

September/October 2003

CRUSADE

MAGAZINE



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Under God?"**

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On the day of her canonization, Saint Thérèse of the Child Jesus reaped an incomparable triumph. The Eternal City had seldom seen such an explosion of enthusiasm within its walls. In the morning, the thirty thousand pilgrims gathered in the immense Basilica of Saint Peter passionately acclaimed the banner with the smiling face of the young Carmelite. When evening came, the cupola of the Basilica, entirely covered with lights, was resplendent in her honor, and the houses of Rome were decorated and lit up as a sign of joy.

Our dear Saint is eminently popular. She is invoked and loved across the globe. She is loved for her gracious, spontaneous, and unpretentious style in recounting her simple life. She is loved for having covered the cross she received as a religious with flowers and caresses while consumed by an implacable illness. She is loved for the beneficial shower of roses she lets fall from Heaven over her innumerable devotees, fulfilling the promises she made.

* * * * *

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Cover: May God have mercy on our great Nation



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CRUSADE

Editor: C. Preston Noell III

Associate Editors: Earl Appleby, Eugenia Guzman, John Horvat II, 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
AND
ANSWERS

What About Compassion?

BY LUIS SOLIMEO

Question: *I have always thought that the sin of sodomy is anti-natural and condemned by the Church, but in recent years many priests have been insisting on a spirit of compassion towards homosexual persons. At the same time, movies, television shows, media and laws are working on society to accept homosexuality as normal. What should a Catholic's position be? How do we have compassion for people who live in a state of public and objective sin?*

Answer: Both the Old and the New Testaments clearly condemn homosexual behavior.¹ Likewise, the Church has condemned it from its very beginning to the present day, and has done so uninterruptedly.²

Understanding the concept

The differentiation between the sexes—their characteristics and corresponding instincts—is primarily and essentially created for the purpose of transmitting life and preserving the species. This purpose not only determines the anatomy of the sexes, but deeply influences the psychology, as well as the spiritual and intellectual life of man and woman. God created them as companions to help one another. “It is not good for man to be alone. I will make a suitable partner for him... The Lord God then built up into a woman the rib that He had taken from the man.”³

Procreation and mutual help can only have full expression in the permanent joining of the two sexes in a stable and indissoluble marriage, which in turn, guarantees the conditions for the generation of new lives and their proper rearing.

Therefore, all sexual experience that does not respect this order created by God and reflected in nature is contrary to the good of the species and the true love uniting man and woman. Moreover, taking an accidental element of the sexual act, the pleasure it affords, (which is a compensation for the hardships and duties of marriage) and making it the sole reason for the act, separates it from its true purpose. Whatever form it takes, such sexual experience is grievously sinful outside the sacred bonds of marriage.⁴

As to the homosexual act, it particularly offends God because it denies the order established by God in creation. Moreover, it establishes disorder and confusion between the sexes and abuses the body in a degrading manner.⁵

This is the reason why God destroyed the cities of Sodom and Gomorrah with “sulphurous fire.”⁶ And the catechism of Saint Pius X calls homosexuality a sin that “cries out to Heaven for vengeance.”⁷

The homosexual inclination or attraction, though disordered and tending to sin, is not of itself a sin.⁸ According to serious studies, such a tendency is not inherited or genetic but acquired and can be treated with full or partial success.⁹ In any case, God always grants enough grace for the person to resist this disordered inclination just as any other temptation. “God is faithful, and will not suffer you to be tempted above that which you are able.”¹⁰

The adequate means for maintaining the virtue of chastity against both heterosexual and homosexual temptations are: guarding of the eyes, avoiding sinful occasions, receiving the Sacraments and a life of prayer.

Having established these considerations, it is easier to answer the question on compassion.

Compassion

The word compassion means, “to suffer with.”¹¹ According to the *American Heritage Talking Dictionary*, it is “a deep awareness of the suffering of another coupled with the wish to relieve it.” This sentiment leads us to share in someone’s suffering by showing sympathy, comforting and helping him in his pain.

The natural, psychological premise for compassion is rooted in the sympathy that arises from sharing a likeness, such as our common human nature.

When, as a result of charity, this sympathy is complimented with supernatural love, we have a supernatural compassion. This supernatural compassion seeks to fend off all physical or spiritual ills afflicting a fellow human being.

This type of compassion differs from a

merely sentimental compassion arising more from sentiment than reason. Sentimental compassion pities the suffering person merely because of his or her suffering and does not seek the reason for the suffering. Such compassion could be dubbed “non judgmental” and would lead us to favor everything that can lessen someone’s suffering whether or not it entails morally objectionable acts.

On the contrary, Christian compassion, which is supernatural and the fruit of charity, can only wish for a fellow human being the greatest of all goods, which is eternal salvation. Such a person will do everything possible to obtain such a goal. This is why one of the spiritual works of mercy consists in “admonishing sinners,” so as to lead them to the way of salvation.

Many times, the best way to do this is by means of kind words. At other times, because of the hardness of hearts, a rebuke is necessary. This was the example given by our Divine Master in His earthly life.¹²

True compassion, therefore, does not consist in favoring a certain vice or sinful state, but in helping the person to abandon it. That is, true compassion does not make a pact with sin, does not make believe it is not there, and does not treat a sinful situation as normal.

In the same way that individuals must do all they can to discourage others from evil and to stand in the way of evil; the State, as guardian of the common good, carries the same obligation. Thus, the State should employ all reasonable means to favor virtue and penalize vice.

If we must be charitable towards sinners—and we have defined what true charity is—we must also be even more charitable towards the innocent by warding off corrupt-

Continued on page 16...

The Spirit of Chivalry Lives On

BY JOHN HORVAT II



The camp manager said it best in the beginning. "In my 13 years as a camp manager, I've never seen a program like this one. It is going to be hard, but I think you are all going to benefit from it."

The TFP's 2nd annual "Call to Chivalry" summer course for boys in Louisiana was really different. The focus was not on computers or basketball like other camps, but on Catholic heroism.

The July 1-10 course in rural Norwood near the Mississippi border put together the right mix of prayer, study, outings and games making it an unforgettable experience for the 12-18 year-old participants. It was equally memorable for some accompanying dads who provided plenty of support and Cajun cooking. This year's boys came from Louisiana, Texas, Arkansas and even faraway Scotland.

Heroes Past and Present

TFP speakers delivered a series of lectures that called to mind the Catholic heroes of times past. However, it was very clear that these age-old values of the Faith are not to remain in the past but to be applied to the modern world.

The program's lectures and talks were based on many of the principles developed in *Revolution and Counter-Revolution* by Prof. Plinio Corrêa de Oliveira. Participants studied the three most important revolutions in the West: the Protestant Revolution, the French Revolution, the Russian Communist Revolution and the "hippy" revolution of the sixties.

They also discussed inspiring examples of Catholic heroism and chivalry such as the Battle of Lepanto in 1571. Honorary Albanian Consul Bret Clesi spoke on the Catholic hero Skanderbeg. Theatrical presentations helped illustrate the points and the boys were encouraged to discuss and debate revolutionary trends in culture they might confront in their daily lives.

"We sought to instill in the boys the idea that they must be heroes today in a very hostile world," said Thomas Drake, head of the TFP's Louisiana office. "I was surprised at how readily they accepted the challenge."

Body and Soul

There can be no real heroism without prayer. Thus,



The lectures, centered on the history of great Catholic heroes, were attended with great enthusiasm.



Summer Course participants with Msgr. Bergreen after Sunday Mass.

there was a spiritual dimension to the course. From the raising of the papal, American and TFP flags in the morning, to the torch-lit rosary procession at night, the role of prayer was emphasized throughout the day.

Msgr. Robert Bergreen of Saint Agnes parish in Baton Rouge delivered talks on examination of conscience and Confirmation, which he termed the sacrament of courage.

There was even a night “vigil of arms” where potential young knights prayed a half hour in the middle of the night asking for the graces to confront the challenging moral battles of today.

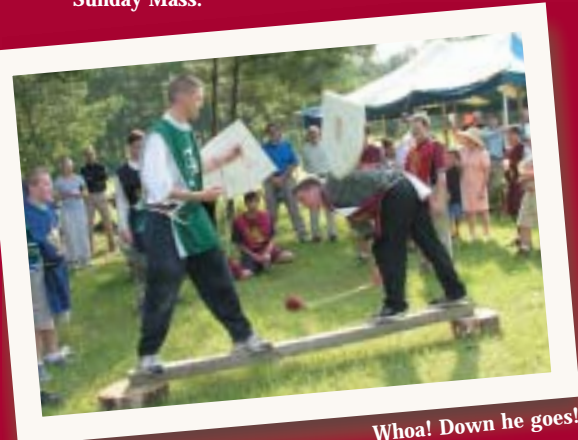
“I was impressed by how seriously they took their prayer,” said TFP camp instructor Michael Whitcraft. “They proved that you can be manly and prayerful at the same time.”

Plenty of physical activity was worked into the program, which included swimming, canoeing, horse-back riding, field games and hiking.

Field trips to the Vicksburg National Military Park, the Port Hudson State Historical Site and historic Natchez, Miss., gave a historical American perspective to the course.



The participants felt honored to receive a souvenir and a personal greeting from Msgr. Bergreen.



Whoa! Down he goes!

A Festive End

The high point of the summer course was the closing medieval games and banquet. Parents joined their sons to watch the activities. Knights on horseback rallied two teams who tested their courage and knightly qualities in “medieval games” which ended with a grueling yet satisfying obstacle course race.

The closing banquet began with a rosary procession leading into the woods where a picnic pavilion was almost magically transformed into a medieval banquet hall. The Cajun cuisine was indeed a royal treat as parents, sons and TFP supporters feasted and as final speeches were given. Msgr. Bergreen presented souvenirs to the boys and prayed as the exciting week ended.

Ended? Yes, but it also began another phase in the lives of the participants. They were invited to put the lessons learned to good use. They were asked to prove that chivalry is not dead. Catholic heroism lives on precisely where it is needed—in the souls of Catholic youth who will face so many obstacles to live their Faith. ■



The recitation of the Rosary (above) and the raising of the American and Papal flag (right)



A bountiful and beautiful banquet of roasted pig followed by a castle cake provided food for body and soul.





America Needs Fatima-

September ~ October 2003

PROGRESS REPORT

Miraculous Medal Outreach

BY ROBERT E. RITCHIE



On August 15, feast of the Assumption of Our Lady into Heaven, thousands of Novena cards with Miraculous Medals were distributed to Americans across the nation.

America Needs Fatima recently launched a new and important spiritual crusade. Over the next few months, free Miraculous Medals and novena cards will be distributed to tens of thousands of Americans across the nation.

In 1830, Our Lady appeared to Saint Catherine Laboure, a religious, and entrusted her with the mission to coin Miraculous Medals and spread them. Our Lady told Saint Catherine, "all those who carry this Medal will receive great graces, especially by wearing it on a neck chain. Graces will flow even more abundantly to those who carry it with confidence."

Devotion to the Miraculous Medal takes on greater importance as we struggle to oppose the shocking moral decadence of our times. During the second apparition to Saint Catherine, Our Blessed Mother explained how pleased she is when people pray to her and how generous she is with them; how she gives special graces to those who ask; and what a great joy she takes in granting them.

Countless conversions and cures have been obtained by using the medal with confidence. Among them is a miracle that greatly impressed the



Father Anthony Miller from York, Pennsylvania blesses Miraculous Medals to be distributed by America Needs Fatima.

late Father John Hardon, S.J. who once enrolled a dying boy in the usage of the Miraculous Medal. The boy had hit a tree head-on while sledding, and ended up in a coma with a fractured skull and brain damage. As soon as Father Hardon placed the medal around his neck and said the enrollment prayers, the boy opened his eyes and began to speak. Three days later, after numerous tests, the doctors saw no traces of brain damage and the boy was released from the hospital. ■



Free Miraculous Medals and Novena Cards can be obtained by calling 1-888-317-5571 or writing to: America Needs Fatima, P.O. Box 341, Hanover, PA 17331.



Being EFFECTIVE in Cincinnati

BY ROBERT E. RITCHIE

One of the surest signs of a successful blasphemy protest is the presence of a counter-protest. The offending parties seem to be saying that protesters are so important that they cannot afford to ignore them.

It was hard to ignore the scores of Catholics who braved the rainy weather to pray and protest against the play, *Corpus Christi*, at the Know Theatre in Cincinnati on June 14. The two-hour event was sponsored by the American Society for the Defense of Tradition, Family and Property (TFP) and its America Needs Fatima campaign.

Catholics from Ohio, Kentucky, Missouri, Pennsylvania and even Michigan joined the nearly 150 local activists at the Saturday afternoon rally that attracted the attention of local media—and a gaggle of about 20 pro-*Corpus Christi* supporters camped out on theater property.

The play, which portrays Christ and His Apostles as homosexuals, was held in a local “alternative” theater. This facility is attached to the Salem United Church of Christ from whom the space is rented. The theatre admitted receiving over 10,000 protest postcards and 2,000 emails. They also confessed to a \$5,000 loss on the production due to added

security costs.

There was a clear division between blasphemy protesters and supporters.

The TFP event was marked by inspiring speeches, hymns and prayers. Music and bagpipes livened the rally. It began with a procession presided by a statue of Our Lady of Fatima and ended with a touching candlelight consecration to the Blessed Mother. Many were on their knees.

The leaderless *Corpus Christi* supporters largely sat in silence, occasionally waving their signs for news cameras or passing cars.

“The pro-blasphemy people just couldn’t compare with those who defended Our Lady,” noted TFP director John Horvat. “Our crowd was great and everyone could see the difference!”

Between rosaries and prayers, speakers addressed the crowd. TFP vice-president Thomas McKenna directed the program. Among the special guest speakers was noted pro-life activist Dr. Jack Wilke of the International Right to Life Federation. Fred Summe of the vibrant Northern Kentucky Right to Life organization also spoke as well as local Cincinnati and TFP friend Patrick Ashcraft.

Protesters also heard the statement of



Cincinnati Archbishop Daniel Pilarczyk who said that the play goes “out of its way to present Jesus and His story in the crudest and ugliest of ways.”

The Over-the-Rhine neighborhood rarely sees such a display. TFP standards and banners mixed with assorted signs produced a scene that was highly visible on the busy South Liberty Street. Our Lady smiled on the event as the sun came out and the rain stopped.

“Now that the Know Theatre has associated itself with blasphemy, it will be hard for them to shake it off,” Mr. Horvat told the crowd. “They will see that it is a no-win situation.”

Meanwhile, for Cincinnati Catholics, it was a win-win situation with a three-fold result: it served to pay reparation for the offense against Our Lord and the Church; it united Catholics from across the city in a common cause ready for future actions; it sent a strong message to pro-blasphemy supporters that such presentations will not be accepted sitting down. On the contrary, they can expect peaceful protest and negative publicity. By showing such plays, they themselves only cause irreparable harm to their public image. ■



Since its debut in New York City in September, 1998, the promoters of the blasphemous play *Corpus Christi* have encountered a steady and indignant opposition from faithful Catholics across America. Below: Protest in Cincinnati, June 14, 2003.



Two Protests in Los Angeles

Defending Our Lady of Guadalupe

A lively crowd of 80 people gathered on June 29 in front of Galeria Otra Vez, a Hispanic art gallery in Los Angeles, to protest the computer collage of Alma Lopez titled "Our Lady." Press reports described the "art" exhibit as a floral bikini-clad Virgin of Guadalupe held aloft by a topless female angel.

TFP and America Needs Fatima volunteers joined with local activists to make sure the local gallery directors understood just how offended area Catholics were with the four-hour display. TFP web-site readers also sent hundreds of protest emails.

To make matters worse, "Our Lady" was showing under the title "Our Lady of Controversy" as part of the gallery's Annual Print Exhibition and One-Day-Only Print Fair.

Outside the gallery, protesters followed a lively program of rosaries, litanies, hymns and speeches. "The Hispanic community was especially helpful in getting this protest off the ground," said Edward Ritchie who coordinated the event. "And rightly so. Our Lady of Guadalupe is their mother," he finished. ■

At Galeria Otra Vez in Los Angeles, Alma Lopez tries again to display her blasphemous painting and again encounters substantial protest from the public.



Protesting Blasphemy in Los Angeles' Historic District

On July 6, more than 100 faithful Catholics from southern California rallied at the Mexican Cultural Institute of Los Angeles in the city's historical district to protest a portrait of Our Lady of Guadalupe, which they considered highly blasphemous. "La Virgen de Califas" by Jose Antonio Aguirre, depicts the Blessed Mother almost entirely uncovered. The offensive display opened on July 5 and was scheduled to show through July 27.

The American TFP and its America Needs Fatima campaign sponsored the protest.

An altar with a large picture of Our Lady of Guadalupe was the rallying point for protesters. A Mexican mariachi band started off the event with hymns honoring Our Lady, as the crowd sang along, joined by hundreds of passers-by.

American TFP vice-president Thomas McKenna welcomed everyone and reminded them just how important it is to offer reparation for blasphemy, one of Our Lady's requests at Fatima.



A Mariachi band honors Our Lady of Guadalupe

The two hour-plus program included rosaries, litanies and hymns.

Local activists spoke to the crowd manifesting their indignation at the offending piece of "art."

"We are here in defense of Our Lady of Guadalupe because this is very offensive," said Sandra Hernandez of nearby Whittier who came with her whole family. "Those who take offense at having their own mothers offended, I

am sure will know exactly how it feels," she added. "I am here today because this is the mother of God and our mother," commented Maria Gonzales. "I don't understand why they do such things to her since she is pure of heart." One dedicated America Needs Fatima supporter, Mrs. Art Luna, spent her birthday in the hot sun honoring Our Lady.

Many knelt on the hot pavement for the prayer of Consecration to the Blessed Mother. The protest finished asking Our Lady of Guadalupe that she assist us in our earthly pilgrimage and intercede for us before her Divine Infant at the moment of death so that we may attain eternal salvation. ■



Are We Still "One Nation Under

BY JOHN HORVAT II

June 26, 2003 was a dark day in America's history. The Supreme Court granted constitutional protection to sodomy and abandoned the defense of morality by the State. The decision was Lawrence v. Texas and many are now hailing it as a Roe v. Wade for the homosexual movement.

In response to the 6-3 Court decision, the American TFP released a public statement titled "Are We Still 'One Nation Under God?'" The statement was published in *The Washington Times* (July 9, 2003) and other publications.*

In addition to the publication, the American TFP is initiating a public campaign calling upon Americans to express their outrage directly to the Supreme Court. Hundreds of thousands of protest postcards will soon be circulating nationwide in which Americans can manifest their "complete repudiation and rejection of the *Lawrence v. Texas* decision." A similar email protest has already started.¹

Plans for future action will be announced as the debate develops.

America's "moral 9/11"

Highlighting the importance of *Lawrence*, the TFP statement likened the decision to a "moral 9/11" since it created the legal and psychological frameworks for the total destruction of what is left of the country's moral structures.

"In one fell swoop, the highest court in the land laid low the legal constructs of every state safeguarding public morality," the TFP noted.

Moreover, the scope of the decision is so broad that it essentially affirms that there is no morality. In this way, *Lawrence* replicated in the moral realm the devastating physical attack on September 11.

An incremental approach

The *Lawrence* decision was the latest of a string of cases that gradually expanded the right of privacy, while denying the government's role in upholding public morality.



The magnitude of *Lawrence v. Texas* is one of prophetic dimensions, and so will be the consequences unless reversed quickly. Above: Sculpture of Prophet Isaiah in soapstone by Brazilian artist, O Alejadinho.

The TFP document traces the use of the Due Process Clause that established a "right of privacy." What began in 1965 with the *Griswold v. Connecticut* case, allowing married couples the use of contraceptives, eventually led to the infamous expansion of the interpretation of the right of privacy in 1973 to include abortion with *Roe v. Wade*.

In light of the *Lawrence* decision, the next logical step in this gradual reshaping of public morality will be the legal and social acceptance of "marriage" between homosexuals.

A rupture with tradition

The TFP document notes with alarm that the Supreme Court decision marks a rupture with both Scriptures and the moral standards formed during the 2,000-year history of Western Christian civilization.

Indeed, homosexuality is a sin condemned in numerous citations in both the Old and the New Testaments.²

Homosexuality has also been condemned by Fathers and Doctors of the Church, and by the Popes for 2,000 years. Saint Peter Damian, Doctor of the Church, for example, says it "should not be considered an ordinary vice, for it surpasses all of them in enormity."³

The *Catechism of Saint Pius X* calls homosexuality a sin that "cries out to Heaven for vengeance,"⁴ and the *Catechism of the Catholic Church* promulgated by Pope John Paul II in 1992 says: "Basing itself on Sacred Scripture, which presents homosexual acts as acts of grave depravity, tradition has always declared that 'homosexual acts are intrinsically disordered.'"⁵

"True charity towards homosexuals,"

(* For a full copy of the statement "Are We Still 'One Nation Under God?'" write to: The American TFP P.O. Box 341, Hanover, PA 17331

God?"



the TFP statement affirms, “consists in showing them the enormous unnatural lie they have embraced, to help them see the horror of the sin in which they find themselves, and to assist them in every way to abandon their deplorable state.”

Indeed, morals are not relative. Centuries after *Lawrence’s* reversal, when it will be no more than a footnote for American history experts, homosexuality will continue to be condemned by Sacred Scripture and the Catholic Church.

Liberty becomes license

At the core of the arguments behind the Court’s decision to grant constitutional protection to sodomy is an erroneous concept of moral liberty.

While the Fourteenth Amendment says a person can be imprisoned—thus losing his *personal* liberty—only after due process of law, it is highly debatable if the Fourteenth Amendment deals with *moral* liberty.

The TFP points out that moral liberty can only be understood within the framework of a moral order, within the context of a moral natural law that itself is anchored in the eternal law established by the Creator and which governs the order of the universe. When moral liberty is detached from natural and divine law it soon degenerates into license.

The Court fails to consider liberty as dependent upon natural or divine law. As Pope Leo XIII in the Encyclical *Liber-tas* aptly states:

“Therefore, the nature of human liberty, however it be considered, whether in individuals or in society, whether in those who command or in those who obey, supposes the necessity of obedi-

ence to some supreme and eternal law, which is no other than the authority of God, commanding good and forbidding evil. And, so far from this most just authority of God over men diminishing, or even destroying their liberty, it protects and perfects it, for the real perfection of all creatures is found in the prosecution and attainment of their respective ends, but the supreme end to which human liberty must aspire is God.”⁶

In contrast, *Lawrence* allows such a broad interpretation of “liberty,” that all state laws proscribing evils such as prostitution, adultery, bigamy, incest, sado-masochism, pedophilia, and bestiality are now at risk.

Government must uphold morality

In its decision, the Court reaches outside American law and cites the European Court of Human Rights pointing out that many countries in Europe have already legalized sodomy.

The TFP notes that this is not criterion for judgment. Rather, the Court is “duty bound to base its decision first and foremost on the responsibility of every

political authority (including the judiciary) to uphold that most fundamental principle of natural law,⁷ ‘Do good and avoid evil.’”

The state is not obliged to enforce the practice of every virtue or proscribe the indulgence in every vice as attempted by today’s ayatollahs. However, the state does have the duty to legislate on moral matters when these directly affect the common good. It must legislate to favor virtue, and raise obstacles to vice.

The TFP statement contends that when *Lawrence* converted sodomy from its legal status as a crime in some states into a constitutionally protected form of “liberty,” it can only be construed as favoring not virtue, but unnatural vice.

This represents a major blow to America’s Christian roots, the institution of the family and the very foundation of morality and society.

“One Nation Under God?”

The core of the issue is the very nature of morality and law. An act is immoral if it violates natural or divine law. Whether

Continued on page 11...



INTERVIEW

Neither Normal Nor Natural



Dr. Joseph Nicolosi, president of NARTH

Dr. Joseph Nicolosi, who holds a Ph.D. in clinical psychology, is a co-founder and the president of the National Association of Research and Therapy of Homosexuality (NARTH), which has provided psychological therapy to homosexual men and women since 1992. (For further information, visit NARTH's website, www.narth.com.)

The author of several books, Dr. Nicolosi recently co-authored *A Parent's Guide to Preventing Homosexuality* (Downers Grove, Ill., Inter Varsity Press, 2002) with his wife Linda Ames Nicolosi.

Dr. Nicolosi was interviewed in his office in Sino, California by *Crusade's* associate editor Thomas McKenna.

Crusade: Dr. Nicolosi, would you please describe for our readers NARTH's primary focus?

Dr. Nicolosi: NARTH is the National Association of Research and Therapy of Homosexuality. Basically, our position is that homosexuality is neither normal nor natural. Rather, it is a developmental disorder that constitutes a treatable condition.

Crusade: What is your general impression of the sexual abuse scandal that has shocked the Catholic faithful?

Dr. Nicolosi: I do not consider it a pedophile crisis. Given the fact that at least 80 percent of the victims were adolescent males, I consider it a homosexual crisis. Even when the victims were younger, they were generally boys. So, this is definitely a homosexual crisis. I think that it is the result of not only the substantial number of homosexuals who have been ordained to the priesthood, but of the bishops' lack of leadership in addressing this very serious problem.

Crusade: Do you feel that those who advocate homosexuality as "an alternative life

style" are trying to take advantage of this sad situation?

Dr. Nicolosi: Well, that's an interesting question because both the media and homosexual activists are, unfortunately, succeeding in deflecting attention away from the real problem, which is, of course, homosexuality. In fact, it is homosexual priests who have sexually abused boys. Yet those promoting the homosexual agenda are attacking the traditions of the Church, claiming that this is a problem of priestly celibacy—not homosexuality. Thus, they are attempting to deflect attention away from the real problem, namely, the prevalence of homosexuality among the clergy.

Crusade: Today, many psychiatrists and psychologists promote the idea that homosexuality is a normal condition, contrary to what was held by psychiatry and psychology in the past. Whereas persons with previously homosexual tendencies were offered professional help in overcoming this disorder, the current emphasis is on helping them fit into society as practicing homosexuals. As a clinical psychologist, what is your view of this radical about-face from treating the

homosexual disorder to embracing it?

Dr. Nicolosi: The mental health profession has come under a great deal of pressure from homosexual activist organizations. Professional associations have many members who are promoting a homosexual agenda and have an intimidating effect on the general membership. Unfortunately, the mental health profession has moved away from sound science and scientific data and adopted a political and social agenda. The sad fact is that they have abandoned those who are struggling with homosexuality and who are seeking help to change their sexual orientation.

Crusade: So you would say that a young boy or girl who may feel some sort of attraction for those of the same sex is not necessarily destined to be a homosexual?

Dr. Nicolosi: Absolutely not. An at-risk youth might have same sex attractions and may even engage in same sex behavior, but, by no means, does this indicate that he or she is naturally homo-

sexual. He may be seeking to meet emotional needs that have nothing to do with sexual orientation. Unfortunately, such at-risk youth are being encouraged to “come out” and label themselves as “gay.” In other words, they are being pushed into identifying themselves as members of the homosexual community, which is only too eager to claim such youth as their own.

Crusade: Have you treated adult practicing homosexuals? How successful have you been in treating those who grew up as practicing homosexuals? Is there hope for such persons to overcome their disorder?

Dr. Nicolosi: There is increasing scientific evidence that homosexuality is a treatable condition. The treatment for homosexuality, however, is a difficult therapy. Our view is a third, a third, a third. That is, a third, *no change*; a third, *significant improvement*; and a third, *cured*. We believe that a highly motivated person who wants to overcome his or her homosexuality can experience major changes and live the heterosexual life that they desire. ■

Continued from page 9...

an immoral act is committed in private does not diminish the fact that it still offends God.

In civil society, it behooves the state to punish immoral acts—including those practiced privately—that harm the common good and disturb the social order. Homosexuality, incest, and other sexual abnormalities undermine the good order of the family, which is the basis of society.

To sustain that it is not a legitimate state interest to punish homosexual acts that are practiced privately is tantamount to affirming that it is not in the state's interest to protect the family and, therefore, the common good.

If America denies its duty to uphold

morality, the TFP statement asks, “how can it continue to ask for God's blessings with any sincerity of heart? How can it honestly refer to itself in the Pledge of Allegiance as ‘One Nation Under God?’”

The Cultural War

The American TFP calls upon Americans to stand up and be counted in the raging Cultural War, where religion and morality are being slowly squeezed out of the public square.

God has blessed America abundantly throughout its history. He will only continue to do so if Americans resolve to reject the homosexual and anti-morality agenda so promoted by a liberal media, the world of Hollywood, and court decisions.

Just as God was prepared to spare Sodom and Gomorrah if only ten just men could be found, so also God will spare America if Americans stand up and be counted by God. He must be able to find enough faithful souls who abide by His Commandments.

The TFP called upon faithful Americans to “work untrudgingly to create the moral climate whereby the sin of homosexuality is rejected.” As loyal Americans we must voice our rejection loudly and firmly, legally and peacefully, in defense of Christian morals. Only such public rejection can ascend to Heaven as a worthy act of reparation to an offended God. ■

Notes

1. See http://www.tfp.org/php/action_form/supreme_court.php to send your protest.

2. Cf. Gen. 19:1-29; Lev. 18:22; Deut. 22:5; 2 Pet. 2:6-7; Rom. 1:24-27; 1 Cor. 6:9-10.

3. *The Book of Gomorrah* (Patrologia Latina, vol. 145, col. 159-190) quoted in Roberto de Mattei, *L'Église et l'homosexualité* (Paris: Pierre Téqui Éditeur, 1995), p. 12.

4. Cf. www.ewtn.com/library/

[catechism/PiusXCat.txt](#). Theologians give Gen. 19:13 as the scriptural basis for this designation.

5. *Catechism of the Catholic Church* (New York: Doubleday, 1995) § 2357, p. 625.

6. *The Papal Encyclicals, 1878-1903*, Claudia Carlen, I.H.M., ed. (New York: McGrath Publishing Company, 1981), p. 169.

7. “Natural moral law and its component part, the *ius naturale*, is precisely this divine law with refer-

ence to man, so far as the latter participates in the divine law. The eternal law dwells as blind necessity in irrational nature. As oughtness, as norm of free moral activity, it is inscribed in the heart of man, a rational and free being.... There is no soul, however corrupt it may be, in whose conscience God does not speak, if only it is still capable of rational thought. There are human actions, consequently, which are in themselves good or bad. Bad acts are

not qualified as such by force of law, but because they are such in themselves: because they constitute a disturbance of the natural order.... Not the will of the earthly lawgiver, but variance with natural reason is the ground of the intrinsic immorality of determinate actions” (Heinrich A. Rommen, *The Natural Law: A Study in Legal and Social History and Philosophy* [Saint Louis: B. Herder Book Company, 1947], pp. 37-38).



COMMENTARY

Tolerance v. Progress

BY KEN SKUBA

Barrie Singer, a syndicated newspaper columnist, recently wrote a piece called *All About Tolerance* in which he made the argument that *tolerance* is what made America a great nation, and if we are to continue being great, we must legitimize same-sex unions or “marriages” in the name of “tolerance.” I found it an odd argument, considering that Americans’ *intolerance* of certain things is what propelled us to the status of a great superpower, e.g. our intolerance of Facism, Communism and Terrorism. And what about our intolerance of illiteracy, unemployment, poverty and disease? Surely, the greatness of this nation owes some credit to our collective intolerance of such natural evils.

The tolerance mantra is the same one we have been hearing, *ad nauseum*, for years from the homosexual rights movement, as if we just don’t seem to be getting it. Like students who have been day-dreaming during class, we are reminded yet again that we must be *tolerant*. It’s a word that has taken on frightening new meaning in our modern culture.

Something has changed, though. What used to be a trickle of articles in the media favoring homosexual “marriages” has become a raging torrent. Suddenly we are flooded by editorials whose authors are quick to establish themselves among the *tolerant class*, urging everyone to do the “right thing” and allow the downtrodden homosexual community to express their lifestyle choice openly and with full approval, even with (and maybe especially) the approval of our children.

What has changed? The law has. The latest victory came at the hands of the U.S. Supreme Court, which has overturned Texas’ sodomy law (*Lawrence v. Texas*). The publisher of this magazine has aptly called the high court’s decision America’s “moral 9/11.” Homosexuals had a different reaction. They celebrated with parades, rallies and parties throughout the land, but they and their media allies have wasted no time thrusting the dagger of homosexual “marriage” into the heart of our living rooms. They smell blood in the wake of the high court’s nefarious decision, and they are moving in fast for the kill. And while they work hard at swaying public opinion through a well-funded, well-orchestrated information campaign, their primary venue for waging this war is the courts, and ultimately the Constitution.

True to form, the aforementioned columnist, Barry Singer, goes to the Constitution to make his argument, citing the First Amendment rights of free speech and separation of church and state. However, he does not elaborate on any connection between these constitutional concepts and same-sex marriage; he simply says that these “two pillars” of our democracy “fall under the heading of tolerance.”



Americans’ intolerance of certain things is what propelled us to the status of a great superpower.

Free speech. Democracy. Diversity. Tolerance. Homosexual “marriage.” You see the connection, right? Well?

Singer does not elaborate on a connection between the Constitution and same-sex marriage because there is no connection. The Constitution is silent on the subject. That doesn’t stop radical homosexuals from invoking the Constitution (or anything else) to advance their agenda in the name of “tolerance.” The columnist tries to equate *tolerance* with *freedom*, and in the process he con-

fuses *freedom* with *license*. The difference is enormous. We are free to do what is good and not what is evil. However, when the government gives permission for a person to hurt himself or another, that's *license*, and that's contrary to every principle of American freedom and medical ethics.

Now, I am no Constitutional scholar, so beyond the Constitution's absolute silence on the issue of homosexual unions, I won't elaborate either. And I won't cite any biblical or religious reasons against sodomy. I will, however, cite evidence that sodomy is an evil, *purely on a natural level*, that destroys people's lives. For many people in our increasingly faithless society, the scriptural or doctrinal approach is a bit tiresome, if not irrelevant in what they see as a simple matter of equal rights for gays. Issues of personal health and safety, though, always turn heads. The following facts were taken from various medical and scientific journals and other publications:¹

- A study in *Family Planning Perspectives* found that homosexual men are nine times as likely as heterosexual men to become alcoholics.
- The *Mortality and Morbidity Weekly Report* published by the Centers for Disease Control and Prevention reported: "Outbreaks of hepatitis A among men who have sex with men are a recurring problem in many large cities in the industrialized world." There are no similar outbreaks in the heterosexual community; it would appear that homosexual men are at increased risk of contracting hepatitis A.
- The *Washington Post* reported that the rate of rectal gonorrhea—a powerful predictor of a man's risk for acquiring the deadly HIV virus—in San Francisco went from twenty cases per 100,000 men in 1994 to forty cases per 100,000 in 1997.
- The *Archives of Internal Medicine* found that homosexuals acquire syphilis at a rate ten times that of heterosexuals.

- The Centers for Disease Control reports that homosexuals comprise the single largest exposure category of the more than 600,000 males with AIDS in the U.S. They account for 64% of all U.S. AIDS cases.
- In a study of 1,408 lesbians, the journal *Sexually Transmitted Infections* found that women who have sexual relations with women are at significantly higher risk for certain sexually transmitted diseases, including bacterial vaginosis, hepatitis C, and HIV.
- A study in the *Journal of Interpersonal Violence* found that 90% of lesbians surveyed had been recipients of one or more acts of verbal or physical aggression from their intimate partners.
- Authors of the book *Men Who Beat the Men Who Love Them: Battered Gay Men and Domestic Violence* say the incidence of domestic violence among gay men is *nearly double* that in the heterosexual population.
- A study of twins that examined the relationship between homosexuality and suicide, published in the *Archives of General Psychiatry* found that same-sex partners were at greater risk for overall mental health problems and were six-and-a-half times more likely than their twins to have attempted suicide. (The higher risk was not attributable to mental health or substance abuse disorders.)
- In a study conducted in Canada, researchers found that life expectancy for gay and bisexual men is 8 to 20 years less than for all men.

Clearly, the evidence on active homosexuality points to increased spread of disease, domestic violence and shortened life spans. As Americans, we don't tolerate any of those things because as Americans we believe they deprive us of life, of liberty and the pursuit of happiness; and the first of these is *life*. We have developed sophisticated systems of medicine and civil justice to safeguard life, public health and safety from such evils

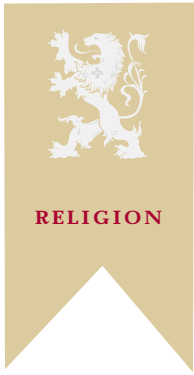
as disease, violence and pre-mature death. We are a society that regulates such evils as cigarette smoking, alcohol consumption, speeding, assault and battery, child abuse, etc. In light of the growing body of evidence showing the evil—purely on a natural level—of homosexual relations, is it acceptable to legitimize homosexual unions and condone a lifestyle that breeds death instead of life?

What is the effect of legitimizing such unions on society as a whole? Just as we would not want school-teachers, for example, to tell our children that cigarette smoking is a public good when clearly it is not, why would we want our government to tell us homosexual unions are a public good when clearly they are not? America is strong precisely because we have always valued the common good, which places limits on personal freedom in a civilized society. Until late in the last century, every state in the union criminalized sodomy as well as bestiality and incest because they violated the natural law. Now, empirical evidence is bringing to light what has been divinely revealed and understood from the very beginning of man's recorded history.

Occasionally the enemy will make a striking admission, as Barry Singer did in his treatise on tolerance. In one breath, he admitted that marriage has always implied the ability of its participants to procreate. In another breath, he counseled that we must bow to "progress." He said, "Like time, progress cannot be stopped." In other words, he believes legitimizing same-sex marriages is progress. *Webster's* defines progress as "gradual betterment; esp: the progressive development of mankind." How, one may ask, can a lifestyle that fails to renew the species and entails the elevated risk of an early demise be thought of as progress? ■

Notes:

1. *Crimes Against the Law of Nature: In Defense of Sodomy Laws*, Robert E. Regier, Family Research Council, www.frc.org/get/if01a2.cfm.



Why Must I Suffer?

Expiation of Public and National Sins

BY REV. F. J. REMLER, C.M.

The reason why you must suffer, especially in times of general calamity, is this: As a member of society and a citizen of your country, you must unite with the rest in making the atonement and reparation which Divine Justice requires for the public and national sins committed in the community in which you live.

By public and national sins we understand certain sins of a graver nature which are committed on so large a scale and by so many persons in a community, be it a city, a province or an entire nation, that they are attributed to the community as a body and not merely to this or that individual. Sins of this kind are: apostasy from the Faith, irreligion and forgetfulness of God; godless education of the young; profanation of God's Holy Name; cursing, blasphemy and perjury; the desecration of the Lord's Day; immodest and scandalous fashions; immoral art, literature and amusements; divorce and adultery sanctioned by iniquitous state laws; dishonesty, injustice and oppression of the poor; murder and race suicide; and finally, those wild orgies of gross immorality and unrestrained license which periodically disgrace public festivities and celebrations, or occur in connection with balls, dances, banquets and the like.

God is exceedingly patient and long-suffering, and does not willingly inflict general chastisements, however much a community deserves them. He rather desires that His offending children seek His pardon by means of a timely repentance and conversion. The Lord waited a hundred years before He sent the deluge He commissioned Noah to announce. He allowed forty years to elapse between

the prediction made by Our Lord of the coming destruction of Jerusalem and the fulfillment of that prediction by the Romans in the year 70. And He spared the city of Nineveh altogether because its inhabitants immediately turned away from sin and hastened to do penance at



After September 11, churches were filled and prayers soared heavenward in abundance.

the preaching of Jonas.

God still acts in this way. He often waits a long time before He inflicts the extensive chastisement that the multiplied iniquities of cities and nations deserve. He desires to spare them and, therefore, first tries every possible way to recall them to a sense of their duty and to a timely repentance and conversion. But if in spite of these delays, they obstinately refuse to enter into themselves and to give up sinning, if they continue in their wickedness, sometimes even to the extent of sinning more boldly because their evil deeds are not pun-

ished at once, then the hour must come in which the measure of their iniquity is filled to overflowing. That hour will mark the beginning of some general visitation, which will fall heavily on the guilty community as a just punishment of its long continued transgressions of God's Holy Law. These can be: destructive floods or storms, conflagrations, earthquakes, seasons of scarcity and famine, epidemics and pestilences, and especially the horrors of rebellions, revolutions, and of civil and international wars. Divine Justice makes use of these evils for the punishment and correction of a sinful people much the same as a wise father uses the rod for the chastisement and betterment of a wayward child.

Nor is it always necessary that God send such chastisement for public sins, as He sent the deluge or the destruction of Jerusalem. There are many sins, which contain in themselves the seeds of future public suffering just as the acorn contains the gigantic oak. If such sins prevail for a sufficiently long time unchecked and without repentance, they are bound to produce such conditions in the social order as to make certain calamities unavoidable. Take, for example, the sin of godless education, that is, education of youth without religion. Where such a system has been adopted, the necessary results must be the following: after two or three generations, the knowledge of God will disappear more or less completely among the people; the sense of right and wrong will be lost; good will be called evil, and evil good; there will be no respect for the moral law; the depravity of youth will grow worse and worse; dishonesty and

corruption will prevail in business, in the courts, in the legislature, and in the government itself; taxes will be misappropriated or disappear in the pockets of grafters; heavy expenses will be necessary to maintain the growing number of asylums, juvenile courts, reform schools and prisons; there will be no security to honor, property and life; the relations between capital and labor will be strained to the breaking point, so that violence and bloodshed will become inevitable; family life will be disrupted by adultery, divorce and free love; national rivalries, jealousies and hatreds, provoked by commercial greed, grow more and more intense, until they lead to international wars with their unspeakable misery to millions. Nations that sow the whirlwind must reap the storm.

Public and national sins must be purged in this world for the very simple reason that they cannot be purged in the next. In the next world, families, cities, provinces and nations will have no continued corporate existence. There, men and women will exist merely as individuals, without being united by those social, civil, political and national bonds, which are necessary in this life for the welfare and preservation of the human race. In eternity, they will individually enjoy the fruits of their life on earth—the good will possess the kingdom of God in Heaven, while the wicked shall suffer for their evil deeds in the unquenchable fire of Hell. But as public sins require public expiation, and as this expiation cannot be made in this next life, it is clear that it must be made on this side of the grave.

Why must the innocent suffer?

A question which proves a sore temptation to many persons whose faith is weak and unenlightened, suggests itself in this connection: why is it that the good and virtuous are not exempt at such times, but are compelled to suffer like the rest? If God is just, how can He allow the inno-



Faithful Catholics protest a blasphemous theater play for several hours in ten-degree weather. Above: Our Lord taught us that it is by suffering that the salvation of others is obtained.

cent to be afflicted with the guilty?

There are several reasons why God permits the good to suffer in times of public chastisement:

1. It is but right and just that the good should lend a willing hand in offering to God the atonement made necessary by public sins because in normal times they enjoy, along with their fellow-citizens, the blessings of peace, tranquility and national prosperity. Their temporal interests are common, both in times of prosperity and in times of affliction.
2. Those who are innocent of actually taking part in public sins are not for that reason always wholly free from guilt in the sight of God. Very often they are guilty of these sins in an indirect manner or an accessory to them. Thus they may have connived at some form of immorality or they may not have protested against it; they may have neglected to use their authority, or influence, or right to vote, to hinder its introduction, or to procure its removal when already introduced, and all this from indiffer-

ence, human respect, fear of persecution, of loss of business and similar unworthy reasons.

3. The sufferings endured by the good have a much greater atoning value than those endured by the wicked. Hence the more good persons making the required atonement, the more quickly will it be accepted. Besides, God is easily moved, out of consideration for the sufferings of the good, greatly to mitigate His punishments, and sometimes even to cancel them altogether.
4. The sight of the good suffering for sins they did not commit is apt to promote the conversion and salvation of the wicked by vividly reminding them of the more rigorous chastisements inflicted for sin in the next life. If sin is meted so severely upon the good here on earth, how much more severely will it be meted on unrepentant sinners in eternity!

Such sufferings afford the good an opportunity of making full atonement for their personal sins. For there is no one so holy and so confirmed in grace that he has not committed some sins, even if only venial. "For a just man shall fall seven times," (Proverbs 24:16). But it is an unchanging law that every sin, even the smallest, must be fully expiated either here or in Purgatory. But expiation made here is vastly more profitable than that which is made after death.

The patient endurance of undeserved suffering liken the good to Jesus Christ, who, though perfectly innocent, took upon Himself the task of atoning for our sins and thereby opening Heaven to us. If He had not made this atonement, we could not be saved. Besides, innocent sufferings enables the good to reach the highest degrees of grace and virtue here, which will produce for them a correspondingly high degree of endless glory in the kingdom of Heaven. ■

*Taken from, *Why Must I Suffer*, by Rev. F.J. Remler, C. M. Loretto Publications, 2003.

...continued from page 2

ing elements from them. We must not forget this truth today, as we face a real homosexual conspiracy to glorify this aberrational behavior. This is coming at us through the movie screens, the media, the laws, and even from where we would have least expected, unfortunately, from the recent decision of the Supreme Court in *Lawrence v. Texas*.

Let us have compassion for sinners, but let us have much more compassion for those who have not succumbed to their unruly passions but are struggling to stay on the path of good and virtue.

Finally, to a sentimental and irrational compassion, let us oppose a Christian compassion, which is the fruit of the love of God and the love of neighbor for the love of God. Let us extend to our neighbor a compassion that, far from favoring sin and vice, seeks to help the unhappy sinner to abandon his sorry state. ■

Notes:

1. Cf. Gen. 19:1-29; Lev. 18:22; Deut. 22:5; 2 Pet. 2:6-7; Rom. 1:24-27; 1 Cor. 6:9-10.

2. Cf. Sacred Congregation for the Doctrine of the Faith, "Persona Humana", Declaration on Certain Questions Concerning Sexual Ethics, December 29, 1975; Sacred Congregation for the Doctrine of the Faith Letter to the Bishops of the Catholic Church on the Pastoral Care of Homosexual Persons, October 1, 1986; *The Catechism of the Catholic Church*, Part 3, Section 2, Chapter 2, Article 6.

3. Gen 2:18;22.

4. "According to the teachings of Holy Scripture, direct lust is a grave (mortal) sin, for it is numbered among those sins which desecrate the human person as a Christian and prevent entrance into the kingdom of heaven (1 Cor 6:9; Gal 5:19-21; Eph 5:5; 1 Tim 1:10; 2 Peter 2:19-20; Apoc 22:15). The inordinate sexual act is contrary to a substantial social good: the proper procreation of potential human life. The pleasures intended by nature for this social good are usurped by an act contrary to this end and performed for personal satisfaction." (Fr. Cornelius Damen, C.S.S.R., *Lust*, in Francesco Cardinal Roberti, Monsignor Pietro Palazzini, *Dictionary of Moral Theology*, The Newman Press, Westminster, Md., 1962, p. 719.

5. "Therefore, God handed them over to impurity through the lusts of their hearts for the mutual degradation of their bodies." (Romans 1:24)

6. Gen 19:24.

7. Cf. www.ewtn.com/library/catechism/PiusX-Cat.txt. Theologians give Gen. 19:13 as the scriptural basis for this designation.

8. "Although the particular inclination of the homosexual person is not a sin, it is a more or less strong tendency ordered toward an intrinsic moral evil; and thus the inclination itself must be seen as an objective disorder" (Cf. Congregation for the Doctrine of the Faith Letter to the Bishops of The Catholic Church on the Pastoral Care of Homosexual Persons, n. 3.)

9. Catholic Medical Association, Homosexuality and Hope, <http://catholiceducation.org/articles/homosexuality/ho0039.html#02>

10. 1 Corinthians 10:13.

11. From Late Latin *compassio*, sympathy, from *compassus*, past participle of *compati*, to feel pity: *com*, together + *pati*, to suffer.

12. "Jesus answered them, Amen, amen, I say to you, everyone who commits sin is a slave of sin. ...You belong to your father the devil and you willingly carry out your father's desires." (John 8:34, 44).

Crusade Magazine Outreach Survey Results

1) Some Catholics say Fatima is something of the past. Should our *Fatima Custodians* still travel the country teaching the Fatima message?

Yes 92%
No 0%
Not Sure 8%

2) How important should devotion to Our Lady of Fatima be in the life of good Catholics?

Very important 80%
Important 19%
Somewhat important 1%
Not Important 0%

3) Our Lady told Sister Lucy: "Look at my Heart surrounded with the thorns with which ungrateful men pierce me constantly through blasphemy and ingratitude." Is it our duty to make reparation for these sins?

Yes 90%
No 0%
Not Sure 10%

4) Shocking blasphemies

against Jesus and Mary are increasing. How much effort should America Needs Fatima put into stopping them?

Great 97%
Medium 2%
Small 0%
None 1%

5) At Fatima, Our Lady showed Hell to the children. How often should we mention Hell in our publications to help people practice virtue and avoid sin?

Very often 71%
Often 21%
Occasionally 3%
Seldom 1%
Never 1%

6) Father Jose Valinhos, Sister Lucy's nephew said: "The enemies of the Church find Fatima very disturbing. A supernatural light and force radiates from Fatima. No wonder those who fight His manifestations." Do you agree with this statement?

Yes 90%
No 0%
Not sure 10%

7) Do you think that by spreading the supernatural light and force that radiates from Our Lady's Fatima message we can help defeat sin and vice in America?

Yes 88%
No 1%
Not sure 11%

8) At Fatima, Our Lady urged prayer, penance and amendment of life. How many Catholics obey her?

Great Majority 5%
Reasonable amount 26%
Minority 49%
Few 20%

9) America Needs Fatima is growing thanks to your past support. Which ANF Apostolate do you consider most Important? (Mark one)

Street distribution of Fatima literature 5%
Promotion of devotion to the Holy Rosary 59%
Ads and books in defense of Holy Mother Church 2%
Fatima Custodians taking Our Lady's Statue into homes 2%

Pilgrimages to Marian Shrines 1%

Boycott of Disney's homosexual agenda 2%

Prayer rallies against blasphemy 7%

Fatima Custodians showing audio-visual presentations 2%

Apostolate with high school and college students 11%

Distribution of free religious literature 1%

Fatima Proclaimer nationwide volunteer network 1%

Shields of the Immaculate Heart anti-blasphemy team 1%

Production of traditional religious items 1%

Saving the Seal of Confession from state control 2%

Spreading Fatima on the Web 2%

Religious books for children 1%

10) Do you want America Needs Fatima to reach more families through the apostolate you indicated?

Yes 93%
No 1%
Not Sure 6%



With Joe Scheidler and family, hundreds of supporters celebrate his victory over his 17-year-old court battle of *NOW v. Scheidler*.

Celebrating Victory in Chicago

BY GARY ISBELL

On June 7, pro-life leaders and activists from around the country converged on the windy city to celebrate with Joe Scheidler and the Pro-Life Action League, the landmark Supreme Court ruling in favor of the unborn. The 8-1 ruling marked the end of a 17-year court battle in which pro-abortionists sought to use racketeering laws (RICO) against pro-life Americans.

The day began with a three-hour victory rally at Federal Plaza in the heart of downtown Chicago. Several hundred prayed, sang songs and listened to inspiring speeches from representatives of pro-life organizations. Fr. Frank Pavone, national director of Priests for Life, Fr. Thomas Euteneuer, president of Human Life International, Mrs. Mary Anne Hacket, president of Illinois Right to Life, and C. Preston Noell III, American TFP Chicago director, were among those represented.

After praying, Fr. Pavone reminded the crowd that they were there to “reaffirm that we have the right to protest in America. We have the right to protest injustices, no matter how ingrained those injustices might be in the law.” Fr. Euteneuer hailed the fact that “this victory establishes that we have rights under the law to do what God calls us to do.”

Preston Noell began by praising the stunning 8-1 Supreme Court victory and declared: “Joe has shown the nay sayers just how powerful prayer united with effective action really is. One day, we hope that abortion will simply be unthinkable, but in the meantime, we should realize that America’s future lies in the hands of her youth.”

Mrs. Hacket reminded the crowd how important the victory was, not only for the local pro-life movement, but also for the whole country. She stated that “our First Amendment free speech rights have been vindicated and now we can go on.”



Joe Scheidler, President of Pro-Life Action League.

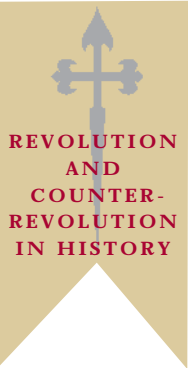
At both the rally and the victory dinner, Mr. Scheidler, president of the Pro-Life Action League, recounted the trials that he, his family and many faithful had endured to overcome the years of litigation. He stressed that it was his faith in God that gave him the determination and stamina to carry out such a crusade. He called on attendees to remember that they were part of the Church Militant and had an obligation to carry on the pro-life fight.

Later that evening, pro-life organizer Jerry Horn hosted the “Bring America Back to Life” banquet. More than 500 League supporters shared in the pro-life victory. Attorney Tom Brejcha was presented with the Protector Award for his tireless work on the *NOW v. Scheidler* case. Scheidler family members recounted captivating episodes of growing up in a family that strove against the tide. All seven children came on stage to present their parents with a pro-life award.

To conclude the evening, Mr. Scheidler asked the audience to sing the line from the motion picture of Henry V at the battle of Agincourt: *Non nobis, Domine, sed nomine tuo da gloriam*—“Not to us, Lord, but to You goes the glory.” The evening ended as the rally had begun twelve hours before, with a prayer by Fr. Pavone. ■



To conclude the evening, Mr. Scheidler asked the audience to sing—“Not to us, Lord, but to you goes the glory.”



Chapter VIII

Henry VIII and the English Schism

Part One: Corruption at the Top

BY JEREMIAS WELLS

On the surface, conditions in England seemed favorable to the continuance of the Catholic Faith, for they appeared to be diametrically opposed to those in Germany. The English government was controlled by the king rather than by a group of independent princes, and until the revolutionary troubles, he had enjoyed a close relationship with the bishops. Moreover, the latter were not constrained by a rigid class system, but could gain promotion through merit.

Unfortunately, in that age of creeping secularization, the absolute monarch used his power to reward valuable administrative clerics who served him. As a result, they grew indifferent to the spiritual interests of the Church. The King, whose unlimited power was enhanced by a depleted nobility, as a result of the Wars of the Roses, advanced priests and bishops who possessed intelligence and industry, but who also lacked principles and independence. The fate of the Church in England would rapidly deteriorate if it met with the combination of a highly immoral King and a corrupt churchman in charge. That is exactly what occurred.

The Wars of the Roses

Over the centuries many wars were fought for a noble purpose and entailed the virtues of loyalty, honor and sacrifice. This conflict was not one of them. It was fought for savage revenge, unscrupulous greed and a desire to exercise unlawful power. The brutal political vengeance that became the typical characteristic of these battles was the antithesis of the chivalric spirit of the High Middle Ages.



Duke of Gloucester who ascended the English throne as Richard III

The civil war that devastated the nobility was fought between two rival branches of the Plantagenet dynasty: the House of Lancaster with the red rose as its emblem and the House of York with the white rose. Henry VI, the third successive Lancastrian King of that name, has gone down in history as the most virtuous, pious and benevolent of the English monarchs since the canonized Edward the Confessor—that is, while he was sane. Henry's frequent mental illness and physical debility excited a lust for power and wealth in Richard, Duke of York who devised a rival claim to the throne. Both Henry and the duke descended in a direct line from King Edward III, but the crown had been in the Lancastrian family for three generations and Richard had sworn fealty to the King on the Blessed Sacrament.

The fortunes of the two houses swung

back and forth in a series of bloody battles. In December of 1460, Richard was surprised at Wakefield and killed along with 2,000 of his men. His leading general and his second son were captured and summarily executed. This set the tone for the next twenty years of savage warfare by both sides. After each battle, the common prisoners were released, but those of noble lineage were brutally murdered. Three months later, Edward, the Duke of York's oldest son, collected a substantial army, won several battles, marched on London, and had himself proclaimed King as Edward IV. Henry spent his few remaining years either in exile or as a prisoner in the Tower of London while both noble families tore each other apart in battle after battle.

Finally in 1471, Henry's only son, now seventeen and reared in France, came to England to claim the throne for his father. The boy known to history as Edward, Prince of Wales, was captured after the Battle of Tewkesbury and was viciously stabbed to death. That night Henry, the legitimate King, was murdered in the Tower. Both crimes have been laid at the feet of Edward's treacherous brother Richard. The royal trail of blood, however, had a short distance to go. After the Battle of Tewkesbury, Edward entered into a wanton life of debauchery, and his two brothers, George, duke of Clarence and Richard, duke of Gloucester, amassed a huge fortune by going about the countryside and extorting property and titles from the defenseless widows of their slain enemies. So extensive was Clarence's greed and arrogance that he was sent to the Tower where he drowned in

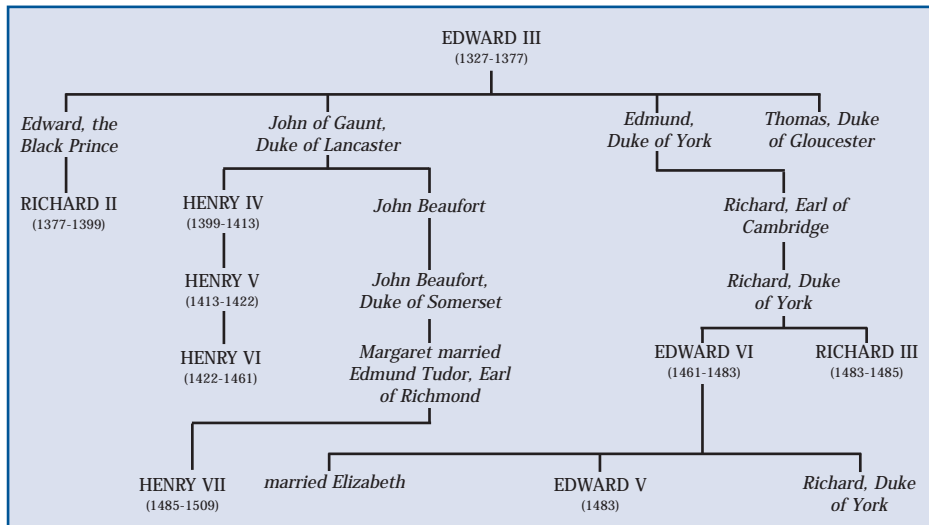


Chart showing the houses of Lancaster and York

butt of Malmsey wine.

Edward's dissolute life caught up with him at the young age of forty when he died suddenly, leaving the crown to his twelve-year old son and the protectorate to Gloucester. The latter had no intention of allowing his nephew to rule. Richard had Edward V and his ten-year old brother locked up in the Tower of London "for their own protection." They were never seen alive again. Evidence as to the time and exact circumstances of their death is scarce but sufficient to indicate that they were smothered in their sleep on orders from Gloucester who now became King Richard III. His crimes have made him the most hated monarch in English history.

The severely depleted nobility looked around for a suitable replacement but the most prominent candidates had all been murdered. All that remained was a distant relative of the Lancastrian House, the Earl of Richmond, with tainted lineage on both sides of his parentage who was known as Henry Tudor. At the Battle of Bosworth Field, Richard's army proved unreliable. With half his army standing on the sidelines, Richard made a desperate charge at Henry's position, was unhorsed and hacked to death.

And so, after thirty bloody years (1455-85) that saw the flower of its nobility destroyed and the acceptance of savage crimes as commonplace, England fell under the influence of the unhealthy Tudor dynasty. Richmond became King Henry VII. The next generation saw his dissolute son tear the country away from the unity of the Catholic Church and the following generation witnessed his illegitimate daughter

conspire with anti-Catholic agents to spread heresy throughout Europe.

Henry VIII: His Early Life and Character

Few young men have grown into manhood with more potential and more abilities than Henry VIII. He lacked only one thing: moral character. Born in 1491, Henry was the second son of Henry VII. The eldest brother, Arthur, a weak and sickly boy, died at the age of fourteen, three months after



Henry VIII as a young man.

he had married Catherine of Aragon, one of the daughters of Ferdinand and Isabella of Spain. Because of Arthur's age and ill health, the marriage was never consummated. Henry VII, wishing to maintain family relations with the Catholic Monarchs for diplomatic reasons and unwilling to return a rich dowry, contracted a marriage between Henry and Catherine. Being

his sister-in-law, young Henry needed and received a dispensation from the Pope; none of the parties involved objected. Henry was eighteen when he acceded to the throne and married Catherine in 1509.

At the time of his marriage, Henry displayed rare physical and mental qualities. Broad-shouldered and with certain masculine good looks, he engaged in many sports with distinction, especially horse back riding and wrestling. Before his disease, he displayed a large degree of endurance, but after he contracted syphilis in his twenties, his health deteriorated. In his youth, he was attached to scholarship and religion for, as the second son, he was destined for the Church. He was educated in the liberal arts and theology by the eminent churchman, John Fisher, afterward Bishop of Rochester whom he repaid by having him beheaded at Tyburn some years later. When he was thirty, he still retained enough of his mental faculties and devotion to Catholic doctrine to write a treatise in defense of the seven sacraments against Luther's earlier fallacies, for which he received the title of Defender of the Faith from Pope Leo X.

Given his enormous talents, he proceeded to squander them in a life of increasing immorality by allowing his impulsive nature to dominate his actions. His passion was having his way which is the opposite of using willpower, for a properly disposed soul, intelligence illuminated by grace controls the will and the will controls the sensibilities. Henry, instead of restraining himself in those sensual appetites that distinguishes a young man

of character, indulged in them. Gratification, not virtue, became his goal in life.

Where his special interests and desires were concerned, he could act, but this was more of an emotional response than a reasoned initiative. For this reason, Henry's public and private affairs were under the control of others. Three cunning, unprincipled manipulators successively controlled him, overreached their grasp, and were brought to their doom by the impassioned, temperamental tyrant when he tired of their control. Two were executed and the third died on the way to the Tower.

The religious upheaval in England in the sixteenth century was not a result of any lack of piety on the part of ordinary parishioners. The majority of Englishmen were still loyal to the Church and fond of their great saints. Of all the books that were published fifty years prior to 1530, half were liturgical works and manuals of devotion. *The Golden Legend* was reprinted numerous times; the *Little Office of Our Lady* over twenty five times. Though the lower clergy—frequently uneducated and unmotivated—drifted through their tasks in a desultory fashion, some saw the need for reform. The more dedicated of the monks realized that constant purification and renewal was needed. Thus, the Benedictines, Cistercians and the Franciscan Observantine movement were making a successful attempt to return to a stricter way of life.

The great impediment in maintaining the traditional guardianship of the Church in supervising faith and morals resulted from the weakness of ecclesiastical authority; that decay necessarily spread downward. Bishops and ambitious priests began to collect benefices. Their resultant incomes amounted to a scandal known as pluralities and relegated their duties to others who had to survive without the necessary resources or proper rank. In 1530 only four out of a total of thirty English bishops resided in their own dioceses. As Saint John Fisher observed, those whose vocation was to save it betrayed the Church, and leading the list of derelict and venal churchmen was Henry's first manipulator, Cardinal Wolsey.



Cardinal Wolsey

Cardinal Wolsey: a model of corruption and vanity

Thomas Wolsey arrives on the historic scene as a fully mature, stout man who dominated by his majestic appearance and succeeded—at least for a while—through industry and intelligence. After some years of mediocrity, he began to advance when his energy, mental alertness and mastery of practical affairs made him a valuable administrator for those of slower mind and lethargic habits. But he lacked the greatness of a man of vision and his judgment was warped by narrowly concentrating on those things that contributed to his empty glory.

When the teen-age Henry ascended the throne, Wolsey, then a secondary official at court became a companion to the King because of the cleric's jovial nature and love of feasts and music. At the time, he had collected several minor benefices, (Dean of Lincoln, Prebend at Hereford, etc.) sufficient for a comfortable living. During the next five years, using his enormous talents for administration, boundless energy, and an insatiable desire for wealth and glory, the future Cardinal gathered unto himself more power and authority than any other public figure in English history.

Henry VII reigned over twenty-four quiet and prosperous years. He avoided foreign wars which was a wise policy since England had a population of about one-fifth that of France and about one-half that of Spain and was considerably poorer than both in natural resources. Unfortunately, Wolsey filled Henry's head with ideas of conquest and glory, exactly what the megalomaniac King wanted to hear.

In the previous chapters, we have recounted the unending and petty disputes between France, Spain, the Papacy and the northern Italian states in a variety of shifting alliances that distracted them

from the more serious problems of defending Eastern Europe from the Turks and protecting Germany from the pernicious errors of Martin Luther. Since both Henry and Wolsey had the same myopic, petty mentality as the others, it follows that they joined in on the quarrels. In 1513, the English army achieved some moderate success in France and as a consequence, the ambitious prelate advanced in rapid succession to become Bishop of Lincoln, Archbishop of York, Cardinal, and then Lord Chancellor of the realm.

During his rise to unprecedented power, Wolsey completed his personal degradation by taking a regular mistress who bore him two children, a boy and a girl. The father unscrupulously advanced the fortunes of both children without the slightest hint of embarrassment. In a flagrant misuse of Church revenues, the boy received several benefices, which allowed him to travel comfortably throughout Europe.

Henry once again tried to relive his dubious military glory by invading France but had nothing to show for it except a few burnt villages and an enormous debt. In fact, from this point on Wolsey blundered from mistake to mistake incurring the hatred of all those who had to submit to his arrogance.

Wolsey also incurred the enmity of his fellow clergymen not only by treating them with disdain, but also by extracting money from them for his projects. For a bishop who never once entered any of the five cathedrals of the sees he occupied, he actively interfered in the operation of the rest. In an ominous procedure for the future destruction of the Church, the grasping prelate suppressed forty smaller monasteries to endow two colleges in his name. His agent in this questionable activity was a man of unscrupulous cunning: Thomas Cromwell. About this time Henry's wandering eye fell on one of the Queen's ladies-in waiting, Ann Boleyn.

The storm that was beginning to rage and swamp the entire island in a sea of lust and plunder was gaining force on the horizon, but the prelate saw and heard nothing. A great saint could have saved the situation; also a man well placed. Wolsey was neither. ■

As a teacher, he acted with characteristically meticulous attention and reliability.

Thus, he lived his consecration as a slave of Mary according to the method of Saint Louis de Montfort.

The American TFP soon recognized his mastery of the English language. As a result, he dedicated himself mostly to editing. His main achievements in this field were *Crusade Magazine*, for over 11 years, and the books, *Nobility and Analogous Traditional Elites in the Allocutions of Pius XII*, *Our Lady at Fatima: Prophecies of Tragedy or Hope?*, *Revolution and Counter-Revolution* and more recently, *I Have Weathered Other Storms*.

When in 1997 he was asked to teach at the TFP-staffed Saint Louis de Montfort Academy, he responded generously adding it to his already over-burdened schedule. As a teacher, he acted with the meticulous attention and reliability for which he was known.

Diagnosed with an extremely aggressive bone cancer in 2001, he faced his illness with the same fortitude he lived his life. In the midst of tremendous suffering occasioned by his illness, he never complained. He was thankful to those who helped him and treated everyone with an exemplary



The boys always had something special for their beloved teacher at Christmas.

kindness rarely found in those with good health.

However, the defining aspect of his life was his Catholic Faith. A Catholic he remained to the very moment that cancer snatched his last breath. Those present, witnessed the heroic effort he made in his last hours to raise the crucifix of his Rosary to his parched lips, and saw him make the sign of the cross several times even when he was too weak to speak. These were the last vital signs of a life of persevering virtue.

While those who knew him grieve his loss, his indomitable reliability and undying persistence remain as model for all.

As for Mr. Joseph Edward Parrot, who fought the good fight, his friends confidently believe that for him there remains a crown of glory. ■



Funeral Mass at Transfiguration Church, Shamokin, Penn., June 19, 2003

In Memoriam:

JOSEPH EDWARD PARROT

1949 - 2003

Rock of Counter-Revolutionary Reliability

Everyone knew that if something needed to be done, it could be given to Mr. J. Edward Parrot. Throughout his twenty-seven years of dedicated service to the American Society for the Defense of Tradition, Family and Property (TFP), he never failed to live up to this reputation.

Born on December 30, 1949 in Fort Wayne, Indiana, he was baptized a Roman Catholic. The Faith took deep root in his soul and inspired all his actions until he breathed his last at the National Institute of Health in Bethesda, Maryland at 4:15 a.m. June 15, 2003.

After completing his secondary education in Fort Wayne, he attended the University of Dallas earning a bachelor's degree in biology in 1971. After working as a field biologist for a while, he decided to dedicate his

life to the Counter-Revolution by joining the American TFP.

Although the designs of Providence led him away from his field, his background in biology gave him a lasting appreciation for

God's creation. He cultivated this appreciation by keeping a meticulous flower garden and aquarium both of which greatly enhanced the atmosphere of Saint Louis de Montfort Academy, where he spent his last years at the service of the youth. When any question of nature or biology arose, he was the first to explain the mysterious processes of life, a constant marvel for him.

Upon joining the American TFP in 1975, he applied his many talents to its service. His reliability and perseverance immediately shone forth. He accomplished all his duties whether practical as coordinating the kitchen, or glorious as leading a TFP street campaign. He performed both with equal dedication and enthusiasm.

Continued on reverse...



Joseph Edward Parrot (1949-2003) was a member of the TFP for 27 years. Eleven of them were spent as *Crusade's* faithful copy editor. He will be sorely missed.

