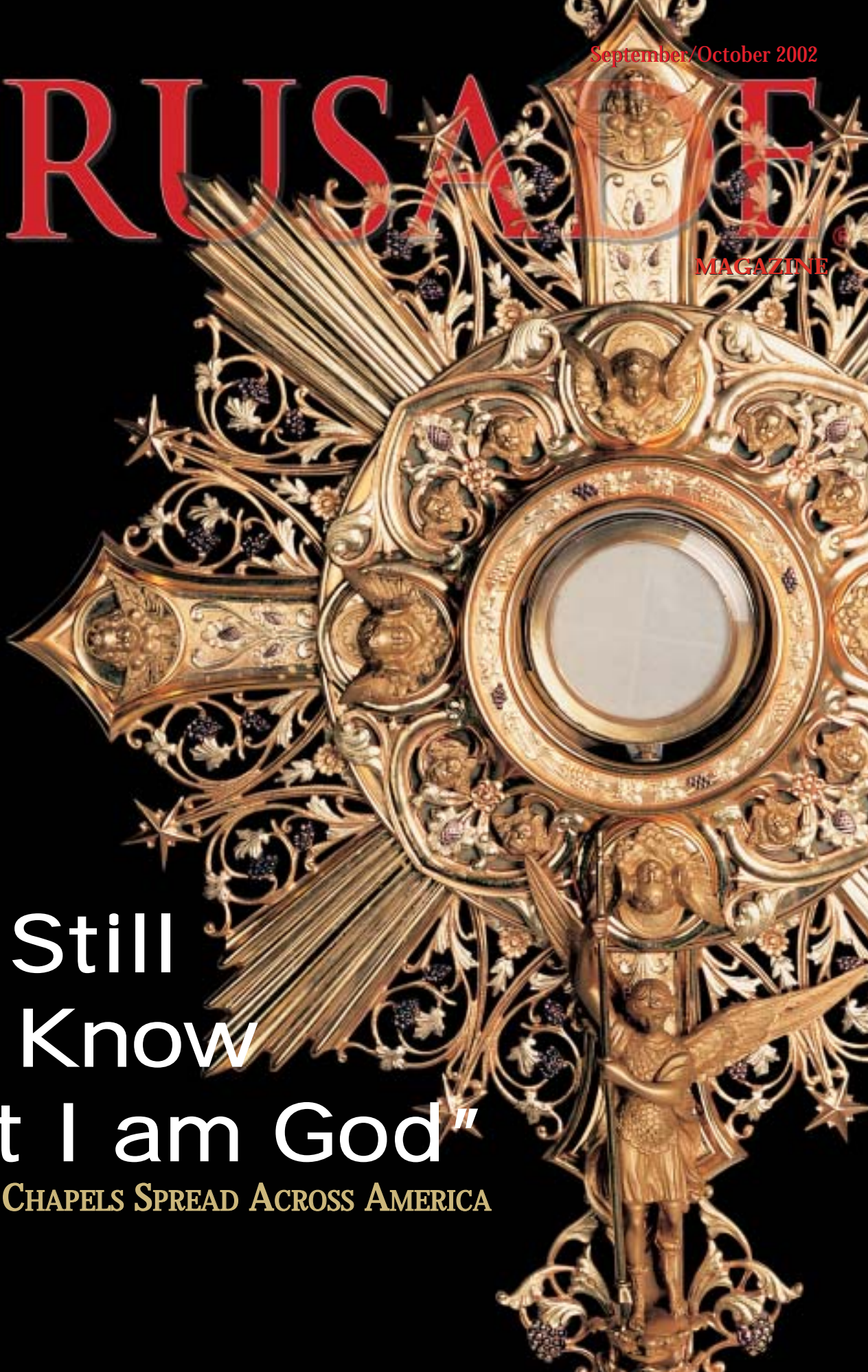
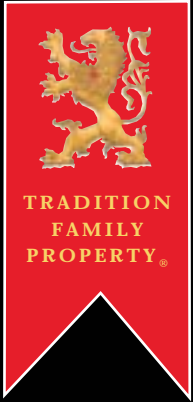


CRUSADE

September/October 2002

MAGAZINE



**"Be Still
and Know
That I am God"**

ADORATION CHAPELS SPREAD ACROSS AMERICA

America Needs Fatima Progress Report inside!



In
Honor of

The Crusader of the 20th Century: Plinio Corrêa de Oliveira

D E C E M B E R 1 3 , 1 9 0 8 ~ O C T O B E R 3 , 1 9 9 5

October 3, 2002 marked the seventh anniversary of the death of the great Catholic thinker Prof. Plinio Corrêa de Oliveira, founder of the Brazilian TFP and inspirer of TFPs and similar organizations around the world. *Crusade* is pleased to dedicate this page in homage to his memory with a brief reflection on his life dedicated to the service of Holy Mother Church, and offers its readers an opportunity to obtain the biography of this outstanding Catholic figure of our times.

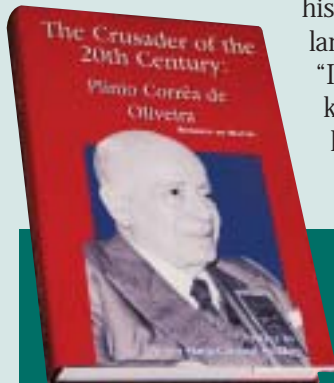
While his tireless efforts to establish “all things in Christ” gained him the reverence and love of many, for others they provoked the scorn characteristically reserved for those seeking true union with Jesus

Christ. As a rock of scandal, his life truly typified the lamentation of Our Lord: “If the world hate you, know you that it hath hated Me before you” (John 15:18).

No matter what, this truly Catholic soul remained undaunted. He always stood tall in face of adversity, never giving in to discouragement. Having developed heroic confidence, he tirelessly marched on, certain of Our Lady’s promised victory foretold at Fatima: “Finally, my Immaculate Heart will triumph!”

Inspired by his example, we too, should continue to work towards establishing all things in Christ, even in face of ridicule and hatred. We must place all of our confidence in Our Lady and never doubt the all-wise designs of Providence. Following his lead in defending the perennial principles of Christian civilization is the greatest homage we can pay him as we seek to carry on his efforts in this new century. We will then become indomitable Catholics, marching to victory.

We invite you to order *The Crusader of the 20th Century: Plinio Corrêa de Oliveira* and find in this book a true Catholic model and inspiration for your life. Written by Italian historian Roberto de Mattei, this is the first book-length study of Prof. Corrêa de Oliveira.



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CONTENTS

September-October 2002

PLINIO CORRÊA DE OLIVEIRA 2
TFP: Tradition

ANF PROGRESS REPORT

- ◆ Stirring Up the Windy City 3
- ◆ 265,000 Free Fatima Calendars 3
- ◆ Our Readers Write 4
- ◆ *Dangerous Lives*
Underscores Tragic Times 5
- ◆ The Church Shall Prevail:
TFP Campaign Central 6
- ◆ One Million Copies Circulating 6
- ◆ 9/11 with Our Lady of Fatima 7
- ◆ Mark Your Calendar 8
- ◆ Protest Against *Jesus Has Two Mommies* 8
- ◆ "Fatima Proclaimers" Expand 9

COMMENTARY 10
Persecution of Catholics in Russia
and China Increases

COVER STORY 11
Eucharistic Adoration Across our Nation

RELIGION 14
It Began When My Father Left...

**REVOLUTION AND COUNTER-
REVOLUTION IN HISTORY** 17
Heresies and Humanism

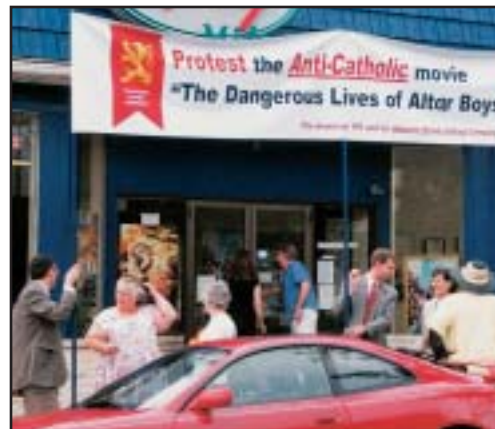
FAMILY SERIES 20
Cecy and Her Friend—Part V



Cover: Golden monstrance

Pages 3 and 5

Will God bless America if America feels free to blaspheme Him?



Page 2

Does tradition have any link with the future?

Page 7

Don't miss out on our beautiful 2003 calendar.

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CRUSADE

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The American TFP

The American Society for the Defense of *Tradition, Family and Property* (TFP) was founded in 1973 to confront the profound crisis shaking the modern world. It is a civic, cultural and nonpartisan organization which, inspired by the traditional teachings of the Supreme Magisterium of the Roman Catholic Church, works in a legal and peaceful manner in the realm of ideas to defend and promote the principles of private ownership, family and perennial 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 has inspired the formation of other autonomous TFPs in 26 countries across the globe, thus constituting the world's largest anticommunist and antisocialist network of Catholic inspiration.



PLINIO
CORRÊA DE
OLIVEIRA

TFP: Tradition

BY PLINIO CORRÊA DE OLIVEIRA



When we speak of tradition, many people think of England, the Queen, the House of Lords, Rolls Royces, top hats, British distinction and poise...

All of these impressions, considered as a whole, cause divergent reactions in people's minds.

Very many see tradition under different hues as time goes by, depending on the varying impressions current lifestyles successively cause upon them. At times, the hustle and bustle of huge modern cities fascinate them. They feel enthusiastic about today's colossal organizations, mammoth planning, and technology, all of which are turning science fiction into reality. At those moments, tradition seems a sad backwardness to many of our contemporaries.

In the midst of the whirlwind that is overthrowing all hierarchies and blowing away all clothing, tradition feels like a stifling yoke. But when the triumphant vulgarity of an increasingly egalitarian world, the noisy, frantic, and hurly-burly rhythm of daily life, and the instability threatening all institutions, all rights, and all situations cause neurosis, anguish, and stress in millions of our contemporaries, then tradition appears to them as an ele-

vated rest for the soul, good sense, good breeding, good order and, in a word, the art of living wisely.

The question then is what to make of tradition? What should we think of those moments of excessive yearning and the long days of inordinate distaste so similar to the bouts of hunger and loss of appetite of some patients?

There are many who don't know how to resolve the fleeting and subtle spiritual dilemma that at times tears their souls in regard to this question. Consequently, they flee from the topic. This flight undoubtedly produces a wall of silence about the matter. In general, however, this silence does not mean indifference. On the contrary, it is a result of both perplexity and hypersensitivity. The subject is too painful. Is it not better, then, to dodge it and have a drink?

* * *

The crimson standards with the golden rampant lion that the TFPs raise in so many cities all over the world encourage us not to be disheartened and weakly shirk the issue but, rather, to resolve it and thus acquire an internal peace that only truth can give and that all the drinks in the world cannot provide.

Why does our standard cause reactions far more lively than the emblem of any party or association? Why does it kindle sympathies and antipathies of all kinds, ranging from people, full of admiration, kissing it or gazing at it as if singing a hymn of praise to hateful attempts to rip it and hurl it to the ground? To a great extent, I believe it is precisely because it raises that problem.

What then, does this standard mean? That the past should have stood still? That everything of the present should be accepted?

The TFP standard does not flee from the problem. It denies it. It denies that tradition is solely the past and therefore unsuited for the present. True tradition, in principle, is neither for the past as such nor for the present as such. It presupposes two principles: (a) that every authentic and living order of things has in itself a continuous impulse toward improvement and perfection; (b) that, therefore, true progress is not to destroy but to add, not to break but to ascend to the heights.

In short, tradition is the sum of the past plus a present that is akin to it. Today should not be the denial of yesterday but, rather, its harmonious continuation.

In more concrete terms, our Christian tradition is an incomparable value that must rule the present. It acts, for example, so that equality may not be understood as the sweeping away of the elites and as an apotheosis of vulgarity; so that liberty may not serve as a pretext for chaos and depravity; so that dynamism does not become frenzy; so that technology does not enslave man. In a word, it aims to prevent progress from becoming inhuman, unbearable, and hateful.

Therefore, tradition does not mean stifling progress, but protecting it from going so absurdly far astray as to become organized barbarity—that barbarity against which another barbarity arises, disheveled and furious: that of Marcuseanism.* ■

(*) The thought of philosopher and social theorist Herbert Marcuse (1898–1979), who held that people should give free rein to their instincts, behaving as they please whatever the circumstances.





America Needs Fatima®

September / October 2002

PROGRESS REPORT

Stirring Up the Windy City

BY MICHAEL WHITCRAFT

Whether it be insulting articles, sacrilegious plays, or blasphemous artwork, open anti-Catholicism is increasingly widespread and commonplace. Convinced that this problem is growing in part due to the indifference of many Catholics, the American TFP has frequently taken public stands against it across the country.

When TFP Chicago Bureau director C. Preston Noell learned of a local paper's attack on the Church, he immediately determined that another such stand had to be made. The offending piece was Garret Gaston's blasphemous cartoon, "La Petite Camera, Papal Makeover" in the *Chicago Reader*. Mr. Noell arranged an act of protest and reparation in front of the paper's downtown office on September 25.

To assist him, three full-time TFP volunteers, outfitted with hallmark red capes, spent three days on Chicago streets distributing over 10,000 leaflets to rally Catholics to the protest. As always, they encountered a gamut of responses.

One man read the invitation, then courageously awaited a favorable traffic light to make his escape before crumpling the leaflet and throwing it at a TFP volunteer.

Others simply pretended not to notice. Nothing could breach their indifference.

Many, however, were appreciative. One young man, admiringly inquired about the rampant lion bedecking one volunteer's cape. Hearing the explanation, he exclaimed, "Yes, that is exactly how Jesus is going to be when He comes back; He's going to be rampant and He's going to be a lion!" Another man silently read the description of Gaston's blasphemy, then adamantly affirmed, "I will no longer allow the *Chicago Reader* in my place of business!"

The cast of speakers began with Pro-Life Action League president Joseph Scheidler, who observed: "It is characteristic of a civilization in moral decay that most of its people



265,000 Free Fatima Calendars

America Needs Fatima has just mailed its 2003 Fatima calendar to its 265,000 members across the country. Throughout the years, the Fatima calendar has always been a favorite among Fatima supporters. Superimposing America's breathtaking scenery with an image of Our Lady uplifts all who view the different scenes.

"Especially after September 11, we need to see Our Lady's protective gaze over town and country, all across the nation," said ANF director Robert Ritchie.

In addition to the beautiful photos, the calendar contains a liturgical calendar combining the official feast days of the Church with the saints' days taken from Butler's *Lives of the Saints*. The calendar also includes inspiring quotations from saints about the Blessed Virgin. They lead one to the inescapable conclusion that, as Saint Louis de Montfort said, Mary is the surest, safest, and quickest way to reach Our Lord Jesus Christ. ■



Protesters listen to speeches during the protest against a blasphemous cartoon published by the *Chicago Reader*.



Michael Drake proudly displays samples of the 265,000 calendars he helped mail to ANF members across America.



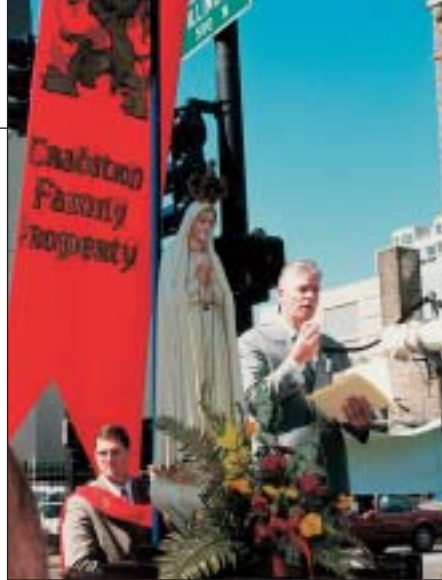
are not aware of its decay. A nation in moral drought does not recognize the seriousness of their sins, because they have no principles to be judged by. And this describes us now."

Another speaker, Mary Anne Hackett, President of Catholic Citizens of Illinois, asked why Garret Gaston is so hate-filled. She warned: "Shaking your fist in the face of God is dangerous business. Smearing His Divine Son with vulgar comments is a fearful and serious thing.... Jesus said, 'If you deny Me before men, I will deny you before My Father in Heaven.'"

Radio talk-show host Kevin McCullogh urged the participants to boycott the *Chicago Reader's* advertisers, "...to hit them in the pocketbook."

Before leading the rosary, Norman Fulkerson, another TFP volunteer, commented about passersby who ridiculed the protest and encouraged the crowd never to be ashamed of being Catholic and to pray the rosary with pride.

American TFP founder John Spann then exhorted everyone to develop such a burn-



Illinois State Senator Patrick O'Malley addresses the attentive crowd of protesters gathered in front of the *Chicago Reader's* offices.

ing love of God and His Church that it will set others on fire with that same love and prevent future blasphemies.

Mr. Noell also addressed the participants and read a letter of support from Francis Cardinal George. "I found the cartoon to be insulting and vulgar, but not particularly original. Though we cannot know the cartoonist's heart, we do know that he has returned to themes both old and distorted," the Cardinal said, adding that he would join the rally through his prayers.

Catholic banker Joseph Wemhoff recalled appropriate words of Pope Leo XIII: "Nothing emboldens the wicked so greatly as the lack of courage on the part of the good."

The final speaker, Illinois State Senator Patrick O'Malley, acclaimed the TFP for its initiative. "I can't think of a more important organization fighting for what is important for America.... Tradition, Family and Property, my friends, we are talking about the foundation upon which America continues to exist."

A handful of counter-protesters gathered nearby, purportedly to support the *Chicago Reader's* freedom of speech. Ironically, their literature dealt mostly with the TFP and little with free speech. Among the messages on their T-shirts: "Militant Heretic" and "God is just pretend."

It is opportune to recall here the words with which Brazilian TFP founder Plinio Corrêa de Oliveira concluded his philosophical self-portrait: "The skeptics will smile, but the smiles of skeptics were never able to hinder the victorious march of those with faith." ■



Our Readers Write...

☒ Hello, I'm writing to express my gratitude for your concern and indignation regarding the blasphemy that appeared in the *Chicago Reader*. Like you, I too was deeply offended and outraged.

P. S., Chula Vista, Calif.

☒ I am a 17 year-old college student, studying film and media at Shrewsbury College in Shropshire, England. As part of my study I am to write an investigation-based essay on issues about the media.

In the December 1999 issue of the British cinema magazine *Total Film*, there was an article regarding Kevin Smith's film *Dogma*. Alongside the article was a photograph of the protests that took place over the film's content, which depicted a poster by your

organization.

As an active group with an expressed view on the representation of religion in film, your opinions on specific areas of my research would be highly valuable and most appreciated.

B. Y., Shropshire, England

☒ Some years ago I asked my pastor if I could put some of the postcards in the back of the church, protesting Our Lady being blasphemed and he said NO because he doesn't like to bring that kind of thing to people's attention. I got the same reply from a pastor of another parish just recently regarding the blasphemous [*Chicago Reader*] cartoon.

Talk about "the smoke of Satan" entering

the Church. I feel it! There is much more I could tell you that has happened just recently, but I know you are very busy keeping up with all these blasphemies.

C. K., Abingdon, Md.

☒ Thank you for the beautiful brochure "*The Church, Holy and Immortal, Shall Prevail*." I was born into the One, Holy, Catholic Church and for 90 years plus have loved it dearly. This great attempt to crush Her is taking its toll on my health. Please pray for me as I shall do for all of you wonderful, dear soldiers of Christ.

M. B., Hemet, Calif.

☒ I am raising my voice against this evil paper, the *Chicago Reader*. All my friends and I have written and protested. I am with you.

We must defend our Church, our Faith, and our truth. We sent cards and letters to

Continued on page 9...



Above: Public interest became obvious when a banner was raised in the center of Harrisburg, Penn., to protest the blasphemous film *The Dangerous Lives of Altar Boys*. **Right:** TFP director John Horvat debates pro-film patrons.

Dangerous Lives Underscores Tragic Times

BY JOHN HORVAT II

There are worse films showing in the nation's theaters. *The Dangerous Lives of Altar Boys*, however, is symptomatic of our times.

Here is an R-rated film about two altar boys at a Catholic school who lose their innocence and create problems for their teacher, Sister Assumpta, whom they portray in a comic strip as a fiendish motorcycle-riding villain. The film contains foul language aplenty, various instances of sexually related dialogue, and hand-drawn sketches showing full frontal nudity. There are scenes of teenage drinking and pot use and a reference to an incestuous relationship.

Finally, there is the element of blasphemy where the most sacred mysteries of the Faith are treated with utter disrespect. "The action is punctuated by stale jokes that tweak the solemnity of Catholic rituals and by the offensive, semi-blasphemous images of the boys' artwork," *The National Catholic Register* reported (July 28-Aug. 3, 2002).

Thus, it would seem only natural that Catholics would be offended by the contents of this film. Members of the American Society for the Defense of Tradition, Family and Property (TFP)

joined other concerned Catholics in the Harrisburg, Penn., area at a protest and prayer vigil of reparation at the city's Midtown Cinema. The protest was held on August 15, Feast of the Assumption of Our Lady.

The peaceful protest had hardly begun when debates broke out. Some

carded as overblown. After all, it's only a movie, they said.

As we prayed the rosary and sang hymns before the theater, we were struck at how persistent the counter-protesters were. "It's only a movie," but these people were evidently taking it quite seriously. We definitely got our

We definitely got our message across, and our protest had an effect. Even the local newspaper and television station caught wind of the debate and sent reporters.

pro-film patrons were only too willing to explain away the whole film as a tale of troubled youth. We were told that strong profanity, drinking, and pot smoking are harmless or even funny. Sadly, some counter-protesters did not hesitate to use profanity to make their point. We were also told that the sexual relationships and insinuations portrayed in the film were not really that sinful.

Finally, our protest against the disrespectful references to the Faith was dis-

message across, and our protest had an effect. Even the local newspaper and television station caught wind of the debate and sent reporters.

At the same time, we were struck by how this movie is symptomatic of our tragic times. Our movies today are so full of profanity, sexual content, and irreverence that a movie like this is almost considered "normal." People become upset when we point out just how abnormal it is. ■



The Church Shall Prevail

TFP CAMPAIGN CENTRAL

Student Action on GMU

BY JAMES BASCOM

On September 18, members of TFP Student Action visited the campus of George Mason University in Fairfax, Virginia, to discuss the crisis in the Catholic Church.

In just a few hours, TFP Student Action members passed out 1,600 copies of "In face of the scandals, the Church, Holy and Immortal, Shall Prevail!" While flyers were being eagerly accepted by some and rudely refused by others, students and faculty alike gathered around the TFP's table to complete a six-question survey about the current scandals.

"The Church is undergoing one of Her worst crises in history, yet we categorically disagree with pressure groups pushing for reform who blame the hierarchical struc-

ture of the Church for the scandals" said John Ritchie, head of TFP Student Action. "We are doing this survey and flier distribution campaign at several universities in the Washington, D.C. area to defend the honor of Holy Mother Church and remind students—especially Catholic students—of Our Lord's promise: the gates of Hell shall not prevail against Her."

This campaign on university campuses is merely one phase of a nationwide effort of the American TFP to oppose the reformist agenda of groups like Voice of the Faithful and Call to Action. Their attack on Catholic tradition often includes promoting women's ordination, married clergy, and democratization of the Church, all in oppo-



In just a few hours, TFP Student Action members passed out 1600 copies of "The Church Shall Prevail!"

sition to the Church's Magisterium.

To review the results of the student survey at George Mason University, go to http://www.tfp.org/student_action/activities/On_Campus/csp_survey.html.

To take the survey, go to http://www.tfp.org/student_action/activities/On_Campus/csp_survey_online.html.

Pleased share your opinion on this crucial topic. ■

One Million Copies Circulating

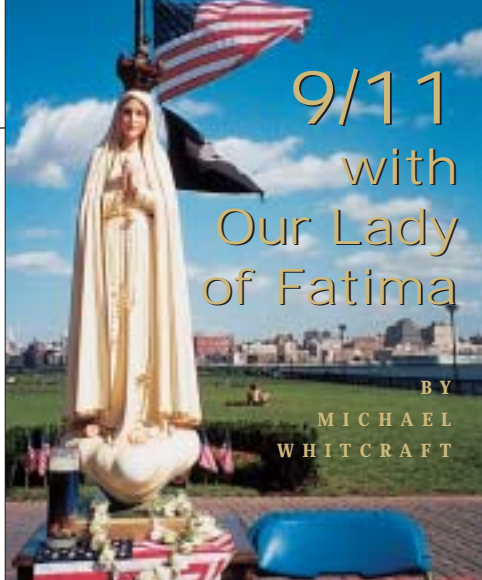
The American TFP first published its "The Church, Holy and Immortal, Shall Prevail!" on April 11, 2002, in *The Washington Times*. From there, the campaign spreading this statement has expanded beyond all expectations.

As we go to press, a million copies are circulating nationwide. The distribution has included further publication in other newspapers, including some in Spanish; spreading of hundreds of thousands of leaflets carrying the text of the statement by friends and supporters; and inclusion of the statement in their church bulletins by priests all over the country. ■

To order copies of this leaflet, call 1-888-317-5571

Right: Fr. Gregory Varpyn, pastor of St. Joseph's Church, Allentown, Penn., helps distribute copies of "The Church Shall Prevail!"





One consequence of the September 11 attacks was that they highlighted the relevance of the Fatima message. Our Lady's plea for repentance and conversion remains unanswered. The attacks served as a tragic wake-up call for many Americans to return to Our Lady and the Church.

While many people observed the anniversary of the attacks with patriotic ceremonies, America Needs Fatima sponsored its own symbolic event near Ground Zero.

Scores of America Needs Fatima supporters gathered at Pier A Park in New Jersey directly opposite downtown Manhattan. A statue of Our Lady, the "Tower of Ivory," presided over the event against the backdrop of the city where the Twin Towers had once stood. The American flag on the windswept grounds flew at half-mast, adding a note of solemnity to the event as the crowd prayed rosaries.

Guest speaker Norman Fulkerson addressed the crowd and stressed the need for Americans to put themselves under the protection of the Blessed Mother. "In this way," Mr. Fulkerson stressed, "we are assured of victory in our struggle against terrorism and the moral evils that beset our country." ■



ANF members gathered at Pier A Park in New Jersey, directly across the Hudson River from where the Twin Towers stood, to pray for a more moral America.



2003 Calendar Now Available!

You are invited to take a year-long "Pilgrimage" with America Needs Fatima's striking 2003 Fatima Calendar.

Each month of the year you will enjoy a new full-color picture of Our Lady of Fatima superimposed on a background of America's gardens, coastlines, traditions, and more. This magnificent calendar is a perfect gift for family, friends, neighbors, teachers, and business colleagues.

The 2003 Fatima calendar features:

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



2003 Calendar only \$5.95!

(20% discount for orders of 10 or more)



To order, call 1-888-317-5571



Mark Your Calendar

On Saturday, December 7, at 3 P.M. America Needs Fatima members will gather for a prayer vigil in front of the Somerville Theater in Somerville Massachusetts, in reparation for the blasphemous show *Jesus Has Two Mommies*. As the title suggests, the show is a lesbian

Christmas story, and consequently a vicious assault against Jesus, Mary, and Joseph.

Please join this peaceful and legal prayer vigil. Call 1-888-317-5571 for directions or other information. ■



Protest Against *Jesus Has Two Mommies*

America Needs Fatima members, volunteers, and staff are engaged in another national protest against blasphemy. At issue now is the rock opera *Jesus Has Two Mommies*, a lesbian nativity story.

The first stage of the protest involves the expression of a complete repudiation of this travesty through protest postcards, letters, e-mails, faxes, and phone calls to the Somerville Theater where the blasphemous piece is scheduled to show on December 7. So far, 200,000 post-

cards have been distributed, and the protest has gathered support from thousands of Catholics across America.

The second stage consists of inviting Catholics to a prayer vigil and act of reparation in front of the theater on the day of the offensive show. America Needs Fatima volunteers and staff members are contacting and motivating potential demonstrators. The prayer vigil will consist of the Rosary, hymns, short speeches, and additional prayers of reparation. ■

Where there's a *Will*, there's a *Way*!

Dear Mr. Ritchie,

I have already placed the *America Needs Fatima* campaign in my Will and have used the phrase you have suggested.

I would like to speak with you about placing *America Needs Fatima* in my Will. Kindly call me at: (____) _____ - _____ Time of day: ____:00 A.M./P.M.

Name _____

Address _____

City _____ St _____ Zip _____

Phone: (____) _____ - _____

Email: _____

Some especially generous ANF members have paved the way into the future for the Fatima message by including *America Needs Fatima* in their Wills. We are forever grateful to these special devotees of Our Lady.

If you are thinking about helping *America Needs Fatima* flourish far into the future, you may ask your attorney to include either of the phrases below in your will:

Option I:

"I give and bequeath the sum of \$_____ dollars to be used for the general purposes of *America Needs Fatima*, a special campaign of The Foundation for a Christian Civilization, Inc., of 1358 Jefferson Rd., Spring Grove, PA 17362, a 501 (c)(3) tax-exempt charity."

Option II:

"I give, devise and bequeath to *America Needs Fatima*, a special campaign of The Foundation for a Christian Civilization, Inc., of 1358 Jefferson Rd., Spring Grove, PA 17362, a 501 (c)(3) tax-exempt charity, for its general purposes all (or state fraction or percent) of the rest, residue and remainder of my estate, whether real or personal."



"Fatima Proclaimers" Expand

The Fatima Proclaimer Network brings together, organizes, and motivates those who see Our Lady's Fatima message as the solution to today's terrible moral decay. Each month, thousands of volunteers for America Needs Fatima go to the streets to distribute tens of thousands of "Instant-Impact Fatima flyers," prayer cards, or anti-blasphemy literature. In the months of September and October alone, Fatima Proclaimers distributed over 248,000 pieces of literature.

America Needs Fatima now has a special office to better coordinate the Fatima Proclaimer efforts nationwide. Please call 1-877-764-1088 if you would like to join the Fatima Proclaimers for Our Lady. ■



Above: ANF members help mail thousands of flyers to Fatima Proclaimers across the country. **Left:** Taking the flyers to the streets.



Our Readers Write...

CONTINUED...

Continued from page 4...

the *Chicago Reader*. I am with you always and also my friends are protesting against this horrendous and evil blasphemy against God and the Holy Father.

B. M., Fort Lee, N.J.

✉ In the name of all who share our Faith, thank you for defending the Catholic Church from this vicious attack. Thank you also for helping us in Harrisburg to protest in front of the Midtown Cinema that was showing *The Dangerous Lives of Altar Boys*. I am distributing your flyers in my community to make your exemplary organization known in Harrisburg.

M. G., Harrisburg, Penn.

✉ Thank you so much for sending the Rosary Kit flyers. The inmates will be so happy to receive them and I am sure they will send you their requests as soon as possible. I appreciate hearing from generous people like you who have a concern for those who are considered the outcasts of our society.

Sr. M. C., Coal Township, Penn.

✉ I was quite encouraged by your efforts to

counter the scandalous (and criminal) behavior of some clergy (the backlash of which may last for a decade or more) with your fine article, "The Church, Holy and Immortal, Shall Prevail!" published in *The Washington Times*. The liberal media have had a "heyday" with this disastrous situation. Would it not be marvelous to have this article published in all major newspapers in the U.S. and abroad?! The American Society for the Defense of Tradition, Family and Property has been a "champion" for many years, and I pray that your reputation will continue.

C. G., Benton, Tenn.

✉ I read your excellent "TFP Viewpoint" ("The Church, Holy and Immortal, Shall Prevail!") published as a full-page ad in the April 11 edition of *The Washington Times* with a sense of marvel that you covered all the bases. It was so encouraging to see the various truths of our Faith laid out so clearly, concisely and firmly. Thank God for TFP's defense of the Church and for your willingness to come to Her defense when it was needed.

J.M.S., Chicago, Ill.

✉ Yes, it is a horror what these people are doing against Our Holy Mother Church, God, Our Lady and our Faith in general. However, I think Our Lord might be even more offended at the current crisis in the Catholic Church, with the clergy "admitting" to such deplorable sins! They who were "consecrated" to God! (...)

Indeed, we "walk in the shadow of God's anger!"

E. U., St. Mary's, Kan.

✉ I'm happy that you are taking the job to reproach the awful things said and done to degrade Our Holy Family. It takes courage to stand up physically and confront people who are lost to making money by lowering the values of our children, who today are confronted with so much. Not only the children but the parents are losing their ability to guide when media exploit the innocence of others. I'm proud to say that I am with you. I'm with you in prayer saying the rosary as Our Lady asked. I pray that you are successful in making an impact and standing up for families all over America who need to be freed of this malicious assault on the most innocent. Many good shepherds are called and I thank God for you.

P. G., Reno, Nev.



Persecution of Catholics in Russia and China Increases

BY ROBERT E. RITCHIE

Prayers and sacrifices are urgently needed for the perseverance in the Faith of our Catholic brothers and sisters in Russia and China. Increased or renewed persecution of Catholics is presently occurring in both nations.

In a September 16 press release titled "One More Underground Roman Catholic Bishop Is Arrested in China," the Cardinal Kung Foundation stated that "Bishop Wei Jingyi, the underground Roman Catholic Bishop of Qiqihar, Heilongjiang, was arrested September 9, 2002, by the Chinese authority. No other details are available. Bishop Wei was born May 1958, ordained a priest in 1985, and ordained a bishop in June 1995. He was detained in a Chinese labor camp from 1987-1989 and from 1990-

1992. He was the secretary of the underground Roman Catholic Bishops Conference from 1993-1995. Joseph Kung, president of the Cardinal Kung Foundation, said: 'Currently, every one of the approximately 50 bishops of the underground Roman Catholic Church is either arrested, under house arrest, under strict surveillance, or in hiding. The persecution of the underground Roman Catholic Church is obviously getting worse.'

While the underground Catholic Church in China, faithful to Rome, endures increased persecution, Catholics are suffering renewal of a similar fate in Russia. A recent report stated that "Russian Catholics accused Russia on Thursday of plunging their church back into the dark

years of Soviet rule by expelling five priests over the last half-year.... In the latest incident, Edward Mackiewicz, a priest who served in the southern city of Rostov-on-Don for over 10 years, was turned back at the border on Tuesday.... 'More than 80% of our priests are foreign, so within a year they could all be thrown out.... Russian Catholics will soon go back to the way they were in the Communist era'" (Reuters, 9/12/02).

So much for all the talk about the death of communism and the conversion of Russia. It is good to recall that Our Lady forewarned us about this when she said that Russia "will spread its errors throughout the world, promoting wars and persecutions of the Church." ■

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COVER
STORY

Eucharistic Adoration Across our Nation— *A Growing Movement*

BY M. TAYLOR

Enroute to an early morning appointment in Washington, D.C., about five years ago, I stopped for a visit at a small adoration chapel in rural Pennsylvania at 4:30. I was surprised and edified to find three or four people praying before the golden monstrance. Years later, walking into a similar chapel in Louisiana, I encountered a similar scene: several heads bowed in adoration or bent over prayer books, immersed in Eucharistic silence. The atmosphere in both was one of a “warm” silence, permeated by an all-encompassing Presence that seemed to whisper gently but powerfully, “Stay with Me.”

An adoration chapel is a genuine oasis in today’s world. A few pews or chairs with kneelers, lighted candles, all arranged before a golden monstrance displaying the white host upon which all eyes and thoughts are fixed.

In the silence, our thoughts travel back centuries to the days when Our Lord and Savior announced and established this mystery: “I am the living bread which came down from heaven; if any one eats of this bread, he will live forever; and the bread that I will give is My flesh for the life of the world” (John 6:51-52); “For My flesh is food indeed, and My blood is drink indeed” (John 6:56); “This is My body which is given for you. Do this in remembrance of Me” (Luke 22:19); “This is My blood of the new testament, which shall be shed for many” (Mark 14:24).

Ever since, Holy Mother Church has taught that when a validly ordained priest pronounces these same words over the bread and wine, transubstantiation takes place. That is, the substance of bread and

wine give way to the substance of the Body, Blood, Soul and Divinity of Our Lord Jesus Christ, true God and true Man. He becomes truly present in the Sacrament under the appearances of bread and wine.

Saint Augustine says: “The bread you see on the altar is the Body of Christ as soon as it is sanctified by God’s word. The chalice, or better, what is contained in the chalice, is the Blood of Christ as soon as it is sanctified by God’s word.” In the beautiful words of Saint Crysologus (400-450): “He is the Bread sown in the Virgin, leavened in the flesh, molded in His Passion, baked in the furnace of the sepulcher, placed in the churches, and set upon the altars, which daily supplies heavenly food to the faithful.”

Thus it is that we have had this Treasure of treasures with us for nearly two thousand years. Protestants have long ceased to believe in this Real Presence of God among us, but belief and devotion has also tragically declined among recent generations of Catholics.

Nevertheless, the past decade or so has seen a growing return of Catholics to Eucharistic devotion as well as many conversions of non-Catholics overwhelmed with joyful wonder on discovering the Real Presence.





Our country is presently blessed with 7,249 adoration chapels, 644 of them for perpetual adoration. In these chapels Our Lord's request, "Could you not watch one hour with Me?" is met with great devotion and His Divine justice placated to an extent beyond measure.

According to The Real Presence Association,* 644 chapels across the nation remain open twenty-four hours for adorers seeking to spend time with our Eucharistic Lord. Every hour is scheduled so that at least one committed adorer keeps Our Lord company in the Sacrament. Many faithful stop in for visits as well. Another 6605 chapels around the country have partial adoration hours.

As Bishop Raymond Burke of La Crosse stated in a letter to the Association: "In times of great crisis and suffering, Catholics rightly turn to prayer before the Most Blessed Sacrament exposed in the monstrance. The consecrated Host is the efficacious sign of God the Father's infinite love and mercy toward us. In prayer before the Blessed Sacrament, we place into the Heart of the Incarnate Redeemer all our cares and trials."

"I have said this to you, that in Me you may have peace."

No one can deny that we are living through times of crisis, great sin, and consequently, great suffering.

Suicide rates continue to climb. Depression has reached epidemic proportions. Drugs and alcohol ruin innumerable individuals and families, unbridled sex afflicts millions with sexually transmitted diseases and leads to "unwanted pregnancies" that often end in abortions—and the list goes on.

For the most part, the solutions the world offers to the present crises are false. These are short lived solutions, basically what money can buy: a momentary pleasure, a comfortable situation, a new rock or film star who is quickly eclipsed by someone or something, perhaps more bizarre but just as ephemeral. Producers are thus bound to keep pumping new movies or "stars" into the marketplace, all of which fail miserably as a substitute for happiness.

As a consequence, sensational pleasures and loud entertainment are staples in today's world. Unfortunately, the noise has even invaded churches. The liturgy is often arranged in a way that leaves no room for a quiet moment with Him Who said: "Be still and know that I am God" (Psalm 45:1)

Small wonder that amidst all this we have forgotten a reality of such immense proportions, that the Second Person of the Most Holy Trinity, true God and true Man, the Creator of all that is visible and invisible, the Savior of all mankind, Our Lord Jesus Christ, is still with us not only spiritually, but also corporally in the Holy Eucharist. And He, despite all the wickedness of men, still loves His creatures. Moreover, He has the solution for every problem, for He alone is the Way, the Truth, and the Life.

Fortunately, we are slowly rediscovering this.

"Come to Me all you that labor and are burdened, and I will refresh you."

Signing the log book in an adoration chapel one day, I noticed another open book. A little note on it urged adorers to record favors received and words of thanks. The entries were varied, candid, simple:

- ◆ "Good morning, Jesus, I love you."
- ◆ "Good Jesus, I love you."
- ◆ "Thank you, Lord, that the results of my tests were normal."
- ◆ "Thank you, Lord, for a successful operation."
- ◆ "Thank you, Lord, that the child custody went to me."
- ◆ "Thank you, Lord, for my husband's health and for strength."
- ◆ "Thank you, Lord, for healing."
- ◆ "Thank you, Lord, for all the love You have shown me."
- ◆ "Thank you, Lord, for everything in my life."
- ◆ "Thank you, Lord, for allowing me to serve You and to do penance for my sins."
- ◆ "Thank you, Lord, for a beautiful granddaughter."
- ◆ "Thank you, Lord, for the gifts we never realize."
- ◆ "Thank you, Lord, for a wonderful weekend and great family."
- ◆ "Thank you, Lord, for a successful chemo."
- ◆ "Thank you, Lord, for all my trials, pains and sufferings. They are bringing me closer to You."

The messages went on and on, giving one a sense of a world bringing all of its joys and sufferings to the great Eucharistic Physician. That last entry, for me, was particularly moving. To see someone thanking God for all his or her sufferings and recognizing that these are obtaining for him or her the only thing that really matters, union with God, is to see the work of sanctification at hand. I was left speechless before the greatest of miracles, the sanctification of a soul. Yes, miracles do

happen in every age, even in this century of noise, chaos, and sin.

Divine “radiation therapy”

At times we are tired, burdened with problems, discouraged, lacking energy even for words. No matter. As I heard from an adorer the other day, sitting in His presence is like getting radiation therapy. Solely for our willingness to be with Him, His Divine Presence emits healing rays. There we feel the reality of His divine words: “Come to Me all you that labor and are burdened, and I will refresh you” (Matt.11:28). Frequent visitors and committed adorers attest to the fact that He powerfully changes their lives for the better.

As one seminarian put it: “It’s not that He makes your life *easier*, but He gives you the *strength* to carry your load.”

“Eucharistic adoration is addictive. Once you begin going, He keeps calling you back,” said another adorer.

Yet another lady explained that she began spending her lunch hours before the Blessed Sacrament, the only time in the day she could manage. “I developed for the first time in my life an intimate relationship with Jesus. I can’t begin to express how that changed my life,” she said.

The pastor at our church delivers moving sermons. One day I leaned over to my husband and commented: “It’s amazing, this man’s words are always effective. They penetrate. It never fails. What’s his secret?” Later we learned that he spends an hour every day before the Blessed Eucharist.

The celebrated Archbishop Fulton Sheen attributed his eloquence and the efficacy of his words to one thing alone: his daily hour before the Blessed Sacrament.

A hurting humanity

Everyone hurts today: the rich, the middle class, the poor; children, teens, parents, the elderly. Psychologists and psychiatrists and counseling programs have never been more sought; numerous books are written and seminars hosted on getting along, fixing dysfunctional situations, understanding spouses, managing children. Many of these offer truly wisdom-filled solutions derived from life’s often excruciatingly bitter experiences.

Today’s widespread emotional problems—anxieties, phobias, feelings of worthlessness, guilt, insecurities, need for recognition, understanding, affection—result from

the reality that we have long lost the emotional compass of true Love. “Love” is a Person, “Love” is God, but our world has long ceased to really know God.

While some simply ignore Him, others, even the “good,” too often take Him for granted or look upon Him as a sort of legal taskmaster. In the so-called devout souls of His day, Our Lord constantly fought that legalistic turn of mind that stood by the letter of the law and altogether ignored its spirit. He even shocked the more self-righteous ones by forgiving the adulteress against every tenet of their law.

In a private revelation recounted in *The Dialogue of Saint Catherine of Sienna*, God the Father complains bitterly to the Saint of being misjudged and misunderstood. In fact, despite overwhelming evidence, our world

In the so-called devout souls of His day, Our Lord constantly fought that legalistic turn of mind that stood by the letter of the law and altogether ignored its spirit. He even shocked the more self-righteous ones by forgiving the adulteress against every tenet of their law.

pictures God as a distant judge, a cold accountant, a party spoiler.

On the other hand, if we but read Scriptures, Church history and the lives of the saints, we would meet a Person—for God is a Person—capable of compassion of divine proportions. Throughout the great drama that is the Bible we meet the Lover of all lovers, the Friend of all friends, Who always gives everything, ultimately giving His very life to repair our mistakes. And, as if that were not enough, before leaving this earth, He finds a way to remain with us and keep us company.

This is the God that souls are once more finding in adoration, a God whose love for

His own makes even a mother’s love pale. “Can a woman forget her infant, so as not to have pity on the son of her womb? And if she should forget, yet will not I forget thee” (Isaiah, 49:15).

“Be still and know that I am God.”

This formula has a perfect beauty and rings with the sound of divine poetry. Yet, it is also perfectly practical because to find God one must remain quiet, for love of any true sort never forces its entry. It comes quietly, knocks gently and delights when it finds that the loved one responds because his ear was already at the door. God, being Love itself, is not only not different but is divinely “sensitive,” we might say.

So, to find God we must be still. But being still today is a real challenge; if we are not always “doing,” we think things are not moving. We have been conditioned to think that everything depends on us. On the contrary, “We must be willing to ‘waste’ time with God,” as one adorer put it. Then marvels will begin to happen. They will happen in God’s way, however. When God begins to change a soul, He makes sure that what He is building is solid.

Developing a friendship with our Eucharistic Lord is just like developing any other friendship: it takes time, attention and fostering.

Having given Him a chance, we will be astonished at finding how Our Lord in the Eucharist heals, teaches, guides, inspires, calms, energizes, calls us closer, speaks without words. Above all, He lets us know and feel that we are known by name, individually loved with a total and unconditional love. Somehow, He fills every nook and cranny of our souls, the small holes and the very large ones. He does it silently, ever so gently, but with great efficacy.

Moreover, being Innocence itself, He will heal us from the inside out and will encourage us to give up our sins so that we may come to receive Him in Holy Communion more worthily or, if we have the misfortune of not being in the state of grace, to make a good confession and then receive Him. As one adorer attested, adoration “gave a perspective to my life, a fulfillment. I was able to pray for things I need so that I could avoid serious sin, break patterns in venial sin. None

Continued on page 16...



RELIGION

It Began When My Father Left...

BY KATHRYN E. STUART

As I look back over my sixty-three years, I can see clearly the hand of the Lord in my life through good times and bad. I know beyond any doubt that it was he who led me to his Church. In retrospect I recognize His call and see the marvelous way that He worked all things for good.

Until I was three and a half, my Daddy was my best buddy. Mother used to say that she'd put me in a pretty pink outfit then look out the window, and I'd be under the car with Dad. I can remember fishing with him at the Ohio River. But one day we went to visit Grandmother in Ohio, and Daddy left mother and me there and didn't come back. I sat on the front steps and waited and waited and waited, but my father didn't come back for us. After that I saw him only a couple of times a year.

There was still a deep hurt in my heart the summer I was nine. Some of the neighborhood children would go to the Sixth Street Theatre to watch the Kiddy Show (there was no television then). It was a small town and we could safely walk the mile downtown, but we all had orders to stick together.

Our family belonged to the Evangelical and Reformed Church, and we attended every week. Our church was about three blocks from the town's Catholic church, Sacred Heart Church, which sat on a hill only slightly out of the way home. I felt drawn to this unfamiliar church on the hill rather than to my own. One Saturday I made an excuse and left the other children on the way home and went alone into the church.

When the big, heavy, wooden door closed behind me, it shut out the sun and it was quite dark in the vestibule. I went slowly into the nave and knelt down in the back pew and

cried. I don't think I really knew how to pray; I just told God how hurt I was. I don't recall whether it was at the time of my first visit, but I recall being aware of a Presence, and the Presence had a personality—a kind and compassionate closeness is what I remember. I knew that the “person” was male—it was a strong impression I had, yet I don't believe that I heard a voice. But that Presence drew me back over and over. Hindsight tells me that what I felt there was the love I missed from my Dad.

That summer I had rheumatic fever and was sick for a couple of months. When I finally got to make my Saturday afternoon visit again, I was not as strong as I had been. I went in and spent some time alone. I knew that this Personality was emanating from the area where this mysterious red light was hanging in the dim church. That remains a vivid impression to this day.

Sacred Heart has been renovated, but in my mind's eye I can still see the dim church and the light at the front. And I can still see the nine-year-old in the white-and-pink pinafore going to the big, wooden front door and pushing on it, but it was stuck and I was too weak to open it. The black-and-white squares on the floor are imprinted in my mind, and my heart beats fast when I think about it just as it did on that afternoon. The tears began to fall, and I panicked. Finally I pushed the door with all the might I could muster, and it opened. That made me anxious and the result was that I didn't go back.

Over the years I cried out to the Lord. I remember a particularly hurtful time when I was about twelve, when I knelt alone by the window in Mother's and my bedroom and told the Lord that He would have to be my Father. As a teenager, I went to the youth group at our church and would steal away



One Saturday I made an excuse and left the other children on the way home and went alone into the church.

upstairs and sit in the dim sanctuary trying to find that Presence. He wasn't there. Once when Mother and I went to a wedding at the big Methodist church, I wandered away from the reception and went back upstairs and sat in the pew, hoping to find what I had found at Sacred Heart. It wasn't there either.

Our Calvinist Evangelical and Reformed denomination merged with others and became the United Church of Christ. For a couple of years I taught an adult Sunday school class; I wanted to take the Bible as my

No one can ever tell me that Jesus is not literally present in the Blessed Sacrament. He let me know it undeniably for years before I knew the doctrine.

curriculum but I was told I needed to follow the church curriculum somewhat. The more I tried, the more I found that I couldn't teach the Bible and the curriculum together because they just didn't fit. It led me to a two-decade study of the Reformation, particularly the works of Luther.

What I found was a series of self-willed opinions thrust in the face of the Catholic Church—manmade doctrines, expressed in rude and crude rhetoric. I finally left the denomination I had been brought up in and joined an Episcopal church. Among other things I was attracted to the liturgy and to kneeling in prayer. Looking back I think I was attempting to leave Protestantism and to come closer to the Catholic Church. The Episcopal church seemed to me to be a middle way.

I became the janitor at church and spent many hours alone in that little Episcopal church. Needless to say, I hoped to find what I had seemingly lost so many years before. The Presence was not there in the way it had been for me as a nine-year-old. I think that I began to tell myself it wasn't real, that it was just a child's imagining.

The Episcopal priest and his family became our best friends, and they helped me through some difficult times in my life. The priest was a Scripture scholar par excellence. My mother always said there was no better preacher anywhere. In him I finally had someone to talk to about the deeper and richer things of God. My years in the Episcopal church were years of growth spiritually, but there was still that longing for what I had experienced as a child—the presence of the Lord. It was a quiet need that I concluded finally would be satisfied only in heaven. But in this world it manifested itself in a continual frustration to study more and more and more. I really wanted to know the truth.

But, to paraphrase Pontius Pilate, what was the truth? The ongoing question in my mind was, "Where is the church—The Church?" The only answer I got from Protes-

tantism was, "The church is invisible." I didn't argue, but it wasn't an answer I could reconcile with Scripture. Was Jesus' prayer for oneness unheeded and unanswered? What of the biblical witness that the oneness of the faithful would be the thing that drew others to the Church?

Decades passed, and I was having some kind of spells that doctors did not have an answer for. It was taking less and less to exhaust me, and I felt as though there would come a day when I would give out. In October 1991, at work I caught my foot on a piece of carpet and catapulted across the hall. I fell headlong into a wall, pulling ligaments and muscles in my neck, injuring my right shoulder and popping out my back in three places. A couple of months later, one doctor finally listened to me when I said that there was no feeling in my left leg. It was a worker's compensation case, and it was a big struggle to get anyone to take me seriously. I ended up with lots of pain, stiffness, and muscle spasms. For a time I was housebound.

At just that time my cable television company added the Eternal Word Television Network to its lineup, and I began to listen to Mother Angelica as she talked about "offering up" our pain to the Lord. It was an immense help that seemed so providential. I watched all day, every day while I was recuperating. After I went back to work, I videotaped six hours a day of the programming and watched it in the evening. The more I heard of the teachings of the Catholic Church the more I knew I was hearing the truth I had sought for so many years. Scripture was falling into place.

One day, Mother and a guest were talking about the Eucharist. As they explicated the teaching of the Church regarding the Real Presence of Our Lord in the Blessed Sacrament, my ears perked up. I became engrossed in what they were saying—it



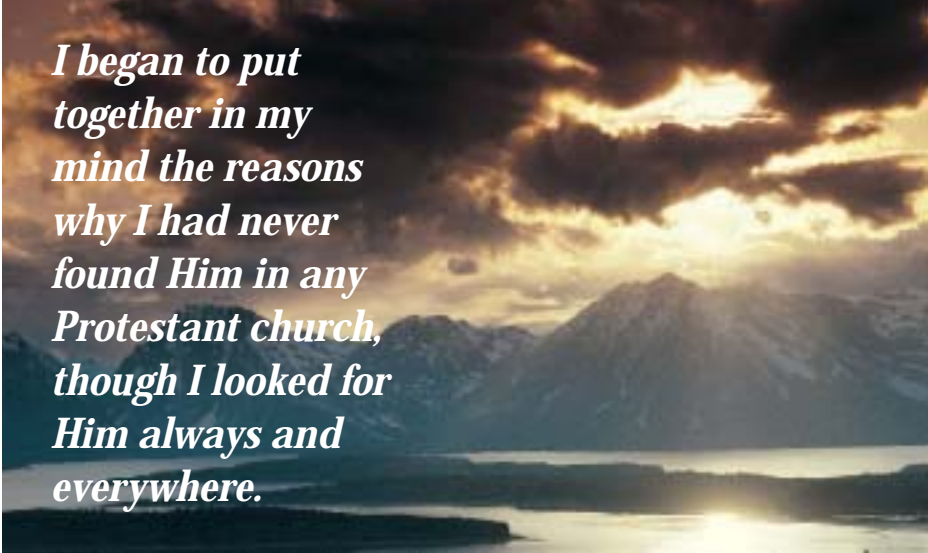
seemed to be directed at only me. Part of the way through the discussion it hit me with the impact of a velvet sledgehammer, and my mouth dropped open. What came out was a stunned and awed, "Oh, my God!" It was prayer and exclamation rolled into one.

My mind ran back to Sacred Heart Church the summer I was nine, and suddenly I knew that the experience had been real—it had been Jesus in the Blessed Sacrament that I had "known." On that day I heard with my ears the truth that Jesus was present there—Body, Blood, Soul, and Divinity—a truth that I had known without knowing, for all those forty-four years. I began to put together in my mind the reasons why I had never found Him in any Protestant church, though I looked for Him always and everywhere.

Mother Angelica sent me back to the Scripture that I had studied in depth for over twenty years. Finally John 6 made sense in a way it had never made sense before. It was ironic to me that the "Bible believers" I had studied with took this chapter figuratively, and the Catholic Church (which I'd been taught did not believe the Bible) took it literally. I found it refreshing.

By this time, I had become so disgusted with what I found that I had refused for several years to celebrate "Reformation Sunday" and found the myriad of denominations a scandal that hurt me deeply and made me feel a sympathy for Our Lord. Yet it had not occurred to me to convert to Catholicism. I had never known anyone who had converted, and somewhere in the very depths of me I seemed to know that the Catholic Church was not just another denomination. I couldn't church-hop into the Catholic Church.

The discovery of the truth about the Eucharist was the push that launched me into study. Just what else did the Catholic Church believe and teach? By summer 1992, I was deep into the study of Catholicism. I



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everywhere.*

wasn't alone in my study; my eighty-nine-year-old mother and our Episcopal priest and his wife were studying with me. We spent every Sunday evening tearing apart every Catholic teaching and holding it up to a scriptural analysis. It passed every test.

In September that year I began RCIA classes. By that time, RCIA was only a formality because we had examined and re-examined every doctrine, and we were all in agreement: The Catholic Church had truth on its side to a degree that we had never known. At Easter Vigil 1993, I came into the Church—I came home! I had the feeling that I had finally made an honest woman of myself.

My mother would have converted, but she was ill and frail; she was Catholic at heart and prayed the rosary faithfully twice a day until the end of her life in December 1993. I had the privilege of traveling to Florida and attending the ordination of my former Episcopal priest when he became a priest in the Catholic Church in September 1994.

Last Easter marked nine years since I came into full communion with the Church Jesus Christ founded. I have never had a doubt that the Lord orchestrated my conversion; I believe it began when my father left and I sought out our heavenly Father. I believe that it was the Lord who led me to go into Sacred Heart Church to pray—and I

know it was Jesus, present in the Blessed Sacrament, who met me there when I was nine years old and brokenhearted. I believe that the loving presence He let me know so profoundly was the answer to a child's prayer for comfort and that He turned it into a search that would end in my knowing that I had found what my soul truly longed for all those years.

Although I knew and loved the Lord for many years, I have come to know and love Him in deeper and richer ways in His Church—in the sacraments; in His word; in a deeper spirituality; but particularly in receiving Him, Body, Blood, Soul, and Divinity. No one can ever tell me that Jesus is not literally present in the Blessed Sacrament. He let me know it undeniably for years before I knew the doctrine. I thank Him for that more and more as the years go on.

Not a day goes by that I don't feel a great appreciation for His leading me home to the Church that is one, holy, catholic and apostolic. I have been truly blessed! ■

Kathryn E. Stuart writes from Coshocton, Ohio. Reprinted from *This Rock* magazine with permission of *Catholic Answers*.

Continued from page 13...

of these things are possible if you don't put yourself before God in a humble way, and there is no better place to do it than before the Eucharist."

"Without Me you can do nothing."—John 15:5

Indeed, here is the true formula of every activity, every apostolate, every joint effort, every successful project, every true dynamism: "Be still and know that I am God." To be still is to know that He is God; to know that He is God is to love Him; and to love Him is to act, for love is to men what fuel is to a motor.

Saint Peter Julian Eymard, the great apostle of the Eucharist, said: "Love cannot triumph unless it becomes the one passion of our life. Without such passion

we may produce isolated acts of love. But our life is not really won over or consecrated to an ideal. Until we have a passionate love for Our Lord in the Most Blessed Sacrament we shall accomplish nothing."

All over the nation priests as well as laymen attest to the fact that young and old alike are being launched into various works of charity by their hours before the Blessed Sacrament. In the same way, vocations are rising. In short, things are moving.

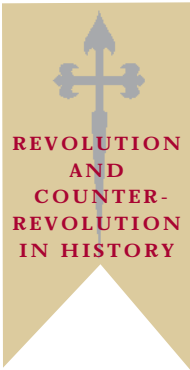
Conclusion

We live in times wherein conflicts and wars constantly hang over our heads, financial troubles threaten the stability or our lives, moral corruption jeopardizes our children's future. We have been so conditioned to trust insurance companies and bank accounts as infallible guarantees that we forgot about our Divine guarantor.

All the while, we have had God Himself

among us. Let us turn to Him. Let us but stop and enter a Eucharistic chapel for an audience with Him who holds the balance of the world in His hand. Let us listen to His moving plea: "Could you not watch one hour with Me?" (Matt. 26:40). Let us befriend this God who begs to be befriended so that He can lavish His blessings on us; so He may listen to our wants, our sufferings, our fears; so He may satisfy our lackings and restore us to completeness. Let us take advantage of this Treasure of treasures among us, so we will know, already here on earth, what He meant when He said, "I am thy protector, and thy reward exceeding great." (Gen. 15:1). ■

(*) Find a chapel near you...
visit www.therealpresence.org



Chapter III

Heresies and Humanism

BY JEREMIAS WELLS

During the height of the Middle Ages all Christianity acknowledged and many pious individuals realized the ideal of living the *whole* of life here below in union with God through sanctifying grace. This meant subordinating their earthly desires and disciplining their passions in order to participate in the intimate life of the Blessed Trinity with the ultimate goal of possessing eternal life. Unfortunately, at the beginning of the fourteenth century many influential men with a disordered love of self found the effort irksome and strove to secularize society. The long road to reverse the right order of life, divinely inspired, where reason controls the will and the will dominates the passions, began.

We have seen that two men greatly abetted this revolutionary turn of events. The demagogic Marsilius of Padua advocated giving the primacy in the Church not to the Pope or even the hierarchy, but to the people themselves. The English Franciscan William of Ockham in practice denied the necessity of supernatural grace and the value of merit, which is a short step from denying them altogether as Martin Luther did.¹ Although these two contributed to the disunity in Church government, their influence seldom extended beyond disaffected churchmen and rebellious princes. The heretics John Wyclif and John Hus not only reached a wider audience, but they also inspired a revolutionary reaction among the people. They acted as a link between the ideological revolution and the violent warfare of Martin Luther's day.

John Wyclif

Wyclif, a disgruntled priest and heretical theologian at the University of Oxford, had allied himself with the anti-clerical and anti-papal

party headed by John of Gaunt, the fourth son of the prematurely senile Edward III. Here we have the recurring example of an emerging heretical movement being protected by a powerful prince, for John, as Duke of Lancaster, gave birth to the famous royal dynasty of that name.

Wyclif rose to prominence in the discontented time between the end of the Avignonese captivity and the early stages of the Great Western Schism by attacking the wealth of the Church. Although Wyclif denied the real presence of Christ in the Blessed Sacrament (Transubstantiation) and claimed that the Bible was the only source of faith, it was his social ideas that found a rapt audience. He sent his followers, known as Lollards, throughout the countryside to preach against the Church's right to hold private property and against the collection of taxes to support the Papacy. The Church eventually condemned twenty-four of his erroneous propositions, but illness and death overtook the heresiarch before any other penalties could be assessed. King Henry V (1413-22) vigorously persecuted the Lollards, but they survived by going underground until the pseudo-Reformation.

The restive rebelliousness against authority by princes and churchmen was bound sooner or later to spread to the lower classes, and it did! In 1381 a terrible peasant's revolt broke out. Starting in Kent, a savage mob under the rebel Wat Tyler went on a rampage of burning castles, opening prisons, looting towns, and murdering any prominent citizens unlucky enough to fall into their hands. They advanced on London where they beheaded the Archbishop of Canterbury (who was also the Chancellor) and the Treasurer. The immediate threat was ended when the mayor grabbed a sword and ran Wat



John Wyclif

Tyler through. This scenario repeated itself all too frequently in the subsequent decades. The spirit of irreverence and egalitarianism bred disorder which, if not corrected, results in lawlessness, brutality and, in the case of the Hussites and Anabaptists, anarchy.

John Hus

At the time of Wyclif's death an association between the students at Oxford and the university of Prague developed, and through this channel the heresies of Wyclif entered Bohemia (modern Czech Republic). The heresies found a champion in John Hus, a professor and rector at the university with a gift for eloquence. Using his various opportunities for preaching (he was also a priest), he excited not only an ecclesiastical rebellion but also the Czech national spirit against German domination. His great success in both areas raised him to the level of a national hero. The Church had difficulty in disciplining him because of the protection afford-

ed him by the violent and hard-drinking King Wenceslas and because it was going through the final stages of the Great Western Schism, having at the time three popes.

The culmination of all this excitement occurred at the Council of Constance, which also resolved the Schism. For a while Hus moved about freely at the Council. But since he obstinately persisted in his errors, he was placed in custody. After three public hearings, thirty articles of Hus which paralleled those of Wyclif were condemned. When he refused to retract his pernicious ideas, he was burned at the stake in July of 1415 as an obstinate heretic.

The dissatisfaction of Hus's followers in Bohemia erupted into a movement which became a serious threat to both religious unity and social order and set off a war that lasted for years. The Catholic invading forces were constantly routed by the more impassioned Hussites who were led by commanders of genius. Terrible excesses were committed by the Hussites: priests and monks were murdered, churches and convents were destroyed. Finally, the rebellious heretics turned on each other. In 1434 the fanatical extremists, known as Taborites, suffered a crushing defeat at the hands of the more moderate Hussites (Utraquists) who were aided by Catholics. With 18,000 left dead on the battlefield from both sides, this bloody clash broke the military back of the revolutionary movement.

After many years of patient negotiation, assisted by eloquent preaching from Saint John Capistran, who converted thousands, a general reconciliation was effected with the moderate Utraquists. The obdurate hotheads carried their heresy into the sixteenth century and made common cause with the Protestants. A picture opposite the title page in a hymnal published at the time of the Protestant Revolution is revealing. It showed Wyclif arranging kindling in a tinder box and John Hus carrying a load of fuel, but Martin Luther brandished the torch. In fact, in 1519 in a celebrated dispute with Johann Eck, Martin Luther boldly defended the teachings of Hus and revealed that he was a thorough Hussite.

Humanism

No doubt an argument can be made that civilization has received many benefits from the artistic and architectural accomplishments of the Renaissance, but the overall tone of the period is marked by a descent into pagan immorality. This unfortunate regression is all the more true for its philosophical and literary division, Humanism. Under the influence of Cluny, the Cistercians, and the reformist popes, Christendom recognized that all men are made by God for God, not for themselves, and to develop their nature in accordance with His grace to attain eternal happiness with Him in heaven. All aspects of life were imbued with this purpose. Whether acting



Dante holding the *Divine Comedy* next to the walls of Florence.

separately or organized into specialized societies, the humanists of the fifteenth century intended to ignore or even to deny this reality and return to pagan antiquity where man glorified man and lived in moral depravity.

The deviation from a period that respected the Church and Christian ideals to one of worldly passion can be traced through the three greatest Italian writers of the Renaissance: Dante Alighieri, who wrote the masterpiece *The Divine Comedy*, Petrarch (Francesco Petrarca), and Giovanni Boccaccio, author of the salacious *Decameron*.

Dante (1265-1321) stood on the divide between the teachings of the fathers of the Church and an admiration for the Roman classics of pagan literature. Although never abandoning the spiritual treasure of the Church, as a Ghibelline he sought to enhance the power of lay princes and denied any temporal suzerainty of the pope. From a philo-

sophical point of view, he believed that men exist for their own sakes. Christopher Dawson accurately observed, "...for the first time in Christian thought we find the earthly and temporal city regarded as an autonomous order with its own supreme end."²

If we find Dante standing along the divide, Petrarch (1304-74) stood on the wrong side of the mountain. Like Dante, he praised Christian virtue in his writings, but he deviated further in his love and imitation of the pagan classics. In his anti-papal spirit, he considered Rome to be no longer the city of the popes, but the abode of Cicero who was to be the guide for a Christian life. Moreover, in contrast to Christian ideals, Petrarch strove inordinately for fame and the cult of vanity to which all the humanists were addicted.

Boccaccio (1313-75) went one step further by introducing lurid romanticism into his tales. To the theme of immoral relations, he added irreverence and the mocking of religion, especially the clergy, monks, and nuns. Subsequent humanists continued the departure from the spirit of Christianity until they arrived at the position where pleasure-seeking, not virtue, was the purpose of life. Many of the latter humanists would find much in common with today's hedonistic sensualists. In one degree or another the humanists spread their revolutionary ideas to the rest of Christianity, especially Germany. They established a particularly vociferous sect at Erfurt where Luther came in contact with them and found his earliest supporters.

The Spanish Inquisition

Few words inflame the modern mind as does the provocative term *Inquisition*. Afterwards come tumbling out derogatory images of dungeons, burnings, and unfair insults like "intolerance" and "bigotry." For decades, even centuries, liberal, anti-Catholic propaganda has exaggerated and misrepresented historical fact to excite emotional responses on a subject that clearly should be examined by the light of reason. This appeal to our modern sensitivities obscures the fundamental principles involved.

First we must understand that God, Our Lord Jesus Christ, established a living institu-

tion, the Holy Catholic Church, to lead men in virtuous living. As a guide He bestowed on the Church and all the faithful the magnificent gift of Divine Revelation, an objective truth outside the realm of private judgment. Our Lord divinely commissioned the Church to preach and *preserve* His religion *unchanged* among all nations to the end of time.

Secondly, the very life-blood of medieval times insisted on the cooperation of temporal society and civil law with the spiritual order. Any blow struck against the Church was also struck against temporal society. Furthermore, the State and its rulers had an absolute obligation to defend itself from both internal and external enemies, and since the end of man was not merely natural, this included insidious heretics. We have already seen that the Church in the thirteenth century established the Inquisition as a means of investigating and rooting out the heresy of the Albigenses that threatened not only the sanctity of the Church, but the very existence of civilization itself.

The Catholic Monarchs Isabella and Ferdinand instituted the Spanish Inquisition in 1480 to combat the subversive activity of some Jews, not the Jews of the synagogue, for their right to freedom of worship was acknowledged, but against those who had pretended conversion, but who in reality used their position inside the Church to undermine its effectiveness and cause disunity. We are dealing here with Catholics who accepted baptism and then betrayed the Faith. Isabella had no intention to attack any race on purely prejudicial grounds, for many converted Jews (*Conversos*) rose to high positions in both ecclesiastical and secular government and served them faithfully. The trick was to distinguish who was faithful and who was subversive.

In the last chapter, we listed the reasons why Isabella and Ferdinand saw the necessity of removing the Moors from Granada, their last bastion in Southern Spain. Once they embarked on that long and arduous enterprise, which required all their attention, they did not want any subversive elements left behind them to complicate the war effort. Moreover, in times of stress and conflict, the old Christians frequently turned against the *Conversos* and indiscriminately massacred them in large numbers, a tendency that displeased Isabella very much.



Monument in Madrid honoring Isabella the Catholic. In 1480 she founded the Spanish Inquisition to combat subversion against Spain and the Catholic faith and to secure religious unity in Spain.

Torquemada

In February of 1482, Pope Sixtus IV, after many *Conversos* had flocked to Rome with complaints about the injustice of the two original inquisitors, appointed eight new ones for Castile and Leon and eighteen months later elevated the most competent and virtuous among them, Fray Thomas Torquemada, to the position of Inquisitor General. Over the years, a monstrous and totally inaccurate legend has been perpetuated that depicts this pious Dominican as an ogre of cruelty when in reality, to quote W. T. Walsh, he was "a pleasant, kindly, industrious, able and modest man whose chief ambition in life was to imitate Jesus Christ." But that included the side of Christ that spoke of Hell and a day of judgment as well as the merciful side.

In a century when harsh penal laws were vigorously enforced, Torquemada established in Castile a system of legal machinery far in advance of any in Europe. During the decade and a half of the Dominican's tenure, approximately 100,000 prisoners passed through his tribunals and about 1,000 executions (1%) were attributed to him, which

strongly refutes the bloated figures of unfavorable historians. For the details see the works of William Thomas Walsh.

Saint Peter Arbues

In 1484 Torquemada extended the Inquisition to Saragossa in Ferdinand's Kingdom of Aragon³ where a spirited opposition was expected because most of the political power of that proud province was in the hands of *Conversos*. The unenviable task of directing the Holy Office fell upon the solitary shoulders of Peter Arbues, a canon in the Cathedral, after his Dominican partner died suddenly, apparently from poisoning. When all attempts at bribery failed, the powerful *Conversos* imported a team of professional assassins from France.

One evening around midnight when Peter was praying the Little Office of Our Lady before the Blessed Sacrament, the killers quietly crept up behind him, stabbed him in the back and neck and fled. When the clergy of the church ran to assist him, he declared, "Praised be Jesus Christ, that I die for His Holy Faith." At his funeral in the Cathedral some days later, the blood that had fallen on the flagstones and had dried there suddenly liquefied and bubbled up. He was canonized by Pope Pius IX in 1867. Until recently, the instruments of his death remained suspended in midair near the main altar, giving some indication of God's view of his activity. ■

Bibliographic note:

The section on the heresies and humanism was pieced together from numerous sources, notably the *Catholic Encyclopedia*, Church histories by Philip Hughes (N.Y., 1946), vol. 3, and Fernand Mourret (N. Thompson, tr.), vol. 5, and Ludwig Pastor's *History of the Popes*, vol. 1. For the Inquisition we relied on the exhaustive research by William Thomas Walsh in *Isabella of Spain* (N.Y., 1930) and *Characters of the Inquisition* (N.Y., 1940).

Notes:

1. Cf. Rev. Denis Fahey, *The Mystical Body of Christ* and the Reorganization of Society, (Cork, 1945), pp. 271-72.
2. Christopher Dawson, *Dynamics of World History* (New York, 1956), p. 244.
3. Although the marriage between Isabella, Queen of Castile and Leon, and Ferdinand, King of Aragon (from 1479), allowed them to rule Spain jointly, the actual unification occurred only in the reign of their grandson, Charles V.



Cecy & Her Friend

Part V

BY P. SANDERS

My First Confession and First Communion

Finally! I was going to be allowed to receive my good Jesus in the little white host. I was beside myself with excitement waiting for October 17, the day set for the great visit of the King.

But first, Sister Irene explained to us all about Confession. She told us that to receive Jesus, our souls must be as white as the beautiful dresses that our mothers were preparing for us. The way we did that was to think of all the ugly things and all the sins we had done and to tell every one of them to Father in Confession. Once we did that, Father would bless us and forgive us all our sins because Jesus Himself had given him the power to do that. All those ugly dark spots on our souls would disappear.

She gave us each a little book and bid us look in there for all the sins we had committed. I wanted to make double sure I didn't leave any out because I wanted my soul spotlessly white for my Jesus' visit. Wouldn't you? Imagine if a great king was coming to your house. Wouldn't you want it sparkling clean? Well, Our Lord Jesus is the King of all kings.

Well, I looked and looked and looked through the little book. And I wrote and wrote and wrote on a piece of paper. I took much longer than all the other girls and Sister Irene couldn't figure out why.

When the time came for Confession, my heart was pounding. Yet, my great Friend was there standing by me and I knew he would come into the confessional with me. After a while it was my turn. But something funny happened. As soon as I began to read my sins, Father

asked for my piece of paper. As he looked at it, he chuckled a little, and I thought it was because he must have thought me very silly. You see, I had copied all the sins from the little book. I wanted to make sure I didn't leave any sin out just in case I had done it and not remembered. The good Father explained kindly that I only needed to confess the ones I remembered, and he helped me make a good Confession.

I also prayed a lot with a little book dear Mother Rafaela had given to me that was called: *Key of Heaven*. I loved that book with its gilded pages and beautiful prayers and prayed from it often in preparation for my First Communion.

First Communion

The great day finally arrived. Mother and Acacia dressed me in a beautiful white dress and white veil with a wreath of flowers. And thus we all went to church where all the other girls, looking like beautiful small brides, were also waiting.

Father began the Mass and then said those holy words over the little white host that transformed it into Jesus Himself. When my turn came, I received the little white host on my tongue and returned to my pew. Lowering my head, I told Jesus how happy I was that He had come to visit me. I felt Him very, very close to me. I knew I would. I had loved Him ever since I had seen the crucifix on top of the bureau, but now He was here for real. It was the happiest day of my life.

Returning home, accompanied by my faithful Angel and carrying within me my great Guest, I wanted to go straight to my

room to be alone with Him. But Acacia was already waiting to take me to Grandmother's house and Godmother's house.

We soon returned home and Acacia told me to change my dress. I said, "Ok, Acacia, but can I wear my best Sunday dress?" You see, I wanted to wear my best dress and my best manners for my great Visitor. Acacia said yes, so I changed and then went to my room where I sat in my little chair quietly, seriously, respectfully, and using my best manners.

I hugged myself because I knew I was hugging Jesus inside me. I talked to Him for a long while and told Him of my love and thanked Him for all the good things He had done for me and for the great Friend He had given me in my Angel. I asked Him also for many things for me and for all my loved ones.

And He, my Divine Guest, listened to me without being bored at all. Without actually hearing His voice, I knew He was telling me that He never wanted to be away from me, that He never wanted me to do any of those ugly sins, the only things that could separate us.

Then, getting up from my little chair, I knelt on the floor and, making a cross with my two index fingers, I kissed it affectionately and said: "O, good and beloved Jesus, I promised Thee, my Lord, that I do not want ever to commit any sin."

I felt that the good Jesus took this great promise and placed it within His Most Sacred Heart. And He took care that this promise was never broken by his weak little creature.

The Rosary

Ever since the episode with the white



roses, I had become very, very fond of the Blessed Mother. I knew it was she who had convinced Mother Rafaela to let me receive her Son in Holy Communion.

So, when Mother Rafaela told us about a new prayer to the Blessed Mother, the holy Rosary, I was delighted. I quickly learned to say it and wanted to pray it every day as a gift to Our Lady.

But there was a problem. I had no rosary. Soon I had a grand idea. Acacia had a necklace of blue beads that I could

use. So, I borrowed it from her and started saying my rosary on it. I could see that my Angel approved and, therefore, Our Lord, too. And I am sure the Blessed Mother did not mind that I was saying her rosary on Acacia's necklace.

My little book, *Key of Heaven*, helped me with the mysteries and showed me how to think of each mystery as I went along.

Later, I asked Acacia if I could have her necklace and I would give her all the

coins in my Noah's Ark in exchange. But good Acacia would not have it. She let me have her necklace and only accepted a little box of chocolates for it.

At the end of that year, I received as a prize a beautiful small blue and white satin purse with a little white rosary in it! How I loved that rosary. I said it faithfully and also taught it to an old, paralyzed man who lived across the street from us. His name was Mr. Cyprian. I will tell you all about him next time. ■

The Prince of Peace



This beautiful hand-crafted statue of the Child Jesus is now available for your home!

— See Page 10