TFP members spreading the word about the Rosary of the Dawn.

Bottom: Quito in the valley of the Guayllabamba River.





FATIMA, SOCIALISM and the Threat to America

BY GUSTAVO A. SOLIMEO



In the discussion over the timeliness of the Fatima message, one of the key points is the reference to Russia. With the fall of the Iron Curtain, many wonder if this warning is still applicable for today.

The reference to Russia is found in the July 13 message that says, “Russia. . . will spread her errors throughout the world, wars and persecutions of the Church.”

Which Errors?

At the time of the message in 1917, many asked what were the errors the Virgin Mary predicted Russia would spread. Obviously, they were not the errors of the Russian Orthodox Church or the abuses of the tsarist regime. It soon became evident that she was referring to the violent Bolshevik Revolution of October 1917. The Bolsheviks seized power and installed a dictatorship in Russia, beginning a series of “wars and persecutions of the Church” spreading their communist/socialist ideology beyond Russia.

Thus, the “errors” that Russia would spread throughout the world were the errors of communism or socialism, for communism is only an extreme form of socialism.

There is no need to prove how Russia has spread its errors throughout the world: Communist regimes were established throughout Africa, Asia and Eastern Europe. Socialist governments were installed in several European countries and around the world.

Another Kind of Error

However, more important than the political expansion of communism and socialism was the spreading across the world of ideas and customs contrary to the natural order and to Christian civilization that led to the amoral, secular society idealized as a socialist utopia.

This happened in Portugal, where the socialists passed a law establishing homosexual “marriage” and introduced abortion; in Spain, Prime Minister Jose Luis Rodriguez Zapatero’s Socialist government introduced and passed homosexual “marriage” and abortion; in

England, Tony Blair’s Labor Party introduced analogous measures; and in Brazil: President Lula’s Workers’ Party just approved a large and comprehensive “legislative package” that included the expansion of abortion, homosexual “rights,” state control and other socialistic features.

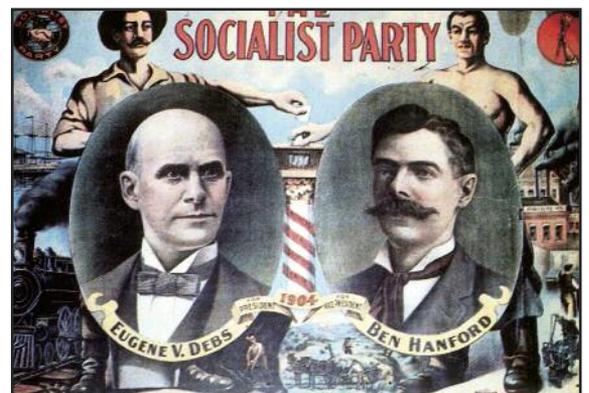
Some might object that these things might happen in Europe but not in America. Needless to say, such complacency is an illusion.

Alarming Signs: Is America Turning Left?

America is no exception, for it is following the trend and turning imperceptibly toward socialism by adopting socialist/communist ideas, customs and principles.

In schools, students are taught the doctrine of evolution as scientific dogma; the Ten Commandment monuments are banned from the public square and the invocation of God is forbidden in classrooms; a “class struggle” climate permeates relationships between employers and employees, professors and students, parents and children; and so forth.

Today’s society deprives man of his individuality, which can be seen in a real dictatorship of the media that imposes “politically correct” behavior and inhibits



The Socialist Party of America was founded in August 1, 1901.

reaction against unbridled permissiveness; forces imbued with an egalitarian metaphysics seek to eliminate any inequality, be it in the family, society or the Church; and the right of private property is being progressively eroded by an ever-growing tax burden.

Last, but not least, there is the program of health-care reform that has often been described as “socialist.” Such was the assessment contained in a TFP statement published in *The Washington Times* of September 22, 2009 titled, “Socialist Intervention in the Private Sector is Not True Health Care Reform.”

Thus, socialism is advancing in America. However, the best way to evaluate this advance is to define exactly what socialism is.

Religion, Family and Property Are Obstacles to Socialism

The two leading theorists of socialism were Karl Marx (1818–1883) and Friedrich Engels (1820–1895), founders of the self-styled “scientific Socialism.”

Engels claimed the three greatest obstacles to socialism were “private property, religion and this present form of [monogamous and indissoluble] marriage.” It is no wonder, therefore, that socialist parties around the world seek to pass laws that undermine these institutions as soon as they come to power.

A good way to understand the socialist doctrine and mentality is to analyze why religion, marriage and private property are opposed to socialism.

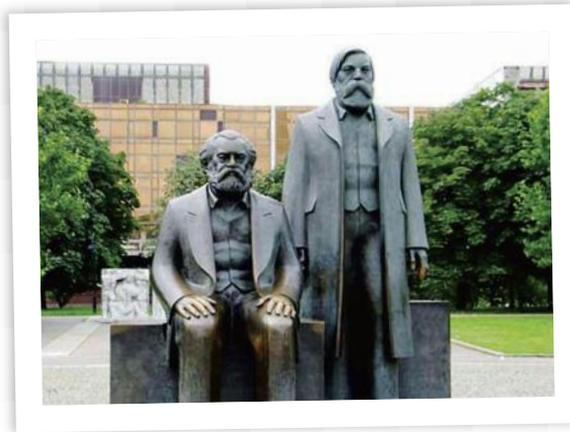
Religion

Karl Marx explained his contempt for religion in his famous expression that religion is the “opium of the people.”¹ His faithful devotee Lenin also developed “Religion is opium for the people. Religion is a sort of spiritual booze, in which the slaves of capital drown their human image, their demand for a life more or less worthy of man.”²

In other words, religion leads men astray from the present struggle because it promises them the prospect of a future life. There is no doubt that true religion diverts men from social revolution, but not from the fight for the implementation of a true civilization, which is the Christian civilization, as Saint Pius X declared.³

There are other reasons why religion is so opposed to socialism. First, the transcendent character of religion is incompatible with the socialist’s secularist and materialistic worldview.

In socialism, the universe is nothing but matter. God, the soul and the next life are only mirages. Thus, seeking complete happiness in this life is man’s only concern. With the help of science, socialists hold that all must strive toward the largest possible amount of pleasure and avoid any effort or suffering. As a result, all obstacles to happiness must be removed, be they religious, moral or cultural.



A monument of Karl Marx and Friedrich Engels in Berlin, Germany.

This view leads to atheism, and moral and cultural relativism. They believe that there are no absolute truths or revealed morals that establish immutable standards of conduct that apply to everyone, everywhere and always. Everything evolves, thus right and wrong, good and evil depend on the socio-economic development of mankind. Evolution is other of the main tenets of socialism.

The assertion of an infinite, omnipotent and omniscient God clashes with the principle of absolute equality. It must therefore be rejected. Indeed, what greater inequality is there than that between the Creator and simple creatures?

Moreover, the affirmation of Divine Providence that feeds the “birds of the air” and clothes the “lilies of the field” and has much greater solicitude than men (*cf.* Matt. 6:26–30) goes against the State’s ideology as the supreme provider and distributor of all goods and services. In fact, for socialists, everything must be planned by government agencies. There is no place for charity, since it affirms the principle of inequality and is thus unworthy of rational beings.

Family

There are many reasons what socialism is incompatible with the family.

First, socialist ideology considers sex to be a physiological function like any other.⁴ Consequently, there is no reason to restrict it to marriage,⁵ and even less to the “present form of marriage,” that is, a monogamous and indissoluble marriage between one man and one woman.

Therefore, socialism is incompatible with the institution of monogamous and indissoluble marriage, which is the very foundation of the Christian family and of every family according to natural law.

After attacking marriage, socialism further removes the education of children from the parents’ hands, making it a function of the State. This is a very logical consequence of socialist doctrine. If socialism seeks to impose absolute equality, it must first remove unequal education, which is considered to be a universal source

of social inequality. This can only be done by making education the State's responsibility.⁶

The family, by its very nature, clashes with the egalitarian mentality inherent in socialism. The family is necessarily formed of members who are diverse in age, development and capacities. On other grounds, the family is a center of authority and dedication, albeit restricted to its members. Thus, the socialists argue that the family undermines the authority of the state and deviates energies for "selfish ends" that should be used for the benefit of the community.

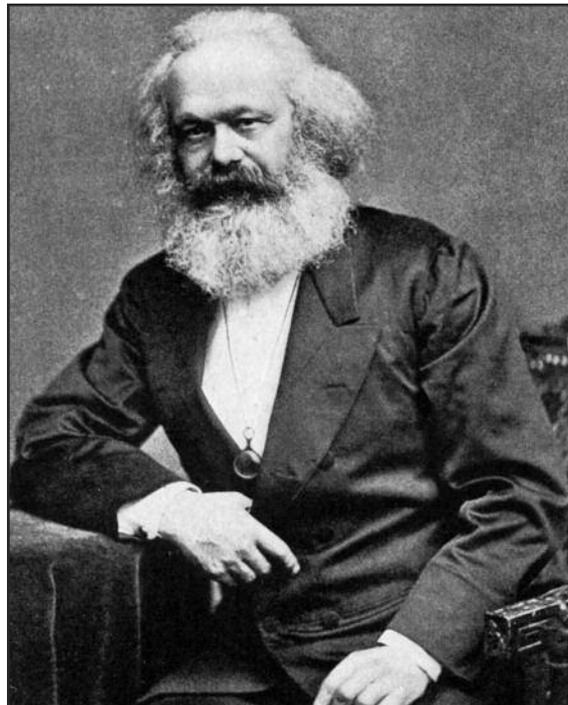
It is true, in the psychological field, that man's nature leads him to establish more direct links with certain things and closer relationships with certain people. Owning property or having a family is a condition or state that give the individual a sense of fulfillment. Living alone, without family or property, in a crowd of strangers, gives a feeling of emptiness, anonymity and isolation that is profoundly unnatural for man. On the other hand, the fulfillment that comes from family support and private ownership grants security and makes the person averse to state control and socialist collectivism.⁷

Private Property

Practically speaking, there is nothing more contradictory to socialism than private property. For that reason, Marx and Engels state in their *Communist Manifesto*, "the theory of the communists [socialists] may be summed up in the single sentence: the abolition of private property."⁸

Besides abolition of private property, Engels and Marx also proposed a "heavy progressive income tax; abolition of all rights of inheritance; centralizing credit in the hands of the state, by means of a national bank with a state capital; centralizing the means of communication and transportation in the hands of the state; and factories and production owned by the state and the cultivation of wastelands"⁹to achieve their goal.

As a consequence, socialism rejects the wage earning system as unjust because the employer, based on



Karl Marx (1818–1883) co-authored *The Communist Manifesto* in 1848.

the right of private property, "exploits workers," demanding for himself part of the product of their work, which should be entirely theirs.

As already mentioned, one of the ten measures put forward by Marx and Engels to achieve communism is "Abolition of all rights of inheritance." This is a consequence of the rejection of private property. To achieve the complete abolition of private property, inheritance has to be abolished or so heavily taxed as to discourage widespread ownership.

Total Incompatibility Between Socialism and the Church's Doctrine

The final conclusion could not be clearer: Socialism is incompatible with Catholic doctrine. Likewise, socialism is incompatible with Catholic doctrine because of its conception of the universe and man. Finally, it seeks to destroy the pillars of Christian civilization, i.e., the family and private property.

This finding has real practical significance. Proposed measures often seem more "moderate" when labeled socialist. Actually, by knowing what socialism really teaches, one can show how they are harmful to the family, private property rights, free initiative, legitimate interests, and the true freedom of God's children. Thus, Catholics need to have clear ideas about the socialist ideology and its degrees of application. They must see that even so-called "moderate socialism" is incompatible with Catholic doctrine and natural law. They must not be fooled into thinking that socialist initiatives are harmless or open to compromise.



Throughout the decades, communism has had different faces.

This is why socialism was condemned by all popes, without exception, from Pope Pius IX in 1849 to the present. Catholics must especially bear in mind Pope Pius XI's warning:

Socialism. . . cannot be reconciled with the teachings of the Catholic Church because its concept of society itself is utterly foreign to Christian truth. . .

. . . Religious Socialism, Christian Socialism, are contradictory terms; no one can be at the same time a good Catholic and a true socialist.¹⁰ ■

Notes:

1. Karl Marx, "Introduction," in *Critique of Hegel's Philosophy of Right* (1843), <http://www.marxists.org/archive/marx/works/1843/critique-hpr/intro.htm>.

2. V.I. Lenin, "Socialism and Religion," *Novaya Zhizn*, No. 28, December 3, 1905, <http://www.marxists.org/archive/lenin/works/1905/dec/03.htm>.

3. Saint Pius X, *Apostolic Letter Notre Charge Apostolique* [Our Apostolic Mandate] to the French bishops on August 25, 1910, n. 11.

4. Cf. August Bebel, "Woman as a Sex Being: The Sexual Impulse," *Woman and Socialism* (1879), <http://www.marxists.org/archive/bebel/1879/woman-Socialism/ch07.htm>.

5. August Bebel, *Die Frau*, quoted by Father Cathrein, S.J., *Socialism exposed and refuted* (1892), http://www.archive.org/stream/socialismexposed00cathuoft/socialismexposed00cathuoft_djvu.txt.

6. Frederick Engels, Questions 18 & 21, *The Principles of Communism* (1847), <http://www.marxists.org/archive/marx/works/1847/11/prin-com.htm>.

7. Cf. Plinio Corrêa de Oliveira et al., *Reforma Agrária—Questão de Consciência* [Agrarian Reform—A Matter of Conscience], 4th ed. (São Paulo: Vera Cruz, 1962), 36ss.

8. Karl Marx and Friedrich Engels (1888), *The Communist Manifesto*, <http://www.gutenberg.org/files/61/61.txt>.

9. *Ibid.*

10. Pope Pius XI, *Encyclical Quadragesimo Anno*, n. 117, 120 (May 15, 1931), http://www.vatican.va/holy_father/pius_xi/encyclicals/documents/hf_p-xi_enc_19310515_quadragesimo-anno_en.html.



Our Lady of Deliverance, EMPRESS OF CHINA

BY AN ANONYMOUS DEVOTEE OF OUR LADY

In 1900, the Catholic Church was healthy and growing in China. There were 40 bishops, about 800 European missionaries, 600 native Chinese priests and about 700,000 Catholics throughout China.

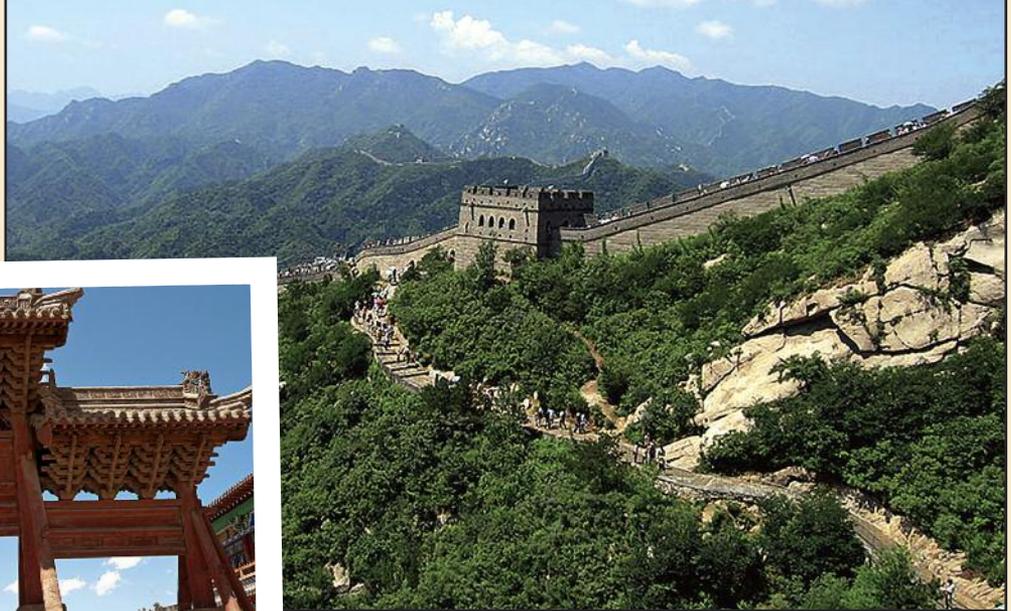
It was during this time that the Boxer Uprising (1898–1900) started what ushered in a period of animosity against all things European.

It was from this hatred that the Boxer Rebellion was born. In June 1900, the Boxers besieged the Beitang cathedral. Directing the defense during the siege was the French Lazarist Bishop Pierre-Marie-Alphonse Favier, C.M., of Peking. Bishop Favier, who designed the cathedral, kept a journal during the siege and gave vivid accounts of what was endured before and during the siege. He provides the following account of the Boxer revolt:

The Boxers are a truly diabolical sect; invocations, incantations, obsessions, and even possessions, are common among them. Savants may attribute their extraordinary doings to magnetism or hypnotism or may look upon them as victims of hysteria and fanaticism, but to us they seem to be even more directly instruments of the devil. The hatred of the name Catholic drives them to the greatest excesses. Established as they are in every village they unite on a day specified to attack any one Catholic settlement, destroying and murdering everything and everyone in it. Small children were quartered, women were burned in church or run



MARIOLOGY



Above: The Great Wall of China.

Left: A Chinese gateway and pagoda.



through with a sword, men were stabbed or shot and some were even crucified. The conduct of the Catholics is admirable; apostasy is proposed to them, but they prefer flight, ruin, even death.¹

Ten thousand Boxers and soldiers from the regular army besieged the cathedral, which was the Lazarists' usual place of residency. Behind the church's walls were over 3,000 Chinese Catholics, 30 French sailors led by a 23-year-old Lt. Paul Henry (who died in the siege), 11 Italian soldiers led by a 22-year-old Lt. Olivieri, and numerous French and Chinese priests and sisters. This siege resulted in the deaths of more than 400 people. Over the two-month siege, the Catholics endured continuous bombardment, mine attacks, flaming rockets and starvation. Many of the children died from smallpox.

Among the admirable figures in the siege was Sister Helen de Jaurias, the Superior of the Sisters of Charity in Beitang, of whom it is said that she possessed the virtue and character of their foundress, Saint Louise de Marillac. Her diary, containing the daily events of the siege until her death on August 20, 1900, provides proof of this: despite having to lodge and feed 1,800 women and children, she overcame the burden of old age and fatigue. She went, as she expressed it, "to observe from Heaven the triumph of Holy Church and the conversion of China."² A few days before her death, a company of French marines arrived to rescue the heroic defenders of Beitang.

In 1901, at the Lazarists' motherhouse in Paris, Bishop Favier would recount events of this dramatic siege:

Every night during those two months, the Chinese [Boxers] directed heavy gunfire at the roofs of the cathedral and the balustrade surrounding it. Why? wondered [Lieutenant] Paul Henry and the missionaries. There was no one there to defend the cathedral.

After the liberation, the pagans provided the key to this mystery: "How is it," they said, "that you did not see anything? Every night, a white Lady walked along the roof, and the balustrade was lined with white soldiers with wings." The Chinese [Boxers], as they themselves affirm, were firing at the apparitions.³

Their miraculous survival was attributed to the appearance of a woman in white, Our Lady of Deliverance. Bishop Favier had a chapel erected in thanksgiving, in the church of Beitang in her honor. She is represented as the Empress of China holding in her arms the Child Jesus, Who is depicted as an imperial prince.

Bishop Favier expressed his absolute confidence in Providence that thus manifested Its protection:

The good God wishes to save the missions of China. The persecution had been so cleverly organized, that it seemed that the Catholic religion in China was going to be extinguished. However nothing of the kind happened. Thanks be to God. Death gives birth to life. Blessed are those who succumb to death, they prepare the way for the final triumph, they are martyrs crowned by God.⁴ ■

Notes:

1. Alphonse Favier, Joseph Freri ed. *The Heart of Peking: Bishop A. Favier's Diary of the Siege, May-August 1900* (Boston: Marlier, 1901), 9–10.

2. Henry Mazeau, *The Heroine Of Pe-Tang: Helen De Jaurias, Sister Of Charity 1824-1900* (London: Burns Oates & Washbourne; 1928).

3. Jeremy Clarke, S.J., "Our Lady of China—Marian Devotion and the Jesuits," in *Studies in the Spirituality of the Jesuits* (Autumn 2009), http://www.jesuit.org/wp-content/uploads/Studies_Autumn_09.pdf.

4. J-M Planchet C. M., *Documents sur les martyrs de Peking pendant la persecution des Boxeurs* (Peking, Imprimerie des Lazaristes, 1920), 101.

AMERICA NEEDS FATIMA.

May/June 2010

PROGRESS REPORT

Custodians Traveled Millions of Miles With Our Lady of Fatima

BY REX TEODOSIO

Since 1985, I've been helping out with the Fatima apostolate. Back then, as a high-school sophomore, I helped out with simple things like passing out invitations to the presentation about Our Lady's message at Fatima outside churches and in street corners. At times, I even got to operate the slide projector for the audiovisual presentation. Already then you can't help but notice the interest in this message.

Twenty-five years later, by the grace and mercy of the Blessed Virgin Mary, I'm still involved with this apostolate. Today, I'm blessed to be a full-time Custodian of a Pilgrim Statue of Our Lady of Fatima traveling to various parts of the country, spreading her message to as many people as possible. There have been as many as 18 full-time custodians in a calendar year and about as many Fatima Custodian Auxiliaries. Over the past decades, I've seen this apostolate grow steadily but only recently did I really find out by how much.

Last December, at the year-end meeting of the Custodians of America Needs Fatima, we saw an impressive tally of the number of visits and the amount of travel we have done. In 2009, we visited 2,726 homes giving presentations to over 33,300 attendees (not counting children). The numbers are even more impressive: tallying the past 10 years we have visited over 46,000 homes and over 565,000 attendees (again not counting children). Each of our team vans logs in an estimated average of 20,000 miles a year. In the past 10 years, ten

Fatima Custodians traveled an estimated 2,000,000 miles. That is equivalent to 80 trips around the earth's equator and almost four round trips to the moon at its apogee.

It's pretty impressive and it's easy to get lost in the large numbers. However, for me, what has always impressed me more is the amount of graces and blessings people have received.

Recently, in a Fatima presentation, the family matriarch expressed how elated she was. This dignified great-grandmother has had a full life and had attended many functions. Yet, the visit with Our Lady of Fatima impressed her so much, she ranked it as the "happiest and most blessed event in her whole life."

Reactions such as hers are common across the country. How many times have Custodians seen this repeated time and again? How many times has the host family expressed

how honored they were to receive the Pilgrim Statue of Our Lady of Fatima into their home? How frequently do people declare how glad they were to have come despite earlier fears of how boring they thought the presentation would be? How many show so much gratitude for being inspired, many times with tears in their eyes? How many graces received, blessings felt and miracles worked?

For this aspect of the apostolate, there are no impressive numbers. There is only a grace-strewn path left by our heavenly Queen and Mother.

For me, this is the big picture. The numbers are quite impressive, but the amount of graces received by people is unquantifiable.

Our vehicles may have completed the equivalent of four trips to the moon and back. But Our Lady's graces and blessings to those who receive her have certainly brought heaven that much closer. ■



Top: In 2009, the Fatima Home Presentations were attended by 33,300 people (not including children). Below: Fatima Custodian Mr. Fernando Santos at a home visit in Delaware.



New Booklet Exposes the 'Errors of Russia'

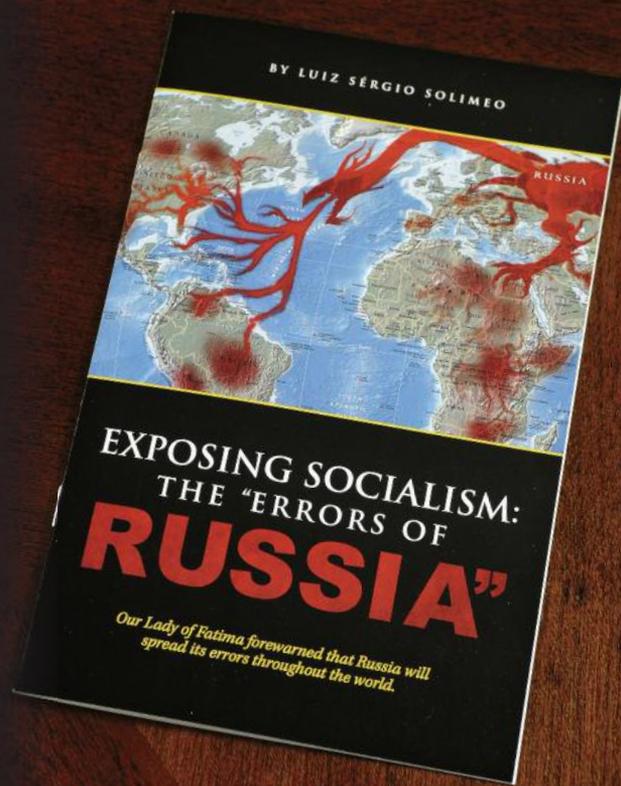
BY ROBERT E. RITCHIE

At the request of America Needs Fatima members, and in view of world events and especially recent unfortunate political decisions in America, I asked Mr. Luis Solimeo to write an essay on communism, socialism and the errors of Russia as Our Lady of Fatima predicted in 1917.

Exposing Socialism: the "Errors of Russia" is being distributed to some 130,000 members all across America. We are hoping to increase its distribution to millions of Americans and

promote awareness of the great evils of communism and socialism.

Exposing Socialism: the "Errors of Russia," is filled with clear succinct explanations that help people have an easy read. Unfortunately, our younger generation does not know what communism and socialism is. Many think that socialism is only a softened form of communism, making socialism more acceptable. This little booklet shows that both are in fact the same. ■



To order your free copy of *Exposing Socialism: the "Errors of Russia,"* call (888) 317-5571 now!

Thousands of Candles Burn as One: Honoring Blessed Jacinta on Her Centennial Birthday

BY KEVIN RITCHIE

At Fatima, Portugal, thousands of pilgrims worldwide celebrated the centenary of Blessed Jacinta Marto's birth on March 11. Thanks to the generosity of special benefactors, America Needs Fatima volunteers participated in the commemoration in a very unique way. Together with a special flower offering, a very large blessed candle was lit at Blessed Jacinta's tomb in the Fatima basilica. However, this was no ordinary candle. It was made from the thousands of little candles that were sent from all across America by ANF members who wanted

to honor this extraordinary saint on such a special feast. After lighting this special candle, a Rosary was offered for the intentions of those who sent in their little "Jacinta Candle," making this commemoration and many other America Needs Fatima activities possible. ■



Top: The author with the Blessed Jacinta Candle at the candle stand at Fatima.



Right: At the tomb of Blessed Jacinta Marto.



Legion: A Rejected Blasphemous Movie

BY JOSÉ MARIA ALCASID

The fantasy apocalypse thriller *Legion* came to theaters nationwide earlier this year. In it everything is upside down: Saint Michael is a Rebel Angel and Satan comes to save a waitress pregnant with the “Messias.” God has lost faith in men, Our Lady is not a virgin and Our Lord’s justice, mercy, His infinite perfection and the Incarnation of the Word are shown in a crazy light.

So far America Needs Fatima and American TFP’s email protest campaigns have gathered 10,257 responses thanks to the enthusiasm and fervor of those who are always ready to defend the honor of Our Lord and His Church.

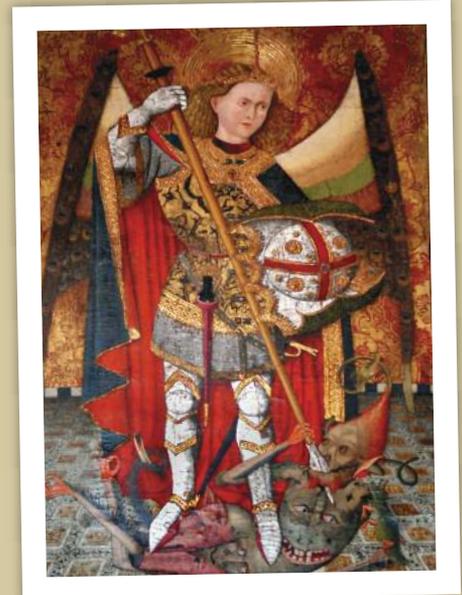
Thankfully in its initial weekend of January 22–24, *Legion* had a lackluster performance at the box office. U.S. domestic gross sales as of January 31, 2010 showed only \$28.6 million, a

very lethargic number that does not bode well for the parent company Sony, director Scott Stewart and actor Paul Bettany.

But we are not lowering our guard! This movie continues to insult our Catholic sensitivities. The large e-mail protest not only sends a clear message to movie makers, but it consoles Our Lord and Our Lady while They are being insulted.

Show your disapproval toward this movie by sending your protest e-mail from America Needs Fatima’s Web site at <http://www.americaneedsfatima.org/current-campaigns-anti-blasphemy.html>.

Act now! Step up to the plate and be counted among those who defend Christ and His Holy Mother!



■ Saint Michael the Archangel.

TFP Supporters Visit Quito

BY PATRICIA SCHNEIDER

Quito, Ecuador, is a glorious Catholic city with churches, saints and miracles at every turn. Traveling from America to celebrate the quadricentennial of the apparition of Our Lady of Good Success was a long anticipated journey. On every day of our pilgrimage, our group of pilgrims visited several churches, each with a glorious history and each speaking of the faith of the people of Quito who built these places of worship. The beauty of each altar was a soul-filling experience that made you forget that you were in Quito and took you to the foot of the Cross or at Our Lady’s side. Our Lady called us to Quito so we could witness these fantastic works of Heaven. Now we are responsible to spread her message and keep close to her Son and His Church.



Statue of Our Lord of Good Hope.

The stories of miracles abound in each church, but a favorite was about the statue of Our Lord of Good Hope. The story tells us of a father who was having trouble trying to support his family and went before this seated statue of Our Lord and begged for His help. Our Lord answered his prayers by kicking off one His golden sandals.



A group photo of ANF members and TFP supporters in the high choir loft of the cloistered Conceptionist convent.

The man went into the town to sell the sandal, and was immediately arrested for theft and sentenced to death. As his last request, he asked to go back to visit Our Lord of Good Hope. When he did, Our Lord kicked off His other sandal for all to witness. As the guide finished telling the story, an Ecuadorian man walked into the alcove and told our group that he had also prayed to Our Lord of Good Hope, had been cured of prostate cancer and had been cancer free for eight years.

To learn more about this pilgrimage, read Mr. Horvat’s article on page 5. ■



Our Readers Write...



Thank you so much for my Child of Mary lapel pin. I'm so proud to wear it. It goes with me everywhere, along with my Miraculous Medal. I really do feel her protection over my family and me because of certain things that have happened.

R.M., Pittsburgh, Pa.



Supporting our Blessed Mother as a Child of Mary monthly donor is so special. It feels so comforting that your volunteers are praying the Rosary for my intentions as well. Having Holy Mass said on Saturdays for supporters is great as well. I wish America Needs Fatima all the best and I shall return the favor by asking our Holy Immaculate Mother to bless America Needs Fatima with grace.

D.B., Baltimore, Md.

people the strength in faith, courage and love! Don't forget that what you are doing is charity!

M.A., via e-mail

Thank you so much for the Child of Mary membership. I consider this a special honor.

M.C., Dallas, Texas

Just wanted to let you know that you are constantly in our thoughts and prayers, and that we stand at your side in spirit if not in body. Without wanting to boost your ego, I must tell you that you are truly our 21st century martyrs in the making! Would that Catholics and Christians alike would take their cue from the TFP.

G.E., New York, N.Y.

God bless you for all your hard work as well. You give us Franciscans great courage and support. Mary is so good and compassionate. May Saint Maximilian intercede for us.

M.S., Libertyville, Ill.

Being Catholic, it was also inspiring to me to read about how devout a Catholic Colonel Ripley was. And of course, the story of how he blew up the bridge in Vietnam was outstanding. You really told it well and it was exciting reading about what he did.

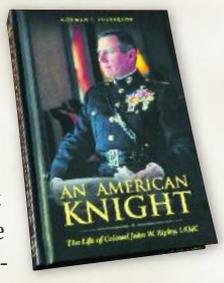
I just saw the video taken at UC Berkley and I want to commend these warriors of Christ for standing up for marriage there! I am a Roman Catholic, a wife and mother of four. I am trying to raise my children in the Catholic tradition and find it at times very difficult to do! I urge you to continue your fight. We need you men of the faith to stand strong and show

I found the end of the book very enlightening when he was talking about the issues of homosexuals in the military and women fighting in combat. Before I read the book, I believed that women should be allowed to fight in combat and I was not too sure how I felt about homosexuals being in the military. After reading Col. Ripley's speech of his battle experiences and how blood was covered all over him, I now feel that homosexuals should not be allowed in.

As far as women being in combat, as Col. Ripley pointed out in his testimony,

I now realize that women become victims of certain kinds of abuses when they are captured.

Currently I am applying to Officer Candidate School with the Army. It's good to have men like Col. Ripley, and Hal Moore, the main character in *We Were Soldiers*, as role models and to hear the inspiring story of their careers. Col. Ripley was a great man and I'm glad that the Marines, the Naval Academy and you are keeping his memory alive.



Please send my Blessed Jacinta candle to be melted down and put on her tomb and keep me posted on your ministry. I will keep praying my rosary till Jesus comes. I feel very privileged to have encountered the beautiful rosary, especially since I am a protestant. God works in mysterious ways.

C.S., Hemet, CA

Until I read your two paged article in the *Washington Times* about homosexuals in the military I felt nobody cared anymore. Few public organizations are willingly take such a public stand. I spent six years in the Navy 60 years ago. Thank you for your courage and helping to protect my grandchildren.

J.B., Port Clinton, OH

Crusade loves to hear from its readers. If you wish to write us an e-mail, please send it to crusade@TFP.org.



Consecrations Delivered to Paray-le-Monial, France

BY ANTONIO FRAGELLI

On December 23, 2009, America Needs Fatima sent out a missive to all its members with a proposal and an opportunity for everyone to consecrate themselves to the Sacred Heart of Jesus. The result was amazing! Twelve thousand three hundred and forty-four members signed the Consecration and sent back a stub with their signature to be taken to Paray-le-Monial, France, where the Sacred Heart of Jesus appeared in 1673 to Saint Margaret Mary Alacoque.

As promised, all the signed Consecrations were packed into two large boxes and taken to France. Difficulties and obstacles plagued the preparation for and the trip to Paray-le-Monial. The initial flight was canceled twice, and the landing in France was the worse in my life. As the plane approached the runway and was about to touch down, the wind gusts were so bad that the pilot pulled up at the last moment and the plane went up like a rocket. The next 15 minutes were pure torture. Finally, the skilled pilot made the landing. In those moments, all you can do is pray, hope and

trust. It felt as if someone was trying to make sure the 12,344 Consecrations would not reach their destination.

Once on the ground, we headed toward Paray-le-Monial, where the most Sacred Heart of Jesus chose to communicate its Divine love to the world through Saint Margaret Mary Alacoque.

Paray-le-Monial is a charming little town, with a supernatural calmness difficult to describe. We had promised our members to deliver the Consecrations to Paray-le-Monial but the truth is that we were unsure what to do with all the signed Consecrations after having offered them to Our Lord.

After taking some pictures with the main basilica on the background, we directed our steps toward the Chapel of the Apparitions and the convent that houses 20 nuns of the Visitation. To our surprise, we were able to obtain an meeting with Mother Superior Maria Guadalupe Pimienta, who is Mexican, which made our meeting all the easier since

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our French left a bit to be desired.

Reverend Mother Maria Guadalupe was most gracious and impressed with the number of Consecrations. After we had finished explaining what our efforts were all about, she asked us to place the two large boxes with the Consecrations at the foot of the altar where Saint Margaret Mary Alacoque's body lies in the Chapel of the Apparitions. She added that, after two weeks, she would retrieve the petitions to the convent. She was amazed at the large amount and requested that we send her a complete list of all those who made their Consecration to the Sacred Heart so as to include their names in the convent's registry.

As we said our goodbyes to Reverend Mother Maria Guadalupe, we thanked her for having found such a wonderful way for making the offering. ■



Above: Giving the Consecrations to the Superior of the Visitation Sisters, Mother Maria Guadalupe.

Right: The author with the Sacred Heart Consecrations at Paray-le-Monial with the basilica in the background.



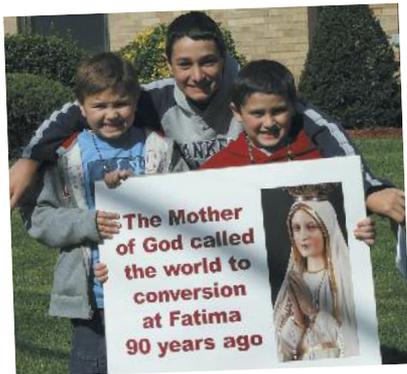


WHERE THERE'S A WILL, THERE'S A WAY!



Help make the Fatima Message known to families and the youth! Please consider putting America Needs Fatima in your will.

Your generosity will make a huge difference to the new generations that need Our Lady of Fatima's crucial and timely message!



To learn more about including America Needs Fatima in your will, please call Debra at our toll free number:
1-888-317-5571

Thank You

We owe a special thanks is owed to those who donated for the new van for our Fatima Custodians Messrs. Norman Fulkerson and John Costa. Because of you, Our Lady's Custodians now have a reliable and sturdy van to take her statue to the thousands of families that are still waiting their turn to see her.



To schedule a Fatima visit in your home, call (888) 460-7371



‘TO KEEP OUR HONOR CLEAN!’

Why We Must Oppose the Homosexual Agenda for the Military

As America faces a two-front war and economic fragility, another peril looms on the horizon that threatens the honor and integrity of one of our nation's most important institutions: our armed forces.

President Obama promised in his January 27, 2010 State of the Union Address that he would work with Congress and the military to overthrow the current law that excludes homosexuals from the military.¹

A Moral Revolution

This move cannot be considered in a vacuum. To understand fully its significance, it must be seen in light of a decades-old homosexual movement that strives to uproot the very foundations of our morality. Thus, homosexual activist Paul Varnell, writing in the *Chicago Free Press*, affirmed, “The gay movement is not a civil rights movement but a moral revolution aimed at changing people's view of homosexuality.”²

Indeed, the significance of overthrowing

the military's prohibition on homosexuality is well understood by the movement's leaders. Thus, Thomas Stoddard, former executive director of Lambda Legal, admitted, “This is not a fight about the military. This is a fight of every lesbian and gay American for their place in society.”³

Similarly, the nation's largest homosexual rights group, Human Rights Campaign, plans to spend over \$2 million on a national lobbying campaign to influence lawmakers whose votes will be needed to overthrow current law.⁴

These activists understand how our military is a powerful symbol in the minds of Americans. William Kristol was correct when he called it the “one major American institution [that] retains citizens' faith.”⁵ Thus, were homosexuals allowed to serve, it would resound throughout all our nation's institutions.

That is one of the many reasons why our military must be defended from ideologues that would sacrifice its effectiveness and

honor on the altar of unrestrained license, even at a time when national and global security rests on its successful campaign against terrorism.

Exacerbating this danger, many pundits cloud the issue by parroting the homosexual movement's sophistry. Thus, it is worthwhile to take a closer look at some of the main arguments used to support repeal of the ban.

Do Homosexuals Have a Right to Serve?

One sophism claims that homosexuals have a right to serve in our armed forces. Proponents of this notion often label the current law discriminatory. They compare lifting of the ban to President Truman's 1948 executive order that desegregated our nation's military.

However, such claims are baseless. First, there is no constitutional “right” to serve in the armed forces, nor could there be such a right. Because of its fighting purpose, the military is necessarily a discriminating organization that revokes membership on the basis of age, height, physical infirmity and many other causes. Obviously, these forms of discrimination would not be accepted in civilian society. Similarly, violations of morality such as lying and adultery can result in court martial.

Additionally, there is no comparison to be made between President Truman's desegregation of the military and lifting the ban on homosexuals in our armed forces. Homosexual behavior is a moral, not a racial issue. It is a personal choice of lifestyle.

Former Chairman of the Joint Chiefs of Staff General Colin Powell affirmed this,⁶ stating, “Skin color is a benign non-behavioral characteristic. Sexual orientation is perhaps the most profound of human behavioral characteristics. Comparison of the two is a convenient but invalid argument.”⁷

Indeed, current law is *not* based on who homosexuals claim to be, but on *what they do*.

Would the Presence of Open Homosexuals Harm Unit Cohesion?

Another argument claims that the presence of open homosexuals would not harm unit



Marines sing that they fight “to keep our honor clean” in the “Marines’ Hymn.”



The military must enforce the highest moral principles of discipline, valor and uprightness and simultaneously instill the desire to destroy the adversary.

cohesion. Those making this claim state that unit cohesion was unaffected in England, Canada and elsewhere when these nations allowed homosexuals to serve.

First of all, it must be noted that these countries are not the United States. Neither Canada nor England has the military commitments or capabilities we do⁸ and both have a markedly more liberal view of homosexuality. Indeed, many members of Britain's Conservative Party, including their leader David Cameron, approve of homosexual adoption and homosexual unions.⁹

In America, things are different, even more so on our bases. As Colonel David Bedey wrote, "It is an undeniable fact. . . that military communities are bastions of traditional values."¹⁰

This is important to consider because shared values are necessary to unit cohesion. According to Commander of the Army Research Institute William Darryl Henderson, "Common attitudes, values and beliefs among members of a unit promote cohesion . . . some observers contend that similarities of attitudes contribute to group cohesion more than any other single factor."¹¹

Allowing homosexuals to serve would also break down unit trust, a necessary foundation for cohesion. Vietnam War hero Colonel John Ripley explained this in testimony delivered on May 4, 1993 before the House Armed Services Committee, saying: "No one can trust a leader nor can a leader trust a subordinate if he thinks there are sexual feelings just underneath the surface. It makes no difference if the individual is suppressing those feelings. It makes trust virtually impossible."¹²

Common sense reinforces what Colonel

Ripley affirmed. As current law points out, military society is necessarily "characterized by forced intimacy with little or no privacy."¹³ In turn, this leads to high levels of stress. The effect of adding sexual tension to the mix need only be imagined.

Perhaps that is one reason why America's two most prominent veterans groups, the Veterans of Foreign Wars and American Legion, whose combined membership exceeds four million, have both come out against repeal of the ban.¹⁴

Also, during wartime, men are in continual contact with each other's blood. Therefore, the well documented increased disease rates of homosexuals would cause them to be perceived as a risk rather than an asset to unit survival.

This increased disease rate should not be

underestimated. As Colonel Ronald Ray pointed out, "Despite the fact that they account for less than 2 percent of the total American population, a compilation of recent health studies shows that homosexuals account for 80 percent of America's most serious sexually transmitted diseases."¹⁵

This increased disease rate has led some to refer to the homosexual lifestyle as a "deathstyle." Inclusion of this deathstyle in our Armed Forces is a dangerous proposition, indeed.

With these factors in mind, it is simply impossible to suggest that openly serving homosexuals would not damage unit cohesion. Current law and many officers corroborate this affirmation.

Among them is General Norman Schwarzkopf who affirmed, ". . . in my years of military service, I've experienced the fact that the introduction of an open homosexual into a small unit immediately polarizes that unit and destroys the very bonding that is so important for the unit's survival in time of war."¹⁶

Last, the current law, which was passed with a veto-proof majority in both houses of a Democrat-led Congress, states, "The armed forces must maintain personnel policies that exclude persons whose presence. . . would create an unacceptable risk to the armed forces' high standards of morale, good order and discipline, and **unit cohesion** that are the essence of military capability."¹⁷



Generals H. Norman Schwarzkopf (left) and Peter Pace (right) are opposed to the admittance of homosexuals into the military.



USMC/High/BC

Common attitudes, values and beliefs among members of a unit promote cohesion.

At a Time of War, Can We Afford to Lose Capable Servicemen?

Opponents of current law also claim that we cannot afford to expel any trained personnel during our present military engagements. In this line, the media often claim that over 300 language experts, including over 50 fluent Arabic speakers, have been discharged from the military under the current law.

These claims are based on exaggerated and misrepresented information. In her July 23, 2008 testimony before the House Armed Services Committee, Mrs. Elaine Donnelly, president and founder of the Center for Military Readiness, noted that 9,501 homosexuals were discharged from our military in the 11 years between 1993–2004, a yearly average of 864.¹⁸ While this may seem like a lot, it is relatively few compared with the number of servicemen who were dismissed for other reasons.

For example: 36,513 enlisted personnel were removed during the same time period for having gained too much weight, 26,446 were removed for becoming pregnant and an additional 20,527 for parenthood, while nearly 60,000 were removed for drug use.¹⁹ If we were to stop removing homosexuals from our armed forces, how could we continue to dismiss those whose only offense is having too hearty an appetite? Furthermore, if we concede to lower standards for the sake of quantity, where will we next draw the line?

Also, claims that 300 language “experts,” and over 50 “fluent” Arabic speakers have been discharged from our military because of their homosexuality is based on a 2005

Taking a Principled, Not a Personal Stand

In writing this statement, we have no intention to defame or disparage anyone. We are not moved by personal hatred against any individual. In intellectually opposing individuals or organizations promoting the homosexual agenda, our only intent is the defense of our hallowed armed forces, the family and the precious remnants of Christian civilization.

As practicing Catholics, we are filled with compassion and pray for those who struggle against unrelenting and violent temptation to homosexual sin. We pray for those who fall into homosexual sin out of human weakness, that God may assist them with His grace.

We are conscious of the enormous difference between these individuals who struggle with their weakness and strive to overcome it and others who transform their sin into a reason for pride and try to impose their lifestyle on society as a whole, in flagrant opposition to traditional Christian morality and natural law. However, we pray for these, too.

We pray also for the judges, legislators and government officials who in one way or another take steps that favor homosexuality. We do not judge their intentions, interior

dispositions or personal motivations.

We reject any violence. We simply exercise our liberty as children of God (Rom. 8:21) and our constitutional rights to free speech and the candid, unapologetic and unashamed public display of our Catholic faith. We oppose arguments with arguments. To the arguments in favor of homosexuality and homosexual “marriage” we respond with arguments based on right reason, natural law and Divine Revelation.

* * *

The indiscriminate use of the word *homosexual* and its synonyms has generated much confusion in the public. Many times, it is unclear if it refers to someone with homosexual attraction only or if it refers to someone who practices homosexual acts. This confusion favors the homosexual agenda. We cannot equate people with homosexual attraction who resist it and are chaste with those who engage in homosexual behavior. These are two distinct and essentially different moral realities.

Thus, we use *homosexual* to refer only to those who practice homosexual acts and thereby deserve moral reprobation.

Government Accountability Office (GAO) study. However, the GAO document clearly states, “Relatively few of these separated service members had proficiency scores in listening to, reading, or speaking . . . that were above the midpoint on DOD’s language proficiency scales.”

Among the 54 “fluent” Arabic speakers, only 20 had recorded scores, of which none scored above midpoint for speaking proficiency. Furthermore, 59 percent of these discharged language “experts” had served for two and a half years or less.²⁰

Furthermore, we must consider the loss of manpower that would result from lifting the ban. There is convincing evidence to show that these losses would greatly outweigh the number of homosexuals removed under current law.

A 2008 survey done by the *Military Times* showed that nearly 10 percent of respondents claimed they would “not re-enlist or extend” their service if the homosexual pro-

hibition were lifted, while an additional 14 percent reported that they would “consider not re-enlisting or extending” their military careers.²¹

As Mrs. Donnelly pointed out, if we assume that these numbers represent the views of all active and reserve forces, repeal of the ban could result in a loss of between 228,600 to 527,000 servicemen (depending on the final decision of those considering termination of their careers). These numbers are astounding considering that there are currently around 200,000 active duty Marines.²²

Similarly, a 2006 Zogby poll showed that 10 percent of those who had served in the last 14 years would probably not have even enlisted had there been open homosexuals serving. An additional 13 percent were undecided.²³

Therefore, if we are concerned about diminishing our ranks at this critical moment, we must maintain, not lift, the ban on homosexuals in the military.

Over 1,100 Flag and General Officers Support the Ban

In addition to all the practical arguments we make in favor of current law, there is a voice of experience that speaks more loudly than ours. It is that of our military leadership whose years of service at the highest levels of command have given them the wisdom to understand the issue and all of its implications.

That is why Congress should heed a statement signed by 1,152 retired flag and general officers, strongly urging them and President Obama to uphold the ban on homosexuals in our military.²⁴ Their statement is as urgent as it is unequivocal and includes the following passage:

Our past experience as military leaders leads us to be greatly concerned about the impact of repeal [of the ban] in morale, discipline, unit cohesion, and overall military readiness. We believe that imposing this burden. . . would undermine recruiting and retention, impact leadership at all echelons. . . and eventually break the All-Volunteer Force. . . As a matter of national security, we urge you to support the 1993 law regarding homosexuals in the military (Section 654, Title 10), and to oppose any legislative, judicial, or administrative effort to repeal or invalidate the law.²⁵

The signatories of this message include 51 four-star officers, our nation's highest peacetime rank.

And to Keep Our Honor Clean. . .

These practical arguments are helpful, but they do not constitute the most important component of the issue. The core of the matter touches on a higher reality in which the very identity of the American soldier is at stake.

To be successful, a military must incorporate two seemingly incompatible values. On one hand, it must enforce the highest moral principles of discipline, valor and uprightness and simultaneously inculcate the desire to destroy the adversary.

Indeed, the very existence of the military proclaims that evil exists and, at times, must be confronted. It represents the strength of truth and uprightness and is a symbol of that species of good that fearlessly defies wickedness.

Thus, a successful military must operate in an atmosphere in which good and evil are clearly defined and relativism has no place.

The military also personifies self-sacrifice. As the great Catholic thinker, Professor Plinio Corrêa de Oliveira, wrote, the military profession proclaims "the existence of values worth more than life itself and for which one must be willing to die."²⁶

It is these values of uprightness, self-sacrifice and strength that project the military into a superior order of things. In a word, they confer an honor upon it, which is so identified with the archetype of the American soldier that our nation's highest military decoration is called the Medal of **Honor**.

However, homosexual vice represents the opposite of this military honor. It violates natural law, epitomizes the unleashing of man's unruly passions, undermines self-discipline and has been defined as "intrinsically evil" by the Magisterium of the Catholic Church on numerous occasions.²⁷

That is why, in order to advance, the homosexual movement must blur the distinctions between virtue and vice; truth and error; good and evil. If this vice is imposed on our armed forces, it will necessarily bring this relativistic spirit with it.

In turn, this mentality would undermine

The Catholic Medical Association Refutes the Myth that Homosexuality Is Genetic

"A number of researchers have sought to find a biological cause for same-sexual attraction. The media have promoted the idea that a "gay gene" has already been discovered. . . but, in spite of several attempts, none of the much-publicized studies. . . has been scientifically replicated. A number of authors have carefully reviewed these studies and have found that not only do the studies not prove the genetic basis for same-sex attraction; the reports do not even contain such claims. . . .

"If same-sex attraction were genetically determined, then one would expect identical twins to be identical in their sexual attractions. There are, however, numerous reports of identical twins who are not identical in their sexual attractions."

Source: *Homosexuality and Hope* (Catholic Medical Association, 2000), 2. See also Gerard J. M. van den Aardweg, *The Battle for Normality* (San Francisco: Ignatius Press, 1997), 25.

the direct and straightforward mindset, so necessary to the military.²⁸ It would sully the honor of all who serve and weaken society's notion of the incompatibility between good and evil, so well represented by our Armed Forces.

In this light, we understand why homosexual ideologues doggedly insist on effecting this transformation within our military. However, it also gives us powerful motives to resist their plans. We must urge Congress to block any efforts to overthrow current law and insist on the ban's continued strict enforcement.

Colonel Ripley well understood the dangers of abandoning our current law in this respect. That is why he finished his 1993 testimony to the House Armed Services Committee beseeching Congress to maintain the ban on homosexuals serving in the military in the following moving words, "I implore you, as an American and as a Marine who has fought for his country and loves his Corps and country more than life itself, not to lead us into this ambush from which we can never recover."²⁹



President Obama vowed in his presidential race to allow homosexuals to serve openly in the military.

On his behalf, we should derive encouragement from the words of the Marines' Hymn that apply to all the branches of our military as they confront this perilous issue:

"We fight our country's battles
In the air, on land and sea;
First to fight for right and freedom
And to keep our honor clean. . ."

*The American Society for the Defense
of Tradition, Family and Property*
February 11, 2010
Feast of Our Lady of Lourdes

Notes:

1. Although this law, 10 U.S.C. § 645, is commonly misnamed "Don't ask, don't tell," in fact, it prohibits all homosexuals from serving in the military. "Don't ask, don't tell," is merely a Clinton-era policy that was never codified into law. This policy was deemed illegal in a 1996 ruling of the Fourth Circuit of Appeals. Cf. <http://cmrlink.org/HMilitary.asp?docID=103>.

2. Paul Varnell, "Defending Our Morality," *Chicago Free Press*, Aug. 16, 2000, <http://www.indegayforum.org/news/show/27088.html>. To understand how homosexual acts are against nature, it is sufficient to consider the psychological and physical complementarity between opposite sexes.

3. Jeffrey Schmalz, "Gay Groups Regrouping For War on Military Ban," *The New York Times*, Feb. 7, 1993, <http://www.nytimes.com/1993/02/07/us/gay-groups-regrouping-for-war-on-military-ban.html?pagewanted=all>.

4. Craig Whitlock and Ed O'Keefe, "On Issue of Gays in Military, Pentagon Will Make Recommendations to Congress," *The Washington Post*, Jan. 29, 2010, http://www.washingtonpost.com/wp-dyn/content/article/2010/01/28/AR2010012803728_2.html.

5. William Kristol, *The Weekly Standard*, Vol. 15, No. 20, Feb. 8, 2010, <http://www.weeklystandard.com/articles/don%E2%80%99t-mess-success>.

6. General Powell's unfortunate change of position with regard to homosexuals in the military was due to what he called a change in public attitudes toward homosexuality, not the issue of discrimination. Cf.

Karen DeYoung, "Colin Powell Now Says Gays Should Be Able to Serve Openly in Military," *The Washington Post*, Feb. 4, 2010, <http://www.washingtonpost.com/wp-dyn/content/article/2010/02/03/AR2010020302292.html?hpid=moreheadlines>.

7. Mackubin Thomas Owens, "The Case Against Gays in the Military," *The Wall Street Journal*, Feb. 2, 2010, <http://online.wsj.com/article/SB10001424052748703389004575033601528093416.html>.

8. As James Lindsay, Jerome Johnson, E.G. "Buck" Shuler Jr. and Joseph J. Went pointed out, "America's armed forces are models for our allies' militaries and the envy of our adversaries—not the other way around." "Gays and the Military: A Bad Fit," *The Washington Post*, Apr. 15, 2009, <http://www.washingtonpost.com/wp-dyn/content/article/2009/04/14/AR2009041402704.html>.

9. Cf. Joanna Bogle, "Conservative Britain? I Don't Think So," *MercatorNet*, Jan. 28, 2010, http://www.mercatornet.com/articles/view/conservative_britain_i_dont_think_so/. See also Hilary White, "U.K.'s Conservative Leader Pledges Full Support for Gay Agenda," *LifeSiteNews.com*, Feb. 8, 2010, <http://www.lifesitenews.com/ldn/2010/feb/10020805.html>.

10. Colonel David F. Bedey, U.S. Army, Ret., "Exclusive: Repeal of 'Don't Ask, Don't Tell': A Clear and Present Danger," *Family Security Matters*, Jan. 27, 2010, http://www.familysecuritymatters.org/publications/id.5363/pub_detail.asp.

11. William Darryl Henderson, *Cohesion The Human Element in Combat* (Washington, DC: National Defense University Press, 1985), 75.

12. Norman Fulkerson, *An American Knight* (Spring Grove, Pa.: The American Society for the Defense of Tradition, Family and Property, 2009), 124 & Appendix II.

13. 10 U.S.C. § 645: Policy Concerning Homosexuality in the Armed Forces, <http://web.mit.edu/committees/rotc/code.html>.

14. "Veteran Groups Resist 'Don't Ask' Repeal," *The Washington Times*, Feb. 4, 2010, <http://washingtontimes.com/news/2010/feb/04/veterans-groups-rap-push-to-end-military-gay-ban/>.

15. Colonel Ronald D. Ray, USMCR, *Gays: In or out?* (Washington: Brassey's (US), 1993), 46. Although this study dates back to 1993, its findings are substantiated by current FDA policy that will not accept homosexual men as blood donors. The policy is defended on the FDA's Web site at <http://www.fda.gov/biologics/bloodvaccines/bloodbloodproducts/questionsaboutblood/ucm108186.htm>.

16. Melissa Healy, "Schwarzkopf: 'A 2nd-Class Force' If Gay Ban Ends," *The Los Angeles Times*, Mar. 12, 1993, http://articles.latimes.com/1993-05-12/news/mn-34392_1_armed-force?pg=2.

17. 10 U.S.C. § 645. "Policy Concerning Homosexuality in the Armed Forces." (Emphasis added.)

18. Mrs. Donnelly's statistics were compiled in a chart she used during her testimony. Chart available online at <http://cmrlink.org/CMRNotes/HomosexualDischarges100107.pdf>.

19. *Ibid.*

20. United States Government Accountability Office, 16–21, <http://www.gao.gov/newitems/d05299.pdf>.

21. The *Military Times* ran another survey on homosexuality in the military in 2009, but it did not include a question about how servicemen would react to a repeal of the ban. Cf. <http://www.militarytimes.com/webtools/files/Survey%20questionnaire.pdf>.

22. Elaine Donnelly, "Poll on Gays in the Military Perturbs Palm Center," *CMRlink.org*, Jan. 14, 2009, <http://cmrlink.org/HMilitary.asp?docID=342>.

23. Elaine Donnelly, "PM Polemic for Gays in the Military," *Human Events*, Jan. 15, 2008, <http://www.humanevents.com/article.php?id=27504>.

24. See <http://www.flagandgeneralofficersforthemilitary.com>

25. The statement's full text is available at <http://cmrlink.org/CMRDocuments/FlagOfficersLetterPOTUS-033109.pdf>. A list of all the signatories is available at <http://cmrlink.org/CMRDocuments/FGOM-SigList%281087%29-033109.pdf>.

26. Plinio Corrêa de Oliveira, *Revolution and Counter-Revolution* (York, Pa.: The American Society for the Defense of Tradition, Family and Property, 2008), 70. Also available online at <http://www.tfp.org/revolution-and-counter-revolution.html>.

27. Cf. TFP Committee on American Issues, *Defending a Higher Law: Why We Must Resist Same-sex "Marriage" and the Homosexual Movement* (York, Pa.: The American Society for the Defense of Tradition, Family and Property, 2004), especially Part III.

28. Corrêa de Oliveira, *Revolution and Counter-Revolution*, p. 70.

29. Colonel Ripley's full testimony is available in Appendix II of *An American Knight* by Norman Fulkerson and online at <http://www.tfp.org/ftp-home/fighting-for-our-culture/statement-of-col-john-w-ripley-before-the-house-armed-services-committee.html>.

Continued from back cover. . .

sunset, a stunning military performance or a beautiful city, the aesthetic aspect of those things produces in the depth of our souls a longing for the Creator of all that is beauty, dignity and order. Such was the case of a lapsed Catholic, who dropped to his knees on witnessing a wonderful sunset. Moved to contrition, he promised God to return to the practice of his Faith.

The undisputable beauty of Prague attracts hundreds of thousands every year. Most leave the city with expressions of

awe and joy, many wishing to return, their souls full, for true beauty fills our souls, because beauty is a taste of the celestial beatitude that through faith we know will one day satisfy our hearts for all eternity.

Dear reader, if you ever visit Prague, do not forget to pay a visit to the beautiful Divine Infant of Prague, the creator of all beauties, and with Saint Augustine pray, "Our hearts are restless Oh Lord, until they rest in Thee!" ■

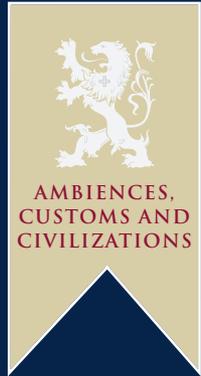
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Splendor of Christian Civilization— AN ARCHITECTURAL JEWEL

BY THOMAS RIDER



Prague, capital of the Czech Republic and one of the greatest European cultural centers, is over a thousand years old. It is also one of the most beautiful cities in the world. The city's religious and secular architecture are splendid, making buildings, bridges, streets, squares and spires a true visual feast.

Prague, like many European cities, developed rather organically, much like the human spirit that cannot be measured, boxed or squared but is unique in all its shapes and forms. Another pleasing aspect of the city is the balance and proportion of its buildings—there is nothing gigantic or oppressive about Prague.

In admiring this great marvel of Christian Civilization, the keen observer will moreover detect the “religiosity” of its non-religious architecture.

Prevalent today, especially within religious circles, is the mistaken notion that for something to be linked to God it must be *directly* “religious.” The word “religion” comes from *religare* or reconnecting. In the opinion of many, for something to be considered “religious,” it must display a cross, a religious symbol, or an image of an angel or saint.

Unfortunately for our times, such an idea has confined the “things of God” to a limited circle of symbols and practices. These, while essential in their role of directing human attention to God, are by no means His most important reflection and the best way to lead souls to Him.

According to Saint Thomas Aquinas, God's main attributes are *verum, bonum, pulchrum* (“truth, goodness, beauty”). Thus, if in the midst of an atmosphere of deceit and confusion, a courageous soul proclaims the truth as such, that person's attitude acts as light shattering the darkness. To men of good will this in-



terference translates as joy and a sense of God's presence returning to the room. Such was the effect the Archangel Michael produced when he exclaimed “*Quis ut Deus?*” in response to Satan's rebellion.

In the same manner, when someone in a supreme act of disinterested goodness sacrifices himself for another, one exclaims, “God exists!” Such was the case of two American soldiers in a foxhole. When a grenade landed by them, one jumped on the bomb saving the life of his friend. When asked what he had learned from war, the survivor answered, “That someone loved me more than his own life. I will spend the rest of mine trying to be worthy of that love.” Here we see the commitment to a life of virtue as a direct consequence of an act of goodness.

In the same way, when one witnesses a marvelous

Continued on reverse . . .

