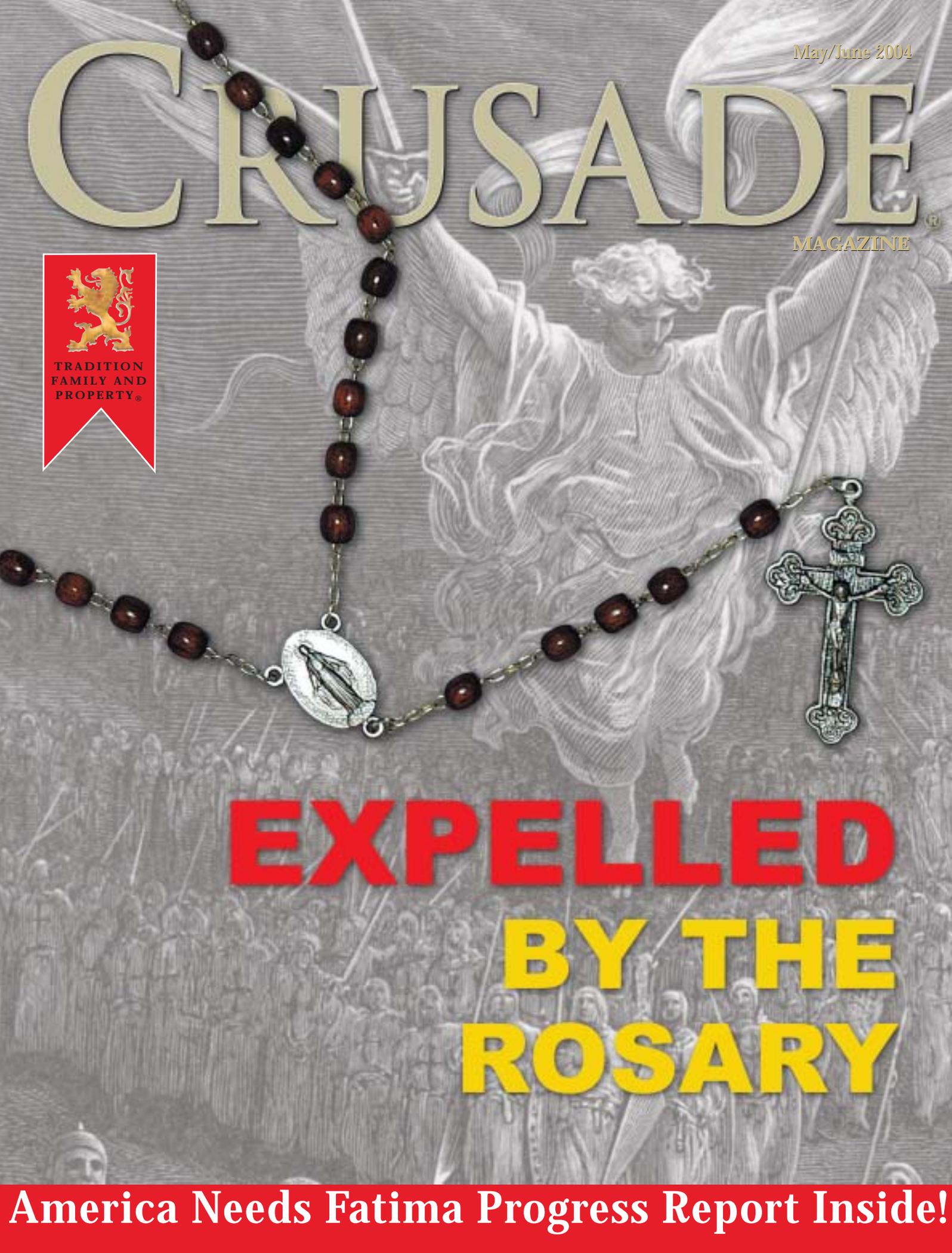
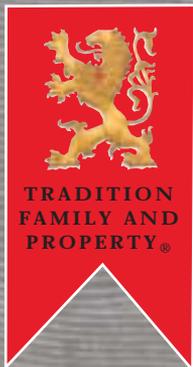


May/June 2004

CRUSADE

MAGAZINE



EXPULLED BY THE ROSARY

America Needs Fatima Progress Report Inside!

Praise for book

✉ In the difficult cultural situation in the United States and indeed in the whole Western world, anyone who is interested in the deterioration of Christian morality, especially in the field of sexual morality and God's will in matrimony, cannot ignore the contribution of the book *Defending a Higher Law* and what it brings to bear on these issues that are so vital for the future of humanity.

MOST REVEREND FABIAN W. BRUSKEWITZ
Bishop of Lincoln, Neb.

✉ *Defending a Higher Law: Why We Must Resist Same Sex "Marriage" and the Homosexual Movement* is a major educational resource for the socially concerned Catholic reader. TFP's book clearly and accurately spells out the key issues and arguments exposing the pro-gay movement from both the Catholic and scientific perspective. TFP is to be applauded for its courageous stand.

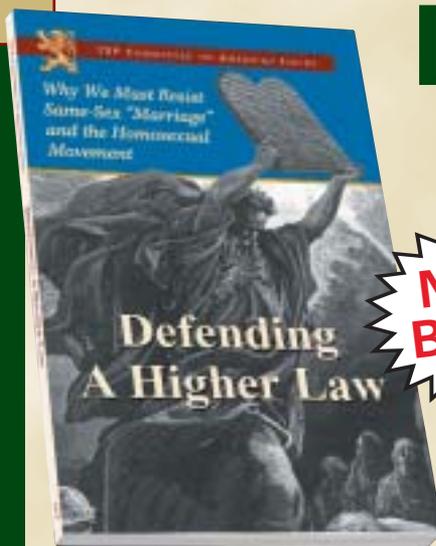
JOSEPH NICOLSI, PH.D., PRESIDENT
National Association for Research and Therapy of Homosexuality (NARTH)

✉ *Eureka!* Finally a thoroughly objective, rational, logical and factual analysis of the homosexual myth currently permeating the modern society. This book exposes the fallacies of the "politically correct" crowd both within and without the Church. Using perennially valid philosophy and divinely revealed truths, this book validates the long held suspicion that a *big lie* has been sold.

REV. FR. JOHN TRIGILIO, JR., PH.D., TH.D.
President of the Confraternity of Catholic Clergy

✉ *Defending a Higher Law* is an informative, intelligent, enlightening guide to the issues raised by the gay movement. This is a book for all Americans who want to understand the many dimensions of this question.

SANDY RIOS, PRESIDENT
Concerned Women for America



Defending a Higher Law

NEW BOOK

Why We Must Resist Same-Sex "Marriage" and the Homosexual Movement

After the Supreme Court's decision in *Lawrence v. Texas*, the homosexual movement gained new momentum in our country and the sacred institution of the family is severely threatened. In defense of marriage and the family, the American TFP published a new book titled, *Defending a Higher Law: Why We Must Resist Same-Sex "Marriage" and the Homosexual Movement*. This book exposes the false myths surrounding the same-sex "marriage" debate. It presents compelling arguments that demonstrate why public morality must be upheld for the sake of its own life.

Above all, it reaffirms the perennial teachings of natural law and the Catholic Church, providing answers to the arguments raised by those who undermine marriage and family.

Some of the topics of the TFP's new book include:

- ✓ The Homosexual Movement: Imposing a Moral Revolution
- ✓ Making the Link No One Wants to Make
- ✓ The Homosexual Network: Spinning a Web
- ✓ Exposing the Movement's Tactics: You Are the Target
- ✓ Making the Immoral Moral
- ✓ The Impossibility of True Homosexual Love
- ✓ A False Concept of Compassion
- ✓ The Voice of the Apostles
- ✓ Recent Church Condemnations of Homosexuality
- ✓ The Vatican's 2003 Condemnation

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CONTENTS

May-June 2004

COVER STORY

Expelled by the Rosary 2

INTERVIEW

The Power and Meaning of
General Absolution 5

FORGOTTEN TRUTHS

I Am the Way, the Truth and the Light 7

TFP IN ACTION

Defending Marriage in Boston 8

ANF PROGRESS REPORT

- ◆ Taking Our Lord's Side in Madison 9
- ◆ Catholics Take a Stand Once Again 9
- ◆ Defending a Higher Law in
Washington, D.C. 10
- ◆ New Adoration Booklet: A Powerful Aid
to Share in Christ's Passion Today 10
- ◆ Kids All Around—What a Fatima Visit! 11
- ◆ Our Readers Write 11
- ◆ Intentions Delivered to Fatima 12
- ◆ Spreading Good Counsel Across America 13
- ◆ Proud of Our *Children of Mary* 13

FAMILY SERIES

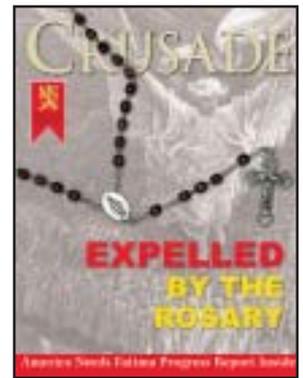
The Power of Prayer 14

COMMENTARY

- ◆ The Return of Our Great Queen 15
- ◆ Short Story of the Apparitions of
Our Lady of Good Success 16

REVOLUTION AND COUNTER- REVOLUTION IN HISTORY

The Revolution Becomes More Violent 19

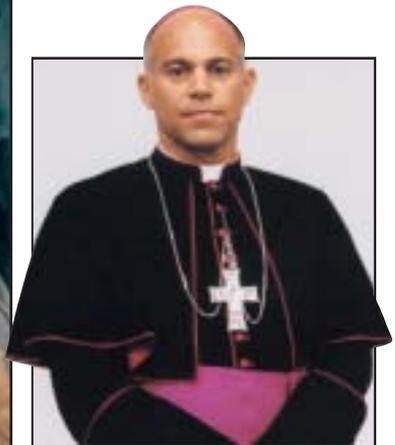


Cover: The Rosary.
Background by
Gustave Doré



Page 15

A heavenly link with our times:
Our Lady of Good Success



Page 5 Clarifying the issue
of General Absolution with
Salvatore Cordileone, auxiliary
Bishop of San Diego



Page 8 Fighting for Traditional
Marriage in Boston.



Page 9 Defending the honor of
Jesus Christ at the King of Prussia
Mall, Penn.

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CRUSADE

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The American TFP

The American Society for the Defense of Tradition, Family and Property (TFP) was founded in 1973 to confront the profound crisis shaking the modern world. It is a civic, cultural and nonpartisan organization which, inspired by the traditional teachings of the Supreme Magisterium of the Roman Catholic Church, works in a legal and peaceful manner in the realm of ideas to defend and promote the principles of private ownership, family and perennial Christ-

ian 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.



Expelled by the Rosary

In May 1955, the Crusade of Reparation of the Holy Rosary, through the intercession of its Patron, Our Lady of Fatima, was graced with a miracle—the withdrawal of Soviet troops from Austrian soil.

BY CHARLES E. SCHAFFER



Of the four Allied zones of occupation in Austria, the one assigned the Soviets was the richest and encompassed Vienna.

Vienna—A grave degeneration of faith and morals was already amply evident at the beginning of this troubled century. In 1917, the Mother of God appeared to three small Portuguese children, humble shepherds tending their flocks in the Cova da Iria less than two miles from Fatima. She asked us to show contrition for our sins—and for the sins of others—by prayer and penance, and by amending our lives.

Mankind, which had just suffered the horrors of the World War I, would have peace, Our Lady promised, if it heeded her words. If not, she warned, even more terrible conflagrations would ensue with entire nations vanishing from the face of the earth; the Church, founded by her divine Son, would suffer persecution; and the Holy Father, Christ's Vicar on earth, would be subjected to many trials.

So that men might more readily believe her message, the Blessed Mother performed a miracle during her last appearance at Fatima in October 1917. As witnessed by thousands of onlookers—believers and skeptics alike—the sun danced repeatedly in the sky, then plunged ominously earthward, as though it would fall upon the crowd below.

Chastisement

The cancer consuming what was once called Christian civilization is progressing at a deadly rate. Symptoms of its metastasis are everywhere. The faithful have forgotten God's commandments. The crisis within the Church portends an apostasy that could dwarf the heresies of the sixteenth-century Protestant revolution, as a scandalous and growing number of bishops openly defy the Magisterium.

Since the end of the World War II, the world has been engulfed in ceaseless conflicts on all five continents. Revolutions alone have already claimed more than five times the victims of the last Great War.

The persecution of the Church in Moorish lands has shed the blood of thousands of martyrs. Across Europe, Islamic fanatics are gaining ground, threatening to reoccupy Spain and to conquer such former bastions of Christendom as France, Germany, and Italy, which appear more likely to fall with a whimper than with a bang.

By 1955, more than a half million Austrians—about one in ten—had pledged to pray daily to Our Lady of Fatima.

Not a few analysts have read the dark clouds gathering on the horizon to forecast a World War III, arising from the endless crises in the Middle East or, perhaps, from the reaction of inveterate Russian communists entrenched in positions of power to the degenerating influence of such Western imports as *Playboy* and MTV. Indeed, given the chaotic course of daily events, the next global conflict could arise at any moment in any part of the world.

Past or prologue?

This is the sad state of the world in which we live, but what might it have

been if we had listened to Our Lady and honored Her requests at Fatima? The brief history that follows may provide some idea.

With the annexation of Austria by Germany in March 1938, the destinies of the two nations were inseparably entwined. Naturally, the devastation wrought by the Nazi aggressors was imputed to Austria as well as Germany.

As early as 1943, the Allies began to contemplate the sanctions they would impose on the Axis powers once they had defeated them. They considered dismantling Austria and awarding its territories to countries victimized by the Nazis, but, in the end, they decided to preserve the Austrian state, while placing it under Allied occupation.

Like Germany, Austria was divided into four occupational zones to be administered by the United States, England, France and the Soviet Union. The last was assigned Lower Austria. With its oil fields, agriculture, and industry, Lower Austria was the nation's richest sector and encircled its capital, Vienna, which was also divided into four zones.

Soviet intentions

Within less than two years, Germany was allowed to regain a considerable degree of political independence in the American, English and French zones. From the ashes of the war unleashed by its predecessor, the Third Reich, the Federal Republic of Germany arose. However, the

years went by in Austria without her being granted even reduced autonomy.

The Soviets favored territorial claims levied against Austria by Tito, the dictator of Yugoslavia, awarding that communist state lands inhabited by Croatian minorities. The Russians also backed a communist putsch in Vienna, which tried to seize power over the whole of Austria.

In the middle of the twentieth century, as the Cold War iced in, it became evident that the Soviet Union had no intention of abandoning the territory it occupied in East Germany or in Lower Austria, any more than it intended to loosen its hold on its Eastern European satellites. Today we know that until its dismantling under Gorbachev in the late 1980's, the Soviet Union never lost a single nation it had subjugated. Nor did it renounce its domination of occupied territories short of force of arms, as in the defeat of the Red republic in the Spanish Civil War of 1936–1939.

“Do as I say”

Consoled by the prayers of holy nuns, a Capuchin priest, Father Petrus Pavlicek, undertook a pilgrimage to Mariazell, Austria's principal Marian shrine, to seek the Blessed Virgin's counsel amid the darkening clouds threatening his homeland. On February 2, 1946, the feast of Our Lady of Lights, he was praying ardently before the miraculous image when he perceived an interior voice that advised him, “Do as I say and you will have peace.”

To honor Our Lady's request, a renewal of her entreaty at Fatima, Father Pavlicek founded the Crusade of Reparation of the Holy Rosary in 1947. Through the Crusade, Austrians joined in a



Praying at Mariazell, Father Pavlicek heard an interior voice say, “Do as I say and you will have peace.”

round-the-clock Rosary, imploring the Blessed Virgin for the conversion of sinners, peace in the world, and freedom for Austria.

While his Capuchin superiors sanctioned Father Pavlicek's initiative, they were unable to support it financially. However, through the good offices of the bishop of Leiria, Portugal, he obtained a statue of Our Lady of Fatima crafted by the sculptor who had created the original Pilgrim Virgin. Accompanying Our Lady in pilgrimage to countless cities and villages, Father Pavlicek reminded the faithful of her ardent desire for the conversion of sinners.

Fervor for souls

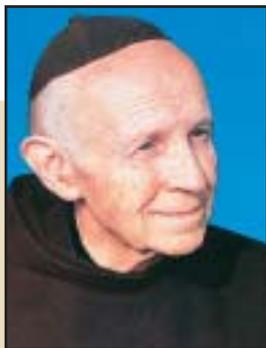
Father Pavlicek shared our Blessed Mother's fervor for souls. He urged sinners to be reconciled to God through the sacrament of Penance. While preaching in 11 villages in the region of Amstetten, Father heard nearly 6,000 confessions. On another occasion, he remained at his post in the confessional day and night for three days straight. Through God's grace, Father's apostolic zeal bore fruit in a rich harvest of souls, including the most hardened sinners.

One day, Father Pavlicek came upon a man pulling a heavy cart laden with hay up a steep hill, and immediately came to his aid. As the priest was hidden from the farmer's view by the heap of hay, it was only when they arrived at the top of the hill that the man discovered what had happened. Turning to his benefactor, he said, “Now I understand why the cart seemed so light.” But that was not the only burden the humble Capuchin was to lighten. After exchanging a few pleasantries, Father heard his new-found friend's confession on the spot.

One morning when he was about to celebrate Mass, Father Pavlicek observed that there were no men or children in the pews—only women. “Where are your husbands and children?” he asked. Advised that they entered the church after the sermon, he lost no time. Leaving the altar, clothed in his vestments, he strode out the front door. In the town square, this good shepherd presented his lost sheep with a choice. “Either everybody comes inside the church now or I will offer the Mass here.” Thus did the good priest end that bad custom.

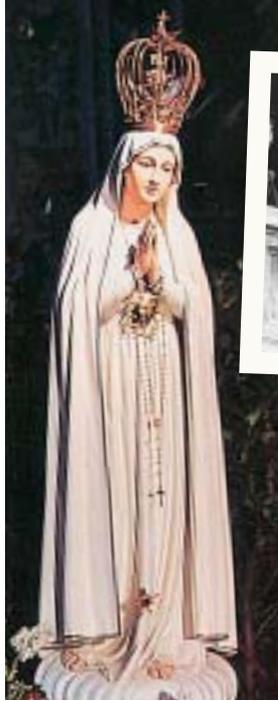
Storming heaven

In September 1948, Father Pavlicek introduced the Crusade's Acts of Reparatory Devotion in a Capuchin church in Vienna. Crowned by the Holy Sacrifice of the Mass, the Acts included sermons, confessions, blessings of the sick and infirm, and the recitations of the Holy Rosary. Father called these devotions “assaults of prayer,” and a siege could last as long as five days. “Peace is a gift of God, not the work of politicians,” he would remind his countrymen. And the gifts of God are obtained through prayers that storm heaven as soldiers storm a fort—with confidence and determination.



Father Petrus Pavlicek was born in Innsbruck-Wilten, in the Austrian Tyrol, on January 6, 1902. His parents, Augustin Pavlicek, an officer in the Imperial army, and Gabriele Alscher Pavlicek, came from Moravia. As a young boy, he felt called to the religious life, but grew indifferent in later years. In 1935, during a grave illness, he received the grace of conversion resolving once again to embrace his vocation. On December 14, 1941, he was ordained a priest of the Capuchin Order. Serving in the health services of the German army, he was captured by the Allies on August 15, 1944. Released on July 16, 1945, the Feast of Our Lady of Mt. Carmel, he returned to Austria. There he founded the Crusade of Reparation of the Holy Rosary, to which he dedicated the remainder of his life. He died on December 14, 1982.

The Crusade's processions with the statue of Our Lady of Fatima on the thirteenth day of each month grew so large that Father Pavlicek resolved to launch an annual procession inviting all the parishes of Vienna to join in honoring the Queen of Heaven and Earth. He chose September 12, the feast of the Name of Mary, as the day of this grand procession.



Above: Prime Minister Raab shows his countrymen the treaty ending the Allied occupation. **Left:** The statue of Our Lady of Fatima that presided over the Crusade of Reparation of the Holy Rosary. It was sculpted by the same artist who carved the international pilgrim statues.

Pope Innocent XI had established this feast in 1683 to commemorate the victory of the Christian armies, through the intercession of the Blessed Virgin, over the Turkish infidels who had surrounded Vienna. The date was symbolic, recalling prayers of gratitude to Our Lady for victory over the Muslims while beseeching her for freedom from communism.

Help from on high

Though Father Pavlicek invited Vienna's Cardinal Theodor Innitzer to take part in these Marian processions, the Cardinal declined to do so. In fact, the Austrian primate had opposed bringing the Our Lady of Fatima's statue to the Capuchin church, protesting that there was already an image there. "There is only one of Our Lady," he pointedly reminded Father Pavlicek—who afterward counted 35 different representations of the Most Holy Virgin within the cathedral's walls.

While Cardinal Innitzer eventually surrendered to public pressure to attend a procession, Austria's Prime Minister, Leopold Figl, needed no such prompting. When first invited, having learned that the Cardinal had declined his invitation, the Prime Minister assured Father Pavlicek, "Even if just the two of us be present, I will go. My country demands it!" Indeed, on every solemn occasion, he was there—candle and Rosary in hand—accompanied by the members of his cabinet. When Julius Raab succeeded Leopold Figl as Prime

Minister in 1953, he also assumed his place in the great processions.

The Crusade continued to expand, spreading throughout Austria and overflowing into neighboring Germany and Switzerland. By 1955, more than a half million Austrians—about one in ten—had pledged to pray daily to Our Lady of Fatima, begging her for the conversion of sinners, peace in the world, and freedom for Austria. An even greater number took part in the Marian processions and in storming heaven with assaults of prayer.

A test of faith

Throughout this time, peace conferences were being held in London between representatives of the victorious Allied nations and a delegation from Austria. In eight years, 260 meetings were held without reaching a concrete conclusion regarding Austria's fate.

The Cold War intensified, and com-

munist refined its methods of religious persecution in the occupied countries. It seemed that God wanted to test the faith of those who had

prayed so zealously for their country's freedom.

Their faith having been sufficiently tried, the grace was given. On March 24, 1955, their Soviet governors invited the Austrians to a conference. Believing that his nation's future would be sealed in Moscow, Prime Minister Raab entreated Father Pavlicek before his departure, "Please pray, and ask your people to pray harder than ever."

To the world's surprise, the Soviets announced in April that they would withdraw their troops from Austria in just three months. On May 15, the Allied powers that occupied Austria signed a treaty guaranteeing its independence. Austria was free of occupation—Soviet occupation, in particular.

On October 26, 1955, the last Russian soldier left Austrian soil, something that could only be said of Germany in 1995.

In Vienna, the multitudes marched in procession—torches and rosaries in hand—gratefully bearing Our Lady of Fatima, their deliverer from communist enslavement. Their overflowing hearts echoed the prayer of thanksgiving offered by their Prime Minister:

"Today, we, whose hearts are full of faith, cry out to Heaven in joyful prayer: We are free. O Mary, we thank Thee!" ■

Photos in this article, "Expelled by the Rosary" Courtesy of Rosenkranz-Sühnekreuzzug um den Frieden der Welt, Austria



Each September 12 thousands gather in Vienna to thank the Mother of God for the signal grace granted Austria in 1955 through her intercession.



INTERVIEW

A word with the Bishop: The Power and Meaning of General Absolution

As the practice of General Absolution is becoming increasingly common, a clarification of its power and meaning as well as its abuse is necessary. Thomas McKenna of the American TFP interviewed Bishop Salvatore Cordileone, Auxiliary Bishop of San Diego, who wrote a doctrinal thesis on the subject.

Mr. Thomas McKenna: Your Excellency, you wrote a doctrinal thesis titled *General Absolution: A Study of the Present Norms in their Theological and Historical Context*. Could you begin by telling us why you chose general absolution as the subject?

Bishop Salvatore Cordileone: First of all, I was writing my dissertation in the area of the Code of Canon Law and a doctrinal topic is something that you live with for a good portion of your life. I wanted a topic that was more theological in orientation, and this topic interested me because I was always intrigued by the question as to why this extra provision is needed, since traditionally the Church has held that penitents who experience an urgent need to receive the Eucharist, but are aware of mortal sin, can make an act of perfect contrition with the intention of confessing their sins as soon as possible after receiving the Eucharist can go ahead and receive Communion.

Mr. McKenna: Could you begin by explaining the most important aspect of the Sacrament of Penance?

Bishop Cordileone: There are three essential parts to the Sacrament of Penance that are necessary for the sacrament to be validly administered: contrition on the part of the penitent; confession of all serious sins, both in type and number; and satisfaction, that is, penance.

I mentioned earlier about making an act of perfect contrition with the intention of confessing serious sins in type and number. The intention is sufficient in that extraordi-

nary circumstance so as to allow one to receive the Eucharist before the actual confession of the sins. When we say "perfect contrition" in this context, we are referring to a traditional distinction between the motives for sorrow for one's sins. "Attrition"

Mr. McKenna: What is general absolution and why does the Church permit it?

Bishop Cordileone: Normally the Sacrament of Penance is administered to an indi-



Bishop Salvatore Cordileone, Auxiliary Bishop of San Diego

"Perfect contrition" means sorrow for sins not only out of fear of punishment but also, and especially, because sin is an offense against God who is all good and loves us.

means sorrow for sins out of fear of the eternal punishment for sin. "Perfect contrition" means sorrow for sins not only out of fear of punishment but also, and especially, because sin is an offense against God who is all good and loves us. The more classic forms of the act of contrition prayer make this clear.

vidual by confessing sins and receiving absolution. A problem arose in World War I when troops that were going into battle wanted to receive the sacrament because of the imminent danger of death and the chaplains did not have time to hear their individual confessions. So the Holy Father granted the faculty to the chaplains to lead the soldiers in

the act of contrition, impart absolution, and instruct them of the obligation to confess their sins if they returned from the battle. This was the original context that gave rise to this provision and this provision was used again in World War II.

Remember, the context here is for those who are in imminent danger of death. During World War II, the usage was also expanded to prisoner-of-war camps when it

However, those receiving this absolution were still under the obligation to have the intention to confess their sins at the first possible opportunity.

Mr. McKenna: Could you please give us a few examples of when this can be used in the proper sense?

Bishop Cordileone: There are two situ-

The second situation, in which the people would be otherwise deprived of the grace of the sacrament for a long period of time, is a little more difficult because it would depend on how a “long period of time” is defined. The Code of Canon Law requires that each bishops’ conference establish criteria from which each diocesan bishop can determine when general absolution would be appropriate in his diocese. However, in parishes where confessions are scheduled on a regular basis, there normally are not situations in which the people would be deprived of the grace of the sacrament for a long period of time. This second situation looks more to certain missionary areas of the Church like I mentioned earlier, where the people do not see priests for long periods of time.

Mr. McKenna: Today we hear of abuses of general absolution in our country. Sometimes the faithful are taught that it can be granted in place of regular confessions. Could you please comment on this?

Bishop Cordileone: One example of an abuse—I would say a serious abuse—is to schedule a communal penance service with the intention of giving general absolution, and advertising it as such, in a parish that has regularly scheduled confessions and therefore there is no need for it, since the people would not be deprived of the grace of the sacrament for a long time. To advertise such services in this way essentially invites people to come and partake of this service because it’s “quicker and easier.” In my mind, this would be a serious abuse.

I would also add that I am hesitant to use the word “abuse” lightly because sometimes this happens with people acting in good faith. However, it would nonetheless be an improper use of general absolution. For example, take a communal penance service scheduled in a parish with individual confessions and absolution. Let us say more parishioners than anticipated attend and very few confessors who were scheduled to assist the faithful show up. The pastor perceives it is going to take a very long time to hear everyone’s confession, and so he decides to impart general absolution.

The general law explicitly states that the second situation where general absolution



Thomas J. McKenna

During World War II, the usage [of General Absolution] was also expanded to prisoner-of-war camps when it was impossible for chaplains to hear individual confessions.

was impossible for chaplains to hear individual confessions. After the war, some faculties were granted to missionary priests who did not have the opportunity to hear confessions on a regular basis because they were traveling from one mission to another and their people would not see them for long periods of time.

In my research, I read one intervention at the Second Vatican Council in which a missionary bishop spoke of priests in his diocese who would hear confessions nonstop for up to 16 hours a day. Clearly such a priest would not be able to attend to other pastoral needs of the people. Thus, this practice, which originally was allowed when people were in imminent danger of death, then began to be expanded to situations where people would otherwise be forced to go without the grace of the sacrament for long periods of time.

ations when it can be used. One situation that I was told about actually happened during the September 11 attacks, when a group of firefighters were about to enter the Twin Towers to rescue people. They were in extreme danger of death, and one of them went to a priest who was on the scene giving assistance. He asked him to hear his confession before he went into the building and, before long, there was a line of firefighters waiting.

However, they had to rush in to rescue people. The priest, who was apparently well educated and knew his Canon Law, guided them in the act of contrition and then imparted general absolution upon them. He then instructed them to make a confession of their sins at the first possible opportunity if they survived. This is a very good example of the first situation of imminent danger of death.

can be given is not present when there is a large gathering of penitents, as can happen on the occasion of some great feast, pilgrimage or similar type of occasion. I would say a penance service is a similar type of occasion. Now, as I mentioned before, I would be hesitant to use the term "intentional abuse" right away, because I think this often happens in good faith. This would be the case when the pastor does not intend to violate Church law but makes a decision that is probably improper and, if corrected, he probably would not do again.

The real and critical question regards what is necessary for general absolution to be received validly. There is danger in advertising a service where general absolution will be imparted, in that poorly instructed faithful may be led to believe that they do not need to confess their individual sins. If any of the faithful clearly know that they must confess their serious sins and do not have the intention to do so, they are not validly absolved.

What about poorly instructed Catholics who want to receive absolution validly and think that they do not need to confess their sins afterward? In this case, they just want to do what the Church intends for them to do.

I am a canonist. I would defer to theologians the difficult question of deciding the validity of the sacrament in the case where people do not know any better. We must again remember the three parts of the sacrament. Let us also recall that in the early centuries of the Church these parts were practiced in a different order than they are now. Back then, there was first confession, then the manifestation of sorrow for sins, and then a long period of penance where the person would be placed within the order of penitents and perform public penance. Only at the end of the penance, which is the satisfaction, would the penitent be absolved.

When the Sacrament of Penance came to be used more frequently and for lesser sins, it was impossible for the person to always do this form of penance. So the priest would give the absolution and assign the penance, which the person would then do afterward. So, in the Middle Ages, we already see a change in the order of these different parts of the sacrament. General absolution, then, is the same sort of situation: here, the confession of the sin takes place after the abso-

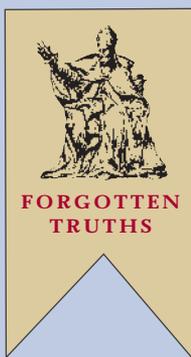
lution. But again, the intention to confess all serious sins in type and number is necessary for that absolution to be received validly.

Mr. McKenna: Does this use need to be authorized by a bishop or can any priest determine the use of general absolution today?

Bishop Cordileone: Again, the validity of the sacrament depends on the penitent's internal disposition. It does not depend on whether the external circumstances were met for actually giving the absolution. However, if these were not met, then the celebration of the sacrament would be illicit, and perhaps also be an abuse. It may even be a grave abuse, in which case the bishop should take some action to correct it and, if necessary, reprimand the priest if he was guilty of bad faith. However, as far as the validity of

the absolution goes, this is determined by the penitent's internal disposition.

As for the bishop, the law requires each bishops' conference to come up with some guidelines that each diocesan bishop can use to decide and define when this provision can be used in his diocese. Again, it is also an exception, just as the other practice in the case of an individual, for general absolution looks more to the group. This group of the faithful would be deprived of the grace of the sacrament for a long time if not absolved immediately. The more ancient practice of the act of perfect contrition with the intention of confessing sins after receiving the Eucharist looks to the situation of the individual member of the faithful. Both situations are exceptions. The normal practice for confession is individual confession and absolution. ■



I Am the Way, the Truth and the Light (John 14:6)

BY SISTER EMMANUEL

In our Croatian town of 13,000, there has never been a divorce. How can it be? With communism surrounding us, people suffer cruelly as they face daily persecution. When a Catholic couple is married, they are told, "You have found your cross. It is a cross to be loved, to be carried, a cross not to be thrown away, but to be cherished." In Herzegovina, the cross repre-

sents the greatest love; and the crucifix is the treasure of every home. During the marriage ceremony, the bride and groom place their hands holding the crucifix; then kiss, not each other, but the cross.

If one should abandon the other, they cannot do so, without abandoning Jesus Crucified. The crucifix is the focal point of the home. ■

Dedicated Decades, Spring 2003, Universal Living Rosary Association, Dickinson, Texas



Defending Marriage in Boston

BY JAMES BASCOM

On Sunday, February 8, full-time volunteers of the American Society for the Defense of Tradition, Family and Property (TFP) joined more than 3,000 mostly Catholic traditional marriage activists from across New England who gathered in front of the State House in downtown Boston to express their repudiation of same-sex “marriage” and to lend their support for the proposed Marriage Amendment Protection Act,¹ which would amend the Massachusetts constitution to codify marriage as only between one man and one woman.

The traditional marriage rally and the proposed amendment are a response to the November 18 *Goodridge v. Department of Public Health* decision² of the Massachusetts Supreme Judicial Court that granted homosexual couples the right to marry under the Massachusetts constitution. The decision is slated to take effect in May 2004.

Sponsored by Your Catholic Voice,³ a national grassroots pro-family group, several important dignitaries spoke at the rally. These dignitaries were former Mayor of Boston, U.S. Ambassador to the Vatican,

“...the institution of marriage as an institution would be weakened if the court’s ruling were allowed to stand.”

Archbishop Sean O’Malley

and Your Catholic Voice’s President Raymond Flynn; Sandy Rios of Concerned Women for America;⁴ former Massachusetts House Speaker and Attorney General Robert Quinn; State Representative Philip Travis, D-Bristol, who wrote the proposed Marriage Protection Act; State Representative Viriato Manuel (Vinnie) deMacedo, R-Plymouth; former Massachusetts Justice Joe Nolan; and including Boston’s Archbishop Sean O’Malley. As the last speaker at the rally, Archbishop O’Malley predicted that the institution of marriage as an institution would be weakened if the court’s ruling were allowed to stand.

In addition, in a statement issued by Archbishop O’Malley before the rally, he decried the November 18 decision as “alarming” and accused the court of casting aside what has been the “very defini-

tion of marriage for thousands of years.”

Meantime, across the street from the rally, approximately 250 homosexual activists staged a counter-demonstration.

With an American flag and an 18-foot red standard, TFP members passed out more than 2,000 flyers titled “Answering Ten Arguments Used to Push Same-sex ‘Marriage.’” The enthusiastic crowd warmly and eagerly received this four-page flyer that refutes the sophistic reasoning used by the homosexual activists by its straightforward logic and reasoning against homosexual “marriage” in light of Catholic doctrine. This flyer also announced the publication of the American TFP’s latest book, *Defending a Higher Law: Why We Must Resist Same-sex ‘Marriage’ and the Homosexual Movement*, an analysis of the homosexual movement in America and the Church’s doctrine on homosexuality. ■

Notes

1. H.R. 3313.
2. 440 Mass. 309, SJC-08860.
3. <http://www.yourcatholicvoice.org/>.
4. <http://www.cwfa.org/>.

The American people are God-fearing people and do not want homosexual marriage laws. Below, aspects of a recent demonstration of over 3,000 Americans in front of the State House in Boston to express their repudiation for same-sex “marriages” and in support of the proposed Marriage Amendment Protection Act.

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America Needs Fatima-

May ~ June 2004

PROGRESS REPORT

Taking Our Lord's Side in Madison

BY EDWARD RITCHIE

Catholics turned out to protest Terrence McNally's blasphemous play, *Corpus Christi*, on Friday night, March 5, in Madison, Wisconsin at the Bartell Theater. The play presents Our Lord Jesus Christ and the Apostles as homosexuals, and highlights a love affair between Our Lord and Judas.

Protesters came from as far away as Missouri, Ohio and Pennsylvania, as well as from the Madison area. The protest was organized by the TFP's

America Needs Fatima campaign and was the culmination of six months of protests by e-mail, postcards, faxes and phone calls to the Mayor Dave Cieslewicz of Madison and the Bartell Theater. Over one and a half million protest postcards were distributed nationwide. Mayor Cieslewicz did nothing to stop the production of the play and set a bad example by attending it.

TFP's twenty-foot tall red standard with a golden rampant lion waved in the



In Madison, Wis. Catholics answer the call to defend Our Lord's Honor brutally attacked by Terrence McNally's blasphemous play *Corpus Christi*.

evening chill, while TFP Chicago Bureau Director Preston Noell led the peaceful and legal gathering with a powerful bullhorn that could be heard for blocks with chants of, "Every one therefore that shall confess me before men! I will also confess him before my Father in Heaven!" and "Blasphemy! Blasphemy! A sin that cries out to heaven for vengeance!" "Catholics of America, will you remain silent as God and the Virgin Mary are blasphemed? Never! Never!" and "Shame, Shame!"

Besides the chants, the Litany of the Sacred Heart of Jesus, the Litany of Loreto, devotional and patriotic songs, short speeches were given under the watchful and prayerful gaze of a beautiful statue of Our Lady of Fatima from atop a six-foot tall pedestal.

Father George Fox of Saint Joseph's Parish in Madison led the more than 80 protesters in the recitation of the Rosary. Other groups of protesters were scattered along the narrow street bringing the total number present to nearly 200. Student Knights of Columbus from the nearby University of Wisconsin came out in strength.

SUCCESS! Catholics Take a Stand Once Again

On March 21, outraged Catholics braved low temperatures and fierce winds as they lined Mall Street by the main entrance to the King of Prussia Mall in King of Prussia, Pa., to protest a blasphemous "dress-up Jesus" doll—a magnetic Jesus dress-up figure on the Cross that gives the buyer the ability to deform Christ by interchangeable outfits such as a devil costume, a skull T-shirt and a hula skirt that are sold by Urban Outfitters. Since the protest, the retailer has reportedly discontinued the sales of this offensive item!

The thousands who drove to the mall on Sunday afternoon saw protesters holding colorful signs and banners, asking

them to boycott Urban Outfitters. One sign said, "Urban Outfitters blasphemes Christ. Don't patronize."

"We really rattled some people's cages today," said Mr. Bruce McAndrews who joined the protest from Allentown, Pa. "I had a great time."

Everyone got the message that the "dress-up Jesus" doll was not a "game" but a blasphemous insult to Our Lord. To attack Christ on the Cross could not be more cruel or cowardly.

May the Catholic Church and the love of Jesus and Mary guide the faithful servants against the corrosive blasphemies that darken these days! ■



As always, Our Lady looks over those who defend the dignity of her Son.

Bishop Robert C. Morlino of Madison issued a statement that was read at the rally: "In misrepresenting and defaming the truly holy life which Jesus Christ lived on earth, the play *Corpus Christi*—this title also connotes contempt for the Eucharistic presence of Christ—embodies a frontal assault on the basics of what Catholics believe. This kind of public assault, repeated as often as the play is performed, seems quite out of place in a culture so promotive of mutual respect and tolerance." The *Catholic Herald* of the Diocese of Madison published an article



New Adoration Booklet: A Powerful Aid to Share in Christ's Passion Today

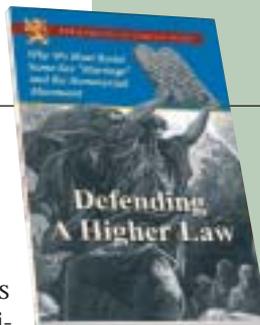
Amid our hectic busy world, the adoration chapel is like an oasis of peace where faithful Catholics can have recourse to Our Lord in the Blessed Sacrament. To help those who want to share in Christ's Passion, the America Needs Fatima Campaign recently launched a major effort mid-March to distribute 90,000 copies of a special new adoration booklet titled *Be Still and Know That I Am God* across the nation. This new adoration booklet invites the faithful to deepen their love of God by becoming more dedicated adorers and crusaders for Christ and Holy Mother Church.

announcing the prayer vigil.

News coverage of the event was intense. ABC, CBS, NBC and television crews covered the event, and local print media were out in force too. It was the main news story on local evening news. Numerous articles were written about the protest, which was also counter-protested by a group of about 20.

The Madison Police Department had a detail on hand to keep the sidewalks clear and maintain order. At one point, a pro-homosexual heckler approached the group that was praying and tried to start an argument, shouting and taunting them. Immediately, with microphone in hand and bullhorn blasting, Mr. Noell started the chant, "Blasphemy! Blasphemy! A sin that cries out to heaven for vengeance" repeatedly. Catholic psychological firepower and prayerful resistance to the affront won out. After a minute or so, the counter-demonstrators backed off, and did not repeat their attempt to disrupt the vigil.

There is no doubt in the minds of everyone praying and protesting that the honor of Our Lord Jesus Christ had been truly defended while the other side was thoroughly overwhelmed. ■



Defending a Higher Law in Washington, D.C.

On Friday, March 19, the TFP Washington bureau was bustling with friends and supporters who came for a presentation on the hard-hitting book just authored by the TFP Committee on American Issues, *Defending a Higher Law: Why We Must Resist Same-Sex "Marriage" and the Homosexual Movement*, which is already circulating far and wide and has received acclaim from three American bishops, numerous pro-family leaders and university professors.

American TFP Speaker John Horvat spoke to a full and lively auditorium of over 60 people, discussing how to confront the offensive same-sex "marriage" issue, and identifying the homosexual movement as the principal opponent.

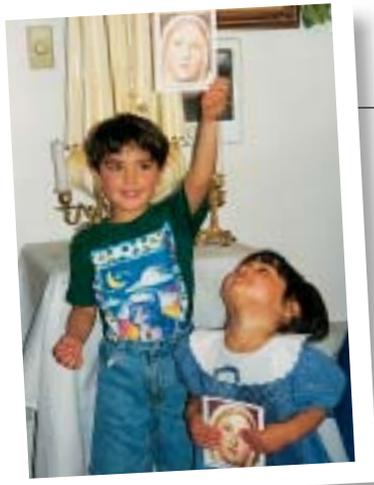
The Saint Joseph's day talk at the TFP Washington bureau in McLean, Va., was part of the American TFP's *Traditional Marriage Crusade*. Several members of the clergy from the Washington area attended the meeting together with concerned Catholics from all walks of life.

The session ended with a lively question-and-answer session and Catholic conviviality. ■

The thirty-page booklet is ideal for a one-hour vigil with Our Lord.

"These moving mediations will help us share Jesus' Passion as He lives it today, bleeding and insulted from the worst sins all over society," said America Needs Fatima Campaign Director Robert Ritchie. "It's an inspiring way to offer reparation to Jesus and Mary for the sins of the world."

Today in the United States, there are 7,335 chapels with varying adoration hours where Jesus in the Blessed Sacrament is exposed. This is a great blessing for the entire country. ■



Kids All Around...

BY
NORMAN
FULKERSON

What a Fatima Visit!

Norman Fulkerson is one of our dedicated Fatima custodians. He regularly reports his experiences on the road to Crusade Magazine. We thought to share the following with our readers.



Tonight's Fatima visit was certainly interesting—different. As I arrived at a home in Pittsburgh, Pa., I noticed several unruly kids scampering about. This was Mrs. P's house, a very nice middle-aged woman who lost her husband a year ago. She was left with ten kids, seven of which still live at home. There is very little room in her house, and I couldn't help notice two beds in a space adjacent to the living room. Every nook

was taken up.

As I set up the statue of Our Lady of Fatima, the children began approaching in a disrespectful way. One went as far as touching the statue's face. I had to tell them forcefully not to touch the statue in such a manner.

Then six more children appeared. I noticed Mrs. P. looked exasperated and told them they could only stay if they behaved. One of the girls pulled a lol-

lipop out of her mouth and said, "We will. I like this stuff." "What stuff?" I asked. "Hail Mary stuff," she answered nonchalantly, and settled down.

As I had left my slide screen in New Castle, I could not show the slides. It worked just fine since the only adult was Mrs. P.

As I looked at all those kids, eyes

Continued on page 12...



Our Readers Write...

✉ Thank you so much for the precious gift of *The Secret of the Rosary*. Now I recite my Rosary with more devotion. It is hard, but with practice and prayer, I will do it better. I have many temptations when I recite the Rosary but I always fight it.

May God bless you and protect you against the evil that wants to make everything difficult.

M.C., Brockton, Mass.

✉ Thank you for all you are doing. I love the *Crusade Magazine*. In the year that I have been receiving it I have learned so much. But I am also shocked at how bad things really are as I read in the Georgetown University article. The story on Henry VIII is fascinating. Keep up the good work. God Bless.

J.M., Manasquan, N.J.

✉ It's a treasure! Thank you so much for the *Stories of Mary* compact disc. Please continue your blessed work to help people know Mary, the Mother of Jesus.

F.K., Stony Brook, N.Y.

✉ The calendar is beautiful! Thank you for this wonderful gift. It's the only calendar I have with all the feast days on it. I'm thrilled to support your work. May Our Lady's intercession with Her adorable Infant Savior bring you abundant blessings throughout the year!

C.L., Scranton, Pa.

✉ Thanks for the prayer cards! Ever since we read *The Secret of the Rosary*, my wife and I as well as some of our family members are trying our best to get others to pray the

Holy Rosary. We find it very rewarding!

J.E., via e-mail

✉ Bravo! You're in a battle against the satanic forces. So you have my prayers and a donation. If you ever want more prayers please call me. I am getting old but I am able to spend two or three hours with the Blessed Sacrament each day.

Father F.B., Perry, Fla.

✉ I have recited the Rosary for the last five years on a daily basis and have been blessed with many good things. My son who didn't want to go to church has suddenly become a new person who attends church with his wife and family.

We attribute this miracle to our prayers and devotion to the Holy Family. We hosted our Lady of Fatima some years back.

A.H., Edinburg, Texas

✉ The *Crusade Magazine* is excellent, very up to date at the events today. I read it cover to cover, and hope to pass it on to others.

P.K., Dexter, N.Y.

✉ I made copies of your "What About Compassion" in September–October *Crusade* for my two granddaughters who need to read it. Your work is so commendable!

C.C., Newcastle, Maine

WE WANT YOUR INPUT! TELL US WHAT YOU THINK!
Write: P.O. Box 341, Hanover, PA 17331 E-mail: anf@tfp.org



...continued from page 11

fixed on me, I opted then and there for a Catechism class. To my surprise, they listened attentively. No one budged. It could have been because I told them they were old enough to commit mortal sin and therefore go to hell for all eternity. I figured a bit of "shock and awe" couldn't hurt.

I then delved into the subject of the Four Last Things: Death, Judgment, Heaven and Hell. My audience, ranging in ages 9 to 15, soon began to fire questions. I felt like a schoolteacher, surprised at so much interest.

Their questions showed me two things: their ignorance of and thirst for the Catholic faith. This went on for a solid hour. Hands shot up and I answered in rapid-fire style to accommodate every one.

Among the questions I found most interesting were those related to heaven. I made a point of telling the kids that heaven is a *real* place and they were eager for more details. As I described heaven according to Saint John in the Apocalypse as being a place with cities and streets of pure gold, their eyes sparkled.

We also spoke about angels at which the nine year old who liked "Hail Mary stuff," asked a very interesting question. "Can our relatives be our guardian angels?" She went on to explain how her grandfather died and she wanted him to be her guardian angel. I explained that men can not be guardian angels, but that if her grandfather was a good man, and she thought that he was in heaven, that she could pray to him. "You can even talk to him, and he will help you from heaven," I added. At that moment I wished I had a camera to capture the joy that lit the little girl's face as she sucked on the lollipop that never left her mouth.

Another nine-year-old girl asked, "If there was a man who murdered a whole bunch of people, but then went to church a lot of times, would God forgive

him?" She obviously had a Calvinistic idea of God's mercy. I responded that all he would have to do was confess his sins to a priest and God would forgive him right there.

Some of the boys in the back asked questions about the final resurrection, judgment and the anti-Christ. They were really serious about each question and everyone listened just as seriously to the answers.

When it was time for the Rosary, Mrs. P. asked me to lead it. Once again, I was pleasantly surprised as every kid in the room not only knelt for the entire Rosary, but also responded to every Our Father and Hail Mary. It was moving to hear those children's voices reciting the angelic salutation in their melodious, sing-song way.

After the Rosary, the children went their separate ways. Mrs. P. was very moved. I told her how impressed I was with their questions and how well they prayed the Rosary. She said, "I can never get them to do that," and proceeded to invite me back again sometime. She



then asked me if I thought the event would change them. I encouraged her by saying that Our Lady would give them many graces for the way that they prayed. I also made a point of telling her how little they know about their Catholic faith. "They don't teach them anymore," she said.

Before leaving, I said goodbye to the children. One of the boys shook my hand and then made as if to give me a hug. I found it strange since I was a complete stranger to him. I wonder now, if it wasn't the natural reaction of a kid whose father died.

May Our Lady of Fatima help our American children! ■

Intentions Delivered to FATIMA

On March 20, America Needs Fatima custodians Byron and Michael Whitcraft made a pilgrimage to Fatima to place petitions at Our Lady's feet at Her shrine and pray for all America Needs Fatima members.

America Needs Fatima custodians conduct home visits throughout the year. They take a statue of Our Lady of Fatima into the home, pray a Rosary, and show a slide presentation of Fatima's story. After the slide presentation, there is a question-and-answer session. At the end of the program, participants may fill out the intention forms that are collected and taken to the exact location where the Blessed Mother appeared in Fatima. ■

Intentions delivered to Fatima by ANF custodian Byron Whitcraft were numerous this year.





Spreading Good Counsel Across America



America Needs Fatima launched a new campaign called Mary in Every Home, which aims to spread devotion to Our Lady

of Good Counsel of Genazzano. A beautiful portrait of Our Lady of Good Counsel was sent to tens of thousands of homes as a first step to honor her in every home in America.

Devotion to Our Lady of Good Counsel started in 1467. The townspeople of Genazzano heard bells and saw a bright cloud over an old church dedicated to Our Lady of Good Counsel. Unseen hands rang the bells. When the cloud vanished, there was a beautiful image of Our Lady and the Child Jesus, which had not been there before. The image, on a thin sheet of plaster, was suspended miraculously in the air and is suspended there until today, 537 years later!

For centuries, devotion to Our Lady of Good Counsel was the second Marian devotion in Italy—Our Lady of Loretto being the first. Saints and sinners have received miracles from Her. A picture of Our Lady of Good Counsel even spoke to Saint Aloysius Gonzaga as he prayed before a copy of the holy fresco asking for relief from temptations of impurity. He relates that Our Lady of Good Counsel spoke to him through the picture and told him to leave the world and to enter the Society of Jesus. She also told him how to overcome the many obstacles his friends would put in his way. This is but one of the many thousands of miracles worked by Our Lady of Good Counsel. ■

You can also receive many graces by praying to Our Lady of Good Counsel, so call today for your free picture at

1-888-317-5571

Proud of Our *Children of Mary*

America Needs Fatima is proud to honor its distinguished *Child of Mary* members.

These dear *Children of Mary* made a beautiful commitment to provide monthly financial support for

America Needs Fatima. This steady income is the decisive force behind our growing efforts to spread Fatima and to teach the Rosary. It allows America Needs Fatima to send Fatima custodians across America, taking Our Lady's statue into thousands of homes year after year.

Today, America faces the great challenge of saving our families from the homosexual agenda. Who provides America Needs Fatima with the funds to oppose the rising homosexual threat to families? Again, it's the steady support of each and every *Child of Mary* that allows us to take on projects to protect the family that require years of effort and planning—projects that are desperately needed, but that would be impossible to sustain without an ongoing financial commitment from some dedicated souls.

Because of the exceptional dedication and sacrifice of our *Children of Mary*, America Needs Fatima is able to keep many vital projects going simultaneously. But we're especially proud of our *Children of Mary* because they are Our Lady's chosen tools to help



Child of Mary pin

convert souls.

- The name of each *Child of Mary* is framed and displayed on the *Child of Mary* memorial plaque at America Needs Fatima headquarters.

Clergy and laity from all over the world see that they are distinguished members of this extraordinary group and are reminded to pray for them.

- Father Kevin J. Beaton celebrates the Holy Sacrifice of the Mass every Saturday for the intentions of our *Children of Mary*.

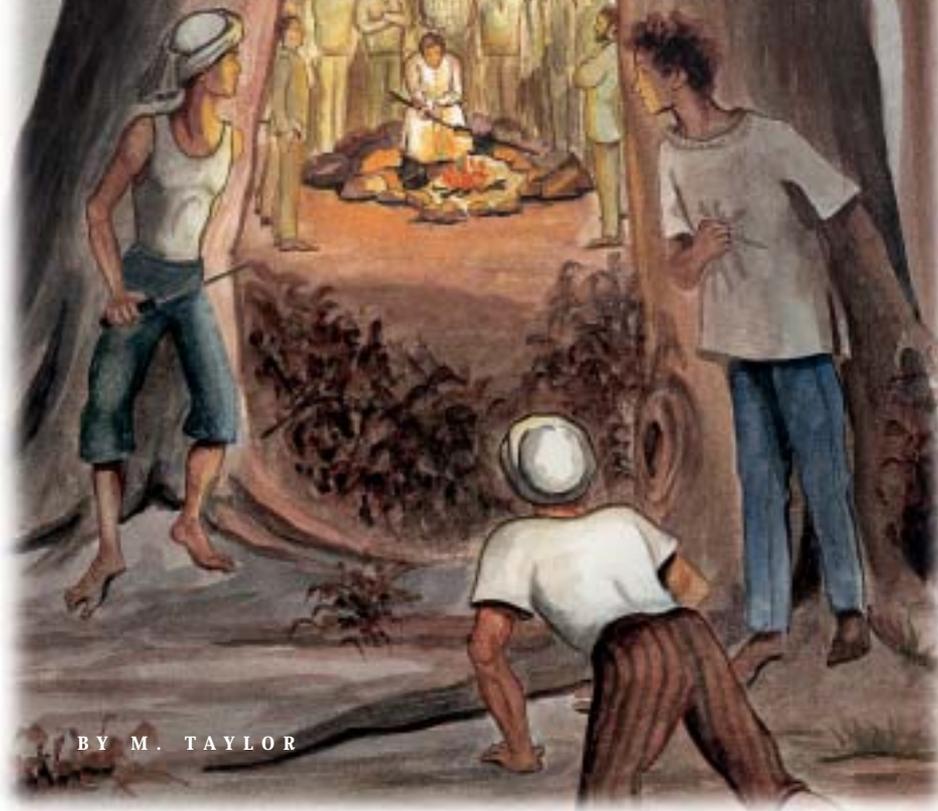
- *Children of Mary* receive a *Child of Mary* lapel pin, which is worn over the heart each day. This pin reminds them and everyone they encounter of their extraordinary commitment to Our Lady of Fatima. *Children of Mary* also receive a beautiful and inspirational poster of Our Lady of Fatima to adorn their home or office.

Many *Children of Mary* say they enjoy this special membership in America Needs Fatima because of the deep joy and peace it brings them to know how much good their steady financial support does to save sinners and to obey Our Lady's requests at Fatima—the solution to our troubled world.

These special people help the long-term mission of America Needs Fatima in a far greater way than they ever thought possible. ■

**To join this distinguished group,
please call Teresa or Anne at
1-888-317-5571**

The Power of Prayer



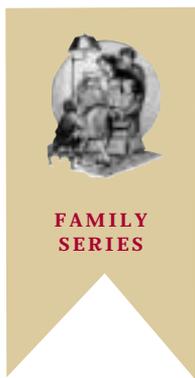
BY M. TAYLOR

Have you ever felt the urge to pray for someone and thought, "I'll pray for him or her later"?

This story will show you how real these urges can be.

A missionary on furlough in Michigan told this true story to the congregation at his home church. While in Africa, he served in a small field hospital. Every two weeks he traveled to a certain city for medicines and supplies, and since it was a two-day journey through the jungle on his bicycle, he camped overnight at the halfway point.

On one of these trips, as he entered the city, he noticed two men fighting. As he approached, he realized one of them



FAMILY
SERIES

was seriously injured. He treated the injured fellow and then tried to do good to his soul by talking to him about Our Lord.

The missionary then went on to withdraw funds from the bank and purchased the necessary medicines and supplies for his hospital. After loading everything on his bicycle, he started on the return journey.

Two weeks later the missionary returned for more supplies. As he walked to his errands, he spotted the young man whom he had treated on the previous visit, and engaged him in conversation. The good priest inquired about his wounds, and touched by the goodness shown to him, the young man confessed, "Last time

"Last time when you left here, some friends and I followed you into the jungle. We knew you had money and supplies. We also knew you would camp overnight, and we planned to kill you and take both the money and drugs."

when you left here, some friends and I followed you into the jungle. We knew you had money and supplies. We also knew you would camp overnight and we planned to kill you and take the money and drugs. But just as we were about to move into your camp, we saw armed guards around you. As we stood there, peering through the foliage and weighing our odds, we counted twenty-six men. We then just gave it all up and walked away."

The priest laughed and said that he certainly did not have twenty-six guards with him. But the young man pressed the point, "No, sir, I was not the only one to see the guards. My friends also saw them and we all counted them. It was because of those guards that we left you alone."

Just then, a man in the congregation jumped up, interrupted the missionary and asked him as to the day this had happened. The missionary replied, and it was the man's turn to tell a story.

"Father, on the night of your incident in Africa, I was playing golf. I was about to putt when I felt a great urge to pray for you. It was so strong that I called several men to come into church and pray with me." Then, turning to the congregation, he said, "Will all those who joined me in prayer that day stand up?"

As several men in church rose to their feet, the missionary counted. There were twenty-six men. ■



ON MARIAN PILGRIMAGE: The Return of Our Great Queen

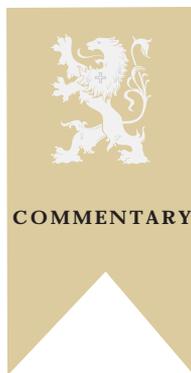
BY JOHN HORVAT II

On a pilgrimage to visit the miraculous statue of Our Lady of Good Success, I embarked for Quito, Ecuador, with great expectations.

Part of my task in taking part in this TFP pilgrimage was to help with the solemnities of her February 2 feast. Also, I hoped to immerse myself in what was once a truly Catholic culture. I wanted to imbibe the religiosity in a city filled with convents and churches.

All the elements were certainly there. High atop Panecillo Hill, the towering statue of Our Lady of Quito could be seen throughout the city. In the square-mile historical center, there are at least ten massive conventual churches representing Augustinians, Carmelites, Conceptionists, Dominicans, Franciscans, Jesuits, Mercedarians, and others. All these churches are architectural marvels, many dating from the sixteenth century. Each could nobly serve as a cathedral in any American diocese.

I was pleased to see that nearly all these churches are undergoing major restorations, hence their state of good repair. The Jesuit



Church in downtown Quito has the most beautiful and awe-inspiring woodwork I have ever seen. Gold leaf covers not only the altars but also the whole ceiling, and workers were busy restoring the gold leafing to its original and radiant splendor.

Everything was set for a glorious pilgrimage. However, after visiting a few of these churches on the first day, I was perplexed and disappointed.

Restorations without grace

Perhaps the restorations themselves were part of the problem. I was told that world organizations were pouring money into these restorations to preserve them and to contribute to the city's tourist attractions. Quito was actually named the first United Nations Educational, Scientific and Cultural Organization ("UNESCO") World Heritage Site.

While the restorations were well done, I felt they were archeological endeavors that were totally disconnected from Catholic worship. The same concern for historical

Above: Miraculous statue of Our Lady of Good Success, Quito, Ecuador.

detail could just as easily apply to an ancient Buddhist pagoda or an Incan temple. Indeed, the admission fees charged to enter some churches did little to dispel the impression of a museum-like atmosphere.

I was told to be sure to visit the cathedral's crypt where the saintly anti-liberal president and martyr Gabriel García Gomez is buried. Entering beneath, I found the floor covered with dirt, with straw and hay strewn about. Boards and old debris were placed haphazardly near the walls. The once immaculate crypt, where I had hoped to pray, was now presented in this manner to give it a "sixteenth century look."

Another factor that added to my perplexity is the fact that Quito is a modern city. It suffers from the same errors, indecent fashions and loose morals of any city in our days. At first glance, the modern masses that crowded the busy streets seemed so out

of place with these great monuments of the past.

I had seen the great church buildings but I longed to know the kind of Catholic souls that built these churches and gave them their true meaning.

A prayer heard

It was almost by accident that Our Lady granted my wish. As part of the activities of this TFP pilgrimage, I was asked to help resurrect an old traditional procession called the "Rosary of the Dawn." A small replica of the statue of Our Lady of Good Success had long been carried through the streets of downtown Quito on the dawn of her feast while the people prayed the Rosary and sang hymns. With the passage of the years, the procession had dwindled to a few dozen faithful.

A few days before the feast, I was happily recruited to distribute invitations to the "Rosary of the Dawn" at the doors of churches. With my broken Spanish, I began to talk to Ecuadorean Catholics and change my initial perspective. I began to see the glimmer of a profoundly reli-



In 1576, seven Conceptionist nuns from Spain arrived in Quito, then the small capital of the Spanish colony of Ecuador.

The superior was Mother Maria of Jesus Taboada, a great lady and a greater saint. With her was also her nine-year-old niece, little Mariana Torres, already favored by heaven by signal graces.

This young girl was to profess in her aunt's newly founded convent at the age of fifteen taking the name of Mariana of Jesus, become prioress at the age of thirty and go on to astound the community with her holiness.

She died at the age of seventy-two, and throughout the course of her life was visited many times by the Blessed Mother under the title of Mary of Good Success who prophesied future events, many of which have already been fulfilled.

Short Story of the Apparitions of Our Lady of Good Success

Since God "sees" past, present and future simultaneously, Mother Mariana was given the special mission to suffer and atone for the sins of the twentieth century. Thus, many of Our Lady of Good Success' prophecies pertain to our own troubled times and are amazingly accurate.

Described below are a few excerpts of her prophecies about the twentieth century:

"Unbridled passions will give way to a total corruption of customs because Satan will reign through the Masonic sects, specially targeting children so as to ensure general corruption. . . .

"The sacrament of Matrimony, which symbolizes the union of Christ with the Church, will be thoroughly attacked and profaned. Masonry, then reigning, will implement iniquitous laws aimed at extinguishing this sacrament. They will make it easy for all to live in sin, thus multiplying the birth of illegitimate children. . . .

"The holy sacrament of Holy Orders

will be ridiculed, oppressed, and despised, for in this both the Church and God Himself are oppressed and reviled, since He is represented in His priests. The devil will work to persecute the ministers of the Lord in every way, cunningly working to destroy the spirit of their vocation and corrupting many. Those who will thus scandalize the Christian flock will bring upon all priests the hatred of bad Christians and that of the enemies of the One, Holy, Roman, Catholic and Apostolic Church. This apparent triumph of Satan will cause enormous suffering to the good pastors of the Church. . . .

"Those who should fearlessly defend the rights of the Church will, instead, blinded despite the light, give their hand to the enemies of the Church, and do their bidding. But when [evil] seems triumphant, and when authority abuses its power, committing all manner of injustice and

gious people in the weathered faces of those who passed by.

We hoped at least some of these Catholics might attend the early morning procession, and intensified our efforts over the next few days, hardly knowing what to expect.

The Rosary of the Dawn

At 4:30 a.m. on the day of the procession, we gathered before Our Lady in the darkened Church, praying for "good success."

As 5 a.m. neared, the first groups of people slowly filtered in. They started to trickle in and then in torrents—people of all ages; men, women and children; frail elderly ladies; husky men and young students. Whole communities of religious nuns filed in until we were astonished to see the church jammed with nearly a thousand people.

Before Quito awoke, the procession formed outside and Our Lady returned to parade in triumph through the main

streets and central square.

It was then that I saw that my wish was granted. I had a privileged place in the procession right next to the statue as I helped direct the litter bearers through the crowd. As I looked upon the sea of Ecuadorian faces, I saw their supreme jubilation. We were showered with rose petals in a display of contagious Spanish exuberance.

It was as if the people were unshackled from their modern miseries and, forgetting themselves, now only thought of their queen and mother. The somber strains of the Spanish hymns filled the streets speaking of a tender child-like devotion:



Incorrupt bodies of Mother Mariana and the other seven foundresses are kept in glass cases and dressed in their habits.

oppressing the weak, their ruin shall be near. They will crash to the ground. . . .

"In those times the atmosphere will be saturated with the spirit of impurity, which, like a filthy sea, will overrun the streets and public places. . . . Innocence will scarcely be found in children or modesty in women. . . . Virgin souls will be sparse in the world. The delicate flower of virginity will seek refuge in the cloisters. . . .

"Sects. . . will find their ways into the very heart of homes to corrupt the innocence of children. . . .

"Pray constantly. . . beseeching the Eucharistic Heart of my most holy Son to take pity on His ministers, and to end, as soon as possible, these unhappy times by sending to His Church the Prelate who shall restore the spirit of her priests.

"To try the faith and trust of [the] just ones, there will be times when all will seem lost and paralyzed. It will then be the happy beginning of the complete restoration. . . ."¹

We may not have seen anything resembling a "complete restoration" yet—though there are many signs of healthy resistance—but haven't we seen the rest? And this was prophesied in the early seventeenth century!

Another marvelous occurrence in relation to the apparitions of Our Lady of Good Success was the fashioning of a statue made to the Blessed Mother's description and dimensions. On January 21, 1610, Our Lady appeared to Mother Mariana asking her to have a statue made of her to be placed in the prioress' seat in the high choir so that, from there, she might rule her convent. To ensure Our Lady's height, Mother Mariana took her Franciscan cord from around her waist and gave one end to the Blessed Mother who charmingly placed it to her forehead. The holy nun then tried to touch the other end to the Heavenly Queen's foot but found it was too short. Lo and behold, it stretched to the required length!

Our Lady then named Francisco del Castillo, a pious, God fearing sculptor, for the work. The good man was beside himself at the heavenly appointment. But when the statue was nearly complete, the angels refin-

ished it to the point that the artist vowed it was other than the work of his hands.

The abbess' crosier and the convent's keys were placed on the statue's hand. In the ensuing years, hostile governments tried to dislodge the sisters from their beloved convent, but their attempts were foiled miraculously.

To this day, the life-sized statue of Our Lady of Good Success reigns over and guards her community and the eight incorrupt bodies of the foundresses of the Monastery of the Immaculate Conception awaiting the final resurrection. There have even been reports that, at times, early in the morning, the hem of Our Lady's clothes are found to be wet as if she made the rounds of the convent including the gardens to make sure all was locked and secure. ■

Notes:

1. *Crusade Magazine*, November–December 1998, 23.



Members of American and Brazilian TFP assist the Conceptionist sisters in taking the statue from their cloister to the church for public veneration this past October.

*O my mother who art in heaven
Send counsels to my heart
And when sad, weeping I call upon thee
And thy sweet blessings thou will bestow.*

For a brief moment, I had a glimpse of the kind of Catholic souls that built those great churches. When a whole society is imbued with this kind of enthusiasm for the faith, its churches rise to heaven and heaven comes down to earth.

A heavenly link

If Quito is privileged to many miracles and apparitions, it is because heaven could not forsake the devotion I had seen.

Indeed, in those colonial times, heaven did come down to earth. That is why you can see in its churches the places where miracles happened through particular statues and devotions. That is why the Blessed Mother appeared on so many occasions to look after her children. It is as if there was a constant communication between heaven and earth.

While such a link is not as evident today, the unction of that relationship still pervades in the city. You can see it in the touching popular devotion to Christ, bloody and scourged, in his Passion under

invocations like Christ of the Great Strength or Our Lord of the Divine Love. You can see it in the “unrestored” side altars full of flowers, candles and testimonies of graces received. Indeed, the charm that attracts one to Quito lies in what remains of this heavenly link.

Our Lady of Good Success

Finally, there is Our Lady of Good Success, the reason for my pilgrimage. It is an extraordinary statue resulting from a heavenly visit to Sister Mariana de Jesus Torres in 1610 at the Conceptionist Convent. Our Lady’s prophecies are specifically about our own tragic days.

Though personal impressions may differ, I must say she far exceeded my expectations.

Though extremely maternal, she appears more as a queen than a mother. Everything about her is regal and majestic. She seems to be in lofty contemplation yet completely in control of everything around her. She appears sad not because of anything done to her, but by our failure to have recourse to her as queen.

She did not inspire in me a desire to ask for small things or favors. As all-powerful queen, she invites us to ask for great things—an end to the crisis inside the Church, a major conversion, a change of heart, or help in our personal struggle against so many things destroying society.

Yet her message is one of hope—good success. Her prophecies speak of times when she will again be recognized as queen.

I left Quito with my great expectations satisfied and with the certainty that we will see our great queen parading in triumph in city streets and squares. It will come about not through the sterile restorations of old buildings but the fruitful restoration of Catholic souls from which will come her reign foreseen at Fatima. ■



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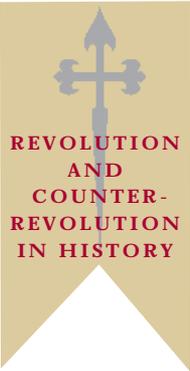
By Plinio Corrêa de Oliveira

Revolution and Counter-Revolution is a profound and brilliantly argued study of the revolutionary process that began with the decadence of Medieval Christendom in the fourteenth century. This process driven by the disorderly human tendencies, especially pride and sensuality, leads to the gradual establishment of an order of things completely opposed to Christian civilization—a secular, egalitarian, libertarian and anarchic society. The author

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Chapter X

The Revolution Becomes More Violent

BY JEREMIAS WELLS

In the decades after Luther's bellicose declaration at Worms in 1521, an immense agitation spread throughout Europe. His subversive heresy that man was saved by faith alone released restless men from any control over his unruly tendencies and facilitated his inclination to evil. Many men, revolutionary in nature, could indulge in their worst instincts: pride, lust, anger and avarice, since they were all covered by an easy trust in God. As the Revolution gained in intensity, the unrestrained passions often took the form of violence.

Ulrich Zwingli

Like an airborne plague, the infection spread to Switzerland. With no strong central government, the mountainous lands and verdant valleys were united into a loose confederation of districts known as cantons which had been wrested from the dynasties of Savoy, Burgundy and the Hapsburgs. Switzerland rose to prominence during this period because it controlled the major passes through the Alps into Italy at a time when France, the Empire and the Popes were locked in constant warfare, much of which took place in Northern Italy.

The chief catalyst in fomenting religious trouble in this beautiful mountainous state was Ulrich Zwingli, a former Catholic priest with independent ideas and an uncontrollable lust for women. In such circumstances the heresiarch usually changes his beliefs to coincide with his passions. Zwingli was also addicted to humanist learning and was an ardent follower of Erasmus, from

whom he learned to despise monasticism and scholastic philosophy.

Zwingli's career paralleled Luther's, but his passionate hatred for Catholi-



Ulrich Zwingli's career paralleled Luther's, but his passionate hatred for Catholicism proved to be even more ruthless and destructive if such were possible.

cism proved to be even more ruthless and destructive if such were possible. Like his German counterpart, he used his powerful eloquence to spread his pernicious ideas, especially in denying freedom of the will and its perverse corollary that God was the originator of evil.

In 1522 he admitted he had entered into disgraceful relations with women, but claimed as an excuse that it was impossible to fulfill his vow of chastity. He addressed an insolent letter to his bishop in Constance demanding that he allow the marriage of his priests. When the bishop refused to yield, the impetuous renegade shook off ecclesiastical authority, rejected the primacy of the Pope, and called on the Swiss people to support him in his fight for "religious freedom."

The following year in a disputation in Zurich (the Swiss version of Wittenberg) Zwingli rejected the Mass, Confession, Purgatory and the intercession of the saints. Since the representative of the bishop refused to participate but only protested against the irregularity of the proceedings, the town council, composed of self-satisfied, gluttonous magistrates, declared in favor of the heresiarch. The volatile preacher and his followers went through the city destroying altars, tabernacles and confessionals. Chalices, crosses and reliquaries of gold and silver were melted down and sent to the mint. The Catholic members of the council were driven from office and Catholic worship was forbidden in Zurich.

Revolutionary ferment spread to other influential centers, especially Basle and Berne where the usual demonstrations and violence frightened the timid, tranquil Catholics. The insurrection at Berne was led by the professional revolutionary organizer, Guillaume (William) Farel, who had international connections. Farel, at the head of a gang



The Anabaptist John of Leyden beheads one of his sixteen wives in the public square when she showed to be no longer happy with the arrangement.

of desperadoes, broke into several churches while Mass was being celebrated, desecrated the Blessed Sacrament and broke the crucifixes into pieces, which in some cases caused bloody riots. Although most Catholics remained faithful, the town council, following the path of least resistance, abolished all Catholic Church services.

Meanwhile in Zurich and the surrounding cantons where the Protestants were in the majority, Zwingli, who had reached the stature of Martin Luther, moved to suppress entirely the old religion. In the five cantons that remained Catholic, the Protestant minority was still able to practice publicly their worship. Finally, in 1531 when Zwingli placed an economic stranglehold on the Catholic cantons in the central farming region, they raised an army and marched on Zurich. The heresiarch hastily put together an army and marched out to meet them but was no match for the hardy Swiss mountaineers. They completely routed the Protestants and left thousands dead on the battlefield, including scores of magistrates and preachers and Ulrich Zwingli himself.

The Anabaptists

There usually comes a time in the revolutionary process when a man or a group takes the process to a predictable extreme which the more moderate revolutionaries consider excessive. Although an enthusiastic supporter of the French Revolution, Gracchus Babeuf felt that by achieving only political equality it had not gone far enough. When the influential journalist advocated economic equality and communism as well, he was executed by the Directory in 1797. Even today many people who are indifferent or mildly supportive of abortion oppose partial-birth abortion, regarding it as infanticide, while still more see it as an implacable malice toward created life in pursuit of evil goals.

So it was with the Anabaptists.

The call for "religious freedom" by Luther and Zwingli aroused in a group of social malcontents a belief in the absolute equality of all men and complete community of goods which often seethes below the surface in troubled times. Thomas Munzer and other ex-Lutheran preachers went about southern Germany urging the overthrow of civil society and the construction of a communist state. Coinciding with the Peasant's War, Munzer's revolt was crushed by Philip of Hesse at Frankenhäusen in 1525.

Despite strict penal laws passed against them in various States and hundreds of executions, the Anabaptists proliferated and spread to northwest Germany and the adjacent Netherlands. In 1534 they took over the city of Munster in Westphalia, drove out the original inhabitants and established a communist state. There they practiced the wildest immoral and sadistic excesses imaginable, which were condemned by Catholics and Lutherans alike. The principal insurgent, John of Leyden, took sixteen wives and when one of them tired of the arrangement he took her to the town square and publicly beheaded her. A combined army under the local bishop finally retook the foul sinkhole a year later. The leaders were executed and their bodies suspended in cages that hung from a church tower for several years.

Early seeds of revolt in France

In the early decades of the sixteenth century the hatred of Our Lord's Church that had refused to be contained by time or national boundaries developed a new, virulent strain that had its source in

France. The resulting, lengthy struggle between Catholicism and the Protestant branch known as Calvinism was carried

on with intense bitterness and violence. John Calvin started the revolutionary process, one that rapidly spread throughout Europe since it easily lent itself to international intrigue; but he did not sow it on unprepared ground.

Encouraged by the writings of Erasmus, Luther and other German innovators, a rebellious fermentation infected the minds of many French clergymen, scholars, noblemen and members of the royal family. A Lutheran community which centered around Lefevre d'Etaples, a quietist priest, was formed at Meaux in the vicinity of Paris. Aged, popular and highly esteemed, Lefevre, who never formally denounced the Faith, nevertheless caused immense harm with his inward-turning piety, the type that promotes personal religion in which organized religion is neglected.¹ Some years before, he actually anticipated Luther by writing: "Expect salvation only through faith in Christ," and, "The cross is not yours but His."² Although Lefevre was not personally dangerous because of his age and quietist outlook, he surrounded himself with a group of humanists who were passing from the Lutheran phase to the more destructive threat of Calvinism.

Many members of the "Cenacle of Meaux" went on to infamous careers in subversive activity. We have already met Guillaume Farel, who will appear again in these pages more than once. Gerard Roussel renounced his Dominican vows, went to Germany to meet Luther and returned to subvert the Faith from inside, eventually as chaplain to Margaret of Angouleme after she married the King of Navarre.

Nowhere was the intoxicating, impetuous spirit of rebellion more prevalent than at the court of Margaret, who was also the King's sister. A stream

The call for “religious freedom” by Luther and Zwingli aroused in a group of social malcontents a belief in the absolute equality of all men and complete community of goods which often seethes below the surface in troubled times.

of the most unsavory, pernicious characters of the century passed through her court and patronage: Ann Boleyn, Farel, Roussel, a certain young intellectual, Jean Cauvin, better known as John Calvin, and the mothers of the most notorious Protestant commanders in the Wars of Religion, Gaspar Coligny and Henry of Navarre, her grandson (later Henry IV).

Indifference of Francis I

A King like Francis, who in every aspect of his life broke the rules that governed Catholic society, could be expected at least to tolerate the encroachment of subversive ideas if not to favor them outright. Moreover, his position was seriously compromised by his sister's infatuation with revolutionary trends and his own desire to strike an accord with German Lutherans to gain their support against Charles V. At the urging of Pope Clement VII, the last champions of Catholic orthodoxy, the Sorbonne (college of theology at the University of Paris) and the Parlement (semi-independent high court) investigated and condemned the heretical opinions of the Meaux group.

When Francis was captured and held captive for a year after the Battle of Pavia, the Parliament saw its opportunity and exercised its criminal jurisdiction by moving against the Cenacle. Jacques Pavannes, an impenitent heretic, was burned at the stake. Farel, Roussel and Lefevre fled and eventually found protection with Princess Margaret. The unprincipled King secured his own release by handing over his two young sons to the Spanish for four years as hostages. Upon his return the aberrant King alternated between the influence of his German Lutheran allies and the pleas of the Pope, especially after the latter gave his niece, Catherine de Medici, to Prince Henry (afterward Henry II). That unfortunate union caused much

misery in France in subsequent decades.

Towards the end of the 1530's Francis finally took vigorous action when he saw that the insidious heresies were destroying the political unity of the nation; but they had sunk deep roots into the hearts of many Frenchmen. As so often happens when an erratic public policy keeps swinging back and forth, its extreme limits go beyond what is just and prudent. A few years earlier, the eloquence



Margaret of Angoulême, queen consort of Navarre

Nowhere was the intoxicating, impetuous spirit of rebellion more prevalent than at the court of Margaret, who was also the King's sister.

of Farel had won over a group of Waldensian heretics to Protestantism.³ Known as the Vaudois, these shepherds and peasants had heretofore led isolated, tranquil lives in several villages in the Alpine valleys just inside France. However, Protestant propaganda had so

inflamed their minds that they turned to pillage, iconoclasm and sacrilege. In this period of overreaction, a mercenary army was sent against them which slaughtered men, women and children by the hundreds. The surviving men were sent to the galleys.

While bloodshed and heresy were shattering the unified solidarity of Christendom, many wise churchmen realized that some alternative solution had to be found to prevent a complete collapse. At the time the mercenaries were cutting down the Vaudois, the highways and byways of Europe were filled with the most venerable prelates of the Church on their way to the Council of Trent. And just a few years earlier, a Spanish soldier had gathered together a small band of exceptionally holy and talented men to spread the teachings of Christ with such success that they were named after Him: the Society of Jesus. ■

Bibliographical Note

Among the many works that contributed to this chapter, two have not been mentioned before: James MacCaffrey, *History of the Catholic Church from the Renaissance to the French Revolution* (Saint Louis, 1915), vol. 1; and M. J. Spalding, D.D. *History of the Protestant Reformation* (Baltimore, 1870), 2 vols.

Notes:

1. The tendency to mystical piety tends to promote a wholly personal religion that can degenerate into the quietist heresy of the seventeenth century and bears a strong resemblance to the modernist heresy of Immanentism, which stresses feeling and inner experiences.
2. Henri Daniel-Rops, *The Protestant Reformation* (New York, 1963) vol.2, p. 123.
3. The Waldenses were a heretical sect founded in 1173 by Peter Waldo in Lyon. Calling themselves the "poor men of Lyon" they went about the countryside preaching without the authority of the Pope or bishop. They ignored any attempt to discipline them and drifted into a heresy similar to that of the Hussites, with whom the Bohemian sect merged in the fifteenth century.

A ROCK of SCANDAL—STILL

BY M. TAYLOR

The controversy was on the person of Our Lord Jesus Christ. The media pried, interviewers tried the old and tired anti-Semitic charge; Hollywood raged, and the American people waited.

Then there were the preview reports. Here and there, public figures spoke. The majority of commentaries carried a note of awe. One anchorwoman wrote, "The film grabs you in the first five seconds and never lets go."

Once *The Passion of the Christ* began to show, friends, acquaintances and even perfect strangers at supermarkets asked each other, "Did you see *the* movie?"

I saw it on the first Saturday after Ash Wednesday. By then people were saying, "I cried like a baby. I felt like Judas so many times in my life." "It is powerful!" "Nobody gets up for popcorn for this one." "Afterwards, all you hear are sobs and sniffles, and people just sitting quietly."

On the fifth day, the movie had surpassed the ticket sales of *The Return of*

"And I, if I be lifted up from the earth, will draw all things to myself" (John 12:32).

the King. Now, with experts projecting the total earnings at one billion dollars, there are rumors that Hollywood is looking at producing religious movies.

In fact, *The Passion of the Christ* is the result of a long spiritual process, conceived deep in the repentant heart of Mel Gibson. In his own words to *The Reader's Digest*, "I've been a monster. It has not ever, ever let me down. I should be dead. Suffice it to say, I was a wild boy."¹ He was also Hollywood's immen-

sely popular leading man whose films were not exactly family fare.

However, as the years wore on, his productions became more serious, idealistic, compelling and cleaner. I remember thinking that if only he would channel his talents and passion toward God we would have something spectacular.

One blessed day, all of the fame, the glitz and the popularity felt as so much straw. Again, to *The Reader's Digest* he says, "I began to ask all of those Hamlet questions: What's on the other side? Why am I here? . . . I was spiritually bankrupt, and when that happens it's like a spiritual cancer afflicts you. It starts to eat its way through and if you don't do something, it's going to take you."²

Being the actor/producer he is, he conceived the idea of a movie about the Man at the center of his transformation, Our Lord Jesus Christ. After twelve years of research and consultations with thousands of learned and biblical scholars, the result was *The Passion of the Christ*.

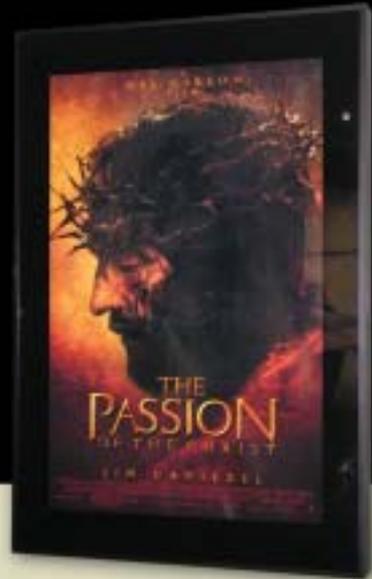
After leaving the theater, I was deeply moved. The movie left strong impressions on my soul. I now had insights into aspects of the Passion that I had wished to understand for years.

All in all, my strongest impression was love. The film achieves the portrayal of a man who was much bigger than just man.

This was a Man with a capacity of forgiveness and love so much beyond our own limited and deformed idea of love. Then there was Mary, and for the first time I understood how she was able to withstand and see her Son's ordeal from the foot of that cross. She loved us as He did.

Reportedly, a deep feeling of contrition pervaded innumerable viewers. A Dallas TV anchorwoman said she

● CODY BANKS 2
● THE PASSION
● SECRET WINDOW
● TAKING LIVES
● LADYKILLERS



"found herself apologizing throughout the entire movie." A fourteen-year-old boy told his father, having gone to confession after seeing the movie, "Dad, I just made the best confession of my life!" And now, a Texan man turned himself in for the murder of his pregnant girlfriend after watching the movie!

Others commented, "Yes, this movie was brutal but so was the death of Our Lord and so are our sins. . . ." "No, it is not anti-Semitic. But yes, it is entirely shattering. There are no 'winners.' No one comes off looking 'good' except Jesus. . . . The Jews, the Romans, Jesus's friends—they all fall. Everyone, except the Principal Figure. . . ."

"And I, if I be lifted up from the earth, will draw all things to myself" (John 12:32). Once again, this divine prophecy proves true. Despite Satan having sifted us "like wheat," despite the organized seduction, the onslaught of evil on our families and our children from all angles, it was proven that when the Lamb of God, the Prince of Peace, the Lion of Juda steps into history, He draws all men to Himself, that is, all those who still have their hearts open to Him.

Nothing, not Hollywood, media, lights, technology, cinematographic wonders, glitz, or worldly enticements can prove to be a match for His divine charm. He leaves it all in the dust.

The scandal of the Cross continues. May God grant us to correspond fully to this Grace given to the world at this hour. ■

Notes:

1. <http://www.readersdigest.co.uk/magazine/melg.htm>
2. Id.