

May/June 2018

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MAGAZINE



TRADITION
FAMILY AND
PROPERTY[®]

*“Transgender Ideology?
Yes, it’s* **CHILD ABUSE!**”

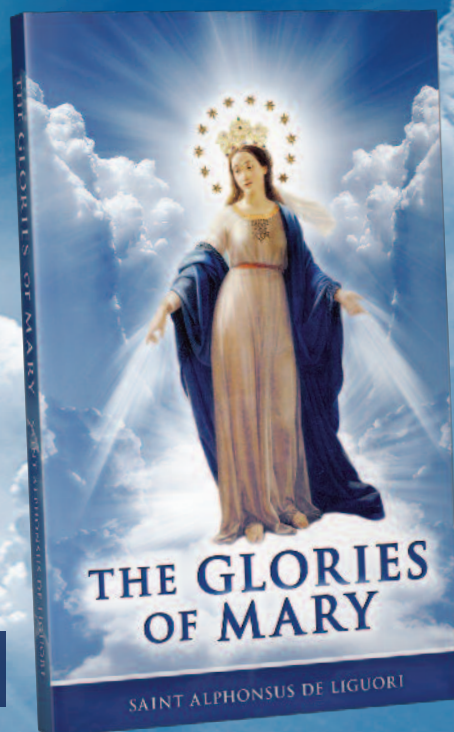
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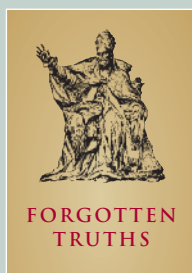
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Devotion to the Sacred Heart

FROM THE IMMACULATE HEART OF MARY AND GOD'S PLAN FOR AMERICA BY LUIS SOLIMEO



Devotion to the Sacred Heart of Jesus is more than just the worship of this noble part of our adorable Savior's body. In the Sacred Heart, we adore the very Person of the Incarnate Word with all His Divine and human attributes. The Sacred Heart is the symbol of the redeeming love of Our Lord Jesus Christ for men and represents the most ardent affections of the God-Man in His Incarnation, Passion, Death, and Resurrection.

In expounding on this holy devotion, there is nothing better than the encyclical *Haurietis Aquas*, in which Pope Pius XII (1939-1958) summarized it with unction and solid theological foundation.¹

Our Lord's Heart, the Pontiff teaches, "the noblest part of human nature, is hypostatically united to the Person of the Divine Word." For this reason, "there must be paid to it

that worship of adoration with which the Church honors the Person of the Incarnate Son of God Himself."²

Furthermore, the Sacred Heart, "more than all the other members of His body, is the natural sign and symbol of His boundless love for the human race." This heart symbolizes and expresses "the infinite love of Jesus Christ which moves us to love in return."³

The mystery of our redemption is, above all, a mystery of love, "that is, of the perfect love of Christ for His heavenly Father to Whom the sacrifice of the Cross, offered in a spirit of love and obedience, presents the most abundant and infinite satisfaction due for the sins of the human race."⁴

For all these reasons, Pope Pius XII deems it, "a powerful remedy for the healing of those very evils which today also, and beyond question in a wider and more serious way, bring distress and disquiet to individuals and to the whole human race."⁵ ■

Notes:

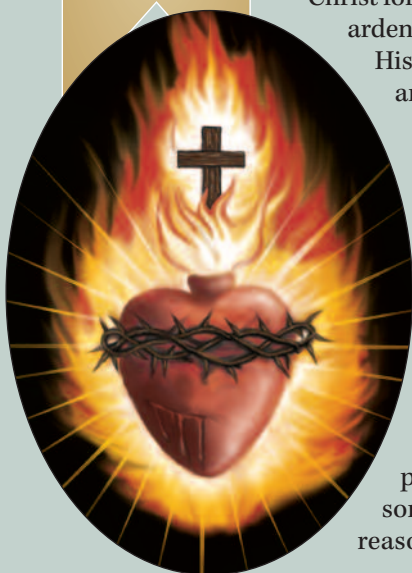
1. Pius XII, Encyclical *Haurietis Aquas*—On Devotion to the Sacred Heart, May 15, 1956, accessed May 24, 2016, http://www.vatican.va/holy_father/pius_xii/encyclicals/documents/hf_pxii_enc_15051956_haurietis-aquas_en.html.

2. *Ibid.*, no. 21.

3. *Ibid.*, no. 22.

4. *Ibid.*, no. 35.

5. *Ibid.*, no. 14.



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Dr. Michelle Cretella,
President of the
American College of
Pediatricians

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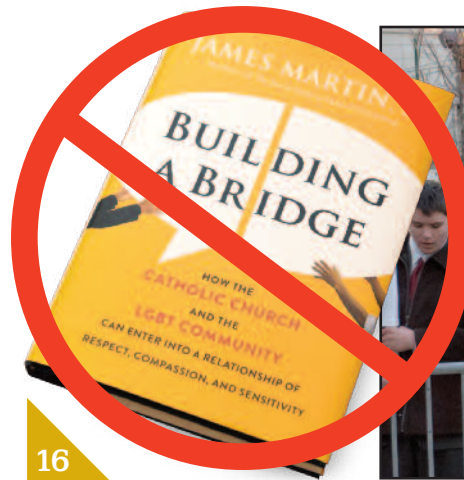
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America’s veterans



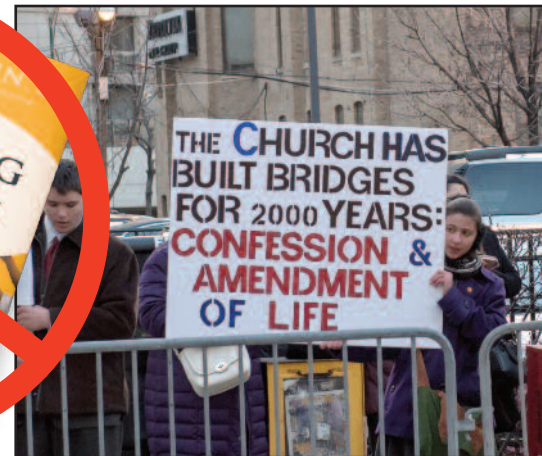
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When a shepherd turns wolf, the faithful say NO



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THE AMERICAN TFP

The American Society for the Defense of Tradition, Family and Property (TFP) is an organization of lay Catholic Americans concerned about the moral crisis shaking the remnants of Christian civilization. Its earliest origins date back to January 1971, when the first TFP members started to group around the publication *Crusade for a Christian Civilization*. 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.



IN BRIEF

U.S. Senator Laments “Hobby” Practice of the Christian Faith

“I poke people often and say, if church and faith is only something you do on weekends that is not faith. That’s a hobby. A hobby is something you do on weekends.” Thus U.S. Senator James Lankford (R-OK) voiced a challenge to all Christians listening to his radio interview with Tony Perkins of the Family Research Council (FRC). The Senator pointed out that believers in America should live out their faith at work, in school and elsewhere outside of their homes. He asserted that the strict separation of church and state is not what the Founding Fathers intended. The 49-year-old senator, who appeared as a guest in FRC’s National Religious Freedom Day broadcast, seemed to make the connection that most people don’t want to make—that our spiritual and temporal lives are inseparable.



LGBT Agenda not as Popular as Perceived in America and Europe

Social acceptance of the LGBT agenda in the United States may not be as positive as is often reported in the mainstream media. A survey commissioned by the Gay and Lesbian Alliance Against Defamation (GLAAD) reflects “a decrease in Americans who identify as strong supporters of the LGBT agenda in all situations, as opposed to only qualified supporters of LGBT issues in certain situations.” This report was cited in a recent article published by LifeSiteNews.com. Meanwhile in Europe, a pro-family candidate to the European Court of Human Rights won over her pro-LGBT opponent by a wide margin.

Exorcist Declares Alarming Increase in Evil Activity in Ireland

Father Pat Collins, a renowned Irish exorcist, requested Ireland’s bishops to provide more exorcists in dealing with what he says is an “exponential” surge of evil in the country. Father Collins wrote an open letter to the bishops and noted that together with an increase in evil activity, there’s also a growing apostasy within the Church. He said that he is flooded almost daily with desperate people asking for his help in dealing with what they believe to be demonic possession and other evil activity. Father Collins was also critical of the lack of training for exorcists in the Church, which he says falls under the responsibility of the Irish bishops.



California Judge Rules Baker Was Executing Her Right to Free Speech

Kern County Judge David Lampe ruled that the State could not force Cathy Miller, owner of Tastries Bakery, to bake a cake that would go against her beliefs. “For this court to force such compliance would do violence to the essentials of free speech guaranteed under the First Amendment,” the judge said in the ruling. Reacting to the ruling, the owner of the bakery said, “Our bakery and our family feel very blessed that the judge ruled in our favor. Not to say that we want to be discriminatory, but we do need to stand up for our religious freedom and our freedom of speech.” Notwithstanding the judge’s favorable ruling, to comply with the demand of the homosexual couple would be tantamount to accepting their sinful lifestyle, which is first and foremost the reason for not complying.



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United States Faces Declining Birth Rate

According to a report in *The Economist*, Americans are not having enough babies to keep the economy stable. The current U.S. birth rate is 1.9 births per woman over her lifetime. Two births per woman is necessary to sustain the population on its own. Although immigration has increased the population, the birth rate has been plunging since 2007 and fell below population-sustaining levels in 2010. Many child-bearing Americans state they are postponing starting their own families for economic reasons. However, lower birth rates do not only affect the economy. John Stonestreet of LifeNews wrote, “Babies, in a unique way, make adults care about the future beyond their lifetimes.” They incentivize people to save, invest, make sacrifices and most importantly, defer self-gratification. When babies become scarce, people tend to stop thinking about a future beyond themselves.”



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Enthronement of the SACRED HEART OF JESUS



Jesus promised Saint Margaret Mary Alacoque that He “will bless the home in which the image of my Sacred Heart shall be exposed and honored.” When we enthrone (display) the image of the Sacred Heart of Jesus in a prominent place and signify that Jesus is the King, friend and brother of the family, we are responding to the invitation of the Church to make our homes “domestic churches,” wherein Jesus is the center and source of love for all.

As the sanctuary church lamp reminds us of Christ’s presence in the tabernacle, the enthroned image of the Sacred Heart reminds us that Jesus is among us and with us. By this covenant we make our homes and hearts His tabernacle.

This devotion was introduced to the world by Father Mateo Crawley-Boevey with approval of several popes, among them, Saint Pius X, Benedict XV and Pius XI. Father Mateo, a priest from Chile, traveled the world including the United States in the forties.

The Meaning of the Enthronement

The Enthronement of the Sacred Heart means the official and social recognition of the loving kingship of the Heart of Jesus in the Christian family. The family acknowledges this recognition by solemnly installing an image of the Sacred Heart in a place of honor in the home and dedicating itself to Him by

an Act of Consecration. The Enthronement of the Sacred Heart is the recognition of the living presence of Our Lord in the home, where His Divine Heart, as King of Love, is the center of the family, attracting all its members. Jesus is invited to participate in all the activities of the family. He then sanctifies all the details of home life. By the Enthronement and under the influence of the Sacred Heart, each member learns intimacy with Jesus. Either as a family or individually, each will grow in confidence and love with the One who longs for our love. Thus, the gift of the Enthronement is an awareness of His Living Presence in the family and a source of grace and blessings for the family.

Our Lord’s Promises to Those Who Enthroned His Sacred Heart:

1. I will bless every place where an image of My Heart shall be exposed and honored.
2. I will give them all the graces necessary for their state in life.
3. I will establish peace in their families.
4. I will comfort them in their trials.

These first four promises were taken from the twelve promises made by Our Lord to Saint Margaret Mary Alacoque in 1673.

How to Enthroned the Sacred Heart of Jesus in Your Home

1. Obtain a beautiful picture or statue of the Sacred Heart of Jesus.
2. Ask your priest* to come to enthrone the Sacred Heart in your home.
3. If possible, make this a special occasion by inviting some of your friends and family. This may inspire others to enthrone the Sacred Heart in their own homes.
4. Print up the prayers for the participants to follow. Go to www.ANF.org/EnthronementPrayers to find the printable prayers.
5. Prepare some refreshments to serve after the enthronement ceremony.



The Enthronement of the Sacred Heart is more than a mere veneration of an image or a transient consecration. It becomes a “way of life,” a sharing of hearts, a permanent state of devotion and love. The home becomes a “domestic church”—a place where Jesus is loved and where a family will render reparation to the King of Love. ■

*In the event a priest is not available, the father or mother of the family may lead the prayers in this simple, yet powerful, ceremony.



Honoring the Fallen *with a Place at the Table*

BY JOHN HORVAT II

Forced by circumstances to get a bite to eat at a fast food place, I expected to find that frenetic, machine-like service, centered on maximum efficiency and the worship of speed. Fast food facilities are designed to move people in and out quickly, with little concern for the pondering of anything. They are strictly focused on the act of eating. Consequently, extraordinary things rarely happen inside them.

That is why I was surprised by what I saw at this particular Chick-Fil-A in Maryland. To all appearances, it seemed just like any other fast food place. However, right across from the cash registers, there was a special table taking up precious space. The table could not be more contrary to the obsessively functional spirit of the fast food industry. It clashed with everything around it.

A Solemn Scene in a Frenetic Place

The round table had a white tablecloth, nobly distinguishing it from the restaurant's other eating areas, where all eat on plain bare tables with finished surfaces. Atop the clean tablecloth was a place setting of china, not the plastic trays used as plates by customers. There was silverware, not plastic ware. Instead of a graceless paper or Styrofoam cup,

there was an upside-down glass goblet, as if waiting for the scheduled arrival of a distinguished guest. There was a candle, a flower, a small bread plate, an open Bible, a beautifully framed poem and other formal objects, usually never seen in such places.

The telltale symbol was a folded American flag resting on the plate. It indicated that this table had something to do with our soldiers. The whole scene was marked by solemnity in stark contrast with the normally frenzied environment. Intrigued, I could not help but stop and reflect on what it all meant.

"Missing Man Tables" Now Nationwide

I had stumbled upon a "Missing Man Table." These are memorials honoring those military service members who made the ultimate sacrifice. The logic behind them is that the nation's fallen heroes will eat with us no more. We thus remember and honor them by setting a special place for them at a table.

Later I learned that the fast food place I visited is not the only eating establishment with such tables. Dining franchises like Chick-Fil-A and others encourage owners nationwide to honor military service members at their restaurants with such memorials. They reflect a keen desire by both owners and patrons to remember the fallen in a special way.

A Military Tradition

The practice came from a long military tradition of setting aside a table for the fallen at special events. Some call it the Remembrance Table, or the Fallen Soldier Table. The National League of POW-MIA Families calls it the Missing Man Table to reflect not only the dead but those long missing in action. It engraves upon people's hearts and minds the tragic sacrifice made by those who gave up their lives or freedom so that we might continue to enjoy living in ordered liberty and the rule of law.

This military tradition has now expanded outside barracks and is found in homes, at weddings... and even in fast food restaurants.



Acknowledging that the nation's fallen heroes will eat with us no more, tables like this one are appearing across the country in honor of our veterans.

They are often set up for Memorial Day or other holidays. Whenever and wherever they are found, people are profoundly touched.

The Meaning behind the Items on the Table

An original Missing Man Table ceremony consists of reading out a script explaining the meaning of every item at the table. The display like the one I witnessed had a framed explanation on the table.

I found myself marveling at the simple symbolism of the objects before me. The white tablecloth stands for the purity of intention of the service members' motives when serving their nation. The empty chair represents an unknown face behind a loss that will never be filled. The round table is used to show that our concern for the fallen is never-ending. A black cloth napkin stands for the emptiness "these warriors have left in the hearts of their family and friends."

The Bible is a sign of "the soldier's faith in a higher power and the pledge to the country, founded as one nation under God." A single red rose represents families and loved ones. A red ribbon around the vase symbolizes the love of country that inspired the soldiers to answer the nation's call. The pinch of salt found on the small bread plate represents the tears shed for those who died. Also on the plate are slices of lemon to symbolize the soldiers' bitter fate.

A yellow candle and accompanying ribbon represent the everlasting hope for those still missing. The upside down goblet signifies those distinguished comrades who will never be able to toast or join in the festivities that are part of our lives.

"If Ye Break Faith with Us Who Die"

I also saw upon the table a framed copy of the famous World War I memorial poem, "In Flanders Fields" by Lt. Col. John McCree. In those verses we are asked to remember the dead who "lived, felt dawn, saw sunset glow; loved and were loved" and now lie amid the poppies in Flanders Fields.

The fallen call upon the living to take the torch "from failing hands," which is now made ours, so that we might "hold it high." The poem ends with a plea not to forget the fallen:

*If ye break faith with us who die,
We shall not sleep, though poppies grow,
In Flanders Fields.*

Who could not be touched upon witnessing this scene and reading these words—even in a fast food restaurant?

A Higher Reality

Indeed, there is a particular beauty in the modest symbolism of the table items. However, I sensed that the Missing Man Table is not just a lament over



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the loss of fellow Americans. These brave soldiers did not die just so that we might eat fast food and enjoy life in freedom.

They died for much more. Implicit in the choice of symbols is an affirmation that there are values greater than life that must be respected, served, and even revered. The displays teach us to think beyond self and develop a proper love of country. They point to a God in heaven Who watches over our nation, founded under His Providence.

A Dramatic Clash of Values

All this is very beautiful, but perhaps a higher beauty lies in the dramatic clash of values found in the scene I witnessed. These symbol-laden, cherished tables boldly defy our politically correct culture that idolizes self-gratification and unrestraint.

The fact that these tables are so appreciated indicates there is a strong undercurrent in our materialistic and secular society that yearns for higher and spiritual things. In a culture of extreme individualism, there are those who are deeply moved by selfless dedication to the common good. In times of universal vulgarity, there are those who know how to honor others with beauty, honor and distinction. In our postmodern chaos, we still find respect and enthusiasm for tradition and order.

A Cause for Hope

All of these fascinating paradoxes speak of an America that goes unreported by major media. They reveal another side of America, rekindling hope within me for the nation.

The Missing Man Table I saw at Chick-Fil-A was a powerful statement that says the Culture War is far from over. Indeed, as long as there are numerous Americans who honor the supreme sacrifices of the fallen, there is hope. As long as there are many who implicitly recognize that there are values greater than life that must be defended, there is hope. As long as we continue to affirm our faith in God publicly, there is a tiny ember that might yet set America on fire.

These sentiments can still give rise to great deeds. They are a platform upon which God's grace might yet work. They are proof that we have not broken faith with those who died for America around the world and on Flanders Fields. ■

Saint ALOYSIUS GONZAGA

FEAST DAY: JUNE 21

BY TONIA LONG

Aloysius was born in the Italian province of Lombardy in 1568, the first-born son of a Marquis and the lady of honor to the Queen of Spain. The life of Saint Aloysius Gonzaga, S.J., who was born in an aristocratic family and had all the riches and power that one could ask for, but who chose instead to live a simple and sinless life in spite of all the temptations and pleasures of this world, is a model of purity and selfless giving for young and old alike.

Aloysius developed a fondness for prayer at a very young age but his father wanted Aloysius to become a soldier like himself, and his military training started at the age of five. When he was seven, he experienced a spiritual awakening; he made a vow of perpetual virginity. As he grew older he began the salutary practice of keeping his eyes downcast in the presence of women to safeguard himself from possible temptation, and dedicated most of his time to prayer, especially the Office of Our Lady.

When he was just eleven years old he fasted in the manner of a monk, eating only bread and water three days a week, practiced austerities and taught poor children catechism. At the age of 12, he received his First Holy Communion from the hands of the great saint and cardinal, Saint Charles Borromeo.

By age fourteen, Aloysius had resolved to join the Society of Jesus and become a missionary. He was to suffer much from his family's strenuous opposition to this decision, particularly from his father; however, he persevered and his father finally relented.

In 1585, the seventeen-year-old Aloysius was admitted into the Jesuit novitiate in Rome where he took the vows of chastity, poverty, and obedience two years later. While the young Gonzaga was ordained a deacon at twenty, he was never to realize his dream of becoming a priest and missionary in this life. In 1590, he had a vision in which the Archangel Gabriel told him that he would die within a year.

In 1591, a plague broke out in Rome and from a hospital opened by Jesuits to help the victims, Saint Aloysius was infected when he volunteered to serve. It was certain that he would die and was given Extreme Unction. While he was ill, he spoke several times with his confessor, the cardinal and later saint, Robert Bellarmine. Aloysius had another vision, and told Bellarmine that he would die on the Octave of the feast of Corpus Christi.



PROPHETS,
MARTYRS,
SAINTS &
HEROES

On that very day, which fell on June 21st that year, he seemed very well in the morning, but, as he related from his vision, Saint Aloysius died just before midnight when he was only 23 years old. On the night of his death, the Carmelite mystic, Saint Maria Magdalena de Pazzi, had a vision of him in great glory because he had lived a particularly strong interior life. He was canonized in 1726 and his relics remain under the altar dedicated to the Jesuit founder in the Church of Saint Ignatius in Rome.

The virtue that had so marked him in his youth—purity—and which he preached and practiced to a heroic degree during his short life, became the spiritual crown by which he will be forever known.

While this saint certainly enjoyed the benefit of particular graces, his example is one that is vital for young people of all times to strive to emulate, especially in this fallen age. Not all may be called to his very nearly perfect practice of chastity and purity, but all will benefit from attempting to conduct their lives in accord with his example, especially the young who face so many temptations. ■

Prayer to SAINT ALOYSIUS GONZAGA

Can be prayed as a novena for nine consecutive days

O Saint Aloysius, adorned with angelical manners, although I am thy unworthy servant, I recommend to thee in an especial manner the chastity of my soul and body; I ask thee, by thy angelical purity, to commend me to Jesus Christ, the spotless Lamb, and to His most holy Mother, the Virgin of virgins. Preserve me from every grievous sin; never suffer me to sully my soul with any impurity. Whenever thou seest me in temptation or danger of sin, ward off from me every impure thought and affection, and awakening in me the remembrance of eternity and of Jesus crucified, imprint deeply in my heart the sentiment of the fear of God. Inflammé me with divine love, in order that by imitating thee on earth, I may merit to enjoy God with thee in heaven.

Amen. Our Father, Hail Mary.



“Higher Education” Caters to Lowest Elements

BY GABRIEL FONTICOPA

On January 29, 2018, TFP Student Action went to Swarthmore College, in Swarthmore, Pennsylvania, to oppose yet another attack against God and the Church. A new college “course” for students called “Queering the Bible,” slated to begin this upcoming fall semester, and the existing course titled “Queering God: Feminist and Queer Theology,” were the objects of their opposition.

One course description reads:

“By reading the Bible with the methods of queer and trans theoretical approaches... this class destabilizes long-held assumptions about what the Bible—and religion—says about gender and sexuality.”

The college’s website describes the course “Queering God: Feminist and Queer Theology” as an attempt to “examine feminist and queer writings about God, explore the tensions between feminist and queer theology, and seek to stretch the limits of gendering-and-sexing-the divine.”

As fervent Catholics, TFP Student Action members could not sit idly by as this blasphemy develops under the guise of higher learning. Therefore, they went to Swarthmore, Penn. to stage a peaceful, prayerful protest against the irreverent courses.

“If your mother or father suffered an attack, you would naturally defend them,” said TFP Student Action Director John Ritchie. “And that’s what we did. We defended the holy honor of our Father in heaven. The protest was above all an act of reparation. From that standpoint, we accomplished our first goal: Reparation to God.”

About twenty supporters came out for the prayerful protest, including a Catholic priest who led the recitation of the Holy Rosary. Two war veterans and many local Catholics also attended the event.

Groups of Swarthmore students came by, but they mainly stayed off to the side, watching as the protest unfolded. There were a few liberal students, however, who attempted to justify the pro-homosexual courses.

A good number of drivers honked approvingly as they drove past the peaceful protest.



An inspiring scene in Swarthmore, Penn., as young men make public reparation for the blasphemous classes offered at Swarthmore University.

The support received from the local community demonstrated how America still is One Nation Under God and most Americans aren’t about to give up on that meaningful and uplifting concept, despite the secular takeover within much of post-modern academia.

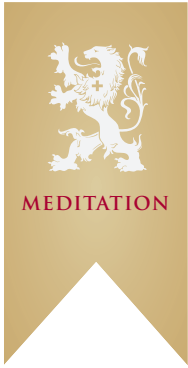
After the protest ended, a delegation of TFP Student Action volunteers went to Parrish Hall, the college’s administration building, to present the president, Dr. Valerie Smith, with the protests of 14,119 online signatories. Those signing the petition urged the college to cancel the blasphemous courses called “Queering the Bible” and “Queering God.”



This woman fearlessly defends the honor of God and His Holy Word.



Representatives of TFP Student Action stand by the entrance of Swarthmore College before delivering 14,119 signatures to the college’s administration against “Queering the Bible.”



THE Memorare: Unlimited Contrition and Confidence

BY PLINIO CORRÊA DE OLIVEIRA



The Memorare is perhaps the most hope-filled prayer in the Catholic Church, for for it makes the most clear-cut affirmation possible. *“Remember, O most gracious Virgin Mary, that never was it known that anyone who fled to thy protection... was left unaided.”*

This statement leads me to think along these lines: If it was never known that anyone was left unaided, I, being someone, will not be left unaided in requesting her help. Thus, I have not only the right but the obligation never to lose heart. As difficult as my plight may be, as much as I may be disgusted with and censure myself, if I ask her to help me, she will help me. There may be a greater or lesser delay, but her help will come.

We are very accustomed to modern conveniences. If I need light, for example, I flip a switch and the room is flooded with light. If I want the room darkened in order to rest, I flip the switch and darkness falls over the entire room. By means of such automation, each person’s will is quickly accomplished.

We thus get the idea that prayer is flipping a switch. I ask Our Lady to help me; she is immediately obliged to help me when I ask or expect her aid. If she does not help me immediately, all will be

lost; I become disheartened.

This is wrong. Our Lady is a Queen and a Lady. We do not treat such a lady as if she were a waitress. We can say to a waitress, “Bring me some coffee,” and she must go to the kitchen to prepare and serve it. This is her job, to do the will of her customer. But it is not this way with Our Lady. It is we who hope for the honor of becoming her servants. It is very different, profoundly different.

For the good of our soul, she may delay in granting the grace we request. But, the longer the delay, the greater the grace will be.

Therefore, one can never think: “Our Lady is taking a long time to heed my prayer. This means she doesn’t want to help me. I might as well give up.” Quite the contrary, this means that she wants to test me, in order to give a very great grace.

The Meaning of the Words of the Memorare

I believe it indispensable to encourage everyone, in every way and at all costs, to never, never, never lose heart!

Ask Our Lady to help, help, and help, and pray the Memorare, which is so beautiful. One should never pray it hurriedly, but recite it thinking about each word.

“Remember, O most gracious Virgin Mary...”—At the very outset she is called the most merciful Virgin Mary.

“That never was it known that anyone who fled to thy protection, implored thy help, or sought thy intercession, was left unaided. Inspired by this confidence...”—That is, with the confidence of those who, even though they sank into sin, prayed to her and were assisted.

“I fly unto thee...”—To have recourse like this is to ask with insistence: “Help me.” It shows how one avails oneself of Our Lady’s intercession before God, addressing the Divine Majesty thus: “Thou art my Father and hast a right to be angry with me. I strike my breast in contrition. But Thy Mother is also mine, and for me she has all the disposition, goodness, and patience that all true mothers have for their children. Therefore, I hope in the patience of Thy Mother. Be patient with me as Thy Mother is.”

“O Virgin of virgins...”—A virgin like no other, she is the holy Virgin of virgins. This is a reference to sins against purity; she is the Virgin of virgins. Having never sinned against purity, she is profoundly strong.

“To thee do I come, before thee I stand, sinful and sorrowful.”—Groaning beneath the weight of my sins, I stand contritely before Our Lady.

“O Mother of the Word Incarnate, despise not my petitions...”—That is, do not disdain the entreaties of this miserable sinner.

“But in Thy mercy, hear and answer me. Amen.”

It is a most beautiful prayer. ■

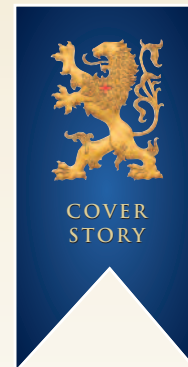


“To thee do I come, before thee I stand, sinful and sorrowful.”

This article is based on a talk given by Prof. Plinio Corrêa de Oliveira on April 22, 1992.

“Transgender Ideology? *Yes, it's* CHILD ABUSE!”

Interview with Dr. Michelle Cretella, President of the American College of Pediatricians



Given the times we live in, it is difficult for a Catholic to know what to think regarding the transgender movement being promoted at every level in our society. Unthinkable even a decade ago, this ideology is being mainstreamed into our schools and even the medical community. *Crusade Magazine* wants to take this opportunity to share with our readers this clear, educated and insightful explanation given by Dr.



Michelle Cretella. Dr. Cretella is the president of the American College of Pediatricians and being a pediatrician herself is well qualified to weigh in on the effects such a radical departure from God's plan for humanity can have on children.

Crusade Magazine: Could you please give us a little background on your professional training and your position in the American College of Pediatricians?

Dr. Cretella: Yes, certainly. I received my medical degree from the University of Connecticut and completed my internship and residency in pediatrics at the Connecticut Children's Medical Center. I did some additional training in adolescence at the University of Virginia in Charlottesville. And then I had the privilege to practice general pediatrics for fifteen years before going on full-time with the American College of Pediatricians in advocacy for children. I am entering my second term as president with that organization.

Crusade: You've stated that the transgender ideology is responsible for large-scale child abuse. Could you please explain why you call it "child abuse"?

Dr. Cretella: Certainly! Essentially, transgender ideology holds that people can be born into the wrong body—it's simply not true. We can demonstrate this by looking at twin studies. No one is

born in the wrong body! So to take that lie and essentially indoctrinate all of our children from preschool forward with that lie, we are destroying their ability for reality testing.

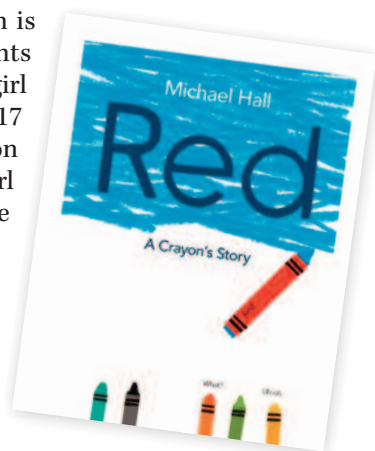
This is cognitive and psychological abuse. The reason it destroys reality testing is because most children at age three (preschool age) can correctly identify themselves by saying "I am a boy,"

or "I am a girl" and most children will not understand that a boy grows into a man and stays a man and that a girl grows into a woman and stays a woman. So when many seven-year-olds see a man get into a dress and put on makeup, they may believe that he just became a woman. The other side is not being honest and not acknowledging that.

This happened most recently in Rockland, California. It was the end of the kindergarten school year and the teacher called the whole class together, at the behest of the boy's parents, and had the children sit down and she read them two stories. I will call them "gender bending stories." One was "Red: A Crayon's Story" in which you have a crayon that's actually blue wrapped in red paper. That primes the kids to think, "Oh, what's on the outside doesn't have to match the inside."

The next story the teacher read was "I am Jazz," which is about a boy whose parents helped him impersonate a girl from the age of three. He's 17 now, has his own television program and looks like a girl from the waist up. After these

In this "gender-bending" book, children are pushed to believe that the external appearance is not a reflection of what is inside.



two stories were finished, a boy (I'll call him Joey) left the classroom, presumably to use the bathroom and came back in a dress. The teacher said, "Boys and girls, Joey is actually a girl just like Jazz. From now on we need to call her Josephine" (again I'm making the names up).

This was very confusing to the other children in kindergarten and it terrified one girl in particular which was clear from something that happened when she was home with her mother. Her mom had wrapped her up after she had gotten out of the tub and she was going by the mirror when she saw her hair slicked back. Then, she burst into tears saying, "Mommy, am I turning into a boy? I don't wanna turn into a boy! Joey turned into a girl, am I gonna turn into a boy?"

Now, I know this because the mother called me. As the president of the College of Pediatricians I've been outspoken and parents reach out to me. This mother is being told that she is the one who's crazy and that her daughter is the one who's having a problematic reaction.

So transgender ideology—yes, it's child abuse because we are gaslighting our children. And now that they're thoroughly confused they will think that they really are the opposite sex and will be sent down a medical pathway. As they approach puberty, they will be put on puberty blockers and then on cross-sex hormones. That combination will permanently sterilize most if not all of those children and also puts them at risk for heart disease, diabetes, and various cancers. If girls have been on testosterone, which is their sex change hormone, for a full year by age 16 they can get a double mastectomy.

So, gaslighting, pubertal castration and surgical mutilation—it's institutionalized child abuse.

To make matters worse you must realize that prior to transgender ideology, these children were treated with "watchful waiting," because for many kids it may be a passing phase. Sometimes the girls may just be tomboys. So with either watchful waiting or family and individual therapy, the vast majority, 75-95% of kids, would accept their biological sex by young adulthood.

If the parents find that their child is questioning their sex, if things on your own at home are not going well, I encourage all parents to seek out a local therapist who will work with them to find underlying family dynamics or conflicts. If the only therapist you find locally says, "You must accept them as transgender," you can reach out to us at www.bestforchildren.org, that's our website. We can recommend some therapists who will work with families. If they're not in the local area, they can even do it by Skype.

Crusade: College students are pressured more and more to let go of reality, accept the transgender narrative and even use transgender pronouns. If you were in medical school today, how would you respond to that pressure?

Dr. Cretella: That's a good question! I would hope that I would cling to reality and sound reason. Words matter... biology is reality not bigotry.

We're at a point now in which we have documented at least 6,500 genetic differences between men and women. Men and women cannot be treated the same in medicine. Because of these genetic differences women are more prone to autoimmune diseases than men are. We must approach our patients in accordance with their biology, not in accordance with their perceptions which are delusional.

I hope I would be able to respond in that fashion but it would be very difficult because just as we are seeing this tyrannical enforcement of Newspeak on our college campuses, it is the same within the highest levels of medicine. At our office at the American College of Pediatricians, I receive e-mails and phone calls even from physicians, therapists and psychologists on the left who are clearly against us because we're pro-life. They're even LGBT affirming. But they will thank me for speaking out because they say, "We wish we could but we can't because we'll lose our jobs. We'll get death threats."

I receive e-mails from concerned parents throughout the nation asking me to review health curricula because it has now become "transphobic" to teach middle school students that women have ovaries and men have testes. That's transphobic!

Drugs, hormones and mutilating surgeries are the new "institutionalized" child abuse that harms America's children in ways reminiscent of Nazi concentration camps.



Crusade: Can a person ever be “trapped in the wrong body”? What does science tell us about this?

Dr. Cretella: The claim by the activist physicians on the other side is that when a child persistently and consistently insists that he (I’ll use he for ease of example) is really a girl, well then that’s it—that’s how you diagnose transgender. That is proof that they have the brain of the opposite sex in their body. They say, “We have proof, we have studies that prove changes or differences between adult transgender brains and the brains of their biological peers who are not transgender.

Okay, so let’s unpack that:

The definition of a delusion is a “fixed false belief.” So if I persistently and consistently insist that I am Margaret Thatcher, or persistently consistently insist that I am a cat, or that I am an amputee trapped in a normal body—I am delusional. In fact, there are people who believe they’re amputees trapped in a normal body and they are appropriately diagnosed as having “Body Identity, Integrity Disorder”—a mouthful, but you get my drift. So if you want to cut off an arm or a leg you’re mentally ill, but if you want to cut off healthy breasts and genitals then you are transgender and you don’t have a mental illness. That’s completely unscientific. That’s no diagnosis!

Let’s talk about the brain studies; there have been several. Many have found no brain differences... but “We don’t talk about those.” There are a few that have found some differences on what’s called functional MRIs and they prove nothing. The reason they prove nothing is because the brain changes due to behavior. We have documented in numerous studies that behavior changes the appearance, the physiology and function of the brain. So to have a few studies that are very small, that have never been replicated say, “Hey, there are brain differences.” (shakes head) More than likely, the fact that the person has lived a transgender lifestyle is what caused those differences, if they’re even real.

You may ask, “So how do we know, Dr. Cretella, that what you said, ‘that no one’s ever born this way,’ is true? How do we know that?” If a brain were somehow the wrong sex, due to factors before birth, every single identical twin would have the same gender identity all the time—but they don’t.

Why? Identical twins have identical DNA. So if it were in the genes and solely in the genetic

DNA, then 100% of the time they would both be transgender or both be non-transgender. The best study we have shows that the vast majority do not match. If you have one identical twin who’s transgender, 72% of the time the other twin is normal. That tells us that it’s post-birth effects that primarily impact your identity—post-birth effects, not pre-birth.

Crusade: If I told you that my Ford was really a Ferrari, you’d question my mental sanity. So why do some medical doctors validate the idea that a man can become a woman.

Dr. Cretella: Ideology. Really it comes down to an ideology and worldview. I mean, it’s been that way since the beginning.

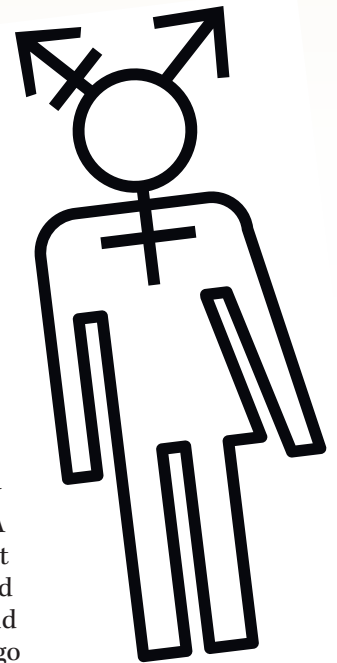
Gender as a term, prior to the fifties: Did not refer to people;

Was not in the medical literature.

Sexologists were PhDs and MDs in the 50s who were taking people who believed they were transsexuals (the term was “transsexual” at the time), mostly men who wanted to be women, and basically invented the so-called “Sex Reassignment Surgery.” Amongst themselves in the fifties, they said, “What are we treating? How are we going to justify this?” because they knew full well even then that sex is in the DNA and that mutilating the body does not change a person’s sex. They basically looked at the word “gender,” which meant “male and female” in referring to grammar...you can go online to see this. I had to go way back to dictionaries in the 1700s and you can actually see the definition of gender all the way up till the fifties.

So in the 1950s, one of the sexologists at the time was Dr. John Money. He said “We’re going to take gender and say what it means for people—‘the social expression of an internal sex identity.’”

That’s what we’re treating! They pulled it out of the air to justify lining their pockets to do mutilating surgeries. And this is the very



There’s no such thing as a civil right to a mental illness, but that is in fact what we are dealing with in the transgender rights movement.

same definition that the activists are using—it has no basis in reality.

Crusade: So what you're saying is that even radical surgery cannot change a man into a woman?

Dr. Cretella: Right, radical surgery... no... NO surgery will change the DNA which is imprinted in every single cell of the body. Again, this is a combination of reason and science. They meld, they go together.

Human sexuality is binary (twofold). We know this because in nature, reproduction is the rule

transgender, however, that's not a problem in their body. Gender identity... all identities are in our thoughts and feelings. They are not hardwired, they develop and they may be factually wrong or factually correct. Individuals with disorders of sex development are being used as pawns in the fight for basically a civil right to a mental illness. There's no such thing as a civil right to a mental illness, but that is in fact what we are dealing with in the transgender rights movement.

Crusade: Now a lot of liberal professors claim that the male-female binary is only a social construct. That you grow up learning that men and women are different, but it's really something that's entirely fluid.

Dr. Cretella: Again, to believe that, you have to be completely ignorant of genetics. There are 6,500 genetic differences between men and women. Now the fact that it's a binary as I said, comes down to the fact that the reality is that we have sexual reproduction in the human species and reproduction is the rule in biology. Okay, number one—we have a binary! To rationalize outside of that, you have to rationalize away the entirety of medicine, because with 6,500 genetic differences between the two, it impacts how we treat disease.

Women are not small men! That is how women used to be treated. Science used to do research predominately on men and then look at women and say, "Oh, you're just a smaller body mass, so we're going to treat your heart attack the same way and your high blood pressure the same way." And now we're realizing, "Wow! No wonder we had different results with women, look at this... now we can prove and understand why!" and there's a big movement to get more women into pharmaceutical studies than ever before because we are different.

Transgenderism is a social construct. The "fluidity" of sexuality—that's a social construct. They have it exactly backwards.

and as human beings, we engage in sexual reproduction—you need a man and a woman to do that.

Chromosomes determine sex; women have two X chromosomes and men have an X and a Y. Those are genetic markers, they are genetic markers for female and male respectively—binary! That's the rule and it's self-evident. Biological exceptions to the rule do not invalidate it and by that I am referring to intersex conditions. We live in an imperfect world; we live in a world with disease and disorder. There are a variety of very rare biological genetic disorders that result in disorders of sex development.

These individuals have a true physiological, genetic, biological problem. So it may be appropriate within those cases to give them surgery or they may need hormones.

That's a case-by-case basis and they are the exception, not the rule. Why do we refer to them colloquially as intersex? Because they are between the norms.

Many people with intersex conditions can lead very happy and healthy lives, but their treatment is very personalized. Someone who identifies as



Left to their own devices, these children exhibit that which comes naturally to their sex: an attraction to beauty in the girl and risk-taking action in the boy.



The word gender, as I said earlier, is nothing more than a grammatical term and should have no place in medicine.

We have biological sex, we have sex differences, some of which are purely biological and others that develop as a result of nature and nurture. Women have loads more oxytocin and oxytocin receptors than men do. That is the hormone that is associated with nurturing. It is released during labor, breast-feeding and is so key and important in the first three years of the mother and infant bonding. It's the bonding hormone. Although men have oxytocin as well, they have far fewer receptors in their brains. Every organ of the body is "sexed," if you will, genetically speaking and it's utterly ridiculous to make that assertion.

Crusade: So it seems to me that you're saying that at a very deep level, the transgender movement is attacking the order that exists in human nature. Would you go that far? To say that human nature is under attack?

Dr. Cretella: Oh certainly! If my feelings alone determine who I am, then there really is no such thing as a man or woman.

We're essentially promoting doping. Men are doping on estrogen to become handicapped men, women are doping on testosterone to become handicapped women in a sense.

I mean... doping is illegal, period! The end! That's it! Giving a woman testosterone does not make her a man, giving a man estrogen does not make him a woman. The estrogen makes a man a handicapped man. And the testosterone makes the women the equivalent of a handicapped woman.

"Oh, what'll we do in sports?" is a question often wondered. And in fact, in the Olympics, if a woman was excelling, they [officials] would be concerned about doping and they would be looking in her system for testosterone, or high levels of it. So this is absolutely ludicrous!

In the past, a man puts on a dress and he's wearing drag. Well now, the drag is no longer made out of cotton and silk. Now the drag is made out of hormones and surgery—it's still drag!

Crusade: It seems to me like it's a refinement of the radical idea of total equality.

Dr. Cretella: The error is to equate equality with sameness... they're not. Same does not mean equal. We're equal in human dignity, but being male or female—that is the ultimate diversity we should be celebrating. There is no greater diversity than female and male. That is our innate identity at the level of our DNA.



*We're equal in human dignity,
but being male or female—that
is the ultimate diversity we
should be celebrating.*

I would agree, we're making the mistake of equality being the same. It's male and female and it's written in every cell of our body at the level of our DNA. I would agree, we're making the mistake of equality meaning sameness.

Crusade: Finally, could you say something to encourage more Americans to stand up for the sacred institution of the family?

Dr. Cretella: Absolutely! I would say, the natural family—meaning a loving marriage between a man and a woman—is the most pro-child institution we have. So if you love children, nurture your marriage first of all, it's the greatest gift you can give your child. We must stand up for that, because our children are hurting. Decades of social science demonstrate that this is the most important thing we can do in terms of children's physical, mental, emotional and spiritual health. It's the family... it's the family! ■



COMMENTARY

Building a Bridge Builds Confusion

BY LUIS SOLIMEO

A Catholic soul is filled with sadness when it must criticize a member of the once glorious Society of Jesus founded by Saint Ignatius of Loyola, a religious order that did so much good for the Church. Alas, *corruptio optimi pessima*—the corruption of the best is the worst of all.

This reflection comes to mind looking at the book by Father James Martin, S.J., *Building a Bridge: How the Catholic Church and the LGBT Community Can Enter into a Relationship of Respect, Compassion, and Sensitivity*.¹ Father Martin is an American Jesuit priest, writer, and editor-at-large of the Jesuit magazine *America*. In April 2017, Pope Francis appointed him as a consultant to the Vatican's Secretariat for Communications.

A Serious Omission: the Distinction Between Homosexual Tendency and Act

Throughout the book, Father Martin carefully avoids distinguishing between persons with same-sex attraction who resist these deviant tendencies with the help of grace and those who indulge in unnatural proclivities, turning them into acts.

He refers to the “LGBT community” and “LGBT people”² to designate homosexuals and “transgenderers,” lumping together those who suffer from same-sex attraction but resist and those who succumb to unnatural vice. However, the “LGBT” acronym does not apply to those who resist temptation but only to activists who seek to impose on society the acceptance of their unnatural practices and way of life as normal and even excellent.

Dishonest Sleight-of-Hand

Father Martin uses a dishonest artifice to deceive the unwary. He takes the *Catechism's* assertion that people with “deep-seated homosexual tendencies... must be accepted with respect, compassion, and sensitivity,” and that “unjust discrimination in their regard should be avoided,”³ and applies it to homosexual activists and “transgenderers.” He devotes the entire first part of his book to commenting on how people should show “respect, compassion, and sensitivity” to members of the LGBT movement!

It is not with tricks that we show love for Truth and charity to neighbor, but by laboring honestly to free sinners from the enslavement of vice and restoring them to virtue and faithfulness to God and His Law.

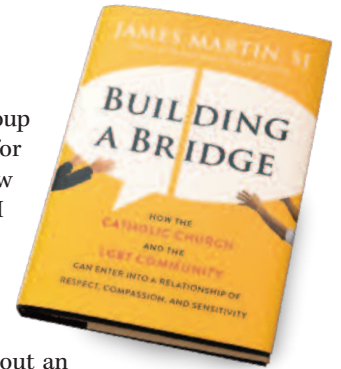
The Condemned New Ways Ministry Is at the Book's Origin

Father James Martin tells us how New Ways Ministry is at the

origin of his book:

[W]hen New Ways Ministry, a group that ministers to and advocates for LGBT Catholics, asked just a few weeks after the Orlando tragedy if I would accept their “Bridge Building Award” and give a talk at the time of the award ceremony, I agreed.

The name of the award, as it turned out, inspired me to sketch out an idea for a “two-way bridge” that might help bring together both the institutional church and the LGBT community.



The bulk of this book is that talk, which has been expanded into a longer essay.⁴

However, Sister Jeannine Gramick and Father Robert Nugent, founders of New Ways Ministry, and authors of a 1992 book significantly titled *Building Bridges: Gay and Lesbian Reality and the Catholic Church*, were condemned by the Congregation for the Doctrine of the Faith in 1999.⁵

Furthermore, New Ways Ministry itself was condemned in a 2010 statement by Francis Cardinal George, President of the United States Conference of Catholic Bishops,⁶ and again in a 2011 statement signed by Donald Cardinal Wuerl and Bishop Salvatore Cordileone:

In view of the recent booklet *Marriage Equality: A Positive Catholic Approach*, by Francis DeBernardo (published by New Ways Ministry), we, as the respective chairmen of the USCCB Committee on Doctrine and the Ad Hoc Committee for the Defense of Marriage, wish to reaffirm Francis Cardinal George's statement of February 12, 2010 and assure Catholics that in no manner is the position proposed by New Ways Ministry in conformity with Catholic teaching and in no manner is this organization authorized to speak on behalf of the Catholic Church or to identify itself as a Catholic organization.⁷

“Canonize” a Rebel, Pro-Homosexual Nun?

New Ways Ministry co-founder Sister Jeannine Gramick declared her support for same-sex “marriage” publicly.⁸ Notwithstanding this and her Vatican condemnation, Father Martin expressed his admiration for her and suggested, perhaps in jest, that she should be canonized.⁹

A Defense of Homosexuality and “Transgenderism”

Father Martin's prayer “composed for all who feel excluded, rejected, marginalized, shamed or persecuted” (read: LGBT,

etc.) at the end of the book, summarizes the thesis of the book:

Loving God, you made me who I am.... And, God, help me remember that Jesus loves me. For he too was seen as an outcast. He too was misunderstood. He too was beaten and spat upon. Jesus understands me and loves me with a special love, because of the way you made me.¹⁰

Father Martin blasphemously implies that it was God Himself who made these individuals homosexual and “transgender.” Borrowing from Liberation Theology’s view of the “marginalized” and poor as “oppressed,”¹¹ he suggests that they are persecuted because of a God-given unnatural deviation, and this condition supplies them with a redemptive character. In other words, just as Christ was despised, rejected, and immolated on the Cross to save men, so also those who allow themselves to be carried away by the vice of homosexuality or who revolt against the sex of their birth (which was indeed God-given), are “misunderstood” “outcast” “beaten and spat upon.” They are victims. Like other “Christ,” they suffer for the rest of men.

Normalizing Sexual Deviance

Given this implicit and shocking premise, everything the Church has taught about morality and sins against nature must be changed, beginning with this statement in the *Catechism of the Catholic Church*: “This inclination [to same-sex attraction]... is objectively disordered.”¹²

Now then, on page 46 of *Building a Bridge*, this is precisely what Father Martin and others propose: “Some bishops have already called for the church to set aside the phrase ‘objectively disordered’ when it comes to describing the homosexual inclination.”¹³

And, he continues, “**Our sexuality, in a sense, touches everything we do**, including the way that we love.... So to call a person’s sexuality ‘objectively disordered’ is to tell that person that all of his or her love, even the most chaste, is disordered. That seems unnecessarily cruel.”¹⁴

In Freud’s Shadow

Here one sees Sigmund Freud’s shadow, with his theory that man is dominated and led by his sexual instinct: “**Our sexuality,**

Taking a Principled not a Personal Stand

As practicing Catholics, we are filled with compassion and pray for those who struggle against violent temptation to sin, be it toward homosexual sin or otherwise.

We are conscious of the enormous difference between these individuals who struggle with their weaknesses and strive to overcome them and others who transform their sin into a reason for pride, and try to impose their lifestyle on society as a whole, in flagrant opposition to traditional Christian morality and natural law. However, we pray for them too.

According to the expression attributed to Saint Augustine, we “hate the sin but love the sinner.” And to love the sinner, as the same Doctor of the Church explains, is to wish for him the best we can possibly desire for ourselves, namely, “that he may love God with a perfect affection.” (*Saint Augustine, Of the Morals of the Catholic Church, No. 49, www.newadvent.org/fathers/1401.htm*)

in a sense, touches everything we do...”

However, what defines the human person is not sexuality but rationality and behavior according to the divine laws expressed in human nature. Instincts, including that of procreation, are only part of human nature, not its directive element. Unlike animals, which act blindly, impelled by instincts, thanks to his intellect and free will, man can dominate and guide his impulses, especially when he asks for the help of grace. God never refuses to listen to a “contrite and humbled heart” (Ps. 50:19).

Human love, though it has a procreative sexual dimension within marriage, is not rooted in that dimension but in a spiritual and affective affinity.



Catholics came together to hold a rosary rally in protest against the “Rainbow Jesuit” in Chicago, Ill. The rally was held on March 22, 2018, across the street from Chicago’s Holy Name Cathedral. TFP volunteers brought flags, signs and bagpipers to lead prayers and hymns.

Homosexuality: a “Gift” for the Church?

Once one accepts the premise that God made homosexuals with their unnatural deviation and that this gives them a “redeeming” aspect, the logical conclusion is that homosexuals and “transgenders” should be seen as privileged members of the Church.

Father Martin explains: “**LGBT Catholics bring unique gifts to the church**—both as individuals and as a community. **These gifts build up the church in special ways**, as St. Paul wrote when he compared the People of God to a human body (1 Corinthians 12:12-27).”¹⁵

In the referenced passage, the Apostle is referring to the Mystical Body of Christ—the Church. It is a *holy* Body, to which those who have lost sanctifying grace through mortal sin do not belong. Although they continue being members of the Church, they are dead and dry branches that if they do not convert will be cut off and cast into the everlasting fire of Hell (cf. John 15:6).

Father Martin’s claims that homosexuals and so-called transgenders “build up the church” imply that he considers them to be in the state of grace and therefore *living* members of the Body of Christ. Moreover, he says that “these gifts” (homosexuality, lesbianism, “transgenderism”) “build up the church **in special ways**.” In other words, theirs is a privileged contribution, and the Church would somehow be less developed without their sins against nature!

Two Cardinals, a Bishop, and...

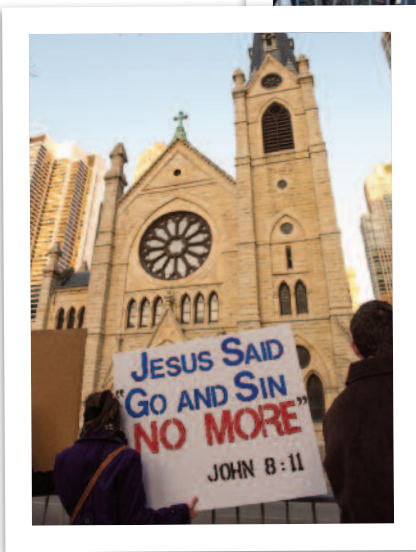
Sister Gramick

Unfortunately, Father Martin’s deplorable efforts to change the Church’s perennial moral teaching on the grave sinfulness of homosexual acts find wide acceptance among fellow Jesuits and in sectors of the Catholic hierarchy and clergy. In fact, two American bishops who were recently made cardinals by Pope Francis—Kevin Cardinal Farrell, Prefect of the Vatican Dicastery for Laity, Family and Life, and Joseph Cardinal Tobin, Archbishop of Newark—along with Bishop Robert W. McElroy of San Diego and Sister Jeannine Gramick wrote rave reviews for Father Martin’s book.

Who Is the True Friend?

Father Martin presents himself as a great friend of homosexuals and “transgenders.” In reality, he is their enemy, for instead of seeking to remove them from the sin in which they objectively find themselves—as would be required by his priestly duty and by Christian charity—he works to convince them that they are in the friendship of God.

True friendship and charity toward those who are in sin or in danger of falling into sin consist in helping them to give up vice or overcome temptation.



Left: Chicago’s Holy Name Cathedral where Father Martin gave Lenten meditations. Above: The protest was directed towards Father Martin’s presence at the cathedral which gave him the prestige necessary to promote his controversial views.

While everything must be done to help sinners, this cannot include helping them sin or remain in vice. Given human frailty, a sinner deserves pity and compassion. However, vice and sin themselves must be excluded from this compassion, since sin can never be the proper object of compassion. When a misguided pity leads to supplying the sinner with the means of remaining attached to his vice, this assistance, be it material or moral, actually helps to keep the sinner chained to his evil ways.

Such action helps vice, not the person. Despite good intentions, the action is harmful. True compassion leads a sinner away from vice and back to virtue.

In short, according to the famous expression attributed to Saint Augustine, we “hate the sin but love the sinner.”¹⁶ And to love the sinner, as the same Doctor of the Church explains, is wishing for him the best we can possibly desire for ourselves, namely, “that he may love God with a perfect affection.”¹⁷

In his book, Father Martin distorts the clear principles of Christian morality and natural law concerning the sins that led to God’s destruction of Sodom and Gomorrah. He confuses Catholics and reinforces in unnatural vice those who unfortunately have fallen into it. His book is, therefore, unacceptable. ■

For article notes, please go to
www.ANF.org/BuildingaBridge



AMERICA NEEDS FATIMA[®]

MAY/JUNE 2018

PROGRESS REPORT

Rosary Crusade for God's Marriage

BY ROBERT NUNEZ

How does one explain the tremendous attraction traditional marriage still has in a nation that has openly rejected God's law?

Ever since the U.S. Supreme Court passed its infamous *Obergefell* decision on June 26, 2015 approving same-sex, "marriage," LGBT activists had declared the issue to be settled once and for all. However, it appears the contrary has happened. On March 17, 2018, America Needs Fatima organized 2,247 rosary rallies across the country, raising a loud "No!" to those who continue to undermine the family.

As a human solution to America's moral crisis appears increasingly unlikely, tens of thousands of Americans across the country took to the streets with signs, banners, and rosaries, beseeching God and His Blessed Mother to convert their nation and restore marriage and the family. At each prayerful demonstration large banners proclaimed "God's Marriage = 1 Man + 1 Woman."

This witness to the family has become an annual event. What has come to be called "Saint Joseph traditional marriage rallies" are now held every year on the Saturday closest



to the feast day of Saint Joseph, the patron of families. Far from diminishing with the rapid advancement of the homosexual agenda, the movement is gaining momentum as public officials are increasingly trying to force the acceptance of the homosexual agenda and now so-called gender theory upon God-loving Americans.

While this spectacular display in defense of God's marriage remains practically invisible where the media is concerned, it is a promising indication that a growing number of Americans are reacting to the bitter legacy of the sexual revolution, which has done much to destroy the family by putting sexual gratification over the sacrifice and duty of



MIAMI, FL



HAZLETON, PA



TOPEKA, KS

raising a family. It has promoted sterile unions that make one-self the center of all relationships. This revolution has glorified the pleasures of the individual and diminished the concern for the common good.

That is what is happening in the same-sex “marriage” debate. Americans have been feeling the effects of a manipulated campaign for too long and are now responding with grassroots rallies all over the country.

“This is the real America,” says America Needs Fatima director Robert Ritchie. “Despite the tragic legalization of homosexuality, these rally captains are not intimidated. Rather, they are inspired by a sense of righteousness and of ultimate victory.”

Those who participated in the rosary rallies had an immense satisfaction in publicly witnessing to their faith with others. Best of all was the knowledge that they were not alone, but rather, a dynamic part of thousands of others. By being



NORWALK, CT

“This is the real America...”

out there in the public square, pro-family Americans felt they finally had a voice to proclaim the truth that God’s Marriage = 1 Man + 1 Woman.

In addition, rally participants were pleasantly surprised by the incredible amount of support, the honks and applause of passersby who were inspired by the fact that there are still people publicly defending traditional marriage. And while participants were also victims of occasional hateful reactions in the form of invectives by “tolerant” individuals, such feeble and cowardly opposition only strengthened their resolve.

Much like the pro-life movement 45 years ago, the movement to defend traditional marriage, and therefore the sanctity of the family, is far from defeated. The 2,247 rosary rallies on March 17th are proof that they shall continue. These participants know that by joining in the rallies, they accepted the invitation to defend God’s cause and be on the right side of history. ■



LANCASTER, PA



HOUSTON, TX



Roses of Reparation for Our Lady of Guadalupe

On December 12, 2017, the feast of Our Lady of Guadalupe, Father James Martin took advantage of his liberal following by tweeting an immodest image of the Patroness of the Americas. The image was highly offensive to Mary's purity and modesty.

As baptized and confirmed Catholics, we need to stand up for what is right and offer atonement to the Mother of God. With an online campaign, America Needs Fatima members were invited to offer reparation for this blasphemy by their prayers and by sending roses to Our Lady of Guadalupe in Mexico City.

An outpouring of love for the Mother of God was shown by a large bouquet of roses offered for this intention to the Queen of the Americas and placed as close as possible to the miraculous tilma. It is our fervent hope as devout children of this Most Holy Mother that our simple action of love will repair the damage done by Father Martin's crass treatment of Our Lady of Guadalupe. ■



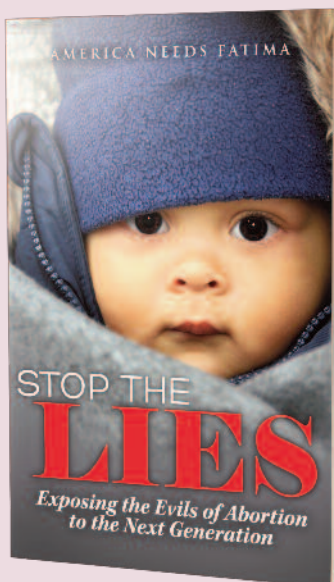
Above: Mr. Antonio Fragelli, editor of *Crusade Magazine*, delivers a radiant bouquet of roses to Our Lady of Guadalupe in reparation for the blasphemous tweet made by Father Martin. Right: This bouquet remains as a silent testimony to the love Americans have for their Holy Mother.



Hope FOR THE Unborn CAMPAIGN

908,750 That is the estimated number of abortions that will take place in 2018. And that is the number of candles America Needs Fatima supporters will be asked to send back to our headquarters in Spring Grove, Penn., in prayerful petition for an end to abortion in America.

Using the Latin phrase *ora et labora* for inspiration, hundreds of thousands of little red candles will be melted down into several impressive large candles, which will in turn be carried across the Atlantic to Fatima, Portugal. And that is where the "ora" or prayer part of this spiritual crusade will take place. Once in Fatima, these large candles will be lit at the feet of Our Lady, representing the prayers and sacrifices of so many Americans on behalf of the innocent victims of abortion.



But our ambitious campaign does not end there. Thanks to the generosity of so many friends of America Needs Fatima, we are also promoting the truth about the culture of death through the ground-breaking little book entitled *Stop the Lies*. If every American had immediate access to the facts about the killing industry going on in their own backyard, we would see an end to this multi-billion-dollar business. It is with that goal in mind that we anticipate the distribution of over

258,000 copies of this book across America in 2018. Our volunteers will be sharing this book on college campuses, in local churches and on the streets—anywhere that they can shine the light of truth in a culture darkened by the lie that abortion is a "right."

As this issue of *Crusade Magazine* goes to press, the little candles are being collected and melted down, books are being distributed far and wide and, by the grace of God, the hope is being kept alive that all of America's unborn will be granted the greatest gift of all, the gift of life. ■

For your copy of *Stop the Lies*, please call (888) 317-5571.



CUSTODIAN'S

Asking Our Lady for a Sign

BY JOSÉ WALTER FERRAZ

CORNER

For twenty-one years I have been blessed to carry the pilgrim virgin statue of Our Lady of Fatima to homes, schools, churches and hospitals across America. It has been a noble and spiritually rewarding calling. But, when I first started in 1997, my wife and I had our doubts.

You see, at that time we had been married for eleven years, and God had blessed us with six healthy children. When I was first asked to be a Custodian in the newly-formed Fatima Home Visitation Program, my youngest child was less than a year old. This apostolate would require me to be away from my family for extended periods of time. Was this truly the wish of Our Lady?

My wife, Cynthia, and I spent three weeks in prayer and discussion. We asked friends and family members what they thought. I can still remember the way my brother-in-law scoffed, "You will just be a chauffeur." And I replied, "Yes, I like that! I will be a chauffeur for Our Lady!" On November 2, 1997, I made my first Fatima Home Visit in Connecticut.

Several years later, during a visit in Newark, New Jersey, a kind doctor made it possible for my wife and me to make a pilgrimage to Fatima, Portugal. Before we even left the United States, Cynthia knew she would ask Our Lady for a sign that it was truly her wish for me to continue to carry the pilgrim statue for America Needs Fatima.

On October 11, 1999, while waiting to participate in the candlelight procession that evening, we made our way

to the "Capelinha," where we knelt down before the statue of Our Lady of Fatima and began to offer our prayers to her. Suddenly, I felt a rough tap on my shoulder.

A Portuguese man asked, "Do you speak Spanish?" I answered, "Yes" and he said "Would you like to carry the Statue in the procession?" At that point, Cynthia understood and started weeping. She said to him, "You are an angel!" The man stated, "No, I'm John Manuel."

My wife replied, "I asked Our Lady to give me a sign that my husband is supposed to continue to do what he does. We arrived here less than an hour ago, and among hundreds of thousands of people, you touch his shoulder and ask him to carry the statue of Our Lady. This is what he has been doing every day for the last two years in the United States. But it's too hard on my family."

The man answered, very simply, "You asked; Our Lady has given you the sign. You are supposed to continue to carry Our Lady."

Of course, I was overjoyed to carry the statue of Our Lady in Fatima that night in the candlelight procession. But that joy paled in comparison to the elation both my wife and I felt in knowing Our Lady had answered our prayers and finally put our doubts to rest once and for all. Now we knew that Our Lady would take care of our family as I continued to bring her pilgrim virgin statue to homes across America. ■



ANF Custodian José Walter Ferraz, forefront, carries the statue of Our Lady of Fatima in the candlelight procession in Fatima, Portugal.

To schedule a Fatima visit in your home, call (888) 460-7371.



Our Readers Write



Stop the Lies Book

"I am the Right to Life Chairman of the Knights of Columbus in Hainesport, N.J. After reading America Needs Fatima's book on abortion titled *Stop the Lies*, I want our membership to read it. I'm enclosing a donation; please send me 50 copies. I expect to order more books in the future as this book may 'catch fire' in our parish."

W. G., Mount Laurel, N. J.

"If everyone read this book, it should end abortion forever!"

G. S., Fort Jennings, Ohio

"Thank you for all that you do for the unborn of our beloved country. May Our Blessed Mother bless all your great work and free our country from the curse of abortion."

Sr. E. M., SSA, Corpus Christi, Texas

"Thank you for the pro-life candle and the book on abortion. I also liked the Miraculous Medal! We need to keep praying the rosary and pushing Satan back!"

C. I., Hemet, Calif.



2017 Rosary Rallies

"Thanks for your whole-hearted cooperation with our parish rosary rally!"

Thank you for everything you sent to me. The pictures of Our Lady of Fatima reached me in time for the rally. You have done a meticulous job. We had the rosary rally and Adoration on October 14, 2017. Many of the parishioners participated. Our parishioners liked the enlivening photos of Our Lady of Fatima and wished to frame them. Really, I appreciate your service. God bless you in all your apostolate!"

Father S. K., Sts. Simon and Jude Catholic Church in Louisville, Ky.

America Needs Fatima Apostolate

"Thank you for helping to bring the rosary back to our country, parishes, and homes!"

L. L., Henderson, Tenn.

"Thank you for the book *Meet the Witnesses* and for the beautiful centennial rosary; they mean a lot to me. As all you have sent always does, your gifts come when I need them. I do agree: all need to know God and His beautiful people—the saints—and their works and miracles."

J. L., Danville, Ala.

"May God continue to send many blessings to America Needs Fatima. I appreciate all the many things your work does for all of God's children; spreading the history of the Miracle of the Sun and the three shepherd children of Fatima, and

devotion to the Holy Rosary!"

B. R., Lindsay, Okla.

"Thank you! My prayers are with you and the beautiful work you do for Mary and the Church!"

Sister G. F., Whitehouse, Ohio

Fatima Home Visitation Program

"Rex Teodosio was so knowledgeable about Our Lady's apparitions—could have listened for another couple of hours! The time having Our Lady with



us went way too fast. There were lots of great questions, participation, and comments—very impressed with Rex. I was so honored to be able to crown Our Lady. Had nothing but great comments from everyone who attended the Fatima visit. My son was there. Unfortunately, he had to leave early. The next day, he told me how he wished he wouldn't have had to leave after the rosary recitation at the visit. He really enjoyed the DVD shown. I hate to think how long it's been since he's prayed a rosary! I hope and pray that Our Lady will touch his life in a special way."

J. M., Jefferson City, Mo.



Have something you'd like to share? Send us your feedback by writing to crusade@TFP.org

LOVE & FEAR *of the Lord*

BY ANTONIO FRAGELLI

While visiting Mexico City to deliver an offering of roses to Our Lady of Guadalupe, two distinct events left their impressions on me and I would like to share those here.

The first occurred one afternoon as I found myself spending an hour before the Blessed Sacrament exposed in a beautiful side chapel in the old Basilica of Our Lady of Guadalupe.

My adoration was softly interrupted by a scene, which repeated itself over and over throughout my hour there. A pious soul would come in with great reverence and then approach the large white Host and kneel as close as possible. Then, in a low tone but one which could be heard, petitions and a long sort of monologue would begin. On one occasion, a visitor added songs to her vocal prayer and all this while looking straight at the Living God, the Sacred Host.

The familiarity, the Faith, the total trust I saw in these good Mexicans was the most precious and touching impression I brought back home with me.

The second was an earthquake and a tremor. When I arrived in Mexico on Friday, the first thing I heard about was the 7.2-scale earthquake that had just hit a region south of Mexico City. Toward the end of my stay I was awoken at 1:00 a.m. Monday morning by a hanging lamp in my room banging against the wall. It was a severe enough tremor to wake up half of the hotel guests. When I called the receptionist, a young lady with a soft voice assured me that all would be fine, it was “just” a tremor. . . it was not easy to fall back to sleep.

The morning came as bright as ever and as I got on my plane back to the States, I left the land of Our Lady of Guadalupe with much to think about and meditate on:

Love and Fear of the Lord is what came to mind. God loves the Mexican people no doubt and they love Him back with a great sense of trust and familiarity. The Catholic Mexican does not just believe in God; he knows God exists. But at the same time, our loving God allows the earth to shake beneath them once in a while, for “the fear of the Lord is the beginning of wisdom.” (Proverbs 9:10) ■

