

March/April 2006

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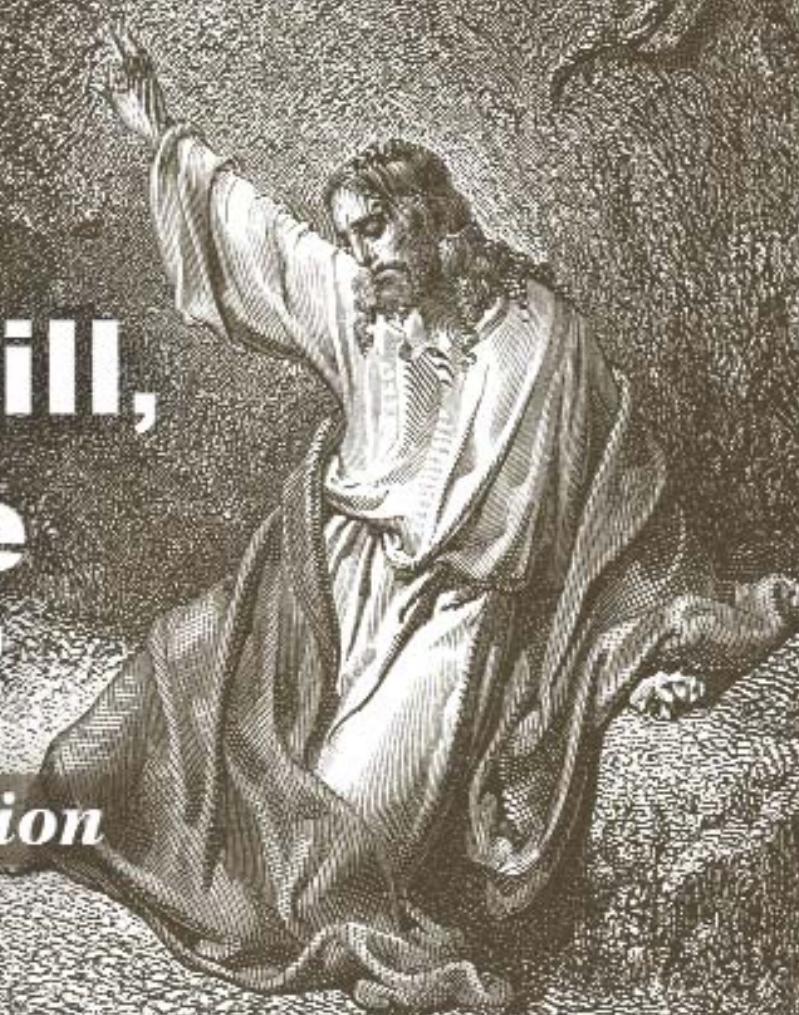
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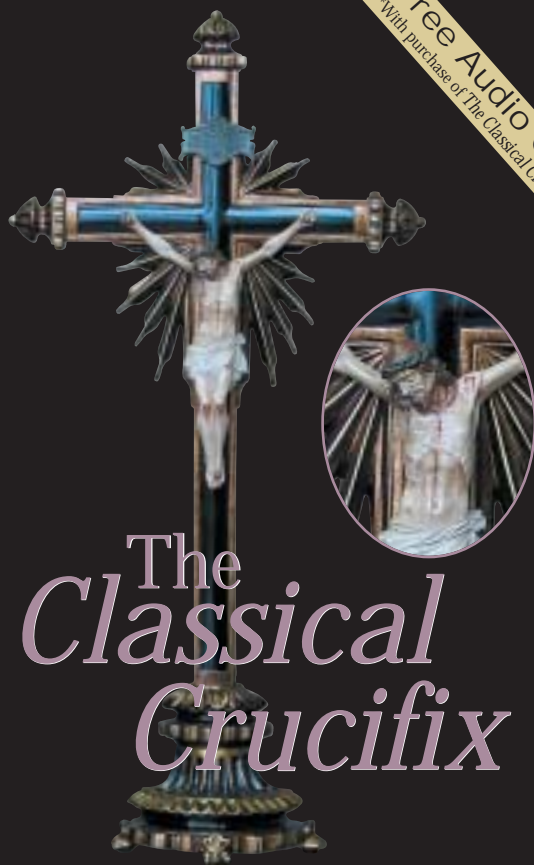
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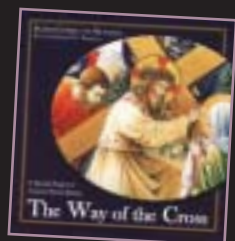
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Not Everything that Is 'Nice' Is Good

BY BLESSED RAYMOND OF CAPUA

We read the following account in Blessed Raymond of Capua's biography of Saint Catherine of Siena:

I remember that I acted as interpreter between the Supreme Pontiff Gregory XI of happy memory and our holy virgin [Saint Catherine] as she could not speak Latin and he could not speak Italian. In the course of their talk the holy virgin bewailed that at the Roman Court, which should have been a paradise of heavenly virtues, there was a stench of all the vices of hell. The Pope, on hearing this, asked me how long she had been at the Court, and on being told that it was only a few days, asked her, "How have you managed to get to know the state of the Roman Court in a few days?" Whereupon Saint Catherine's attitude suddenly changed from one of subservience to one of majesty. I saw it with my own eyes; she stood up straight and replied, "To the honor of Almighty God I dare to say that I could smell the sins being committed in the Roman Court better when I was in Siena where I was born than the people who committed them and are still committing them today." The Pope was speechless, and I in my bewilderment puzzled over the matter, and above all wondered how such words came to be spoken with such authority in front of the Pontiff.

It also happened during our journey in various parts of the world, where neither she nor I nor any other of her companions had ever been before, that we came across persons previously unknown to us,

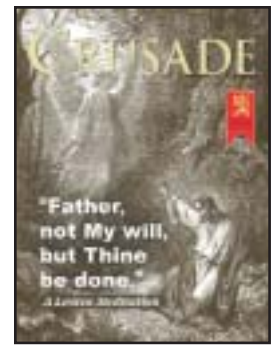
decently dressed and to all appearances respectable, but whose lives were in fact obstinately rooted in evil. Saint Catherine, immediately aware of the state of sin they were in, could not exchange a word with them or look them in the face while they were speaking to her. When they insisted on speaking to us, she would say, raising her voice a little, "We should cure ourselves of our sins and free ourselves from the Devil's shackles before we speak of God!" With this she would hurry away, and we would learn later that these people were in fact entangled in sins of evil living and persisted in them impenitently.

Once, I am sorry to say, we came across a woman who was the mistress of a high prelate in the Church. While this woman and Saint Catherine were talking together, I was present too, and while the woman seemed decent enough in her dress and behavior, I noticed that she was never able to look at Saint Catherine straight in the face. Wondering at this, I took the trouble to find out who the woman was, and was told that she was as described above. I mentioned this to the virgin, and she told me privately, "If you had smelt the stink that I could smell while I was talking to her you would have been sick." ■

Blessed Raymond of Capua, *The Life of Saint Catherine of Siena* (Tan Books & Pub., 2003), 138-140.

CONTENTS

March/April 2006



Cover: "The Agony in the Garden" by Gustave Doré

COVER STORY
"Pater, non mea voluntas, sed tua fiat" 4

SPECIAL EVENTS
Prince Bertrand Warmly Welcomed in St. Louis 8

TFP VIEWPOINT
Is It Fair that the Innocent Pay for the Guilty? 9

ANF PROGRESS REPORT

- ◆ Gearing Up To Protest *The Da Vinci Code* Movie 13
- ◆ Help Protest *The Da Vinci Code* Movie 14
- ◆ Our Readers Write 15
- ◆ Delivering Petitions to Fatima 15
- ◆ Standing by the Cross in Nebraska 16
- ◆ A Christmas Open House 17
- ◆ Irritating Liberals by Defending Our Lord's Honor at Ohio State University 18
- ◆ They Were Moved 18
- ◆ Challenging Abortion at the University of Pittsburgh 19
- ◆ Terrible Scandal at 20 Catholic Colleges 19

REVOLUTION AND COUNTER-REVOLUTION IN HISTORY
Henry the Navigator Inaugurates the Age of Discovery 20

TFP IN ACTION—BACK COVERS

- ◆ Defending Life in El Paso 23
- ◆ March for Life: Braving the Storm Come What May 24

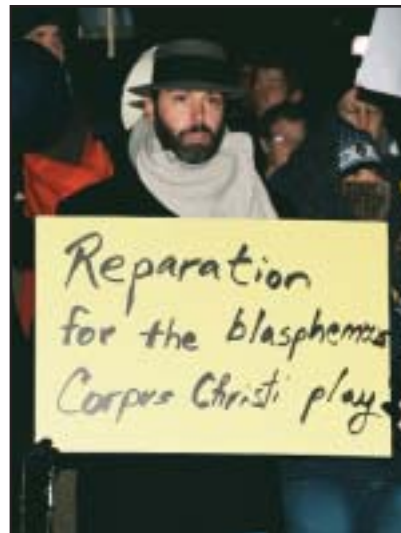
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Page 8 The city of St. Louis receives its own.



Page 9 Defending the Church against persecution.



Page 16 Standing up for Our Lord in Nebraska.



Back Cover Pro-lifers brave storm to march against abortion.

CRUSADE

Editor: C. Preston Noell III
Associate Editors: John Horvat II, Michael Drake, Earl Appleby, Eugenia Guzman, Michael Whitcraft.
Photography: Gary Isbell, Michael Gorre
Foreign Correspondents: Charles E. Schaffer, Austria; Jose Carlos Sepulveda, Brazil; Paul Foley, England; Benoit Bemelmans, France; Beno Hofschulte, Germany; Juan M. Montes, Italy; South America, David Nash; Felipe Barandian, Spain.

The American TFP

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

The following meditation, “*Pater, non mea voluntas, sed tua fiat*” (“Father, not My will, but Thine be done”), was written by Plinio Corrêa de Oliveira, founder of the Brazilian Society for the Defense of Tradition, Family and Property and inspirer of twenty-five other autonomous TFP sister organizations around the world. A brilliant scholar, writer, university professor and lawyer, Corrêa de Oliveira was above all a great leader whose only ambition was to defend Christian Civilization against its systematic destruction. He dedicated his life to the service of the Church in the temporal sphere, fighting particularly the errors of Communism and its manifestations in the West, in the form of a Cultural Revolution.



Professor Plinio Corrêa de Oliveira

He felt a special calling to work for the sanctification of families and temporal society, and had a special ability to spot the subliminal evil influences of today’s culture. At the time of his death in 1995, he had produced a wealth of writings in the form of meditations, articles and books sharing with us his unique gift and insight.

This article comprises one of his many meditations.

With a heart afire with love of God and a mind focused on Truth, the reader will sense Professor Corrêa de Oliveira writes not only from his own meditations, but from his own painful experience as a Catholic warrior and Friend of the Cross in a hedonistic world. His masterful pen carries us on a journey to the Jerusalem of the time of Our Lord Jesus Christ, on the night before His Passion, and invites us to follow Him into Gethsemane. With the complete honesty only holy souls possess, he analyzes each step of that sorrowful night, Our Lord’s words, and the Apostles’ responses, tracing parallels to our own calling as Catholics in this modern-day culture.

For all the challenges we face today, Professor Corrêa de Oliveira focuses on Our Lord’s example of steadfast prayer in His darkest hour. He stresses that at such times in our own lives, if we follow Our Lord’s lead and pray, we will be invincible, for “if we pray, an angel will always come to us as well.”

‘*Pater, non mea voluntas, sed tua fiat*’

“Father, not My will, but Thine be done”

A L E N T E N M E D I T A T I O N

BY PLINIO CORRÊA DE OLIVEIRA

Jesus Leaves Jerusalem for the Garden of Olives

Jesus left Jerusalem. But this was no ordinary departure. This was a true separation.

The Messiah loved the Holy City. He loved its walls covered in glory, its Temple of the living God, and its Chosen People. It was because He loved this city that He preached the Good News therein and vigorously fought its vices. But He was rejected, and He was now leaving the accursed town.

As He walked, he left behind the lights and entered the darkness. He left behind the crowds with only a handful of followers. He left behind power, wealth and human glory, and sought a solitary, poor place, followed only by a few foreigners with no social standing or cultural qualifications. Behind Him were the joys of life. He now walked toward a place of desolation and abandonment, and the terrible anguish of those awaiting death.

“And He saith to His disciples: Sit you here while I pray” (Mark 14:32). Although accompanied, He was alone. Although physically with Him, the Apostles’ souls were still attached to everything they had left behind in this terrible separation. As to the future, they dreaded what they could



hazily glimpse. They no longer felt like praying. This was the beginning of their defection, as he who ceases praying is fast approaching the abyss. Pray they could not. Return to Jerusalem they would not. So they sat, and they let the Master go on alone. Surely they saw themselves as heroes just for sitting there. They felt their own pain so acutely they could not think of the Lord’s pain, and thus allowed suffering to crush them.

They Sat. They Slept. They Fled.

Not praying, giving little thought to Christ’s Passion and giving much thought to our own pains, causes us to sit and watch Jesus go by. It is a terrible lesson for those who choose to sit out the long journey to perfection. Jesus had warned them, “Pray, lest ye enter into temptation” (Luke 22:40). They did not pray, and they succumbed.

“And taking with Him Peter and the two sons of Zebedee, He began to grow sorrowful and to be sad” (Matt 26:37). These three were selected because the pain of defeat, abandonment and separation from the world had affected them less than the others. They were also more sensitive to Jesus’ pain. They were thus invit-

Not praying, giving little thought to Christ's Passion and giving much thought to our own pains, causes us to sit and watch Jesus go by.

ed to witness the beginning of the Redeemer's Passion.

How many hear the same call? Grace calls them to a greater piety, a deeper orthodoxy, a more exact understanding of the terrible situation of the Church in our days. To say "yes" to this grace demands the courage to participate in Our Lord's sadness, and this calls for generosity, strength and seriousness.

How do we say "no" to this grace? By refusing to consider Our Lord's sadness, by dwelling on triviality, idolizing sports, centering life around the television and making jokes the sole theme of conversation. Likewise, we turn away from this grace by ignoring the terrible obligations our times impose and the gravity of the problems they cause, and by thinking only about the petty concerns of daily life.

Such people cannot become confidants to the adorable sorrows of the Heart of Jesus. They live like toads, their bellies hugging the earth when they should be like eagles soaring the skies.

**Our Lord's Moral Suffering—
an Aspect of His Passion
That Is Often Overlooked**

"Then He saith to them: My soul is sorrowful even unto death: stay you here, and watch with Me" (Matt 26:38).

"My soul is sorrowful," said the Savior, not "I am sorrowful." Thus He indicated His torment was entirely a moral torment, and His body's torment had not yet begun. Much is said about the pains of His body during the Passion, but the devotion to the Sacred Heart of Jesus emphasizes the torment of His soul. This is important, because spiritual sorrows are deeper, more



Arch-confraternity of Our Lady of the Rosary, Lorca, Spain.

Banner of "Christ in the Garden of Gethsemane," by Heinrich Hoffman. "Then He saith to them: My soul is sorrowful even unto death: stay you here, and watch with Me" (Matt 26:38).

excruciating and nobler than those of the body. Also, those sorrows counter the defects of the soul that offend God.

What was the cause of the suffering of Christ's soul? What should be the cause of our suffering? To see the will of the Eternal Father violated, and Jesus, Our Lord, rejected, denied and hated. To ponder and measure the gravity of this is to suffer within us the spiritual pains of Our Lord. To witness God's law violated, the Church persecuted and God's glory

denied should cause in us a supreme sadness, and not just a fleeting, superficial emotion. It should be deep enough to lead us to serious resolutions, earnest zeal and the effective renunciation of all so as to live only in the strife. A soul that is "sorrowful unto death" finds no complete comfort in magazines, clothing, restaurants, strolls or trivialities. It lives in the mortal sorrow of seeing God's glory scorned and only finds true solace in the interior life and in the apostolate.

“Stay You Here, and Watch With Me.” How Do We “Stay” With Him?

To stay with Our Lord is to stay close to Him in spirit and to be united to Him. Staying with Him means to stand with the Church with our whole heart, soul and understanding. He who in the hour of anguish thinks of Our Lord and not of himself “stays” with Him. He who thinks only about Our Lord and not about the world and its delights “stays” with Him.

“And going a little further, He fell upon His face” (Matt 26:39). Why did He go “a little further” after saying to the Apostles “stay you here, and watch with Me”? Furthermore, Our Lord had “withdrawn away from them a stone’s cast” (Luke 22:41). Why did He withdraw from the Apostles just “a stone’s cast” away?

By going “just a little further” He wanted to stay within the Apostles’ sight to help their fidelity. He wanted to comfort them and, in turn, be comforted by their nearness. Still, it was necessary to go “further” because this was a grave hour. He was going to meet with God, and just as in Jewish worship the rabbi entered the Holy of Holies alone, so Our Lord wanted to take this first step of His Passion alone.

Humility and Obedience are the Two Great Hinges of the Spiritual Life

By falling on His face (Matt 26:39), Our Lord signified total humiliation and complete renunciation. He was the victim ready to be offered in sacrifice.

What a preparation for prayer! When we speak with God, do we fall upon our faces, ready to obey, desirous of renouncing everything and recognizing our insignificance? Likewise, when we listen to Holy Mother Church, do we fall upon our faces, relinquishing all our opinions and all our choices in obedience? Do we fall upon our faces before those who edify us and bring us closer to the Church by accepting their influence? Or do we set up barricades, reservations and restrictions?

There He was, face down, praying. He was on the ground, but His soul soared to God’s very throne. This is where a true Catholic is invincible. He may reach the



A detail from “The Kiss of Judas,” by Fra Angelico. “While He was yet speaking, cometh Judas Iscariot, one of the twelve: and with him a great multitude, with swords and staves” (Mark 14:43).

Fra Angelico, Museum of Saint Mark, Florence.

very limits of affliction, humiliation and abandonment, yet he always holds in his hand the weapon that will conquer all. Many times in the struggles of the spiritual life, we run out of resources to find our way. Then we resort to prayer and we win. This is also so true of the apostolate.

Faced by a wave of paganism, do we compromise our Catholic stance at every turn of the way so as to avoid confrontation? If we only knew how to prostrate and pray, we would know the power and efficacy of our supernatural weapons, and the meaning of Christian intransigence and steadfastness.

Divine Example of Fortitude Before Pain

“My Father, if it be possible, let this chalice pass from Me. Nevertheless, not as I will, but as Thou *wilt*” (Matt 26:39).

What was this “chalice”? It was the frightful, unjust cup of crushing sorrow Jesus foresaw. At this moment, the Divine Master suffered for all who sin through optimism. He suffered for all those who, in the face of battle, pain and anguish, bury their heads in the sand and pretend that all is well. To foresee pain and to face it courageously is a lofty virtue indeed, be it in our own private lives or in the Church’s life. In this moment in which Holy Mother Church is attacked from so many angles, let us not pretend that all is well. Let us recog-

nize the hour is grave and view future threats in a courageously 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 He could measure the full scope of the sorrow awaiting Him, and take His stand before this perspective.

A Sublime Conditional: “If it Be Possible . . .”

Notice there are two prayers here. In the first, the God-man asks that these pains be removed from Him if possible. In the second, He accepts them in the event that these cannot be avoided. Man naturally fears pain, and Our Lord, not only a true God but also a true man, dreaded this pain. He thus asked that it be removed from Him if possible. To avoid pain is legitimate, wise and holy, but only “if it be possible.”

In praying, “if it be possible,” what exactly was He asking? In anticipation of so much suffering, the Just One asked if the Divine Will chose to be compassionate by removing this suffering, let it be so. But, on the other hand, if the removal of this suffering altered the Divine Plan in any way, diminishing God’s glory, the good of the Church and that of souls, He would rather suffer all.

“If it be possible.” This is a sublime conditional unknown to our century, and because the world does not know this conditional, it faces crisis, agony and distress. Earthly goods, wealth, glory, health and beauty are only good in the measure we give precedence to God’s will. But if, because of some interior or exterior circumstance, it becomes impossible for us to have these things without displeasing God, we must be ready to renounce them. If all men thought and felt this way, what a world this would be! This conditional holds the secret to all order, all balance and all good. Because of its absence, civilization perishes.

“Not as I will but as Thou *wilt*.” Upon these words rests the entire life of the Church, souls and nations. These are the holy, sweet, hard and terrible words today’s man chooses not to understand. These words hold the definition of the

obedience that the world hates. Consider what this definition of obedience means: *Let God's will be done rather than mine. I will fulfill the Commandments and will not follow my own whims. I will think as the Church thinks, even if another doctrine seems preferable.*

My Jesus, in view of this, how can we explain Thou being labeled a revolutionary, and that Thou came to bring revolution to the earth?

Victory Hinges on Prayer

Jesus accepted. "And there appeared to Him an angel from Heaven, strengthening Him. And being in an agony, He prayed the longer. And His sweat became as drops of blood trickling down upon the ground" (Luke 22:43-44).

Thus began the Passion. Jesus had foreseen pain and death and accepted them. It could not be avoided. This insight caused Him overwhelming anguish. But God heard His humble prayer and gave Him strength to overcome the unbearable torment, to face the overwhelming pain and to submit to

the unacceptable wrong.

O, if we only understood this! At times, when the Commandments weigh heavily upon us, and the storm of unbridled appetites and temptations rages within us, if we only "pray the longer" we will realize that this is actually God's hour. If we only accept the visit of the angel who brings strength, we will not give way.

Yes, if we pray, an angel will always come to us as well. At times it comes as a movement of grace deep within our hearts, at other times as an enlightening book or as sound advice from a friend. But at such moments our tendency is not to pray. And thus we fall.

In Jesus' agony, an angel came as an answer to prayer. After the visit of the angel, Our Lord went on praying, for praying the harder is the secret to victory. According to Saint Alphonsus de Liguori, he who prays is saved; he who does not pray is damned.

Prayer, the Secret of Endurance

Jesus sweated blood. The sheer pressure of moral sorrow caused blood to flow. It could be said that it was blood from the heart, a magnificent theme of meditation for devotees of the Sacred Heart of Jesus.

Only extreme pain causes a "blood sweat." It is where moral suffering exerts the highest possible pressure upon the body. Up to now, Our Lord could be said to have endured all possible suffering. Yet He hadn't taken the first step onto the Via Dolorosa. Whence such endurance? It was because "there appeared to Him an angel from Heaven, strengthening Him," and because "He prayed the longer." O, the power of grace! And we dare say we lack strength in our spiritual struggles and in the apostolate.

That We May Not "Sleep"

At first, He "found them asleep" (Matt 26:40), and He advised them, "Watch ye, and pray that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak" (Matt 26:41).

But they did not heed Him because they were drowsy. Both despair and presumption caused this drowsiness. With Jesus' human defeat, their dreams of

And there appeared to Him an angel from Heaven, strengthening Him. And being in agony, He prayed the longer.

worldly grandeur were dashed. The only thing left to them was darkness, solitude and that hard ground beneath them. Their "careers" were finished, and the burden of this sorrow lay so heavily on them that they could only do one thing—sleep.

The second time Jesus "found them asleep: for their eyes were heavy" (Matt 26:43). This was the sleep of mediocrity, indolence and softness. At this point, were they still the Master's followers? Yes and no. Yes, because, after all, they were there. No, because they no longer listened to Him. He spoke and they disobeyed. He suffered and they slept.

Sleeping after Jesus speaks denotes an inattentive, indifferent and lukewarm attitude toward those representatives of Holy Mother Church who were given us to teach us the way to sanctity, orthodoxy, generosity and hunger for virtue. When we fall into this sleep, there is no remedy but to wake up and begin "watching and praying lest we fall into temptation." If not, the result is failure in our spiritual life and in our vocation.

The third time Our Lord's words carry a rebuke, "Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man shall be betrayed into the hands of sinners. Rise, let us go: behold he is at hand that will betray Me" (Matt 26:45-46).

Shortly after, "while He was yet speaking, cometh Judas Iscariot, one of the twelve: and with him a great multitude, with swords and staves" (Mark 14:43). And soon after, "His disciples, leaving Him, all fled away" (Mark 14:50).

They fled because they had become lukewarm, had slept and had not prayed. If I, Lord, do not want to flee but be steadfast, I cannot sleep. I must pray. ■



To order a free, unabridged version of this article by Professor Plinio Corrêa de Oliveira in a small booklet format, call 1-888-317-5571.



SPECIAL
EVENTS

Prince Bertrand Warmly Welcomed in St. Louis

BY JOHN HORVAT

On January 12–16, 2006, the city of St. Louis received its own when Prince Bertrand of Orleans-Braganza visited the city named after his ancestor. Prince Bertrand was in the city to deliver the keynote speech at the Seventh Annual Marian Conference at the Adam's Mark Hotel near the Gateway Arch.

Although he was given an official key to the city, it was hardly needed for St. Louisans welcomed him with open arms and hearts. This was particularly apparent at the Marian Conference, where Archbishop Raymond Burke officially welcomed the Prince to the city. Over 1,600 Catholics filled the main ballroom where they warmly greeted Prince Bertrand who delivered his keynote address, "Our Lady of Fatima and the Reign of Mary." The Prince described the crisis inside society and the Church as the "dark night of history." However, he also outlined the reasons for hope in light of the Fatima Message.

Prince Bertrand is a direct descendent in the patriarchal line of King Saint Louis IX and is the brother and heir to Prince Louis, the present head of the Imperial House of Brazil. Wherever Prince Bertrand went in St. Louis, he encour-

tered the memory of his saintly ancestor. One of the highlights of his visit was an official guided tour of the St. Louis Art Museum with a stately equestrian statue of Saint Louis the Crusader just outside. The Prince also admired the city's magnificent Cathedral-Basilica where the holy king's life is portrayed.

However, what Prince Bertrand considered the most important part of his visit to St. Louis was not the many beautiful sights in the city but the opportunity to promote Christian civilization, to defend Christian tradition, the family and every man's right to private property and free enterprise. Faithful to the traditional teaching of the Catholic Church, he is outspoken in defense of the innocent unborn and is active in the pro-family and pro-life movement around the world.

Prince Bertrand was also welcomed warmly at Saint Francis de Sales Oratory by Monsignor Michael Schmitz where he attended Holy Mass on Sunday in a place of honor in the sanctuary, a privilege traditionally granted to royalty.

Local TFP supporters outdid themselves by putting together a splendid Sunday luncheon at the Adam's Mark Hotel's Rose Garden Room. Nearly 80 TFP supporters and friends, some coming from as far away as Wichita, Kan., gathered to honor the Prince. In his welcoming remarks, Monsign-

Prince Bertrand opened the first day of the Marian Conference with his keynote speech, "Our Lady of Fatima and the Reign of Mary" to over 1,600 Catholics in St. Louis, Mo., on January 14.



Top: The main altar of Saint Francis de Sales Oratory in South St. Louis.

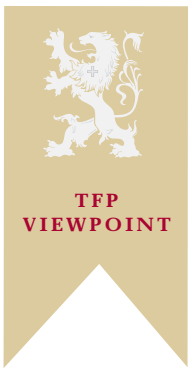
Above: Two Princes—one spiritual and the other temporal. Archbishop Raymond Burke welcomes Prince Bertrand at the Seventh Annual Marian Conference held at the Adam's Mark Hotel in St. Louis.

or Schmitz reminded participants that history does not stand still and that Prince Bertrand's visit was "historic" for St. Louis Catholics. On his part, Prince Bertrand delivered his talk on "The Role of the Lay Catholic in Today's World." He described the Revolutionary process masterfully explained in Professor Plinio Corrêa de Oliveira's book, *Revolution and Counter-Revolution*.

After the luncheon, all those present had the opportunity to speak with the Prince. Throughout his trip, Prince Bertrand himself never lost an opportunity to further the Catholic cause and promote devotion to the Blessed Mother. The warm reception he received made him feel quite at home in St. Louis but above all he felt pleased to have the chance to encourage American Catholics in their daily struggles in today's Cultural War. ■



This statement was published as a full-page advertisement in The Wanderer on February 8, 2006 and The Washington Times on February 9, 2006.



Is It Fair that the Innocent Pay for the Guilty?

An additional 67 million victims of the sex-abuse scandals on the horizon

State legislatures across the nation are now being pressured to lift or extend *retroactively* their statutes of limitations related to sexual abuse. This will permit thousands of civil tort lawsuits to be brought against the Catholic Church, which are presently barred. These legal actions are based on real or imaginary sexual abuse alleged to have occurred decades ago. Those pushing these lawsuits hope to extract billions from the Church.

The American Society for the Defense of Tradition, Family, and Property—TFP calls on the Catholic faithful to fight these extraordinary legislative efforts with utmost vigor. We strongly believe that these *retroactive* changes to statutes of limitations today are supremely *unfair* since the burden of the punitive damages will be borne by the Catholic faithful in general, not the individual criminals or their accomplices.

As the financial consequences of this sacking of the Catholic Church's assets are felt in Catholic homes at large, the faith of millions will be shaken, clearly tilting the scales of America's Cultural War in favor of the secularist anti-religious camp.

* * *

America has never experienced the butchery of bishops and priests that characterized the persecution of the Church by atheistic Communism during the twentieth century or the Jacobins during the French Revolution's Reign of Terror (1793–1794). However, our nation may soon witness the same wholesale confiscation of Church property that accompanied these bloody persecutions.

Pillaging the Catholic Church on a Massive Scale

Aided by a secularist media, an orchestrated effort is underway by Survivors Network for those Abused by Priests and Other Clergy (SNAP), Voice of the Faithful, and other liberal Catholic advocacy groups, to lift or extend statutes of limitations nationwide.

California was the first state to do so. In 2003, the Golden State approved a one-year "window of opportunity," a "look-back" period that suspended the statute of limitations and allowed lawsuits to be filed regardless of when the abuse is

alleged to have taken place. Media reports say 1,000 lawsuits were filed.

State legislatures across the nation are now being asked to amend their statutes of limitations for childhood sexual abuse crimes in similar ways, or to abolish them altogether. If such changes become a national trend, we can expect to see the Church paying out billions of dollars to defend itself and to fund the resulting awards and settlements.

As Prof. Patrick J. Schiltz, Saint Thomas More Chair in Law at St. Thomas University in Minneapolis, observed:

It's like warfare...

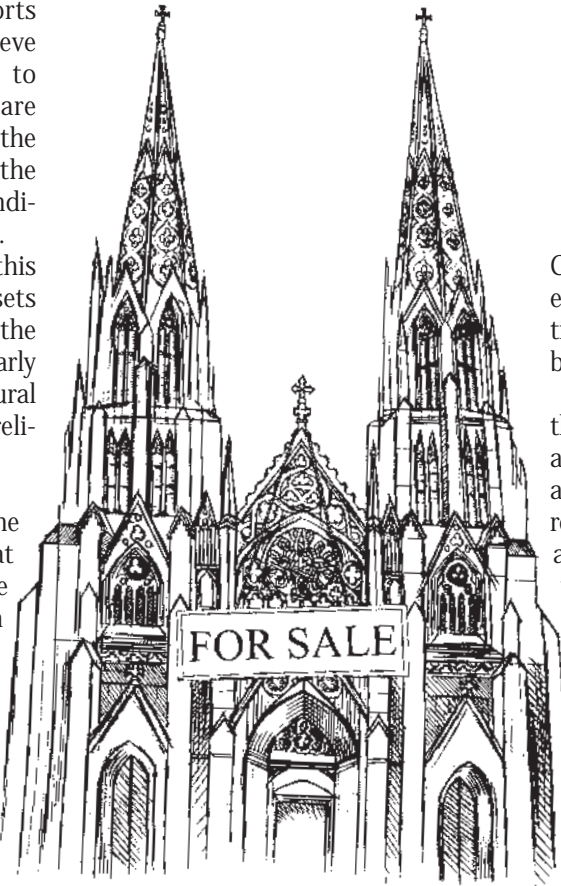
Phase One was for plaintiff lawyers to maximize bad publicity and destroy the credibility of the Church. Phase Two is to use that publicity to push for legislative changes. Phase Three will be to collect.¹

Awards and settlements for the Church sexual abuse scandal already exceed a billion dollars. But with legislative changes, the total cost may be many billions more before the storm blows over.

Once insurance limits are exhausted, these billions will come from Church bank accounts and then from the sale of Church assets on the auction block. This means real property such as churches, schools, and hospitals and personal property like vehicles, vestments, and chalices.

Sexual Abuse Is a General Problem of a Hypersexualized Culture

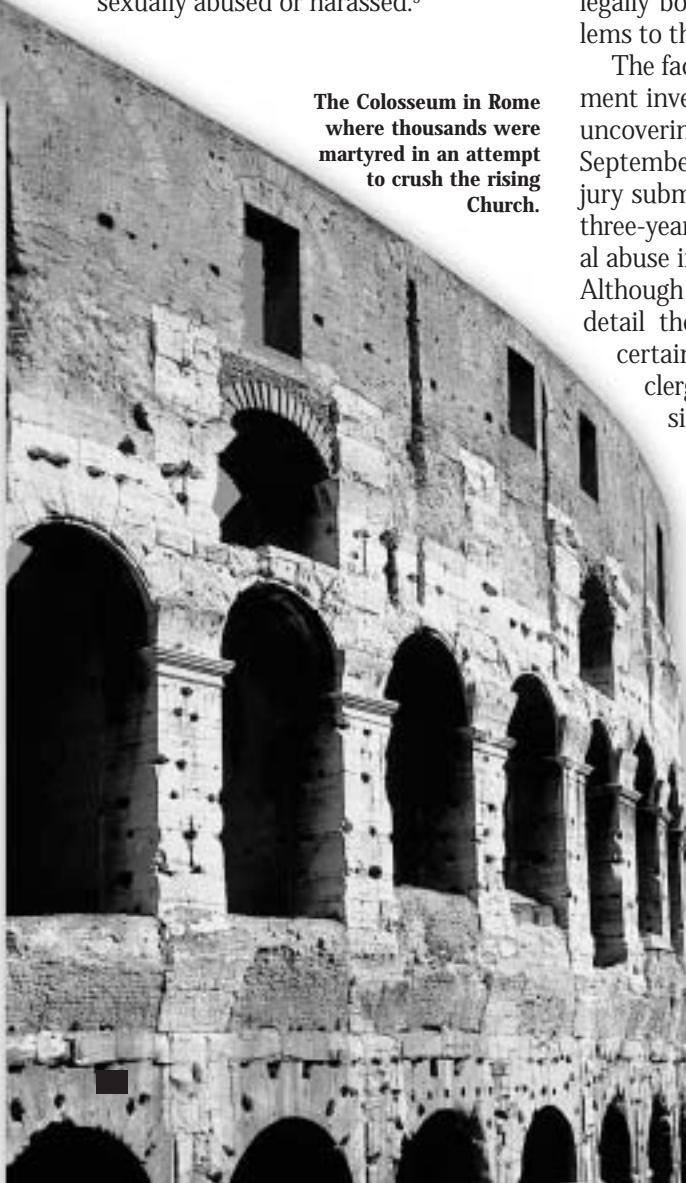
It is tragically true and horrendous beyond words that clergy and religious infected by the moral rot of our hypersexualized culture did in



fact sexually abuse many minors. There is no justifying these heinous sins and crimes. As with any institution, the human element of the Church—its hierarchy, clergy, religious, and faithful—is capable of sin and crime.

However, it is not proven that the incidence of clergy sexual abuse in the Catholic Church is greater than that found in other sectors of society that deal with minors: public and private schools, libraries, youth associations, sports and recreational clubs. Sad to say, much sexual abuse occurs even within the home.²

For example, in a report prepared for the U.S. Department of Education, Charol Shakeshaft, a Hofstra University scholar, suggests that between 6.7 percent and 9.6 percent of public school children across the country have been sexually abused or harassed.³



The Colosseum in Rome where thousands were martyred in an attempt to crush the rising Church.

Why have the media and victims advocacy groups singled out the Catholic Church to be whipped at the pillory?

The Drop in Recent Sexual Abuse Cases Suggest that Effective Measures Are Being Taken

With such an unprecedented welcome from the media during these four years of intensive investigative reporting, it is odd there are so few *recent* cases of clergy child sexual abuse while many decades-old cases are being uncovered now.

Victims advocacy groups argue that the dramatic drop is due to the fact that child victims are unwilling, unable, or ashamed to report them now, but that they will do so years or decades hence. However, while victims may be reluctant, parents, friends, neighbors, teachers and doctors are especially alert, if not legally bound, to report observed problems to the proper authorities.

The fact is that even in-depth government investigations are having difficulty uncovering *recent* cases. For example, on September 15, 2005, a Philadelphia grand jury submitted its report, the result of a three-year investigation into clergy sexual abuse in the Philadelphia archdiocese. Although its 423 pages uncover in lurid detail the abominable moral decay in certain segments of the Philadelphia clergy, it is significant that not a single indictable case was found.

The report reads:

Under present Pennsylvania law, the single, dispositive fact is the date of the final act of abuse, and we do not know of any act of priest child sexual abuse recent enough to permit prosecution in the Commonwealth under the current statutes of limitation.

Pennsylvania's statutes of limitation for sexual crimes have been revised numerous times since 1982. The most recent amendment, as of 2002, requires child sexual abuse cases to be initiated

by the date of the child victim's 30th birthday.⁴

Massachusetts Attorney General O'Reilly came to a similar conclusion after investigating the Boston archdiocese.⁵

We suggest that this drop in the number of *recent* clergy sexual abuse cases reported is due in part to the fact that many bishops began taking measures years ago against the molesters—measures that are proving effective. However, the media give the bishops little credit for this.

We also suggest that this dramatic drop in recent child sexual abuse cases is another reason why Statehouses nationwide are being pressured to lift or extend their statutes of limitations.

“Repressed Memory” Is a Tragedy of Science and Subverts the Rule of Law

“Victim-chaser” tort liability attorneys want to be able to file lawsuits based on “repressed memories,” “recovered memories,” or, to use their proper scientific designation, “false memories.”

The myth of “repressed memory” claims that the psychological trauma from abuse is so profound that the victim consigns it to unconsciousness. Supposedly, the abuse is remembered only years or even decades later.

Harvard psychology professor Richard J. McNally and author of *Remembering Trauma* (2003) argues that this “blocking” does not happen. “The more traumatic and stressful something is, the less likely someone is to forget it.” He calls repressed memories, “psychiatric folklore.”⁶

Since 1992, the False Memory Syndrome Foundation (FMSF) has been battling to eradicate “repressed memories” from psychiatric and psychological therapy. Dr. Paul R. McHugh, former psychiatrist-in-chief at Johns Hopkins University Hospital, FMSF board member, and an eminent contender in the “memory wars,” claims that the battle has now been won at the highest medical echelons.⁷

If this is true, it is most unfortunate that this scientifically flawed myth

would find some credence with the Philadelphia grand jury. We quote, from the *Report of the Grand Jury*:

Powerful psychological forces often prevent child sexual abuse victims from reporting the abuse until well into adulthood, if at all. Many victims feel that their abuse is their fault; many feel that they should not get their abusers into trouble; many are ashamed of their abuse; **and many simply repress for decades any memories of the abuse.**⁸

It is absolutely irresponsible and unacceptable that a flawed scientific theory should serve to justify the lifting of statutes of limitations for childhood sexual abuse crimes.

Is It Just to Punish the Innocent Catholic Faithful for Crimes of the Guilty?

Faced with sexual abuse lawsuits seeking in total hundreds of millions of dollars, the Catholic dioceses of Portland, Ore., Spokane, Wash., and Tucson, Ariz. have already filed for bankruptcy. Many more will be doing the same if *retroactive* changes to statutes of limitations for tort liability actions are approved.

State legislatures that open the door to these thousands of lawsuits will be committing a supreme injustice. This is because settlement funds will tragically not be coming from the bank accounts of individual perpetrators, or individual bishops in the know who refused to act prudent and honorably.

No, the billions to be paid out will come from the Church as an institution, not the criminals.

Yes, the very same Church whom the criminals betrayed in violating their vows of chastity and sinning against Her law. These are criminals who must have been aware of the solemn warning given by Our Lord Jesus Christ:

But he that shall scandalize one of these little ones that believe in me, it were better for him that a millstone should be hanged about his neck, and that he should be drowned in the depths of the sea (Matt. 18:6).

It is absolutely irresponsible and unacceptable that a flawed scientific theory should serve to justify the lifting of statutes of limitations for childhood sexual abuse crimes.

Is this not the supreme injustice? That the Church the perpetrators betrayed in committing their crimes is the one who will have to pay the billions in punitive damages? Will not a pillaged Catholic Church be the greatest victim of the sexual abuse scandals?

When churches, schools, and hospitals built with the generous alms of Catholics are mortgaged or sold to come up with settlement funds, either the Church does without these facilities and institutions, or the funds to rebuild them must come from new contributions by the Catholic faithful.

However, the Catholic faithful themselves are also innocent of the real or imaginary crimes behind the settlements. Why should they have to replace this Church property? Is it just that tomorrow's Catholic schoolchildren who have nothing to do with a perpetrator's decades-old sexual abuse crimes lose their local Catholic elementary, middle, or high school? Is it fair that their parents, who are innocent of the crimes will have no church where they can pray and receive the sacraments? Is it right that the whole parish lose its parish hall where members can socialize with the rest of the community? What about the poor, certainly not accomplices in these crimes, who will be turned out into the streets so that hundreds of millions presently spent on the Church's many charitable activities can be sunk into settlements and attorney fees?

As Prof. Schiltz observes,

To my knowledge, this is the first time in history in which punitive damages are routinely inflicted upon the *victims*—or at least those completely innocent—of wrongful conduct. In one case, the United States Supreme Court held that punitive

damages could not be awarded against a municipality because the damages would have to be paid by innocent taxpayers. In another case, the Court held that punitive damages could not be awarded against a labor union because the damages would have to be paid by innocent union members.⁹

Why should state legislatures treat the Catholic Church and the faithful in a different manner? It is supremely unfair to enact legislation that will deprive Catholics of the benefits of their religion because facilities are sold to fund settlements. The faithful should not be subjected to financial hardship (new and substantial contributions) to replace Church property lost to settlements attached to cases in the distant past.

The Weakening of the Catholic Church Directly Affects the Cultural War and Will Test the Faith of Millions

Regardless of the intentions of those who have mounted this assault on the Church—granting even their good faith—their victory will have two very grave consequences for the Catholic faithful and the nation:

a) Seeing the Catholic Church struggling and impoverished, militant secularists in our society will feel emboldened to seek further restraints on the public expression of religious beliefs in general;

b) The faith of millions more will be severely tested by the loss of Church facilities and institutions, which will take decades to rebuild and only at great financial cost and sacrifice to those Catholics who persevere.

The pillaging of Church property to pay off abusive court awards and settle-

ments will alter profoundly the lineup of forces in America's unbloody Cultural War between those defending a Christian, natural moral order and those seeking to establish a secularist society that excludes God and His Law from the lives of men.

As Michel de Jaeghere rightly reminds us, "the Church stands alone in proclaiming today the existence of a natural moral order, knowable by reason, and which imposes itself on civil law."¹⁰

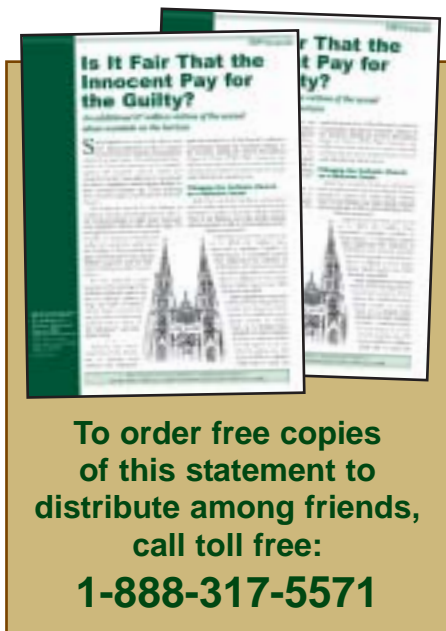
Comments by syndicated columnist Don Feder, President of Jews Against Anti-Christian Defamation, help understand the devastating impact a weakened Catholic Church will have on America's Cultural War:

Why does the secular left hate conservative Christians? It's less a matter of theology than morality...

It's because devout Catholics—and evangelicals—are opposed to abortion on demand, euthanasia, gay marriage and the panoply of social positions embraced by the national Democratic Party, academia, the judiciary and much of the media, that they have incurred the establishment's wrath.

Jews Against Anti-Christian Defamation was organized because we recognize that Christians are the last remaining obstacle to the moral deconstruction of America, because attacks on Christians are motivated by hatred for the values they espouse.

...We understand that if Christians falter, America will fail—with



disastrous consequences for Jews and Christian alike.¹¹

Are We Seeing a New Persecution Against the Church?

This "confiscation" of Church property does not differ from that suffered by the Church in the many persecutions She has endured during 2,000 years. Instead of the State being the beneficiary of the spoils, however, the plunder this time goes to attorneys and their clients, the real or imaginary victims of sexual abuse. While the motives and sophisms used to justify the "confiscation" are different today than they were in the past, the consequences for the Church and the faithful will be the same.

If statehouses lift or extend the statutes of limitations for child sexual abuse civil tort actions, and Church prop-

erty begins to be sold to pay for the litigation and the settlements, millions of Catholics will ask if a veiled persecution of the Church in America is not underway.

We respectfully urge lawmakers and judges to weigh the immediate situations placed before them within the larger picture of the common good of the nation. What is at stake is not only if victims of unjustifiable sexual abuse and their attorneys are to receive compensation, but if the Catholic Church and its 67 million faithful will be expected to pay for it.

It is proper to justice to balance equitably the rights of contending parties. For this reason, justice is depicted as a blindfolded woman holding a set of scales. Justice is supposed to be blind. It should not choose partially in favor of some, to the detriment of others. Justice protects everyone who is innocent, and assures them equal protection under the law.

Taking the extraordinary measure of lifting or extending the statutes of limitations for civil tort actions involving child sexual abuse will make the Church and the faithful who are innocent pay for the crimes of others. It victimizes the Church as an institution and 67 million Catholics nationwide. This is not justice. It is religious persecution.

It is high time for Catholics nationwide to fight back!

January 3, 2006
The American TFP

Notes

1. Quoted in Daniel Lyons, "Sex, God & Greed," *Forbes*, June 9, 2003.
2. "Perpetrators of child abuse or neglect are often parents. In 2001, 80.9% of perpetrators were parents, and 15.9% were non-parents (e.g. other caregivers, babysitters, extended family members). Perpetrators in remaining cases (3.2%) were missing or unknown. Females were more often perpetrators than males (59.3% females, 40.7% males)." "Child Abuse and Neglect in America: What the Data Say," available at www.americanhumane.org/site/PageServer?pagename=nr_fact_sheets_childabusedata.
3. Available at http://people.hofstra.edu/faculty/charol_s_sh-akeshaft/Publications/October172005NewYork/USDOE%20Report.doc. See also Douglas Montero, "Secret Shame Of Our Schools: Sexual Abuse of Students Runs Rampant," *New York Post*, July 30, 2001; and Dennis Coday, "Uncovering Sex Abuse in Schools Mirrors Church Experience," *National Catholic Reporter*, Mar. 26, 2004, at <http://ncronline.org/N-CR-Online/archives2/2004a/03604/032604j.htm>.
4. *Report of the Grand Jury*, p. 60, available at www.philadelphiadistrictattorney.com/images/Grand_Jury_Report.pdf.

5. Cf. "Attorney General Reilly Issues Report After Comprehensive Investigation of Child Sexual Abuse in the Archdiocese of Boston," available at www.ag.o.state.ma.us/sp.cfm?pageid=986&id=1046.
6. Quoted in Daniel Lyons, "Sex, God & Greed" *Forbes*, June 9, 2003.
7. Paul R. McHugh, "The End of a Delusion: The Psychiatric Memory Wars Are Over," *The Weekly Standard*, May 26, 2003. See also Dr. Elizabeth Loftus and Katherine Ketcham, *The Myth of Repressed Memories: False Memories and Allegations of Sexual Abuse* (New York: St. Martin's Press, 1994).
8. *Report of the Grand Jury*, p. 60. (Our emphasis.)
9. Patrick J. Schiltz, "Not All the News Is Fit to Print," *Commonweal*, Aug. 15, 2003, p. 16.
10. Michel de Jaeghere, *Enquête sur la Christianophobie* (Avenay-Val-d'Or: Renaissance Catholique, 2005) p. 204.
11. Don Feder, "Remarks at April 14, 2005 press conference to announce the formation of Jews Against Anti-Christian Defamation," <http://www.jews4fairness.org/who.php>.



America Needs Fatima[®]

March/April 2006

PROGRESS REPORT

GEARING UP TO PROTEST

The Da Vinci Code Movie

BY ROBERT RITCHIE



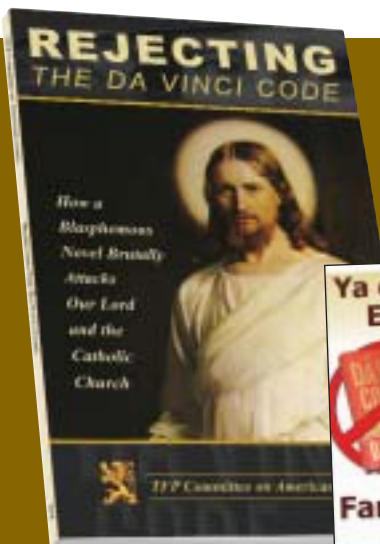
As part of its nationwide protest against blasphemy, the American Society for the Defense of Tradition, Family and Property (TFP) and its America Needs Fatima campaign are recruiting tens of thousands of their activists to protest in front of theaters when the blasphemous movie *The Da Vinci Code* is released nationwide on May 19, 2006.

A special "how-to" protest manual is being sent to 27,000 members of Ameri-

ca Needs Fatima. It contains a step-by-step outline on how to set up and carry out a peaceful and prayerful protest in front of a theater. So far, thousands of America Needs Fatima members are getting ready to protest the movie by reading and studying the manual. "The manual helped me get ready for the protests we're going to do in St. Louis," said Mark Serafino, local protest organizer in St. Louis. "I know we'll make a great effect."

Where is the Catholic Reaction?

While many faithful Catholics are reacting against *The Da Vinci Code* movie with righteous energy and holy outrage, millions of Catholics remain inactive, steeped in apathy and complicity with



Over 51,000 Rejecting The Da Vinci Code books and over 750,000 Stop the Da Vinci Code fliers have been distributed across the United States!





this blasphemy against Our Lord and the Catholic Church. Influenced by liberal propaganda, modern Catholics neglect their duties as members of the Church Militant. This leaves the battlefield open to the blasphemers, for evil only triumphs when good people remain silent in face of sin and corruption. They forget Catholics are invincible as long as they stand up for the truth.

Volunteers Needed

As the film's release approaches next May, America Needs Fatima is also recruiting dozens of volunteers to work at the America Needs Fatima National Anti-Blasphemy Protest Center in Silver Lake, Kan. Volunteers usually spend a week or two at the Center, helping to call and recruit new protest organizers. Others keep in touch with people who are already protest organizers, including students on many colleges campuses, by maintaining a round-the-clock receptionist service that offers help, support and advice to protest organizers in all 50 states.

"Our plan is to make every member of America Needs Fatima into either a protest organizer or participant. We organized 604 protests against *Dogma* in 1999. I know that with God's grace and Our Lady's intercession, we can have thousands of protests against *The Da Vinci Code* movie," says Protest Coordinator Francis Slobodnik. "We're much bigger and better organized than we were in 1999!"

You too can become a protest organizer or participant. *The honor of Our Lord Jesus Christ and the Catholic Church is at stake!* This is a once in a lifetime opportunity to stand up for your faith and make a difference. Don't miss it. ■

Join the Anti-Blasphemy Crusade today by calling **(866) 584-6012** today!



Rejecting The Da Vinci Code

"In a society marked by confusion and error about the most fundamental truths, *Rejecting The Da Vinci Code* is a light in the darkness. This timely volume helps those who may be deceived by the falsehoods in Dan Brown's book to adhere to the truth. It is a great gift for our time."

— Archbishop Raymond Burke

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Francis Slobodnik

Help Protest *The Da Vinci Code* Movie
Become a Protest Organizer in your Area!

Francis Slobodnik of America Needs Fatima is *The Da Vinci Code* Protest Organizer. We encourage you to join the fray and become a Protest Organizer in your area. *You are not alone!* All you have to do is call Francis, and his staff will walk you through it and tell you what to do. We have also put together a "Protest Organizer's Kit" that we will mail to you as soon as you become an organizer! You will also need plenty of determination and dedication to go until the end.

Our goal is to get Catholics and anyone in good faith to protest *The Da Vinci Code* movie in hundreds of theaters across the country; and we can only do this with the help of fer-

vent souls who are willing to sacrifice themselves to protest a most vicious attack upon the Adorable Person of Our Lord Jesus Christ.

At this time, the movie is scheduled to come out on May 19, 2006.

We need you to act now! To become a Protest Organizer against *The Da Vinci Code* movie, contact:

Francis J. Slobodnik
DVC Protest Office Manager

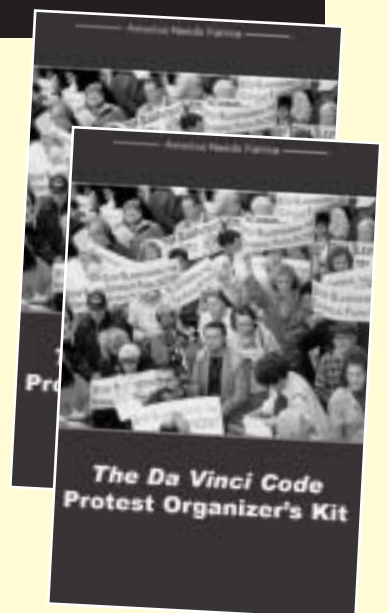
Toll free: (866) 584-6012

Fax: (785) 584-6498

E-mail: FJSLO@aol.com

Visit: www.tfp.org/davincicode

Write: 426 Main Street
Rossville, KS 66533





Our Readers Write...

✉ One of your representatives called our house two days before my son was to head to Iraq for a year. I asked him to pray for my son. He told me to send my son a Miraculous Medal. I did but it wasn't going to get to my son before he left since he was leaving at 2 a.m. and the medal was to arrive at 3 p.m. that day. I was sad because I really wanted my son to have this medal. My son called me around 4 p.m. saying his plane was delayed because of mechanical problems and that he got the medal. He is now in Iraq. God bless all of you and a special thanks to your representative who called us.

R.M., Manahawkin, N.J.

✉ I read your letter about the protest of that horrible novel and it breaks my heart. I am so sad to see that the world has come to this. We deserve hurricanes, war, devastation, for the world repays Jesus with insults, ridicule, hatred and apathy! I believe all the violence, disease and sufferings are brought on by sin. If only we could all wake up and truly change, oh how different the world would be! I offer you my prayers and what little I and my family can give. *Count on me to fight the good fight!* If Christ died for me, I wouldn't hesitate to give my life for Him!

R.M., Blythe, Calif.

✉ I bought and read *The Da Vinci Code* not knowing its true intent. While it was an exciting fairy tale, its not-so-hidden intent, woven into the story proposed to be true, was to bash the Catholic Church and shake the reader's faith. I am sure it planted a seed of doubt in many minds young and old, and I think it has done an extreme amount of damage. I pray your *Rejecting The Da Vinci Code* helps undo what has been done.

M.D., Farmingdale, N.J.

✉ I hope that your planned protest against *The Da Vinci Code* movie has the desired effect. The author claims that he was just writing "fiction." But it is quite *obvious* he wrote with the purpose of discrediting the Christian religion, and making a lot of money in the process.

R.A., San Gabriel, Calif.

✉ Rejecting this book is not enough for any Christian. It should be "out-lawed" and banned from all book stores. They may declare it "worthy" reading under the First Amendment, but I am not aware that God abides by the First Amendment, particularly since His Word came before the First Amendment.

F.H., via e-mail

✉ Rene and I want to thank you so very much for coming into our home with our lovely Lady of Fatima. We know that Our Lady will bless us in many ways and we are so thankful to her. You will never know how happy I was when you told me that I could keep her overnight, for not a moment was lost in spending time in prayer with her. May Our Lady bless you for her call to you. Your program is wonderful and you present it very well. I think she loves you very much. You will always be in our prayers. Continue your good works.

C.C., Biddeford, Maine

✉ Thank you for your copy of *Rejecting The Da Vinci Code*. Is there no end to all of these horrendous attacks? And now DePaul University is showing "V--- Monologues." I have done as you requested and mailed the protest card. What is the president of DePaul thinking of? Where is his bishop? It appears this college needs a good housecleaning with brand-new leadership and staff put in place. Thank you

for all you do. You try so hard, but certainly not in vain. Don't lose courage and be of good heart. Our Blessed Mother will not let you down. Stay steady and on course. You know she will triumph!

J.S., Lawrence, Mass.

We'd love to hear from you!
Write us at: America Needs Fatima
P.O. Box 341, Hanover, PA 17331
Or e-mail us at anf@tfp.org

Delivering Petitions to Fatima



ANF sends petitions collected by Fatima Custodians at Home Visitation Programs to Fatima on a regular basis. Above, TFP member Gustavo Solimeo holds just some of the many petitions he delivered to the Shrine of Our Lady of Fatima on November 16, 2005.



Standing by the Cross in Nebraska

BY CESAR FRANCO

When the University of Nebraska's Studio Theatre advertised its plans to stage the blasphemous anti-Catholic play "Corpus Christi," which portrays Our Lord and His Apostles as homosexuals, the American Society for the Defense of Tradition, Family and Property (TFP), its TFP Student Action and America Need Fatima campaign immediately launched a prayerful protest.

Just as Our Divine Savior was abandoned, insulted and mocked during His Passion, so is He offended by men's sins today. Yet as we recall the tragic abandonment of Our Lord, we also behold the heroic example of Our Lady at the foot of the Cross, who accompanied every step of her Divine Son's suffering with unfathomable courage, while the Apostles fled in fear. As Catholics today, we must not flee.

On December 1-3, 2005, faithful Catholics gathered in Lincoln, Neb., to make a public act of reparation for this offense against God. Coming from as far as Kansas and Pennsylvania, they stood on the ice-coated sidewalk in front of the Temple Building, where the blasphemous play was held, praying the Rosary aloud and singing hymns in honor of the Blessed Mother. They were determined to follow the example of Our Lady at the foot of the Cross.

Joy in the Face of Suffering

That Saturday, December 3, 2005, the Midwest was blanketed with several inches of snow and buffeted by gusts of



Despite frigid temperatures, faithful Catholics stand before the University of Nebraska's Studio Theatre to protest and make reparation for the blasphemous play "Corpus Christi."

frigid arctic air. Faces, hands and feet were numbed and colder than most could remember. Yet no one complained of the discomfort. It was accepted with joy, a way to offer more sacrifices in reparation for the sin of blasphemy taking place inside the university theater. A gentleman from Lincoln, Neb., who joined the protest all three days, remarked, "It's colder today than it was yesterday, but that's good because now we have one more thing to offer up."

A college student from Topeka, Kan., was delighted to participate. "This is the happiest day of my life. I'd like to do this every week," he said.

Jonathan, a University of Nebraska freshman, said,

I joined the rally because I think that it is very important to stand up for our Faith and for the name of Jesus Christ. . . . One's faith is meaningless without actions. God gives us all the grace we need and we just need to act on it. Thanks again for hosting the protest, it helped make my faith in Christ and in the Church stronger.

Kevin, another University of Nebraska student added, "Being anti-Christian seems acceptable for some reason, especially on college campuses. They want to rid the world of the virtues and truths that the Church espouses and return civilization to something where restraint and religion mean nothing."

Prayers to the Immaculate Heart of Mary and the Sacred Heart of Jesus

were recited. The Rosary resounded loudly and could be heard echoing from blocks away, to the disappointment of a few counter-demonstrators present. The rally culminated with the Litany of the Sacred Heart and act of Consecration to Jesus through Mary by Saint Louis de Montfort, which most people prayed on their knees in the cold snow.

Several families traveled from Kansas to defend the honor of Our Lord and ten members of TFP Student Action made the twenty-hour voyage to Lincoln, Neb., from Pennsylvania for the rally.

How Theatergoers Reacted

People entering the theater seemed somewhat cynical, unwilling to consider the gravity of the sin of blasphemy being committed. One college-aged man hid behind the two stone pillars in front of the theater nervously chain-smoking cigarettes.

A few counter-demonstrators showed up on the third day of protest. They held hastily made signs in a weak attempt at mockery, saying "I don't know what I'm doing here," and "My parents didn't love me, that's why I'm here to get attention." Some spit on the sidewalk, shouted obscene slogans at the demonstrators, taking particular delight in yelling filth at the children in the demonstration.

However, even though they obnoxiously mingled with the Catholics, their dress and vulgar behavior betrayed them. One had a mohawk hairstyle and



Mike Cronemeyer of 10/11 News KOLN/KGIN interviews ANF Director Robert Ritchie at the protest.

another had body piercings. Using foul language and dirty jokes, they repeatedly mocked and ridiculed the prayers said by the demonstrators.

Police officers nearby were asked to separate the pro-homosexual activists from the prayer vigil, which they did not do, and the activists carried on their boorish conduct as they pleased.

But what the activists hated most were the praises to Our Lord Jesus Christ in the Litany of the Sacred Heart. It seems the Litany scared them away, and halfway through the Litany, they gave up and left, unwilling to hear the praises that opposed the unutterable

blasphemy that was taking place inside.

Standing at the Foot of the Cross
America Needs Fatima Director Robert Ritchie also read a message by His Excellency Fabian Bruskewitz of the Lincoln diocese. The statement said,

The Bishop of Lincoln thinks that the play "Corpus Christi" is a vile anti-Christian production which is, in Catholic moral terms, a heinous blasphemy against Jesus Christ. He feels that if there were an anti-Semitic or anti-African American production scheduled for the [University of Nebraska] campus, such plays would not be tolerated by the University. It seems, however, that anti-Christian plays do not contradict the spirit of the tax-supported university.

There is a moving psalm by the

Prophet Jeremiah that alludes to the suffering and painful abandonment Our Lord would endure during His Passion, "O all ye that pass by the way, attend, and see if there be any sorrow like to my sorrow . . ." (Lam 1:12).

The widespread indifference in the face of such offenses as "Corpus Christi" certainly causes Our Lord much suffering. How many during His Passion likewise looked the other way and not wanted to be bothered? We must watch and pray, and yes, even protest when necessary, lest our love for God become sterile. It is our duty to stop and see the sorrow of Our Lord. It is our duty to stop and see the sorrow of His Blessed Mother caused by so much ingratitude and sin. It is our duty to stand by the Cross. ■

A Christmas Open House

BY MICHAEL WHITCRAFT



Left: Suspense, as the winning ticket is drawn. Middle: Guests applaud as the Christmas gift basket is given to the second-prize winner. Right: The first prize was "The Prince of Peace," a statue of the Infant Jesus on an ornate pillow.

On December 18, 2005, 250 local supporters and friends of the American TFP gathered at the group's national headquarters in Spring Grove, Penn., for this year's Christmas open house.

During the event, visitors went on scheduled tours of the TFP office buildings. However, most of the program was at the property's historic Glatfelter mansion, built in 1911. The centerpiece of the mansion's main hall was an intricately arranged Nativity Scene.

While at the mansion, the guests enjoyed cheeses, finger

foods, cookies and hot apple cider. They also sang Christmas carols, led by the TFP Choir, and listened to presentations by the TFP Holy Choirs of Angels Band.

There was lively talk and Christmas cheer everywhere. Conversations were only interrupted once an hour for a drawing, in which guests had a chance to win a statue of the Infant Jesus, a Christmas gift basket or a Christmas Story CD.

After four hours, the official program ended, but many guests, hesitating to leave such a wonderful ambience, stayed for two more hours. ■



Irritating Liberals by Defending Our Lord's Honor at Ohio State University

BY JOHN RITCHIE

In stark contrast to our secular culture that yearly seeks to eradicate every public display of devotion to Our Lord Jesus Christ, especially during the Christmas season, TFP Student Action has been campaigning on college campuses to defend the honor due to Our Lord, attacked in Dan Brown's *The Da Vinci Code*.

The goal of these campaigns is to make reparation before God for the sin of blasphemy and to inform the public that *The Da Vinci Code* contributes to the loss of faith. TFP Student Action also offers a solid refutation of the Gnostic errors in Dan Brown's book.

On Thursday, December 1, 2005, Student Action took their message to Ohio State University. While on campus, despite the biting cold weather and a

light snow, TFP volunteers collected signatures to send to Columbia Pictures. The signatures were attached to a message informing the studio that millions of Catholics across the nation oppose the release of *The Da Vinci Code* movie, scheduled for May 2006.

TFP Student Action is gearing up to take the issue of *The Da Vinci Code* to other campuses across the nation. Armed with the TFP's latest work, *Rejecting The Da Vinci Code: How a Blasphemous Novel Brutally Attacks Our Lord and the Catholic Church*, Student Action hopes to spark intellectual debate on campuses that will forever consign the slander and errors of *The Da Vinci Code* to the dustbin of history, for



Above: Debates and discussions flare up wherever TFP Student Action protests *The Da Vinci Code*. **Below:** TFP volunteers use megaphones to voice their rejection of Dan Brown's blasphemous novel.

nothing less than the honor of Our Lord Jesus Christ and the Holy Catholic Church is at stake. ■

CUSTODIAN CORNER They Were Moved

BY NORMAN FULKERSON

"You may think you are insignificant in this big world," I told the wide-eyed fourth graders, "but if you imitate Blessed Jacinta you can do a great good for God." The openness to the faith expressed by these innocent souls made an already significant day a memorable one for me.

It was October 13, 2005, when my fellow custodian John Costa and I, were asked to give two Fatima talks to students at Saint Merici's Catholic grade school in Pittsburgh, Penn., and another one later in the evening to their parents.

The next group consisted of students in grades 5 to 8. Save for one inattentive student, the young audience paid attention to the presentation.

Imagine then my shock to find out later that several teachers complained

about us mentioning hell to the younger students and showing illustrations of hell to the older students. The teachers accused us of "scaring the children," to which some quickly added a concern that nightmares would follow.

This naturally led me to expect angry parents for the evening presentation, but I was surprised to find the exact opposite. Among the positive reactions was from a mother whose eighth grader had attended the earlier presentation.

"My daughter got off the bus this afternoon," she said, "entered the house and said, 'Mom, you will not believe what they showed us at school today. I



Fatima custodian Norman Fulkerson brings the message of Our Lady to school children. Lucia, Jacinta and Francisco, to whom Our Lady appeared, were young children themselves at the time of the apparitions.

am scared to death." This mother continued, "My daughter has been attending this school for eight years now and has seen different programs—such as talks on abortion—but I have never seen her come home so moved as she did today. After seeing your presentation, I can see that you are exactly right."

As the evening wound down, I pondered the irony that we were only weeks away from Halloween. Few complaints are lodged when children are intentionally scared with haunted houses full of ghosts and goblins. Were the teachers, I thought to myself, upset because we scared the children or because we moved them? ■



Challenging Abortion at the University of Pittsburgh

BY JAMES BASCOM

To call abortion a grave sin on any college campus is like exposing a raw nerve. At least that is the experience of TFP Student Action members in the past, and it was no different this time at the University of Pittsburgh on Veterans Day, November 11, 2005.

At the crack of dawn, a contingent of TFP volunteers set out to Pittsburgh. The five-hour journey did not concern these young men seasoned in the art of street campaigns, eager to oppose the sin of abortion and its destructive culture of death. On arrival, with resolve, determination and enthusiasm they blanketed the University of Pittsburgh with thousands of its thought-provoking flier, *10 Reasons Why Abortion Is Evil*.

Within minutes, the campaign sparked lively discussions all over campus. The abortionists were clearly caught off guard, and were found greatly wanting in logic, with

such comments as "I don't understand this debate, especially coming from a group of men." "No one has the right to decide anything for anyone else." "Euthanasia is not killing." "Abortion is a woman's choice. No man has the right to say if it's wrong or right." "I am pro-choice, but only because I have no right to decide for another human being what is right. I, myself, am pro-life."

Nevertheless, TFP bagpipers attracted lots of attention as they played patriotic music, a fitting tribute to honor the inspiring heroism of the armed forces on Veterans Day. Beside the pipers stood a large American flag and a TFP banner. Yet what attracted most attention was not the music or the flags, but the sight of a group of young men challenging the sin of abortion and the culture of death. ■

For copies of
10 Reasons Why Abortion Is Evil,
call (888) 317-5571.



Top: The TFP standard flutters near "The Cathedral of Learning" at the University of Pittsburgh. **Above:** Challenging the sin of abortion, TFP Student Action volunteers conduct surveys and pass out a flier titled *10 Reasons Why Abortion Is Evil*.

Terrible Scandal at ~~32~~ 20 Catholic Colleges

BY JOHN MILLER

During the weeks surrounding Saint Valentine's Day 2006, an immoral play called "The V—— Monologues" is scheduled to play on 20 Catholic college campuses. This obscene play tramples the Sixth Commandment, degrades women and contains lesbian behavior.¹ It is scandalous and should not be allowed at Catholic universities or any university.

"I cannot imagine why this immoral play would be shown at a single Catholic university, let alone twenty of them," said TFP Student Action Director John Ritchie. "We asked our affiliate members on 716 campuses to protest. Catholic universities need to be morally correct, not politically correct."

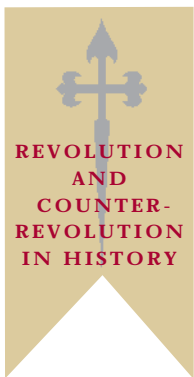
In 2004, Bishop John M. D'Arcy, bishop of Fort Wayne-South Bend, Indiana, issued a statement regarding "The V—— Monologues," which has sadly been allowed at the University of Notre Dame yearly, despite the protest of faculty and students. "Freedom in the academy is always subject to a particular discipline. It is never an absolute. . . . Freedom in the Catholic tradition is not the right to do this rather than that. That would be an entirely superficial idea of freedom. Freedom is the capacity to choose the good," said Bishop D'Arcy.²

The Cardinal Newman Society and TFP Student Action have successfully protested these outrageous performances, achieving partial victory. In 2003, thirty-two Catholic institutions allowed the play on campus. However, in 2006, only twenty Catholic universities are willing to allow it.

Join TFP Student Action in defending Catholic morality and combating vice in Catholic universities! To send your protest e-mail to the universities showing this play, please visit http://tfp.org/student_action/activities/_protests/monologues_2006.htm. ■

Notes:

1. http://www.cardinalnewmansociety.org/Publications/News/monologues_05.htm#About%20V-Day.
2. Bishop John M. D'Arcy, "Concerning a presentation at Notre Dame," February 12, 2004, http://www.diocese-fwsb.org/_COMMUNICATIONS_/monologues.htm.



Chapter XVIII

Henry the Navigator Inaugurates the Age of Discovery

BY JEREMIAS WELLS

At the beginning of the fifteenth century, Europe lived in splendid isolation. The existence of North and South America, sub-Saharan Africa and the islands off the coast of southeastern Asia was completely unknown in Europe. Moreover, since the Arabs controlled the Red and Arabian Seas and the Holy Land, and the Turks had crossed over the Dardanelles and were moving through the Balkans, all major commercial routes from the Orient terminated in Moslem lands, adding to Christian isolation and marginalization. The Venetian and Genoese merchantmen plying the Mediterranean had to deal with the Moslems on their terms, which required a certain amount of ethical compromise.

However, in a moment of seeming peril, the vibrant, self-generating Christian Civilization burst forth once again and rose to the point where 250 years later it dominated the world. The catalyst for this resurgence was spearheaded by Portuguese shipbuilders and sailors, Spanish sea captains, Italian navigators and an austere, devout prince from the Portuguese royal family. The field of world exploration opened up for Christianity when the Arabs, who had pioneered in sailing techniques became indifferent to further sea expansion and the Chinese, who had controlled oriental shipping retreated behind their famous walls and ignored the outside world. European resourcefulness, courage and determination brought about the Age of Discovery, especially the adventurous spirit of chivalry inherent in its originator, Prince Henry the Navigator of Portugal.

Henry the Navigator

John I founded the Aviz dynasty by seiz-

ing the Portuguese throne in 1385. Later in the year, with the help of English archers, he secured his independence from Castilian meddling by defeating them at the decisive Battle of Aljubarrota and as a result married the daughter of John of Gaunt, Duke of Lancaster. Of the six children of King John and Queen Philippa that survived infancy, Henry was the third son. The family enjoyed a unity—rare among European courts—based on mutual affection, piety, intellectual distinction and chivalry. At Henry's birth, the Queen appropriately dedicated him to King Louis IX of France, for the principles that guided the royal saint permeated the entire Aviz family. The resemblance did not end there for Philippa, granddaughter of Edward III of England, brought a strong moral rectitude to court life, as did Louis' mother Blanche of Castile.

The enthusiasm for things military and religious at the Portuguese court molded the chivalric spirit of the three oldest boys when they were reaching their late teens. When in 1412 King John suggested a year-long series of tournaments to provide an opportunity for the young princes to win their knighthood, they ridiculed such phony warfare and advocated the real thing, to which their father reluctantly agreed. They chose as their target the large Moslem stronghold and trading center of Ceuta (pron. Soo'ta), located on the North African coast opposite Gibraltar. To Portuguese eyes and especially young Henry, only eighteen at the beginning of the preparations, the battle would continue the Reconquest, for the Pope had granted the spiritual benefits given to Crusaders to all those who militarily resisted the ongoing Moslem encroachment.



Prince Henry the Navigator (1394–1460), Grand Master of the Knights of Christ, launched the Age of Discovery.

Since Henry despite his age was the driving force for the venture because of his resolute, chivalric nature, the bulk of the military organization and shipbuilding fell upon his shoulders.

In the summer of 1415, over 200 ships, including 63 transports carrying 20,000 men-at-arms and 30,000 sailors cruised into the Mediterranean. At first light on August 24, the Portuguese army landed on the beach outside the walled city and minutes later the vanguard led by Prince Henry hacked its way into the city to be followed by the main force. With Henry always in the forefront, the well-prepared army easily subdued the Moors and by dusk the Portuguese flag was flying over the citadel. The conspicuous bravery of the young Crusader so impressed the King that he wanted to knight him first, but he refused saying that it would be unjust to his older brothers who also fought bravely.

After a second, successful relief expedition to Ceuta, Henry received offers from the Pope, Emperor and several kings to take command of an army against the infidels because of his military prowess and astuteness. However, although the

spirit of chivalry still burned intensely in his soul, his North African experiences had bred in him a driving desire to explore the coast of Africa, find a sea route to the Orient that would outflank the Moslems and in so doing convert the heathen and find adventure and riches. Henry spent several months in Morocco gathering information about the caravan routes through the interior with their cargoes of gold, ivory and spices, about the Berbers who lived on the desert fringe and about the Blacks who lived in the green jungles.

Grand Master, Knights of Christ

When Henry returned to Portugal, he did not go back to the court, but made his headquarters on a wind-swept promontory on the extreme southwest corner of Portugal (and also of Europe) overlooking the mysterious, endless, invigorating Atlantic Ocean. There at Sagres the chivalrous ascetic established a villa that was half monastery and half school for explorers and cartographers, reflecting his dual nature of piety and adventure.

This combination of religious fervor and courageous exploration reached its ultimate expression when his father named him Grand Master of the Order of the Knights of Christ. When the Knights Templars were suppressed in 1312 through mostly spurious charges, they were completely exonerated in Portugal by the Bishop of Lisbon. Because of their exceptional military value in a small nation of about three million people, the Templars were reorganized into the Knights of Christ and received from Pope John XXII the Rule of Saint Benedict and the constitution of Citeaux. Henry took his obligations with the utmost seriousness and utilized the wealth of the Order and subsequent riches to build new ships to facilitate his grand vision.

Coasting Northwest Africa

The first few years of Henry's seafaring



Map of the northwest African coast at the time of the Portuguese explorations.

est success before Henry requisitioned all available ships for an ill-fated attack on Tangier on the Atlantic coast of Morocco.

Tangier and Blessed Fernando

The capture of Tangier, always an objective of the strategically minded Prince, could give the Portuguese a forty-mile stretch of land west of Ceuta from which to launch other attacks. Henry, now accompanied by his younger brother Fernando, much like himself in piety and crusading spirit, most likely had in mind the great victory won by the royal family twenty-two years before, but apparently he forgot everything else. That over-

enterprise produced very little except the rediscovery of the Madera Islands because the superstitious sailors absolutely refused to go beyond a slight outcrop of land on the West African coast called Bojador. Courageous in battle, capable of enduring long hours of toil and accepting a life of privation, these rugged seamen trembled at the thought of sea monsters, a boiling sea, a blackening sun, the ocean running downhill and other irrational dangers they would face by sailing past that point.

Finally in 1434, Henry using his commanding personality pressured a young, capable captain, Gil Eannes, to manfully pass the dreaded cape after a previous failure of nerve. As the apprehensive captain approached the latitude of Bojador, he swung westward out to sea and then circled back to the coastline well south of the cape. The psychological barrier had been shattered. The following year, Eannes sailed another eighty miles past Bojador and found human and camel footprints in the sand, first evidence of other men living south of the Moroccan Moors. One more voyage ninety miles farther down the coast, achieved some mod-

whelming success was achieved by careful planning, sufficient numbers of men along with other resources, and a clever ruse that concealed their objective, none of which was present in 1437.

The inadequate army marched overland from Ceuta while the navy, mostly trading vessels, carried the supplies along the coast. The first three assaults on the walls failed, and as thousands of Moslem reinforcements arrived, the Christians found themselves surrounded and cut off from their supply ships. The few thousand Christians fought against tens of thousands of Moors with indomitable courage. Wave after wave charged against the Portuguese leaving behind mounds of Moslem dead. Seeing that the cost of annihilating the doomed Christians would increase the death total to staggering heights, the Moroccan King offered terms of peace. Prince Henry and his men would be allowed safe passage to their ships, but they would have to surrender the city of Ceuta to which they agreed. Prince Fernando and the Moroccan King's son were exchanged as hostages to ensure compliance. But as they began their retreat, the wild Berber tribesmen broke



Portuguese nautical innovation produced the caravel, which carried the explorers down the west coast of Africa.

the treaty by attacking the Christians who had to fight their way back to the ships. Henry's last memory of his beloved brother was to watch him and several of his faithful servants ride into captivity from which he would never return.

During his youth Fernando lived a life of eminent sanctity, reciting the Daily Office and fasting regularly, and spent much of his time alleviating the sufferings of the poor. In keeping with the family's crusading heritage, his brother King Edward (John I died in 1433) installed him Grand Master of the Knights of Aviz, a religious military order associated with the Spanish Knights of Calatrava through the Cistercian Rule.

The only terms that the Moors would accept for his release was the surrender of Ceuta, and that the Christian community from the Pope on down refused. As a consequence the Moslems treated him with the utmost severity for the six years remaining to him. At first they condemned him to a dark dungeon and then forced him to work as a slave in the stables. When weakness and dysentery made him unfit for work, his vengeful jailers sent him back once again to the dungeon to spend his final days lying on a stone floor in darkness and solitude, absorbed in prayer and love for Our Lady for which she blessed him with a visit before he died. He was beatified by Pope Paul II in 1470.

The Caravel

One year after Tangier (1438) King Edward (Duarte I) died, broken by the crushing defeat and the imprisonment of his youngest brother. Through Henry's mediation the second brother, Pedro, took over the reins of government as regent for his six-year-old nephew, the eventual Alfonso V, after which the

determined explorer returned to Sagres to resume his career as the architect of the Age of Discovery

As Henry's seafarers were exploring farther south than Europeans had ever gone before, he had to improve on methods of navigation, cartography and shipbuilding. His community of creative innovators at Sagres helped make the quadrant, new mathematic tables and other instruments that allowed for more precision in determining latitude. This and Henry's requirement that captains keep accurate logbooks and charts greatly improved the science of mapmaking.

However, the necessity of coasting in shallow waters and returning to Portugal against the prevailing North wind produced the most novel innovation: the caravel. The first Portuguese explorations took place in typical Mediterranean, oared galleys with a single sail or barks with square rigging. The earlier caravels carried two large, triangular, lateen sails rigged fore-and-aft, although later in the century a third mast was added. This allowed for greater maneuverability, ease of handling and smaller crews of about 20. The stern was built up with a poop deck and an after castle, but no superstructure forward. The first coasters ran about 80 feet in length, 25 feet in the beam and had a draught of about 5 feet. The ruggedness of the seafarers is illustrated in their onboard life. The caravel provided no sleeping accommodations except for a cabin on the quarterdeck and a bunk or two in the steerage. Most of the crew had to sleep on deck or in bad weather on top of the cargo and cooking facilities were simply not available. Their diet consisted of biscuits and dried fish.

Relentlessly the caravels passed further and further down the West African coast from the barren desert where they encountered Tuareg tribes, to more fertile country marked by the Senegal River, where they found African Blacks. They began to bring back captives to work as domestic servants in an underpopulated country. Slavery was as commonplace in the fifteenth century as it is considered objectionable in the twenty-first: All the oared galleys in the Mediterranean, both Christian and Moslem, were manned by captives from the other side. But Henry was chiefly motivated by converting the

heathen to Christianity and that was accomplished on a large scale. They were treated with kindness and decency. Some were adopted by their masters and made heirs; others married Portuguese and their offspring were born free; while still others were granted freedom after some years. In time their bloodline was completely integrated.

The Portuguese Begin to Dominate

As the Portuguese increased their control over the area, the whole coastline from Cape Blanco to Cape Verde rose up against the white invaders. A fleet of twenty-six ships sailed from Lagos and Lisbon to pacify what was then known of the coast of Guinea. They built a fort on Arguim Island, the first of many forts and trading posts built along the route from Africa to India to the Spice Islands (the Moluccas) off Southeast Asia. After that Henry's captains established friendly relations with the local chieftains and made contact with traders from the Kingdom of Mali and the caravan trading center of Timbuktu. Henry dispatched a priest to one of the tribes at the request of the chief.

Henry petitioned His Holiness to concede all new territory beyond Cape Bojador to the Portuguese crown and asked that the Order of Christ have spiritual jurisdiction over all converts. He further requested that those who died on the voyages of exploration be granted a Crusader's indulgence. Pope Eugenius IV, overjoyed with the maritime success on the western flank of Moslem power, granted all his requests in a Papal Bull.

At the time of his death in 1460, Henry had set in motion a process of continuous exploration that was driven not by any outside force but by his own endurance, constancy and most of all his vision. Many other explorers became more famous, but they built on the success of a royal prince who lived as close to the sufferings of Christ as he was capable. ■

Bibliographical note:

The biographies that we chose for Prince Henry were: Erle Bradford, *Wind from the North* (New York, 1960), Elaine Sanceau, *Henry the Navigator* (New York, 1947).

All other pertinent titles will be listed at the end of the next chapter.

Continued from back cover:

Life, spoke on overturning *Roe vs. Wade*, which she said has “brutalized our country.” She further called for action since a pro-life agenda “trumps politics.”

Over 100 TFP members, friends and supporters joined the march, with their hallmark standards, capes and banners. A large statue of Our Lady of Fatima was carried by an escort of TFP members wearing the TFP’s ceremonial habit. The Holy Choirs of Angels Marching Band with six bagpipers enlivened the event with patriotic music.

The TFP statement *Fighting Abortion in a Culture War* was distributed among the crowd. It drew a link between the anti-culture of abortion and the growing persecution of Christianity: “The culture of death instills hatred of everything sacred: Christian symbols, the Ten Commandments, and the Church, which preaches observance of natural and divine laws.”

A recent example of such anti-Christian hatred of religion is the novel, *The Da Vinci Code*, which is soon to be released

as a film. The TFP statement sees such productions as part of the whole picture of the Cultural War subverting the laws, transforming people’s morals, ridiculing the family and mocking religion.

Joining the TFP was His Imperial and Royal Highness, Prince Bertrand of Orleans-Braganza who had just returned from St. Louis where he addressed over 1,600 Catholics (see “Prince Bertrand Warmly Welcomed in St. Louis” on page 8). The American TFP also welcomed friends from Europe such as France’s *Droit de Naître* and contingents from Austria, Brazil, Italy, Lithuania and Poland. The TFP was especially honored to host former Lithuanian congressman and signer of Lithuania’s Declaration of Independence Arturas Racas, who is currently one of the most-read columnists in Lithuania.

As the kilted bagpipers, fifers and drummers made their way up the hill toward the Supreme Court building, the cold drizzle was gone. The dire weather forecast had failed to materialize. It seemed somehow symbolic of the pro-life fight. There is no place for hesitation in this struggle. What will bring victory



TFP members dressed in the TFP’s ceremonial habit carry a statue of Our Lady of Fatima at the March for Life in Washington, D.C. on January 23, 2006

is fortitude and resolution to brave the storm come what may.

To read the complete text of the American TFP statement distributed during March for Life 2006, visit www.tfp.org. ■



Above: Youths march and pray the Rosary in reparation for abortions in El Paso, Texas, and around the world.

Left: Marc Lascelle distributes TFP’s flier, *Fighting Abortion in a Culture War*.

Right: Bishop Armando Ochoa of El Paso and ANF Custodian Marc Lascelle.



January 27, 2006 Defending Life in El Paso

BY MICHAEL GORRE

While the country prepared for the great March for Life in Washington, D.C., other local groups promoted their own rallies. Such was the case in El Paso, Texas, on January 22, 2006, where Bishop Armando Ochoa reminded five hundred people that more than 23,000 abortions were performed between 1991 and 2001 in their area alone. He also thankfully announced that they are now in decline.

Marc Lascelle, Fatima Custodian for America Needs Fatima at the event, marked the presence of many young people, and was edified to hear Bishop Ochoa invite all to the one-day seminar for youth to be held on April 25, 2006 on the value of abstinence before marriage.

After the rally, led by the Knights of Columbus and flanked by a police motorcade, Bishop Ochoa led an eight-block Rosary procession to the cathedral. On the way, the procession stopped at an abortion mill for prayers of reparation, and at the cathedral, Bishop Ochoa celebrated Mass in the same intention. ■





MARCH FOR LIFE: *Braving the Storm Come What May*

BY JOHN HORVAT

A cold penetrating rain poured down the night before the March for Life 2006. No doubt many anti-abortion Americans looked at the bleak weather and wondered what the next day's march would bring. Some might have even hesitated. However, it is in dreary times when the true caliber and dedication of activists can be measured, and the march organizers were not disappointed, for under a threatening drizzle, well over 100,000 Americans braved the dire predictions and thronged to the streets of the nation's capital. A large contingent of members from the American Society for the Defense of Tradition, Family and Property (TFP) joined legions of veteran marchers and droves of young people who marched to the Capitol and Supreme Court to make their voices heard.

The January 23 march, now in its thirty-third year, began at the Mall. Even the liberal media could not ignore the crowd's youthfulness. Indeed, the conspicuous presence of so many youth must have cast a sense of foreboding on pro-abortion radicals as they observed a new, vibrant generation of Americans who believe the infamous 1973 *Roe vs. Wade* decision is far from "settled law."

The opening rally began with speeches from every sector of the vast pro-life movement. Catholic participation was particularly noteworthy with one cardinal, 18 bishops on the stage and four bishops in the audience. Nearly 20 congressmen also spoke out. Halfway through the rally, President George W. Bush addressed the crowd via telephone. From Manhattan, Kan., the President outlined all the measures his administration had taken against abortion though he acknowledged that there was much "more work to be done."

Nelly Gray, the founder and president of March for

Continued on reverse.



Top: Throng of pro-lifers pass before the statue of Our Lady of Fatima and the TFP's banner. Well over 100,000 people flooded the streets of the capital on January 23 to protest *Roe vs. Wade*. **Above:** Encouraging the youth to continue the fight against the culture of death in America.



Patriotic band and bagpipe flourishes from TFP Holy Choirs of Angels Band heartened marchers along the way to the Supreme Court.

