

May/June 2002



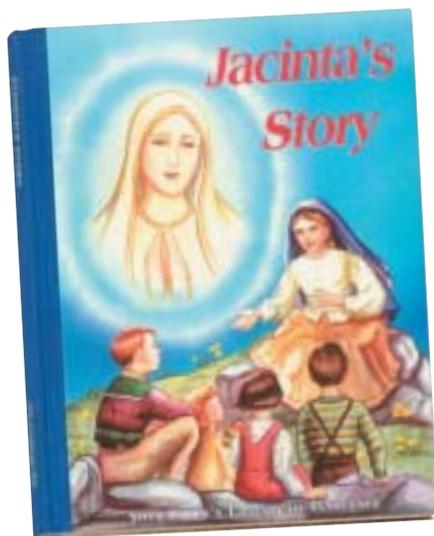
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MAGAZINE

The Church,
Holy and
Immortal,
Shall Prevail!



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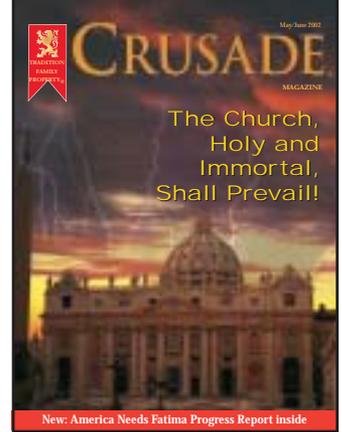
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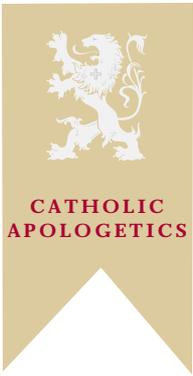
CRUSADE

Editor: C. Preston Noell III **Associate Editors:** Earl Appleby, Eugenia Guzman, John Horvat, Thomas J. McKenna **Photography:** Gary J. Isbell
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The American TFP

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

twofold function: individual and social. The TFP's words and efforts have always been faithfully at the service of Christian civilization. The first TFP was founded in Brazil by the famous intellectual and Catholic leader Prof. Plinio Corrêa de Oliveira in 1960. His work has inspired the formation of other autonomous TFPs in 26 countries across the globe, thus constituting the world's largest anticommunist and antisocialist network of Catholic inspiration.



Mary: The Ark of the New Covenant

A P O R T A B L E C A T H E D R A L

BY RAYMOND DE SOUZA

An unlikely sight in the desert

In A.D. 1144 a great building began to take shape in a village in northwest France. Enthusiasm for the project soon spread across the entire country, and volunteer workers streamed to the site. Working together, the people managed to construct one of the most beautiful buildings in the world, the magnificent cathedral at Chartres.

Fifty years later, after a terrible fire, the villagers of France rebuilt their cathedral from scratch. Today, tourists throng to marvel at what was splendidly fashioned for the glory of God so long ago.

Inspired builders

A work of art took shape in similar fashion thousands of years earlier than Chartres, about which the last chapters of Exodus provide a wealth of detail. In a hostile desert landscape, a tribe of just-liberated slaves built something of exquisite beauty: a portable cathedral, or tabernacle.

God directed the project personally, specially endowing the craftsmen with skill (31:1-6) and elaborating right down to the color choice of woven yarns, the precise length of curtains and wooden frames, and the design of gold filigree. The people of Israel joined together in a flurry of activity, carefully follow-

ing God's pattern. A ton of gold went into the project, as well as nearly four tons of silver and stockpiles of precious gems and rare woods.

God moves in

After describing the tabernacle construction in great detail, the Bible devotes just five verses, the last five in Exodus, to its culmina-

tion. When Moses had come down from Mount Sinai after meeting with God, he glowed, and everyone was too frightened to go near him (34:30).

Yet, on the day the tabernacle was completed, this same God moved in. His glory filled the new tabernacle. God took up residence with His people.

I invite the reader to consider the Blessed Virgin Mary from the point of view of the Ark of the New Covenant.

A visible reminder

From then on, whenever the Israelites marched or camped, their "portable cathedral" marked the exact center of the camp, with their tents and personal belongings radiating out from the Most Holy Place and the Ark of the Covenant. The tabernacle gave them a visible reminder of God's central place. Each day priests performed functions of sacrifice and worship there.

The story of the tabernacle, which takes up one-third of Exodus, reveals much about the character of God. He can never be taken lightly; the rituals here and in the next three books show that God must be approached with care and reverence. He cannot be experienced directly, in his fullness, by ordinary people; a holy God is simply too overwhelming. Even Moses, Exodus says, could not look on God's face and live (33:20).

And yet, amazingly, that same God Who seemed so distant came near. Despite the huge gulf separating God and humanity—a gulf that all the rules on holiness and purification only hint at—God allowed personal access to Himself. He made Himself available.

* * *

The portable cathedral was God's house on earth. The sanctuary of the cathedral, the Holy of Holies, was the most sacred place in the universe. At its very center was the Ark of the Covenant, that mysterious golden chest covered by a propitiatory with two cherubim.

tion. In a matter-of-fact tone, those sentences record a remarkable event.

Throughout the book of Exodus God had been progressively revealing himself to Moses: once in a burning bush, once in a mysterious appearance beside a rock, once on a trembling mountain, and often in a cloud-covered Tent of Meeting.

God's presence caused such fear and awe that the people of Israel begged that He not



Moses directs the building of the Ark of the Covenant.

From between them—wonder of wonders—the voice of God Himself came forth.

Biblical typology—beauty and truth in Sacred Scripture

There is a most beautiful way to know, admire, and understand the teachings of Our Holy Mother Church from a biblical perspective. It consists in studying the Old Testament in the light of Biblical typology, that is, the hermeneutical criterion whereby the images and descriptions reported on in the Old Testament are in actual fact portrayals of persons, events, and teachings to be found in the New.

The Old Testament is fulfilled in the New, As Jesus Himself said, “I came not to destroy, but to fulfill.” What the Hebrews had in figure, in symbol, the Church has in fact, in reality.

In this series of articles on the Ark of the Covenant, I invite the reader to consider the Blessed Virgin Mary from the point of view of the Ark of the New Covenant.

A careful study of Sacred Scripture will reveal that the four basic Marian dogmas (her divine maternity, perpetual virginity, immaculate conception, and assumption into heaven—and even the fifth not yet defined by the Pontifical Magisterium, her role as mediatrix) can be seen in veiled fig-

ures in the story of the Ark of the Covenant.

FFI, *All Generations Shall Call Me Blessed*). Saint Louis de Montfort, arguably the greatest Mariologist of all times, in his masterpiece, *True Devotion to Mary*, quotes Saint Eucherius: “If you wish to understand the Mother, understand the Son: for she is the worthy Mother of God. *Hic taceat omnis lingua*—Here let every tongue be silent.”

And here is the first thing to make clear: Mary is meaningless without Jesus. In order to understand Mary in the mystery of salvation, we have to understand Who her Son is: the Word of God made Flesh, God Incarnate. If we misunderstand Jesus, we will misunderstand Mary. The Ark of the Covenant would have been only an artistic golden box had it not had the Word of God written on the tables of the Law it carried.

But before we consider the biblical typology between the Ark of the Covenant and Our Lady, let us quote a few key segments from the Old Testament about the origin of the Ark.

The Ark as God’s presence among His people—the historical context

“And the Lord spoke to Moses, saying: ... Frame an ark of setim wood... and you shall overlay it with the purest gold, within and without, and over it you shall make a golden crown round about.... You shall make bars



“Thence I will give orders, and will speak to you over the propitiatory, and from the midst of the two cherubim, which shall be upon the ark of the testimony, all things which I will command the children of Israel by you” (Exod. 25:1-21).

That was Israel’s portable cathedral, golden and marvellous, a delight to the sight of all who beheld it. The Ark was the dwelling place of the word of God in stone.

“And the Lord spoke to Moses, saying: you shall set up the tabernacle of the testimony, and shall put the ark in it, and shall let down the veil before it: and shall bring in the table, and set upon it the things that are commanded according to the rite” (Exod. 40:1-4).

“When everything was finished, the cloud covered [overshadowed] the tabernacle of the testimony, and the glory of the Lord filled it. Neither could Moses go into the tabernacle of the testimony, the cloud covering all things and the majesty of the Lord shining, for the cloud had covered it all” (Exod. 40:34-36).

The ark was the place par excellence of God’s presence. The Hebrews even came to refer to the Ark as God himself (Num. 10:33-36), and God’s presence was seen between the cherubim placed above the Ark:

“So they marched from the mount of the Lord three days’ journey, and the Ark of the Covenant of the Lord went before them, for three days providing for a place for the camp. The cloud also of the Lord was over them by day when they marched. And when the Ark was lifted up, Moses said: ‘Arise, O Lord, and let thy enemies be scattered and let them that hate thee flee before thy face.’ And when

“When everything was finished, the cloud covered the tabernacle of the testimony, and the glory of the Lord filled it” (Exod. 40:32).

ures in the story of the Ark of the Covenant.

It is an exciting adventure, and I hope *Crusade* readers will enjoy it.

“Of all the Marian symbols in the Old Testament, the Ark of the Covenant enjoys pre-eminence. In the 4th century, St Ambrose and St. Ephraem called her ‘Ark’ and Richard of St Victor (1073) called Her *Foederis Arca*, the Ark of the Covenant, about 1,000 years after her birth. The similarities are simply outstanding. What the ark meant in symbol, in pre-figure, Mary is in reality.

But the Ark was only a symbol. In Mary, God was really present, so much so as to become Her Son. That typology brought the early Christians to consider Mary as the Ark of the New Covenant” (Fr. Stefano Manelli,

also of setim wood, and you shall overlay them with gold. And they shall be always in the rings, neither shall they be at any time drawn out of them. And you shall put in the ark the testimony which I shall give you.

“You shall also make a propitiatory of the purest gold.... You shall make also two cherubim of beaten gold, on the two sides of the oracle. Let one cherub be on the one side, and the other on the other. Let them cover both sides of the propitiatory, spreading their wings and covering the oracle, and let them look one towards the other, their faces being turned towards the propitiatory wherewith the ark is to be covered. In which I shall put the testimony that I will give you.

it was set down, he said: "Return, O Lord, to the multitude of the host of Israel" (Num. 10:33-36).

What was in the Ark

The Ark of the Covenant was the holiest sign of God's presence. In or near it were placed a few highly significant mementos of the journey to the Promised Land: the stone tablets of the Law of Moses (Exod. 25:16), a jar of the miraculous manna (Exod. 16:33-34), and Aaron's sprouted staff. As a visible proof that God had chosen Aaron to be priest, the miraculous staff could help deter future rebellions.

The Ark was carried into war

Starting with the crumbling of Jericho's walls, many times the people of Israel waged war against their enemies, and the very presence of the Ark among them ensured their victory... except when they waged war out of pride, as happened once with the Philistines (see 1 Kings 4): Israel lost and the Ark was

taken by the enemy!

The crestfallen Israelites cried out: "The glory is departed from Israel, because the ark of God was taken" (1 Kings 4:22).

You must read Chapters 5 & 6 attentively because they tell us about the stay of the ark among the Philistines, in various cities, the falling of the pagan god Dagon, the pestilence of mice, mortality, and disease. Finally, the Philistines sent the Ark back to the Israelites, who kept it in the town of Cariathiarim, in the hill country of Judea.

David came to take it to Jerusalem.

Chapter 8 of the third book of Kings tells us about the great ceremonies in the dedication of Solomon's Temple, when the sanctuary enshrining the Ark was overshadowed by God's presence, manifested in the cloud of glory, the *Shekinah*.

In the next issue of *Crusade* we shall consider how the Ark of the Covenant was a prefigure of Our Lady in her role as Mother of God, *Theotokos*, the God-bearing One. ■

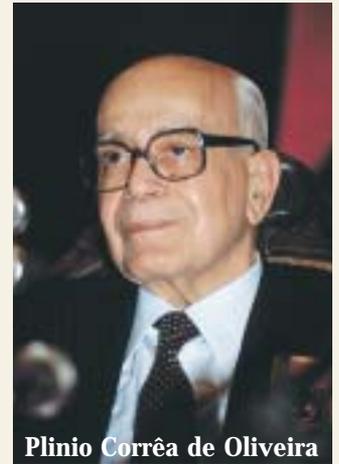
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Plinio Corrêa de Oliveira

Nobility and Analogous Traditional Elites in the Allocutions of Pius XII: A Theme Illuminating American Social History by **Plinio Corrêa de Oliveira**

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In face of the scandals

The Church, Holy and Immortal, Shall Prevail!

Thou art Peter; and upon this rock I will build My Church, and the gates of Hell shall not prevail against Her” (Matt. 16:18). To this first promise, Our Lord added a second: “Heaven and earth will pass away, but My words will not pass away” (Matt. 24:35). Thus did Jesus Christ establish the One Holy Roman Catholic and Apostolic Church, sealing Her immortality with His divine guarantee.

The violence of the storm currently assailing the Church would likely bring down many a human institution, but not the institution supported by God’s own promises. The Church’s enemies try with all their might to defame and dishonor Her. They hurl mud and muck, but they fail to sully Her.

They declare that She cannot survive the scandals perpetrated within and against Her, but their words ring with the uncertainty that it will indeed be so. Confronted with the silent testimony of history, they know by experience that the Church is both holy and immortal. Nothing stains Her, not even infamy rising from Her ranks, for She is the spotless Bride of Christ.

Even at the height of His passion—when the insults against His Divine Person, the wounds inflicted on His Sacred Body, and His public humiliation had reached their apex—the Word of God Incarnate lost none of the grandeur in His moral profile. We see this



in the Holy Shroud of Turin. Here is a Man atrociously wounded, one would almost say crushed, yet, no painting or sculpture of a king presents more majesty, dignity, or honor than the figure stamped on that burial cloth.

Betrayed ignobly from within, attacked fiercely from without

So it is with the Catholic Church today. At the height of Her passion, betrayed ignobly from within, attacked fiercely from without, nothing can disturb Her

serenity. When this frightful storm finally abates, She will appear again radiant and victorious.

But while the storm lasts, the suffering is intense, and our faith is tested. For us Catholics this means the shocking realization that a hostile element, a horrendous cancer, grows within the Mystical Body of Christ. We shudder at the tragic and unnatural “peaceful coexistence” between vice and that which is virtuous and holy.

The existence of homosexuality¹ in the institution that is the very soul of purity and chastity is deplorable beyond words. Equally deplorable is the fact that this “peaceful coexistence” has lasted for decades due to the unpardonable connivance of shepherds who should have been ready to lay down their lives if necessary to prevent this evil from gaining access to the fold.

*See notes on page 8

The Church could proudly and calmly say, "I have seen other winds, I have beheld other storms."

The *Catechism of St. Pius X* calls homosexuality a sin that "cries out to Heaven for vengeance,"² and the *Catechism of the Catholic Church* promulgated by Pope John Paul II in 1992 says: "Basing itself on Sacred Scripture, which presents homosexual acts as acts of grave depravity, tradition has always declared that 'homosexual acts are intrinsically disordered.'"³ Homosexuality is a sin condemned in the Old Testament⁴ and by both Saint Peter and Saint Paul in the New,⁵ by Fathers and Doctors of the Church, and by the Popes for 2,000 years. Saint Peter Damian, Doctor of the Church, says it "should not be considered an ordinary vice, for it surpasses all of them in enormity."⁶

We speak of homosexuality, for this indeed is the problem. We all know the truth: The vast majority of the exposed scandals are cases of pedophilic homosexuality, and thus a particularly heinous spillover of the more widespread problem of homosexuality. Large sectors of the media, however, choose to gloss over the homosexuality and highlight the pedophilia.⁷

This same media has no qualms about unleashing a ferocious uproar against the Church, Her doctrine and morals. Adding insult to injury, it gives the impression that the criminal behavior of some is the general rule. This is a supreme injustice to all the priests and religious who are faithful to their vows. Moreover, it suggests that the scandals exist because of clerical celibacy. Callously oblivious to the faith and feeling of one billion Catholics, it makes scant attempt to show the other side of the coin, namely the sublimity of the Catholic priesthood as reflected in its saints down through the ages.

A mysterious process of "self-destruction"

Let us put aside, however, this external assault on the Church and focus on the more important problem within.

The first step in solving any problem consists in its thorough and accurate analysis. Then we can see its detrimental consequences and especially its root cause.

The problem would not exist but for the most culpable negligence of numerous shepherds and, in some cases, the most condemnable complicity of others. There is much for the clergy to address within its ranks, vigorously and urgently. Oh, how many tears will turn to joy when the faithful see bishops like our glorious Saint John Neumann, Philadelphia's fourth (1852-1860), fearlessly taking on those who would harm Christ's "little flock." It behooves us all to beseech God earnestly to send saints and heroes to teach, govern, and sanctify His flock.

Is the clergy alone responsible,

though? Is there not the possibility that we—the Catholic laity—stand to be blamed as well, in varying degrees? Surely, we trusted in the watchfulness of our shepherds. Surely, we feel that our trust was betrayed. Nevertheless, Our Lord had more than just the shepherds in mind when He said, "Watch and pray, that you enter not into temptation" (Matt. 26:41); He addressed us as well.

Did we "watch and pray?" Unfortunately not. In the Garden of Olives, we would have been among those who slept. If our analysis is to be honest we must acknowledge this.

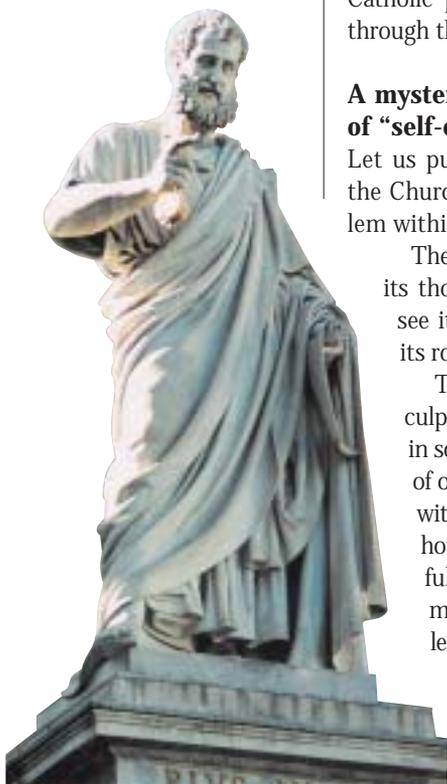
Decades ago, Pope Paul VI warned that "the smoke of Satan" had entered the Church.⁸ He also said that She was undergoing a mysterious process of "self-destruction."⁹ Did we take this warning to heart? Did we investigate this mysterious process? Its methods? How it affected both clergy and faithful?

We let this "smoke of Satan" fill every nook and cranny in the Church. Like a stupefying gas it relaxed and anesthetized us. It diminished our fighting spirit. Indifference became generalized, and the process of "self-destruction" was left free to do its nefarious work. Today we see the consequences.

This "smoke of Satan" also spread intellectual and moral "relativism" throughout the Church.¹⁰ This relativism spared nothing; the sublime vocation and sacred persons of priest and bishop; the respectful and prayerful atmosphere within churches; the rules of beauty in Church art and architecture; the reverence due to consecrated religious life; the rules of modesty in dress, not only in public but even in our churches; and so much more. All that elevated the souls of the faithful, all that filled them with admiration and veneration for the supernatural, was targeted.

Inevitably this relativism slowly weakened in consciences the notions of good and evil, sin and grace, vice and virtue. The Church's clear teaching on every aspect of sexual behavior was gradually blurred. Virtue was replaced with a pathetic feel-good spirituality, so that eventually we fell to where we are today, proof positive of the existence of a process dubbed "satanic" by a Pope in our own lifetime.

Some critics, moved more by emotions and force of habit than clear thinking, will deny this process of "self-destruction." Unfortunately, the media brings us daily a most palpable sign of its continuation: Seeing the Church so hard pressed by the scandals, Her enemies both within and without are quick to clamor for additional "reform." In open challenge to Her Supreme Magisterium, they demand that the Church abolish clerical celibacy and accept the ordination of women, divorce, contraception, abortion, and, oddly enough, even homosexuality. This is exactly what the Church should not do! This would be the next step toward the abyss of total relativism.



Retracing our steps

There is only one way to extricate ourselves from the problem we are in—now that our eyes are open. We must retrace our steps. We must return from whence we came. Only in the fullness of Church teaching will we find the solution to the present crisis. The Church has dealt with many problems during 2,000 years. She is no less able to deal with them today.

The first and obvious step then is to pray.

The second is to watch, as Our Lord commanded. We must hone our ability to watch, to pay attention to lurking danger. Thus, when danger appears—particularly when in sheep's clothing—we must know how to resist it; we must know how to assess things in the light of Catholic principles. This presupposes a clear understanding of the perennial truths of the Faith and the unchanging principles of morality, for which we must study. This “back to the basics” study of Church teaching will rekindle in our hearts a burning love for all the principles long eroded by relativism.

A call for heroism

The third step is a proper understanding of sanctity—the heroic struggle for virtue. True and heroic virtue is not anemic or self-centered. It is full of fruits in the apostolate with others. It rejects the comfort zone and the dictates of human respect—the fear of creating complications for ourselves. When faced with opposition, be it from within or without, it does not cringe and boldly proclaims the faith and sound doctrine. The truth is not something to be ashamed of. Our Lord

wants us to influence society, as yeast ferments the dough. He expects us to be courageous in the face of public ridicule, like Veronica.

He invites us to heroism: “Everyone therefore

that shall confess Me before men, I will also confess him before My Father Who is in Heaven” (Matt. 10:32).

For this journey back to the paternal home to be successful it must become a true spiritual crusade, with all the dedication, self-sacrifice, and zeal shown by the heroes of old. These answered Blessed Urban II's call to arms at Clermont-Ferrand, when he launched the First Crusade, with reverberating cries of “God wills it! God wills it!”

If this crusading spirit burns within our breasts, our ecclesiastical leaders will have no doubt that they can rely on our enthusiastic support, provided they courageously assail this largely unchallenged process of “self-destruction” with the indispensable vigor of shepherds defending their flock from ravenous wolves.

Beyond any doubt, the Church shall prevail

If both clergy and faithful carry out their respective duties, with the unailing help of the Blessed Virgin Mary, of Saint Joseph, Her most chaste spouse and Protector of the Universal Church, of all the angels and saints, we will be rewarded by seeing the Church win one more battle. The present crisis is but one more episode—even if one of the worst—in Her glorious history of struggles.

We are reminded of this by the Catholic intellectual Prof. Plinio Corrêa de Oliveira, who wrote in his seminal work, *Revolution and Counter-Revolution*: “Amid the storms through which She passes today, the Church could proudly and calmly say: ‘I have seen other winds, I have beheld other storms.’”¹¹ The Church has fought in other lands, against adversaries from among other peoples, and She will undoubtedly continue to face problems and enemies quite different from those of today until the end of time.”¹² ■

This TFP statement was published as a full-page advertisement in *The Washington Times* on April 11 and in *The Wanderer* on April 25.



An often-forgotten side of the story: Church history abounds with priests who served as educators of boys. Standing out like a shining star among these is the figure of Saint John Bosco. Don Bosco, as he was called, founded the Salesian Order and had, over the years, charge of more than 800 boys, all of whom looked to him for inspiration and guidance. *Far left:* Don Bosco bestows his priestly blessing on one of his boys. *Left:* Don John Bosco hears the confession of one boy while others await their turn.

Members of the hierarchy and laity respond to "The Church, Holy and Immortal, Shall Prevail!"

As this issue goes to press, the American TFP began receiving letters in response to the extensive distribution made of the present statement, "The Church, Holy and Immortal, Shall Prevail!" In addition to its publication in various newspapers, the statement was widely distributed by mail, including copies to all the bishops of the United States and to over 48,000 priests and 9,000 nuns. Below is a small sample of the many responses.

✉ I am so very grateful for your kind words and support.

Please know that I will remember you in my prayers. Thank you for striving to live a holy life, I know your example shines forth for all with whom you have contact.

*Most Rev. John J. Myers
Archbishop of Newark*

✉ I thank you and the members of The American Society for the Defense of Tradition, Family and Property for sharing with me the public statement on the Church and the present trial that She is undergoing.

*Most Rev. James A. Griffin
Bishop of Columbus*

✉ My response to the excellent statement, which you prepared concerning the present crisis in the Church, is the following:

In the great Basilica of Saint Peter in Rome there is a very ancient mosaic of the church, which should encourage us today.

The mosaic is one of the few works of art that was saved from the first structure of the

church. The mosaic shows Christ saving Saint Peter during a storm on the Lake of Galilee; it symbolizes the survival of the Church during the many storms encountered by the Church in its history. The caption that is under the mosaic states "The Church Is Blown Around But Never Sinks".

*Most Rev. Philip M. Hannan Ret.
Archbishop of New Orleans*

✉ Please be assured of my gratitude to you and the members of the TFP for your support and love for the Church which prompted you to write and to publish the public statement.

*Most Rev. William J. Levada
Archbishop of San Francisco*

✉ I especially like the call to retrace our steps for conversion of life in the whole matter of the Church's teaching in faith and morals. I agree that the erosion of faith in Church teaching and obedience to Church discipline has contributed greatly to the present scandalous situation.

Asking God's blessing upon you and your apostolate, and

counting upon a continued remembrance in your prayers, I remain, devotedly in Christ,

*Most Rev. Raymond L. Burke
Bishop of La Crosse*

✉ I received a copy of your recent 6-page publication on *The Church, Holy and Immortal, Shall Prevail!* It is—by far—the best presentation I have seen thus far, articulating clearly the tragic crisis through which our Church is passing currently. Witnessing—without polemic—to the reality, expressed so clearly by Jesus in His words to the first Pope, St. Peter: "The gates of hell will not prevail!"

Your statement came like a tremendous breath of fresh air to clear the atmosphere recently created by the tragic and unfortunate scandals that have occurred in our country. May the Holy Spirit continue to direct all those who are responsible persons as disciples of Christ in the way of truth and peace. God bless you!

*Rev. Edward McCorkell
Berryville, Va.*

✉ You correctly zeroed in on the need for hope which too many have forgotten.

I think the statement was well said and I hope you have the opportunity to distribute it elsewhere!

*Paul Weyrich, President, Free
Congress Foundation, Wash., D.C.*

✉ This is most excellent!!! We will copy and circulate. God love you. Bon Courage!

P.M. Dickinson, Texas

✉ Well written open letter, beautifully stated and it helps all to focus on the true problems and solutions rather than the sensationalism.

T. M., Culpepper, Va.

✉ This article was marvelously written. You couldn't have possibly addressed the issue better! I will translate it and send it to my priest friends in Brazil, and other Catholic friends as well who don't speak English.

L. P., São Paulo, Brazil

Notes for Cover Story:

1. In opposition to a usage that is becoming generalized, we restrict the term "homosexuality" to homosexual practices, thus excluding the mere inclination. No individual who suffers from such unnatural inclination and resists it with the help of grace can be called a "homosexual," just as no one who resists the inclination to steal or lie can be called a "thief," or a "liar."

2. www.ewtn.com/library/catechism/PiusXCat.txt. Theologians give Gen. 19:13 as the scriptural basis for this designation.

3. *Catechism of the Catholic Church* (New York: Doubleday, 1995) # 2357, p. 625.

4. Cf. Gen. 19:1-29; Lev. 18:22; Deut. 22:5.

5. Cf. 2 Pet. 2:6-7; Rom. 1:24-27; 1 Cor. 6:10; 1 Tim. 1:10.

6. St. Peter Damian, *The Book of Gomorrah* (*Patrologia Latina*, vol. 145, col. 159-190) quoted in Roberto de Mattei, *L'Église et l'homosexualité* (Paris: Pierre Téqui Éditeur, 1995), p. 12.

7. Pedophilia is frequently, albeit not necessarily, connected with homosexuality. This is certainly the case with the current scandals, wherein almost all of the prepubescent children molested by clergy were boys. The homosexual abuse of teen-age boys is pederasty (ephebophilia).

8. Cf. Allocution *Resistite fortes in fide*, of June 29, 1972, in *Insegnamenti di Paolo VI* (Vatican: Poliglotta Vaticana), vol. 10, pp. 707-709.

9. Cf. Allocution to the students of the Pontifical Lombard Seminary on December 7, 1968, in *Insegnamenti di Paolo VI*, vol. 6, p. 1188.

10. Moral "relativism" tries to adapt Catholic

doctrine and morality to one's personal fancies or the ruling form of worldliness. Objective norms of thought and action are thus destroyed. The person becomes the slave of his own caprices and those of fashion, as channeled by the media. Eventually, he accepts evil in the guise of good. Cf. Pope John Paul II's allocution to the religious and priests participating in the First Italian National Congress on Missions to the People for the '80s, February 6, 1981, *L'Osservatore Romano*, February 7, 1981.

11. *Alios ego vidi ventos; alias prospexi animo procellas*, Cicero, *Familiares*, 12, 25, 5.

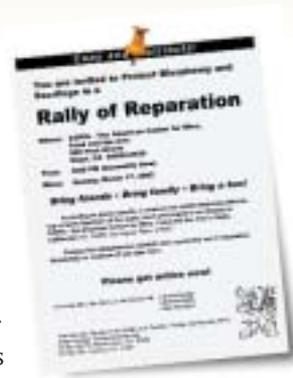
12. Plinio Corrêa de Oliveira, *Revolution and Counter-Revolution* (York, Penn.: The American TFP, 1993) p. 115.



America Needs Fatima®

May ~ June 2002

PROGRESS REPORT



The city of Napa, traditionally known as California's leading wine center, has joined the sadly growing list of places displaying blasphemous anti-Catholic "art."

The American Center for Wine, Food and the Arts (COPIA) in Napa mounted an exhibit of defecating figurines that includes the Pope, a bishop and a nun. When controversy over the exhibit, "Active Ingredients," became national news, the recently inaugurated \$55 million dollar center refused to remove the offensive figurines.

In response, the American Society for the Defense of Tradition, Family and Property (TFP) with its America Needs Fatima campaign organized a rally of protest and reparation. The American TFP alerted its members, who sent numerous protests to the center. TFP representatives, supporters, and friends scheduled a demonstration in front of the museum itself on Sunday, March 17.

On that day, about 75 faithful Catholics met in Napa in rainy weather and abnormally cold temperatures to protest the outrageous blasphemy. Some had driven over nine hours from Los Angeles to be there. TFP Vice-President Thomas McKenna began the rally by welcoming the protesters and reminding

them that their efforts and sacrifices truly honored God. "We are in the Lenten season, which is a good time to remember the words of Our Lord in the Garden of Olives: 'Is there not one who will watch with Me?'" Mr. McKenna said. "Be sure that Our Lord is pleased that you are

could read the message.

Local TFP organizer Philip Calder introduced Msgr. William Serado, who inspired all with his presence and led the rosary and other prayers. Religious and patriotic hymns were sung intermittently and the crowd shouted protest slogans.

Catholics Protest *Blasphemy* in California's Wine Country

here today standing up for His Church as She is once more blasphemed."

Along with TFP standards, a 20-foot banner stating "The American TFP and its America Needs Fatima Campaign Protest Blasphemy and Sacrilege at COPIA" was positioned near the entrance so everyone entering the center or passing by in cars

Several participants addressed the crowd, telling why they had come, and local people exclaimed how they were encouraged by the fact that something had finally been done. "We are here to vent our indignation at this terrible display," said local resident Francis Crotty. "One man and his vulgarity of art has cast a blight over the whole region." Others stated that COPIA owed a public apology to the community and the Church.

The warm spirits and convictions of the faithful were not dampened by the light showers and strong winds that threatened to disrupt the rally. By the end of the protest, the dark clouds gave way to blue skies and sunshine. Msgr. Serado gave his final blessing and all joined in singing "Holy God We Praise Thy Name."



Anti-blasphemy protest, Napa, California

An Arc of Hope

It was a typical rainy April day in south-central Pennsylvania. Everything was wet and the skies were gray. But, the gloomy weather didn't stop friends and supporters of America Needs Fatima from traveling up to six hours to visit the Pilgrim Virgin statue of Our Lady of Fatima at the TFP headquarters. This July will mark 30 years since this same statue wept tears in New Orleans in 1972.

The presence of Our Lady was truly felt and some were even moved to tears as they prayed their rosaries while kneeling at her feet. Even the little children looked up at her maternal eyes in awe as she looked down at theirs. There was a certain grace felt by all, and it seemed that she touched each and every one present.

As the afternoon came to a close, Our Lady's devotees, one by one, reluctantly thought of heading back home. It was then that the rain-filled clouds parted and the sun shone through the budding trees. A rainbow



Friends and members of *America Needs Fatima* venerate the international pilgrim statue of Our Lady of Fatima at the headquarters of the American TFP, Spring Grove, Pennsylvania, on April 28, 2002

could be seen forming in the distance. The colors brightened and the arc thickened. As soon as the complete arc could be seen, a second one began to form. Many viewed this as a sign of hope. Our Lady was then carried out in front of the rainbows as the *Salve Regina* was sung by those present. Slowly the rainbows dissipated into the clouds and Our Lady was carried back inside. Everyone left with a resolution to continue spreading the Fatima message, so much needed in our world today, with renewed hope in the triumph of her Immaculate Heart as she promised at Fatima. ■

The first “Jacintas” and “Franciscos”?

Children and young adults attend Fatima catechism classes with enthusiasm and exceptional interest

How do you become a saint? This was the topic of a series of classes recently started by ANF Director Robert Ritchie for children and young adults in the Hazleton, Pennsylvania, area. “I tell them lots of stories,” Mr. Ritchie said, “particularly about Our Lady’s apparitions

to the three Fatima children. I prove to them how they, too, can become saints. It’s a question of taking the message seriously.”

The technique of raising up the beautiful and inspiring example of the saints and challenging the children with sanctity seems to be working. There are no “sleepy heads” in these classes. Using a special method of teaching that incorporates story telling, slides, and an open forum of questions and answers, the children stay tuned to the class for almost two hours at a time.

In the long term, the goal is to form a group of modern day “Jacintas” and “Franciscos.” Our Lady sanctified Jacinta and Francisco in a very short time. America Needs Fatima is studying the Fatima message from the perspective of sanctifying children. “My hope is that this group of children will be the first official group of ‘Jacintas’ and ‘Franciscos’ in America,” said Mr. Ritchie. “With Our Lady’s blessing, similar groups will also be established across America. It’s what we need to oppose the terrible lack of religious instruction among Catholic families and to make up for the lack of good role models. ■

ANF director Robert E. Ritchie talks with a group of children about the Fatima apparitions and how they can answer Our Lady’s call.



Interview

with Mr. Steven Mosher

President of Population Research Institute



Mr. Steven W. Mosher

Global Family Life Conference

The Population Research Institute, headed by Mr. Steven W. Mosher, hosted its first Global Family Life Conference April 3 through 7 in Santa Clara, California. More than a thousand people gathered to hear lectures presented by over fifty of the world's most renowned pro-family speakers and activists.

Members of the American TFP and America Needs Fatima participated and sponsored an exhibit of their activities and materials among some fifty other exhibitors. The American TFP's vice-president, Thomas McKenna, had an opportunity to speak with Mr. Mosher, a recognized expert on China as well as on population issues, about that country's future as we enter the twenty-first century.

* * *

Mr. McKenna: Could you please explain for the readers of *Crusade Magazine* what the goals of the Population Research Institute are?

Mr. Mosher: The goals of the Population Research Institute are first of all to end the war on people that goes by the name of population control and that involves government-subsidized abortion, sterilization, and contraception around the world. We want to stop the flow of U.S. tax dollars to these overseas programs that take human life and that harm families. Secondly, we want to encourage policies, laws, and programs that strengthen the family and that encourage people to be generous and welcome children from God. We are in the midst of a depopulation crisis now. The only way to turn that around is by encouraging and enabling young couples to be generous in accepting children.

Mr. McKenna: What were the basic goals of this conference and were they achieved?

Mr. Mosher: The goals of the conference were really imbedded in the conference title. We called this conference "Global Family Life." And we did it for a reason. We call it a global conference because we are concerned not just about what's happening in Califor-

nia where we held the conference, but across the United States, Canada, Latin America, Asia, Africa, and the rest of the world. That's why we had speakers here from Australia, New Zealand, speakers from the Czech Republic and other Eastern European countries. We had individuals attending the conference from all continents. We wanted to bring them together to talk about family issues and also the paramount issue of our day, which is the life issue. Without human life, you have nothing. So the title was "Global Family Life."

Mr. McKenna: You are known in the world as an expert on China, especially after being the first social scientist invited to do research in post-revolutionary China and then being asked to leave because you angered the communist government. I would like to ask you how you see China's threat to the world today.

Mr. Mosher: If one were to rank in order the threats to liberty in the world, China would rank very high on the list. There is a threat of global governance from the U.N., which has abandoned its charter and is seeking to impose a world government on us in various ways. But there is also a threat originating in Beijing.

Communism is not dead in China. The Chinese communist party is alive and well. It has 60 million members. It is now building a first-class military with weapons stolen from the United States—technology stolen from the United States—through espionage and also purchased through Russia at prior sale prices. China declared ten years ago that there was a new cold war between the United States and China. So their long-term intentions are to dominate Asia and larger parts of the world. We need to be aware of that and we need to prepare for that. We need to defend ourselves against that.

Mr. McKenna: Regarding the Fatima message, the apparitions in 1917, and the

The Fatima message "is just as relevant today as it was first given some 85 years ago."

changes that have taken place in the world, do you see that the message is still relevant for Catholics today in the twenty-first century?

Mr. Mosher: Absolutely. It is just as relevant today as it was when first given some 85 years ago. It is relevant because Our Lady warned us that without conversion Russia was going to spread its errors throughout the world. And it did spread its errors throughout the world.

It spread them into China, into Korea, into Vietnam, and even though communism seems to have collapsed in Russia, it is very robust and growing stronger day by day in the People's Republic of China, which is rapidly becoming a more formidable enemy of freedom and of liberty and of God than the Soviet Union ever was. It is more formidable because the Chinese com-

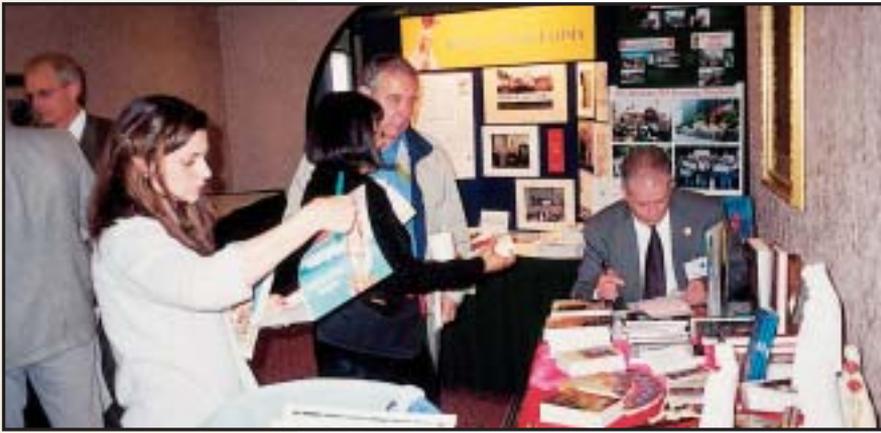
munist party, realizing the bankruptcy of the economic policies of Marxism, has adopted certain free market elements in their economic reform program. So their economy is booming; it is growing at 10% a year. From that growing economy they are now able to extract increasing amounts of resources to build a first-class military. They are increasing their military budget, their defense budget by 15-20 % each year. They have a huge population base with abundant resources and a government that is in control of the most talented people in the world.

So this is, I think, the principal error that Our Lady was talking about when she said that Russia would spread her errors throughout the world. We are now looking at the possibility of a new Sino-Soviet alliance. The old Sino-Soviet alliance was directed from Moscow with Beijing as a junior partner. It fell apart in the early 1960s. The new Sino-Soviet, Russian-Chinese, alliance will be directed from Beijing. They will be the older brother and Russia may be the junior brother in this.

So I think that when the Chinese say that there is a new cold war to be fought between China and the United States, we had better take them seriously. We had better work above all for the evangelization and for the conversion of China, because it is only through the evangelization and conversion of China that this coming conflict with the old serpent who has ruled China for thousands of years and the remnants of Christendom will be finally resolved in a victory for Our Lord and Our Lady. ■

For more information on the Population Research Institute, see: www.pop.org

Participating members of the American TFP and America Needs Fatima sponsored a display of their activities and materials among some fifty other exhibitors at the Population Research Institute's recent Global Family Life Conference.



Where there's a *Will*, there's a *Way*!

Dear Mr. Ritchie,

I have already placed the *America Needs Fatima* campaign in my Will and have used the phrase you have suggested.

I would like to speak with you about placing *America Needs Fatima* in my Will. Kindly call me at: () - Time of day: :00 A.M./P.M.

Name _____

Address _____

City _____ St _____ Zip _____

Phone: () - _____

Email: _____

Some especially generous ANF members have paved the way into the future for the Fatima message by including *America Needs Fatima* in their Will. We are forever grateful to these special devotees of Our Lady.

If you are thinking about helping *America Needs Fatima* flourish far into the future, you may ask your attorney to include either of the phrases below in your will:

Option I:

"I give and bequeath the sum of \$_____ dollars to be used for the general purposes of *America Needs Fatima*, a special campaign of The Foundation for a Christian Civilization, Inc., of 1358 Jefferson Rd., Spring Grove, PA 17362, a 501 (c)(3) tax-exempt charity."

Option II:

"I give, devise and bequeath to *America Needs Fatima*, a special campaign of The Foundation for a Christian Civilization, Inc., of 1358 Jefferson Rd., Spring Grove, PA 17362, a 501 (c)(3) tax-exempt charity, for its general purposes all (or state fraction or percent) of the rest, residue and remainder of my estate, whether real or personal."

ANF Prepares One Million Rosary Crusaders to Mark September 11

America Needs Fatima's one million Rosary Crusaders will pray the Rosary on September 11 from 8:46 to 9:03 EST.

ANF will mark one year since the attacks on America by radical Muslim terrorists by praying a Rosary for the September 11 victims while asking Our Lady of Fatima to protect and strengthen our country in the ongoing war against terrorism.

It was a wake up call for America and the world when extreme Islamic terrorists drove a hijacked commercial airplane into the North Tower of the World Trade Center at 8:46 AM. Shortly thereafter, at 9:03 AM, they plunged another into the South Tower. Between the two attacks, 17 minutes had elapsed.

During these 17 minutes, exactly one year later, one million Rosary Crusaders will pray to the Mother of God, all at the same time, but each from his or her own home, to ask Her powerful intercession for our country and our families and for the souls of the September 11 victims.

May Holy Mary give us the resolve to follow the path of confidence and courage to the very end. As we redouble our prayers and sacrifices, we ask Holy Mary to guide our leaders in this international struggle with terrorism, giving them the courage necessary to face the many difficulties that lie ahead. ■



Our Readers Write...



☒ May God Bless you for your work and for letting people know what's going on. If I didn't belong to America Needs Fatima, I wouldn't know anything.

I had the Fatima statue at my house on March 19, 2002. I can't explain what an honor and happy occasion it was. My niece came. She was very ill with cancer. She passed away on April 18, 2002, a month later. Our Blessed Mother helped her and her family by her visit to my house. Please pray for her (Suzanne). She left behind three children. Suzanne's family is grieving now, but Our Lady of Fatima helped so much. Her visit was timely.

— J.G., New Haven, Conn.

☒ I found *Crusade Magazine* very interesting, unlike other Catholic magazines which can get so lost in technical theology, such as "Catholic Apologetics."

After glancing at the blasphemy article by Robert Ritchie, I mailed in a second donation. It's so fashionable to ridicule Christians, whereas if it were minorities or Jews, the politically correct would not dare for fear of

being labeled racist or anti-Semitic.

I also glanced at "The Enemy Within." I was one of those who saw the collapsing of the WTC as a display of God's anger against us for polluting the world with Hollywood's garbage.

— T.D., Milwaukee

☒ I am a sixteen-year-old high school student who wishes to grow as a Catholic, help out my community, and have something to do. Can you please send me a letter on what I can do as a Catholic to fulfill these needs.

— S.N., New York, N.Y.

☒ I appreciate your timely reply. I subscribe to your magazine and always look forward to receiving it, and that's where I first read of you. I also receive e-mail from your organization on a regular basis. Your work is of tremendous benefit to America. Please continue your great work.

— M.R., by email

☒ Thank you for the lovely pictures I received of our Blessed Mother enclosed in your mailing and especially the latest titled

"Look Into These Maternal Eyes," which is truly inspiring.

— J.S., Lawrence, Ma.

☒ I was very impressed on receiving the Prince of Peace in my home. How beautiful He is. He inspires me with more faith, peace, and love. Every one in the family loves Him and asks His Blessings.

— A.D., Flushing, N.Y.

☒ Thank you for addressing this issue. I have stopped buying Disney products a year ago when I first became aware of their stand on homosexuality.

— L.E., Mico, Tex.

☒ Thank you so much for the beautiful calendar you sent me last year. I am hoping you can send another this year. Your letters and inspirational messages mean so much to me. There is a book called "The Book of Confidence" that you published. I would greatly appreciate it if you would send it to me.

— P.H., Miami



Crusading for Our Lady

Since January of this year *America Needs Fatima* staff and volunteers have taken several steps in their continuing efforts to foster devotion to Our Lord, Our Lady, and the saints, to oppose horrendous blasphemies, and to defend the honor of the Church.

As part of *America Needs Fatima's* crusade to spread Our Lady's message at Fatima, our popular book, *Our Lady of Fatima: Prophecies of Tragedy or Hope*, has been reprinted, and 496,000 Instant Impact Fatima fliers have been distributed. At the same time, devotion to Our Lady's Seven Sorrows is being fostered with free distribution of a special full-color prayer card. The first printing of 100,000 was exhausted in less than two months, and another printing of 40,000 copies is almost gone.

ANF volunteers have also distributed a hundred-thousand

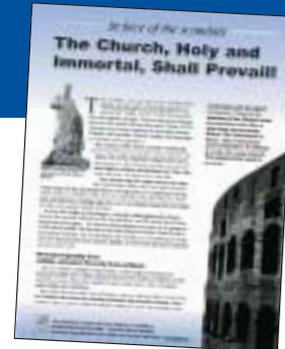
full-color prayer cards of Saint Joseph, Patron of the Universal Church, requesting that Catholics pray to him for the Church's urgent victory over Her internal and external enemies.

Unfortunately, incidents of blasphemy continue to plague our nation. Two recent examples are the highly offensive greeting cards published by the NobleWorks company of New Jersey and a number of insults against God and the Virgin Birth on the ABC Bill Maher Show. Postcard campaigns in response to both have been launched, with 350,000 and 120,000 protest postcards, respectively, having been distributed so far. In addition, a rally of reparation is scheduled for June 22 in front of ABC studios in Burbank, California.

In face of the current scandals in the Church, ANF made a special effort to defend the

honor of Holy Mother Church by preparing a striking six-page brochure entitled "The Church Shall Prevail!" for free distribution. Over 250,000 brochures have already been distributed. Response to this has been most encouraging. A copy of "The Church Shall Prevail!" has been sent to every priest in America.

Times like these call for great faith and confidence among Catholics. To this end, another ANF crusade has been the distribution of nearly 300,000 "Confidence" fliers and 100,000 free copies of *The Book of Confidence*. The public's initial response to this apostolic outreach was so encouraging that we printed 100,000 more fliers offering this valuable little book on the important virtue of confidence. The new flier features a beautiful picture of Saint Thérèse on the cover.



Above, from left to right: flier protesting NobleWorks blasphemy, *Our Lady of Fatima* book, *Our Lady of Fatima* "Instant-Impact" fliers, Saint Thérèse confidence flier, *Our Lady of Fatima* confidence flier, Saint Joseph prayer card, *Our Lady of the Seven Sorrows* prayer card, "The Church, Holy and Immortal, Shall Prevail!" brochure.

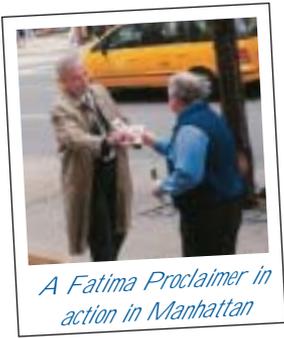
To order FREE copies of any of the above fliers or prayer cards, please see the enclosed Reply Card or call (888) 317-5571.



Jack Burnham, a Fatima proclaimer, distributes copies of the "The Church, Holy and Immortal, Shall Prevail" brochure at St. Joseph's Catholic Church in Orefield, Pennsylvania.

Fatima Proclaimers on the Rise

America Needs Fatima recently set up a new office in Bakersfield to help expand its Fatima Proclaimer operation. Crusade Magazine interviewed Mrs. Marie Gallegos, who heads this office.



A Fatima Proclaimer in action in Manhattan

Crusade: What is the Fatima Proclaimers operation all about?

Mrs. Gallegos: The work of the Fatima Proclaimers is of utmost importance. We are the ones reaching the people with the Fatima message, day in and day out. We are responsible for reaching tens of thousands of souls each month by distributing Fatima fliers, at churches, malls, street corners, schools, airports, and wherever else people gather.

With this network, we are able to reach people in every nook and cranny of the country. And because of our dedicated apostles, we are able to help counter the evils in the world. We also spread other fliers on the urgency of praying the Rosary every day, as Our Lady requested. We promote the Fatima lifestyle, which is living in union with Our Lady through prayer, penance and change of life. As soon as more Americans live as Our Lady instructed at Fatima, we will see the triumph of the Immaculate Heart. Our Lady's

Proclaimers are the real soul grabbers.

Crusade: What has been your experience in calling people to become Fatima Proclaimers?

Mrs. Gallegos: It's been wonderful. Everyone has welcomed our call. They are glad that we are making them part of the nationwide volunteer network. They look forward to joining us in our many campaigns. May God bless every one of them for their courageous work.

Crusade: Would you like to share a particular case or story that you have recently experienced?

Mrs. Gallegos: Just recently some friends and I went to San Francisco to distribute Fatima fliers. There we met Ron, who wasn't Catholic. He was riding cross-country on his bike. We met him while riding the trolley and handing out Fatima fliers. The next day, he

flagged us over and asked us what we were doing because he had taken a flier the day before. I explained the message of Fatima, and the urgency and importance of praying the rosary every day. After he heard about the beautiful message of Fatima, he stayed with us for two days, helping distribute fliers. He rode the trolley from Market to Pier 39 while we gave out fliers from Lombard to Chinatown on the other trolley. I gave him my rosary kit and he prayed the Rosary.

Crusade: Why did you join the Fatima Proclaimers?

Mrs. Gallegos: I want everyone in the whole world to hear Our Blessed Mother's message. I want to be part of that touching with grace that only our heavenly mother gives, if we but ask for it. I think the greatest thing is what I see in people's eyes when grace touches their souls. There's nothing like it. ■

Challenges of Sanctity

ANF director speaks to members of a dynamic Miraculous Medal prayer group

The Miraculous Medal Prayer Group of Voorhees, New Jersey, sponsored a lecture by America Needs Fatima Director Robert Ritchie. The topic of the lecture was "The Challenge of Sanctity in Today's World."

Mr. Ritchie outlined a plan of sanctity for lay people today who find themselves in a constant confrontation with a world that seems to have made its top priority to ignore and drift away from God. He showed that the only way left for a Catholic and a devotee of Our Lady in our present day is the militant way, that is, to consider one's life as a personal crusade. Mr. Ritchie remarked that the defensive strategy,

especially for the younger generation, is doomed to failure and spiritual demise. "The best defense is a constant offense," he said.

"There's no middle ground. Either you strive for sanctity on a daily basis and try to bring others with you, or you will inevitably slide down the slope of sin. The comfort zone must be sacrificed. If it is true that God, Our Lady, and the Church are being constantly attacked, we must remind ourselves that we belong to the Church Militant and sacrifice our comfort zone. And if we don't do this, how else are we to prove our love for God?" Mr. Ritchie concluded. ■



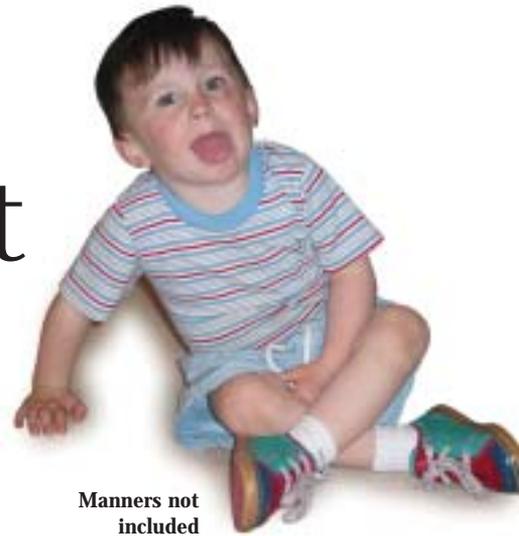
Robert E. Ritchie speaks to the Miraculous Medal Prayer Group in Voorhees, New Jersey.



BACK TO
MANNERS

Fake It... Till You Make It

BY PAMELA RYAN



Manners not
included

Some years ago I held a part-time office job. “Good morning, Joe!” was my customary greeting to my co-worker, a middle-aged, good, but incredibly grumpy man. For the first three months of our acquaintance, his invariable reply was, “What’s so good about it?”

The first time he said it, it was like a slap in the face. Something right around the region of my heart actually hurt. “How utterly rude, ruthless, and uncouth,” I thought.

Nevertheless, I resolved to continue

*“Listen, Joe, when I say
‘Good morning,’ I mean it!”*

trumpeting my “Good morning!” every day with the same cheery intonation.

One day I faced him: “Listen, Joe, when I say ‘Good morning,’ I mean it. You know, I truly, really wish you a good morning.”

He began to mellow after that, and one day, behold! the incredible happened: He actually returned my good wishes.

Yes, the problem and I had met before. Many a time, I had come across people in the work force who were by no means bad, ruthless, or uncouth, but whose deep-rooted philosophy regarding manners was: “If you don’t feel like saying it, you are faking it. Well, I’m not a phony, so I won’t say it.”

Incredibly enough, a large sector of our society today, especially among the young, seems pervaded by this outlook. To be polite, to exercise good manners, to be attentive to others, is deemed prudish, unreal, “out of touch, fake.

Let’s go back to a time when manners were considered essential for good interaction with our fellow human beings.

From the time we were about five years

old, mother was always there to make sure we said “hello” when we met someone, that we rose and offered our seat to elderly ladies on the bus, that we said “happy birthday” at a party to the person whose birthday it was, that we said “thank you” when receiving a favor, and so on.

Later, as we grew a little older, we had to learn to begin and maintain conversations at the table, to greet people a little more extensively, to write acknowledgements and thank-you notes.

Believe me, the first time I had to say “happy birthday” to someone, I didn’t feel like saying it one bit. Every time I had to stand up and let an old lady sit in my seat, I wished that she hadn’t come in at all, and many a time I felt rather like sticking my tongue out at someone rather than saying the sweetest possible “Hello, how are you today?” I certainly didn’t care what the answer to that question might be either.

But I had a good, old-fashioned mother, and she kept making me do it and correcting me when I failed to do so. And you know what happened? After about fifteen years on this earth, a habit began to form.

And once the habit was formed, it came easily. And once it became easy, it was actually a pleasure...and I felt civilized!

One day, reading a story of a lady who, having had a very hard childhood, had developed several problems, I found the formula for the problem.

She recounted her turbulent life and then described how she tried to truly start anew. She only really began to feel that she was mending when she decided to help others even less fortunate than herself. It was hard at first, because she simply didn’t “feel” like doing it. But she found that even if she did not feel like anything, she must at least “fake

it,” and then, slowly but surely, she began to feel that it was becoming part of her and that she was “making it.” Yes, the fostering of good manners takes exactly this formula: “Fake it till you make it.”

Once I asked Mother, “Mom, what are manners, anyway?” I shall never forget her simple, wisdom-filled answer: “Manners is thinking of others.”

The reality that we are born a little bit on the barbarian side, far from having inborn good manners, does not justify our ignoring or mistreating any human being.

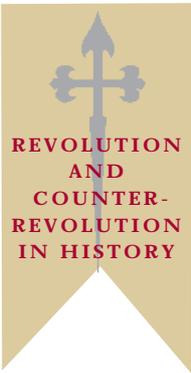
Yes, we must be polite, even at the risk of “faking it.” And politeness must be taught, like mathematics, grammar, or music, from a very early age.

Still, a little skeptical voice somewhere inside of us may whisper: “Is all this “faking it” worth it? And, even if I “make it” and become a model citizen, what is the real advantage?”

The great advantage of “making it” is that, to begin, we will cease to feel like islands. No one likes a rude and impolite person. Therefore, a rude person is automatically isolated.

If we are truly polite, there are a number of untold doors that will open before us. This world, even the most technologically sophisticated environments, is still made up of human beings. Gas may move a vehicle, electronics may move a computer, but it is kindness that moves a human being.

It is but a short step from politeness to kindness. And from kindness to real caring is only another. And here is the greatest advantage of all: by becoming truly polite we will be well on the road to fulfilling Our Lord’s sublime command: “Love one another as I have loved you” (John 13:34). And we will be on our way to being like Him. ■



Chapter 2

The Wars

Part one: The Hundred Years War

BY JEREMIAS WELLS

Among the many centrifugal forces spinning out of control and splintering Christendom, dynastic and commercial wars greatly added to the disintegration. Civilization was no longer unified by the universal concept that the orderly arrangement of human society was based on Christian principles that were applied to the whole of life. This was all replaced by a nationalistic spirit of self-interest and a disdain for traditional religion and morality. Between 1337 and 1453, France and England trampled on these values in an utterly ruthless conflict known as the Hundred Years War.

The Capetian dynasty had ruled France for over three hundred years with each king leaving a son to replace him, that is until the time of Philip IV. He left three sons, each of whom ruled for a short time, but none was able to produce a male heir, a chastisement, some said, for Philip's brutal treatment of Pope Boniface VIII. At the death of the third son in 1328, the French barons chose Philip of Valois, the sixth of that name, to replace him, although he descended from a collateral line—his father was Philip IV's brother. Prince Edward of England had a better claim since he was in a direct line, but he was rejected not so much because that line passed through a woman, Isabella, his mother and a daughter of Philip the Fair, but because having a Plantagenet on the throne was unacceptable to the French. In any case, Edward, then only 16, was in no position to object.

Edward III

For three years during his middle teens, Edward watched as Isabella, sometimes called the she-wolf, and her paramour, Roger Mortimer, tyrannically ruled England after having murdered the boy's father, King Edward II, and embezzled the country dry.

When the boy turned 18 and his disgust reached an intolerable pitch, he invaded the royal castle, seized the rapacious tyrant Mortimer, and had him hung one month later. His mother, saved from death only by the intervention of the Pope, he sent into an early retirement.

In 1066 William the Conqueror, Duke of Normandy, had seized the English throne and added the French duchy to the English king's possessions. A hundred years later, when the Count of Anjou ascended the English throne as Henry II, he brought with him not only the Angevin lands but also

Aquitaine (then synonymous with Guienne), which he acquired through his infamous wife, Eleanor. In the next generation, Philip Augustus forced Henry's son, King John, to relinquish all his French holdings with the exception of Guienne, which was officially recognized by Saint Louis in the Treaty of Paris signed in 1258.

As part of the Treaty, the King of England, as the count of Guienne, had to pay homage to the French King. Thus, in 1329 Philip summoned Edward to France to perform a ceremonial act of fealty and threatened confiscation of his French lands if he failed to comply. The English King, in a much weaker position, acquiesced, but the humiliation ran deep. While Philip made further encroachments upon Edward's prerogatives and territory, the harried but combative King prepared for war.

Another contributing factor arose when Edward interfered with the French rule in Flanders, which then comprised roughly the western third of modern Belgium. One of the many changes occurring in the fourteenth century was a shift in the control of the industrial and commercial cities from the feudal nobility to upper-middle-class entre-



preneurs and workingmen who were organizing themselves into guilds. Since England supplied the prosperous Flemish cities such as Ghent, Bruges, and Ypres with the raw wool for their cloth industry, Edward allied himself with the townsmen in their tension-filled dispute with the pro-French Count of Flanders. France retaliated by giving aid to the Scots in their ongoing resistance to English control. In 1337 Edward declared that Guienne was no longer under French suzerainty, and Philip retaliated by confiscating the contested duchy. The war was on. When considering causes, we should keep in mind that the nobility and upper classes of both countries were of one speech, one custom, and one society, and more than once in the previous centuries their monarchs envisioned a great Anglo-French empire under one ruler, Capetian or Plantagenet.

The Hundred Years War

At the outset France appeared to have the preponderant advantage. She had a population of 21 million, approximately five times that of England. French merchants and artisans had created enormous wealth and the most beautiful European cities outside of Italy. Paris, considered the capitol of northern Europe, had 150,000 inhabitants. In addition, France had an enormous knighthood for whom war was a way of life.

By contrast, medieval England was a poor little country whose wealth came mainly from the export of wool. London, its only major city, held fewer than 30,000 souls. Yet England had two major assets: a determined, inventive, energetic King and a large contingent of well-trained and equipped yeomen-archers.

In the early stages of the war both sides engaged in despicable attacks on the civilian population. French privateers subjected the entire southern coast from Dover in Kent to Cornwall to pillage and the torch. The English sent out raiding parties from Flanders and Guienne into the rich, unprotected countryside. Every house, village, abbey, and church was looted and burned. Anybody — man, woman or child, priest or peasant—who could not flee was butchered along with the cattle.

Edward landed on the beaches of Normandy in 1346 with about 10,000 men, not far from the site of the World War II landings 600 hundred years later. He moved inland and passed through the rich, unprotected

Norman countryside, looting, killing and burning as he went. Philip raised a force of over 30,000 and marched against him from the direction of Paris. Edward, who did not want to face a superior force in an open field, turned north. However, slowed down by the enormous amount of booty that he had accumulated and hindered by the river crossings at the Seine and Somme, he realized that Philip was closing the distance between them.

The Battle of Crecy

He dismounted his men-at-arms and took up a well-chosen defensive position at the top of a gently rising slope with both flanks covered by woods and a small river. The astute commander placed his rapid-firing longbow men in protruding wings and waited for the French cavalry to ride into a withering crossfire, which they obligingly did.

The vanguard of a column that stretched out for miles down the road began arriving late in the afternoon in a disorganized and disorderly fashion. Wave after wave of French knights charged only to be cut down by English arrows. When nightfall brought an end to the slaughter, more than a third of the French army lay dead on the battlefield. The introduction of the longbow, to which the French never seem to have adjusted, reduced the effectiveness of the charging knights and allowed the English to dominate continental warfare for the next 80 years. Edward then went on to besiege Calais and occupied it a year later, giving the English a bridgehead on the French side of the Channel that lasted until 1558.

The last phase

In a protracted struggle of such length, the tide of battle swings back and forth and kings and warriors come and go. For 35 years at the turn of the century (1380-1415) a truce was observed. In the interests of time and space we will skip the middle portion and pick up the narrative in 1422. In that year

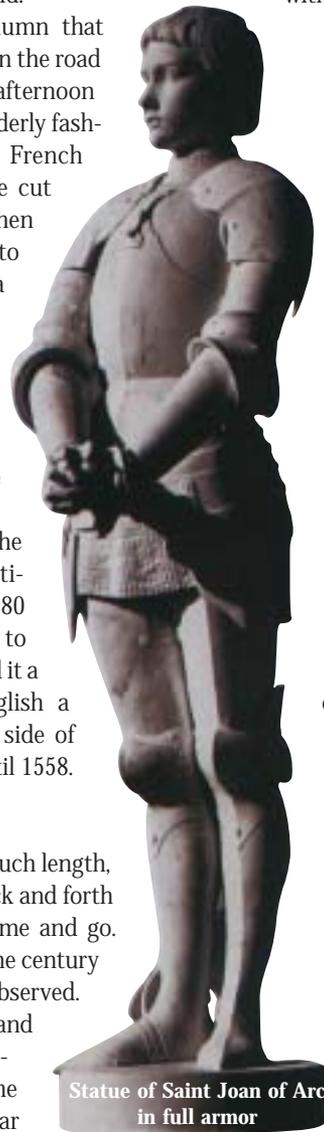
the kings of England and France died within six weeks of each other. When the increasingly feeble-minded Edward III died in the arms of his greedy mistress in 1377, the royal line passed, through his dead son, the Black Prince, to his grandson Richard II. Another of Edward's grandsons, Henry (IV) of Lancaster usurped the throne in 1399 and passed it on to his son, Henry V. The fifth Henry (1413-1422), a brilliant, daring military strategist, invaded France in 1415 and at his premature death held the northern third of the country, including Paris.

Charles VI brought ruin and disorder to the French monarchy. For the last thirty years of his long reign (1380-1422) he was intermittently a raving maniac, a king that could neither be replaced nor respected. During that time a civil war raged between the Burgundians, who were collaborating with the English, and the supporters of Charles (the Armagnacs). In the seven years since Charles' death, the weak and irresolute prince known as the Dauphin retired to his castle in Bourges and watched as France was slowly dismantled by the Anglo-Burgundians. All seemed lost until Divine Providence intervened.

Profile: Joan of Arc

Joan spent an extraordinary childhood in the village of Domremy in the valley of the Meuse where she gained the admiration of all who knew her by her great piety and patriotism. Moreover, the intelligent girl's influence over others was enhanced by the practice of chastity, which was a sure sign of her vocation. Roving bands of English marauders who ravaged the countryside with rape, murder, and theft instilled in Joan a compassion for the French victims and a strong desire to know the will of God and serve His justice.

During her early adolescence, Saint Michael the Archangel appeared to her and introduced Saints Catherine and Margaret,



both Roman martyrs, who became her frequent companions and counselors. They revealed to the devout youth that it was her mission to save the Kingdom of France and that this would entail sacrifice. Specifically, God ordered her to go to the aid of the Dauphin, cause the siege of Orleans to be lifted, and restore Charles to the throne of his father by having him crowned at Rheims. At the urging of the saints, whom she called "her voices," she went to the local captain of the militia, who sent the holy warrior on to the Dauphin, then residing at the royal castle in Chinon, with his recommendation.

From the beginning, through the judicious use of supernaturally revealed information, the young virgin gained the confidence of the uncrowned king. In order to assure any skeptics of the legitimacy of Joan's mission, Charles took her to Poitiers to be examined by a commission of learned theologians and preaching friars under the presidency of the Archbishop of Rheims. The commission concluded that the Maid's life, conduct, and intentions were humble, pious, and honest and that to ignore their findings would be to disregard the will of God.

Lifting of the Siege of Orleans

Although Orleans was ringed by several specially built forts, Joan, nevertheless, entered the beleaguered city at the head of a few thousand troops and a large convoy of much-needed supplies. She greatly improved the moral climate by dispersing the women of ill-repute, whose presence brought God's anger, and ordered all combatants to confess their sins before engaging the enemy. The virgin warrior then led the attack against the surrounding forts, taking one after the other but catching an arrow just below the shoulder in one attack.

She led not so much by directing the strategy as by instilling enthusiasm in the troops and spurring on the weak-willed. Time and again she would recognize a weakness in the enemy's position, jump on her charger, and urge the hesitant Frenchmen forward. After several forts had been conquered, the confused and surprised English commander assembled his troops and rode off. In the space of nine days, a 17-year old girl, by following God's commands, had reversed the direction of a war that had been going on for almost a hundred years. Within the month, Joan cleared the central Loire Valley of English

soldiers and inspired the first major French victory in a pitched battle in the war. The counteroffensive that eventually pushed the English across the Channel was underway.

God's holy messenger now moved on to her final responsibility: to urge the Dauphin on to the cathedral in Rheims to be crowned as God's regent in a ceremony where he pledged himself to God and was accepted by God.

A few worthless individuals had been crowned in previous reigns, but, nevertheless, the coronation and the anointing with holy oil embodied the spirit of the French nation, the first daughter of the Church, a spirit that was smashed by the Revolution of 1789 and Napoleon.

Marching through enemy territory, Charles, at the head of an army of over 10,000 and with Joan at his side accepted the surrender of several cities and towns, including Troyes, Chalon, and Rheims itself, cities that feared an attack from the aggressive Maid if they refused. On July 17, 1429, the Dauphin was crowned as Charles VII and officially became the King of France.

Thereafter, as cautious, envious, and unscrupulous advisors gained the King's ear, Joan's influence on him waned. When Charles entered into useless negotiations with Philip, Duke of Burgundy, instead of capturing Paris as Joan had advised, the little-appreciated counselor went off to prevent the strategic city of Compiègne from falling into enemy hands. She was captured there on May 23, 1430.

The trial

The holy warrior had upset the dynastic ambitions of the Duke of Bedford who, as regent for the young Henry VI had hoped to place him on the dual throne of both kingdoms, and the avaricious schemes of Philip, who had been promised the governorship of France. By having the Dauphin crowned at Rheims, Joan of Arc destroyed the evil machinations of both men and for that she was going to pay dearly. Moreover, to remove the stigma that they acted against God's will, she had to be discredited as a witch since all



Portrait of the dauphin, later King Charles VII, illustrating his gloomy and dilatory side

recognized that some of her achievements appeared to be beyond human powers. To achieve that she was handed over to a pro-English renegade bishop, Pierre Cauchon, for an ecclesiastical trial.

Vile, underhanded intrigue by churchmen has rarely descended to such low levels of injustice and inhumanity as the trial presided over by Cauchon and his

lackeys from the University of Paris. Against canon law and all contemporary custom, she was remanded to a secular prison where she was bound by chains or fetters at all times. The tormented saint was constantly guarded by a rotation of coarse, foul-mouthed soldiers. Rape was attempted as an instrument of humiliation, but she resisted so strenuously that the idea was abandoned. Truth and justice were never in evidence, for the results had been determined from the beginning. Her mission had to be discredited.

For a girl not yet twenty, abandoned by all on earth and living in the most squalid circumstances, her courage and composure were nothing short of miraculous; in fact, her only support came from "her voices." She was burned at the stake in Rouen on May 30, 1431. At her death, one of the executioners cried out, "We are lost; we have burned a saint!" He was right on both accounts, for Joan's enthusiasm and spirit lived on after her death. From then on the momentum rolled in favor of the French. By 1453 the English were expelled from France, thus ending a long and unnecessary war. These two great nations, instead of helping the West weather a difficult period, increased the chaos by tearing each other to pieces. ■

Bibliographical note

Two books, both entitled *The Hundred Years War*, contributed to the military and political aspects. Edouard Perroy (Indiana Univ. Press, 1959) wrote the more scholarly and comprehensive version while Desmond Seward (N.Y., 1978) presented a more readable one when he wasn't focused on the more scurrilous details, but neither shows any sympathy for Saint Joan's spiritual life nor the idea of Divine Providence. For that see Lucien Fabre, *Joan of Arc* (London, 1954) and John Beevers, *St. Joan of Arc* (New York, 1959).



Part III

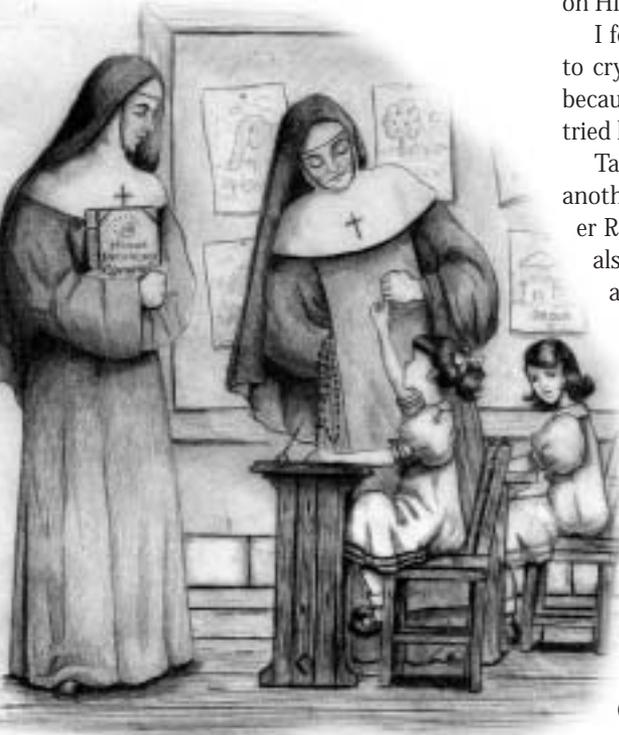
Cecy and Her Friend

This is a true story based on the autobiography of Cecy Cony, later Sister Maria Antonia, O.F.M. Cecy was born in Brazil in 1900 and had the privilege, as this story recounts, of seeing and hearing her Guardian Angel from her childhood until the age of 30. Sr. Maria Antonia died in 1939.

While faithful to her narration, we have adapted it for younger readers and have the intention of eventually publishing a fully illustrated book comprising all the episodes presented in Crusade.

School

When I was about six years old, Daddy who, as you may remember, was a captain in the army, was sent to a new post in another city.



So, of course, we all went too.

We now lived in a new city and a new house. It was also time for me to go to school. I remember the first day of school so well! It was called the School of the Immaculate Conception. Our nanny took us; that is, my two sisters and me.

Good Sister Eugenia received us at the door. She was all kindness and the picture of goodness. She took us to her classroom and asked us many questions. I liked her right away. I also noticed she had a little black cross that was sewn over her heart. Jesus was not on it but it was the same cross that was above the bureau at home.

And then, looking up I saw a big crucifix, as big as I, with Daddy in heaven nailed on it! There was blood on His hands and feet and on His side a big open wound.

I felt a great pain in my heart and began to cry. Sister Eugenia thought I was crying because I missed my father and mother and tried her best to console me.

Taking me by the hand, she led me into another classroom where I met dear Mother Rafaela, who was to be my teacher. She also had a little cross sewn over her heart and, there on the wall, was another big crucifix. To my great joy, there was also a picture of my New Friend on the wall.

Mother Rafaela sat me in the first row. That was going to be my place. My New Friend stood by me all the time. I didn't have to look for him. He was right there.

I liked school and the good, kind sisters who taught us so much.

Soon, I knew how to say the Our Father, the Hail Mary, the Apostles' Creed, and the beautiful little prayer to my New Friend. It was Sister Pauline who

taught it to us. It was with her that I learned that my New Friend's name was Guardian Angel.

Mother Rafaela also told us a lot about Daddy in heaven, only she never called Him that, but rather "the Good God." It was then I understood that the name of Daddy in heaven is God, and the name of Mommy in heaven is Mary Most Holy.

Mother Rafaela also told us about the good Jesus, Whose name I had already learned with Dona Mimosa. She also told us about our souls, about ugly sin, about heaven, hell, and purgatory.

I tried to remember all I could. I knew that my New Friend would help me with the rest.

The little white host

Mother Rafaela also told us about the little white host that was also the same good God, the same good Jesus Who had lived and died here on our earth.

Oh, hearing that for me was awesome! Oh, how I wanted to have the good Jesus with me in that little white host! I thought: *If only I could have Him in that holy white host, I would gladly trade Him for the crucifix on the bureau!* That is because I knew that the white host was really Him and the crucifix on the bureau was only a figure of Him. Mother Rafaela then explained to us that yes, we could receive Him in the white host when we made our First Communion. Oh, I wanted that little white host!

One day, Sister Irene came into our classroom and said: "Those who have not yet made their First Communion, raise your hands."

Up shot my little finger. But Mother Rafaela caught it in the air and shaking it gently, said smiling: "Cecy is very small yet, she will have to wait another year... And I

don't think her Daddy is going to let her. But Cecy can go with Sister Irene and the other girls and listen to all she teaches."

That meant I could go and learn all that Sister Irene was going to teach about receiving Jesus in First Communion, but I was not going to be allowed to receive my First Communion just yet. I complained to my New Friend but he didn't say anything. He just stood there, very quietly.

I felt a great pain in my heart. Oh, good Mother Rafaela: that was the only time she ever made me sad, she who had taught me about the little white host!

The sharp thorn

I went with Sister Irene to the instructions. Everyday I wanted more and more for Jesus to come into my heart. I also felt a great horror of sin. Sister Irene had said that sin was a very ugly thing that made the good Jesus very sad. She said that if we received Him in the little white host and then committed a sin we would push Him out of our hearts and let the ugly devil come in.

She also taught us that He had died for the sins of all men, and then she said something I never forgot: "Every sin we commit is like a big sharp thorn that we push into Jesus' head."

Oh, I did not want to hurt Jesus like that! So, every day when I woke up in the morning, I said to my Guardian Angel, "My New Friend, my Holy Guardian Angel, take good care of me today and don't let me make the good God sad. Amen."

I made up this little prayer myself and said it all my life.

And my good Guardian Angel heard me. So many times I was about to push the "big sharp thorn" into Jesus' holy head, but my New Friend stopped me just in time! I will tell you about one such time.

The peaches

One day my sisters, some other children, and I went on an outing to the country with Acacia. Abelino had told Acacia about a fruit farm that he knew and said he thought we would enjoy going there. He came, too, to show us the way.

So, we all went happily to the farm. On arriving, a man holding a shovel over his shoulder told us to come in. While the man with the shovel picked some fruit, all the other children began to sneak great peaches and plums into their own little baskets without Acacia and Abelino perceiving. I saw them; their little baskets were almost full. Only mine was empty.

I was standing right beneath a great peach tree. There were so many peaches! And all at my reach! Why couldn't I take some too? Thinking this, I put out my hand and was already touching the velvety skin of a plump peach when I heard the calm, sweet voice of my New Friend: "Cecy, do not take



the peach. It is not yours." At the same time I felt his holy hand lowering my arm.

That night I cried bitterly in my pillow after asking Jesus to forgive me the ugly sin of stealing that I had almost committed. I told Him how sorry I was for having almost pushed a great thorn into His holy head. I asked Mother Mary to forgive me too. And I thanked my New Friend for stopping me from doing such an ugly sin, from taking what was not mine. ■

... Continued from back cover

wherein they were scattered, and have repossessed Jerusalem, where their sanctuary is, and have settled again in the mountain region which was unoccupied."⁴

Regarding this, defeatists may argue that banning human cloning now is "too little, too late." That is false reasoning. It is never too late to do what is morally right. America was

viciously attacked on September 11 because of the good principles it represents. Our answer should not be to throw in the towel, but to fortify and expand those good principles all the more. In doing so, we may even receive special graces to correct our ways and make up for our shortcomings.

It is imperative that the Senate ban all human cloning now, and thus help secure God's blessings on America. ■

Notes:

1. *The Views of the Holy See on Human Cloning*, Zenit, March 3, 2002.
2. Steven Best and Douglas Kellner, *Biotechnology, Democracy, and the Politics of Cloning*, <http://www.gseis.ucla.edu/faculty/kellner/papers/biotechdem.htm>.
3. Max More, Ph.D., "On Becoming Posthuman" in *Free Inquiry*, Fall 1994.
4. Judith, 5:18-19.

■ **This statement was first published in *The Washington Times*, April 23, 2002.**

Ban all human cloning!

America must take the lead

As President Bush pointed out in his April 10 endorsement of S. 1899 sponsored by Senator Sam Brownback (R-Kans.) and Senator Mary Landrieu (D-La.), the issue of human cloning presents America, and particularly its government, with a choice of paths.

America is challenged.

In the President's words, we must decide either to "pursue medical research with a clear sense of moral purpose," or "travel without an ethical compass into a world we could live to regret."

It is not without cause that the Holy See "supports a world-wide and comprehensive ban on human cloning, no matter what techniques are used and what aims are pursued."¹ All human cloning is morally wrong. It can never be purely "therapeutic." Cloning—even when euphemistically labeled "therapeutic" or "research" cloning—is always reproductive since it always generates a developing human being.

Some proponents of human cloning hint menacingly that unless America legalizes it, we will be "out of step" with the rest of the world and that we will be "left behind." However, it would be shameful, pusillanimous and an abdication of leadership to turn our back on what we know is morally right to spare ourselves the sacrifices inherent to paddling upstream. If the river is rushing heedlessly toward a moral waterfall, we should want to be left

behind. Furthermore, rather than follow trends we should set them, and we should set them correctly.

We are no longer talking about authentic medical progress where nature is observed, understood and perfected. Backed by a biotech industry that has already patented and redesigned some animal species, this is a new frontier that could seek to change the very nature and form of human life itself.

From the hallowed high-tech halls of our research institutions, a disturbing new worldview is emerging. There are some who believe this biogenetic revolution will free us from the physical limitations of the human body. We will be the architects of a new creation independent of universal truths or outside forces. We are to be the masters of our biological destiny as we program our own evolution. Rejecting God, Who created us in His image, we will be free to create our own image.

Indeed, some authors describe this "brave new world" as "posthuman." "In our view, human cloning constitutes a momentous route to the posthuman," write Professors Steven Best and Douglas Kellner, "a leap into a new stage of history, with significant and potentially disturbing consequences."²

This posthuman world is anything but disturbing to the futurist thinker and founder of Extropy Institute, Dr. Max More: "No more gods, no more faith, no more timid holding back. Let us blast out of our old forms, our ignorance, our weakness, and our mortality. The future belongs to posthumanity."³

Cloning, therefore, is a first and

tragic step towards this posthuman world. Our elected representatives would do well to keep this in mind when they vote on this bipartisan bill.

The Senate must pronounce itself on this grave issue while America grapples with a war that started last September 11, but which will develop, and, more importantly, will end at a time and in a manner that no one can foresee. The stakes, however, are clear: America's survival, and that of Western Christian civilization.

If there ever was a time in our history when America stood in urgent need of divine help it is now.

The Senate's decision to ban all forms of human cloning would be an important step toward obtaining this help from Providence.

This is so because a government speaks for the nation. It represents the nation not only in the eyes of the world and history, but also in the eyes of God. A government's decision binds the country, for better or worse, and has consequences for all of us. God rewards and punishes nations in this life, for the good or evil they do. His infinite justice requires this, for nations as such do not pass into eternity.

The Old Testament abounds with examples of how God chastised or rewarded the infidelity and fidelity of nations. For instance, regarding the Chosen People, we read in the Book of Judith: "But when they deviated from the way He prescribed for them, they were ground down steadily, more and more, by frequent wars, and finally taken as captives into foreign lands. The temple of their God was razed to the ground, and their cities were occupied by their enemies. But now that they have returned to their God, they have come back from the Dispersion

Continued on reverse . . .

