

CRUSADE

September/October 2012

MAGAZINE



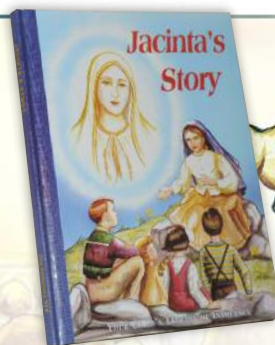
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A Lesson in Reverence

BY FATHER FRANCIS SPIRAGO



FORGOTTEN
TRUTHS

We ought to endeavor to prevent the name of God from being used with levity and thoughtlessness.

A man took his mother-in-law to live with him. She had the bad habit of exclaiming: “Good God!” at every trifling surprise. Her son-in-law often told her of it, but could not cure her.

Whenever he spoke about it she always answered, “I mean no harm by it.”

At length he determined to break her irreverent habit by a less pleasant means. One day when she was sitting in the garden he went out and began to hunt for caterpillars with which the garden was infested close by where she was seated.

Every time he found a caterpillar he called out, “I have found one mother-in-law!” At first she said she was glad of it, but since he kept constantly exclaiming, “Mother-in-law, I have found another,” she got vexed and told him he was making a fool of her. He answered in her own words, “I mean no harm by it,” and went on as before.

At last the woman lost patience and went into the house. Her son-in-law followed her and said, “Look mother, you who are a poor mortal are annoyed if one calls to you again and again for nothing. And do you imagine that almighty God is not displeased at hearing you take His holy Name in vain so many times every day of your life for no reason at all?”

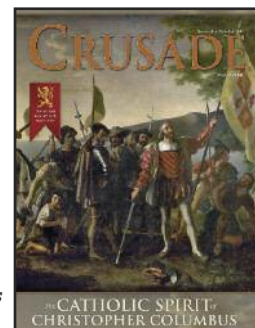
The old lady saw the justice of what was said and corrected herself. Very seldom did she inadvertently make use of her habitual exclamation, and whenever she did, a word from her son was sufficient to put her on her guard for the future.

It is a good work to endeavor to put a stop to the reprehensible custom of taking God's name in vain in ordinary conversation. ■

From Father Francis Spirago's *Anecdotes and Examples Illustrating the Catholic Catechism* (New York: Benziger Brothers, 1904), 442–443.

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CRUSADE

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THE AMERICAN TFP

The American Society for the Defense of Tradition, Family and Property (TFP) is an organization of lay Catholic Americans concerned about the moral crisis shaking the remnants of Christian civilization. Its earliest origins date back to January, 1971, when the first TFP members started to group around the publication *Crusade for a Christian Civilization*. It is a civic, cultural and nonpartisan organization which, inspired by the traditional teachings of the Supreme Magisterium of the Roman Catholic Church, works in a legal and peaceful manner in the realm of ideas to

defend and promote the principles of private ownership, family and perennial Christian values with their twofold function: individual and social. The TFP's words and efforts have always been faithfully at the service of Christian civilization. The first TFP was founded in Brazil by the famous intellectual and Catholic leader Prof. Plinio Corrêa de Oliveira in 1960. His work inspired the formation of other autonomous TFP sister organizations across the globe, thus constituting the world's largest anticommunist and antisocialist network of Catholic inspiration.



IN BRIEF

IN BRIEF

Belief in Hell vs. Crime

A recent study, by psychology Professor Azim F. Shariff of the University of Oregon, supports, in part, what the Catholic Church has been teaching for the last 2,000 years regarding justice and hell. He made a comprehensive analysis of 26 years of data involving 143,197 people from 67 countries and discovered that the higher a nation's rate of belief in hell, the lower its crime rates.

A Prominent Atheist Converts

In June, Washington, D.C., atheist-activist Leah Libresco sent shock waves through the secular internet when she announced her decision to convert to Catholicism. Her article "This is my last post for the Patheos Atheist Portal" explained that for months she had been vexed by a desire to know where truth and morality originated. After concluding that God must exist, she continued to manage her portal but many of her followers began to notice the difference. "I believed that the Moral Law wasn't just a Platonic truth, abstract and distant," she said. "It turns out I actually believed it was some kind of Person, as well as Truth. And there was one religion [Catholicism] that seemed like the most promising way to reach back to that living Truth." Leah now attends RCIA classes in Washington, D.C., and blogs about her classes on the Patheos Catholic channel.



Two More Marriage Referendums

In preparation for the November ballot, pro-marriage groups in the states of Washington and Maryland collected signatures to put the legal definition of marriage up for vote. The Maryland Marriage Alliance collected 152,743 signatures, almost three times the required 55,736 signatures. Preserve Marriage Washington collected 240,000 signatures, almost twice the required 120,557 signatures. All thirty-one states to previously hold a vote on marriage have passed amendments to protect marriage as the union of one man and one woman only.

Ireland Attacks Confession

In June, Ireland's justice minister, Alan Shatter, proclaimed that the seal of confession has no legal standing and that Catholic priests can be prosecuted for obstructing justice if they do not report crimes which have been confessed to

them. Priests are automatically excommunicated if they break the seal of confession and many priests throughout history have preferred death rather than breaking it.



Lawrence OP

CNN Cites *The Da Vinci Code*

On June 26, 2012, the Media Research Center exposed CNN's biased reporting of Fox News reporter Greg Burke's inclusion into the Vatican's communications team in an advisory role. CNN correspondent Lisa Sylvester reported that "Burke is not a clergyman, but he is a member of the influential conservative lay group known as Opus Dei, depicted in Dan Brown's popular book and the



movie, 'The Da Vinci Code,' as a powerful and secretive group of fixers within the Catholic Church."

A Young Girl's Testimony

The following is a testimony from Sarah Crank, a 14-year-old girl, who testified before the Maryland Senate Judicial Proceedings Committee in support of traditional marriage:

"Hi, I'm Sarah Crank. Today's my 14th birthday, and it would be the best birthday present ever if you would vote 'no' on gay marriage. I really feel bad for the kids who have two parents of the same gender. Even though some kids think it is fine, they have no idea what kind of wonderful experiences they miss out on. I don't want more kids to get confused about what's right and okay. I really don't want them to grow up in a world where marriage isn't such a special thing anymore.

"It's rather scary to think that when I grow up the legislature or the court can change the definition of any word they want. If they could change the definition of marriage then they could change the definition of any word. People have the choice to be gay, but I don't want to be affected by their choice. People say that they were born that way, but I've met really nice adults who did change. So please vote 'no' on gay marriage. Thank you."

The Providential Role of INSECURITY

BY FATHER RAOUL PLUS, S.J.



CHRIST IN
THE HOME

God is not the enemy of security. He wants man to earn the daily bread for his old age by his labor. He wants society to guard against economic depression and to guarantee to all a life protected by the rule of law. He requires certain privileged individuals to come to the aid of their brothers in need, especially, as it frequently happens, when society is powerless to help.

Does that imply, then, that God cannot permit insecurity for someone's good? Certainly not.

It is so easy to abuse security:

Perhaps through selfishness by being stingy, refusing the entrance of love into one's life or setting up barriers to the possible gift of children from Divine Providence.

Perhaps by exercising purely pagan prudence and by taking the attitude of the wicked rich in the Gospel, I will pull down my barns, and build larger ones.

Perhaps by pride. What is Divine Providence anyway? I have money and the means to keep making money, so who needs God?

In addition to its precious role of crushing false hopes of security conceived by a pagan mentality, insecurity has a power of its own.

It forces us to think of God. Here I am, I have done all that I could, worked my best, saved without being niggardly but with legitimate prudence, and now I am struck by a catastrophe—the death of the head of the family, or an untimely accident, war. . . I have nothing left, or if it is not that bad, I am going through dire straits from the material standpoint.

What should I do? Get discouraged? Never!

I will call up all my energy; try to salvage from the present situation whatever I can with my best efforts, and count on Divine Providence with



Do we turn to God only when we are in need?

foresight and without the least neglect. God helps those who help themselves.

I must believe that Our Lord surrounds those who find themselves in need through no fault of their own with a special predilection. "Do not forget," wrote a navy lieutenant to his wife at the outbreak of the war of 1914, "that uncertainty permits us to count more on God . . . riches hide some of God's delicate attentions from us . . . With God we have the best of the game."

What a beautiful expression of faith! Since human aid can so easily fail, God owes it to Himself to come

to the aid of those who put their trust in Him. "With God we have the best of the game!"

Consequently, abandonment to God is in keeping with wise foresight.

A person does his best to avoid falling into a state of need. If God requires that all or much of his efforts come to naught, he ought not despair but valiantly submit to the yoke again; if he has a lively faith, he will thank God for having permitted "the caresses of poverty." Of himself the individual could never achieve the actual poverty of religious life; now he can at least accept the privations permitted by Providence and strive to live more literally the Gospel precept: "Make for yourself purses that do not grow old, a treasure unfailing in heaven, where neither thief draws near nor moth destroys" (Luke 12:33). ■

Adapted from Raoul Plus, S.J.'s *Christ in the Home* (Colorado Springs, CO: Gardner brothers, 1951), 138 – 140. It 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.

The CATHOLIC SPIRIT of CHRISTOPHER COLUMBUS

BY BENJAMIN BROUSSARD



A monument to Christopher Columbus in Plaza Cristóbal Colón in Old San Juan, Puerto Rico.

As the sun set, the *Salve Regina* hymn rang out across the Atlantic. Ninety men stood on the decks of three boats, led in prayer by Christopher Columbus, the foreign captain they had come to trust. They had kept the same ritual of evening prayers since they left Spain months ago, but tonight was different. Tomorrow would be the

Feast of Our Lady of the Pillar, Spain's great patroness. Columbus had promised his men that had they not spotted land by her feast day, he would order the ships to turn back, a promise he intended to keep. He knew Our Lady would not abandon the enterprise he had worked so hard to bring about. The signs that they were near land were increasing by the day.

As Columbus climbed the steps to his cabin, his gaze fell instinctively to the western horizon. Off in the distance, he caught sight of a light, like a candle rising and falling on the waves. Quickly, he called another man, who confirmed the sighting. The crews on all three ships were alerted, each man was on deck, peering out for signs of land nearby. At 2 a.m., the cry came out, "Tierra!" Land! The excitement of the crew was such that they hardly noticed the many hours it took to navigate the treacherous reef that surrounded their new destination. As Columbus knelt on the beach to give thanks, the following prayer rose from his lips:

"O Lord, eternal and omnipotent God, Thou hast, by Thy holy word, created the heavens, the earth, and the sea; blessed and glorified be Thy name; praised be Thy majesty, who hast deigned that, by means of Thy unworthy servant, Thy sacred name should be acknowledged and made known in this new quarter of the world."¹

San Salvador

The above prayer, recited in Latin and the

first spoken in the Americas, was followed by the chanting of the Credo, the *Te Deum*, and many other prayers in thanksgiving. As the banners were unfurled, the admiral solemnly proclaimed, "In the name of Our Lord Jesus Christ..." He proceeded to claim the new land for his sovereigns, but not before first claiming it for his Divine Master, giving it the name San Salvador (Holy Savior).

The details in the above account of the first landfall of Europeans in the Americas are rather unknown in modern times. Historians have typically shied away from the Catholic aspects of Columbus' journeys, either making passing mention or ignoring them entirely. Yet a reading of the writings of Columbus himself, along with the testimonies of his contemporaries, shows that the Catholic spirit permeated all aspects of life and was central to the mission of exploration.

While a detailed retelling of the events of 1492 and afterward is far beyond the scope of this article, we will examine the Catholic inspirations for the discovery, which are essential to understanding Columbus himself. Contrary to the opinion of many modern historians, and far from being a minor aberration, Columbus' militant Catholic faith was the source of his greatness and influenced his every action.

Catholic Piety

All evidence shows Columbus was a man of deep devotion who took his faith extremely seriously. One of his contemporaries, Bartolome de las

Contrary to the opinion of many modern historians, and far from being a minor aberration, Columbus' militant Catholic faith was the source of his greatness and influenced his every action.



Christopher Columbus debated the circumference of Earth, not whether it was flat or not.

Casas, described him as a man of righteousness and deep piety:

“He observed the fasts of the church most faithfully, confessed and made communion often, read the Divine Office like a churchman, hated blasphemy and profane swearing, and was most devoted to Our Lady and to the seraphic father St. Francis. . .”²

These two devotions had many manifestations. The full name of Columbus’ flagship on the first voyage was *Santa Maria de la Inmaculada Concepción* (Holy Mary of the Immaculate Conception). During the return of the first voyage, when the ships were in danger of sinking, Columbus and his men vowed a pilgrimage to the first Marian church they came to, which they fulfilled in the Azores two weeks later. Upon his return to Spain, Columbus made a pilgrimage to the monastery of Our Lady of Guadalupe in Extremadura as a solemn act of thanksgiving.

As a Third Order Franciscan, Columbus was often seen wearing the Franciscan habit, particularly when in the presence of clergy or nobility. His close personal association with the Franciscans was instrumental in securing contacts in the royal court, and provided much needed encouragement when it seemed the enterprise would never get the support it required. His son Diego

Larry Wentzel



Replicas of Christopher Columbus’ ships. From left to right: the *Pinta*, the *Niña* and the *Santa Maria*.

remained in the care of the Franciscans at the monastery of La Rabida near Palos during the first voyage, where the friars took charge of his education. Upon his return to Spain, Columbus spent the summer of 1493 at La Rabida, preparing spiritually for the second voyage later that year.

After Columbus’ death, his second son Fernando would write of his father’s piety:

“In matters of religion he was so strict that for fasting and saying all the canonical offices he might have been taken for a member of a religious order. And when he had to write anything, he would not try the pen without first writing these words, *‘Jesus cum Maria sit nobis in via.’*”³

This inscription is found in the majority of Columbus’ letters still extant. The literal meaning, “May Jesus with Mary be with us on the way” is a fitting prayer for an explorer, and could rightly be considered his motto.

Missionary Zeal

Scholars have been quick to point to the influence of Marco Polo’s *Book of the Marvels of the World* upon Columbus and his contemporaries, and rightly so. Yet the chapter which most influenced Columbus himself was the introduction. In it, we read of Polo’s father and uncle, Niccolò and Maffeo Polo, travelling to the Orient while Marco was still an infant. Their extensive travels eventually put them into contact with Kublai Khan, referred to in the book as the Great Khan. The Great Khan questioned them about life in Western Europe and the Catholic

“May Jesus with Mary be with us on the way” is a fitting prayer for an explorer, and could rightly be considered his motto.

Faith, in which he took an interest. Upon their departure, he entrusted them with a letter to the Pope requesting 100 missionaries to instruct his kingdom in the Catholic faith, along with oil from the lamp at the Holy Sepulcher in Jerusalem. On the return of the Polos to the West in 1268, they discovered Pope Clement IV had died, and the long interregnum which followed prevented the Khan’s requests from being fulfilled.⁴

In his petitions to Ferdinand and Isabella over a period of 7 years, it was Columbus’ desire to fulfill the Great Khan’s request which finally persuaded the sovereigns to approve the journey. Aboard his flagship was a letter to the Great Khan from the king and queen, and Columbus went to great lengths in order to deliver it. In the prologue to the report on the first voyage, Columbus directly addresses this evangelistic mission:

“I had given [a report] to Your Highnesses about the lands of India and about a prince who is called ‘Grand Khan,’ . . . how he had sent to Rome to ask for men learned in our Holy Faith in order that they might instruct him in it, yet the Holy Father had never granted his request, and thus so many people were lost, falling into idolatry and accepting false and harmful religions; and Your Highnesses, as Catholic Christians and Princes, lovers and promoters of the Holy Christian Faith. . . thought of sending me, Cristobal Colon. . . to see how their conversion to our Holy Faith might be undertaken.”⁵

Yet the mission to complete the Khan’s request for missionaries was but



Christopher Columbus standing before Queen Isabella and King Ferdinand.



Christopher Columbus and his crew leaving the port of Palos, Spain, for the New World.

one aspect of Columbus' desire to spread the Gospel. As Bartolome de las Casas wrote, "He was extremely zealous for the honor and glory of God; he deeply yearned for the evangelization of these peoples and for the planting and flourishing everywhere of people's faith in Jesus Christ."⁶ Upon his first encounter with the natives on San Salvador, Columbus concludes, "I recognized that they were people who would be better freed [from error] and converted to our Holy Faith by love than by force."⁷

On six separate occasions, Columbus wrote to the Holy Father requesting missionaries be sent to the recently discovered islands, a request which was fulfilled. On January 6, 1494, the Feast of the Epiphany, the first Mass in the Americas was offered by a Benedictine who had accompanied the second voyage.

Five centuries after the fact, American Jesuit Fr. John Hardon would remark, "It is one thing to say that Columbus discovered America. It is something else to realize that he opened the door to the most phenomenal

spread of Christianity since the time of St. Paul."⁸

Crusader Spirit

A question arises from the modern reader: "What about the quest for gold?" As Columbus makes clear in his log, the finding of gold, spices, and other valuables is central to his mission, but not for the reason most are taught.

On December 26, 1492, Columbus had established a makeshift settlement named La Navidad on the north end of the island of Hispaniola from the wreckage of the *Santa Maria*, run aground on a reef. Seeing the hand of Divine Providence, he then proceeded to write of his desired result:

"I hope to God that when I come back here from Castile. . . I will find a barrel of gold, for which these people have traded, and that they will have found the gold mine, and the spices, and in such quantities that within three years the Sovereigns will prepare for and undertake the reconquest of the Holy Land. I have already petitioned Your Highnesses to see that all the profits of my enterprise should be spent on the conquest of Jerusalem, and Your Highnesses smiled and said that. . . even without the expedition they had the inclination to do it."⁹

Now that Spain was finally free from Muslim domination (Jan. 2, 1492), the great desire to take the fight to the enemy and complete the liberation of

the Holy Land could finally be completed. By sailing west, Columbus was aiming to outflank Islam, gaining access to the riches of the East so as to finance the retaking of Jerusalem. Since the fall of Constantinople in 1453, calls had come from all corners of Europe to renew the Crusade. Columbus saw himself as the instrument to fulfill the longed-for end.

In a letter to Pope Alexander VI, Columbus reiterates the seriousness of his intentions: "The enterprise must be undertaken in order to spend any profits therein for the redemption of the Sepulcher and the Temple Mount unto Holy Church."¹⁰

Historian George Grant succinctly concludes, "Clearly, the motivations of Columbus were shaped by the eons long conflict between Christendom and Islam. The evidence is inescapable. He sailed, not to discover a new world, but to find a way to recover the old one."¹¹

"It is one thing to say that Columbus discovered America. It is something else to realize that he opened the door to the most phenomenal spread of Christianity since the time of St. Paul."

The events of 1492 and afterward could have transpired far differently. The richest nation in the world at the time was China, followed by the Islamic caliphates which stretched from Morocco to the edges of the Far East. Why didn't the Chinese expand their empire to the east across the Pacific? Why was it not a Muslim who established lasting contact between the continents? For that matter, why was it not an Indian who discovered Europe?

Columbus believed he was specially chosen by God to bring the Gospel to a people who were living in darkness and the shadow of death. He believed his given name, Christopher, signified the mission he was destined to carry out, as his son Fernando would later explain: “Just as Saint Christopher bore Christ over the waters, so too was he to bear the light of the Gospel over the vast oceans.”¹²

“And now ought the King, Queen, Princes, and all their dominions, as well as the whole of Christians, to give thanks to our Savior Jesus Christ who

A portrait of Christopher Columbus, an Italian explorer, depicted in an oval frame. He is shown from the chest up, wearing a dark, draped garment over a light-colored, ribbed tunic. His hair is white and curly, and he has a serious expression. The portrait is set against a dark background. Below the portrait, a small label reads "CHRISTOPH. COLUMBUS".

has granted us such a victory and great success. Let processions be ordered, let solemn festivals be celebrated, let the temples be filled with boughs and flowers. Let Christ rejoice upon earth as he does in heaven, to witness the coming salvation of so many people, heretofore given over to perdition. Let us rejoice for the exaltation of our faith, as well as for the augmentation of our temporal prosperity, in which not only Spain but all Christendom shall participate.”¹³

1. MYTH: Columbus was sailing to prove the world was round.

FACT: Every educated person at the end of the fifteenth century knew the earth was a sphere, a fact known since antiquity. What was in dispute was the earth's circumference, which Columbus underestimated by one-fourth.

2. MYTH: Queen Isabella sold her crown jewels to finance the first journey.

“Just as Saint Christopher bore Christ over the waters, so too was he to bear the light of the Gospel over the vast oceans.”

was depleted after the completion of the conquest of Granada early in 1492. However, Luis de Santangel, the royal treasurer, was able to secure funding by reaching out to the Crusading societies throughout the Mediterranean, as well as other financial backers from Spain and elsewhere. The crown put up very little to finance the journey.

3. MYTH: There was a priest on board the *Santa Maria* in 1492.

FACT: Because of the dangers involved, there were no priests or friars on the first voyage, despite the deep piety of Columbus. Many of the paintings of the first landfall in the new world on San Salvador show a priest with Columbus—contrary to the facts. There were five priests on the second voyage: Benedictine Father Buil; the Jeronymite Father Ramon Pane; and three Franciscans.

4. MYTH: Columbus introduced slavery to the New World.

FACT: Slavery was already widespread among the native Indians when Columbus arrived. Columbus was insistent on the fair treatment of the Indians, a policy which gained him many enemies as governor of Hispaniola. Bartolome de las Casas, a Spanish friar

ΧΡΟΦΕΡΕΝΣ

J. M. J.

who worked for the protection of the Indians, is quick to excoriate his fellow Spaniards in their grave abuses, but is filled with nothing but respect and admiration for Columbus. The mass subjugation and importation of Africans to the Americas did not begin until a generation after Columbus' death.

5. MYTH: Columbus died a pauper, in chains, in a Spanish prison.

FACT: Despite the fact that the Spanish crown retracted some of the privileges promised to Columbus, he was relatively wealthy at the time of his death. Although he returned to Spain in chains in 1500 after his third voyage, the King and Queen apologized for the misunderstanding and had them removed.

On May 20, 1506, the Vigil of the Ascension, Christopher Columbus lay on his deathbed in his apartment at Valladolid, surrounded by his fellow Franciscans and his sons. As the friars chanted Compline, his last words echoed those of Christ on the cross: *In manus tuas, Domine, commendo spiritum meum.* (Into your hands, O Lord, I commend my spirit.) ■

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

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 Plinio Corrêa de Oliveira ambitiously argues the contrary. Drawing on papal and other classic sources, Professor Plinio Corrêa de Oliveira demonstrates the natural necessity of social hierarchy. ■

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The Decision for Socialization of Medicine

The American Society for the Defense of Tradition, Family and Property (TFP) joins with countless Americans in decrying the Supreme Court's 5-4 decision upholding the Obamacare individual mandate. The decision represents a tragic expansion of socialist style healthcare and the promotion of a pro-abortion agenda. Moreover, the Court recognized that the individual mandate forcing citizens to buy health insurance truly represents an onerous tax on all Americans yet did nothing to protect them against it.

While there is no question as to the desirability of an efficient, quick and humane health-care system, the socialistic aspects of the Obamacare law will only make the problem worse by establishing socialized, bureaucratized medicine.

The more gigantic an organization becomes, the more its bureaucracy grows, distancing itself from those it

should help. Even worse, bureaucrats position themselves in the middle, making decisions for both doctors and patients. This massification of medical services runs counter to one of the most elementary principles of Catholic social teaching: the principle of subsidiarity.

According to this principle—which is contrary to socialism—what can be done by an individual or a smaller human group should not be assigned to or assumed by a larger group. On the other hand, the socialization of medicine places in the hands of government a terrible weapon that can be easily used to pressure and persecute citizens or impose ideological agendas that have nothing to do with health.

This is precisely what is happening with the so-called Obamacare. The Court's support of this system represents a giant step backward in improving health care in America. ■



Los Angeles, CA



Washington, D.C.

Crusade for the Church's Liberty

BY JOSEPH JORDAN

On June 8, American Catholics again voiced their opinion about the Obamacare mandate that would force Catholic institutions to help fund practices that directly oppose the Church's teachings. The latest round of rallies had tens of thousands of protesters in 164 cities. Among the protesters, the red standards of the American Society for the Defense of Tradition, Family and Property (TFP) could be seen blowing in the wind.

These rallies came as the Supreme Court was due to rule on the Affordable Care Act, otherwise known as Obamacare. Catholics and others have denounced the Act as a thinly veiled religious persecution.

The American TFP sent volunteers who raised standards in Washington, D.C., Buffalo, Albany, New York City, Los Angeles, Baton Rouge, Miami, Philadelphia, and Harrisburg to protest Obamacare. ■



Buffalo, New York



Washington, D.C.



TFP IN
ACTION

Young Californians Answer CALL TO CHIVALRY

BY JOSE MARIA ALCASID

“We’ll be back next year!” So goes the resounding cry of the summer camp’s participants. Only four days earlier, these boys, aged 8 to 16, trooped to the Thousand Pines Christian Camp in California’s San Bernadino mountains with anticipation and excitement.

The shrill blast of bagpipe music and beat of a snare drum greeted the boys every morning, sending them scrambling to morning prayers and formation. Room inspection followed to ensure neatness and order.

After a hearty breakfast, everyone gathered to raise the American flag and TFP standard. Later, lectures replete with Catholic doctrine and marvelous tales of heroism stirred the minds and souls of this young group eager to absorb. Topics ranged from medieval Christendom and chivalry to authentic Catholic piety, courtesy, and good manners, talks aimed at guiding the boys to become Catholic gentlemen.

Each day finished with a solemn Rosary procession led by a phalanx of torch bearers. A statue of Our Lady of Fatima brought up the rear. The ensemble lent unction to the pious exercise seeking to instill a tender devotion to Our Lady among camp participants.

Supervisor Michael Whitcraft gave a primer on swords and sword play which readily caught the boys’ attention. The young audience was also treated to a play using slides with dark, silhouetted characters that portrayed the admirable heroism and martyrdom of Blessed José Luis Sánchez del Río, dubbed as the “The Young Cristero,” striking a reso-

Adoration of the relic of the true cross.



Team members help each other through the obstacle course.

nant chord among the boys who were largely of Mexican descent.

Later that evening, each boy spent half an hour of prayer in front of the relic of the True Cross, reminiscent of a medieval ceremony prior to knighthood called the Vigil of Arms. The exercise also taught the value of penance and sacrifice.

On the last full day of activities, after the final lecture, a written test, and lunch, the youthful crowd darted out of the mess hall. Donning their game scapulars like the armor of medieval knights, participants invoked their team’s patron saint at regular intervals as they tackled their opponents in games like French football, capture the flag, etc. Under the



A group photo at the conclusion of the camp.

watchful eyes of TFP members, the boys hustled and tussled, but kept the spirit of camaraderie from start to finish.

An obstacle course highlighted the competition’s end where contestants jostled amid the tumultuous cheering from the animated crowd of parents, guests, participants, and organizers.

Father Robert Bishop graced the occasion by solemnly celebrating the Holy Sacrifice of the Mass to the edification of all present. The Rosary procession immediately followed.

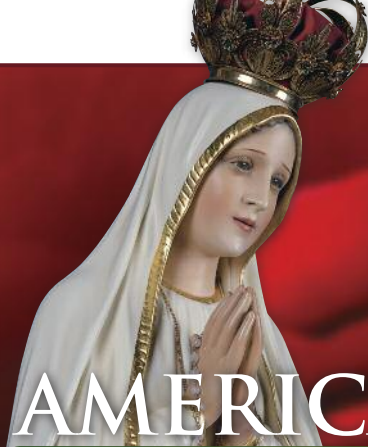
A sumptuous medieval feast capped the final ceremonies of the summer camp with the entry of a garnished roasted pig on a litter to the tune of bagpipe music. The boys couldn’t help but marvel at that delightful scene. A cake fashioned like a medieval castle completed the festive dinner.

On closing, Father Bishop handed out the camp mementos and congratulated each participant. He then gave his blessing to the gathering before it dispersed. ■

For more information on camps in California, please contact Michael Whitcraft at (717) 451-5685.



Father Bishop distributes the camp memento.



AMERICA NEEDS FATIMA®

September/October 2012

PROGRESS REPORT

Save America and Send a Rose! BECOME A RALLY CAPTAIN!

Now's the time to sign up as a Rally Captain for the October 13, 2012, Public Square Rosary Crusade and have a complimentary red rose sent to Fatima in your name.

All you need is a banner and a few friends to display it with you in a public place. It's that simple. The sooner you start organizing your rally, the better it will be!

The staff at the coordination center in Rossville, Kansas, is ready to help you through each step of the process. **Please call them at (866) 584-6012 today or sign up online at: www.ANF.org**

Our goal for this year's rallies is to counter the advance of the destructive secular agenda—abortion, homosexuality, immorality and so forth—and ask God to guide every aspect of our society.

“As human efforts fail to solve America's key problems, we turn to God, through His Holy



Last year 7,502 red roses went to Fatima.

Mother, asking His urgent help,” is the message on banners currently being shipped to Rosary Rally Captains.

God will hear our prayers, especially if we pray the Rosary of His Blessed Mother.

Without prayer, and specifically the Rosary, we will not find solutions to our nation's many problems.

Last year, America Needs Fatima organized over 7,515 Rosary Rallies. This October we aim to organize at least 8,000 Rosary Rallies for October 13, which is the 95th anniversary of the day God worked the miracle of the sun at Fatima, Portugal, in 1917. America needs a monumental miracle of conversion, and with your help it can happen! ■

**Please call our center at (866) 584-6012 today or
sign up online at www.ANF.org/2012Captain**

They Saw the Miracle of the Sun

BY KENNETH MURPHY

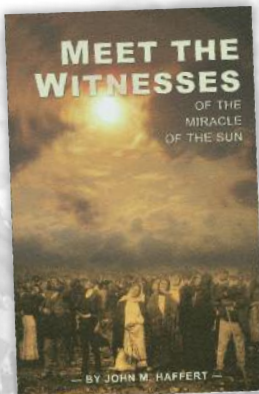
Since 2006 America Needs Fatima has distributed 75,537 copies of John Haffert's 1960 book, *Meet the Witnesses*. This book contains the most complete collection of eyewitness accounts of the Miracle of the Sun in Fatima.

In an era of rationalism and doubt, the book offers a unique contribution to the many volumes written on Fatima. However, with the 95th Anniversary of the Apparitions of Our Lady, *Meet the Witnesses* has become even timelier.

It is good to think back to October 13, 1917. Three months earlier, Our Lady had promised Lucia a miracle "so that all might see and believe." The news had spread throughout Portugal and over 70,000 people traveled to the Cova da Iria to see what would happen. Atheists and probably even some Catholics ridiculed the "credulous" and "gullible" pilgrims.

In spite of these chides, Our Lady did work a miracle. Though some may have expected wonderful cures like those she worked at Lourdes, Our Lady astonished the crowd with a miracle so terrifying that many thought the end of the world had come.

The sun unexpectedly spun all over the sky and even plum-



meted towards the earth. Professor Plinio Corrêa de Oliveira, founder of the first TFP, wondered if the Miracle of the Sun might not indicate the magnitude of the chastisement unrepentant mankind is bringing on itself. Might other things "spiral" out of control and threaten the world with total destruction?

To encourage reflection on this miracle and hence on the Fatima message, we are distributing *Meet the Witnesses* for free. The personal accounts bring the Miracle of the Sun to life. They vividly project the image of the sun spinning in the sky and nearly crashing to earth. They cause readers today

to echo the cry of the witnesses. In the depths of their souls, they too exclaim, "We believe!"

Today, the book has become even more valuable, since God has called to Himself most of the witnesses Mr. Haffert interviewed.

Meet the Witnesses invites everyone to prepare diligently for serious trials in a world that deserves divine punishment. It challenges each one to strengthen his faith, increase his love and proclaim his unshakeable certainty in Mary's promise: "Finally, My Immaculate Heart will triumph!" ■

To claim your free copy of this powerful book, please call (888) 317-5571.

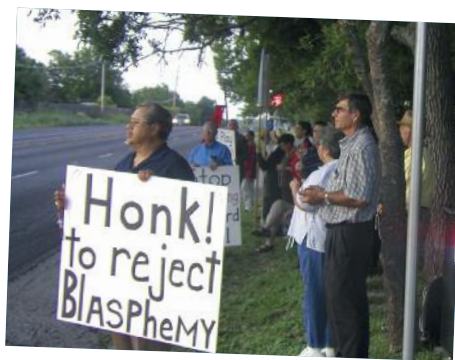
Protesting the Blasphemous "Corpus Christi"

BY CESAR FRANCO

A small but determined group of twenty-four protestors successfully and peacefully protested Terrence McNally's blasphemous "Corpus Christi" theatrical play at its stop in Austin, Texas, on May 25. One protestor, wielding a "Honk to Reject Blasphemy" sign, drove six-and-a-half hours to be there! Through his hard work at engaging the passing public, we counted eighty-five honks-an-hour. We prayed many rosaries, sang songs, and shouted slogans.

Even though the Austin Theatre Project chose to use this play to open their "kick off our inaugural season" and boasted that the "cast was comprised of the area's most talented and dedicated actors," it still failed to attract an audience. Thankfully, the news of the true content of the play ensured that it received a frosty reception. Three local Carmelites of the Divine Heart of Jesus at the protest observed, "We easily outnumber the people who are driving in to see the play! Has David once more killed Goliath?"

For those who are unaware, the "Corpus Christi" play portrays Our Lord Jesus Christ and the apostles as homosexuals. It has been hailed as Terrence McNally's greatest work but it continues to lose traction in the cities where people peacefully rise up to defend the honor of Our Lord. ■



Top: Many drove several hours to join the protest.

Bottom: We counted eighty-five honks an hour.



WHERE DO WE GO FROM HERE?

BY CINDY FERRAZ

The striking location of the meeting room in Hazleton, Pennsylvania's Top of the 80's Restaurant gave America Needs Fatima's old and new friends a sweeping, bird's-eye view of the peaceful Conyngham Valley as they joined ANF for the seventh annual Regional Conference. The June 9 conference entitled "Where Do We Go From Here?" was attended by more than 60 friends and supporters, many of whom traveled over 100 miles. The speakers were Mr. Michael Drake, Mr. John Ritchie and Mr. Mario da Costa, all long-time members of the TFP.

"If you chase the butterfly, it will fly away from you. But if you sit quietly and patiently, it may alight on you. True happiness is the same way," quoted Mr.

Drake, opening the conference with his talk, "True Happiness: Where Can We Find It?" He explained how true happiness is found only in God, and how to strive not for happiness on earth, but for happiness in heaven.

In his talk "Ten Ways to Improve your Rosary Rally and Reach More Souls," Mr. John Ritchie reviewed some techniques that will improve this year's Public Square Rosary Rallies. Along with his slide show presentation, he illustrated the importance of location, advertising, public prayer and the legal right to hold a Rosary Rally in a public location. "Mr. Ritchie's talk showed me that it's not what I can't do, it's what I can do with my Rally," said Gemma Burnham of Hazleton, Pennsylvania. "He helped me think outside the box and make my Rally better." The attendees, many of whom were seasoned Rosary Rally Captains, enthusiastically shared personal experiences of past Rallies and helpful tips with each other.

With the 2 o'clock hour fast approaching, the buffet lunch of meats and different hot dishes was set out. The crowd mingled—the good company har-

A healthy and tasty lunch.



Over sixty attended the conference.



TFP member Michael Drake speaks on the topic of true happiness.

monized with the good food and created the perfect symphony of "togetherness." The luncheon gave old friends a chance to catch up and gave new friends a chance to become acquainted.

The final talk, "Leadership and the Solution to the Chaos in our Lives," was given by Mr. Mario da Costa, a veteran of the TFP. Paralleling historical standpoints to current society, Mr. da Costa's talk illustrated the direct effect historical events have on today's society. He expanded on the solution to the moral and religious agony today's society faces, and how to maintain our Catholic faith in an ultra secular culture.

With a pilgrim statue of Our Lady of Fatima looking on, the conference concluded with the recitation of the Holy Rosary. Attendees returned home with renewed hope and renewed vigor to fight for Our Blessed Mother and Her infant Son armed with knowledge and prayer. ■



"How to improve your Rosary Rally" by TFP Student Action director John Ritchie.



Veteran TFP member Mario da Costa gave cures for our chaotic lives.

Send Your White Rose to Fatima and Support the 2012 Rosary Crusade

BY ROBERT RITCHIE

Have you ever felt you would like to do something for Our Blessed Mother in either gratitude for a grace received or just to show her how much you love her? America Needs Fatima is now offering you an opportunity to do just that!

Go to www.ANF.org and there you can send a white rose to Fatima in your name to the very place where Our Lady appeared. A rose is the sweetest gift you can give to Our Lady of Fatima, the beautiful Mother of God and Queen of the Universe. Also, to honor the Blessed Mother with your prayers and decorate her shrine with your rose is a blessing. While others pierce her heart with sins and insults, you can console her with

love and roses.

Saint Louis de Montfort says that the Blessed Virgin, mother of gentleness and mercy, never allows herself to be surpassed in love and generosity. For an egg, she gives an ox. According to Saint Louis de Montfort, "She arranges things in advance so as to divert evils from her servants and put them in the way of abundant blessings."

When you go online you will be asked for a small offering for each rose you send to Fatima and your offering will go toward the 2012 Public Square Rosary Crusade.

The Rosary Crusade is a nationally organized effort that will take thousands of Catholics to the public square

to say a public Rosary for the conversion of America.

Last year, we had 7,515 Rosary Rallies. This year we are hoping to have more than 8,000 Rosary Rallies because human efforts have failed to solve our growing troubles and Our Lady said to pray the Rosary for peace in the world. America desperately needs the supernatural solution of the Rosary!

By going online to www.ANF.org and sending your white rose to Fatima, you will be sending Our Lady a gift as well as helping our National Rosary Crusade. If you do not have Internet, you may call our customer service at (888) 317-5571 and we will help send your rose to Fatima. ■

To send your white rose to Fatima, go to www.ANF.org/Rose or call (888) 317-5571.

Our Lady's "E-postolate"

BY JACK BURNHAM

The power of e-mail allows America Needs Fatima to conveniently provide you and all its members with four essential paths of spiritual improvement:

1. Celebrate those feasts: Let the America Needs Fatima's e-mails alert you to the importance of upcoming feast days and provide you with the appropriate prayers and novenas. Free monthly computer wallpapers will also help you to adorn your desktop and remember the meaning and celebrations of each month.

2. Never stop learning: Your ANF e-mails also provide a regular diet of commentaries and stories to help you navigate the perplexities of our neo-pagan world. You will receive commonly forgotten truths of our faith which will assist your moral and religious decision making. Short, but true, stories of saints and heroes will encourage you to imitate them and resist "the world, the flesh, and the devil." You will also discover how your physical surroundings and mannerisms affect your mind and soul through ambiances, customs, and civilizations.

3. Receive monthly gifts: Every month we offer a free gift specially chosen to meet the needs of today's Catholic. You will be able to claim the books, pictures, and booklets you need to continue your growth.

4. Defend your faith: Fulfill your obligation of defending the honor of God, His mother, His Holy Church, and good order in society by being part of our growing and powerful network. With a few clicks you will be able to send respectful but firm e-mail protest messages to those responsible for a public blasphemy. Since January 2012 to the end of May a total of 212,919 protest messages were sent directly to the perpetrators of 17 different public blasphemies.

So join Our Lady's e-mail list and don't forget to tell-a-friend. We will work very hard to send only the most relevant e-mails. Each e-mail opened is like a prayer to Our Lady because, as America Needs Fatima Director Robert Ritchie says, "At the other end of each e-mail is a soul—we will treat them like that." ■

Don't miss out! Sign up for these great e-mails at www.ANF.org/Alerts



Our Readers Write...

I really love your magazine. Several of my parishioners gave me their copies of your magazine for me to look at, and then I returned it back to them. Thanks for doing your wonderful ministry through *Crusade Magazine*!

C.K., Milwaukee, Wisconsin

how truthful and relevant the articles were, even two years after it was published. So I went to the TFP website to learn more. There I was even more convinced that the Lord was leading me into something profound.

J.D., Port Saint Lucie, Florida

Although I have walked with Christ for many years now, He has just led me to become a member of the Catholic Church. As a new Catholic, the Lord has put on my heart a great desire to learn of his Church. Today, I was given an old copy (July/August 2009) of *Crusade Magazine*. I was immediately struck by

I got hold of your very informative and interesting *Crusade Magazine* when I attended a small rosary praying group where America Needs Fatima was doing a Fatima visit. Luckily, I was blessed with two things that night. . . a rosary from the visit and a copy of your magazine.

A.B., North Las Vegas, Nevada

I use your magazine to help promote Our Lady of Fatima within my parish. It is a great help in spreading devotion to Our Lady and in making known her message and requests.

M.L., Oneonta, New York

You are so kind to send me *Crusade Magazine*. I loved the article about Our Lady of Czestochowa as I have Polish blood from both parents. You and the organization will be in my prayers and I'll be promoting your magazine. Thanks for all you do and may God bless all your undertakings.

N.R., Shavertown, Pennsylvania

GUSTODIAN'S

CORNER

The Power of a Picture

BY JOSÉ FERRAZ

"What is that?" asked a curious voice as I stepped into the hotel elevator in Altamonte Springs, Florida. "This is the Pilgrim statue of Our Lady of Fatima," I replied, "I take her to visit people in their homes to spread the Fatima message." I then handed the woman, who was a maid at the hotel, America Needs Fatima's most popular picture. "This is a picture of her." The woman gasped. "I know that picture! It inspired a conversion." She then asked excitedly, "Do you have a minute to hear the story?"

As I listened to her story, I learned that the woman, Maria Vega, had a 22-year old son who had recently passed away after three weeks in the hospital due to a fatal injury received in a car accident. While in the hospital, a priest would visit him every day to administer Holy Communion. The priest consistently offered the sacrament to the neighboring patient of Maria's son, another young man who was also in critical condition. The young man would say, "No. I don't believe in God." But the priest continued to offer salvation. "Let me hear your confession and give you Holy Communion

Mr. José Ferraz has been visiting peoples' homes with Our Lady for 18 years.

and Last Rites," the priest said, "it will save your soul and get you to heaven." Time after time, the young man stubbornly refused.

During the weeks of hospitalization and prolonged medical treatments, Maria had taken her son a picture of Our Lady of Fatima a friend had given her from an America Needs Fatima mailing.

She knew Our Lady's watchful gaze would give her son peace in his last days. The day after she placed Our Lady's picture at the foot of her son's bed, she heard the voice of his stubborn neighbor: "Please," he said, "bring the picture closer to me. I want to look at the Lady."

Surprised, but willing, Maria placed the picture in the middle of the two suffering men.

After three days of letting the nearby picture of Our Lady touch his heart as he gazed into Her eyes, the suffering patient relented. "Please," he called out, "bring me the priest. I want to receive the sacraments."

A few days later, the young man died a Catholic. With a simple picture of Our Lady of Fatima, God touched a heart and saved a soul. ■



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



CHIVALRY: ALIVE AND WELL

BY GABRIEL JORDAN

*“Youth was made
not for pleasure, but
for heroism.”*

As author Paul Claudel aptly put it, “Youth was made not for pleasure, but for heroism.” With this spirit, dozens of young men attended the eleventh annual Call to Chivalry Camp in Louisiana sponsored by TFP—Louisiana. Each year a specific historic theme is woven into the event, providing real life examples of virtue to follow. The valiant Saints and crusaders of Poland and Lithuania offered ample inspiration this time.

Presentations brought history to life

A talk about the Siege of Vienna demonstrated how King Jan Sobieski and his courageous winged-hussar knights, although outnumbered, found fortitude in their Catholic faith and repulsed the Turkish invaders at the gates of Vienna on September 11, 1683.

As part of the 2012 Call to Chivalry theme there was a Sobieski Breakfast with croissants and coffee, two culinary items which became popular in Europe after the victory at Vienna. There was also a St. Casimir Dinner with Polish and Lithuanian dishes prepared by a group of dedicated mothers.

Fighting for what is right

The Siege of Jasna Gora and Fr. Kordecki's valor was another talk that inspired the boys to learn what intrepidity and devotion to Our Lady can do in the face of overwhelming odds. The holy lives of St. Casimir and St. Andrew Bobola were also related. These and other talks highlighted the importance of fighting for what is right and true, despite pressure to abandon moral values and follow the secularist current. The telling of the heroic life of Saint Maximilian Kolbe drove this lesson home effectively.

Other activities abounded. Archery, a treasure hunt, chess, ping-pong, fencing lessons and demonstrations, and a variety of field sports filled the schedule, including a class on how to make chain-mail, which was greatly enjoyed. More importantly for the spiritual life of the soul, Msgr. Robert Berggreen heard Confessions and celebrated the Holy Sacrifice of the Mass.

4th of July Celebration

On the Fourth of July, camp participants marched to the battleship USS Kidd, moored on the Mississippi River, to watch a stunning firework display. Led to the deck of the ship by the TFP Holy Choirs of Angels Band and the American flag, the participants wore medieval scapulars, each displaying a fleur-de-lis, rampant lion, or crusader Cross. The crowd cheered the sight: young men

Ben Broussard gives a talk about Saint Andrew Bobola, a Polish Jesuit martyr.



Participants enjoy a July 4th barbecue.



Every evening ends with a torch-lit Rosary procession.



Msgr. Robert Bergreen took care of the sacramental needs of the boys.



Joseph Tomba aiming to win the archery tournament.



Shieldball is a popular TFP-invented game played during the Medieval Games.

marching to patriotic music, visibly striving to live by the honorable code of chivalry.

Yes. Chivalry is still very much alive.

Medieval Games

The last day of the camp culminated with the Medieval Games and a grueling obstacle course. Stormy weather and heavy rain did not stop the contest. Bedecked with fluttering flags, pennants and banners, the game field was a beautiful sight where two teams competed, testing skill and mettle.

No Call to Chivalry Camp is complete without a delicious Medieval Banquet, which was prepared by a team of authentic Southern chefs. After the main course, a trumpet blast signaled the arrival of a castle cake resembling the fortified Shrine of Jasna Gora. Finally, each camp participant received a memento—a bronze plaque of a Polish winged Hussar knight on horseback. The old motto of those valiant heroes etched on the plaque found a resolute echo in the hearts of the boys who attended this memorable camp:

“Life on earth free from vice; after life, paradise!” ■

Group photo with Msgr. Robert Bergreen.



The treasure is discovered after a long hunt.

Led by the TFP band, the boys marched to the U.S.S. Kidd to watch 4th of July fireworks over the Mississippi River.



The indoor games were just as exciting as the outdoor ones.



Future camp participants admire the castle cake made for the Medieval Banquet.



Participants show off their souvenirs, an engraving of a Polish Winged Hussar.



INTERVIEW

The Shame of Women in Combat

Why we should not send our mothers, wives and daughters to fight our wars



During the 1968 Tet Offensive, the then Captain Gordon Batcheller earned the Navy Cross when his unit, Company A, 1st Battalion Marines, engaged a numerically superior force of the North Vietnamese Army. Although injured by shrapnel, he aggressively led his men in a fierce assault against the enemy and was seriously wounded in both legs when the column began receiving heavy fire from both flanks. He supported himself with his elbows, resolutely continued to direct his men, and bravely encouraged those near him even as he lay receiving medical treatment. As a result of his determined efforts, the reaction force reached the embattled city of Hue.

Colonel Batcheller joined the Marine Corp in 1960 and retired in 1991. His assignments included rifle platoon commander, 81mm mortar platoon commander, rifle company executive officer, rifle company commander, landing support battalion commander, and infantry battalion commander. He is a National War College graduate, and was a professor of military and strategic studies for seven years at the Army Management Staff College.

Crusade: Do you think that the current operational effectiveness of our military is lacking because we refuse to allow women in combat?

Colonel Batcheller: For the last forty years we have deliberately increased the involvement of women in combat. They fly combat airplanes and helicopters, man navy ships, including nuclear submarines, and fill combat support and service positions that expose them to close combat. Just recently 14,000 positions in the combat zone were opened to women. Civilians are pressuring the military, primarily the Army and Marine Corps, to open the infantry and other combat arms positions to women.

The process started when the All Volunteer Force discovered it wasn't getting enough men; rudely put, women weren't better than men, but they were better than nothing, at least when restricted to assignments where their associated friction could be best managed. As their presence increased, so did substantial evidence of the difficulties the mix created. No one has sought more women to better the combat force or claimed that our cur-

rent mixed force is more effective than an all male force would be; and no historian has held that a coed force would have fought any of our wars more effectively than they were fought. If women improved the force's combat effectiveness, you would expect the military to pressure its civilian master to give it more women without restrictions. The pressure today is in the other direction; civilians are trying to impose a less effective force on the military.

Crusade: Would allowing women in combat positions lead to the loss of combat effectiveness? If so why and how?

Colonel Batcheller: Yes! I guess the basic reason is that women are not equal substitutes for men. They are different, and this causes a host of problems. It is not their "fault," nor is it attributable to any inherent incompetence. Women are different, and men view and treat them as such. Our cultural values, distilled from our Judeo-



In March, a panel of seven noncommissioned female officers held a press conference at Camp Liberty, Iraq, on the possibilities of integrating women into combat.

Christian civilization affirm this truth and inform us on what is appropriate or acceptable.

Effectiveness in combat depends on trained individuals, bound by trust and confidence—a belief ultimately that we will do right by each other. I have never known any man who thought it right to expose women to the butchery he will accept for himself or his male colleagues. Our idea of manhood would hold such butchery as shameful. Shame is not an inspiring war-winning emotion.

The infantry lives and works in a vio-

lent, barbaric world where the most grotesque of Hollywood's special effects is routine reality. There is no quality of life beyond staying alive: no comfort, no privacy, and no provisions for hygiene. Endurance—both physical and emotional—and raw strength are essential. The battlefield is a man's world.

Crusade: Should we want our women to fight? Why not?

Colonel Batcheller: The values of our major religions, Western Civilization, and our culture say “no.” The values that sustain our military say “no.” Our idea of manhood says it would be shameful. The thought of sending wives, mothers, and daughters to fight our wars while their men drive the children to soccer practice is contemptible. It is not that women cannot fight and kill and help us repel an attack or invasion in a “last stand.” But our culture objects to enlisting them in a “first call” case, and operational effectiveness resists their involvement in any case. Ideally, the military would be a male operation. In our world the challenge is to find a sensible, cost-effective use of women in the military while keeping them where they would not have to fight, or be able to distract or disrupt those fighting.

Crusade: Back in 1993, surveys showed that an overwhelming majority of women said they did not want to be in a combat unit. Is there a purpose for women to be placed in infantry positions?

Colonel Batcheller: Not on the basis of military merit. Militant feminists and diversity worshippers have their fatuous “purposes,” but no positive purpose motivates the military to put women in foxholes.

While some seek to radically change the United States by destroying our current values, others seek to weaken the military and humble our nation. One does not have to be a conspiracy nut to acknowledge that such people exist and are active, and that this destructive ini-



During the 2003 invasion of Iraq, Jessica Lynch was captured by Iraqi forces and raped repeatedly. In 2007, she testified before congress that she never fired her weapon because her rifle jammed, and that she was knocked unconscious after her vehicle crashed.

tiative fits their purposes.

Some advocates also insist it is a woman's right to serve in the military if she wants. That, of course, is nonsense. The military is created and structured to win wars, and its personnel policies are crafted to serve that end, not satisfy vocational whims.

Crusade: Some claim women push for infantry positions because they want to achieve higher rank and advance their careers. Is this being forced on women or is it something they want?

Colonel Batcheller: It is fair to say that achieving high rank is dependent on having had the “right” jobs, and having done them well. Command assignments of combat units during combat are essential for professional credibility.

A female Marine communicator is not going to become commandant. But the military exists to win wars, not to provide successful career patterns. Personnel policies, and their derivative assignments, are for the good of the service, not the happiness of the individuals being assigned.

Crusade: Do mixed units favor the enemy when it comes to combat?

Colonel Batcheller: Yes. By weakening our side we help the enemies. You will hear of the success other countries have had with coed forces, with Israel usually mentioned as the ultimate

The military is created and structured to win wars, and its personnel policies are crafted to serve that end, not satisfy vocational whims.

proof. But it is my understanding that the Israelis have found the concept doesn't work and have abandoned it. The male soldiers became too concerned, protective and distracted. Women help defend their kibbutz just like American women helped defend their wagon train or homestead; and they serve in the military, but not in coed combat formations.

Crusade: People have made this issue one about gender equality. How would you answer those who subscribe to this ideological egalitarianism?

Colonel Batcheller: Men and women may be equal in the Declaration of Independence, but how many women play in the National Football League? College football? High School football? Last time I looked, men and women are different. And even if the differences created no performance advantages, the inescapable sexual dynamics inflict seriously disruptive forces on our coed organizations. The military exists to win wars, not to serve as an equal opportunity employer.

Crusade: Could you comment on the physical requirements of combat and are women capable of enduring it?

Colonel Batcheller: My experience was as an infantryman. Our world was somewhat different than that of a tank crewman or artillery officer. We had to be half beast of burden and operate far off the beaten track and beyond reach of reliable mechanical support. Conditions were primitive, quality of life non-exis-



A US Army soldier is dragged to cover after receiving simulated injuries during training.



Female Israeli infantry instructors prepare for a live fire combat exercise.

tent, exposure to the elements constant. What we had, we pretty much carried. Coverage of the wars of the last ten years has provided a good picture of the loads carried by individual soldiers during operations—loads increase when units have to relocate. Upper body strength and load-carrying ability are essential—the stronger and more enduring, the more valuable. We have never been able to reduce the individual soldier's personal load—it frequently exceeds 75 pounds, before you add a wounded colleague. Women in such an environment quickly become liabilities. Nor would they function well in the miserable living conditions, lack of privacy, absence of hygiene and so forth. It's a man's world.

Crusade: Are there emotional issues that need to be addressed?

Colonel Batcheller: There would be emotional issues for both sexes, and for the nation as a whole. This is something alien to our national character and hostile to our concept of civilization. The butchery of our wives and daughters and mothers would generate a national mood of sadness and shame. There has been no coverage of the killed and disabled women in Iraq and Afghanistan, even as we “celebrate” the male wounded warriors. We're proud of our fighting forces, but ashamed that they include women. Infantrymen would feel this shame tenfold—they can handle the butchery until it involves someone that reminds them of their kid sister.

Crusade: What should we expect from the enemy should a woman combatant fall into their hands?

Colonel Batcheller: History has answered this question. Human nature hasn't changed. Our enemies seldom start with our basic values, and combat is corrosive and de-humanizing. But, if we're comfortable ordering our women and girls into the explosive violence of the battlefield, why should we be upset if they are violated?

Crusade: Based on your experience, do you think our young servicemen could, over time, be trained to treat women troops the same as men?

Colonel Batcheller: No. Nor would women accept being treated as men. This issue becomes especially significant in leader/led relationships. Most men have serious problems subordinating to women in a neutral environment. This would only get worse in a masculine environment. Thinking we can eliminate or tame sex reflects colossal arrogance, or stupidity.

Crusade: Because this is such a politically charged issue, do you think some are afraid to express their honest opinion? If so, do you feel that this limits our ability to make the best choice for our national security?

Colonel Batcheller: Yes. The military is properly subordinate to civilian authorities. The Commander-in-Chief is the President, the rule writers and check payers are Congress. Most of us have trouble “taking on the boss”. In the military there are additional concerns about disloyalty, disobedience,

and insubordination. Additionally, the “pyramids” of these organizations are manned by ambitious individuals who generally want to keep their careers alive. Candor and honesty are dangerous, sometimes fatal. We have had four-star officers—generals and admirals, active duty and retired—publicly support the admission of homosexuals into the military, and the assignment of women into combat roles. None argued from military merit or advantage; it was the politically advantageous thing to do. Washington is a corrosive, disorienting environment. The major “players” are politicians, even if they wear a uniform. Very few leave Washington with more virtue than they brought in. Some go over to the dark side, most find reasons to justify not being contentious, or accept unsound policies after token opposition. Given the ignorance Congress and the President demonstrate about military matters, we should expect to observe respectful resistance from our military “leaders” with public examination of the objects of disagreement. For a host of reasons, we don't. National security suffers as it ultimately depends upon an educated citizenry. Don't believe anyone that says this is not a serious morale problem.

There is another major concern that is widespread, but difficult to isolate. Producing combat units—companies and battalions and squadrons and such—is a complex undertaking, and the primary business of the military. In the face of complexity the sacred tenet of KISS—Keep It Simple Stupid—is frequently invoked. Adding women to the mix creates frictions and burdens not only in the units where they mix, but in service-wide areas of personnel management, logistics, facilities, and administration; the more pervasive the mix, the more extensive the costs. All the Service academies have experienced sex-based scandals, and all services have been plagued with such misconduct, both in operational units and the support establishment. The cumulative cost of our coed military in time and effort is beyond calculation, but considerable. ■



COMMENTARY

The Syrian Frying Pan and the al-Qaeda Fire

BY JOHN HORVAT II

Syria Freedom

The media are all afire with sensational reports of Syrian atrocities and civilian casualties. There are calls for Western intervention to aid the opposition which are the latest protagonists in a new chapter of the “Arab Spring.” Syria is yet another opportunity to let democracy flower in the Middle Eastern desert.

Granted Syria’s President Assad and his Baath party are hardly the kind of people who deserve support of the civilized world. He is at best the predictable devil we know whose human rights record is horrific and whose ties with Iran are disturbing. Under his long and brutal rule, Syria has become a supply route for Hezbollah terrorists and poses a constant threat to Israel.

However, before the engines of war are unleashed against Syria, important questions need to be asked.

The continuing drama in Syria is a script that has been played before. The plot is familiar. Twitter-enabled grassroots revolt against decades-old Middle East dictatorships. Frustrated masses armed with cell phones occupy squares and towns. Ruthless armed forces and paramilitary thugs counterattack killing innocent civilians. Western arms and sanctions come to the aid of a ragtag opposition while Western money fills its coffers. Media hype reaches a climax. The dictator is overthrown. There is general rejoicing in the streets.

And then, the media lose interest and abandon the country for the next one. It is as if a media blackout descends upon the newly liberated country far more efficient than that of any dictator.

Before the final act of this tragedy plays out in Syria it would be good to ask what will happen after the curtain falls. What is in store for Syria when its “spring” ends and winter sets in?

The second act of this script, which the media do not broadcast, is disturbing. It runs more or less like this: The dictator is overthrown. The opposition splits into factions and divide up the spoils. Arms depots are despoiled and



An “Arab Spring” demonstration in Syria provides a media spectacle.




Will the media care about Syria after Assad is removed?

dangerous weapon systems go missing. Tribal groups assert their authority and fight with other tribal groups. Revenge killings and violence breaks out. Christians are persecuted and even martyred while their churches are burned. Organized Islamists and al-Qaeda groups maneuver and take key positions

in government and agitate for radical Islamist regimes hostile to the West.

Western advocates of this script deceive themselves into thinking this whole process is but an exercise, although a very messy one, in building budding democracies. They do not want to admit the fact that hostile and radical groups take advantage of the chaos generated by these uprisings to promote their agenda, cause instability and undermine any democratic action.

A sane foreign policy toward Syria should rewrite the “Arab Spring” script. The West cannot continue to lend its support to ragtag groupings that ultimately end up putting radical Islamists in power. It does no good to take people out of the Syrian frying pan and throw them into an al-Qaeda fire. ■



*Nobody builds castles when the enemy is attacking.
Fortifications are built during the intervals of war.*

IF YOU WANT PEACE, PREPARE FOR WAR

BY PLINIO CORRÊA DE OLIVEIRA

When we see those towering castles of the Middle Ages—erected on the border of Charlemagne's Empire, on the banks of the Rhine or the Danube, or even along routes within Spain by the troops of the Great Emperor to prevent the advance of the Moors—we have the impression that these castles are still throbbing from the battle! Their stones seem to throb like hearts!

Yet, men do not remember the lesson of foresight that they contain. What is that lesson?

Nobody builds castles when the enemy is attacking. Fortifications are built during the intervals of war.

And since those warriors of the faith were not a bunch of foolish optimists, they built their castles during peacetime in anticipation of future attacks.

These castles were works of peace, but peace geared for war! That is how we, children of the Church Militant, must be, engaged as we are in the most universal, terrible and holy of all wars, the counter-revolutionary psychological warfare to defend Christian Civilization peacefully and legally. Our doctrinal fortifications must be raised in peacetime. This is how we build our combative and splendid castles; in times of peace. . . but geared for the fight! ■