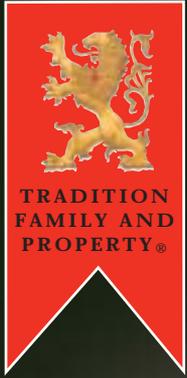


November/December 2006

CRUSADE[®]

MAGAZINE



VIRGIN:

It's Not a Dirty Word



FORGOTTEN TRUTHS

'It Is Not Enough to Have the Law'¹

Developing a Catholic Sense

BY PLINIO CORRÊA DE OLIVEIRA

Catholic doctrine is one thing and Catholic sense another. There are several points where Catholic doctrine is applied with great advantage when it is aided by Catholic sense.

Catholic doctrine does not condemn priestly marriage. However Catholic sense, profoundly identified with the thought of the Church, understands that in the real world, the priesthood's grandeur demands priestly celibacy.

Catholic doctrine is perfectly compatible with the Church's early organiza-

tion, in which some ecclesiastical posts were filled through election by the faithful among themselves. But Catholic sense, while understanding this system's advantage in other times, today intransigently defends the Church's present organization, the only one compatible with the circumstances of our times.

Catholic doctrine does not oblige the Holy Father to surround himself in the Vatican with all the splendor of the papal court. But Catholic sense perfectly understands the need for this splendor

as the human manifestation of the Holy Pontiff's hallowed dignity.

In short, knowledge of Catholic doctrine is as necessary for us as it is for a navigator to know the position of the stars as he watches the sky to orient his route. For its part, Catholic sense represents the practical knowledge of the pilot who, mindful of the treacherous reefs, turns his eyes not only to the sky but also to the sea, looking for the dangers he must avoid. Without both things, that is, knowledge of the stars and the obstacles hidden in the sea, navigation is impossible.

Moreover, without a serious knowledge of Catholic doctrine and a keen Catholic sense, it is impossible to navigate safely through this stormy ocean in which we sail. Therefore, it is insufficient to respect the minimal points of Catholic doctrine. It is necessary for Catholic sense to permeate everything so as to allow us to resolve our multiple difficulties. ■

Note:

1. Adapted from *Legionario*, October 1, 1933.

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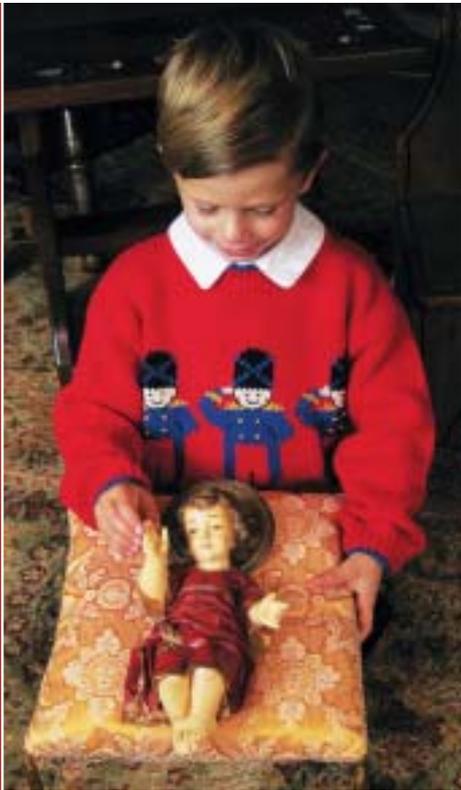
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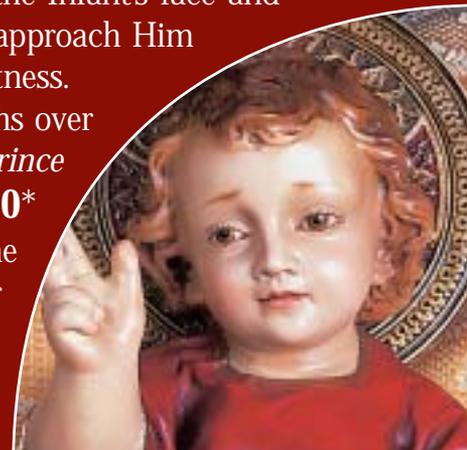
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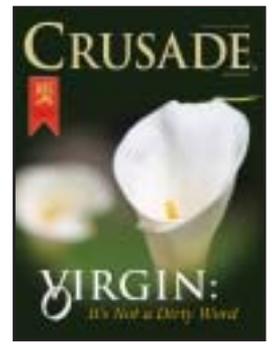
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CRUSADE

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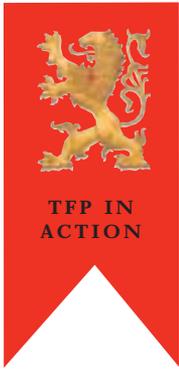
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The American TFP

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

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



Students Discuss Challenges in a De-Christianized World

BY JOHN HORVAT II

Nearly 150 international participants gathered at a stately eighteenth century castle in an atmosphere of unity and resolve. The occasion was the TFP's Sixth International Student Summer Conference, held July 23–30, 2006 in Kleinheubach, Germany, was the project of the Tradition Family Property (TFP) organizations in France and Germany. The conference's theme, "What are the Challenges that Await the Militant Catholic in a De-Christianized World?" and location made the perfect combination that transcended borders and languages.

Distinguished Guests and Timely Talks

Especially noteworthy was the presence of the International Pilgrim Virgin Statue of Our Lady of Fatima that presided over the event for the first four days.

Bishop Juan Rodolfo Laise, Bishop Emeritus of San Luis (Argentina) and other clerical guests provided daily Mass, advice and sermons at the castle's enchanting private chapel.

Other distinguished guests and speakers included Prince Luis of Orleans-Braganza from Brazil and Duke Paul of Oldenburg, who delivered inspiring addresses and closing remarks.

The talks were delivered by TFP members and friends from around the

world and were simultaneously translated into six languages. Based on the analysis within *Revolution and Counter-Revolution* by Professor Plinio Corrêa de Oliveira, speakers sought to address current problems.

German TFP Director Mathias von Gersdorff provided a masterful sociopolitical overview of a world in crisis. Italian writer Guido Vignelli dealt with cultural mechanisms used in modern media to transform mindsets and opinions. Another talk developed egalitarianism and liberalism applied to daily life in society.

Far from only focusing on problems, the program speakers also discussed solutions. TFP member Julio Loredó discussed "Christian Order in the Soul, Society and Institutions"; French TFP President Benoit Bemelmans gave an inspiring talk on the role of the Blessed Virgin Mary in the life of a militant Catholic; and Italian scholar Professor Roberto de Mattei developed the theme of the present counter-revolutionary struggle in the context of a theology of history.

Cultural Immersion

As in past conferences, participants studied Christian civilization while immersed in its remnants. Whether at a concert in the nearby Bronnback Monastery or a visit to the German headquarters of the

Teutonic Knights, all was geared toward understanding what Christian civilization was and what values need to be restored.

Moreover, the different national delegations added their own element of immersion, which contributed toward understanding the universal nature of the values of Christian civilization, and created a climate of unity around the universal ideals of the Counter-revolution. Participants could discuss their experiences, offer their own perspectives during study workshops that took the abstract principles learned in the talks and apply them to reality.

Resolution and Enthusiasm

The solemn final banquet in the majestic ballroom provided a marvelous closing to a busy week. Closing remarks by Duke Paul of Oldenburg and others reminded the participants of the fight ahead. With candles burning low, participants gradually filtered out of the majestic ballroom at Lowenstein Castle while others, engaged in conversation late into the night, exchanged more than impressions—each felt his own convictions fortified by the experience. And from those convictions, participants left with resolutions to take back to their native lands to face the challenges that await the militant Catholic in a de-Christianized world. ■



Far left: Held at the castle residence of the Prince of Lowenstein, over 150 participants attended this year's TFP International Student Summer Conference.

Near left: English-speaking participants gather together to discuss the meetings.



VIRGIN: *It's Not a Dirty Word*

BY NORMAN FULKERSON

Millions of teenagers and young adults nationwide have chosen to remain virgin until marriage; in doing so they unflinchingly clash head-on with a modern-day culture that implicitly condones free love.

A friend of mine was riding the subway late one night when the doors opened and in stepped two couples returning from a night out on the town. They laughed and carried on until one of the women noticed a poster promoting abstinence on the wall behind them. She read the caption out loud for the others: "Virgin: it's not a dirty word." Then half jokingly, but with a voice that portrayed guilt and disappointment, she added, "Why didn't they tell us that when we were 15?" The nervous laughter was followed by pensive silence. This young woman had obviously gone down a wrong path in life and lamented not having been offered a different option.

America would appear to be the last place on earth where people wanting to maintain their virginity would find other options. However, there is an American subculture that openly rejects impure lifestyles and immodest fashions. Members of this subculture fight to safeguard virginity and reject what they see as destructive trends and fashions. Young

people across America are promising to remain pure until marriage, and proclaim loud and clear that virginity is not a dirty word. It is yet another "only in America" paradox.

* * * *

Abstinence programs are a huge element in this trend. Over a billion dollars have been given by the federal government in the last ten years for programs that teach young people the value of remaining chaste until marriage. More striking still was the \$167 million given last year alone to a specific type of abstinence program that carried the stipulation—to get the money, schools are not allowed to teach about the benefits of condoms, but only how they fail.¹

The significance of such funding can only be truly measured when we consider the mania for public opinion polls. These polls have become the politicians' way of gauging what their constituents want. The conclusion we could draw from this reasoning is that a certain sector of the American public wants to preserve virginity and have voiced their opinions loud enough to get public funding. The money is not going into a vacuum but is currently being used by over 200 abstinence groups nationwide. Many of these groups promote seminars that culminate in purity pledges by teens.



The Silver Ring Thing

The first time I began to take notice of such programs was when I saw a news

With over 200 abstinence groups nationwide, more and more youths are embracing the idea that virginity before marriage is something worthwhile.



item about a 15-year-old girl named Lydia Playfoot from West Sussex, England. She received international attention when authorities at the Millais All Girls School told her to remove her purity ring. They said it was a transgression of the school's uniform policy. Her parents were upset because of the double standard this represented; practicing Muslims wearing headscarves and Sikhs using kara bracelets in the same school went unchallenged.²

The mention of an English girl in an "only in America" column might seem out of place. It is not. Miss Playfoot received her ring during a program presented by an American group called Silver Ring Thing that was founded in 1996 by Denny Pattyn of Yuma, Ariz. His educational program aims at showing young people the physical, emotional and spiritual problems resulting from an impure lifestyle. "The only way to reverse the moral decay of any youth culture," he points out, "is to inspire a change in the conduct and behavior from those within the culture."³

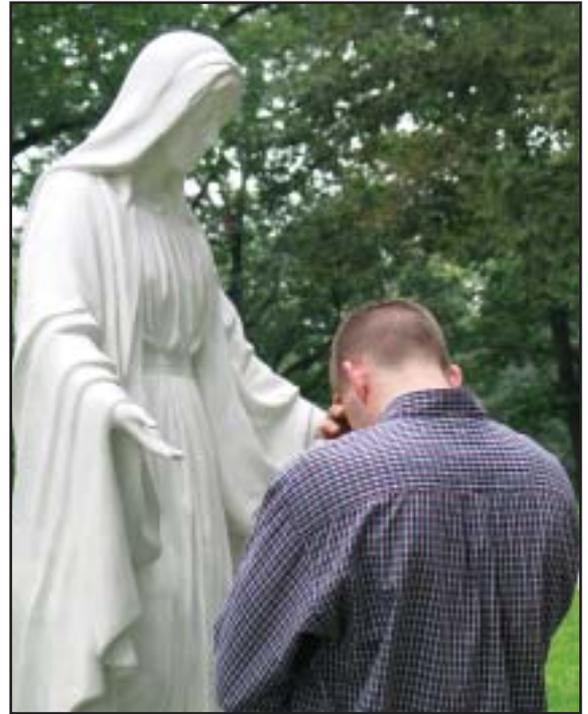
Mr. Pattyn's group was formed in the shadow of another organization called True Love Waits that was founded by Jimmy Hester in the early 1990s.

"We began to hear from students," Mr. Hester said, "that they did not have a way to express themselves about abstinence until marriage." In other words, they wanted to avoid taking a wrong path, but did not see another option. "True Love Waits," he said, "grew out of that desire."

"The only way to reverse the moral decay of any youth culture is to inspire a change in the conduct and behavior from those within the culture."

The commitment to remain pure originally entailed signing a pledge card, which students carried in their pockets. Later on, the pledge card was replaced by a more visible and powerfully symbolic purity ring—a constant reminder of the promise made.

Purity rings are sometimes given by a father to his daughter who in turn will then give it to her future husband when she marries. We are able to fully appreciate the beauty of this gesture when we consider the symbolism of brides wearing white to the altar. Queen Victoria was the first woman to do so and brides across Europe and America



True manliness involves taking up the challenge to be pure and seeking supernatural help.

quickly followed the royal lead. The color white, formally symbolic of royal mourning, thus became the symbol of purity of heart, innocence of childhood, and later virginity.⁴

Seeing so many young people wear such a visible sign of their chastity shatters the modern-day myth that no one is interested in remaining pure. Mr. Hester told an amusing story of one high-school girl who evidently believed this myth. After taking the pledge, she stood up in her classroom and courageously affirmed, even if inaccurately, that she was the only virgin in the school. She was pleasantly surprised when several others corrected her, "You are not the only one, I am also." In the last ten years, over two million young people have taken the same pledge.

True Manliness

It might appear that those interested in virginity are exclusively women. Virginity, after all, has more commonly been associated with women, while true manhood has been distorted by false archetypes.

Pious men are often presented as genderless beings a young man would never want to imitate. On the opposite side of the spectrum is the equally distorted "macho man" who sees the loss of virginity as an acceptable and necessary step toward their deformed image of manhood.

Sherif Girgis, a 19-year-old philosophy major at Princeton University and co-founder of the

Anscombe Society, would be the first to disagree with these equally false options. “I personally found this intense struggle [to remain pure],” he said, “and the subsequent tranquility in having conquered self, to be eminently masculine.” The Anscombe Society is named after Elizabeth Anscombe, a Cambridge philosopher and staunch Roman Catholic who defended the Catholic Church’s unpopular teaching on sexual ethics. A high point in her struggle came in 1968 when the Catholic Church reaffirmed its condemnation of contraception. While the intellectuals around her reacted with shock and rage, the Anscombe family toasted the decision with champagne.⁵

According to Sheriff, a convert to Catholicism like Mrs. Anscombe, the Princeton group has a twofold purpose. It provides a social network for like-minded people and provides intellectual arguments to help students grasp the importance of chastity in human development. However, the most important thing is to present a powerful example, especially for young men who lack the proper role models. Cassandra Debenedetto is the founder of the Anscombe Society and the oldest in a family of four from Stow, Mass. Her younger brothers appreciate the example given by the Princeton students. “Two of them plan to form an abstinence group at their high school,” she said, “while the other hopes to do the same at the university he attends.”

With the media coverage that followed their founding, the Anscombe Society was contacted by a similar group at Cornell University,⁶ said Cody May. He is a 19-year-old philosophy major from Center, Texas, and former officer of the Anscombe Society. “Although [the Cornell group] did not get the same publicity we did,” he explained, “they just wanted to say ‘Hey, we are with you and we are offering similar things here at Cornell.’”

Jonathan Butler, a 19-year-old Catholic student at the University of Colorado at Boulder, is with them as well. Known to many as the “People’s Republic of Boulder,” the University of Colorado is the last place on earth you would expect to find “right-wing fanatics” promoting chastity—espe-



**Sherif Girgis, co-founder
of the Anscombe Society**



**Cassandra Debenedetto,
founder of the Anscombe Society**

cially if they are men. That didn’t stop Jonathan and his three friends from founding the College Coalition for Relationship Education. Such an innocuous title is understandable when you consider the ire liberals have for such groups promoting chastity. The organization currently has fifteen members and roughly half of them are men.

There are similar clubs at the University of Northern Colorado and Colorado State University. After he graduates, Jonathan hopes to have help from fellow students in taking this message to the younger crowds. “I would like to see members of my college,” he said, “visiting grade schools to teach them [about the abstinence message] also.”

Modesty as a Safe Guard of Virginity

The subject of modesty unexpectedly came up while I was speaking with Cody May. Coming from a very hot Center, Texas, he commented on the “unexpected blessing” of going to Princeton, with temperatures that actually oblige girls to dress modestly. Cody is not the only one who thinks that way at Princeton. “More men than women would agree with me,” he said. “Men recognize the problem because it affects them so badly.” He understood that to maintain virginity without the virtue of modesty is difficult, if not impossible.

Cassandra Debenedetto would agree with him wholeheartedly. Besides being one of the founders of the Anscombe Society, she also has her own blog appropriately titled, “Modestly Yours.”⁷ In one of her entries she tells her experience of training high-school girls and how impressed she was with their grasp of modesty. “The girls understood that

“They [the high-school girls] understood that one can dress fashionably and in a way that accents her femininity without dressing in a revealing or distracting way.”

modest dress did not mean wearing baggy or 'frumpy' clothing . . . Rather they understood that one can dress fashionably and in a way that accents her femininity without dressing in a revealing or distracting way."⁸

This idea may be catching on. Teenage girls in Tucson, Ariz., got so fed up with the indecent clothing being offered in stores that they demanded more modest fashions. Over 4,000 students signed a petition that got the attention of Dillard's, which ended up holding a fashion show to spotlight more modest attire.⁹

And then there is the case of Mrs. Rita Davidson who drove five hours from Ontario, Canada, across the American border because of the modesty issue. "I wanted to meet my pen pal from California who once commented that she always wears a dress. This stance intrigued me," she said, "since it seemed so severe." Upon meeting her American pen pal, she was attracted by her very feminine manners and sincerity. "Her whole image struck me," she continued, "and a seed was planted." That seed later developed into a lay organization called Martyrs of Purity, which is a crusade to save souls not only from impurity but immodesty as well. The response was such that she had to open a post office box in New York. "Ninety percent of our customers are American," she said. "Catholic families in America take their faith more seriously."

* * * *

There are those who will read this article and quickly question the longevity of the purity pledges made by over two million young people. Liberals will do so—backed by statistics—because they want to continue handing out contraception. Others will do so for a different reason. They will argue that the young people who take these pledges are doomed to fail because they have voluntarily immersed themselves in a promiscuous culture. They will equally question the integrity of university students who courageously defend their virginity on liberal campuses—even if it is sprinkled with a modesty message.

This article was not intended to portray America as a convent—it most certainly is not. It was to point out the paradoxical desire to remain virginally pure on the part of young people in a country and culture that, at least implicitly, condones free love.

This is the paradox that was so well expressed by that poor soul on the subway. She had experienced the empty pleasures the world offers and

was candid enough to raise a very prickly question, "Why wasn't I offered another option?"

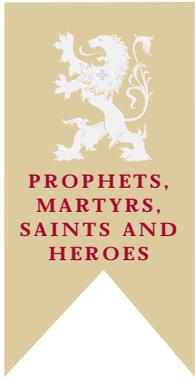
Hidden inside this question is a desire for something else and an affirmation that, if offered another option, she would have taken it. Was this young lady aware of the millions whose desire for virginity led them to make pledges to remain pure? Did she know that those same people unashamedly wear purity rings as an outward sign of that promise and often face ridicule for doing so? Did she know about female Ivy League students who are proudly promoting modesty? What about the men attending the same school who appreciated them doing so? Or what about these same men who choose virginity and in doing so smash the false male archetypes in the process?

She, like you, might have been totally unaware that such a paradox not only exists, but is alive and well—*only in America*. ■



Notes:

1. "Taking the Pledge: CBS News Ed Bradley Reports on Abstinence-Only programs for Teens," *60 Minutes*, CBS, September 18, 2005, <http://www.cbsnews.com/stories/2005/05/20/60minutes/main696975.shtml>.
2. Sarah Harris, "Wearing 'purity rings' is banned at girls' school," *Daily Mail*, June 19, 2006, http://www.dailymail.co.uk/pages/_live/articles/news/news.html?in_article_id=391325&in_page_id=1770.
3. "The History of the Silver Ring Thing," <http://www.silverringthing.com/about.html>.
4. "White wedding," <http://www.answers.com/topic/white-wedding>.
5. Robert P. George, "Elizabeth Anscombe, R.I.P.: One of the 20th century's most remarkable women," <http://www.nationalreview.com/weekend/philosophy/philosophy-george020301.shtml>.
6. Linda Myers, "Abstinence-only sex education is unconstitutional, suggest two legal experts," *Cornell News*, Nov. 29, 2000, www.news.cornell.edu/releases/Nov00/Simson.sex.ed.html.
7. *Modestly Yours*, <http://blogs.modestlyyours.net>.
8. "A Hopeful Generation," *Modestly Yours*, June 28, 2006, http://blogs.modestlyyours.net/modestly_yours/2006/06/a_hopeful_gener.html.
9. Scott Simonson, "Local teens score one for modesty," *Arizona Daily Star*, September 18, 2004, <http://www.azstar.net.com/sn/printDS/39487>.



GARCIA MORENO: Heroic President of Ecuador

*Martyred because of his consistency and courage
defending the Church and Papacy*

BY JOSÉ MARIA DOS SANTOS

Gabriel Garcia Moreno was born on December 24, 1821, in Guayaquil, Ecuador. His father, Gabriel Garcia Gómez, was Spanish, while his mother, Mercedes Moreno, was a local aristocrat. Tragedy visited the family when Gabriel's father died shortly after losing his fortune. His young widow employed a priest to educate Gabriel and, when he was older, Gabriel continued his studies at the *Colegio de San Fernando* in Quito.

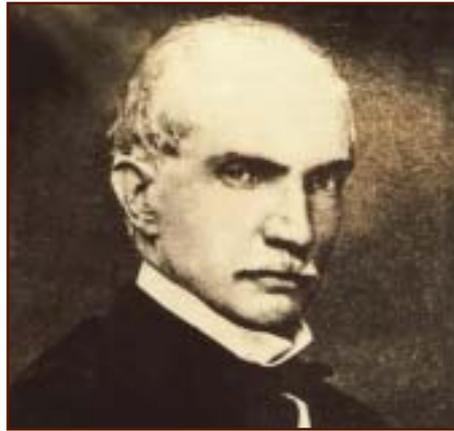
Moved by religious fervor, Garcia Moreno received his minor orders in 1838, but became convinced he did not have a priestly vocation and ended up studying law. After his schooling, Gabriel devoted his life to politics.

He became commissioner of war in the northern jurisdiction and worked with the regime during General Flores' threat of invasion in 1847. He was an active member of the Municipal Council of Quito and later became governor of Guayas.

Because of political turmoil, he was exiled in 1848 and traveled to Europe. When he returned, he successfully lobbied in 1853 for Ecuador to receive the Jesuits expelled from Colombia.

Although he won the senatorial election, Garcia Moreno had to go into exile in France where he applied himself so diligently to study that his health began to suffer. During this time, he wrote, "I recognize that I have abused my strength and nearly did myself more damage. Neither my head nor my strength are proportional to the energy of my will."¹

Upon his return, he became involved in Ecuador's cultural life, where he fulfilled many important functions. In 1857, he was elected mayor of Quito and rector of the local university. Shortly, as a senator, he gained notoriety for his fiery



As president of Ecuador, Gabriel Garcia Moreno (1821–1875) led his country out of chaos and safeguarded the rights of the Catholic Church.

speeches. On April 2, 1861, he became president of Ecuador.

A Providential Mission: Free the Country From Chaos

Originally, Ecuador and Venezuela were part of a larger nation called Great Colombia, which was created by Simon Bolívar in the early 1800s. When Great Colombia collapsed in 1830, Ecuador became a nation. Revolutions followed, throwing the nation into chaos. Bad government and sectarian resentments ravaged the country to such an extent that the Catholic Church was the only unifying factor in Ecuador.

Garcia Moreno took advantage of this situation to mold the government after the Faith, which was deeply rooted throughout the nation. His work was difficult because Catholics had been orphaned by a lax clergy that often failed in its duties. Ecuador needed a strong leader. Garcia Moreno was so well suited for this task that even his detractors admitted he was the man

Ecuador needed at that critical time.

Historian Calderón Garcia described Garcia Moreno's character and work as,

Indefatigable, stoic, just, energetic in his decisions, admirably logical in his life. Garcia Moreno is one of the greatest personalities in the history of the Americas [. . .]. In fifteen years he completely transformed his small country according to a vast political system that only death prevented him from completing. He was a mystic of the Spanish type, not satisfied with sterile contemplation, he needed action. He was an organizer and a creator.²

Church doctrine guided his actions throughout his entire administration. "His philosophy was inspired in the classical doctrine of Thomism."³

Resolution of the President: Concordat with the Holy See

Because of the abuse of authority that limited the Holy See's power regarding religious affairs, at the time when Garcia Moreno assumed the presidency, the Catholic Church in Ecuador was beset with insubordination, immorality and laxity. The president immediately drafted a concordat to correct this abuse.

The document's first article determined the tone of the entire document. It stipulates that Catholicism would continue to be the state's religion and preserve the rights and prerogatives afforded to the Catholic Church by God's law and canon law. All dissident worship was prohibited.

The document states that "instruction of the youth in the universities, high schools, colleges, public and private schools will all be in accordance with the Catholic Religion,"⁴ because "[t]he Catholic Religion was one of the few bonds of Ecuadorian nationality [. . .]. Catholicism is a force of political cohe-

sion.”⁵ Thus, the “fundamental articles [of the concordat] were not attacked, nor were amendments proposed to them.”⁶

Consecration of Ecuador to the Sacred Heart of Jesus

However, Garcia Moreno’s adhesion to the Faith was not limited to internal affairs. When the Papal States were invaded in 1870, Garcia Moreno was the only world leader to protest. He wrote to the Minister of Foreign Relations of Italy, decrying the Italian government’s robbery of pontifical land.

The grateful Pope sent him a Decoration of the First Class in the Order of Pius IX with a brief commendation, dated March 27, 1871,⁷ and “[a]s a manifestation of solidarity with the Holy See, [Garcia Moreno] decreed in 1873, that the Supreme Pontiff be sent ten percent of the state’s tithes.”⁸

However, the most symbolic act of Garcia Moreno’s government was the ecclesiastical and civil consecration of Ecuador to the Sacred Heart of Jesus. During its ceremonial consummation, Garcia Moreno proclaimed, “I recognize the faith of the Ecuadorian people, and that Faith imposes on me the sacred obligation of conserving its deposit intact.”⁹

Assassinated for His Devotion to the Catholic Faith

This government, led by the religious fervor of its president, worried the enemies of the Church, which immediately plotted his assassination.

Perhaps Garcia Moreno foresaw his demise. During this time, he wrote to Pope Pius IX,

What riches for me, Most Holy Father, to be hated and calumniated for my love for [O]ur Divine Redeemer!



The Ecuadorian president received Extreme Unction in the Cathedral of Quito and died in front of the altar of Our Lady of Sorrows. Pope Pius IX declared Garcia Moreno “a victim of his Faith and of his Christian Charity.”



The presidential palace in Quito, Ecuador. Inset: On a wall of the palace, a stone plaque marks the spot where Garcia Moreno fell mortally wounded.

What happiness if your blessing should obtain for me from Heaven the grace of shedding my blood for Him, who being God, willed to shed His Blood for us upon the Cross!¹⁰

On August 6, 1875, Garcia Moreno entered the cathedral to visit the Blessed Sacrament. Conspirators interrupted his prayers to tell him he was needed urgently next door at the presidential palace.

Garcia Moreno immediately left the cathedral. While climbing the steps in front of the presidential palace, a ruffian named Royo struck him in the back of the head with a machete, crying out, “Death to the tyrant!” He then almost hacked off Garcia Moreno’s arms as he tried to fend off Royo’s blows. Meanwhile, three accomplices shot Garcia Moreno in the chest.

Mortally wounded, Garcia Moreno was then thrown down onto the plaza, where Royo struck him several more times on the head.

He was carried quickly to the cathedral, where he received Extreme Unction and died.

Learning the sad news, Pope Pius IX, in a public audience in Rome, on September 20, 1875, declared that Ecuador:

miraculously distinguished [itself] by the spirit of justice and the unshakable faith of its President, who showed himself ever the submissive son of the Church, full of devotion for the Holy See, and of zeal to maintain religion and piety in his nation. . . . Then, in the councils of darkness organized by the sects, these villains decreed the assassination of the illustrious President. He fell under the steel of an assassin, as a victim of his Faith and of his Christian Charity[.]¹¹ ■

Notes:

1. *Cartas Inéditas*. Garcia Moreno to Roberto Ascásubi. Piura, April 20, 1855; in Ricardo Pattée, trans. Cecilia F. Vargas, *García Moreno e o Ecuador de seu tempo* (Editoria Vozes: Petrópolis, 1956), p. 126.
2. Calderón García, *Latin America: Its Rise and Progress* (London: Unwin) p. 220, in Ricardo Pattée, p. 15.
3. Ricardo Pattée, p. 329.
4. Third article, in Ricardo Pattée, p. 151.
5. Belisário Quevedo, *Sociología Política y moral* (Quito: Editorial Bolívar), 1932, p. 54, in Ricardo Pattée, p. 152.
6. J. Tobar Donoso, *La Iglesia Ecuatoriana en el siglo XIX*, Vol. I, in Ricardo Pattée, p. 159.
7. E. MacPherson, *The Catholic Encyclopedia*, vol. VI, “Gabriel Garcia Moreno,” <http://www.newadvent.org/cathen/06379b.htm>.
8. “El Nacional,” number 300, October 10, 1873, in Ricardo Pattée, p. 294.
9. José Felix Heredia, *La Consagración de la República del Ecuador al Sagrado Corazón de Jesús*, Quito, Editorial Ecuatoriana, 1935, p. 198; in Ricardo Pattée, p. 295.
10. E. MacPherson, *The Catholic Encyclopedia*, vol. VI, “Gabriel Garcia Moreno,” <http://www.newadvent.org/cathen/06379b.htm>.
11. Gary Potter, *García Moreno, Statesman and Martyr*, <http://www.fisheaters.com/moreno.html>.



COMMENTARY

‘Peace, Peace: and There Is no Peace’

BY LUIZ SÉRGIO SOLIMEO

We live in apocalyptic times. Natural catastrophes come in succession, joining the sinister cortege of wars, terrorist attacks and huge increases in crime. Indeed, crime has become so organized as to threaten even the national stability in some countries.¹ The family unit is being eroded and the youth corrupted in a hedonistic pursuit that turns immediate pleasure into the reason for living. As the social fabric is torn apart, there is increasing discord in homes, society, and between nations. And, as in Biblical times, a voice cries out: “Peace, peace: and there [is] no peace.”² There is no peace among individuals, families, societies and nations. Even nature appears to have gone into a state of revolt. Where will the peace our hearts yearn so much come from?

Peace, the Tranquility of Order

“Peace is the tranquility of order,”³ the appropriate disposition of things according to their end. Therefore, there can be no peace where there is no order, and peace will be attained only when order is restored.

Disorder as Sin

Order comes from God as its cause and tends to Him as its effect; when man voluntarily disturbs order he not only commits an infraction in relation to that order but an offense against its author, that is, the Creator. This offense is called sin.⁴ Therefore, the present situation of disorder in which humanity finds itself is above all a fruit of sin, a state of continuous and deliberate offense against God. On the other hand, when man vio-

lates the order established by God, he also acts against his own nature, which is connatural with order.⁵

Sin as a Reason for Pride

One thing is for a person to commit sin out of weakness, which he regrets and tries to avoid. Such an attitude leads to repentance and penance.⁶ It is another matter altogether when a sinner is so attached to sin as to even brag about it and tout it as a reason for “pride” and “dignity.”

This is the sin that most offends God, provokes his justice the most, and cries out to heaven for punishment. In this, many people in our times have not only given themselves over to sin in an impudent way, but gone even further in impiety. Challenging God’s law, blaspheming

and deriding all things holy has become a sort of morbid entertainment.

Public Challenge to God

By insulting God’s supreme dignity, blasphemy is essentially graver than the violations of the Ten Commandments. It can be perpetrated through words, deeds, actions or attitudes that deny or mock Him.⁷ This sin is all the more grave to the degree that it is public and notorious and more people participate in it.

The so-called marches to exalt the practice of the sin of homosexuality are one of the noisiest and most widely attended forms of public blasphemy in our days. Since they are connected with campaigns in favor of homosexual “marriage,” they take on clearly blasphemous overtones by mocking and defying



Only by stopping the offenses against God can there be true peace in our time. Our Lady of Fatima predicted wars and persecutions would come if mankind did not convert. Her predictions have come true and are still playing out in our catastrophic times.

“Peace is the tranquility of order,” the appropriate disposition of things according to their end. Therefore, there can be no peace where there is no order, and peace will be attained only when order is restored.

divine law and natural law, thus challenging God.

After Rome, Jerusalem

This challenge to God’s law was made clear in a statement by WorldPride, an organization that internationally promotes and coordinates homosexual marches.

Explaining why it picked Jerusalem for its August 6–12, 2006 demonstrations after having held them in Rome in the Holy Year of 2000, the organization says:

Jerusalem WorldPride 2006 will bring a new focus to an ancient city through a massive demonstration of LGBT dignity, pride, and boundary-crossing celebration. . . .

The first WorldPride, Rome 2000, was just that: it brought to the heart of Europe, and indeed to the Pope’s doorstep, the message that gays, lesbians, bisexuals, and transgendered people are—and always have been—a vital part of humanity. Now it is time to build upon our message and to bring it to a new and even more challenging frontier.⁸

Because of the conflict involving Israel,

the march, scheduled for August 10, was suspended; but all other “commemorations” were held in the Holy City.⁹

An Invitation to Conversion

It is hopeless to try to attain peace without achieving a profound restoration of order, of which peace is the fruit. But that restoration is impossible if one does not consider the present disorder as an offense to God. In other words, one cannot attain true peace without having first a real conversion, for peace is a gift of God. If we want peace for the world, the family and society, the first thing to do is to cease offending God.

In Fatima, the Mother of God, having shown Hell to the three little shepherds, warned:

You have seen hell where the souls of poor sinners go. To save them, God wishes to establish in the world devotion to my Immaculate Heart. If what I say to you is done, many souls will be saved and there will be peace. The war is going to end: but if people do not cease offending God, a worse one will break out during the pontificate of Pius XI. When you see a night illumined by an unknown light, know that this is the great sign given you by

God that he is about to punish the world for its crimes, by means of war, famine, and persecutions of the Church and of the Holy Father.¹⁰

Happiness and Peace of Soul

Sincere conversion, abandoning sin and turning to God would bring us divine grace and true happiness, which is peace of soul. For “[t]here is no peace to the wicked, saith the Lord.”¹¹ Only the Prince of Peace, Our Lord Jesus Christ, can give peace: “Peace I leave with you, my peace I give to you: not as the world giveth, do I give to you. Let not your heart be troubled, nor let it be afraid.”¹²

Asking for the Mediation of the Queen of Peace

Our Lord Jesus Christ is the Prince of Peace,¹³ and to Catholic piety and the Magisterium of the Church, His Mother, Mary Most Holy, is the Queen of Peace. In the footsteps of the saints who sought Her intercession with Her Divine Son, let us ask Her to obtain for us interior conversion, that peace of soul that Jesus Christ alone can give. And let us ask that peace, a gift of God, be granted to the world through a true restoration of order on an individual and social level. ■

Notes:

1. “More die in fresh Brazil violence: At least 52 people have died in two nights of violence in São Paulo state, Brazil, with criminal gangs attacking police stations and riots in prisons,” *BBC News*, May 14, 2006, <http://news.bbc.co.uk/2/hi/americas/4770469.stm>.

2. Jer. 6:14.

3. Saint Thomas Aquinas, *Summa Theologica*, II-II, q.29, a.1, ad 1.

4. According to Saint Thomas: “The order of the universe is properly intended by God, and is not the accidental result of a succession of agents.” “The entire universe, with all its parts, is ordained towards God as its end.” “Divine Wisdom, as moving

all things to their due end, bears the character of law. Accordingly the eternal law is nothing else than the type of Divine Wisdom, as directing all actions and movements.” “Augustine . . . includes two things in the definition of sin; one, pertaining to the substance of a human act, and which is the matter, so to speak, of sin . . . the other, pertaining to the nature of evil, and which is the form, as it were, of sin, when he says, ‘contrary to the eternal law.’” (*Summa Theologica*, I, q. 15, a. 2; I, q. 65, a. 2; I-II, q. 90, a. 1; I-II, q. 71, a.6).

5. “Sin . . . is opposed to virtue in respect of that to which virtue is ordained: since, properly speaking, sin denotes an inordinate act . . . the

vice of a thing seems to consist in its not being disposed in a way befitting its nature” (*Summa Theologica*, I q. 15, a. 2; I, q. 65, a. 2; I-II, q. 71, a. 1). “That which has no order, does not come from nature.” (Saint Thomas Aquinas, *Commentaria in octo libros Physicorum*, lib. 8, lect. 3 n. 3).

6. “[A] contrite and humbled heart, O God, thou wilt not despise.” (Ps. 50:19).

7. Cf. Father Cornelius Damen, C.S.S.R., s.v. “Blasphemy,” in Francesco Cardinal Roberti, Monsignor Pietro Palazzini, *Dictionary of Moral Theology* (The Newman Press, Westminster, Md: 1962), 146.

8. “Mission Statement—Love

without Borders: Jerusalem WorldPride 2006,” <http://www.worldpride.net/index.php?id=241>.

9. “WorldPride to proceed as planned—but the march will have to wait until after the end of current hostilities,” http://www_worldpride.net/index.php?id=100.

10. Congregation for the Doctrine of the Faith, “The Message of Fatima,” http://www.vatican.va/roman_curia/congregations_cfaith/documents/rc_con_cfaith_doc_20000626_message-fatima_en.html.

11. Isaias 48:22.

12. John 14:27.

13. Isaias 9:6.



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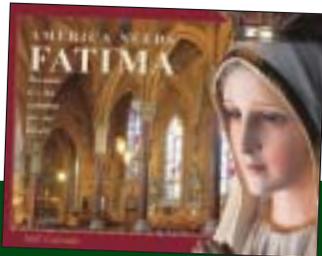
November/December 2006

PROGRESS REPORT

Over 1.4 Million Pictures Distributed

Putting Our Lady's Tears in Perspective

BY ROBERT E. RITCHIE



America Needs Fatima's New Calendar for 2007

BY LOUIS RALIGA

America Needs Fatima's 2007 calendars are hot off the press. This time, the 2007 calendar has an architectural theme. Pictures of the awe-inspiring International Pilgrim Virgin Statue of Our Lady of Fatima are superimposed on stunning religious and temporal architectural backgrounds.

Prefaced by an article about the Miracle of the Sun in Fatima, Portugal, America Needs Fatima hopes to bring Our Lady's miraculous gaze upon many thousands of families in 2007 through this new calendar.

This beautiful 2007 calendar features Our Lady's promises to those who recite the Rosary, the days of fasting and abstinence during Lent, the holy days of obligation, and saints' feast days. ■

2007 Calendar \$5.95

Order yours today by calling
1-888-317-5571.

Mary in Every Home Outreach Expands

Thanks to the generosity of our dear America Needs Fatima members, 1,429,000 pictures of the International Pilgrim Virgin Statue of Our Lady of Fatima were distributed in 2006. This is the statue that wept for the first time in July 1972, and has wept fourteen times since then. Truly a miracle!

Let's try to put Our Lady's tears into perspective. The statue wept six months before the Supreme Court legalized abortion in *Roe v. Wade* and right before the first Southern Decadence homosexual parade in New Orleans.

Were Our Lady's tears heeded? *No they were not!* Since January 1973, more than 40 million babies were slaughtered by abortion. The Southern Decadence homosexual parade continues even after Katrina devastated New Orleans. Moreover, the insults hurled against Jesus and Mary at the 2005 French Quarter Mardi Gras parade are so repugnant and profane that proper decorum forbids their description within *Crusade*.

Mardi Gras Protest Grows

America Needs Fatima is leading a national

protest of these horrific blasphemies. Over 40,000 messages of protest were already sent to the New Orleans' mayor and city council members. The protest's intensity will increase as we get closer to the next New Orleans French Quarter Mardi Gras parade in February 2007.

Then, along with the distribution of hundreds of thousands of free protest fliers, we also plan to stage a prayer rally in New Orleans so the insults will never be repeated. We will also organize a phone tree, urging people to call the mayor's office, asking him to ban *all* blasphemous floats.

We will invite families to spend some time in adoration before the Blessed Sacrament in reparation for this outrage, and since Our Lady's purity was the focus of this cruel insult, we will also encourage families to offer reparation before

the miraculous statue of Our Lady of Prompt Succor at the shrine in New Orleans. ■



The Mardi Gras protest flier shows Our Lady of Prompt Succor, patroness of New Orleans.

To join this national protest, please order free protest postcards to distribute among your friends by calling toll-free 1-888-317-5571 today.



Our Readers Write...



✉ I'm just writing you to say thank you for the Sacred Heart badges. I handed several of them out and now all the guys who go to church with me want them. Is there any chance that you can possibly send 15 of them? I would really appreciate it. I personally have mine hooked on my dog tags.

*Private A.D., U.S. Army Reserve
Fort Knox, Ky.*

✉ I just read your article in *Crusade* on spreading the Sacred Heart badge. Upon reading about Our Lord's request to Claire Ferchaud to encourage all to carry on them an image of His Sacred Heart, my dear recently deceased sister sent Sacred Heart badges to the British soldiers in Iraq. She received a very nice letter from a Catholic army chaplain saying that the soldiers were most grateful and were

wearing the badges, trusting in Our Lord for their protection. Maybe you could send some to the American soldiers?

Regarding your other article on protest against blasphemy, we took the example of our American fellow Catholics and did likewise here. We phoned and wrote to theaters, and arranged groups to protest *The Da Vinci Code*. We also succeeded in having a blasphemous cartoon removed from a major media's web site the day after it appeared. *Protest does work!* We Catholics must defend our Blessed Savior, His Holy Mother and our Holy Church. We too must loudly proclaim Christ our King!

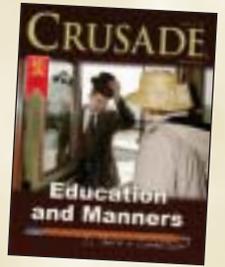
E.S., Liverpool, England

✉ I found your magazine at my physi-

cian's office. As I casually glanced at it, my attention was drawn to the article "The Educational Importance of Manners." I asked to borrow the magazine and have so appreciated John Horvat's message that I have made copies and forwarded them to my family and friends. (I shall return the magazine to my doctor so that others may enjoy it also.)

I am a child of the South, where many say good manners still remain intact, though in a much lesser degree than past times. I, too, am one of that generation born during World War II, when it also is said that family, tradition and morals were more valued than by some today. Please accept my gratitude for the message that clearly defines the guidelines and worth of both realms of my upbringing.

R.T., Pineville, La.



CUSTODIAN

ORNFERR

Father Pierre-Jean De Smet's Legacy

BY MICHAEL CHAD SHIBLER

Being an admirer of Father Pierre-Jean De Smet (1801–1873), the famous missionary to the American Indians, I was very happy to visit his mission church in Montana and to bring Our Lady of Fatima's statue to the surrounding areas. This missionary's life is impressive to say the least. He traveled thousands of miles on foot and by boat, fended off attacks from wild animals, and founded thriving Indian missions in desolate regions from Montana to western Canada. The fruits of his incredible work can still be seen today in mission buildings and, more importantly, in the faith of the people he catechized.

The people who inhabit these plains and mountains are historically hardy and

God-fearing people. This remains true today. In this sad age when so many have succumbed or capitulated to the moral decay of the modern world and our neopagan "culture," the Catholic Faith promulgated by Father De Smet in Montana is still very much alive.

A shining example of Father De Smet's Catholic spirit of charity was recounted to me by a couple from the Crow Indian Nation who attended a Fatima home visit. They told me about a pagan American-Indian tradition that any child who has a serious physical or medical condition is abandoned and left to die, so as not to be a burden on the parents. There was a case of an infant girl who was very ill. When the



An American-Indian family venerates the statue of Our Lady of Fatima, brought to their home by ANF Custodian Michael Chad Shibler.

parents found out about the condition they were going to abandon the child and let her die. Hearing that the infant girl was about to be abandoned, this couple immediately adopted her and, after several months of treatment, she fully recovered.

We must thank Father De Smet in our daily prayers, for he kept in his heart Our Lord's words: "As long as you did it to one of these my least brethren, you did it to me" (Matt. 25:40). ■



ANF Sends Fatima Statue to the Philippines

BY MICHAEL V. GORRE

In August 2006, America Needs Fatima sent a four-foot statue of Our Lady of Fatima to the Philippines to help start the Home Visitation Program of a sister organization, the Philippine Crusade for the Defense of Christian Civilization. ANF member Rex Teodosio took the statue to the archipelago nation.

By population, the Philippines is the largest Catholic country in the Orient and is the fourth largest Catholic country in the world. Filipinos have a special love for the Blessed Mother, especially under Our Lady of Fatima's invocation. It is common for Filipinos to form "Block Rosary" groups to pray the Rosary together and to take turns keeping a statue of Our Lady of Fatima in each family's home for one to two weeks at a time.

With the statue's arrival, Philippine Crusade for the Defense of Christian Civilization will be able to do what America Needs Fatima does successfully in the United States. Thanks to the generosity of America Needs Fatima's benefactors, Our Lady of Fatima's message will continue to spread and be heeded in the Philippines. ■



Fatima Custodian Rex Teodosio checks the statue of Our Lady of Fatima before his flight to the Philippines, halfway around the world.

Custodians Get a New Home

BY GARY J. ISBELL

Thanks to the contributions and the shining generosity of America Needs Fatima members, the new house for Our Lady's Fatima Custodians was completely renovated, furnished and made ready for them to move in.

Until now, Fatima Custodians were sleeping in very cramped quarters in the basement of the large social building at the America Needs Fatima headquarters in Spring Grove, Pa. But no more! The Blessed Mother's volunteers now have nice rooms where they can come home at Christmas and Easter after spending months on the road taking Our Lady's Pilgrim Statue into homes, schools and colleges. These dedicated men also organize rallies against blas-



After traveling thousands of miles for Our Lady, Fatima Custodians can now look forward to rest in their new home.

phemy, teach students at college campuses and high schools, and respond to thousands of requests for literature and devotional materials.

The names of every America Needs Fatima member who contributed to this new house will be remembered publicly in the home, and the Fatima Custodians residing there will pray for the America Needs Fatima members daily.

Thanks again to our devoted supporters for this wonderful addition to Our Lady's campus! ■

After Protest, Saint Francis College Cancelled *Da Vinci Code* Movie

BY JAMES R. BASCOM

On August 15, 2006, the Feast of the Assumption, Saint Francis College in Brooklyn, N.Y., planned to show the blasphemous *Da Vinci Code* movie.

Starting on August 10, 2006, TFP Student Action members protested by e-mail and phone, pointing out the outrageous contradiction between the Catholic spirit of Saint Francis and *The Da Vinci Code*. In addition, Catholic students formally



requested the movie's cancellation.

In the end, efforts protesting this movie prevailed and Saint Francis College cancelled the showing of this profane movie. "I believe the sheer volume of protests had a tremendous effect within the college's administration," said TFP Student Action Director John Ritchie. "So don't let anyone tell you that protests aren't effective. They work!" ■



From New York to California: *A Caravan of Reparation*

BY KEITH DOUET



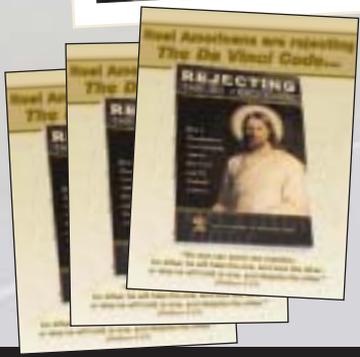
Boarding a 15-passenger van, nine young men of TFP Student Action and St. Louis de Montfort Academy drove across the country for three and a half weeks. Their goal was to stand up for Our Lord Jesus Christ and to offer acts of reparation for the blasphemies hurled against Him and His Church in *The Da Vinci Code* movie.

After successful campaigns in New

York City, where 7,200 fliers were distributed, Syracuse and Rochester were the focus of protests. The campaigns boosted the local protesters' morale and showed them that they were not alone in their act of reparation to Our Lord.

As the caravan continued through Buffalo, Detroit and Toledo, members became increasingly aware that none of those who opposed their protests

Left: The TFP standard flutters in the wind near St. Patrick's Cathedral during the New York City campaign. **Below:** The members of the caravan are ready to hit the road, starting from TFP/ANF headquarters in Spring Grove, Pa. **Bottom:** Aspects of the many street campaigns and protests of reparation across the country.





Above: Niagara Falls was the first of many natural wonders the young protesters admired on their trip.
 Right: Gregory Shibler explains the “Rejecting the Da Vinci Code” campaign to pedestrians in Detroit, Mich.



defended Dan Brown’s blasphemous novel. Rather, those who debated with the members targeted the Catholic Church, thereby revealing the true reason for their enthusiasm for *The Da Vinci Code*. Of those who declared that they liked the book or that they thought that it was a good book, not one could give a satisfactory answer to the simple question: “Why?”

The caravan continued through Chicago, where 16,000 fliers were distributed, then to Minneapolis and Denver. The campaigns and protests in Sacramento and Los Angeles were successes. Although the opposition was strong, many in Los Angeles appreciated what was being

done to reject *The Da Vinci Code*. From California, the caravan headed for its closing campaign in Ft. Worth, Texas, where warm support was expressed by many.

Throughout the caravan many people came forward to help in various ways. God will certainly bless their charity, especially for their support for these acts of reparation. Our Lady of Fatima requested reparation be offered for the blasphemies and insults that are constantly hurled at Her Son. This caravan of reparation was an effort to offer some consolation to the Sacred Heart of Jesus and the Immaculate Heart of Mary. ■





Back to Action in Pennsylvania

BY MICHAEL WHITCRAFT

The American Society for the Defense of Tradition, Family and Property held its annual Pennsylvania *Call to Chivalry* Camp for boys ages 12–18 at the TFP-staffed St. Louis de Montfort Academy on August 11–20, 2006. Attended by 30 young men, the event taught manly virtues and offered historic role models, thereby molding the boys into courageous Catholic men.

This year's camp was dedicated to the great Tyrolean freedom fighter, Andreas Hofer, who waged an effective campaign against Napoleon. Other topics discussed were the marvels of medieval society, the Revolutionary process, the Siege of Vienna, an audiovisual presentation on the evils of rock music, the crusading



Summer camp participants held their own hand-made signs and prayed in front of an abortion clinic in Harrisburg, Pa.

spirit, how to effectively confront relativism in the modern world and the meaning of life.

Activities included swimming, paintball, a protest at a local abortion clinic in Harrisburg, Pa., indoor and outdoor games, and campfire conversations.

The event culminated with a medieval tournament and banquet on August 19, 2006. The culinary highlight of this year's feast was a 100-pound pig, seasoned and roasted to perfection over an open fire.

After the event, the boys went home invigorated and better prepared to maintain their Catholic principles in a hedonistic and anti-Christian world. Our prayers go out to the boys to help guide and steel their efforts within the vicissitudes of modern life! ■



Father Andrew McCormick teaches the boys about the Sacrament of Confession.



The boys hold torches and banners during the final Rosary procession before the Medieval Banquet.

Getting Together for Our Lady in West Virginia

BY DANIEL PRIBBLE

Whether at a private home, a large auditorium or an outdoor gathering, providing occasions for like-minded Catholics to meet is part of forming a vibrant Fatima movement.

As part of this effort, Fatima Custodian Auxiliaries Mr. and Mrs. Earl Appleby held a festive barbecue on August 27, 2006 at their home in Berkeley Springs, West Virginia. About 80 people attended.

The event began with lunch, which

consisted of beef, chicken, sausage and a large number of side dishes, splendidly prepared by TFP members Fernando Santos, John Silva and Roger Vargas.

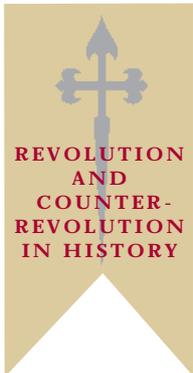
The program also included a lecture given by John da Costa titled "The Consecration to Our Lady and the Counter-Revolution." Mr. da Costa expressed the goal of truly living our Consecration to Our Lady as counter-rev-



Under the cool shade of a tent, about 80 people enjoy the festive barbecue at Mr. and Mrs. Earl Appleby's home in Berkeley Springs, West Virginia.

olutionaries, and the way to do this is to make society reflect Our Lady's virtues since She is the pinnacle of creation.

Similar events have been held in California, Pennsylvania, Connecticut, Kansas, Louisiana, and Missouri. ■



Chapter XX

Albuquerque Outflanks Islam in the Indian Ocean

BY JEREMIAS WELLS

The spearhead and thrust for the Age of Discovery came from two Catholic countries that share the Iberian Peninsula, Portugal and Spain, and the former supplied the original impetus as we have observed in the last two chapters. We should not undervalue the significance of da Gama's discovery of the passageway to India—nor Columbus' voyages to the West Indies occurring roughly at the same time—for they form part of the larger picture of the eternal battle for men's souls. To understand that, one only has to look at the huge, crimson crosses of the Order of Christ emblazoned on the sails of the Portuguese caravels or the slightly smaller ones on the square-rigged ships of Columbus.

Frequently noted for their hard, austere lifestyle, these descendants of medieval Crusaders have a militant, expansionist religion ("Going therefore teach ye all nations" Mt. 28:19) that produced men of action with a strong will. Christ restored to humanity the unity between the life of the body and the spiritual life of Grace in the soul, which gave Christian society dynamism and a new life. This goes a long way toward explaining why pagan societies before Christ consistently degenerated.

Yes, we will see ferocity and a certain aversion for degenerating societies. We will also see high-mindedness and extraordinary commitment to principle in some leaders and brutal intrigue and avarice in others. But overall, the Christian seaman-warrior exercised a strong determination and accepted enormous privation to expand Western Civilization, which in 1500 meant Christendom.

While Christianity had a basic love for

humanity and a thirst for the salvation of souls, the Mohammedans had only contempt for non-Mohammedans who did not submit to their law. When da Gama sailed into the Indian Ocean, he sailed into the jaws of Islam. Deep theological differences reveal irreconcilable views about government, society, marriage and the afterlife, even about the purpose of life itself. There was one similarity between the two: the greater the adherence to religious principles, the deeper the antagonism. Only among the lukewarm and indifferent could there be any rapprochement, and the Portuguese were anything but lukewarm and indifferent.

While the Ottoman Turks were conquering territory in Eastern Europe through the Danube River Valley, Moslems of central Asian origin were pushing into India. Several Mohammedan sultanates ruled the west coast as far south as Goa. On the Malabar Coast south of Goa, the port towns were ruled by Hindu kinglets (rajās), but the commerce and shipping were controlled by Arab and Gujerati (Indian) Moslems. Arab colonists had long controlled the trade of East Africa as far south as Mozambique. One has to admire the courage and audacity of the Portuguese sailing 10,000 miles on worm-eaten ships, frequently living on rotten food and green water to face an ocean of inveterate enemies.

Cabral's First and da Gama's Second Voyage

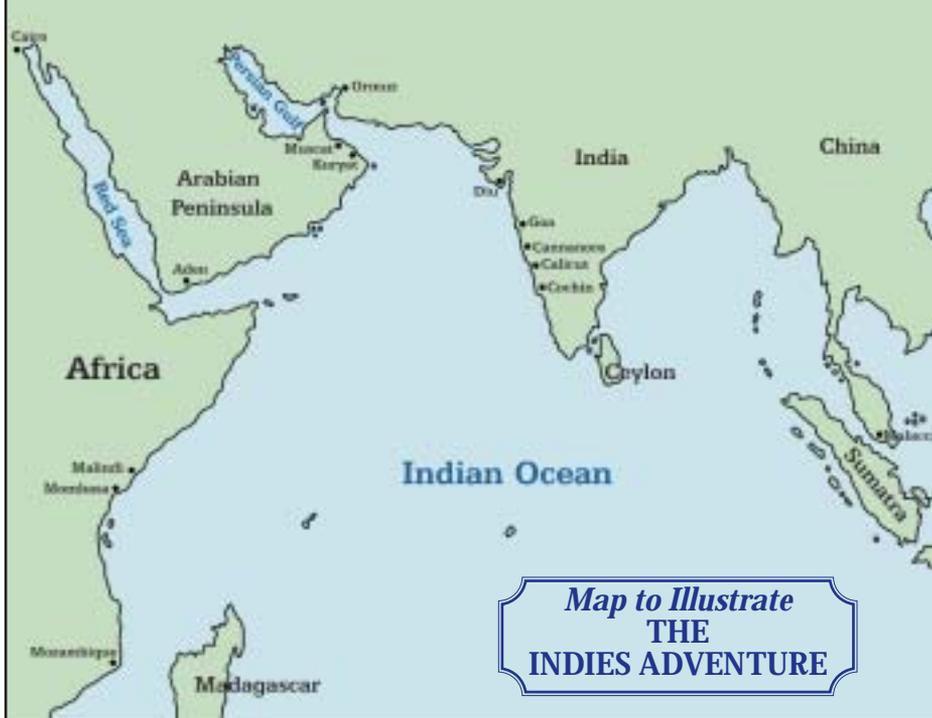
In 1500, for the second expedition to India, King Manuel chose Pedro Alvares Cabral, a well educated nobleman and soldier, to command the fleet and increased its size to 13 ships and 1,200 men to illustrate Portugal's power. After leaving the Cape Verde Islands and pass-



Afonso de Albuquerque (1453–1515) effectively established the Portuguese Empire in the East.

ing the equator, Cabral made a large sweep out into the Atlantic to pick up favorable winds. For whatever reason, intentional or otherwise, he swung too far to the west and discovered the Brazilian coastline, which he claimed for Portugal. After going ashore to attend Mass, spending some days in exploration and trading with the natives who were as naked as the day they were born, the commander dispatched a ship to Lisbon with the news and continued on his way into the South Atlantic.

While attempting to turn the corner at the southern tip of Africa, Cabral ran into a violent storm during which four ships were lost, including, ironically, that of Bartolomeo Dias, the first European to sail in those waters. When the military captain finally reached Calicut, he showed his peaceful intentions by giving the Samorin elaborate presents from the King of Portugal. The Samorin allowed a commercial agent (factor) to come ashore with merchandise to negotiate in exchange for spices. But at the first opportunity, the Moslems had the factor killed and his goods confiscated. Cabral replied by bombarding the city and mov-



Map of the main theater of events in Afonso de Albuquerque's conquests. Albuquerque established the Portuguese Empire that stretched from Africa to China.

ing down the coast to trade with the more friendly Raja of Cochin, an enemy of the Samorin who had a much better harbor.

After loading his remaining ships with spices, Cabral returned to Lisbon. Vasco da Gama followed two years later on his second voyage, with the mission to evict the hostile and troublesome Moslems from Calicut. When the Samorin refused to comply, da Gama reacted with great severity by blasting the city for a whole day and destroying numerous fishing boats along the coast. After da Gama's ships laden with spices returned to Portugal, the Samorin with a sizeable army attacked Cochin, which was protected by only a small squad of Portuguese left for that purpose. After five months of heroic resistance, the victorious Christians watched as the bloodied and exhausted Indians sailed back to Calicut.

A Permanent Presence

Threatened with a bitter religious opposition plotting the destruction of the Portuguese trading posts, King Manuel saw only two options: return to the safety of the West African coasts or fight for the control of the Indian Ocean by establishing a series of forts in the major ports and the seas beyond. He chose the latter.

Both sides in the conflict sent in reinforcements. Francisco de Almeida

arrived in 1505 as the first Viceroy of India with twenty-two ships and 2,500 men of whom 1,500 were men-at-arms. He built forts at Cochin and Cannanore, a friendly ally of Cochin north of Calicut. Other than that, he spent little time trying to develop strategic land bases, but contented himself with interdicting Moslem shipping along the Malabar coast. But that, nevertheless, threatened all Moslem commerce from the Orient especially that from the emerging sultanate of Gujerat or Cambay, as it was then known, located on a large peninsula in northwest India. Cloves and nutmeg from the Moluccas, silk and sandalwood from China, and silver jewelry and cut gemstones from their own workshops passed through on their way to the Strait of Ormuz and the Persian Gulf and, through the Red Sea, to Egypt.

A large Egyptian fleet sailed into the Indian Ocean, joined forces with the Gujerati leader at Diu and moved south to trap Lourenco Almeida, the Viceroy's son who was doing convoy duty, in a harbor halfway between that port and Goa. Completely outgunned and low on ammunition, Lourenco tried to slip through the enemy line during the pre-dawn darkness, but was discovered. Three Christian ships were sunk, two escaped and the last, Lourenco's, was surrounded and smashed with cannonball after cannonball, one of which tore

off the captain's leg. He had himself lashed to the mast so he could continue to direct the fight. Eventually the Moslems boarded the doomed slip and put all still alive to the sword. When the Viceroy was given the news, he answered, "He who has eaten the cockerel, must now taste the old rooster."

Although Almeida's three-year tour of duty had officially ended, he was determined to avenge his son's death. He gathered all the ships and soldiers available and sailed up the coast to Diu where the Egyptian and Gujerati vessels were anchored. The tenacious commander surprisingly sailed right into the small, shallow harbor with no attempt at subterfuge or maneuver, and the Christian gunners fired pointblank on the enemy. As smoke rose and confusion spread, the naval battle turned to bloody hand-to-hand combat. The Christians excelled in this type of power attack. Once they built up momentum, they ran as a juggernaut over a demoralized enemy, crushing everything in their path. When the smoke cleared, the Portuguese could see they had devastated the Moslem fleet and, as one observer commented, had dyed the whole harbor crimson. They had regained the command of the sea.

Afonso de Albuquerque

Almeida has been justly praised for destroying any Moslem challenge to Portuguese naval power in the Indian Ocean, but the credit for establishing an empire that ran from Africa to China by the small nation of a couple of million belongs to a soldier of genius, Afonso de Albuquerque. With selfless devotion to higher ideals, he embodied the crusading spirit and even wore the crusading emblem on his breast—as did Prince Henry, Columbus and da Gama. His real distinction came from his inspired and aggressive leadership in implementing his vision by constructing impregnable forts at strategic locations, especially the two major straits that served as international choke points: Ormuz and Malacca.

In 1505, on his second voyage to the East, Albuquerque sacked and burned numerous towns along the south Arabian coast in the frightening, gruesome manner of the day. By the time he reached the opulent trading city of

Ormuz in the straits of that name, his reputation for ferocity had preceded him. Not having enough soldiers to capture and occupy this Persian jewel of a city, the master of intimidation blasted its navy to pieces, whereupon its sultan agreed to become a vassal of the Portuguese King.

Albuquerque began to construct a stone fortress next to the city. Unfortunately his officers, undaunted in battle, acted more like spoiled children when called upon to toil in the hot sun. All they wanted to do was to cruise around the Arabian Sea picking off easy targets to increase their wealth, totally unmindful of the best interests of their country. With their complaints ignored, three insubordinate captains fled to the protection of Viceroy Almeida in Cochin, causing a temporary abandonment of the project. Taking them in, the Viceroy gave in to his petty feelings of jealousy by favoring the rebellious captains, for he knew Albuquerque had been chosen to replace him. The latter, for his part, showed exceptional forbearance in refusing to escalate the hostility into armed conflict or even a demoralizing argument. Shortly afterwards, he replaced his embittered foe who was killed by African natives on his way back to Lisbon.

Goa and Malacca

Upon assuming the office of governor, Albuquerque immediately set out to correct one enormous deficiency: the lack of any Portuguese-held territory to serve as home base. Until then, they had enjoyed the hospitality of the Raja of Cochin, but the time had come to build on their own land.

The island of Goa provided the most strategic site. Located off the coast

between two rivers that were connected by a channel, the island could be easily defended once fortifications had been built. However, time did not work in the governor's favor. He easily took the island, but before he could construct proper defenses the local Moslem warlord returned from the interior with 50,000 men, including many Turks. Fighting a rearguard action, Albuquerque retreated to his ships anchored in the larger river, the Mandovi, but was stuck there for several weeks as the heavy monsoon winds prevented his departure. Despite artillery shelling, naval skirmishes and a dwindling food supply, the indomitable commander held out.

Finally, anxious to return to pressing problems inland, the Moslem chieftain offered generous peace terms by allowing Portugal to build a fortress on a small portion of the island. Albuquerque replied that Goa was now Portuguese and that he intended to keep all of it. When the wind subsided, the Portuguese sailed their leaking and worm-eaten ships back to Cochin. After a sigh of satisfaction that all was settled, the warlord returned to problems in the interior, leaving behind several thousand Turks.

Three months later, the residents of Goa looked out and saw Albuquerque once again sailing up the Mandovi River. Outnumbered four to one, he forced the gates of the town at dawn. Employing the usual juggernaut tactics and taking no prisoners, he ran over the defending Turks. By noon Goa was Portuguese and remained so until the twentieth century.

Albuquerque extended his oriental conquests by capturing the rich Moslem trading center of Malacca in much the same fashion as elsewhere, with decisive action and ferocious attacks. Its strategic

value, however, equaled its commercial benefit, for it sat on the long, narrow strait of the same name that connected the Indian Ocean with the South China Sea.

Incredible as it may seem, the intrepid commander attacked Asia's richest prize guarded by 20,000 mercenaries with only 900 Portuguese and 200 Indians. The Christians gained a bridgehead along a river in the center of the town and fanned out from there. Suddenly the sultan appeared with a herd of war elephants. As they were bearing down, a Portuguese soldier grabbed a pike and stabbed the lead animal in the eye and followed up by ripping up its soft underbelly. Other soldiers followed his example. The screaming beasts turned around in a wild frenzy and trampled the army behind them. With the city securely in his hands, Albuquerque built a stone fort and established a Portuguese administration.

The great strategist finally gained control of Ormuz with the simple expedient of killing its chief minister during preliminary negotiations before the latter could do the same to him. The frightened sultan then acquiesced to all of Albuquerque's demands. Unfortunately, the tropical climate severely weakened Albuquerque during the construction of the fortress. With life slipping away in December 1515, the heroic commander was informed that he had been dismissed from the governorship of India thanks to the intrigue of his enemies at the royal court. Selfless, dedicated men of his stature are seldom popular with those who make no effort to rise above mediocrity.

The story of the discovery and conquest ends here. The defense and commercial extension of the empire to the Spice Islands in eastern Indonesia and Macao, near Hong Kong on the Chinese coast, belong to another era. ■

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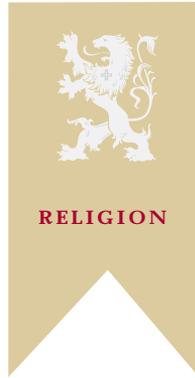
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Sketch of Goa, India. Albuquerque chose this strategic island as a home base for the Portuguese in the Orient. Goa remained in Portuguese hands until the twentieth century.



Courtesy of Frederick Viotli



In Search of Christmas

BY PIERRE L'ERMITE

He wandered as His mother had in Bethlehem, on a night like this and on the same date so long ago.

One Christmas night, Our Lord, denying Himself the comfort of visiting those households where He knows He is loved, came down into the midst of a modern city to see what sinners were doing.

Christmas! Christmas! Joy was universal. Everyone was celebrating. Christ encountered a policeman completely engrossed in directing traffic in a busy plaza. Christ stepped up to him and asked, "What does this Christmas holiday mean?"

The policeman eyed Him suspiciously. "Where do you come from?"

"From Bethlehem."

"Where?"

"Bethlehem," Our Lord repeated.

"Oh? Wherever that is. Anyway, don't you know that Christmas is a holiday for kids? It's a holiday for everybody. On Christmas, everybody is somebody's kid!"

"What is the origin of this holiday?" Our Lord asked.

"Look, you ask too many questions. Can't you see I'm very busy? If you want to know more, go ask the chief."

* * *

Christmas! Christmas! Every store glittered with worldly displays. Really, what was behind it?

Christ paused by a restaurant advertising "Christmas Party—\$50.00." Ladies and gentlemen in elegant evening attire were entering the place. He stepped inside. Tables, covered with white linen

and lighted with red and green candles, were arranged in rows. Bottles of champagne, with gilded foil around their necks, nestled in ice-filled silver pails. A woman, turning around and seeing Our Lord, gestured indignantly at one of the waiters. "What is this?" she asked. "You let panhandlers in here?"

The waiter, a young man of fifteen or so, rushed over to Him. "What are you doing in here?" he demanded. "Begging is permitted only out on the sidewalk!"

Christ studied the young man. "If only you knew what it is that I am 'begging' . . ." He started to reply, but He was already being shoved out into the street as the woman playing the piano sang, "Peace on earth and mercy mild." Not even the Roman centurions had been so hasty.

Outside, Christ allowed Himself to be swept along by the throng that flowed like a river between the stores and markets. He saw toys everywhere, a few Santa Clauses, but rarely a crèche.

Our Lord then caught sight of a married couple carrying a few small precious bundles. They seemed to be good, middle-class, peace-loving souls, hurrying somewhere to celebrate Christmas. Christ followed them, invisible to their eyes. They entered their home and climbed the staircase to their apartment, where others had already gathered. He watched as they opened bottles, served pastries, and then as they ate and drank.

"Imagine," said one, "just for a change of pace, I went to Midnight Mass!"

"Oh?" said another, barely considering the remark. "And how was it?"

"Well, it wasn't as pleasant as a good concert, but quite amusing nevertheless. Saw a number of friends there."

The apartment had neither a crucifix nor a crèche. Christ could not long endure the senseless conversation, so He turned away and slowly descended the staircase.

A short distance down the road, Our Lord found Himself near a large school's playground. Above the gate a prominent sign proclaimed, "Christmas Party for the Children of District 10."

Ah, children, little children! Our Lord went in.

There were hundreds of children inside, receiving toys, candy and books. As they noisily ran and tumbled about, important looking women hurried about under the headmistress' gaze. Again, neither a crèche nor a crucifix could be seen, and nobody mentioned the name of the Child Jesus.

As Christ stood there, a feeling of isolation grew in His heart. He was a trespasser. Finally, He approached a young boy whose arms overflowed with toys. The boy reminded Him of His little friends of bygone days in Bethlehem.

"Do you love the Child Jesus who has given you so many nice toys?" Our Lord asked the little boy.

The boy stared at Him with a puzzled



air. "Child Jesus?"

"Don't you know Him?"

"No."

The headmistress, as if sensing some danger afoot, rushed over. "What did this man say to you?" she frantically asked the boy. Upon learning what Our Lord had asked and whose Name He had dared mention, her eyes glared at Our Lord with annoyance, and she snarled, "Be so kind as to leave at once!"

Christ again walked through the streets, no longer entering any of the places He passed. He wandered as His mother had in Bethlehem, on a night like this and on the same date so long ago. He roamed through the endless streets, passing innumerable places where His creatures celebrated Christmas without knowing its true meaning. He hesitated to return to Heaven with such a heavy heart.

* * *

Weary, He came to the edge of a neglected suburb. A white building ablaze with tiny lights caught His eye. Approaching and looking through one

of the windows, He saw His own image prominently displayed on the wall. His eyes brightened, as if reflecting the hundreds of lights outside, when He noticed that in one corner of the room was a simple but attractively arranged crèche.

Just then, the door opened and a boy came out, a boy like those who frequently come under a parish's care. The boy stopped abruptly at the sight of the golden-haired man shivering in the darkness. Icy gusts blew around them.

"Sir, you could freeze out here! You need to get out of the cold."

"I am quite cold," answered Our Lord.

"Come in, then. We have a good fire going."

And so Our Lord entered.

Near the fireplace, a group of children closely gathered around a young priest. As the fire crackled and filled the room with its welcoming warmth and light, the priest told the children about the infinite grandeur and glory hidden within the little figure of the Child Jesus in the crèche. He stopped his tale the

moment Our Lord entered the room.

"Come in! You look cold! Please, warm yourself here."

The children promptly offered the newcomer a place close to the fire.

"Have you had anything to eat? Joseph, go ask your mother to prepare something hot for this gentleman."

Christ's gaze slowly passed

over all of them, one by one, as if

He were memorizing every little face.

Above all, He gazed at the young priest.

"Are you alone, my friend?" asked the priest kindly.

"Yes."

Seized by soul-stirring curiosity, all eyes turned inquisitively upon the Stranger, waiting.

Christ did not speak. Very slowly, regally, Jesus' hand moved. He extended it over their heads, reaching beyond the humble cottages of that neglected suburb, and encompassing that immense city whose miseries He had witnessed. In a tone of voice He exclaimed, "*Misereor super turbas!*" ("I have pity upon these people!"). Then, slowly, before their astonished eyes, He disappeared.

"It was He!" cried one of the boys.

The young priest nodded solemnly.

"Yes, it was." ■



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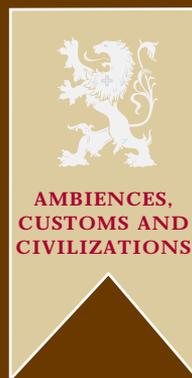
BELCOURT CASTLE BALLROOM

More than Functional

BY JOHN HORVAT II

The picture above is from the French Gothic ballroom at Belcourt Castle in Newport, R.I. The castle numbers among the many mansions built there by industrialists in the late nineteenth century. It beckons to a time of quality workmanship and distinctive homes. In our days of prefabrication and standardization, one appreciates the unique splendor that transcends mere functionality.

Upon seeing the ballroom, a visitor is attracted by the contrast between the somber lines of the ballroom's arches and ribbing and the radiant light that comes in through the stained-glass windows on the wall and ceiling. Its reflective atmosphere is restful yet not oriented toward excessive comfort or opulence. It is a ballroom that lends itself to the festiveness of great occasions yet tempered by a note of dignified restraint. Its gracious austerity does not intimidate. There is a tranquility that invites one to reflection. The richness of its materials is tasteful not gaudy or superfluous. In the furniture's arrangement there is order, hierarchy and simplicity. While hardly a



AMBIENCES,
CUSTOMS AND
CIVILIZATIONS

chapel, there is a touch of the sacral.

The centerpiece in the back is medieval armor that underscores a theme dominating the room's décor. Even the stained-glass windows features battle scenes, which remind us that life is not all festivity but has its difficulties that must be confronted. Unlike modern society that flees from tragic moments, this room represents a society that remembered and even commemorated life's difficulties as triumphs over adversity.

That is what makes the ballroom so alluring. This is not a room from a modern house that highlights function, informality and bodily comfort. Rather, it is a room with marvelous aspects that appeals to the soul and uplifts it while still managing to be rooted firmly in reality.

Thus, this ballroom succeeds in fulfilling its most important purpose of creating ambiances to influence men to practice virtue. This room is not just a place to hold functions but an edifying ambience of beauty and somewhat courtly splendor with notes of temperance, austerity and sacrifice. ■