



March/April 2002

CRUSADE[®]

MAGAZINE

America Longs for Chivalry



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Read how a young boy,
born in the early 1900's,
became the *Crusader of
the 20th Century*

“Prof. Plinio Corrêa de Oliveira ranks among the clear-sighted minds that perceive, with an almost painful sharpness, the metamorphosis underway in today’s society, whose final features one cannot foresee.”

Georges Bordonove,
French historian and member
of the Academie Française

The *Crusader of the 20th Century*, by Roberto de Mattei, is the first complete study of the life, thought and action of Plinio Corrêa de Oliveira. Considered by many as one of the greatest Catholic figures of our time, he traversed the twentieth century in defense of the Church, Papacy, and Christian civilization.

The life of Prof. Corrêa de Oliveira spanned the century from 1908 to 1995. His first and most prized title is “Roman Catholic,” and it was as a man of faith that he confronted the harrowing events of the twentieth century. With spoken and written word, on the field of action, and in his personal life, Plinio Corrêa de Oliveira lit the way through a dark century.



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Plinio Corrêa de Oliveira***
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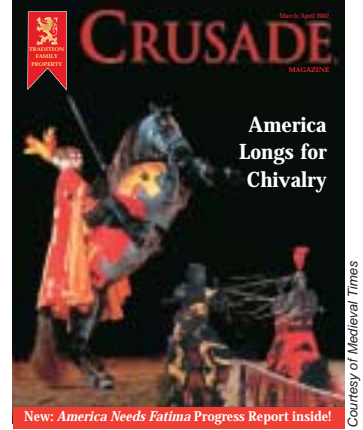
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“O ye that love the Lord, see that ye hate the thing that is evil.”	

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Cover: Medieval tournaments held by Medieval Times in Lyndhurst, New Jersey



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Page 3 Catholic prince tours the country



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The battle between good and evil begins early

CRUSADE

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The American TFP

The American Society for the Defense of *Tradition, Family and Property* (TFP) was founded in 1973 to confront the profound crisis shaking the modern world. 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 has inspired the formation of other autonomous TFPs in 26 countries across the globe, thus constituting the world's largest anticommunist and antisocialist network of Catholic inspiration.



TFP
VIEWPOINT

The Enemy Within

BY JOHN HORVAT II



We know the Taliban and al-Qaeda terrorists, the radical Islamic fundamentalist and the suicide bomber. September 11 has engraved these images of the enemy all too well in our minds.

However, as we contemplate the next phase of the war on terrorism, there is a subversive side of our enemy we do not know well.

This enemy works from within.

He is inside traditional Islam and undermines its structures. His eclectic style defies modern labels. His profile challenges our stereotypes. His methods are unorthodox and unpredictable.

His goal is revolution, the overthrow of the present social structures and the establishment of something entirely new.

We cannot view him as a terrorist without ideology or write him off as a mere religious fanatic. This enemy, revolutionary Islam and especially its "Islamist" movements, has a unified doctrinal core, and a unique and electrifying mystical vision. It is organized and operational.

These are not mullahs isolated from a corrupt world. Rather, they are versed in our

"Twenty-five planes should have hit it [the Pentagon]."

— **Leonardo Boff**

languages, attracted to our technology and even imbued with our ways.

Embittered by real and imagined grievances against the West, these are forlorn children of modernity united in a rejection of popular culture and consumerism. However, they are only too willing to live in and use our own culture in their *jihad* against the philosophy, political institutions and values of the vaguely Christian West.

Ironically, these same militants also mobilize their own tradition against itself. They have developed an a-historic *sharia*, or "sacred law," to fit their new ideology. These politicized but not necessarily pious malcontents freely interpret the Koran to suit their struggle with modernity which they see as an extension of the age-old clash with Christian civilization.

Thus, our enemy does not seek to go back to a historical past. Hiding behind appearances to the contrary, they have actually destroyed traditional hierarchies, tribal structures and ancient customs in countries where they now rule such as Iran, Iraq and Sudan.

Indeed, using modern technology, radical Islam aspires to a coming Islamist society. This enemy dreams of a new world aborning, based on a yet "purer," more "authentic" form of Islam.

Roger Garaudy, the French Marxist theoretician turned Moslem, expressed it well: "Islam needs to become again an Islam of the poor against an Islam of the princes and ulema who make it the 'opium of the people.'"¹

Claiming to be neither capitalist nor communist, Islamist society is a markedly egalitarian and even anarchical third way. To quote the often subtle writings of Islamist theoretician and "prophet" Sayyid Qutb, the Islamist seeks an entirely new order where authority is leveled and subject to Allah alone: a state where there is "no sovereignty except God's, no law except from God, and no authority of one man over another, as the authority in all respects belongs to God."²

In fact, Islamism represents a turbaned version of the radical utopian ideas that so plagued the troubled twentieth century. Our enemy is a vocal minority that has succeeded in putting many in Islam at the service of a confusing mixture of Marxist economics, anti-Western politics and postmodern angst.

It seeks to pit a "poor" and "oppressed" Islam against the industrialized secular West in a global class struggle that threatens to escalate and intensify.

However, this clash finds resonance beyond Islam's domain. And with this, the danger is compounded.

It resonates among jetsetting anti-globalists who wander about the globe clamoring against "neo-liberalism," American "terrorism" and consumerism.

It resonates among liberation theologians who have set Latin America aflame with their gospel according to Marx. Brazilian Leonardo Boff, a founder of the movement, recently exclaimed: "I think it very little that one plane hit the Pentagon. Twenty-five planes should have hit it. We must destroy the whole Pentagon."³

It resonates with the anarchist fanning anti-American sentiment in Europe or the professor railing against Western values in academia.

It resonated at the recent World Social Forum in Brazil with shouts of "Another world is possible!" amid banners with hammer and sickles and posters of Che Guevara.

In combating our enemy in the war against terrorism, we would do well, then, to expose the Marxist global class struggle of our adversaries both within Islam and the West and their increasingly united front to destroy what little remains of Christian order. ■

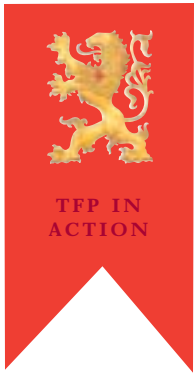
Notes:

1. Roger Garaudy, *Mi vuelta al siglo en solitario* (Barcelona: Plaza & Janes Editores, 1991) p. 358.

2. Sayyid Qutb, *Milestones* (Delhi: Markazi Maktaba Islami, 1995) p. 44.

3. "O Nobel de Leonardo Boff," *O Globo*, Nov. 10, 2001, p. 6.

The present article was published in *The Washington Times*, March 7, 2002 and in *The Wanderer*, March 28, 2002.



Prince Bertrand

Speaks on Leadership and Faith

BY THOMAS J. MCKENNA

As part of the American TFP's lecture series Prince Bertrand of Orleans-Braganza recently undertook a tour of American cities that included St. Louis, Missouri, and New Orleans and Alexandria, Louisiana. He spoke about the importance of Catholic leadership in society and visited with Catholic and civic leaders. Prince Bertrand bears the title of Prince Imperial of Brazil, being the brother and heir to Prince Louis, the present head of the Imperial House of Brazil. Both Prince Louis and Prince Bertrand are distinguished members of the Brazilian Society for the Defense of Tradition, Family and Property (TFP).

Upon his arrival in St. Louis, (which is named after Prince Bertrand's direct ancestor, St. Louis IX of France) the prince was interviewed on a local Catholic radio program, WYRT's *The Pilgrim's Path*, where he spoke of the ideal Catholic society. The next day, after meetings with local leaders, he delivered a speech to 80 friends and supporters of the American TFP at a dinner hosted

in his honor at the Norwood Hills Country Club.

Prince Bertrand, speaking at the Pius XII Library of St. Louis University, addressed over 150 people on the topic of "The Cross and the Crown," an event co-sponsored by Friends of Vieilles Maisons Françaises. In this speech, he described the symbolism of the cross atop the crowns of kings. This reminded all earthly monarchs that they are accountable to God, from Whom their authority comes.

This symbolism has its roots in medieval Christendom, as do many good institutions of our days. Built during that period were many hospitals and universities, great cathedrals and palaces. People from diametrically opposite ends of the ideological spectrum have attested to the marvels of the Middle Ages, as exemplified by Leo XIII's encyclical *Immortale Dei* and even Karl Marx's *Das Kapital*, which referred to that time as a "golden era of the proletariat."

Prince Bertrand concluded by showing



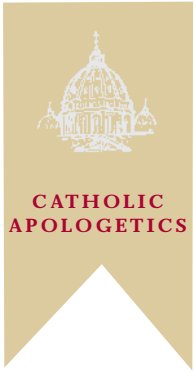
Prince Bertrand speaks on the "Cross and the Crown" to a packed auditorium at St. Louis University.

that the key to a truly Christian civilization is the practice of virtue. Our Lord mandated the Apostles, and through them all Catholics, to spread virtue, saying to them, "Going therefore, teach ye all nations" (Matt. 28:19). Through spreading this virtue, they worked towards fulfilling the words of the Our Father, "Thy Kingdom come, Thy Will be done, on earth as it is in Heaven."

After leaving St. Louis, Prince Bertrand traveled to several Louisiana cities where he spoke to distinguished crowds and was the guest of honor at a number of receptions. Among these was the Latin American Diplomatic Corps of New Orleans. Meeting in the St. Joan of Arc room of the city's Plimsol Club, Prince Bertrand addressed the diplomats on the future of Latin America and pointed out its importance as a bloc of Catholic influence. He also discussed the threats of Communism and Marxist guerrilla movements presently looming over Latin America. At the close of the luncheon, the key to the city of New Orleans was presented to Prince Bertrand on behalf of the mayor. ■



In Saint Louis, Prince Bertrand toured the Busch family's Grant's Farm in a carriage pulled by the famous Clydesdale horses of the Anheuser-Busch Brewery.



Should Infants Be Baptized?

BY RAYMOND DE SOUZA

The Cathedral Parish Forum in Perth, Western Australia, provides an occasion for young folks of the Archdiocese to ask any questions they like about the Catholic Church. It was at the end of one such discussions that the fundamentalist chap popped his head out of the crowd and asked: 'Why do you Roman Catholics baptize infants? Not having reached the age of reason, babies are too young to accept Jesus in their hearts as their Lord and Savior. Aren't you just wetting their little heads for no purpose?'

I decided to leave the issue of "head-wetting" for another time. Every parent knows that the baby needs a bath from time to time — but surely the question was not about that.

"Mark 16:16," the young chap went on, "says 'he that believes and is baptized, shall be saved.' Babies cannot believe. How can they be baptized and saved? Belief is the first step, baptism and salvation follow. Please explain."

His head went down again as fast as it had popped up.

"If you are correct in your understanding of Mark 16:16," I said, "then you must conclude that children who die before the age of reason, around 7 years of age, cannot enter the kingdom of God, even though they be innocent of any personal sin. Heaven would not be a place for children."

His head popped up again, but before he could utter anything, I said, "Please let me finish. Then you can counter-argue."

The little head disappeared once more.

"The problem with this reasoning is that it is flatly denied by Our Lord Himself.

Remember when they brought children to Him so that He might lay His hands on them in prayer, and the disciples rebuked them for it? Jesus said, 'Suffer the little children, and forbid them not to come unto Me, for theirs is the kingdom of heaven' (Matt. 19:14-15). He specifically wants the children brought to Him. But you keep yours away."

I expected the head to pop up again, and as surely as death and taxes, it did: "But He

Why do you Roman Catholics baptize infants? Not having reached the age of reason, babies are too young to accept Jesus in their hearts as their Lord and Savior.

said nothing about baptizing them, did He?" Down it went, once more.

I began to like the chap. His argumentation seemed incisive, clear, and objective, intellectual qualities in short supply these days. I went on: "Not specifically, but there are other Bible texts in which God wants us to bring our little children to Him. Let us see a few examples."

1. Newly-born baby boys were covenanted to God

"In the Old Testament, every little baby boy

was to be circumcised a mere eight days after being born. The child was covenanted with God from that early age. No decent Hebrew ever questioned God that the baby was too young and that it might be better to wait till the boy reached the age of 18 to decide for himself whether to accept the Lord in his heart as his personal Lord and Savior. They were commanded by God to covenant their children, and those who did not were in evident disobedience to God's explicit will."

"God took infant circumcision so seriously that He nearly killed Moses for having left his son uncircumcised. Read about that in Exodus 4:24-26."

I waited a second or two to allow the idea to sink in. "Can you imagine? God trying to kill the great Moses for having disobeyed this law! You know, of course, that Jesus Himself was circumcised in infancy in obedience to God's commandment (Luke 2:21). Hence, your argument that one must reach the age of reason to believe and be baptized into the covenant with God has no scriptural foundation."

Again, the human periscope came up: "That was the Old Testament. In the New, these things have been abolished." Out of sight once more.

2. Baptism is the circumcision of the New Testament

"Not really. Circumcision was but a pre-figure of baptism. Baptized Christians are 'circumcised' in the new covenant with God, not merely as a people, like the Hebrews, but as a Church, the Mystical Body of Christ. Saint Paul states it quite clearly: "You are cir-

cumcised with circumcision not made by hand, in despoiling the body of flesh, but in the circumcision of Christ; buried with Him in baptism' (Col. 2:11-12)"

"Of course!" I continued. "Jesus came not to destroy, but to fulfill, to bring to perfection. That's why the early Christians discontinued circumcision and immediately introduced baptism for adults and infants as well."

The submarine had not run out of ammunition. Up came the periscope: "Nowhere in the New Testament do you find a verse prescribing infant baptism."

Before he could go down, I replied: "Nor do you find a verse forbidding it, either."

3. At Pentecost, Saint Peter called every one to baptism

The argumentative periscope remained in full view of the crowd as I continued: "After Saint Peter preached his very first sermon to the people gathered in Jerusalem for the feast of Pentecost, he said: 'Do penance, and be baptized *every one of you*, in the name of Jesus Christ for the forgiveness of your sins: and you will receive the gift of the Holy Spirit. For the promise is to you, and *to your children*, and to *all* that are far off, whomsoever the Lord Our God shall call' (Acts 2:38-39).

"Since not only adults, but also children attended the Jerusalem feasts, there were many children there with their parents, and many may have been left behind in far off places. Saint Peter addresses them as well, when he says, 'Be baptized *every one* of you.... The promise is to...your children, and to all that are far off, whomsoever the Lord God shall call.'"

4. Jesus wanted little children to be with Him

Our Lords' love for children became quite explicit in some of His teachings:

"Suffer the little children, and forbid them not to come unto Me, for theirs is the kingdom of heaven" (Matt. 19:14-15).

"I confess to Thee, Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent and hast revealed them to the little ones" (Matt. 11:25).



"Yes, have you never read, out of the mouth of infants and sucklings Thou hast perfected praise?" (Matt. 21:16).

"See that you despise not one of these little ones, for I say to you, that their angels in heaven always see the face of my Father Who is in heaven" (Matt. 18:10).

"It is not the will of my Father that one of these little ones should perish" (Matt. 18:14).

5. The Apostles frequently baptized whole households

"But the Apostles never baptized infants," sneered our friend, beginning to lose his cool.

"Quite the opposite, mate," I answered, "Quite the opposite. They baptized whole households, and any household worth its salt has children, little and big. Just look at Acts 16:15; 16:32-33; 18:8. See also 1 Cor. 1:15; 1 John 2:1 & 2:12-14; and 1 Pet. 2:1-2.

6. An unborn baby receives the Holy Spirit

"Only grown-ups who accept Jesus in their hearts as their personal Lord and Savior can be baptized and receive the Spirit!" The submarine submerged, apparently not to raise its periscope again. Demonstrably, he was not listening, much to my disappointment.

"No, my friend. Haven't you read in Luke chapter one that when the Blessed Virgin Mary opened Her immaculate lips to greet her cousin Elizabeth, the infant leaped in Elizabeth's womb and she was filled with the Holy Spirit? The unborn baby John received the gift that we receive in our baptism — no wonder he is known as John the Baptist!"

7. Christians have baptized infants throughout the ages

"Lastly, infant baptism, having its origins in Apostolic times, has been the constant practice of Christians for nearly 2,000 years. In the fourth century, Saint Augustine wrote that: "Such has been the constant and unvarying practice of the Church. She has received it from the first Christians, and She will preserve it to the end" (Serm. 176, *Verbis Apostoli*, u.2).

8. Many Protestants baptize infants too

The last argument of my fundamentalist friend was in essence that 'Only Catholics baptize infants. No decent Protestant would ever do it'.

Not true, of course. There are Lutherans, Congregationalists, Presbyterians, Methodist, Episcopalians, and Universalists who baptize their infants. They may differ among themselves about the actual nature and purpose of baptism, but their infants are baptized. Our fundamentalist friend opposes not only Catholics, but also millions of Protestants who argue in defense of infant baptism, Bible in hand. ■

Crusade readers are cordially invited to suggest topics for the Apologetics section of the magazine. Please address your request to

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ONLY IN
AMERICA

Knights in Shining Armor

America has the most modern army in the world, yet millions flock to see youthful dreams of medieval jousting become reality.

BY NORMAN FULKERSON

Medieval Times are unique restaurants that attracts almost 2,200 people a day. Since opening their first "castle" in 1983, they have entertained more than twenty-five million people at seven locations nationwide.

The moment you enter the European-style castle, it is as if you returned in time to the eleventh century. King Alfonso and Queen Inez graciously invite you to enter the breathtaking Hall of Arms, where colorful medieval banners hang from the ceiling with the coats of arms of prestigious families. Two elaborately dressed trumpeters then herald you into the Ceremonial Arena to enjoy a feast fit for a king and the main attraction, a medieval joust.

How can members of a nation with the most modern and sophisticated army in the world be interested in a style of warfare that hearkens to a time some disdainfully label the "Dark Ages?"

The underlying factor involved here is a fascination Americans have for notions of honor, so well displayed in the medieval knight.

This could explain the enthusiasm shown for the New York City firemen and the heroism they displayed on September 11. Those firemen, like knights of old, placed honor above everything, even life itself, and in so doing, won the adulation of a nation.

An outside observer might find the appreciation

for knightly honor odd in a country that some months ago debated giving POW status to a group of dishonorable terrorists at Guantanamo Bay, Cuba. Such actions are par for the course in a pluralistic nation.

One knight facing another in mortal combat, with all the magnificent trappings of that epoch, is not very pluralistic, however, and this is what makes jousting in America a classic Only in American paradox. The warfare of terrorists lurking in the dark, waiting to attack innocent people, stands in stark contrast to the knight who throws down the gauntlet and faces his adversary in a manly way.

"Chivalry is not dead."

Randy Bernhardt is one of the knights as well as the show manager at Medieval Times' Lyndhurst, New Jersey, castle. Also a member of the Society for Creative Anachronism, he showed nothing but enthusiasm for his job. "I was born way too late," he said. "I should have been born a few hundred years ago."

People of all ages come to watch Randy perform. While adults often appear in period costume, children are usually happy wielding a plastic swords. These miniature knights also write fan-mail letters to their favorite knights with such innocent questions as, "What is your horse's name?" Randy has even had children come up to him before the show with hand-drawn pictures of knights slaying dragons. "Here, I drew this for you," they say. This type of reaction is not surprising since, as Mr. Bernhardt explains, "all of us [Americans] wanted to be knights when we were kids, the stereotype knight in shining armor, battling dragons, and saving damsels in distress. We just lucked out, we got to do it."

"Chivalry is not dead," Michael Shepard chimed in. He is the head knight in Lyndhurst and admitted that it is the reaction of children to the show which makes the job worthwhile. "Their eyes just light up," he said.



Courtesy of Medieval Times



Courtesy of Medieval Times

Left and below: Medieval tournament at Medieval Times, Lyndhurst, New Jersey

Enthusiasm for chivalry, honor, and courage, expressed so well in the medieval joust, goes far beyond a mere dinner show.

Guess what the State sport of Maryland is?

Such enthusiasm for chivalry, honor, and courage, expressed so well in the medieval joust, goes far beyond a mere dinner show. We do not simply recreate another era for a group of nostalgic people. Americans take jousting very seriously.

Jousting is a popular sport in many parts of the country, and what was once simply a boyhood dream has become reality for many Americans. Matt Machtan of San Jose, California, for example, placed 3rd in the 1999 National and 2000 World Jousting Championships.

"I was the kid that fought with cardboard weapons and plastic armor on the front lawn," he said. "The Middle Ages...have always had a special draw for me. We'd invite other kids in the neighborhood and get all dressed up in whatever armor we could find or make out of grocery bags. By the end of the battle, the lawn would be littered with bits of paper. It was glorious."¹ Being a fierce competitor, he even thinks jousting will one day be featured in the Olympics.

Maryland could win the Gold if that ever happens. The Terrapin State was the first to adopt joust-

ing as the official state sport, back in 1962. It is a family affair for Marylanders whose jousting skills are frequently passed from one generation to the next. Tournaments have been held in Maryland since early colonial times but became increasingly popular after the Civil War. Retaining the pageantry and customs of medieval tournaments, modern competitors are still called "knights" or "maids."

One such knight is on the great seal of Maryland. He is adorned in medieval armor and seated upon a charging horse.

The Freelancers professional jousting troupe

Jousting is one of the main attractions at the yearly Renaissance Fair near Baltimore..

Roy and Kate Cox are owners of the Freelancers, a professional jousting troupe that entertains crowds of over 5,000 at the fair. Like Matt Machtan, jousting for Roy Cox is serious business, and he expects nothing less from his troupe. "Don't tell me you're a jouster and then get out there and play shield tag. I joust for one reason," Cox growls; "I like to hit things."² Roy has been doing this for years



Courtesy of Medieval Times

*"It is my reason for living right now.
I have wanted to be a knight since I could read."*

and demands a lot from his men, who have a complete training manual for knights and squires with the code of conduct and even dress codes.

Terry Whittaker, of Sarasota, with the Freelancers since last April, has been studying the Middle Ages his whole life. "The time period has always been interesting for me," he said, "because there was a certain amount of honor." The kings did not "lead men from an ivory tower," he continued. "They were out there on the battlefield."

"It is my reason for living."

One of the squires for the Freelancers is Ian Humphrey. At 14 years of age, Ian expressed desires similar to the boy Matt Machtan. Squiring is very important for him since it is the beginning of a process which will one day lead to knighthood, as it did for Matt.

"It is what I look forward to every year," Ian said, "It is my reason

for living right now. I have wanted to be a knight since I could read. I studied about knights and their history, like Sir Lancelot, Arthur, and Galway."

"The world we live in right now has forgotten history," he continued. "We need to bring that back again. That is what this [jousting] is all about. And I really want to be a part of it."

Ian does not mention his dreams to schoolmates because "they wouldn't understand. You have to be in it to understand."

What Ian does not realize is that many boys like him also dream of one day being knights.

Medieval dreams of knightly jousts are daily becoming a reality in the most modern nation on earth. Millions of Americans wait to see grown men fulfill boyhood dreams of being knights in shining armor. ■

Notes:

1. David Templeton, "Joust Do It: a modern-day jousting pro takes on 'A Knights Tale,'" *Northern California Bohemian*, May 24-30, 2001.

2. Lisa Richardson, "The Knight Life," *Los Angeles Times*, Oct. 28, 2001.



Courtesy of Medieval Times



Courtesy of Medieval Times

Six knights representing the six kingdoms of Spain display their lances and armor for the spectators.

America Needs Fatima®

March ~ April 2002

PROGRESS REPORT



Fatima Apostolate Expanded

BY GARY J. ISBELL

After months of hard work and persistence, *Crusade Magazine* is now reaching more than 59,000 people and the prospects of this number increasing are very real. Besides carrying news and updates on the Fatima apostolate, *Crusade Magazine* will bring to its readers a large variety of wholesome, informative, and formative Catholic articles such as commentaries on current events, articles on the family, Catholic apologetics, "Forgotten Truths," stories for children, and much more.

When Our Lady appeared in Fatima in 1917, she came to request the conversion of the world to God, and to warn humanity of the drastic consequences that would take place should the world not comply with her request. The two great wars and so many other sufferings that still scourge our times are



nothing but the result of the lack of attention given to the Mother of God and her message.

As her children, however, with our eyes placed on Heaven and on her Immaculate Heart, we move ahead and spare no effort in spreading the message of Fatima, which we firmly believe is the hope of salvation for our unhappy world. There was a time when God sent prophets to guide his people. Today, we are highly privileged, because God chose to send His own Mother. The duty of those who call themselves children of Mary is to spread her prophetic and divine message.

With this in mind, we place our meager and imperfect but enthusiastic efforts at the disposition of the Queen of Heaven. We keep well in mind that the victory belongs to God and not to His enemies who have for now apparently dominated the world. The real battle takes place in the hearts of men and it is our objective to reach as many souls as possible with the message of Fatima.

We hope and pray that each soul who has the opportunity to read *Crusade Magazine* will find in its pages great incentives to live better lives as well as tools for their own individual apostolate to help others reform their lives, since this is the essence of the Fatima message. ■



Left: Theron Mock Yen from the American TFP, helps stuff 59,000 *Crusade Magazines* at the American TFP headquarters in Spring Grove, Penn.
Right: Fatima Pilgrim Statue surrounded by bundles of *Crusade Magazine*.



Interview with ANF Executive Director

Protesting Against the Sin of Blasphemy

In similar protests in the past, we've distributed up to 5 million cards with wonderful results.

The first public protest by the American TFP was held in 1978 in front of Planned Parenthood's offices in New York City.



Crusade: America Needs Fatima has a long history of protesting blasphemy. Are you considering any other anti-blasphemy efforts in the near future?

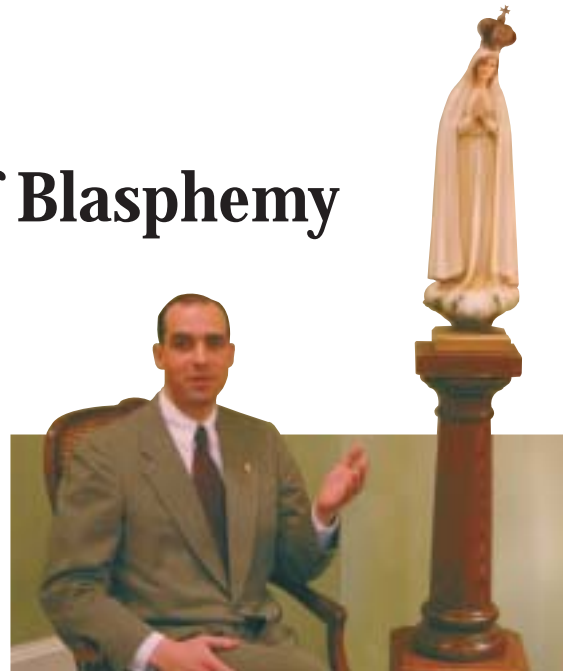
Robert E. Ritchie: Yes. The American TFP and its America Needs Fatima campaign have had the honor of protesting blasphemy since 1978. Our first campaign was against Planned Parenthood. They had printed a brochure with an extremely disrespectful depiction of Our Lady of the Immaculate Conception on its back cover. To defend Our Lady's honor we gathered almost 2,000 people in a rally of reparation in front of Planned Parenthood's headquarters in downtown New York. The efficacy of the rally was such that Planned Parenthood, in a rare gesture, issued a written apology before the protest was over.

That was the first effort, and many others have followed over the years.

Right now, we're actually protesting a half dozen blasphemies. I'll list some of them quickly: the blasphemous theater play *Jesus Has Two Mommies*, recently showed at the Copley Theater in Boston; a blasphemous exhibit at COPIA museum in Napa, California, that displays figurines of the pope and some nuns and angels defecating; the homosexual play *Corpus Christi* that portrays Our Lord as a homosexual, soon to be shown at a theater in downtown Baltimore and just run at the elite Wellesley College for girls in Massachusetts; finally, the postcards of Andre Serrano's *"Piss Christ"* being sold until recently at the Baltimore Museum of Art. As you can see, it's a real avalanche of blasphemies.

Most of our attention at the moment is focused on denouncing the blasphemous cards sold by the greeting card company NobleWorks, since these cards reach a

much wider audience than the horrendous insults to Our Lord and Our Lady already mentioned. Among other distasteful and scandalous offerings, NobleWorks has a Mother's Day card showing Jesus walking out of the house and Holy Mary warning him to wear clean undergarments in case He is crucified! NobleWorks offers a



Mr. Robert E. Ritchie, Executive Director of the America Needs Fatima campaign, during interview with *Crusade*

variety of Christmas cards with obscene messages and four-letter words. One goes so far as to show Our Lady surrounded by angels with the message: "Losing those 15 pounds was sure to be a"! And their birthday card selection includes a card showing a priest near a urinal with a sign reading, "holy water" overhead. The cards are far too disgusting to describe in full detail. They are being sold in stores all across America.

We're carrying out a four-point action plan against this in defense of the honor of our sacred beliefs:

1) Writing to NobleWorks, asking them to remove the offensive cards and to apologize for having spread them across America. This we have already done. They did not respond, but we know they received our letter because we sent it by certified mail.

2) Coordinating an email protest, motivating thousands of Catholics, to contact NobleWorks to express their outrage in a legally and peaceful manner, via email, fax, phone, or letter. This part of the campaign is already in high gear.

3) Rallying hundreds of thousands of ANF members and friends in a national grassroots effort to alert people and invite them to sign and send a card of protest to NobleWorks. In similar protests in the past, we've distributed up to five million cards with wonderful results. This part of the campaign is now underway.

4) Gathering hundreds of dedicated Catholics to stand in front of NobleWorks in protest of these blasphemous cards and to pray in reparation for such a terrible offense against God and His Holy Mother. This is planned for Saturday, June 22.

Crusade: In your view, what is the worst evil produced by blasphemy?

Mr. Ritchie: Many evils result from the sin of blasphemy. However, before discussing the evil effects of blasphemy, I think the evil of the sin itself should be mentioned. While other sins lure the sinner into sin through some type of false promise — pleasure, security, prestige — blasphemy offers the sinner nothing. So, this sin is performed out of pure hatred for God. Such hatred of God makes blasphemy an especially grave sin.

Today, we're facing an epidemic of blasphemy. It's no longer an isolated case of blasphemy here or there, by this or that fringe group. Gradually and systematically, it's become part of mainstream culture. It's been in the language for years. It's been in the entertainment industry for years. Hollywood has produced one blasphemous film after another. Where we see the most recent explosion of blasphemy and sacrilege is in the art world. Every week, it seems, some museum or art gallery makes headlines with some new blasphemy.

Unfortunately, blasphemy is now part of the mainstream. How are Catholics reacting to this "mainstreaming"? This is the key question. I am happy to say that many Catholics react energetically, based on principle, when they discover blasphemy or sacrilege. They speak out against blasphemy even if it means personal sacrifice. They are heroes. Their faith is strong. They love God and understand the gravity of the sin of blasphemy. As a consequence, their faith is not battered to pieces by the promoters of blasphemy.

On the other hand, so many Catholics are complacent and apathetic about the problem. It's hard to understand. They see the Sacred Person of Our Lord Jesus Christ attacked again and again; and all they do is yawn. They read about shameful insults to the Holy Mother of God; and they plan their next vacation. The Catholic Faith is attacked and dishonored; and they talk about baseball scores. When that happens, you have to wonder if faith or love still lives in their hearts. I consider this loss of faith and indifference among the worst effects of the sin of blasphemy.

Crusade: What are the benefits of your anti-blasphemy campaigns?

Mr. Ritchie: Nothing is more rewarding to a Catholic than upholding God's rights, His glory, and His honor. Isn't that what Saint Michael did when he rallied the good angels with his cry "Who is like unto God!" and expelled Lucifer and the revolted angels from Heaven?

In that first Heavenly confrontation, Saint Michael divided the waters. The good angels were rewarded with Heaven, while the evil spirits were driven into Hell. This episode highlights the notion of good and evil. It also underlines the idea of reward or chastisement for our

actions. Protesting blasphemy in today's relativistic society carries out the healthy function of reviving the notion of good and evil. It makes people think, helps them decide for God, and deters them from sin.

Many practical benefits result from our anti-blasphemy campaigns. The protest we held against the theater play *The Most Fabulous Story Ever Told* is a good example.

As far as I know, the American TFP and its ANF campaign were the only ones to move tens of thousands of volunteers in a nationwide protest against that blasphemous work by Paul Rudnick. We found out about it in December of 1998 and moved thousands of people to start making phone calls and writing letters in protest. At that time, the play was still at the non-profit New York Theater Workshop.

The play presents Scripture from a homosexual perspective. It replaced Adam and Eve with homosexuals "Adam" and "Steve." Horribly immoral scenes and obscenities refer to Our Lady as a lesbian in order to explain the Immaculate Conception. This is the most shocking aspect of the play.

The Minetta Theater started showing *The Most Fabulous Story* in February. But our protest campaign was only in high-gear in mid-March. During March and April we contacted some 750,000 people by distributing protest postcards through our volunteer grassroots network.

I'm convinced we had a big impact because on April 12 *The New York Times* published an article titled "Heaven didn't help" with the subtitle "In the beginning there was light, and in the end there just weren't enough people to see it," in which one of the show's producers explains that despite the fact that the theater laid out large amounts of money in advertising, they were not able to sell tickets.

According to him, the theater just couldn't find the right audience, that even after extensive efforts to promote the play they hit a "brick wall" — those are his words. Evidently, the play was shut down for lack of interest, and I am convinced our protest played a large part in that. ■



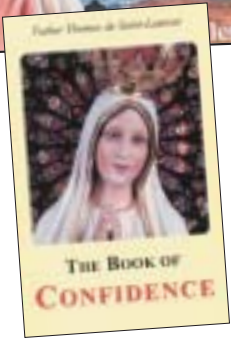
Anti-blasphemy protest fliers against NobleWorks

URGENT!
Order your protest fliers against NobleWorks today by calling toll free: 1-888-317-5571

Fred Shibler prepares a banner to be used in a protest against a blasphemous exhibit at the COPIA Museum on March 17, 2002, in Napa, California.



Our Readers Write....



America Needs Fatima recently distributed more than 220,000 free Fatima calendars and 80,000 Books of Confidence. Also, Fatima Proclaimers are constantly distributing the free Rosary Kit fliers.

✉ **Taken by the calendar**

We were very pleased to receive the beautiful calendar. My husband just returned to the Church in the last four years. He looked at each of the features of our Blessed Mother. He was so impressed by her. I have seen a change in him since he was taken in by the calendar. I hope he continues to grow closer to the Heavenly Family.

K.M. — Iota, La.

✉ **I am a Catholic artist**

I appreciate your flyers and thank you for making people aware of the blasphemy in art. I am a Catholic artist, and my art fights for Jesus and His Church — the Catholic Church. I just want to thank you for standing up for the Catholic Church.

G.R. — Springfield, Ill.

✉ **I am not Catholic**

Your articles cheer and encourage me enormously.

Your description of the little boy's room (in the article on the *Missing Ingredient*) reminded me of my own first bedroom, over sixty years ago.

I was glad to see your reference to Fr. Brankin's article on "Beauty." I found this wonderfully helpful. I am not a Roman Catholic, although I do, in my own way, support traditional Roman Catholicism (I am, in point of fact, a "continuing" Anglican).

Thank you for drawing my attention to the word "temperance." I had not thought to use it in my own writing on the subject of beauty.

I am, personally most grateful to you for your encouragement of true femininity and modesty. I find

hope in the very young, who are as of yet, not brainwashed.

M.H. — United Kingdom

✉ **I needed this book!**

I received two *Books of Confidence*. This small, but beautiful book was what I needed at this time and forever. I am sure many people will benefit from it and will renew their faith, trust and confidence in God.

F.M. — Waltham, Mass.

✉ **The Book of Confidence**

This is such a wonderful book! I read from page fourteen (the section "many souls are afraid of 'God'") to another parent and she said, "that is so beautiful!" She really needed to hear that because a certain televangelist had judged her (all of us) mentally and emotionally ill as having demons. This book is marvelous!

C.F. — Denver, Colo.

✉ **Harry Potter Mass**

Thank you for *Crusade Magazine* and the articles on "Harry Potter." We read them and passed them along to other family members. I heard recently that some priest held a Harry Potter mass complete with wizard hats and encouraged the children to dress up as Harry Potter. What could he have been thinking?

M.H. — Plymouth, Minn.

✉ **Wish I could send millions!**

I received my 2002 Fatima membership card and it is beautiful.

I wish I could send you millions of dollars, but I cannot. Our Lady of Fatima has always been my inspiration. I cannot send money, but I have passed out thousands of fliers.

I also had a peaceful protest when *Dogma* came out, where we had about 300 people. After two days, they quit showing the slanderous movie. I also sent protest cards to my Senator and Congressmen and the art galleries.

H.B. — Mobile, Ala.

✉ **Ordained a priest**

Thank you for the 2002 America Needs Fatima Membership Card.

I was ordained a priest on January 5, 2002, in Leon, Nicaragua. I had a bad experience in a seminary in the United States. Our rector did not even believe in the Immaculate Conception or in the Real Presence of Our Lord in the Eucharist. During my last semester there, he even took the tabernacle out of the chapel. That is why I decided to go back to my native country to finish my priesthood formation.

You can count on my prayers and I will offer my Saturday Masses for your intentions.

Rev. F.D. — Montclair, Calif.

✉ **Rosary kits for students**

Thank you very much for the rosary kits given to our students.

I did not want another day to go by without acknowledging receipt of your gift. I will also distribute fliers on *The Book of Confidence* made available by your organization. Epiphany Catholic Parish students and I send our most sincere thanks and prayers.

I am indebted to the many who give of their own to help. Our Blessed Mother's intercession and America Needs Fatima have made big differences in our lives.

L.E. — El Monte, Calif.



We appreciate your comments. Mail to:

Crusade Magazine
P. O Box 341
Hanover, PA 17331
or e-mail: crusade@tfp.org
or Call: (888) 317-5571



Clothed in Light

BY PLINIO CORRÊA DE OLIVEIRA

Imagine being just five feet away from Our Lady! Wouldn't it be great to be but five feet away from her? But, what about having Our Lord within us? If only we would think of this when we receive Holy Communion.

As Sister Lucia recounts, when Our Lady appears, everything is white, everything is clean and everything is pure. She is, after all, the Virgin of virgins: entirely pure. The hymn *Ave Maris Stella* reminds us that Mary became the gate of heaven, while remaining a virgin. That is to say, it was through her that Christ, Our Lord, came into the world and yet her virginity suffered nothing. Always entirely pure, she attracts us by her purity.

Also, we learn the way of an apostle through the example of Our Lady. When she appeared, she attracted us to the beauty of purity. Let us never make the mistake of adopting questionable customs as far as purity goes, in order that

She was "a Lady dressed all in white, more brilliant than the sun, shedding a light that was clearer and more intense than that of a crystal goblet filled with crystalline water and struck by the rays of the most brilliant sun." Her face, indescribably beautiful, was "neither sad nor happy, but serious," with an air of mild reproach. Her hands, joined together as if she were praying, were resting on her breast and pointing upward. A rosary hung from her right hand. Her clothes seemed to be made of light. The tunic was white. The veil, white and edged with gold, covered the head of the Virgin and descended to her feet. Neither her hair nor her ears could be seen....

Description of Our Lady by Sr. Lucia

people will accept us. No! To invite people to be pure, we must first show them the beauty of purity. Impurity seeks all darkness to hide its evil deeds but purity loves daylight and thrives in open air.

At Fatima, Our Lady spoke to an impure world using all the symbols of purity. Was that an invitation only to the little shepherds or was it to the world? She was dressed in white and bathed in light.

This reminds us of when Our Lord spoke of the lilies of the field, "But I say to you that not even Solomon in all his glory was arrayed as one of these" (Matt. 6:29). Likewise, no one in all his or her glory was ever dressed as Our Lady was: in light. ■

(Adapted from an address on June 5, 1984)

Where there's a *Will*, there's a *Way*!

Some especially generous ANF members have paved the way into the future for the Fatima message by including America Needs Fatima in their Will. We are forever grateful to these special devotees of Our Lady.

If you are thinking about helping America Needs Fatima flourish far into the future, you may ask your attorney to include either of the phrases below in your will:

Option I:

"I give and bequeath the sum of \$_____ dollars to be used for the general purposes of America Needs Fatima, a special campaign of The Foundation for a Christian Civilization, Inc., of 1358 Jefferson Rd., Spring Grove, PA 17362, a 501 (c)(3) tax-exempt charity."

Option II:

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

Dear Mr. Ritchie,

I have already placed the America Needs Fatima campaign in my Will and have used the phrase you have suggested.

I would like to speak with you about placing America Needs Fatima in my Will. Kindly call me at: (____) _____ - _____ Time of day: ____:00 A.M./P.M.

Name _____

Address _____

City _____ ST _____ Zip _____

Phone: (____) _____ - _____

Email: _____

Melting Hearts of Men: *A Siberian Pilgrimage*

BY JULIAN MARTIN

Siberia — its very name evokes the icy chill of Communism, for it was to the gulags of Siberia that the ruthless Stalin exiled those who dared oppose him.

Today, through the apostolic zeal of *Luci sull'Este* (Light Over the East), America Needs Fatima's Italian counterpart, the Light of Christ is warming countless hearts in that icy land.

Last October, volunteers from that TFP apostolate retraced their steps to Irkutsk, Siberia's capital, to receive the Pilgrim Statue of Our Lady of Fatima that they had lent the people of Irkutsk the previous May. During Her six-month visit, Our Lady had traveled thousands of miles, visiting Her children in more than 25 cities and reaching the remote ends of that vast region.

On their arrival, the young men were warmly received by His Excellency, Jerzy Mazur, Bishop of Irkutsk. His episcopal residence teamed with priests and religious who had come from all corners to bid farewell to the Pilgrim Virgin.

The two days of ceremonies, which included an organ concert, were attended by many non-Catholics, and at each Mass, the Vicar General reminded all present that only Roman Catholics in the state of grace should receive Communion.

Most priests serving the Siberian faithful are Poles, although there are some

Russians and even a few Americans. An American priest advised the TFP volunteers that 9 of every 10 Siberian youths use drugs. As in almost every nation, including our own, the family is under siege. Wives are often deserted by their husbands and single mothers by their paramours, while the pervasive abuse of alcohol contributes to the abandonment of children.

The nuns are dedicated to enriching the lives of children through choir, drama and a variety of character-building activities. Many parents enrolling their children in such programs are not Catholic, but they are glad to entrust their children to the Sisters' good care, knowing that they will be safe and off the streets.

The missionary spirit of the priests serving Siberia is impressive. The pastor of the Cathedral came to Siberia from Poland on a bicycle and is carrying out an apostolate with the young men of



Returning from Siberia, Fatima volunteers pose for a picture with the Pilgrim statue in Moscow's Red Square.

Irkustk in the style of Saint John Bosco. He joins his boys on the soccer field in order to lead them to more spiritual goals.

In 1989, the Bishop of Alaska asked one of his priests, an American, to say a Mass in Magadan in Siberia's extreme northeast. On arriving in this remote region, the priest experienced a quite negative impression.

Later, he felt that he had come to a crossroad in his priesthood. He made a retreat of 40 days, begging God to show him the right way. It was during this time of recollection that he experienced in the intimate depths of his soul, an unmistakable call from Our Lady to dedicate himself to serving the souls of those abiding in the very place to which he dreaded to return.

From that moment on, his fears were transformed into a zealous and apostolic love for the people of Magadan. The Pilgrim Statue visited the site where this American priest had begun construction of a church.



Siberian children participate in a skit of the Fatima apparitions at the Immaculate Heart of Mary Cathedral.



The Pilgrim Fatima statue is carried in a procession led by Bishop Jerzy Mazur.

* * *

The Pilgrim Virgin also visited the city of Pivovaricha near Irkustk. Many innocent prisoners of the Communist regime were deported to this city for forced labor. In 1989, three mass graves were uncovered in this vicinity containing the bodies of thousands of victims. Present day plaques remind visitors to remember these innocents and to work so that such an atrocity is never repeated. At this special place, a prayer was said to Our Lady for the repose of the souls of those buried there.

On October 13, the Feast of Our Lady of Fatima, a Solemn High Mass was cel-

ebrated at the cathedral of Irkustk. The children of the parish presented a charming skit about the apparitions of Fatima. The Rosary was recited in ten different languages and the ceremonies closed with a candlelight procession around the Cathedral.

The procession ended at the monument that the Bishop had consecrated in honor of the victims of Communism. Here, His Excellency spoke words steeped in Marian fervor while people placed their candles around the memorials to the fallen. He also graciously thanked *Luci sull'Este* for its valuable contribution to the development of the Marian apostolate in Siberia.

The following morning, the Bishop, accompanied by many of his flock, escorted the Pilgrim Statue to the airport thanking the TFP volunteers once again for their help and moral support.

Stopping in Moscow via Rome, the volunteers said a prayer by the Statue of Our Lady of Fatima in Red Square, imploring her to fulfill the promise she made at Fatima:

"In the end, my Immaculate Heart will triumph!" ■

Our Lady of Fatima Apostolate Expands in Poland

In recent years, the diffusion of the Fatima message in Poland has been of great encouragement. In each country, different means exist or are available for the purpose of spreading a message whether in book format, newsletter, or a simple leaflet.

Beginning in January 2001, a Fatima promotion flier was inserted in thousands of Catholic newspapers and, in consequence, more than 210,000 Fatima books were sold. This book contains the complete story of Our Lady of Fatima's apparitions and her message to the world.

Most of the Bishops in Poland received a complimentary copy of the Fatima book and 15 of them responded with thank-

you notes.

The Polish TFP also began the *Przymierze z Maryja* magazine (Mary Alliance), published and sent to more than 80,000 Catholics. Illustrated at the right are the covers of the first two issues.

The "Mary in Every Home" campaign was a great success. This campaign consisted of the distribution of large posters of Our Lady of Fatima for the purpose of enthroning Our Lady in their homes. ■



Message of Hope

In addressing youth, we address our future. On a recent visit to the Twin Cities, Robert Ritchie, director of the America Needs Fatima campaign, spoke to students at Saint Michael's Academy on the struggle to preserve one's innocence. He used the 1956 award winning film *The Red Balloon* to illustrate a child's fight to protect his innocence in a world that conspires to destroy it.

In Bethlehem, Pennsylvania, Mr. Ritchie was invited by the Serra Club to speak at their February 12 meeting about Saint Louis de Montfort and his work, the *Friends of the Cross*, noting the difference between the spirit of the Cross, and the spirit of the world. Mr. Ritchie was touched by the gracious reception extended him by Mrs. Mary Keuhn, and the warm welcome of the members of Serra Club. ■



Crusade Magazine Outreach Survey Results

1) If the Fatima message continues to be ignored, what do you think the impact on America will be?

Disastrous	70%
Very negative	18%
Somewhat Neg.	5%
Somewhat Pos.	1%
Very Positive	1%
Undecided	5%

2) How much effort should Catholic families put into living Our Lady's Fatima message?

Total Effort	88%
Medium Effort	10%
Small Effort	1%
Little Effort	1%
No Effort	0%

3) After September 11, do Catholic families need Our Lady's protection more or less than before?

Much More	78%
More	16%
Same	6%
Less	0%
Much Less	0%

4) Do you trust that Our Lady will especially protect those

who seriously live the Fatima message?

Yes	97%
No	0%
Undecided	3%

5) Do you think most Catholics know that Our Lady promised the triumph of Her Immaculate Heart at Fatima?

Yes	31%
No	58%
Undecided	11%

6) Do you think most Catholics know Our Lady of Fatima promised salvation to those who have devotion to Her Immaculate Heart?

Yes	36%
No	56%
Undecided	8%

7) Which aspect of the Fatima message is the most important to overcome the climate of fear and confusion in America?

Rosary	54%
Repentance	7%
Sacrifice	1%
Chastisement	1%

Promise of Our Lady's Victory 1st Saturday Devotions All

8) Can America expect peace and blessings if Our Lady's Fatima requests continue to be ignored?

Yes	3%
No	87%
Undecided	10%

9) In a famous interview with Father Fuentes, Sister Lucia said, "There is no problem, no matter how difficult, that we cannot be resolved by the prayer of the Rosary."

In your opinion, is the Rosary the weapon to overcome those who seek to destroy the United States and what remains of the Christian world?

Yes	97%
No	1%
Undecided	2%

10) If the 70 million Catholics in America practiced the Fatima message, would there be peace in America and the world?

Yes	85%
No	3%
Undecided	12%

11) What part of the Fatima message is most important for Catholic families to practice today?

Family Rosary Amendment of life	72%
Sacraments	6%
Other	7%
Penance	8%
1st Saturday Devotions	3%
Supernatural trust	1%

12) After the three Fatima children saw Hell, Our Lady warned that if men did not convert, Russia would spread its errors throughout the world, there would be wars, persecutions of the Church, the good

would be martyred, the Holy Father would suffer greatly, and several nations would be annihilated. In your opinion, has the world converted as Our Lady asked?

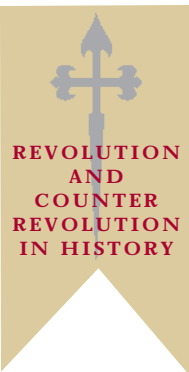
Yes	3%
No	82%
Undecided	15%

13) If Catholic families were to practice the full Fatima message, would they have the spiritual strength to face the constant threat of terrorism and other attacks of the devil?

Yes	96%
No	0%
Undecided	4%

14) Do you think there is a link between the world's neglect of Fatima and the recent terrorist attacks?

Yes	76%
No	4%
Undecided	20%



Chapter 1

The Papacy in Crisis

Part three: The Great Western Schism

BY JEREMIAS WELLS

The seventy-year entrapment of the Papacy in Avignon left the state of the Church in shambles. Rome had degenerated into an overgrown village with grass sprouting on the steps of St. Peter's Basilica. In northern Italy bloody feuds erupted between the major city-states, accompanied by torture, execution, and other savage cruelties. In defiance of the advice of Saint Catherine of Sienna, who recommended reconciliation, Pope Gregory XI sent an army, mostly mercenaries from Brittany and England, into the field under Cardinal Robert of Geneva against a rebellious Bologna. A fortnight after Gregory's arrival in Rome, Robert's mercenaries massacred a civilian population of 4,000 in the town of Cesena, which only increased the anti-papal hatred in the other Italian cities, especially Florence.

While at Avignon, some of the popes and many of the cardinals lived frivolous and irresponsible lives that expended enormous amounts of money. To compensate for the financial drain, they raised the customary taxes and multiplied their demands. This served to increase the animosity towards the Papal See, especially in England and Germany, which felt that the excessive exactions were enriching France. The Protestant revolutionaries in those countries utilized this complaint over a hundred years later. The turmoil impeded the necessary reforms, causing great damage to the religious and moral state of affairs and giving rise to anti-clerical sects throughout Europe. As bad as this situation was, worse was to follow.

Pope Urban VI

During the conclave that followed Gregory's death in 1378, a boisterous crowd gathered outside the Vatican and demanded that a Roman or at least an Italian pope be elected.



Nevertheless, the election went ahead despite the disturbance. The cardinals chose the archbishop of Bari in southern Italy, who took the name of Urban VI. Although not a cardinal, the native of Naples had earned a good reputation as an official in the Curia both at Avignon and at Rome. All the actions of the subsequent days indicated that the cardinals acknowledged Urban as the right-Pope.

However, in those early days, a violent and impetuous nature in Urban rose to the surface that remained unchecked and drove him to attack the cardinals with threats and insults. Since some of them were lacking in virtue and piety, some correction from the zealous Pope could be accepted as reasonable. However, the wild and imprudent attacks deeply offended the luxurious prelates and made any working arrangement difficult if not impossible. A rebellion against the Pontiff was clearly contemplated by the cardinals, who were mostly French, and was encouraged by the French King who wished to bring back the days of Avignon.

Western Schism

One by one, the cardinals slipped out of Rome and assembled at Anagni where they declared that Urban's election had been invalid because of the disturbance by the Roman population outside the conclave. They subsequently elected Robert of Geneva, who had led the slaughter at Cesena, as an anti-pope who called himself Clement VII. Robert in the summer of 1379 moved his curia back to a more congenial and hospitable Avignon. France, Scotland, Spain, and Naples, all of whom were motivated more by political necessities, joined Robert's obedience; the rest of Christendom stayed faithful to Urban. This terrible calamity, the Great Western Schism, broke the unity of Christendom which had contributed so much to the supernatural ideal represented by the Mystical Body of Christ and increased the commitment of Christian thinking to the merely material aspects of life.

Although saints and blessed, because of the confusion, were found in both camps, Saint Catherine of Sienna placed the pernicious chain of events in their proper perspective. In a letter to three of the cardinals, the great mystic warned, "You clearly know the truth, that Pope Urban VI is truly Pope chosen in orderly election, not influenced by fear, truly by divine inspiration than by your human industry. Now you have turned your back on him as craven and miserable knights. What is the cause? The poison of self-love, which has infected the world. Instead of being angels on earth, you have taken the office of devils. You are leading us into obedience to Antichrist, a member of the devil as you are too, so long as you shall abide in this heresy."¹

Great chaos and scandal ensued, which understandably brought more disrespect

towards the Holy See. Both claimants to the Papacy made shameful deals with lay princes to strengthen their position. When discord touches the head, it necessarily spreads to the whole body. The thorough reform that was urgently needed throughout the Church was sadly neglected, especially the need to bring the bishops and the clergy back to their responsibility of caring for the souls of the faithful, to provide seminaries to train the parochial clergy and to correct the errors in the various universities and schools.

The violence that followed, the list of mediocre popes, and the perfidious intrigues of the French crown do not make for enlightened or edifying reading. When Saint Catherine looked at the lives of the Cardinals, she “looked in vain for virtue and holiness,” and that can apply to the whole deplorable mess, which incredibly drifted into a condition even more deplorable.

Three popes

In 1409, the cardinals of the Roman and Avignon obediences deserted their chosen pontiffs and at the so-called Council of Pisa—which was totally illegal—deposed the two sitting popes and elected their successor. The two deposed popes refused to abdicate, so the Church was faced with the impossible predicament of having three of them. The right to vote in the council was extended to university professors of theology and canon law in violation of all conciliar tradition, which heretofore included only bishops, generals of the mendicant orders, abbots, and priors. The pernicious, anti-papal ideas of William of Ockham and Marsilius of Padua had moved from the realm of thought into the arena of action by a revolutionary council that claimed jurisdiction over all, including popes.

Jesus Christ conferred on Saint Peter and all subsequent popes supreme spiritual power and authority. The popes receive that power not from the Church but from Christ himself. That the Church climbed out of such an abyss of confusion and dangerous tendencies can only be attributed to the guidance of the Holy Ghost.

Council of Constance

With a potential tidal wave of destruction threatening to carry all before it, those most



The facade of the Cathedral of Ferrara. It was here where the council of Ferrara first met in January of 1438.

concerned appealed to Sigismund, the Holy Roman emperor — or, since he was never crowned, the King of the Romans — to use the prestige of his office and call for another council. He convoked a council at the German city of Constance on the lake of that name, but it was controlled by churchmen with the most revolutionary intentions. Led by Pierre d’Ailly, onetime chancellor of the University of Paris, now cardinal and bishop of Cambrai, the General Council asserted that the Pope must be subject to its jurisdiction and in the third, fourth and fifth sessions went on to declare that the Pope could not dissolve the council without its own consent.

The conciliarist bloc then proceeded to force each of the papal claimants to resign. Baldassare Cossa, the second in the Pisan line, meekly abdicated after he was threatened with a trial. Then they went after Gregory XII, the true Pope and here the action of Divine Providence becomes clearly visible. The Pope agreed providing they allowed him to officially convoke the Council. Surprisingly they agreed. By this maneuver, all the decrees that were passed before that time were voided, although the more radical members adhered to them, and Gregory’s primacy was implicitly yet officially recognized. Pedro de Luna, the last of the Avignon line, remained obstinate to the end, but his chief supporters, including Saint Vincent Ferrer and the King of Aragon, gave their allegiance to the conciliar depositions. After Luna was deposed, he fled back to his ancestral castle and obscurity.

Among the important decrees enacted during the authorized sessions was a stipulation that the next council must be held within five years, another one seven years later and thereafter at intervals of ten years. The council then proceeded to its great business

of electing Martin V as the first undisputed Pope in forty years. The condemnation of the heresies of John Wyclif, recently deceased, and John Hus, soon to be deceased, will be discussed in a subsequent chapter.

Pope Martin, because of the revolutionary ferment that invaded the hearts of many rebellious churchmen, abhorred the idea of another council. Nevertheless, under strong pressure, he called for one anyway to meet at Pavia in 1423. After a plague forced the council to Sienna, Martin’s legates took advantage of the small attendance caused by the numerous wars in Europe to dissolve it and call for another in Basle in 1431. Before then, however Martin, after neglecting to effect a much needed reform of ecclesiastical affairs to head off another potential schism, passed from the scene to be replaced by another temporizing Pope, Eugene IV (1431-47).

The Council of Florence²

The beginning of the XVIII Ecumenical Council followed the same anti-papal democratic trend as the previous one. By far, the majority of the delegates were neither in the hierarchy of the Church nor in Holy Orders. From the start, they took the position that the council was superior to the Pope and expected him to comply with their demands. They proposed such a complete revolution in Church discipline that if the priests followed suit they would rebel against their bishops and the faithful would disregard their priests. To a large extent that is, unfortunately what happened a hundred years later. Although the actions of Divine Providence rarely appear in historical documents, its presence must be assumed for the danger to the divinely established constitution of the Church was so great that the promised protection of Christ (Matt. 16:18) was utterly necessary, as we shall see.

In the early days, Eugenius had sent the delegates a bull dissolving the council and they answered by stating that it was the Pope’s duty to obey a General Council and without its own consent, it could not be dissolved or transferred. More revolutionary and hostile instructions followed. In April of 1432, the Pope and his cardinals were ordered to present themselves before the council within three months and issued dire

threats for non-compliance. Several cardinals defected and by the middle of the summer, only six of the original twenty-one remained faithful to Eugenius. The kings of France, England, Scotland, and Castile lent their support by sending large delegations.

The council, now feeling the surge of victory, increased the persecution by making more demands and by stripping away papal prerogatives. In the summer of 1433, they removed from the Holy See its right to appoint bishops and abbots and ordered the Pope to announce solemnly his acceptance of all the council's decrees and instructions. Sick and under military attack, Eugenius inaugurated a series of concessions, which attempted to appease their harsh demands while trying to prevent a complete capitulation.

While the Church faced this terrible ordeal, the Duchy of Milan invaded the Papal States and conquered large tracts of land. The beleaguered Pope's Roman enemies and his own hired soldiers who saw a chance to enrich themselves joined the attack. Eugenius fled the Vatican and from one palace to another, staying just ahead of a calamitous capture. Suffering from illness and the loss of his territory with his treasury empty and abandoned by most of his supporters, Eugenius yielded to all the demands of the council.

A few months later, revolutionaries stormed the city of Rome and proclaimed a republic. The Pope, disguised as a Benedictine monk, went to the Tiber and boarded a boat, but he was recognized before he could get away. Despite a barrage of rocks hitting the boat, he made his escape uninjured to Florence where he set up residence in a Dominican monastery.

While at Florence, Eugenius began to display an impressive regal calm and confidence in God's justice that won back many of those who had defected. Conversely, the wild and impulsive claims of the revolutionaries at Basle repelled many of the more moderate churchmen who feared another schism.

The invasion of southeast Europe by the Turks, which will be covered in a future article, contributed to the solution of the crisis. Quickly realizing that the true power in Christendom lay with the Pope, the Greeks asked him to convene a General Council at a convenient location. With increasing confidence in his superior authority, he sent a bull

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in September 1437 to Basle transferring the council to Ferrara in the northeast portion of the Papal States, which about half the delegates answered. A plague in the latter city necessitated another move to Florence. A year later at this formally convoked Ecumenical Council, the Greeks yielded on the major points that the Holy Ghost proceeded from both the Father and the Son (filioque) and that the Pope held primacy over the Universal Church. Unfortunately, the union was short-lived, for in their bitter stubbornness the mass of the people in Constantinople maintained their anti-papal spirit. The famous saying "Better the turban of the prophet than the Pope's tiara" sums up their mentality, and they got their wish in 1453.

An increasingly small group of malcontents remained in Basle, but their ability to cause any further mischief was broken. France and Germany took steps to reduce papal influence in their realms and increase their own which, of course, foreshadowed ominous consequences for the future. Three

years before his death in 1447, Eugenius returned to Rome to make peace with the warring factions and to begin, once again, the restoration of the Holy See and the Papal States. The Church survived each of the crises enumerated in this chapter, but the area, infected by the decay of faith and the loss of supernatural life, grew larger and larger. ■

Bibliographical note

Along with the works cited in the previous part by Hughes and Pastor, we principally relied on Louis Salembier, *The Great Schism of the West* (New York, 1907), and Joseph Gill, S.J., *Eugenius IV*, (Westminster, Md., 1961).

Notes:

1. Adapted from *Saint Catherine of Sienna as Seen in Her Letters* (London, 1905).
2. Sometimes called the Council of Basle-Ferrara-Florence.



FAMILY
SERIES

Part II

Cecy and Her Friend

BY PAULINE SANDERS



The Angel

I was five years old when I went to my first Carnival or Mardi Gras in 1905. Carnival is a big ado in Brazil. In my time, people would gather in the town square, wear costumes with masks and skip around waving colorful balloons attached to sticks.

At such a time, Mama would dress us up and send us to town with Acacia. My sisters seemed to have a lot of fun but I was terrified! All I could do was hold on to the other children because I was so frightened.

I hated those awful masks that people wore and thought, in my little head, that they

were people's real faces. I imagined that surely those people came from that deep hole in the earth full of fire.

The more people jumped and banged their sticks on the ground, the more scared I became. At a certain point, it was too much for me and I wanted to go home. Acacia was busy talking with some friends and no one was paying attention to me, so I decided to find my own way. Driven by fear, I began to walk away from the crowd. I was so scared I did not even cry. I had no idea where my house was but headed for the big gate at the end of the square.

As I walked, I remembered the good Jesus on the cross on top of the bureau. He was at home all by Himself and I wished I had brought Him with me. Nevertheless, I knew that He was my Daddy in heaven and was watching out for me from there. I knew He could see me all by myself in the middle of that crowd.

It was then that a big man grabbed my hand. He wore a horrible mask and his eyes flashed. Oh! I don't know how I didn't die. I should have died of fright. He began to pull me away. I had walked a few paces, my hand in the big hand of the masked man when, on the



FORGOTTEN
TRUTHS

“O ye that love the Lord, see that ye hate the thing that is evil.”

BY FATHER B. W. MATURIN

“Love is of God,” says St. John, “and everyone that loveth is born of God, and knoweth God... For God is Love.” But love involves and necessitates hate. God hates evil, and such hatred must be an essential attribute of God. The power of hatred, then, is as truly a Divine gift to man created in the image of God, and as necessary an element in the Christian character, as love is. “O ye that love the Lord,” said the Psalmist of old, “see that ye hate the thing that is evil.” He that is incapable of hating is so because he is incapable of loving. The intensity of the power of hating will always be in pro-

portion to the power of loving. We feel instinctively that a man who cannot hate, whose anger and moral indignation can never be roused, is a poor creature. A strong man will always be strong in his likes and dislikes. All this may, and as a matter of fact generally does, work evil. But it is not essentially evil but good. Love can work evil as truly as hate can, for it may be exercised on an unworthy object and in a wrong way, but it is not therefore an evil thing, and no more is hate. They are both part of the equipment of man's nature. They work together, they grow together and together they die. ■

Fr. B. W. Maturin, *Self Knowledge and Self-Discipline*, Roman Catholic Books, pp. 182-183.

other side of me, I felt a person. I knew it was the angel that my Father in heaven had sent to take me safely home. I had seen that angel in a picture in the house of a friend of my father, Captain Bezerra. So, now I knew it was he, that same angel of the picture that was here with me. I could not see him with my eyes but I knew that he was there as surely as I knew the big man was on the other side of me.

Suddenly, the ugly masked man let go of my hand with a shove and disappeared into the crowd.

Now, instead of being frightened, I felt perfectly happy by my "New Friend," as I called him. He stood calm and strong by my side. I no longer felt afraid or scared. Only later, when I was six, did I learn that his name was Guardian Angel.

We had almost reached the gate when Acacia came running. "Cecy, Cecy! Where have you been?" she asked, panting for breath and eyes opened wide. She was surprised to find me calm, content and not one bit afraid. That was because I felt safe with my New Friend.

I never told Acacia or my parents about anything that had happened.

From that day on, my New Friend was always by my side. I did not see him with my eyes or hear him with my ears, yet I saw and heard him clearly in some other way. Wherever I went, he went too. Every time I pulled up my chair to keep company to the crucified Jesus on the bureau he was there, standing by me all the time.

A trip to the seashore

Right after carnival I heard Daddy talking about us going to the seashore. The next day my mother and Acacia were busy packing suitcases and getting everything ready for the trip.

What fun! We were going to the seashore! My New Friend would come too, that I knew. All of us were going. Even Abelino, the soldier that washed Congo, the horse, was coming to drive the buggy. The house would be locked until we returned.

I was thinking of all this as I put my teddy bear in a little basket that Acacia had given me. I was also trying to fit in my big doll but she would only go into the basket sitting down.

Suddenly, I remembered something. It made me very sad. Even my teddy bear was going to the seashore and the only one that would stay in the dark house was Jesus on

the cross on top of the bureau! He who was my Daddy in heaven and who had sent me my New Friend who had scared away the big masked man!

If I could, I would gladly stay with Him but I knew Mama would not let me. What if I took Him instead of the teddy bear and the doll? That is what I would do! Acacia had given me the basket for the teddy bear and the doll but instead, I would take Jesus without Mama and Acacia having to know.

I went into the room, dragged the chair to the bureau and took my Great Friend ever so gently in my arms. Going to my closet, I took

down my hooded cape and wrapped the cross that I loved so much in it. Then I placed it in the basket. That is how Daddy in heaven went to the seashore. All during the trip, I held the basket close and when we arrived at our lodgings, I kept it always at the foot of my bed.

We were many days at the seashore and when we returned to the city, I placed the crucified Jesus back on the bureau. Mama and Acacia never knew anything. ■

Adapted from a true story



Vatican Academy:

Harvesting of Embryonic Stem Cells Is Morally Illicit

The United States Senate will soon examine a proposal by Sen. Sam Brownback, (R.-Kansas), that would ban the cloning of human embryos for any purpose, including harvesting of their stem cells for medical research.

About this momentous matter, *Crusade Magazine* finds it very opportune to publish some excerpts from the “Declaration on the Production and the Scientific and Therapeutic Use of Human Embryonic Stem Cells,” a document issued by the Pontifical Academy for Life (August 25, 2000).

This Vatican Academy judges it morally illicit to produce or use living human embryos for the collection of embryonic stem cells. The document from the Holy See presents five reasons for this. The fifth reason reads:

“For Catholics, this position is explicitly confirmed by the Magisterium of the Church which, in the Encyclical *Evangelium Vitae*, with reference to the *Instructio Domum Vitae* of the Congregation for the Doctrine of the Faith, affirms: “The Church has always taught and continues to teach that the result of human procreation, from the first moment of its existence, must be guaranteed that unconditional respect which is morally due to the human being in his or her totality and unity in body and spirit: The human being is to be respected and treated as a person from the moment of conception, and therefore from that same moment his rights as a person must be recognized, among which in the first place is the inviolable right of every inno-



cent human being to life.”

Moreover, the Academy also deems it morally illicit to engage in so-called “therapeutic cloning,” that is, producing cloned human embryos and then destroying them in order to harvest embryonic stem cells.

The document also makes it very clear that “No end believed to be good, such as the use of stem cells for the preparation of other differentiated cells to be used in what looks to be promising therapeutic procedures, can justify an intervention of this kind. *A good end does not make right an action which in itself is wrong*” (our emphasis).

These grave and definitive statements emanating from the authority of the Catholic Church could hardly be more supportive of the position defended by Senator Brownback. ■

***“A good end
does not make
right an action
which in itself
is wrong.”***