

September/October 2005

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MAGAZINE



PLINIO CORRÊA DE OLIVEIRA

On the tenth anniversary of his death

**A Great Connoisseur of
the American Soul**

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FORGOTTEN
TRUTHS

‘If I did yet pleased men, I should not be the servant of Christ’

BY DOM PROSPER GUERANGER

There are times when the Holy Spirit requires from a Christian something beyond the interior resistance of the enemies of his soul. He must make an outward protestation against error and evil as often as position or duty demands it. On such occasions, he must bear to become unpopular, and console himself with the words of Saint Paul: “If I did yet pleased men, I should not be the servant of Christ.” (Gal. 1:10) But the Holy Ghost will be on his side; and finding him resolute in using His gift of fortitude, not only will He give him a final triumph, but He generally blesses that soul with a sweet and courageous peace, which is the result and recompense of a duty fulfilled.

Thus does the Holy Ghost apply the gift of fortitude when there is a question of a Christian’s making resistance. But, as we have already said, He imparts also the energy necessary for bearing up against the trials that all must go through who would save their souls. There are certain fears that damp our courage and expose us to defeat. The gift of fortitude dispels them and braces us with such a peaceful confidence that we ourselves are surprised at the change.

Look at the martyrs: not merely at such a one as Saint Mauritius, the leader of the Theban Legion, who was

accustomed to face danger on the battlefield; but at Felicitas, a mother of seven children; at Perpetua, a high-born lady with everything this world could give her; at Agnes, a girl of thirteen; and at thousands of others like them; and say, if the gift of fortitude is not a prompter of heroism.

Where is the fear of death—that very thought of which is sometimes more than we can bear? And what are we to say of all those lives spent in self-abnegation and privation with a view to make Jesus their only treasure and to be more closely united with Him? What are we to say of those hundreds and thousands who shun the sight of a distracted and vain world, and make sacrifice their rule? Whose peacefulness is proof against every trial, and whose acceptance of the Cross is as untiring as the Cross itself is in its visit? What trophies are these of the Spirit of fortitude! And how magnificent is the devotedness He creates for every possible duty! Oh, truly man of himself is of little worth; but, how grand when under influence of the Holy Ghost! ■

Dom Prosper Gueranger, O.S.B., *The Liturgical Year* (Great Falls, St. Bonaventure Publications, 2000), 391–392.

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CRUSADE

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The American TFP

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



Bishop Kevin Rhoades of Harrisburg leads his flock in prayer and reparation in front of an abortion clinic.



COMMENTARY

Thank You Bishop Rhoades

A Personal Account of an Abortion Protest with a Catholic Bishop

BY MICHAEL WHITCRAFT

When I heard that my bishop, Most Reverend Kevin Rhoades of Harrisburg, Penn., was planning a procession and a Rosary in front of a local abortion clinic, I was excited and pleasantly surprised. Amid the chaos that defines modern life, we faithful are in great need of shepherds who will take definitive stands and lead the charge against evil. I thank Bishop Rhoades for doing exactly this on Saturday, June 11, 2005, and feel honored at having been present.

A Tradition Begins

Bishop Rhoades began the weekly abortion protest years ago while he was still a parish priest in Harrisburg. Every Saturday morning, he would lead his parish to the Hillcrest Women's Medical Center on Front Street in Harrisburg to pray a Rosary asking for an end to abortion and that the women seeking abortions would have a change of heart. His parishioners continued the tradition Father Rhoades had begun. Apparently, he never forgot about it either, because after installment as bishop in Harrisburg, he led his faithful in protest once again.

The Event

To begin the event, Bishop Rhoades celebrated Mass. Many priests were present,

including EWTN's Father John Trigilio. After Mass, we drove to a park a few blocks from Hillcrest Women's Medical Center, where a statue of Our Lady of Fatima was placed on a litter and protesters gathered for the procession. Organizers estimate that approximately 500 were present for the event.

We walked the few blocks to the clinic. As we arrived, I noted a sinister air in the surroundings that was exacerbated by a group of "escorts" who stood in front of the clinic with arms crossed and callous, cynical, hard faces for the duration of the event.¹

I was particularly impressed with Bishop Rhoades' calmness as he led the prayers. Apparently well acquainted with adversity, he continued undaunted. That is not to say that the opposition was unusually fierce or virulent, for at no time did I feel threatened in any way. However, a palpable feeling of confrontation was undoubtedly present.

As we prayed, several women came outside to stand on the clinic's porch and gawked at us. One woman stood with a smirk on her face and even mockingly prayed with us. However, her nervous eyes and her chain-smoking betrayed profound sadness and a troubled conscience.

As the event finished, I was fortunate to greet Bishop Rhoades. I wanted to express my gratitude for the stand he had taken and the weekly Indult Mass that he approved for his diocese. He greeted me warmly and then continued to greet and bless everyone who approached him.

Reflections

Bishop Rhoades personally led his flock in spiritual combat to confront the powers of evil and public opinion. He fearlessly struggled with his people and directed their actions. In doing so, he went against the revolutionary myth that authority is synonymous with disdain for subordinates and contradicted the belief that all those in authority live comfortable lives by the sweat of those whom they lead.²

Throughout the day, Bishop Rhoades was close to his people, but never lost the dignity proper to his position. In short, he was strong, intimate and dignified. This is exactly the type of leadership we need from our bishops to confront the revolutionary icons of our day and to topple the forces in society that strive to destroy the Catholic Church.

I thank Bishop Rhoades for his actions and pray that he continue to govern his diocese with the type of leadership so necessary in our troubled times. ■

Notes:

1. "Escorts" are volunteer-activists who work at abortion clinics to ensure "patients" have no communication with sidewalk counselors as "patients" walk into the clinic.

2. The word "revolutionary" is used here in the sense given by Professor Plinio Corrêa de Oliveira in his book, *Revolution and Counter-Revolution*, available at http://www.tfp.org/what_we_think/rcr_book_online/rcr_intro.html.



COVER
STORY

PLINIO CORRÊA DE OLIVEIRA

A Great Connoisseur of the American Soul

This October 3, 2005 marks ten years since the death of Professor Plinio Corrêa de Oliveira, the founder of the Brazilian Society for the Defense of Tradition, Family and Property, and the inspirer of the TFP movement worldwide. He was a man of unyielding faith, wholly consumed with a burning love for Our Lord Jesus Christ, the Blessed Mother, and the Holy Roman Catholic and Apostolic Church. No better words than his own can describe his life pursuit:

*When still very young,
I marveled at the ruins of Christendom
and gave them my heart.
I turned my back on all I could expect
and made of that past,
so full of blessings, my future.*

Professor Corrêa de Oliveira defended these sacrosanct ruins with all the courage and

ferocity of a rampant lion, which is the symbol he chose for the TFP. During the sixty years of his public life, he stood in the breach, countering every threat and every assault made against the remains of the Catholic order of yesteryear. This life of heroic struggle led his posthumous biographer, Professor Roberto de Mattei, to call him the “crusader of the 20th century.”

This fighting spirit, nourished by a true devotion to Mary Most Holy, is the legacy he bequeathed to the TFPs around the world.

Crusade is proud to publish this article by American TFP Vice President John Horvat II, in loving tribute to Professor Corrêa de Oliveira’s exceptional love for America, and the prayerful confidence he nourished for years, which through the prayers and intercession of Mary Most Holy, God would mercifully deign to use America as a privileged instrument for Christendom’s restoration.



Plinio at the
age of four.



BY JOHN HORVAT II

My experience with Professor Corrêa de Oliveira and his keen discernment of American society began almost by mistake. During a visit to São Paulo, Brazil, in 1986, I happened to be nearby when a group of Americans residing there were to meet with Professor Corrêa de Oliveira. By chance, I also entered into the room and found myself in one of the founding meetings of a special study commission that would discuss American issues.

On his own initiative, Professor Corrêa de Oliveira gathered together several TFP members and spoke to us about his idea of forming a commission that would look at American issues in light of America’s role in history. Although we did not know it at the time, these meetings would later serve as guiding lights for some of our actions in America.

Plinio Corrêa de Oliveira was a man of great zeal who dedicated his life to defend the Church and Christian civilization against a systematic attack that he named “The Revolution.” He was born on December 13, 1908 and died on October 3, 1995.



A Profoundly American Commission

This was not to be a commission of abstract thought and theory. It was to delve into the very core of American cultural life. What was so very striking about this commission was its Americanness despite the subtropical Latin atmosphere where it was held.

Consider the very name of the commission. It was not named after any special saint or fitting invocation of Our Lady as it was common in the TFP. It was simply the “American Commission,” and there were times when Professor Corrêa de Oliveira referred to it as the “meeting of the American boys.”

It was American in its concrete and practical goals and mentality. The Commission had a mission to accomplish. Those who attended can testify that it was a meeting of incredible candor and frankness in which Professor Corrêa de Oliveira showed the “American side” of his soul. You felt you could bring up almost any subject and he would face that problem head on. Professor Corrêa de Oliveira welcomed objections and problems.

He often saw the cold, bottom-line relationships that were molded on the erroneous premise that time is money.

Talents and Shortcomings Seen Objectively

However, while the American Commission was indeed very American, it was paradoxically un-American in that it countered many of the defects of our American souls.

For example, Professor Corrêa de Oliveira commented upon the Americans’ exaggerated horror for abstraction and held meetings that dealt with the ethereal themes of the metaphysical, the marvelous and the sublime. He often saw the cold, bottom-line relationships that were molded on the erroneous premise that time is money. He even saw how this very cold premise affected our relationship with God. He thereby countered this defect by fostering an understanding and goodness that melted the cold exterior and invited us to look

beyond the practical. In reply to our frustration in enduring periods of nuance, complications and hardship, Professor Corrêa de Oliveira would teach us how to deal with these challenges in a truly Catholic way. The bottom line was that brutal frankness did not always resolve the problem, instead, a dose of goodness, charity and diplomacy worked much better.

And so the American Commission was both American and un-American—a testimony to the genius and sanctity of its founder.

My accidental membership in the Commission spanned from those first founding meetings in 1986 to the very last meeting in late 1991. While not residing in Brazil, I attended the meetings during trips there and frequently read summaries of the proceedings. When the Commission was in need of a researcher in America, Professor Corrêa de Oliveira asked if I might fill that role—an experience cherished to this day since it exposed me not only to his commentaries but to a world of authors and ideas associated with the topics we discussed.

* * *

Laying the Foundations for Future Action

In retrospect, it is easy to lament and decry our own lack of discernment and failure in asking the many questions that would have helped clarify the many enigmas of our days. However, such laments serve as a distraction from Professor Corrêa de Oliveira’s brilliant discernment and to the legacy he left behind. The real question is to appreciate the veritable treasure found in those meetings. Ours is to admire the valuable insights contained therein.

At the same time, his perspicacity in understanding the American soul imposes upon us a terrible responsibility. Ours becomes the task to follow his beacons.

In the years after his death, my appreciation of the American Commission has only grown. I have come to admire Professor Corrêa de Oliveira’s ability to

provide a snapshot of the American soul. At times, I have felt the urge to shout “Eureka!” when his explanations solve some perplexing problems. I have had the joy of realizing that in the American Commission meetings, he laid the groundwork for so many future actions of the American TFP.

The Commission laid this foundation not by entering into the ever-changing minor aspects of current events. This was not how Professor Corrêa de Oliveira worked. He liked to solve problems by taking panoramic views of the problems. He complained about modern scholars who become so specialized and so consumed with minutiae that they are unable to perceive the principles behind the problems. Often one must see things from afar or above, as if from an airplane or mountaintop, to understand the logic of the complex forest below.

Panoramic insight is a term that best describes these meetings. Perhaps a brief description of one of these insights would best serve to explain the American Commission’s studies and Professor Corrêa de Oliveira’s keen understanding of the American society.

It is hard to say which was the greatest or most useful panoramic insight of the American Commission meetings. My choice would be Professor Corrêa de Oliveira’s discernment of the mentality of a large swath of the American public opinion that might be called the “Ten Commandments” American.

* * *

Sailing the Vast Conservative Sea

Indeed, unlike many other countries, there is a veritable ocean of conservative thought in America, and from his far-away vantage point, Professor Corrêa de Oliveira was able to characterize the religious majority that makes our country so conservative. He gave us guiding principles that we could navigate in these waters and thus realize effective action.

He observed that all too often America is perceived in the context of Holly-



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wood or the media. American visitors sometimes express surprise when they observe a different America than the one that appears on television. In fact, even we Americans tend to believe this portrayal and fail to realize the full extent of our conservatism.

We needed an authentic vision of America. One important part of this vision was what Professor Corrêa de Oliveira called an American consensus, the spiritual glue that holds America together. It is a general agreement or accord whereby we make a commitment to get along as Americans.

This consensus was forged at the birth of our nation. In fact, immediately after the Revolutionary War, a religious crisis broke out. No Protestant group held a clear majority and there was no more European influence to look to for guidance. The Protestant churches were disorganized and on their own. The war left the colonies in religious chaos, and the morality of the country was disorganized. Religion itself was threatened by a new “freethinking” spirit that was spread by



Those who attended the “American Commission” can testify that it was a meeting of incredible candor and frankness in which Professor Corrêa de Oliveira showed the “American side” of his soul.

the followers of Voltaire and Rousseau. Such a moral atmosphere could easily degenerate into rapid and total amorality. America had to adopt a religious defense against this new spiritual onslaught.

Professor Corrêa de Oliveira contended that America adopted a kind of religious consensus. It was not a union of a single church and state forbidden by the Establishment Clause, but a union of the State and an unwritten agreement of religious consensus. It was a consensus whereby Americans went along with a set of working rules in which certain things against

God were prohibited. The State maintained a certain reverence for a vague God it trusted. A consensual Christian moral code loosely based on the Ten Commandments was adopted by the State and embedded in our laws. This consensus became the regulator of our morality and the spiritual glue that holds us together.

America: Officially Nondenominational, yet Religious

Thus, Professor Corrêa de Oliveira noted that while the American State has no denomination, it would be a gross exaggeration to say it is not religious. In practice, the American official religion is this general ecumenical consensus. Since this consensus was Christian, the nation is vaguely Christian.

As long as you worship some kind of God, preferably Christian, you are part of that consensus maintaining Godliness, patriotism and familial devotion. You are part of the consensus as long as you maintain a vague respect for God's law, as a kind of insurance policy guaranteeing public order.

American authors and sociologists have often commented on the unique American relationship with religion. In *American Politics*, Samuel Huntington noted that Americans give to their nation and its corresponding culture “many of the attributes and functions of a church.” Sociologist Robert Bellah points out that America established a “civil religion” that provided “a religious dimension for the whole fabric of American life, including the political sphere.”

Even today, in the middle of a Cultural War destroying religious conviction and morals, huge swaths of the American public have signed on and continue to sign on to this vague consensus. The practical consequences of this attitude are very important and quite apparent in today's political climate. When the majority of a country reaches a consensus that all should worship some kind of God, the nation becomes very religious.

Today, no one disputes, yet few can explain, the fact that Americans are religious. Religious devotion sets America apart from its closest allies. Today, religious America is an obstacle in the constant worldwide secularist assault upon the very idea of religion.

The Moral Issue

A consequence of this is the emergence of a large portion of the population that respects a moral code loosely based on the Ten Commandments, even if just for the sake of public order. For this reason, America tends to be moralistic. It tends to turn issues into moral problems and seeing them in absolute terms. Indeed,

the moral issues contained in the Decalogue are precisely those that polarize America today. These Americans professing unquestioning belief in God and His law are far more willing to mix faith and politics than people in other countries. American conservatives coalesce around the issues of abortion, school prayer, pornography and homosexuality. In fact, America is the only developed country with huge protest movements around moral issues. These issues do not go away but appear yearly on the legislative agenda.

Professor Corrêa de Oliveira remarked how the primary difference between the conservative movement in Europe and America is exactly our moralistic outlook. "American public opinion has an attachment to the notion that the Commandments must be followed," he noted, "and attaches disgrace to those who openly transgress them." That is not to say America is without sin. Sin and immorality abound here. However, the mere existence of this attachment to a moral law is a constant call to return to it. In a world where morals are fast disappearing, anyone who holds on to the Ten Commandments is a conservative obstacle. For this reason, as much as most Americans refuse to believe it, America is the great con-

servative country.

The "Ten Commandments" American

This general idea of the "Ten Commandments" American is just one of the many of the panoramic perspectives Professor Corrêa de Oliveira developed in the American Commission.



The American TFP campaigns in New York City in mid-2000 against communism. Thousands of statements were distributed in regards to the Elian Gonzales case.

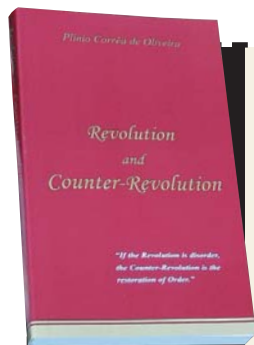
Here is where the genius of Professor Corrêa de Oliveira can be seen. Fulfilling his role as founder and mentor of the TFP movement worldwide, his goal was not to specialize in minute aspects of the American reality, but to form a school of action based on general panoramic views. While it is debatable how well we corresponded to this vision, one cannot deny the brilliance of his strategy. Based on such panoramic insights, the American TFP was free to act as it saw fit by merely applying these principles and insights to concrete events and issues.

In the case of the "Ten Commandments" American, Professor Corrêa de Oliveira suggested that the action of the American TFP must go beyond our main focus, which will always be that minority of traditional anti-Communist Catholics. We must adapt to the American circumstances and broaden our outreach to include all aspects of American cultural

conservatism, thus turning this great moralistic consensus, defective though it may be, into an obstacle to the Revolution described in the context of his book *Revolution and Counter-Revolution*.

A Diversified Struggle on Many Fronts

Thus, throughout its long history, the American TFP took consistent anti-Communist positions against the worldwide Communist offensive that marked the Cold War era. We especially attacked the position of the "Catholic left" that sought to reconcile the irreconcilable doctrines of Catholicism and Marxism. Today, we still point out the continued misery and persecution of the Church found in China, Cuba and other countries still suffering under the Communist yoke. We denounce the lingering remnants of liberation theology. We have also opposed social movements inside the Church that would seek to change Church teaching on moral issues



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Revolution and Counter-Revolution

BY PROFESSOR
PLINIO CORRÊA DE OLIVEIRA

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or take advantage of scandals inside the Church to “democratize” its structures.

However, during the eighties, we were encouraged by Professor Corrêa de Oliveira to develop another line of action and join those in the American conservative movement who developed the idea of a cultural conservatism focusing on the issues of concern to the vast number of “Ten Commandments” Americans. Such actions include joining and encouraging the opposition to abortion, same-sex “marriage,” blasphemy, flag burning and so many manifestations of the Revolution that are polarizing America.

Indeed, in today’s bitter climate of the Cultural War, these issues have taken center stage among the so-called values voters. They are obstacles in the slide toward immorality. They are leading to an undeniably growing polarization that seems to suggest that the original American consensus is unraveling and has now reached a point where this precarious coexistence with liberal Americans no longer works.

Yearning for Authenticity

The intensity and depth of the present debate only makes Professor Corrêa de Oliveira’s perception of the American reality all the more timely since we are reaching a crucial point in America’s history. In the eighties, Professor Corrêa de Oliveira spoke of a profound shift in the mentality that he perceived in some

Americans. He spoke of a new type of American, tired of the artificiality and wanting quality and authenticity. In a secular wasteland, this American yearns for the sacred, the symbolic and the sublime—an American who sees and admires things more important than self. He upholds superior values and defends a higher law. These Americans are now questioning the false premises that state the sole purpose of life is the

*Professor Corrêa de
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unrestrained quest for egoistical living and the pursuit of an exclusively material happiness. They see the exhaustion of the ideas that have turned America upside down since the sixties.

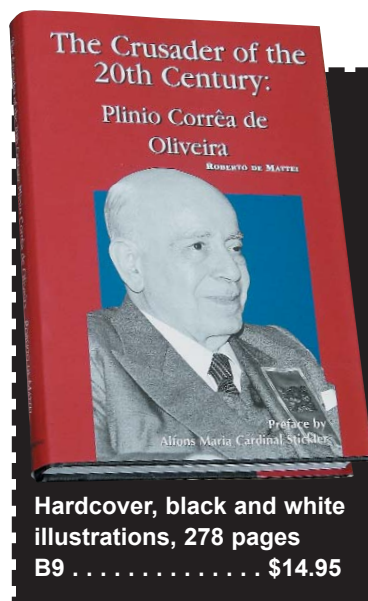
Thus, Professor Corrêa de Oliveira’s keen discernment of the American reality projects itself into the future. The great moral battle he foresaw is not over. A great internal debate over the course of America’s future must unfold. However,

through his panoramic insights, the American TFP has the elements to join with other Americans to defend our beloved Republic. We have the courage to proclaim a true, authentic and holy patriotism whereby we yearn to see America not as a mere obstacle but an authentically counter-revolutionary nation.

As an American, I am grateful for Professor Corrêa de Oliveira’s great zeal for my country. However, I know that his concern was born from an even greater love of Christian civilization and dedication to the Catholic cause to which he called all TFP members to participate.

The source of his strength was the Church, the supernatural life and above all, a tender devotion to Our Lady. He taught that these are the things that move God to act in history and where the fate of nations is decided. It is here where Professor Corrêa de Oliveira differs from those conservatives who put their future in the frail hands and fickle hearts of men.

His confidence in the final victory of Providence gave special impetus to his methodical and concrete human action. He truly believed what he wrote in *Revolution and Counter-Revolution* “that nothing can defeat a people who are virtuous and truly love God.” ■

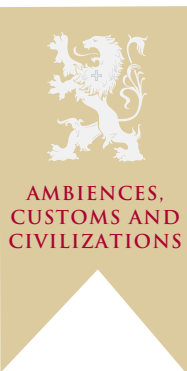


Crusader of the 20th Century: Plinio Corrêa de Oliveira

BY ROBERTO DE MATTEI

The Crusader of the 20th Century is the first complete study of the life, thought and action of Professor Plinio Corrêa de Oliveira. A brilliant orator, prolific writer and dynamic man of action, he was considered by many as one of the greatest Catholic figures of our time. He traversed the twentieth century in defense of the Church, the Papacy and Christian civilization. A letter from the Vatican praised one of his works as a “most faithful echo of all the documents of the Supreme Magisterium of the Church.”

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Old Age: Decrepitude or Glory?

BY PLINIO CORRÊA DE OLIVEIRA

How the modern world, caught up in sensuality, deceives itself when it sees only decadence in aging. When one knows how to esteem the spirit more highly than the body, growing old is to grow into what is most noble, the soul. Although aging does entail bodily decadence, this is only the material element in the human person. The body may indeed lose its beauty and its vigor, but it may enrich itself with the translucence of a soul that knew how to develop and grow along the course of life. This translucence constitutes the highest beauty the human face may acquire.

* * *

Saint Mary Euphrasia Pelletier was born in the island of Noirmoutier of pious parents on July 31, 1796, and received in baptism the name of Rose Virginia. She entered the community of the "Refuge" of Tours in 1814, and made her profession in 1816, taking the name of Mary Saint Euphrasia. She became first mistress of the penitents, a short time after her profession, and about eight years later was made superioress of the house of Tours. Desirous of extending the benefits of her order to the very extremities of the earth, she clearly saw that a central government, a mother-house, should be established. With help from Pope Gregory XVI, she founded Our Lady of Charity of the Good Shepherd of Angers. She died in April 29, 1868, and her feast is celebrated on April 24.

During her life, nothing representing beauty was lacking to her youth: the crispness of her features, the beauty of

her eyes and her flawless skin, the distinction of her face, the nobility of her bearing, the vigor and grace of youth. Moreover, the splendor of a clear, logical, vigorous and pure soul was reflected on her face. She was a magnificent example of a young Christian maiden.

Now behold her in her old age. There remains but a dim reflection of her youthful charm. Yet another beauty, a higher one, shines in that admirable face. Her gaze has grown profoundly; a noble and imperturbable serenity foretells the transcendental and definitive nobility of the blessed in heavenly glory. Her face conserves the marks of the arduous battles of the interior and apostolic life of the saints, showing a form of strength, of completeness, of the immutable—it is

maturity in the most beautiful sense of the word. The mouth is finely expressive, conveying the temper of iron. Great peace and kindness with neither romanticism nor illusion, but with some remnant of the former beauty, still shines in this face.

The body has declined, but the soul has grown so much that now it is all in God, leading one to recall Saint Augustine's statement, "Thou hast made us for Thyself, Lord, and our heart is restless until it rests in Thee."

Who would dare affirm that for Saint Mary Euphrasia growing old was growing decadent? ■





Embryonic Stem-Cell Delirium

BY JOHN HORVAT II

Most of you have already seen the stem-cell news stories. A handicapped person is shown in a wheelchair suffering from a degenerative condition. The picture changes to a laboratory where research is taking place. The message: embryonic stem-cell research will cure the poor suffering person. The screen then focuses on a conservative politician who raises cruel moral objections to the procedures.

The tragedy of such media portrayals is not in the "cruelty" of such moral positions but in the falsity of the conclusion. Embryonic stem cells simply will not cure the handicapped person. There is no scientific evidence to support this conclusion. However, the viewer is deliberately left with that false impression.

Such tactics are symptomatic of "embryonic stem-cell delirium," a syndrome that causes patients to cling obstinately to such false conclusions and to blackout any other opinion. Never mind that human life is destroyed or that such research is not yielding results or that the conclusion is unscien-

tific—all of these are minor considerations. Nothing seems to stop embryonic stem-cell delirium. Bring up the facts and the media only cry all the louder, "*Embryonic stem-cell research must go forward!*"

Put aside for a very brief moment that embryonic stem-cell research is totally unacceptable because it kills human embryos and just consider the facts. No approved treatments have been obtained using embryonic stem cells. *None at all.* No human trials are being done and, after 20 years of research, embryonic stem cells are not being used to treat people. Scientists have spent a whole generation to conclude that embryonic stem cells are unreliable because these tend to produce tumors, cause transplant rejection or form the wrong cells.

The record is extremely clear. These cells are not working and are even hazardous. There are no promising prospects for the near future. However, that does not stop the media's cries. It does not stop celebrities infected with

this delirium from demanding embryonic stem-cell research be supported.

The worst thing is that embryonic stem-cell delirium sufferers will not even rationally consider other alternatives. Adult stem cells can be obtained without killing human life. They are practical and ethical. Typically drawn from the bone marrow of patients, they have an excellent track record being used clinically over 30,000 times. Researchers are constantly making breakthroughs in this area. They are making startling advancements using adult stem cells in treating Parkinson's disease, juvenile diabetes and spinal-cord injuries. On another track, stem cells from neo-natal umbilical-cord blood have also proven successful. More than 6,000 patients and 66 diseases have been treated. The results are promising and exciting. Furthermore, private investors are funding adult stem-cell research instead of embryonic stem-cell research.

And yet the conclusion from those with embryonic stem-cell delirium is not to pour public money into these very successful treatments, but those that have failed. State governments across the country are climbing over each other to throw good money after bad. Billions of dollars are being invested on this pipe dream that is fast becoming a nihilistic nightmare.

Bad economics cannot deter them. One would think sufferers would at least be concerned for the women whose health could be harmed by egg harvesting methods. However, not even women's health issues, so precious to feminists worldwide, seem to affect the heartless insensitivity caused by embryonic stem-cell delirium.

Alas, perhaps researchers would do well to search for a cure for this illogical malady. Tragically, there are no regenerative stem cells that can help, for embryonic stem-cell delirium is not a biological or even a psychological malady. It is the sad byproduct of our culture of death. It is a moral illness that deadens the sensitivity to a moral law inside the soul, causing society to lose its bearings and overturns all moral barriers that stand in its way. ■



America Needs Fatima®

September/October 2005

PROGRESS REPORT

At a Call to Chivalry Camp: *'The Most Beautiful Adventure is Ours'*

Continued from back cover

The camp offered discrete examples of how young people can defend the Faith. Participants were particularly impressed by TFP Student Action's activities on the nation's campuses in defense of traditional marriage and against abortion. Participants were also treated to talks on Islam, the Crusades, a history of the Knights of Malta and topics based on the book, *Revolution and Counter-Revolution*, by Professor Plinio Corrêa de Oliveira. Theatrical presentations helped illustrate the points and the boys were encouraged to discuss and debate the lessons they learned.

Soul and Body

A program of manly piety started with the singing proclamation of the Creed and ended with a nightly torch-lit Rosary procession held outdoors. Prayer, the Rosary and Holy Communion made up the "spiritual arms" of these modern-day knights.

The active yet fun-filled schedule

began with morning reveille and room inspection. The boys engaged in camp activities that included rock climbing, canoeing, archery, karate and paintballing.

As the days passed, a spirit of camaraderie grew, extending not only to the young participants but also to the camp staff and fathers who attended with their sons. Friendships developed around a common ideal.

"I learned many things here that I am going to use to teach my son to confront life's difficulties," said one father who attended the camp.



The Greatest Adventure

The camp was a result of the united efforts of Louisianian friends, families and supporters who brought together all the elements for the course. The high points of the summer course were the closing medieval games and banquet.

Parents joined their sons who displayed their chivalrous manners at the dinner presided by Monsignor Robert Berggreen of Saint Agnes parish in Baton Rouge. Mr. Bret Clesi, an actual Knight of Malta, gave a short discourse on his order's present-day mission.

"We tried to instill in the boys the idea that heroism is not a thing of the past," said Thomas Drake, head of the TFP's Louisiana office and coordinator of the event. "I could not be happier at their response to this challenge."

The motto of one of the military religious orders during the time of the Crusades was, "The most beautiful adventure in the world is ours," and as the final evening finished, that motto appeared to express the participants' sentiments as they left ready to defend the Faith amid today's hostile culture. ■

Above Left: A "knight" pays close attention to the various competitions during the medieval games. **Left:** Monsignor Robert Berggreen gives each participant a souvenir.



Mr. Byron Whitcraft presents the lives of the two younger Fatima seers as models for our times.

Walking in the Footsteps of Blessed Jacinta and Francisco

BY FRANCIS SLOBODNIK

Over the June 5–6, 2005 weekend, Mr. Byron Whitcraft of the American TFP traveled to Wichita and Topeka, Kan., where he delivered a presentation to groups of friends and supporters titled, “Walking in the Footsteps of Blessed Jacinta and Francisco.”

When the meeting began, the audience might have wondered if they were at the wrong meeting because Mr. Whitcraft began speaking about Pickett’s Charge during the Battle of Gettysburg instead of Blessed Jacinta and Francisco. However, it soon became apparent that his Civil War reference was fitting for our times. General Pickett’s men advanced amid a hail of bullets and cannon fire. As each soldier advanced, he noticed brothers-in-arms falling all around him. If he succeeded in reaching the Union lines, he faced the even graver danger of hand-to-hand combat with greatly diminished forces. If the soldier ultimately survived, as General Pickett did, he marveled at his survival while so many others were lost.

Mr. Whitcraft pointed out that the twentieth century was very similar to Pickett’s Charge. Because of the tremendous moral and spiritual crises of the this century, there have been many casualties. As we marched forward through the twentieth century, we saw our spiritual brothers-in-arms fall victim to abortion, Communism, con-

traception, divorce, liberation theology, secularism, and socialism, just to name a few. Very few survived the twentieth century with their faith intact and unharmed. Now that we have reached the twenty-first century, a graver hand-to-hand combat awaits us.

Mr. Whitcraft showed that one solution lies in following in the footsteps of Blessed Jacinta and Francisco who became heroic souls in the face of grave dangers. They grew up as ordinary children whose lives, after Our Lady appeared to them, were so transformed that the children only thought about giving themselves totally to Our Lady. They focused on the immense evil that

had infected society at that time and caused the loss of so many souls on the battlefield of life. In fact, the sanctity of their lives grew so immensely that it was said they advanced in one week as much as many saints advanced in a year. Their primary concern for the rest of their short lives was to glorify God and avoid offending Him.

Their lives after Our Lady’s apparitions focused on a belief in their mission, approaching this mission with great seriousness and logic, a spirit of sacrifice taken to heroic levels, and continuous prayer.

Mr. Whitcraft then spoke that we can follow in their footsteps by developing a firm belief in the Catholic cause; taking this cause very seriously; not making concessions with those opposed to, or not part of our cause; and having a spirit of sacrifice with continuous prayer.

If we follow in the footsteps of Blessed Jacinta and Francisco, we then can not only survive the twenty-first century, but obtain what General Pickett was unable to obtain: total victory! ■

500,000 First Saturdays Devotion Prayer Cards Distributed

By mail and at Fatima home visits this year, America Needs Fatima distributed over 500,000 cards titled “The Five First Saturdays.” The card gives clear detailed instructions on this forgotten part of the Fatima message, the message’s history and the reasons for this devotion. Sister Lucia was promised by Our Lady that she would:

assist at the hour of death, with the graces necessary for salvation, all those who on the first Saturdays of five consecutive months confess, receive Holy Communion, pray a Rosary, and keep me company for a quarter of an hour meditating on the fifteen mysteries with the intention of offering me reparation. ■

If you would like copies of the prayer card, please call 1-888-317-5571.





G U S T O D I A N C O R N E R

Visiting Long Island

BY MARK LASCELLE

Fatima visits in Long Island, N.Y., are a multi-cultural experience. Owing to the large influx of immigrants at the turn of the twentieth century, Long Island harbors a colorful array of nationalities—Italian, Polish, Irish, Czech, as well as more recent arrivals from the Philippines, Haiti and even Sri Lanka.

The Haitians have settled mostly in Queens. They speak Creole, an offshoot of French. Many of their houses are in good taste, often displaying a grotto to the Blessed Mother on the front lawn. Receptions are large, and the people are warm and expressive of their Marian devotion in wonderful songs to Our Lady. After the Rosary, all partake of good food, conversation and laughter.

The largest ethnic group we encounter is the Italian. They have attractive homes, and usually set up the most beautiful altars for the Blessed Mother, with flowers, a fine tablecloth, backdrop and many candles. After the presentation, all gather to enjoy an array of delightful pastries and to partake of the conversation.

In the Italian home tradition lingers in the air. An elderly gentleman or madam of the house is still regarded as the patriarch or matriarch, respectively. Family is closely knit and friends abound. Houses are usually furnished with many nineteenth-century objets d'art. There is a sense of tradition, culture and unity. In fact, many times the Rosary is still prayed in Italian.

The Irish visit is a little less lavish than the Italian but every bit as loquacious. The Irish have a lot to say and many questions to ask. The conversation is always invigorating as there is no shortage of issues to be discussed.

Then there are the Hispanics, who "feel" their religion more than the other groups. Inevitably, there is always a guitar player ready to strum and sing his heartfelt devotion to the Blessed Mother. Often, after the Rosary, someone will place his or her supplications at Our Lady's feet and make an ardent plea for

the needs of the community. A visit with the Hispanics usually lasts 30 to 40 minutes longer than average.

And then there is the occasional exotic visit, such as to the Sindi family from Sri Lanka. They moved to the United States several years ago. Mr. Sindi passed away a few years ago, leaving behind Mrs. Sindi and six children. The grown children were all at their mother's with their families for the Fatima visit. They are closely knit and have a respect for each other that is edifying to witness. A friend attending the gathering commented to one of them, "You are truly blessed to have such a lovely family imbued with faith. You should package it and sell your method to others."

People raise all sorts of subjects at the Fatima visits. There are those who are truly concerned with the present-day situation with all its problems and worries. Then there are those who try to mini-



mize Fatima's warnings and chastisements. I show them the message, and demonstrate how some of Fatima's prophecies have already been fulfilled, as in the Second World War, and stress the need for prayer and penance if we want to avoid another global cataclysm.

Still, most people want to heed the message and sincerely ask what they can do. They are happy to hear of our campaign's success against blasphemy, as well as other campaigns in favor of Christian morality, and want to help make a difference.

This is what keeps us custodians enthusiastic on the road, helping to keep alive the fighting spirit of the Church Militant, all the while awaiting Our Lady's promise, "In the end, my Immaculate Heart will triumph." ■

New Crusade of Reparation to the Sacred Heart

BY JAMES BASCOM

In July 2005, America Needs Fatima started a bold effort to enthrone pictures of the Sacred Heart of Jesus and free First Fridays prayer cards in more than one million homes before the end of the year.

Our goal is reparation for the sins committed against the Sacred Heart of Jesus in the Blessed Sacrament. Perhaps the most obvious sins against the Blessed Sacrament are those committed by pro-abortion and pro-homosexual Catholic politicians who give grave scandal to the faithful by receiving Holy Communion.

Our Lord complained about such sins to Saint Margaret Mary, saying that from most men He receives only "contempt, irreverence, sacrilege, coldness." In reparation, Our Lord asked Saint Margaret Mary to spread devotion to His Sacred Heart and promised special graces to those who offer Holy Communion of reparation on the first Fridays for nine consecutive months. ■

For pictures of the Sacred Heart and First Fridays prayer cards, please call 1-888-317-5571.



First Fridays prayer card and 8 x 10 photo of the Sacred Heart.



Our Readers Write...

'Our Lady did it!'

✉ I had worn the Miraculous Medal around my neck for many years, but after I took a trip to Ireland and fell in love with a beautiful little Gaelic gold cross, I started wearing that instead. I'd been wearing it for at least three years when something very interesting happened to me.

I was just about to throw away a letter from America Needs Fatima one day when something stopped me. For some unknown reason, I opened the envelope and the letter inside said, "Mrs. S., you need help or a grace." Lo and behold, there was a Miraculous Medal and a

nine-day novena inside the envelope. I thought, "Why is America Needs Fatima sending me a Miraculous Medal and a novena?"

I quickly looked at the calendar to see if there were nine days before my scheduled surgery. At first, I thought there weren't, but I went back to look at the calendar again and realized that Saturday and Sunday were in one box. There were indeed nine days and I could say the novena until the day of my operation. I was speechless. It was as if Our Lady stepped in and said, "I'm not going to let you go through this alone. I'm with you." My God, what a comfort! I

was so grateful to you and your organization for sending me that letter and medal that I immediately put on the Miraculous Medal.

To make a long story short, three days after the operation, the doctor told me I was cured of my medical condition. I felt like a little girl when I screamed, "Our Lady did it! Our Lady did it!"

I'm almost crying as I write this and, of course, I will never take off my Miraculous Medal. In fact, the doctor allowed me to keep it on during my operation.

Thank you for letting me tell you what Our Lady did for me!

C. S., Los Angeles, Calif.



Child of Mary Tribute

Giving a New Meaning to Retirement: Service

BY KEVIN RITCHIE

God has blessed Bill and Millie Bengeler with seven children and nine grandchildren. In 1998, they discovered America Needs Fatima when they met Custodian Celso Costa at a friend's home. Millie remarked, "We loved the message and how Celso exposed our times for what they are. It was a great comfort because I was suffering through a great trial. Our Lady gave me great hope that day!"

Two years later, Bill and Millie decided to become regular ANF supporters by joining as Children of Mary. Millie had enjoyed speaking to ANF supporter Michael Jordan and was attracted to the dedication of Our Lady's young custodians, their commitment to purity and to the Faith. "We felt strongly about joining such a noble effort and sacrifice," she says.

The Bengeles are retired and live in a quiet Cleveland suburb, but you would not know it by their busy schedule. Their day begins early with prayers and daily Mass. Millie, concerned about the future of their grandchildren, is always ready to defend morality publicly. Much of her time is spent writing letters to the editor of her local newspaper, leading her prayer group, speaking at school-board meetings in favor of abstinence programs, and protesting local



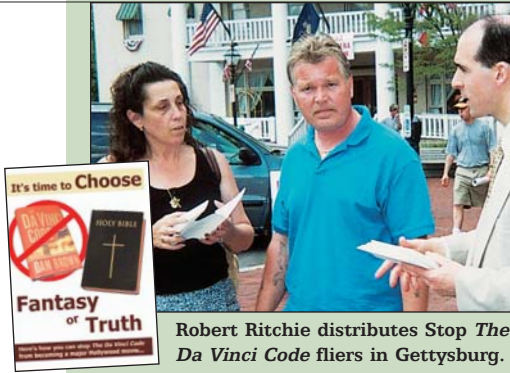
Bill and Millie Bengeler are consecrated to Our Lady according to the method of Saint Louis de Montfort.

establishments that promote immoral merchandise and pornographic-style media and advertisements.

The Bengeler home is always open to Our Lady's road-weary custodians and volunteers. While visiting homes and churches in their area with Our Lady of Fatima, I had the pleasure of spending ten days at their home. Millie's cooking and the Bengeles' lively conversations alone made it a very welcome change and a grateful respite from the motels. I also had the pleasure of presenting the Fatima message at their home on Millie's birthday.

On behalf of all ANF custodians and volunteers, I thank God for such dedicated Children of Mary. To become a Child of Mary, please call Maria at 1-888-317-5571. ■

ERRATUM: In the last issue of *Crusade*, July/August, 2005, we referred to Mr. and Mrs. Serafino as having been married for fifteen years when in fact they have been married for twenty. *Crusade* regrets this error and apologizes for any inconvenience.



Robert Ritchie distributes *Stop The Da Vinci Code* fliers in Gettysburg.

Stop The Da Vinci Code!

BY GARY ISBELL

The book, *The Da Vinci Code*, in and of itself, is bad enough. However, this novel is soon going to be made into a major Hollywood movie by Columbia Pictures.

To stop this movie before it hits the screens, the America Needs Fatima campaign is exhorting its supporters and friends to join together in sending hundreds of thousands of protest cards to Columbia Pictures. America Needs Fatima is also developing e-protests to the film and expects hundreds of thousands of e-mail protests to come pouring in.

Dan Brown's thriller is pop theology at its best. Using a fast-moving plot, he engages the reader and presents a distorted vision of the Catholic Church. The plot could not be more offensive. The author claims that Saint Mary Magdalene was really Jesus' wife. He wanted her to lead the Church. However, after Jesus died, Saint Peter envied her and drove her away. She fled to France, pregnant with Jesus' child. There, she gave birth to the child who became the beginning of a new dynasty and the start of the "real Church." This book goes even further by claiming that the Catholic Church hid all evidence of Jesus' child, and desired that Saint Mary Magdalene be the head of the Church.

Under the guise of fiction, *The Da Vinci Code* attacks everything Catholics hold sacred—the divinity of Christ, the truth of the Gospel, the Papacy and the holy mysteries of the Faith. Furthermore, it plants seeds of doubt in

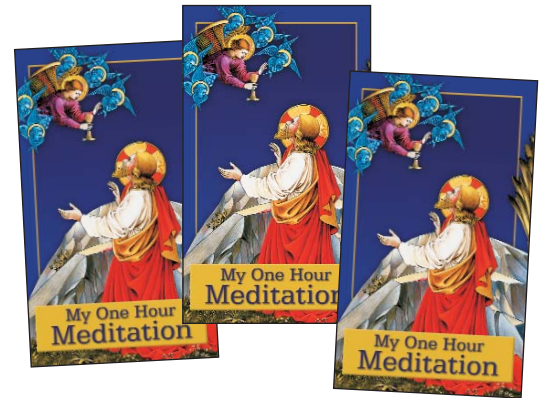
many, especially in the minds of the youth. "This movie will insinuate that Christianity is just one big lie," says Campaign Director Robert E. Ritchie. "That is why I'm asking everyone to join with me in a moral crusade to protest this movie before it is ever made."

The campaign has started with the spreading of protest cards. America Needs Fatima supporters are being asked to distribute as many as possible in schools, churches and other places. Funds permitting, protest cards will be sent to ten million Catholics, which would make this the biggest protest ever undertaken by America Needs Fatima.

As the date of the movie release nears, on-site theater protests will be prepared and launched from America Needs Fatima's anti-blasphemy center in Rossville, Kan. Volunteers from across America will be organized into groups, taking turns to pray and offer reparation in front of theaters showing *The Da Vinci Code*.

Also, a new book unmasking the errors of *The Da Vinci Code* will be printed and distributed to all America Needs Fatima members. The book offers answers to the sophisms in Dan Brown's novel, as well as a doctrinal refutation of Gnosticism, the heresy that is behind the novel's errors.

Right now, you can take action by ordering free protest cards by calling **1-888-317-5571** and circulating them to your friends and neighbors in your church and community. ■



New Meditation Booklet for ANF Members

BY ROBERT RITCHIE

America Needs Fatima is distributing copies of *My One Hour Meditation* booklet, written by the fiery Catholic leader Professor Plinio Corrêa de Oliveira, to encourage its members to do more prayer and reparation before Our Lord in the Blessed Sacrament.

The professor's words are very clear concerning the task that confronts the faithful:

In this moment in which Holy Mother Church is attacked from so many angles, let us not fool ourselves that all is well. Let us recognize that the hour is grave and view future threats in a manly, Christian manner. We need confident, resolute, prayerful, battle-ready spirits, ready to sacrifice.

Such is the example our Divine Master gave us. He sought to be alone with God so that He could measure the full scope of the sorrow awaiting Him, and take His stand before this perspective.

These inspiring meditations within the booklet help us share Jesus' sorrows today when He is profaned by such sins as the recent homosexual "wedding" in Notre Dame Cathedral, Paris, and in America, radical homosexuals from the Rainbow Sash movement entering churches and receiving Holy Communion while defiantly wearing their sashes.

These public sacrileges are very painful and repugnant to every true Catholic, and in reparation for these grave sins, America Needs Fatima members are increasing the time and frequency of their visits to console Our Lord in the Blessed Sacrament by using *My One Hour Meditation* booklet. ■

If you would like a booklet, call **1-888-317-5571**.



Teaching Manners at a Formal Tea

BY FRANCIS SLOBODNIK



For TFP and ANF supporters and friends in Kansas, drinking tea became a learning experience. Now in its second year, the group held formal afternoon teas on two separate occasions earlier this year.

During the introduction, participants agreed that some segments of society are tired of the rudeness and vulgarity that is so prevalent today. A formal tea is a way of learning about good manners and then putting them into practice to counter today's dearth of manners.

The program consisted of several presentations. The first presentation was about Madame Elizabeth of France, King Louis XVI's sister, and a model of what a Catholic woman should be. In today's world, virtue and courtesy are seen as signs of weakness, whereas vice and coarseness are viewed as signs of strength. Far from being weak, Madame Elizabeth faced the mobs and her own death with the tremendous courage and composure that reflected her great inner strength. In fact, on the eve of her execution, she spent the night aiding and com-

forting her fellow condemned prisoners.

The second presentation was about aesthetics. ANF member, Mr. Douglas Hiebert, outlined the principles of aesthetics from Saint Thomas Aquinas and used slides to help illustrate his points. This presentation gave attendants sound principles to use as ammunition when assaulted by the

Some segments of society are tired of the rudeness and vulgarity that is so prevalent today.

sad examples of contemporary "art."

The third presentation was a hands-on practice of the art of napkin folding. A short presentation on calligraphy was also given and guests completed their own place cards.

The final presentation before the tea itself was about the protocol of the tea. For Catholics, the formal tea is not some empty and meaningless ritual, but rather an opportunity to take time out to enjoy one another's company in a refined manner. The fine china, the decoratively folded napkins, the delicious

yet beautifully arranged snacks and the steaming hot tea are all indications of the affection, honor and respect that the hostess has toward her guests.

Finally, the taking of tea. The participants grew quiet as they breathed in the tea's aroma. If one looked into the tea with the proper eyes while swirling the sugar cube with a teaspoon, one could almost see a time when courtesy and decorum reigned; when men and women used the proper address while passing each other in the park; when men knew that they should be closest to the street while escorting a woman; of a time when doffing a hat, opening a door and pulling a chair was expected and not a surprise; and of men wearing dinner jackets and of women wearing elegant dinner dresses and white gloves.

After a very pleasant afternoon, everyone left satisfied and happy after such an uplifting experience. Several guests commented on their desire to have such a tea in their parish or among their friends. One guest, a schoolteacher, even asked about having a tea for her seventh- and eighth-grade classes.

Needless to say, a similar event is planned next year. ■



The tea in Wichita, Kan.



Left: The tea in Topeka, Kan. Center and right: The tea and presentation in Wichita, Kan. Participants enjoyed the afternoon tea, and learned about the principles and customs that ruled in a time when people lived and savored the "sweetness of life" in an atmosphere of charity and refinement.



July Barbecues for ANF Friends

BY MICHAEL GORRE

July is barbecue month. Firing up the grill, setting up iced punch bowls, gathering family and friends are mid-summer American traditions. Now ANF friends are turning these great traditions into an opportunity for like-minded Catholics to meet.

Such were the barbecues at the homes of Mr. and Mrs. Robert Bascom of Bolton, Conn., on July 3, 2005, and of Mr. and Mrs. Joseph Ferraz of Drums, Penn., on July 10, 2005.

Mr. and Mrs. Bascom are Fatima Custodian Auxiliaries who began visiting homes with the statue of Our Lady of Fatima in September 2004. The idea to host a barbecue for friends of ANF surfaced while Mr. and Mrs. Bascom were on a business trip to Maine.

"Bob and I were just talking about how we really got to like these families, and we just wanted to see them again," explains Mrs. Bascom.

Returning home, they contacted America Needs Fatima for ideas, invited ANF Director Robert Ritchie for a talk, and began calling newly met friends.

The gathering was a success. Seventy-five people attended, felt uplifted and energized. The event included a Rosary, a lecture, games for the children and a barbecue. With the statue of Our Lady of Fatima as the main guest, this was no regular cookout but a full-fledged, china-and-crystal, sit-down dinner.

"Mr. and Mrs. Bascom did a great job," said Joseph Schelini, "they hosted a class event—elegant, pious and fun."

Robert Ritchie spoke on devotion to the Immaculate Heart of Mary, and was

impressed with the group's fervor. Even the children paid keen attention.

At Mr. and Mrs. Joseph Ferraz' home, this was their fifth ANF annual gathering, which began with the Holy Sacrifice of the Mass reverently celebrated by Father Anthony Noviello, who also delivered an uplifting sermon.

Mr. Byron Whitcraft delivered a lecture titled, "Walking in the Footsteps of Blesseds Jacinta and Francisco."

"Be like Jacinta and Francisco. Pray for the Catholic cause, pray that God be no longer offended, and for the triumph of the Immaculate Heart of Mary as soon as possible," he stressed.

Robert Ritchie gathered the children for a special talk on how God represents virtue and vice in His creation. Then there was a quiz with rosaries and statues of Jacinta and Francisco as prizes for the best answers.

The meal was a splendid array of beef, chicken, sausage and various side dishes, with punch and beer for the adults and lemonade and snow cones for the children.

Following the repast, there was a choral presentation and Irish dancing that was enjoyed by all.

"It was such a beautiful and wholesome event with the Mass and everything," said Mrs. Edie Consoli of Yardley, Penn. "It was well worth the trip to see such beautiful Catholic families. I was impressed by the modesty in dress I saw here and the effort to keep things at such a high standard."

"I liked how Mr. Whitcraft called our attention to the fact that we are in a



ANF Director Robert Ritchie speaks in Connecticut.



In Pennsylvania, the event commenced with Mass.



Young and old enjoyed the opportunity to get together.

battle," commented Mrs. Emily Bolton of Willimantic, Conn., "and we are called to learn how to address proactively the cultural and spiritual battles we face today. It was encouraging to come together and see that we are not alone in our struggles as conservative Catholics. It was good for our children to be together to help them lay down good roots and to see that they are not alone."

Similar events were held in California, Kansas, Louisiana and Missouri. ■



The barbecue was a full-fledged sit-down meal.



Our Lady Queen of All Hearts Choir.



A lively presentation for the children.

TFP IN
ACTION

Around Scotland for Our Lady

BY PAUL FOLLEY



Aberdeen, Scotland



Inverness, Scotland

Until recently, it would have been rash to travel around staunchly Presbyterian Scotland handing out fliers about Our Lady. However, times have changed and what the eight of us, consisting of myself and seven American high-school students from the Saint Louis de Montfort Academy in Pennsylvania, proposed to do for three weeks in June 2005 was precisely that. We would start in Glasgow and work east to Edinburgh, and then north to Inverness.

Glasgow is Scotland's largest city. It grew exponentially during the Industrial Revolution as waves of impoverished Irish immigrants sought work in the mines and factories. This made Glasgow the most Catholic city in Scotland and a good place to start.

As expected, the reception was excellent. We quickly saw how distributing our literature on the street allowed us to

meet and talk with lapsed Catholics, Protestants, Muslims, Hindus, Jews and agnostics about Our Lady. Often the conversation turned to the Catholic Church and its teachings, and everyone seemed interested, curious, supportive, or, occasionally, antagonistic.

While in Edinburgh, we venerated Saint Andrew's relics in Saint Mary's Cathedral. In the Middle Ages the Scots asked the pope for a patron saint. He named Saint Andrew, whose bones were sent to Scotland and were received amid great enthusiasm and rejoicing. Saint Andrew's, a cathedral city, with Scotland's most important university, grew up around the relics. Sadly, during the so-called Reformation, mobs of enraged Presbyterians ransacked the shrine and scattered the relics. Fortunately, some fragments were saved and today are available for veneration in Edinburgh's cathedral.

After Edinburgh, we traveled to Dundee to visit Arbroath Abbey, a once great monastery famous throughout Europe. It was poignant to see this great place reduced to total ruin. The only part still intact is the fourteenth-century sacristy, a beautiful Gothic room with

At Dunnottar Castle.

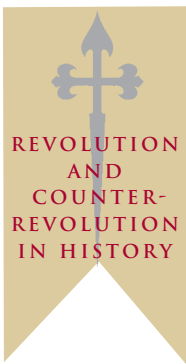
In three weeks, the students distributed over 35,000 fliers about Our Lady of Fatima.

very high ceilings. We sang the Little Office of Our Lady in the room, and the acoustics were awesome! The Historic Scotland staff in charge of the site confirmed this was the first time since the "Reformation" that the Office was prayed at Arbroath Abbey.

It was a strange feeling to see the wheel of history turning before our eyes. We left Dundee wondering when the magnificent Arbroath Abbey might be restored, or when even more magnificent places will be built in its stead. That day will come when the Scots return to the Church. Nobody can say for sure exactly when, but it is our hope that this modest effort to promote devotion to Our Lady in Scotland is a small step in that direction. ■



Glasgow, Scotland



Chapter XVI

Popes, Saints and the Decrees of Trent

BY JEREMIAS WELLS

Although the Catholic Church is the divine institution that Christ, the God-man, left behind to teach and sanctify in His name, history indicates that the Catholic Church has faced the same suffering and interrupted progress that He underwent while on earth. Yet from time to time, Christ has indeed manifested His power and glory, and so has the Church, most notably during the monastic years of the High Middle Ages and the aftermath of the Council of Trent. The great movement of restoration that transmitted the courageous spirit of the Council to the whole of Christendom was led by an enormously qualified Pope and a battery of dedicated saints. Pope Pius IV had ratified the decrees of the Council before his death but the colossal problem of enforcement remained. Once again we can detect the marvelous compassion of Divine Providence in placing Cardinal Ghislieri, a Dominican of unwavering zeal and incorruptible virtue, on the throne of Saint Peter to inaugurate the momentous epoch of restoration.

Saint Pius V

The conclave to elect the replacement of Pius IV began in the closing weeks of 1565, and several candidates from wealthy and influential families maneuvered for support. Cardinal Ghislieri sat obscured in the background, for although certainly qualified, he had a reputation for intransigence and lacked the diplomatic skills of compromise that gain popularity. Little help could be expected from Cardinal Borromeo, for it was generally known that his more worldly uncle looked with disfavor on the implacable

Dominican. But Saint Charles, like Ghislieri, had the best interest of Christendom at heart and was free from pettiness and intrigue. When the propitious moment arrived, he declared his support and Pius V was elected unanimously.

Michele Ghislieri entered a Dominican monastery at fourteen and immediately began to emulate the founder's heroic virtue, especially his indefatigable activity and spotless purity of life. The conscientious discharge of his duties for the justice of God led him, after serving first as a teacher and then prior, to the office of Inquisitor in the diocese of Como. His zeal for justice and righteousness incurred the wrath of several civil officials, which imperiled his safety; so much so that he was warned to travel through the mountain districts in disguise, to which he answered that he would be glad to die a martyr, but would travel in the habit of Saint Dominic. His activities with the Inquisition brought him into contact with Cardinal Caraffa, who recognized a kindred soul who would protect the deposit of faith with unyielding firmness. After Caraffa ascended the papal throne as Paul IV, he appointed the humble Dominican a bishop against his protests and then, in quick succession, a cardinal and, finally, the Grand Inquisitor of Christendom.

A study of the debauched and murderous lives of the chief spreaders of heresy whom some historians erroneously label "reformers" presents an amazing contrast with the sanctity of the true reformers. Pope Saint Pius V fully understood that the leaders in the fight for dogmatic and moral restoration must shine forth as models of spiritual



Pope Saint Pius V reformed the Church and enforced the decrees of the Council of Trent.

perfection, for in his first consistory he commented that we must enlighten men's minds and vivify their hearts "by the example of our holiness and virtue." He himself provided the best example by living in a monastic cell, drinking only water, spending hours in prayer and meditation on the Passion and reciting decades of the Rosary.

He was frequently seen barefoot carrying the monstrance in *Corpus Christi* processions and visiting basilicas as a humble pilgrim. He greatly reduced the size of his household, ordered the cardinals to eliminate their luxurious lifestyle and instructed the cathedral canons to perform their duties diligently. The Roman priests were told that the faithful were bound under grave penalties to send their children to church on Sunday for instruction in Christian doctrine. The reforming zeal of the Pope spread to the Curia (government of the Church) and improved public morality in Rome to the point that the Eternal City assumed the name "world-wide monastery." The outpouring of grace caused many Protestants to return to the Faith and the Pope himself baptized the chief rabbi of Rome along with his three sons.

Although the uncompromising pontiff

improved public morality by taking coercive measures against prostitution, pagan nudities, sodomy and other disreputable offenses, he enhanced public and private worship by having four fundamental works edited and published. Due to the laborious effort of Saint Charles and several Dominicans, a compendium of theology drawn from the conciliar decrees was composed, known as the Catechism of the Council of Trent. Pius V set the standard for a uniform liturgy when he revised and printed the Roman Missal and the Breviary. The Missal of Saint Pius V was adopted by the whole Catholic world and remained in use for 400 years. In 1567, he proclaimed Saint Thomas Aquinas a Doctor of the Church, placing him alongside the four great Doctors of the West (Saints Ambrose, Augustine, Jerome and Gregory I), and published a definitive edition of the *Summa Theologica* at his own expense.

Cardinal Borromeo, Archbishop of Milan

Milan, a huge ecclesiastical province, contained fifteen dioceses, all with their own bishops, and as a duchy in the Spanish Empire of Philip II it was ruled by a governor who held both civilian and military powers. In keeping with the decrees of the Council, Saint Charles tried to balance his activities of papal secretary of state and compiler of the Catechism while remaining at Rome with the minute control of the Milanese reform through a resident vicar, a super-human task even for the inexhaustible cardinal. Unfortunately, Milan had not seen a resident archbishop for 80 years and the abuses that had crept in during that period exceeded the vicar's capacity to correct. When Saint Charles had received his letter of resignation, a grave sadness came over him, for the Council, in one of its most important decrees, stipulated that a bishop must reside in his diocese. The Pope, at this time still Pius IV who needed the help of his nephew because of his age and infirmities, had the power to provide a dispensation. The sensitive soul of Saint Charles anguished over the plight of his leaderless flock in the sprawling archdiocese that included parts of



The Cathedral of Milan where the remains of Saint Charles Borromeo rest.

the Venetian Republic and Switzerland. Finally Pius IV yielded and allowed him to go to Milan. He returned to Rome to assist Saint Philip Neri in preparing his once-worldly uncle for death, helped to elect Pius V and returned to Milan where he restored Catholic discipline and episcopal dignity as the most dedicated and self-sacrificing bishop of his day.

Along with residency, two other stringent stipulations fell to the responsibility of the bishop: education, especially the founding of seminaries and visitation, and oversight of all the parish churches and religious houses under his jurisdiction. Saint Charles liquidated all his possessions and treasures—he was quite wealthy—to endow seminaries, colleges and schools in general. To restore the lax discipline of the religious orders and collegiate canons, however, was quite another problem.

Violent Opposition

The archbishop immediately after his arrival converted his staff and household to an austere, frugal life of frequent prayer and hard work. He ordered the canons of the cathedral chapter to chant the Divine Office, which they had neglected, and to provide for the sacraments. In an effort to curb public immorality, adultery, blasphemy, riotous behavior etc., he asked the secular authorities to step in and detain the offenders. They refused. Borromeo then revived an old custom that gave him the right to collect a body of armed guards or police and arrest all the malefactors himself. The Spanish governor and the Senate, composed of Lombards and Spaniards, bitterly resented what they viewed as usurpation of royal authority. Tempers flared and protests were sent to Philip II and Saint Pius V. As a violent storm swirled around him, Saint

Charles sat unperturbed in the chancery gazing in meditation upon the pictures of Saints Ambrose and John Fisher, both of whom defended the fight of the Church against threatening royal power, Fisher sealing his effort with blood. In the escalating violent reactions, Saint Charles excommunicated the Senate and his armed retainers fled in fear of retaliation.

Things went from bad to worse. When the archbishop sent his vicar to visit the canons of la Scala, who were in desperate need of reform, they refused to admit him, claiming exemption from visitation as their church was under royal patronage. A short time later, the beleaguered reformer, deserted by his armed guard and condemned by the governor and Senate, went to la Scala to carry out the visitation himself dressed in full episcopal robes. He went through the cemetery toward the main gate carrying the Crucifix in front of him. Shots rang out, striking and damaging the cross. The gates were slammed shut in the archbishop's face and barred.

All seemed against him. The governor wrote to the Pope that there never would be any peace in Milan until he removed that turbulent priest. The Senate took no steps against the men who fired on the archbishop. Even in Rome, the lukewarm took a certain satisfaction in his awkward position and blamed it on his excessive zeal. Yet Saint Charles saw the problem as the age-old struggle between the interests of Christ and the State that set its own authority above divine law. As far as his abandonment was concerned, his mind went to the Gospel of Saint Matthew, "Then all the disciples forsook Him and fled" (Matt. 26:56). His courage and selflessness came from the humble conviction that he was only an instrument in divine hands.

On instructions from Pope Pius V, the resolute reformer turned his attention to the derelict order of the Humiliati. They had entered into Milanese wool industry where they acquired great wealth and luxurious private houses. In order to bring them back to their original strictness of life, Saint Charles forbade the use of private property and large incomes. A handful of their sinister leaders decided

that gunshots were best to solve their particular problem.

During Vespers one Wednesday night in 1569, a shot was fired at the archbishop at close range as he was kneeling at the altar in his chapel. Knocked off balance by the ball and pellets from an arquebus, Saint Charles quickly regained his composure and finished evening prayers. Upon examination, his attendants found that his vestments had stopped the large ball. Smaller shots had penetrated his clothing up to his skin and cut through about an inch of a hardwood table nearby. The archbishop's wound was bruised and swollen and remained so even after death. No one conversant with the facts denied that once again God had miraculously protected his dedicated servant.

When stories about the manifestation of God's justice began to circulate, public opinion swung around to the side of Saint Charles. The man who shot at and shattered the episcopal cross died a few days later and the leader of the la Scala rebellion died a miserable death on his way to Rome. The Spanish governor, impressed by the miraculous escape of the archbishop, prosecuted the would-be assassin and the co-conspirators. Three were executed, and one was sentenced to the galleys for life.

Saint Philip Neri

If Pope Pius V epitomized the Papacy, and Saint Charles Borromeo the episcopate, then Saint Philip Neri did the same for the priesthood. During his late teens, he left the home of an older relative near Monte Cassino and traveled to Rome. It seems from this point on he gave no thought to any earthly occupation, being totally consumed by an ineffable love of God nurtured by months of reflection on the holy mountain of Saint Benedict.

He studied theology and philosophy for three or four years, then abruptly discontinued his studies to engage in works of charity, chiefly in the Roman hospitals. Overpowered by divine love, he easily overcame a natural repugnance and tended the sick by feeding them, making their beds, and sweeping the floors. If he saw anyone near death, he would stay all day with the unfortunate souls despite

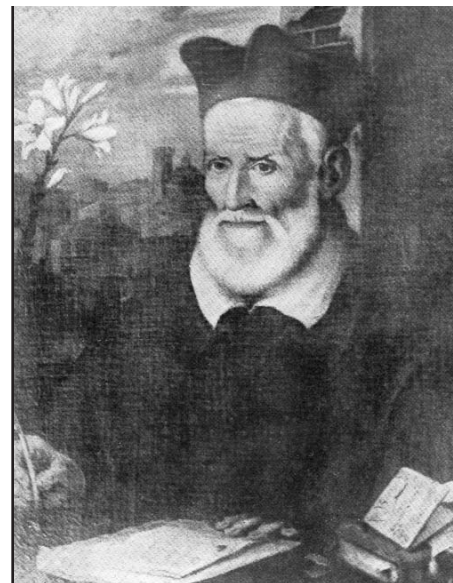
the sickening smell to provide prayers and consolation at their last moments.

One night in 1544, Saint Philip, still a layman and before he attracted any companions, experienced his own Pentecost. While meditating on the Gifts of the Holy Ghost in one of the Roman catacombs, the Holy Ghost descended upon the servant of love in the form of a fiery globe and entered his body, causing his heart to dilate. In order to accommodate the swollen heart, two ribs broke to form a protective arch. Saint Philip experienced no pain, only an extraordinary intimacy with God. The physical transformation was confirmed at his death.

Saint Philip entered the priesthood in 1551 and turned his attention to the youth of Rome who flocked to him day and night to have their confessions heard. The charm of his words and his gentle charity instilled a devoted confidence in them. Miracles accompanied his apostolate on a daily basis, mostly in the form of prophecies and discernment of spirits. Over a period of time, more mature men and ordained priests succumbed to his influence and he organized them into a loosely arranged confraternity of priests known as the Oratory, which had for its sole aim the perfect fulfillment of their priestly functions.

Neither Saint Ignatius Loyola nor Saint Philip Neri were distinguished for unusual learning, although it can be said that the lives of both men were teaching schools. Nevertheless, God sent to the Jesuits a long list of noted theologians and gave Saint Philip the illustrious Baronius. Through the insight and guidance of Saint Philip, Baronius (Caesare Baronio) developed into the first great historian of modern times. However, in 1572, in the prime of life, he was on his deathbed. Physicians called his case hopeless. Baronius testified under oath in Saint Philip's canonization process that he had a vision while lying in bed of Saint Philip pleading at the feet of Christ to save his valuable assistant but to no avail. Philip then prayed to the Blessed Virgin to intervene with her son. Caesare then awoke, refreshed, ready for work.

In the last half of the century, the Protestant propaganda machine turned from bombastic dogmatic attacks to his-



Saint Philip Neri founded a confraternity of priests known as the Oratory.

torical distortion in order to destroy Catholicism. Over a dozen men produced a magnum opus known as the *Magdeburg Centuries* that made a lot of noise, since initially they had the field to themselves. They did not write to expose the truth because the truth was not their object. Their aim was to discredit the Church. The same tactics are used by news-magazines today. In order to reveal the Truth, Baronius wrote an equally large multi-volume work on universal Church history called *Annales Ecclesiastici*.

Toward the end of his life, Saint Philip was lying in bed, suffering greatly and unable to communicate. The physicians closed the curtain around his bed and went into a corner with his companions to explain the bad news when a loud voice was heard, "Ah, my most holy Mother!" They ran back to the bed, opened the curtain and saw that the saint's body had been lifted a foot off the bed. He was crying out over again, "Who am I, most holy Mother, that thou wouldst want to see me?" When the physicians examined him a few minutes later, they found him healed and in perfect health. The importance of Baronius and Saint Philip himself was that they highlighted the existence and legitimacy of prophecies and miracles that the Protestants tried to conceal along with mortification, humility and patience. ■

Bibliographical Note

For the life of Saint Philip Neri, we used the biography by Capecehatro (1926). For the rest, see Chapter XIV.



AT A CALL TO CHIVALRY CAMP:

'The Most Beautiful Adventure is Ours'

BY JOHN HORVAT II

Parents face formidable obstacles when instilling gentlemanly manners, manly piety or lively faith in their sons. Modern American culture beckons in another direction focusing on self-centeredness and the pleasures of life. Peer pressure is immense and can be devastating to the practice of Catholic morals.

Yet perhaps the most amazing thing about the TFP's Call to Chivalry Summer Camps is the participants' enthusiastic response to an event that issues such a frontal challenge to today's popular culture.

Held at the Feliciana Retreat Center in Norwood, La., from June 27, 2005 to July 7, 2005, this year's camp was co-

sponsored by the American Society for the Defense of Tradition, Family and Property (TFP) and Saint Louis de Montfort Academy.

Abnormal Times

In normal times, an enthusiastic response to a call to chivalry would be unexceptional. However, these are not normal times. This year's camp theme centered on the story of the Knights of Malta who defended Christendom for many centuries, and stressed the parallels between times past and present where the Church and Christian civilization are under attack by society's culture and how, like the knights of old, today's youth has an important role to play.



In front of Saint Agnes Church in Baton Rouge, La.



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Top: The Rosary procession before the medieval banquet. **Far Left:** Boys "Steal the Bacon" during medieval games. **Left:** Monsignor Berggreen speaks about human respect in relation to the practice of our Faith.