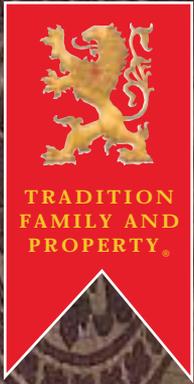


March/April 2003

CRUSADE

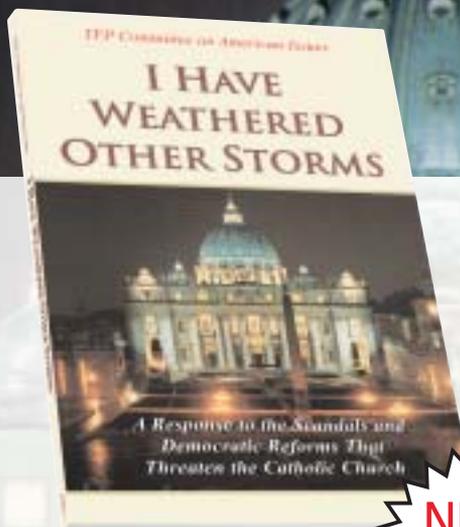
MAGAZINE



Who Can Change the Church?

America Needs Fatima Progress Report

I Have Weathered Other Storms



**NEW
Book!**

Praise for *I HAVE WEATHERED OTHER STORMS*

“An authentically faithful lay Catholic voice.”

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Bishop of Baker, Oregon*

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*Rev. Edward Krause, Assistant
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“The approach is powerful, incisive and convincing!”

*Paul Weyrich
Free Congress Foundation*

A Response to the Scandals and Democratic

BY THE 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, desecralized, 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

I Have Weathered Other Storms

By The TFP Committee on American Issues

\$12.95 • 180 pages • paperback • 20 illustrations

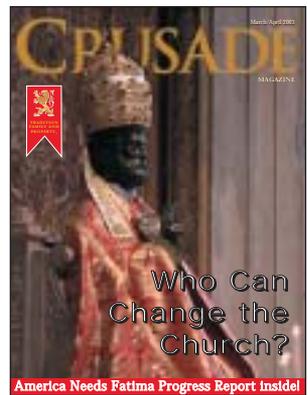
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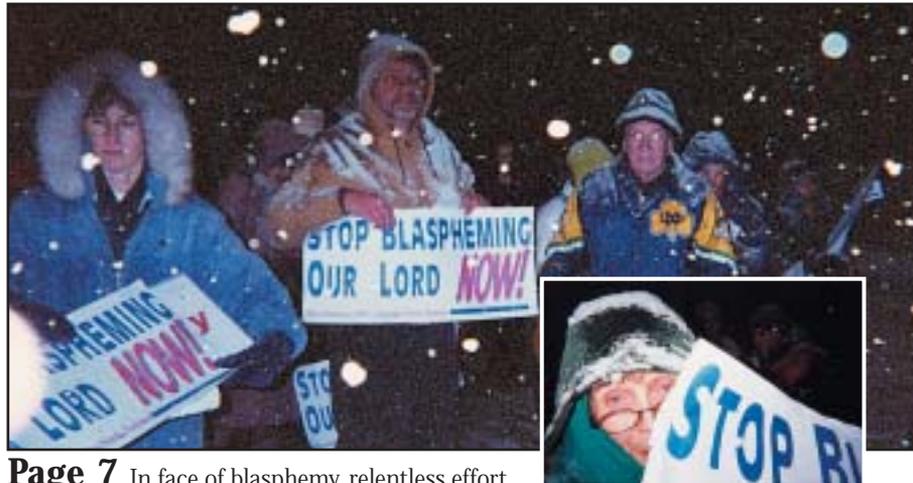
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TFP Photo archive/Kenneth Drake

Cover: Statue of Saint Peter at the Vatican dressed for the Saint's feast day, June 29.



Page 7 In face of blasphemy, relentless effort



Page 14 Author of *Against All Hope* speaks to *Crusade*



Page 9 America Needs Fatima distributes statues of Our Lady of Fatima to schools.

CRUSADE

Editor: C. Preston Noell III **Associate Editors:** Earl Appleby, Eugenia Guzman, John Horvat, Thomas J. McKenna **Photography:** Gary J. Isbell **Foreign Correspondents:** Charles E. Schaffer, Austria; Jose Carlos Sepulveda, Brazil; Paul Foley, England; Benoit Bemelmans, France; Beno Hofschulte, Germany; Juan M. Montes, Italy; Felipe Barandiaran, Spain

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 inspired the formation of other autonomous TFPs across the globe, thus constituting the world's largest anticommunist and antisocialist network of Catholic inspiration.



QUESTIONS
&
ANSWERS

Why Doesn't God Always Listen?

Question: *I pray and pray and pray, but I feel as if God is not listening. We always had a good, peaceful family life, but these last years have been tough. We don't seem to be getting along and our finances have taken a turn for the worse. I am so anxious about this situation that,*

not having anyone to turn to, I turned to God. But God seems to remain deaf to me. Why is that? In addition, what do I say to certain people, agnostics and atheists, who laugh at prayer, saying it is nonsensical and only a figment of the imagination with no real value?

Answer: God is faithful to His promises, and God promised to answer our prayers. "And I tell you, ask, and it will be given you; seek, and you will find; knock, and it will be opened to you. For every one who asks receives, and he who seeks finds, and to him who knocks it will be opened" (Luke 11:9–10).

If God promises to answer our prayers, He will do so infallibly. But in prayer there are two sides: he who asks and He Who gives. Our part is to ask. How must we ask? Saint Alphonsus Liguori, a Doctor of the Church, teaches in his book *Prayer, the Great Means of Salvation* that prayer must be persevering and humble.

Prayer must be persevering

Our Lord Himself showed us how much He loves the prayer of one who perseveres when He related the parable of a man knocking at his friend's door in the middle of the night asking for bread. The owner of the house is in bed and does not wish to be bothered, but the one at the door is so insistent that the owner finally relents. Our Lord affirms: "I tell you, though he will not get up and give him anything because he is his friend, yet because of his importunity he will rise and give him whatever he needs" (Luke 11:8).

Prayer must be humble

Prayer must also be humble. We cannot look at prayer as writing a check based

on our good credit to buy a favor from God. We must approach prayer knowing that, as sinners, we really have no credit with God and that we are totally reliant on His infinite goodness.

This same infinitude and this same goodness will grant us only what is good for us. One thing we must have in mind is that when we ask for a certain favor, we may have only that very favor and that very moment in mind. The same God Who promises to answer our prayer did not establish a time frame in which to answer those same prayers. That is because God, our loving Father, sees past, present, and future all at once while we see only the present. Above all, He sees eternity and wants only that which will help us reach the right eternity, that is, heaven.

We may be sure, then, that He will hear us. If He chooses to make us wait, it is because He may be accomplishing "long term" repair and maintenance that we are not even aware we need. He may even be using the time of trial to polish, perfect, and "force" us to veer away from a defective road, which would eventually drop us into an abyss, onto a straight road that leads us up the mountain. He may also be trying our faith so that He can grant us a greater gift.

How many times we hear people who have been struck by terrible sufferings saying: "At first I was so angry at God. But now, I thank Him for it. It has made me grow, and given me a different perspective on life. I have found God and the true source of all peace. This suffering has brought us all closer together."

On the other hand, something that may look like a benefit to us now may be a hazard down the road. In His omnis-

Father Kevin Beaton on prayer

Since the Holy Bible, both the Old and New Testaments, is the inspired word of God, we ought to do our best to understand that word, *first*, under the guidance of our Holy Mother the Catholic Church, *second*, in its proper context, and *third*, never opposing one part against another part.

When we pray to God, we must bear in mind that He is the Creator and we are His creatures (Gen. 1:26–27). With respect to any need or intention about which we may come to God "asking, seeking and knocking" (Matt. 7:7–8), the Giver of all good things always acts with a view to our eternal salvation. Thus, the one who prays will discover that God does not substitute stones for bread nor serpents for fish (Matt. 7:9–11).

While it is true that God smiles upon the sincerity and perseverance of the believer (in prayer), He reminds us that we cannot be true followers of Our Savior in absence of suffering: Jesus did not enter Heaven without a cross (cf. Mark 8:34–39).

One of the reasons why some people stop praying is because they refuse to suffer. In fact, some become atheists or agnostics as a result of suffering (their own or what they see others experiencing).

Let us, with Rosary in hand and in the company of Mary, enter into the Presence of our Eucharistic Lord. The Hearts of Jesus and Mary will teach us how to pray and to suffer. These Hearts will be our constant protection. ■

cient goodness, God will not grant exactly what we ask but will give us something even better.

So many times we hear people saying: "Oh, I used to ask God for this and that and the other, but He never gave it to me. Now, ten years later, how glad I am that He didn't!"

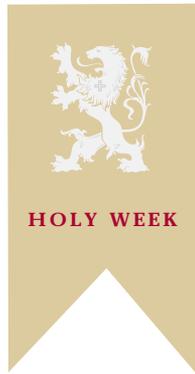
One thing is certain: God will not fail to answer a humble and perseverant prayer. Whether He chooses to grant what we ask immediately or make us wait, we must trust that He, regardless of appearances, is doing us good. What we think is good and what He thinks is good may be two different things: "My thoughts are not your thoughts, nor your ways My ways" (Isa. 55:8), but here is where we must abandon ourselves to His beneficent will. Our part is to be patient, calm and, above all, faithful, because this is the time for testing and later will come the time for full enjoyment.

Answering atheists and agnostics

As for atheists and agnostics, their skepticism proceeds from the fact that they, respectively, deny God's existence or deny men's capacity to know God.

In this case, we can only express our regret over their ignorance of this Supreme Being, our omnipotent Creator and loving Savior. We may direct them to a few sources that may help in their search for the truth of His existence. Atheism and agnosticism can only be sustained in ignorance or ill will because the evidence of God's existence is overwhelming. Moreover, God will not hide Himself from those who seek Him sincerely and unconditionally.

Another consideration pertaining to non-believers is this: If God were to grant us absolutely everything we ask at a moment's notice, such people might start believing purely out of self-interest. They would look at God as a wand-wielding wizard. And God Our Lord is infinitely more than that. He wants us to know, love, and serve Him for Himself so that He can treat us as children and heirs and grant us unending happiness in Heaven. ■



Passion of Christ, Passion of the Church

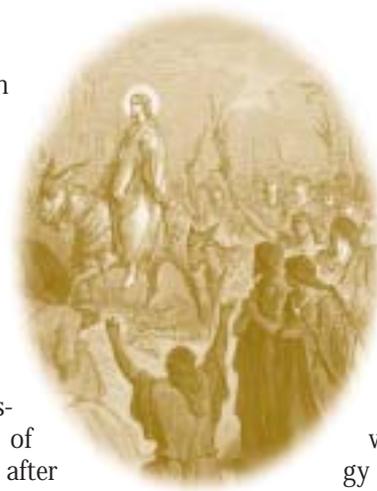
BY PLINIO CORRÊA DE OLIVEIRA

Amidst the current sufferings of the Mystical Body of Christ, our Holy Mother Church, presently under fierce attack from internal and external enemies, let us follow some thoughts of Prof. Plinio Corrêa de Oliveira, who always raised the subject of Our Lord's Passion during Lent.

There is often a defect in our meditations that diminishes their effectiveness. It is to ponder episodes from the life of Our Lord without linking them to our lives and to what happens around us. Accordingly, we are shocked at the inconsistency and ingratitude of the Jews, when, shortly after having honored Jesus with a solemn procession as Savior, they crucified Him with a hatred many find hard to understand.

The Jews of 2000 years ago, when Our Lord walked the earth, are not alone in exhibiting this ingratitude and inconsistency. Still today, in the hearts of so many of the faithful, Our Lord must bear this recurring swing between adoration and insults. And this happens not only in the unseen depths of the consciences. In many countries, Our Lord has been successively glorified and offended in a short period of time.

Let us not spend our time only in horrified contemplation of the infamy of the deicide people. For our salvation, it is far more useful that we contemplate our own infamy. Trusting in God's goodness, this is how we can truly amend our lives.



Reparation for today's offenses against God

Everyone knows that sin is an insult to God.

The person who commits a mortal sin expels God from his heart, breaks the filial relations he owes God as his Creator and rejects His grace. Here

we have a revealing analogy between the Jews who killed Our Lord and ourselves

when we commit a mortal sin. Yet, again and again, after having ardently glorified Our Lord by good deeds or at least by going through the motions, we commit a mortal sin and crucify Him in our heart!

There is no doubt that Our Lord is gravely offended in our days. Let us become souls of reparation. If we are not able to make reparation with the light of our virtue, at least we can do so by the sincerity of our humility. Sincere humility is intelligent, reasonable, and solid, not flowery words and emotional chest-beating. During this Holy Lenten season our humility can make reparation before the throne of God for the countless offenses committed against Him at every moment. ■



Who Will Watch the Watchdogs?

BY JOHN HORVAT II

When the sexual abuse scandals broke upon the American scene early last year, many reacted with shock and dismay.

The horrific discoveries of scandals and cover-ups were inconceivable. Even now, the crisis is clearly not over.

Spreading from Boston, wildfires are raging in New York, New Jersey, Arizona, and California. Statutes are lifting statutes of limitations, unearthing ancient cases and provoking yet more court cases. The ensuing public debate is both painful and shocking. The laity feels both betrayal and anger.

Looking for accountability

Many now look beyond the pain and want to find solutions to the crisis. They welcome the fact that once exposed, some abuser-priests are finally out of the ministry. Those who abuse their office now face embarrassing scrutiny and even removal.

The spotlight on the crisis forces even the most complacent Catholics to awaken to the fact that there are serious problems in the Church that need to be urgently resolved.

Solutions are proposed on all sides. Amid the cries for action, there are those who call for "openness," "transparency," "accountabili-

ty," and "lay involvement."

There are demands for review boards, structural changes, and watchdog committees to put mechanisms in place to avoid yet more scandals and limit the power of those in authority.

Choosing a response

The question is not whether but how to respond to the present crisis.

Precisely this problem prompted the American Society for the Defense of Tradition, Family and Property (TFP) to write *I Have Weathered Other Storms: A Response to the Scandals and Democratic Reforms that Threaten the Catholic Church*.

The 180-page work is not only a hard-hitting analysis of the scandals but a reply to the knee-jerk reactions and false solutions now appearing on the horizon.

It questions the agendas of self-appointed watchdog groups and individuals who claim to speak in the name of the faithful. It casts doubts on the mandate of those who would implement reforms that run contrary to the Divinely-established governing structures inside the Church.

Amid a climate of intense emotion, the

TFP book asks: Who is watching the new watchdogs? Who is monitoring the self-styled new guardians of the Faith?

Changing the system

Many who cry out for change focus only on structures and not abuses. In fact, a consistent refrain surrounding the current sexual abuse scandals is that of systemic change.

While expressing real sympathy for abuse victims, many take advantage of the issue to call into question fundamental teachings, morals, and governing structures held by the Church over the ages.

The faithful who want to rid the Church of the sexual abuse problem are now being told they must "change the Church."

Framing the debate

The result is a sexual abuse debate framed by a Catholic left intent on implementing an agenda.

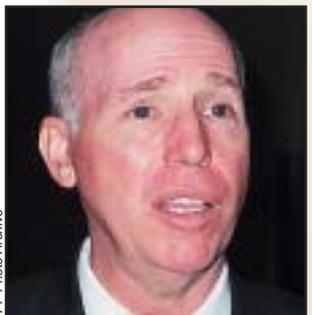
They are forthright in how they view the crisis: the problem is Church authority. The voice of the laity must be heard and the structures of power must be overthrown. The Church must be "declericalized."

That is the message, for example of the

Can the Church be entrusted to groups such as Voice of the Faithful?



Voice of the Faithful's President, Jim Post, defends the control of parishes by lay people.



Dr. James Muller, founder of VOTE, promotes democratization of the Church.



Susan Troy attempts to equate victims of sexual abuse, many of whom are homosexuals, with the martyrs of the Church.



Fr. Thomas Doyle declared a need to abolish "clericalism".

group Call to Action (CTA). With all the ardor of a sixties protester, theologian James Carroll recently energized CTA faithful by demanding that clerical leaders “dismantle an autocratic structure that enabled priestly child abuse.” He called “the clerical caste a vestige of the medieval court,” that should be eliminated. “The structures of oppression” must be dismantled once and for all.¹

Targeting authority

A similar message is echoed by Voice of the Faithful (VOTF), a so-called mainstream Catholic lay group formed in Boston amid the scandals. Founder Dr. James Muller, who avowedly works for democratic structural change, says: “Pedophilia is only a symptom of a disease. The disease is absolute power.”²

At the VOTF convention in July 2002, speaker Fr. Thomas Doyle proclaimed that the sexual abuse scandals were the symptom of a much more pervasive malady: clericalism. To much applause, the cleric decried the notion that the clergy have a special mission to sanctify the laity and thus deserve privileges.³

Radical feminist nun Sr. Joan Chittister praised VOTF, claiming that targeting authority and aspiring “to give lay people a ‘voice’ in the ongoing development and direction of the church stands for the biggest issue of them all: It stands for declericalization. And declericalization is the foundation for the renewal of the church.”⁴

Following new prophets

From amid the scandals, the bewildered faithful are also asked to listen to the voices of new “prophets.”

Susan Troy, national chair of VOTF’s Prayerful Voice, made the incredible affirmation that Boston’s new bishop must see the victim survivors as “the new prophets and martyrs of our Faith.”⁵ She fails to mention that many outspoken victims are avowedly homosexual and thus disagree with Church teachings on the matter. Others admit to being agnostics. Yet these individuals are equated to the Catholic martyrs and prophets of the Faith!

The TFP book points out that such use of these victims is but a mere application of tenets of liberation theology. According

to this misguided ideology, the victim does not participate in the vices of the oppressive clerical system, so he is thus qualified to be the “redeemer.” When he “liberates himself, he liberates his oppressors by destroying the structures of oppression, the Church’s hierarchical structure.”⁶

All must be questioned

A.W. Richard Sipe, a former Benedictine monk-commentator, goes one step further by claiming that the sexual abuse scandals set the stage for a new reformation. The situation represents a structural problem of the Church which is so destabilizing “because it goes to the fundamentals of the doctrine.”

Presuming to interpret the desires of the faithful, Mr. Sipe claims the “laity wants all these questions re-examined and rediscussed—from contraception, homosexuality, masturbation, sex before marriage to sex after divorce, even abortion.”⁷

Revolution, not reform

The sexual abuse scandals have introduced new watchdogs and “prophets” who arrogate to themselves the task of interpreting the voice of the Holy Spirit and changing Church structures. No one may question their competence.

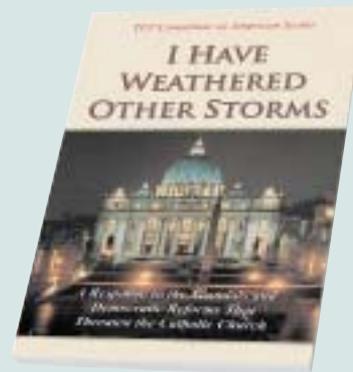
As if conceived without Original Sin, these new voices seek to set themselves up to redesign Church administration. The empowered laity now sit on review boards to oversee Church governance. Members need not be Catholic or even against abortion. Leon Panetta, for example, is a pro-abortion member of the National Review Board.

Thrice victims

The TFP book points out that the crisis requires neither structural nor systemic change. The scandals were born from a crisis of the Faith and a consequent moral crisis. They are the sad products of the self-destruction of the Church mentioned by Paul VI.

True victims are worthy of compassion, but they are not victims of a system, as claimed by the new watchdogs.

Indeed, they were victims of priests who betrayed their vocations, not victims



Many Bishops and Cardinals, including three from Rome, have responded to *I Have Weathered Other Storms*.

Thank you for sending me a copy of *I Have Weathered Other Storms* which cogently and forthrightly analyzes the recent scandals in the Church and their underlying causes.

The book’s concise and accurate treatment of traditional Church teaching demonstrates the fact that there are no new heresies in the Church, only old ones given new life. The authors’ assertion that “self-appointed reformers always emerge in times of crises, offering ‘brilliant’ solutions that attempt to demolish the Church’s most venerable traditions” (p. 115-116), serves as an important reminder that the real solutions to the current crisis are to be found in the perennial truth of Catholic teaching...

I am grateful for your work in defending the Faith articulately in these challenging times. Most of all, thank you for reminding the Faithful that Christ Himself leads that Barque of Peter through the stormy sea...

*Bishop John A. Elya
Eparch of Newton*

Thank you and all members of the TFP Committee for the outstanding book, *I Have Weathered Other Storms*. It was a very hard book to put down until I finished reading it!

Thank God for dedicated and well informed lay people like you and other members of Tradition, Family and Property Committee.

I pray that many Catholic lay, clergy, religious AND bishops make time to read this book.

*Paul V. Dudley
Retired bishop of Sioux Falls, S.D.*

Note: As this issue goes to press we have received 31 letters from Bishops and Cardinals.

of the priesthood itself. They were victims of bishops who abused their office, not victims of the office of bishop itself.

Many now are the unwitting victims of a movement that is using their sad plight to effect change in the Church.

The Church cannot change

Throughout the Church's history movements have arisen that questioned Her governing structures. The Church has always responded by affirming Her unchangeable authority.

"Not even the Pope has any right to change or alter what Christ, the Son of God, has incorporated as a necessary part of His Church," writes Dr. George Agius about Church authority. "It exists by Divine charter. The form of government He gave it is its life. It is a fruit of the Redemption. To introduce another form is to change the Church itself."⁸

What most Catholics want is not structural change. Rather they long for bishops who will assume their role as strong and caring pastors and for priests who will strive to be true and holy priests.

Filial protest

Pressure groups, intent on changing the Church, disparage the present laity as being dispossessed, voiceless, and spineless followers. They insult lay Catholics by saying they follow an "ask-no-questions" tradition where they must "pay, pray, and obey."

The TFP book points out that the history of the laity is one of dynamic and fruitful apostolate. The Church has always respected and fostered true freedom. Nothing truly good is off-limits to the laity provided the nature of the Church and Her sacramental character and powers of jurisdiction are respected.

In face of the scandals, the faithful laity must not only respectfully denounce evils but work to revitalize the Church.

They must also watch the new watchdogs, lest the flock be waylaid by wolves in sheep's clothing. ■



Audience at the TFP Washington Bureau

TFP Book Welcomed

On Friday, January 24, the TFP Washington Bureau invited friends and supporters to a local launching for the hard-hitting book just authored by the TFP Committee for American Issues, *I Have Weathered Other Storms: A Response to the Scandals and Democratic Reforms That Threaten the Catholic Church*. American TFP speaker, John Horvat spoke to a full and lively auditorium of nearly 100 people.

Taking place two days after the Annual March for Life in Washington, D.C., anti-abortion delegations associated with the TFP in France, Italy, and Poland also attended the event.

Fr. John Trigilio was an honored guest together with several clergy members from the Washington area. Exiled King Kigeli V of Rwanda, a devout Catholic, also attended.

In speaking about the sexual abuse scandals and cover-up, Mr. Horvat put the issue into perspective by focusing on three problems. First: the monumental crisis of the Faith that affects all sectors of the Church, which he qualified as a veritable "scandal factory" churning out the most degrading practices including pedophilia. Second: the role of the process of self-destruction inside the Church as an essential element to consider when looking at the present scandals. And third: the deliberate attack on the Church itself by pressure groups of

the Catholic left, aided by the media, capitalizing on the poor plight of victims to introduce democratic reforms inside the Church.

Mr. Horvat exhorted the audience to use this book as a handbook as they discussed these scandals.

"Speak out with courage and confidence, because by citing the traditional teachings of the Supreme Magisterium of the Church, we cannot err," Mr. Horvat concluded.

TFP Book Welcomed in St. Louis

The American TFP held a similar launching on Sunday, February 9 at the Maria Center in St. Louis.

Mr. John Horvat told the audience of case after case of authors, theologians, and media writers calling for changes that will alter the structure and therefore the essence of the Church. He pointed out how media and reform groups alike target the clerical system which they label as oppressive.

Mr. Horvat stressed how the TFP book hopes to re-ignite the faith in the poor and abandoned laity, reinvigorate the clergy to reassert its role and thwart the efforts of the liberal Catholics who want to bring about systemic changes. As in Washington, the book was welcomed with great enthusiasm and sparked a lively question and answer session. ■

Notes

1. James Carrol, "Enhancing Democracy: the Key to Religious Reform," <http://www.cta-usa.org/reprint%2011-02/carroll.html>.

2. Miriam Hill, "Catholic Group in Boston Sows Seeds of Revolution," *The Philadelphia Inquirer*, May 15, 2002.

3. See tape 02VF2, Voice of the Faithful National Conference, July 2002.

4. Joan Chittister, "Voice of Faithful goes after biggest issue of all: authority," *National Catholic Reporter*, Jan. 31, 2003.

5. Peggy Thorpe, ed, <http://www.votf.org/vineyard/vineyard3/vineyard3.html>.

6. TFP Committee for American Issues, *I Have Weathered Other Storms: A Response to the Scandals and Democratic Reforms that Threaten the Catholic Church* (York, Penn.: Western Hemisphere Cultural Society, 2002), p. 42.

7. Arthur Jones, Sexuality sets stage for church's next reformation, expert predicts, *National Catholic Reporter*, Jan. 10, 2003.

8. George Agius, *Tradition and the Church* (Boston: The Stratford Company, 1928), p. 23.



America Needs Fati-

March ~ April 2003

PROGRESS REPORT

Undaunted by Cold and Heckling

PROTESTING CORPUS CHRISTI

BY ROBERT E. RITCHIE

Blasphemy divided the waters once again. Catholics offering fervent prayers and acts of reparation in freezing cold weather were mocked by theatergoers with childish chants and sarcastic slogans and gesticulations.

Ten-degree weather, snow, and the scoffs of theater patrons, nonetheless, could not deter over 60 Catholics, mostly members of the America Needs Fatima campaign in Michigan, from protesting a presentation of *Corpus Christi*, a blasphemous portrayal of Our Lord and the apostles as homosexuals. The play was staged at the Spectrum Theater in Grand Rapids, Michigan, on the weekend of January 24.

The Saturday evening rally of reparation, sponsored by the American Society for the Defense of Tradition, Family and Property and its America Needs Fatima campaign, began at 6:45 p.m. It was already dark and very cold, and snow began to fall and accumulate. The protesters felt much colder than the thermometer's 10 degrees thanks to the cutting wind off Lake Michigan. Nevertheless, some rally participants knelt, even



in the snow, as rosaries of reparation were recited during the three-hour event.

"Heroic Catholics kneeling in a snow bank will always be etched in my mind as I proudly held high the Tradition, Family Property banner for all to see," said Bill White from Hudson, Ohio, who drove six hours to attend the rally.

Kevin Ritchie, one of Our Lady's Fatima Custodians from Ohio, led the event. He delivered inspirational words to a bone-chilled crowd. One participant remarked, "Even after hours in the frigid

Protest against the blasphemous *Corpus Christi* in Grand Rapids, Michigan.



Ten-degree weather, snow, and the scoffs of theater patrons could not deter over 60 Catholics from protesting a presentation of Corpus Christi.





cold, I didn't want Mr. Ritchie's encouraging words to end. The Church Militant seemed to touch the Church Suffering and Church Triumphant. I thought of Our Lady's words: 'Finally, My Immaculate Heart will triumph!' Truly, determined Catholics praying the Rosary on a dreary evening outside a downtown theater does speak well of the state of the Church Militant.

The Catholics' steadfastness in defending the sacred honor of Our Lord Jesus Christ also visibly affected the theater's staff and patrons. Some patrons entered by a side door to avoid the protest, perhaps out of shame. Others tried to intimidate the protesters or resorted to sarcastic slogans. As they walked through the door, theatergoers were welcomed with plastic smiles and backslapping. Looking into the theater's all-glass lobby, the protesters could see some of them going out of their way to show their delight at the indoor warmth.

Meanwhile, the Rosary resounded from the bullhorn just ten feet away.

Cars slowed down to read the banners. One man, evidently annoyed by

the rally, repeatedly circled the block, intent on discouraging the protesters, saying "Go home and get warm!" This only served to confirm the protesters in the knowledge that they were in the right place at the right time. Having someone exhorting them to give up and seek warmth instead of defending Our Lord's name reminded the protesters of the Roman martyrs who were offered their lives if they would just cast a few grains of incense at the feet of the idols.

At one point, the theater management offered the protesters hot chocolate, but the frigid demonstrators disregarded the gesture as they would have ignored a gift from the devil himself. The promoters of blasphemy must have felt the weight of their consciences that night.

As the hours passed, the suffering on the faces of the protesters was evident. The relentless, biting cold had taken a toll, but it had not conquered. During the third hour of constant prayer and



Kevin Ritchie (right), a Fatima Custodian, coordinated the protest and delivered encouraging words that served to boost and enkindle the fire in the hearts of the protesters.

sacrifice, Mr. Ritchie exhorted the crowd by reminding them of the great merit of their actions and why the sacrifice was so pleasing to God. All continued to pray and sing with the same emphasis. Hands were frozen. People held rosaries they could no longer feel. Some had no hats and trembled from the cold. Yet, no one let the fire in their heart subside.

Closing the rally with the "Hail, Holy Queen" the protesters felt like soldiers victorious in battle. They had not faltered. They had not failed. They had fought the good fight until the end. ■

ANF Distributes *Way of the Cross* Booklets and CDs

"How many are they who live in union with the Church during this moment that is tragic as the Passion was tragic, this crucial moment when all mankind is choosing to be for Christ or against Christ?"

—From the eighth station of ANF's *Way of the Cross*.

How many Catholics these days will truly take advantage of the Lenten season to seriously reflect on the sufferings of Our Lord Jesus Christ, not only His sufferings during His Passion of 2000 years ago, but also the sufferings of His holy Church in our own days?

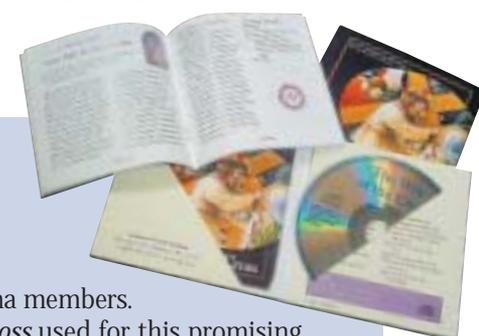
Sadly aware of a shortcoming in this matter, America Needs Fatima recently launched a new outreach program to distribute CD recordings and booklets of *The Way of the Cross* to tens of thousands of families, a project made possible by the generous support of

America Needs Fatima members.

The Way of the Cross used for this promising project was written by Prof. Plinio Corrêa de Oliveira, the inspirer of the TFP family of souls worldwide. Many people over the years have been profoundly moved by these meditations.

Reader Richard W. Fatherley brings the fourteen stations to life against a background of classical music, providing inspiring listening and meditation for Lent and the approaching Holy Week.

Unfortunately, due to the unexpected high number of orders, our stock of CDs is exhausted, but free copies of the attractive *Way of the Cross* booklets are still available. To order yours, call 1-888-317-5571. ■





Our Readers Write...

✉ Thank you for sending Our Lady of Fatima to my house. I was so overwhelmed, I cannot explain in words how I felt. It was the greatest honor for me. The visit of no human being on earth can be compared to that of Mother Mary. I am still happy! Thank you, Thank you, Thank you!

M.R., Cambria Hgts., N.Y.

✉ I am a priest visiting friends and former students in America. I witnessed and participated in the praying of the Holy Rosary and showing of slides of Our Lady of Fatima in the house of a friend in the U.S. The rosary was led by Joseph Ferrara. I was so interested, that I want to do the same in our town in the Philippines.

I am retired, but still strong. I can still do much for Mother Mary. By the way, I am a Marian priest. I now come to you to ask for help. How can I obtain the equipment necessary for such visits?

Rev. Fr. B.P., Philippines

✉ Thank you ever so very much for letting me know [about the movie *The Crime of Father Amaro*]. I shared the information with my sisters here in the convent. None had heard about it. Naturally, our prayers were with you. I wondered how many people in this area were aware of it or about the rock opera, *Jesus Has Two Mommies*. Terrible.

This copy of *Crusade Magazine* was

super and valuable. Thank you and all TFP workers for the great and necessary work you are doing.

Sr. M.A., Reading, Penn.

✉ In the November-December 2002 issue you had a story about a soldier, Michael, who wrote a letter to his mother. Awesome story! We love your magazine. We read things several times; great content, articles that are not too long and easy reading. Thanks.

R.&M.L., (e-mail)

✉ Thank you for your recent visit to Serra High School in Gardena. Thank you also for the kind donation of the beautiful statue of Our Lady of Fatima. The statue has a prominent location in our meeting hall. Many students and parents will be able to view the statue during class meetings, school meetings, as well as parent meetings.

Fr. S.P., Gardena, Calif.

✉ On behalf of Cardinal Egan, I would like to thank you and The American Society for the Defense of Tradition, Family and Property for your efforts to increase Marian devotion among families.

I am not surprised that you have received an outstanding response to your America Needs Fatima campaign; the cal-

endars are beautiful and the quotes chosen for each month inspiring. It is also interesting to know which saints have been traditionally honored on each day of the year. Your calendars will be a lovely addition to many homes.

Sr. M.E., New York, N.Y.



One of the many ways America Needs Fatima employs to spread the Fatima devotion is by distributing large 30" statues of Our Lady of Fatima to schools as part of a outreach program to youth.

✉ I write to thank you for your recent letter and for the beautiful statue of Our Lady of Fatima that arrived safely here in the Diocese of New Ulm.

As I indicated, the Pastor of St. Michael's Church and Elementary School in Moran has agreed to accept the statue to be placed in their school building. I will arrange for the transfer of the statue within the next few weeks.

The Most Rev. John C. Nienstedt, Bishop of New Ulm



Relief for *Fatima Custodians*

Through the exceptional generosity of America Needs Fatima members, four of Our Lady's *Fatima Custodians* recently acquired newer-model, lower-mileage vans to facilitate the important Home Visitation Program.

"You cannot imagine what a relief it is to drive a newer van," said Custodian Roger Vargas. "There were times when I didn't think my old van would make it to the next visit. Now I feel safe." Roger is one of the four very grateful Custodians to receive a newer Astro van.

For several years now, our members have voted the Home Visitation Program among the most popular apostolates of Ameri-

ca Needs Fatima. Getting newer vans for the Blessed Mother's *Fatima Custodians* was a crucial step toward assuring that Our Lady's statue could visit thousands more homes in 2003.

The graces bestowed upon countless souls at these visits are remarkable. This is what a lady from Ohio wrote about a recent Fatima presentation at her home: "We are still in awe for having had Our Blessed Mother come into our home recently. A real blessing for us, our families, and friends. They have thanked us many times for the invitation and this joy"

Since the *Fatima Custodians* travel at least 40,000 miles each year, the newer vans were indispensable to the continuation of the program. We thank the hundreds of America Needs Fatima members who made this apostolate possible, and we pray that God bless them and this work with ever increasing graces. ■



Defending the Church, Defending the Preborn

Facing frigid weather and glacial winds, the American TFP and America Needs Fatima joined well over 100,000 concerned Americans from across the country for the annual March for Life in Washington D.C. The January 22 march was particularly meaningful this year since it marked thirty years since the fateful Roe vs. Wade decision granting women the "right" to murder their preborn children.

Dozens of TFP activists handed out thousands of fliers, while others carried the 18-foot standards, which have been a fixture at each march since its inception. This year's flier, titled *Defending the Church, Defending the Preborn*, identified the role of the Catholic Church as a monolithic force in defense of the preborn and rejected claims that the crisis surrounding the recent Church scandals, abominable as they are, destroy the Church's credibility or right to speak on behalf of the preborn. ■

Fr. Kevin Beaton helps carry the statue of Our Lady of Fatima during the 30th annual March for Life in Washington, D.C., on January 22



Where Is the Penance?

Will Our Lady's plea fall on deaf ears?

BY PLINIO CORRÊA DE OLIVEIRA

One of the most urgent pleas made by Our Lady during her visits to Fatima was her call for penance in reparation for the many sins committed by man. But what is penance for today's Catholic, that is, one who desires to practice his Faith.

I am not talking about the cowardly Catholic, who lounges about after Sunday Mass, clad in clothes unworthy of his dignity as a human being, with his wife and children indecently dressed. Having received Our Lord in Holy Communion attired in this deplorable manner, the family returns home to the delights of a lazy Sunday afternoon.

No, I'm not talking about this sort of spineless Catholic. I'm referring to someone quite different.

Make no mistake about it. When you act in a way that shows that you are the kind of Catholic who takes his Faith seriously, people will turn against you. Some will be honest enough to do so openly. More often, they will do it behind your back.

Some ladies are conversing. One of the group says, "I do not allow my children to watch television."

Another lady immediately responds, "Poor things, they're so young, and already you're telling them *not* to do things."

"That's right," our Catholic mother replies. "I tell them 'no' because it's for the good of their souls."

The liberal mother answers, "I treat my kids differently. They're innocent, so I let them see whatever they like. That way I don't make them unhappy."

What the permissive mother is telling the Catholic is the following:



"I'm a modern mother, liberal and tolerant. You're a Catholic, narrow-minded and old-fashioned. How lucky my children are to have a mother like me. I feel sorry for your kids, stuck with a mother like you."

In essence, Ms. Modern is accusing Mrs. Catholic of practicing an outdated religion, and what is worse, forcing its dead doctrines on her children; and in doing this, she insults Holy Mother Church, who calls on her children to take up their cross.

God expects us to take His side in such daily debates. In the preceding instance, we should not be afraid to say to His liberal adversary, "I must beg to disagree. Sacred Scripture, after all, reminds us that 'he who spares the rod, hates his son; but if he loves him, he corrects him continuously'" (Proverbs 13:24). A courteous and intelligent response, which cuts to the quick, can often put the enemy to flight.

When you examine your conscience before retiring for the night, ask yourself how many times you have done battle with the Cultural Revolution that surrounds you.

Recalling her plea for penance at Fatima, offer Our Lady the sacrifice of driving home your response whenever you find the devil hiding behind a false and glib statement.

Each day, I ask myself the following question. I invite you to do the same:

"Are people turning against me?" If so, I am following in the footsteps of my Master, Our Lord Jesus Christ. What are we waiting for? Forward! ■

Notes:

Adapted from remarks to a gathering of TFP supporters, June 5, 1994.



More protests...

Actions Speak Louder Than Words!

Through their persistent protesting against blasphemy, our faithful campaign members have proven this statement to be so true. They are fighting for Jesus, His Church, and His holy Mother without tire. Below are four of many protests held recently. To read more, visit www.tfp.org

American Catholics reject BBC's insult to Our Lady

The British Broadcasting Company chose Christmastime to insult the virginity of Our Lady. Their pseudo-documentary "The Virgin Mary" explored three alternatives to the Incarnation of the Word, the perpetual virginity of Mary Most Holy, and the virgin birth of Our Lord Jesus Christ.

"The documentary reportedly presents a series of historical theories on Mary's life including that Jesus was the offspring of a Roman soldier who raped her, or was possibly the result of an illicit affair" (*Zenit*, Dec. 18, 2002).

Learning of this, the TFP and its America Needs Fatima campaign immediately activated its protest network. Hundreds of calls and e-mails went out within 48 hours. Each activist was requested to call BBC and denounce the program and to call ten other friends to urge them to do likewise. The protest quickly snowballed as hundreds of TFP supporters and friends joined in.

On Sunday, December 22, TFP and America Needs Fatima volunteers held a prayer vigil in front of BBC's American headquarters in Bethesda, Maryland.

Our combined protest was a signal victory. "More than 500 people protested to the

BBC about last night's controversial documentary on the Virgin Mary, making it the year's most complained about program" (*The Guardian*, Dec. 23, 2002).

Protesting *Corpus Christi* in Cincinnati

America Needs Fatima continues its nationwide protest against the blasphemous play *Corpus Christi*, which portrays Our Lord Jesus Christ and the apostles as homosexuals. The play is scheduled to open on June 12 at the Know Theater in Cincinnati.

The first stage of our peaceful and legal protest, consists in sending thousands of protest cards to the Know Theater and to *The Cincinnati Enquirer* expressing complete rejection of *Corpus Christi*.

The second stage includes writing to the mayor of Cincinnati, state representatives, and to the owners of small businesses in the neighborhood of the theater, asking them to join our protest and showing them how this degrading play can only harm the city's reputation.

The third stage of the protest involves a public on-site protest and procession in reparation. ANF supporters from several states are already preparing for the event.

Downpour redoubles protesters' spirits in Sacramento

Rain and strong winds didn't deter almost 50 Catholics from joining the TFP's protest of the blasphemous movie *The Crime of Father Amaro* in front of Sacramento's landmark Tower Theater. Although most participants were locals, some ANF members drove all the way from Los Ange-

les to defend the sacred honor of Our Lady of Guadalupe.

While some protesters distributed fliers to the movie-goers and passersby, others huddled around the TFP's standard and a picture of Our Lady of Guadalupe, held by one of the youngsters, to pray the rosary or sing hymns to Our Lady.

As usual, some onlookers passed by sticking out their tongues, honking, making ugly faces, or laughing childishly, but such mocking gestures only invigorated the protesters.

Other passersby joined the protest or drove by with a thumbs-up. "I didn't know the movie was there, but I'm glad that someone is doing something about it," said one onlooker.

One man leaving the theater was handed a protest leaflet by a TFP volunteer. The moviegoer said, "I went in to see that movie," so the TFP volunteer asked if he had enjoyed it. The man said nothing, hung his head as if in shame, and walked away.

Protest the Osbournes' calendar

Many of us buy wall calendars but after casually flipping through the pictures the first two weeks of the year we often tend to forget them. Ozzy Osbourne's extravagant 2003 "family" calendar is hard to forget.

The front cover displays the vulgarity for which Ozzy is so notorious. He and his gothic-clad family surround a large traditional statue of Our Lady holding the Child Jesus in her arms. The Osbournes hold dogs in the exact same position as the Mother of God. Inside, the calendar depicts obscene gestures and anti-social behavior.

We urge our readers to voice their protest now by calling or writing Andrews McMeel Publishing. ■

For information on any of the above protests, please call, (661) 336-0270



Protesting *The Crime of Father Amaro* in Sacramento



Fatima and the Iraq Cri-

BY ROBERT E. RITCHIE



“The essence of Our Lady’s message is to open our eyes to the gravity of today’s moral corruption, to explain it in light of God’s plans, and to outline what is necessary to prevent the chastisement. Our Lady is thus teaching us about our epoch and our future.

“The Roman Empire of the West closed with the catastrophe explained and analyzed by the genius of a great doctor, Saint Augustine. The great prophet Saint Vincent Ferrer foresaw the decadence of the Middle ages. The bloody French Revolution was foreseen by another great prophet, Saint Louis de Montfort. But our times, which seem about to close with a new catastrophe, have an even greater privilege: Our Lady herself came to speak to us. Saint Augustine could only explain for posterity what caused the tragedy he witnessed. Saint Vincent Ferrer and Saint Louis de Montfort labored in vain to turn aside the tempests; men would not listen to them.

“At Fatima, the Blessed Mother went even further in the explanation of today’s moral crisis. She gave the reasons for that crisis and pointed out a remedy, predicting catastrophes if she were not heeded. From every viewpoint, by the nature of their content as well as the dignity of the messenger who brought them, the revelations of Fatima surpass all times when Providence has revealed to man the imminence of the great tempests of history.

“The points of the Fatima revelation that concern this dark approaching storm constitute the principal element of the message. The rest,

no matter how important it may be, is a mere complement. Of the six Fatima apparitions, there is not one in which the sins of humanity are not mentioned. They have become an unbearable weight in the scale of divine justice and are the ultimate cause of contemporary misery and disorder. Sins call down the just wrath of God, and because of them the most terrible chastisements threaten humanity.”

* * *

The war with Iraq

These words of Prof. Plinio Corrêa de Oliveira, written in 1953, help us reflect on the Iraq crisis.

As this article goes to press on March 5, war with Iraq is on everyone’s mind. No one knows for sure how, when, or even if war will break out. Nevertheless, with U.S. troop strength in the Persian Gulf close to 300,000, war is expected any day.

In 1991, America fought a war in the Gulf. Delicate as the situation then was, the West was united. There was no panic. How very different is our situation today. With the wedge of division splitting the allied nations, we are faced today not just with war, but with a division which may lead to a crisis of far-reaching consequence. Added to this is the uneasy sense of many that something more serious, perhaps even apocalyptic, is about to unfold. Catastrophe seems to loom on the horizon.

“The fear of the Lord is the beginning of wisdom,” the Scriptures say. Our fear is very real. We

With the wedge of division splitting the allied nations, we are faced today not just with war, but with a division which may lead to a crisis of far-reaching consequence.

realize the world situation is highly explosive. We perceive how fragile are our defenses to prevent evils of such overwhelmingly destructive power. We fear. What we need now is wisdom, the wisdom of Fatima.

Fatima the hope for our times

Indeed, Fatima is the message of the moment. It is so timely because imminent and grave danger helps people take Our Lady at her word and believe. Reaching out to others is more urgent than ever because people need a word of encouragement and hope and Our Lady's message brings both. There is pressing need for mankind to turn to God, to love Him, to stop offending Him, and to amend their lives.

Will many convert?

None of us has the answer to this important question. What we do know, however, is that the number of conversions hinges on how deeply we hearken to Our Lady's call for conversion and how actively we spread it to others.

We know that if we do our duty, God can multiply our efforts as He multiplied the fish and loaves to feed the multitudes. We know that from the ruins of the decadent and unfaithful Roman Empire, God raised up the Middle Ages so eloquently praised by Pope Leo XIII in his famous encyclical *Immortale Dei*.^{*} Likewise, we know and believe today in faith that He can easily bring about the triumph promised by His Blessed Mother at Fatima: "Finally, My Immaculate Heart will triumph!"

In His Infinite Wisdom, God wants us to have a role in this triumph. What is this role? He

wants us to be like the drop of water that the priest puts in the chalice with the wine, which is then transubstantiated into the Precious Blood of Our Lord Jesus Christ. Our prayers, sacrifices, and apostolate are that drop of water. His infinite sacrifice is the wine. Alone, we are little, almost nothing, but God wants our insignificant participation. He wants us to be part of the miracle He will perform.

Thus, if catastrophe strikes and great suffering befalls us because of the Iraqi crisis, we should not become discouraged. Our Lady predicted this at Fatima. Rather than lose heart, let us accept the trials for the remission of our sins and the conversion of poor sinners. Our Lady will protect us if we place all our trust in her and if we help others in this tragic hour by sharing her message of conversion with them.

In this perspective, spreading the message of Fatima is the great apostolate of our

days. With ever increasing enthusiasm, with prayers and efforts, with confidence and hope, we must promote Fatima until the blessed day that Our Lady's prophecies are fulfilled and God's plans for men realized. Then we will be able to say, "mission accomplished." Then we will admire the great triumph of Our Lady's Immaculate Heart.

Moreover, future generations will be able to say of those who bring Fatima's hope to others and who remain faithful unto the end what Sir Winston Churchill said of the brave heroes who fought in the Battle of Britain: "Never in the field of human conflict was so much owed by so many to so few." ■

We know that if we do our duty, God can multiply our efforts as He multiplied the fish and loaves to feed the multitudes.

(*) "There was a time when the philosophy of the Gospel governed the states. In that epoch, the influence of Christian wisdom and its divine virtue permeated the laws, institutions, and customs of the peoples, all categories and all relations of civil society. Then the religion instituted by Jesus Christ, solidly established in the degree of dignity due to it, flourished everywhere thanks to the favor of princes and the legitimate protection of magistrates. Then the Priesthood and the Empire were united in a happy concord and by the friendly interchange of good offices. So organized, civil society gave fruits superior to all expectations, whose memory subsists and will subsist, registered as it is in innumerable documents that no artifice of the adversaries can destroy or obscure."

— Pope Leo XIII, *Immortale Dei*



CRUSADE INTERVIEWS

Author of *Against All Hope*



Armando Valladares

At age twenty-three, Armando Valladares was a postal worker for the Cuban revolutionary government. After having expressed his opposition to the Fidel Castro regime, he was prosecuted without due process and sentenced to thirty years in prison. He spent the next twenty-two years subject to relentless physical and psychological torture.

In 1972 his wife, Martha, managed to leave Cuba after having smuggled his accounts of torture out of the country and embarked on a worldwide, ten-year campaign to seek his release. On October 22, 1982, at the request of French President François Mitterrand, Mr. Valladares was released.

Because of starvation treatment, Valladares left prison in a wheel chair. Yet, his spirit was unbroken and he vowed to dedicate his life to fight against the brutal treatment of political prisoners. Only after five years did he regain the use of his lower limbs. It was during this period that he wrote his first book, *From My Wheel Chair*, to be followed by three others, the last of which is the international best seller *Against All Hope*, an impressive account of his life in prison.

In 1987, President Ronald Reagan, touched by Mr. Valladares' personal story and impressed by his work as an activist, named him United States Human Rights Ambassador to the United Nations. Combining his unique perspective with a natural skill for diplomacy, Ambassador Valladares discharged his duty with distinction and was most successful in his work with world leaders.

When Our Lady in Fatima warned the world of the evils of Communism, many did not pay attention. So the errors of Russia have spread throughout the world, as she warned, and continue to infiltrate the civilized world, although through more subtle ways, even to our present day. *Crusade* finds it beneficial to provide its readers from time to time with news and reports which show that the prophetic words of the Mother of God still hold true and that her request for prayers, penance, and amendment of life are as timely, indeed urgent, as ever.

With this in mind, associate editor Thomas McKenna interviewed Mr. Armando Valladares, a prisoner under Fidel Castro's Marxist regime for 22 years, and a man who holds no illusions regarding the supposed death of Communism. Mr. Valladares is well known through his world famous and highly recommended book, *Against All Hope*, also available in audio form.

* * * * *

Crusade: Mr. Valladares, in your book *Against All Hope* you describe in detail the 22 years you spent as a political prisoner under Fidel Castro's Communist regime. Today, more than 40 years later, Castro is still heralded by many countries around the world as a leader, considered even by some as a great leader, apparently showing that there has been a change of his regime in Cuba. How do you respond to that, to the people who accept Fidel as a legitimate ruler, seemingly forgetting about his past, his persecution of political prisoners, and his great religious persecution?

Mr. Valladares: Well, in reality, the criminal nature of the regime of Fidel Castro is the same as it was 40 years ago. The reason there are so many people in the world, especially the rulers and the governments of the European Community, that are opening their arms to Fidel Castro, is that they know the dictatorship is agonizing, they know that Fidel Castro is 74 years old and that he has shown symptoms of a mental nature that have been observed even on TV. They know that the end of that dictatorship is near and they are trying to find a solution. They are trying to reach some kind of arrangement or way that allows them to save and guarantee their extensive investments

in Cuba, especially the great Spanish enterprises, the large Spanish hotels.

Nevertheless, the criminal nature of the regime has not changed at all. Torture continues and a proof of this is the imprisonment and violation of the human rights of Dr. Elias Bicet, who after fulfilling a sentence in jail, a few weeks later was imprisoned again, precisely because he is denouncing exactly what I am denouncing.

Crusade: In your opinion, why was Castro a special guest in Brazil recently? He was one of the first invited to be present when Lula took power as president of Brazil. How do you see that in the international perspective?

Mr. Valladares: That invitation was to be expected because Lula da Silva has not had a better ally, in America and in the world, all these years than Fidel Castro. Castro and Lula have shared those satanic dreams of establishing a communist society in the whole continent. I am sure that now Fidel Castro sees many possibilities of achieving that old dream and for this reason he could not miss the coming to power of Lula.

We should remember that the [World Social] Forum of São Paulo had the support, the participation, and the founding in the figure of Fidel Castro. That is, Lula always had the best ally in Fidel Castro. For that reason Lula could not miss the meeting in Brazil, and it was as important for Lula as for Fidel Castro. Castro missed being present at the celebration of the triumph of the revolution in Cuba to celebrate the triumph of Lula as president of Brazil. For that reason I believe that Lula and Fidel Castro share exactly the same wishes of establishing a dictatorship in the whole continent.

We should remember and not leave the figure of Hugo Chávez out of this scenario. Mr. Chávez has proclaimed, on more than one occasion, his aspiration that Venezuela sail on the ocean of happiness that the Cuban Revolution and the Cuban people share. So, my previous denunciations about the close and special relationship of Lula, Chávez, and Fidel Castro has been proven to be such, though Lula tried to deny

it in a TV program in Brazil on October 8, by the fact that Chávez and Fidel Castro were Lula's most honored guests in the last few days.

Crusade: Mr. Valladares, your book describes the 22 years of horror and trials that drove many prisoners to commit suicide or to totally break, which was the goal of the communists. How was it that you and many others survived and escaped? What role did your Catholic Faith have in the preservation of your sanity and of your will to resist this tyrannical regime?

Mr. Valladares: I always say that there is not a single individual action or of humanity, an

faith. That is why I always say that without faith, without my religious convictions, resistance would have been impossible.

Crusade: Mr. Valladares, one of the greatest apparitions of our times was that of Our Lady at Fatima. In that apparition, she spoke of Russia spreading its errors, the errors of Communism. Today, many around the world say that Russia has converted. The Berlin Wall came down, and many people want to believe that Communism is dead. Could you comment on the Fatima message and how it relates to the situation of Communism today?

Mr. Valladares: Well, I do not think that

“To say that Communism has died is, in my opinion, a way to try to dull people’s conscience and deviate it, so the communists can advance without obstacles.”

action of any human being, actions that have been important, not only for society but for an individual human being, that did not require a great dose of faith. For that reason, I can say absolutely that if it hadn't been for my faith, for my Catholic Faith, for my religious convictions, I would not have resisted even half of the time that I did, in the darkest corner of a cell. I never felt alone, because God and the Virgin were always with me. When during those moments, which everyone in a similar situation feels, that you are at the end of your wits, each time I invoked God I was victorious. That gave me an unshakable faith, which my enemies could never triumph over.

The title of my book, *Against All Hope*, was taken from the Bible verse that says that Abraham hoped against all hope and never lost faith. That was my case: I never lost faith, I was convinced that I was on the right side; I was convinced that God was with me, that I was going to see the triumph of my fight. I am now in the first part and I am sure that, in the end, we will triumph, because this is a fight between hatred and love. Love always triumphs and love is God and love is

Communism is dead. Communism has gone through a transformation as a tactic of the fight, precisely to prevent its death. That is, I believe that the communist danger still exists. To say that Communism has died is, in my opinion, a way to try to dull people's conscience and deviate it, so the communists can advance without obstacles. I think that we must have our eyes open to see that Communism is simply taking on another appearance, but the objective, the diabolical essence, is exactly the same. It's a simple tactic of the fight, and even the Marxists present it in their strategy.

The intellectuals of the world used to say that there was no possibility for the disappearance of Communism in the Soviet Union. Simply, it has not disappeared, but is only in the first stage. But this is what the Virgin announced. She announced what happened and it did as she said. For that reason I believe that this message of the Virgin is very important and should be meditated upon, should be told to the people, explained to them, because we have the historical elements that prove that all this was fulfilled exactly and will be fulfilled. ■



RAISING
OUR
CHILDREN

“Where Are Their

The principle of hierarchy and domestic order in the Catholic home

BY M. TAYLOR

“Order is the arrangement of things according to their nature. Order generates tranquility. The tranquility of order is peace. Harmony is the working of things in relation to one another according to order.”

—*Plínio Corrêa de Oliveira*

The big brown eyes did not flinch as I fumbled for an answer. I had shown a little boy the photo of a prince and princess in civilian dress. As I mentioned their exalted social status, he asked: “Where are their crowns?” It was part question and part demand. The little mind could not come to grips with the idea of a prince and princess without their regalia.

What is hierarchy?

The question this little boy asked is one all children ask their parents or anyone placed in authority over them: “Where are your crowns?” Innocence expects hierarchy.

The word *hierarchy* in Webster’s Dictionary is defined as: “any system of persons or things ranked one above the other.” Many modern philosophies, such as Communism and others, are egalitarian in nature. That is, they admit no hierarchical scale of values but want everything on an equal plane.

In contrast, all of God’s nature attests to a hierarchical order in life.

A hierarchical system maintains order in the world of animals from a pack of wolves to a lion’s pride. A hierarchical system of positions allows a business to function efficiently. A military chain of command maintains order in an army. A hierarchy of officials ordains a government. A hierarchical system

guides the Catholic Church and orders the affairs of souls. A hierarchy of nine choirs of Angels maintains the order of the universe.

Likewise, a God-given hierarchy ordains the home by placing husbands above their wives and both above their children. Saint Paul writes: “Let women



“Human society, such as God created it, is formed of unequal elements such as the human body is formed of unequal elements. To make all these parts equal is impossible. This would cause the destruction of human society.”

—*Saint Pius X*

be subject to their husbands as to the Lord because the husband is the head of the wife as Christ is the head of the Church” (Eph. 5:22), and “Children, obey your parents in all things; for this is well pleasing to the Lord” (Col. 3:20).

Thus, the family was established as a monarchy and not as a democracy. In the Byzantine Catholic Rite of Marriage, bride and groom are crowned as a symbol of a new domestic monarchy.

Here, as in all things Christ-like, is also the whole balance of the contract. He is king and she is queen. This is not an absolutist monarchy but one shared with a consort. She can never forget that he is, indeed, the ruling monarch, and he can never forget that she is, indeed, his consort and his queen and treat her accordingly.

Hierarchy in the world of things

If there is a hierarchy in the world of persons, there is also a hierarchy in the world of things.

A real pearl is much more precious than a plastic one; a diamond is more valuable than a zirconium; a piece of fine bone china is a collectible while a paper plate is a disposable; a piece of furniture made of solid wood is superior to one made of composites; a “Sunday best” outfit is more elegant than an everyday one; a Mercedes Benz is a better vehicle than a Ford Escort.

It is this gradation of values that gives life its zest. While all of it is good, if it were all equally good, there would be no incentive for achievement.

If we flatten it all for our children, we kill a great driving force in them. And yet, this is what society does today.

Children learn through seeing

It's all around us. To begin, take jeans. I know jeans are as good as dogma in America, but let's face it, in this country fashion imposed what communist dictator, Mao Tse Tung, imposed by force in China—the famous blue button-up Mao-suit. Everybody went “blue;” from grandparents to tots, from maintenance crews to presidents. It's the national uniform. And we aren't even communist!

Imagine our country in the nineteenth century when ladies wore sweeping skirts and plumed hats and gentlemen looked the part at all times. If someone announced to them that, in a few decades, the nation regardless of sex, age, or position would be wearing faded blue denim pants, there would have been general shock and disbelief.

Today, jeans are worn for housecleaning, weeding the garden, shopping; they are worn to parties and to church, even on Sundays—it makes no difference. Children see us in jeans morning, noon, and night, Monday through Sunday, practically all year long.

As their innocent eyes take everything in, they see no variety or hierarchy of values in daily living.

I recently saw a billboard picturing a gentlemanly father with his small son. It said: “Because children learn by what they see.” Surely, we teach our children that a priest is a special person, that church is God's house, that Sunday is the Lord's day, that they are expected to behave in church, but do they *see* it? Does anything extra special convey it to their senses?

Can we blame them? Priests and nuns look no different from us. The church is God's house but the tabernacle, the holy of holies where He resides, is often no more than a wooden box in the corner. Some churches have placed the tabernacle outside the sanctuary. Many times, the Holy Sacrifice of the Mass is no different than a big party complete with rock and roll. In recent years the sacred architecture has been competing with that of barns. Nothing is beautiful, nothing is grand, nothing is above us—nothing is elevated, supreme, sacred.



“Because children learn by what they

Children learn more through ritual than through words

Growing up, meals at home were a special affair. We weren't too happy at having to set the table for Mom, who always insisted on a real table cloth and real china with every utensil in its place, but what an education it was!

There was a progression of importance in meals. Breakfast was a little more informal, with place mats instead of a tablecloth. We weren't required to be at breakfast together, but were allowed to “trickle in.” Still, Mom did insist on our coming to table washed, combed, and decently clad. If we appeared in the kitchen without our robes or slippers, she sent us back up for them. If we had forgotten a prayer she said: “Only doggies get up without praying.”

Lunch was a little more formal than breakfast, and we had to be present at the same time. Mother sat at the head of the table when father was absent, and she began with the Sign of the Cross and Grace. A superb cook, every effort was justified for one of her home-cooked meals.

She had a way of stressing table manners without stress. But teach she did, showing us how to handle all table utensils. There was a whole ritual to eating. We each had our place marked by nap-

kins in labeled rings to save on the laundry. Once seated, napkins went on our laps. Then she served us, but no one began eating until she did. It was a grand lesson in self-discipline. Conversation was encouraged but she did not tolerate talking with one's mouth full, competing for attention, or shouting. If any of us needed to leave the table, we asked permission and returned as soon as possible. Lunch then finished with Grace and all our napkins folded back into their rings.

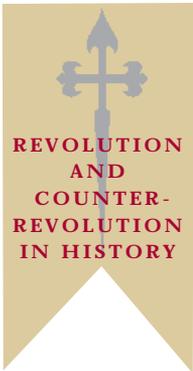
Dinner was the most special meal only because Dad sat at the head with Mom at his right. This arrangement showed us that the seat at his right automatically became the next important seat.

On Sundays, the day of the Lord, dinner was the grandest meal. Out came the best tablecloth, the best china, the best crystal, the best silverware, and the best suits and dresses. Mom often cooked extra-special dishes from her gourmet cookbooks. Of course, we thought the Lord was tremendous, the king of kings, mighty and lovable!

Ritual, more than words

I cannot begin to express what that ritual alone taught us. We were never told

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Chapter VI

Charles V and the House of Hapsburg

BY JEREMIAS WELLS

As Charles passed from his teens to early manhood in the second and third decades of the sixteenth century, he saw unparalleled opportunities from his extensive land holdings and the increasing territory that he governed on the one hand, and the frightful, potential dangers on the other from the marauding Turks and the seething discontent in Germany that was being fanned by the bombastic ramblings of Martin Luther. William Thomas Walsh noted in one of his acute observations that four men at that time had the power to change the destinies of the Western world: Charles V, Francis I of France, Henry VIII, and Pope Clement VII.

Because of the unequalled treachery of Francis, the vice-ridden self-indulgence of Henry, and the indecision and vacillation of the Medici Pope, Christendom suffered a nearly fatal blow. Had they united the material resources at their disposal, they could have stopped or even crushed the bellicose Moslems who had been battering Christianity for a thousand years and had reduced the Lutheran revolt to a minor annoyance. Only an occasional success by Charles bought enough time for a partial recovery in the following generation.

The House of Hapsburg

In the late thirteenth century, the Hapsburg family gained control of the Austrian lands as their personal fief and even sat on the imperial throne for two generations. A hundred years of turmoil and disaster followed, during which the Empire witnessed the Black Death, the papal captivity at Avignon, the Great Western Schism, the Hussite Wars that ravaged much of the eastern half, and the Turkish capture of Constantinople and invasion of Southeastern Europe through the Danube River Valley. Throughout this

period, when many medieval dynastic houses in the Germanic and Danubian lands came and went, the Hapsburgs solidified their holdings in the central area through a combination of family solidarity, primogeniture, and adherence to a Christian heritage. They once again were elected to the imperial throne in 1438 and held that exalted title and responsibility until the end of the First World War. Although Maximilian I (1493–1519) met with little success as Emperor, he achieved one piece of good fortune when he married Mary of Burgundy in 1477, thus adding the Burgundian territories, which included modern Belgium and the Netherlands, to the family estates.

At the other end of Europe, events were unfolding that would place most of Europe under the suzerainty of one man. After Isabella of Castile and Ferdinand of Aragon married in 1474, the Catholic monarchs ruled the two kingdoms jointly, but the

crowns were not united until later, under their grandson. Ferdinand outlived Isabella (d. 1504) by twelve years and ruled Castile as regent for his increasingly insane daughter, Juana la Loca, who in a more lucid frame of mind had married Philip, archduke of Austria, heir to the Hapsburg lands. Philip, however, followed his mother-in-law to the grave two years later, leaving two sons, Charles and Ferdinand, both of whom were destined to become Holy Roman Emperors.

Utilizing the Spanish *tercios* who were rapidly becoming the most effective fighting force in Europe, the King of Spain conquered the Kingdom of Naples, adding it to his other Italian possessions of Sicily and Sardinia. When Ferdinand the Catholic died in 1516, he left all the above named possessions to one of his grandsons, a self-disciplined and determined 17-year-old youth living in the Netherlands known at the time as Charles of Ghent.



Charles V

In 1515, two months before his fifteenth birthday, Charles was recognized as Duke of Burgundy, which included the French fief of Artois, the Burgundian ancestral land of France-Comte along with Flanders and the Netherlands. A full year later, upon the death of Ferdinand, he inherited the crowns of Aragon, Naples, Sicily and Sardinia, and sovereignty over Castile in lieu of his now totally insane mother. His holdings were vastly increased when his grandfather died in 1519, leaving him in control of the Austrian lands. By the use of generous bribes, the power gleaned from his vast holdings, and his personal initiative, Charles obtained the imperial throne against strong opposition from Francis I.

The pagan Renaissance ideas of selfishness also spread to the art of governing and statesmanship and found its most cynical exponent in Niccolò Machiavelli (1469–1527), a Florentine who dedicated his treatise *The Prince* to Lorenzo de Medici. To Machiavelli, success alone determines the course of action without any regard for morality or honor. Kings and their counselors were also advised not to concern themselves with the welfare of a united Christendom. Fortunately, Charles, because of his Burgundian background, still possessed some remnants of chivalry. He believed that knights should practice what they believed and, unlike so many of his contemporaries, he still believed that supernatural order and the law of God should guide all policies. He had every intention of following the promises of his coronation oath—which he took while lying prone on the altar steps in the form of a cross in Charlemagne’s cathedral—to defend the Church and fight the infidels. Henceforth, with the notable exception of his military campaigns, Charles will rule his vast empire from Spain.

Although a monarch of political skill who ruled with determination and a Catholic sense of order, Charles could easily see that the extent of his responsibilities mitigated against effective government. So, in 1522 he gave the Austrian lands to his brother Ferdinand, not yet twenty, and, while maintaining overall direction of policy as Emperor, made him his regent in governing everyday affairs.

Yet, despite his capacity to rule, three monumental problems challenged that capacity, none of which he could adequately



Francis I, King of France (1515-1547)

resolve: continual wars with France, the Lutheran rebellion, and the invasion of Europe by the Ottoman Turks. The resolution of any one of them was always hindered by the intensity of escalation of one of the others. In the early years of his reign, Charles’ imperial duty, as he saw it, to work for the salvation and defense of Christendom, was completely frustrated by Francis.

Wars with France

From the viewpoint of the Catholic Church and common justice, the reign of Francis I (1515–1547) was marked by intrigue and treachery. The French King, ambitious, vain, and totally unscrupulous, could not bear the territorial and imperial superiority of Charles and so began a series of wars between France and Spain that lasted, with occasional truces, until 1559 during the reign of their sons. Charles on his part, although less culpable, was equally determined to enlarge his possessions, in his case to regain the ancestral lands (Duchy of Burgundy) that had been in French hands for a couple of generations.¹

The key battle in the first phase of the conflict, known as the Italian Wars, was fought before Pavia over control of the Duchy of Milan. Francis fought bravely but was defeated with terrible slaughter; he was captured and taken to Madrid. On the very night of his capture the perfidious King sent a secret letter to the Turkish sultan seeking help to which Suleiman replied favorably. This inaugurated the alliance between the Most Catholic King of France and Christendom’s most inveterate enemy.

Charles, ignoring a proposal from Henry VIII that they jointly dismember France, sought only to heal the wounds that were driving a wedge through Christian nations. Generous as he was in some areas, Charles lengthened the peace negotiations with Francis, even jeopardized them, by insisting on the return of Burgundy, although after 50 years it was now French in language and culture. After haggling for a year, Francis swore on the Holy Scriptures that he would renounce all claims to Burgundy, Artois, and Flanders, join Charles in fighting the infidel (to whom he was in secret alliance), leave his two young sons in Madrid as hostages and take the Emperor’s sister, Leonora, in marriage. As soon as he had returned to France, he repudiated the treaty and formed an alliance with Clement VII, Venice, Milan and, eventually, Henry VIII to break the power of Charles.

The Sack of Rome

In order to protect his conquests the Emperor left a large mercenary army in Northern Italy made up largely of Spanish Moors and German Lutherans, but he did not pay them. Hungry and without proper leadership, the ravenous horde terrorized Lombardy and then moved in the direction of Rome where they expected to find gold and food, but instead found the gates of the city closed against them. Driven by revenge, hunger, and hatred, tens of thousands of bestial soldiers stormed the walls and broke into the Holy City.

Unmitigated horror engulfed the Romans. For days the marauders went on a spree of slaughter, rape, and pillage. The Lutherans invaded the monasteries and convents, killing numerous priests, friars, and nuns. Huge piles of decaying corpses cluttered the streets, creating an unbearable stench. When the plague broke out, the ravaging horde added its own bodies to the stacks of rotting flesh. The Pope and many cardinals were held prisoner in the Castel Sant’ Angelo.

Historians largely exonerate Charles from any active complicity, but the selfishness and godlessness of too many participants on the world scene can be held responsible for the atrocity and other carnage connected with the Lutheran rebellion. Francis and Charles fought three more wars without any conclusive results other than to bring more disorder and disunity to an already suffering Christianity.

Suleiman I

Suleiman I, sometimes called the Magnificent, once again turned the force of Mohammedan arms against the Christians after his bloodthirsty father had expanded the Ottoman Empire at the expense of his Moslem neighbors in Persia and Egypt. As we saw, the infidel's move up the Danube had been stopped in the previous century at Belgrade by Saint John Capistran and John Hunyadi, and their attempt to control the eastern Mediterranean had been frustrated by the Knights of St. John on Rhodes.

In the new onslaught against Christendom, both centers failed. Suleiman broke through Belgrade's undermanned defenses and captured the city in 1521, which opened up Hungary and Austria to further deprivations. On the island of Rhodes, 5,000 Christians, 600 of them monk-warriors from the Knights of St. John, held off 200,000 Moslems for five months with tenacious courage. After losing 60,000 men, Suleiman negotiated an honorable surrender, allowing the Knights to leave with their arms, relics, and treasure in their own boats. Charles eventually settled them on the barren rocks of Malta where they faced the Turks on another day.

At the instigation of his ally Francis I, Suleiman invaded Hungary once again with an army of 200,000. In 1526 at Mohacs, he devastatingly crushed Louis II, King of Hungary and Bohemia, leaving the King, seven bishops, and 10,000 Hungarians, among them the flower of the nobility, dead on the battlefield. Since Louis died childless and had married the sister of Charles and Ferdinand, the Hungarian and Bohemian crowns eventually came into the possession of the Austrian Hapsburgs.²

Three years later in the early fall, the rampaging sultan, shortly after capturing Budapest, laid Vienna under a tight siege. With over 250,000 men and 300 cannons at his disposal, Suleiman began to bombard the walls and to cut mines for his experienced sappers to lay explosives under the foundations. Typically, the Moslem irregulars ravaged the countryside, slaughtering the men by the thousands and capturing the women and boys to be used as slaves.

However, the 20,000 defenders under the 70-year-old Count von Salm did not remain passive, but made sorties which caught the Turks by surprise, killing many, especially



Charles V, Emperor of the Holy Roman Empire

engineers, in the forward trenches. With exceptionally cold weather and an early winter looming over the horizon, the valiant Christians not only stopped everything the Moslems threw at them, but they also won the moral battle. The Viennese watched as the Turkish officers urged the despondent infantrymen forward by whipping them from behind. By October the cold and hungry Turks struck their tents, slaughtered their prisoners, and retreated. Infuriated by the atrocity, the Austrian cavalry chased after the merciless Moslems during an early snowfall, inflicting heavy losses on the Moslem stragglers.

A compromise settlement between Ferdinand and the Turks was reached whereby Suleiman would be satisfied with the land that he already held in the Danube River Valley. Hungary was to be divided into three parts: Austrian crown lands, another third under Turkish suzerainty, but otherwise independent; and the rest given over to Moslem occupation. The conditions of the Christians became more and more wretched as they cultivated the land for their conqueror and saw their Gothic churches replaced with mosques. For the rest of the century the Mohammedan onslaught was directed through the Mediterranean Sea.

The Ottoman navy was commanded by the brutally competent Barbary pirate Barbarossa (Kheyr-ed-Din) who occupied his time by plundering the coasts and carrying off thousands of Christians into slavery. In 1534 he captured Tunis, which exposed Spain and Southern Italy to extreme danger

and threatened the narrow shipping lanes between Tunis, Malta, and Sicily.

Understandably concerned, Charles and Pope Paul III, in the first year of his pontificate, organized a crusading army and flotilla which included vessels from the Knights of Malta (St. John). Charles, personally leading his 30,000 men, disembarked in Africa and after three grueling weeks in the hot sun successfully stormed the fortress that protected Tunis and seized the pirate's fleet. Barbarossa, having been warned by Francis I, had already formed a counter-force of approximately 50,000 Berbers and Moors to intercept the Spaniards on their march to Tunis. In a precarious position, Charles and his officers drew spiritual assistance from the sacraments they received before the final battle. Charles, with one horse shot from underneath him and a page killed by his side, inspired his well-disciplined *tercios* to an overwhelming victory. A slave insurrection inside Tunis aided the capture of the city and Barbarossa fled into the desert. Despite the successful crusade, the formidable pirate returned to inflict more damage on a struggling Christendom.

Charles alone among the "great" leaders of his day tried to do his Christian duty, but by himself the task was beyond his capacity. The clash between the Emperor and the apostate monk Luther will be the subject of the next chapter. ■

Bibliography

The standard biography of Charles is by Karl Brandt, tr. C. V. Wedgwood (London, 1939) and of the Hapsburgs, Victor-L. Tapie, tr. S. Hardman, *The Rise and Fall of the Habsburg Monarchy* (New York, 1972). Both are rather pedantic, but one can find some life breathed into the story by reading W. T. Walsh, *Philip II* (New York, 1937).

Notes

1. Upon the death of Charles the Bold, the last powerful, independent duke of Burgundy, Louis XI as guardian to the heiress Mary claimed the duchy of Burgundy and Artois which were inside the boundaries of France and also the Free County of Burgundy (Franche-Comte) an imperial fief, as French possessions. When Mary married Maximilian, the latter two provinces reverted back to the Hapsburgs.

2. Ferdinand was also married to Louis' sister. Both marriages were brokered by that great imperial Matchmaker, Maximilian I.



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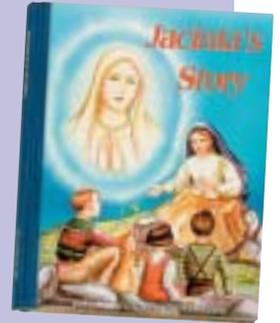


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that Father was the head of our family, that he was the king and that Mother was the queen and that we were the princes and princesses—we just knew. They “wore their crowns” as well as put different “price tags” on everything.

They were also very watchful of fashions that bordered on indignity or indecency. Father and Mother always looked dignified, father masculine and mother very feminine, and they dressed us well even when simply. In our minds, that went a long way to keep them on their “thrones.”

We did need stern words and the strap a few times. Still, I never remember Father and Mother ever shouting. In the same fashion, spankings were far and

few between. We had too much respect for them and for everything in our household to behave irresponsibly. In all, we were given quality and we knew to return it.

It had nothing to do with money. Money never abounded at home, but we always had plenty of truth, good, beauty, and dignity to go around.

These were the days of old when the principle of hierarchy established order in our homes and gave life zest.

We have come a long way from that, not to speak of the “mighty TV” who reigns supreme in our households, spreading noise, chaos and competing with parental guidance.

There can be no true order, true peace and true harmony without true hierar-

chy, that is, authority exercised within its well-defined limits in goodness and love and without a sense of the hierarchical values in all of life.

That is because hierarchy was not a system established by God to crush us but to elevate and to ennoble us, to give us something to look up to and to reach for—a ladder to Him. And we can do it in our own homes. ■

Keep in touch

If you have any questions or comments regarding the article “Where Are Their Crowns” on the subject of hierarchy and order in the home, feel free to write the author at: cru-sade@demco.net

Why the LION?

BY PLINIO CORRÊA DE OLIVEIRA



I chose the lion for the standard of the TFP because the lion always reminds me of a principle which I insist on defending at every opportunity. It is the principle of legitimacy. It means that power, influence, wisdom, or glory should reside in the people or institutions who have the right to them. This, of course, is a very summarized way of defining the principle of legitimacy.

Now, obviously, what the lion is among animals, the rose is among flowers. The rose is naturally the queen of flowers. Just place a truly beautiful rose among any other species of flower—even among orchids—and the rose outshines them all. The rose is indisputably superior. Nature is full of symbolism for those with eyes to see.

Put a lion among all the other animals. They are eclipsed! The elephant may be bigger, but it is a brutish mass. The camel may be a great walker, but it walks with the gait of someone bearing a heavy load,

not with the elegance of a lion. The lion bounds, the camel plods.

How about a fox? For sure the fox is smart. But he is also fragile. Unless he can outwit his opponent he is lost. What about all the rest of the animals? Each has its own special quality, but they don't represent that ensemble of qualities that makes the lion a lion.

Look at the lion: he is king. He knows he has the rights of a king. He commands; he has the strength of a king; he rules.

For our standard it was obvious that the lion should have a kingly color.

The proper color for regal things is gold. A silver lion would be a disappointment. A golden lion—how natural!

Behind is a red field. Red is the color of battle. But what about a blue background? I hesitated between blue and red, but not for long. Artistically, I suppose gold is more beautiful on blue than on red. The combination of a well-chosen blue

