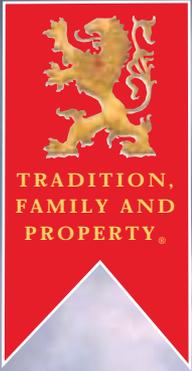


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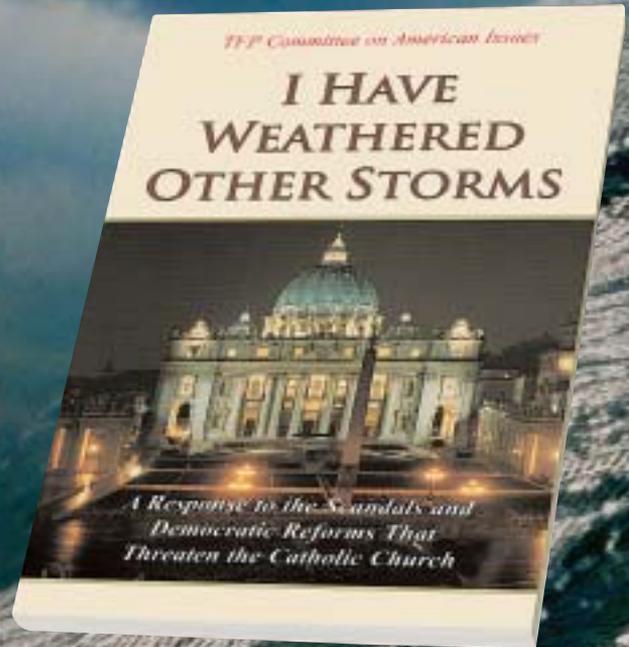
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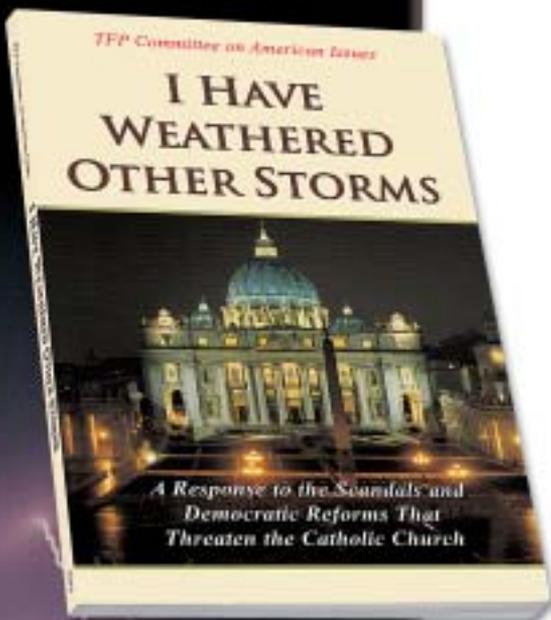


A Bold Response to Scandals

NEW BOOK RELEASED



America Needs Fatima Progress Report inside!



I Have Weathered Other Storms

A Response to the Scandals and Democratic Reforms That Threaten the Catholic Church

BY TFP COMMITTEE ON AMERICAN ISSUES

Scandals and complicity have left the Church in America vulnerable to attacks by reformists. Sexual-abuse victim/survivor groups and progressivist organizations target the Church as an institution. They seek an end to the Church's divinely instituted hierarchical form of government and clamor for an egalitarian, desacralized, and "democratic" Church governed by the laity.

I Have Weathered Other Storms aims to dispel some of the confusion and the climate of intense emotion warping the debate. It succinctly states the Catholic principles and points of doctrine most challenged in the current fracas, including:

- *Why Our Lord permits crises in the Church*
- *Why the presence of sinners among the faithful, even among the clergy, does not taint the holiness of the Church*
- *Why the Church is monarchical and hierarchical, and not a democracy*
- *The origins and reasons for clerical celibacy*
- *The office of bishop*
- *How the sexual-abuse victim/survivor groups advance an agenda*
- *A theological-historical analysis showing the impossibility of the ordination of women*
- *The media's role in the present crisis and the shoddy theology of newspaper reporters*
- *Reformists' misuse of the principle of subsidiarity in assailing the principle of authority in the Church*
- *How the Church has survived other attempts to "democratize" its governing structures*

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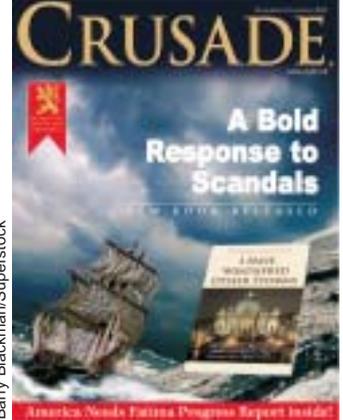
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Barry Blackman/Superstock

Cover: The Bark of Peter must often navigate in storms.

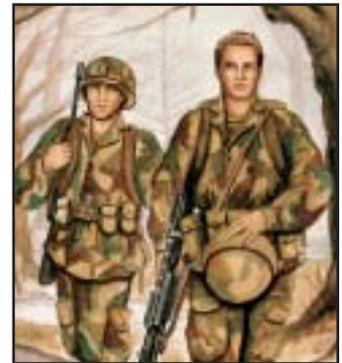


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2002—A Year of Action for the American TFP and ANF



CRUSADE

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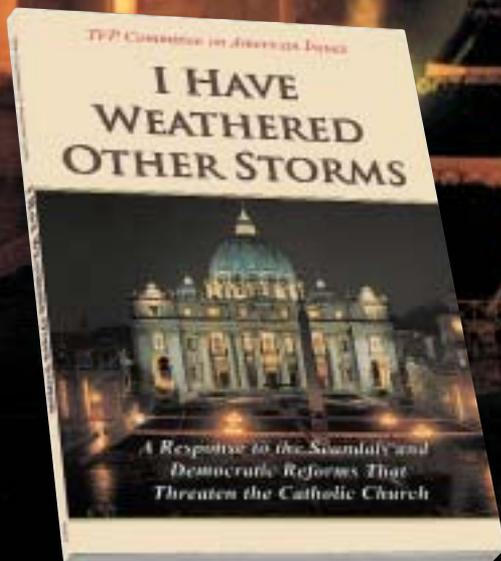
The American TFP

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 anti-socialist network of Catholic inspiration.



COVER
STORY



The American Society for the Defense of Tradition, Family and Property (TFP) has just released a new book that boldly and succinctly states the Catholic principles and doctrines in question in the current fracas.



A Bold Response to Scandals, *A Clear Reaffirmation of Church Teaching*

BY JOHN HORVAT II

The Catholic Church in America is facing one of the worst crises in its history. As in all catastrophes, the landscape is beset with chaos and disorder. Torrents of newsprint have exposed the sexual-abuse scandals but have devastated the confidence of the faithful.

The urgent calls for drastic reforms coming from all sides have only served to cloud the issues. The circumstances, however, demand clarity.

Bringing clarity and perspective

The American Society for the Defense of Tradition, Family and Property (TFP) has just released a new book that boldly and succinctly states the Catholic principles and doctrines in question in the current fracas. The book aims to bring perspective and clarity into the debate.

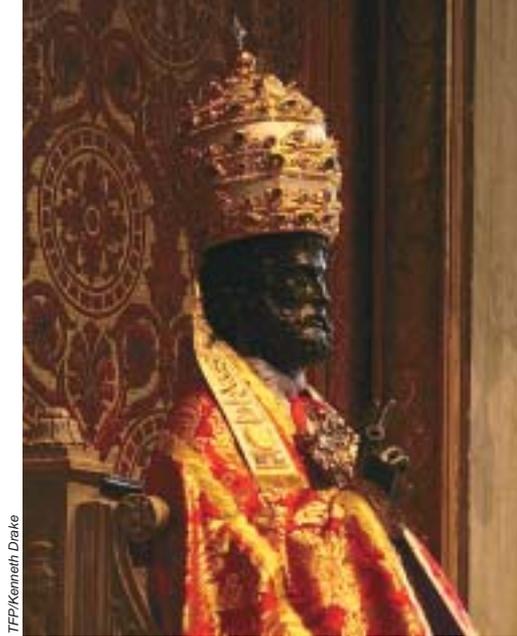
*The book, *I Have Weathered Other Storms: A Response to the Scandals and Democratic Reforms That Threaten the Catholic Church*, seeks to dispel the confusion and the climate of intense emotion that warps the debate and hinders a true solution to the crisis.*

I Have Weathered Other Storms is the work of the TFP Committee on American Issues, which put together the research and observations. It was published in November by the Pennsylvania-based Western Hemisphere Cultural Society.

A response, not just a report

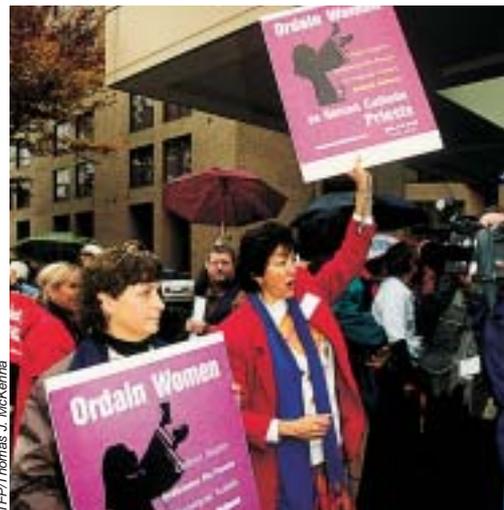
As the title states, the book is much more than a report: It is a response.

It is a response to the sexual-abuse scandals that goes right to the core of



TFP/Kenneth Drake

In Chapter 8, the reader will see why Our Lord chose monarchy to govern the Church. Above: Statue of Saint Peter in Rome dressed for his feast day.



TFP/Thomas J. McKenna

Chapter 12 deals with the impossibility of women priests. Above: Protest in favor of women priests during the Bishops' Conference in Washington on November 12, 2002.



TFP archive

Chapter 4, "Is Sodomy No Longer a Sin," addresses the intolerable acceptance of a homosexual subculture inside the Church. Above: A homosexual couple walks into Sacred Heart Cathedral in Rochester, New York.

the problem.

No discussion of the scandals can omit what has so often been omitted by the media: the reality that there is a profound crisis of Faith within the Church that spans decades.

The sexual-abuse scandals are but a symptom and logical consequence of this crisis. Citing saints and Doctors of the Church, the TFP response shows how sins against the Faith are chastised with unbri-dled sensuality and depravity.

No one can deny the scandals or the need for practical measures. No one can ignore the grave negligence and complicity of many bishops and clergy. However, too many seem to deny and ignore this root cause.

Any response must be a clear reaffirmation of the Faith and Catholic morality, especially regarding homosexuality.

The TFP book is an arsenal of Church doctrine and teaching designed to provide the reader with all the means for this reaffirmation.

Responding to the reformists

It is also a response to those who clamor for democratic reforms in the Church.

Indeed, the work is a veritable broadside against those who would use this crisis to promote an agenda of reforms that contradicts Church teaching.

It tracks the leading figures and organizations that have surfaced during the debate. It refutes their calls for a "democratic" and egalitarian model of the Church.

Readers will see how reformists have turned victims into "survivors" and even "prophets" by applying the oppressor/oppressed dialectics used by liberation theology.

They will read how reformists have declared the death of the hierarchical "medieval Church," in which, they say, the sacraments have been considered "magic" and priests "magicians."

Total rejection

The TFP book is a clear and total rejection of the egalitarian and democratic church model that these reformists propose.

It cuts through the shoddy theology of reporters and the media hype, presenting

the teachings of the Church's Magisterium with all their crystalline splendor and beauty.

The book presents a full explanation as to why the Church is monarchical and hierarchical and not democratic. Readers can appreciate the beauty of this government and marvel at the enormous freedom that the Church in its present, Divinely-ordained governing structures gives to the faithful.

Readers will understand the glorious origins and reasons for clerical celibacy. They will see and admire all the theological-historical reasons for the impossibility of women priests.

Not just any organization

The Church is not just any organization. It has indeed weathered other storms.

From their secular perspective, the media have no supernatural vision of the Church. They view and treat the Church like any large organization and the bishops as clerical CEOs.

The violence of the storm currently assailing the Church would likely bring down many a human institution, but not the institution supported by God's own promises.

The TFP book seeks to reestablish the proper perspective of the Church among the faithful. While not denying the need for action, it presents the reassuring message that the Church will prevail in spite of this crisis.

As part of this perspective, the response cites saints and theologians who explain why Our Lord permits crises in His Church. He permits such tempests to roar so that the faithful may be purified.

Fortified with the material in this book, readers will be able to confront the ugly reality of the crisis and explain why the presence of sinners among the faithful, even among the clergy, does not taint the holiness of the Church.

This is not the first time the Church has suffered scandals. It is not the first time that reformers have sought to institute "democratic" reforms. It is unlikely to be the last.

Handbook for action



TFP/Thomas J. McKenna

The book analyzes the media's role in the present Church crisis and shows how they often mix personal tragedy and ideological pressure. Above: Coadjutor Bishop Joseph Galante of Dallas answers questions at a press conference at the Bishops' meeting in Washington last November.

The TFP response is not intended to be just a reference work but a handbook for action.

Given that a proper understanding of the crisis is the first step toward its solution, this work manages to cover a vast amount of material in a relatively limited number of pages.

It analyzes the theological and practical elements of the crisis. It covers the scandals and the proposed "solutions."

Thus, it is an invitation to action and prayer.

"Let us put the book to work and use it well!" the conclusion states. "We can speak out with courage and confidence, because citing the traditional teachings of the Supreme Magisterium of the Church, we cannot err."

Acclaim

The work is already enjoying acclaim from noted ecclesiastical figures.

"Each chapter gives a very clear and accurate enunciation of the Church's teaching. It is this teaching with which I have grown up and which I have held from my youth," writes Bishop Robert F. Vasa of Baker, Oregon

Father John Trigilio, President of the Confraternity of Catholic Clergy, writes: "Finally, an erudite, succinct and accurate diagnosis of

the current sex scandal climate in Catholic America. *I Have Weathered Other Storms* is an intelligent analysis of the causes rather than merely the symptoms plaguing the Church today."

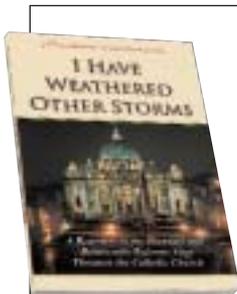
Weathering the storm

While the Church is weathering the storm of the scandals and reformist initiatives, the faithful are also weathering storms of their own. They must confront their own shaken confidence. They must respond to those inside the Church who want to change Church teaching. They must respond to those outside the Church who do not understand Catholic governing structures.

The TFP work seeks to help the faithful navigate in these troubled waters, reminding them that God permits these storms so that they might be strengthened.

Amid the tempest, the Church will prevail. Did not Our Lord reassure the Apostles during the storm: "Why are you fearful, O ye of little faith?" ■

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OTHER STORMS?**

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Appendix C

Pressure Groups Push for Revolution Inside the Catholic Church

Fast Food Slows Down

BY NORMAN FULKERSON

 McDonald's corporation is suffering serious financial hardships. Remodeling half of its restaurants is one of CEO Jack Greenberg's proposed solutions. Wait till you hear what some franchises look like now.



A surprisingly elevated ambience awaits customers at a Dallas McDonalds franchise.



You deserve the break from a sterile plastic environment at this McDonald's.



ONLY IN AMERICA

A Victorian look

Billboards are designed to have short catchy phrases that will grab a person's attention long enough to consider the advertised product. One such billboard outside Lewisburg, Penn., for example, invites drivers to stop and experience a "unique Victorian dining room."

Someone might argue that this is not so catchy. After all, Lewisburg itself has a very Victorian appearance. It is very catchy, however, when one learns whose Victorian dining room this is—none other than McDonald's.

Aside from the characteristic golden arches, there is not much more to indicate that one is about to enter an icon of American fast food. The colonial style lamp-posts outside, by choice of owner Thomas Rippon, are exactly like those in colonial downtown Lewisburg. Coming a little closer, one will notice uncharacteristic green awnings imprinted with a more discreet white "M" instead of the metaphysically superior gold.

Renoir reproductions and crown molding

Two glass display cases inside against one wall contain delicate figurines. A bookcase placed against the opposite wall gives the dining room a reflective note. Mr. Rippon has also provided a number of paintings that he handpicked. Among them are a few Winslow Homers and a Renoir reproduction that one would expect to see in a fine art gallery. The crown moldings and wood paneling are the final touches that serve to elevate the soul and invite the guest to relax and stay a while.

This obviously represents a radical contrast to what McDonald's has come to be known for around the world: in-and-out dining designed to serve the greatest number of customers in the least amount of time. Such efficiency was greatly facilitated by providing a sterile, plastic atmosphere designed for eating and running rather than sitting and reflecting.

Only in America will one find such a paradox between the "time is money" philosophy, so well exemplified in American fast

This obviously represents a radical contrast to what McDonald's has come to be known for around the world: in-and-out dining designed to serve the greatest number of customers in the least amount of time.

food, and a recent trend in the biggest fast-food corporation in America to give customers an elevated ambience where they can relax, and if desired, reflect.

How it all began

Visiting McDonald's website, which boasts millions of hits a week, I found the story of how it all began.

In 1954, Roy Kroc hocked everything he owned to become the exclusive distributor of a newfangled, five-spindled milk-shake maker called the "Multimixer." Some time later, he heard of a hamburger stand called McDonald's in San Bernardino, Calif., run by brothers Dick and Mac McDonald, which was running eight of the Multimixers simultaneously.

"Roy Kroc had never seen so many people served so quickly when he pulled up to take a look." Being a salesman, Mr. Kroc eventually opened several restaurants under the name of McDonald's as a means for selling his Multimixers.

The first opening, in 1955, was in Des Plaines, Ill. A gazillion hamburgers later, in 1994, 15,000 people in Kuwait City waited in line on opening day to try a Big Mac. The line for the drive-thru window was seven miles long.

What began as a little hamburger stand with a very efficient milkshake machine quickly became a worldwide phenomenon with a philosophy of life characterized by the glorification of speed and non-reflection.

Solutions for sagging business

Since the Kuwait opening, however, Mickey D's has fallen on hard economic times. For a franchise which "used to open 1,000 stores a year; this year, the number is down to 300." Worse still, profits have been down for six of the last seven quarters, and stock is trading at the lowest level in more than seven years.²

CEO Jack Greenberg has some interesting solutions, from a sit-down menu featuring such grandma favorites as meatloaf and chicken-fried steak to a wrecking ball for a thousand aging stores. He will also be remodeling more than half of the 13,099 U.S. outlets, "which could cost the company as much as \$800 million over the next two years."³

One of the company's oldest restaurants, in Hinsdale, Ill., for example, will soon "be replaced with something that looks more like a historic New England bed and breakfast than your typical cookie-cutter Mickey D's."⁴

With such a radical departure from the norm, it seems the marketing specialists at McDonald's have finally figured out that some Americans are fed up with sterile surroundings and artificial taste. What attracts Americans is the personal touch where flavor and good taste are combined in a unique and memorable dining experience.

What Americans want

Not long ago I had the opportunity to eat at the Dobbin House in Gettysburg, Pennsylvania. This former



Patrons at the McDonald's in Lewisburg, Penn., are content to stay awhile.



Display cases and a few Winslow Homer reproductions. Is the Big Mac next to go?



Fast food for the masses served in grand style.

The solution for the economic woes of McDonald's will be found in giving Americans what they thirst for, which is exactly why this multi-billion-dollar corporation is experimenting with and changing a good number of its outlets.

three-story house, transformed into a restaurant by people with good sense, provides guests with a marvelous candlelight dining experience. All are served by waitresses dressed in Civil War period costume. I have yet to visit this establishment during lunch or dinner hours when it was not packed and with a waiting list often upwards of an hour long.

Why do I love eating at this restaurant? The answer is quite simple. It reminds me of the quaint eateries I enjoyed so much in England some years ago. The owners have provided a relaxing atmosphere with a hands-on touch, so often missing in fast-food establishments that are more concerned about getting people out the door than having them stay a while.

The solution for the economic woes of McDonald's will be found in giving Americans what they thirst for, which is exactly why this multi-billion-dollar corporation is experimenting with and changing a good number of its outlets.

Odd McDonald's sightings

A McDonald's in suburban Independence, Ohio, for example, has a huge "crystal" chandelier and fox hunting prints adorning its walls. I spoke with one customer who found the wooden Queen Anne-style chairs and ceramic tile floors particularly odd for a fast-food restaurant. "Is this really a McDonald's?" she admitted asking herself. "The real dark green colors inside," she continued, "are quite stunning and very pleasing to the eye."

Edward Bailey has integrated a similar facelift in some of his 44 McDonald's outlets in Dallas. Mrs. Judy Shutzman, a local Dallas mother, described in detail the marvelous burgundy and emerald green Polo wallpaper by Ralph Lauren

and the cherry stained finish. "You think you are in an English library," she said, "I loved it." She must love it since she has admitted returning 20 or 30 times. "I try only to go to the ones franchised by this particular man [Mr. Bailey]. They are much calmer."

European enhancements in the "land of fast food"

McDonald's has fallen on hard times because many Americans are tired of artificial taste and plastic surroundings. What they want is a bed-and-breakfast ambience which reminds them of their last trip to England, fox hunting prints that speak of tradition, or the anti-utilitarianism so well represented in the Ralph Lauren wallpaper. All provide a reprieve from a very revolutionary, industrialized, and frenzied world.

This article is by no means an invitation for traditional-minded people searching for an escape from the modern world to feel at ease entering McDonald's once again. Most changes we see are purely cosmetic.

This is simply my contribution to debunking the worldwide myth that America is the land of only fast food.

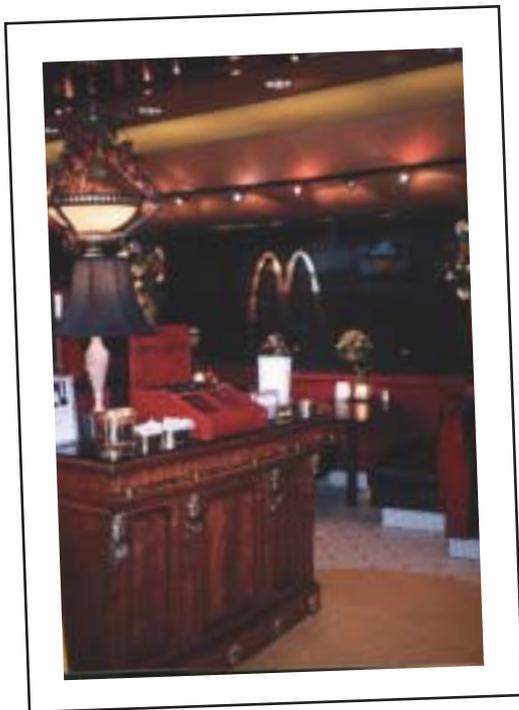
After all, a Victorian dining room-style McDonald's in Lewisburg is probably as surprising for a European as the sight of golden arches invading peaceful European landscapes is for me. Visitors from other countries need not be surprised, however. Even Mr. Rippon, who owns two other McDonald's in the area, admitted that he "anticipates enhancing the ambience in the other dining rooms over time."

Such European enhancements in the "land of fast food" can truly be found only in America. ■

Notes:

1. www.mcdonalds.com/corporate/info/history/history.html
2. Claudia H. Deutsch, "The Arches are Sagging. What Would the Doctors Do?" *The New York Times*, Oct. 22, 2002.
3. Daniel Eisenberg "Can McDonald's Shape up?" *Time*, Sept. 30, 2002.
4. *Ibid.*

Hard to believe: a McDonald's in Dallas caters to a new market.





America Needs Fatima®

November ~ December 2002

PROGRESS REPORT

2002 ~ A Year of ACTION for the American TFP and America Needs Fatima

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

—Plinio Corrêa de Oliveira

The year 2002 spelled “activity” for the American TFP and its rapidly expanding America Needs Fatima campaign. As events in the world rumble to the drum beat of terrorism, war, blasphemy, scandal, and attempts at revolution within the Church and in society, so the ever vigilant rampant lion of Tradition, Family and Property counteracts, lighting the scene with a golden hope.

Writing letters, publishing statements, promoting seminars, visiting families, launching books and, at times, taking to the streets with its hallmark red and gold banners, the TFP and its America Needs Fatima campaign seek to maintain high in the public eye the ideal of a Christian civilization promulgated and nourished by the social teachings of the Catholic Church in its mission to establish “all things in Christ.”

JANUARY

- Thus it was that 2002 began with a **men’s conference** to discuss the situation of the world in the aftermath of Sept. 11. Members, supporters and friends from France, Brazil, Germany, Poland and Ukraine, as well as from across the United States gathered on January 19 at the Pennsylvania headquarters of the American TFP for a three-day seminar titled “Attack on America: A Wake-up Call for the West.” Father Gerard

Trouxessecc and Prince Bertrand of Orleans-Braganza were guests of honor at the event

- On January 22 the conference guests were invited to participate in the 29th annual **March for Life** in Washington, D.C. The American TFP, with its red banners flying and youthful brass band playing patriotic and religious hymns, was once again a welcome addition to the 80,000 Americans who converged on Washington to protest the heinous moral crime of abortion. This year, the TFP distributed a flyer titled “The Challenges We Face” (see http://www.tfp.org/what_we_think/anti-abortion_paper_2002.html).
- **America Needs Fatima** began the year with its largest-ever **membership drive**, reaching over 220,000 select sons and daughters of Mary in almost every state. The growing number of America Needs Fatima members nationwide has been the key to effective action against blasphemy and anti-Catholic art, movies, and theater plays.





● On January 27, the American TFP sent a letter to President George W. Bush urging him to resist worldwide pressure to classify al-Qaeda and Taliban terrorists as "prisoners of war." A similar letter was sent to Defense Secretary Donald H. Rumsfeld. Both letters were published in *The Washington Times* on January 30.

FEBRUARY

● **Crusade magazine expands**—Crusade expanded its readership to 70,000, making it one of the largest magazines of Catholic inspiration in America. America Needs Fatima members and supporters receive six issues a year, as Crusade becomes a real standard-bearer of the Fatima message.

● **Disney boycott**—America Needs Fatima continued its efforts to convince Catholic parents to boycott and to protect their children from the anti-family productions of the Disney corporation, which include the "Gay Day" celebrations at Disney World in Orlando, Florida.

MARCH

● On March 6, American TFP Student Action members visited George Washington University to challenge the International Socialist Organization (ISO). The latter had announced it would be holding its annual D.C. socialist conference at the university. Young TFP volunteers distributed nearly 3,000 copies of a leaflet titled "Ten Questions for the ISO." That evening

the TFP presented an account of its anti-communist views on a GWU radio program. ISO had agreed to send a representative to the program to defend its views, but no ISO representative ever showed up.

● ANF launched a massive campaign of peaceful protest and reparation against NobleWorks, a New Jersey based company that has published a most offensive line of greeting cards containing dirty jokes and cartoons about Jesus, Mary, and the Catholic Faith.

● On March 7, the American TFP published a statement in *The Washington Times* titled "The Enemy Within," an analysis of revolutionary Islam and its philosophy and goals for the Western world.

● On March 17, America Needs Fatima organized a protest of reparation in front of the American Center for Wine, Food, and the Arts (COPIA) in Napa, California, because of a blasphemous exhibit mocking the Pope, a bishop, and a nun. That scandal made national news.

● On April 11, The American TFP published a full-page statement in *The Washington Times* titled "In Face of the Scandals: The Church, Holy and Immortal, Shall Prevail!" While severely condemning the behavior of criminal priests and the negligence of certain bishops, the statement

affirms that the violence of the storm currently assailing the Church would likely bring down many a human institution, but not the Institution supported by God's own promises. The statement was subsequently sent in pamphlet form to 58,000 bishops, priests, and religious across America; and as this issue goes to press, 1.25 million copies have been distributed to the general American public.

● **Pilgrimage to Saint Elizabeth Ann Seton shrine**—ANF director Robert E. Ritchie led a 34-mile pilgrimage from Spring Grove, Penn., to Emmitsburg, Md., to venerate the remains of Saint Elizabeth Ann Seton and to pray and offer sacrifice for all America Needs Fatima members, their families, and their intentions.

● On April 23, another TFP statement appeared in *The Washington Times*: "Ban All Human Cloning! America Must Take the Lead."

● On April 27-30, the miraculous International Pilgrim Statue of Our Lady of Fatima visited the headquarters of the American Society for the Defense of Tradition, Family and Property, in Spring Grove, Penn., where over 100 TFP members, supporters, and friends gathered to pray for America and the fulfillment of Our Lady's Fatima prophecies. As Our Lady was leaving the property, a magnificent rainbow





formed in the sky. Many thought that maybe it was her way of saying: "Keep up the good fight!"

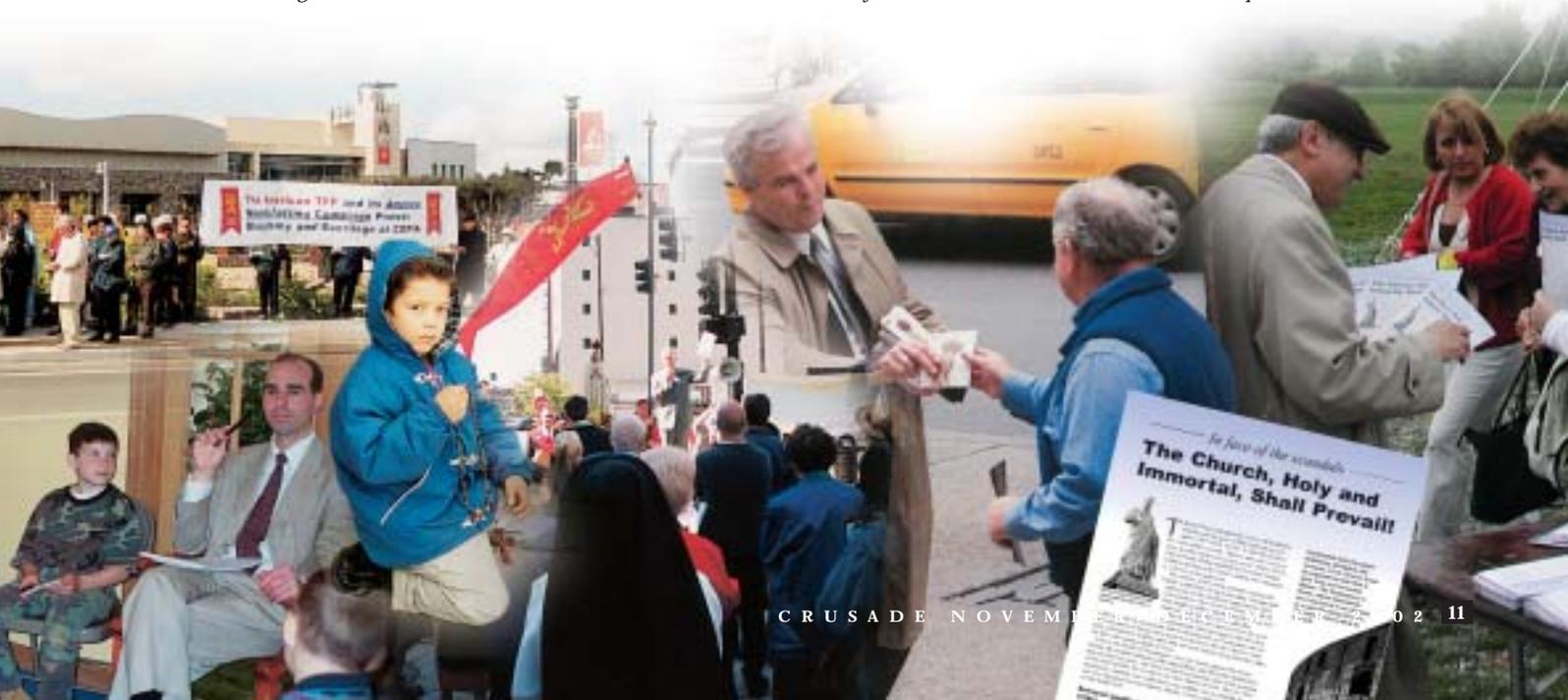
- On May 31, **Fr. John Trigilio** addressed a full house of members, supporters, and friends of the American TFP at the organization's Washington Bureau, discussing the background of the present scandals in the Church. His talk on the subject of "The Church Will Prevail!" sought to put the crisis in proper perspective.
- On June 1, as the U.S. bishops prepared to meet in Dallas to discuss the scandals within the Catholic clergy, the American TFP sent a letter to all the bishops of America. The letter, later published on the *The Dallas Morning News* on June 13, expresses the TFP's concern that pressure groups, backed by extensive media coverage, are taking advantage of the present scandal to foment revolution inside the Church. As a supposed solution to the crisis, groups such as Voice of the Faithful (VOTF) and others proposed to "empower" the laity; eliminate, curtail, or render meaningless all priestly, episcopal, and papal authority; make priestly celibacy optional; ordain women; and change Church morality. The TFP, on the contrary, upholds that abuse never eliminates the use. "What we need is a restoration of the true moral and doctrinal teachings of the Church and energetic action," wrote TFP

president Raymond Drake.

- **Mary In Every Home**—To counteract the immoral and evil influences of today's pop culture in homes and schools, ANF distributed nearly 140,000 free 8x10 full-color pictures of the miraculous International Pilgrim Virgin statue of Our Lady of Fatima. This beautiful picture has brought peace to many. One school principal wrote: "Thank you so much for your generous donation of the beautiful picture/prayer cards of Our Lady. Your generosity has blessed the lives of our faculty, students, and their families."
- Since ABC/Disney continues to produce and broadcast highly offensive and blasphemous material, the American TFP and America Needs Fatima organized yet another rally of peaceful protest and reparation. The rally, held on June 22 in front of ABC studios in Burbank, California, was sparked by blasphemous remarks on the March 4 episode of Bill Maher's late-night talk show, "Politically Incorrect." In an apparent victory for anti-blasphemy activists, the show was cancelled for the following season.
- On June 23, the American TFP organized a pilgrimage to the National Shrine of Our Lady of Lebanon in North Jackson, Ohio. The decision to build the original shrine there was made five years after the

proclamation of the dogma of the Immaculate Conception. Members and friends of TFP and America Needs Fatima offered the pilgrimage and their prayers for the good of the Church, America, and the world.

- In a June 28 letter, American TFP President **Raymond Drake** joyfully welcomed and congratulated Senator **Sam Brownback** (R-Kansas) for his conversion to the Catholic Faith. "Your conversion amidst the current scandals within the Church sends Catholics everywhere a powerful message of faith and hope: the Church, holy and immortal, shall prevail!" Senator Brownback was formerly a Methodist.
- **New Fatima Proclaimer office**—With the rapid expansion of the Fatima Proclaimer network, ANF opened a new section in its Bakersfield, California, office to field questions and calls from its many volunteers. America Needs Fatima has thousands of volunteers who distribute Fatima literature and anti-blasphemy postcards nationwide.
- "The Call to Chivalry" was the theme of a summer program held from July 3-10 in Norwood, Louisiana, north of Baton Rouge. The program for boys (ages 12-18) and their fathers was the first in Louisiana and proved an excellent





opportunity to reinforce principles of Faith and courage in participants of all ages. Louisiana's special Catholic and French heritage provided an excellent backdrop for the program, which included all sorts of activities for boys and fathers as well as prayer, lectures, and talks.

- From August 1-10, the American TFP held **another summer program** for boys at its national headquarters in Spring Grove. Modeled largely on the Louisiana program, this one proved equally challenging and enjoyable.
- August 15 found members, supporters, and friends of the American TFP and America Needs Fatima before a movie theater in Harrisburg, Penn., **protesting the offensive disrespect for Catholic themes** in *The Dangerous Lives of Altar Boys*.
- From August 25-31 American TFP members were guests at the **summer university program of the French Society for the Defense of Tradition, Family and Property**. The event took place at the Chateau du Jaglu nestled in the French countryside near the cathedral city of Chartres. The location, curriculum, and fellowship make this annual program a Catholic student's summer dream.

SEPTEMBER

- **NO! to a lesbian Christmas story**—The blasphemous play *Jesus Has Two Mommies*, scheduled to debut in December, dares to caricature the Christmas story from a lesbian perspective. ANF moved a national protest of over 100,000 people against this abominable offense against the purity of the Blessed Mother. With letters, protest cards, emails, and phone calls, ANF members urged the Somerville Theatre in Boston to cancel the show.

- **Remembering Sept. 11**—To remember the victims of September 11 and to pray for Our Lady's protection for America, America Needs Fatima sponsored a prayer vigil at Pier A Park in New Jersey, directly across the Hudson river from where the Twin Towers stood.

- **Fatima Proclaimer membership drive**—ANF launched a membership drive to expand its number of volunteers who hand out Fatima literature in cities across the nation. Informing the public about Our Lady of Fatima is urgent because all signs point to the proliferation of sin in our society, while just a small percentage of Catholics follow Our Lady's requests at Fatima for prayer, reparation, and amendment of life. Thousands signed up.

- **Protest against blasphemy in the Windy City**—September 21 found the TFP in the streets of Chicago protesting Garret Gaston's horribly offensive anti-Catholic cartoon in the *Chicago Reader*, a weekly newspaper. In response, the American TFP, through its America Needs Fatima network launched a massive campaign of peaceful protest. Taking to the streets of the "Windy City," young volunteers distributed 10,500 invitations to the rally held on September 25 directly across the street from the *Chicago Reader* offices.

The gathered protesters heard from a splendid list of speakers. Opening speaker Joe Scheidler, president of Pro-Life Action League, was followed by Mary Anne Hackett, President of the Catholic Citizens of Illinois, radio talk-show host Devin McCulloch, American TFP founder John Spann, TFP Chicago Bureau director C. Preston Noell, Catholic banker Joseph Wemhoff, and Illinois State Senator Patrick O'Malley. The senator commended the TFP initiative: "I can't think of a more important organization, fighting for what is important for America than the American TFP," he said. "If you look at it, Tradition, Family and Property, my friends, we are talking about the foundation upon which America continues to exist."

Francis Cardinal George, unable to attend, affirmed by letter that he was join-





ing the rally with his prayers.

- **Loyola University pulls ads in Chicago Reader**—One result of the protest against Garret Gaston's blasphemous "Papal Makeover" cartoon in the *Chicago Reader* was the decision of Loyola University to remove all advertisements from that paper. Hopefully, more sponsors will follow suit, and the *Chicago Reader* will learn that it doesn't pay to promote blasphemy.
- **Fatima calendars distributed**—The 2003 *America Needs Fatima* calendar was distributed free to over 262,000 families across America.
- **Bold statement milestone**—TFP and ANF volunteers have distributed over 1.25 million copies of TFP's forceful statement on the moral crisis in the Catholic Church, "In Face of the Scandals, The Church, Holy and Immortal Shall Prevail!" Response from the Catholic and non-Catholic public to this document has been encouraging. Many despondent Catholics received new life and hope. Many priests, visibly discouraged by the sexual scandals and media uproar against the Church, wrote words of relief and thanks to TFP and ANF for the work carried out in defense of the honor of Holy Mother Church.
- **Visitors flock to web page**—The TFP

and ANF campaign received over 40,000 visitors to its website in the month of October alone. The number of visitors to the web page has doubled from January to October of this year. The TFP website offers constant inspiration and information to those—particularly families—seeking to oppose today's anti-Fatima culture.

- **Defending the Faith at Penn State**—Young TFP members set up a booth and discussed the current situation in the Catholic Church with students on the Pennsylvania State University campus at State College. Over 3,000 "The Church Shall Prevail!" leaflets were distributed. While the statement and survey received favorable reactions from many, some students expressed great aversion for the Catholic faith. One fellow said: "I'm diametrically opposed to all you stand for."
- **An athlete? A supermodel?**—A "21st-century home girl"? Those are some of the expressions used by *The Los Angeles Times* to describe the bare-armed statue of "Our Lady of the Angels" at the new cathedral in Los Angeles. Through its website, the American TFP ran a survey asking people to give their opinion.
The vast majority of the hundreds who took time to express their opinion said that the statue of "Our Lady of the Angels"

not only does not reflect their concept of Our Lady, but does not even reflect their concept of femininity or motherhood. Only a handful believed that the figure truly represented the Mother of God.

- **TFP National Seminar**—On the October 13 weekend, the American TFP gathered together over 200 members, supporters, and friends of Fatima for a series of meetings about the internal situation of the Church and the nation. Held at the TFP's headquarters in Spring Grove, Penn., the meetings were especially timely considering the significance of the date, the 85th anniversary of the final apparition of Our Lady to the three shepherd children at Fatima.

Before dinner, attendees participated in a long candlelight rosary procession with a Pilgrim Virgin of Our Lady of Fatima.

The high point of the event was a solemn Tridentine Mass at St. Patrick's Church in York, Penn., celebrated by Fr. Terence Mary Naughtin, and sung by the TFP choir. The Mass, attended by some 400 people, ended with a moving rendition of the Papal Hymn with organ, trumpet, and choir.

The event was especially honored with the presence of Prince Bertrand of Orleans-Braganza, who spent several weeks with the American TFP.





- **Fatima statues in schools**—America Needs Fatima members sponsored a program to send Pilgrim Virgin statues to be enthroned in elementary schools and high schools. The response from school children and faculty was very favorable. “There are no words to thank you adequately for the magnificent statue of Our Lady of Fatima,” wrote one priest.
- **Spreading First Saturdays Devotion**—Tens of thousands of First Saturdays holy cards were distributed by ANF during the Christmas season. People were urged to practice this all-too-often forgotten part of the Fatima message in which Our Lady said that she will “assist at the hour of death, with the graces necessary for salvation, all those who on the first Saturdays of five consecutive months confess, receive Holy Communion, pray a Rosary, and keep me company for a quarter of an hour meditating on the fifteen mysteries with the intention of offering me reparation.”
- **Ban Father Amaro in America**—America Needs Fatima spearheaded the effort to stop the blasphemous Mexican film *The Crime of Father Amaro* from coming to this country. Among other indignities, the movie shows a priest fornicating with

a teenage girl under a veil of Our Lady of Guadalupe. ANF immediately contacted 150,000 people and urged them to sign and send protest postcards to the film’s distributors, Samuel Goldwyn Films.

- **New Fatima Custodian in Ohio and Kentucky**—ANF added another Fatima Custodian to take Our Lady’s Pilgrim Virgin Statue to homes in Ohio and Kentucky. Kevin Ritchie, 35, has resolved to dedicate himself to bringing sincere change, as Our Lady requested, to the lives of thousands of families in those states.
- **Protest in Los Angeles**—About 100 Catholics, led by America Needs Fatima, stood outside the Galaxy Theater on Hollywood Boulevard on November 14 to protest the Los Angeles premiere of the blasphemous movie *The Crime of Father Amaro*.

Protesters fervently prayed the 15 decades of the Rosary and sang hymns in reparation.

As the actors and actresses entered the theater they were greeted with shouts of “shame, shame, shame!”

The rally received live TV and radio coverage. The next day news articles about the protest appeared in newspapers in Europe, Latin America, and as far away

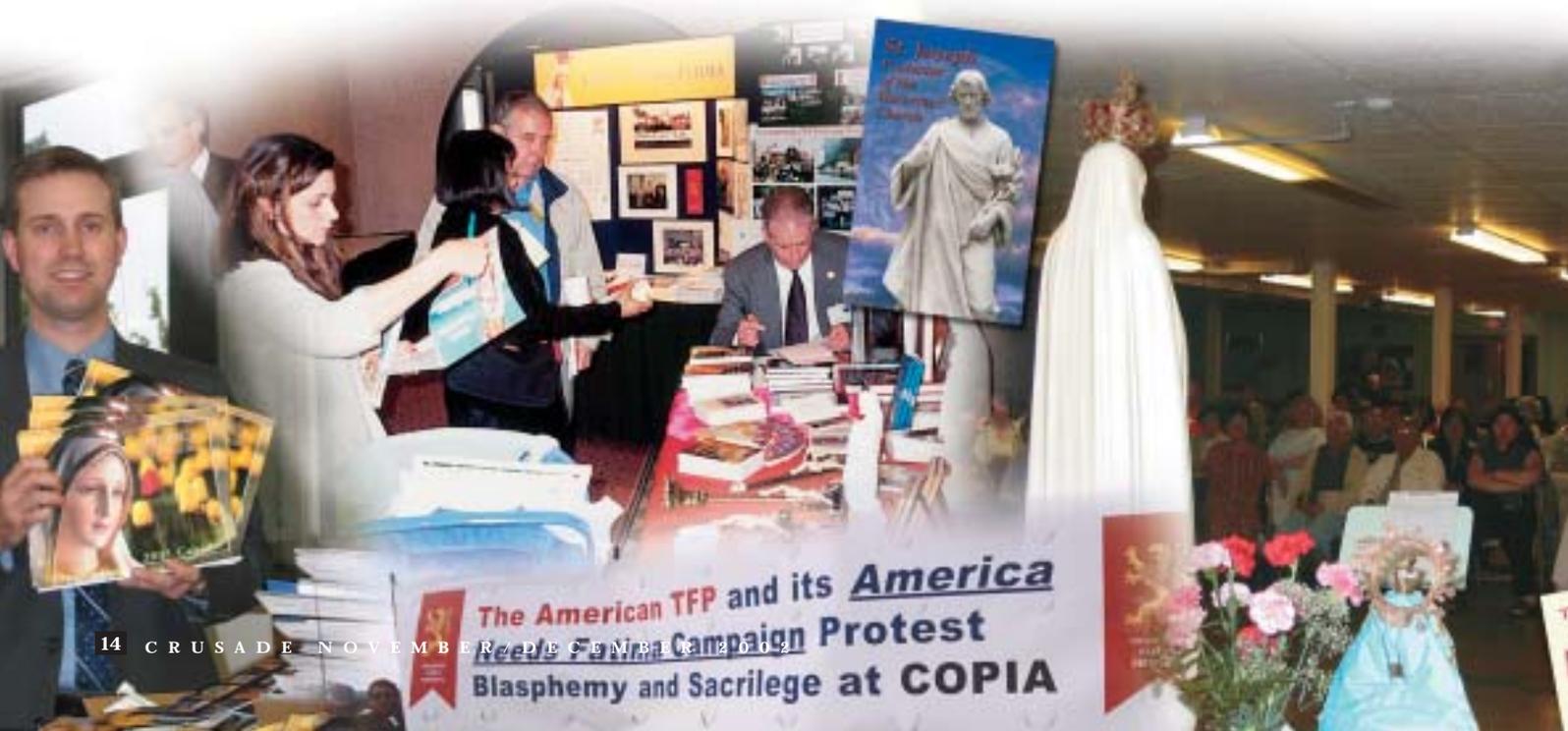
as Israel.

Several ticket holders for the by-invitation-only premiere turned away and did not see the movie because of the protest.

- **Catholics pray, Satanists rage**—On November 15, members of America Needs Fatima gathered in front of the Century Theater in Ventura, California, in prayer and reparation for the showing of the blasphemous film *The Crime of Father Amaro*.

Theater directors immediately called the police in hopes of having the protesters removed, but that did not work. Then a group of Satanists tried to discourage the protesters by haughtily professing their allegiance to Satan and their desire to go to Hell. Other passersby laughed at the protesters or completely ignored them. Few were the people who stopped to offer encouragement for the act of reparation. However it was even more worthwhile to stand up for the honor of Our Lord and Our Lady in a place where the majority of people seemed to support blasphemy and mocked those who protested it.

As the film was shown in theaters across the country, more protests followed in Arizona, New Mexico, Texas, Minnesota, Illinois, and Washington, D.C., as well as elsewhere in California.





- **Tea in Louisiana**—*In an attempt to help stem the tide of ugliness, vulgarity, and downright rudeness that swamps post-modern society, Louisiana TFP sponsored a series of mini-seminars in three cities for mothers and daughters titled "Good Manners and Social Graces." Each two-day event emphasized the spiritual foundation of good manners, namely the virtue of charity or, as one authority on the topic expressed it, the art of doing good unto others. The program included classes on setting tables, calligraphy for preparing place cards and invitations, the making of floral centerpieces, and table manners. The ladies were very attentive throughout the sessions, each of which lasted at least two hours. Everyone particularly enjoyed the class on folding cloth napkins into different attractive shapes.*

Each event culminated with a high tea served in an elegant setting. In Baton Rouge, the whole program took place at the White Oak Plantation, an authentic reproduction of an ante-bellum plantation home. In Lafayette the social tea was held in the Hilton, while the third session took place at the Alexandria Country Club. Each participant received a custom-painted teacup commemorating the event.

Who would ever have imagined how appealing traditional and elegant enter-

taining could be to a generation more accustomed to TV, video games, and soccer. One young lady commented "I never had tea, let alone like this! This is great! When will we be able to do this again?" By the end of the final session, many mothers were already making plans to host their next tea.

In the evenings of these same days, the St. Genevieve Puppet Theatre—a group drawn from TFP Supporter families in Topeka, Kansas—presented the puppet show *The Story of the Acadians*. This simple retelling of the tragic story of the persecuted French Canadian Catholics who settled in southern Louisiana charmed audiences of all ages.

- **New book: *I Have Weathered Other Storms***—Towards the end of November, the American Society for the Defense of Tradition, Family and Property released a new book in defense of the church amidst the scandals. (See pages 2-5 of this issue).

I Have Weathered Other Storms—A Response to the Scandals and Democratic Reforms That Threaten the Catholic Church is a book that aims to give hope to Catholics by clarifying Catholic doctrine. It also attacks those who would use the present crisis to push an agenda which includes "democratic" reforms, women priests and other changes.

Perhaps *I Have Weathered Other Storms* is better described by Bishop Robert F. Vasa of Baker, Oregon in his one-line comment: "It is this teaching with which I have grown up and which I have held from my youth."

- As this issue of *Crusade* goes to press, the TFP and *America Needs Fatima* are preparing to convoke hundreds of Catholics to join in a **protest rally against the blasphemous rock opera *Jesus Has Two Mommies***, which will be opening at the Somerville Theater near Boston on December 6 and 7. As the title suggests, the film mocks the real Christmas story by showing the Child Jesus born to two lesbians. ■

DECEMBER





Our Readers Write...



Just a few lines to thank you for the wonderful hospitality that we received from all of you. The conference was excellent. The topics chosen were very good, and the speakers could not have been better.

The only complaint that I have is that it went too fast! To close the conference with the holy Mass and the Pontifical Hymn, which raises every hair on your body, is a magnificent way to leave an everlasting impression on each and everyone of us who attended there.

You are an inspiration to all of us. Keep up the fight!

E.C., Miami

The 2003 Calendar of Fatima is the most beautiful I've seen. The pictures of Our Lady are so beautiful, it takes my breath away when I look at her. Please do not forget to send me one also the next year, 2004.

L.B., Topsham, Maine

Thank you for the beautiful calendar. I am a prison chaplain at Old Colony Correctional Center in Bridgewater, Massachusetts, and I gave my calendar to one of

the Catholic men who comes to Mass frequently there. He appreciated it very much,...which led me to think—and to ask if you have any calendars left at the end of your campaign, and if you are wondering what to do with the extras, I could find a home for them in my parish, and in one of the many others scattered throughout our fine state.

Fr. G.S., Framingham, Mass.

Today we had the Pilgrim Virgin Statue in our home. Mark was the custodian. I want to tell you that it was a true blessing to have the slide show and to pray the rosary in our home. I felt Our Lady's presence like never before. It was very special! Thank you, thank you, thank you!

M.S., Hanover, Penn.

P.S. You can be assured of our continued prayers and support for all the work you are doing to promote devotion to Our Lady and Our Lord!

I want to report on the beautiful and sacred pictures of Our Lady of Fatima that you sent to us—and to my daughters.... We received four pictures from

you, and we had two others similar. The pictures were so beautiful and captivating, and we were so impressed with your letter and message on the picture, that we got a project going. We decided to see how many we could frame and distribute to people that we felt needed the picture and would accept and appreciate it. So we bought frames and started the project.

Of the 26 pictures available, we have personally distributed, delivered, or mailed twenty-two. We have large families and the pictures are displayed in homes in California, Oklahoma, West Virginia, Michigan, Florida, Maryland and, of course, New Jersey and Pennsylvania, as well as other states too.

M.E.K., Bath, Penn.

Enclosed please find eight pages of a petition I prepared and had signed; the originals were mailed to Somerville Theatre. This is in regards to the Christmas production named "Jesus Has Two Mommies." I used the wording according to the post card you sent me. I am still trying to get more signatures.

B.K., Hainesport, N.J.

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

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: _____

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.

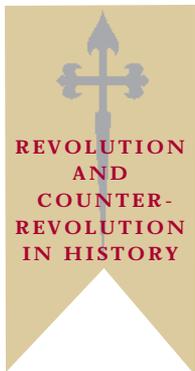
If you are thinking about helping America Needs Fatima flourish far into the future, you may ask your attorney to include either of the phrases below in your will:

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."



Chapter IV

The Renaissance Popes

BY JEREMIAS WELLS

When the phrase “Renaissance Popes” is encountered, images of luxury, intrigue, and immorality come to mind, but while one or two of these charges may apply in some cases, the chief fault of these popes is that they ceased to be leaders of the universal Church and became little more than Italian princes with rather limited horizons. Moreover, instead of vigorously opposing the humanistic tendencies of the Renaissance, the popes of the period came to terms with them. When Our Lord before the town of Caesarea Philippi promised the primacy of jurisdiction over the Church to Saint Peter on that famous day, He also predicted that the gates of hell (i.e., the power of the devil) would not prevail against Her. But Christ never said that evil powers would not harass and persecute the Church. In fact, He predicted that scandals would come.¹ Corruption caused great havoc, but the Church, like a vigorous body, eliminated the diseased parts and, during the time of the Jesuits, the Council of Trent, and Saint Pius V, returned to a healthy life.

The spirit of the Renaissance movement entered the Church during the pontificate of Nicholas V (1447-55). Although personally devout and a champion of what has been called the “Christian Renaissance,” he nevertheless employed in the papal court many dissolute humanists famous for their immoral, scurrilous literature. Initially, many talented churchmen saw in the study of the Latin and Greek classics a way of enlightening the mind, as Nicholas did, but more became preoccupied with artistic pursuits to the exclusion of the spiritual life and allowed pagan interpretation to overwhelm Christian devotion. Eventually, Nicholas’s tolerance of the unperceived dangers nearly cost him his life.

During this period, the Italian peninsula

was divided into three areas: the Kingdom of Naples in the South; the Papal States, which controlled the middle third; and the various city-states of the North, which were frequently ruled by tyrants who were at each others throats. The rivalry between these petty states produced a permanent situation of anarchy that resulted in revolutionary ferment. The Pope, as temporal sovereign and in an effort to provide some protection over the papal lands, became more and more immersed in Italian politics, to the detriment of his spiritual duties.

The conspiracy of Stephan Porcaro provides another example of how disruptive and revolutionary ideas can spill over into the realm of action. A humanist who had joined an anti-papal circle of pleasure-minded writers in Florence, Porcaro came to Rome in the early days of Nicholas’s pontificate. There he began to agitate among other malcontents and insurgents with the idea of casting off the yoke of papal authority and returning to the glorious days of the Roman Republic.

Nicholas responded to Porcaro’s treasonous activities with several mild penalties, eventually exiling him to Bologna with a generous pension. He returned furtively to Rome to organize a mammoth conspiracy involving hundreds of cutthroats. The scheme included setting the Palace of the Vatican on fire, surprising the Pope and the cardinals during High Mass on the Feast of the Epiphany, put-



Sixtus IV with four of his nephews. Giuliano della Rovere, third from left, later became Pope Julius II.

ting them to death if necessary, and proclaiming the freedom of Rome with Porcaro as tribune. Since Porcaro was under surveillance by alert Vatican officials, the plot was discovered, and he and his closest associates were hanged. The next three pontificates, following the paradigm of Nicholas, drifted in a mediocre fashion wherein political and material interests predominated, accompanied by spiritual indifference and an advance of humanism until the disastrous rule of Sixtus IV.

Florence, the Medici, and Sixtus IV

Of all the petty republics and city-states in the northern third of Italy, Florence radiated the most brilliant light as the jewel of the Renaissance. The most eminent architects, sculptors, and painters were either born in this wealthy commercial center or in the surrounding countryside known as Tuscany. Unfortunately,

a blemish cast a shadow over its brilliance, for its political fortunes were controlled by the highly cultured but tyrannical banking house of the Medici. After reaping large profits through financing the textile industry in Florence, the Medicis rode the crest of the new power of the middle-class mercantile interests to form the largest banking house in Europe, with branches in all the major cities. Although never assuming an imposing title, the family reached the height of its political power in the fifteenth century under Cosimo and Lorenzo ("the Magnificent"), by championing the lower classes against the upper and utilizing a system of patronage, bribes, and revenge when needed.

Papal prestige declined precipitously when Francesco della Rovere was raised to the throne of Saint Peter as Sixtus IV and immediately became entangled in the principal defect of his rule: nepotism. The new Pope's two brothers and four sisters supplied him with fifteen nephews and nieces, all of whom he loved dearly above all other affections. A kindly, life-long Franciscan, he had neither the temperament nor training to deny these parasites their every desire when they flocked to Rome to live off the Church's ample revenues. In his misguided generosity, Sixtus made five of his nephews cardinals and gave a sixth red hat to one of his niece's sons. Girolamo Riario, for whom the indulging Pope carved out a small kingdom from papal lands, emerged as the most dangerous and influential of the nephews.

When Lorenzo de' Medici saw that the enrichment of the della Rovere family interfered with his own ambitious and covetous program, he began to place obstacles in their way, which instigated a famous crime. Three of Lorenzo's enemies, Girolamo Riario, members of the Pazzi family, a rival banking house, and the archbishop of Pisa, a kinsman of the della Roveres, decided to overthrow the Medici regime by murdering Lorenzo and his brother, Giuliano.

The foul deed was scheduled to take place during a High Mass at the cathedral in Florence. When the most competent of the assassins was told that the signal to coordinate the murders would be the elevation of the Host at

the consecration, he withdrew, saying that he refused to add sacrilege to murder. Two priests among the conspirators substituted for him.

At the elevation the assassins struck. The professionals assigned to Giuliano stabbed him repeatedly until he fell dead with nineteen wounds. Lorenzo repelled his less-experienced attackers, but when he saw one of Giuliano's killers rushing towards him, he made for the sacristy, just closing the heavy bronze door safely behind him.

The Florentines exacted a vengeance of unbounded fury against the hundred or so conspirators. The archbishop of Pisa, who had



The attack on the Medici brothers during Holy Mass added sacrilege to murder.

led a squad of about thirty to the Palazzo della Signoria,² was captured and hanged from a bar on the palace window. Six others were seen dangling from its windows while a couple of dozen bodies encumbered the main staircase. The infuriated mob then went about this most cultured Renaissance city butchering all the enemies of the Medici. Since he wisely ran the plot from Rome, Girolamo Riario survived the vengeful bloodletting only to instigate more problems for his uncle's pontificate. Cardinal Sansoni-Riario, a seventeen-year-old nephew of the Pope who had presided over the desecrated Mass, was arrested and detained for several weeks

although innocent of any crime.

What followed dragged the prestige of the Papacy as the universal arbiter of justice and morals into the depths of misery. Sixtus' position was compromised because not only was he using Church revenues and benefices to enrich his family, but he had approved the plot ahead of time, although not the assassination. Nevertheless, the murder of many innocent priests, some in the retinue of Cardinal Sansoni, the ignominious death of the Archbishop, and the detention of the young Cardinal infringed on the rights of the Church and could not be allowed to go unpunished.

The Pope excommunicated Lorenzo and laid Florence under interdict. Eventually, Florence submitted at least superficially. But warfare became the principal feature of the Italian peninsula for the rest of Sixtus' unfortunate years: first the Papal States and Naples against Florence and its allies, then the Pope at the instigation of Count Girolamo against Naples as an ally of Venice, and finally the Pope against Venice as an ally of Naples, with the usual excommunications and interdictions. In order to raise money for these military adventures, Sixtus created new posts and sold them to the highest bidder.

At a certain point, we must stop recounting the horrible details of a Church bleeding from gaping wounds and just summarize the most important events in order to understand future chapters. The miserable influence of the Medicis carried over into the next generation, as Lorenzo and Giuliano each had an inept son who rose to the throne of Saint Peter; one during the outbreak of the Lutheran revolution and the other during the beginning of the English schism.

Cardinals Borgia and della Rovere

From this point until Luther's revolt, the cardinals with their luxurious, fortified palaces and their armies of armed retainers led the Church down a path of disgrace, with two of them predominating: Roderigo Borgia and Giuliano della Rovere.

After the death of Sixtus IV in 1484, twenty-five cardinals went into conclave. Ludwig Pastor has called that conclave and the fol-

lowing one in 1492 “the most deplorable in the annals of Church history.”³ Bribery and simony were continually exercised throughout the negotiations. Since the two main adversaries could not obtain the necessary votes, Borgia for himself and della Rovere for his candidate, they settled on the most insignificant cardinal present who became Pope Innocent VIII. Innocent brought two illegitimate, grown, unmarried children into the Vatican, with the predictable results. No more details are necessary.

The less we say about the pontificate (1492-1503) of Roderigo Borgia, who took the name Alexander VI, the more merciful we will be to the prestige of the Papacy, for no Pope blackened it more. He fathered several children as a priest and cardinal and spent a great deal of his energy as Pope acquiring a succession of land, titles, and kingdoms for his illegitimate brood through wars, intrigue, extortion, and outright usurpation.

Alexander’s rule was enlivened by a confrontation with Savonarola, the Dominican prior of San Marco in Florence, a conflict brought on by many of the problems of the day which discredited the Church all the more. In the mid-nineties Savonarola, spurred on by an acute sense of righteousness, used his burning eloquence to attack the moral corruption at the papal court and the tyrannical rule of the Medicis. Instead of decrying only the evil compromise with paganism, his dislike of the Medicis drove him to promote a political revolution with democratic overtones which upset the balance of power in Northern Italy.

Alexander, a political creature first and foremost, intervened and ordered the turbulent friar to remain silent. Every effort to discipline the provocative priest resulted in defiance, which prejudiced whatever justice his original preaching may have had. Although quite correct in his denunciation of the moral laxity that had pervaded the upper reaches of the Catholic hierarchy, the holiness and rectitude of his life demanded obedience to lawful authority and not the wild resentment that followed.

Alexander also reacted excessively. He had the humble friar defrocked, tried by the Florentine civil officials and hung. His corpse was burned and the ashes thrown into the Arno River. Such excessive turmoil could only breed more social and religious dissolution, which is exactly what occurred when the likes



Fra Angelico’s Infant Jesus reflects profound intelligence and purity.

of Martin Luther, Henry VIII, and John Calvin broke the bounds of Christian unity decades later.

Fortunately for the Church, when Giuliano della Rovere became Pope in 1503 as Julius II, he brought no relatives with him. Far more of a warrior than a priest, he spent most of his pontificate on horseback, winning back all the territories lost through the ineptitude and nepotism of the previous popes. He is also famous for indulging Michelangelo with his provocative and dour view of humanity, painted on the ceiling of the Sistine Chapel featuring his androgynous and effeminate creatures who could rarely find enough clothes to cover themselves.

Renaissance in painting and sculpture

In fact, painting and sculpture followed the same degrading downward trend as other forms of Renaissance culture. A comparative study of the works of Fra Angelico and Michelangelo provides an example of this deterioration. As a devout Dominican friar who always prayed before beginning his work, the former understood the ideal that truth, goodness, and beauty in the world are reflections of God. In his *Infant of Jesus*,⁴ for example, we see a child of extreme intelligence and great purity, even something of the divine or supernatural. Conversely, in Michelangelo, God has the naturalistic look of a cattle baron,

the angels look like brats, and the saints have the bloated look of modern football players. Worse still, he had a penchant for sculpturing undraped male youths in sensual poses, especially his “Bacchus,” who has an impure leer of one thirsting after vice.

One has to be careful not to go to the extremes and harshness of a Savonarola on the subject; nevertheless, Ludwig Pastor, who always shows a sense of balance in his views, lists numerous examples of indecent art in Renaissance churches and public buildings.⁵ The dissolute monk Fillippo Lippi painted several Madonnas using his mistress as a model. Pagan gods and goddesses, usually unclothed, crowd out truly religious figures. To their credit, many of the artists of genius, such as Michelangelo and Botticelli, would frequently tire of their reprehensible art to produce celebrated works of piety.

This extremely grim picture was offset by increased observance of several pious practices. The Rosary as we understand it today, with both parts of the Hail Mary and meditations on the fifteen mysteries, was established around 1460 by Alan de la Roche (de Rupe) in Northern Europe. The devotion was spread throughout the continent by the Dominicans, influential prelates, and confraternities. Daily Mass, confession, and veneration for the Blessed Sacrament, especially in Corpus Christi processions, indicate that Christian piety among the faithful was still very much alive. The time had not yet come when immorality and destructive ideas could smother the love of God and Our Blessed Mother in the souls of the people. ■

Bibliographical Note:

The same titles listed in the previous chapter apply here.

Notes:

1. See Rev. A. E. Breen, *A Harmonized Exposition of the Four Gospels* (Milwaukee, 1929), pp. 20-21.
2. An edifice comparable to our city hall.
3. *History of the Popes*, Vol. V, p. 233.
4. *Painting in the Convent of San Marco*, Florence.
5. *Ibid.*, pp. 195-199.



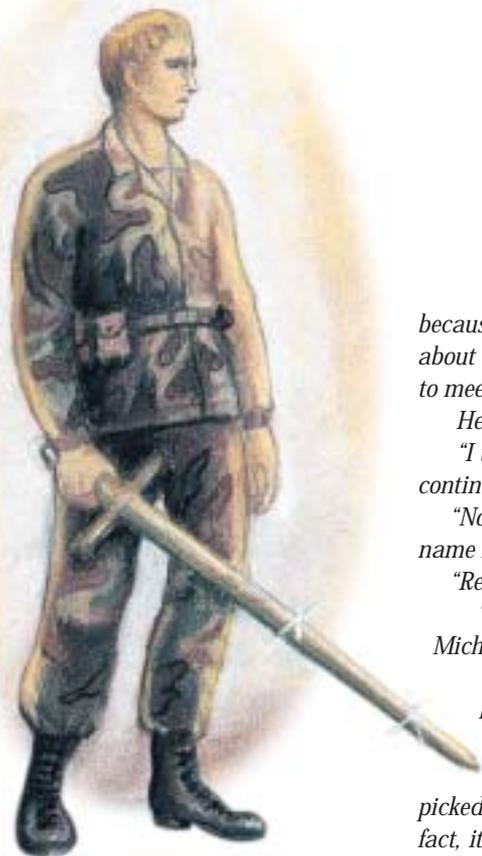
FAMILY
SERIES

Michael



This is the true story of a Marine wounded in Korea in 1950. Writing to his mother, he told her of a fascinating encounter he experienced in the war. Father Walter Muldy, a navy chaplain who spoke to the young Marine and his mother as well as to the outfit commander, always affirmed the veracity of this narrative. We heard it from someone who read the original letter and retell the story here in all its details and in the first person to better convey some of the impact it must have had when first told by the son to his mother.

As I slipped into unconsciousness, I saw that Michael held a sword in his hand, and it flashed like a million lights.



Dear Mom,

I am writing to you from a hospital bed. Don't worry, Mom, I am okay. I was wounded, but the doctor says that I will be up in no time.

But that's not what I have to tell you, Mom. Something happened to me that I don't dare tell anyone else for fear of their disbelief. But I have to tell you, the one person I can confide in, though even you may find it hard to believe.

You remember the prayer to Saint Michael that you taught me to pray when I was little: "Michael, Michael of the morning..." Before I left home for Korea, you urged me to remember this prayer before any confrontation with the enemy. But you really didn't have to remind me, Mom. I have always prayed it, and when I got to Korea, I sometimes said it a couple of times a day while marching or resting.

Well, one day, we were told to move forward to scout for Commies. It was a really cold day. As I was walking along, I perceived another fellow walking beside me, and I looked to see who it was.

He was a big fellow, a Marine about 6'4" and built proportionally. Funny, but I didn't know him, and I thought I knew everyone in my unit. I was glad to have the company and broke the silence between us:

"Chilly today, isn't it?" Then I chuckled

because suddenly it seemed absurd to talk about the weather when we were advancing to meet the enemy.

He chuckled too, softly.

"I thought I knew everyone in my outfit," I continued, "but I have never seen you before."

"No," he agreed, "I have just joined. The name is Michael."

"Really?! That's mine, too."

"I know," the Marine said, "Michael, Michael of the morning..."

Mom, I was really surprised that he knew about my prayer, but I had taught it to many of the other guys, so I supposed that the newcomer must have picked it up from someone else. As a matter of fact, it had gotten around to the extent that some of the fellows were calling me "Saint Michael."

Then, out of the blue, Michael said, "There's going to be trouble ahead."

I wondered how he could know that. I was breathing hard from the march, and my breath hit the cold air like dense clouds of fog. Michael seemed to be in top shape because I couldn't see his breath at all. Just then, it started to snow heavily, and soon it was so dense I could no longer hear or see the rest of my outfit. I got a little scared and yelled, "Michael!" Then I felt his strong hand on my shoulder and heard his voice in my ear, "It's going to clear up soon."

It did clear up, suddenly. And then, just a short distance ahead of us, like so many dreadful realities, were seven Commies, looking rather comical in their funny hats. But there was nothing funny about them now; their guns were steady and pointed straight in our direction.

"Down, Michael!!" I yelled as I dove for cover. Even as I was hitting the ground, I looked up and saw Michael still standing, as if paralyzed by fear, or so I thought at the time. Bullets were spurting all over the place, and Mom, there was no way those Commies could have missed at that short distance. I jumped up to pull him down, and then I was hit. The pain was like a hot fire in my chest, and as I

fell, my head swooned and I remember thinking, "I must be dying..." Someone was laying me down, strong arms were holding me and laying me gently on the snow. Through the daze, I opened my eyes, and the sun seemed to blaze into them. Michael was standing still, and there was a terrible splendor in his face. Suddenly, he seemed to glow, like the sun, the splendor increasing intensely around him like the wings of an angel. As I slipped into unconsciousness, I saw that Michael held a sword in his hand, and it flashed like a million lights.

Later on, when I woke up, the rest of the guys came to see me with the sergeant.

"How did you do it, son?" he asked me.

"Where's Michael?" I asked in reply.

"Michael who?" The sergeant seemed puzzled.

"Michael, the big Marine walking with me, right up to the last moment. I saw him there as I fell."

"Son," the sergeant said gravely, "you're the only Michael in my unit. I hand-picked all you fellows, and there's only one Michael. You. And son, you weren't walking with anyone. I was watching you because you were too far off from us, and I was worried. Now tell me, son," he repeated, "how did you do it?"

It was the second time he had asked me that, and I found it irritating.

"How did I do what?"

"How did you kill those seven Commies? There wasn't a single bullet fired from your rifle."

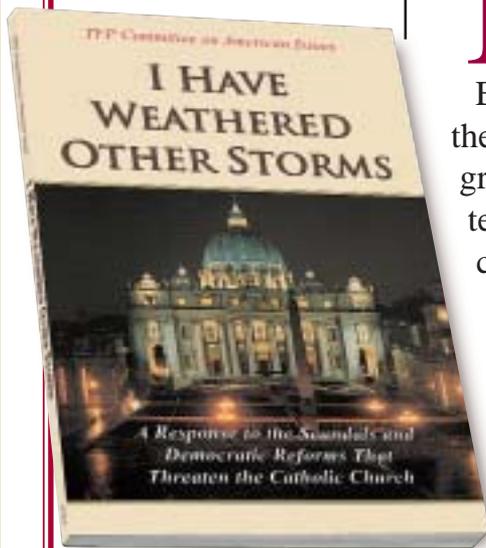
"What?"

"Come on, son. They were strewn all around you, each one killed by a swordstroke."

And that, Mom, is the end of my story. It may have been the pain, or the blazing sun, or the chilling cold. I don't know, Mom, but there is one thing I am sure about. It happened. ■

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