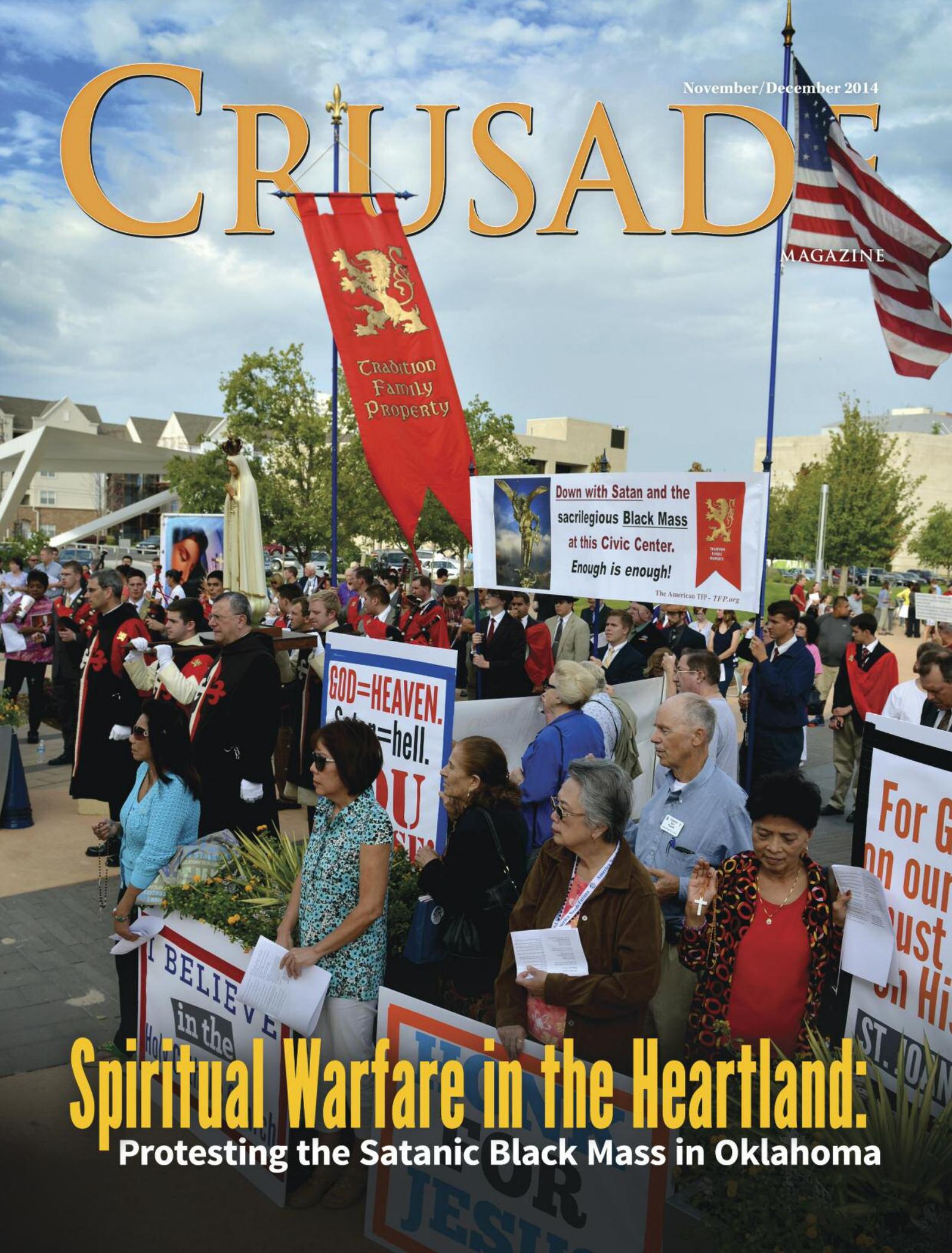


November/December 2014

# CRUSADE

MAGAZINE



## Spiritual Warfare in the Heartland: Protesting the Satanic Black Mass in Oklahoma



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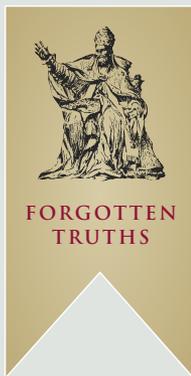
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## Sins Against the Holy Spirit

BY ANDREA PHILLIPS

*"And whosoever shall speak a word against the Son of Man, it shall be forgiven him: but he that shall speak against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come." (Matt. 12:32)*

What is a sin against the Holy Spirit? Reverend Francis Spirago in his masterful book, *The Catechism Explained*, elucidates this terrible sin that, somehow, bypasses the all-merciful God: "The sin against the Holy Spirit is not a sin of frailty,...[but] of diabolical malice, and, therefore, it is deserving of more severe punishment."<sup>1</sup>

Father Spirago compares the loving action of the Holy Spirit to the beneficent light of the sun, which once let in, illuminates, warms and vivifies. He compares a soul that sins against the Holy Spirit to a room whose shutters have been purposely and obstinately shut against this light.

This sin is, mostly, the result of a wicked life, steeped in mortal sin, leading to spiritual blindness and a hardened will. Thus, the sin against the Holy Spirit is only unforgivable because the sinner shoves the grace of repentance away from himself or herself.

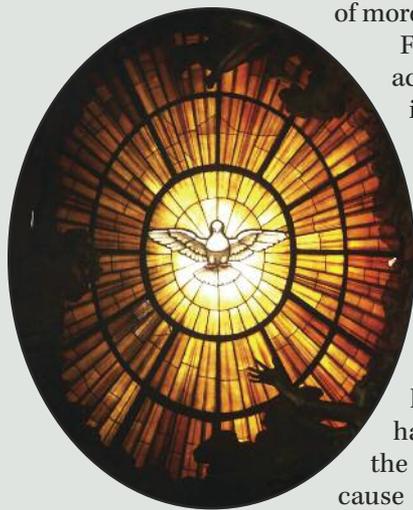
True, like with an incurable illness, God can work a miracle. In the case of a hardened heart, He can give a special grace that helps the sinner to change his will. But such an intervention is not in accor-

dance to His ordinary providence. A soul who has habitually squandered ordinary, sufficient grace cannot expect an extraordinary rescue.<sup>2</sup>

Hence, the power of intercessory prayer; such a prayer can obtain—and indeed has in many an instance obtained—such a miracle.

There are six sins against the Holy Spirit:

- Presumption of God's mercy: living a life of sin counting on the assumption that, in the end, God will forgive.
- Despair: through pride, believing that one's sins are greater than God's mercy.
- Impugning the known truth: knowingly denying the truth known and revealed as such, and calling truth "falsehood," or vice versa.
- Envy at another's spiritual good: resenting the spiritual good and advancement of another.
- Obstinacy in sin: refusal to give up sin, and calling sin "virtue."
- Final impenitence: refusal to give up sin, and to seek forgiveness to the end. ■



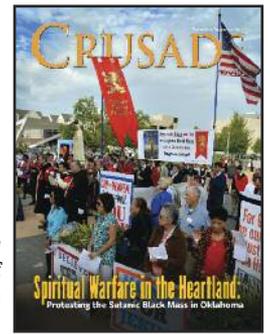
### Notes:

1. Spirago-Clarke, *The Catechism Explained*, (Tan Books and Publishers, Inc., Rockford, Ill., 1993), p. 460.

2. <http://www.newadvent.org/cathen/07409a.htm>

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Protest against the "black mass" in front of the Oklahoma City Civic Center Music Hall.

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**Page 6** On the issue of immigration

© Stu99 | Dreamstime.com - St Patrick's Day Parade Photo



**Page 17** Let the little ones not be scandalized



**Page 13** A motor home for the Queen



**Page 21** In the absence of good...

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## CRUSADE

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## THE AMERICAN TFP

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

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



IN BRIEF

### City Council rejects pro-homosexual ordinance

In an 8 to 4 vote, the Baton Rouge Metro Council in Louisiana voted to reject a proposed local ordinance to ban discrimination against homosexuals, lesbians and transgender people. The measure would have added “sexual orientation” and “gender identity” to the non-discrimination laws of the city, which would in effect cause reverse discrimination against Christians who object to immoral lifestyles.



Capitol building, Baton Rouge, LA

warned that the world’s HIV epidemic continues to impact those men practicing homosexual acts. A WHO news release prior to the International AIDS conference in Melbourne, Australia stated that “rates of HIV infection among men who have sex with men remain high almost everywhere.” In the United States, the Centers for Disease Control (CDC) warned that HIV rates are continuing to climb. A CDC fact sheet revealed that “men who have sex with men remain the group most heavily affected by HIV in the United States.”

### Vietnamese leader rejects communism and joins the Catholic Church

To Hai, a founding father of Vietnamese communism, announced recently that he had left the communist party and converted to Catholicism. In a post on his blog, he declared: “After many sleepless nights, I finally found the path towards a reason for living, a path I had refused from childhood. I turned to God! My heart is now at peace with my faith in God.”

### Ohio Catholic diocese discourages participation in anti-life fundraiser

In a letter to its 113 schools, the superintendent of schools of the Archdiocese of Cincinnati advised all its students and staff “to immediately cease” any plans to raise funds for the ALS Association due to the association’s funding of embryonic stem cell research “in direct conflict with Catholic teaching.” The use of embryonic stem cells violates the sanctity of human life since it is directly linked to abortion. The use of adult stem cells, however, is not forbidden by Catholic teaching.

### Christians sign up to fight Muslims in Iraq

Christian volunteers from the West are organizing and training to defend their persecuted fellow Christians in Iraq and Syria. A report from the website *Aleteia* says that US-based groups such as the



DoD photo by Staff Sgt. Stephen J. Chero, U.S. Air Force. (Released)

American Mesopotamian Organization and Assyrian Church of the East in the United States are not only sending donations but are also taking up arms to join the fight against IS. One volunteer who is undergoing training said, “Someone has to take action to prevent the disappearance of Christians.”

### TV watching linked to depression

Researchers have found that workers trying to relax after a long day at work by watching television are likely to feel more anxious and unhappy. The study was conducted by researchers from Germany and the Netherlands and published by the Journal of Communications.

### WHO warns homosexual HIV rates worldwide remain at epidemic levels

The World Health Organization recently

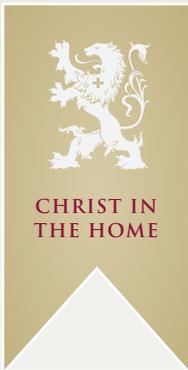
### Proposed anti-family bills stopped at Massachusetts legislature

The pro-family citizens of Massachusetts scored a huge victory when all anti-family bills failed to pass at the close of legislative sessions in the state that is considered one of the most liberal in the country. Lobbying from the homosexual/transgender and pro-abortion groups was unsuccessful compared to the persistent and all-out campaign by pro-family groups such as MassResistance and others. Bills seeking to ban homosexual therapy, abortion and homosexual “education” for schools and transgender “rights” were all stopped or shelved.



# Training the Adolescent

BY FATHER RAOUL PLUS, S. J.



**T**o train little ones is difficult enough. When these little ones grow up, the difficulty of raising them well grows with them.

There is a particular age, between thirteen and seventeen, when the rise of new energies generally produces a crisis. The child is no longer a child; neither is he a grown-up. He is in a period of transition which, as parents and educators, we must not fear but which we must consider sympathetically; it is a time when we should be ever ready to come to his or her help at opportune moments.

The teenage years are also a time when restraints weigh upon him or her. Until now the child did not distinguish his or her individual identity much from those about them. What others thought and felt they were satisfied to feel and think in perfect harmony. But now their personalities begin to emerge. Before, the personality was indistinct. Oh yes, at times, traits of these emerging personalities would shine out and predict the future character, but it was only a faint sketch. Now the design takes shape, form and definite lines.

It is thrilling to watch the dawn of manhood and womanhood in the young as they rise up to meet life. It is depressing to think of possible deformations! A design can so easily change into a caricature!

We are no longer dealing with a mere inanimate sketch on a page, but with an animated potentiality with an intense dynamism—a soul seeking itself. The adolescent is like a person lost in the night groping for the right road. We can speak to the teenager, guide him or her, but nothing takes the place of personal experience and it means much to be able to “let go” enough, to allow them sufficient liberty to try their luck.

Even in infancy, as soon as baby takes his first steps, he uses all his baby strength to pull away from his mother. The mother had until then held him in her arms. But one day she put him down so that he could learn to stand and to put one foot in front of the other. As soon as he learned this new game,

the little one is ready for his first expedition. And what mother, even though she rejoices at the prowess of the young explorer, does not suffer when she realizes that her arms and her heart can no longer hold back this tiny conqueror already setting out to meet life?

As the boy or girl adolescent grows older, the span of their investigation widens. There is the immense field of their own individuality. How many realities, how many mysteries they encounter at every step! Fortunate are the youth who, avid until now to ask questions, remain willing to ask some still! Certainly they still want to learn; actually, even more than before, but now they want to learn on their own. Thus, they withdraw into themselves to solve their problems. No one knows this inner domain as they do; they are jealous of it; they close their arms around their riches; no one has the right to violate their treasure.

We should not be amazed at this but unobtrusively stimulate their search, and, without appearing to do so, provide them with the means to solve their problems. We should not pry into their confidence but rather cleverly inspire and provoke it. Let them realize that mother and father formerly also discovered this whole challenging world; that mother and father can therefore serve as prudent but well-informed advisers to the young novices of life.

Then there is the whole world outside of themselves, the frame of their lives, their surroundings, and other people—a whole universe. What does such a smile, such a look, such a silence or such an action mean? They thought everyone was good—what a mistake! They thought that life was easily conquered, and now they see they must struggle hard. How much work to learn the least thing!

And then there is the whole domain of religion. Formerly it was so simple. Now there are problems on every side.

What about love? What is this whole transformation that they sense within themselves? What are those impulses and feelings? What are those sensations never before experienced, organic phenomena which nature and reason they can't quite place?

As parents and educators, we need great sympathy before their laborious and often worry-filled seeking; also much vigilance mingled with a gentle firmness, high moral principles, and exceptional psychological insight almost bordering on prophetic discernment.

Above all, we need much prayer. ■

Adapted from Father Raul Plus, S.J.'s *Christ in the Home* (Colorado Springs, CO: Gardner Brothers, 1951). This book is a treasure chest of advice for Catholics on the practical and spiritual concerns of raising a family.



The training of an adolescent may seem like a tug-o-war sometimes as the boy or girl begins to transition into adulthood.



# What Does Saint Thomas Say About Immigration?

BY JOHN HORVAT II

In looking at the debate over immigration, it is almost automatically assumed that the Church's position is one of unconditional charity toward those who enter the nation, legally or illegally.

However, is this the case? What does the Bible say about immigration? What do Church doctors and theologians say? Above all, what does the greatest of doctors, Saint Thomas Aquinas, say about immigration? Does his opinion offer some insights to the burning issues now shaking the nation and blurring the national borders?

Immigration is a modern problem and so some might think that the medieval Saint Thomas would have no opinion about the problem. And yet, he does. One has only to look in his masterpiece, the *Summa Theologica*, in the second part of the first part, question 105, article 3 (I-II, Q. 105, Art. 3). There one finds his analysis based on biblical insights that can add to the national debate. They are entirely applicable to the present.

**Saint Thomas: "Man's relations with foreigners are twofold: peaceful, and hostile: and in directing both kinds of relation the Law contained suitable precepts."**

*Commentary:* In making this affirmation, Saint Thomas affirms that not all immigrants are equal. Every nation has the right to decide which immigrants are beneficial, that is, "peaceful," to the common good. As a matter of self-defense, the State can reject those criminal elements, traitors, enemies and

others whom it deems harmful or "hostile" to its citizens.

The second thing he affirms is that the manner of dealing with immigration is determined by law in the cases of both beneficial and "hostile" immigration. The State has the right and duty to apply its law.

**Saint Thomas: "For the Jews were offered three opportunities of peaceful relations with foreigners. First, when foreigners passed through their land as travelers. Secondly, when they came to dwell in their land as newcomers. And in both these respects the Law made kind provision in its precepts: for it is written (Exodus 22:21): 'Thou shalt not molest a stranger [advenam]'; and again (Exodus 22:9): 'Thou shalt not molest a stranger [peregrino].'"**

*Commentary:* Here Saint Thomas ac-

knowledges the fact that others will want to come to visit or even stay in the land for some time. Such foreigners deserved to be treated with charity, respect and courtesy, which is due to any human of good will. In these cases, the law can and should protect foreigners from being badly treated or molested.

**Saint Thomas: "Thirdly, when any foreigners wished to be admitted entirely to their fellowship and mode of worship. With regard to these a certain order was observed. For they were not at once admitted to citizenship: just as it was law with some nations that no one was deemed a citizen except after two or three generations, as the Philosopher says (Polit. iii, 1)."**

*Commentary:* Saint Thomas recognizes that there will be those who will want to stay and become citizens of the lands they visit. However, he sets as the first



Latino protesters rally in front of the U.S. Capitol in Washington, D.C. asking for immigration reform. April 10, 2013.



*Apotheosis of Saint Thomas Aquinas, the greatest recognized theologian of the Church, by Francisco de Zurbarán, 1631.*

condition for acceptance a desire to integrate fully into what would today be considered the culture and life of the nation.

A second condition is that the granting of citizenship would not be immediate. The integration process takes time. People need to adapt themselves to the nation. He quotes the philosopher Aristotle as saying this process was once deemed to take two or three generations. Saint Thomas himself does not give a timeframe for this integration, but he does admit that it can take a long time.

**Saint Thomas:** “The reason for this was that if foreigners were allowed to meddle with the affairs of a nation as soon as they settled down in its midst, many dangers might occur, since the foreigners not yet having the common good firmly at heart might attempt something hurtful to the people.”

*Commentary:* The common sense of Saint Thomas is certainly not politically correct but it is logical. The theologian notes that living in a nation is a complex thing. It takes time to know the issues affecting the nation. Those familiar with the long history of their nation are in the best position to make the long-term decisions about its future. It is harmful and unjust to put the future of a place in the hands of those recently arrived, who, although through no fault of their own, have little idea of what is happening or has happened in the nation. Such a policy could lead to the destruction of the nation.

As an illustration of this point, Saint Thomas later notes that the Jewish people did not treat all nations equally since those nations closer to them were more quickly integrated into the population than those who were not as close. Some hostile peoples were not to be admitted at all into full fellowship due to their enmity toward the Jewish people.

**Saint Thomas:** “Nevertheless it was possible by dispensation for a man to be admitted to citizenship on account of some act of virtue: thus it is related (Judith 14:6) that Achior, the captain of the children of Ammon, ‘was joined to the people of Israel, with all the succession of his kindred.’”

*Commentary:* That is to say, the rules were not rigid. There were exceptions that were granted based on the circumstances. However, such exceptions were not arbitrary but always had in mind the common good. The example of Achior describes the citizenship bestowed upon the captain and his children for the good services rendered to the nation.

These are some of the thoughts of Saint Thomas Aquinas on the matter of immigration based on biblical principles. It is clear that immigration must have two things in mind: the first is the nation’s unity; and the second is the common good.

Immigration should have as its goal

integration, not disintegration or segregation. The immigrant should not only desire to assume the benefits but the responsibilities of joining into the full fellowship of the nation. By becoming a citizen, a person becomes part of a broad family over the long term and not a shareholder in a joint stock company seeking only short-term self-interest.

Secondly, Saint Thomas teaches that immigration must have in mind the common good; it cannot destroy or overwhelm a nation.

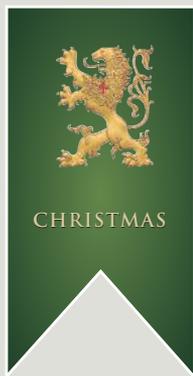
This explains why so many Americans experience uneasiness caused by massive and disproportional immigration. Such policy artificially introduces a situation that destroys common points of unity and overwhelms the ability of a society to absorb new elements organically into a unified culture. The common good is no longer considered.

A proportional immigration has always been a healthy development in a society since it injects new life and qualities into a social body. But when it loses that proportion and undermines the purpose of the State, it threatens the well-being of the nation.

When this happens, the nation would do well to follow the advice of Saint Thomas Aquinas and biblical principles. The nation must practice justice and charity towards all, including foreigners, but it must above all safeguard the common good and its unity, without which no country can long endure. ■

# “TWILIGHT” OF THE SUN OF JUSTICE

BY PLINIO CORRÊA DE OLIVEIRA



*This article was written by the eminent Catholic thinker and man of action, Professor Plinio Corrêa de Oliveira on January 1st, 1979 for the newspaper, Folha de São Paulo, in Brazil. Harkening to days of his youth in the early twentieth century, in then small-town São Paulo, he bemoans what rampant materialism and secularism have done to Christmas. With a few adaptations, we publish it here as still applicable, if not more so, to our day.*

In this day and age, Christmas accentuates a phenomenon that as such should not exist, but since it does, this phenomenon should at least spare the feast of the Savior's Birth.

I refer to the widespread secularization of mentalities, relationships, culture, art, and all of modern-day life. And in this matter, secularization means paganization. For to the extent that the secular culture pushes the God-Man into the shadows, His vacancy is filled by concrete, tangible “values” sometimes glorified as glamorous abstractions: Economy, Health, Sex, Technology, etc. These material “values” are obviously bolstered by a Marxist, Freudian, atheistic propaganda.

Granted, unlike in classic paganism, these “values” do not take the shape of “gods” or statues. Still, they are the true pagan idols of our unhappy secularized world.

The influence of secular neo-paganism has gradually, but effectively, infiltrated modern Christmas in every conceivable way.

Let us begin with Advent. In Christendom, this period, which in the liturgical year spans the four weeks before Christmas, was dedicated to recollection, quiet contrition, and a growing expectation of the great joy that was the birth of the Messiah.

Everyone prepared to welcome the God-Child Who, in the sacred tabernacle of His virginal mother's womb, daily drew closer to the blessed moment in which He would begin His salvific life among men.

As Christmas drew near in this vividly religious atmosphere, the tone would gradually shift. As we approached the most sacred of nights, compunction gave way to joy until, in the festive pomp of Midnight Mass, families, peoples and nations felt anointed by the sacred rejoicing that descended from on high. Like a heavenly balm, the impression spread that the Prince of Peace, the Mighty God, the Lion of Judah, Emmanuel had just been born in every city, home, and soul. The strains of “Silent Night, Holy Night...,” which so embodied what everyone felt, rang around the world.

What is left of all that preparation? Who thinks about Advent, except for a tiny minority? And within that tiny minority, how many do so under the influence of the true, traditional Catholic theology rather than that of ambiguous, far-out theologies jarring the Christian world?

True, towns and cities indeed herald the approach of Christmas with colorful displays, lights and glittering shopping windows. However, the joy and feeling of warmth such displays generate obviously arise from a desire to buy, enjoy and party. Barely, if at all, do these lights and decorations recall the Messiah about to arrive. Instead, everything proclaims a geared-up economy, merchants look forward to sales, and industry multiplies products and profits by filling empty store shelves for sure consumption. In fact, the Economy-Idol is the main focus of expectations and desires. At the party that celebrates Mammon, the stomach and materialism, Jesus is the uninvited guest.

Finally, when Christmas arrives, does the holy day still gather families around a crèche? Sometimes, yes. However, in many cases, they do not gather around the manger where the Child-God opens his arms to a loving Mary, under Saint

Joseph's joyful, contemplative gaze, but around a table of goodies, champagne or punch, which occupy the spotlight. In many homes, ever more shrinking and transparent clothes generate an atmosphere of sensuality, deeply distorting the meaning of this night of unsurpassed purity.

In such celebrations charity tends to retreat, reaching out less and less to those who have little or nothing. In these homes, the largess once widely shared on behalf of true Christian justice and charity is often replaced by the hiss of "Catholic" subversion, which voiced by some guest, agent of Marxist philosophies, uses those who have less on Christmas as a pretext to further their nefarious agendas.

Secular Christmas has still another aspect. The typhoon of tourism draws countless families away from home, which, along with the parish church should be the specific setting for Christmas night. These families are scattered in hotels, beaches and country-sides in a mundane hustle and bustle which the angelic voices singing "*Gloria in excelsis Deo*" cannot penetrate.

But secularization does not stop there. It chases away Christ even in the feasts of the New Year, and Epiphany.

In religious terms, New Year's Day is the Feast of the Circumcision of Our Lord Jesus Christ, Who, already as a Babe, in His love for mankind, sheds drops of His infinitely precious blood for the sake of men. Thus, the Circumcision of Our Lord, already points to the supreme sacrifice that will redeem them from sin, wrest them from eternal death, and open for them the way to heaven.\*

Today this religious feast of the Divine Child is smothered by a nauseating celebration of a highly secular universal brotherhood, which, like all things secular, is a hopelessly empty fraternizing. Such "brotherhood" makes light of world conflicts that tore and continue to tear people apart, terrorizing them and hanging over them like a leaden cloud. Meanwhile, the cynical "party" goes on, in-



creasingly laden with antagonism and hatred, incompatible ideas, and irreconcilable interests.

And in all this, secularism presents Jesus Christ, the true Sun of Justice, as a setting sun. Is it any wonder that all things nefarious and destructive multiply and spread in maddened cities, and dens of de-Christianized hearts, where increasingly sophisticated vice and crime lurk and multiply?

Why write thus in this joyful season? Why "grumble" at a moment when all would rather laugh and celebrate?

Why? To protest. There is nothing "grumbling" about a protest inspired by the love of Christ, who came as a victorious King and Who should not only be the center of Christmas, but the center of all of our lives and of our civilization.

This protest is a cry of reparation, a proclamation of nonconformity, and a harbinger of His ultimate victory, as predicted by His mother at Fatima when, foreseeing the upheavals of our era, she nevertheless said, "In the end, my Immaculate Heart will Triumph." ■

With beautiful Christmas tags comes a high level of stress and shopping frenzy. Our century has turned Christmas into one of the most stressful times of the year when it should be exactly the opposite.

\*When this article was written in 1979, January 1st was the Feast of the Circumcision of the Lord. Today, it is the Feast of Mary, Mother of God, and the Octave of Christmas. (See USCCB's calendar)



**P**linio Corrêa de Oliveira was the founder of the Brazilian Society for the Defense of Tradition, Family and Property and inspirer of twenty-four other sister organizations around the world. A brilliant scholar, writer, university professor and lawyer, Plinio Corrêa de Oliveira was above all, a great leader whose only ambition was to defend Christian Civilization against its systematic destruction. Thus he dedicated his life to the service of the Church in the temporal sphere, fighting particularly the errors of Communism and its manifestations in the West, in the form of a cultural revolution.

He felt a special calling to work for the sanctification of families and temporal society, and had a special charisma to spot the subliminal evil influences of today's culture, which aim to infect and destroy both. At the time of his death in 1995, he had produced a wealth of writings in the form of meditations, articles and books sharing with us his unique gift and insight.

# Spiritual Warfare in the Heartland:

Protesting the Satanic Black Mass in Oklahoma



BY BEN BROUSSARD

*“Saint Michael the Archangel, defend us in battle...”*

The familiar prayer was on the lips of faithful Catholics across America for the battle heating up in the heart of the country. On Sunday, September 21, 2014, for the first time in the United States a sacrilegious and blasphemous “black mass” took place on public property. The Oklahoma City Civic Center Music Hall hosted the satanic ritual, notwithstanding massive opposition from more than 215,000 Americans who signed online petitions expressing their indignation. Months of emails and phone calls in protest and many attempts to have the event cancelled seemed to no avail. The day arrived when the satanic ritual sacrilege took place as the venue’s officials obstinately refused to respond to public opinion and cancel the event.

The group sponsoring the sacrilege,

the Dakhma of Angra Mainyu, an openly satanic organization, drew widespread reaction when it was announced that it had obtained a stolen consecrated Host from a Catholic Church. A swift lawsuit filed by Archbishop Coakley of Oklahoma City ensured the Host’s safe return, though many Catholics expressed their misgivings that the satanists might have obtained another in secret. The legal battle was just one step in the months-long struggle to stop this open manifestation of the forces of darkness. The public mockery of the Holy Sacrifice of the Mass prompted Catholics to take a public stand in defense of Christ and His Church.



*Above:* A rare scene in our pagan times was the beautiful monstrance with the Body and Blood of our Savior carried through the streets of Oklahoma City in reparation for the “black mass” sacrilege. *Left:* As an act of reparation for the first “black mass” on public property in America, thousands participated in an hour of Adoration at Saint Francis of Assisi Church. The holy hour was followed by a Eucharistic procession.



### Protests and Acts of Reparation

At 3:00 pm, four bishops, dozens of priests and nuns, along with over 3,000 faithful crowded St. Saint Francis of Assisi Church in Oklahoma City for a Holy Hour of Reparation for the scheduled “black mass.” The church and gym were filled an hour before the event began, and hundreds of people spilled out into the parking lot in all directions. The Eucharistic Procession followed afterward through the surrounding neighborhood, a unique opportunity to witness faith in the Blessed Sacrament by Catholics of all ages.

Later in the afternoon, the standards and banners of the American TFP and America Needs Fatima dominated Bicentennial Park in front of the main entrance to the Civic Center, and hundreds of faithful Catholics soon swelled the ranks to offer a public act of reparation at the site of the reprehensible offense against Our Eucharistic Lord. A solemn procession with the statue of Our Lady of Fatima, carried on the shoulders of TFP members in ceremonial habit, made its way to the front of the protest at 5:30 pm. It was accompanied by strong, solemn melodies intoned on the bagpipes. The expansive gathering of over 600 faithful soon filled the ambience with prayers of the rosary, litanies, and songs offered to console the Blessed Mother and Our Lord Jesus Christ.

The hostility to the presence of so many Catholics peacefully protesting was widespread and constant. A group of anarchists wearing Guy Fawkes masks staked out some park benches and heckled many Catholics passing by. Protestant preachers of varying stripes taunted the crowd, shouting insults against Our Lady and



openly attacking Church teaching. Signs carried by atheists and satanists displayed vulgarities and offensive messages. Far from discouraging Our Lady’s devotees gathered there, those opposed gave the atmosphere a strong note of combativity, with the Catholics present boldly responding with prayers and songs and successfully drowning out those trying to impede them.

### Americans Express their Indignation

Locals from Oklahoma, as well as faithful from over a dozen other states, made the journey to take a public stand against satanism. The protest was graced with the presence of Bishop Kemme of Wichita, Kansas, who arrived at the head of busloads of his flock to lead the sorrowful mysteries of the rosary. As the bishop departed, the evening sun sank behind the building and clouds overhead let forth a brief shower. At the beginning of the litany of Saint Michael, a rainbow stretched out across the sky overlooking the protesters who were invoking the Prince of the Heavenly Armies. Shortly afterward, a man



In front of the Oklahoma City Civic Center, Catholics prayed the rosary and held flags, signs and banners expressing their opposition to the satanic “black mass” taking place inside.



**Left:** Scene from the protest against the satanic “black mass” in Oklahoma City. **Right:** His Excellency Bishop Kemme of Wichita, Kansas graced the protest with his presence and led the Most Holy Rosary.

dressed as Satan approached the venue, but when those gathered quickly began praying continuously the prayer to Saint Michael, he departed and was not seen again.

With the protest coming to a close, participants eagerly voiced their impressions. Lisa from Oklahoma City expressed her awe at the numbers who came, saying, “It’s so great to be Catholic!”

Charles from Port Arthur, Texas, summed up his thoughts saying, “This is just the beginning. This protest shows plain as day we have a real fight on our hands.”

A couple who travelled all the way from New Jersey eagerly shared their confidence in the power of prayer: “Satan is no match for the power of the Blessed Mother. If we call on her, we know she’ll bring a victory.”

Rosa and Maria from Tulsa admitted to tearing up several times, especially when the statue of Our Lady of Fatima was carried off at the conclusion to the singing of “Hail, Holy Queen.” They both stated emphatically, “We

wouldn’t want to be anywhere else.”

### Satan’s Goal and Our Response

Since his fall from grace, Lucifer’s goal for mankind has been clear. In the Gospel of Saint Matthew, Satan tempts Our Lord by showing Him all the kingdoms of the world and proclaims, “All this will be yours if you fall down and worship me.” (Matt 4: 8-9) The Father of Lies desires the same from all mankind: the worship and adoration rightfully belonging to God alone.

The Prince of Darkness burns with the desire to be publicly honored and revered. This “black mass” on public property in Oklahoma City with the complicity of city officials marks a sinister symbolic step in that direction for America. A blatant and open sacrilegious act against the Holy Sacrifice of the Mass on property funded by taxpaying Americans, in the words of Archbishop Coakley of Oklahoma City, “invokes the powers of evil and invites them into our community.”

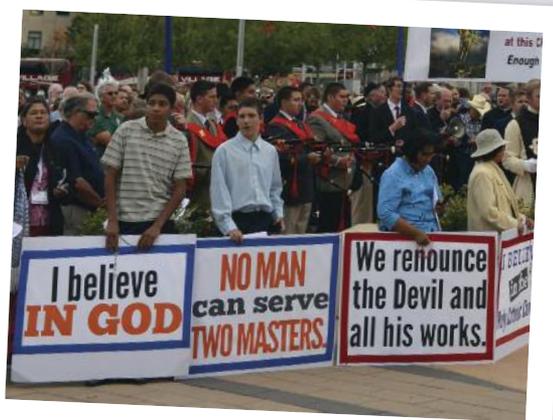
Addressing the crowd of over 3,000 gathered for the Eucharistic Procession of Reparation, Archbishop Coakley declared, “The war has been won, though skirmishes will continue until Christ comes again in glory to reign forever. In the meantime we have been enlisted to bear the standard of the Cross and our share of the sufferings of Christ for the sake of His Body, the Church.”

With the forces of evil continuing their advance, our attitude at all times must reflect that of Our Lord when He proclaimed, “Begone Satan: the Lord thy God shalt thou adore, and Him alone shalt thou serve!” (Matt 4:10)

Let us have full confidence in the Blessed Mother who crushes the proud head of the serpent, trusting in her promise at Fatima, “Finally, my Immaculate Heart will triumph.” ■



**Left:** TFP members in ceremonial habit process with the statue of Our Lady of Fatima. **Below:** Signs with messages rejecting the “black mass” were carried by Catholics to show their indignation.





# AMERICA NEEDS FATIMA<sup>®</sup>

NOVEMBER/DECEMBER 2014 **PROGRESS REPORT**

## America Needs Fatima on Wheels

BY A. F. PHILLIPS

*“And how shall they preach unless they be sent, as it is written: ‘How beautiful are the feet of them that preach the gospel of peace, of them that bring glad tidings of good things!’” Romans 10:15*

From the start, TFP/America Needs Fatima has been missionary.

At the beginning, volunteers boarded a Volkswagen van and covered thousands of miles taking the message of Fatima to homes across the continent. As the years passed, and the Volkswagen van phased out, minivans took over.

At night, after a long day on the mission, young volunteers either checked into a hotel room or accepted the charity of hosts who generously offered their hospitality.

One day, on Fatima visits in Florida, the Snowbird State, where motor homes abound, ANF full-time volunteer and custodian, Matthew Shibler, had an idea—why not a motor home?

“Rather than spending all this money on hotels and meals, why not carry our own hotel/restaurant with us,” mused Matthew.

He soon found a used motor-home with few miles on it, outfitted the vehicle with bunk-beds, decorated the interior in the spirit of ANF, and christened it “Saint Raphael,” patron saint of travelers, the angel who protected Tobias on his journey.

### More Cost Effective

Now on Saint Raphael II, and having learned the ropes, Matthew has the numbers. To begin with, a used motor home is almost the same price as a new minivan. Because of road wear and tear, minivans had to be bought new. Since motor homes run on diesel, used is not an issue; diesel engines go far.

Not only has “ANF on Wheels” saved largely on hotels and meals, but also on shipping. Custodians sell publications and devotional items. One of these is a thirty-inch statue of Our Lady of Fatima.



**Above:** To the surprise of many, Fatima Custodian Matthew Shibler found a new way to travel more comfortably, more economically and work more efficiently to bring Our Lady of Fatima’s statue and message to thousands of homes across America. **Right:** One of the great advantages of a motor home is the large storage space for publications and religious articles sold at Fatima home visits.



Matthew remembers driving a minivan for ninety consecutive days, and the weight of inventory had to be reduced, as it was causing the steering to malfunction. Now, he has all the stocking space he needs. Whereas, previously, items had to be shipped from headquarters several times a year, now he almost never runs out of stock, and if a visit to the headquarters takes place, Matthew stocks up for a full year with many dollars saved.



There is the cost of parking the motor home in camping grounds and RV parks. But often the custodians are able to accept the hospitality of friends who offer their large driveways. One such case was that of a friend who offered his driveway, in typical Texan style, for several months while Matthew and his team did Fatima visits in the area.

At times, Fatima custodians join other efforts of TFP/ANF. One such example was the 2013 campaign for marriage in Indiana when, due to an NRA convention, hotel rooms were a minimum \$120 per night. Saint Raphael housed seven of a group of thirteen. The other six were lodged in a log home, while meals came from the motor home kitchen.

“Our expenses reverted,” says Matthew. “Before, the order of expense was: lodging, food and fuel; now it is fuel, food and lodging—which order has certainly balanced the budget.”

**A Home Retreat in Which to Rest and Receive**

Custodians’ lives are demanding, conducting an average of two to three visits a day, often traveling many miles in between. It is good to have a place to call “home” where the volunteers can rest in their own bunks, relax in their own living room, enjoy a chat and a cup of coffee, read a book from a well-stocked library, or have a time of quiet prayer.

“Rest is also work,” goes the adage. Having such a place to revamp injects a new freshness and a renewed spirit into each day and each visit.

The ANF motor home becomes their home on the road. Matthew Shibler and Gabriel Jordan use the time to catch up on work and reading.



Top: Named after Saint Raphael, patron of travellers, the ANF Motor home is decorated as a home/library/place of prayer. Above: Matthew Shibler, during a Fatima home visit, instructs the hostess on how to crown the statue of Our Lady of Fatima.

Camping grounds are often beautiful places, at times by lakes, and ANF custodians like to walk under the trees or by the water praying their daily rosaries.

Another great aspect of the motor home is that it allows the custodians to receive friends.

“People love to visit,” says Matthew. “They find it curious that a motor home, typically used for leisure, can also be used for mission.”

Maybe it is the combination of “leisure and mission” that makes the idea of the Saint Raphael ANF motor home so attractive to those who visit. They know these missionaries of Mary are doing God’s work, often for months on end.

It is comforting to think that they’ve found a way to relax their spirits so as to serve Our Lady better the next day, and the next, and the next.

Indeed, the modern-day motor home, under Saint Raphael’s patronage, has found a new purpose, and a new mission. ■

# When writing your WILL...

Please consider including America Needs Fatima. Your generosity will help win the future generations for Mary.

**Call Louisa today at (888) 317-5571 to find out more!**





# Monthly Rosary Rally in Idaho

Since the Public Square Rosary Rallies began in 2007, many Rosary Rally Captains began holding a monthly Rosary Rally in addition to the annual October rally. One such Captain is Mrs. Maureen Coon of Boise, Idaho. *Crusade* interviewed her this past month.

*Crusade:* When did you first hold your monthly Rosary Rally and what motivates you to continue doing it every month?

**Mrs. Coon:** We began the monthly Rosary Rallies in August of 2009 in Nampa, Idaho. I was made aware that other areas in other states were doing this extremely overt endeavor to bring about awareness to prayer, Our Lady's intercession, and faith. And, of course, I was aware that there is the constant, on-going need to pray for our country when human efforts have failed. We have some great prayer warriors here in our church and that made it easy to launch such an endeavor. I then began advertising our Rosary Rallies and received a favorable response.

*Crusade:* You seem to have a good amount of people coming to the rallies. How does it happen? How do you get people to come?

**Mrs. Coon:** Our attendance at our Rosary Rallies varies. We have a few regulars that always come, but circumstances change each month. I would say there are about eleven that attempt to make it monthly, but we usually have an average of eight in attendance. I have posters of the monthly rallies in the parishes and mission churches in our Boise Valley. I also advertise on our Catholic radio station. And, I send out an email to nearly 150 recipients each month about a week prior to the rally.



For the past five years, Mrs. Maureen Coon of Boise, Idaho, has organized a monthly Rosary Rally to pray for America. Nothing could be more beneficial to our country.



*Crusade:* What sort of reaction do you experience from the public? Would you have an interesting story you could tell us?

**Mrs. Coon:** In our location, pedestrian traffic is minimal. We do have nearly 250 cars pass by us during our prayer time. Once we had a man stop, park, and try to tear down our signs, but we had prior permission to be at the steps of the Nampa City Hall. I phoned the police, so when they arrived the situation was handled in a calm way. I had little concern for our safety. I knew Our Lady would protect us. We have had a few individuals approach us with questions and one non-Catholic lady joined us silently.

*Crusade:* Would you have a word for other potential monthly Rosary Rally candidates to motivate them to begin a monthly Rosary Rally in their own area?

**Mrs. Coon:** I would say patience and perseverance are necessary to approach an endeavor such as this. Sometimes it seems like you are not making a difference in conversions, etc. However, when you are "called" to be a witness to the truth, it is always of benefit to all. Being aware of the current troubling news is all we need to know we must pray for sinners. A public Rosary Rally is the obvious way to model to souls our courage to stand up for a change of heart in all. More of the faithful need to heed this call to rosary prayer and attend to their long-range goal of attaining Heaven.

*Crusade:* If you recall any interesting incident during these past five years, please relate it to us now.

**Mrs. Coon:** We have had a few curious people stop by and ask us questions. One non-Catholic lady stayed with us for a



The number of participants goes up and down but perseverance has won the day every time.



while and listened to our rosary prayer. We have had rallies where we have had to brush off the snow from our laps, or when we had to stop temporarily and repair the banners as the wind was ripping them, but, fortunately, we have not had a downpour of rain at any of the rallies. The best weather conditions seem to be with us when we are praying. I've noticed poor conditions just before, which hold up, and then, after the rally, the weather turns poor again. I always thank Our Lady for such consideration as we do her work.

*Crusade:* One last question: How did you come to know America Needs Fatima?

**Mrs. Coon:** In 2006 I heard that the Pilgrim Virgin Statue

of Our Lady of Fatima was to be at a home in a nearby town. I traveled to that home and enjoyed the presentation, even though my mother had well versed me on Fatima when I was a child. That day I bought some things for my grandchildren. The following year in 2007 the Kansas office asked me to be a Rosary Rally Captain. I accepted and put on my first Rosary Rally. Then in 2008 I traveled to Kansas to work in the office as a volunteer. The following year until the present I have been a Home Volunteer or Home Volunteer Coordinator. ■

**For more information on how to begin your monthly Rosary Rally, call (888) 317-5571.**

## *Our Readers Write...*



### **Our Lady of Sorrows**

I am extremely impressed with the Our Lady of Sorrows campaign. I just got home from a 1st Saturday Communion of reparation, and finished reading the *Crusade Magazine* feature on Pope Saint Pius X. I had no idea the extent of his holiness. Now I know why his intercession is so powerful. Thank you very much. God bless you.

*J.M., Susquehanna, Pa.*

Thank you for the lovely blessed rosaries. They have been in use since I received them. I love hearing about Our Lady through wonderful people like you.

*F.S., Chelmsford, Mass.*

### **Child of Mary**

Thank you for the ultimate Child of Mary gift for my 95th birthday. I pray the rosary every day and am very thankful for my loving family and wish you the best in every endeavor.

*E.M., Dedham, Mass.*

### **Rosary by Mail**

I just want to thank you for the happiness, joy, and love that I have received since I have known more about America Needs Fatima. I love all the rosaries that you send me and made it part of my life.

I have been a Catechism teacher for 30 years in my parish and I have shared your rosaries with all the children and tried to make it a part of their lives too.



*M.V., Fresno, Calif.*

I do love Our Blessed Mother Mary very much and I wish that the whole world did. I very much wish to thank you for the Child of Mary pin I received upon joining your special group of monthly supporters! I wear this pin every day for everyone to see so that I can tell them the story of Our Lady of Fatima and of Her message to the world. Thank you to Father Kevin Beaton for saying a Holy Mass on Saturdays for my intentions as a Child of Mary in ANF's program! God bless you all and love you in the work you are doing for Him!

*G.J., Astoria, N.Y.*

The Rosary I received was truly sent to me from Our Lady of Fatima. They came in a day I was going through great pain and distress. As usual, the Rosary gave me great comfort. Thank you!

*M.C., East Stroudsburg, Pa.*

As I scribbled my prayer request on the paper I thought it would be dropped into a huge box and then prayed over. I never thought I would receive such personal attention. What an unexpected blessing!

*K.M., Omaha, Neb.*

**Send us your feedback by writing to us at [Crusade@TFP.org](mailto:Crusade@TFP.org)**

# No Homosexual Group Belongs in the Saint Patrick's Day Parade

WRITTEN BY THE AMERICAN TFP

*“Will everything come to the same end as Sodom and Gomorrah?” —Saint Louis de Montfort*

Saint Patrick (387-461) is undoubtedly one of the Church's greatest and most popular saints. The apostle of Ireland is known for his zeal, countless miracles, and spectacular conversions.

He is venerated not only on the Emerald Isle, of which he is the patron saint, but throughout the world and particularly in Irish stock communities, such as the notably large one in the United States. This devotion gave rise to Saint Patrick's Day Parades in his honor.

In America, the oldest and most famous of these parades is held every year in New York City, around the saint's feast day, March 17th. This New York parade has been held for over 250 years, dating back to 1762, even before our nation's independence.

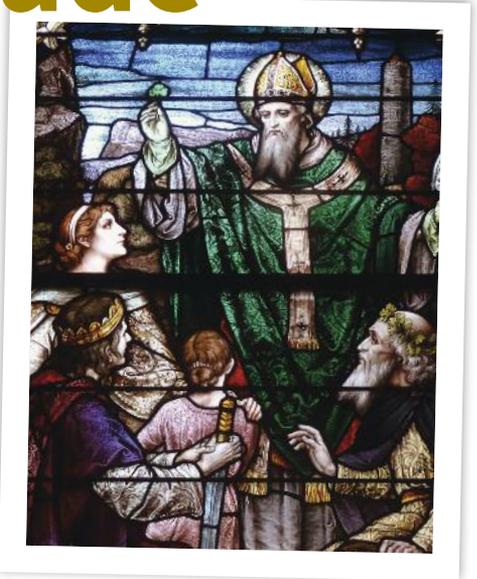
Although this parade has taken on an increasingly profane character because

of a universal decline in religious fervor, it has never lost its essentially religious nature of venerating the great saint.<sup>1</sup>

## Cardinal O'Connor Resisted the Homosexual Movement

In the sad times we live in, we see an ever stronger persecution against those who resist pressure from the homosexual movement. It almost seems as if every large initiative must have its approval. Without it, large corporations and political figures cut their funding or withdraw their support. To make matters worse, sometimes the event sponsor is sued in court, with resulting trouble, fines, and inevitably high legal costs.

The Saint Patrick's Day Parade was not spared this pressure, so that for years now homosexual activists and their allies have been demanding to par-



ticipate in this Catholic event.

In 1993, John Cardinal O'Connor, then Archbishop of New York, took a firm and courageous attitude when pressured by a homosexual group and New York Mayor David N. Dinkins to include homosexual groups in the parade.<sup>2</sup>

Refusing to bow to this pressure, the Cardinal declared that political correctness was not worth “one comma in the Apostles' Creed.”<sup>3</sup> He supported the parade organizers, who took the issue to court and won a favorable ruling.

On that occasion, Cardinal O'Connor also said that “Irish Catholics have been persecuted for the sole reason that they have refused to compromise Church teaching. What others may call bigotry, Irish Catholics call principle.” He added that he “could never even be perceived as compromising Catholic teaching by entertaining their admission as an identifiable group in the city's 232nd parade up Manhattan's showcase avenue in honor of Saint Patrick.”<sup>4</sup>

Will the Irish Catholic fighting spirit be compromised by yielding to the pressures of political correctness?



© Littery | Dreamstime.com - St. Patrick's Day Parade NYC Photo

**Caving in to Homosexual Pressure**  
After twenty years of this continuous pressure, and with a new Archbishop in New York, the parade organizers have now caved in.

In a statement issued on September 3, 2014, the Parade Committee announced the inclusion of the homosexual group OUT@NBCUniversal<sup>5</sup> in the 2015 Saint Patrick's Day Parade.

Parade Committee spokesman Bill O'Reilly is reported to have said that other homosexual groups are welcome to apply to join in the Parade.<sup>6</sup>

For his part, Committee Vice-Chairman John L. Lahey said that the decision to include groups of homosexuals was "a gesture of goodwill to the LGBT community, all the while remaining loyal to Church teachings and principles that have guided the parade committee for so many decades."<sup>7</sup>

The homosexual movement understands full well the value of institutions and symbols, and how important it is to use them in pursuit of its moral revolution. This is why they have targeted the Saint Patrick's Day Parade.

### "Remaining Loyal to Church Teachings"?

Dr. John L. Lahey's statement that parade organizers remain "loyal to Church teachings and principles" despite including a group of homosexual activists is extremely serious. Both Sacred Scripture and traditional Church teaching have always presented sodomy as a most grievous sin—the cause for God's destruction of Sodom and Gomorrah—and one of the sins that cry out to heaven and clamor to God for justice.<sup>8</sup>

In the culture war, the homosexual movement openly manifests its pride in the sin of sodomy. It is dividing the nation in its efforts to change public morality so that the sin of sodomy is ac-



Families with children line up to see the Saint Patrick's Day Parade in New York City. In honoring Saint Patrick, we must reject any group who attacks Church teaching on the family, so well defended by the Apostle of the Irish.



cepted as normal by society at large. To include a self-identified homosexual group in a parade that purports to honor one of the greatest saints of the Church does two things. It is both:

- (a) an act that boosts the homosexual movement's efforts to undermine Catholic morality and the natural moral law, and
- (b) one that offends the honor of the great Saint Patrick, who practiced the virtue of chastity to a heroic degree and is a model of sanctity for the ages.

### Scandalous Words on the Lips of an Archbishop

The claim that one can remain "loyal to Church teachings and principles" while providing this enormous support to the homosexual movement is improper on the lips of any Catholic layman. To know that it was made, however, in the presence of the Archbishop of New York, Timothy Cardinal Dolan, who

condoned it through his silence, is all the more painful to us as faithful Catholics. Dr. Lahey's statement was made in the press conference announcing that Cardinal Dolan would be appointed the Grand Marshal of next year's Parade.

Instead of using his influence to prevent the inclusion of homosexual activists in the parade and to correct the Committee Vice-Chairman's doctrinal error, the Archbishop made a statement that shocked Catholics nationwide:

"I think the decision they've [the organizing committee] made is a wise one... I have no trouble with the decision at all."<sup>9</sup>

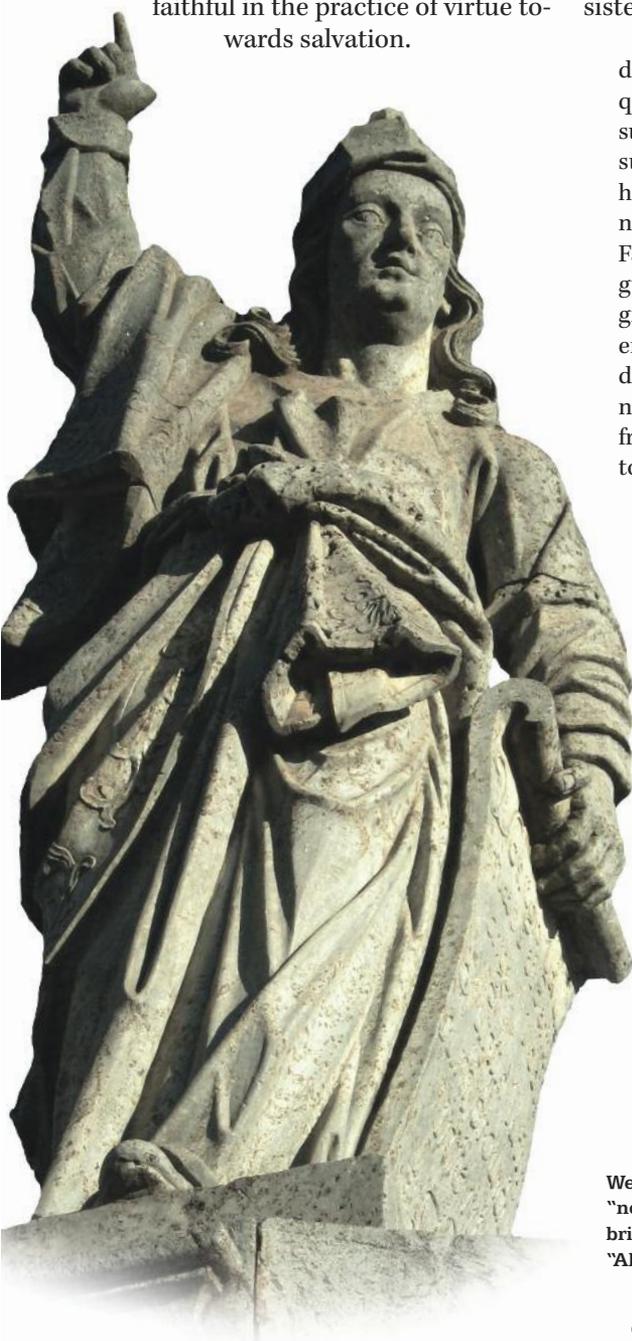
Regardless of his intentions, the Cardinal's "wise" remark is an endorsement of the Committee's decision and consti-

*The homosexual movement understands full well the value of institutions and symbols, and how important it is to use them in pursuit of their moral revolution. This is why they have targeted the Saint Patrick's Day Parade.*

tutes, therefore, that much more support for the homosexual movement.

Sadly, the Cardinal's statement is not an isolated one. In March he scandalized many when asked in a TV interview about NFL hopeful Michael Sam's recent decision to come out publicly as a homosexual. The prelate's reaction was: "Good for him.... I would say, 'Bravo.'"<sup>10</sup>

Taken within this context, it is hard not to see the Cardinal's September 3rd "wise" endorsement as anything but a failure in his mission as a successor of the Apostles to safeguard the integrity of Catholic moral doctrine and guide the faithful in the practice of virtue towards salvation.



### **The Catholic Faithful Are Not Only Free to Resist but Obligated to Do So**

Although it is painful when an individual Catholic is obliged to publicly resist his shepherds, he has not only the right but even the duty to do so when those shepherds are clearly at odds with Catholic orthodoxy—whether by words, gestures, actions or omissions.<sup>11</sup>

This is what the Doctors of the Church and reliable theologians have maintained throughout Church history.

For example, Saint Thomas Aquinas, dealing with the fact that Saint Paul resisted Saint Peter to his face, wrote:

“. . . when there is a proximate danger for the faith, prelates must be questioned even publicly by their subjects. Thus, Saint Paul, who was a subject of Saint Peter, questioned him publicly on account of an imminent danger of scandal in a matter of Faith. And, as the Gloss of Saint Augustine says, 'Saint Peter himself gives an example to those who govern, so that if the latter should ever depart from the right path, they will not refuse correction coming even from their subjects as being injurious to their dignity.'" <sup>12</sup>

The illustrious exegete Cornelius a Lapide writes:

“. . . superiors can be rebuked, with humility and charity, by their subjects, in order that the truth be defended, is what Saint Augustine (Epist. 19), Saint Cyprian, Saint Gregory, Saint Thomas, and the others cited above declare on the basis of this passage (Gal. 2:11). They clearly teach that Saint Peter, being superior, was reprimanded by Saint Paul.... Rightly, then, did Saint Gregory say (Homil. 18 in Ezech.): 'Peter held his tongue in order that, being the first in the apostolic hierarchy, he would be

also the first in humility.' And Saint Augustine wrote (Epist. 19 ad Hieronymum): 'Teaching that the superiors should not refuse to let themselves be reprimanded by their subjects, Saint Peter left to posterity an example more unusual and more holy than that which Saint Paul left on teaching that, in defense of the truth, and with charity it is given to the juniors to have the boldness to resist their elders without fear.'" <sup>13</sup>

Dom Prosper Guéranger (1805-1875), the famous Abbot of Solesmes, writing about Saint Cyril of Alexandria's battle against the heretic Nestorius, Archbishop of Constantinople, warned:

"When the shepherd becomes a wolf, the first duty of the flock is to defend itself.... The true children of Holy Church at such times are those who walk by the light of their baptism, not the cowardly souls who, under the specious pretext of submission to the powers that be, delay their opposition to the enemy in the hope of receiving instructions which are neither necessary nor desirable."<sup>14</sup>

### **"Will Everything Come to the Same End As Sodom and Gomorrah?"**

Imploring God's mercy, Saint Louis Grignion de Montfort, in writing his *Fierly Prayer* around 1712, exclaims:

"The whole land is desolate, ungodliness reigns supreme, your sanctuary is desecrated and the abomination of desolation has even contaminated the holy place. God of Justice, God of Vengeance, will you let everything, then, go the same way? Will everything come to the same end as Sodom and Gomorrah?"<sup>15</sup>

And the saint asks for God's urgent intervention: "All the blessed in heaven cry out for justice to be done: vindica, and the faithful on earth join in with them and cry out: *amen, veni, Domine, amen,*

We live in a sinful society that not only is indifferent to sin but moves towards perceiving sin as "normal." In the Old Testament, God would frequently send His prophets to rebuke His people and bring them back to the good path. Statue of Prophet Abdias, by Brazilian sculptor known as the "Alejadinho" (the little cripple), around the year 1800.

come, Lord.”

In the present situation, in which the fears of the great Marian saint seem to be turning into reality, let us implore God to have mercy on us. And, for our part, let us strive with all our strength and to the full extent of our possibilities to prevent this great calamity from coming about.

### A Call to Action

The American Society for the Defense of Tradition, Family, and Property—TFP hereby registers its vehement protest against the inclusion of an openly homosexual group and urges the Parade Committee to reverse its tragic decision and disinvite OUT@NBCUniversal.

The American TFP also respectfully urges His Eminence Cardinal Dolan to resign as Grand Marshal of the 2015 Parade. And as long as openly homosexual groups are included in the New York Saint Patrick's Day Parade, the American TFP urges all Catholics and all Americans of good will to stay away from this traditional event since continued attendance would be a manifestation of the moral acceptance demanded by the homosexual movement, to which our conscience says: “NO!”

May the Blessed Mother, Seat of Wisdom, enlighten us in these terrible circumstances. And let us pray to Saint Patrick in reparation for the offense done to him by this support given to the homosexual movement and its efforts to promote sins against nature, by including an officially homosexual group in his parade. ■

September 12, 2014  
*Feast of the Holy Name of Mary*  
 THE AMERICAN TFP



## Taking a Principled not a Personal Stand

As practicing Catholics, we are filled with compassion and pray for those who struggle against violent temptation to sin, be it toward homosexual sin or otherwise.

We are conscious of the enormous difference between these individuals who struggle with their weaknesses and strive to overcome them 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 them too.

According to the expression attributed to Saint Augustine, we “hate the sin but love the sinner.” And to love the sinner, as the same Doctor of the Church explains, is to wish for him the best we can possibly desire for ourselves, namely, “that he may love God with a perfect affection.” (Saint Augustine, *Of the Morals of the Catholic Church*, no. 49, [www.newadvent.org/fathers/1401.htm](http://www.newadvent.org/fathers/1401.htm))

### Notes:

1. The site of the Saint Patrick's Day Parade, Inc., the parade's official organizer, states: “This annual parade has been held for more than 250 years in honor of the Patron Saint of Ireland and the Archdiocese of New York.” At [www.nycstpatriksparade.org/about.html](http://www.nycstpatriksparade.org/about.html), accessed Sept. 10, 2014.

2. Cf. George J. Marlin and Brad Miner, “The Ad Hoc Moral Theology of Cardinal Dolan” in *Catholic Things*, Sept. 5, 2014, at [www.the.catholicthing.org/columns/2014/the-ad-hoc-moral-theology-of-cardinal-dolan.html](http://www.the.catholicthing.org/columns/2014/the-ad-hoc-moral-theology-of-cardinal-dolan.html), accessed Sept. 10, 2014.

3. Cf. Marc Santora, “Gay Groups to March in St. Patrick's Day Parade as a Ban Falls,” in *The New York Times*, Sept. 3, 2014, at [www.nytimes.com/2014/09/04/nyregion/new-york-st-patricks-day-parade-organizers-lift-ban-on-gay-groups.html?\\_r=0](http://www.nytimes.com/2014/09/04/nyregion/new-york-st-patricks-day-parade-organizers-lift-ban-on-gay-groups.html?_r=0), accessed Sept. 10, 2014.

4. Austin Ruse, “Cardinal Dolan Affirms ‘Confidence’ in St. Patrick's Day Parade After Gay Marchers Allowed” in *Breitbart.com*, Sept. 3, 2014, at [www.breitbart.com/Big-Government/2014/09/03/Cardinal-Dolan-Says-NY-Archbishop-Has-Nothing-to-Do-With-Who-Marches](http://www.breitbart.com/Big-Government/2014/09/03/Cardinal-Dolan-Says-NY-Archbishop-Has-Nothing-to-Do-With-Who-Marches), accessed Sept. 10, 2014.

5. “OUT@NBCUniversal Lesbian, Gay, Bisexual, Transgender & Straight Ally Employee Alliance (OUT) is a volunteer organization with a goal to attract, develop and retain Lesbian, Gay, Bisexual, Transgender and Straight Ally employees and help NBCUniversal's businesses effectively reach the LGBTQA community.... OUT@NBCUniversal helps the businesses of NBCUniversal reach the LGBTQA community by providing employees for focus groups, marketing labs and assistance with direct-to-consumer events such as local Pride festivals.” [diversity.nbcuni.com](http://diversity.nbcuni.com), accessed Sept. 10, 2014.

6. John Bacon, “NYC St. Patrick's Day Parade To Include Gay Group,” in *USA Today*, Sept. 3, 2014, at [www.usatoday.com/story/news/nation/2014/09/03/gay-nyc-st-patricks-day-parade/15008635/](http://www.usatoday.com/story/news/nation/2014/09/03/gay-nyc-st-patricks-day-parade/15008635/), accessed Sept. 10, 2014.

7. “Gay Group To March in NYC St. Patrick's Day Parade,” Sept. 3, 2014, at [newyork.cb.slocal.com/2014/09/03/gay-group-to-march-in-nyc-st-patricks-day-parade/](http://newyork.cb.slocal.com/2014/09/03/gay-group-to-march-in-nyc-st-patricks-day-parade/), accessed Sept. 10,

2014. (Our emphasis.)

8. Cf. *Catechism of the Catholic Church*, nn. 1867, 2357-2359; Congregation for the Doctrine of the Faith, “Considerations Regarding Proposals To Give Legal Recognition To Unions Between Homosexual Persons,” June 3, 2003. For a collection of other texts from the Magisterium, the Apostles, Fathers of the Church and Saints, as well as an exegetic analysis of the chastisement of Sodom and Gomorrah, see: TFP Committee on American Issues, *Defending a Higher Law: Why We Must Resist Same-sex ‘Marriage’ and the Homosexual Movement* (Spring Grove, Penn.: The American Society for the Defense of Tradition, Family, and Property, 2004), [www.tfp.org/tfp-home/books/defending-a-higher-law-now-available-online.html](http://www.tfp.org/tfp-home/books/defending-a-higher-law-now-available-online.html).

9. “Gay Group To March in NYC St. Patrick's Day Parade,” Mar. 7, 2014, at [newyork.cb.slocal.com/2014/09/03/gay-group-to-march-in-nyc-st-patricks-day-parade/](http://newyork.cb.slocal.com/2014/09/03/gay-group-to-march-in-nyc-st-patricks-day-parade/). (Our emphasis.)

10. “Cardinal Dolan Says ‘Bravo’ to Gay Football Player Michael Sam,” at [www.nbcnewyork.com/news/national-international/Cardinal-Timothy-Dolan-Meet-the-Press-Michael-Sam-Pope-Francis-249042261.html](http://www.nbcnewyork.com/news/national-international/Cardinal-Timothy-Dolan-Meet-the-Press-Michael-Sam-Pope-Francis-249042261.html), accessed Sept. 10, 2014.

11. “Can. 212 §2—Christ's faithful are at liberty to make known their needs, especially their spiritual needs, and their wishes to the Pastors of the Church. §3. They have the right, indeed at times the duty, in keeping with their knowledge, competence and position, to manifest to the sacred Pastors their views on matters which concern the good of the Church. They have the right also to make their views known to others of Christ's faithful, but in doing so they must always respect the integrity of faith and morals, show due reverence to the Pastors and take into account both the common good and the dignity of individuals.” Code of Canon Law.

12. Saint Thomas Aquinas, *Summ. Theol.*, II-II, 33, 4, 2.

13. *Cornelius a Lapide, ad Gal.*, 2, 11.

14. Abbot Guéranger, O.S.B., *The Liturgical Year* (Great Falls, Minn.: St. Bonaventure Publications, 2000), Vol. 4, 379-80.

15. Available at [www.ewtn.com/library/Montfort/pmission.html](http://www.ewtn.com/library/Montfort/pmission.html), accessed Sept. 10, 2014.



# THE WORLD IN CRISIS



## In the Absence of Good, Evil Advances

BY VINCENT GORRE

While Americans go about their normal, day-to-day lives, people in many parts of the world are struggling in one way or another to survive. They are facing wars, persecutions, genocide, and epidemics. A report published recently by *The Independent* claims that only 11 out of 162 countries monitored by the Institute for Economics and Peace (IEP), a think tank specializing in monitoring “global peacefulness,” were not involved in a conflict of one kind or another. In fact, the report further claims that since 2007, “the world has been getting incrementally less peaceful every year.”<sup>1</sup>

The persecution of Christians and other ethnic religious minorities in Northern Iraq tops the list of disturbing trouble spots due to the brutality and barbarism displayed by the most radical and powerful group of fanatical Muslims since medieval times. According to experts, they are worse than Al Qaeda. IS (or Islamic State, formerly called ISIS or ISIL) is responsible for the indiscriminate killing of men, women and children who refuse to convert, pay a tax or leave their homes. Thousands of fleeing Iraqis end up in crowded refugee camps, many of who, especially children and the elderly, are dying from diseases, thirst and malnutrition. Aside from IS, Palestinian terrorists known as Hamas are firing

rockets towards Israeli towns, forcing the Israeli army to retaliate, resulting in the killing of innocent civilians on both sides. In Nigeria, thousands are fleeing Islamist militants known as Boko Haram, who are killing and driving Christians out of the country to establish their Islamic law. In the Ukraine, after a Malaysian airliner was shot down by a surface-to-air missile killing everyone on board, tensions remain high as Russian troops are massing along the Ukrainian border. In the meantime, an aggressive China is spreading fear among its neighbors by claiming territories not belonging to it. The wars in Afghanistan and Syria still rage, as Libya is falling into the hands of Islamists.

There is universal agreement that the world is in a state of chaos. Evil seems to gain ground and innocent lives are being lost. There is also universal agreement that no one seems to be willing to do anything about it. In an email to the *Catholic News Service* and published by the *Catholic Herald*, Sahar Monsour, an Iraqi Christian refugee, wrote, “It is very strange how the world’s governments and the global community have turned a blind eye to the situation in Iraq.” In appealing for help she pleaded, “Please save our lives. We cannot cope anymore. . . please pray for us to remain in our faith and not lose our faith in any kind of fear. I was born Christian. I am praying that I die Christian.”<sup>2</sup>

Observers of world events cannot help but notice the absence of leadership to act in the face of the evildoers. Ronald S. Lauder, president of the World Jewish Congress, wrote in the *New York Times*: “Why is the world silent while Christians are being slaughtered in the Middle East and Africa? Historians may look back at this period and wonder if people had lost their bearings. The United Nations has been mostly mum. World leaders seem to be consumed with other matters in this strange summer of 2014.”<sup>3</sup>

Summer is, of course, vacation time for many, and President Barack Obama decided he would be no exception. Despite the multiple crisis situations around the world, the commander-in-chief could be seen playing golf at a sun-drenched course in Martha’s Vineyard (briefly interrupted by the beheading of American photo journalist James Foley

by IS). His response to the downing of the Malaysian Airlines Flight MH-17 was tepid, a far cry from President Ronald Reagan's decisive response to the downing of Korean Airlines Flight KAL-007 in 1983. He did, however, succeed in bringing fifty African leaders to the White House for a summit on trade, security and governance and to promote one of his favorite agendas—"to expand legal protections and privileges for homosexuals and call for cultural acceptance of homosexuality."<sup>4</sup> This was of more importance to him than the Ebola virus outbreak in West Africa and Boko Haram's rampage in Nigeria.

Historically, the United States, which means the president and its people, has often been referred to as "the leader of the free world." This title originated from the days of the Cold War between the old Soviet Union and the West. America's leadership in getting rid of the Communist Soviet Empire earned her this title. But in a recent interview, President Barack Obama seemed not too keen on U.S. power and in-

*The world cannot afford a prolonged leadership vacuum. The forces of evil are too quick to fill the void with chaos and violence.*

fluence when he said, "Apparently, people have forgotten that America, as the most powerful country on earth, still does not control everything around the world."<sup>5</sup> Of course, he is factually correct. However, critics interpret this statement as an excuse for the many failures of his foreign policy: his withdrawing of American troops from Iraq, for example, without ensuring that America's sacrifice of blood and treasure would not be in vain; and his administration's subsequent failure to foresee and act proactively against the emerging Islamic jihadists who are now wreaking havoc in Northern Iraq. This was a huge blunder which could have serious consequences not only in the entire Middle East but also for America's security. And what of the American people? A recent Pew Research poll found that a majority of Americans think that "the nation does too much to solve world problems, and increasing percentages want the US to mind its own business internationally and pay more attention to problems at home."<sup>6</sup>

The apparent lack of interest of the president and the people of the United States to lead the "free world" in stopping evil now is guaranteeing evil's triumph. Edmund Burke's famous quote, "All



DoD photo by Spc. Katherine M. Roth, U.S. Army. (Released)

Smoke fills the air after a car bomb was detonated in the parking lot of an Iraqi police station outside the gate of the Green Zone near the Al-Rasheed Hotel in Baghdad, Iraq. Coalition and Iraqi forces rushed to the scene to help the wounded and put out the fires.

that is necessary for the triumph of evil is that good men do nothing" is truer now than ever before. The world cannot afford a prolonged leadership vacuum. The forces of evil are too quick to fill the void with chaos and violence. When Alexis de Tocqueville broached the idea of America's "exceptionalism," he was mindful of a country that is not only blessed by an abundance of natural resources and geographic advantages, but also of its national character. The result is undeniable. The United States dominates in the essentials—military, education and economy. No other country in the world today is more capable and equipped to lead on behalf of the good.

President Ronald Reagan recognized America's special role in the world when he spoke the following words at the first Conservative Political Action Conference (CPAC) on January 25, 1974:

"We cannot escape our destiny, nor should we try to do so. . . . In the days following World War II, when the economic strength and power of America was all that stood between the world and the return to the dark ages, Pope Pius XII said, 'The American people have a great genius for splendid and unselfish actions. Into the hands of America God has placed the destinies of an afflicted mankind. We are indeed, and we are today, the last best hope of man on earth.' ■

**Notes:**

1. [www.independent.co.uk/news/world/politics/world-peace-these-are-the-only-11-countries-in-the-world-that-are-actually-free-from-conflict-9669623.html](http://www.independent.co.uk/news/world/politics/world-peace-these-are-the-only-11-countries-in-the-world-that-are-actually-free-from-conflict-9669623.html)
2. [www.catholicherald.co.uk/news/2014/08/12/iraqi-christians-dying-in-crowded-refugee-camps/](http://www.catholicherald.co.uk/news/2014/08/12/iraqi-christians-dying-in-crowded-refugee-camps/)
3. [www.nytimes.com/2014/08/20/opinion/ronald-lauder-who-will-stand-up-for-the-christians.html](http://www.nytimes.com/2014/08/20/opinion/ronald-lauder-who-will-stand-up-for-the-christians.html)
4. [www.lifesitenews.com/news/obama-biden-promote-homosexual-agenda-at-african-summit](http://www.lifesitenews.com/news/obama-biden-promote-homosexual-agenda-at-african-summit)
5. [www.nytimes.com/2014/08/16/world/middleeast/as-world-boils-fingers-point-obamas-way.html](http://www.nytimes.com/2014/08/16/world/middleeast/as-world-boils-fingers-point-obamas-way.html)
6. [www.people-press.org/2013/12/03/public-sees-u-s-power-declining-as-support-for-global-engagement-slips/](http://www.people-press.org/2013/12/03/public-sees-u-s-power-declining-as-support-for-global-engagement-slips/)

# Defending the Seal of Confession: The American TFP Sounds the Alarm

BY BEN BROUSSARD

**Washington, D.C.—On September 25, 2014, the American Society for the Defense of Tradition, Family and Property (TFP) filed an *Amicus Curiae* Brief with the United States Supreme Court supporting the petitioners in *Roman Catholic Church of the Diocese of Baton Rouge vs. Mayeux*, a case that concerns the Seal of Confession and that could have far-reaching consequences for the Catholic Church in the United States.**

The American TFP, a civic organization of Catholic inspiration, was joined by its sister organizations Tradition, Family and Property—Louisiana, Inc., Tradition, Family, Property, Inc. and the Pro-Life Action League. Besides the *amicus curiae* brief of the American TFP, four other *amicus* briefs were filed: (a) the other six Louisiana dioceses; (b) the Confraternity of Catholic Clergy; (c) Belmont Abbey College, and (d) Catholic Action for Faith and Family.

All total, six Catholic dioceses and twenty-seven organizations (both Catholic and non-Catholic) filed or joined *amicus* briefs in support of the Diocese of Baton Rouge and the seal of confession.

When the State Supreme Court of Louisiana issued a ruling in this case on April 4, 2014, the court intended to compel Father Jeff Bayhi, priest of the Diocese of Baton Rouge, to reveal

what he had heard in the privacy of the confessional. The ruling was based on Louisiana's poorly drafted mandatory reporting statutes, according to which, once the penitent has waived the confidentiality of a confession, then the priest-confessor is afforded no protection for privileged communications under the statute and must testify. Church teaching is abundantly clear that any priest who reveals details shared during confession, or that a particular confession even took place, incurs the penalty of automatic excommunication.

These proceedings now coming before the nation's highest court are filled with implications for the Catholic Church in America. Should the Supreme Court decline to hear the case, Father Bayhi will face incarceration for refusing to break the inviolable seal of confession. A dangerous precedent will also be set based on the lower court's ruling which will embolden courts across the land to attempt to force priests to disclose details confessed in the sacrament of penance. The sacrosanct trust between priest and penitent will be jeopardized as a result.

As explicitly stated in the TFP's *Amicus* Brief,

"The inviolability of the confessional seal is a fundamental part of the Sacrament of Confession, which has been in existence for nearly two millennia. Permitting states to compel the breaking of this seal at whim will undermine an essential part of both a penitent's religious life and a Sacrament of the Catholic Church."

Given the potential for open persecution of the clergy hanging in the balance, the American TFP calls on the Supreme Court of the United States to take up this matter and defend the God-given rights of Catholic clergy, which are upheld by the First Amendment to the United States Constitution. The Justices can be assured of the gratitude of Catholics and many other Americans of good will for taking a stand to assure this two-thousand-year tradition of the Church will remain secure for future generations of Americans. ■



"The Confession," by Giuseppe Molteni (19th century)

*You are of God, little children, and have overcome him. Because greater is He that is in you, than is he that is in the world.*

*—1 John 4:4*



## THE FAITH-FILLED VS. THE FEAR MONGERS

It has been said that the opposite of love is not hate but fear. Indeed, the devil being the ultimate terrorist, "...a murderer from the beginning" (John 8:44), his consistent tactic is to destabilize confidence, because if he so succeeds, he wounds trust in God, and by wounding trust, he annihilates the love of God.

Every evil system targets human groups and whether these are families or nations Evil's "weapon of choice" is always fear-mongering.

So, when we hear of a "black mass" being en-

acted in a public place in our free America, we cringe. There are the chains, the sensuality, the dark colors, bloody signs, and the horrid descriptions of brutal, violent desecration, all calculated to send the message: God is dead. We are strong, you are weak.

Yes, the Evil One has indeed wreaked havoc in our culture.

But can Satan compete



with God and His Grace? Come on!?

So just when he thinks he can "show his tail," all those souls nourished by the Eucharist, the bread of the strong, show up to say: Not on our watch!

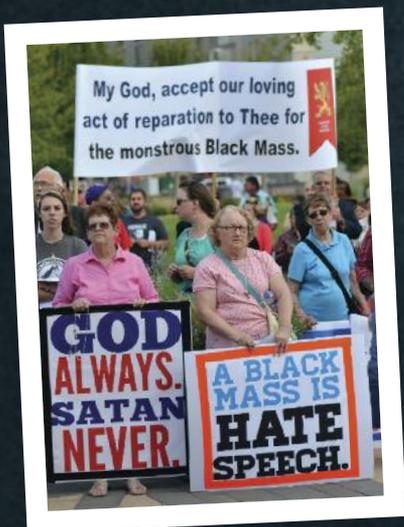
First at Harvard and now in Oklahoma, Catholics turned out in droves to protest and offer reparation to the sacrilegious affront of a "black mass," the ultimate mockery of the Holy Eucharist.

The fact that Our Lord Jesus, before He died, found a way to stay with us, and nourish us like a sweet Pelican with His own flesh and blood, goes right to our Catholic hearts.

So, no! Not on our watch, not in our country, will the Eucharistic Lord be desecrated with impunity.

As evidenced in these photos, from children to teenagers, from the middle-aged to old timers, the response was one: you hurt Him, you hurt us; you taunt Him, you taunt us; you desecrate Him, you desecrate us—His living tabernacles.

Indeed there is no room for fear where Eucharistic love and faith abound. ■



*See full article on page 10.*