

May/June 2013

# CRUSADE<sup>®</sup>

MAGAZINE



TRADITION  
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*Saint John Ogilvie:*  
**HERO FOR  
OUR TIMES**

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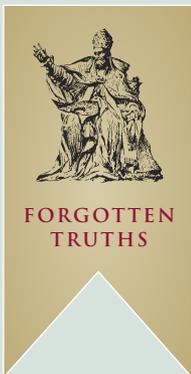
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## The Importance of Tradition

BY FATHER FRANCIS SPIRAGO



A Catholic and a Protestant were engaged in a disputation concerning the necessity of Catholic tradition, the handed-down beliefs of Catholicism. The Protestant maintained that the whole of divinely-revealed truth was contained in Holy Scripture; thus tradition was superfluous and valueless. "Give me your Bible," the Catholic said, "and I will prove to you that tradition cannot be dispensed with." Thereupon the Protestant brought out his Bible. The Catholic turned over the pages a while, then he said: "I meant Holy Scripture, if you please, not this book of fables."

"Fables!" the Protestant indignantly exclaimed, "why that is the Scripture." "How do you know that it really is Holy Scripture?" the other inquired. "I know it from my father," the Protestant replied "and all my forefathers who for eighteen centuries have venerated it as divinely inspired." "There," retorted the Catholic, with a smile, "after all, you are obliged to appeal to tradition, though at first you rejected its authority!"

If it were not for tradition, we should not know which books of the Scripture belong in the Bible. Saint Augustine remarks very justly, "I should not



recognize the authenticity of Holy Scripture if respect for the Church's authority did not require me to do so."<sup>1</sup>

Sacred tradition, Sacred Scripture and the teaching authority of the Church, in accord with God's most wise design, are so linked and joined together that one cannot stand without the others, and that all together and each in its own way under the action of the one Holy Spirit contribute effectively to the salvation of souls.<sup>2</sup> ■

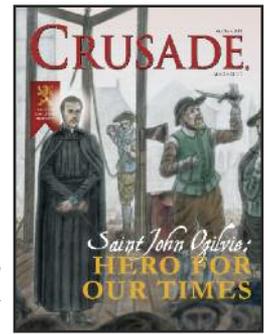
### Notes:

1. Adapted from Father Francis Spirago's, *Anecdotes and Examples Illustrating the Catholic Catechism*, (New York: Benziger Brothers, 1904), pp. 16-17.

2. Richard Broderick, *The Catholic Encyclopedia*, (Huntington: Our Sunday Visitor, 1976), p. 582.

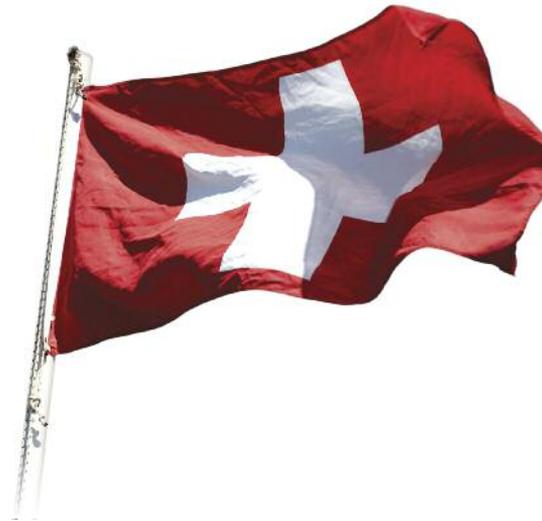
# CONTENTS

MAY/JUNE 2013



**Cover:**  
Drawing of St. John Ogilvie  
awaiting his execution  
by Alvaro Zapata.

<b>IN BRIEF</b>	<b>4</b>
<b>COMMENTARY</b>	
♦ Switzerland: Christian Sense Prevents Firearm Deaths	5
♦ U.S. Criminals Want Gun Control	5
<b>RETURN TO ORDER</b>	
The Marvelous World of Our Lady's Flowers	6
<b>COVER STORY</b>	
Saint John Ogilvie: Hero for Our Times	8
<b>ANF PROGRESS REPORT</b>	
♦ Spreading the Sacred Heart Badge	13
♦ America Needs Fatima's Goal for 2013	14
♦ Our Readers Write	15
♦ Cause of Our Joy	15
<b>COMMENTARY</b>	
"A Fire In My Chest..." From Shepherdess to Saint	16
<b>OPEN LETTER</b>	
Sheep Defending Sheep	17
<b>COMMENTARY</b>	
Taking a Stand for Life: How the Rosary Bolstered the Faith and Courage of Two Pharmacists	18
<b>INTERVIEW</b>	
Preserve Your Marriage and Your Children	20
<b>BACK COVER</b>	
Notre Dame Cathedral: A Thing of Perfect Beauty	24



**Page 5** A gun lesson from Switzerland



**Page 16** "A fire in  
my chest..."



**Page 17** Sheep without a shepherd



**Page 18** A modern moral  
battleground

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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

## The New Henry VIII

In one of the largest joint letters ever written, 1,054 British priests and thirteen bishops and other Catholic leaders warned that their Prime Minister, David Cameron, has become a modern-day Henry VIII because he shares the same desires to redefine marriage: “Henry VIII could have been forgiven for his adultery but he didn’t want to do that, he wanted to control marriage and redefine what was a marriage and what wasn’t.”

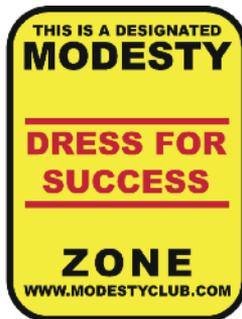


The letter condemns Cameron’s push for the legalization of “hate crime” laws and homosexual “marriage” as “severely restricting the ability of Catholics to teach the truth about marriage in their schools, charitable institutions or places of worship.”

## Teenager Promotes Modesty

Fifteen-year-old Saige Hatch is making a brave, public stand against immodesty. Tired of the revealing clothing of her fellow classmates, Hatch started “The Modesty Club” in South Pasadena, CA. “I noticed from elementary school to middle school, and now in high school a lot of girls were dressing immodestly,” she wrote on the club’s website. “I wanted to bring awareness and remembrance to the value of modesty.”

In an effort to get people to respect their bodies, Hatch wrote “we support the honor, dignity, and beauty every person is entitled to.” In December, Hatch received a commendation from Mayor Michael Cacciotti of South Pasadena, for her efforts in promoting modesty. Female and male Modesty Club members are asked to take a pledge at [www.modestyclub.com](http://www.modestyclub.com). The Club already has members in all fifty states and in fourteen different countries.



## School Board Bans “God Poem”

The Board of Education of West Marion, North Carolina recently denied a six-year-old’s right to mention God in a poem. The first-grader wrote a poem dedicated to her grandfathers, who served during the Vietnam War, to read aloud at her school’s Veterans’ Day gathering. “He prayed to God for peace,” she wrote of one of them, “he

prayed to God for strength.”

On hearing the girl’s poem, an angry parent contacted the Board of Education. School employee Chris Greene said, “When the parent demanded all mention of God to be removed from the program, the rights of another were stopped—the voice of a six-year-old girl.”

The school upheld the board’s decision to remove the mention of God from the poem, but the community was not happy with the situation. “America was founded on God and Jesus Christ, and our veterans went out and fought for us so we could have a free country,” said McDowell County resident Esther Dollarhyde, “but if we aren’t allowed to honor our veterans in the way that the children wish, America is lost.”

## Wisdom from a 12-year-old

While many anti-gun politicians capitalized on the deaths of the twenty children who perished in the Sandy Hook Elementary School shooting, a seventh grader, Max Goldstein, from Newtown, Connecticut came up with a response of his own. After hearing the news that the mass-murderer Adam Lanza spent hours playing violent video games, 12-year-old Max decided to toss his own violent video games and encourage his friends to do the same. He later created a student group called “Played Out” with the slogan “We choose not to play.” In response to why violent games were harmful, Max said, “All of them are kill[ing]. Just kill as many people as you can without dying yourself,” a fantasy which he says Adam Lanza “played out.”



## European Rejection of Homosexuality

Italian Prime Minister Mario Monti issued a statement in January declaring that, “the family should be made up of one man and one woman, and I consider it necessary that children should grow up with a mother and a father.” A rally in Paris, France for traditional marriage gathered 1.3 million and kept the center of Paris closed for most of the day. Two weeks later less than 120,000 demonstrated for same-sex “marriage.” Regardless, the French government legalized same-sex “marriage.” In the same month the Polish government rejected a proposed legalization of same-sex civil partnerships.

# Switzerland: Christian Sense Prevents Firearm Deaths

BY LUIS DUFAUR



While the possession of weapons, including for military use, is widespread in Switzerland, crimes with firearms are so few that there are not even statistics about them, the BBC reported. With a population of six million, the country has at least two million private firearms, including about 600,000 automatic assault rifles and 500,000 pistols.

Switzerland has a unique national defense system which it developed over many centuries as an authentic tradition. The country requires every man to belong to a regional militia and to receive training for a few days or weeks per year during almost his whole life. Between ages 21 and 32, men serve in the regular

troops and receive an M-57 assault rifle and 24 clips of ammunition they must keep at home. Later they become part of the regional militia, which also requires some training, in addition to keeping the weapons at home.

In addition to the government-provided weapons, there are almost no restrictions on gun exchanges. The government sells excess weapons to the public, especially when the army adopts new models.

Yet, in spite of the massive numbers and availability of firearms, crimes practiced with them are extremely rare. Mark Eisenecker, a sociologist at Zurich University, explains that firearms are “anchored” in Swiss society to the point that controlling them is not a problem or a public issue. Swiss reality proves that the possession of firearms is not the cause of the crimes committed with them, just as possession of a kitchen knife is not the cause of a bloody crime perpetrated with it.

A gun or a kitchen knife set is not the cause of the death carried out with it.

Several commentators believe that an explanation to the Swiss case is found in the fact that Switzerland lacks the social problems related to crimes with firearms in other countries. There is little drug consumption nor does it have near the urban decay found in other countries, even in rich industrial countries. Public buildings have little need for police protection.

A sense of collective responsibility dispenses with the need for gun laws. Furthermore, Switzerland has also preserved great familial, social and historic-cultural unity. From their earliest infancy, Swiss men and women are raised with the idea that firearms are made to defend their country.

These natural explanations acquired their present relevance after many centuries under the influence of Christian civilization, which profoundly shaped the soul of the Swiss people. The day this influence ceases under the blows of rampant secularism, Switzerland will also suffer from the ills of crime and state encroachment now plaguing de-Christianized countries. ■

## U.S. CRIMINALS WANT GUN CONTROL

Research conducted by Professors James Wright and Peter Rossi, funded by the U.S. Department of Justice, points to the armed citizen as possibly the most effective deterrent to crime in the nation. They questioned 1,874 felons serving time in prisons and found:

**81%** agreed the “smart criminal” will try to find out if a potential victim is armed.

**74%** felt that burglars avoided occupied dwellings for fear of being shot.

**57%** of “handgun predators” had encountered armed citizens.

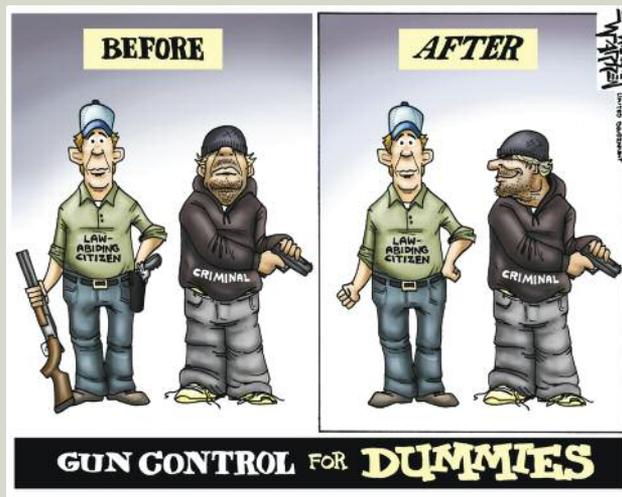
**40%** did not commit a specific crime for fear that the victim was armed.

**34%** of “handgun predators” were scared off or shot at by armed victims.

**57%** felt that the typical criminal feared being shot by citizens more than he feared being shot by police.

**88%** of criminals agreed with this statement: “A criminal who wants a handgun is going to get one.”

[www.leg.state.co.us/clics/clics2012a/commsumm.nsf/b4a3962433b52fa787256e5f00670a71/5de089825c00843e872579b80079912d/\\$FILE/SenState0305AttachB.pdf](http://www.leg.state.co.us/clics/clics2012a/commsumm.nsf/b4a3962433b52fa787256e5f00670a71/5de089825c00843e872579b80079912d/$FILE/SenState0305AttachB.pdf)



# THE MARVELOUS WORLD OF *Our Lady's Flowers*



**W**hile modern men look for happiness in instant gratification, there was once a time in Christendom when men believed happiness came from a true understanding of the order of the universe. They saw the universe as a great lesson book in which, through symbols, one could come to know, love and serve God. One beautiful and touching page in this book was their perception of flowers.

With great practical sense born of observation, people of those distant times believed flowers to be symbolic of virtues and qualities that ultimately reflected the perfections of God, but which could be seen more directly in that most perfect of all God's creatures—the Blessed Virgin. Flowers belonged to Mary, the Mother of God.

In those times when spiritual life and daily life were so intertwined, flowers were a veritable catechism for the faithful. Flowers transformed abstract virtues into easily understood symbols found in daily life and linked them to Our Lady, the perfect human model of Christian virtue.

Thus, there were at least a thousand flowers and herbs named after Our Lady, her qualities, and episodes in her life. In medieval times, each country circulated its own names and legends adapting to the local culture and flora. Art, poetry and literature celebrated this intimate link between flowers and the Blessed Mother. To better contemplate these marvels, there were enclosed "Mary Gardens" with those flowers and herbs that spoke of her to the faithful.

Some of the flower names make this link easy to trace. The marigold comes from the idea that this bright yellow flower is "Mary's Gold." Carnation is a corruption of the word "coronation" since

the flower was often used to crown statues of Our Lady. The herb rosemary is said to honor Mary, the Mystical Rose. "Lady's Slipper," like many other flowers that now begin with the word "lady," was originally "Our Lady's Slipper."

However, other flower names have not survived to our times. The lily of the valley was called "Our Lady's Tears," since from afar the white flowers seemed like tear drops falling. The humble, sweet violet used to be known as "Our Lady's Modesty." The enchanting forget-me-nots were reminders of the "Eyes of Mary." Even the lowly dandelion with its bitter-tasting greens came to be called "Mary's Bitter Sorrow." And the names go on and on, since nearly every familiar flower or herb known today had its equivalent Marian name.

Some flowers gained their name because they bloomed close to feast days. The snowdrop, for example, was called "Candlemas Bells" since it often bloomed early on Candlemas—the feast of the Purification. The Assumption lily bloomed near the feast of the Assumption. It represented Mary's immaculate purity, virginity and innocence that were rewarded by her assumption into heaven.

Of course, the rose came to symbolize Mary from the earliest times of the Church since it is a flower so rich in expression that it encompassed her purity, sorrow and glory. Numerous varieties of rose are associated with the Blessed Mother: the Rose of Sharon, the Christmas Rose, and the Scotch Rose. A collection of roses in a garden was called a rosarium. Later, a collection of Hail Mary prayers became known as a rosary.

From this vision of flowers came lore and pious legend full of innocence and wonder. Legend has it, for example, that the tiny flower, columbine,





sprang up wherever Our Lady's foot touched the ground when on her way to visit her cousin Saint Elizabeth and was thus called "Our Lady's Shoes." It was said the carnation (also called "Mary's Love of God") first appeared when it sprang from the tears of the Blessed Mother that fell upon the ground upon seeing her Son carry the Cross. The lily, it was said, was originally yellow and came from the sorrowful tears of Eve upon being expelled from paradise. When Our Lady stooped to pick a lily, the lily became white and fragrant. It is told that the stars of the heavens came down to earth in their desire to glorify the Christ Child in Bethlehem and planted themselves around the manger as radiant buttercups.

While such stories were but mere legend, they spoke of great truths. They served to enchant, instruct and inspire the faithful to greater devotion and love of God. They made more human that tender connection between the Blessed Mother and fallen humanity. In this way, common flowers

united all in virtue, speaking through poetry and song to saint and sinner, rich and poor, old and young, learned and ignorant.

Such was the marvelous world of Our Lady's flowers that we have lost. It is but one of many pages of that great lesson book where even the most common things in creation were a source of simple joys accessible to all. Indeed, even sorrow in this vale of tears was made meaningful and beautiful.

For our sad days, it is a lesson for us. If we are to return to some kind of order, it must not have as its basis the sterile statistics of a society where money alone rules. It cannot have as its foundation the frenetic intemperance of rushed lifestyles. Such things lead to frustration, not happiness.

Doubtless we must provide amply for material needs. However, this order should have as its aim the desire to understand the meaning of things by seeking out their final and highest causes, which is called wisdom. In an order based on wisdom, men derive great happiness in naturally seeking God or the likeness of God in all things—even in common flowers. ■

## How to Restore the Economy and the American Soul

*Return to Order: From a Frenzied Economy to an Organic Christian Society—Where We've Been, How We Got Here, and Where We Need to Go* by John Horvat II

Backed by 20 years of prayer and study, scholar John Horvat II reveals the root cause of our economic meltdown. Coining the term "frenetic intemperance," he pinpoints the disorder in souls that drives unrestrained consumerism and throws the economy out of balance. But *Return to Order* shines best in its sublime description of the solution: organic Christian society.

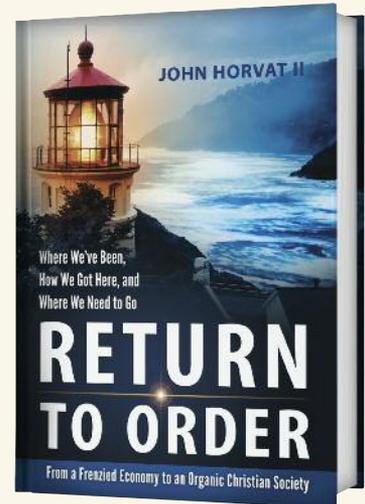
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# Saint John Ogilvie: HERO FOR OUR TIMES

BY NEIL MCKAY

*“In times of great crisis there are two types of men: those who are overwhelmed by the crisis and those who resist the trend of events and so change the course of history.”*

—Prof. Plinio Corrêa de Oliveira

**“REFORM THE CHURCH!”**

**“MARRIED PRIESTS NEEDED!”**

**“70% OF CATHOLICS DENY REAL PRESENCE!”**

**“SECRET LIVES OF PRIESTS!”**

**“SCANDAL IN THE VATICAN!”**

**“BISHOPS DISSENT FROM PAPAL AUTHORITY!”**

**“UPDATING CATHOLICISM!”**

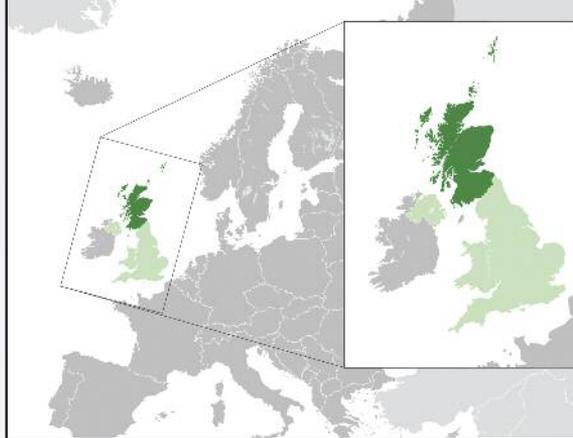
Are these the headlines that every 21st century Catholic has become accustomed to reading? Do they fill our hearts with sorrow and despair, as they would if it were our own mothers being maligned? Well, you may be surprised to discover that these same sensationalized headlines would be equally familiar—and heart rending—to any 16th century Catholic. Then, as now, the Bride of Christ was being tested in the fires of scandal and dissension, blasphemy and outright revolt. It was from such confusion and perplexity that God chose to raise up the hero of our story, Saint John Ogilvie, born in the year of Our Lord 1579 on the windswept highlands of Scotland.

Our story begins with the Papal Schism (1378 to 1417) which the Scottish Crown took advantage of to gain control of ecclesiastical appointments within the kingdom. Right away, the State’s usurpation of Church authority should sound familiar to the reader’s ears. This led to the placement of clients and relatives of the king in key positions, including James IV’s illegitimate son Alexander, who was nominated as Archbishop of Saint Andrews at the age of 11, increasing royal influence and also opening the Church to accusations of bribery and favoritism.

In a similar way, laymen with no vocation were given charge of monasteries, and the revenue that

came with it. These bishops and abbots in turn appointed clients, friends, and their own sons, born to secret wives, to offices in the church, none of whom had any desire to spiritually feed the flock which materially fed them. As a result, when the Protestant Reformation happened in 1517, sparked by the posting of Martin Luther’s Ninety-Five Theses, only two of the eleven Scottish bishops were considered “papists,” five were indifferent, and four supported the pseudo reformation. A large proportion of priests who denied Rome’s authority became protestant ministers. Being “reformed,” they could now openly live with their secret wives, living in the same house and working in the same church in which they had formally been priests.

The better informed of the lay people and priests fled to the continent, or practiced their faith in secret. Many lay people, while children of the Church through baptism, had been abandoned through lack of apostolic care, and had also been victim to years of lying propaganda financed largely by Protestant England. Courage however comes from conviction, and being uneducated by the Church, they lacked the knowledge that forms convictions. An example of this lack of conviction was reported by the Jesuit priest, Fr. John Leslie, in 1628: “At the time of the change of religion. . . few Catholics had the courage to confess themselves openly. . . it became customary with Catholics to attend heretical worship on stated days; and once a year, though they did not actually receive what is called the Lord’s Supper, they pretended to do so. . . lifting the bread to their lips, they secretly let it fall to the ground. . . and they did not feel that in doing this, they were doing anything wrong. . . taking advantage of some of the remissiveness of some of the priests, who did not reprove this detestable insincerity and impiety as they should have done.” We might say that these poor souls rep-



A map showing the U.K. in green with Scotland in dark green.

resent those in our opening quotation “who are overwhelmed by the crisis.”

This was the Scotland that Saint John Ogilvie was born into.

### Saint John Ogilvie—Early Life

His father was a wealthy Calvinist laird, the Scottish term for “landowner” or “lord.” His mother was a faithful Catholic whose two brothers had joined the Jesuits one year before his birth. She died when John was three years old. His father remarried a woman named Mary Douglas. Though she was a Calvinist, she did not have the fanatical hatred of the “old faith” which many of her co-religionists had. She heard the tales about how good the Protestant Reformation was, born in opposition to the abuses of the Catholic hierarchy and priests. . . and yet, and yet. . . the silent witness of those lovely ruins, the noble schools and hospitals spoke to her soul. . . they spoke of men who loved their neighbor as themselves. . . and how many Protestants now possessed one-time church property, their new faith and prosperity inextricably mixed! O what confusing times!

Young John pondered on these thoughts, too. When he turned thirteen his father sent him to the continent to continue his education, which John saw as an opportunity to find answers to the many questions that troubled his soul. Travelling through the Low Countries, through France, Germany and Italy, he observed many Protestant and Catholic peoples, he asked many questions, he studied, he reflected and he prayed. It may also be believed that his Catholic mother, absent from him for over a decade, now exerted her influence on his soul from a greater vantage point than that of any earth-bound mother.

This journey brought him face to face with two particular passages of the Holy Scriptures that had a direct influence on him. The first was from 1 Timothy 2:4, “God wishes all men to be saved and to come to an acknowledgment of the truth.” Being blessed with a keen intellect, John recognized immediately that this Scripture discounted completely the Calvinist doctrine of predestination,

which taught that salvation was only for the elect. What an absurdity!

The second passage of scripture—the final nail in the coffin of his Calvinist upbringing—was from the Gospel of Saint Matthew 11:28, “Come to me all ye that labor and are burdened and I will give you rest.” With this, John saw that only the sacraments of the Catholic Church could give rest to the soul and the grace necessary for men to have true charity for one another.

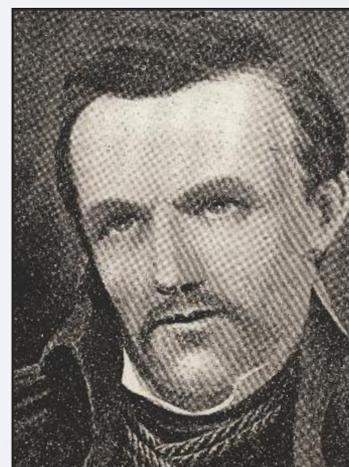
### Conversion and Vocation

Thus convinced, John, now aged seventeen, was received into the Church—and the Scottish seminary—in Louvain, in 1596.

His studies later took him to another center for exiled Scots, under the Benedictines, in Germany. Here, he heard the call to arms, the summons to spiritual warfare, sounded by none other than Saint Ignatius Loyola, founder of the Society of Jesus, otherwise known as the Jesuits.

On November 5, 1599, John entered the Jesuit novitiate at Brunn in Moravia. This was indeed hallowed ground, sanctified first by the unassuming steps of another famous Jesuit, Saint Edmund Campion. A mere quarter of a century previous to our hero’s entrance to the same college, Saint Edmund Campion had prepared for his glorious mission, which ended in his winning the crown of martyrdom.

After eight years of arduous study in England and a firm grounding in Catholic doctrines, which he would later defend with his life, John journeyed to Paris with his uncle, his mother’s brother, Father John Elphinstone, where he was ordained a priest.



Saint John Ogilvie was ordained a priest in Paris in 1610.

### Land of His Birth

Meanwhile, the situation in Scotland was becoming even more precarious. Although Catholicism had been outlawed since 1560, protestant King James VI of Scotland was aware of the large numbers of noblemen and commoners who were still loyal Catholics, and was wary of offending them. When Queen Elizabeth I of England died in March 1603, however, James lost no time in rushing off to England, eager to claim the crown and the power that came with it. Having secured the English throne, he declared: “We have no need for papists now!” It was then that the persecution of Catholics began in earnest. In 1611, the two Jesuits remaining in Scotland were pulled from the field by their superiors because of pressing danger.

From the safety of Paris, the noble heart of Fr.

John Ogilvie beat with an enthusiastic desire to return to the battle for souls in Scotland. In early 1612, he wrote to his superior asking to be sent to Scotland, but was told the dangers were still too great. He would have to wait. He waited until September of that same year, and then wrote again. What he lacked in patience, he made up for in perseverance. Having received no reply for one month, he waited until October, and then wrote again. Finally, in the summer of 1613, Fr. Ogilvie received the letter he had been waiting for, sending him to the spiritual “front lines” in Scotland.

A short while later, Fr. John Ogilvie took up the alias of John Watson, a horse trader, and arrived in Scotland. Fr. Ogilvie ministered to Catholics in his

From April until October, 1614, Fr. Ogilvie travelled between Edinburgh and Glasgow, selling few horses, but, by teaching the perennial truths of the Church and administering the sacraments, he confirmed the Faith of many, and brought many back to the Catholic Church.

### Betrayal

Every hero needs an antagonist, and Fr. Ogilvie had Allan Boyd, a traitorous informer. This other “Judas” told the Protestant Archbishop Spottiswoode about the “papist priest” working under his nose. Pretending that he wanted to be reconciled to the Church, Boyd arranged to meet Fr. Ogilvie in Glasgow. The trap set, Boyd and the Archbishop’s henchmen captured Fr. Ogilvie.

On being dragged into Spottiswoode’s house, Fr. Ogilvie was struck on the face by the Archbishop. Spottiswoode proclaimed: “You are overbold to say your masses in a reformed city.”

Fr. Ogilvie retorted “You are more like a hangman and not a bishop in striking me.”

This was the beginning of a calculated attempt to break down the resistance of Fr. Ogilvie, which lasted for six months: October 5, 1614 to March 10, 1615.

Interrogation followed interrogation, debate followed debate, but Fr. Ogilvie and his ever-present wit always triumphed. Spottiswoode was determined to make an example of this papist priest, and contacted King James about the matter. The king agreed that the priest should be further “examined.”

### Bribery and Torture

Getting nowhere in his attempts to physically break our hero’s resolve, Spottiswoode began a more psychological approach by offering him the Provostship of Moffat. As chief magistrate of a wealthy Scottish burgh, Fr. Ogilvie would be guaranteed a good income, plus a noble wife, and gifts from the king, if only he would turn Protestant. Fr. Ogilvie refused.

The next ploy was an attempt to break his mind. Four men were assigned to enter his cell and prevent him from sleeping. Day and night they kept him awake, pinching and pricking him every time his eyes closed. By the fifth day, the points of their daggers were needed to rouse him. Doctors came, and allowed the torture to go on. When the daggers failed to rouse him, the guards would lift him to his full height, and then drop him to the ground.

By the eighth day, even this failed to rouse him, so they resorted to dragging him around the floor. On the ninth night, the doctors said he wouldn’t last more than three hours. Finally he was left in peace to sleep. After only a day to recover, he was once again brought to trial. To the utter surprise of



Above: The Scottish Highlands.

Right: A double sketch depicting the crisis of Faith in Scotland during the beginning of the 17th century when Catholic priests changed their cassocks and became Protestant ministers.



beloved Highlands for six weeks, and then tackled Edinburgh, the seat of Calvinism, the veritable “lion’s den” if ever there was one. Having a secret list, he visited many Catholics, administering the sacraments, as well as words of encouragement and hope.

Wishing to pass on some important and confidential information personally to Fr. Huntly, his superior, Fr. John Ogilvie went first to London and then over to Paris. Fr. Huntly upbraided him for leaving his mission without permission, and sent him back to Scotland, travelling this time with two fellow priests, Fr. Moffat and Fr. Campbell.

all, Fr. Ogilvie was as defiant as ever, and answered their questions boldly and intelligently.

### Tried for Treason

King James had been following the case intently, and now sent a series of questions for the Jesuit to answer, all linked to the false teachings on the "divine right of kings" which James espoused.

Fr. Ogilvie, knowing that an honest reply would bring death, bravely gave answers that were in line with Church teachings. On receiving the answers, King James ordered that he be found guilty of treason, and sentenced to be hanged and quartered.

Three hours later, our saint was led out to the gallows. Thousands crowded around the scaffold. Two ministers accompanied him. Fr. Ogilvie, taking the opportunity to play the interrogator as a way of educating the crowd gathered to watch his execution, asked the two ministers of the King in a loud and clear voice, "What did you say I could have if I change?"

Excited by what they perceived as a triumph for Protestantism, the ministers repeated the offer of the Provostship of Moffat.

"What else?" replied Fr. Ogilvie, as he climbed the steps.

"A noble wife, and presents from the king," they announced optimistically.

But having reached the top of the stairs, his feet firmly planted on the platform of the scaffold upon which he could only expect torture and death, he boldly and loudly exclaimed, "What does it profit a man if he gains the whole world, and suffers the loss of his soul?"

Taken aback and not yet willing to relinquish his prey, one of the ministers asked, "Aren't you afraid to die?"

Looking out over the crowd and employing for one last time the wit that had served him so well, Fr. John replied, "In so good a cause I am no more afraid to die than you are of the dishes when you go to supper."

Taking his rosary from his pocket, he threw it into the crowd. The rosary landed in the hands of Duke Jean de Eckersdorff, a Hungarian Calvinist who was touring Scotland at the time. Duke Eckersdorff later stated "abruptly the Catholics rushed upon me asking for the rosary, so that, to avoid being overwhelmed, I was obliged to throw the rosary from me." Duke Eckersdorff later converted, saying "I ascribe my conversion to nothing other than that rosary. If I could acquire it today, I would give much gold for it, and I would not exchange it for gold."

Saint John Ogilvie's last words were, "If there be here any hidden Catholics, let them pray for me, but the prayers of heretics I will have none."

The hangman pushed him off the ladder, and as



Statue of Saint John Ogilvie, Sacred Heart Church, Edinburgh. The saint used civilian clothes in order to hide his identity.



A large tower stands on the place where Saint Ogilvie was executed.

he swung, jumped down and, contrary to custom, tugged sharply at his legs and swiftly ended the agonies of slow strangulation.

From the crowd, there was no shouting of jubilation at the death of a traitor. The officers at the execution sensed that what had been done had shocked the onlookers deeply.

Without carrying out the brutal sentence of quartering, the hangman and his assistants placed the body in a coffin and it was buried quickly in the burial ground reserved for those who died of the plague.

### Aftermath

So here we have the story of Scotland's only canonized post-reformation Catholic martyr.

But was one martyr enough for Scotland? Or was one martyr too much? Both questions could be answered in the affirmative. One was enough to reawaken Catholic sentiment in souls, and one was too much for the Protestants to cope with.

For the Protestant authorities, observing studiously the attitude of the crowd before, during and after the execution, the conclusion was worrisome.

The crowd obviously contained many, many Catholics. The story and example of Saint John Ogilvie's courageous martyrdom would be told far and wide, and could embolden Catholics to continue to resist the new religion, or inspire others to come back to the Faith.

In truth, the Catholics weren't afraid. No more Catholics were publicly martyred, not because there were too few of them, but because there were too many of them, and, being a martial people, the fear of an uprising against Protestantism was an all too possible reality.

Other captured priests over the next decades were either exiled or, like Fathers Ryan, Devoir and Munro, rather than facing public trial, were put into prison and left to die. Their silent martyrdom ended in dark prisons, unseen by men, but each one witnessed in heaven by God, His angels and His saints!

“The blood of the martyrs are the seeds of the Faith.” After our hero’s crown of martyrdom was secured, Catholicism was bravely and loyally protected in the Highlands. There was even a secret seminary built there where over a hundred young men were trained to be priests.

### Following Saint John Ogilvie

This harrowing account of torture and martyrdom may well be too high and bloody a bar for a 21st century Catholic to want to reach. But Holy Mother Church assures us that sanctity takes many forms. It is enough to retain the noble title of “Catholic” to be like those in Ezekiel 9: 4-6: “God instructed the cherubim to pass through the city and mark a cross upon the foreheads of those who SIGH AND GROAN OVER ALL THE ABOMINATIONS that are committed in it.” That cross was to be a sign of protection against the chastisement to be dealt out by the cherubim to follow.

In this time in which we find ourselves, a time not so unlike that of the hero of our story, may the

example of Saint John Ogilvie embolden us to step out of our comfort zones to defend the unborn and traditional marriage. Let us emulate his disdain for human respect and conduct ourselves in modesty, clean speech and healthy living, though we may lose the false friendships of some in so doing. May Our Blessed Lord give us the same quick wit and eloquence of speech He gave to Saint John when it comes time to speak out against blasphemy and the culture of death that at times seems to press in on every side. Though our modern martyrdom be unbloody, it is no less dangerous, as it is not our bodies but our very souls that are racked with cowardice and indecision.

“Blessed martyr, thy example will our strength in weakness be!” ■

*Saint John Ogilvie, martyred at the age of thirty-six, is the first Scottish saint since 1250. He was canonized in 1976. His feast day is March 10.*

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#### BIOGRAPHICAL NOTES:

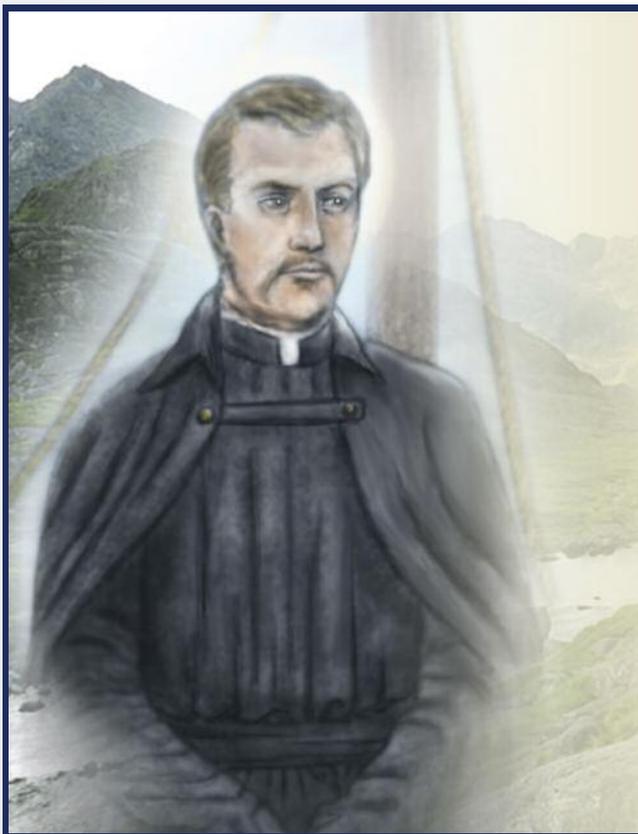
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On the battlefields of Scotland in the hour of victory,  
There was heard the cry of heroes, “Ogilvie an Ogilvie.”  
Gallant son of gallant fathers, it was thine as theirs to fight,  
But with gates of hell contending, thou didst die for truth and right.  
Blessed martyr, thy example will our strength in weakness be,  
Hear our cry in times of peril: “Ogilvie an Ogilvie.”

By the scaffold all undaunted, strong in grace we see thee still,  
Looking up, serene and smiling, with a firm, unconquered will.  
It is thy bright hour of triumph, like Our Lord on Calvary’s cross,  
Victory is thine in dying, endless gain in seeming loss.  
Blessed martyr, thy example will our strength in weakness be,  
Hear our cry in times of peril: “Ogilvie an Ogilvie.”

Blessed Martyr, hear thy children, be our guide and show the way.  
Make us strong and keep us steadfast in the warfare of today.  
Looking down from heights of glory, see in us thy kith and kin.  
Teach us thy strong trust in Jesus, that we too may victory win.  
Blessed martyr, thy example will our strength in weakness be,  
Hear our cry in times of peril: “Ogilvie an Ogilvie.”

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“On the Battlefields of Scotland” is a common church hymn in Scotland written by Mother W. Long RSCJ (unknown century).

# AMERICA NEEDS FATIMA®

May/June 2013

PROGRESS REPORT

## Spreading the Sacred Heart Badge

BY GARY ISBELL

This June, the month of the Sacred Heart, America Needs Fatima will launch a Sacred Heart Badge campaign with the intent of flooding homes across America with these blessed badges. The mailing, which will be sent to over 100,000 people, includes three badges: one for the addressee, and two to distribute.

In 1676, Our Lord Jesus Himself introduced the devotion to His flaming Heart to Saint Margaret Mary Alacoque, a French nun of the Visitation. He promised, "I will bless every house in which an image of My Heart shall be exposed and honored." He also revealed His wish that people not only have a picture to venerate in their homes, but also carry a small picture with them.

When the Sacred Heart Badge was first presented to Blessed Pope Pius IX in 1870, he exclaimed, "This is an inspiration from Heaven. Yes, from Heaven," and proceeded to grant the badge a blessing for all time so that subsequent badges need never be re-blessed by a



Front and back of the Sacred Heart Badge. America Needs Fatima distributed close to 320,000 badges.

priest. He then added, "and I want Satan to be unable to cause any harm to those who wear this badge."

The badge was adopted by the great Catholic resistance movements, such as that of the Chouans against the French Revolution, Andreas Hoffer's Tyroleans against Napoleon and the Cristeros against the anti-Catholic Mexican government in the beginning of the twentieth century. The Cuban Catholics facing Castro's firing squads also had a



Two Cristeros on horseback. The Cristero War (1926-1929) was an uprising against religious oppression by the anti-Catholic Mexican government. The badge of the Sacred Heart was in popular use amongst the Cristeros. Their war cry was "Viva Cristo Rey!"—long live Christ the King!

great devotion to the Sacred Heart of Jesus and died crying, "Long live Christ the King!"

With a history such as that of the Sacred Heart Badge, ANF's Director Robert Ritchie could not help but be enthusiastic about spreading this devotion in America today, so in need of Divine aid. Indeed, what better token of Faith and Divine protection could we wish for America? ■



# AMERICA NEEDS FATIMA'S GOAL FOR 2013: 10,000 PUBLIC SQUARE ROSARY RALLIES!

To solve our growing economic, social, moral and spiritual troubles, more people are turning to the supernatural for solutions. That's why the idea of holding a Rosary in a public place is becoming increasingly popular. We are following the Fatima message of prayer, penance and saying the Holy Rosary of the Blessed Virgin Mary.

The Public Square Rosary Crusade has grown year after year; beginning in 2007 with 2,107 rallies to 2012 with 9,077 rallies. Our goal for 2013 is 10,000 Rosary Rallies. The more Rosary Rallies we have, the more Rosaries will go up to Heaven in the form of supplications to Our Blessed Mother and Her Divine Son for America, so much in need of conversion.

If you have not yet registered as a 2013 Rosary Rally Captain, please call Francis Slobodnik at 866-584-6012 and find out how easy it is to gather some of your friends and hold a Public Rosary Rally.

To learn more about becoming a Rosary Rally Captain, go to [www.ANF.org/2013Captain](http://www.ANF.org/2013Captain)



## Our Readers Write...



What you are doing to bring people closer to the Sacred Heart of Jesus is truly wonderful. I made my consecration to the Sacred Heart in 1941 along with every other student in every Catholic school in San Francisco. I sincerely wish you much success,

*I.M., Los Altos, California*

Thank you for the Sacred Heart badges you sent. On behalf of the many troops who benefited from your generosity, I would like to say thank you. You helped many men and women, some of whom were in very dangerous situations. I have had the opportunity to travel extensively throughout the eastern part of Afghanistan and I have met many heroic men and women. It is a great honor to bring the Sacraments to Catholic soldiers in harm's way. Sometimes I encounter troops who have not seen a

priest for many months.

I have heard about and personally witnessed many selfless acts of great love, most of which the world will never know about. Please continue to pray for these great Americans and pray for peace.

Thank you again for your kindness, May God Bless you.

*J.P., Catholic Military Chaplain, Afghanistan*

I thank you very much for sending me the information on the enthronement of the Sacred Heart in every home. I know from experience what this devotion to the Sacred Heart can do for a couple. There are so many divorces and remarriage in our parish alone it is clear that we need this devotion.

*C.L., Jackson, Louisiana*

Thank you for the Sacred Heart consecration. It came on a very dark, stressful day—His timing is impeccable.

*J.H., Tucson, Arizona*

I am ordering 40 Sacred Heart Badges for distribution in my Knights of Columbus Council. They are such a fine reminder to increase our individual prayer lives and have the benefit of calling for a priest should a debilitating accident befall one of our members.

*J.M., Marshall, Texas*

To order your free Sacred Heart Badges, call 888-317-5571.



## GUSTODIAN'S CORNER Cause of Our Joy

BY BEN BROUSSARD

We are well aware that Our Lady is constantly working and spreading her graces as we travel to homes with the statue of Our Lady of Fatima. On a recent visit in southern Texas, we were surprised to see Our Lady's visit to one household as the culmination of a beautiful story of grace, nine months in the making.

Our hosts had gathered friends and neighbors from their small town on a sunny afternoon to welcome the statue of Our Lady of Fatima. As the program progressed, the lady of the house asked to tell a story about a certain grace she had received. Two years ago, her daughter had suffered a miscarriage in her first pregnancy, which had a devastating effect on the family. This past year, the same daughter again became pregnant. However, rather than rejoicing, the family was apprehensive due to what had happened previously. Our hostess then explained how she and her husband vowed to take a dozen roses at the beginning of each month of the pregnancy to Our Lady's shrine at the local parish, asking the Queen of Heaven for a safe delivery. Upon hearing the story, the town florist took great care



Ben Broussard, a Fatima Custodian crowns the statue of the Pilgrim Virgin of Fatima.

to make an extra-beautiful bouquet in honor of Our Blessed Mother.

For nine months, the couple was faithful in bringing the flowers and asking Our Lady's powerful help. To their great surprise, the final time coincided with our visit with the statue of Our Lady of Fatima. Our hostess cried tears of joy in telling the story, honored to have such a clear sign of the intercession of the Mother of God. She then said that the doctors all reported a healthy pregnancy, and the child was due any day. The last bouquet of roses was placed at the feet of the statue of Our Lady of Fatima in thanksgiving for a healthy pregnancy and their soon-to-be-born grandchild.

We later learned that a healthy boy was born two days after the visit. Not only did Our Lady grant new life to a family who was so eager to welcome it, but she also restored the hope and strengthened the faith of this family and all who were gathered to share their joy. This easily brought to mind one of the beautiful titles of Our Lady from the Litany of Loreto: *Causa Nostrae Letitiae*, Cause of Our Joy. May Our Lady bring to the fullness of joy all who invoke her with confidence. ■

■

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

# “A Fire In My Chest...”

## FROM SHEPHERDESS TO SAINT

BY ANDREA F. PHILLIPS

Visiting Fatima years back, preparing to work on my children’s book *Jacinta’s Story*, the tiny town of Aljustrel gave me a glimpse into the personalities of the three small seers, Lucia dos Santos, and Francisco and Jacinta Marto.

I will never forget emerging from the tiny, white-washed cottage that had been Francisco and Jacinta’s home and seeing the last of their living brothers leaning against a wall, available for souvenir photos. He was a man outside of modern time, unsophisticated, direct and simple, a man “of the earth,” still untouched by the complications of industrialized civilization.

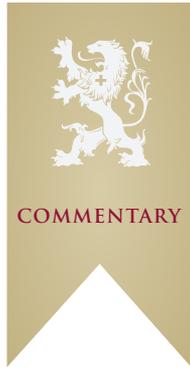
This is how Jacinta, her brother and cousin, must have been—even more so. There was nothing remarkable about this man, peering at me shyly from under his brow, just as there must have been nothing extraordinary about the little shepherd girl whom Pope John Paul II declared “Blessed” in May of 2000, and who looks at us just as shyly from under her brow in her photos.

Pictures and descriptions of little Jacinta show us a pretty, spritely, charming girl who at times, according to Lucia, was a bit sulky, and “the sweetest of his children” in the words of her father, “Ti” Marto.

We get a glimpse of a sensitive, affectionate child when, at age five, she cried bitterly on hearing about the sufferings of Christ, and promised not to make Him suffer anymore.

We sense her contemplative nature when we read of her calling the moon, “Our Lady’s lamp.”

And we meet the little Portuguese “hostess” when, at age seven, at the first apparition, on May 13, 1917, she shyly



asks Lucia if they should share their lunch with their heavenly visitor.

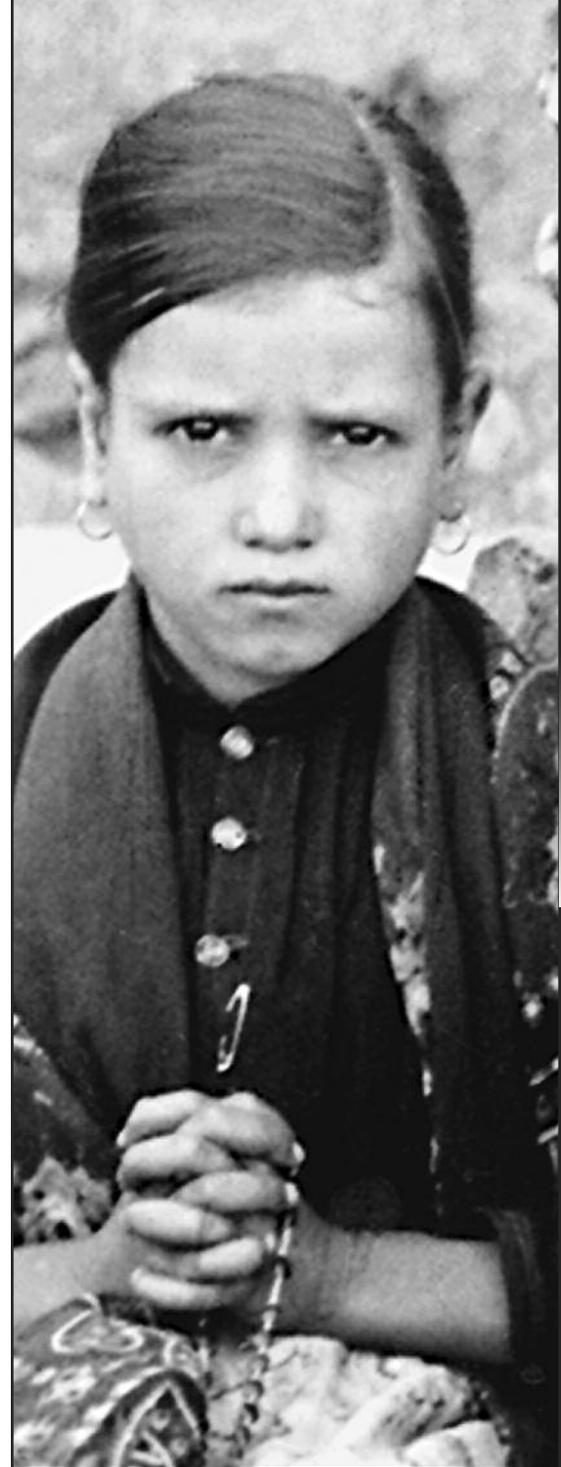
We also glimpse the pristine innocence in the small oval face of the pictures, coupled with an almost disconcerting directness and strength in the brown eyes—eyes that seem to see “beyond,” for indeed they had had a glimpse of Heaven and Hell.

In the second apparition of June 13, the Blessed Virgin said that she would soon take Francisco and Jacinta to Heaven. In the vision of July 13, they were shown a terrifying scene of Hell, in which they saw, immersed in a huge fire, innumerable souls like “burning embers.” This vision coupled with Our Lady’s moving plea, “Pray for sinners, many go to Hell because there is no one to pray for them,” lit in the innocent girl’s heart a fire of love for God and souls.

Between the great graces of Our Lady, the knowledge that she was not destined to remain long on this earth, and the thirst to save as many “poor sinners” as she could, Jacinta forgot the world, and for four short years lived only to please God, her “Lady” and to help souls make it to that Heaven she had been promised.

Jacinta’s natural sensitivity and affectionate disposition were sublimated into that burning charity that renders all sacrifice small and all effort easy. Lucia writes in her memoirs how Jacinta never tired of telling Our Lord and Our Lady how much she loved them. She once said, “I have a fire in my chest but it doesn’t burn me.”

This inward “fire” fueled her on until her death of tuberculosis just shy of her eleventh birthday, alone in a hospital in Lisbon, which last sacrifice she em-



Blessed Jacinta Marto, 1910-1920.

braced for her beloved “sinners.”

Despite her youth, in the words of Pope John Paul II at her beatification on May 13, 2000, “She could well exclaim with St. Paul: ‘I rejoice in my sufferings for your sake, and in my flesh I complete what is lacking in Christ’s afflictions for the sake of his body, that is, the Church’” (Col 1: 24).

In four short years the little Portuguese girl had gone from carefree shepherdess to heroic saint. ■



OPEN LETTER

# SHEEP DEFENDING SHEEP

## *Catholic Students at Boston College Ask Fr. Leahy to Reconsider Allowing The V-Monologues*

BY JOHN RITCHIE

Hats off to Chris Canniff and his team of writers over at *The Observer* at Boston College, a conservative, Catholic student newspaper. Earlier this month they wrote an open letter to the president of Boston College, Fr. William Leahy, S.J., asking him to reconsider the appropriateness of allowing the sinful V-Monologues play on campus. Eve Enlser, who is pro-abortion, wrote the play.

This articulate letter is signed by the two students:

“Dear Fr. Leahy,

“The Women’s and Gender Studies Program’s recent production of *The V-Monologues*—a play that has been widely performed on Catholic campuses despite its controversial exploitation of human sexuality—undermines the mission of this university as a Jesuit, Catholic institution of higher learning. The play’s immorality and concomitant affront to our religious principles regarding the dignity of the human person, especially in relation to the female body, are an overwhelming cause for concern.

“Having viewed the play ourselves, we have come to the conclusion that the campus of a Catholic university is not the appropriate venue for such a production. We respectfully request that you again examine this issue, for we are aware that this play has been performed on this campus for the past ten years and, therefore, presume that you have made prior evaluations of it and are thus familiar with its contents.

“Two points of particular concern to us, among the very many problematic components of the play, are (1) the radical reduction of the female person to her sexual organs and (2)

the lauding of the statutory rape of a sixteen-year-old girl as not simply good, but in fact salvific and heavenly for her. In the light of recent Church history, it is incomprehensible how a play that praises sexual intercourse involving a minor can be permitted to continue on this campus.

“We now leave you to consider these words of the Servant of God, Pope Paul VI:

*“We take this opportunity to address those who are engaged in education and all those whose right and duty it is to provide for the common good of human society. We would call their attention to the need to create an atmosphere favorable to the growth of chastity so that true liberty may prevail over license and the norms of the moral law may be fully safeguarded.*

*“Everything therefore in the modern means of social communication which arouses men’s baser passions and encourages low moral standards, as well as every obscenity in the written word and every form of indecency on the stage and screen, should be condemned publicly and unanimously by all those who have at heart the advance of civilization and the safeguarding of the outstanding values of the human spirit. It is quite absurd to defend this kind of depravity in the name of art or culture or by pleading the liberty which may be allowed in this held by the public authorities (Humanae Vitae, 22).”*

This open letter received public support from The Most Rev. Timothy P. Broglio, J.C.D., Archbishop for Military Services, (BC ‘73). Other backers include two priests, Boston College Prof. Peter Kreeft and dozens of prominent faculty members, alumni, and students. Never-

theless, the play went on.

“We have received no response from Fr. Leahy despite having also privately emailed him directing his attention to the letter on our website,” the Editor-in-Chief of *The Observer* at Boston College, Chris Canniff, told TFP Student Action.

According to *The Observer*, the filthy play was co-sponsored by ten Boston College academic departments, including the departments of Sociology, English, History, and Communications.

What causes most concern is the fact that Catholic students, studying at a Catholic university, who defend Catholic moral teaching, are ignored or even ridiculed for their faithful position. Yet, those promoting infidelity seem to enjoy free license.

“I have been the victim of much backlash from the student body on Facebook and also in the comments section of our website,” said Canniff. “I have been called sexist, misogynistic, ignorant, stupid, close-minded, and a f\*\*\*\*\* moron among other such insults. We are facing a hostile student body and the apathetic administration.”

Clearly, faithful Catholic students have a good fight on their hands. Please pray for all the brave students at Boston College who are defending the truth.

If you wish to contact Fr. Leahy and ask him to cancel any forthcoming plans to host *The V-Monologues* in 2014, please contact him here. (Be polite, yet firm)

Fr. William P. Leahy, S.J.  
President, Boston College  
18 Old Colony Road  
Chestnut Hill, MA 02467  
617-552-3250  
william.leahy@bc.edu



# TAKING A STAND FOR LIFE:

## How the Rosary Bolstered the Faith and Courage of Two Pharmacists

BY JOE BOLLIG

**I**t had been weighing on the hearts of Dan and Mary Sutherland for years: Should we stop selling contraceptives?

To do so could cause a lot of trouble. The Sutherlands are small business owners, not activists. “How could we do that?” Dan recalls thinking. “We’d be jeopardizing our livelihood. And is it our place to thrust this upon our public?”

The Sutherlands, both pharmacists and members of Christ the King Parish in Topeka, Kansas have owned a pharmacy in St. Mary’s since 2004. Their dual mission has always been to care for their family—and their customers. And that was what they thought they were doing.

But that persistent doubt kept coming back, and they wondered if they really could reconcile their Catholic faith with selling contraceptives. “We compartmentalized our lives,” explained Dan. “We regularly attended Mass, sent the kids to Catholic school, and followed natural family planning in our personal lives. But in our business life, our pharmacy was dispensing contraceptives.” “As pharmacists, it was so troubling,” said Mary. “We both knew that all contraceptives could be abortifacients.” The Sutherlands might have continued to straddle the fence if they had not received motivation from an

unexpected source—their daily family rosaries.

In 2007, the Archdiocese of Kansas City in Kansas and the Diocese of Kansas City-St. Joseph cosponsored a living rosary rally in Kauffman Stadium, the home of the Kansas City Royals in Kansas City, Missouri. As part of that effort, families were encouraged to pray the rosary together for the success of the living rosary rally. The rosary had played a part in the conversion of Dan, who had been raised a Missouri Synod Lutheran, but became a Catholic in 2003. “It really just has helped us with so many graces and has brought Christ and His Church to the center of our married life and our family life,” said Mary.

Soon, the Sutherlands discovered that the strength and unity that grew out of their bolstered prayer life helped them address their inner conflict. “Before we began praying the rosary, occasionally the thought [of their contraceptive dilemma] would come into my mind, and honestly I’d push it out fast,” said Mary. “It was a threat to our livelihood,” said Dan. “It was fear. What would [discontinuing the sale of contraceptives] do to our business, our livelihood, our professional lives—if we say we’re not going to do that?”

Would they alienate their customers? Would there be legal ramifications? They had already taken several steps to make theirs a “pro-life pharmacy.” Wasn’t that enough?

The Sutherlands decided no, it wasn’t. “Doing the will of God, whatever that was, became more important to both of us—regardless of the cost,” said Mary.

The Sutherlands took a big step forward in 2011 when they contacted the National Catholic Bioethics Center in Philadelphia. “When we talked to [staff bioethicist] Father Alfred Cioffi, we told him, ‘Here we are. This is our business. What do we do?’” said Dan. “We thought we’d get a ‘do this’ and ‘don’t do this’ answer. We didn’t get that at all.”

Rather than an easy, black-and-white answer, Father Cioffi walked them through the issues and



Dan and Mary Sutherland in their pharmacy in Topeka, Kansas. Their smiles are characteristic of those who have fought the good battle and done the right thing.

Joe Bollig@TheLeaven

the Church's teachings, to help them form their own consciences.

Father Cioffi gave them six steps for discernment. The last was to find out if Kansas has conscience protection laws in place for pharmacists in their situation. Their progress was halted again in January 2012 when they discovered that Kansas had enacted only very limited conscience protection laws. "That was a huge thing for Dan, because he's the primary breadwinner for the family," said Mary. "What do we do now?"

They continued to pray and trust that God would show them the way. Then, only a month later, Mary received an email from a friend, who knew nothing of their struggle.

The email was from Kansans for Life. They urgently needed medical professionals to testify at a hearing before the Kansas House Judiciary Committee for expanding conscience protection for Kansas pharmacists, nurses and doctors. They told God they would do whatever He asked, so this came like a tap on the shoulder. How could they say no?

"We're thinking this is part of the answer to our prayers, and Kathy Ostrowski [of Kansans for Life] said to me jubilantly, 'You're an answer to our

prayers,'" said Dan. "I sat down that night, said a prayer to the Holy Spirit, and typed out my testimony."

His testimony, and that of many others, contributed to the passing of the Healthcare Rights of Conscience Law in Kansas. It was signed by Gov. Sam Brownback in June 2012.

The Sutherlands then explained in letters to customers that they were making a business decision not to sell contraceptives. On July 1, the St. Mary's Pharmacy truly became a part of the culture of life. July 1 came and went—and nothing much happened. "I had two or three people ask me," said Dan.

But for the Sutherlands' faith life and consciences, the impact has been tremendous. "We had to come to a point in our lives where we could say, 'What if we lost our house and business because of this decision?'" said Dan. "And we got to the point where we could say, 'It will be OK. If we do lose it all, so be it. But we're living according to our faith life,'" he added. ■

This story was first published by *The Leaven*, the official newspaper for the Archdiocese of Kansas City in Kansas. Reprinted with permission ©TheLeaven.

## Will America Needs Fatima be there for our grandchildren?

Like Mr. and Mrs. Jay Duncan of Conyngham, Pa., many want America Needs Fatima to be around for their grandchildren... and beyond. So, please consider making a charitable bequest to America Needs Fatima when you write or amend your will.

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Mr. and Mrs. Jay Duncan

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### OPTION 2

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

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INTERVIEW

# Preserve Your Marriage and Your Children

**D**r. Peter C. Kleponis, Ph.D. is a family psychologist with fifteen years of professional experience, specializing in marriage and family therapy, pastoral counseling, resolving anger, men's issues, and pornography addiction recovery. He is a Licensed Clinical Therapist and Assistant Director of Comprehensive Counseling Services in West Conshohocken, Pennsylvania. Dr. Kleponis holds an M.A. in Clinical-Counseling Psychology from LaSalle University and a Ph.D. in General Psychology from Capella University. He is a regular guest on EWTN and Relevant Radio. His latest book *The Pornography Epidemic, A Catholic Approach* addresses the growing problem of pornography, a subject upon which numerous colleges, seminaries, religious communities, dioceses and parents' groups have asked him to give conferences.

*Crusade:* What is the main reason for separation and divorce?

**Dr. Kleponis:** Selfishness. Usually, someone is not thinking about the other spouse or the family but only of what they want and what is going to make them happy. It can be bad behavior, substance abuse, pornography, extramarital affairs, reckless spending of money or any one of these things.

I tell couples when they come in here, "if you want to have a happy life, you've got to have your priorities straight. It has to be: God, marriage, children, career and lastly everything else including self." A lot of people will put the self first. In our society we have a tremendous problem with narcissism, especially with younger people, and it's only getting worse. Unfortunately, this is tearing apart marriages.

*Crusade:* What steps can be taken before marriage to make the marriage work well?

**Dr. Kleponis:** First, in the Church we need good marriage preparation programs. Some churches insist on a six-month marriage preparation. All of them should.

Parents also need to give their children a Catholic understanding of what marriage is all

about. It's about coming together, it's about drawing closer to God, but it's also about bringing up children and a family. It's not about what am I going to get out of it. Marriage is a wonderful vocation that should bring lots of joy and happiness, but that only comes from giving.

Couples also need to recognize that marriage problems don't start the minute they say "I do." They have to see, "what did we bring into the marriage or what are some of the wounds that we're bringing in: the problems, hurts, betrayals, or anger from our old families." We all have baggage, and it doesn't mean we're coming from bad families, it means we're coming from human families. You have baggage, I have baggage and everybody has it.

Couples need to discuss and work on the baggage.

I'll give you a good example: two very good friends of mine both came out of divorced families. When they got married they knew that this was a disadvantage. But they made an effort to work on it; to really be open and honest with each other about the wounds and the background they brought into the marriage, realizing that "yes, we have to work on trust, we have to work on feelings, we have to work on forgiveness." And, today they have a wonderful marriage.

*Crusade:* The most popular page on



Kenneth Murphy of *Crusade Magazine* interviews Dr. Peter C. Kleponis, Ph.D. a licensed clinical therapist and marriage counselor in the Comprehensive Counseling Services, West Conshohocken, Pa.

www.MaritalHealing.com, your website, deals with controlling spouses. What is the problem and what is the solution?

**Dr. Kleponis:** Anytime you see a person who's extremely controlling, what you're really seeing is a scared, wounded little child. For this person the world is a very scary place and the only way that makes him or her feel safe and secure in that world is to be in control of everyone and everything. Because, if you're in control, guess what? There are no surprises. Your world is exactly the way you want it to be, and it's safe. And God help anybody who threatens your control, for what they're really doing is threatening your safety.

So why is it that they feel so weak and vulnerable in the world? Again it goes back to the family origins and baggage. From the minute we're born we have a need to feel safe and secure in the world, and this safety initially comes from our primary caregivers, our parents and later from our friends. But what if things happen in your life where that sense of safety and security is either damaged or maybe it does not develop fully to begin with? Traumatic events can damage a person's feeling of safety and security; and when they get into a marriage they want to feel very safe and very secure. They want to control. The solution to this problem is recognizing the problem and its source, which will definitely involve counseling.

*Crusade:* As a Catholic psychologist, could you talk about the importance of prayer in marriage?

**Dr. Kleponis:** Prayer in marriage is so important. I view marriage as a triangle: husband and wife at the bottom and God at the top. As you move closer to God, you move closer to each other and vice-versa. With prayer you realize, "God has brought us together and there's a purpose here, we have a mission to help each other, raise our children, and get everyone to heaven."

Because we're human there will be challenges and struggles in our marriages but with prayer God will help and give joy as well. I've worked with couples that have had tremendous obstacles in their lives, tremendous challenges, and yet they are very happy and very joyful because they know that God has a purpose for them.

Plus, if we're going to live on this planet with all its hurts and wounds, we need to go to the ultimate Physician; we need Him. Psychology is just a tool, that's all it is. God is the one Who does the real healing. He is the one Who gives healing and hope.



One of Dr. Kleponis's specialties is dealing with addiction to pornography, an evil causing far more destruction than what is apparent.

*Prayer in marriage is so important. I view marriage as a triangle: husband and wife at the bottom and God at the top.*

*Crusade:* Many times the father is the one who neglects prayer the most. What can wives do in this situation?

**Dr. Kleponis:** Wives need to impress upon their husbands that they are the head of the household. They are the spiritual heads who set the example especially for the boys. If dad's not going to pray, they may pray because mom wants them to pray but once they become adults and out of the house, do you think they're going to do it then? No.

Fathers are also role models for their daughters. Does he want his daughter to marry a man who prays, a man who's a good Catholic? Then he has to be the example of the man that he wants her to look for.

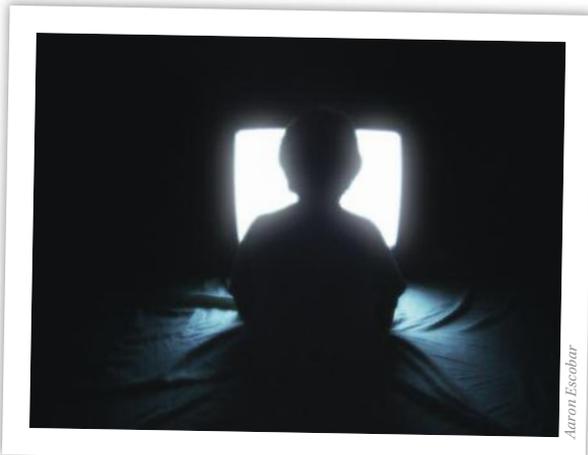
I often tell men, "It may seem like your kids are totally ignoring you, or you're just a major embarrassment to them or whatever your excuse is, but behind the scenes, in the back of their minds, these kids are taking notes. As the husband, you have to be the leader, provider and protector of your family. You have to lead by example: as provider, you must provide a good moral foundation; as protector, you should be protecting their faith in order to protect their future."

*Crusade:* You wrote a book entitled *The Pornography Epidemic: A Catholic Approach*. Do you have tips for parents who want to preserve their children from pornography?

**Dr. Kleponis:** Yes, but to do this I divide children up into two age groups, and there's a reason for this. Today the average age of when a child first encounters pornography is eleven. Up until the age of eleven—we need to protect kids; they should not see it, they should not have to encounter it at all. Eleven or older, we have to prepare the kids; because they are going to go out in the world and they will encounter it.

For children eleven and younger:

You must monitor all media that enters the home: newspapers, magazines, catalogs, television, internet, music videos, video games, any type of media that enters the home, you have to moni-



Dr. Peter C. Kleponis cautions parents and alerts them to have no illusions on how easy it is for their children to find pornography. He advises, "You must monitor all the media that enters the home."

tor and get rid of anything that's suggestive.

You have to be careful of your kids' friends. Who are they playing with? What are they doing at their friends' houses? You need to make sure that their friends' parents are also vigilant about protecting them from this stuff.

You need to monitor and limit all screen time. Television screen, computer screen, iPad, tablet, cell phone—limit it. I'd say for kids no more than two hours of screen time a day, that's enough.

You need to teach kids to come to you if they ever see someone who is not appropriately dressed, whether it's a live person or an image somewhere. When they come to you, thank them for coming to you, but then you find out where they saw that image, and then you make sure they don't see it ever again. So if your son says, "yes, it was over at Billy's house, we were online," then

maybe you need to talk to Billy's parents, and maybe your child should not go to Billy's house for a little while. Make sure of that; you really need to protect them. Protect their innocence, protect their faith. Kids need to be kids.

When it comes to the internet—this is the big issue—you need to monitor all internet use everywhere. You never leave a child alone with the internet—it's like leaving them with a perfect stranger. And even with the internet you need to have an internet-locking service to block out all inappropriate content. The one I recommend is called [www.CovenantEyes.com](http://www.CovenantEyes.com). Even with that you still don't leave them alone with a computer; you never do that because it is not foolproof.

For children eleven and older:

Because kids eleven and older will eventually encounter pornography, they need to be trained to reject it. Even children who come from well-protected homes need to and I'll give a good example why.

I'm working with a 22-year-old young man just out of college who's struggling with a very severe pornography addiction. He grew up in a very good Catholic home; very good strong moral values, very good strong spirituality, home school, everything. He never knew pornography existed. Then he went off to college with his own laptop and Wi-Fi and he went crazy. He discovered it and he didn't know what to do and so he got entrenched in the addiction.

Parents have to warn them about pornography and give proper relationship advice. It doesn't have to be a sexual topic. Pornography is a drug; it's an addictive substance that will ruin lives, that's how you have to approach it.

But you cannot only address the dangers of pornography, you have to teach what is a healthy relationship and what is healthy sexuality. It is like fire; if you use it the right way it is wonderful; it's warm, it's life-giving. If you use it the wrong way, you're going to get burned; pretty bad too. Both sides have to be addressed.

For teenagers I don't recommend a blocking system. Instead I recommend an internet accountability service which does not block anything but instead sends an e-mail report to the parents if any questionable websites are accessed. Again

*You must monitor all media that enters the home: newspapers, magazines, catalogs, television, internet, music videos, video games, any type of media that enters the home, you have to monitor and get rid of anything that's suggestive.*

www.CovenantEyes.com will do this service and it will monitor everything from the computer to the cell phone.

This is going to do a few things. First of all, it's a good deterrent; the teenager knows that mom and dad are monitoring everything. Second of all, it's going to get them into the habit of not going into inappropriate websites in the first place.

Your child will protest, "Oh you don't trust me," but you should respond, "Listen, it's not you that I'm worried about; I'm worried about the pornographers, who spend a lot of money sneaking into young lives. I don't want them sneaking in."

Now, even with the accountability service, again you still need to limit the screen time and what I tell parents is that at a certain time at night, maybe nine o'clock at night, you collect all the gadgets, you turn them off and you lock them up: the cell phone, the tablet, the laptop, everything. Lock it up. Because if you don't these kids will be on all night long.

Again, the computer should be in a public area and the kids should never isolate themselves with any kind of electronic device. In other words, your son should not be alone in his room with the door closed with the laptop or a tablet or cell phone even if he says he's doing homework—no way! Any use of these electronics should be out in the open, where everybody can see. They're not bad kids; but the internet is where they can get into trouble. Do not let them isolate themselves with it.

Teenagers should also be taught modesty in dress and behavior. You have to tell the girls, "If you really want to be attractive to the right type of men, don't appear scantily clad; instead look classy." This does not mean you walk around looking like some kind of puritan or like a Muslim woman covered head to toe, but let's be reasonable. You can be attractive and look very classy at the same time; and that's what's going to attract the right type of men.

And for the boys you have to say, "Listen, women are not out there to be objectified; these are children of God, you have to treat them as such and respect them."

More steps can be found on our website [www.IntegrityRestored.com](http://www.IntegrityRestored.com) but these are the main things we need to do to protect our children.

*Crusade:* If a couple needs help, what issues should they go to a priest for and what issues should they go to a therapist for?

**Dr. Kleponis:** I don't think there's any issue to draw a line on. I think really it's up to the priest to



know what issues are beyond his scope. For those he will refer the couple to a therapist. And the opposite is also true. The therapist will refer a client back to a priest regarding issues of a purely spiritual nature. I did this after a couple asked how to raise their children in the faith. But as far as the couple goes, they can go to either one. The key thing for them is that they do talk to someone to get help.

*Crusade:* Should a couple be careful in picking a therapist?

**Dr. Kleponis:** Very careful. Very, very, very careful! Unfortunately, the field of secular psychology is dreadfully amoral. For example, if a couple comes in because the husband is having an extramarital affair, the therapist might turn to the wife and say, "Is this problematic for you?"

Well, for us as Christians that's a no brainer; but a secular therapist might say, "Well, if it's not a problem with your wife then it's not a problem at all, go ahead with your affair." There's no moral compass, there's no foundation for what is right and what is wrong.

Here at [www.MaritalHealing.com](http://www.MaritalHealing.com) we work with couples from all over the country; we work with them in person, by phone and by Skype now. But I tell couples who want a local therapist, "if you are Catholic find a good Catholic therapist, not in name only but a good solid one who follows the teachings of the Church and has a good moral compass. If you can't find that, find a good solid Christian therapist with a good solid moral foundation."

[www.CatholicTherapists.com](http://www.CatholicTherapists.com) can help people find a therapist in their area. It's a new site with only 165 therapists listed, but thankfully it's growing and expanding. ■

# NOTRE DAME CATHEDRAL

—A THING OF PERFECT BEAUTY—

**A**mong the cathedrals of France, Notre Dame de Paris shines in its perfect proportions, achieving an edifice at once delicate as lace, and strong as a battleship.

Approaching the façade, deep archways—belying the depth of the walls—greet the visitor. Again, the arches are massive, yet the intricacy of sculpted scenes make for the finest “stone-lace.”

Though the two front towers rise impressively, they were never completed. The advent of humanitarian renaissance cut short the development of the medieval gothic style, leaving out, in the case of Notre Dame, the ascending conical caps.

Still, between the towers, a glimpse of the needle spire ending in a marvelous cross provides a backdrop of weightless grace, breathtaking in its upward thrust.

Gracious and light, Notre Dame is also a fortress that expresses the plenitude of the medieval spirit: sacred, hierarchical, orderly—at once serious and sweet, strong and delicate, noble and refined.

Every aspect of Notre Dame Cathedral speaks of the Catholic ideals of Truth, Virtue and Beauty, which ideals, steeped in the

blood of the Lamb, hone the hard stone of fallen human nature into a thing of beauty, into a thing of holiness reaching for Heaven.

There is something exultant, something of the glory of the Resurrection of Our Lord Jesus Christ in the triumphant air of Notre Dame. ■

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Written by Andrea F. Phillips,  
inspired on comments by  
Prof. Plinio Corrêa de Oliveira.

