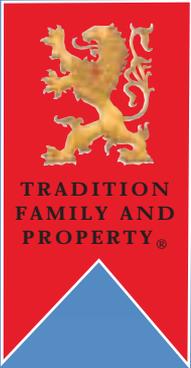


November/December 2004

CRUSADE

MAGAZINE



Marriage = 1 Man & 1 Woman[®]

VOTE YES!

Sat., Sept. 18, 2004

Constitutional Amendment #1

ADVANTER VOTE TUBE-547 SEPT 7-13, 2004 PAID FOR BY CITIZENS FOR THE PROTECTION OF MARRIAGE

TFP in Action for

TRADITIONAL MARRIAGE

COPY AND DISTRIBUTE

VOTE YES

FOR TRADITIONAL MARRIAGE ON NOVEMBER 2

Don't believe them!

Homosexual couples are not a new phenomenon. They have existed since the beginning of time. In fact, they are the only couples that are not recognized by the law.

Marriage is not a contract. It is a sacred bond that is created by God. It is not a legal agreement. It is a promise made before God and the community.

Supporting the Amendment will destroy the sanctity of marriage. It will allow the government to define marriage as it sees fit. This is a dangerous precedent that will lead to the end of marriage as we know it.

Vote YES for Traditional Marriage on November 2.

© 2004 Citizens for the Defense of Marriage. All rights reserved. USA Citizens for the Defense of Marriage, PO Box 1111, 2004, Arlington, VA

Vote YES for Traditional Marriage on September 18.

America Needs Fatima Progress Report Inside!

Great gifts for Christmas!



The PRINCE of PEACE

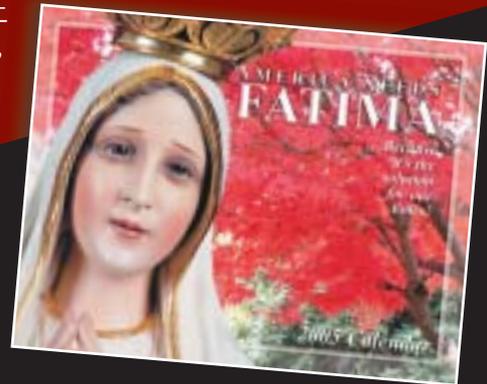
America Needs Fatima artist Dias Tavares is unrivaled in his sculptures and paintings. *The Prince of Peace* is no exception. For Christmas 2004, he offers a unique and magnificent statue of the Infant Jesus to grace your home. From the luster in His eyes to the folds of His garment to the intricate halo around His head, *The Prince of Peace* is a masterpiece.

Each statue is painstakingly hand-painted in every detail. Special attention is given to the expression on the Infant's face and eyes, those eyes that look upon all that approach Him with a life-like expression of infinite sweetness.

It is 12 inches long and weighs over 3 pounds. A masterpiece of detail, *The Prince of Peace* is yours for only \$99.00 (S&H included). Satisfaction guaranteed. The gold brocade pillow, bordered with four elegant tassels, comes at no extra charge.

Code: S17

Exquisitely sculpted and individually hand-painted, The Prince of Peace comes with a FREE, beautiful hand-made brocade pillow.



FREE Calendar!
(With purchase of *Prince of Peace*)

2005 Fatima Calendar

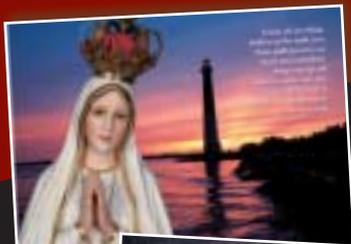
You are invited to take a year-long "pilgrimage" with America Needs Fatima's striking 2005 Fatima calendar.

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

The 2005 Fatima calendar features:

- Major Marian and Saints' feast days
- Dates of Our Lady's apparitions at Fatima
- Days of Lenten abstinence and fasting
- Major American holidays
- Daylight savings dates
- Ample space for your own special dates and appointments on each 8½ x 11 inch page.

2005 calendar only \$5.95 Code: Y9



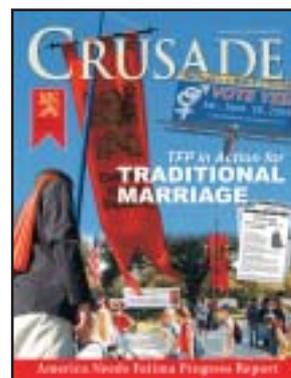
1-888-317-5571



(20% discount on all orders of 10 or more)

CONTENTS

November/December 2004



Cover: Street campaign for traditional marriage in the South

COVER STORY

Vote YES for Traditional Marriage 2

INTERVIEW

Homosexual Union Is the Opposite of Family Union 7

ANF PROGRESS REPORT

- ◆ ANF Launches Campaign Against Pornography 9
- ◆ 2005 Fatima Calendar Sent to 115,000 Homes 9
- ◆ Miracles for America 10
- ◆ Custodian Auxiliaries Program 10
- ◆ Fatima Visit Organizers Meet 10
- ◆ Our Readers Write 11
- ◆ The Immaculate Conception, Our Protection! 12
- ◆ Pennsylvania Summer Course 12
- ◆ Annual Picnic in Kansas 12
- ◆ Light Over the East 13

COMMENTARY

Gnosticism, Anti-Catholicism and *The Da Vinci Code* 14

RELIGION

The Immaculate Conception 17

REVOLUTION AND COUNTER-REVOLUTION IN HISTORY

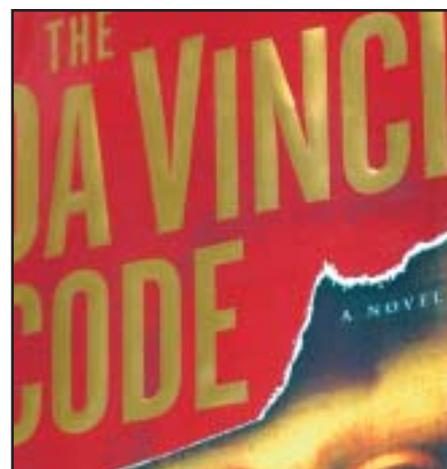
The Jesuits and the Catholic Reformation Part Two—The Men 19

BACK COVER—BOOK REVIEW

Dressing with Dignity: A Lost Notion? 22



Page 9 The battle against pornography



Page 14 Another attack on Christianity



Page 13 Taking the good news of Fatima to the East



Back Cover Dressing with dignity

Crusade Magazine is a publication of The American Society for the Defense of Tradition, Family and Property (TFP). Direct all requests and inquiries to: *Crusade Magazine*, P.O. Box 341, Hanover, PA 17331 or e-mail to: crusade@tfp.org. Web: www.tfp.org. Tel.: 888-317-5571, Fax: (570) 450-6352. © 2004 by The Foundation for a Christian Civilization, Inc. This publication includes images from Dynamic Graphics, Corel, and Art Today which are protected by Copyright laws of the U.S. and elsewhere. ISSN 1096-3782 LCCN 98-641433 M-72

CRUSADE

Editor: C. Preston Noell III

Associate Editors: Earl Appleby, Eugenia Guzman, John Horvat II, Thomas J. McKenna

Photography: Gary J. Isbell

Foreign Correspondents: Charles E. Schaffer, Austria; Jose Carlos Sepulveda, Brazil; Paul Foley, England; Benoit Bemelmans, France; Beno Hofschulte, Germany; Juan M. Montes, Italy; Felipe Barandiaran, Spain.

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 Christ-

ian 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.



Vote YES for Traditional Marriage

TFP's Student Action campaigns for a Constitutional amendment on traditional marriage in five southern states

BY PAUL STANLEY

This past June 26, 2004 marked a year since the Supreme Court's decision in *Lawrence v. Texas* granted constitutional protection to sodomy, consequently striking down laws criminalizing unnatural behavior in thirteen states. In response, the TFP sounded the clarion call with the publication and distribution of the statement, "Are We Still One Nation Under God?" in which it qualified *Lawrence v. Texas* as "America's moral 9-11."

On March 19, 2004, the TFP launched *Defending a Higher Law: Why We Must Resist Same-Sex "Marriage" and the Homosexual Movement*, a dynamic book exposing the myths surrounding the same-sex "marriage" debate. The book has been widely distributed here and abroad.

The TFP launched a *Traditional Marriage Crusade* petition to



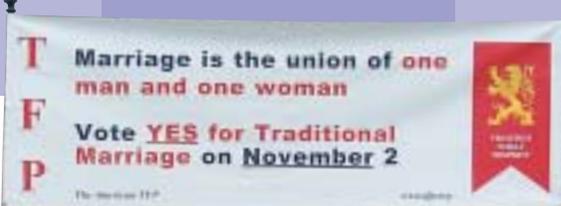
Above: John Ritchie who led TFP's Student Action in campaign for traditional marriage speaks with student in Fayetteville, Ark. Below: Cesar Franco and Daniel Pribble display the banner used in street campaigns in the Southern states.

the nation's bishops. The petition asked the Catholic hierarchy to create the moral climate whereby homosexuality is rejected and the traditional family upheld. More than half a million petitions have been distributed.

With Missouri's overwhelming vote for a state constitutional amendment protecting traditional marriage, and with other states considering similar ballot measures, it is hoped this will soon reach the federal level.

For this reason, this past August 2004, TFP's Student Action members led by veteran TFP member John Ritchie took to the streets and college campuses of Arkansas, Kentucky, Louisiana, Mississippi and Oklahoma. Their aim was to distribute thousands of "Vote 'Yes' for Traditional Marriage" fliers.

We invite our readers to follow their lively itinerary.



August 30, 2004— Louisville, Ky.

Their first stop was busy downtown Louisville, Ky.

Right at the onset, comments like "God bless you," "I appreciate you being here," "I am definitely going to vote 'Yes,'" rained around them.

A lady in a loaded van took a pamphlet. Another lady approached saying, "This issue is so important, I am so glad you guys are out here."

Then a man, leaning out of the window of his car shouted, "Who paid for



this? Who let you guys do this? You can't do this!"

Who said controversy isn't good for the soul? These young men were ready for more.

August 31, 2004—Freedom Park at the University of Louisville

At the University of Louisville they set up in the quadrangular called "Freedom Park."

In a matter of minutes, a few nervous pro-homosexual students were calling the police. As an officer approached,



John Ritchie explained that they had full right to use Freedom Park as a public place. The officer soon confirmed his full right of use.

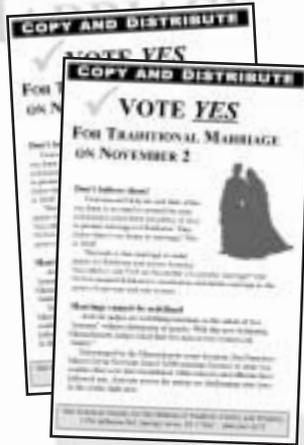
The few pro-homosexual students lacked persuasive arguments. One said that homosexual acts are natural since animals do it. "Some animals are cannibals and eat their young," Daniel Pribble of TFP Student Action answered, "would that make cannibalism right?" Shockingly agreeing that it would, the liberal student insulted Daniel by adding, "Your mother should



The Traditional Marriage Campaign in the states of Arkansas, Mississippi, Kentucky, Oklahoma and Louisiana consisted of distributing "Vote 'Yes' for Traditional Marriage" fliers, traditional marriage surveys and a wide range of discussions on the topic at university campuses. Above: Members of TFP Student Action campaigning in Lafayette, La. and the University of Louisiana.

have eaten you."

Later, two university officials also called the police only to have the same officer inform them of the TFP's right to remain. These officials then proceeded to warmly shake the hands of the pro-homosexual students and apologize for the TFP's "disturbing" presence. It is sad that these university officials only have scorn for those defending the sanctity of marriage and America's future.



mental in getting the Mississippi amendment on the ballot. Mr. Thigpen hopes the amendment will pass with 90 percent of the voters in his state agreeing with the amendment.

September 3— Little Rock, Ark.

At the University of Arkansas, a woman helped direct the group to the office for permission to distribute. To their surprise, the paperwork was filled

out in minutes. Armed with two signatures, they set up right in the middle of campus.

Soon, the campus was abuzz with controversy. One female student screamed, "I am sick of you white bigots coming down here spreading hate and bigotry," John Miller of TFP Student Action politely asked how promoting traditional marriage could possibly be seen as bigotry and hate. She answered with a string of profanity.

A biology major piped in, "Homosexuality is genetic. I can't explain it, it just is," she affirmed, "you don't study biology, so you don't know what you are talk-

September 2, 2004— Jackson, Miss.

It was a hot day in Jackson. Undaunted, the young men unfurled the American flag and the TFP standard. As they unfurled the large banner reading, "Marriage is between one man and one woman. Vote 'Yes' for traditional marriage on November 2," they lost count of the number of people who honked their horns in approval and gave them the thumbs up.

As the perspiration rolled down the young men's faces, a pickup truck drove up and handed them a bag of cool bottled water.

A state senator drove by, took a flier and said, "Oh, thank you. I'm on the committee that sponsored this amendment in the senate. I've already signed it and y'all are doing a great job. Keep it up!"

After the day's work, they visited Mr. Forest Thigpen of the Mississippi Center for Public Policy, who was instru-

A state senator drove by, took a flier and said: "Oh, thank you. I'm on the committee that sponsored this amendment in the senate. I've already signed it and y'all are doing a great job. Keep it up!"



The street campaign in Louisville, Ky., drew the attention and interest of all ages. The support for traditional marriage was strongly felt.

ing about.” Cesar Franco of TFP Student Action replied, “If so, how do you explain that so many homosexuals changed their lifestyle and are now happily married with children? Or the numerous cases of twins with identical genes in which one practices homosexuality and the other does not?” Here, the debate crumbled.

As the group was leaving, a student approached them, “Why don’t you talk about something more positive than traditional marriage?” He then added irritably, “Burn in hell!” “Wow,” Cesar Franco returned, “you want us to talk about something more positive and you tell us to burn in hell. Who’s positive here?”

Later, in downtown Little Rock, policemen who supported them told them to be careful of traffic. Many people immediately manifested their approval by honking, applauding or giving them the thumbs up.

One TV journalist stopped on the way to a ball game to get an interview. He asked the members to keep shouting the slogans as he filmed. They shouted, “If America fails to pro-

tect marriage, America fails to protect its future!” “If you love America, vote ‘Yes’ for traditional marriage!” “Without traditional marriage, America will fade away!”



Students of the University of La. in Lafayette stop to answer a survey on traditional marriage.

September 7, 2004— Fayetteville, Ark.

The day found the group at the University of Arkansas. There, TFP Student Action was made to leave despite nonexisting ordinances.

They finally set up by the Arkansas Union, right next to a booth collecting signatures for homosexual “marriage.” Needless to say, the one man in that booth was not too happy.

September 9, 2004—Oklahoma University, Norman, Okla.

“Thanks for being here,” “You can count on me voting ‘Yes,’” was the vast majority of commentaries from Oklahoma University students.

One man stepped out of a restaurant and handed each of the TFP members a



Left: Father Duane Stenzel of Radio Maria in Louisiana broadcasts a live interview with members of TFP Student Action on the topic of their efforts to support traditional marriage.

The United States and State Marriage Amendments



glass of soda, saying, “I know you must be hot out here, and I really appreciate what you are doing.” Another man driving a delivery truck pulled up. “I want to shake your hand for doing something like this,” he said.

Conversely, a man stomped furiously out of a store, crumpled one of the fliers and demanded that the young men leave, claiming the sidewalk as his property. After two policemen appeared, the young men decided to move, which proved providential because the other side of campus was much busier.

September 13, 2004— Alexandria, La.

In Louisiana, the caravan met up with Mr. Thomas Drake, TFP’s representative there.

First thing was a radio interview with Father Duane Stenzel of Radio Maria. As the group gathered around the microphone, Father Stenzel began, “These seven young men walked into my office. They are well dressed in suit and tie and polite. They are not wearing jeans and T-shirts. They are happy. They have a twinkle in their eye and they have a special calling from God. If they didn’t have a special calling, they couldn’t do what they are doing: living out of a suitcase and traveling around the country.”

Then each took turns answering questions about the origins of TFP’s mission, its current five-state tour and its “Call to Chivalry” summer camp for boys in Louisiana and in Pennsylvania.

“I hope Radio Maria and the TFP can work together more closely in the future,” said Father Stenzel as the young men said goodbye, and he invited them back to the radio show.

Louisiana Bishops Speak

The week before the September 18, 2004 vote, the bishops of Louisiana issued a statement urging Louisianans to vote “Yes” for traditional marriage. The statement read, “There is an urgent need to strengthen marriage and family life. The equating of homosexual unions with traditional marriage undermines marriage and weakens family life.” It concluded, “In fidelity to our teaching ministry and concern for the common good, we, the Catholic Bishops of Louisiana, urge all citizens to support the constitutional amendment to define marriage as between one man and one woman by voting FOR the amendment.”¹

September 14, 2004—University of Louisiana in Lafayette, La.

At the University in Lafayette, around 75 percent of students favored the amendment to ban same-sex “marriage.” But every university has its liberal clique. One group approached asking, “If homosexual ‘marriage’ doesn’t affect you personally, why should you care?” Cesar Franco responded in turn, “Is pedophilia OK if it doesn’t affect you personally?” One young woman answered, “Well, I guess so, as long as it is consensual.”



Thousands of “Vote ‘Yes’ for Traditional Marriage” fliers were distributed between August 30 and September 17. In general, the positive reception was overwhelming in comparison with small pockets of protesters who, from time to time, made their presence known.

One group approached asking, “If homosexual ‘marriage’ doesn’t affect you personally, why should you care?” Cesar Franco responded in turn, “Is pedophilia OK if it doesn’t affect you personally?”

A little later, the same woman attacked the Catholic Church for the sexual abuse scandals. Again Cesar Franco, while making plain that he did not condone such sins, pointed out the contradiction in her statements, “A minute ago you defended pedophilia and now you are attacking the priests who committed it.”

A few minutes later a young woman approached with a big smile. She had pinned one of the traditional pro-marriage fliers to her shirt. “I’m going to wear it all day,” she beamed.

Stopping at an “Ol’ Tyme Grocery” for a shrimp po’boy, one of the young men gallantly opened the door for a well-dressed lady. “What gentlemen,” she acknowledged. As they explained the campaign, she became ecstatic, and thanking them emphatically, took a stack of fliers to distribute.

September 15—McNeese University, Lake Charles, La.

McNeese University is a conservative campus with 9,000 students and a large pro-life organization. In fact, it is the only university in Louisiana that refuses to distribute contraceptives. Despite fierce opposition from anti-life groups, it remains firm on this point.

Permission was easily granted to distribute fliers, but as soon as they set up, unfurled the American flag and the TFP standard, and began playing the bagpipes, a policeman demanded they leave on the grounds that “this is a demonstration [and] not a distribution.” It took folding the banners and silencing the bagpipes to convince him to allow them to stay, much to the chagrin of many students who were enjoying the bagpipes over a nearby din of rap music that, oddly enough, did not attract the officer’s censure.

All in all, students were very supportive at McNeese. One student enthusiastically began recruiting others by saying, “You have to sign this! You have to sign this!”

September 17, 2004—Louisiana State University, Baton Rouge, La.

It was originally on the schedule to campaign at LSU in Baton Rouge on September 16 and in New Orleans on September 17, but as Hurricane “Ivan the Terrible” approached with winds of 135 miles per hour, all schools were closed.



Lafayette, La.



Little Rock, Ark.

One history-philosophy major who had been observing from a bench spoke. "I'm enjoying listening to the discussion. I'm a conservative Republican and I am learning a lot by listening to you."

As it veered east at the last moment, it spared New Orleans as if saying, "Close shave—vote right."

In fact, September 18, 2004 was the date for all Louisianans to vote for the amendment protecting marriage as between one man and one woman.

Thus, on September 17, 2004, TFP Student Action, joined by Thomas Drake, opted for LSU, and set up the American flag, TFP standard and banner in "Free Speech Alley" near the student union of the 30,000 student campus.

Soon, a swarm of pro-homosexual students, gathered to provoke and insult them. By far, it was the most challenging campaign of the tour, and John Ritchie reports that his colleagues performed heroically.

One irate female student burned the flier in front of them as John Ritchie took advantage of the opportunity to point out to passersby how "tolerant" this group was proving to be and how much they believed in "free speech."

At one point, Cesar Franco had ten to fifteen angry students around him. They argued that homosexual couples should have the right to adopt children and it was because of "crazy Catholics like you" that kids are "stuck" in adoption agencies.

To this, Cesar answered that if people took marriage more seriously, this wouldn't be the case, and affirming that he was also against divorce. At this, there was an explosion of insults. Cesar figured that he might as well increase the outrage and told them that he was also against pre-marital sex. To this, the reaction was an outburst of obscenities, mockery and disbelief. Cesar retorted, "I totally believe in purity. It exists. My col-

leagues and I practice purity." Jaws dropped—silence. They had nothing to say to this.

At one point, a professor of anthropology gave the Student Action members a hard time by affirming that, "Many non-Judeo-Christian cultures have polygamy where men can have as many wives as they please. It's good for the economy, and their social structure. It works for them." All the pro-homosexual students cheered him on. TFP members pointed out how Aztec culture once offered human sacrifice, and how some cultures believe in cannibalism. "I guess it worked for those who weren't on the menu," one TFP member volunteered, tongue-in-cheek.

Suddenly a student who seemed part of the group supporting the professor began to challenge him. "Other cultures also take babies' lives and do things abhorrent to human nature, do you think that is right?" By now the professor was looking for a way out. He offered his polygamy theory again, which evoked a chill in the female clique.

One history-philosophy major who had been observing from a bench spoke. "I'm enjoying listening to the discussion. I'm a conservative and I am learning a lot by listening to you."

All in all, it was the most challenging but most glorious day of the tour.

Victory in Louisiana

On the night of September 18, 2004, the votes were in. In an overwhelming support for traditional marriage, 78 percent of Louisiana's votes supported the amendment to protect the sanctity of

Jackson, Miss.



Louisiana State University

marriage. Even in Orleans Parish, home of the most ardent pro-homosexual supporters, traditional marriage won by a 4.6 percent margin.

Saying goodbye to friends and supporters, TFP Student Action took the road back home to Pennsylvania, hearts full, wits sharpened and mission accomplished.

God bless y'all in the South, keep up the good fight, and many thanks! ■

Notes

1. Clarion Herald, "La. bishops support marriage amendment," September 8, 2004, <http://clarionherald.org/20040908/art001.htm/> (last accessed October 3, 2004).



INTERVIEW

Homosexual Union Is the Opposite of Family Union

On October 29, 1992, Professor Plinio Corrêa de Oliveira granted an interview to the Brazilian newspaper, O Globo, about the problem of homosexuality and its threat to the family. We reproduce the interview for our readers' benefit.

O Globo: What is your opinion about the increase of homosexuality in Brazilian society? Do you believe it harms family integrity?

Prof. de Oliveira: The effect of homosexuality on the family in Brazil is the same as everywhere else.

Since the homosexual relationship is sterile by definition, it is destructive of the family; it is the opposite of the family, and the number one enemy of the family.

O Globo: Do you believe this has increased and been a threat to the family especially since the 1960s?

Prof. de Oliveira: I believe that, in and of itself, sterility in sexual relationships is an evil. At times it is not the spouses' fault; it may be owing to a physical circumstance for which the spouses are not responsible. But if even one spouse decides to avoid fecundity, that is an attack on the family. So you can imagine what I think of a sexual relationship that is sterile by definition.

The sexual act exists in the natural order of things for the fecundity of the family and thus for the expansion of mankind. God's precept to early man was "Be fruitful and multiply; fill the earth." Hence, there is the need for fecundity in sexual relationships, which are legitimate only within marriage.

There is no marriage and, above all, there is no fecundity in homosexuality.

Homosexuality is completely contrary to the natural order and therefore contrary to the family.

O Globo: What about homosexuality on television? It



Prof. Plinio Corrêa de Oliveira was frequently interviewed during his lifetime by the media. Although always gracious and courteous, he knew no fear and spared no words in defending the principles of Christian Civilization.

seems to figure prominently in media. Do you believe it affects the formation of children and adolescents in Brazil?

Prof. de Oliveira: Generation after

generation for centuries, homosexuality was seen with aversion, not out of whim or fashion, but for the principles I just mentioned, which are principles of the Catholic Church.

When the Faith, profoundly influenced, with the graciousness and splendor of its values, all of social life and therefore family life as well, people rejected understandably what was contrary to the Faith, including homosexuality.

To gauge the depth of this rejection, you need to bear in mind that according to Catholic doctrine homosexuality is among the few sins that "cry out to God for vengeance."

The other day I was going through some old papers and came across the catechism I used as a child long ago. As I leafed through it, I happened on the list of the sins that "cry out to God for vengeance." Homosexuality was one of them, along with murder. In other words, just as murder elicits people's moral rejection, so does homosexuality.

This rejection is also society's reaction, for anything alive rejects what destroys it. Therefore, comparable to the instinct of self-preservation, human societies shaped according to Catholic doctrine were profoundly and manifestly anti-homosexual.

Thanks to the increasingly paganized customs and ideas I have witnessed throughout most of the twentieth century—I was born in 1908—all this gradually lost its vigor and most profound meaning, and so we see also a gradual decline in the rejection of homosexuality.

Twenty or thirty years ago this almost continual featuring of homosexuality in media would have been rejected with

Homosexuality frequently goes hand-in-hand with pedophilia. Pedophilia is the plague of schools and is understandably repressed by law in innumerable countries.

indignation. Actually, it would not have been permitted.

As a Brazilian, I cannot fail to deplore the increasing acceptance of this profoundly anti-social habit.

O Globo: Do you think that homosexuality hinders the population growth you consider so important for our country?

Prof. de Oliveira: How could I think otherwise?

Homosexuality, being the practice of sterile unions, lacks the fecundity of legitimate marriage and even the fecundity of unlawful heterosexual unions, which are still according to nature.

Homosexuality deviates people from fruitful relationships.

O Globo: Do you believe that homosexuality harms work performance? Or that it can even be a bad influence, as in the case of a homosexual who teaches kids?

Prof. de Oliveira: Homosexuality frequently goes hand-in-hand with pedophilia. Pedophilia is the plague of schools and is understandably repressed by law in innumerable countries.

O Globo: Does the TFP ever admit homosexual members?

Prof. de Oliveira: No, because the TFP is an association of Catholic inspiration. The TFP is not a Catholic association properly speaking; it was founded not by the Catholic hierarchy but by a group of private laymen. According to canon law, the TFP is in this sense a lay association, but of Catholic inspiration. All the TFP's thought is Roman, Catholic and Apostolic, even in the smallest details.

From what I have told you of the Catholic morality regarding homosexuality, you understand that if we had to accept those who practice an act completely opposed to our morality, we

would feel that our religious liberty was being violated.

O Globo: Do you believe that homosexuals are now more accepted by society?

Prof. de Oliveira: This is no play of words: I would say they are now less rejected.

O Globo: Do you consider this dangerous?

Prof. de Oliveira: Yes, in that it represents the disappearance of social censure of a habit contrary to the natural order.

O Globo: Going back a bit to the conceptual question of sterility, you say that homosexuality is an unacceptable practice because it is sterile?

Prof. de Oliveira: Yes.

O Globo: And what would you say of the sexual relationship of a sterile man or woman? Is this practice also inadvisable?

Prof. de Oliveira: No, I would not go that far. It would be inadvisable if something were done to make the relationship sterile.

For example, there is a surgical procedure called tubal ligation, which prevents conception. It is very censurable because it artificially induces sterility.

The case is different if sterility is not induced. Say a married couple finds out that their sexual relations are sterile. There is no violation of natural law here, because fecundity was not impeded.

They practiced an act that is fecund by its nature. Nothing was done to impede its fecundity. Therefore they have a right to sexual relations despite their sterility.

What is censurable is the artificiality with which sterility is introduced in a couple's conjugal life.

O Globo: If you had to counsel a young man who is homosexual, who has homosexual relationships, what would you tell him?

Prof. de Oliveira: There is a distinction to be made between a young man who has homosexual tendencies but resists these urges and therefore controls himself, and a young man who gives in to these same urges and practices homosexuality.

In the first case, I would tell him that I respect and admire him and that I ask God to continue helping him to remain pure and to avoid condemnable sexual practices. That if he can marry, he should marry. I would have only praise for him if he does.

In the second case, I must still see him as a creature of God. I must desire his good, including his salvation. I must treat him with dignity and respect. I would tell him, "My friend, I understand that it is difficult and indeed heroic for a person to change once he has abandoned the practice of purity and let himself be dragged into a practice such as this. However, experience shows that it is possible if you take certain steps. In other words, stay away from persons and places that invite you to this, and try above all to avoid looking for or thinking about these practices. If you do this, you will have won a brilliant victory worthy of congratulation. I urge you to start fighting now. However, if you choose not to undertake this great but noble effort, if you prefer the illegitimate pleasures of your disorderly nature, I cannot but lament and continue praying that God will have mercy on you, and touch you one day with His grace and lift you to better dispositions." ■



America Needs Fatima®

November/December 2004

PROGRESS REPORT

ANF Launches Campaign Against Pornography

BY MICHAEL WHITCRAFT

When the Supreme Court extended an injunction against the enforcement of the Child Online Protection Act (COPA)—the hard-hitting act that punishes online pornographers with daily fines of \$50,000 and a six-month prison sentence—in *Ashcroft v. American Civil Liberties Union*, it also guaranteed that innocent children would access online pornography. Internet pornographers were handed a victory and the opportunity to corrupt American youth without penalties or consequences.

In response to the decision, America Needs Fatima is launching a new emergency campaign called Protect Kids from Porn. Starting in early September, the campaign has as its immediate goal the distribution of tens of thousands of protest fliers aimed toward protecting society's most vulnerable members.

Each brochure has two petitions,

one addressed to Senate Majority Leader Bill Frist, R-Tenn., and the other to Speaker of the House Dennis Hastert, R-Ill. Both petitions ask them to use all the available legal means to stop online pornographers from providing filth to children over the Internet.

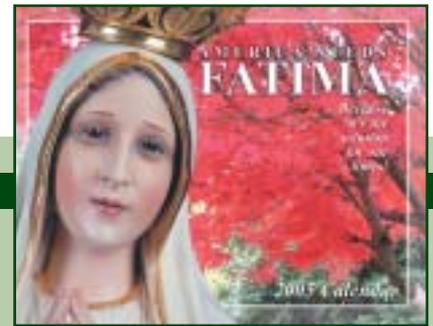
The June 29, 2004 Supreme Court decision remanded COPA back to the court of original jurisdiction for a full trial on merits, but held it likely that the act would be overturned. The plaintiffs were represented by the American Civil Liberties Union.

“Unless we are successful in provoking a groundswell of prayer, outrage and effective action, I fear for the future of our country,” notes Campaign Director Mr. Robert E. Ritchie. “If the Supreme

Court and our elected officials see that we do nothing when God's children are attacked, they will continue to make decisions that lead to total sexual anarchy.”



To order “Protect Kids from Porn” protest fliers (above) and to see what other ways you can help with this campaign, call America Needs Fatima customer today! 1-888-317-5571



2005 Fatima Calendar Sent to 115,000 Homes

Every year, America Needs Fatima finds different ways to bring Our Lady into homes across America. For several years now, one of the most popular ways has been with our Fatima Calendar, presenting beautiful Marian pictures for each and every month of the year.

This year, the 2005 calendar has already been shipped to more than 115,000 members across America. Order a copy today for your family and friends! They make wonderful Christmas gifts. (See inside front cover for more details.)

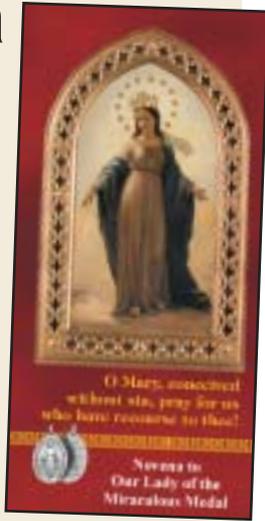
Call 1-888-317-5571



Miracles for America

A Miraculous Medal outreach

BY JOHN HORVAT II

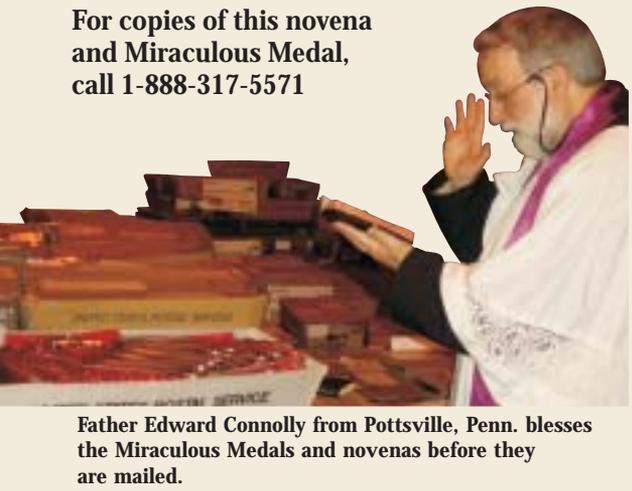


America Needs Fatima recently launched a second edition of a most important spiritual crusade. Over the next few months, free Miraculous Medals and novena leaflets are being distributed to hundreds of thousands of Americans across the nation.

In 1830, Our Lady appeared to Saint Catherine Labouré, a religious, and entrusted her with the mission to coin Miraculous Medals and spread them. Our Lady told Saint Catherine Labouré, "all those who carry this Medal will receive great graces, especially by wearing it on a neck chain."

Among the many miracles that the Miraculous Medal is responsible for is the famous conversion that occurred in the 19th century of a Jew named Alphonse Ratisbonne, who became a Jesuit and later joined his brother in founding the Order of Our Lady of Sion that is dedicated to the conversion of Jews. More recently, we have the miracle of a paraplegic Brazilian boy who visited the place of the apparitions in Paris and, upon his return to Brazil, as the plane landed, the boy got up from his wheelchair and walked unassisted from the plane. ■

For copies of this novena and Miraculous Medal, call 1-888-317-5571



Father Edward Connolly from Pottsville, Penn. blesses the Miraculous Medals and novenas before they are mailed.

Custodian Auxiliaries Program

BY JOSÉ FERRAZ



Mr. and Mrs. Robert Bascom are the first Custodian Auxiliaries of Our Lady of Fatima. They are dedicating several hours of their "free" time each week to take the beautiful four-foot-tall statue of Our Lady of Fatima to homes in their area. They become "chauffeurs for the Queen of Heaven" for a few hours, taking the statue on a weekly basis to homes, bringing blessings, tranquility and hope of the certainty of victory to many.

This new program works in the following manner: Custodian Auxiliaries, such as Mr. and Mrs. Bascom, contact friends, relatives, parishioners and work colleagues and ask if they would like to host the statue in their own home for a week. As they come forward and accept this invitation, the Custodian Auxiliaries drive the statue to their home and share ideas with them on how they can get friends to come visit the statue and hold Rosary prayer groups and other pious practices during the week while the statue is in their home. The Custodian Auxiliary remains a point of contact and is available to answer questions during the week.

If you wish to become a Fatima Custodian Auxiliaries and to help gather more souls for Our Blessed Mother, please contact Mr. José Ferraz at Fatimavisits@yahoo.com or call 1-570-788-2322. ■

Fatima Visit Organizers Meet

BY GARY ISBELL

On August 8, 2004, the St. Louis chapter of the America Needs Fatima campaign hosted an afternoon social to bring together all the old and new friends and volunteers who helped coordinate the visit of the famous International Pilgrim Virgin Statue of Our Lady of Fatima to the archdiocese in June. Local members Dr. and Mrs. Frederick Zivnuska were the principal organizers of the successful visit that counted on the

support of many clergy and lay faithful.

American TFP Vice President Thomas McKenna spoke at the social about his experiences with the famous statue over the past two decades. He also explained the America Needs Fatima campaign's goals, activities and future plans.

By conservative estimates, over 20,000 people came to venerate the statue during her three-week stay in St. Louis, Mo. ■





Our Readers Write...

✉ I was waiting to read *Defending A Higher Law*. This is the most enlightening book ever.

S.D., Johns Island, S.C.

✉ I just wanted to let you know that I am close to finishing *Defending A Higher Law*. I found it very enlightening, and especially appreciate the last part of the book comprising all the quotes from Councils, Saints, and so forth, showing clearly what the Church has always taught, and contrasting it with those who say, erroneously, that the Church has changed its stance. This book clearly shows exactly what the homosexual agenda is. Let everyone who can, read this book.

B.S., Via e-mail

✉ I would like to tell you that I read your recent book *Defending a Higher Law* and I was impressed. To be honest, when I first picked it up, I thought that it would be a cheaply put-together book. On the contrary, it turned out to be one of the best reads that I have come across on this issue in years. Congratulations on a very professional and well-thought-out book.

P.J.C., Via e-mail

✉ I really enjoy *Crusade Magazine* and use some of the articles in my class. I am amazed and rejoice in praise to God and Our Lady to see in the articles and pictures of the great members, young men and women, in Our Lady's defense and protesting all the ugliness that we are seeing at this time. May God continue to bless you and all your endeavors. I assure you of my prayers.

Sister A.G., San Antonio, Texas

✉ I enjoy the articles in *Crusade Magazine*. They are informative and let people know what is going on in our

nation concerning morality and blasphemy. I was very surprised at the response of the Jesuit Georgetown University's faculty to the TFP's protest. It appears that the archdiocese of the Washington D.C. should investigate the faculty's actions.

R.C., Panama City, Fla.

✉ I picked up from a table a copy of *Crusade* and began reading it. I congratulate you for such an inspiring quality of writing! The selection and writing of topics are excellent!

Sister C.K., Alton, Ill.

✉ *Crusade* is a very good magazine. I read every page and then I pass it on so that others can read it.

V.P., Jamaica, N.Y.

✉ America Needs Fatima is doing wonderful work to get the message across. How I hope and pray that at least, occasionally, every priest in every parish will help to spread this message.

H.B., Grampian, Pa.

✉ You have a most precious challenge and great cause—never give up. I also have challenges, so please pray for me and I will pray for you.

J.R., South Easton, Mass.

✉ Thanks to your organization for the copy of *The Secret of the Rosary*. Although I read it many years ago, this copy's arrival prompted me to start reading it as my spiritual reading. My goodness! What a tremendous writing Saint Louis-Marie Grignion de Montfort has given us in regards to the great spiritual benefits of praying the Rosary!

V.L., Richmond, Va.

✉ Believe or not, I received a total of 60 copies of *Be Still and Know That I am God*, and I distributed them among

the people in my church. I see that now more people go to visit the Holy Sacrament!

D.V.U., Miramar, Fla.

✉ Your *Crusade Magazine* means a lot to us. The holy card of Our Lady of Fatima is indeed beautiful. I gave my card to a man who has severe congested heart problems. He has been away from the Church for many years and he has a soft spot for the Virgin Mary, so I figured the card would possibly help. Some of the people that I meet do not remember their prayers so the card is very helpful to them.

J.O., Aguila, Ariz.

✉ My members are very happy with the Rosaries that you sent. All they say is "May God bless you, and may all that you do come true."

N.O.A., Via E-mail

✉ We want to express our sincere thanks to your organization for our blessed visit with Our Lady's Pilgrim Statute yesterday and to compliment Joseph Ferrara on the tremendous and inspiring presentation He is well grounded in his theology and knowledge, and was an excellent representative for your organization and Holy Mother's cause.

M.&E. H., Via e-mail.

✉ You all are to me the "Pearl of Great Price!" Perhaps I should substitute the word "Pearl" for "Diamond!" Your organization is multifaceted, with every facet giving honor and glory to God, Holy Mother Church, and encouraging and increasing greater devotion to Blessed Mother Mary and Saint Joseph. Thanks for your diligence, your devotion and this magnificent Web site that offers so much to think about, so much to discover and so much to pray for.

V.L., Richmond, Va.



The Immaculate Conception, Our Protection!

BY JOHN RITCHIE

For the 150th anniversary of the proclamation of the Dogma of the Immaculate Conception, America Needs Fatima launched a new campaign in early August 2004 called the Immaculate Conception, Our Protection Crusade. The campaign has an immediate goal of reaching over 140,000 households with a special Commemorative Portrait of Our Lady of the Immaculate Conception. America Needs Fatima Campaign Director Robert E. Ritchie hopes to reach 1,000,000 more households by December 8, 2004.

Participants in the campaign would receive an Immaculate Conception Memento quoting Blessed Pope Pius IX defining the Dogma of the Immaculate Conception and his portrait on parchment paper suitable for framing.



“In this Commemorative Portrait, Our Blessed Mother is crushing the head of the serpent,” notes Mr. Ritchie. “We need her now more than ever to defeat the evils of abortion, pornography, the legalization of sodomy and homosexual ‘marriage’ in our nation.” ■



Immaculate Conception memento



Pennsylvania Summer Course

Photo Essay—August 13–29, 2004



Appalachian trail hike



Treasure hunt



Questions after a lecture



With the Marines in Wash., D.C.



Champion archer, Walter Lucki



French Football—Medieval Games



At the Medieval Games



Daily inspection

Annual Picnic in Kansas

BY FRANCIS SLOBODNIK

On September 18, 2004, over 200 TFP and America Needs Fatima supporters held their annual picnic at a farm west of Topeka, Kan., where like-minded families can get together, converse, participate in wholesome activities as families, and where parents can watch their children enjoy the company of other children with similar values.

The day began this year with a presentation

by TFP Director Mr. Luiz Fragelli. After the presentation, a puppet show was performed that told the story of the Battle of Lepanto, and then dinner was served under a bright and beautiful tent. After dinner, the activities began with a treasure hunt, a piñata, fireworks, an Irish dance demonstration and a hayride.

After all this, dinner leftovers were brought out and enjoyed by a hungry crowd. The puppet show was repeated, and then there was an outdoor candlelight Rosary procession. After the procession, there was a Chinese shadow play telling the story of a miracle that took place in Quito, Ecuador some centuries ago. The Chinese shadow play was a fitting end to a long and enjoyable day. Everyone left with the happiness of meeting new friends and reinvigorated to face the challenges of Catholics today. ■





Light Over the East

BY JAMES BASCOM

Every August the Societies for the Defense of Tradition, Family, and Property, as part of its *Luci sull'Est* (Light over the East) program, send a "caravan" of TFP volunteers to Lithuania, commemorating its hard-won independence from the Soviet Union, as well as spreading the Fatima message.

Luci sull'Est, the organization that sponsored the "caravan," is dedicated to spreading the Faith and the Fatima message to the former Eastern European communist nations, and has distributed more than 1.3 million religious books in ten countries.

From August 26, 2004 to September 2, 2004, ten TFP volunteers from eight countries traveled throughout Lithuania, visiting parish churches with the pilgrim statue of Our Lady of Fatima.

These parish visits consisted of a Fatima procession into the church, a presentation about the Fatima message, the singing of traditional Lithuanian hymns in honor of Our Lady, and the veneration of the statue. At the conclusion of the visit, the TFP volunteers handed out Fatima calendars to parishioners.

On August 29, 2004, the TFP delegation participated in a five-mile procession with the pilgrim statue of Our Lady of Fatima from Tytevenai to Šiluva. His Excellency Eugenijus Bartulis, bishop of Šiauliai, joined the procession, as well as thousands of Lithuanians.

Despite the past brutal communist

persecution, and the ever increasing secularization, the Catholic Faith remains alive and well in Lithuania. During this tour, churches were overflowing with people eager to get a glimpse of Our Lady and to honor her.

TFP has close ties with Lithuania. On March 11, 1990, a freely elected Lithuanian government declared its independence from the Soviet Union. Enraged, Moscow placed an economic embargo on the country, cut off its oil and natural gas supplies, and invaded with tanks, killing helpless civilians under their treads.

In response to this brutal crackdown, Professor Plinio Corrêa de Oliveira, the great Catholic Brazilian intellectual and man of action, organized a worldwide petition drive for Lithuania's independence. This four-month long effort eventually became, according to the *Guinness Book of Records*, the largest valid petition drive in history, garnering more than 5.2 million signatures on five continents.

Microfilmed copies of these signatures were presented to the Lithuanian President Vytautas Landsbergis in the capital city of Vilnius and to Mikhail Gorbachev via his personal secretary at the Kremlin in Moscow. The campaign was national news and provided a much-needed psychological boost to the people, showing Western solidarity with Lithuania's plight.



His Excellency Eugenijus Bartulis, bishop of Šiauliai, crowns the statue of Our Lady of Fatima. Below: Visits to orphanages are an important part of the Fatima caravan in Lithuania.



On September 6, 1991, the Soviet Union recognized Lithuania officially as a sovereign, independent country. The Lithuanian people have not forgotten this monumental effort and never ceased to express their gratitude to the TFP delegation.

The final day of the week-long caravan culminated in a visit to Parliament in Vilnius. There, at the invitation of the Lithuanian government, the TFP delegation met Parliament Chairman Mr. Ceslovas Juršenas where, in the very room where the treaty between the Soviet Union and Lithuania was signed that officially recognized Lithuanian independence, he thanked the TFP for its campaign fourteen years ago for Lithuanian independence. ■

Every year, Catholic Lithuanians take part in a five-mile procession from Tytuvėnai to Šiluva. The TFP delegation joined in with its standards and a large statue of Our Lady of Fatima.





COMMENTARY

Gnosticism, Anti-Catholicism and *The Da Vinci Code*

BY JEREMIAS WELLS

The Da Vinci did not break new ground, but continued in a long line of scurrilous books that attack Catholic belief. Like most symbolic literature, it was written on two levels. The writer had the ability to construct a tight, fast-paced narrative about a man and a woman fleeing from dangerous enemies. Interspersed with the story line was a running dissertation that exhibited the most sacrilegious, abysmal understanding of theology and a grotesque, erroneous view of history. But more important, the novel serves as an excellent compendium for the Gnostic, anti-Catholic belief-system that has been used in recent decades to undermine and replace a Christian civilization based on Church teaching.

While the couple falls into one improbable trap after another only to survive by an even more impossible escape, the various characters reveal the most preposterous hoax about Jesus Christ, Mary Magdalene and the origin of the Gospels. On an earlier page the author, Dan Brown, cleverly lists a couple of facts, one of which is mere speculation, to give the impression that the impious fraud is based on solid research. In order to give credence to the absurd thesis of the book that Jesus married Mary Magdalene, Brown is forced to claim that the Church has been involved in a two thousand year effort to suppress the truth. Perhaps we should try to answer the question so cynically asked by Pilate, "What is truth?" lest we fall into the same error that the Roman governor did—ignore the Truth while it was standing in front of him. The highest form of truth is when the mind is in conformity with God. Obviously, the main Gnostics in the book ignore the principle of Truth.

A detailed analysis of the incredible plot line will add nothing to the main thrust of the story which is to locate the Holy Grail, not the chalice of the Last Supper but the body of Mary Magdalene and attendant documents,

for, according to the author's pernicious imagination, she carried the blood of Our Lord in her womb. Brown also involved secret and mysterious documents of fictional church history relating to Mary Magdalene that passed through the hands of the Knights Templar. The pretended deviation of the latter from their exalted vocation, reaches such ridiculous lengths as to be a caricature of the absurd. All the prominent characters portrayed in the book, most of them adherents of New Age Gnosticism, are involved in the quest. One of the "loyal" Catholics, a particularly homicidal brute, is a member of the Opus Dei, which comes in for rather heavy bashing. The reader gets the unavoidable impression that all Catholics suffer from an enormity of defects with no rewarding virtues while the Gnostics exhibit brilliance, erudition and scholarship. The overriding theme of the novel is that there are two basic forces in the world and that after centuries of repression, the Gnostics are finally getting the upper hand. Gnosticism as an anti-Christian movement (not an alternative form of Christianity as some claim) opposed to the Revelation of Jesus Christ, the God man, has existed throughout history except for the first few decades. But for the moment at least, let us look at the growth of the sect in the late nineteenth and twentieth centuries.

Modern Gnosticism

Modern Gnosticism manifests itself in many of the revolutionary currents that are degrading society today from the feminists and homosexuals to the pantheists, radical environmentalists and evolutionists. We must also keep in mind that evolutionism is not only an inherent doctrine of Gnosticism but also communism and the Modernist heresy condemned by Saint Pius X in *Pascendi Dominici Gregis*. Charles Darwin laid the foundation for the New Age mysticism by concocting the highly popular but never-proven theory of evolution. This abominable

theory which is nothing more than Gnostic ideas dressed up in scientific clothing denies the transcendent Creator and anticipates one of the central heresies of the *Da Vinci Code* by implying that the Bible is not a reliable record of Divine action.

Other influential thinkers of the nineteenth century who have adversely affected modern thought were Gnostics or introduced ideas that clearly had Gnostic elements. When Georg Hegel introduced evolutionary thought into the concept of linear history by claiming there was no such thing as being, just becoming (further developed as dialectics), he gave birth to several streams of ideas not the least of which was Karl Marx's communism (adding materialism to Hegel's dialectics). Another evil genius of the late nineteenth century, Sigmund Freud, the father of psychoanalysis, generated another stream of destructive ideas by claiming that most of our neuroses and mental disorders stemmed from suppressed sexuality.

An equally famous collaborator, Carl Jung, a self-professed Gnostic, changed direction by studying Hinduism and Buddhism and delved into the pantheistic concept that the earth has a spirit which gives it life much like the Catholic belief that the principle of life of the body is the human soul. The psychotherapeutic offspring of these mind-science pioneers have created a climate where restraint, self-denial, the family and the Catholic Church are seen as unhealthy carriers of mental disability.

Many streams split off, wander about causing immense damage only to rejoin the main line later. Secular humanism, which stresses that God does not exist, became the central philosophy of the American public school system through the work of John Dewey. It now has joined the New Age movement by forcing into the school curriculum its so-called values such as a reverence for Hinduism, mother earth, and the use of psy-

chological or mind-altering techniques, yoga and transcendental meditation.

The “secret gospels”

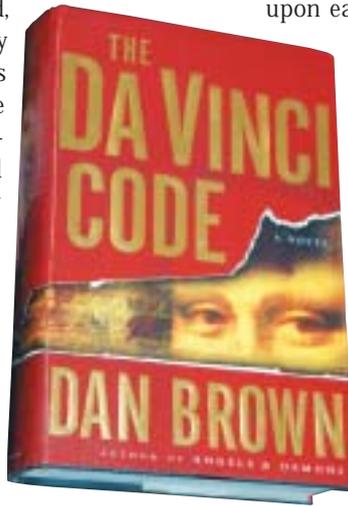
One of the main characters of the novel who is given impeccable credentials by the author as a member of the British nobility and a royal court historian viciously attacks Catholic belief by cleverly utilizing an actual discovery. Modern Gnosticism gained a great advantage when fifty-two ancient texts were found buried in an earthenware jar near the Egyptian town of Nag Hammadi in 1945. After translations proliferated, Gnostic believers quickly claimed that the mysterious writings were actually the true gospels that had been suppressed by overbearing and oppressive leaders of the early Church.

Often called the secret or hidden gospels, they are in fact neither. Only four have the name “gospel” attached to them and they in no way resemble the richness and historicity of their four counterparts in the New Testament. Many Church Fathers, of which Saint Irenaeus (A.D. 125–203) is the best example, wrote volumes refuting the writings of the Gnostics of the mid-second century who they quite correctly saw as subverting the beliefs established by Christ and the Apostles. The texts found at Nag Hammadi are either based on the earlier heresies or are Coptic translations of them. Since the oldest text did not appear until around A.D. 150, we are not talking about two systems that developed side by side as the Gnostics would have it. The organized, monolithic, hierarchical Church had predated these writings by several decades, perhaps even a hundred years. Therefore the so-called hidden gospels represent the effort of a group of dissidents and malcontents bent on subverting the traditional beliefs established by Divine Revelation.

However, it was not its intrinsic worth that made the find valuable but the way it could be exploited by numerous Gnostic-leaning “scholars” and a sympathetic, anti-Catholic media. The publication of the Nag Hammadi texts resulted in an enthusiastic acceptance of the ancient texts, especially

one titled the Gospel of Mary. Elaine Pagels, a National Book Award winner from Princeton University, played a significant role in creating a favorable climate for New Age religion. In her quest to blend Christianity with Buddhism, she sees Christ not as the Lord of history, but as an amiable spiritual guide who is more congenial to modern concerns of female advancement and multiculturalism.

Jesus Christ, the second person of the Blessed Trinity, assumed a human body while retaining His divine nature, came upon earth to teach us what we must believe and suffered excruciating pain



Often called the secret or hidden gospels, they are in fact neither. Only four have the name “gospel” attached to them and they in no way resemble the richness and historicity of their four counterparts in the New Testament.

to indicate His infinite love for us and open the gates of heaven. The Gnostics accept none of

this. They believe that salvation comes from a secret knowledge or *gnosis* that one ultimately finds within himself which frees the divine spark in all of us. To them God, the Creator of heaven and earth is evil and the good god, the god of light, is off in the distance somewhere, having little to do with our earthly life. Since sin has been abolished (actually never existed) in their thinking, the only reason for Christ’s coming is to liberate the forces of light from their prison of matter.

The Da Vinci Code abounds in theological and historical errors so badly that each time it enters into either field you can assume some distortion will result and you will be correct most if not all the time. Two of the most egregious falsehoods will illustrate this point: the compilation of the canon of the New Testament and the divinity of Christ. According to the novel’s chief intellectual and court historian, the New Testament “was compiled and edited by men [in the fourth century] who possessed a political agenda...to solidify their own power base.” Not only is this a malicious

fabrication but it shows no understanding of the nature of the early Church.

The nature of the Catholic Church

Since one of the hallmarks of modern Gnosticism is rebelliousness against authority and disdain for institutionalized religion, we should see what they find offensive in the Catholic Church. The Church was founded by Jesus, the Word of God, and is called the Mystical Body of Christ. So we are talking about a divinely inspired, universal (Catholic) Church in space and time—not something fleeting and subjective. Christ as the Second Person of the Blessed Trinity is the intellectual image of the divine essence

of God the Father. But two other realities proceed from this: the New Testament (including the canonical Gospels) is the Word of God and the preaching of the Gospel by the Apostles is also the Word of God since He gave them their authority.

Throughout history the power of the Word preserved itself through the renewal of officials who preached the Word and guarded it against all corruption. As a result, Christianity and the Catholic Church are built on a solid foundation and because of its hierarchical nature the Church possesses unity and harmony which lead directly to God and from God through grace and the Sacraments.

The growth of the Church

After the death of Our Lord, Christianity spread rapidly throughout the Mediterranean through the preaching of the Apostles and disciples. Their success can be measured by the opposition which they aroused. At Philippi: “These men are making a great disturbance in our city” (Acts 16:20); at Thessalonica: “These fellows, who have turned the world upside down, have come here too” (Acts 17:6); at Ephesus: “Not only in Ephesus but almost throughout the whole of Asia, this

Paul has, by his persuasion, induced a great number of people to secede” (Acts 19:26).

The personality of the early disciples and the truth of their message contributed much to the spread of Christianity especially when it also demanded a re-orientation of life. The preaching of the Apostles and their miraculous signs certainly moved many hearts, but in the end it was the personal appeal of Christ as manifested in His life, death and resurrection whereby God had reconciled mankind to Himself. In any event, the Church existed and developed for approximately fifteen years before the first Gospel was written. The Gospels came from the Church and not the other way around.

The Da Vinci Code abounds in theological and historical errors so badly that each time it enters into either field you can assume some distortion will result and you will be correct most if not all the time.

The authenticity of the New Testament Gospels

One area of attack against Christian tradition has been to sow confusion and doubt about the authorship of the four Gospels, but the perpetrators of these assaults only reveal their ignorance of the existing documentation. Numerous ante-Nicene (composed before 323) writers such as Saint Irenaeus of Lyons (140–202), Tertullian of Carthage (150–220) and Origen of Alexandria not only list the four evangelists but give supplementary information that adds to our understanding of the purpose and circumstances of their composition.

The Apostle Matthew originally wrote his Gospel in Hebrew and did all in his power to induce the Jews to accept Christianity. The followers of Saint Peter in Rome prevailed on his pupil, Mark, to leave them with a written account of Peter’s verbal teaching. Luke, a Greek-speaking gentile, wrote about the truth he had learned in his many journeys with Saint Paul. John, “the disciple whom Jesus loved,” wrote his Gospel in Ephesus to crush the errors of the growing Gnostic movement that denied the divinity of Christ.

The first two Gospels cannot be dated with precision, only to the closest decade.

Matthew’s Hebrew text was written between A.D. 40–50 and the Greek translation followed approximately ten years later. All the evidence indicates Mark’s Gospel was composed during the period A.D. 53–63. Luke’s Gospel coincides with Paul’s first Roman imprisonment during the years 61–63. John’s Gospel has always been traditionally assigned to the year 100.

The diffusion and integrity of the Gospels can be proven by comparing the quotations from the New Testament of Irenaeus, Tertullian and Clement of Alexandria (150–215). Irenaeus quotes the New Testament 1,819 times, Clement 2,406 times, and Tertullian an incredible total of 7,259 times. A comparison of these texts with each other and

the New Testament as it exists today shows that the readings are essentially the same. Since over 4,000 very old manuscripts or fragments exist we can say that there is more manuscript evidence of the Gospels than for any of the ancient Latin or Greek classics and much closer to the original autograph copies.

The Divinity of Christ

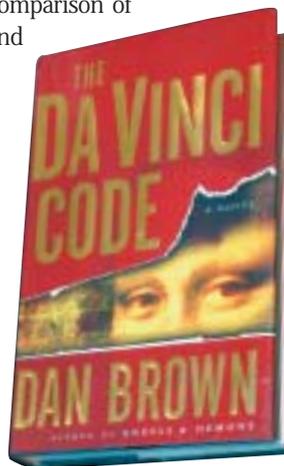
Our investigation into the integrity, historicity and authorship of the Gospels show that they are authentic, reliable documents and we will use them to refute what is probably the most monstrous fabrication in Brown’s novel. His court historian makes the most outrageous statement that “until THAT moment in history [323], Jesus was viewed by His followers as a mortal prophet...a great and powerful man, But a MAN nevertheless. A mortal.” (Emphasis in the original.) In his cleverness, the author introduces Emperor Constantine and the Council of Nicea (both badly distorted) to lend historical weight to his statement, but our principal concern is the denial of the divinity of Christ.

Incredibly, few read the Scriptures properly for Saint John puts that myth to rest in

the very first line of his Gospel. “In the beginning was the Word (*In principio erat Verbum*), and the Word was with God (*Et Verbum erat apud Deum*) and the word was God (*Et Deus erat Verbum*). And so John emphatically declares that the Word, Jesus Christ, possessed eternal pre-existence, was distinct from the Father and that He was divine, therefore consubstantial with the Father.

Saint John makes numerous references to the intense discussions that Our Lord had with the Scribes and the Pharisees in the Temple at Jerusalem. In chapter 10, John relates that Jesus explained to the Jews (v. 30), “I and the Father are one.” They certainly understood Him for they “took up stones to stone Him.” (v. 31) A few moments later (v. 38) Christ said, “the Father is in me and I in the Father,” which aroused the same fury. Of the many references, one more should suffice. During the trial before the Sanhedrin on the morning of the Crucifixion, the High Priest demanded by his legitimate authority, “Art thou the Christ the son of God?” And He answered, “Thou hast said it!” Thereupon, the Sanhedrin passed the death sentence. Christ willingly died for the truth of His divinity.

One historical observation, however, remains quite true: that there are two basic forces in the world, good and evil, truth and falseness. From the Sermon on the Mount to the Last Supper, Our Lord himself emphasized the eternal, irreconcilable conflict between the spirit of the world and the spirit of God which would result in a fierce persecution of His Holy Church. Indeed the Church suffered several centuries of persecution, heresies and two waves of barbarian invasions. During the Middle Ages, mankind reached the apex of Christian Civilization when all human relations, all human institutions and even secular governments were permeated by the doctrines of Christ. Then civilization went into a reverse mode marked by a religious revolution, then a political revolution, and finally economic and social revolutions. In this reverse process Christianity appears to be reaching the worst stages of the ancient persecutions. *The Da Vinci Code* mirrors the mentality behind that persecution. ■





RELIGION

The Immaculate Conception

BY FATHER THOMAS DE SAINT-LAURENT

December 8, 2004 marks the 150th anniversary since Blessed Pope Pius IX bound all Catholics to believe that Mary Most Holy, unlike all of humanity, was untouched by Original Sin. An explosion of joy greeted this dogma as a new title of Immaculate Conception was added to Mary's crown. Since it's one of our country's glories to have the Immaculate Conception as our patroness, we publish below Father Saint-Laurent's magnificent apologia of this special privilege of the Mother of God, by token of celebration.

When Catholic champion and president of Ecuador Gabriel García Gomez lay dying from the blow of the anti-religious assassin, he murmured, "God does not die," a magnificent declaration of faith and hope. Truly, the Almighty cannot be vanquished!

Yet, in the work of Creation, the Lord seems to have suffered repeated failures. He created the angels to share in His infinite delights, yet many angels preferred the indulgence of their pride to the beatific joys of divine love.

He created our first parents for happiness beyond the fondest expectations of the human heart. Yet, ungratefully, they turned away from their Sovereign Benefactor.

The Lord could not suffer a "double defeat." Rather, He deserved a brilliant restitution. The incomparable Artist went to work once again, conceiving the idea of an admirable creature whose beauty would far exceed man in the brilliance of his original innocence, and whose radiant perfection would outshine the brightest angels. When the time was ripe, He completed this masterpiece of His intelligence and love, and created the Virgin Mary.

The first privilege granted to her was her Immaculate Conception.

* * *

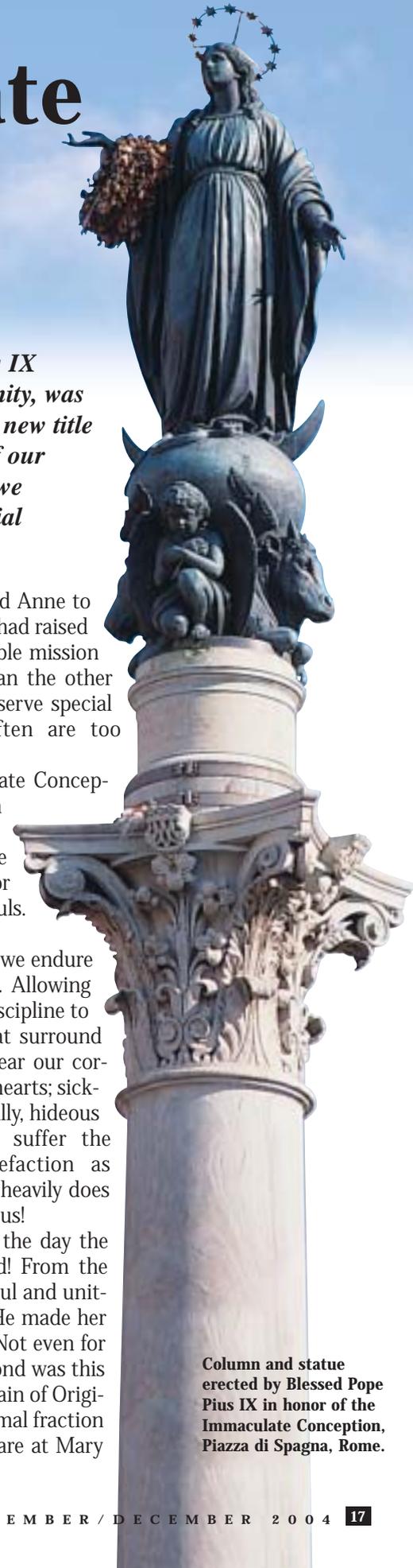
We must fully understand what this unique privilege means. In Mary's conception, God went beyond the universal laws governing human births. Unlike her divine Son, she was not conceived by the Holy Ghost but had both a father and a mother. Still, the Lord, who from all eterni-

ty had chosen Saints Joachim and Anne to give life to the Queen of Heaven, had raised them to great holiness. Their noble mission places them so much higher than the other saints that they undoubtedly deserve special homage and devotion. We often are too unmindful of this.

The privilege of the Immaculate Conception consists in Mary's exemption from our fatal inheritance at birth, which is Original Sin. The same moment that spells life for our bodies spells death for our souls. We are born children of wrath.¹

Throughout our fleeting lives, we endure the heavy burden of Adam's fall. Allowing error to seduce us, we lack the discipline to resist the many temptations that surround us. The fires of concupiscence sear our corrupted flesh; affliction rents our hearts; sickness tortures our bodies; and finally, hideous death overcomes us, and we suffer the supreme humiliation of putrefaction as worms vie for our remains. How heavily does the curse of Adam's sin weigh on us!

On the contrary, blessed was the day the Queen of Heaven was conceived! From the moment Our Lord created her soul and united it to her small virginal body, He made her soul all white, radiant and pure. Not even for an infinitesimal fraction of a second was this magnificent soul sullied by the stain of Original Sin. Not even for an infinitesimal fraction of a second could the serpent glare at Mary



Column and statue erected by Blessed Pope Pius IX in honor of the Immaculate Conception, Piazza di Spagna, Rome.



Blessed Pope Pius IX proclaimed the Dogma of the Immaculate Conception on December 8, 1854.

and covet her as his prey. Seeing this, the serpent angrily recognized that the woman who had been promised had come, the Immaculate One who would crush his head with her virginal heel.

Since Mary was preserved from Original Sin, it logically follows that she was not subject to its consequences. Let us see how this affects her virginal soul. Her intelligence had no narrow-mindedness, for hers was the wisest, most penetrating, and enlightened intellect after that of Our Lord. No weakness impaired her will. No selfishness restricted her heart, the most all-encompassing, generous, and caring heart ever known after that of her Son.

As to her body, she did not experience the concupiscence that wreaks havoc within us. Sickness did not touch her; and she was not subject to pain or bodily death.

Nevertheless, God willed that she experience both suffering and death so that she might know the same torments we suffer. With this store of shared experience, Our Lady's compassion for us is all the more maternal and merciful.

We have so far studied only a small part of this great mystery. The Almighty did much more than create Mary in a state of grace like that of the angels and our first parents. He graced her soul with the sum of all virtues. Theologians

teach that from that first moment, the Blessed Virgin surpassed all angels and the saints together in perfection.

Such is her perfect beauty that the Holy Ghost exclaimed in admiration, "Thou art all fair, O my love, and there is not a spot in thee."²

* * *

When Blessed Pope Pius IX defined the dogma of the Immaculate Conception, the Catholic world rejoiced. The cannons of Castel Sant'Angelo let out volleys, homes were decked in banners, lanterns and candles, and another flower adorned our Mother's crown.

However, does this privilege of the Virgin Mary elevate her to such heights that she is now distant from our smallness? Never. Indeed, we would be schooled poorly if we did not see that Mary's Immaculate Conception is the very basis for her virtually infinite goodness.

All men are endowed with a fundamental generosity rendering them at times capable of the most admirable self-sacrifice. Those who survived combat can testify to this.

Unfortunately, many obstacles prevent the full maturing of such natural generosity, a magnificent vestige of our original state of beauty. We know these obstacles all too well from personal experience. Many a time, though moved at another's distress, does not the bitter voice of self-interest cover up the instinctive response of our heart? Does not the love of comfort and pleasure render us often insensitive to our neighbor's suffering? Our selfishness often paralyzes and stifles our hearts' goodness.

The Queen of Heaven knows no such pettiness! No selfishness can prevent her from merciful gestures of compassion and tenderness toward her children.

There is more. God formed Mary's soul as the most faithful image of His adorable perfections. God's infinite goodness causes Him to continue to pour upon us His abundant blessings. Indeed, this led the Incarnate Word to

the supreme folly of the cross. Like her Son, the Blessed Virgin carries within her heart a fire of love ceaselessly burning for us. She would sacrifice her life gladly a thousand times for us.

Being a mere creature, her suffering on Calvary did not have infinite value like that of Jesus. Still, it was almost equal in intensity to that of the Savior. It is a veritable miracle that she did not die of suffering at the foot of the cross.

At Lourdes, when Saint Bernadette asked for her name, Mary's face lit up with a luminous smile, and raising her eyes to heaven with an expression of ineffable gratitude, she answered, "I am the Immaculate Conception." Thus, she told us implicitly, "Let us thank the Most High together for preserving me from Original Sin. Since I am all pure, I am also all good."

* * *

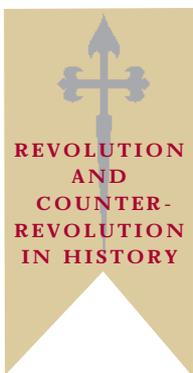
May this inspire you to a practical and unshakable faith in Mary's goodness. With Saint Bernard, believe firmly that you will never invoke our Heavenly Mother in vain.³ Confide the desires of your soul to her. She will fortify you in your temptations and give you a small ember of her love for Jesus. This ember will enkindle the sweet fire of divine charity in your soul.

Confide the cares of your heart to her. Are you hurt by ingratitude or cruel scorn from loved ones? Are you broken by sorrows that suddenly extinguish the joy of your existence? Tell Mary your troubles; she will console you, and your tears of grief will turn into tears of gratitude.

Confide your material cares to her. She will arrange everything according to your true, best interests. In all of your difficulties, in every circumstance, at every moment, look to the gentle Star of the Sea, invoke Mary!⁴ ■

Notes:

1. "Natura filii irae." See Eph. 2:3.
2. "Tota pulchra es et macula non est in te." See Cant. 4:7.
3. "Ingravescentibus Malis" (On the Rosary), 1937, Pope Pius XI (quoting the Sermon on the Nativity of the Blessed Virgin Mary), <http://www.papalencyclicals.net/Pius11/P111GRAVE.HTM> (last accessed September 26, 2004).
4. "Respice stellum, voca Mariam."



Chapter XII

The Jesuits and the Catholic Reformation

Part Two: The Men

BY JEREMIAS WELLS

Because of his numerous and profound visions during which Our Lord infused into his soul many elements of Christological doctrine, Saint Ignatius undoubtedly knew that God had chosen for him a special vocation. However, during his pilgrim years and his time at the University of Paris, he simply did not know what it was. He certainly could not envision that he would found a society that would lead the way to the regeneration of the Catholic Faith at its worst moment since the Crucifixion. Within ten years of his death, the Jesuits were working in every continent and at every type of apostolate and educational field. They spoke, or least studied, every known language and explored all branches of learning and science.

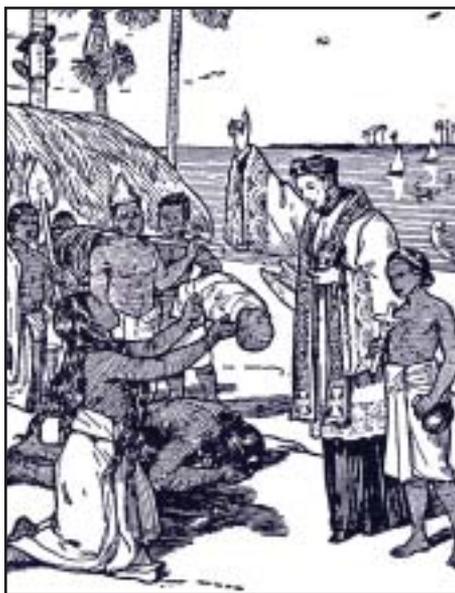
The dynamic that drove the Jesuits to unprecedented success was a magnanimous self-abnegation for the love of God and a complete obedience to their superior and the Pope that incurred a violent hatred from the world around them. They were butchered in London; disemboweled in Ethiopia; eaten alive by the Iroquois in Canada; flayed to death in the Middle East; crucified in Thailand and beheaded in Japan. By the beginning of the Second World War, they had given to the Church 38 canonized saints, 134 blessed and 243 martyrs. Their fight against the enemies of the Church and Papacy and their penetrating influence on Catholicism has been unequalled.

Origin of the Jesuits

Throughout the years of his penitential wandering and frequently interrupted philosophical studies in Spain (1522-28),

Ignatius attempted to gather about him pious men to assist him in his still rather vague apostolate to save souls. Pious men he found, but they lacked the zeal for that extra effort that required renunciation of all personal desires.

During his years at the University of Paris (1528-34), he found the men that formed the nucleus for his universal apostolate. The first two providentially



Saint Francis Xavier resurrects a child in Goa, India

shared lodging with him in Paris. Pierre Favre, who had always been attracted to a religious life from his childhood days in Savoy (an independent duchy in France along the Swiss and Italian borders) found in Ignatius the man to give that vocation a proper direction. His fellow Basque nobleman presented a more difficult case. Francis Xavier, who was engaged as a teaching assistant while

studying for his master's, was infected with the worldly vices of pride and ambition. However, the divinely inspired example of Ignatius eventually broke his resistance and he accepted the austerities of the apostolic life that made him the model for missionary work.

Diego Laynez and Alfonso Salmeron, Spaniards who had long and illustrious careers as Jesuits, had known of Ignatius from their days at Alcala and eagerly embraced his example of rigorous penance. Both Laynez, the second Governor-general, and Salmeron represented the Pope at the Council of Trent. The spiritual Magnificent Seven that battled for Christ's rights on earth was rounded out by another Spaniard, Nicholas Bobadilla, and Simon Rodrigues, a Portuguese.

Spiritual Exercises

In each case the final conversion was effected through the *Spiritual Exercises*, a month-long retreat whereby each retreatant gains a victory over himself and his evil tendencies (concupiscence). To be a disciple of Jesus and a savior of souls one must imitate His life which was a perpetual holocaust. If Christ could sum up His teaching in a single phrase He would say, "Deny yourself!" In other words either a man rules his passions or they rule him. The next battle that Ignatius' small army had to face was open warfare against pride, honors and attachment to riches that draw them away from sacrifice for the love of God. The spiritual life then consists in the presence, preservation and increase of sanctifying grace.

In the second, third, and fourth

weeks, the life of Christ comes alive. With sin defeated, the practice of virtue becomes paramount, especially humility which consists principally in the submission of man to God and in magnanimity. The feudal spirit of fidelity enters into the meditations and leads one to render perfect service to a Lord who is infinitely perfect. It also arouses the long-lasting enthusiasm of the warrior and the devotion of the knight. These sentiments along with the vow of obedience and the influence of Divine Providence supplied the cohesive integrity that kept the Society unified in the upcoming years of separation.

In 1534 all six of the young men resolved to consecrate themselves to the service of God in the priesthood and to labor for the salvation of souls. On the feast of the Assumption, August 15, Ignatius and his companions walked two miles outside of Paris to a chapel of Our Lady on Montmartre (Mount of Martyrs) and assisted at a Mass celebrated by Pierre Favre, then the only priest. Each, as he received Communion, took a vow of chastity and poverty and made a promise to go to the Holy Land to convert the infidels unless prevented by unforeseen obstacles. In that event they would go to Rome and ask the Pope to decide their destiny. The date of that Mass, when they also took the Blessed Virgin as their patroness, many historians consider as the beginning of the Society of Jesus, although it was not canonically approved until some years later.

During the six years, the Company of Jesus as they called themselves, moved ahead haltingly and with uncertainty, but its members, who had by then increased to ten, never neglected the practice of virtue and sacrifice. Recurrent illness caused Ignatius to return to the Basque country for several months to recuperate. His companions were also forced to leave Paris when the interminable warfare between Charles and Francis I broke out once again, since most of them were Spaniards in a hostile city. By 1537 all had arrived in Venice, awaiting a ship to take them to Jerusalem, but the ship never came because the Mediterranean was set

ablaze by Moslem marauding. Then the interaction of Pope Paul III determined their fate.

Profile: Paul III

Alessandro Farnese, who took the name Paul III, stood astride two different worlds: the permissive era of the Renaissance and the remarkable period of reform that produced the Jesuits and the



Alessandro Farnese, who took the name Paul III, stood astride two different worlds: the permissive era of the Renaissance and the remarkable period of reform that produced the Jesuits and the Council of Trent, both of which he championed.

Council of Trent, both of which he championed. He was born into the illustrious Farnese family, one of the most renowned in Italy, soon to become the Dukes of Parma, and was related to the Gaetani (family of Boniface VIII) through his mother. He received a superior education, although thoroughly steeped in humanism, in the house of Lorenzo de' Medici where he traveled in the social circle of two future popes.

His career moved ahead through the patronage of the powerful but notorious Cardinal Rodrigo Borgia. When the latter was elevated to the Papacy (Alexander VI), Farnese received the red hat as much for his shrewd intelligence and diplomatic skills as for his connections. Then in a short period of a few years, this dissolute son of the Renaissance—he had fathered three children—turned his life around. The moral change became evident when he conscientiously accepted his duties as administrator in the diocese of Parma in 1509 and came to fruition ten years later when he was finally ordained a priest. Thereafter his conduct was above reproach.

When he occupied the Chair of Saint Peter in 1534, his keen intelligence clearly understood the disastrous situation that was unraveling Western Civilization and he used his enormous energy—even at the age of sixty-seven—to begin the counter-attack. “The days,” as he said, “were full of hatred and dissension...The unity of the Christian name had been shattered by schism and heresy. The Turks were advancing on land and sea.” And then he gave the reason, “The divine wrath lay heavily upon all us sinners.” He obviously realized that a moral and spiritual problem required a moral and spiritual solution, and one of the first steps was to place an army in the field that could fight the enemy on those terms.

Beginning in 1537, Ignatius and his companions traveled to Rome where they made a favorable impression on Pope Paul and influential Church officials because of their piety, learning and dedication. Although the Holy Father gave them permission to go on a pilgrimage to Jerusalem, he remarked that the Church would benefit far more if they stayed in Italy, a request that they took seriously.

With the pilgrimage out and the Pope seeking help, Ignatius and his followers entered into a lengthy but amicable debate concerning their next move. They decided to form themselves into a religious order and take a third vow of obedience to an elected superior. The holy founder presented to Paul III a formula of the proposed institute's purpose

(which was to do the Pope's will) and its rules. When Pope Paul read it, he exclaimed, "The finger of God is here," and a year later he promulgated a papal Bull canonically establishing the Society of Jesus as a religious order.

Soldiers of Christ

Even before the order was officially established, Pope Paul utilized their multi-faceted abilities by using them in confidential missions, sending them to teach in newly formed universities and entrusting them with assignments as apostolic nuncios. Soon candidates of excellent quality began to flow in from Italy, Spain, Portugal, then France, Belgium, and Germany; from the Netherlands came Saint Peter Canisius and from Catalonia came the viceroy, Saint Francis Borgia who washed away the stain on the family name from an earlier relative.

The value and importance of the Jesuits was brought to the Catholic world through their outstanding work at the Council of Trent. Laynez and Salmeron, who attended as papal theologians, were accompanied by Claude Le Jay and a young Peter Canisius. They acted in an advisory capacity to key cardinals, made opening and closing statements, participated in numerous discussions and drafted decrees. When the Italian bishops returned to their dioceses, they brought Jesuit priests with them, so that in a short time the entire country experienced a phenomenal revival of Faith.

Initially, Ignatius did not recognize the apostolic value of educating youth other than training his candidates for the priesthood. However, many Jesuits as part of their pastoral labor began to teach in colleges and universities and even to organize schools for boys. Soon glowing reports about the efficacy of improving the moral and spiritual lives of the young through education began to arrive in Rome. Both Francis Xavier and



Tomb of Saint Ignatius of Loyola in the church of the Gesu, Rome.

Francis Borgia led pioneering efforts in this field. So effective was this means in reviving Christian Civilization and combating heresy that by the end of the century three-quarters of their houses were schools and four-fifths of their members were teachers (A census taken in 1616 revealed over 13,000 members).

During the ten years before their founder's death (d. 1556), the Jesuits expanded into all parts of Europe due as we have mentioned to their moral and intellectual excellence, but also there was a great thirst on the part of many Catholics for spiritual regeneration. We don't have access to celestial documents as Ludwig von Pastor had access to papal documents in the Vatican archives, but common sense tells us that God provided an enormous grace for the success that the Jesuits achieved and the obstacles they overcame.

In Spain many of the older, entrenched prelates resented the brilliance and new methods of the young priests, especially frequent Communion and the use of a new piece of furniture

called a confessional, but the outstanding Dominican, Luis de Granada and the holy secular, Blessed John of Avila provided support. In France the Parliament of Paris, strongly influenced by its Gallican members, refused to confirm the privileges of the order for a few years, but the Cardinal of Lorraine—from the great Guise family—successfully intervened. In Germany the Protestants threw up roadblocks, but they were no match for the enterprise and determination of Peter Canisius. In the end, the patience, prayers and suffering of the new missionaries achieved success while the hardheadedness of their adversaries failed.

However, of all the Jesuits who made a holocaust of their lives we must make some brief comments about the model of missionary selflessness: Francis Xavier.

Francis landed at Goa on the west coast of India in 1541. He moved from village to village, miraculously healing the sick and occasionally raising the dead. His compassionate love of children, slaves and sinners gave his preaching an irresistible force. Along the coast he built forty-four churches and had at least four native-born Indians ordained priests. He carried his apostolate to Ceylon, the Malay Straits, the Molucca Islands, east of Borneo, and eventually to Japan where he converted thousands. He died in 1552, completely worn out by his enormous labor to convert pagan souls. A few months later the body was disinterred and found to be incorrupt and so it remains to this day. Many threads woven into Part Two will be continued in subsequent chapters. ■

Bibliographical Note:

Many reference works were consulted that have been listed elsewhere. The bulk of the material came from two biographies of Saint Ignatius by Paul Dudon, S.J. (Milwaukee, 1949) and Father Genelli, S.J. (New York, 1917) and a history of the Jesuits by Martin P. Harney, S.J. (Chicago, 1962).



BOOK
REVIEW

Dressing with Dignity: A Lost Notion?

BY M. TAYLOR



As Hollywood leads the fashion world, parents know an ongoing anguish as their daughters look to the latest “stars” to show them how to dress. Mothers around the nation knows all too well what it is to stand in a store hoping that out of fifty outfits their daughters will settle for the

least provocative. No longer inspired by Christian values but by pagan values, fashion trends are becoming increasingly liberal, allowing for a permissiveness that consistently places our children in harm’s way.

How do we fight this?

The Holy Mother Church, which holds within its sacred Mystical Body the fullness of Truth, has had the solution for centuries. No institution on earth has better understood human nature as affected by Original Sin, the dire results of its unchecked concupiscence, and its only safeguard, the practice of the virtues of dignity, femininity and modesty.

But how can families apply this?

In her dynamic book, *Dressing with Dignity*, Colleen Hammond shows us how. With wit, tact and objectivity she addresses the “loss of the sense of reverence” as the starting point of today’s fashion crisis, and demonstrates how, as the Serpent targeted Eve in the Garden of Eden, so does today’s culture target modern woman.

Contrary to the feminist viewpoint, Mrs. Hammond equates femininity to all that is most precious on earth. She makes the case for dignity and modesty by demonstrating that all that is most valuable and sacred in nature is found covered, protected and veiled.

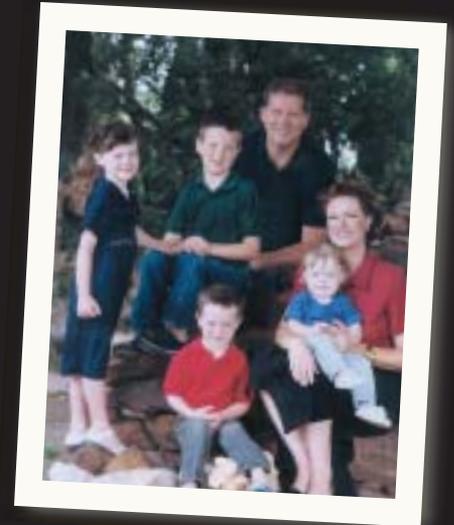
In a concise, thorough history of the corruption of fashion in our time, Mrs. Hammond shows how the great fashion drives of the early to mid-twentieth century were made under a Godless impulse, aiming at introducing trends that at first shocked even Hollywood. Still, some-

times retracting dresses that were too daring and introducing them later, the ground was slowly won. For example, outfits that in the fifties were labeled “inconceivable,” were being aired on television in every home in America in the sixties.

Easy to read but well researched, the book proves the systematic targeting of feminine integrity, and cites from papal and ecclesiastical texts to make the case for the return to dignity and femininity.

In the end, Mrs. Hammond proves the Church’s maxims are not contradictory with dressing tastefully and stylishly, so as to make a real difference in the world we move in. “There is a difference between dressing attractively and dressing to attract,” she writes, and goes on to give several fashion tips and practical solutions.

Still, realistically, she admits it is counter-cultural. It will take resolve, and it will take great courage to make a change. But when we recall that Pope John Paul II labeled this culture the “Culture of Death,” it may give us what we need to fight instead for a culture where no child will ever be a “mistake,” no young woman will ever be tempted to “terminate” and every mother will have a “knight in shining armor” at her side. ■



Colleen Hammond, authoress of *Dressing with Dignity*, with her husband Dennis and children.

As the Serpent targeted Eve in the Garden of Eden, so does today’s culture target modern woman.

Order now! To purchase *Dressing with Dignity*, visit www.ValoraMedia.com, or call toll free at 1-866-299-2855. Bulk order pricing is available.