

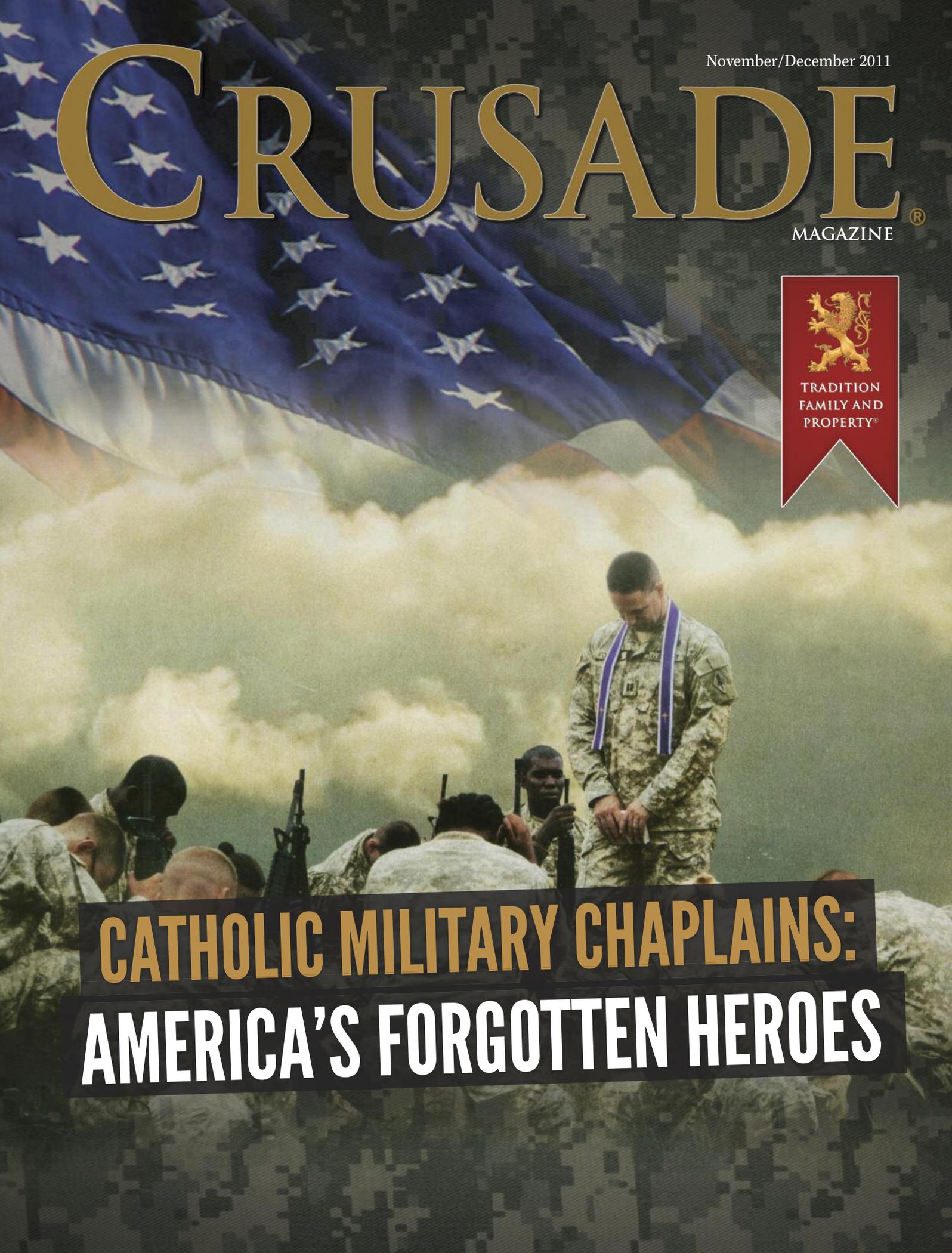
November/December 2011

# CRUSADE<sup>®</sup>

MAGAZINE



TRADITION  
FAMILY AND  
PROPERTY<sup>®</sup>



**CATHOLIC MILITARY CHAPLAINS:  
AMERICA'S FORGOTTEN HEROES**

# Our Lady Rewards the Public Use of the Rosary

BY SAINT LOUIS DE MONTFORT



FORGOTTEN TRUTHS

Alphonsus, King of Leon and Galicia, very much wanted all his servants to honor the Blessed Virgin by saying the Rosary. So he would hang a large rosary on his belt and always wear it, but unfortunately never said it himself. Nevertheless, his wearing it encouraged everyone to say the Rosary very devoutly.

One day he fell seriously ill and was given up for dead. He found himself, in a vision, before the judgment seat of Our Lord with many devils accusing him of his sins and Our Sovereign Judge about to condemn him to hell. But Our Lady appeared to intercede for him. She called for a pair of scales and had his sins placed in one of the balances and the rosary he had always worn on the other, together with all the Rosaries that had been said because of his example. It was found that the Rosaries weighed more than his sins.

Looking at him with great kindness Our Lady said, "As a reward for this little honor you paid me in wearing

my Rosary, I have obtained a great grace for you from my Son. Your life will be spared for a few more years. See that you spend them wisely and do penance."

When the King regained consciousness he cried out, "Blessed be the Rosary of the Most Holy Virgin Mary, by which I have been delivered from eternal damnation!"

Having recovered his health, he spent the rest of his life spreading devotion to the Holy Rosary and said it faithfully every day.

People who love the Blessed Virgin should follow the example of King Alphonsus so they too may win other souls to say the Rosary. They will receive great graces on earth and eternal life. "They that explain me shall have life everlasting." [1] Ecclus. 24:31 ■

Adapted from Saint Louis de Montfort's *The Secret of the Rosary* (Hanover, PA: America Needs Fatima, 2008), 12.

## LIMITED TIME ONLY!

Special Offer for America Needs Fatima Members!  
(Expires December 31, 2011)

## THE PRINCE OF PEACE

America Needs Fatima artist Dias Tavares is unrivaled in his sculptures and paintings, and *The Prince of Peace* is no exception. For Christmas 2011, Mr. Tavares offers a unique and magnificent statue of the Infant Jesus to grace your home. From the luster in His eyes to the folds of His garment to the intricate halo around His head, the representation of *The Prince of Peace* is a masterpiece.

Each statue is painstakingly hand painted in every detail. Special attention is given to the expression on the Infant's face and eyes—those eyes that look upon all who approach Him with a life-like expression of infinite sweetness.

*The Prince of Peace* is 12 inches long and weighs over three pounds. It is yours for just ~~\$129~~ \$99 (shipping and handling included). Satisfaction guaranteed. The gold damask pillow, bordered with four elegant tassels, comes at no extra charge.

12 inches long, 3 pounds,  
marble dust and resin, hand painted.

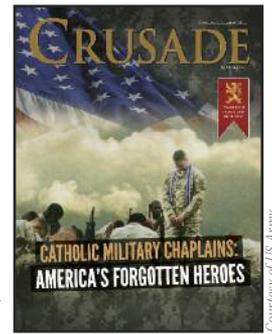
Item #S17.....~~\$129.00~~ \$99.00



Order by December 10, 2011 to receive *The Prince of Peace*  
in time for Christmas! Call toll free (888) 317-5571

# CONTENTS

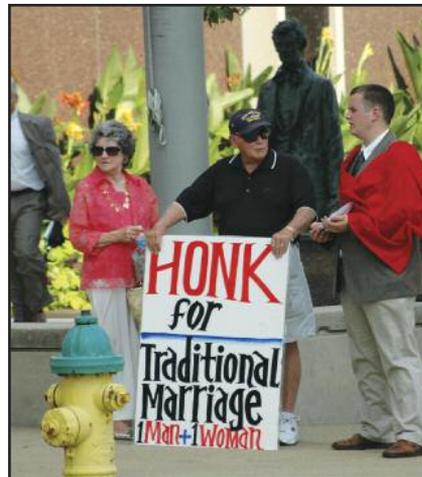
NOVEMBER/DECEMBER 2011



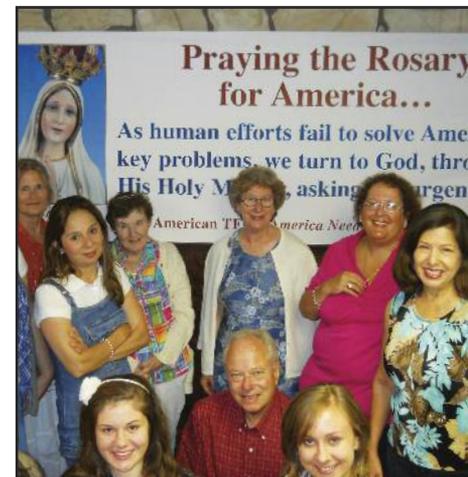
**Cover:**  
A chaplain prays with troops before patrol.

Courtesy of US Army.

<b>IN BRIEF</b>	4
<b>CHRIST IN THE HOME</b>	
Unselfish Love for Children	5
<b>COVER STORY</b>	
Catholic Military Chaplains: America's Forgotten Heroes	6
<b>TFP IN ACTION</b>	
Statewide Tour for Traditional Marriage Meets Huge Support in Illinois	11
<b>ANF PROGRESS REPORT</b>	
◆ Testimonials from Rosary Rally Crusade Volunteers	13
◆ Cardinal Swiatek's Letter	15
◆ Keep the Ground Zero Cross!	15
◆ Catholic "Mercy"?	15
◆ Our Readers Write	16
<b>COMMENTARY</b>	
Europe Punished by a Revolutionary Myth	17
<b>TFP IN ACTION</b>	
Fighting for God, Life and Freedom	18
<b>COMMENTARY</b>	
Jobs, Jobs, Jobs!	19
<b>TFP IN ACTION</b>	
Living the Spirit of Chivalry	21
<b>INTERVIEW</b>	
A Catholic Response to Homosexuality: An Interview with Archbishop Nienstedt	22
<b>BACK COVER</b>	
The Afternoon Visit	24



**Page 11** Traditional Marriage Tour in Illinois.



**Page 13** Behind the 7,000+ Rosary Rallies.



**Page 19** Does our economy need more than jobs?

*Crusade Magazine* is a publication of The American Society for the Defense of Tradition, Family and Property (TFP). Direct all requests and inquiries to: *Crusade Magazine*, P.O. Box 341, Hanover, PA 17331 or e-mail to: [crusade@TFP.org](mailto:crusade@TFP.org). Web: [www.TFP.org](http://www.TFP.org), Tel.: 888-317-5571, Fax: (570) 450-6352. © 2011 by The Foundation for a Christian Civilization, Inc. This publication may include images from iStockphoto™ which are protected by copyright laws of the U.S. and elsewhere. ISSN 1096-3782 LCCN 98-641433  
M-114

## CRUSADE

**Editor:** C. Preston Noell III

**Associate Editors:** John Horvat II, Michael Drake, Michael Whitcraft

**Photography:** Gary Isbell, Michael Gorre, Kenneth Murphy

**Foreign Correspondents:** Charles E. Schaffer, Austria; José Carlos Sepulveda, Brazil; Philip Moran, United Kingdom; Benoit Bemelmans, France; Beno Hofschulte, Germany; Juan M. Montes, Italy; David Nash, South Africa; Felipe Barandiaran, Spain

## 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.

# IN BRIEF



IN BRIEF

## Your Tax Money at Work

According to the pro-life activist, Jill Stanek, Planned Parenthood spent \$200,000 in a single day to promote two Twitter messages discrediting those arguing to stop using tax dollars to fund Planned Parenthood. “What did we learn from the CNN debate tonight? That the GOP is out of touch on women’s health,” read one of the messages, at an estimated cost of \$715 per character.

## Abortion Center Closes After Ten Years of Prayer

On the Feast of the Assumption, a Pensacola, Florida abortion clinic was repossessed by the local sheriff for failing to pay its mortgage. “Pro-lifers have been praying the Rosary, offering assistance to women entering the clinic, and witnessing for life at this abortion clinic for about ten years,” said local pro-life witness Bob Brady.

## Still More Conservatives Than Liberals

According to Gallup polls, conservatives have consistently outnumbered liberals since 1992 by 18-20%. Since 2002 conservatives also began equaling or slightly outnumbering moderates but since 2009 conservatives have consistently outnumbered moderates by 4-5%.

## Filipinos Protest and Stop Blasphemy

In August, a tremendous groundswell of public indignation among the common faithful in the Philippines shut down a terrible porn blasphemy. The Cultural Center of the Philippines exhibit by Mideo Cruz contained some depictions of Our Lord that are so indecent that they will remain unmentioned.

The shutting down of the blasphemous Mideo exhibit has been followed by rosary rallies and other public expressions of reparation including one called “The Indignation Rally” in the city of Bacolod. Bishop Navarra of that city issued a pastoral letter stating that “to violate the moral order for the sake of exalting the autonomy of art is not only arrogant pride, but the very alienation of art. Moral perversion cannot claim authentic originality.”



Jarek Jarosz

## Classical Instruments Help with Math

The Hunter Woods Elementary School in Reston, Virginia requires third-graders to learn the fundamentals of violin. According to a report in the *Washington Post* and the school, this practice is helping the

students develop responsibility, discipline, as well as passion for learning, creativity, self-esteem and high performances in activities such as math, reading, higher-order thinking challenges and teamwork.

## Teachers and Sportscasters to be Silenced

Veteran teacher Gerald Buell was removed from his Florida high school after using his personal Facebook account to post his opinion of the New York legislative approval of same-sex “marriage.” He posted that after the decision he “almost threw up.” Similarly, a Catholic Canadian television sportscaster, Damian Goddard, was fired for Tweeting, “I completely and wholeheartedly support Todd Reynolds and his support for the traditional and TRUE meaning of marriage.” Self-employed hockey agent Todd Reynolds was harassed by leftists after he tweeted that it was “sad” and “wrong” that New York Hockey Ranger Sean Avery produced a TV ad endorsing same-sex “marriage”.

## Full-Contact Jousting Draws Crowds

From July through September, the Maryland Jousting Tournament Association scheduled an event nearly every weekend and held their 145th Calvert County Jousting Tournament in September. Jousting is still Maryland’s official sport but it draws crowds and contestants from all states. “A lot of people like it for being hard-hitting,” said



rtb3m

Roy Cox, director and founder of the Free Lancers, a full-combat jousting company based in Tennessee. There are 15 styles of jousting but most matching knights have four attempts to knock their opponent off their horse, though often the result of a pass is a broken lance, dented armor and injuries.

## The Causes of England’s Riots

In August, purposeless youth riots spread across England, overwhelming police and destroying more than \$323 million worth of property. David Cameron, Britain’s prime minister pointed to socialism and the deterioration in the family as two main causes of the riots. In a media conference he blamed: “Irresponsibility. Selfishness. Behaving as if your choices have no consequences. Children without fathers. Schools without discipline. Reward without effort. Crime without punishment. Rights without responsibilities. Communities without control.”

# UNSELFISH *Love* FOR CHILDREN

BY FATHER RAOUL PLUS, S.J.



CHRIST IN  
THE HOME

**I**t is essential to love children unselfishly in order to do two things: 1. To be able to supernaturalize one's love for them; 2. To be able to endure their demands.

1. To supernaturalize one's love: Parents should strive to love their children not only because of their natural charm but for higher and truly divine reasons:

"I love my children so much," parents say, as if vying with one another; mothers especially are likely to talk like that. One feels like warning them, "If only you could love them a little less but love them a little better." Or rather, since we never love too much but badly, "Love them as much as you wish, but for their sakes, not for your own."

For their sakes: Do not give in to all their caprices; do not try to spare them every effort; do not treat them as little idols; do not teach them pride and vanity even from their earliest years.

For their sakes: Be alert to know what might harm them not only in what concerns their body but also in what might even remotely concern their soul.

For their sakes: Try to discover, behind these baptized souls, the Holy Trinity dwelling within them and the likeness of Christ; do not rest satisfied until all your training and education is directed to make of them truly holy tabernacles of the Most High and authentic continuations of Christ.

2. To be able to endure their demands: Very little children are defenseless and powerless. They always need assistance. Mothers generally know the secret of guessing their needs, but the baby will still cry, become restless and set up a howl. Every baby in the cradle is a revolutionary in the bud; the best established customs ought to give way to its caprice, or so it thinks, and if its desires are not obeyed, it storms and puts the house in an uproar.

Furthermore the child is born cunning. It finds out very quickly the best ways to get what it wants, not through reasoning but by intuition. Such an action, such an attitude produces the desired result; the opposite way of acting does not work. There is no more limpid logic to be found anywhere.

Nor any more transparent pride. It knows itself to be the center of the household and is not ashamed to act the part. It is a monarch. Papa and mamma, brothers, sisters, and all the other members of the household make up its court, each one dancing attendance to its thirty-six wills. It distributes as rewards the favor of its broad smiles.

Later it will play, jump about and run; breaking things will be a delight; so too will it be fun just to sit still and listen to a story. The little girl will be taken up with the care of her doll and if her doll says "papa" or "mamma," her elders need expect to hear nothing else

all day! The little boy will play soldier or train or if he has received a drum or whistle for Christmas, and the household will be well aware of it!

Parents should take serenely and as a matter of course the baby's pranks and outbursts, while working toward a wise training, the prelude of a wise education. They should expect their growing children to make noise, to be curious, to want to touch everything; furthermore, they need not feel obliged constantly to put a damper on their romping and their noise; but whenever and wherever necessary, they ought to explain to them what they may do and what they ought to avoid. ■



Adapted from Raoul Plus, S.J.'s *Christ in the Home* (Colorado Springs, CO: Gardner Brothers, 1951), 207–208. This book is a treasure chest of advice for Catholics on the practical and spiritual concerns of raising a family. To obtain a copy, visit [www.GardnerBrothers.com](http://www.GardnerBrothers.com).



# CATHOLIC MILITARY CHAPLAINS: AMERICA'S FORGOTTEN HEROES

BY MAJOR JAMES A. HARVEY III

*In recent times we have witnessed a barrage of attacks on the Church. While in many cases the accusations against particular individuals are justified, what many fail to realize is the evil design behind the global onslaught is to use whatever pretext has been offered by human weakness and misery within the Church to destroy her once and for all. What the devil constantly forgets is that such a goal is impossible.*

*The present article will serve to illustrate the reality that while some unfortunate priests have misused their faculties and positions, others are true heroes who, as their Master before them, have taken their sacrifice to the extreme.*

*Author James A. Harvey III is a Major in the U.S. Army Reserve. He holds a Master of Military Studies from American Military University.*

“War is Hell” General William Tecumseh Sherman once noted. Indeed, while there is nothing to celebrate about warfare, it has been present with man in his fallen nature since departing from the Garden of Eden. War was a common affair throughout the Old Testament. Saint Augustine understood the sometimes unfortunate necessity of war and outlined the moral principles of a “Just War.” Later, Our Lord called Saint Joan of Arc to battle, and in the twentieth century Our Lady noted at Fatima that war was a “punishment for sin”—man’s sinfulness often leads to war due to a lack of God in society.

This helps us understand that, at times, war is necessary to defeat evil or in self defense. While historically it is often hard to tell whether a war was just or not, in the end it is truly left to the judgment of God. At any rate, Catholic chaplains have served throughout history assisting those fighting from a sense of duty or simply caught up in the circumstances.

## Forgotten Heroes

In the U.S., military chaplains have served since the Revolutionary War. The widespread use of Catholic chaplains did not begin until the Civil War after large populations of Catholic immigrants had changed the demographic of a previously Protestant

dominated America. Previous wars found Catholics still facing much prejudice in the military and their religious needs were not considered as much as those of Protestants.

However, since the Civil War, the Catholic chaplains of the U.S. military have provided comfort in war and peace. Many were and remain true Catholic heroes, but sadly are often forgotten. Here we will re-introduce only a few of the many forgotten Catholic chaplains throughout American military history, and recommend in the footnotes additional references for further reading.

## The Mexican American War

Even before the Civil War, during the Mexican American War of 1846-1848, Father Anthony Rey served in the army of General Zackary Taylor. Father Rey administered to American troops with Last Rites and care of the wounded. He was present at the Battle of Monterey in which he earned admiration for his bravery. He also ministered to local Mexican Catholics and was warned by U.S. Army officers against this practice due to guerilla and bandit activity out-

side U.S. camps. However, he accepted the risk for the good of souls and died in 1847 from multiple lance pierces.<sup>1</sup>

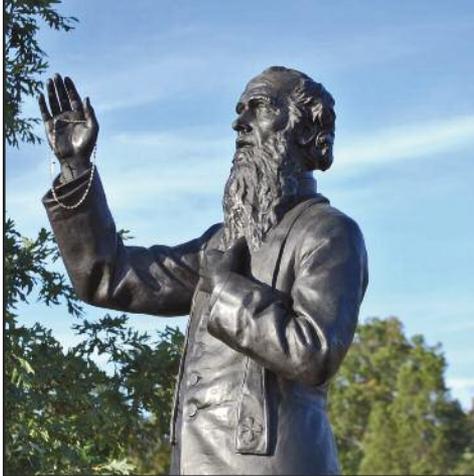
## Civil War Chaplains

During the U.S. Civil War from 1861-1865, Father William Corby became famous for his absolution of the Irish brigade at Gettysburg in 1863. Shortly after, many soldiers would be cut down, but they died with the sacramental comfort of the Holy Catholic Church. This act is commemorated by a statue of the absolution at Gettysburg National Battlefield. Father Corby later became president of Notre Dame and wrote a memoir of his time in the Civil War which is still in print.<sup>2</sup>

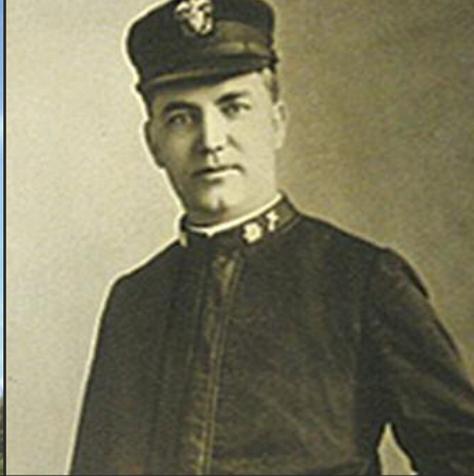
Father Peter Whelan was a Confederate Army Catholic chaplain who ministered to the Union prisoners at the infamous An-



A Union Army Catholic chaplain during the Civil War.



Father William Corby



Father John P. Chidwick



Father Aloysius Schmitt

dersonville POW camp in Georgia, a hot, disease ridden and filthy camp where thousands would die. From dawn to dusk he heard confessions, cared for the sick, and provided comfort including the Last Rites to the numerous dying.

Father Whelan saved thousands of lives and souls through his zeal for charity, caring for those seen as the Union “enemy” as he, like his Lord, saw all mankind first as his brother, not an enemy. He contracted a lung disease from the disease ridden camp and went to his eternal reward in 1871 after working in his Master’s vineyard.<sup>3</sup> An inspirational small book about him written in 1987 can sometimes be obtained at old book stores.<sup>4</sup>

### Later Wars

After the Civil War, conflict was constant in the Western U.S. during the period known as the Indian Wars from 1865 to Wounded Knee in 1890. Father Eli W. J. Lindesmith ministered to the troops and families stationed on the lonely Western outposts. His readings are very interesting and well documented in a book by Msgr. James R. Kolp, noted as “worthwhile reading” by Father Benedict Groeschel CFR.<sup>5</sup>

The Spanish American War of 1898 began with the explosion that destroyed the U.S.S. Maine in Cuba’s Havana harbor, which was likely incorrectly thought to be the result of foul play from Spain. Regardless, Father John P. Chidwick, Chaplain of the U.S.S. Maine, immediately gave a mass absolution, and feverishly began rescuing and administering to the wounded and dying, at great risk to his own life. One cadet noted that Chaplain Chidwick was “everywhere.” He was also one of the last to leave the stricken ship.<sup>6</sup>

### World War I

During World War I, Father John B. DeValles became known as the “Angel of the Trenches,” as he deliberately entered “No Man’s Land” looking for wounded and dying soldiers, Allied or German. He was once found unconscious due to breathing in mustard gas while trying to aid a wounded soldier. His legendary charity led to early death from health problems connected to the war at age forty-one.<sup>7</sup>

Father Francis Patrick Duffy was also a



Father Francis Patrick Duffy

legend for his chaplaincy to the 69th “Fighting Irish” New York National Guard in World War I. Today, while not well known, a statue of Father Duffy can be found in the middle of Times Square, as this author has visited.<sup>8</sup>

### World War II

The attack on Pearl Harbor brought about the first Catholic chaplain hero of World

War II. Father Aloysius Schmitt was beginning preparations for Mass on the U.S.S. Oklahoma when Japanese torpedoes hit the battleship. The attack caused immediate flooding. In one compartment, Father Schmitt helped push sailors through a small porthole to escape the incoming waters. He would have been the last man to leave. However, after realizing more sailors had arrived into the flooding compartment he went back and pushed another twelve men through before he drowned. Later in the war, a destroyer would bear his name as the U.S.S. Schmitt.<sup>9</sup>

The subsequent Japanese attacks on the Philippines also brought out more Catholic priest heroes. Father William Cummings was one such chaplain. Eventually captured, he would be one of the five priests who participated in the infamous Bataan Death March. He continued to minister to troops in the prisoner of war camp and became known as the man “who never said no to anyone.” He went to his eternal reward eight months before the war’s end, dying on a Japanese POW ship.<sup>10</sup>

Also on the Death March, the Japanese brutally murdered a Jesuit priest who, until today, is regarded as a martyr by the Filipino people. Father Juan Gaerlan, a chaplain to the Philippine Army (the Philippines was then an American colony), was recaptured after escaping with other Filipino soldiers. They were all fastened with baling wire and bayoneted to death.<sup>11</sup>

Father John E. Duffy survived the Death March, being left for dead after Japanese guards bayoneted him three times. Rescued by Filipino guerillas, he was recaptured and sent to Japanese POW camps where he ministered to the prisoners. He was tortured, beaten with a baseball bat, and subjected to



Father John E. Duffy



Marine Chaplain Father Charles Suver celebrates Holy Mass on Mount Suribachi, island of Iwo Jima, shortly before the famous raising of the U.S. flag.

high water pressure, all of which failed to get him to collaborate with the enemy.<sup>12</sup>

Father Duffy was also with Father Matthias Zerfas who too survived the Death March. While a prisoner, he celebrated Mass and cared for the sick even though he was weak and literally starving to death. Father Zerfas even conducted convert classes and led night prayers and a daily rosary. He died after being given Last Rites by Father Duffy when their POW ship was mistakenly attacked by U.S. warplanes.<sup>13</sup>

Father Carl Hausmann also ministered to POWs after surviving the Death March. He entered the army following the attack on the Philippines, as he was already in the islands ministering to the lepers at the Colion Leper Colony. One survivor noted that they felt unclean around Father Hausmann, as he was so holy. He gave his food to other prisoners although he himself was dying of starvation, and worked for others while barely able to stand himself. He survived a ten minute rifle



Father Carl Hausmann

*Father Duffy said Father Hausmann died partly because he gave his daily two spoonfuls of rice to other prisoners.*

butt beating by a Japanese guard for refusing to halt the consecration during Mass when an air raid began, and still completed the Holy Mass after the guard left.<sup>14</sup> Father Duffy said Father Hausmann died partly because he gave his daily two spoonfuls of rice to other prisoners.<sup>15</sup>

### The Pacific Theater

As the war continued, many Catholic chaplains entered military service and began to bring the sacraments to soldiers in danger or on the verge of death. In the Pacific War, Father Thomas Reardon suffered so much in Guadalcanal that he lost fifty pounds. He wore the same clothes for eighty-five days, and despite dealing with malaria, rarely rested in order to minister to his “parish” on the beach for 125 days. He was later evacuated unconscious and close to death from overwork.<sup>16</sup>

Author James Campbell, in *The Ghost Mountain Boys*, regarding the campaign in New Guinea, discusses the role of Father Stephen Dzienis who accompanied the 32d Infantry Division as it crossed the Owen Stanley Mountains in a 130-mile march through thick jungle to attack the Japanese army at Buna. This march decimated the 32d through disease and exhaustion, but they still went into immediate combat for two months with a determined Japanese enemy. Even in

battle and despite jungle rot sores, Father Dzienis would celebrate Mass, give comfort, and Last Rites. Soldiers of all faiths were known to shout “Chaplain Dzienis is here!”, so important was his presence as he crawled to the front to visit “his parish.”<sup>17</sup>

At Iwo Jima, Marine Chaplain Father Charles Suver celebrated Holy Mass shortly before the raising of the U.S. flag on Mount Suribachi by the Marines. He could still hear Japanese voices in the nearby caves as he said the Holy Sacrifice of the Mass!<sup>18</sup>

At sea, Navy Chaplain Father Joseph T. O’Callahan received the Medal of Honor due to his bravery administering to the dead and wounded when the aircraft carrier U.S.S. Franklin was severely damaged and turned into a blazing inferno by a kamikaze



Navy Chaplain Father Joseph T. O’Callahan bravely administered to the dead and wounded on board the burning aircraft carrier U.S.S. Franklin.

©Matt Hall CMOHS.org



The "Parachute Padre," Father Francis Sampson, saying mass in a trench.



Father Emil Kapaun celebrating a field Mass on the hood of a Jeep.

chaplains in the Pentagon. Any reading about Catholic chaplains in World War II would not be complete without *Battlefield Chaplains: Catholic Priests in World War II*, by Donald F. Crosby, S.J.

### After World War II

In the postwar era, Father William Menster would accompany the U.S. exploration mission Operation HighJump to Antarctica. He was the first clergy to set foot there and consecrated the continent through the Holy Mass. He wrote his memoirs in a work called *Strong Men South* in 1949.<sup>24</sup>

In 1950, the Korean War brought forward more sacrifice on the part of Catholic chaplains. Father Emil J. Kapaun was declared a Servant of God in 1993 and may one day be declared a saint. He worked tirelessly to aid and comfort POWs after he was captured and imprisoned by Chinese Communist troops, and he also helped allied POWs refute communist propaganda with Catholic doctrine. Eventually communist abuse would take its toll and Father Kapaun died before the end of the war of sickness, denial of medical care, and starvation, as he gave his food to other POWs.<sup>25</sup>

During the Vietnam war Father Vincent Robert Capodanno, a U.S. Navy Chaplain, was killed while trying to rescue a wounded corpsman. He was into his second year after volunteering to continue to administer to U.S. troops, an action that earned him the

attack off Japan in March 1945. He set an example of bravery and spiritual calmness which inspired the crew.<sup>19</sup>

### The European Theater

In Europe, Catholic chaplains were present throughout the theater. Father Joseph Lacy spent much of D-Day in France providing Last Rites to Catholic soldiers and spiritual comfort to non-Catholic soldiers.<sup>20</sup> Father Francis L. Sampson became known as the "Parachute Padre", serving in the 501st parachute regiment. He was captured at Normandy by the German SS and saved from execution by a German Catholic soldier.

Eventually freed by American troops and awarded the Distinguished Service Cross, Father Sampson would go on to survive the famous jump into the Arnhem pocket in Holland, also known as "the bridge too far," and was later recaptured by German troops during the Battle of the Bulge. This time he would remain a POW

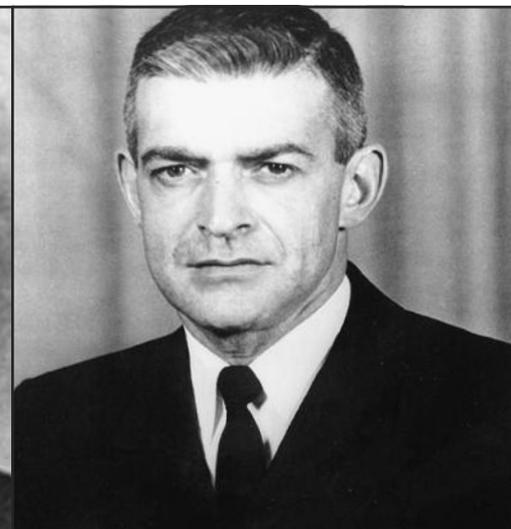
until the end of the war, yet stayed aiding the sick and saying Mass. He survived to serve as a chaplain in the Korean War and later became the U.S. Army Chief of Chaplains from 1967-1971.<sup>21</sup> In 1958, he wrote a memoir of his World War II experiences which gives great insight to Soviet actions in occupied areas of Eastern Europe after Germany's defeat.<sup>22</sup> Father Sampson was in a POW camp "liberated" by the Soviet army and offers a firsthand account of the horrors of life in the Soviet sector.

At sea, in the Battle for the Atlantic with German submarines, Father John Washington is remembered as one of the four chaplains that gave their lives after the troopship *Dorchester* was torpedoed by a German U-Boat off Greenland in 1943.<sup>23</sup> There is a stained glass memorial to these

*Father Sampson would go on to survive the famous jump into the Arnhem pocket in Holland, also known as "the bridge too far."*



Father John Washington



Father Vincent Robert Capodanno



Army Chaplain Father Tim Vakoc accompanied US Army forces in Iraq on dangerous convoy missions and died as a result of wounds he suffered from an IED attack.

## The spiritual and physical benefits of the priest in service to the armed forces are incalculable.

Medal of Honor. He was named a Servant of God in 2002 and may likely become a saint.<sup>26</sup>

U.S. Army Chaplain Father Aloysius Paul McGonigal, during the Tet Offensive of 1968, volunteered to minister to troops in the battle for Hue, which ranks, in its intensity, with other great urban battles like Stalingrad and Manila during World War II. Told to leave, as it was too dangerous, Fr. McGonigal refused and ministered aid and Last Rites to the wounded and dying. He was killed on February 17, 1968 trying to rescue a wounded Marine. The Marines later dedicated a chapel at Camp Pendleton in his honor for the service he gave them at Hue.<sup>27</sup>

In our own times, Father Tim Vakoc served in Bosnia, where he told his sister he wanted to do God's will even if it included being in the line of fire. He eventually deployed to Iraq and drove in the dangerous convoys prone to Improvised Explosive Device (IED) attacks in order to minister to the troops. After returning from saying Holy Mass in the Mosul area in 2004, Father Vakoc was in a vehicle struck by an IED that caused him to lose an eye and suffer heavy brain damage. He suffered during his attempts of recovery and went to his eternal reward in June 2009, a true warrior of Christ.

While this brief article can only scratch the surface, it is a reminder of the many Catholic heroes that have served as chaplains in our country's history. The spiritual and physical benefits of the priest in service to the armed forces are incalculable. This author has seen firsthand the selfless service of priests in Iraq, and hopes all who read this have a new found appreciation for our

wonderful Catholic chaplains, past and present, and will find the works mentioned beneficial for future reading and inspiration. Our Lord truly built his Holy Roman Catholic Church to bring us salvation and His comfort under the most trying of times in this world. ■

### Notes:

1. Donald R. McClarey, "The American Catholic," <http://the-american-catholic.com/2009/03/09/the-first/>
2. Corby, William, and Lawrence Kohl, *Memoirs of Chaplain Life: Three Years in the Irish Brigade with the Army of the Potomac*. New York: Fordham University Press, 1992.
3. Donald R. McClarey, "The American Catholic," <http://the-american-catholic.com/2009/04/21/priest-of-andersonville/>
4. Meany, Peter J., *The Prison Ministry of Father Peter Whelan: Georgia Priest and Confederate Chaplain*. Savannah: The Georgia Historical Quarterly, 1987.
5. *The Amazing Father Lindesmith: Chaplain in Indian Country*. Canton, OH: St. Raphael Center, Inc, 2004.
6. Donald R. McClarey, "The American Catholic," <http://the-american-catholic.com/2009/07/24/hero-of-the-maine/#more-10928>
7. [www.devallesdaycare.com/our-name.htm](http://www.devallesdaycare.com/our-name.htm). Site of a daycare center named after Fr. Devalles which presents a quick biography of him..
8. Duffy, Francis, P., *Father Duffy's Story: A Tale of Humor and Heroism, of Life and Death with the Fighting 69th*. New York: George H. Doran Company, 1919. Available sometimes in old book sales; also available in reprint at Kessinger Publishing. [www.kessinger.net](http://www.kessinger.net)
9. Donald R. McClarey, "The American Catholic," <http://the-american-catholic.com/2009/03/11/sunday-in-paradise/#more-5684>
10. Crosby, Donald F., *Battlefield Chaplains:*

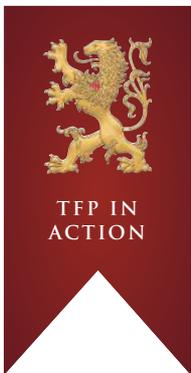
*Catholic Priests in World War II*. Lawrence: University Press of Kansas, 1994), 27-28. Info on Father Cummings obtained from *Battlefield Chaplains*.

11. Crosby, *Battlefield Chaplains*, 29.
12. Murr, Dan, *But Deliver Us from Evil: Father Duffy and the Men of Bataan* (Jacksonville, FL: Murr Publishing, 2008), 83-84.
13. Idem, pp. 100-102.
14. Idem, pp. 84-86.
15. Idem, p. 104.
16. Crosby, *Battlefield Chaplains*, 40.
17. Campbell, James, *The Ghost Mountain Boys* (New York: Crown Publishers, 2007), 255.
18. Donald R. McClarey, "The American Catholic," <http://the-american-catholic.com/2009/03/30/the-mass-on-mount-suribachi>
19. Donald R. McClarey, "The American Catholic," <http://the-american-catholic.com/2010/02/21/great-jesuits-5-medal-of-honor/#more-17858>
20. Crosby, *Battlefield Chaplains*, 129.
21. Donald R. McClarey, "The American Catholic," <http://the-american-catholic.com/2008/11/18/father-major-general/>
22. Sampson, Francis, *Look out below! A Story of the Airborne by a Paratrooper Padre*. Sweetwater: 101st Airborne Division Association, 1989.
23. Donald R. McClarey, "The American Catholic," <http://the-american-catholic.com/2009/01/05/four-chaplains>
24. Menster, William, *Strong Men South*. Milwaukee: The Bruce Publishing Company, 1949.
25. Maher, William, *A Shepherd in Combat Boots*. Shippensburg: Burd Street Press, 2002.
26. Mode, Daniel L., *The Grunt Padre*. Oak Lawn, IL: CMJ Marian Publishers, 2000. Father Mode himself has served in the U.S. Naval Reserve and is currently on active duty as a chaplain in the U.S. Navy. He has also served in Afghanistan.
27. Donald R. McClarey, "The American Catholic," <http://the-american-catholic.com/2009/05/24/jesuit-grunt/#more-8930>



# Statewide Tour for Traditional Marriage Meets Huge Support in Illinois

BY CHARLES SULZEN



In a new effort to protect true marriage in Illinois, ten young TFP volunteers departed from Pennsylvania to Chicago on August 19 for an action-packed 18-stop tour.

“Where the rubber meets the road” is a good way to describe the Saint Joseph Caravan in defense of traditional marriage. Leaking trailer tires forced us to stop for repairs. Later, torrential rain mixed with hail forced us to pull off the road again. Finally, 740 miles later, we were graciously welcomed by a family near Chicago. They fed us a delicious dinner, generously provided lodging, and in the morning saw us off after a hearty round of German pancakes.

Spiritually fortified by the Holy Sacrifice of the Mass at St. John Cantius in Chicago, we prepared for an intense week.

## Downtown Chicago

August 22: First stop, Daley Plaza, a location with plenty of foot traffic. Although a few passersby stopped to argue, most were vocal in their support of authentic marriage. In addition to our banners, fliers and bagpipes, the campaign was enhanced by the presence of local pro-family volunteers.

Next stops: Thompson Center, Art Institute and Union Station. The number of pedestrians was incredible, making it easy to distribute our flyer, “10 Reasons Why Homosexual “Marriage” is Harmful and Must Be Opposed.”

“I’ve seen you at the March for Life in Washington, D.C.,” remarked several passersby, glad to see us oppose the culture of death in their hometown. Seconds later, an angry pedestrian yelled, “Go home!” But two men immediately came to our defense: “No! Don’t go home. We need you to stay here!” Of course, we stayed.



The author (left) while on the streets of Chicago.

One man approached each TFP volunteer, repeating: “Your ignorance and hate is not appreciated.” When asked why he was not showing tolerance, he shot back: “I do not tolerate the Church!”

## Non-Stop Honking for God’s Marriage on Chicago’s South Side

August 23: Support for our campaign on Stoney Island Avenue was overwhelming. The entire campaign saw no more than perhaps ten negative reactions, while non-stop horn-honking by about 90% of those driving past the intersection was so loud it was almost impossible to hold a conversation. Local pro-family leaders joined the campaign, multiplying the number of signs on display.

Reporters from Chicago’s Channel 5, who happened to be driving by, were so impressed they decided to pull over to film the event even though they were on a different assignment.

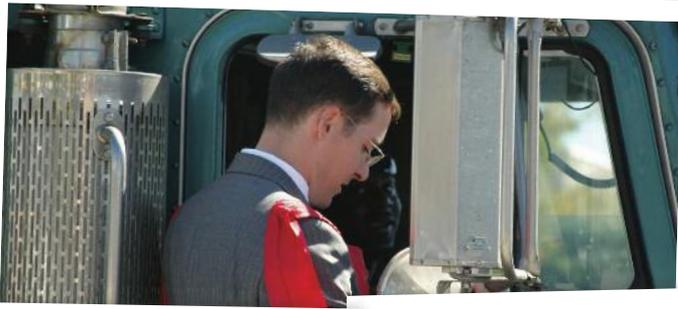
In the Pilsen neighborhood our Spanish version of the flier was a big hit. A Catholic priest joined us and several policemen kept an eye on the intersection. “Where are you going next?” asked one of the officers. “We want to make sure you’re protected.”

## Springfield and Peoria

August 24: In Springfield, the capitol of Illinois, more



On the streets of Aurora, Illinois.



**Top:** Doing what it takes to give out the flier. **Left:** Daley Plaza in Chicago. **Right:** Outside the Art Institute of Chicago.

outstanding pro-family defenders joined us.

A Catholic priest paused near the Old Capitol to read our signs. “Are you getting a lot of support?” he asked. “Yes. Just listen to all those honks,” responded a TFP volunteer. “That’s good,” he continued: “I’ve become bolder in my old age. Now, when I see evil, I confront it. To give you an idea just how bad things have gotten at my parish, I had to stop giving the sign of peace at Mass because same-sex couples would make out in Church.”

From the Old Capitol, we marched to the current Capitol building, resuming the campaign on its steps. As the sound of bagpipes echoed across the green, we held our “Honk for Traditional Marriage” signs high, and distributed fliers. Later, we proceeded into the domed capitol. Entering the rotunda, the sound of Amazing Grace on the bagpipes reverberated in the dome.

In Peoria we campaigned at two locations: Bradley University and the Court House. Local pro-life volunteers with the Family Resource Center joined both rallies, which garnered radio and television coverage.

### Joliet, Aurora, and Naperville

August 25: Today’s campaigns, along busy roadways and intersections, brought some of the most polarized reactions yet.

On the positive side, we received countless expressions of thanks, encouragement and support. In Aurora, the number of young people who honked in support was especially noticeable. With a broad smile, a motorist remarked: “I’ve never seen so many people honk for a sign.”

From his car, a veteran said: “I was in the Army, and that’s what we believe; one man, one woman. Thank you!”

“Are you going to get in front of my car so I can run you over?” asked a man with a string of profanities and verbal attacks against God. “If you ran me over,” responded TFP member John Ritchie, “it would be a crime.” The pro-homosexual individual loudly retorted: “No, it wouldn’t be a crime, you half-breed, zombie God-worshiper.”

TFP volunteer Joseph Jordan was the victim of a criminal assault. A full can of soda was hurled with significant force from a passing car driving at about 35 mph. Fortunately, the sign he was holding deflected most of the impact. Had the soda hit him on the head, it would have caused considerable harm.

Despite such displays of “tolerance” from pro-homosexual individuals, the campaign continued with enthusiasm. Contrary to what many are led to believe, people who know God’s Law, and wish to see it respected, are a clear majority.

### Great Turnout in Rockford

August 26: In Rockford, we were joined by almost 20 local pro-lifers. “I’m surprised how much support you’re getting,” commented one motorist. “Most people agree with you. The problem is that the politicians are out of touch; what do we do about that?”

Another: “Thank you so much. You give us hope for the youth!”

In Crystal Lake and Palatine, northwest of Chicago, support was excellent. A reporter with the *Daily Herald* covered the campaign in Palatine.

After wrapping up with a prayer and rolling up our banner, we proceeded toward the van. As we crossed the busy cross walk, a gentleman in his car honked and joyfully said: “You cleaned up pretty well.”

This tour is now over, but the spiritual crusade continues.

May God protect America from the homosexual agenda and continue to fortify those who defend the sacred institution of marriage. ■



**Left:** Receiving support and encouragement. **Right:** On Chicago’s busy pedestrian bridges.



# AMERICA NEEDS FATIMA.

November/December 2011

PROGRESS REPORT

## Testimonials from Rosary Rally Crusade Volunteers

BY BERNARD SLOBODNIK

Over 100 America Needs Fatima members from across the country and Canada generously volunteered their time to recruit Rally Captains at the Rosary Rally Crusade Office in Rossville, Kansas. Without their dedication, the goal of 7,000 Rosary rallies held on October 15, 2011 would not have been thought possible. Below, some of them share their experiences in volunteering and recruiting for the 2011 Public Square Rosary Crusade.

Most people don't know what to do to help correct our societal moral decay and the many problems our country is facing. Organizing Rosary Rallies is a perfect and simple solution. While volunteering for three weeks in Kansas, I talked to many people throughout the country who were more than



glad to get the call. No money, no politics... just prayer. Most people said, "I can do that."

Volunteering for such a well organized outfit as ANF was a blessing and a life-changing experience. I now feel more empowered to do more organizing in my area. Thanks ANF!

*Mrs. Adrienne Coleman*



I had heard a lot about America Needs Fatima, but wasn't sure what it was all about; so this was quite an experience. My calls focused on telling people why they should be involved in praying the Rosary with family and friends in a public place for America. The Rally Captains I signed up were really excited to be Fatima apostles praying for their country. For me it was a blessing to dispense God's mercy by praying for people who asked me to pray with them. Some called me their Angel of Mercy.

I am taking back with me to Canada a lot of good memories and names of the people who touched me in a special way during my two-week trip. I would encourage everyone who has a calling to be Mary's disciple to be involved by donating his or her time for this worthwhile cause. Thank you ANF for making it possible.

*Ms. Antoinette Crasto*

Recruiting rally captains was actually a lot of fun! The first call was the hardest but after that it was a breeze. The volunteers really provided a support system for one another. Being able to meet different people from all over the country was amazing! The ANF staff

and volunteers have such a strong faith! The experience was beautiful and I look forward



to returning next year to recruit more captains for Our Lady!

*Miss Maria Guida*

From the moment of my arrival as a volunteer, I could sense the spiritual enlightenment of this magnificent event. The prayerful atmosphere increased my desire to volunteer



again next year to fulfill my obligation to Our Lady of Fatima.

The accommodation provided in lodging, meals, transportation to Holy Mass and place of work is commendable. The praying of the Rosary to and from work and in the



evening in front of a candlelit statue of Our Lady of Fatima is such an uplifting spiritual event that no volunteer wants to miss.

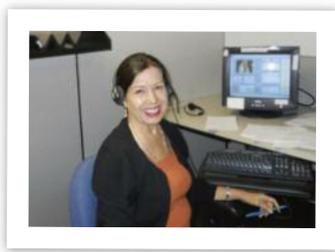
*Mr. Joseph R. B. Levesque*



work and it felt like a family away from home. I know, without any doubt, I would love to be back next year to serve our country, our Lady and our God.

*Mr. Ralph Guida*

This was a godsend and unforgettable experience! Traveling to Kansas gave me many opportunities to evangelize and be evangelized. I was able to use my bilingual gift to invite rally captains to lead the rosary in public. This experience has inspired many



Catholics to pray to Our Lady of Fatima for America. It also provided me with spiritual time to devote to Our Lord Jesus Christ. I had fun bonding with volunteers from other states and from Quito, Ecuador. Thanks to the ANF staff for their hospitality.

*Mrs. Ruth Garcia*

I did not know what to expect when I went to Kansas, but I knew Our Lady of Fatima would be with me and reward my efforts. How richly rewarded I have been! My love and devotion to the Rosary has grown much deeper and I am now able to take it home

and share it with my family and parish. It was so wonderful to meet many different people that share my devotion to Jesus and



Mary and I am grateful for the friendships I have made. Even though I was "working," this trip seemed much more like a spiritual retreat and I am looking forward to returning next year!

*Mrs. Becki Gould*

My final call encapsulated the blessing of the rosary rallies. This person was overwhelmed with a feeling of being alone, as a Catholic, amid all the news which surrounded her family life: Problems with our country, our faith, and their own lives. As the conversation concluded, she joined us a Rosary Rally Captain.

She and I can no longer feel alone, know-



ing that thousands upon thousands of Catholics will be preparing, praying, and stepping out in the public square to pray the rosary for America.

*Mr. Jim Wilson*



'homeschooling' for the children, the number of children in each family, the simplicity of life and total commitment to our Catholic Faith. It was heart-warming.

Our work consisted of telephoning people to join in praying the Rosary for America on October 15th, Saturday at 12 noon, honoring Our Lady of Fatima visibly out of the home, in the front yard, sidewalk, park or street corner. We did help raise the number of commitments. This prayer for America is like a wave, starting from the East and ending in the West.

*Mrs. Blanca Pinon*

My experience at ANF was one that I will always remember. It was a time for me to give back to my country and faith in a way I never saw myself doing. Making those phone calls and communicating with people eager to start a rally, skeptical in their commitment or even the occasional hang up was something new to experience. The atmosphere at ANF was something that really hit home. Everybody was excited to

**To give an idea of the volunteers' efforts, here is an approximate tally:**



- Telephone Volunteers: **114**
- Days of volunteer effort to recruit Rosary Captains: **91**
- Hours spent at the phones: **9,828**
- Calls made by volunteers: **163,800**
- Messages left on answering machines: **98,280**
- Lunch and dinner plates prepared for volunteers: **2,184**
- Pots of coffee made: **728**
- Mass Attendances: **1,638**



# Cardinal Swiatek's Letter

We are deeply saddened to announce that His Eminence, Cardinal Kazimierz Swiatek, died this summer at the age of 96.

He was famous for his heroic resistance to Communism and for being the only priest of his diocese to survive nine years in the Soviet Communist Gulag (a concentration camp), where he endured hard labor and temperatures of 40 degrees below zero while sleeping, virtually unprotected, in a hole in the ground. Cardinal Swiatek received the Fidei Testis (Witness to the Faith) award in September 2004.

Here at TFP-America Needs Fatima, we are indebted to him for his kind support and unwavering friendship over the years. In 1996, His Eminence sent this letter:

Dear Mr. Ritchie,

America and the world desperately need to turn to the Mother of God. The errors of Communism predicted by Our Lady at Fatima have harmed both our countries, even if in very different ways.

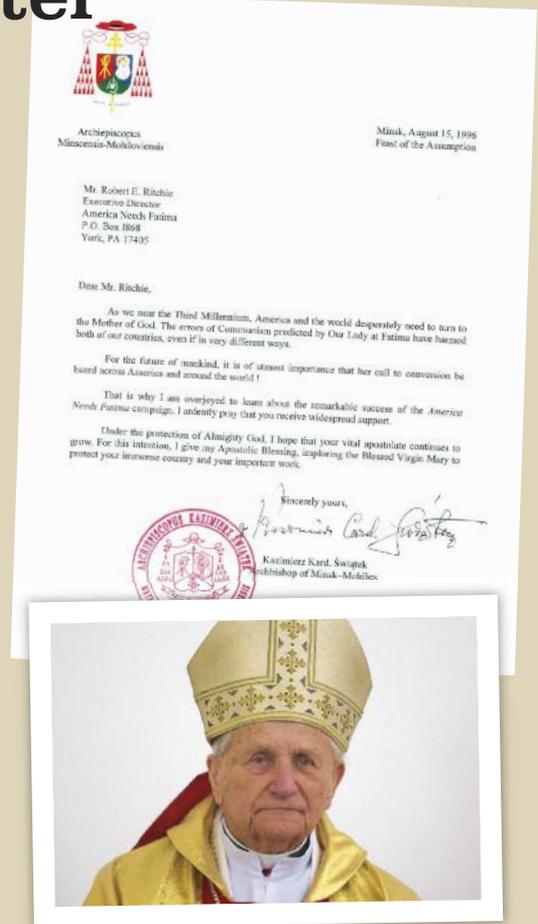
For the future of mankind, it is of the utmost importance that her call to conversion be heard across America and around the world!

That is why I am overjoyed to learn about the remarkable success of the America Needs Fatima campaign. I ardently pray that you receive widespread support.

Under the protection of Almighty God, I hope that your vital apostolate continues to grow. For this intention, I give my Apostolic Blessing, imploring the Blessed Virgin Mary to protect your immense country and your important work.

Sincerely yours,

Kazimierz Kard. Swiatek,  
Archbishop of Minsk-Mohilev



## KEEP THE GROUND ZERO CROSS!

A group called American Atheists is suing to get the World Trade Center Cross removed from the 9/11 Memorial and Museum in New York City.

Shortly after the September 11, 2001, attacks, a construction worker found the Cross-shaped beams in the rubble of the World Trade Center. Immediately, the steel Cross became a powerful sign of hope for those who lost family members on September 11, and for every American who loves God.

Now this beloved symbol is under attack and it would be a major sin and act of ingratitude to God to allow this Cross to be removed. ANF is conducting an online petition to keep the cross and stop its removal. To join the petition, please visit [www.ANF.org/911cross](http://www.ANF.org/911cross).

Your signed petition will be sent to The National 9/11 Memorial & Museum at the World Trade Center and to American Atheists. ■

## CATHOLIC "MERCY"?

According to news reports, Dr. Richard Grossman, a Quaker, is part of the staff of Catholic Mercy Regional Medical Center and is also an abortionist for the local Planned Parenthood.

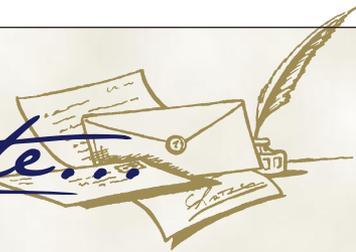
Mercy Regional Medical Center is a Catholic Hospital located in Durango, Colorado and was founded by the Sisters of Mercy in 1882. Grossman is currently its longest-serving physician. A public killer of unborn babies being part of Catholic "Mercy."

Pro-lifers say Grossman is the only abortionist within a 200-mile radius of the city. A very vocal promoter of population control, Grossman recently stated, "The reason I perform abortions is because I'm a Christian."

To send your legal and peaceful protest to the Catholic hospital for employing an abortionist, please visit [www.ANF.org/mercy](http://www.ANF.org/mercy). ■



# Our Readers Write...



## TFP Student Action

Thank you so much for your awesome, soul-stirring prayer rally in front of Whole Woman's Health here in Beaumont, Tex. I don't believe we have ever heard so many long honks for life. And the smiles from passersby were contagious.

There is still hope for America, through your group's presence. Your youthful exu-



berance was a shot in the arm for us elders who seem to lag a little at the length and duration of this pro-life struggle. Surely the Good Lord and His Most Holy Mother have sent you as a balm for our wounded hearts. We deeply appreciate your stopping by and portraying such an unforgettable scene that will surely be freeze-framed in our memories for some time to come.

On behalf of all the pro-lifers in this entire area, we say thank you for your fine display of chivalry and youthful innocence on the streets of this town in the face of such hideous evil as abortion. It's always said we are not fighting people but principalities of darkness. God bless you.

*E.R., Beaumont, Tex.*

Thank you all for your efforts to educate the public of the evils of abortion and socialism, sometimes at great personal risk. Our government certainly is not going to do it; it has in fact virtually expelled God from modern life and created the situa-

tion in which we now find ourselves.

This nation's people need to engage themselves—we need to cultivate more concern regarding issues of God and family and not just jobs and the economy. This government falsely believes that government, and more government, not God, is the answer to all our problems—we need to start listening to God, not man.

*M.B., via website*

I loved seeing TFP Student Action singing God Bless America outside the Houston National Cemetery. Keep up the good work guys!

*L.V., via website*

## Boy's Summer Camp

Thank you for keeping God in the forefront of your program for the youth of today. We most definitely need more male role models who keep God's Laws. Edu-



cating the youth in a fun, educational and spiritual way is so apropos. Your youth program is a shot in the arm towards healing our society of men, future husbands, future fathers, future priests. Thank you for standing up for our Awesome God, Jesus Christ.

*M.V., Joliet, Ill.*

I am so extremely impressed by this boys' academy that I just had to e-mail you and let you know. I taught in Catholic schools for 42 years and worked at a Catholic summer camp for 14 summers, so I am all the more edified by what I have seen here. Keep up the great work and God bless you for all that you do for our country and the Catholic Church.

*J.F., Loudon, Tenn.*

## The Reason for the Season

I just want you to know that I work in a public school and I proudly display a wall hanging of the Nativity. This is our holy day,



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 (the checkout clerk etc.) "Merry Christmas!" If they say anything negative, I always gently say: well, isn't it Jesus' birthday we are celebrating?

Also on the back of envelopes containing Christmas cards I printed the following words: "Jesus is the reason for the season. Let us keep Christ in Christmas."

*S.M. Lodi N.J.*

 **FIND US ON FACEBOOK**  
[www.facebook.com/AmericaNeedsFatima.ANF](http://www.facebook.com/AmericaNeedsFatima.ANF)



COMMENTARY

# Europe Punished by a Revolutionary Myth

BY CARLOS DEL CAMPO

**T**hough painful, giving up the euro is the only solution to the present economic crisis assailing the European continent.

Indeed, the way Europe now presents itself in fiscal affairs appears to be a show of mad people running about without a head. Facing the looming crisis, indecision, uncertainty, contradiction and lack of logic prevail in European political circles, echoed by the media with scattered, incomplete and contradictory opinions; as if there was a fear to point out reality, openly and in its entirety.

## The Impasse

This is quite understandable, as the very survival of the European Union, so cherished by the leadership of the member governments, is at stake. They set out to build a united Europe artificially structured according to certain norms agreed upon by the leaders of the European Parliament and the European Central Bank under the aegis of a single currency—the euro.

The promised fruit of this new Europe was to be a forward leap in the progress and socio-economic well-being of the population of its 27-member nations. All this was done without requiring those countries to give up their individual government structures. Maintaining political and economic independence—though within certain limits—made the euro project palatable to public opinion.

However, this independence turned out to be the project's "Achilles heel." In a single currency regime, any monetary or fiscal imbalance or rigidity in wages and prices—resulting from domestic political pressures or mismanagement by the economic authority of a member country—necessarily and directly affects its real economy, that is, the level of employment and income. Depending on the degree of imbalance, the "sick"

country can infect all the others. At the same time, it cannot alter the exchange rate, an action that could serve as a buffer to lessen the negative consequences of those imbalances and thus avoid contagion.

In fact, it is contradictory for a group of nations to have a single currency and allow its members to maintain independent decision-making on economic and financial matters. It is a difficult problem to solve since giving up independence in favor of a central government appears to be an unattainable utopia, especially in countries with longstanding historic tradition and marked by deep and rich cultural differences and customs, as is the case with European nations.

Thus the European Union finds itself in a real conundrum. It must find out how to weather the crisis while maintaining the political and economic independence of its member countries, especially in fiscal and monetary matters.

## Reality Comes Knocking

In 2010, Greece went into a crisis because it was unable to pay its debts. At this time, Portugal and Spain are facing an imminent



Twenty-three European countries currently use the euro.

*The European Union member countries are facing this alternative: either they give up managing their own economies or give up the euro.*

crisis in their balance of payments. Something similar looms on the horizon in relation to Italy.

The common denominator of them all is a lack of fiscal discipline, that is, spending more than one is allowed to and accumulating a debt which threatens to become untenable.

The market's first reaction is to suspend new loans and make it difficult to renew standing ones, thus causing an explosion in the interest rates. This road quickly ends in default.

In order to avoid this extreme situation, the nations under pressure are forced to spend less. They "tighten their belts," causing unemployment and a drop in income. Naturally, discontent spreads among the population, with foreseeable social and political damage.

This situation easily makes creditor banks vulnerable and generates instability in the whole financial system, particularly the European one. To avoid contagion, international financial agencies (European Central Bank, IMF and others) rush to aid creditor banks by purchasing from them the "toxic" bonds from nations in crisis in an attempt to save them from bankruptcy by assuming their unsustainable debt. And central authorities put pressure to bear on the countries to practice

fiscal discipline and balance their budgets. Their hope is that in the long term these measures will enable the nations in crisis to pay off the bonds now in the hands of those international financial agencies.

Who pays for this financial “merry-go-round?” The countries in crisis and the whole group will pay. Nevertheless, within the group, the stronger and more disciplined countries will pay the most.

Facing this situation, it is entirely reasonable for populations in the stronger and more disciplined countries to ask themselves why they should assume a large part of this cost. Even worse, who is to guarantee that once the situation is resolved, there will be no relapse? These questions are valid and difficult to answer.

### The Way Out

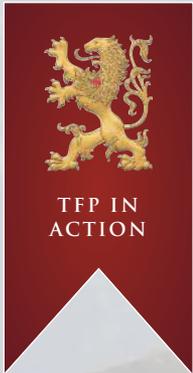
The reader easily perceives that the political, social and economic cost stems, in the final analysis, from keeping the European Union’s single currency.

The European Union member countries are facing this alternative: either they give up managing their own economies or give up the euro. To give up managing their economies means, to no small degree, to renounce their political independence. Giving up national sovereignty is totally unacceptable to most Europeans. Thus, abandoning the euro is the only hypothesis left.

This way out is not without pain. However, at least it is a step in the right direction. We should not insist on false solutions that do not address the underlying problem.

It would be like taking an aspirin to cure cancer. The road of progress in Europe does not run by the euro or any other single currency. All that is needed is a market open to products, resources and correct economic policy with fiscal and monetary stability. In such a climate, the European peoples could make use of all those qualities and methods that are a fruit of ancient traditions that still survive, and they will prosper once again.

“Undisciplined” countries would be “punished” by the market. However, such sanctions would generally be softer than the present ones and without danger of grave contagion. To insist on the single currency has no relevant economic foundation. It can be justified only by politico-ideological goals. ■



# FIGHTING FOR *God, Life and Freedom*

BY JOSEPH JORDAN

During late July and early August, fifteen young men gave up part of their summer vacations to join TFP Student Action campaigns for God, life and freedom in Texas.

### Unbelievable Ban against God at Houston National Cemetery

One of the first stops was at America’s second largest cemetery for veterans, the Houston National Cemetery. We prayed for the 70,000 veterans who are laid to rest there and went to traffic points nearby to inform the public that some officials at the cemetery have banned the words “God,” “God bless,” and “Jesus,” and consider them offensive hate speech.

As we campaigned under an overpass, shielded from a heavy rainfall, a Catholic Vietnamese man stopped to tell about his 9-year experience in communist concentration camps. He was happy to see us fighting atheism and socialism, saying “I do not

want to see America fall into the same type of regime as the one I fled from.”

Before leaving the area we once again returned to the cemetery, where we were joined by a Catholic lady and her two sons to sing “God Bless America” as loud as we could. We hope that the cemetery management reverses this decision, especially after they see that we have so far collected 39,487 petitions online.

### Women Turn Away from Abortion Clinic in Dallas

We were happy to join ‘40-days-for-life’ and others in pro-life rallies in Beaumont, Houston and in other cities.

In Dallas we prayed several rosaries at the main abortion clinic, but the abortion “escorts” were not happy. One of them came over and complained that some of us were sitting on a sturdy four-inch metal railing near the parking lot. For them, taking the



Group photos at the end of a street campaign in Sugarland against socialism (above) and in Beaumont against abortion (below).

life of unborn children is apparently acceptable; yet sitting on a railing is not.

Later, local pro-lifers explained why the escorts might have been so upset. In those few hours, four young women were diverted



Distributing fliers with 10 reasons to be against socialism.



A debate with a pacifist outside of the Houston National Cemetery.



The Beaumont 40 Days for Life coordinator, Eileen Romano, with TFP Student Action volunteers.

from their abortion appointments to a nearby pregnancy counseling office where they were given information for choosing life.

### Honk for True Freedom

We also informed the public about the dangers of socialism. With signs saying, "Honk for True Freedom from Socialism" and with our "10 Reasons to Reject Socialism" fliers, we were able to engage both foot and car traffic.

In cities like Sugarland, Tex., the honking was deafening and continuous. Long lines of traffic heading in every direction gave ample time for people to read the banners. The few discordant voices were drowned in a flood of honks and cheers from the cars that passed.

In most cities the public was very diverse and had mixed reactions. This was clearly demonstrated by one car where the driver



Outside Beaumont's abortion clinic.

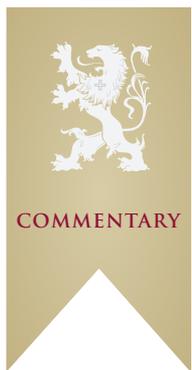
was honking and giving thumbs up while his passenger shouted profanities.

A pro-socialist woman approached: "Nobody has the right to have more than somebody else," she said. One of us responded: "Those who work harder than others have a right to the fruit of their labor." However, she shot back, saying: "You know that's not true!"

A man crossing the street stopped and said, "Socialism is responsible for the undermining of the family." And he's right.

Conversations in these campaigns often stray into other topics. One lady, a Protestant, said of the scandals in the Catholic Church: "I know better than to believe the newspapers when they talk about the Church. Just because one or two people do something wrong does not mean the whole institution can be held accountable." She added: "I've got to hand it to the Catholic Church. It is the institution standing up for moral values."

After nine full days on the road, traveling from city to city, meeting outstanding Americans, facing opposition, praying with dedicated pro-lifers at several abortion centers, and standing against the threat of socialism in America, the caravan came to a successful close. ■



# Jobs, Jobs, Jobs!

BY JOHN HORVAT II

Today, jobs are all the rage. Everyone is talking about jobs and how to create them. Jobs for workers, students, veterans and older people. It is the mania of jobs, jobs, jobs! It does not seem to matter what the jobs are and how they are created. The most important thing is that they be created almost ex nihilo to prime, jump-start or hot-wire the economy back to prosperity.

As wonderful as it would be to have all these jobs, there is something inhuman and mechanical in all this talk. It is as if a job is a mere commodity like gasoline that can be indiscriminately moved from one place to

another. It is as if men were measured units to be plugged in at will into government statistical charts.

The fact is that all jobs are not created equal. Indeed, to employ a man only because he needs a job is to assure him that he is useless. It is to "make work," to fill his time with superfluous tasks that vanish as soon as projects cease. On the contrary, to hire a man because a job needs him is to assure him of his dignity. He is wanted; the job sustains itself well beyond the time of hiring.

Some common sense needs to enter into the jobs debate. For this to happen, we need to rid ourselves of



Lasting jobs rely on reciprocal social relationships where there is loyalty and cooperation between employer and employee.

the notion that a job is just a commodity.

This is not an easy task since this concept has long been a fixture in our modern age. We find it in all sectors of the political and economic spectrum. It harkens back to the industrialization of society. Huge factories uprooted people from the countryside and integrated them into the rhythm of their machines, which flooded the world with their mass production.

From that time on, we started thinking mechanically in terms of jobs as commodities. Economists started treating the economy like a huge machine that they thought they could tweak and adjust to do their bidding. And in this massive machine, each worker is but a unit of labor that is part of the formula of productivity.

According to this doctrine, it should be easy to create jobs: by mechanically adjusting the economic machine, we can create as many jobs as needed since they are mere containers of labor that can be mass produced like needles and paperclips.

And yet the contrary is true.

If the present efforts to create jobs have proven anything, it is that jobs cannot be created by simply pumping money into our massive economic machine. The outrageous ratios of money spent per job created shows just how artificial these efforts are. When government engages in stimulating the economy, the stimulus often ends up in unneeded earmarked “bridges to nowhere”, which do little to help long-term growth.

There are other factors that enter into creating jobs beyond the gross simplifications of modern economists. We see intangible human factors like confidence, uncertainty, loyalty or optimism. We also see the feverish passions of countless manias, frenzies, panics and mad rushes that show just how human and how irregular this economic “machine” really is.

In other words, we are led to proclaim the “heresy” that our massive economy is not a Keynesian machine. Real economy depends upon organic human relation-

ships that cannot be engineered and programmed.

When we reduce a job to a mere unit of labor, we separate it from that which is human and social. We reduce it to a sterile commercial link detached from real life. Work becomes a matter of indifference which one does because there is nothing else. It becomes what economists call a “disutility,” where we endure the pains of labor so that we might later enjoy the pleasures of money and fun.

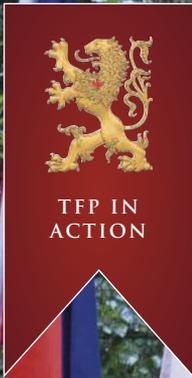
To create meaningful and lasting jobs, we must cultivate a proper moral climate. We must have what sociologists call social capital, those social networks of shared norms and values that create the conditions of trust which enrich social, civic and economic life.

When this trust is gone—and we do not hesitate to affirm that it is disappearing—the foundation for commerce and economy are threatened and the general well-being of society is lost.

When this social capital is present, it encourages confidence and stability. Labor is once again tied to reciprocal social relationships where there is loyalty and cooperation between employer and employee. Work becomes something that builds character and has intrinsic meaning and purpose by contributing to the common good and the community at large. A job is not just a way of filling one’s time, but is rather a calling, profession or even a vocation.

Indeed, our prosperity has always depended upon this social capital that provides the ideal moral climate for jobs. This perception is what is missing in today’s jobs debate. It is much more important to recreate the moral climate that makes jobs than simply pump money into what we imagine to be an economic “machine” that refuses to be jump-started. However, until we quit the mania of thinking of jobs in terms of a commodity, we will not see meaningful and lasting employment. Until then, we will keep hearing the empty cry of jobs, jobs, jobs. ■

# LIVING THE SPIRIT OF CHIVALRY



BY ALEXANDER MCKAY

“**Y**outh was made not for pleasure, but for heroism,” a phrase coined by Paul Claudel, captures the spirit of every TFP Call to Chivalry camp.

This summer, dozens of teenage boys gathered at the St. Louis de Montfort Academy in Pennsylvania to begin a challenging 10-day camp packed with activities, including talks, skits, rosary processions, field sports, outings, hikes, camping, swimming, sword play, archery, skeet shooting, spear toss, shield ball, capture the flag, and even a treasure hunt and medieval banquet, featuring a visit from King Henry V of Agincourt fame, who held his young audience spellbound with a stirring rendition of Shakespeare’s St. Crispin’s Day Speech.

Respect, discipline, manners, noble conversation and manly piety are virtues fostered during the event, and many of the talks this year focused on the heroes and saints of the British Isles.

The International Pilgrim Virgin Statue of Our Lady of Fatima visited the Academy during the camp, giving those present the signal honor of holding an all-night vigil in her presence. A solemn procession initiated the vigil and the statue of Our Lady was escorted by TFP members dressed in ceremonial habit. This famous statue wept miraculously in New Orleans in 1972, shortly before the legalization of abortion in America. Each camp participant willingly filled a time slot ded-



Mass was available daily.

icated to prayer and silent reflection.

“It was impossible to get bored because there was too much to do,” said 13-year-old camp participant Jack Vermett from Illinois. “My favorite part was the visit to the Arlington National Cemetery. I learned manners and I liked the talks and the games too.”

“I really enjoyed the talk by the decorated U.S. Army Ranger,” remarked Zechariah Long, 18, from upstate New York. “The Ranger saw real combat in Afghanistan, but he told us that moral courage is much greater than physical courage. He challenged all of us to join the spiritual war and defend the faith.”

The timeless virtues of Catholic Chivalry continue to attract young souls and offer an antidote to the moral crisis shaking contemporary society. At a time when real moral courage is required to remain faithful, TFP camps will continue providing young men with saintly role models to look up to and follow, and with the grace of God, help form a new generation of brave leaders ready to champion the rights of God and defend His law. ■

The International Pilgrim Statue of Our Lady of Fatima.



**For more information about summer camps, please call Cesar Franco at (717) 521-8013.**

All enjoyed a tour of George Washington’s house in Mount Vernon.



Tug-of-War



Great meals and conversations.



Daily outdoor team games.



Strategy card games.



INTERVIEW

# A Catholic Response to Homosexuality:

## *An Interview with Archbishop Nienstedt of Saint Paul and Minneapolis*

*Archbishop John Nienstedt was born in March of 1947, in Detroit, Michigan. He was ordained to the priesthood in July of 1974, at Sacred Heart Church, Dearborn, Michigan, following studies at Sacred Heart Major Seminary, Detroit, and the Pontifical Gregorian University, Rome. In May, 2008, Pope Benedict XVI appointed him Archbishop of Saint Paul and Minneapolis. Since June of this year, Archbishop John Nienstedt has been urging support for an amendment to the constitution of Minnesota to protect marriage as the union of one man and one woman. Minnesotans will vote on this amendment in November 2012. In this interview, he discusses some of the reasons why Catholic clergy and laity should defend true marriage.*

**Crusade:** The media is currently insisting that public opinion is favoring same-sex marriage, even though no popular referendum has shown support for it. What are your thoughts on this?

**Archbishop Nienstedt:** I'm not an expert on this but the majority of people I talk to see marriage as a reality between one man and one woman; the commitment of one man and one woman that you make for life and they see it as the backbone of family life and family cohesion.

I become a little dubious of the media telling us that people don't believe in marriage anymore, because I don't know that's true. That has not been my experience.

Even if it were to be my experience, I think there is an obligation on our part as pastors of the Church to try and turn that around. To be persuasive in letting people know that marriage is to stay the same.

I read the other day, something that could be put on a bumper sticker. It said, "The difference is in the difference." And the complementarity of man and woman seems to me to be just so obvious! That is the way God intended it to be.

**Crusade:** If homosexuality did achieve a popular victory, what would be the response of the Church?

**Archbishop Nienstedt:** The Church has to continue to proclaim the truth in season and out; and the truth is that God calls only one man and one woman to that complementary relationship which we call marriage. Jesus

raised marriage to a sacrament, so how anyone who has the Christian faith can believe otherwise is a mystery to me.

**Crusade:** In Minnesota, what has your experience been in your campaign to defend traditional marriage?

**Archbishop Nienstedt:** Our house and senate just passed a resolution to put a constitutional amendment on the ballot for 2012 defining marriage as a union between one man and one woman.

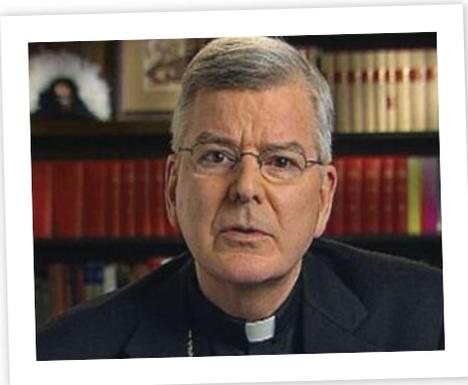
There's been a lot of opposition to that. Unfortunately, with opposition the squeaky wheel usually gets the attention and obviously the media have it as an agenda. I wrote an article in my paper some time ago indicating that the media is trying to stereotype this action as being mean spirited, prejudicial and anti-homosexual. It's really not anti anything. It's a very positive thing—it's for marriage.

Marriage is the reality that we ought not to redefine, or rather undefine, which is basically what they're doing to the reality of marriage which we've known from the beginning. The institution of marriage predates any of our institutions, including any government and any institution of religion.

Therefore, it's something that we have to uphold.

**Crusade:** What effect is the portrayal of Catholic doctrine as bigoted having on those trying to preach Catholic doctrine?

**Archbishop Nienstedt:** It's obviously meant to intimidate and I think there are various levels of that kind of intimidation. I had a priest just recently tell me that



he preached on the topic right after we had a constitutional amendment passed to defend marriage, and he chose that opportunity to preach on it, but said he had a very vocal person excoriate him for doing this, and that's always traumatic.

On the other hand, three times as many people came up and congratulated him for mentioning the reality of marriage and for upholding marriage, so it will be interesting to see. I think we just need to hope that we will have people of good will and of faith to get out and vote in November of 2012.

The other thing that has been said is that in Minnesota we got the DOMA act and therefore this amendment is not necessary and because of that people feel it's mean spirited; they just need to look what happened in Iowa in 2010 when the Justice system overturned it.

Also, each year the bishops meet our senators and leaders in congress and Margaret Kelliher, who is supposed to be a Catholic, was the speaker of the [Minnesota] House [of Representatives] in 2010. And when we talked to her about this issue I asked, "Are you going to let the people vote on this? Because I believe the people have a right to vote on that," and she said "No, no. We are going to do that. We're going to change it ourselves." So she was very blunt in terms of telling me the house's plans.

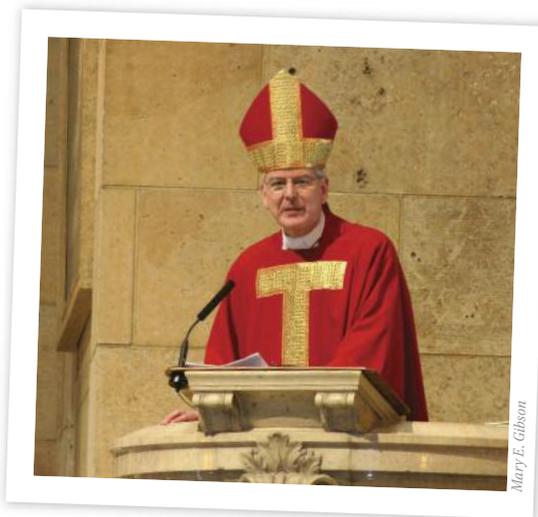
I think people ought to know that there is a threat out there. Either through congressional action or judicial action, this is a very vulnerable situation. So I think the constitutional amendment is absolutely needed.

**Crusade:** The Church and state have other restrictions on marriage like degree of kinship, age of consent, having at least a minimal possibility of consent. . .

**Archbishop Nienstedt:** I said that to some people when we were talking to Margaret Kelliher. I asked, "How can you, especially as a Catholic, take this position?" She said, "I believe in love," and I said, "Well, you wouldn't let a father marry a 17-year old daughter," and she said, "What!?" I said, "You heard me. There are times when the government has to step in and say, "This is not right and this should not be allowed."

**Crusade:** As a country, how did we come to the point where the obvious restrictions on marriage are even being debated?

**Archbishop Nienstedt:** I don't know how we got here. I'm baffled that here we are in 2012 with as much



data that we have around and that people could be questioning the definition of marriage. I think it's just incredible.

**Crusade:** You brought up the DOMA law; many of the Catholics who voted for DOMA under Clinton are now switching sides and opposing the DOMA law they had voted for. How should the Catholic response be to these politicians openly flaunting Catholic teaching in their public lives?

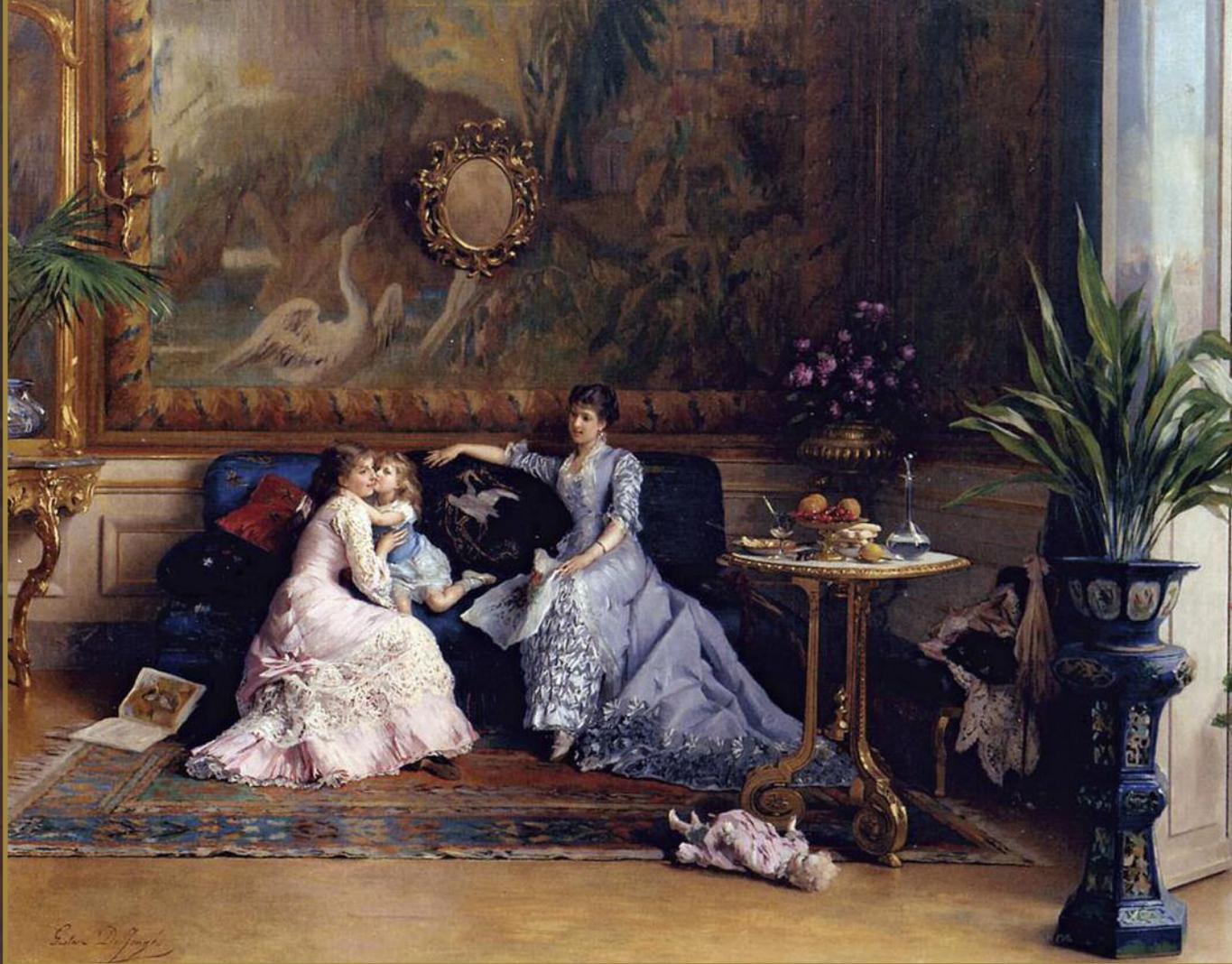
**Archbishop Nienstedt:** We have to be very straightforward in terms of telling them what our teaching is, convincing them that they are wrong in this and that they are giving in to political persuasions rather than holding to the principles that are inherent to this.

**Crusade:** One of the first things that are hurled at Catholics involved in the issue is the sex abuse crisis, in an effort to diminish the credibility of the Catholic voice. How should we respond to this?

**Archbishop Nienstedt:** We have to admit that this is a very sad spot on our record, obviously. But as wrong as sexual abuse by clergy or by anyone is, we believe and teach that sex between two people of the same sex is also wrong.

Two evils don't make a good. Yes, about 4% of the clergy over the past 20 years have committed abuse and that's a terrible thing and it's something that we have to do penance for and make sure it never happens again. It does leave us vulnerable and has weakened the Church's voice. Nevertheless, we have to continue to proclaim the truth because people's salvation depends on it. ■

*[A]s wrong as sexual abuse by clergy or by anyone is, we believe and teach that sex between two people of the same sex is also wrong.*



# THE AFTERNOON VISIT

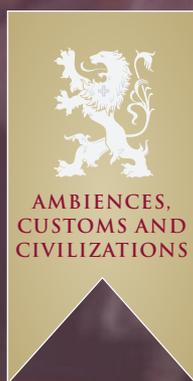
BY BENOIT BEMELMANS

**B**elgian artist Gustave de Jonghe is famous for his genre paintings in which he depicts the atmosphere of high society in his day, the second half of the nineteenth century.

Here, a little girl, happy to be visited by her aunt, kisses her on the cheek as her mother looks on. The two women look so much alike that they certainly are sisters, perhaps even twins.

The child is at the center of the episode, not only because of her position but because she also looks at us, bringing us into the picture. The snack served on the credenza, with fruits, cookies and a jug of water beckons that it's time for the afternoon tea. The doll left on the floor and the wide open picture book are telltale of interrupted playing.

The painter's talent led him to represent realistically the texture of every object; something possible only because he has a remarkable understanding of how light envelops, shapes, and transforms each one of them. Our eyes note the splendor of the drawing room as a whole and take pleasure lingering on each object: the tapestry covering the wall, the deep blue sofa, the colors of the Persian rugs, the gilded console, the porcelain



vases, the green plants and the bouquet of roses in the corner of the room.

Let us say a word about the two dresses, as they stand out. Their soft tones, abundant and richly patterned folds and train transform and elevate the two bourgeois ladies, who appear quite queenly. Their charm and feminine beauty is enhanced even though modesty is not only respected but affirmed. On seeing this scene one can really doubt whether today's often vulgar fashions have brought women any advantage at all.

However, the most important point is that, with the rich decoration and furniture, the painter intended to emphasize the richness of human feelings. Maternal love, youthful tenderness and affection toward family are clearly affirmed while revealing balanced temperaments far removed from present-day psychoses. In this orderly atmosphere one values that which is beautiful and superior; and elegance and good taste in dressing express dignity and personal freedom.

The light entering from the right illuminates the whole painting and invites us to make this visit in the middle of a gorgeous afternoon. Are you coming? ■