

# CRUSADE

July/August 2002

MAGAZINE



## Mary, The Ark of the New Covenant



Also inside:

- Prophecies for our Times
- Current Church Crisis in Perspective
- A Visit to Fatima

**America Needs Fatima Progress Report inside!**



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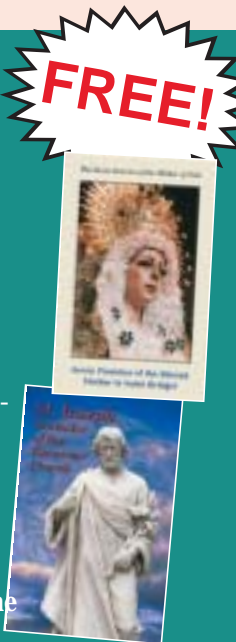
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# CONTENTS

July-August 2002



Cover: Mary, the Ark of the New Covenant

## COVER STORY/CATHOLIC

### APOLOGETICS 2

Mary, the Ark of the New Covenant

## THE AMERICAN TFP IN ACTION

### ♦ Current Church Crisis in Perspective 4

### ♦ Answering the Call to Chivalry 6

## ANF PROGRESS REPORT

### ♦ A Visit to Fatima 7

### ♦ Catholics Rally at ABC Protest 8

### ♦ Our Readers Write 9

### ♦ Campaign in Defense of the Church 10

### ♦ Action Needed 11

### ♦ A Background to a Crisis 12

### ♦ ANF Survey Results 13

## PROPHETS, MARTYRS, SAINTS AND HEROES 14

The Coming Chastisement

## REVOLUTION AND COUNTER-REVOLUTION IN HISTORY 17

The Wars—Part II: The Ottoman Turks

## FAMILY SERIES 20

Cecy and Her Friend—Part IV



## Page 4

Bishop Vasa on the current Church crisis



## Page 14

One hundred years before Fatima



## Page 10

The Church Shall Prevail!

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## CRUSADE

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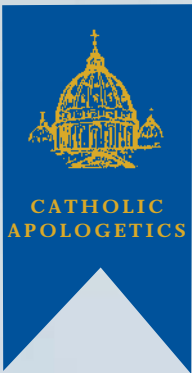
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## The American TFP

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

BY RAYMOND DE SOUZA



Our previous article presented *Crusade* readers with an overview of the Ark of the Covenant. Here 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. This will be done by putting together the Old Testament *types* and the New Testament *realities*.

## The Holy Spirit overshadows both the Ark of the Old Covenant and Our Lady

Sacred Scripture tells us that the *Shekinah* (the cloud of glory that indicated God's presence) overshadowed the holy place where the Ark was, both in the desert and in the Temple of Solomon.

In the desert, "After all things were perfected, the cloud covered [overshadowed] the tabernacle of the testimony, and the glory of the Lord filled it...and the majesty of the Lord shining, for the cloud had covered it all" (Exod. 40:1-36).

When Solomon dedicated the Temple, the same majestic scene took place: "And the priests brought in the Ark of the Covenant into its place.... And...when the priests were come out of the sanctuary, a cloud filled the house of the Lord" (3 Kings 8:6,10).

It is important to notice here that the only time in which the word *overshadow* is used in the Greek version of the Old Testament (in the *Septuagint*, the version used by the Apostles) is in reference to the cloud of glory, the *Shekinah*, covering the tabernacle enclosing the Ark. This overshadowing indicated the very presence of God both in the Ark and the Temple.

The beautiful detail is that *overshadow* is the very verb the Evangelist Saint Luke

used to describe the way in which the Son of the Most High would descend into the sacred womb of His Mother. Saint Gabriel said to her: "Behold, thou shall conceive in thy womb and shalt bring forth a son, and shalt call His Name Jesus. He shall be great, and shall be called the Son of the Most High.... The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee" (Luke 1:31-32,35).

The Ark of the Covenant was overshadowed by God's power, and He became

*The Ark of the Covenant was overshadowed by God's power, and He became present. Mary was overshadowed by the power of the Holy Spirit, and He became present in her.*

present. Mary was overshadowed by the power of the Holy Spirit, and He became present in her.

Here is the first Biblical typology: The Ark was the sacred dwelling place of the Word of God in stone. Mary was the sacred dwelling of the Word of God made flesh—"and the Word was made flesh, and dwelt amongst us."

## David and the Ark of the Covenant

Immediately after Osa imprudently touched the Ark on its way to Jerusalem, God Our Lord struck him dead. David was afraid. He felt he was not worthy to receive

the Ark of the Lord in his house in Jerusalem. "And David was...afraid of the Lord that day, saying: 'How shall the ark of the Lord come to me?'" (2 Kings 6:9).

So David had the Ark delivered to the care of a man called Obededom, the Gethite, where it remained for three months. As a result of the presence of the sacred Ark, God blessed Obededom and his house (2 Kings 6:10-11).

It should be noted that the house of Obededom was situated in Cariathiarim, in the region of the Gabaa, or the hill country of Judea. Make a mental note of that. "And the men of Cariathiarim came and fetched up the ark of the Lord and carried it into the house of Obededom in Gabaa [the hill country]" (1 Kings 7:1).

The word *bless* in Hebrew is kindred to 'knee,' *barach*, and is used often in Scripture as a euphemism to indicate the birth of children (who are born "between the knees," as it were). Thus the presence of the Ark in Obededom's house brought God's blessings on the women who were with child and who safely gave birth to beautiful, healthy children. In this context, "being blessed" and "being a mother" are kindred concepts, just as when the angel announced to Our Lady that she was going to be the Mother of God's Son: "*Blessed art thou amongst women*" (Luke 1:28).

Thus in those days, in that Hebrew culture, if you were to wish that someone be "blessed," it essentially meant that you wanted the person to have many healthy and beautiful children. Remember that in those days barrenness was viewed as something of a curse, for every woman's dream was to be the ancestor of the

expected Messiah.

Now it happened that word of the blessing of children at Obbedom's household came to the knowledge of King David. Probably remembering his first child, who had died because of his sin, he wanted to receive the same blessings. He then organized a great procession to bring the Ark from the house of Obbedom in Cariathiarim down to Jerusalem. And David made a holy party out of it, in pure Middle Eastern style, with dancing, music, shouting, and jumping.

And it was told to King David, that the Lord had blessed Obbedom, and all that he had, because of the ark of God. So David went, and brought away the ark of God out of the house of Obbedom into the city of David with joy.... And David danced with all his might before the Lord.... And David and the house of Israel brought the ark of the Covenant of the Lord with joyful shouting, and with sound of trumpet" (2 Kings 6:12).

### **Both Arks bring the blessing of children**

Readers may be intrigued about this sequence of events and ask themselves what it has to do with Our Lady.

In the first chapter of Luke's Gospel we see that after the angel announced to Our Lady that she was going to conceive and be the Mother of the Son of God, she carried the Word made flesh in her sacred womb, just as the Ark carried the Word of God in stone. Then, "In those days Mary arose and went with haste into *the hill country*, into a city of Juda" (Luke 1:39).

Interesting: She went to the same place where, one thousand years before, the first Ark had been kept, the hill country of Judea.

We must bear in mind that for a woman in Elizabeth's old age to give birth was a very unusual thing, and it was reasonable to suppose that the family was concerned about possible complications in the delivery of the child. But the Ark of the New Covenant came to the rescue and brought to the house of Zacharias the same blessing, *barach*, that the first Ark had brought to the house of Obbedom a thousand years before, that is, the birth of a healthy child, John the Baptist.

### **Both Arks were greeted in the hill country of Judea with amazement, joyful shouts, and leaping**

David said: "How shall the ark of the Lord come to me?" (2 Kings 6:9).

Elizabeth said: "How have I deserved that the mother of my Lord should come to me?" (Luke 1:43).

Note the similarity of expression: "The Ark of the Lord come to me," and "The Mother of my Lord should come to me."

What did both David and John the Baptist do before the respective Arks?

David "danced with all his might before the Lord" (2 Kings 6:14).

John the Baptist "leapt for joy" (Luke 1:44).

More: "David brought in the ark of God...with joyful shouting" (2 Kings 6:15), and "Elizabeth...cried out," or "spoke with a loud voice" (Luke 1:42).

How long did both Arks stay in the hill country?

The angel told Our Lady that her cousin Elizabeth—who had been barren all her life—was in the sixth month of her pregnancy. There were exactly three months between the Annunciation and the birth of Saint John the Baptist. Thus, the time Our lady stayed in the house of Zacharias in the hill country was the duration that the Ark remained in the house of Obbedom, and the result was the same: the birth of a healthy child. "And the ark of the Lord abode in the house of Obbedom the Gethite three months, and the Lord blessed Obbedom, and his household" (2 Kings 6:11). Elizabeth was six months pregnant (Luke 1:36), and Mary stayed with her three months till the babe was born.

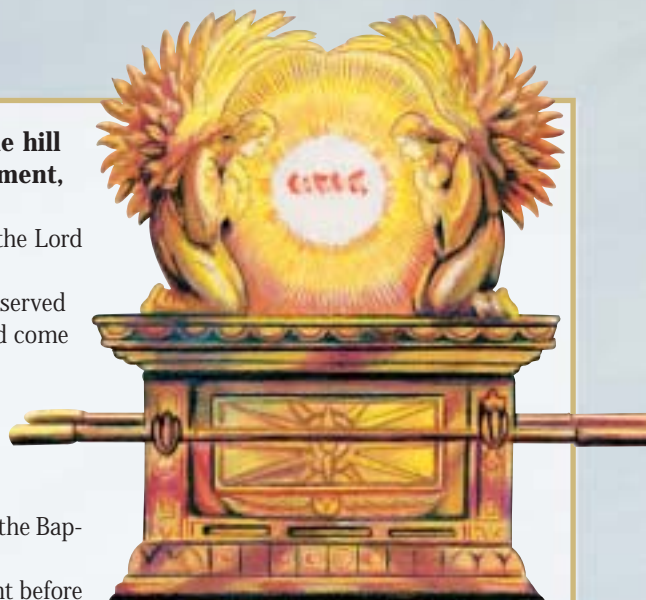
### **David and Mary's prayers of thanksgiving**

"And David went in, and sat before the Lord [the Ark], and said: Who am I, O Lord God, and what is my house, that Thou has brought me thus far?" (2 Kings 7:18). A full prayer of thanksgiving follows.

First David calls himself the "servant" of the Lord God—Mary calls Herself the handmaid, the servant, of the Lord;

David says, "...therefore thou art magnified, O Lord God."

Mary says, "My soul magnifies the



Lord."

David: "For Thou hast confirmed to Thyself Thy people Israel, to be an everlasting people."

Mary: "He has received Israel His servant.... And He spoke to our fathers, to Abraham and to his seed for ever."

David: "Thou, O Lord God, hast spoken it, and with thy blessing let the house of thy servant be blessed for ever."

Mary: "From henceforth all generations shall call me blessed."

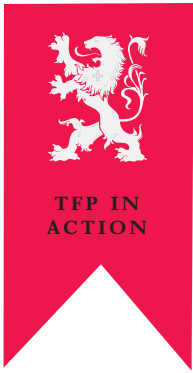
The Biblical typology is evident.

The Ark is holy. God overshadows the Ark. The Ark is the sign of His presence among His people. The Ark carried within it the word of God in stone. Those who receive the Ark are blessed.

Likewise, Mary is holy. God overshadows her. She becomes the sign of God's true presence for the sanctification of His people. Mary carried within herself the Word of God made flesh. She is blessed by all generations of God's children.

The early Church referred to Our Lady as the *Theotokos*, the God-bearing one, the Mother of God, precisely because she is the Ark of the New Covenant, who carried in her sacred womb the Word of God made flesh, just as the Ark of the Old Covenant bore the word of God in stone.

Thus we see how the divine maternity was implicit in the Ark of the Covenant. Hence we invoke her intercession in the Litany by calling her "*Foederis Arca*," Ark of the Covenant. ■



# Bishop Vasa Puts Current Church Crisis in Perspective

As the American bishops assembled in Dallas last June to discuss the sexual scandals besetting the Church, the American TFP addressed a letter to the bishops regarding the crisis. The letter, entitled "Pressure Groups Call for Revolution Inside the Church", and signed by TFP President Raymond Drake, was sent to all the American bishops and was published in the Dallas Morning News on June 13, 2002. Bishop Robert F. Vasa of Baker, Oregon responding in a letter to Mr.

Drake, placed the sexual abuse scandals into a broader context, mentioning for example, the existence of more than 100,000 pornographic web-sites, and made the case for a clear and consistent moral voice. TFP Vice-President Thomas McKenna, who attended the conference, interviewed Bishop Vasa in Dallas, asking him, among other questions, to speak further about this clear moral voice for both priests and laity. We are pleased to share Bishop Vasa's very worthwhile remarks.

I really was hoping to have this particular conference address some broader moral issues which, I believe, are related to abuse. However, the document that we approved is primarily concerned with removing and punishing those priests who have committed delicts in the past and who should have been removed maybe fifteen or twenty years ago when the delict first occurred. I still hope we can get to these related moral issues at some point in the future.

There were a couple of comments made in the discussions of the bishops about the need to look at artificial contraception as degrading of family life and overall, degrading of society. If we accept what the Holy Father says in "Penance and Reconciliation" about "social sin," then we must begin to realize that sins related to sexuality, including contraception and abortion, have an erosive effect on sexual morality as a whole. We have wholesale lack of respect for children, who are often seen as commodities for our happiness. There is a tremendously evil abuse of children which takes place routinely in our society. Millions of pre-born babies are brutally killed every single year; that's the ultimate child abuse. We are all familiar with that bumper sticker: "Abortion: the ultimate child abuse!" These diminutions of respect for children are the seeds of future abuse.



**His Excellency, Bishop Robert F. Vasa of Baker, Oregon**

At the executive meeting I read a passage from *Scientific American* which indicated that in the United States every year, welfare agencies receive more than three million allegations of child abuse and neglect. That would include all the ranges of abuse and neglect, including sexual, and of those, a million are found to be credible. Every single year, a million cases! Every year, documented and proven, a million children subjected to abuse and another two million reported and very likely abused but not proven. There is an epidemic and blatant disregard for the well-being of children in our society. Children are being abused and neglected at a rate of three million

a year, and some would argue that this is a conservative estimate. That's the number of reports that are filed. It is frightening to speculate about the true numbers. Most of these children are abused or neglected in their families, not by church members, but in their families, in society, in their homes, in their schools. In one state the statistics showed that 72% of the abuse was perpetrated by parents and another 20% of the abuse was by other family members or relatives.

Child abuse is epidemic. All of the present media attention is focused on the bishops and their neglect to protect children. I don't justify that neglect but it is most important that we make our concern primarily about the children who are abused and not only about the profile of the abuser. In the Church we have focused on the tiniest subset of the victims of child abuse, those children abused by clergy.

Yes, the crime is unthinkable and scandalous, but I am equally scandalized and shocked by the 720,000 children who would have been abused by their parents last year (72% of 1,000,000). If there were a thousand or even five thousand cases of child abuse by clergy last year, which is very doubtful, and if all of that abuse were to be totally eliminated there would still be 995,000 precious children abused. I would like to see the press show as much concern for the 995,000 as they have

for the several hundred who have come forward alleging abuse by clergy. I want to believe that the criticism of the Church is primarily about the welfare of children, but there seems to be an element of straining out the gnat and swallowing the camel.

So what are we as bishops doing in terms of a moral voice? How do we really protect children?

I received one proposal from Steve Koob of "One More Soul." He had a whole proposal that really tied in a renewal of the Catholic mind relative to sexual morality. Birth control and abortion certainly are primary on the list, the R- and X-rated movies, the pornographic web-sites, aberrant teaching about homosexuality and promiscuity, and a host of other prevalent perversions in the United States all need clarified teaching. These are the areas of moral concern that infect us all and about which we, as bishops, need to speak. We really need to reeducate and form our Catholic laity. We need to say: "Listen, what you're doing is evil. Yes, what these priests did is evil, but what you're doing is evil too."

This will not be an easy path because many of these evils are now seen as entitlements, now we have the "right" to all of these things in our society.

One of the bishops made a wonderful remark at the meeting. He was quoting someone who said that he feared for the moral well-being of Catholics or Christians in the United States because it is very difficult to swim near an iceberg without getting chilled. It's very difficult for us to live in our secularized, our overly sexualized, society and not be impacted by that. The example I use—I grew up on a farm and I love the example—we'd be around cows and chickens and ducks and pigs all the time, and through the years we got very accustomed to the sound and particularly to the smells. People would drive into our farm yard, get out of their cars, and they would hold their nose saying, "What's that horrible smell?" And our response would be, "What smell?" We were immersed in the smell and so accustomed to it that we did not notice it at all. In our American society we live in the midst of sexual pollution and perversion and we've become so acclimated to it that we fail to recognize it. You ask people in a smoggy city, "Does the smog bother you?" The answer is, "What smog?" We can cite example after example from the moral scene. Go to people who live or work in the porno-

graphic center of town and ask about all the pornographic literature, "Are you not concerned about this pornography?" And they will undoubtedly say, "What pornography?" We get immune to it. Our consciences get calloused. It happens automatically. If we don't have a renewal of our recognition that this is evil, we become a part of it.

Take confession. People think, "Confession is to take away my sins." Well that's true. But confession also has as one of its primary purposes the enlightenment of the mind so that we can see more clearly the evil that we do. That's why the more frequently a person goes to confession the more frequently they sense the need to go. The more a person stays away from confession, the darker the mind, the more callous the conscience, the more accustomed to sin one becomes. Someone confessing weekly has a sensitivity to sin, an

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*In the United States it is very easy to grow quite accustomed to sin and to presume that we are immune to its infections.*

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awareness of the wrongs both within and without. It is not uncommon for a person returning to Confession after five, ten, or more years to be quite blind to the reality of sin. "Father, I've been away for ten years. I just can't think of a serious sin that I committed." Someone who goes every week would say, "I really have offended the Lord in major ways this week." It's a sense of delicacy of conscience. In the United States it is very easy to grow quite accustomed to sin and to presume that we are immune to its infections.

Again, in our American society we are so calloused and immune to moral teaching that we really have to find a way to preach clearly and consistently that there is a heaven, there is a hell, there is sin, there is evil, there is the possibility of evil moral choices. It is not only those things which society recognizes as harmful which are harmful. Child abuse is a terrible, terrible crime; a terrible, terrible sin. But missing Mass on Sunday is also a sin. It's a grievous offense against God. It's grave matter, and though we don't like to say it, people can

lose their souls by neglecting their Sunday Mass obligation as readily as they can by committing serious sins against the Sixth Commandment. Mortal sin is mortal sin! Grave matter, full knowledge, and full consent of the will are the three conditions for serious sin, and these can and do exist even if "society" fails to recognize something as "grave."

Realistically, if we put this in moral categories, and it would be horribly unpopular to say it, but you have to go so far as to say that at least with sins against the Sixth Commandment, there probably is an influence of passion, an influence of weakness. But when a person on Sunday deliberately says, "I know I should go to Mass, I know it's a serious obligation, but I'm not going to go," there is a maliciousness and an intentionality to that which many of the sexual sins simply lack.

All of that is forgivable, all of it is at least spiritually curable. While it is popular and sometimes justified to be critical of bishops, we must be very, very careful that we don't too quickly point all kinds of fingers of blame at ecclesiastical authorities for what they have failed to do. We bishops need to do that, and we're willing to accept the responsibility. But I think that what we have failed to do—more than to act positively relative to the removal of a priest—we have failed to act positively in terms of an active promotion of the Church's teaching on what it means to be good and holy and true in our world today, and what it means to stand up in the face of evil and in the face of temptation. We perhaps need to be criticized because we have not, as strongly as we should have, reprimanded Catholic couples who contracept and deny any wrongdoing. We have not spoken out strongly enough against so called Catholic pro-abortion politicians when their support of child abusive evil becomes a part of their platform. We have not spoken out strongly enough about the destructive sinful evil of cohabitation and sexual promiscuity. These are evils, these result in great spiritual harm, these seriously wound relationship with God and yet, somehow, all of these things are seen as societally acceptable. I hope we, as bishops, can take up the mantle of moral authority entrusted to us by our Lord and act, not only to protect innocent children from abuse by clergy but to protect all God's children from the devil, the ultimate abuser, who goes about like a roaring lion looking for someone to devour. ■



TFP IN ACTION

# Answering the Call to Chivalry

BY JOHN HORVAT II

*Continued from back cover..*

*The climax came when the boys divided into teams and tested their courage and knightly qualities in the "Medieval Games."*

Louisiana's special Catholic and French heritage was an excellent backdrop for the program's lectures and talks. Participants studied the three most important Revolutions in the West: the Protestant Revolution, the French Revolution and the Russian Communist Revolution. They also discussed inspiring examples of Catholic heroism and chivalry, such as the Great Siege of Malta in 1565.

There were lively debates on today's Cultural Revolution as exemplified in fashion, music and art. Other presentations included talks on the importance of the rosary and devotion to the Blessed Mother.

The program included outings to the Vicksburg National Military Park and the Port Hudson State Historical Site. A trip to the newly restored St. Mary's Basilica in Natchez, Miss., founded in 1841, was also a special treat.

Vigorous games were part of the daily activities throughout the program. The climax was on Tuesday, July 10, when the boys divided into teams and tested



their courage and knightly qualities in "medieval games." Calling upon Saint Louis the King or Saint Michael the Archangel, the boys competed in games of French football, dodge ball, shield ball or tug-of-war on a field richly decorated with standards and flags.

The highlight of the Louisiana Summer Program was the closing medieval banquet following the games. Msgr. Robert Berggreen of St. Agnes parish in Baton Rouge led a rosary procession to the "banquet hall," a transformed picnic structure nestled in the woods. Proud parents and hungry sons were treated to the best of Cajun cooking and conviviality. Local TFP supporters also joined the truly enjoyable gathering.

The first Louisiana TFP Summer Program was an unforgettable experience for all participants. This year's focus on chivalry was uplifting and inspiring. As the boys piled into their cars and said their last goodbyes, everyone was unanimous in thinking about the need for more such programs in the future. ■



**Left:** Thomas Drake, who heads the Louisiana TFP, delivers a talk to attentive boys. **Lower left:** An evening procession with the statue of Our Lady of Fatima. **Right:** One of the many groups pulling in a tug-of-war. **Lower right:** "Steal the Bacon" is always a lively favorite during the Medieval Games.





# America Needs Fatima

July ~ August 2002

PROGRESS REPORT

## A Visit to Fatima

Mr. Thomas McKenna, Vice-President of the American TFP, traveled to Fatima to deliver thousands of intention requests entrusted to our Fatima Custodians during our home-visit program.



On May 13, 2002, the 85<sup>th</sup> anniversary of the first apparition of Our Lady at Fatima, the Vice-President of the TFP, Thomas McKenna, made a pilgrimage to Fatima to place petitions at Our Lady's feet at her shrine and to pray for the America Needs Fatima members.

America Needs Fatima representatives conduct home visits throughout the year. Each visit brings a statue of Our Lady of Fatima into a home where a rosary is prayed before her. A short slide presentation explaining the Fatima message is shown, followed by questions and answers. At the end of the program the participants may write out petitions, which are collected by the custodians and taken to the exact

site where the Blessed Mother appeared in Fatima.

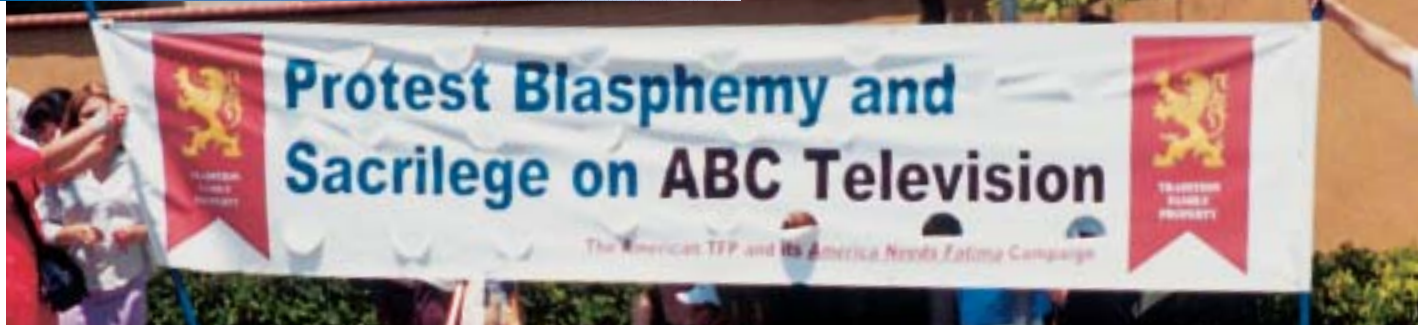
This past May 13<sup>th</sup>, some 500,000 faithful turned out for the ceremonies in the square to commemorate the day.

Fr. Patrick, a priest from Ireland and a friend of America Needs Fatima, celebrated a special Mass at Fatima for the specific intentions of the members of the American TFP and the America Needs Fatima campaign (*See letter on page 9*).

Mr. McKenna also had the opportunity to visit with some family members of the three children and visit the holy places related to Our Lady's apparitions, as well as to pray for the work and expansion of the America Needs Fatima campaign. ■



From left to right: America Needs Fatima publications laid out on the bed where Francisco died. Center: Mr. Thomas McKenna poses with Mr. João dos Santos Rosa, nephew of Blessed Jacinta and Francisco Marto. Right: With Da. Maria dos Anjos, niece of Lucia



## Catholics Rally at ABC Protest

BY EDWARD RITCHIE

When a few dozen protesters appeared in front of Boston's Catholic Cathedral to protest local scandals, major media coverage could not have been greater. However, when two hundred protesters appeared the same weekend on a media giant's doorstep, enduring the hot southern Californian sun, reporters were hard to find. Tragically, Catholics have come to expect such treatment from ABC/Disney, which continues to produce and broadcast material considered highly offensive and blasphemous.

On June 22<sup>nd</sup>, the American Society for the Defense of Tradition, Family and Property (TFP) with its America Needs Fatima campaign organized a protest of reparation at the ABC Studios in Burbank, California. The rally was sparked by blasphemous remarks on the March 4<sup>th</sup> airing of Bill Maher's late-night talk show, *Politically Incorrect*.

In an apparent victory for anti-blasphemy activists, the Bill Maher show was cancelled for next season. However, it will be replaced with a comedy hour hosted by Jimmy Kim-

mel, who blasphemously insulted the Catholic Church and Our Lord on that same March 4<sup>th</sup> episode of *Politically Incorrect*.

Friends and supporters across the nation sent in thousands of protest postcards and hundreds of emails, demanding an end to blasphemy on ABC and an unqualified written apology. They also protested Jimmy Kimmel's new show. "ABC's actions prove that

*The rally was sparked by blasphemous remarks on the March 4<sup>th</sup> airing of Bill Maher's late-night talk show Politically Incorrect.*

our protests can produce results," said TFP's America Needs Fatima Director Robert E. Ritchie, "but Mr. Kimmel's new show adds insult to injury."

TFP vice president Thomas J. McKenna led the program which included speeches by other TFP representatives and local support-

ers. Protesters recited the rosary, litanies and other prayers. Religious and patriotic hymns were sung intermittently and the crowd shouted protest slogans.

The two o'clock rally already had many enthusiastic participants on the scene by one o'clock. Faithful Catholics came from all parts of California. Mr. & Mrs. James McDonald of Santa Rosa traveled seven hours to make it to the rally. Mr. McDonald addressed the crowd commenting that one reason they came was the fact that the TFP had organized a similar rally last March near them in Napa to protest a blasphemy at the COPIA arts center.

A beautiful statue of Our Lady of Fatima entered in procession while the red TFP standard and other banners made the protest highly visible to passing cars. Local residents exclaimed how encouraging it was to see Catholics stand up to the media giant. "This shows we don't like to see our religion ridiculed," said one local resident.

You can still protest against Jimmy Kimmel's new show by sending an email message to ABC/Disney through the TFP website at



America Needs Fatima's rally of protest and reparation in front of the ABC studio in Burbank, California, June 22, 2002.



# Our Readers Write...

## America truly needs Fatima

Thank you for sending me the St. Joseph prayer card along with the flyer entitled, "Church Shall Prevail."

Since receiving the prayer card, I have completed one morning novena to St. Joseph for several special intentions. One of those intentions already materialized just eight days into the novena. I have begun another novena to St. Joseph for some other needs that I have at this time.

Although we are facing a crisis among some of our clergy members in the Church, I am quite confident that God will preserve the Church and our Catholic heritage, as we have known it. As Catholics we must not allow a few scandalous priests to destroy our faith. They will have to answer for their actions on the day that all shall give an account to God. May God richly bless you in your ministry and keep me on your mailing list. Yes, Mr. Ritchie, America truly needs Fatima, especially in these days of worldly turmoil and terrorist threats.

*J. L., Hudson, N.C.*

## The sinister work of Satan

I am truly appalled, totally disgusted and very upset about this horrible news [current

Church crisis], the sinister work of Satan. This breaks my heart! As soon as I receive the fliers, I will be armed and ready for battle. I just cannot believe that these terrible offenses exist. Please let me know more about whatever else I can do to prevent this evil.

*R. W., Greenfield, Mass.*

## Great thrilling emotion

Jesus is our peace. I happily received and read with great thrilling emotion your brochure "The Church Shall Prevail!" I am a Benedictine monk, and, as it has pleased the Lord to let me carry the cross of fibromyalgia, I am not at this time in a position to request more copies of the brochure to distribute, as I lead a semi-eremitical life.

However, I am most interested to receive the issues of *Crusade Magazine*. If it pleases you to send me sample copies, I would be grateful. The Lord bless your work abundantly for you have appraised the situation to a T!!!

*Fr. G. E., OSB, Valyermo, Calif.*

## It will serve for many...

I must congratulate all of you who published in *The Washington Times*, on April 11, 2002, the extraordinary piece entitled "In face of the scandals, The Church, Holy and Immortal, Shall Prevail!"

It will serve for many of us to write letters to the editor in local newspapers, talking about many of the paragraphs you wrote.

May God Bless you and the TFP always!

*Dr. E. C., Miami, Fla.*

## Promote the recitation of the Rosary

I admire your zealous apostolate and your passionate love for Jesus, Mary and the Church.

We know that many Catholics are renouncing their Faith because of the scandal of some clergymen. They are not right. They should remain Catholic for their Faith, for God and not for man.

Dear friend Ritchie, turn your efforts to promote the recitation of the Rosary and our Mother of Fatima will bring back her strayed children to the Faith and to the Church.

*H. D., San Jose, Calif.*

## When she looked into her eyes

I spoke with a lady on the phone who had had a home visit with Our Lady's pilgrim virgin statue. She said it was a real blessing, and she told me a story that shows how Our Lady always helps us, especially in times of great need.

The first time Our Lady came to her house, her mother had just died of cancer. Our Lady brought great comfort to her and to her home,



In a small chapel at Fatima, Fr. Patrick de Notre Dame offers the Holy Sacrifice of the Mass for the intentions of all America Needs Fatima members, May 13, 2002.

Dear Friends,

On this 85<sup>th</sup> anniversary of the first apparition of Our Lady of Fatima, it has been a privilege and a joy for me to be able to offer the Holy Sacrifice of the Mass for you, the intentions of the TFP and its supporters and affiliates.

Through your vice-president Thomas J. McKenna, I send you my greetings, an assurance of my prayers and every encouragement to continue in your most vital work. I will be happy to assist you all in any way I am able. Please pray for my country, Ireland, currently in disarray and scourged by scandals. May God bless you and your work.

*Fr. Patrick de Notre-Dame de Bon Conseil*

especially when she looked into her eyes. Our Lady returned to her house for a second visit. This time she had just found out that her father had been diagnosed with lung cancer. She spent lots of time with Our Lady praying and asking her to take care of her father. One week after the visit, her father went for a check-up and the doctor told him that somehow the cancer was gone. They could not find any trace of cancer in his lungs!

This lady told me she knows that Our Lady hears our prayers, and how important it is to be devoted to her.

*M. H., Bakersfield, Calif.*

### I must be there for her!

I will be at the protest. My Lady has always been there for me and now I must be there for her when she calls.

*L. W., Bakersfield, Calif.*

### Getting along just fine

I thank you so much for giving me the opportunity to have the Blessed Mother Mary of Fatima visit my home. I always wanted the her to visit my home and bring a special blessing. The custodian that brought Our Lady's Pilgrim Virgin Statue did a wonderful job explaining the whole story about Our Lady of Fatima. When he brought Our Blessed Mother Mary into my apartment

everything began to change at once. My brother and I are getting along just fine. We both are not fussing at each other any more. We are showing more love for each other now. God and the Blessed Mother have healed my whole body. I am now sleeping so much better at night, and I have so much more peace now.

*M. H., Los Angeles, Calif.*

### Truly inspiring

How I marvel at the wonderful service you perform in promoting the Fatima Message and the effort it takes to make it known in so many ways.

Thank you for the lovely pictures I have received of our Blessed Mother enclosed in your mailing and especially the latest titled "Look into These Maternal Eyes." Truly inspiring. Such tenderness.

*J. S., Lawrence, Mass.*

### I read every page

Enclosed is a check for \$50.00 for *Crusade*, the most intelligent Church-oriented magazine in print. I read every page.

*M. M., Rochester, N.Y.*

### Reach the Spanish speaking...

I just love this magazine and I have learned so much from it that I think it would be great to try to reach the Spanish speaking population too...there are many who would love to read this magazine.

*M. P., Jupiter, Fla.*

## Campaign in Defense of the Church

BY EDWARD RITCHIE



Mr. Bruce McAndrews of ANF makes sure that everyone in the bus takes home a brochure.



The public showed a keen interest in the campaign.

On the eve of the canonization of Padre Pio, June 15, 2002, ten American TFP and America Needs Fatima volunteers traveled over one hundred miles to the national center in Barto, Pennsylvania of the newly declared saint. With the approval of the shrine's directors, the volunteers began passing out copies of the American TFP's statement "In face of the scandals, The Church, Holy and Immortal, Shall Prevail!"

Thousands welcomed the blue and white TFP brochure, while others had already received it by mail or in other street campaigns. Such was the case of a young priest who came by to tell us he had received the brochure and liked it. Soon after the distribution had begun, it was discovered that the bus driver who shuttled the pilgrims to and from the shrine's parking lot was an enthusiastic ANF member who loved the campaign. Hundreds of Italian Americans who had come to celebrate the occasion were very much encouraged to see the Holy Church defended in such a way. Many stopped to voice their agreement with the campaign and to express their concern about the scandals.

For the full text of "The Church, Holy and Immortal, Shall Prevail!" see: [www.tfp.org](http://www.tfp.org)

## We want to hear from you!

What our readers think is very important to us and helps us in more ways than you can imagine. So, drop us a line...You can contact us by:

@ Email:  
[crusade@tfp.org](mailto:crusade@tfp.org)

✉ Write to us:  
Crusade Magazine  
P. O. Box 341  
Hanover, PA 17331

*In face of Blasphemy there is only one alternative!*

# To React!

## **Blasphemous cartoon mocks Jesus, Pope, Church, Eucharist!**

Once again, Catholics are called to defend the honor of Our Lord Jesus Christ and His Church, viciously attacked in one of the most shocking and blasphemous cartoons we have ever seen.

Garret Gaston's "Papal Makeover" in the *Chicago Reader* shows a sinister looking Pope saying things so immoral they cannot be printed here. A "new recipe for communion" is proposed using chocolate chips. The Pope is shown dispensing "red hot birth control pills," saying "we were just kidding about original sin," asking Indians forgiveness for "the wholesale slaughter of your people," and suggesting immoral actions while hearing confessions. Worst of all, there is a "buff" Jesus displayed in a suggestive way.

This blatant, filthy mockery of Our Lord Jesus Christ, the Eucharist, the Papacy and the Church must be answered. America Needs Fatima is leading a massive peaceful and legal protest against the *Chicago Reader*.

## **Action needed >>>**

Please call or write to the *Chicago Reader* to express your opinion about the Garrett Gaston cartoon:

### **Chicago Reader**

11 East Illinois Street

Chicago, IL 60611

**Phone:** (312) 828-0350

**Fax:** (312) 828-9926

**Email:** [mail@chicagoreader.com](mailto:mail@chicagoreader.com)

or [letters@chicagoreader.com](mailto:letters@chicagoreader.com)

## **Letter sent by the American TFP Via facsimile, email and first class mail to The Chicago Reader:**

July 2, 2002

Sirs:

We wish to express the most categorical protest possible against Garret Gaston's blasphemous cartoon "La Petite Camera, Papal Makeover" in the *Chicago Reader*.

A "new recipe for communion" is proposed using chocolate chips. Our Lord crucified is blasphemed. The Pope is portrayed dispensing "red hot birth control pills," asking forgiveness for "the wholesale slaughter" of Indians, and suggesting immoral actions while hear-

ing confessions.

*This blatant, filthy mockery of the Papacy and the Church is a grave insult to God and to all Catholics.*

*God is infinitely holy, and His holiness is rooted in His own infinite perfection. He is free of the slightest stain. Therefore, blaspheming the crucified Christ is a supreme offense against His infinite holiness.*

*Having seen a copy of the above mentioned Garret Gaston cartoon printed in the June 22 issue of the Chicago Reader, I cannot fathom how you could even consider printing something so offensive.*

*Facing these blasphemies, we have no other option than to stand up and defend the honor of God and our Catholic faith.*

*We demand an unqualified apology and a written commitment within seven days that you will never again print such blasphemies. If we do not hear from you by then, the TFP's America Needs Fatima campaign will launch a nationwide drive aimed at motivating America's 70 million Catholics, particularly those in Chicago, to protest this blasphemy.*

*We hope to receive a prompt written communication from you.*

*Sincerely, Raymond E. Drake*

*President*

## **ABC deletes "Jesus" from show**

In a recent episode of *The View*, co-host Joy Behar expressed her obvious relief from dieting in these words: "Yes, and thank you. Thank you, Jesus, is all I have to say."

ABC deleted the name *Jesus* from the taped version of the show, which airs on the West Coast. "Under the circumstances," an ABC spokesman said, "we were concerned it would be offensive to our audience" (Mitch Albom, "Networks Bleep Wrong Stuff," *York Daily Record*, June 18, 2002).

It is hard to believe that ABC really thinks viewers are offended with the name of Jesus. ABC had no qualms about offending viewers with the television program *Ellen*, the first television program to feature a lesbian. Further, "ABC's *Relativity* has shown what is perhaps the most passionate lesbian sexual encounter so far on network TV" (Disney facts, AFA Online).

More recently, ABC had no fear of offending viewers with an episode of *Politically*

*Incorrect with Bill Maher* in which participants mocked everything Catholics hold sacred: God, the Church, the Mass, the Eucharist and even Mary's virginity. According to the show's transcript, comedian Jimmy Kimmel said: "God has a [censored]. [Laughter] [Audience "oohs"] Oh, he doesn't? How do you think that we got Jesus?" (*Politically Incorrect with Bill Maher*, program script, March 4, 2002, p.10). On that same show, musician Kirk Franklin added, "We got to move people away from religion.... And I think most people are taught a very oppressive thing. Got to go to church, got to kneel, got to bow, got to take the cracker, got to stay away from this, got to do this, got to do that." (ibid., p. 11).

Did ABC ever consider—or care—that Catholics might be offended with such blasphemous chatter? ABC considers the sensitivities of customers when it comes to mentioning Jesus in a positive or neutral way that might offend some atheist, but the sensitivities of Catholic viewers don't count.

Albom writes: "When I see men picking brides as if shopping at a brothel, when I see game shows designed to bring out the lowest form of human behavior, when I see cops that detail rape, lawyer shows that detail murder, shows about high schools in which everyone is pregnant, sleeping with one another or doing drugs, animated shows in which adults are idiots and kids are defecating, when I see reality television that has people lying with snakes, eating bugs or tempting their marriages vows.... When I see all that, I wait and I wait. You know what I am waiting for? A bleep. And it never comes" ("Networks Bleep Wrong Stuff").

ABC has shown its true colors. And they are not those of Our Lord Jesus Christ!

## **Action needed >>>**

Call, write, email or fax your opinion to:

ABC/Disney Studios

500 S. Buena Vista St.

Burbank, CA 91521

**Email:** [netaudr@abc.com](mailto:netaudr@abc.com)

**Fax:** (818) 460-5281

**Phone:** 1-800-CALL-ABC (2255-222)

# A Background to a Crisis

BY MICHAEL WHITCRAFT

To a full house of nearly one hundred TFP members, friends and supporters at the TFP's Washington Bureau in McLean, Va., Fr. John Trigilio, Ph.D. discussed the background to the present scandals in the Church. His talk on the subject "The Church Will Prevail!" sought to put the crisis in proper perspective.

After introductory remarks by Mr. Joseph D'Agostino, assistant editor of the weekly Human Events, Fr. Trigilio called upon Catholics not to forget the 2000-year history of the Church. Past crises like the Roman persecution and

the Arian heresy have presented the Church with "hopeless" scenarios. Nevertheless, with God's help, the Church overcame and grew.

Fr. Trigilio stressed two factors that have played a major role in preparing the ground for the present crisis. The first is the undermining of the Church's theology and liturgy. He employed the formula: Bad theology plus bad liturgy equals bad morality to illustrate the link between the fields. The hype-filled media attacks completely ignore this aspect of the problem.

The second factor is the loss of the



Father John Trigilio

sacred. The progressive trend is to turn churches into gathering places and Biblical texts into inclusive politically-correct statements. This has damaged the august image of the Church before the faithful. To remedy this, Catholics need to reclaim their heritage trusting in God's help for this endeavor.

"We cannot forget," Fr. Trigilio stressed, "this Church belongs to Christ." Fr. John Trigilio holds doctorates in theology and philosophy. He is a well-known lecturer and program host on EWTN. ■

## 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 \_\_\_\_\_  
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."

# What is the *Child of Mary* program?

A select group of special devotees of Our Lady have banded together to protest blasphemy in all fifty states.

"There's a spiritual war going on here, and people are taking sides," said John Ritchie, coordinator of the new *Child of Mary* program. "Catholics are just sick and tired of blasphemies such as Andre Serena's *Piss Christ* [a crucifix placed in a jar of the artist's urine], Alma Lopez's depiction of Our Lady of Guadalupe in a bikini, Terrence McNally's

*Corpus Christi* [a theater play portraying "Jesus" and the apostles as homosexuals] and Disney's blasphemous movie *Dogma*."

Some highly devoted *Children of Mary* have decided to do something about stopping blasphemy. Realizing that blasphemy only wins if Catholics do nothing, the *Child of Mary* aims to provide America Needs Fatima with the necessary funds to organize an efficient network of volunteers in all fifty states.


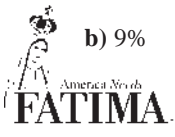
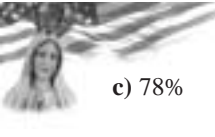
*Children of Mary* are helping with a small gift each month to provide America Needs Fatima with the stable support needed to oppose the promoters of blasphemy and keep the ANF anti-blasphemy volunteers supplied with campaign materials.

To become a *Child of Mary* and to help America Needs Fatima with the vital monthly support needed to oppose blasphemy, please call (661) 336-0270 and ask for Mrs. Patricia Gaskin or Mrs. Pat Diaz. ■

## 2002 America Needs Fatima Membership Survey

# RESULTS

**1. Which logo best represents the mission of America Needs Fatima?**

a) 13%  b) 9%  c) 78% 

**2. What is the quality of the devotional materials produced by America Needs Fatima?**

- 54% Excellent
- 38% Good
- 5% Average
- 2% Satisfactory
- 1% Poor

**3. How important is fidelity to the messages of Our Lady of Fatima in helping families live good Catholic lives?**

- 82% Very important
- 17% Important
- 1% Somewhat important
- 0% Not important

**4. What is the most effective way to promote the Fatima message?**

- 9% Conferences
- 27% Prayer groups
- 15% Pilgrim Virgin Statue Home visits
- 10% Street apostolate
- 10% Radio Programs
- 9% FREE distribution of

- Rosary Kits 15%
- Audio-visuals 4%
- Billboards 1%
- Other

**5. Our Lady told the 3 little Fatima children to "pray the Rosary everyday in honor of Our Lady of the Rosary in order to obtain peace for the world and the end of the war, "for she alone can be of any avail." Is it our duty to spread devotion to the Rosary?**

- 88% Yes
- 0% No
- 12% Not Sure

**6. In face of the scandals of some clergy, is your Faith and resolve to be a good Catholic:**

- 55% Greater
- 45% Same
- 5% Diminished
- 0% Gone
- 0% Not Sure

**7. The promoters of blas-**

**phemy against Jesus and Mary are working to make blasphemy accepted by the American mainstream. Should America Needs Fatima work to stop them?**

- 94% Yes
- 0% No
- 6% Not Sure

**8. Father Jose Valinhos, Sister Lucy's nephew, said: "The enemies of the Church find Fatima very disturbing. A supernatural light and force radiates from Fatima. No wonder those who fight God also fight His manifestations." Do you agree with this statement?**

- 92% Yes
- 0% No
- 8% Not Sure

**9. Do you think that by reaching enough people with the supernatural light and force that radiates from Our Lady's Fatima message we can help defeat and hopefully convert those who fight God?**

- 81% Yes
- 0% No
- 19% Not Sure

**10. Here are some of America Needs Fatima's outreach programs. Which do you con-**

**sider the most important?**

- 34% Massive promotion of the Holy Rosary
- 10% Home visits with the Pilgrim Statue of Our Lady
- 7% Anti-blasphemy network
- 8% Spreading Fatima literature on the streets
- 6% Campaigns to defend the honor of the Church
- 3% Production of traditional religious items and statues
- 5% Family Pilgrimages to Marian Shrines
- 15% Lectures at high schools and colleges
- 5% Distribution of FREE religious books and literature
- 7% Fatima Proclaimer nationwide volunteer network
- 11. We would like to start a special group inside America Needs Fatima to honor our generous monthly supporters. What would you like to be called?
  - 9% Fatima Angel
  - 61% Child of Mary
  - 30% Fatima Apostle



PROPHETS,  
MARTYRS,  
SAINTS AND  
HEROES

# The Coming Chastisement

## *of a World That Refuses to Listen*

BY LUIS DUFAUR



Painting of Blessed Elizabeth Canori Mora

The appearance of the Blessed Virgin Mary at Fatima, Portugal, in 1917 was not an isolated event.

In an ecclesiastical procession or similar solemn rites, a cortege with an ascending array of dignitaries precedes the principal celebrant. Similarly, a series of increasingly prominent messages from Heaven foretold the preeminent message of the Mother of God.

At Fatima, Our Lady denounced a depravity that called for a chastisement of unimaginable proportions. Such decadence resulted from a process that began at the end of the Middle Ages, an epoch in which “the philosophy of the Gospel governed the states... [and] the influence of Christian wisdom and its divine virtue permeated the laws, institutions, and customs of the people.”<sup>1</sup>

The Spirit of Darkness that animates this corruption trumpeted his diabolic design through such heralds of iniquity as Luther and Calvin, Danton and Robespierre, Marx and Lenin, the anarchists of the Sorbonne,

and today’s purveyors of the myriad evils and scandals with which we are all too familiar.

Since the onset of this tendential revolution, saints, popes and other counter-revolutionaries have not failed to sound the alarm. Such providential warnings have even issued from Heaven itself.

Among the portents meriting our attention are the little-known writings of Blessed Elizabeth Canori Mora.<sup>2</sup>

### Blessed Elizabeth Canori Mora

Elizabeth was born in Rome on November 21, 1774, the daughter of Tomas Canori, a prominent landowner, and Teresa Primoli, an aristocrat. In 1776, at the age of 21, Elizabeth married Cristoforo Mora, an attorney. She gave birth to four daughters, two of whom died in infancy.

The untimely deaths of her children were not the only tragedies to befall Elizabeth. Cristoforo, seduced by an immoral woman, abandoned his wife and remaining children. He was arrested by the Pontifical police and sent first to jail, then to a convent. He swore to amend his life but, on returning home, he repeatedly tried to kill his wife. Elizabeth, for her part, offered countless sacrifices for her husband’s conversion.

Only after Elizabeth’s death, on May 2, 1825, did Cristoforo return to the Faith, leading a life of prayer and penance. He was eventually ordained and died a priest—as Elizabeth had foretold.

### “The justice of God will chastise you”

On Christmas Day, 1813, Elizabeth was transported to a place bathed in light.

**This brick building in Rome, known as the Selvaggi Palace, is where Blessed Elizabeth lived during the first years of the apparitions**



There, numerous saints surrounded a humble manger, from which the Holy Child beckoned her.

I saw my beloved newborn Jesus bathed in His own blood. At that moment, I understood why the blood of the newborn Divine Infant had been spilled—the bad conduct of many priests and religious who did not behave according to their state, the poor education given children by their fathers and mothers.<sup>3</sup>

The angels conducted Elizabeth to secret lairs where clerics conspired to topple thrones and destroy the remnants of Christian civilization.

I saw many ministers of the Lord who renounced one another, furiously ripping from their person the sacred vestments. I saw the holy altars torn down by the very ministers of God.<sup>4</sup>

I saw the Sanhedrin of wolves that surrounded the Pope and two angels weeping. A holy boldness inspired me to ask the reason for their sad lamentations. Contemplating the city of Rome with compassionate eyes, they replied, “Miserable city, ungrateful people, the justice of God will chastise you.”<sup>5</sup>

### “The entire world was in chaos”

The angels showed Elizabeth the destruction that God has in store for a world that refuses to heed His words.

Thunderbolts of divine justice flamed about me. Buildings fell into ruin. Cities, provinces and countries—the entire world was in chaos. One heard nothing save voices weakly begging for mercy. The number of dead was incalculable.<sup>6</sup>

What most impressed Elizabeth was the sight of God as a giant.

His omnipotent hands were filled with bolts of lightning. His face was resplendent with indignation. His gaze alone was enough to incinerate the world. Neither angels nor saints accompanied Him—only His indignation.<sup>7</sup>

Of this vision, Elizabeth wrote, “Had it lasted more than a moment, I surely would have died.”<sup>8</sup>

### **“The Mother of God did not implore God for mercy”**

On June 13, 1917, Our Lady showed Lucia, Francisco, and Jacinta her Immaculate Heart, surrounded by thorns, symbols of the wounds inflicted by our sins. Elizabeth was also shown how grievously our sins offend the Blessed Virgin. Seeing the sorrow in Our Lady’s eyes, she asked her why she grieved.

“Contemplate, O daughter,” Our Lady replied, “contemplate the great impiety.”

Hearing these words, I saw brazen apostates boldly seeking to wrench her holy Son from her most pure bosom. In face of this outrage, the Mother of God did not implore God for mercy, but instead called for justice. Robed in inexorable justice, the Eternal Father turned His indignant gaze toward the world. At that moment, nature convulsed and the world lost its bearings as it sank beneath a misery beyond imagination.<sup>9</sup>

### **“Woe to those who embrace the condemnable philosophies of our day”**

On July 6, 1815, God again revealed to Eliza-

beth the chastisement brought down on mankind by “rapacious wolves in sheep’s clothing, bitter persecutors of Jesus Crucified and His bride, the Church.”

The whole world was in convulsion, especially the city of Rome. At the Sacred College, some had been dispersed, others humiliated and still others ruthlessly assassinated. The clergy and nobility suffered similar fates.<sup>10</sup>

On June 28, 1820, the feast of Saints Peter and Paul, Elizabeth beheld the Prince of the Apostles descending from Heaven in pontifical vestments and escorted by a legion of angels. With his crosier, St. Peter drew an immense cross upon the Earth; on each of its ends verdant trees appeared enveloped in brilliant light. Here the godly—religious and lay alike—found refuge from the torment.

Yet woe to those religious who scorned the holy rules, because all will perish under the terrible scourge. This applies to all who embrace licentiousness and the condemnable philosophies of our day.<sup>11</sup>

### **“With a wave of His right hand, He will punish them”**

Elizabeth continued her account of her fearsome vision:

The firmament was covered with a tenebrous blue, a terrifying sight. The wind’s impetuous breath was felt everywhere as its violent roar—like that of a ferocious lion—echoed across the globe.

Terror will reduce men and beasts to

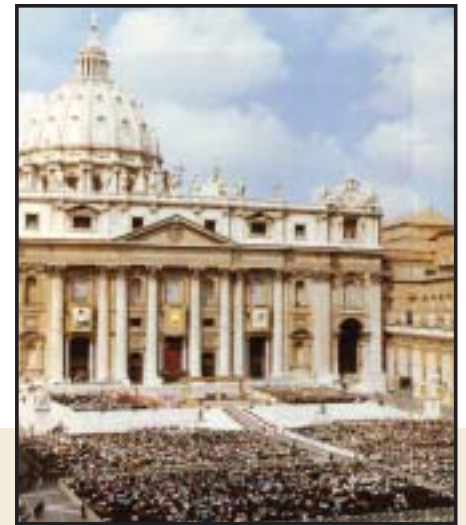
utter fear, and they will kill one another without pity. The avenging hand of the omnipotent God will weigh down on these miserable souls, and He will chastise their shameless pride and impudent temerity.

With a wave of His right hand, He will punish them, setting loose from Hell legions of demons to scourge the world, executing the demands of Divine Justice.

Because they surrendered their souls to Satan and allied themselves with him to strike against the Holy Catholic Church, God will permit these iniquitous men to be chastised by ferocious demons, who will devastate every place where man has affronted and profaned Him.<sup>12</sup>

### **“I will reform My people and My Church”**

Thanks be to God, the similarity of these



**Saint Peter’s square on the day of Blessed Elizabeth’s beatification, April 24, 1994**

## **Official judgment of the writings of Blessed Elizabeth**

On May 11, 1990, the ecclesiastical censor entrusted by the Holy See with the examination of the manuscripts of Blessed Elizabeth Canori Mora issued his formal judgment. He affirms: “In all the writings of the Servant of God Elizabeth Canori Mora there is nothing contrary to the Faith and good customs, nor is therein encountered any altered or deviant doctrine, or doctrine foreign to the common and customary sentiment of Holy Mother Church.”

He does, however, observe that objections might be made as regards “certain visions and revelations that refer in particular to greater and lesser prelates of Rome, which include rather gloomy descriptions and are of such

dimensions that they would seem more suited to cause scandal to the faithful and to offend pious ears.”

In order to dismiss this eventual objection, the ecclesiastical censor clarifies, among other things, that “lamentations of this kind, at times expressed in even more vibrant language, are nothing new in the writings of the Servants of God in which, if it be sad to witness corruption among the people, it is even more deplorable to witness it among the ministers of the sanctuary.”

After explaining how difficult it would be to attempt to prove the visions of Blessed Elizabeth false and how easy to show their authenticity, he concludes: “The words of the Servant

of God, rather than being offensive to the ears of the pious, ought to be considered very useful, especially to priests who read them.”

The zealous censor also expressed his desire that “the autobiography of our Venerable Servant of God might be published as soon as is possible and convenient,” for these pages “will not fail to be equally advantageous to many souls of good disposition not inclined to slight the marvels of God in His saints.”

From Sacra Ritum Congregatione, *Beatificationis et canonizationis Ven. Servae Dei Elisabeth Canori Mora* (Rome: Typographia Pontificia in Instituto Pii IX, 1914).



# The angels showed Elizabeth the destruction that God has in store for a world that refuses to heed His words.

I will reform My people and My Church. I will send zealous priests to preach the Faith. I will form a new apostolate. I will send the Holy Ghost to renew the Earth. I will reform the religious orders with holy men and women who possess the spirit of My beloved son Ignatius. I will give a new Pastor to My Church who, with holy zeal, will reform the flock of Christ.<sup>15</sup>

## “Finally, My Immaculate Heart will triumph”

Blessed Elizabeth died nearly a century before Our Lady’s appearance at Fatima in 1917. Yet her visions and revelations—only touched upon here—are even timelier in the twenty-first century. Like Fatima, they warn us of the coming chastisement of a world that refuses to listen to God and His Church.

Also like Fatima, they console us with the promise that the glorious Reign of Mary, which Divine Providence has been preparing for centuries, is forthcoming, that Our Lady’s Immaculate Heart will triumph! ■

supernatural manifestations a century apart does not end with their depiction of the catastrophic chastisement awaiting those who mock God and His laws. Like the consoling promise of the triumph of the Immaculate Heart of Mary given us at Fatima, the message of Blessed Elizabeth offers the faithful cause for hope.

After the purification described above had been accomplished, Elizabeth saw Saint Peter descending from Heaven on a majestic pontifical throne. He was followed by Saint Paul, who “traversed the world to imprison those malignant infernal spirits and bring them before the holy Apostle Saint Peter who, with authority, confined them to the dark netherworld from which they had been released. Then a beautiful radiance shone above the Earth, announcing the reconciliation of God and man”<sup>13</sup> and the remnant of faithful Catholics were led from their place of refuge to the throne of Saint Peter.

The Saint chose the new Pope, and

the Church was reformed to the precepts of the Gospel. The religious orders were reestablished, and every Christian home was permeated with such zeal for the glory of God that all acclaimed the triumph and honor of the Holy Catholic Church.<sup>14</sup>

Thus Our Lord would fulfill what He had confided to Elizabeth in 1821:

### Notes

1. Pope Leo XIII, Encyclical *Immortale Dei*, Nov. 18, 1885.
2. Blessed Elizabeth Canori Mora was raised to the altars by Pope John Paul II on April 24, 1994. The theological censor had pronounced her writings free of error on May 11, 1990. [See sidebar on this page].
3. *La mia vita nel Cuore dela Trinita: Diario della Beata Elisabetta Canori Mora, sposa e madre* (Libreria Editrice Vaticana, 1996), p.158-160.
4. *Ibid.*, p. 164.
5. *Ibid.*, pp. 193-194.
6. *Ibid.*, pp. 257-258.

7. *Ibid.*

8. *Ibid.*

9. *Ibid.*, pp. 411-412.

10. *Ibid.*, pp. 285-286.

11. *Ibid.*, pp. 489-493.

12. *Ibid.*

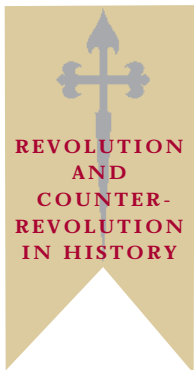
13. *Ibid.*

14. *Ibid.*

15. *Ibid.*, pp. 524-526.

### Editor’s note

This article was adapted from, “Um século antes de Fátima a Providência já anunciava” by Luis Dufaur in the Brazilian magazine *Catolicismo* of May 2002.



## Chapter II

# The Wars

## *Part two: The Ottoman Turks*

BY JEREMIAS WELLS

No matter how often or how loud contemporary politicians protest that Islam is a religion of peace, the historical record proves the exact opposite. Moreover, in the years we have just covered in these studies' and in the years to come, the principal exponents of Mohammedanism, whether Arab, Persian, North African, or Turkish, lived by war and conquest. We first met the Moslems when they exploded out of Arabia in 632 and conquered all of North Africa and the Middle East by the end of the century. Three times they invaded Spain, and during the first intrusion they reached central France. They mounted numerous expeditions against southern Europe and by the fifteenth century had dismembered the Byzantine Empire. And now once again we will see the rising tide of the Ottoman Turks engulf parts of Europe in flames and threaten a Western Civilization already weakened by internal disunity and spiritual indifference.

Islam went through periodic cycles when, after hardy, austere, tenacious warriors from the outlying fringes of society would conquer the soft inner core of the Moslem empires and invigorate it with more rugged virtues, it would slip back again into the enticements of luxury and pleasure. The Arab expansion was largely completed by the first two decades of the eighth century. For the next 300 years, a stalemate existed between Islam and Christianity, characterized by fierce fighting along the frontier that rolled back Moslem advances in Spain, southern Italy, and Sicily. In the eleventh century, the Seljuk Turks picked up the pace by seizing a large block of the Byzantine Empire in Asia Minor. However, the Moslem progress was stopped by the necessity of combating the Crusaders for 200 years. In the early 1300s, the cycle once again reached the point that favored the rise of militant outsiders, and Christiani-

ty faced the most dangerous of all their relentless adversaries.

### The Ottoman Turks

In the first half of the fourteenth century, a tribe of Turkish mercenaries gained control of Western Asia Minor just south of the Black Sea by conquering the cities of Nicaea and Nicomedia. Known as Osmanlis or Ottomans from one of their early leaders, they expanded slowly and deliberately, initially provoking little attention from the great powers of the West. The early Turkish expansion resembled that of the Arabs in the seventh century in that it was motivated by religious fervor (jihad or holy war) and the possibilities for material gain. They solidified their future success by organizing a powerful military force based on an elite unit called Janissaries, derived from the training and

education of captured Christian slave-boys. Removed from any family affection, without any hope for a wife or children, trained with iron discipline and inspired by a militant spirit of fighting for Allah, the Janissaries developed into one of the most formidable units the Christians ever faced.

The rise of Ottoman power was greatly aided by internecine warfare between Genoa and Venice and a Byzantine civil war. Genoa and one of the Greek factions, completely oblivious and indifferent to past Moslem depredations, hired Turkish mercenaries to fight against their Christian enemies. This resulted in the occupation of several towns and settlements by the Turks on the European side of the Dardanelles. When they took the pivotal city of Adrianople in 1369, the Papacy recognized the threat and called for a crusade to eliminate the new menace. Unfortunately, the long stay at Avignon had reduced papal influence; the Hundred Years War was occupying French and English attention; the Venetians and Genoese, who had the only maritime power in the area, were at each others throats; and the Hungarians and the Serbs, who were most directly affected, were initially indifferent.

Throughout this period, Murad I, the first Ottoman sultan of note, had consolidated his conquests in Thrace and Macedonia by encircling Constantinople and moving against the southern Balkans. The Serbian



King, aroused by the danger, collected an army of Christian Slavs and attempted to bar the way, but he went down to defeat at Kosovo on the Field of Blackbirds in 1389. Both the King and Murad died during the battle. The first act of the new sultan was to have his brother strangled in his tent. From an early date, the Ottoman royal family wasted little time on brotherly love.

During a lull in the Hundred Years War, Sigismund, King of Hungary and future Emperor, led a crusading army which included a large squadron of French knights against the Turks at Nicopolis in 1396. The King, who understood Moslem military tactics, wanted the French to remain in reserve, but they insisted on leading the charge. After spending a great amount of energy in cutting down the first two lines of enemy soldiers, the French came upon the rested Turkish cavalry, which promptly wiped them out. The Ottomans then easily overran the unprotected Hungarian infantry and, although they fought with great courage, the Christians suffered another disastrous defeat. By 1400, the Turks controlled the Balkan Peninsula up to a line formed by the Sava and Danube Rivers with the exception of the heavily-walled city of Constantinople.

The Turkish march on Christendom was severely hampered by the Mongolian invasion of Asia Minor, which distracted them for half a century. In fact, the Christian nations lost an excellent opportunity to roll back Moslem gains, once again because of their disunity, this time during the Great Western Schism and the renewed fighting between France and England.

### John Hunyadi

The Turks resumed their march up the Danube River Valley during the end of the reign of Murad II (1421-51), but then they ran into one of those outstanding Christian commanders that occasionally appear to frustrate Mohammedan ambitions. Cut from the same cloth as El Cid and Richard the Lionheart, John Hunyadi, the Hungarian governor of the frontier territory of Transylvania, possessed the qualities of an intrepid soldier and a shrewd and wise commander.

In 1443 Hunyadi, along with the papal legate Cardinal Cesarini, the 19-year old Hungarian King Ladislas (as Wladislaw III, also King of Poland), and the Serbian leader George Brankovic, led a brilliant campaign

into the heart of the Turkish conquests, recapturing the cities of Sophia and Nish and thus threatening their capital at Adrianople. An understandably nervous Murad tried to delay the Christian advance through diplomatic negotiations, but Cesarini reinforced their resolve. Unfortunately, Brankovic abandoned the Christian cause by signing a separate peace treaty, thus reducing the number of troops available to Hunyadi.

The following year Hunyadi invaded the Moslem territory with an inadequate force of only 20,000 men, expecting to be reinforced by the emerging Albanian hero Skanderbeg and a Byzantine contingent and to rendezvous with a Venetian fleet at the Black Sea port of Varna. But Brankovic prevented Skanderbeg from passing through his terri-



Saint John Capistran

tory and the other two groups never arrived. The Venetians have been accused of treachery in the matter. Murad came up behind Hunyadi and trapped him in front of Varna with a considerable army outnumbering the Christians approximately four to one.

Incredibly, Hunyadi, despite his numerical inferiority, used his tactical skills and routed several Moslem attacks. With victory seemingly within the Christian grasp, the youthful King Ladislas, who had until then stayed out of the battle, made a headlong rush with a few hundred of his personal bodyguard into the center of the melee. A veteran Janissary recognized a great opportunity, unhorsed the impetuous King and promptly cut off his head. The tragedy broke the spirit of the Hungarians, who revered their King, and the Christian lines collapsed. Cesarini and three Hungarian bish-

ops were also killed. Hunyadi and a handful of his soldiers escaped. The defeat sounded the death knell for Constantinople.

### Mohammed II

The sultan Mohammed II rose to power in 1451 and came to symbolize the Moslem aggressiveness in the fifteenth century. A staunch advocate of the Holy War, the new sultan intended to reinvigorate the ascetic warrior spirit, which had been on the wane, by conquering Constantinople. He felt whoever was master of that great city would truly be the Roman Emperor. He further elaborated on this vainglorious ambition by remarking, "The world empire must be one, with one faith and one sovereignty."

With meticulous care the determined sultan invested the fortress-capital with 100,000 soldiers, a huge fleet, and numerous large cannons. After seven weeks of relentless artillery bombardment, the Janissaries led a charge that poured through the walls, and the defenses collapsed. On May 29, 1453, the Eastern Roman Empire ceased to exist. Only the fortress at Belgrade stood between Mohammed and a thrust up the Danube River Valley into central Europe.

### The Battle of Belgrade

Once the danger to Belgrade was recognized in Rome, Callixtus III sent the great preacher and miracle-healer Saint John Capistran to Hungary to raise a crusading army among the people of the towns and countryside, for most of the nobles preferred to negotiate rather than fight. Hunyadi had only a personal army of under 10,000 against an invading force of well over 100,000. In early July, Mohammed, from the land side, completely encircled the fortress, which stood on a promontory at the confluence of the Sava and Danube Rivers that flowed east and south, and began to batter the walls with 300 large cannons. The Turks completed the encirclement by blockading the north and east walls with river craft. Several miles upriver, Capistran joined his motley crew of Crusaders, mostly townsmen, students, and peasants armed only with pikes, clubs, and pitchforks, to Hunyadi's small army and both went to the rescue. Saint John marched his troops down both banks of the river, and Hunyadi assembled a flotilla that smashed headlong into the Turkish vessels. After five hours of fierce, bloody fighting, the Chris-



tians had control of the Danube.

Nevertheless, the Moslems continued to pound away at the walls, opening up several breaches. Saint John's effect on the morale was awe-inspiring as he kept urging on his devoted followers with the unusual war cry of "Jesus, Jesus, Jesus!" On the last day tens of thousands of Turks marched up the slopes for the final assault on the doomed fortress. At the height of the attack, a large mass of brush wood saturated with gunpowder, sulfur, pitch, and other inflammables was set on fire and rolled down upon the enemy. The wall of fire had a devastating effect. The Janissaries in the city turned and fled. Others who escaped the horrible blaze rushed back to the camp. Excited by the turn of events, a group of Christians led by Saint John burst out of the fortress and captured the artillery bank, turning some of the guns on the fleeing Moslems. Belgrade had been saved and the march up the Danube had been delayed for several decades. Pope Callixtus, while acknowledging the enormous heroism and fidelity of Capistran and Hunyadi, gave the largest share of credit to the grace of God and the prayers of Christendom.

### The Hospitallers at Rhodes

After his defeat at Belgrade, Mohammed turned his attention to the eastern Mediterranean and Aegean Seas by removing several pockets of resistance, with Rome as the ultimate target. One acute thorn in his side was removed when the relentless guerrilla fighter Skanderbeg died in 1468. Twelve years later,

he moved against another major irritant: the Hospitallers.

After the suppression of the Templars, the Knights of St. John had established their headquarters on the island of Rhodes, twelve miles off the coast of Asia Minor in the southeast corner of the Aegean Sea, and made themselves useful by raiding Moslem shipping. The grand master of the Order, Pierre d'Aubusson, a man of extraordinary prevision, had made extensive preparations by increasing and modernizing the fortifications surrounding the main city that were severely tested by the powerful cannon of the invading Turks. After three months of bombardment, the Turks opened up a small breach in the southern wall and forced their way into the city. d'Aubusson rushed to the critical point with a handful of knights and, though wounded several times, held off the attack until a spear thrust punctured a lung.<sup>2</sup> At that moment a flaming cross appeared in the sky flanked by Our Lady and Saint John the Baptist. The front ranks of the enemy turned and ran, pursued by the chivalrous knights swinging their famous two-handed swords. The siege of 1480 had failed.

### Isabella the Catholic

Infuriated by the setback at Rhodes, Mohammed turned his vengeance against the city of Otranto in the kingdom of Naples. He butchered 12,000 of the 22,000 inhabitants, murdered all the priests, and sawed the aged archbishop in half. The Neapolitans, along with twenty-five galleys from the Papal

States, recaptured the city a year later, Mohammed having died in the meantime.

This attack into the heart of Christendom by the emerging Ottoman sea power had a disturbing effect on the "Catholic Monarchs" of Spain, Ferdinand and Isabella. The Moors still held the virtually impregnable mountainous province of Granada in the south, thus providing a bridgehead for a combined Moslem attack on Spain. Isabella, however, was motivated not solely by military necessity but by spiritual concerns as well. As William Thomas Walsh has so brilliantly observed, she viewed the world as a vast battleground where powers, both invisible and visible, fought for the possession of men's souls. For her the central event in history was the Crucifixion, while the resulting Church was hated by the "world" as Christ Himself had predicted. She believed entirely in Christ's remarks, "He who is not with Me is against Me," and, "I came not to send peace but the sword."<sup>3</sup>

The Crusade against the Moors, which lasted ten years, began in 1482, but real progress came only three years later when the Catholic Monarchs put in the field a large, well-provisioned army. Deploying artillery on an unprecedented scale, they ground down the Moslem defenses year after year. Fernando proved to be an effective field commander, but Isabella provided the zeal and determination, for the word *compromise* was not in her vocabulary. The Moors finally capitulated in January of 1492. The significance was not lost on either side. A contemporary Moslem complained that it was one of the most terrible catastrophes ever to have fallen on Islam. King Ferdinand wrote to the Pope that the fall of Granada ended 780 years of Moslem government in Spain. Yet the necessity of heroic resistance to Mohammedan encroachment was far from over. ■

### Bibliographic note:

The principal works consulted for this study were Joseph Held, *Hunyadi: Legend and Reality* (New York, 1985); Eric Brockman, *The Two Sieges of Rhodes* (London, 1969); Norman Housley, *The Later Crusades* (Oxford Univ. Press, 1992); and William Thomas Walsh, *Isabella of Spain* (New York, 1930).

### Notes:

1. See Chapters 17 and 21, pt. 2 of the preceding series, "The History of Western Civilization." Also see Chapters 23, 24, and 26, pt. 1.
2. D'Aubusson survived his wounds and was eventually elevated to the rank of Cardinal.
3. Cf. op.cit. pg. 168.



FAMILY  
SERIES

# Cecy & Her Friend

## Part IV



BY P. SANDERS

### An Ugly Lie

After the visit to the peach orchard where my Guardian Angel, my good friend, had stopped me from stealing a peach, I knew what stealing is: taking what is not ours without permission. As he lowered my arm away from the juicy peach, his holy face was so sad and serious that I understood right then and there that stealing makes the good God even sadder. I never wanted to do that again.

Still, I didn't know what lying was. One time, good Sister Irene had told us the story of a little boy who told many ugly lies. Because of that he had to suffer a good while in Purgatory.

But, what is a lie, I wondered. My good friend was going to show me very soon.

### The broken glass

Every afternoon Acacia took us, along with several neighbor children, to buy milk. We each carried a small glass wrapped in a napkin so we could have some fresh milk to drink. Mine was a beautiful little cup that a friend of my father had given me. It was green with a golden wing and golden stars painted on the glass.

One little girl liked my glass better than hers and said to me:

"Give me your glass and you can drink milk from mine." Overhearing her, Acacia said: "No, no, little lady, each one must drink milk from her own glass."

The little girl said nothing but as soon as Acacia wasn't looking, she tugged at my napkin so that my cup fell to the ground and broke in a million pieces. Then she went run-

ning to Acacia saying: "Cecy was so angry that you didn't let her drink out of my glass that she threw hers to the ground and broke it!"

Turning around, Acacia scolded me: "That's very nice, my angry puppy," she said. "Now you have no glass and no milk. You can watch while the others drink."

Oh, I was so angry! I was getting ready to run over to the little girl and break her glass

Looking up at my Guardian Angel, I said: "O, now I know what a lie is. It would be a lie if I broke a glass and then told my mother I had not done it."

Later, when we reached the place where we bought milk, I forgot to tell Acacia that it hadn't been I who broke the glass. Maybe it was because my Angel was standing there and I respected him even more than Mother Rafaela and Sister Irene. And I respected them a lot! Still, good Acacia gave me milk out of my sister's glass. In this way, my good friend stopped me from committing yet another ugly sin: the low sin of vengeance.



### My Angel teaches me modesty and good manners

If I didn't feel a great love and respect for the holy presence of my good friend, I think I would have developed very ugly habits and bad manners. At about eight years old I began to dress by myself. Until then, Acacia had always helped me. Sometimes, as I put on my stockings for example, I was not careful of my dress or my position. Immediately, I would feel so strongly that my Angel was not very happy that I would correct myself.

This happened many, many times. Some days, when I was playing at games, I would sense his beautiful face looking at me sternly. Immediately, I would correct my manners or not-so-modest positions. I never resisted his admonitions in this regard. He helped me train my rebellious nature. He wanted me to be a lady. And a lady is feminine and modest.

in turn when I felt my Guardian Angel holding me back again. I heard his voice clearly saying: "Your poor companion has committed two big sins." I didn't understand that the first sin was in breaking the glass, but the second sin I understood as he explained it. The little girl had told Acacia a big lie saying that I, not she, had broken the glass.

## The Pony

I will tell you of one such time.

One day Daddy took us to a military celebration. I was delighted when I realized that anyone could ride on the horses. One officer brought a beautiful pony over to me. This made me very happy. Picking me up, he sat me astride the pony like a little boy. I had just begun to pull on the reins when I heard the warning of my good friend: "No, no, Cecy, little girls do not ride like this."

Taking me gently by the arm, he pulled me off the pony. Once on the ground, I said to the lieutenant: "I don't want to ride any more." He was amazed at how quick and sure footed I was in dismounting. Oh, I would have loved to have ridden on that pony, but I wanted to please my Angel much more.

## White roses for Our Lady

In this way, my good friend was preparing me for my First Communion. How I wanted to receive Jesus in that little white host! Still, good Mother Rafaela would not let me. Oh, how that hurt! Even though I was six years old, I looked smaller and, even if Mother Rafaela did not say it, I know now that another reason was because I was very slow in class. Yet, I understood very well that Jesus was present in the little white host and I loved the Holy Eucharist very much.

If Mother Rafaela only knew how much I suffered! every night, I buried my face in my pillow so no one would hear me and cried bitterly. My new friend was the only one who shared my secret. He was always awake and never sleepy. So, after I had finished crying, I would sit up in bed and tell him of my sorrow and beg him to talk to Mother Rafaela. I knew she would listen to him.

One night, as I sat complaining to my Guardian Angel, the thought suddenly came to me: "Ah! I have forgotten to ask Jesus' holy Mother! Sister Irene calls her our Mother in Heaven. I must ask my good Mother in Heaven to command Mother Rafaela to let me receive her Jesus."

Next morning I jumped out of bed and went straight to the crucifix on the bureau and said this prayer: "Dearest good Lady, I want your Son Jesus to come into my heart so



much! But Mother Rafaela won't let me because I am too small. Please make me grow a lot today and let Mother Rafaela see it. In my bank, (which had the shape of Noah's Ark) I have eight Cruzeiros\* that I have been saving to buy the soda in the window of the Girls' Shop. If Mother Rafaela lets me receive, I will not buy the drink but, instead, will buy a bouquet of big white roses for your altar in the church. Amen." I then kissed the holy water font with Our Lady's picture on it.

My new friend was there with me and I well knew that he also wanted Our Lord to come into my heart.

Going to school, I was convinced that Our Lady had made me grow. Yet, that day Mother Rafaela didn't seem to notice it, for she said nothing. Next day, she still didn't say anything. Another three days passed. I finally decided to go and ask her again. Posting myself in the passage way with my heart beating so hard that I didn't know how I was

going to say a word, I waited. My Angel was there with me and I knew he would help me.

When Mother Rafaela came, I didn't even have to speak. Looking at me kindly she said: "I know what Cecy wants. If your father lets you receive I will too."

Oh, the joy I felt! I knew I would receive the Good Jesus now because Daddy would be easy to convince.

Next day, Acacia and I boarded a boat to cross the river to the lady who sold flowers. There, I handed her my eight Cruzeiros and, in exchange, she gave me a bunch of glorious white roses. Before wrapping them, she said, "If you put other flowers of other colors with those, they will be very beautiful."

"No," I said, "I want only white roses." That's because I had promised Our Lady white roses.

After buying the flowers, Acacia took me to the church where Father Domingos, our pastor, arranged them in a glass vase and placed them in front of the altar of Our Lady. I felt immensely happy.

That night, I sat up to talk to my Guardian Angel, this time not to complain but to ask him if Our Lady and he himself had liked the bouquet of white roses. Now, my Noah's Ark was empty and I couldn't buy the soda, but I would start saving again and I asked my good friend not to allow any other girl to buy the drink.

And I did save. But when the time came when I had enough for the soda, I used it to buy something else that would make me just as happy as when I bought the white roses. I will tell you about it later. ■

\* The Cruzeiro was the former monetary unit of Brazil.

This is a true story taken from the autobiography of Cecy Cony, later Sister Maria Antonia, O.F.M. She was born in the year 1900, in Brazil and died in 1939. Until the age of thirty, Cecy had the privilege of seeing and hearing her Guardian Angel.

While faithful to the facts, we have adapted the narration for young readers with the intention of publishing a fully illustrated book for children containing all the episodes published in *Crusade Magazine*.

# Answering the call to CHIVALRY

BY JOHN HORVAT II

There are all kinds of summer camps for boys specializing in teaching everything from tennis to computer programming. The recent TFP Summer Program in Louisiana, however, was a unique experience.

“The Call to Chivalry”, the focus of this event, was held from July 3–10 in the backwoods of Norwood, Louisiana, north of Baton Rouge. The program, for boys aged 12–18 and their fathers, was the first in Louisiana and proved an excellent opportunity to instill Catholic heroism and courage in participants of all ages.

TFP Summer Programs combine prayer, lectures, outings and games tailored to the needs of today’s younger generation. They aim to show how the age-old values of the Faith can be applied in the modern world.

*Continued on page  
6...*

