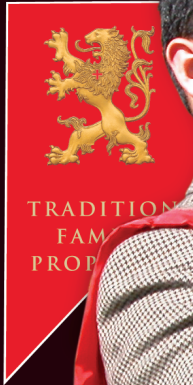


November/December 2003

# CRUSADE<sup>®</sup>

MAGAZINE



## The American TFP in Defense of **TRADITIONAL MARRIAGE**



**America Needs Fatima Progress Report inside!**

Great gifts for Christmas!



# The PRINCE of PEACE

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Each month you will enjoy a full-color picture of Our Lady of Fatima with backgrounds featuring America's gardens, coastlines, scenics and more. This magnificent calendar is a perfect gift for family, friends, neighbors, teachers and business colleagues.

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- Dates of Our Lady's apparitions at Fatima
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# Taking the Schiltz Challenge

*Everyone must decry the sexual abuse scandals. There is absolutely no moral justification for what happened. However, Americans deserve the whole story.*

BY JOHN HORVAT II

If anyone should know about the sexual abuse scandals, it is Prof. Patrick Schiltz. While in private practice from 1987-1995, he represented various churches in hundreds of clergy abuse cases. He now holds the Saint Thomas More Chair in Law at the University of Saint Thomas in Minneapolis and is still a consultant in abuse cases.

In the article, "Not All the News is Fit to Print," in the August 15 issue of *Commonweal*, Prof. Schiltz grills the media and formulates a series of challenges that make a lot of sense. He suggests that maybe the whole story is not being told.

Summarizing the main points of the article, the challenges might be listed as follows:

**Challenge #1: Cite a single major element in the present sexual abuse scandals that was not widely reported a decade ago.**

Dr. Schiltz notes that, although new names of priests and victims have appeared, the fact that several hundred priests were involved in abuse and bishops failed to act upon it is not new but rather old news. These subjects received unrelenting front-page coverage in the late 1980s and early 90s when many of these scandals first surfaced.

He also notes that never in the history of American journalism has a story already covered so thoroughly in the past received so much coverage for months on end.

**Challenge #2: Cite recent cases of child sexual abuse by clergy.**

The biggest story of them all is ignored: sexual abuse of children by clergy over

the last decade has practically disappeared.

Dr. Schiltz invites anyone to read every article about clerical sexual abuse reported by any major newspaper over the last two years. Almost none will deal with cases that occurred in the last decade, let alone recently!

The professor explains that after the spate of lawsuits in the 80s and early 90s, the churches did take action. Hundreds of offending pastors were removed from active ministry. New training and screening procedures were introduced. Churches invested millions of dollars in combating sexual misconduct.

The results of these policies are reflected in the dearth of new and recent abuse cases.

A significant example of this is in Boston. Despite all the thorough and exhaustive investigations carried out by the media and the attorney general of Massachusetts, not a single recent case was found. Similarly in Louisville, among the 185 lawsuits filed against the Archdiocese of Louisville, *The Louisville*

*Courier-Journal* found only one that happened since 1990!

**Challenge #3: Explain why no new victims come forward.**

Many victim advocate groups will object to the above challenge explaining that recent victims will only appear after a long period of time due to the trauma and difficulty of reporting the experience. Dr. Schiltz does not accept that excuse.

He notes that, even in the past, some victims immediately came forward despite all obstacles. Yet today, almost none are doing so.

Moreover, Dr. Schiltz says that while such objections may have had some validity in the past, today the climate has changed entirely. Now it is easier, not harder, for victims to report abuse. Parents, teachers or parishioners are hyper-alert to abuse symptoms. There should be more cases rather than less cases appearing.

Yet the media do not even question the mysterious lack of cases.



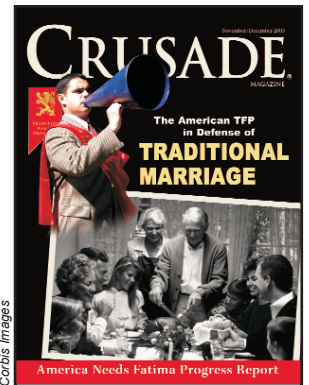
The media will certainly never face the Schiltz Challenge. Such a step would largely deflate hype and sensation created around scandals. Above: Bishops respond to a barrage of questions on the sex-abuse scandals during a Press Conference in Washington D.C. November, 2002.

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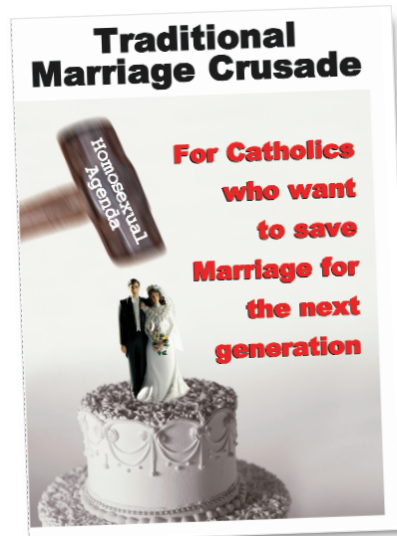
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Corbis Images

**Cover:** The American TFP launches its new campaign to defend traditional marriage



**Page 4** What we are doing to save traditional marriage in America



**Page 7** The Fatima message from the pen of Plinio Corrêa de Oliveira



**Page 14** Traveling with the Pilgrim Virgin

## CRUSADE

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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 inspired the formation of other autonomous TFPs across the globe, thus constituting the world's largest anticommunist and antisocialist network of Catholic inspiration.

**Challenge #4: Explain why no psychologists have been condemned by the media.**

Part of the scandals consists of the fact that bishops returned priests to the ministry after receiving treatment. Dr. Schiltz notes that in most cases, the bishops relied on the bad advice of psychologists who either told the bishop that problematic priests did not abuse children or that the problem was under control. This had horrific consequences for the victims and the Church as a whole.

The media have ignored this fact and rarely will you find the psychologists taking the heat for their bad advice. These were supposed to be among the most respected professionals in their field. No one is calling for the resignations of these “experts.” No one is publishing exposes on their errors or naming them

in multi-million dollar lawsuits.

No, the media are strangely silent in finding fault with them.

**Challenge #5: Explain why the Catholic faithful are being made to pay for the damages.**

The courts have consistently ruled against awarding damages where innocent victims are made to foot the bill. In the case of the Church, it is not the bishops or abusive priests that pay, but the faithful.

Dr. Schiltz cites several cases where courts struck down punitive damages against municipalities since the damages would be paid by innocent taxpayers. Labor unions have been protected in the same way. However, such protection of the innocent is not being applied to Catholic diocese.

“To my knowledge,” Dr. Schiltz notes,

“this is the first time in history in which punitive damages are routinely being inflicted upon the victims—or at least those completely innocent—of wrongful conduct.”

This extraordinary and newsworthy fact merits nary a mention in the media.

Indeed, as Dr. Schiltz points out, not all the news is fit to print. The media seem to have covered up a few points of their own. Moreover, the climate created by such reporting only serves to help those intent upon changing Church structures.

Next time you are confronted by angry activists who lash out against oppressive Church structures, calmly ask them to take the Schiltz Challenge. The silence might be deafening. ■



## A VISIT TO REMEMBER

J U L Y 1 6 - 2 5 , 2 0 0 3

From July 16-25, the famous International Pilgrim Virgin Statue made an unexpected but blessed visit to the National Headquarters of the American Society for the Defense of Tradition, Family and Property (TFP) and of its America Needs Fatima campaign in Spring Grove, Pennsylvania.

The statue was on its way to an international TFP student conference in Austria where its presence brought many blessings and consolations to the more than 130 participants from 15 countries.

As part of the statue's Pennsylvania program, TFP members and supporters held a constant prayer vigil throughout the 9-day stay. The high point of the statue's visit was a procession around the headquarters with hymns, prayers and rosaries. The statue visited each building, and members asked Our Lady's protection and intercession for all the works and activities of the American TFP. ■

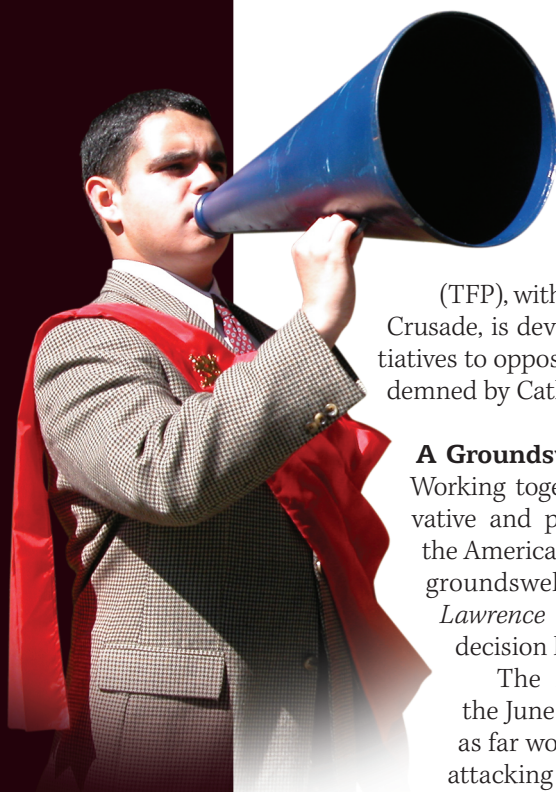


## *The Family in Peril:*

# The American TFP Defends Traditional Marriage

BY ROBERT E. RITCHIE

*It is not just the legal definition of marriage that is being changed by the homosexual agenda. The whole American culture is targeted. By dint of calling such immoral relationship normal, soon no one will be free to voice their disagreement with this "lifestyle" that contradicts moral and natural law.*



As the push for homosexual "marriage" gains momentum, the American Society for the Defense of Tradition, Family and Property (TFP), with its Traditional Marriage Crusade, is developing a number of initiatives to oppose this aberration so condemned by Catholic morality.

### **A Groundswell of Reaction**

Working together with other conservative and pro-family organizations, the American TFP hopes to awaken a groundswell of reaction to the *Lawrence v. Texas* Supreme Court decision legalizing sodomy.

The American TFP decried the June 26 decision qualifying it as far worse than *Roe v. Wade*. By attacking the very foundations of morality and society, the decision could be characterized as America's "moral 9/11."

The TFP's July 4 statement "Are We Still 'One Nation Under God?'" is a complete analysis of the decision. It was published as a full-page ad in several publications and featured in the last *Crusade Magazine*.

The American TFP also distributed tens of thousands of protest flyers inviting Americans to voice their outrage to the Supreme Court. The protest postcards registered a "complete repudia-

tion and rejection of the *Lawrence v. Texas* decision." Similar email protests were also sent.

### **Federal Marriage Amendment Strategy**

The TFP is already actively opposing homosexual marriage on several fronts.

One such effort is the Federal Marriage Amendment (FMA), which many see as a way to block homosexual "marriage." The FMA would declare marriage to be valid only between a man and woman.

The American TFP has endorsed the FMA as part of a broader strategy against the homosexual agenda.

Like other pro-family organizations, the TFP is well aware of the FMA's shortcomings. The amendment would not specifically prohibit legislative recognition of civil unions and domestic partner benefits.

However, the TFP believes there is a tactical advantage to endorsing the FMA since it can put an end to the judicial activism favoring homosexual "marriage" and civil unions. As the *Lawrence* decision demonstrated, legislating from the bench has become the fast track for the homosexual advance.

If this fast track is shut down, pro-family forces buy precious time to mobilize public opinion for the larger battle. Thus, the FMA is not an end but a means in the larger Cultural War now raging.

### **Petition to the Bishops**

In another field, the American TFP's Traditional Marriage Crusade is starting a petition drive to the nation's Catholic bishops asking their

**Right: A traditional marriage ceremony. Below: Are We Still "One Nation Under God?" and the Traditional Marriage Crusade fliers. Both are being distributed to hundreds of thousands of Americans across the nation.**



involvement in this struggle.

The petition asks the Catholic Bishops of America to take an effective leadership role against the drive to legalize homosexual "marriage." This is especially important in light of a fiercely motivated and very well-funded homosexual lobby.

The Traditional Marriage Crusade has already sent out 80,000 petition forms asking that they be signed and returned to the American TFP so they can be presented to the bishops this December. In addition to the petition, Holy Family Consecration cards were also sent out since the Holy Family represents the highest ideal of the family.

"I'm convinced that if our bishops lead effectively, especially in light of the Vatican's call to action," said TFP President Raymond Drake, "the homosexual revolution will not have a chance."

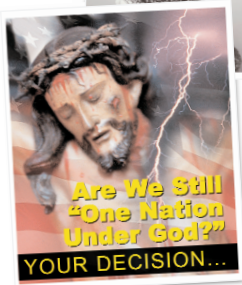
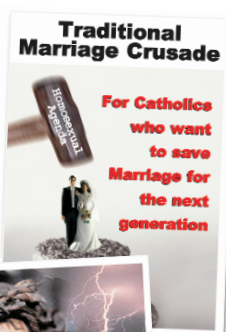
Depending on the progress of the drive, Mr. Drake hopes to collect a large number of signatures and present them to the United States Conference of Catholic Bishops on December 8th, feast of Our Lady of the Immaculate Conception, Patroness of the United States. More signatures could also be delivered at a later date.

The petition is particularly timely considering the Holy See's recent document strongly urging Catholics and politicians to defend marriage. The document states that: "all Catholics are obliged to oppose the legal recognition of homosexual unions" and that "Catholic politicians are obliged to do so in a particular way, in keeping with their responsibility as politicians" (*Considerations*, 07-31-03).

The petition also notes that the bishops should follow the example of the Massachusetts bishops who had all their priests read a statement from the pulpit to oppose homosexual "marriage" in their

state. Moreover, the TFP petition asks that the bishops apply "canonical sanctions to lawmakers and judges who use the power of the State to promote homosexual 'marriage.'"

Participants are asked to expand the campaign by ordering flyers with the petition. They also have the option of signing the petition on line on the American TFP's website ([www.tfp.org](http://www.tfp.org)).



### **They Aren't Married campaign**

Some newspapers have decided to publish homosexual unions in their wedding sections. Such placements offend just-married couples and have no legal basis in reality since homosexual "marriage" is not recognized in the United States.

Responding to this affront, the American TFP website has started the *They Aren't Married* campaign. Participants can register their protest by sending emails to offending newspapers.

The TFP notes that the role of the press is to report the news, not to legislate. By forcing their politically-correct opinion upon readers, the protest reads, they are betraying the community's trust and catering to the agenda of a small vocal minority.

Protesters sent emails to *The New Orleans Times-Picayune*, one of many papers publishing notices of same-sex "marriages" in the wedding section. The American TFP will soon be expanding these protests further by asking other papers to revoke such policies immediately.

### **TFP Joins Efforts against AB 205**

When California assemblymen and senators were considering a "domestic partner bill," the American TFP joined other conservative organizations in

calling for the bill's defeat.

An August 18 letter to the legislators claimed the bill would not serve the interest of families or society as a whole.

The letter, authored by the California Family Council and the Washington-based Family Research Council, targeted Assembly Bill 205 (AB 205) calling it a measure that "grants marriage status to homosexual couples in everything but name."

Moreover, the bill defied the will of the over 61 percent of California voters who enacted Proposition 22 protecting marriage and the intent of a federal law with the same purpose signed by former President Clinton.

Opposition to AB 205 was timely since embattled Governor Gray Davis, a Catholic, promised his unqualified support. He has since, signed it into law.

### Untiring Efforts

The debate over homosexual "marriage" is showing every sign of being a prolonged and grueling part of the nation's Cultural War. The issue will be especially hot as the presidential elections approach.

In response, the American TFP will be taking a number of initiatives to oppose the homosexual agenda supercharged by the *Lawrence* decision.

The American TFP hopes to publish a special book analyzing the problem. It also plans to develop grassroots actions and campaigns.

It is a struggle that demands not a small effort but an untiring crusade. The stakes are very high. When government abandons all morality, society as a whole suffers and decays.

While legislative measures are very

important, pro-family activists must also do their best to work in the cultural and religious fields to safeguard the traditional family.

This involves a concerted effort to unite all those who value the family and dispel the media myth that homosexuality cannot be opposed. It involves working untiringly to create the moral climate whereby homosexuality is rejected.

Finally, it involves supplication to Heaven. At Fatima, the Blessed Mother foresaw man's horrible sins leading the world to ruin. As the nation faces the prospect of homosexual "marriage," Catholics must implore her to deliver them from this great threat that can lead to the nation's moral downfall. ■

## Support from our Bishops

*Below are three of many letters received from our bishops in support of the Traditional Marriage Crusade:*

☒ Thank you for your letter of July 24. With the *Lawrence v. Texas* decision, the nation's highest court has once again rashly and, I believe, with malice aforethought, attacked the foundations of Judeo-Christian morality upon which this country was founded, as is clearly evident from the Declaration of Independence.

We are already experiencing the evil fruit of the Court's unfeigned hatred of the cherished religions of our people and our heritage: pandemic divorce, increased violence, precipitous decline of the native-born population, the court's patent embrace of the seven anti-sacraments of American culture.

One can almost surely predict in our future a Supreme Court decision extolling the benefits of bestiality, and I am equally sure that Justice Kennedy and Justice O'Connor will arm-wrestle for the privi-

lege of writing it. Decisions such as this are the foundation of the destruction of our country. No nation that has destroyed its family life has endured for long. *Lawrence v. Texas* is a pagan decision, written by pagans, in favor of pagans.

— *The Most Reverend Thomas G. Doran, D.D., J.C.D., Bishop of Rockford*

☒ Thank you for sharing with me the "TFP Viewpoint" that appeared in *The Washington Times* on July 9. It is a comprehensive, well-documented review of the values related to human sexuality and the health of family life that have guided civilized people for centuries, and Americans of every faith would do well to attend to it.

— *The Most Reverend Edwin F. O'Brien Archbishop for the Military Services*

☒ I am grateful for your letter of July 24,

2003. You will be surprised to know that I, too, was greatly alarmed by the Supreme Court's decision in *Lawrence v. Texas*. (...)

Proponents of the gay agenda, many of whom are involved with the media, would like society to believe that there exist homosexual couples who are committed, caring people who truly love one another (in a self-giving way), are faithful to each other and are willing to live happily ever after, if the world would only let them.

Statistics do not support such an idealized life style. The majority of homosexuals are quite promiscuous, even those who are in "committed" relationships. Domestic abuse is common among homosexuals, a fact that is confirmed by many Internet websites. (...)

It is my hope that your organization can respond in a positive way to this very serious challenge to our nation's social moral welfare.

— *The Most Reverend John C. Nienstedt Bishop of New Ulm*



# America Needs Fatima®

November ~ December 2003

PROGRESS REPORT

## FATIMA: The God-chosen Solution

BY PLINIO CORRÊA DE OLIVEIRA

*A great majority of Catholics believe in the apparitions of Fatima. Since our magazine targets mostly a Catholic public, we thought it would be more useful to analyze some aspects of the apparitions, which they already accept as true rather than begin by trying to prove the authenticity of the same.*



### The great crisis of our days

#### *Outstanding facts:*

1. **The universal crisis**—At the beginning of the twentieth century, that is, until 1914, things looked bright for the world. There was progress in every field. Economic development had reached an unprecedented zenith. Social life was easygoing and attractive. Humanity seemed to be entering a golden age. Nevertheless, grave symptoms marred this perfect picture. There were areas of material and moral deficiency but few people measured their importance and scope. The vast majority hoped to find a solution to these problems in science and progress. But the First World War was a terrible blow to their expectations. Difficulties increased on all fronts until 1939. The

Second World War ensued and we have thus arrived at our present situation where we can venture to say that there is not a single nation on the face of the earth that is not struggling with grievous crises in almost every realm of life. In other words, if we analyze the internal life of each nation, we will notice a state of agitation, disorder, unchecked appetites and ambitions, along with a subversion of values on the way to open anarchy if not already there. No statesman of our times has yet come up with a remedy for this morbid, universal process.

2. **The World Wars**—The war of 1914-1918 seemed an unparalleled tragedy. But that of 1939-1945 surpassed it in duration, scope, destruction and deaths. It placed us two steps away

## Spreading the Miraculous Medal

Thanks to our generous America Needs Fatima donors, the *Blessings for America* project was able to distribute 150,000 free miraculous medals and novena cards across America. Many testimonies of graces received because of this apostolate continue to come in.

One lady from Illinois had a complex delivery and her child was born with a serious heart condition. As the baby was transferred to a clinic in Chicago, she thought to obtain a miraculous medal for her child. Going through her mail that day, she found our medal and used it for the baby. The doctors expected the child to remain in the hospital for at least 4 weeks and go home with a feeding tube. But the baby went home after 11 days, without the tube, and is doing much better than expected. ■

Please report graces received to:

**America Needs Fatima**

P.O. Box 341

Hanover, PA 17331

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*Considering the content of the message as well as the dignity of the messenger, the revelations of Fatima are greater than all other revelations Divine Providence has communicated to mankind about impending great calamities in history.*

from a new war that would be even worse from every point of view. The masses have lived these last years in the dread of this expectation, conscious that a third world conflict might spell the end of civilization.

**The Timeliness of the Fatima Revelations**

Essentially, the messages of the Angel of Portugal and of Our Lady open the eyes of men to the gravity of the situation and explain it in light of the plans of Divine Providence. They also point out the means with which to avoid the impending calamity.

The Western Roman Empire ended with a catastrophe brilliantly analyzed by the great genius and Doctor of the Church, Saint Augustine. A great prophet, Saint Vincent Ferrer, prophesied the end of the Middle Ages. Another great prophet and doctor, Saint Louis Marie Grignon de Montfort, prophesied the French Revolution, which marked the end of modern times.

But our contemporary times, threatening to end in another major crisis, had an even greater privilege. Our Lady herself came to speak to mankind.

Saint Augustine could only explain to posterity the causes of the tragedy he witnessed. Saint Vincent Ferrer and Saint Louis Grignon de Montfort tried, in vain, to avert the storm; men would not listen.

For her part, Our Lady explains both the reason for the crisis and its remedy, foretelling the catastrophe if mankind refuses to listen. Thus, considering the content of the message as well as the dignity of the messenger, the revelations of Fatima are greater than all other revelations Divine Providence has communicated to mankind about impending great calamities in history. This is the essence of the message. The rest, as important as it is, is a mere complement.

**A terrible finding: religious and moral crisis**

Every apparition insists on this fact: the scale of divine justice can no longer sustain the weight of the sins of humanity. This is the unseen cause of every misery and disorder. The sins of the world attract the just wrath of God. Because of this, terrible chastisements threaten humanity. To avoid them, men must

convert. For men to convert, the good must pray for sinners and offer all sorts of expiatory sacrifices.

**To pray and sacrifice for sinners**

In his messages, the Angel of Portugal teaches the little shepherds to ask for forgiveness for sinners. He also asks that they offer sacrifices for them. Moreover, the Angel stresses the need for offering reparation to Our Lord in the Blessed Sacrament for the offenses He receives, not only from those who profane it but also from those who receive it indifferently.

In her first apparition, Our Lady asks the little shepherds to accept the difficult mission of suffering for sinners and predicts that they will have much to suffer.

In the second apparition, she encourages them to pray and offer sacrifices to reduce the great number of lost souls. For this end, she teaches them a short prayer. She goes on to show them her Immaculate Heart crowned with thorns as a consequence of the sins being committed.

In the third apparition, she shows them Hell with the unspeakable torments suffered by those condemned by



God's justice. And she insists on the need for offering reparation for sin.

In the fourth apparition, Our Lady teaches them yet another reparatory prayer and affirms that many souls are damned because no one offers reparation on their behalf.

In the fifth apparition, Our Lady moderates some of the excesses of the little shepherds in their zeal to do penance but still insists on the need to sacrifice for sinners. She affirms the need for men to give up their sins and stop defying God's justice for the world to avoid punishment. Lastly, at Thuy, in

an apparition to Sister Lucy, Our Lady reiterates that point.

Thus, every apparition sends the constant message: the world is in the grip of a terrible religious and moral crisis. The sins being committed are innumerable. This is the real cause of the universal desolation today. The best way to remedy its effects, are prayer and reparation.

### **The message of Fatima and the voice of the Popes**

The Popes have spoken no differently. Pius XI, for example, in his Encyclical

*Miserentissimus Redemptor*, of May 8, 1928, stated that "These things in truth are so sad that you might say that such events foreshadow and portend the 'beginning of sorrows,' that is to say, of those that shall be brought by the man of sin, 'who is lifted up above all that is called God or is worshiped'" (2 Thessalonians 2:4).

And he adds: "And thus, even against our will, the thought rises in the mind that now those days draw near of which Our Lord prophesied: 'And because iniquity hath abounded, the charity of many shall grow cold'" (Matt. 24:12). Pius XII said that the work of demolition of Christian Civilization, which has been taken to a paroxysm, was already building in this world the City of Anti-Christ. He affirmed that the perpetrators of this work "have become more and more tangible, displaying a lack of scrupulosity that is surprising: Christ yes, the Church, no! Then: God yes, Christ, no! And, finally, the impious cry: God is dead; and further, God never existed. And now they attempt to structure the world on foundations which we do not hesitate to name as mainly responsible for the threat that hovers upon humanity: An economy without God, laws without God, politics without God. The enemy strove and strives to make Christ a stranger in universities, schools, families, the administration of justice, legislative activity, and in the assemblies of nations whenever decisions of war and peace are made. Currently, he corrupts the world with media and entertainment that kill purity in young men and women and destroy love between spouses. He inculcates a nationalism that leads to war" (*Allocution to members of Catholic Action*, 12/10/52).

### **False optimism and the message of Fatima**

These wise, realistic words contrast with a tendency that is not so rare among Catholics. Out of a spirit of accommodation, opportunism or simply out of a wish to agree with everyone,

## **Anti-blasphemy Crusade Continues**

America Needs Fatima has launched a nationwide protest against the blasphemous play *Corpus Christi*, which is scheduled to show at the Bartell Theater in Madison, Wisconsin in March 2004. This insulting play by Terrence McNally portrays a homosexual "Jesus" who has sexual relations with the apostles and a stormy love affair with the traitor, Judas.

According to a news report: "A script of the play reveals a compelling, raw drama. 'Joshua' [the Jesus figure] is born in a Texas flea-bag hostel, according to *The New York Times*, and grows up in a sexually-charged environment complete with gay encounters, profanity, even vio-

lence. Joshua ends up being crucified as 'king of the queers'" (*American Atheist*, 5-30-98).

Besides praying Rosaries in reparation, ANF members are sending protest cards to the Bartell Theater expressing rejection of the play. We are also getting people to contact Dave Cieslewicz, Mayor of Madison, asking him to do everything in his power to stop *Corpus Christi*. To spread the news of our protest, "alert" cards are being sent to *The Capitol Times* newspaper asking them to report on our protest of this vile attack on the Sacred Person of Our Lord Jesus Christ. ■

**Please use the information below to send in your personal protest:**

**1. The Bartell Theater**

113 E. Mifflin Street  
Madison, WI 53703

**Phone:** (608) 204-0280

**Fax:** (608) 204-0281

**Email:** [bart@bartelltheatre.org](mailto:bart@bartelltheatre.org)

**2. The Capitol Times**

P.O. Box 8060  
Madison, WI 53708

**Phone:** (608) 252-6400

**Fax:** (608) 252-6445

**E-mail:** [tctnews@madison.com](mailto:tctnews@madison.com)

**3. The Honorable Dave Cieslewicz, Mayor**

210 Martin Luther King Jr. Blvd., Rm. 403  
Madison, WI 53703

**Phone:** (608) 266-4611 **Fax:** (608) 267-8671

**Email:** [mayor@cityofmadison.com](mailto:mayor@cityofmadison.com)



## House of Mary Renovation Project

In September, work began on the House of Mary Renovation Project. This project aims to fix a run down yet handsome old building at ANF headquarters to provide lodging for Our Lady's growing contingent of Fatima Custodians and visitors.

America Needs Fatima was blessed with tremendous growth in 2002-2003. That means more Fatima Custodians to train. More rallies against blasphemy to organize. More homes to visit with the Pilgrim Virgin statue. More families to help counter the sexual and homosexual revolutions. More youth programs to train the Catholic leaders of tomorrow. More children to teach the Rosary. More campaigns in defense of Holy Mother Church.

In other words, there is more work and more volunteers coming to our headquarters in Spring Grove, Penn. looking for education, example and encouragement. *The House of Mary Renovation Project* enables us to provide lodging for all these bright young men who join the ranks of Our Lady's spiritual army.

*The House of Mary Renovation Project* was only made possible due to the great generosity of ANF members. In gratitude, the names of donors are engraved on a beautiful brass plaque so Fatima Custodians and visitors from around the world who lodge here will be able to remember them and pray for them. ■



Lucia dos Santos, Francisco and Jacinta Marto, the three shepherds to whom Our Lady appeared at Fatima.

they seek only superficial conversions. Meanwhile, despite a world in trouble and crisis, they live, think and act as if they were living in the 13<sup>th</sup> Century with Saint Louis in France, St. Ferdinand in Spain, and Saint Thomas Aquinas and Saint Bonaventure illuminating the Church with the splendor of their knowledge and virtue. That the young are unaware of the trouble and crisis the world now faces, is understandable. But these Catholics, often middle-aged or older ride the merry-go-round of unconcern, happily going along with a situation that cause other more concerned souls anguish and pain. And if anyone dares to try to open their eyes, they see red in spite of claiming to be "tolerant."

Will the words of Our Lady and the words of the Popes convince them? Probably not; but at least these words may serve as a warning to those who may feel inclined to adhere to this wave of false optimism.

### The message of Fatima and near-sighted Catholics

These party-like optimists would like nothing better than to turn

*In her first apparition, Our Lady asks the little shepherds to accept the difficult mission of suffering for sinners and predicts that they will have much to suffer.*

every apostolate into an endless picnic and to avoid all idea of pain. Thus they can hardly tolerate a crucifix, for example, displaying the wounded and bleeding corpus of the divine Victim, or black vestments at a funeral Mass.

Alongside this mentality there is also apathy and a false piety that keeps men from considering great problems. Christian Civilization is falling apart, the world is in trouble, the earth is in an upheaval, but no matter. A man intoxicated with this form of piety sees nothing and feels nothing. He lives his tidy daily existence fulfilling his individual duties and small acts of piety and seeking only a solution to his small problems of conscience. His zeal goes no further than his horizons,



which, sad to say, do not extend much beyond the tip of his nose. If anyone mentions politics, sociology, philosophy, the theology of history or apologetics, he slinks away. He fears; the same fear that termites have of sunlight.

For this individual, Fatima also has a great lesson. Our Lady came to shed the spotlight on this universal scenario and to awaken the zeal of souls. She asked for piety and reparation but also piety and reparation for this immense vista of God's interests throughout the earth.

The limitless perspectives of Fatima do not concern the salvation of only one or two individuals but require us to look beyond. We must fight for the salvation of all of humanity because it is not only this or that man whose salvation is at stake but whole legions of souls risk perdition in one of the most grievous crises of history.

Fatima did not only appeal to the three little shepherds for penance but also to the whole world. All contemporary piety should be strongly imbued with penance and reparation.

### The message of Fatima and the "heresy of works"

And here is another point. No one doubts the importance of apostolic works. The Popes call the faithful to it daily. Nevertheless, in its conciseness, Fatima mentions nothing in particular about it. Why doesn't Providence consider it necessary or urgent? Yet, who could conceive such an aberration? But then, why was Fatima silent about apostolic works? It is because we live in an epoch dominated by the senses; a time in which men easily recognize the need to act because action is something easily captured by the senses and can be

often translated into figures, statistics and concrete results.

In that case, it is not difficult to attract the attention of truly zealous souls to the importance of action. But it is and continues to be very difficult to attract them to what is spiritual, interior and invisible. Since it is more difficult for man to understand the need for prayer and for a life of the spirit, he dedicates less time and less interest to it.

Thus, at Fatima, Our Lady insisted on prayer and penance to the point of making this the essential element of her message. What beautiful use would Dom Chautard—author of *The Soul of the Apostolate*—have made of this fact if the Fatima issue had been as clarified in his time as it is today.

### It is not enough to pray.

#### We must also offer reparation

Lastly, we come to an essential point. Our Lady doesn't only mention prayer; she wants atonement, sacrifice. Has pain ever been more avoided than today? Has the necessity of mortification ever been more ignored than today? Has the notion of the importance of sacrifice ever been more absent than today? So, it is on this point that Our Lady calls us to focus our attention.

During the great centuries of piety, humanity engaged frequently in acts of atonement. Great pilgrimages were made to atone for sin. Legions of souls dedicated to a life of penance lived in caves, forests and cloisters. Wills contained clauses where entire fortunes were applied to charities for the remission of sin. There were confraternities specially organized to encourage penance. At times, whole towns participated in expiatory processions.

Today, there are many collective manifestations of piety. But, as much as the Church calls us to penance, what role does it play in such manifestations? What role does penance have in our private lives? Indeed, a very, very small one. Certainly, also on this point, Fatima has priceless lessons for us. ■



## ANF Director Speaks at Fatima Shrine

On September 14, Mr. Robert Ritchie spoke on "Linking Fatima to the Real World" at Our Lady of Fatima Shrine in Pepperell, Massachusetts.

The Fatima Shrine commemorates each of the six apparitions of Our Lady at Fatima with an afternoon of prayer and reflection. Mr. Ritchie's talk was part of the commemoration for the September apparition, which also included Benediction, the Rosary and several novenas.

In "Linking Fatima to the Real World," Mr. Ritchie showed that to live the Fatima message is more than praying the Rosary, doing penance and amending our lives. It means seeing sin, measuring its horror, contrasting it with the beauty of virtue, and, as a result, strengthening our faith and growing in love for what is good.

At Fatima, Our Lady told the three children about Hell, communism and persecutions of the Church—things they knew nothing about. But Our Lady wanted them to see sin in order to understand why they must sacrifice for the conversion of sinners and for the coming triumph of her Immaculate Heart. We too must see evil and reject it to live the Fatima message and grow in the love of God. ■



# Our Readers Write...

✉ The *Fatima Crusade Magazine* is wonderful; when I finish reading mine I take it to our 24-hour adoration Chapel. We have a table where we bring our magazines to share with others.

— *M.W. Deer Park, Tex.*

✉ Thank you for putting before our very eyes the information we need, not only for our own faith, but to pass it on to others who do not understand or believe. The histories that you give are wonderful! Almost every week I take something from *Crusade* and share it with our Fatima Prayer Hour group held in our church chapel.

— *J.O. Burton, Ohio*

✉ I want to thank you for sending *Crusade Magazine*, particularly this month. I think your articles on confession and the seal of confession were great. I know my faith pretty well, but to explain it to another person I lack the proper words unless the Holy Spirit puts the words in my mouth. Your articles are just what I need and I will keep them close at hand. There should be more priests addressing this doctrine from the pulpit, but so many of them do not want to “rock the boat.”

— *H.R. Enfield, Conn.*

✉ Thank you for sending us the info on the blasphemies that are proposed and planned against Jesus Christ, His Most Holy Mother Mary, and the Catholic Church. Satan just never takes a vacation or sleeps! We are deeply grieved by the planned plays and movies and will continue to make holy hours of reparation and pray many rosaries to Our Lady.

— *J. and K.S. Daget, Mich.*

✉ We are pleased and proud to support your efforts at exposing those adherents—homosexuals who reject psychological treatment to restore them to heterosexuality, and their supporters from every sexual persuasion.

Their claims are asserted in the name of

“tolerance.” Thus, any who disagree with them are not only biased and prejudiced but, worst of all, intolerant!

Where are our bishops and priests to denounce that claim, and to declare that intolerance IS Right and Holy, as the Lord Himself confirmed when He walked this earth and displayed his intolerance for sin in all its manifestations?

God help us all if, besides our atonement for our other sins, we must face our God one day and admit that we did nothing to halt the spread of the evil virus of homosexuality in our day!

— *C.H. Erie, Penn.*

✉ I would like to see if we can get a bill passed in Congress against blasphemies. Please have all our people at ANF send cards and letters to their senators saying we’d like a [new] law so we don’t have to take this anymore. Help me do this; we must outlaw blasphemies against Our Lord and His Mother.

— *T.C. New York, N.Y.*

✉ Your medal could not have come at a better time! I was in a family crisis, which I had turned over to Our Blessed Mother and her Son. The reception of the medal was a confirmation to me that she had accepted my problem and was helping me. I cried when the medal arrived.

— *J.P. Berlin, Mass.*

✉ Thanks ever so much for “Are We Still One Nation under God?” Thank you for all you’re doing—a magazine that really fills needs and gives us a chance to stick to or stand up for our values, and [thanks] for all the other ways you witness the faith.

— *Sister M.A. Reading, Penn.*

✉ Thank you for the fine work you are doing in trying to stop blasphemy. But where are the priests in this stand? Why is there total silence from the pulpit? The clergy has washed their hands of this mess that we are in.

— *M.F. Springfield, Penn.*

✉ God Bless you and your ministry. You are an awesome blessing to so many people. I am greatly encouraged to receive your letters in the mail. I will wear the medal while I teach at school.

— *R.W. Redding, Calif.*

✉ Thank you for your powerful works and apostolate, for God and our country! May victory be Our Lady’s, and SOON, for the honor and glory of the Most Blessed Trinity!

— *B.B. Goose Creek, S.C.*

✉ I just received your mailing about the *Corpus Christi* play in Madison yesterday. I don’t know how I got on your mailing list, but I’m glad I did!

I have sent out my 3 cards, a donation and ordered 300 more fliers.

I think that I can possibly help out with this campaign. I have made copies of the letter that was sent to me. My intention is to ask the priests of our parishes to display the letter and to allow me to place the cards in the vestibules of the churches.

Also, I intend to contact some of the business owners of this town and request permission to place these cards in their places of business.

Thank you for your great work and for showing me a way that I may help to serve Our Lord and Our Lady in my littleness.

— *D.K. (email)*

✉ I noticed with great interest your society’s aims and objectives.

How on earth do we get this scope on sound views into Scotland and the UK in general? Please do put me in touch with likeminded Catholic gentlemen in the UK or Scotland. You would not believe how the UK has been sinking in terms of values. Indeed as an undergraduate I formed a group called the Caledonian Society for Christian Democracy. How that concept with your help and guidance needs resurrection on these socialist waters.

— *J.McG. Scotland (email)*



# Crime Control, Not Gun Control

BY THOMAS MCKENNA

“Crime control not gun control” was the message of the National Rifle Association’s representative, Charles Cunningham, who spoke to a standing-room-only audience in São Paulo, Brazil, on August 14.

Mr. Cunningham is the director of federal affairs for the NRA’s Institute for Legislative Affairs. He was invited to visit Brazil by the Brazilian Society for the Defense of Tradition, Family and Property’s *Pro Legitima Defesa* anti-gun control campaign.

Before his talk, Mr. Cunningham met to discuss strategy with TFP representatives and members of organizations the TFP has brought together as a coalition to more effectively oppose radical ‘disarmament’ legislation first introduced in 1997. A full audience crowded the São Paulo’s National Club to hear Mr. Cunningham speak. Representatives from pro-gun organizations were present at the speakers’ table, presided over by His Imperial and Royal Highness Prince Luiz of Orleans-Braganza. Later, Mr. Cunningham

also traveled to Rio de Janeiro, where he lectured to an audience of over three hundred people.

The lecturer impressed both audiences with his knowledge and down-to-earth way of presenting his themes to the public. He began by explaining that the gun control issue has to do with “more than just guns, it is about freedom.” He outlined the history of the NRA, which was founded in 1871 as an organization to promote marksmanship and safe gun handling for the public at large. Only in 1968, when gun control legislation threatened owners, did the NRA begin its activities in defense of the Second Amendment. The audience was very interested to hear how the organization carries out so many other activities that benefit hunters and marksmen both young and old.

Mr. Cunningham stressed how important it is to educate the public about gun issues because many times the media and the opposition take advantage of tragedies and misinformation to further their cause.

“Ignorance and emotion are key issues for us to address with logic and common

sense,” he noted. “When we have the time and occasion to explain facts and issues, we prevail.”

Another key point was the fact that pro-gun citizens need to support good gun legislation. “Criminals don’t obey the laws. Gun control legislation only affects law-abiding citizens because criminals don’t get permits.” Thus, a big challenge is to show people that law-abiding citizens are different from criminals when discussing legislation. Many times the anti-gun people try to stigmatize gun owners as potential killers.

As in the United States, statistics in Brazil show that the crime rate is lower in areas where the people have less restrictive gun laws. Stressing the crime vs. gun control theme, Mr. Cunningham said he had heard time and time again how the crime rate is the lowest in the state of Rio Grande do Sul, where gun laws are enforced less stringently. He recalled how one of the NRA’s board members once commented: “If guns kill people, then all of my guns are defective because none of them ever killed anyone.” ■



**Left:** National Rifle Association’s federal affairs director, Charles Cunningham, addresses an attentive audience in São Paulo, Brazil. **Below, from left to right:** Dr. Plinio Xavier da Silveira, director of the Brazilian TFP, Mr. Charles Cunningham, Thomas McKenna, vice-president of the American TFP, and Mario Navarro da Costa, TFP Washington Bureau director.





INTERVIEW

# Escorting the Miraculous Pilgrim Virgin of Fatima



*Thomas McKenna, vice-president of the American TFP, has been privileged, on several occasions, to escort the International Pilgrim Virgin Statue of Our Lady of Fatima, the same that wept miraculously in New Orleans in 1972. He shared a few of his experiences with us.*

**Crusade:** How did you first become involved with the International Pilgrim Virgin Statue of Our Lady of Fatima?

**Mr. McKenna:** I first became involved with the Pilgrim Virgin Statue of Our Lady of Fatima through my association with the TFP. As a young man trying to discern what to do with my life, I was struck by the TFP presentation of the message of Fatima. I decided to help promote it and became involved in spreading this devotion.

**Crusade:** How did the TFP first become acquainted with the Pilgrim Statue?

**Mr. McKenna:** Mr. John Haffert originally loaned the statue to the TFP in Brazil back in 1973 at the request of our founder, Prof. Plinio Corrêa de Oliveira. So, for many years, the TFP was entrusted with the statue and sponsored pilgrimages all over the world.

**Crusade:** Is this the same statue that shed tears in New Orleans?

**Mr. McKenna:** Yes, this is the famous statue that wept tears in New Orleans in

1972. On pilgrimage at a church, tears suddenly began to well up in her eyes and slide down her nose and cheeks. Many people witnessed the phenomenon. The statue was examined for fraud but no human explanation was found. The incident was in the news around the world.

**Crusade:** Were you a personal friend of Mr. Haffert?

**Mr. McKenna:** Yes. We met because of the statue. A few years before his death Mr. Haffert told me that he had never had a problem loaning the statue to the TFP. He said our members would take her for long periods of time but she was always returned on the day agreed upon.

Two weeks before his death in November of 2001, I spent several hours with Mr. Haffert in the hospital. We spoke about his Fatima apostolate and how he had the statue made in 1946, which gave rise to a worldwide effort to spread the Fatima message.

We also remarked how, in many aspects, his mission had providentially coincided with that of Prof. Plinio Corrêa de Oliveira, who in his zeal for the Faith established a worldwide movement of Catholic laymen. One of their main goals was precisely to spread the message of Fatima as a solution to

today's crisis. Because of TFP's devotion to this statue, she is seen as patroness of the TFP Fatima campaigns.

Mr. Haffert often told me how happy it made him to hear that more than one hundred million TFP fliers picturing the face of the Pilgrim Virgin Statue with the inscription, "Look Deep Into Her Eyes" had been distributed around the world.

**Crusade:** Could you share with us some of your experiences in traveling with the Pilgrim Virgin?

**Mr. McKenna:** I must first say that I accompany the statue occasionally. Currently, the full-time custodian is Mr. Carl Malburg and the Pilgrim Virgin Committee coordinates the program. His wife, Rose Mary, does an excellent job of arranging venues for Our Lady around the world. The Pilgrim Virgin is usually booked more than a year in advance.

But throughout my life with the TFP, I have had the privilege of accompanying her many times. Because of the miraculous aspect of this statue and out of reverence for her, we always buy her a seat on the plane. She always travels on a seat next to the custodian in a soft padded cloth case so that she is well secured. Wherever she goes she attracts attention and inspires respect, devotion and, at times, real changes of heart. Often, as the

crew finds out who she is, they insist she travel first class, an episode that is moving to witness.

**Crusade:** Can you tell us about one such traveling experience?

**Mr. McKenna:** Certainly. I will tell you about my most recent trip as I accompanied the statue to Austria this past July. This was an international TFP

conference for university students from fifteen countries. Having Our Blessed Mother's pilgrim statue there was a great blessing.

On the way over, I had a connection in Detroit. As I looked for my gate, two women asked if I could show them the statue. Though not Catholic, they were both very touched, and one of them asked me if it would be okay to say a prayer before the statue since she was trying to have a baby. I told her this was a very special statue and to ask anything she wanted.

In Amsterdam there was a two-hour wait, so I opened the case to say my prayers by her. When it was time to board, a question arose about the statue having a seat, so I entered the airplane last. The plane was full. As I made my way up the aisle, I saw two empty seats by a businessman, and realized they were mine. Something about his demeanor told me he might be annoyed at being asked to move. But, as I drew near, his face broke out into a grin, then a huge smile. "The Madonna!" he exclaimed delighted as he jumped out of his seat. "How can I help you? This is fantastic! I can't believe this, the Madonna is next to me here!" He then proceeded to tell me how he had noticed her in the airport and had been struck and moved. "Then I get on the airplane, and the Madonna is in the seat next to me!" he said, "I don't think anything is a mere coincidence." He said he was a Catholic, though not practicing regularly, and spent the rest of the trip telling me all about his life and asking questions about the Faith. Before landing in Vienna, two ladies in the seats in front of us turned



The crew and its honored guest. Later, each member received a copy of this picture.

around and apologized for eavesdropping and asked if they could have a picture of the statue. In the end, my friend also asked for a picture and expressed his wish to return to the Faith.

Many times Mary leads us out of trials but allows us to bear hardships.

In my experience, whenever I escort the miraculous statue, things don't always go smoothly, though everything works out in the end. The return flight from Austria to the States was such a trip.

As I checked in, the European airlines were unfamiliar with the "extra seat" deal and some chaos ensued. What should have taken five minutes took almost an hour. Finally, things were squared away and I boarded the plane to Amsterdam. In Amsterdam there were more complications involving seating and a lot of lost time, but in the end it was all settled.

On boarding, I was surprised as the stewardess directed the statue and me to the first class cabin. I hadn't realized that they had booked the seats in first class.

As I strapped the statue in, a stewardess asked, "Is that a cello?" "No," I answered, "it is a statue of the Blessed Mother." She was surprised and interested so I continued, "This is one of the most famous statues of the Roman Catholic Church and is here on pilgrimage. It is a miraculous statue." As I related the story, she was obviously touched and asked to see it. As I opened the case, she was overwhelmed. She called five other stewardesses over and they were all very impressed. They asked all kinds of questions about the statue, Fatima and the apparitions, and noted what a blessing it was to have her on board.

At one point, a seat was needed for a passenger. Seeing the statue, one of the ground managers said, "Let's move this statue and put her in the closet so we can use that seat for the passenger." Before I had time to say anything, three of the stewardesses convened on the man saying they would give up their seats for her and sit in the jump seats.

As the flight was delayed for about an hour, most of the crew came over to see the statue. At one point, nine of them crammed in the small area asking questions. I asked for a flashlight, and as I shone it on the face of the statue, the beauty of her countenance struck them all. They all wanted pictures of her. They told me their stories and affirmed they felt consoled at seeing her. They said they wanted to help our Fatima campaign and sign up for America Needs Fatima. The head of the crew told me he says his Rosary with his grandmother daily when he is home.

Throughout the flight the crew often stopped by to visit and check if everything was all right. I told them if they wanted we could take a picture with the statue upon arrival and I would send them a copy. After the passengers disembarked, the captain, co-pilot and engineer also came back to see the statue. I took Our Lady to the front of the plane and removed her from the case for the picture. They couldn't thank me enough for bringing the pilgrim statue on their airline and giving them the occasion and blessing to accompany her.

As we bid farewell, they gave me a list with all their names and addresses and said they were looking forward to receiving information and participating in the America Needs Fatima campaign.

This is only a sample of what my trips with this miraculous statue have been. Wherever she goes, she draws, moves and touches all who approach her. ■

For information on how to bring the Pilgrim Virgin Statue to your diocese, please visit:  
<http://pilgrimvirginstatue.com>



TEACHING  
OUR  
CHILDREN

# The Wondrous Touch of Grace

BY M. TAYLOR

I will never forget the day a young couple came to lunch. They were avidly seeking to know their Faith better and, by various circumstances, ended up at our table where the subject was a major favorite. At one point the husband mentioned grace. He confessed that when he first heard of it, he asked his wife if it was something you got in the mail. We all laughed. At one time or another, I guess we've all thought something similar.

As for me, my first glimpse of grace was long, long ago.

Swwishhh. I could hear it every time, the golden wand crossing the night air and leaving a trail of shimmering stars as it encircled a garden pumpkin. Cinderella watched, spellbound, as the clumsy thing turned into a golden carriage. Then, at the touch of the wand, she spun in a cloud of silvery light emerging a beautiful princess.

By this time, my little heart was thumping. "Where can I get a wand like that? Of course, Mom will get me one."

Mom was working in the garden (what a perfect spot!). At the unusual request from her five year old, she said calmly, "Sure honey—here," and plucked a star-shaped leaf on the end of a drooping stalk from a nearby bush. My heart felt like lead.

Obviously, there wasn't a wand to be had in the garden or anywhere around. Still, I never forgot that shimmering trail of stars flowing from the tip of the golden wand lighting up the night and transforming the prosaic into the stuff of dreams. Something assured me it had to be true.

To the guest at our table, grace had

something to do with a gift. For me, grace was a magical wand. Many years were to pass before I realized both were pretty close to the truth.

## Grace

The *Baltimore Catechism* defines grace as: "A supernatural gift of God bestowed on us, through the merits of Jesus Christ, for our salvation." In his book *The Glories of Divine Grace*, Fr. Matthias J. Scheehen describes grace as "...the life of God Himself imparted to the soul, whereby man is raised in a true sense to the divine level and by which man becomes a friend and a child of God, an heir to Heaven."

So, grace is a gift. And grace is a marvelous wand capable of transforming us into true princes and princesses and heirs to God.

Our human nature alone does not make us children of God but creatures of God. To be a child, a person must have the same nature of his or her father and mother. God has a divine nature but we, though created by Him, have a human nature. Yet, in His love for us, He found a way. Through the merits of His own Son, He gave us grace. By His grace, starting with Baptism, He adopts us as children. Yet, as I once heard a great theologian explain, when God adopts, it is unlike human adoption. A human being can give his name to the child he is adopting, along with all his possessions. But he can never give that child his own blood, thus making the adopted truly his. By communicating to us His own divine life, God as if injects His own "blood" into our "veins," making us His children in the full sense of the word. The moment



we are children, we are princes because we become heirs to His kingdom.

## Grace, the only match for Original Sin

Recently, our pastor preached eloquently on the seven capital sins, namely, pride, greed, lust, anger, gluttony, envy and sloth. He called them "the seven agents of death." He asserted that, after Original Sin, the sin committed by our first parents, which we all inherited, we are prone to these seven sins. Moreover, there is nothing we can do on our own to overcome these destructive tendencies without having recourse to God's grace. Seeking to overcome them alone would be like "trying to fly by flapping our arms."

Yet, an abundance of grace is available to us not only by praying but also by having recourse to seven marvelous fountains of grace, the seven sacraments.

Grace, being the very life of God communicated to us, is necessarily healing and life-giving.

If a hill sending forth seven such fountains was advertised as granting physical healing, life and happiness, it would surely be the most popular site on earth. But because the healing and life imparted by God's grace are mostly spiritual, with ensuing happiness only as a result of the spiritual ordering of our



souls, it is grossly neglected.

Our Lord knew this well when He instituted the seven sacraments. He knew we needed help to fight the ravages of Original Sin. He knew we needed His own strength to make the long, arduous journey from earth to Heaven. And, in His goodness, He also knew that, as both physical and spiritual beings, our senses needed a little concrete help to capture this unseen gift called grace.

So He “wrapped” His grace in visible, touchable and hearable signs and promised that, any time these physical signs would be present, His grace would be granted. In other words, His grace would be there for the taking whenever needed, from birth to death.

### **Seven wonderful gifts**

Thus, in Baptism, the visible sign is water and the hearable sign are the words of the formula of Baptism. As soon as the water is poured on the person’s head and the words are spoken, the Church assures us in all her catechisms that a transformation greater than that of maid to princess occurs. The baptized is immediately adopted by God as His very own and made an heir to His Kingdom by receiving the divine life of grace into his or her soul. The only way he or she may lose this privilege is by sinning grievously. In this case, the unfortunate soul loses the grace of God.

Again, knowing our ignorance and weakness, Our Lord remedied this possibility by instituting the sacrament of Confession. In Confession, through the words of absolution simultaneous with the priest making the sign of the cross over us, sins are obliterated and the life

of grace restored to the soul. We hear the words, see the sign of the cross, and know we have been forgiven.

Though Confession is a powerful sacrament granting not only forgiveness but also strength to mend our ways, Our Lord knew we needed yet another form of nourishment to carry us. In His boundless love, He thought no food would be good enough for us but His own flesh and blood. Like a pelican whose beak pierces his own breast and extracts blood to feed his hatchlings, Our Lord made His own flesh and blood available to us in the sacrament of the Holy Eucharist.

The hearable sign for this sacrament are the words of Consecration. The visible and tangible sign (since our palate touches it) is the consecrated host and the consecrated wine. To receive this Sacrament, we must be baptized and be in the state of grace. Given these conditions, the Holy Eucharist is available to us every day if we so wish. Imagine the purifying and fortifying effect of worthily receiving the Author of grace Himself on a regular basis.

The same happens in the other four sacraments of Confirmation, Marriage, Holy Orders and Extreme Unction.

For lack of space, suffice it to say that Confirmation makes us soldiers of Christ. It produces an increase of Sanctifying Grace, the infused virtues and the seven gifts of the Holy Ghost.

Marriage obtains for the couple the assurance of God’s help in their union and in raising their children.

Holy Orders elevates a man to the dignity of minister of God with the power to forgive sins and to consecrate

bread and wine into the body and blood of Christ.

And Extreme Unction is the sacrament that obtains for the dying special graces for their passing from this life into the next. This sacrament is so powerful that it has been known to restore physical health altogether.

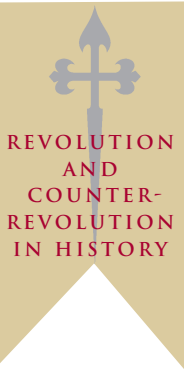
All four have visible and sensible signs.

### **Nourishing our children with grace**

Today, raising children can be so demanding, that, at times, all we seem to be able to do is to make sure they are clothed and fed. And advertisements would have us believe that all the gifts they will ever need can be supplied by a multitude of material goods. Let us not forget that at Baptism our children were made as much heirs to Our Lord’s kingdom as any prince on earth is heir to a throne. There and then the seed of greatness was planted, and nothing on this earth will ultimately satisfy them. Sooner or later, they will be asking us for a wand.

Why not give them the wand sooner rather than later? Why not bring them up in the knowledge and reception of the sacraments and teach them to go for Grace as consistently as they go for food? Then, in the darkest and saddest nights of this life, they will know they are not alone. They will know where to go for the remedy, the help and the miracle.

I write this from experience because my mother, after all, did give me that wand; and no night in my life has ever gone without ultimately being seared by that shimmering light—the ever wonderful, never failing gift of God’s grace. ■



## Chapter VIII

# Henry VIII and the English Schism

## Part Two: The Divorce

BY JEREMIAS WELLS

When Anne Boleyn returned from France to England in 1522, she became the catalyst for a new wave of thinking that destroyed the influence that the Catholic Church had over English society for nearly a thousand years. The heresy of Martin Luther was not just a Germanic thing, confined to a certain area of the Hapsburg Empire. Even before the disordered monk inflamed parts of Saxony with his pernicious ideas, preachers in France under the patronage of King Francis' sister, Marguerite of Angouleme, taught that men could be saved by a simple faith in Our Lord without any moral effort on their part. These men, whom we will identify by name in subsequent chapters, were moving in the direction of the more radical, harsher doctrines of Calvinism that eventually plunged not only France but also England, the Netherlands and the surrounding territories into a sea of brutal atrocities. John Calvin himself demanded the bloody extermination of all Catholics.

Sympathetic agreement existed with Anne—who had spent her teen years at the court of Francis I and Marguerite—and the nobility at many of the European courts who grew tired of the restraints of religion and preferred a more worldly life. Upon her return, the frivolous temptress found an irreligious compatibility with her family, in particular with her father who headed an anti-Catholic, anti-Wolsey political faction. Thomas Sackville, who arrived at the center of intrigue against the Church later in the century, was her cousin, and her prestige certainly did not suffer by being the niece of the Duke of Norfolk, another anti-clerical character.



Anne Boleyn, adapted from a Holbein drawing.

Why men found her irresistible—and Henry was not the first—remains something of a mystery, for she had an unattractive face with a long neck and a double chin. Wolsey called her the crow in the night. Nevertheless, many contemporary observers did comment on her dark, mysterious eyes. Whatever the attraction, Henry, who had for a long time ceased to be a faithful husband, became infatuated with her with a tenacity that bordered on obsession. The royal seductress, on her part, was determined to become his Queen, and she had the strength of purpose and the cleverness to pursue that goal.

Once the compulsive King decided to repudiate his wife of 18 years and marry the woman, he entrusted the divorce proceedings to Wolsey, and all semblance of justice, principle and Catholic tradition vanished. This placed the venal

Cardinal in a precarious position, for he was not only Lord Chancellor but also the Papal Legate to England. Both he and the vultures circling overhead realized that if he failed, he would bring the structure of the Church crashing down on his head, which he did.

Divorce in the modern sense of the word is not what Henry initially sought. Such a concept in Western Europe was then unknown. Marriage was a sacrament and carried with it all the force of Divine institution. The King wanted an annulment; that is a declaration from Rome that the marriage never occurred in the first place. Divorce from the Catholic viewpoint is what he wound up with.

As mentioned above, since Catherine's first marriage to Henry's brother presented a canonical impediment, a dispensation was sought and granted by Julius II. Now the sensual tyrant, imagining himself a learned theologian, claimed that the latter did not have the necessary authority to remove the impediment. Poor Henry had been living in sin all these 18 years, and now his conscience was bothering him, a rather peculiar conscience indeed. It did not seem to bother him when, in previous years he took up with several court ladies of easy virtue including Boleyn's sister. His new "conscience" exactly coincided with his passion for the younger Boleyn coquette.

A second excuse offered in defense of the faithless husband was his concern about the absence of any legitimate male children. Since Catherine at forty-one was obviously past child-bearing age, this was a disappointment; but certainly no upright, God-fearing King would

inaugurate such a terrible business as divorce for that inadequate reason. Many monarchs have died without male issue, including Ferdinand and Isabella of Spain. Yet in the next two generations the Hapsburg dynasty produced Charles V and Philip II.

In 1527, through Wolsey and his agents, Henry began to apply pressure on the Pope, Clement VII, to render the original dispensation irregular and insufficient. This is a sordid story, dealing as it does with the uncontrolled animal appetite of Henry, the weakness and indecisiveness of Clement, the unscrupulousness of Wolsey and the vicious ambition of Anne Boleyn. The only virtue that shines forth in this sorry mess comes from Catherine and her advisor, Saint John Fisher. Wolsey's agents alternately pleaded and cajoled, then bullied and insulted the Pontiff. On his part Clement, a Medici and cousin of Leo X, followed a policy of delay, equivocation and intrigue.

The Florentine Pope, in order to drag out the proceedings as much as possible, hoping perhaps somebody would die or lose interest, appointed a legatine commission under Wolsey and Cardinal Campeggio to try the case in England, but told them to arrive at no decision. Campeggio's real mission was to persuade Catherine to renounce the crown and retire to a convent. Counseled by the courageous John Fisher, the Spanish princess refused. Fisher testified before the commission that the marriage could not be dissolved by any power, divine or human; and to maintain that position he was willing to lay down his life, a supreme sacrifice he eventually made. Finally, the Pope revoked the commission's authority and transferred the case back to Rome. That signaled the end of Wolsey; the impatient King had had enough.

Henry now influenced by his director of the moment, the Boleyn woman, banished Wolsey to his archdiocese of York, 200 miles away. Prior to his departure, the worldly prelate was indicted under an old and seldom used statute enacted in the fourteenth century during the ongoing struggle between the English monarchs and the Papacy over revenues and benefices. This statute of Praemu-

nire reflected the effort of the Kings to increase their temporal jurisdiction in spiritual matters and to prevent the Papacy from sending instructions into the country to the contrary.

Instead of resisting this unwarranted intrusion into the spiritual order, he shamelessly pleaded guilty and begged for mercy. The power of the Church, which was established by Our Lord Jesus Christ, and now resided in this unworthy failure of a man, was subordinated to civil authority. Wolsey could have resisted, for Henry's diseased rule of terror had not yet begun; but he did not. That for which the great Saint Thomas a Becket died was given up without a fight. After spending a year doing penance and putting his spiritual life in order, the humbled Cardinal died while under guard on the way to the Tower of London and almost certain execution. With the disgrace and death of Wolsey, the justice and unity of Christendom, which had prevailed on that great island for eight centuries, was abandoned.

*The divorce was secondary to Cromwell's main object, which was to confiscate the property of the Catholic Church and to bring about its ruin in the process.*

More than that, the universal principle that divine law as interpreted by the Vicar of Christ is superior to the laws of the State, was also abandoned, which resulted in a fearsome, bloody tyranny.

#### **Thomas Cromwell**

The motives of Henry's counselors were becoming increasingly sinister. Wolsey was concerned only with his empty glory and Anne with ambition, but Thomas Cromwell was involved with a movement that wanted to dismember the Catholic Church in England. Of all the main characters in this sad story, Cromwell played



**Catherine of Aragon: Henry's legitimate queen.**

the most important part, for which he was uniquely qualified. He possessed uncommon skill in manipulating finance and was totally unscrupulous. During his late teens and early twenties, he served in Italy as a mercenary soldier and became acquainted with Machiavelli's cynical classic, *The Prince*, which excused the practice of evil deeds as long as they were successful, especially in the service of the State. His maxims also influenced two other illustrious cynics of the sixteenth century: William Cecil and Catherine de Medici. It should be noted that while all these troubles were besetting Christendom, Catherine's great-uncle Clement VII gave her hand in a political marriage to the son of Francis I, the future Henry II, a union which resulted in much misery for France.

In the months after Wolsey's fall, Cromwell slowly gained in ascendancy and assumed the Cardinal's influence. The divorce was secondary to Cromwell's main object, which was to confiscate the property of the Catholic Church and to bring about its ruin in the process. His incisive mind had recognized the vulnerable point of the bishops' position, that is, their contemptible materialistic outlook and immersion into a comfortable lifestyle which made them subservient to the King.

Wolsey's betrayal of the fundamental principle that the Catholic religion is subject to no earthly power soon brought harsh repercussions. The King,

at Cromwell's instigation, "discovered" that the Cardinal-legate had accomplices in his crime and extended the disgraced prelate's guilt to the entire clergy of England. Wolsey's unpardonable act of treason to the spiritual jurisdiction was forced on the nation's bishops in Convocation in 1531.

Fearing confiscation of their fortunes, the groveling bishops rushed to offer a subsidy of 40,000 pounds (a few million dollars in today's money). When the greedy King rejected this as insignificant, they increased the extortion payoff to 100,000 pounds. But what Henry wanted from this preposterous indictment was the acknowledgment that he was the supreme head of the English Church; and that they gave him with the added comment, "as far as the law of Christ would allow." However, they neglected to determine who was to interpret the limitation, for if it was Henry—and it was—then it served as another cowardly retreat towards the destruction of the holy religion in England.

Although the vengeful monarch was drifting more and more into instability and an easily irritated nature, the higher clergy at this time still had sufficient power to defy the King. But instead of offering a heroic resistance, they collaborated with him. Three years later it was too late to fight: the alternative was to die or disgrace oneself. Most chose disgrace.

### Thomas Cranmer

In the days before William Cecil took control of the Revolution in the Elizabethan Era, Cromwell had a partner in crime whose pernicious anti-Catholicism was excelled by few others: Thomas Cranmer. Yet their personalities and motives differed greatly. Cromwell acted with boldness and assertiveness; Cranmer, a somewhat reticent character, preferred more surreptitious activity and subservience to others. Their motivation contrasted sharply as well, for Cromwell, who was basically indifferent to religion, had the instincts of a pirate. Cranmer, on the other hand had, acquired a hatred for the Catholic religion, especially the Mass and the Holy Eucharist by the time he joined the household of the Boleyns as

sort of confidant to Anne. He also served as secretary to her father, now Earl of Wiltshire, on his diplomatic missions abroad. In the latter capacity, while on a mission to the Emperor's court, the faithless priest took a German bride about half his age who was the niece of a Lutheran heretic.

In 1531 the dissolute King sent away the magnificent Spanish princess, daughter of Isabella the Catholic, from the court into an ignominious retirement and began living openly with



**Thomas Cranmer: Archbishop of Canterbury through the manipulation of the king.**

Anne. When it was discovered that she was carrying a child, events moved quickly. Some months earlier the Archbishop of Canterbury had died, which gave Henry an excellent opportunity; an opportunity of which he took full advantage by recalling Cranmer from the continent and placing him in the primatial see. This was done with the approval of Clement VII, who was probably ignorant of Cranmer's unsavory character but certainly suspected that the pliable cleric was installed to facilitate the divorce.

From the time of Catherine's appeal to Rome in 1529, the Medicean Pope took no decisive action until 1534, which caused the vulnerable Queen to become increasingly isolated, humiliated and reduced in staff and income. Amid sufferings in an unhealthy climate, Catherine witnessed the beginning of the butchery of men for their fidelity to

God's law. Two months before her death early in January, 1536, she wrote a letter of reproach to Pope Clement complaining that if a remedy is not applied shortly to the "great offense given to God... there will be no end to ruined souls and martyred saints." Death came to her, as it did to her daughter, Mary, years later, while she was hearing Mass in her sickroom after she received the Blessed Sacrament.

On or about January 25, 1533, the immoral couple entered into a bigamous marriage. Two months later Cranmer was enthroned as Archbishop of Canterbury in an extraordinary ceremony, for although he took a public oath of allegiance to the Pope, some days earlier he took another private oath that allegiance would not be binding. The deceitful cleric then called for a trial after which he declared that the marriage between Henry and Catherine had been null and void from the beginning, for it had been carried out "in defiance of God's law." Moving with undue haste, Cranmer then announced the legitimacy of the King's earlier secret marriage with Anne. In the last act of this tawdry spectacle, the by-now-thoroughly disgusted English people had to watch the coronation of the Boleyn strumpet as Queen of England.

Less than four months after the divorce, the future Elizabeth I, the product of this scandalous and adulterous affair, was brought into the world. The scene was now set for one of the most horrible atrocities that the Catholic Church had ever faced; for Cromwell's chief weapon in the dismembering of the Church was terror. ■

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#### Bibliographical note:

Numerous informative titles were consulted for both parts of chapter 8. Principal among them were Gustave Constant, *The Reformation in England*, Vol. 1. (New York, 1934), Henri Daniel-Rops, *The Protestant Reformation*, (New York, 1961), Philip Hughes, *A Popular History of the Reformation*, (New York, 1957) and Christopher Dawson, *The Dividing of Christendom*, (New York, 1965). We also profited from biographies of Wolsey (Philadelphia, 1930) and Cranmer (Philadelphia, 1931) by Hilaire Belloc and Catherine of Aragon (Boston, 1941) by Garrett Mattingly.

AP/Wide World Photo



# SHOWDOWN AT ROY'S ROCK

BY JOHN HORVAT II

It is not the case to discuss the legal dispute surrounding the Ten Commandments monument at the state judicial building in Alabama. Chief Justice Roy Moore's failure to comply with the federal court order is not the real issue.

However, it is the case to address the poignant symbolism of the brutal removal of "Roy's Rock," as it is called. There was something about this highly publicized act that deeply wounded the American soul. And that is the principal issue.

Liberal media would like to reduce the dramatic events in Montgomery to a new Scopes trial pitting classical Southern fundamentalists against enlightened secularists.

But the matter went beyond the prayerful demonstrators that held vigil at Roy's Rock. The assault on the Ten Commandments struck middle America head on. It wounded the sentiments of a bedrock America which is concerned about the nation's morals. It targeted that other America that is often ignored and denied a real influence in the general life of the country.

This rock engraved with the Ten Commandments is the perfect symbol of all this other America believes.

The reason the monument elicited so much emotion and sympathy is because a



huge swath of the American public still has a deep attachment to the Ten Commandments as a divine guide for their personal lives.

This sector of American public opinion has a notion that the Commandments must be followed and attaches disgrace to those who openly transgress them. In a world that has all but abandoned these Commandments, this other America reacts when they are very clearly violated.

The moral issues contained in the Decalogue are what polarizes America around abortion, pornography and homosexuality. While other "modern" nations adopt amoral and irreligious attitudes, America with its "embarrassing" moral conservatism surrounds itself in religious imagery and expects its leaders to at least mouth family values and morals.

That is not to say that America and even this other America are without sin. Sin and immorality abound here. However, the mere existence of this attachment to the Commandments is a constant call to recognize a moral law and return to it. Many could sidestep and go around Roy's Rock in the justice building's rotunda, but all had to acknowledge that it was there.

And this was the crux of the whole debate.

For decades, liberal America humored or ignored this other America. And many in this America simply asked to be left alone.

Things have now reached a point where this peaceful—and at times not-so-peaceful—coexistence can no longer work. A showdown is brewing.

Although the most aberrant behavior has long been practiced by liberals and tolerated by conservatives, radical liberals now clamor that all morality be expunged from law and that all acknowledgement of a Creator be censored.

There is only one obstacle: Roy's rock.

Moralists rightly point out that the Ten Commandments succinctly summarize the tenets of natural law. Like it or not, these tenets are embedded in the laws throughout our land.

Now, liberal activists are taking it upon themselves to deprive this other America of that moral law they hold so dear. They seek to wrench morality from law and God from the public square. Christian Americans thus find themselves under brutal attack, as seen in the growing wave of court decisions striking this very core.

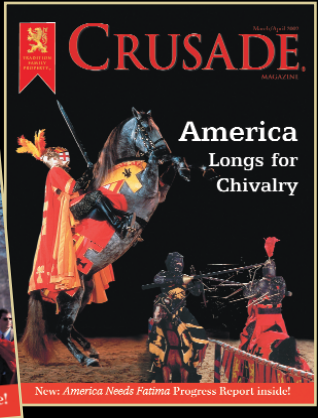
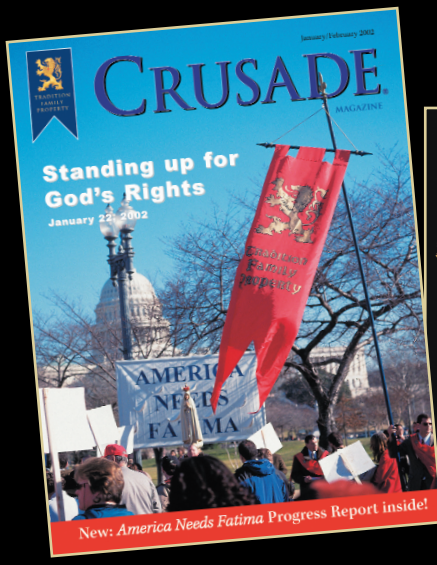
Middle America reeled back with horror upon hearing of a federal Appellate Court's decision to remove "under God" from the Pledge of Allegiance.

They looked with shock and disbelief at the recent *Lawrence v. Texas* decision granting constitutional protection to sodomy. The Supreme Court solemnly renounced the duty imposed by natural law on every government to uphold morality in striving for the common good. This decision, qualified as America's "moral 9/11," basically affirmed there is no morality, placing a harsh burden on all Americans who strive to abide by the Ten Commandments.

This liberal offensive is spurring Christian America to action.

Radical liberals had hoped to see the Rock removed from public view and stuffed in some innocuous closet. However, when an out-of-state crew wheeled away the 5,000 pound granite monument, theirs was but a pyrrhic victory.

As some have observed so well, the showdown at Roy's Rock is not over. It has just begun. ■



# FROM THE EDITOR

With the present issue of *Crusade Magazine*, we close our eleventh year, made possible only by the support, prayers and interest of all our readers. We take this opportunity to wish each and every one of our friends a most blessed Christmas. Kneeling by the divine manger, the Queen of Heaven and Saint Joseph, we ask a special blessing for you and your loved ones. Thinking of the New Year with all of its upcoming challenges, we beseech the Prince of Peace to grant you a safe voyage through 2004. May you cross it with a great spirit of confidence and perseverance in all that is right and good.

