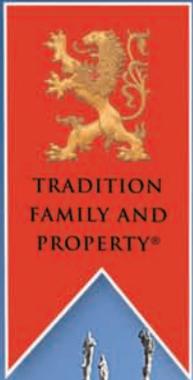


November/December 2010

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MAGAZINE



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**FORGOTTEN
TRUTHS**

Gratitude—the Forgotten Virtue

BY FR. FRANCIS SPIRAGO

Thanksgiving is an important part of prayer, and an important duty in a Christian's life. His motto should be, "Return thanks for all, be the gift ever so small." A lady in Berlin was accustomed to give her servants a handsome present annually on Christmas Eve. One Christmas Eve, the gift for the cook and the housemaid consisted only of a pair of warm winter gloves. Since she had always received more than this, the housemaid was angry and in a fit of temper she threw the gloves in the stove and gave her mistress notice. The cook, who was older, more experienced and wiser,

thanked her mistress and tried on the gloves. She could not get her fingers into them, for in each of the fingers there was a piece of paper. She pulled out ten five-mark notes from the glove's fingers that totaled 150 marks. Seeing this, the housemaid rushed to the stove, but it was too late; the flames had already burnt her gloves. Such are the consequences of ingratitude! ■

Adapted from Father Francis Spirago's Anecdotes and Examples Illustrating the Catholic Catechism (New York: Benziger Brothers. 1904), 357–358.

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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 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.



Cover:
The hustle and bustle in front of the Cathedral of Milan, Italy.



Page 11
Is building a mosque the best way to remember 9/11?



Page 18 On the front lines against socialism in Texas.



Page 20 The incredible story of Sammy Davis.



IN BRIEF

IN BRIEF

Don't Ask, Don't Tell?

A Family Research Council analysis of publicly available documents shows that in 2009 8.2 percent of all military sexual assault cases were homosexual in nature. This suggests homosexuals in the military are about three times more likely to commit sexual assaults than heterosexuals. Family Research Council adds that the removal of the threat of discharge from the military for homosexual conduct will reduce deterrence and likely lead to more sexual assault cases.

Digital-Free Retreats Needed

A *New York Times* article points out that while cell phones allow people to stay connected wherever they are, continuous digital input into the brain is nullifying the short periods of reflection necessary for the brain to better learn, come up with ideas or remember information. Although people “relax” when they view a short online video, look at Facebook or have a text conversation, scientists say they may be overtaxing their brains. Even the added expectation that we could be receiving a news update, e-mail, text or call at any moment is putting our brains on edge and taking its toll on attention, says Professor



photocopy

Yantis, a chairman of the psychological and brain sciences department at Johns Hopkins. The heavy technological use can also prevent deep thought and cause anxiety says Professor Paul Atchley who studies teenagers’ compulsive use of cell phones. Many scientists like Professor David Strayer, a psychology professor at the University of Utah, now believe the ever growing addiction to digital stimulation could be just as serious as substance addiction.

Pop Porn

Mike Stock, a leading music record producer, told the UK’s *Daily Mail* that “Ninety-nine percent of the charts is R ‘n’ B and 99 percent of that is soft pornography.” Mike believes “the music industry has gone too far” and children are being oversexualized as a consequence. “It’s not about me being old fashioned.

It’s about keeping values that are important in the modern world,” he added.

Zut alors! French Demand Decency

In August, locals in French seaside resort towns began demanding authorities make and enforce decency laws requiring people to dress appropriately while in public. Among the laws is a requirement that men and women wear a shirt while they are walking through the town. Since then other French cities have followed suit.

Legal Guns Deter Crime

Two hundred thousand women use a pistol annually to defend themselves against sexual abuse, according to the Gun Owners of America. In total, law-abiding citizens use pistols to defend themselves against criminals as many as 2.5 million times annually—or about 6,850 times a day. Out of this number the overwhelming majority merely brandishes a pistol or fires a warning shot to scare off the attacker. In less than 8 percent of the time will a citizen kill or wound his or her attacker.



Photo

Down with Crosses; Up with a Mosque

While atheistic groups like the ACLU have promoted the building of the mosque with bus ads and video statements, the 14 families of fallen Utah Highway patrolmen are fighting to keep their privately funded cross memorials. On August 18, the U.S. Tenth Circuit Court ruled for the American Atheists Inc., which claimed the crosses violated the Establishment Clause. On September 16, the Patrol Association petitioned for a rehearing. Should the case go before the Supreme Court, Justice Kennedy might vote in the Patrol Association’s favor because, in a similar case in 2009, he wrote,

The goal of avoiding governmental endorsement does not require eradication of all religious symbols in the public realm. A cross. . . marking. . . the place where a state trooper perished need not be taken as a statement of governmental support for sectarian beliefs.

For more news stories, visit www.tfp.org/news-commentary.



SOCIETY

The Legitimacy and Necessity of Just and Proportional Inequalities Among the Social Classes

BY PLINIO CORRÊA DE OLIVEIRA

The Marxist doctrine of class struggle considers all inequalities unjust and harmful. Consequently, it proclaims the legitimacy of the mobilization of the lower classes on a global scale in order to suppress the higher classes. “Workers of the world unite!” is the well-known cry with which Marx and Engels ended the *Communist Manifesto* of 1848.

On the contrary, traditional Catholic doctrine proclaims the legitimacy and even the necessity of just and proportional inequalities among men.¹ Consequently, it condemns class struggle. This condemnation clearly does not include legitimate attempts or struggles of a class seeking recognition of its rightful position within the social body or the body politic. Catholic doctrine does condemn, however, the degeneration of this legitimate self-defense of a beleaguered class into a war of extermination of other classes or into a denial of their rightful position in society.

A Catholic should desire mutual harmony and peace among the classes and not chronic fighting among

them, particularly when such conflict seeks to establish complete and radical equality. All of this would be better understood had the admirable teachings of Pope Pius XII on the “people” and the “masses” received appropriate dissemination in the West.

“Ah, Liberty, what crimes are committed in thy name!” the notorious French revolutionary Madame Roland allegedly exclaimed shortly before being guillotined by order of the regime of the Terror.² Beholding the history of our troubled twentieth century, one could similarly exclaim: “O People, O People, how many insanities, how many injustices, how many crimes are committed in your name by today’s revolutionary demagogues!”

The Church certainly loves the people and prides on having loved them in a most special manner from the moment of its founding by the Divine Master. What, however, are the people? It is something quite different from the masses, which are agitated like a churning ocean, an easy prey to revolutionary demagoguery.

Mother that she is, the Church does not refuse her

A Catholic should desire mutual harmony and peace among the classes and not chronic fighting among them, particularly when such conflict seeks to establish complete and radical equality.

“The elementary power of the masses, deftly managed and employed, the State also can utilize; in the ambitious hands of one or of several who have been artificially brought together for selfish aims, the State itself, with the support of the masses, reduced to the minimum status of a mere machine, can impose its whims on the better part of the real people. . . . Liberty, from being a moral duty of the individual becomes a tyrannous claim to give free rein to a man’s impulses and appetites to the detriment of others. Equality degenerates to a mechanical level, a colorless uniformity the sense of true honor, of personal activity, of respect for tradition, of dignity—in a word all that gives life its worth—gradually fades away and disappears.”

—Pope Pius XII, 1944 Christmas message





"From the exuberant life of a true people, an abundant rich life is diffused in the State and all its organs, instilling into them with a vigor that is always renewing itself, the consciousness of their own responsibility, the true instinct for the common good." —Pope Pius XII, 1944 Christmas message

love to these masses as well. Rather, it is because of the love she bears them that she desires, as a precious good, that they be helped to go from the condition of a mass to that of a people.

Is this assertion a mere play on words? What are the masses and the people?

Pope Pius XII's admirable teachings explain this difference very well, clearly describing the natural concord that can and should exist between the elites and the people, contrary to the assertions of the prophets of class struggle.

Pope Pius XII affirms in his 1944 Christmas radio message:

The people and a shapeless multitude (or, as it is called, the "masses") are two distinct concepts.

1. The people live and move by their own life energy; the masses are inert

and can only be moved from outside.

2. The people live by the fullness of life in the men that compose them, each of whom—at his proper place and in his own way—is a person conscious of his own responsibility and of his own views. The masses, on the contrary, wait for the impulse from the outside, an easy plaything in the hands of anyone who exploits their instincts and impressions; ready to follow in turn, today this way, tomorrow another. ■

Notes:

Adapted from Plinio Corrêa de Oliveira's *Nobility and Analogous Traditional Elites in the Allocutions of Pius XII*.

1. See Plinio Corrêa de Oliveira, *Nobility and Analogous Traditional Elites*, Documents V.

2. Cf. Louis Madelin, *Figures of the Revolution* (New York: The Macaulay Co., 1929), 168.



Nobility and Analogous Traditional Elites in the Allocutions of Pius XII: A Theme Illuminating American Social History

BY PLINIO CORRÊA DE OLIVEIRA

Since the eighteenth century, generations have been schooled in utopian principles proclaiming total equality as the guarantor of liberty and justice for all. The egalitarian myth of a classless society has been proffered as the unquestionable path mankind must travel to reach perfect social harmony. In *Nobility and Analogous Traditional Elites*, best-selling author Professor Corrêa de Oliveira ambitiously argues the contrary. Drawing on papal and other classic sources, Professor Corrêa de Oliveira demonstrates the natural necessity of social hierarchy. ■

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THE FLIGHT OF HAPPINESS

and the Disregard for the Soul's Needs

BY JOHN HORVAT II



We are often criticized as a materialistic society because we have prospered and amassed great wealth. However, these achievements are not the problem. There is nothing wrong with providing for our material needs. We are a practical and restless people blessed with a land of great bounty. Throughout our history, we have pursued unlimited progress with boundless optimism and relentless drive. Indeed, we have built this robust material order with hard work, a practical spirit, generosity and good will toward others.

Thus we do not criticize this extraordinary drive or the desire to improve our lives materially. However, we do criticize one aspect of this materialistic order and it is the failure to address the spiritual nature and needs of man.

Addressing Man's Nature

We are not material beings. We have body and soul, hence we have the capacity to think and desire, thereby transcending the

It is this impulse toward unlimited perfection that leads us constantly to improve ourselves and our surroundings.

material universe. Our intellect does not simply grasp a good or beautiful thing. Our intellect grasps the universal concepts of goodness and beauty. In a similar way, our will is not only attracted toward the imperfect goodness of an individual thing or person, we are drawn to the notion of unlimited goodness, which is ultimately found in Divine Goodness.

Thus, we are insatiable beings. While we may appreciate beautiful and good things, we do so as means to better grasp that unlimited goodness and beauty to which we are drawn and in which we find some satis-

faction. It is this impulse toward unlimited perfection that leads us constantly to improve ourselves and our surroundings. It is this unquenchable appetite for the good, true and the beautiful that will eventually be satisfied by God.

Farewell to Spiritual Things

Materialism denies anything metaphysical or supernatural. It acknowledges a material order addressing the ordinary pleasures and bodily comforts of everyday life. It may even promote physical or mental improvement and development. However, it does not deal with those specific spiritual desires that are a part of our human nature.

Above all, what characterizes materialism is the rule of money. Money, once seen as corruptive, becomes an attractive leveling medium since it is "cold, impersonal, insensitive to station, class, creed, race, or person."¹ It is in money's equalizing qualities that the founders of our commercial civilization foresaw a period of universal

peace and material prosperity.

Imposing Wrong Standards

Thus, we replace a metaphysical vision of order that corresponds to our nature with another that frustrates our nature. Indeed, we were made to pursue a spiritual heaven and, failing this, we construct an earthly paradise.

However, we impose our unlimited expectations for the spiritual order on our earthly consumer paradise. When material goods fail to provide perfect happiness, this leads to increasingly unreasonable and insatiable demands upon society for yet more goods or entitlements.

The vicious circle of materialism fails to satisfy even though we maximize every material comfort and minimize every physical suffering. The result is a bland secular society stripped of its spiritual elements, from which we can expect “no high nobility of purpose, no selfless devotion to transcendental ends, no awe-inspiring heroism.”² Thus it is only natural that we experience frustrated expectations and Sisyphean efforts as we try to find happiness in consumption.

“Institutionalization of Envy”

This frustration manifests itself in many ways. One practical consequence is the frustration of conspicuous consumption. We might cite, for example, certain specialized product lines and brands marketed and perceived as the finest in their field. When the powerful engines of mass media are employed to support this perception, consumers think they will obtain happiness when they buy such products. Such conspicuous consumption exerts a psychological pressure that induces a person to buy an item because it corresponds to an imagined status of another. In other words, we assume the tastes of others while abandoning our own. Sociologist Daniel Bell terms the heightened expectations promised by their purchase the “institutionalization of envy.”³

Marketing Dissatisfaction

We cannot fail to mention advertising as a major mechanism of our materialistic culture. By its imagery and message, advertising employs advanced techniques that heighten expectation and promise happiness through

consumption. New products are presented under an artificial light whereby the consumer feels such pressure to follow the fashion that he will go into debt to avoid the stigma of being left behind.

Ironically, the purpose of advertising is not to maximize satisfaction, but dissatisfaction. The function of advertising, notes sociologist Robert Lane, “is to increase people’s dissatisfaction with any current state of affairs, to create wants, and to exploit the dis-



Modern society pursues happiness everyday, but many have forgotten it's true source.

satisfactions of the present. Advertising must use dissatisfaction to achieve its purpose.”⁴

Indeed, advertising is a veritable machine of psychological pressure to make us leave the real world and find happiness in a wonder world of consumption. “This promised land is likewise a world of total consumption, where people possess perfect health, beauty, and eternal youth,” writes sociologist Richard Stivers. “They are free to do whatever is pleasurable and thus experience complete happiness. The myth of technological utopianism is promulgated through the liturgy of advertising.”⁵

In fact, advertising creates a “mythological world” where it appears that “our un-

limited desires are perfectly fulfilled.”⁶ In Daniel Bell’s words, “it is a world of make-believe in which one lives for expectations, for what will come rather than what is. And it must come without effort.”⁷

The Denial of Tragedy

The most terrible consequence of materialism introduces into the culture the denial of the existence of tragedy.

Since the materialist cannot account for the spiritual reality of tragedy, he resolves the problem by claiming ignorance of our fallen nature. He adopts the erroneous Enlightenment idea of a perfectible world, devoid of Original Sin, where all are united in a universal brotherhood of man. Thus, the materialist tries to exclude anything that might threaten his earthly paradise. He holds, for example, the belief that deep down no one is really bad and everyone is basically good. This vision exudes a natural optimism with a happy end to every story, and a theme of wishful thinking that one finds repeated in our Hollywood movies, advertising and literature.

Of course, men do not always live up to these optimistic expectations. Not every story has a happy ending. Because of Original Sin, all men are capable of malice, wrongdoing and vice. Indeed, tragedy is the normal scenery that makes up the grand pageant of history, where the destiny of souls is decided.

However, instead of facing up to the reality of tragedy and evil, the materialist remains steadfast in his belief in the natural goodness of man. He attributes the existence of evil to simple ignorance, misunderstanding or psychological maladjustment. Instead of confronting disaster when it strikes, he seeks to disguise it, dismiss the real causes and start over again hoping it will turn out better next time around.⁸

Avoiding Suffering

In our materialistic paradise, we find a corollary to the banishment of tragedy. This is the unwritten rule that suffering must be avoided at all cost. Implicit is the idea that any suffering is an anomaly, mistake or injustice. According to this materialist view,

"[T]he richer the society and its individuals become, the less purchaseable are the goals that bring them happiness."



Hollywood film characters often exude health, youth and vitality in a fictional idealization of our material paradise.

we must make every effort to organize our lives to eliminate all appearances of suffering and tragedy.

This viewpoint has two manifestations. The first manifestation is to mistake any exertion or effort as a cause of suffering. Under this denial, a parent should not discipline a child. A teacher should not correct a student. One should not plan for the painful uncertainties of the future but avoid suffering by throwing oneself into the joys of this life. However, this only increases suffering since it exposes us to the consequences of our denial of duty.

The second manifestation is an optimistic outlook on life strongly promoted by our Hollywood culture and consumerist society. It is what Richard Stivers calls the "media assumption of universal happiness"⁹ where all must put on the appearance of great happiness, even when torn by loneliness and great personal tragedy. Such a culture promises everyone great success yet cannot possibly meet such expectations. As a result, millions come to think of themselves as failures. Yet, we are expected to be always happy and thus mask any suffering by covering it up with smiles and laughter since "for us to admit we

are not happy is tantamount to saying there is something wrong with us."¹⁰

Hollywood's Vicarious Fantasy

Hollywood has had a special role in encouraging the denial of tragedy and the avoidance of suffering by taking this vision to an extreme.

Hollywood film characters exude health, youth and vitality. Film settings are fictional idealizations of our material paradise. Film plots include incredible escapades and happy endings that invite an adoring public to imagine themselves reenacting.

It is a world so unreal that even the scandal-ridden film stars themselves cannot imitate the happy lives of those characters they play. Yet Hollywood proposes a kind of vicarious fantasy where one imagines oneself leading a life not one's own. Such a tragic situation ends in frustration since it is like living with the discomfort of an organ of another that the body has only partially accepted while pretending that all is well.

The Flight of Happiness

The result of all this is what might be called the flight of happiness. According to sociologist Robert E. Lane,

Amidst the satisfaction people feel with their material progress, there is a spirit of unhappiness and depression haunting advanced market democracies throughout the world, a spirit that mocks the idea that markets maximize well-being and the eighteenth-century promise of a right to the pursuit of happiness under benign governments of peo-

ple's own choosing.¹¹

Amid the huge opportunities we have for entertainment, pleasure and excitement, happiness eludes us. This crisis is all the more incomprehensible since this unhappiness persists even when accompanied by high indicators of income level, consumer goods, technological progress or health.

However, as Professor Lane notes, "the richer the society and its individuals become, the less purchaseable are the goals that bring them happiness."¹² This unhappiness, in turn, breeds frustration and can be seen to be a major cause of the pervasive sadness and depression that afflicts us.¹³

There is a generalized dissatisfaction with life that departs from normal patterns. Before the sixties, surveys found the exuberance and optimism of youths made them generally happier than old people. By the end of the century, such findings were reversed. Younger people are now generally unhappier than the older generations, a fact that can be verified "in terms of headaches, indigestion, sleeplessness, as well as general dissatisfaction with life and even the likelihood of taking your own life."¹⁴

It is evident that the happiness people seek goes beyond mere gratification, material goods and consumption. Studies show that people express their desires in spiritual terms of peace of mind, self-satisfaction, equilibrium or tranquility.¹⁵ It suggests that our materialism has much to do with that mocking and haunting discontent of our modern civilization.

The Social Fabric Dissolves

This is especially true over the last 50 years.



Money is not intrinsically evil, but it will cause unhappiness if we rely exclusively on it.



Gerry Stabough

We are a practical and restless people blessed with a land of great bounty.

Since the sixties, we have seen powerful currents sweeping away the social bonds that once held the social fabric together. The result is that, silently and imperceptibly, the life of communities is dissolving with astonishing rapidity as most Americans withdraw from civic and community involvement. We are less engaged with family, friends and neighbors than ever before. “No part of America, from the smallest hamlet on up the scale has been immune from this epidemic,” Professor Putnam observes.¹⁶ This “anti-civil contagion” is found in every social class, ethnic group, racial category and marital status.

Neglecting Social Capital

In our “capitalist” society, we have neglected this most precious “capital.” We have neglected those very spiritual needs of our nature. The result is a cold, impersonal and self-centered materialistic society that cannot provide that warm contentment and peaceful well-being that make men happy. Until this problem is resolved, a great heaviness will reign inside souls and we will continue to see a great sadness descending over the land.

Finding Solutions

Thus we conclude that while our material needs are often well satisfied in our materialistic society, they provide only a superficial happiness that hides the frustrations of a sad and melancholic people.

There are many who criticize our materialistic society by targeting its stressful living, waste of resources or destruction of community. There are others who propose as solutions the rejection of material goods or adopting idyllic and simpler lifestyles. Yet these solutions fail to address the premise

at the foundations of materialism: its denial of the metaphysical, spiritual or supernatural reality. Such “solutions” only compound the problem by adding a material impoverishment to a spiritual one.

To resolve this problem, we must address our great metaphysical yearnings for transcendental meaning. We must unmask the frustrating promises of a material happiness that can never satisfy. We must embrace the reality of tragedy and suffering that is becoming ever harder to deny.

Indeed, the solution lies in what most already know. It is not the iPod or iPhone that will make us happy but that great effort to develop relationships with family and friends. Likewise, spending time with someone face to face is far more valuable in the quest for true joy than spending time in front of a computer or TV screen. Facing and overcoming suffering and adversity brings much more satisfaction than running from them.

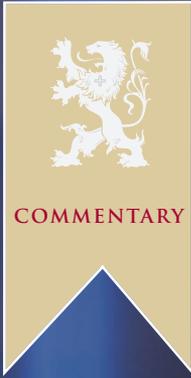
These were the lessons the saints taught us that are as valid today as they are now in our Hollywood culture. The lives of past and present saints and heroes are much more interesting, much more exciting and much more inspiring than our poor scandal-ridden and pitiable Hollywood stars. Imitating heroes and not stars is a formula for great success.

When we forsake our spiritual necessities by seeking satisfaction only in material things, we put ourselves in the tragic situation foreseen by Our Lady of Fatima. She warned us not to abandon God and His Holy Law.

Far better it is to pursue a spiritual life that leads us to God Who will be our great reward and happiness exceedingly great. ■

Notes:

1. Michael Novak, *The Spirit of Democratic Capitalism* (New York: Touchstone, 1983), 90.
2. Irving Kristol, *Two Cheers for Capitalism* (New York: Basic Books, 1978), 178.
3. Daniel Bell, *The Cultural Contradictions of Capitalism* (New York: Basic Books, 1976), 22.
4. Robert E. Lane, *The Loss of Happiness in Market Democracies* (New Haven, CT: Yale University Press, 2000), 179.
5. Richard Stivers, *Shades of Loneliness: Pathologies of a Technological Society* (Lanham, MD: Rowman & Littlefield Publishers, 2004), 108.
6. Richard Stivers, *The Culture of Cynicism: American Morality in Decline* (Cambridge, MA: Blackwell, 1994), 67.
7. Daniel Bell, *The Cultural Contradictions of Capitalism* (New York: Basic Books, 1976), 70.
8. American philosopher George Santayana once observed that “Americans don’t solve problems, we just leave them behind. We take advantage of all that space and move. If there’s an idea we don’t like, we don’t bother refuting it, we just go somewhere else, and if we can’t go somewhere else, we just leave it in the past, where it dies from inattention.” David Brooks, *On Paradise Drive: How We Live Now (And Always Have) in the Future Tense* (New York: Simon & Schuster, 2004), 47.
9. Richard Stivers, *Shades of Loneliness: Pathologies of a Technological Society* (Lanham, MD: Rowman & Littlefield Publishers, 2004), 1.
10. Richard Stivers, *The Culture of Cynicism: American Morality in Decline* (Cambridge, MA: Blackwell, 1994), 171.
11. Robert E. Lane, *The Loss of Happiness in Market Democracies* (New Haven, CT: Yale University Press, 2000), 3.
12. Robert E. Lane, *The Loss of Happiness in Market Democracies* (New Haven, CT: Yale University Press, 2000), 63.
13. Statistics of unhappiness and depression are quite impressive. Robert Lane cites a study by Professor M. M. Weismann and associates that says, “about a quarter of the population experiences some of the clinical symptoms of depression during some portion of their lifetime; another study reports that almost half of the population (48 percent) has suffered from depression severe enough to inhibit functioning for two weeks or more, and nearly 20 percent qualify for a lifetime diagnosis of major depression or dysthymia.”
- Robert E. Lane, *The Loss of Happiness in Market Democracies* (New Haven, CT: Yale University Press, 2000), 22.
14. Robert D. Putnam, *Bowling Alone: The Collapse and Revival of American Community* (New York: Simon & Schuster, 2000), 263.
15. “Self-satisfaction and equilibrium,” “being satisfied,” “feeling content with myself,” “feeling fulfilled and worthwhile” are some of the other expressions cited by Robert Lane in his overview of studies in the field. Robert E. Lane, *The Loss of Happiness in Market Democracies* (New Haven, CT: Yale University Press, 2000), 15.
16. Robert D. Putnam, *Bowling Alone: The Collapse and Revival of American Community* (New York: Simon & Schuster, 2000), 208.



America Says No to the 9/11 Mosque

BY JAMES BASCOM

Few Americans are unaware of the controversy over the proposed Ground Zero mosque in New York City, and thanks to the mainstream media's cowardice and incompetence, even fewer are aware of the protest against it on the ninth anniversary of the 9/11 terrorist attack. TFP Student Action volunteers joined a huge rally one block from Ground Zero in New York City against the "Victory Mosque" and remembered the victims of the worst terrorist attack in our nation's history.

The 9/11 Rally of Remembrance was organized by Robert Spencer, director of Jihad Watch, and Pamela Geller of the Freedom Defense Initiative and Stop Islamization of America. It featured prominent speakers in the anti-jihad movement as well as political leaders.

The vast majority of rally attendants were patriotic Americans who consider a Ground Zero mosque to be offensive, insulting and unacceptable to the victims of 9/11 and to America. Although many wouldn't mind moving the mosque to a different location, Imam Feisal Abdul Rauf, the Muslim leader behind the project, has refused to move the mosque.

Leftists Support the Mosque

Not far from the rally was a pro-mosque counter-demonstration, where one would expect to see many Muslim protesters. However, that was not the case. The pro-mosque counter-demonstration comprised mostly non-Muslim American activists organized by pro-abortion, pro-homosexual, far-left socialist groups such as the International Action Center. It is curious how these anti-family advocates sided so quickly with Islam.

Yelled at for Wearing a Cross

One woman we met related how she accidentally entered the perimeter of the counter-demonstration and was immediately heckled with obscenities for wearing a cross. Some counter-demonstrators held

signs that are too vulgar to repeat. Despite police presence, many leftist agitators continuously infiltrated the rally to disrupt it.

Is the Major Media Blind?

Most shameless, however, was the behavior of the major media. Unwilling to interview normal, coherent, patriotic Americans, reporters focused on a few clearly imbalanced protesters and gave them disproportionate coverage. The media was interested in portraying the 9/11 rally participants as anti-Islamic extremists, which is a lie. Furthermore, 70 percent of Americans are against the



About 5,000 filled the streets near the original site of the Twin Towers to remember the events of 9/11.



The Student Action banner at the 9/11 Rally of Remembrance.

Ground Zero mosque and that must be a hard pill for the media to swallow.

Ultimately, the struggle against Islamic terrorism, like the Vietnam War, is more an internal struggle within Western civilization against its internal enemies than a physical battle on a distant battlefield.

On the return trip from New York to Pennsylvania, our group stopped for dinner. Toward the end of the meal, the waitresses learned we were returning from the 9/11 Rally, and they told the manager. The manager came out and personally showed her support. "I'm with you all the way," she said. "If there's anything I can do to help you, just let me know."

"On [9/11], all gave some, and some gave all."



COMMENTARY

Homosexual “Marriage”: WHO SOUNDED THE RETREAT?

BY JOHN HORVAT

In the history of war, we can observe many cases of battles where someone mistakenly sounds the retreat when victory was in sight.

This seems to be the case against homosexual “marriage.” Traditional marriage has never been defeated. Thirty-one times it has been taken to the polls and 31 times it has won. Traditional marriage even won against all expectations in California. In Maine, pro-family activists overturned the legislature’s decision. In New York, a homosexual “marriage” measure was defeated despite every effort by the Democratic majority in both houses to force it through. In Massachusetts, homosexual activists quaked in fear at the prospect that it might be put to the vote. District of Columbia councilmen overturned any possibility that residents might have a say in their government.

Here we have an ideal issue that shows the tyranny of judicial activism at its worst. In the few cases, homosexual “marriage” has been imposed upon us through judicial fiat. It is the conservative issue that best shows the liberal agenda’s brutality.

The desperation is capped by Judge Vaughn Walker’s decision, stacked with blatantly unscientific and biased evidence, which struck down the California Marriage Amendment. Here we have a single judge and a known homosexual nullifying the votes of seven million Californians and redefining marriage in a single stroke.

With 31 states banning the practice with constitutional amendments, the other side has no future ex-



Members of the TFP Traditional Marriage Caravan in Maine, one of the 31 states that voted to protect marriage.

cept to sound the retreat by spreading rumors that the traditional marriage cause is lost. With Judge Walker’s decision, there are those who are saying there is an air of inevitability to the eventual destruction of marriage in America.

At the moment of our greatest victory, we are told that it is time to give up. Some “lions” of the right such as Rush Limbaugh, Ann Coulter and Glenn Beck, are beginning to make statements supporting civil unions or homosexual “marriage” by saying this very important matter is no longer important and it is time to “move on.” “Practical” political strategists are saying we “must” court the two percent of the American population that is homosexual at the risk of losing the rest of the political base.

And yet almost nothing has changed. There is still some 80 percent of Republicans that support marriage as a union of one man and one woman and 40 percent of Democrats share in the opposition to homosexual “marriage.”

Thus, we have to ask: Who is sounding the retreat? Now is the time to mount up and sound the charge! ■



Left: A scene from Troy, New York. Right: Giving out *Ten Reasons to Reject Homosexual “Marriage”* on the campus of the University of California, Berkeley. In 2008, California voted overwhelmingly to protect traditional marriage.

AMERICA NEEDS FATIMA.

November/December 2010

PROGRESS REPORT

Caravan of Blessed Francisco of Fatima

BY BYRON WHITCRAFT

From August 6 through August 16, seven young men decided to sacrifice part of their summer vacation to spread Our Lady's message to Baltimore, Maryland; Washington, D.C.; Lancaster and Harrisburg, Pennsylvania; and New York City. Two to three adults accompanied them at all times on their many travels, which formed a good group of nine to ten people. The caravan was placed under the patronage of Blessed Francisco of Fatima who was repeatedly invoked.

The caravan began with a visit to the tomb of Saint Elizabeth Anne Seton to ask for her intercession for the success of this endeavor. The surrounding woods still retained Saint Elizabeth's presence, and one felt as if she were still teaching catechism to children as she had done there almost 200 years ago. The group also visited the first Lourdes Grotto erected in the United States. The peaceful atmosphere of the Grotto was a perfect way to initiate the campaign.

The first campaign was held on the streets of Philadelphia, Pennsylvania. Under the

scorching sun, the participants handed out fliers offering a free book titled *Fatima: A Message More Urgent than Ever*. During the course of the campaign, there were many good reactions and, and, unfortunately, much indifference as well. In fact, a few people stopped to argue against Mary as an intercessor. Despite the many Bible quotations made, the substance of their arguments was weak and unimpressive. In contrast, among the good reactions was a young man taking a flier and thanking one of the volunteers by saying, "I belong to a rugby team and we went to Portugal. There I went to Fatima.

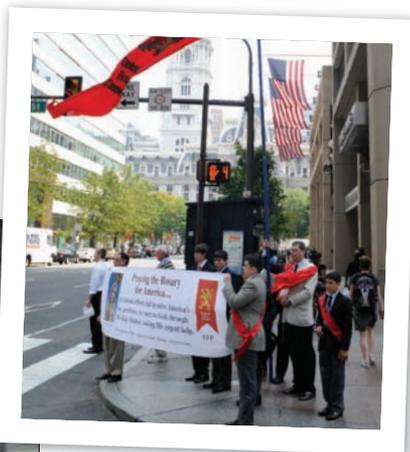
Have you gone? You need to go!" Another gentleman in a van honked in favor of the campaign and said that he belonged to the America Needs Fatima campaign. At the end of the campaign, the caravan traveled to visit the convent and burial place of Saint Katherine Drexel. The participants prayed a Rosary for future campaigns, especially invoking for the intercession of this great woman of the Gospel.

One noteworthy campaign was held in Washington, D.C. On this day, the caravan participants heard many encouraging and favorable comments. It was common to hear, "You are all doing a good thing!" To end each campaign, a Public Square Rosary was prayed on the spot where the fliers had been distributed. Behind the banner, convoking all to pray the Rosary, stood the volunteers with capes, sashes and rosaries in hand. With this done, preparations were made for the next day of handing out fliers. When pondering about Blessed Francisco of Fatima's caravan, one cannot think of a better way for young men to start the next school year than with Our Lady of Fatima's smile. ■



Above: Visiting the shrine of Blessed Mother Drexel in Philadelphia, Pa.

Right: Joseph Jordan from York, Pa., handing out the America Needs Fatima flier.



Above: Each campaign concluded with a Public Square Rosary Rally. Left: Lunch time for everyone else but it was the busiest time for the volunteers.





Rosaries Spread Beyond October

BY ROBERT RITCHIE

Not content with doing a Public Square Rosary Rally annually, many America Needs Fatima members are doing monthly rallies in their local areas. Here are photos sent to ANF by some of these Rally Captains.

“Not only did we process 15 blocks but we stopped at a bank’s parking lot by a busy intersection and said a Rosary there. We handed out brochures on how to say the Rosary and had 100 to 120 attendees.”

J.B., Scranton, Pa.

“Thirteen people came to join in praying for America and to honor Our Lady of Fatima’s request for prayer and penance. Even though the weather was threatening rain, our faithful prayer warriors came prepared with umbrellas.”

J.H., Brecksville, Ohio

“We have been doing a monthly Rosary Rally since 2008. Most of the

newcomers heard about the Rosary Rally on the radio and my wife said she thought this was the largest crowd. Most importantly, the people were humble and dedicated devotees of Our Lady of Fatima ready to ‘fight the good fight.’”

S.D., Miami, Fla.

“Most people who drove by in their cars were sympathetic to the Rosary, and expressed their approval by waving, honking or giving a thumbs up.”

M.J., Harrisburg, Pa.

“At the beginning of the Glorious Mysteries the storm moved behind us. I was able to take a photo of a dark, black sky, with lightning and a double rainbow. We felt as though the rainbow represented Our Lady’s presence overcoming the darkness and violent assaults of the evil one.”

M.S. Topeka, Kans. ■



Brecksville, Ohio



Scranton, Pa.



Harrisburg, Pa.



Miami, Fla.

If you do a Public Square Rosary Rally, please send a photograph and a short report to ANF@ANF.org or post it on the ANF Facebook page at www.facebook.com/AmericaNeedsFatima.ANF.

Encouraging Members to Beseech Saint Michael the Archangel

BY KENNETH MURPHY

We need all the help we can get to fight worldly temptations and allures. For several years America Needs Fatima has been distributing the Saint Michael the Archangel medal, but has begun recently promoting the Consecration to Saint Michael.

Since August, 90,000 of these consecration cards were sent to families across America. Those who confirmed their consecration received a Saint Michael chaplet and prayer card accompanied by an explanation.

Saint Michael gave the chaplet to a Portuguese Carmelite nun called Antonia d’Astonac and was approved by Blessed Pope Pius IX in 1851. Those who recite the chaplet daily will have Saint Michael’s continual assistance and those of all the holy angels. ■





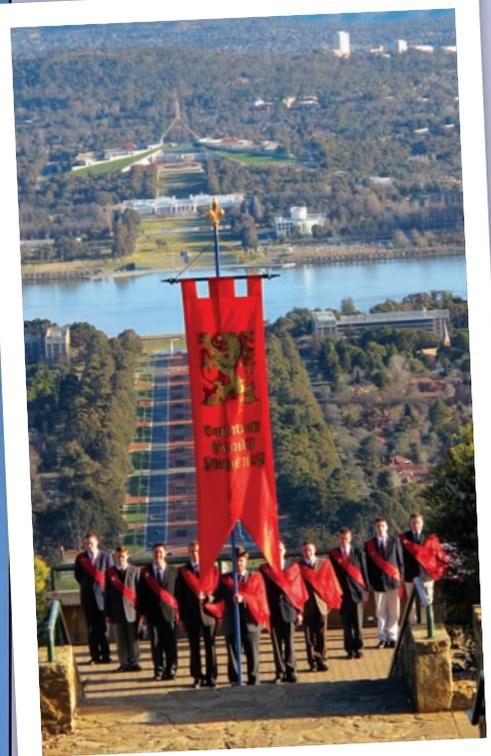
FATIMA APOSTOLATE DOWN UNDER

BY PAUL FOLLEY

During July and August, enthusiastic young American volunteers helped Australia Needs Fatima, a project of the Australian TFP, distribute 56,000 Fatima fliers about Our Lady of Fatima in ten Australian cities. The American volunteers found Australians eager to know about Fatima and to take the flier. In fact, passersby stopped frequently to ask about the apparitions, Our Lady of Fatima and about the Catholic faith.

As the volunteers handed out the Fatima fliers, they heard repeatedly from Australians how great it was to see Catholics witnessing to their faith and evangelizing on the streets. "It's great to see fellow Catholics out here on the streets doing apostolate. Good on you, mate!" quipped a woman in Melbourne.

Fatima fliers were handed out in the coastal cities of Melbourne, Sydney and Adelaide; in the national capital of Canberra; and also in remote dusty outback towns where old ways linger on and life is slower and friendly. ■



A group photo near Canberra, Australia's capital.



One of the many pauses in work included a hike through part of Australia's outback.



Bagpipes attract attention and kept everyone motivated.



Francisco Shibler from Maple Hill, Kans., answering questions about Our Lady of Fatima.



America Needs Fatima on Facebook

The night before August 15, the Feast of the Assumption, ANF volunteers published the America Needs Fatima Facebook page, which collected 300 fans before the end of the week and 2,000 fans before the end of the month.

Facebook.com, the Internet-based social network, has 500 mil-

lion users worldwide, and the volunteers felt the need to spread Our Lady of Fatima's promise by this means.

The page allows users to discover free devotionals, prayers, miracle stories, view photos of the October 16 Public Square Rosary Rallies and follow current ANF campaigns as they unfold. ■



See the America Needs Fatima Facebook page at www.facebook.com/AmericaNeedsFatima.ANF.

G U S T O D I A N ' S O R D E R

Fatima Visits the 'Last Frontier'

BY RICHARD LYON

This July, America Needs Fatima sent a volunteer to the 49th State. As the Alaskan motto fittingly states, it was also our "Last Frontier," the only state where we had not conducted home visits with the statue of Our Lady of Fatima.

On previous personal trips, I spent most of my time visiting relatives and the principal natural beauties, with which Alaska abounds. This trip, since I was traveling on my own and visiting a few homes that were only accessible by dirt roads, I was struck by the pioneering character of the people. This aspect was further driven home when, during the first week of my stay, I went out from the motel where I was staying to pray a Rosary around 11 a.m., when a neighbor warned me that a rogue brown bear had been seen just a few minutes before down the same road.

According to available data, which is scarce, Alaska is one of the least religious states of the union (along with Washington and Oregon), with fewer than 40 percent of the population attending church regularly. It is unclear if the research upon which this data is based takes into consideration that not everyone lives within driving distance of a church. Whatever the case, Catholi-

cism is still the largest single denomination, as it is in our country as a whole.

Most of the visits were scheduled in the Anchorage area. There were anywhere between one and seventy-five people in attendance, with the largest attendance being at a church and a convent, both of which featured perpetual adoration chapels. Visits were also held in Fairbanks, where we had a particularly warm reception; many people came to more than one visit, with one lady attending four! It was touching to see that almost every single host had provided a beautiful floral arrangement for Our Lady, particularly roses.

Since it had been years since I had participated in this particular activity, I was surprised that the overwhelming majority of attendees, while familiar with the Fatima message in general, did not know the content of the third part of the Fatima secret, revealed in 2000. In fact, I only recall a handful of people who had heard of it prior to our presentation.

Unfortunately, the weather was predominantly overcast during my stay. I stopped by Denali National Park on the ways to and from Fairbanks, but I was not able to see "the high one" as Mt. McKinley



Above: Alaskans of all ages demonstrated a keen interest in the message of Fatima.

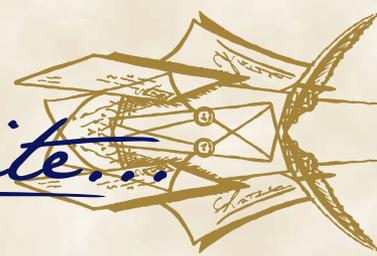
Below: A Native Alaskan in traditional attire hosted a visit in a town called North Pole.

is known in the native language. While the cooler weather was quite a reprieve from the successive heat waves that swept the "lower 48" during that month, most locals pointed out that attendance would probably have been higher any other season. Alaskans like to get out during the summer months to enjoy the abundance of daylight. Others also pointed out that they knew of others who would have liked to host Our Lady, if they had had more advance notice. Hence, while pleased to have served Our Blessed Mother by bringing her Fatima message to hundreds of Alaskans, we are already making plans for another expedition to the Last Frontier. ■

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



Our Readers Write...



Mary in Every Home

I must inform you that I'm not Catholic, but the photo of Our Lady of Fatima is beautiful and I love it.

L.D., Tavares, Fla.

Not only did I receive the picture of Our Lady of Fatima but I have framed it and hung it on my wall in my prayer corner. I have said the Rosary daily since reading the story of Fatima two months ago. Best wishes in your efforts to spread the faith and devotion to our Blessed Mother.

T.S., Kingsville, Md.



Thank you for the holy picture of Our Lady of Fatima. I'll cherish it and pray before it all my life. I have it in my room so I can bless myself every time I look at it, and say a prayer. May God Bless you. In God we trust!

H.F., New Hyde Park, N.Y.

I receive a lot of mail and almost threw out the envelope but then I opened it, saw the beautiful picture and had it framed.

K.M., Fernandina Beach, Fla.

Christmas Campaign

I just want you to know I work in a public school and proudly display a wall hanging of the Nativity. This is our holiday, and Jesus is the reason for the season.

M.D., Williamstown, N.J.



Wherever I go, I have begun to take the initiative and tell people, "Merry Christmas!" If they say anything negative, I always say gently, "Well, isn't it Jesus' birthday we are celebrating?"

M.V., Lodi, N.J.

TFP Student Action

Thanks for all you do and being good stewards to God's Kingdom! I will share the *10 Reasons to Reject Socialism* with my friends. May God bless you, protect you and help you to love Him more each day.

L.O., via e-mail

I am passionately behind your campaign. God bless you and your work.

J.C., via e-mail

Great job! Keep up the good work! Much success! We need young people to put themselves on the line for freedom.

F.N., via e-mail

You have our thoughts and prayerful support. Thank you for putting this information on the dangers and evils of socialism out there in the public eye. Many people do not know the dangerous direction into which our country is heading. May God bless you and protect you, and may Saint Michael the Archangel defend you in battle.

W.H., via e-mail

Let me applaud you for your continued efforts in the support of Catholic morals in this immoral society. I follow your efforts loyally through your e-mail newsletters. Thank you ever so much for all the work you do and don't you ever stop.

R.D., via e-mail

I am moved to tears on reading these accounts! They are so inspiring, and I am so

grateful for the work you are doing for our country! May God help us and may God richly bless you! Don't stop! Please keep traveling!

L.B., via e-mail

Negative Mail

The lack of tolerance toward diversity, especially among so-called Christians in America today, is overwhelmingly repulsive. You preach about this administration taking away American's freedoms, and yet I see the president following in Christ's footsteps more so than people who call themselves

"Christians" [like you]. President Obama has embraced diversity in people, weather [sic] religious, cultural, sex orientation, race, and so forth, they are all Americans. He does not pick and choose who is American and who is not, who is patriotic and who is not. He does not spew hatred, racist, bigoted and fear messages as I hear coming from the Capitalist Republicans/FOX News.

Regarding your video on "pro-abortion": that's a male point of view. It is actually "pro-choice," a women's right to choose! Not a male telling her how she should think, act and do, taking away her God-given right to make a moral choice on her own. When you all are reincarnated as women someday, let's talk about "pro-choice," until then, just pray and keep your opinions to yourself.

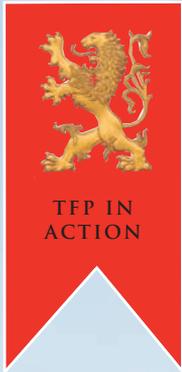
S.B., via e-mail



To get your letter published in *Crusade*, write us an e-mail at crusade@TFP.org.

TEXANS REJECT SOCIALISM: A REPORT FROM THE FRONT LINES

BY JOHN RITCHIE



During the first two weeks of August, Texans were treated to a rare yet welcome sight: students demonstrating on the streets against socialism. The state tour was part of a campaign of the American Society for the Defense of Tradition, Family and Property (TFP).

These street campaigns were very visible thanks to the large banners that read, “May God protect America from socialism.” Smaller posters invited passing vehicles to “Honk for true freedom from socialism.” While a TFP bagpiper played patriotic music, which attracted lots of attention, young TFP Student Action volunteers gave out educational fliers.

Campaign in Houston

Texans tend to be decisive. “Let me see what you got!” said one gentleman as he stopped his car in the middle of a downtown street and left his car to pick up a copy of the TFP flier *10 Reasons to Reject Socialism*. “Right on!” said another, visibly happy with the campaign.

A woman stopped at an intersection, rolled down her car window and said, “I am happy to see you out here dressed like that. You represent me and I am proud of you!” One of our volunteers gave her a copy of *10 Reasons to Reject Socialism* and she drove away extremely pleased.

Meeting a Radical Egalitarian

Many families here have gone out of their way to assist us during our travels. On one occasion

we were invited to have dinner with a group of Knights of Columbus who gathered to hear more about TFP activities. However, not all encounters were supportive.

“So tell me what you find so objectionable about socialism,” asked a woman. “There are many reasons to oppose socialism,” I replied. “Stealing from the rich to give to the poor is one of many; it’s not right. Not only is it wrong to steal, but wherever socialism and communism are imposed, the poor only become poorer. Just look at China, Cuba, Russia, Venezuela and Vietnam where egalitarian ideology rules and private property is destroyed.”

As soon as I mentioned “egalitarian ideology,” the woman jolted. “You’re against egalitarianism?!” she asked astonishingly. “I’m a Catholic social worker, and I have first-hand experience how white males are abusive, violent and have too much power,” she said. I realized I was talking to a radical egalitarian. “That men sometimes act as they shouldn’t does not mean manhood is bad, it just means that the moral order in society is eroding,” I responded. “Besides, doing away with the role of men in society to avoid cases of abuse would be similar to doing away with food to avoid cases of obesity.”

Next she asked, “Do you think men and women are equal?” “No,” I responded. “In fact, the idea of radical equality is just what Judge Walker in California is using to deny natural law and claim that heterosexual marriage is



Above: Rejecting socialism in Beaumont, Texas.
Left: Dominic Esposito from Lafayette, La., helps spread the word about socialism.



Taking a stand against socialism at the Alamo—a testament to America’s fighting spirit and resolution.

unconstitutional.” At this point, the woman’s facial muscles quivered with anger and she stormed away.

“This Is the Answer”

“I’ve been wondering what I can do for our country and this is the answer,” said a Texan man brimming with enthusiasm for the TFP campaign. Unlike other states where we’ve campaigned before, Texans are not content with just honking their horns and waving. They frequently pull off the road, get out of their car and approach us to shake hands and to give encouragement.

“This is the first time I see someone address the real problem of socialism,” remarked a man who pulled off the road for a copy of *10 Reasons to Reject Socialism*. “The Tea Party doesn’t address it and I want to help you in any way I possibly can.” As he gave us his business card, he added, “I’m even willing to hand over my entire paycheck to stop the advance of socialism.”

Another car stopped and a man stepped out into the blazing sun. “Who are you?” he asked. “Tradition, Family and Property,” answered one of our caravan members. He took in the scene of our banners waving in the wind, took a flier, paused for a brief moment and said, “Like the Crusades. Keep it up!”

A Nun Tells Her Story

At evening Mass, we met an energetic Catholic nun who had escaped from Vietnam in the seventies. She kindly gave us a tour of a church built in honor of the Vietnamese martyrs. At the conclusion of the visit, she in-

quired where we planned to have dinner and was somewhat surprised by our lack of plans. She invited us to a Chinese restaurant, where the younger caravan members attempted to eat with chopsticks and shied away from trying the squid.

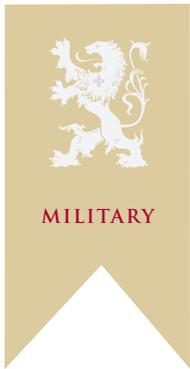
More important than overcoming the fear of trying the squid was the conversation. The good nun told us how she had escaped from communism on a 25-foot long boat loaded with 150 people. The infants on board were given sleeping pills and put in fish crates or compartments below deck. Food was scarce and she went three days without eating. If the Communist Vietnamese had discovered them, everyone on board would have been arrested, sent to forced labor camps or killed.

During this harrowing experience everyone on the boat was praying the Rosary. She reached Malaysia and finally the United States. She also spoke about the persecution of the Catholic Church in Vietnam, which only underscored the need to oppose socialism in America, as communism and socialism are ideologically identical. ■

“Stealing from the rich to give to the poor is one of many; it’s not right. Not only is it wrong to steal, but wherever socialism and communism are imposed, the poor only become poorer.”



Top: Thousands honked for freedom!
Middle: Caravan leader John Ritchie explains the caravan to local media.
Bottom: On the streets of Houston, protected from the sun with broad Texan hats.



'You Don't Lose Until You Quit Trying'

The Story of Medal of Honor Recipient Sammy Davis

BY NORMAN FULKERSON

Sammy Davis was born November 1, 1946 in Dayton, Ohio, and grew up in southern Indiana where he graduated from Mooresville High School. In many ways he was your hardworking, mid-western boy living an average existence in America's heartland.

His life changed one evening when he went bowling with some friends. Above the din of smashing pins, Sammy's attention was drawn away momentarily from the game to watch a news item that piqued his interest: President Lyndon Johnson awarded Colonel Roger Donlon the Medal of Honor for his heroism in Vietnam.

"I want to grow up to be just like him,"

Sammy said. "I want my daddy to be proud of me." It did not take long for him to act on this good inspiration. At 17, he joined the Army and was sent to Vietnam in March 1967. Eight months later he would accomplish a feat that would make his father and his nation proud.

"Kill the GI!"

On November 15, Private Davis, 41 other soldiers and four 105 mm howitzers were dropped into the Plain of Reeds, a vast wetland located in the southernmost area of Vietnam along the Mekong River. Their mission was to provide artillery support for infantry units who were pushing the Vietcong back into Cambodia.

As darkness surrounded the sleeping members of Fire Base Cudgel, the man pulling guard duty that night was finding it hard to stay awake. Private Davis was having the opposite problem and agreed to relieve him, 15 minutes before his scheduled 2 a.m. shift. Minutes later they were hit with a mortar attack that lasted half an hour before stopping abruptly. Private Davis described the ensuing silence as "unearthly."

The stillness was suddenly broken by the sounds of whistles and bugles. One thousand five hundred enemy soldiers began screaming in broken English, "Kill the GI!" The intensity of the battle, over the next four hours, defies description.

Surviving "Soldier Hell"

Private Davis immediately began firing beehive rounds from his 105 mm howitzer. This particular shell, containing 18,000 flechettes, turns a howitzer into a gigantic shotgun.

The first round of retaliation by the North Vietnamese was a direct hit on Private Davis' gun that threw him back into his foxhole.

The remaining members of his unit, lo-



Sergeant Samuel L. Davis. "You not only have to be willing to die for your country," he often tells audiences, "you must also be willing to live for your country!"

cated behind Private Davis, attempted to stop the advancing enemy. They fired off another beehive round from their howitzer, which struck Private Davis in the back as he lay unconscious. When Private Davis finally regained consciousness, he was laying face up in the foxhole. Dozens of flechettes had pierced his body. One flechette pierced his kidney while another was lodged in his fourth vertebrae. The explosion left him temporarily deaf, and during the momentary silence he began to marvel at the multicolor tracers illuminating the sky above him. "Wow," he thought to himself, "that looks just like Christmas lights."

As his hearing returned, so did the noise and chaos of battle. Six feet in front of him was a canal with hundreds of enemy troops coming through the water to finish what they had started. With little hope of resistance he clearly remembered thinking, "You don't lose until you quit trying."



The United States fought communist forces in Vietnam from 1950 to 1975.

“When I was little,” Private Davis says, “and we would go out to play, my mom would always tell us, ‘Now don’t leave your brother.’ It was the same way in the Army. I wasn’t going to leave my brother behind.”

He then grabbed an M-16 and an M-60 and fired over a 1,000 rounds, which did little against the human wave coming at him. Seeing the apparent futility of resistance, he struggled with a bizarre thought. “I figured I had died and was in ‘soldiers’ hell,” he said, “and this torturous circumstance was going to last forever.”

However, refusing to quit, he looked at his smoldering howitzer. He felt certain he could fire another shot, and quickly began packing the gun full of powder before loading another beehive round. He then pulled the lanyard, but all he heard was a pathetic “poof.” Suddenly the howitzer began to convulse. The maximum load, for a functional howitzer, was a seven charge. They would later estimate Private Davis had given his a 20 charge.

When the gun finally fired, it reared up in the air and off its wheels. The subsequent explosion and burst of fire was so violent that the rest of the men screamed with joy thinking Private Davis had rigged up some kind of flamethrower.

“Way to go Dave!” they screamed. As they jumped with joy, Private Davis writhed in pain. He had been thrown to the ground by the blast and the two-ton howitzer landed on his back, breaking his third lumbar vertebrae. The spinal-cord swelling

caused numbness in his legs.

“You Never Leave a Buddy Behind”

Despite his injuries, Private Davis fired three more beehive rounds before hearing an American soldier shouting, “Don’t shoot, I’m a G.I.!” from across the canal. After firing an illumination round, Private Davis saw the individual was indeed an American. With a broken back and little energy, Private Davis grabbed an inflatable mattress and used it to cross the canal. There he found three members of a recon unit. Two were badly wounded, but the third man, Jim Deister, lay lifeless after being shot in the head.

“When I was little,” Private Davis says, “and we would go out to play, my mom would always tell us, ‘Now don’t leave your brother.’ It was the same way in the Army. I wasn’t going to leave my brother behind.”¹

With that in mind he placed Jim Deister’s limp body over his shoulders. He then grabbed the other two, one in each arm, and began his return trip.

When Private Davis arrived to the other side of the canal, he put the wounded soldiers on the helicopter and after placing Jim Deister’s body among the dead, he collapsed from exhaustion. As the helicopter slowly



Sammy Davis (right) with Jim Deister (center) whose life he saved that day in Vietnam.

ascended, the medic was shocked to find Jim Deister was breathing. Although no one could figure out quite how, Jim Deister ultimately survived.

Private Davis also survived but he would soon face an ordeal, almost as painful, upon his return to the United States.

“To Get to Your Aircraft You Have to Run the Gauntlet”

While he waited to board his final flight home to Indiana he noticed 20 hippies milling around suspiciously in the San Francisco airport. To circumvent the laws forbidding clubs, the hippies pretended to be disabled and carried canes instead. They also had brown paper bags full of the “nastiest things you can think of” such as “dog droppings.”²

Sensing trouble afoot, one of the soldiers traveling with Private Davis reminded him of their sergeant’s specific orders. They were explicitly forbidden to retaliate should someone start an altercation. The media would inevitably spin it against the returning soldiers.

“Hey, if you want to get to your aircraft,” one of the hippies said, “you have to run the gauntlet.” Seeing the scene before him, Private Davis recounts how he decided they would not run the gauntlet, they would walk it, and do so with pride and dignity.

The first hippie began rubbing the contents of their bags in the soldiers’ hair, on their face and stuffing it into their ears. When they



A 105 mm howitzer, similar to the one Private Davis fired back at a charge of 1,500 enemy soldiers.



President Lyndon B. Johnson presents the Medal of Honor to Captain Angelo Liteky, USA. Also present from left to right, fellow Medal of Honor recipients Specialist-4 Gary Wetzell, Specialist-5 Dwight H. Johnson, Sergeant Sammy L. Davis and Captain James A. Taylor.

failed to get the desired response to their revolutionary aggression, they began beating them with their canes, which opened up head wounds, causing Private Davis and the others to bleed profusely. Yet through it all, Private Davis accepted these injustices with dignity and kept his composure until the end.

Seeing Life Through a Different Prism

Because of the lingering effects of Agent Orange, Mr. Davis was forced to retire from the Army in 1984 with the rank of sergeant. Besides the Medal of Honor he also earned a Silver Star and two Purple Hearts.

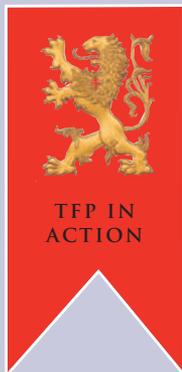
Today he lives a quiet life amid the corn

fields of southern Illinois. He is a member of the Medal of Honor society along with his boyhood hero Colonel Roger Donlon.³

Despite everything he has accomplished, Mr. Davis retains a refreshing humility and almost boyish simplicity. It is not hard to imagine how such a man could think about Christmas while contemplating the multi-color tracers during a hellish firefight in Vietnam. Perhaps that is what makes Mr. Davis so special. Not one for complicated formulas, he sees life through a different prism. It was for this reason that he was able to overcome life's toughest battles. He knew that you really don't lose until you quit trying. ■

Notes:

1. Kelly Hepner, "The 'Real' Forrest Gump," <http://blogs.uiowa.edu/jmcglobal/2010/03/05/the-real-forrest-gump> (accessed September 3, 2010).
2. Kelly Hepner, "The 'Real' Forrest Gump," <http://blogs.uiowa.edu/jmcglobal/2010/03/05/the-real-forrest-gump> (accessed September 3, 2010).
3. Pritzker Military Library, <http://www.pritzkermilitarylibrary.org/medal-of-honor/> (accessed September 3, 2010).



Catholic Professor Reinstated After Massive Student Outcry

BY JOHN RITCHIE

On July 9, the University of Illinois at Champaign-Urbana fired Adjunct Professor Kenneth Howell for articulating Catholic moral teaching. During a religion class called "Introduction to Catholicism," he explained to his students that homosexual vice violates Natural Law. However, an anonymous student accused him of committing "hate speech" and Professor Howell was swiftly removed from his teaching position.

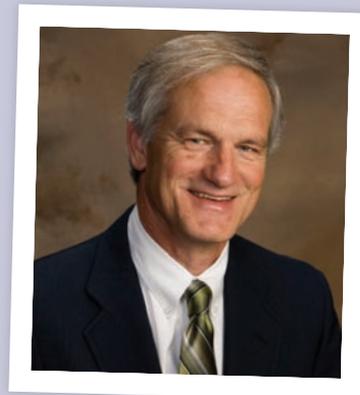
In response, many good students on campus immediately began calling for Professor Howell's return and so did TFP Student Action. This shocking attempt to silence Professor Howell was really an attempt to silence the truth, and when the truth is effectively muzzled in the halls of academia, then academic freedom is dead.

Peaceful Protest Achieves Victory

Once again, peaceful protest proved to be effective. At least 10,700 TFP Student Action members and subscribers contacted the University of Illinois to urge its president to reinstate Professor Howell. Thousands of students and alumni rallied together, prayed, placed phone calls, wrote letters, chalked campus sidewalks and sent e-mails. In no time, a "Save Dr. Ken" Facebook page gathered over 9,000 members, and attorneys at Alliance Defense Fund prepared to take legal action.

Finally, a July 29 press report by the Alliance Defense Fund confirmed that the University of Illinois will once again allow Professor Howell to teach on Catholicism.

"I have been offered to teach one course in the fall and to be paid di-



Kenneth Howell, a Catholic professor, was fired after repeating the Catholic position that homosexual vice violates Natural Law.

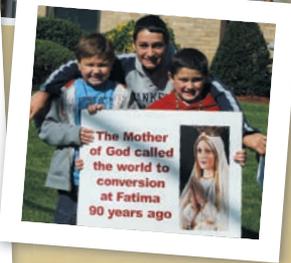
rectly by the University," wrote Professor Howell. "I would like to thank you all for the support you have offered me during this difficult time. Our family has been greatly encouraged by the concern and prayers of so many people. From the bottom of our hearts we thank you." ■

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Continued from back cover...

and descending and singing a new and extremely sweet song. "Hurry up, you can see that he is cold," the seraphim told him. It was at that moment he learned that God was made man and that his mission was to protect the little baby and His mother, the Blessed Virgin, and His adoptive father, Saint Joseph.

Quickly, he approached the donkey and the ox sleeping deep into the grotto and had them warm the newborn with their breath; he smoothed out the hay to avoid that any wisp should hurt the baby; and he spread an aroma of Christmas made with fir tree resin, warm wax, orange blossoms and diverse candies in the air.

The Child smiled at seeing him. He was the last, but the happiest of angels.

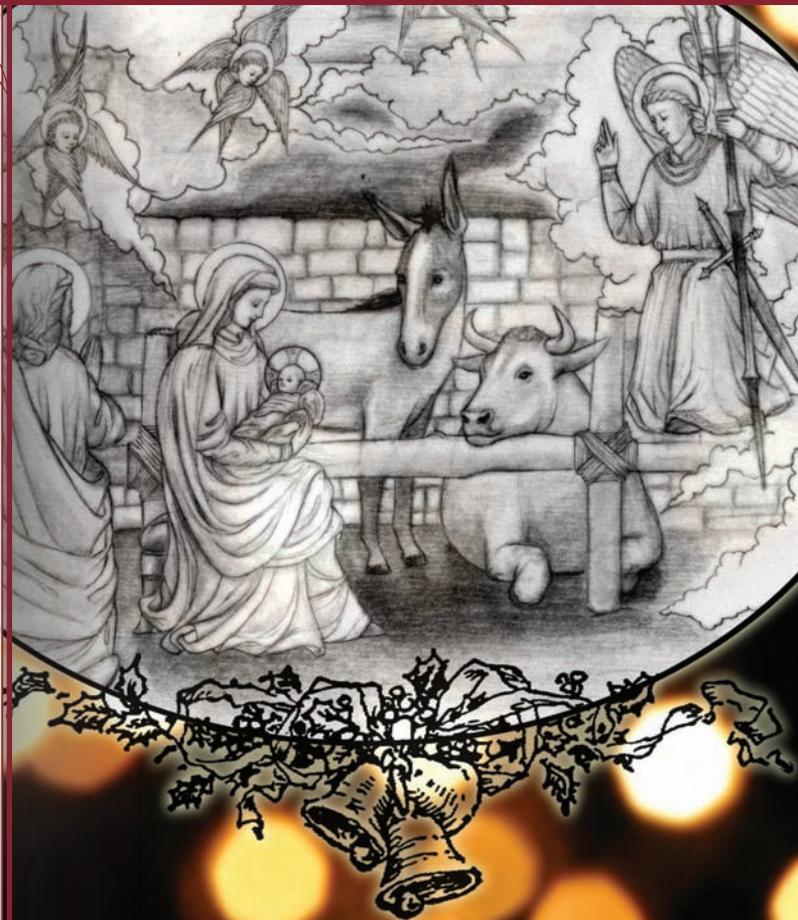
Ever since that night, the last angel goes around the Earth annually to make souls of good will smell the sweetness, perfume and spirit of Christmas.

So now, please, look around you and be sensitive to his presence. You will perhaps figure that he has just passed by in the flickering candle before the crèche, in the brightness of a Christmas bauble suspended from the fir tree or in the sweetness of the chants during midnight Mass.

* * *

Yes, dear Reader, this is only a Christmas tale, but the last angel really does exist. I don't know his name, but, in any case, our poor human intelligence would have great difficulty understanding the meaning and beauty of an angel's name.

Furthermore, he was the one who suggested I write this tale. When I objected that perhaps not everything would come out just right, he laughed, raised his shoulders and said, "All you'll have to do is to put a note at the end. Those smart enough to keep their child-like souls will be delighted, and those who can see with their hearts will know." ■





THE LAST ANGEL

BY BENOÎT BEMELMANS

Of all the angels, he was the last. Of the billions of pure spirits God created, immensely more numerous than all mortals that will exist until the end of time, distributed in an immense hierarchy of nine angelic choirs, he was at the lowest level. All angels, without exception, were superior to him. Far below him were only us men.

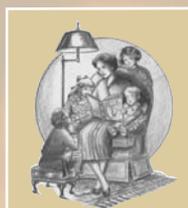
Do not think he had any bitterness or disappointment being the last angel. On the contrary, he was a particularly joyful and happy angel. In fact, he would have nothing to do with Lucifer's revolt, who tried to recruit him thinking he might get him to feel that he had suffered unjust discrimination. "Follow me," the Tempter whispered to him, "and the last of the last will become like unto God."

He would have burst into laughter and turned a cold shoulder if he only had one, but those are actions proper to us men. So he asked a simple question that was heard from one end of the heavenly vault to the other, "*Quis ut Deus?*" His phrase was taken up by the Archangel Saint Michael, who turned it into his war cry with the success that we all know: under his leadership, after a huge battle, two-thirds of the heavenly hosts cast the rebellious angels into Hell.

From then on, the last angel was spending his eternity doing good on Earth.

Being a pure spirit, as you know, he had no body. But he possessed an intelligence immensely superior to ours, a will free of hindrances and a power over the whole temporal world limited only by the designs of Divine Providence. Furthermore, he never had to learn anything—God had given him knowledge from the moment of his creation. He employed his strength and discernment to influence the material conditions of our everyday life. Wherever he went, the air would become lighter, birds would sing more joyfully, flowers would blossom and people would be inclined to become better.

He was the angel who reestablished peace in nature after great storms; the one who made the



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return of spring so wonderfully pleasant; who kept cool the stone room where harvesters would come to rest; who made sure abundant fruits would be picked in autumn, and who always created a cozy, comforting ambience around crackling fireplaces when snow covered the countryside.

He patrolled the earth taming the effects of savage nature, making life more bearable for humans and encouraging them to practice virtue.

His intervention upon the elements brought back hope to men's hearts. It was a humble action that he carried out with ingenuity and discretion, but he figured it did not accomplish everything he was called to realize.

Prone to make conjectures, he thought God would perhaps one day give him a special mission. "I will undoubtedly become someone's guardian angel; being the last of angels, he will probably be the last of men," he said to some great archangels of Paradise who knew more than he did but were happy to simply look at him and smile.

And while he had no clue as to what was going on, he noticed unusual activity in the heavenly dome. But since in their continuous activities to help maintain Creation none of his elders would stop to tell him what the story was, he simply kept going around the world.

He had been fulfilling his task for several thousand years, which is a lot of time for us but just a little bit of eternity for an angel; and one evening, one of the magnificent seraphim seated very close to God's throne, came to see him. "Our Sovereign Creator has a mission for you," he said. "Go quickly to apply your talents to help some poor people at the place I will indicate."

He rushed to cover the immense distance to the spot to which he was assigned. Not knowing what he was going to find, he entered a poorly lit place in the countryside. He looked around and noticed the smallest, weakest and poorest of all the children of men. At that point, a marvelous light illuminated the simple grotto and he saw that the whole heavenly court was also present, with billions of angels ascending

Continued on reverse...