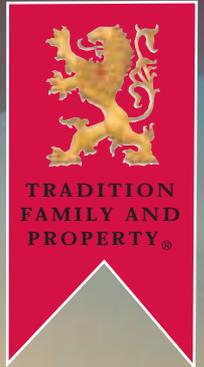


July/August 2004

# CRUSADE

MAGAZINE



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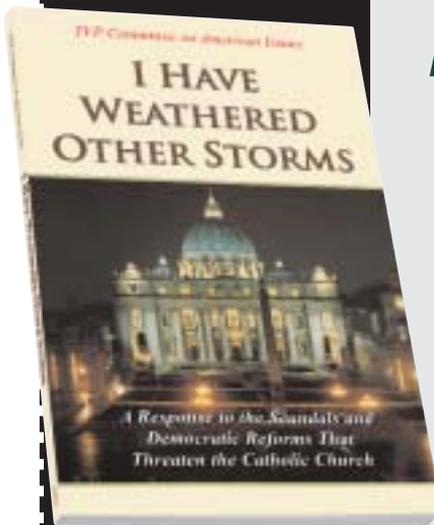
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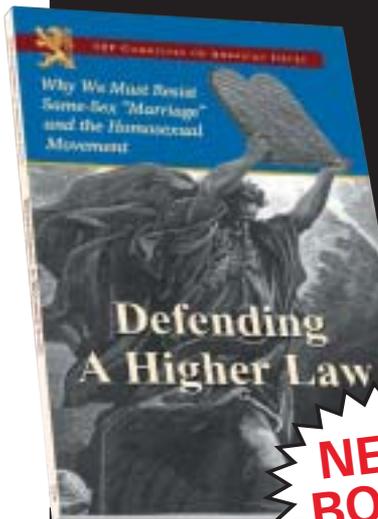
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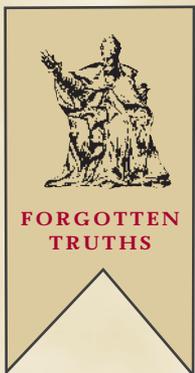
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## Where Everything Begins

BY ARCHBISHOP FULTON SHEEN

An educator was once asked by a mother of a child of five, at what age she should begin educating her child. His answer was that “it is already five years too late.” This may be an exaggeration, but the best informed opinions are that the two ages most important in the education of the young are the ages between three and four for psychological development, and the beginning of the “teens” for ethical development.

The age of three or four is important because at this age self-consciousness begins; the child makes a clear distinction between itself and its

environment, between its actions and the reaction it receives from the outside world. It is also the age when the child sees itself, looks at itself as in a mirror, reflects, and comes to some conclusion as to whether the world is easy or hard.

Many parents today are encouraging their children to believe that they are the “smartest kids in the schools,” that nothing they do is wrong, that if they had the opportunity to be on television like some of those other “lucky kids,” they would be a thousand times better. The result is that when they grow up they are full of false fantasies about their presumed superiority. ■

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*A man should never be ashamed to own that he has been in the wrong, which is but saying that he is wiser today than he was yesterday.* —Alexander Pope

## CRUSADE

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

### The American TFP

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



QUESTIONS  
&  
ANSWERS

# Devotion to Our Lady and the Dignity of the Mother of God

BY LUIZ S. SOLIMEO

**Question:** *A Protestant colleague of mine repeatedly insists that we cannot venerate Our Lady. He says that the Bible gives no reasons for this veneration, that even the Gospels show Our Lord treating her coldly, rebuking her in the wedding of Cana, correcting people who praised her, saying that it is more important to do God's Will than to be Mother of God, and so on. I confess that sometimes I feel embarrassed and confused. How does one answer these questions and explain our devotion to Mary?*

## I. A psychological difficulty

God made us intelligent creatures, able to discern the moral and psychological laws that normally guide human behavior and the relationship among human beings. We will misunderstand what we read if we do not keep this in mind while reading the Scriptures.

In fact, if the laws of human behavior were not applied to the biblical characters, this would imply that God created two different species of human beings, with nothing in common, which makes the reading of biblical stories useless.

This observation is especially important to understand the exact meaning of the biblical relationship between Jesus Christ and Mary Most Holy, for it is from this relationship that the role of the Mother of God in our Salvation clearly crystallizes.

## II. The affective mother-son relationship applied to Jesus and Mary

Thus, we need to consider the mutual affection that normally unites mother and child—the bonds of love and tenderness that frequently persist through life and even after death, in an affective memory.

A son who does not have a filial reverence to his mother is considered ungrateful and a mother who does not love her son is seen as an aberration.

If this is the general rule of the rapport between sons and mothers, why should the relationship between the Word Incarnate and His mother be any different? Why should not Christ be a good and affectionate Son?

Protestants do not perceive the necessity for Mary to be the Mother of God because they don't see the sublimity of the divine motherhood.<sup>1</sup> For them, the divine maternity would not establish any special relationship between her and the Savior.

## III. A mechanical conception of Mary's maternity; abstraction of God's glory

This mechanical conception of motherhood makes abstract the moral intensity and affective bonds it raises in human beings. Furthermore, this conception of the divine motherhood makes abstract God's glory, wisdom and mercy.

It would be against the glory of the Most Holy Trinity that the Mother of the Word Incarnate wouldn't be the most perfect of the pure creatures, and it would be against God's wisdom and mercy that the Savior's mother did not receive the most transcendental gifts of nature and grace.

For example, imagine a very powerful and very holy king who wants to choose a wife to be the mother of his heir. He has

all the means to choose the most perfect woman of his kingdom; he has all his treasures to offer to her, all the dignities to confer on her, all his love to share with her. If he is truly holy and powerful, if he really wants to praise his wife and to exalt the future mother of his heir, can we suppose that he will not act accordingly? And, if the son could choose his own mother, would he not choose the most perfect mother?

## IV. The Gospels show the Holy Trinity's love for Mary Most Holy

These considerations are confirmed by reading the Gospels carefully.

God's love for the Holy Virgin is specially manifested by Archangel Gabriel's visit to Mary. As a rational creature and in order to cooperate in the most sublime mystery, God wanted the Holy Virgin's full and free consent.

As we read in the Gospel according to Luke, "[T]he angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David: and the virgin's name was Mary."<sup>2</sup>

And the Angel begins his embassy full of reverence: "Hail,<sup>3</sup> full of grace, the Lord is with thee: blessed art thou among women."<sup>4</sup>

The angel's salutation presents to the Holy Virgin the reason why she will be

asked to be the Mother of God: because she is loved by God in such a way that He filled her with his grace and made her exalted among women.<sup>5</sup>

In her humility, the Virgin was troubled by such extraordinary words, and Saint Gabriel soothes her anxiety: "Fear not, Mary, for thou hast found grace with God."<sup>6</sup>

Again, the celestial messenger demonstrates God's predilection toward Mary by His grace.

After giving the reason why she was chosen, the Angel communicates God's wish: "Behold thou shalt conceive in thy womb and shalt bring forth a Son: and thou shalt call His name Jesus."<sup>7</sup>

The angel is then more specific about the nature of this child: "He shall be great and shall be called the Son of the Most High. And the Lord God shall give unto Him the throne of David His father: and He shall reign in the house of Jacob for ever. And of His kingdom there shall be no end."<sup>8</sup>

Upon hearing this, Mary is perplexed because of her intentions to remain a virgin. Saint Gabriel explains to her the mystery of the Incarnation: "The Holy Ghost shall come upon thee and the power of the Most High shall overshadow thee. And therefore also the Holy One which shall be born of thee shall be called the Son of God."<sup>9</sup>

Faced with this, the Holy Virgin humbly submits to the divine will and accepts: "Behold the handmaid of the Lord: be it done to me according to thy word."<sup>10</sup>

With this predilection and special graces bestowed upon her as the Mother of God, we can finally understand the intensity and quality of the graces conferred upon her.

## V. Some Scriptural difficulties

There are some passages of the Gospels that, if read without the psychological and moral context of human normal relationships, would indicate a strained,

contemptible and disharmonious relationship between Our Lord and Our Lady, which is simply impossible given the relationship between the best of Sons and the best of the Mothers.

### 1. Infant Jesus was missing for three days

When, after three days, Our Lady and Saint Joseph encountered the Infant Jesus in the Temple, she asked tenderly why He had proceeded in such manner and made them sorrow. The answer

and the concern of His parents, in that moment of suffering, be harsh with them?

In human conversation, the inflection of the voice, the facial expression, and the words used give the real intention of what is said. The same word pronounced in anger has a different connotation when said tenderly.

The Evangelist observes in continuation that the Holy Child used a respectful and affectionate tone: "And He went down with them and came to Nazareth and *was subject to them. And His mother kept all these words in her heart.*"<sup>12</sup>

### 2. Cana's wedding feast

The lack of wine in the wedding feast would bring shame to the newlyweds; the Holy Virgin, moved by compassion, presented the problem to her Son with an implicit supplication that He perform a miracle. In His answer, Jesus seems annoyed and to rebuke her: "Woman, what is that to Me and to thee? My hour is not yet come."<sup>13</sup> He seems to refuse His Mother's petition for a miracle. However, Our Lady, with total confidence, says to the waiter, "Whatsoever He shall say to you, do ye."<sup>14</sup> The jars were filled with water, which turned into wine by her Divine Son.

For what reason would Our Lord rebuke His mother because of her charitable preoccupation with the newlyweds, and would He so within the festive ambiance of a matrimonial feast? The noted exegete Father M.J. Lagrange, O.P., comments upon this point:

"It was a request [of Mary] of extreme gentleness, and could hardly be called a suggestion, much less the expression of a wish. Hence there seemed nothing to call for a direct refusal in case Jesus did not agree. Nevertheless He does refuse to accede to this touching suggestion, and replies: 'Woman, what is that to thee and to Me? My hour is not yet come.' Which of us would address his mother as 'Woman!?' But the word in Hebrew usage, and even when translated into



The Annunciation, by Dias Tavares

*The words of the Archangel Gabriel to Mary Most Holy at the Annunciation contain all the elements for the devotion to Our Lady and the preeminent place she holds in Catholic piety.*

seems unkind and reproachful: "How is it that you sought Me? Did you not know that I must be about My father's business?"<sup>11</sup>

Consider for a moment: Could a child, who was also God and seeing the sorrow

*Thou art the one who such nobility,  
to human nature gave, that its Creator,  
did not disdain to make himself its creature.*

Greek, is expressive of honor: far from having the air of unbecoming familiarity, it has rather the character of solemnity.”<sup>15</sup>

In the most solemn moment of His life, on the Cross, Our Lord used the same expression to speak to His mother, “Woman, behold thy son” and, after the Resurrection, to Saint Mary Magdalene, “Woman, why weepest thou?”<sup>16</sup>

Our Lord’s refusal and the actions thereafter, instead of showing the lack of affection of Jesus for His mother, is a proclamation of this affectionate love because He anticipated the hour of making His miracles in order to please her. It is the best proof of the power of intercession of Our Lady upon her Divine Son.

### **3. Pretense importunity of the Holy Virgin and of the “brethren” of Jesus; more important to hear the word of God than be his mother.**

According to Saint Matthew and Saint Mark, when people came to inform Our Lord that His mother and His brethren were there seeking to speak to Him, He answered, “Who is My mother, and who are My brethren? And stretching forth His hand towards His disciples, He said: Behold My mother and My brethren.”<sup>17</sup>

And when a woman exclaimed, “Blessed is the womb that bore Thee and the paps that gave Thee suck,” the Savior answered, “Yea rather, blessed are they who hear the word of God and keep it.”<sup>18</sup>

In both passages Our Lord highlights to the Jews, who tended to interpret His mission in an earthly manner, the superiority of the spiritual kinship over consanguinity. In no way is He denying His love for His mother, and gives the multi-

tude a lesson of the necessity of personal detachment, even from family, to put God’s glory above all things.

This is the Savior’s constant message, and to make this clear, He uses strong words:

“If any man come to Me, and hate not his father and mother and wife and children and brethren and sisters, yea and his own life also, he cannot be My disciple.”<sup>19</sup>

“And another of His disciples said to Him: Lord, suffer me first to go and bury my father. But Jesus said to him: Follow Me, and let the dead bury their dead.”<sup>20</sup>

“Amen, I say to you, there is no man that hath left house or parents or brethren or wife or children, for the kingdom of God’s sake, who shall not receive much more in this present time, and in the world to come life everlasting.”<sup>21</sup>

The usage of “brethren” follows an Oriental custom designating not only consanguineous brothers but also cousins, other relatives and even members of a same tribe. In the Bible, this custom prevails. For example, in Genesis 4:2 the word designates a brother, in this case Abel, from the same mother; in Genesis 13:8 it applies to members of the same family (Abram and Lot); in 2 Kings 19:12, this word refers to members of the same tribe; and, not lastly, in Deuteronomy 1:16, it refers to members of a same tribe in opposition to strangers.

Furthermore, none of Jesus’ “brethren,” the Evangelists James, Joseph, Jude and Simon, are presented as sons of Mary Most Holy. James and

Joseph are sons of Mary, wife of Cleophas.<sup>22</sup> Saint James refers to himself as the “servant of God and of Our Lord Jesus

Christ”<sup>23</sup> and Saint Jude as the “servant of Jesus Christ and brother of James.”<sup>24</sup>

### **VI. The devotion to Our Lady is according to the psychological laws of human nature and is according to what we know by the Gospels**

The words of the Archangel Gabriel to Mary Most Holy at the Annunciation contain all the elements for the devotion to Our Lady and the preeminent place she holds in Catholic piety:

- The dignity of Mother of God is above all possible dignity for a created being;
- God chose Mary for this dignity;
- He prepared her with most special graces;
- It is the reason she is blessed among women; and
- By her free acceptance to be the mother of the Savior, she associated herself to the work of our salvation.

This role of Mary Most Holy in our Redemption is highlighted by Our Lord on the Cross when he gave all men as her children in the person of Saint John.<sup>25</sup>

Dante Alighieri summarizes the mystery of the Divine Motherhood in a theologically precise stanza: “Thou Virgin Mother, daughter of thy Son,/Humble and high beyond all other creature,/The limit fixed of the eternal counsel,/Thou art the one who such nobility/To human nature gave, that its Creator/Did not disdain to make himself its creature.”<sup>26</sup> ■

#### **Notes:**

1. Of course the Holy Virgin is not the mother of the *divinity* of Jesus, as our parents do not engender our souls, which is communicated directly by God; the Second Person of the Most Holy Trinity become a man in the Virgin’s womb by the action of the Holy Ghost.

2. Luke 1:26. Citations are from the ScripTours Online *Douay-Rheims Bible* (<http://www.scriptours.com>) (last accessed May 25, 2004).

3. In the original Greek, “Rejoice (*Chaire*), full of grace . . .”

4. Luke 1:28.

5. “Full of grace” translates [the original Greek used by St. Luke] *khecharitomenē*, the perfect passive participle of *charitoo*. It denotes one who has been and still is the object of divine benevolence, one who has been favored and continues to be favored by God, one who has been granted supernatural grace and remains in this state.” Michael J. Gruenthaner, S.J., *Mary in the New Testament, in Mariology* by Juniper B. Carol, O.F.M. (Milwaukee: The Bruce Publishing Co., 1955), 1:85.

6. Luke 1:30.

7. Luke 1:31.

8. Luke 1:32–33.

9. Luke 1:35.

10. Luke 1:38.

11. Luke 2:49.

12. Luke 2:51 (emphasis added).

13. John 2:4.

14. John 2:5.

15. M.J. Lagrange, O.P., *The Gospel of Jesus Christ* (Westminster, Md.: The Newman Bookshop, 1938), 1:92.

16. John 19:26; 20:13 & 20:15.

17. Matt. 12:46–49 and Mark 3:33–38.

18. Luke 11:27–28.

19. Luke 14:26.

20. Matt. 8:21–22.

21. Luke 18:29–30.

22. Matt. 27:56, Mark 15:40; John 19:25.

23. James 1:1.

24. Jude 1:1.

25. John 19:26–27.

26. Dante Alighieri, “Paradiso,” canto XXXIII, in *The Divine Comedy*.



# A Great Moral Battle Brews in America

BY JOHN HORVAT II

Among the many surprises that will mark 2004 is the fact that a gripping film about Our Lord, “The Passion of the Christ,” dominated the movie screens and humbled Hollywood producers by breaking box-office records.

Perhaps even surprising, however, is the current debate over who may or may not receive the Body of Christ in Holy Communion.

Indeed, no one could have predicted that Catholic politicians would feel the heat for their rejection of Church teaching while receiving the Eucharist.

Something has changed on the political and spiritual landscape where religious and moral issues like abortion, homosexuality and rampant promiscuity are shaping the debate.

As part of the reaction, over twenty

bishops have now issued statements saying that politicians who claim to be Catholic must explain the ever-widening chasm between their personal lives and public policy. As Archbishop Charles Chaput of Denver, Colo., puts it, “to receive Communion, we must be in communion” with Church teaching.<sup>1</sup>

The issue is taking on such an importance that wayward Catholics and even non-Catholics are opining on the matter. Many are now criticizing the Church claiming that denying Catholic politicians Communion is divisive, imprudent or politicizing.

## Profaning Christ

Such claims display ignorance about the



Church and the real presence of Christ in the Eucharist.

Indeed, the media seemed to have turned the privilege of receiving Holy Communion into a “human right” that cannot be denied to those who “feel” they are in good faith. The media has unilaterally reduced the Sacrament into a mere symbol of Church community.

Nothing could be more contrary to the truth. The Church teaches that the Holy Eucharist is the actual Body, Blood, Soul and Divinity of Jesus Christ. It is only proper that the requirements for receiving Our Lord be upheld since anyone who receives unworthily is, in the words of Saint Paul, “guilty of profaning the body and of the blood of the Lord.”<sup>2</sup>



A great moral battle is brewing. On one side prayerful and dynamic protesters defend morality; on the other, pro-abortionists demand the right of free choice. “The March for Women’s Lives,” Washington, D.C., April 25, 2004.



The concern and duty of a good shepherd is to attend to the business of the salvation of souls, which includes politicians and voters. (Detail of “The Last Judgment” by Fra. Angelico, Museum of Saint Mark, Florence, Italy).

### Being in communion

Thus, these requirements are very clear. Catholics must be in a state of grace and display proper reverence and love for the Eucharist. Those who voluntarily deny the Church’s teachings on grave moral matters objectively break their links with the Church, create their own law, sin gravely, and no longer have the necessary conditions to receive the Eucharist.

Those who receive Communion in a state of public rebellion against the Church’s doctrines objectively commit a sacrilege. It also scandalizes the faithful when this is done publicly.

Finally, those who publicly defend attitudes contrary to Church doctrine and morals, yet receive Communion, give the erroneous impression to the faithful that these attitudes are in accordance with Church teachings.

### Politicizing the Eucharist

Thus, the praiseworthy attitude taken by the bishops is a pastoral duty that is entirely in accordance with Church tradition.

Those who would criticize the current condemnations as divisive or as a politicization of the Eucharist do not understand the bishops’ role or the nature of the truths taught by the Catholic Church.

The object of the moral and doctrinal truths in question is not to unite, divide or politicize but to guide the faithful. Those who want to conform are united in these truths and make these the

norms of their lives. The determining factor is not the number of the faithful but the unwavering fidelity to Church teaching.

Thus, the bishops have a pastoral obligation to clarify the consciences of Catholics as to the proper conditions when Holy Communion may be received.

Anyone who insists upon receiving Communion while violating these conditions is in fact being divisive. By this erroneous public persistence, that person is the one, and not Church officials, who is politicizing the Eucharist.

“If we claim to believe in Jesus Christ and the Catholic faith,” continues Arch-

measures that go far beyond previous court decisions. Following in the footsteps of *Roe v. Wade*, the courts are not just pushing limits back but eliminating them, and standards are not just being revised but defined downward altogether. For example, when the Supreme Court’s *Lawrence v. Texas* decision gave constitutional protection to sodomy, it also laid the groundwork for the overthrow of all morality in law; when the Massachusetts’ Supreme Judicial Court mandated same-sex “marriage,” it not only harmed but it redefined and distorted the sacred institution of marriage itself; and by issuing false marriage

*“While we may never impose the Gospel message or force someone to believe in Jesus Christ, we must always propose the truth. We cannot move into negotiation, ever, with evil.”*

—Bishop Samuel Aquila

bishop Chaput in his weekly column, “then we need to act like it—without caveats, all the way, all the time, with all our heart, including our lives in the public square.”<sup>3</sup>

### Breaking the limits

The controversy over politicians and Communion comes at a time when the Culture War that divides America is reaching a new intensity.

Court decisions, circumventing any popular participation, are mandating

licenses to same-sex couples in San Francisco, city officials not only broke the law but manifested their blatant disregard for the rule of law.

Even vague references to God are no longer sacred. All acknowledgement of a Creator in public life is threatened or removed, and God’s Law, the Ten Commandments, must be wheeled away ignominiously from public places.

It is becoming increasingly clear that this is no longer just a matter of public policy or civil rights, it is a religious

struggle since it targets the very core and practice of Christian morality.

### Asking for consistency

The growing realization that public policy is reshaping America, morality and even religion may well be one reason why so many are asking for consistency among their lawmakers and leaders.

A growing number of American bishops have responded by issuing statements calling for Catholic politicians to refrain from Holy Communion because of their public positions. Others, such as the newly appointed Bishop Robert McManus of Worcester, Mass., have clarified the Church's unequivocal stand on homosexuality. "Catholics, especially public officials, who willingly and with approval facilitate the legal sanctioning of same-sex unions are involving themselves in cooperation with evil," writes Bishop McManus. "Such cooperation is not free from serious moral and spiritual harm."<sup>4</sup>

Bishop Fabian Bruskewitz of Lincoln, Neb., Archbishop Raymond Burke of St. Louis, Mo., and Archbishop John J. Myers of Newark, N.J., have gone publicly on record saying they will deny Communion to such politicians who approach the altar rail.

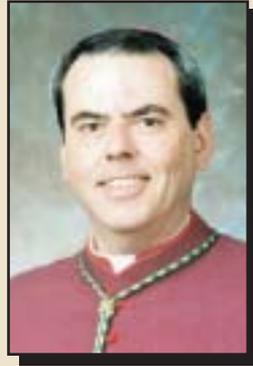
Bishop Thomas G. Wenski of Orlando, Fla., refuses to politicize the debate. "It is totally within our competence to say that one cannot be complicit in the injustice of denying the right to life of an unborn child or an invalid elder and still consider oneself a good Catholic. It is totally within our competence to urge our Catholic people to participate in the political life of our nation with coherence and honesty."<sup>5</sup>

Bishop Samuel Aquila of Fargo, N.D., was no less emphatic in his April 25, 2004 homily at the Cathedral of Saint Mary. "While we may never impose the Gospel message or force someone to believe in Jesus Christ, we must always propose the truth. We cannot move into negotiation, ever, with evil."<sup>6</sup>

### A matter of conscience

Bishop Michael J. Sheridan of Colorado Springs, Colo., has taken the matter a step further in a recently issued pastoral letter.<sup>7</sup>

Bishop Sheridan demolishes the argument that many politicians and voters use to justify their anti-Catholic political



# A Word from the Bishop

Excerpts from: "A Pastoral Letter to the Catholic Faithful of the Diocese of Colorado Springs on the Duties of Catholic Politicians and Voters,"

by Bishop Michael J. Sheridan

(Published with permission)

## On same-sex "marriage"

In recent months another issue has reached the level of our legislatures. It is so-called "same-sex marriage." Those who now promote this deviancy often present it as a human right denied homosexual persons and thus illegally discriminating against them. But, in fact, no one has a right to that which flies in the face of God's own design. Marriage is not an invention of individuals or even of societies. Rather it is an element of God's creation. It is God who created us male and female. It is God who joined man and woman so that they could be fruitful and multiply and fill the earth. Every civilization known to mankind has understood marriage as the union of a man and a woman for the procreation and rearing of children. And yet now, in 21<sup>st</sup> century America, there are those who would want us to believe that all people of all times have been mistaken about the true nature and purpose of marriage. No one can simply redefine marriage to suit a political or social agenda.

Once again, we must be clear about this matter. The future of our world depends upon the strength of the family, the basic unit of society. The future of the family depends on the state of marriage. The family—father, mother and children—reflects the nature of God Himself, who is a communion

of selfless and self-giving love. For this reason marriage and family life cannot be whatever we want them to be. They are only and always as God has created them. As in the matter of abortion, any Catholic politician who would promote so-called "same-sex marriage" and any Catholic who would vote for that political candidate place themselves outside the full communion of the Church and may not receive Holy Communion until they have recanted their positions and been reconciled by the Sacrament of Penance.

The Church never directs citizens to vote for any specific candidate. The Church does, however, have the right and the obligation to teach clearly and fully the objective truth about the dignity and rights of the human person. These teachings, in turn, must inform the consciences of voters. "By its intervention in this area, the Church's Magisterium does not wish to exercise political power or eliminate the freedom of opinion of Catholics regarding contingent questions. Instead, it intends—as is its proper function—to instruct and illuminate the consciences of the faithful, particularly those involved in political life, so that their actions may always serve the integral promotion of the human person and the common good."<sup>1</sup>

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#### Note:

1. Congregation for the Doctrine of the Faith, "Doctrinal Notes on Some Questions Regarding the Participation of Catholics in Political Life" 6.

behavior. He states that they must vote their conscience,

All people have a grave obligation to form their consciences by adhering to the truth, precisely as that truth is found in the natural law and in the revelation of God. As Catholics we have the further obligation to give assent to the doctrinal and moral teachings of the Church because "to the Church belongs the right always and everywhere to announce moral principles, *including those pertaining to the social order . . .*"<sup>8</sup>

Bishop Sheridan's letter will undoubtedly prove logical, refreshing and helpful to the faithful.

### Further steps to take

However, decisive leadership is urgently needed. For this reason, the American TFP initiated a petition drive last August asking all the American bishops to take this decisive leadership role regarding the homosexual issue.

With the same-sex "marriage" issue now threatening to spread throughout the nation, that plea is timelier than ever. Unfortunately, too many political and church leaders are leery to confront it directly.

### Transcending politics

While political action is extremely important, there is also a dimension that transcends politics.

For any public initiative to take root in society, it needs the regenerating soil of a moral culture. It calls for a transformation in the lives of so many Americans.

Any effective rejection of same-sex "marriage" must also encompass the rampant promiscuity, indecent fashions and immoral lifestyles that undermine



Jacinta Marto to whom Our Lady of Fatima appeared.

## From some private visions of Jacinta Marto

"The sins that lead more souls to hell are the sins of the flesh."

"Fashions that will greatly offend Our Lord will appear. People who serve God should not follow fashions. The Church has no fashions. Our Lord is always the same."

"The sins of the world are very great."

this nation's ability to react.

It is a call to go beyond the regime of practical atheism in which so many live. By living as if God and his Blessed Mother do not exist, so many deprive themselves of the spiritual means that are so necessary for victory.

These are the very issues raised by the Fatima Message. Our Lady issued her call for prayer, penance and amendment of life. This call must be taken not as a replacement for effective political or social action but as the only perfect complement to it.

Indeed, many of those who have been mugged by the cruel reality of this new offensive against Christian morality are already making the connections and working toward this transformation.

### A need for a crusade

A great moral battle is brewing and what is needed is decisive action, ardent prayers and steadfast hearts. This calls for a true spiritual crusade.

Using the same-sex "marriage" issue as a catalyst, Americans must work untiringly to create the moral climate

where homosexuality is rejected. They must pressure their leaders to act urgently and decisively.

Ballot initiatives are already underway in many states that would add constitutional protection for marriage on a state level. Many organizations are rallying throughout the country to show politicians just how strong traditional marriage support is.

Above all, Catholics need to get involved now. Catholics are the largest bloc of the American population with a consistent body of doctrine on this issue that, even if only a minority is mobilized, have the best possibility to resist same-sex "marriage."

Those who uphold traditional marriage must not be intimidated! Pro-family Americans must voice their rejection loudly and firmly, legally and peacefully, in defense of Christian morals.

Above all, they must take the Fatima Message to heart. Decisive action, together with prayer, penance and amendment of life, make up the formula for the triumph of the Immaculate Heart of Mary. ■

#### Notes:

1. Archbishop Charles Chaput, "It's a matter of honesty: to receive Communion, we need to be in communion," *Denver Catholic Register*, May 26, 2004 (<http://www.archden.org/dcr/news.php?e=81&s=2&a=1976>) (last accessed May 28, 2004).

2. 1 Cor. 11:27.

3. *Ibid.* n.1

4. Bishop Robert McManus, "Pastoral Note of Clarification," *The Catholic Free Press*, May 21, 2004 (<http://www.catholicfreepress.org/05.21.04/Clarification.html>) (last accessed May 28, 2004).

5. Bishop Thomas G. Wenski, "Politicians and Communion," at [http://www.orlandodiocese.org/our\\_diocese/wenski/columns/politics.htm](http://www.orlandodiocese.org/our_diocese/wenski/columns/politics.htm)

(last accessed May 28, 2004).

6. Bishop Samuel Aquila, <http://www.fargodiocese.org/Bishop/Homilies/homily4-24-04.pdf> (last accessed May 28, 2004).

7. See Bishop Michael J. Sheridan, A Pastoral Letter to the Catholic Faithful of the Diocese of Colorado Springs on the Duties of Catholic Politicians and Voters

(<http://www.diocesecs.org/bishopsoffice/pastoralLetter1.htm>) (last accessed May 24, 2004) or (<http://www.diocesecs.org/bishopsoffice/PastoralLetterMay2004.pdf>) (last accessed May 24, 2004).

8. *Ibid.* (emphasis added) (quoting *Catechism of the Catholic Church* 2032 and Code of Canon Law 747.2).



COMMENTARY

# Tillman's Tower

BY NORMAN FULKERSON

In the center of West Point's historic campus in upstate New York stands a statue of Gen. Douglas MacArthur. Below him is a plaque bearing the words of wisdom he once spoke. "On the fields of friendly strife are sewn the seeds that on other days and other fields will bear the fruits of victory."

No one understood these words better than Pat Tillman, a former professional football player. He died April 22, on another field, when his 2nd Battalion 75th Regiment unit was ambushed in their efforts to chase down Osama bin Laden during Operation Mountain Storm in Southeast Afghanistan.

Of all the details I read about this extraordinary man's life, one anecdote seemed to stand out and define him. Mark Brand, a friend of Tillman and assistant athletic director at Arizona State University, related how Tillman would often sneak into the University's football stadium after hours and climb to the top of a 200-foot light tower. "He would sit in the basket and study, ponder and think," he said. "I can't tell you how dangerous that was."

The fact that it was risky obviously did not matter to Pat Tillman. In his search for a higher ideal he wanted to escape everything, even the football field that dwarfed below him. Pat Tillman was a very good football player. However, he was studying something much higher than playbooks in his tower atop Sun Devil stadium. He was studying life.

He received a marketing degree in three and one-half years instead of the usual five years. He graduated *summa*



AP/Wide World Photo

Cpl. Pat Tillman, former NFL football player, died in combat in Afghanistan fighting for his country.

*No, Pat Tillman was a man in search of a dream. He wanted something higher than himself and would not allow anything to get in his way.*

*cum laude* with an impressive 3.84 grade point average. According to fellow student Ed Odeven, "When he wasn't studying the finer points of, say, advertising campaigns, he was reading lengthy philosophy books, sometimes a few at a time."<sup>1</sup>

With so many athletes appearing in courtrooms these days, it is unbelievably refreshing to see someone of Tillman's caliber uphold higher principles. It is so rare to see higher values like honor, loyalty and unselfishness in mortals of the 21st century.

## What motivated this man?

It was not football or money. He gave them both up to join the U.S. Army, taking a pay cut of close to \$3.5 million to do so. It was not the cheering fans. Tim Layden, a senior writer for *Sports Illustrated*, wrote, "Pat was the kind of guy who would rather have played football in a parking lot than in a stadium with 100,000 people watching."<sup>2</sup>

No, Pat Tillman was a man in search of a dream. He wanted something higher than himself and would not allow anything to get in his way. ASU Coach Bruce

Snyder found this out the hard way when he suggested redshirting Tillman because he was not big enough, tall enough or fast enough to make the team as a freshman. According to Mark Brand, Pat looked the veteran coach in the eye and said, "You can redshirt me or you can play me. It's your choice, but I am not going to be around after four years, I have a life to live."

## Something not seen since the 1940s

For too long now, people have had to put up with whimpering "underpaid" athletes. Many are starting to realize that in a war-torn world where terrorism is the

constant threat, there might be something of greater value than million-dollar salaries.

Pat Tillman comes along and does something unheard of since the 1940s when athletes and actors alike joined the military in large numbers. Baseball great Ted Williams simply requested a deferment and public opinion castigated him for it. That is because the public expected it from them in the 1940s, but not today.

When visiting the ASU Web page, I saw a picture of a little boy standing in front of a memorial dedicated to Tillman. He was alone and gazing up in admiration at his hero. In a world where role models are very far and few between, Tillman stands alone. He is someone a father could point out to his son and say, "That is Pat Tillman, the NFL great who turned his back on fame and fortune to serve his country in time of need."

### **Turns down millions out of loyalty**

He could then tell all the facts that leave one almost speechless. He was drafted by the Arizona Cardinals in the seventh round, which is almost at the rock bottom of the draft selection, but through sheer determination made a name for himself. Subsequently he was offered a \$9 million contract with the newly crowned Super Bowl champions, the Saint Louis Rams. Tillman's agent Frank Bauer was stunned when Tillman turned it down. "He said he wanted to remain loyal to the

people who were loyal to him," Bauer said.<sup>3</sup>

That loyalty manifested itself again the day after the September 11 attacks. While the nation wept over the dead, Tillman reflected on family members who had served their country and expressed his need to follow their example. "My great grandfather was at Pearl Harbor, and a lot of my family has . . . gone and fought in wars, and I really haven't done a . . . thing as far as laying myself on the line like that."<sup>4</sup>

He went on to make his family and country proud by following his words with action. However, he did not just don a uniform and carry a longarm and pistol, he went all out by joining the elite Rangers where a good percentage of those who try out fail. This did not surprise those who knew him. Before the 2000 NFL season, Tillman ran a marathon "just to see what it would be like." Evidently he liked it. The next year he ran a 70-mile triathlon as a warmup for the 2001 season.

### **A sacrifice worthy of recognition**

Though most Americans are edified by the selflessness of Pat Tillman, others are strangely uncomfortable having the spotlight on one individual. The great sin of today is not being different but to be more.

Tillman admirably made the decision to join the U.S. Army, and did so discreetly, refusing interviews and media cover-

age out of a desire to be anonymous like everyone else.

"He viewed his decision," said Arizona Sen. John McCain, "as no more patriotic than that of his less fortunate, less renowned countrymen."

*The New York Times* writer Harvey Araton counsels his readers to "respect" Tillman's wishes for anonymity since "nothing could more trivialize the mounting deaths of those less fortunate and less renowned . . . than the tossing around of clichés like footballs on the virtues of one man's heroism and sacrifice."<sup>5</sup>

Such a commentary misses the point entirely. In the name of justice, tribute must be paid to honor the life and the death of someone that was not like all the rest and therefore deserved to be singled out and recognized.

### **Thank God for Pat Tillman**

Bearing in mind the unselfish sacrifice he made for his country, many young people today and in the future who thirst for role models have found one in Pat Tillman.

Gen. George S. Patton once said that "it is foolish and wrong to mourn the men who died. Rather we should thank God that such men lived."

And were I as courageous as him, I would climb to the top of "Tillman's Tower" high above Sun Devil Stadium and repeat the words of Patton for all to hear.

Thank God such men as Pat Tillman lived. ■

## Prayer for Courage

**D**ear God give me courage for, perhaps, I lack it more than anything else. I need courage before men against their threats and their seductions. I need courage to bear unkindness, mockery, contradiction; I need courage to fight against the devil, against terrors, troubles, temptations, attractions, darkness and false lights; against tears, depression and, above all, fear. I need Thy help, dear God. Strengthen me with Thy love and Thy grace. Console me with Thy blessed presence and grant me the courage to persevere until I am with Thee forever in heaven.

**Amen**

### **Notes:**

1. Ed Odeven, "Tillman Touched Many," *Arizona Daily Sun*, 24 April 2004.
2. "Ex-NFL Star Pat Tillman Dies in Afghanistan," *Fox News*, 23 April 2004.
3. Paola Boivin, "Tillman's Sacrifice Touches a Nation," *The Arizona Republic*, 24 April 2004 (<http://www.azcentral.com/php-bin/clicktrack/print.php?referer=http://www.azcentral.com/news/articles/0424tillman-appreciation.html>) (last accessed May 9, 2004).
4. "Ex-NFL Star Tillman Makes 'Ultimate Sacrifice'—Safety, Who Gave Up Big Salary to Join U.S. Army, Killed in Afghanistan" MSNBC International News Services, 26 April 2004 (<http://msnbc.msn.com/id/4815441>) (last accessed May 9, 2004).
5. Harvey Araton, "An Exception in an Age of Celebrity," *The New York Times*, 24 April 2004, sec. D, p. 1.



# America Needs Fati-

July ~ August 2004

PROGRESS REPORT

## The Sanctity of Marriage:

*The Brighter Side of the Debate over Homosexual "Marriage"*

BY MICHAEL WHITCRAFT

With the controversy over same-sex "marriage" roiling the nation, many God-fearing Americans lose sight of the beauty and holiness of this endangered sacrament.

With this in mind, the American Society for the Defense of Tradition, Family and Property (TFP) sponsored a lecture by Eternal Word Television Network's Father John Trigilio titled *The Sanctity of Marriage*, on May 23, 2004, in Wilkes-Barre, Penn. TFP members, supporters and friends came to hear Father Trigilio explain what marriage is and why it must be defended.



Father John Trigilio

and one woman" who agree to give themselves permanently to each other. That is why it is a living symbol of the relationship between Christ and his Church.

Father Trigilio described the extent of this covenant: "I always tell couples on the day of their wedding . . . when you say 'I do,' that is the last time that

pronoun should come across your lips. There is no more *I*. After you say 'I do,' from that moment until the day you die, it is *we* . . . that is how the two become one flesh."

### A sanctifying relationship

Furthermore, because Christ elevated marriage to the level of a sacrament, it is an institution that "sanctifies the husband and the wife."

Father Trigilio explained: "[The sacrament of marriage] became supernatural in the terms that it sanctifies the husband and the wife. You become holy through the sacrament of marriage. You become sacred to God."

Quoting from the encyclical *Casti Conubii* by Pope Pius XI, Father Trigilio described how marriage is a divinely instituted relationship.<sup>1</sup> Thus, the recent

*"[Marriage] is not a contract where we just sign on the dotted line...and then we divide the property even- Steven...That is not how a covenant works."*

### Marriage and Natural Law

Father Trigilio began his discourse explaining how marriage is founded upon natural law. "[To call anything other than the union of one man and one woman marriage] would be the same as if someone tried to tell you that two plus two was now going to equal five," Father Trigilio said. "In science and mathematics, we would not tolerate someone not telling the truth, but when it comes to theology and morality we tend to be a little bit *tolerant*."

### A permanent covenant

Furthermore, the Church teaches us that marriage is a "permanent, faithful and, God willing, fruitful covenant between one man



Father Trigilio talks eloquently on the *The Sanctity of Marriage* at the Genetti Best Western in Wilkes-Barre, Penn.



Church document, *Considerations Regarding Proposals to Give Legal Recognition to Unions Between Homosexual Persons*, decreed that the Church could not change marriage.<sup>2</sup>

**Time to take a stand**

With the Catholic teachings on marriage laid out in such terms, the necessity of defending the sacrament becomes crystal clear. After all, if marriage is a divinely instituted covenant, to defend it is to defend the rights of God. Thus everyone has the obligation to do defend this sacrament.

Father Trigilio pointed this out: "Our personal responsibility [to defend marriage] is that everyone does what he is capable of doing . . . How can the government represent us if we do not express what we want? The other group is very vocal . . . Where is the clamor of everyone saying, 'We want what God ordained as marriage?'"

Father Trigilio mentioned letter writing, e-mailing, phone calling and faxing as examples of the many methods open to people

defending marriage to express themselves to their elected representatives.

These methods, united with prayer, will gain God's favor and, through the intercession of Mary Most Holy, will defeat the homosexual movement and restore marriage to its proper place. ■



**JOINING FORCES TO DEFEND A HIGHER LAW:** In an effort to make more Americans aware of the deadly attack against our families and our country posed by the homosexual movement, members and volunteers of the American TFP and America Needs Fatima joined together to mail over 20,000 of the TFP's new book, *Defending a Higher Law*, to friends and supporters this past April. To help us get this vital book to thousands more and continue this campaign in defense of traditional marriage, call 1-866-661-0272 today and inquire how you can join the Friends of the Holy Family campaign.

**Notes:**

1. Pius XI, *Casti Connubii* (Dec. 31, 1930) ([http://www.vatican.va/holy\\_father/pius\\_xi/encyclicals/documents/hf\\_p-xi\\_enc\\_31121930\\_casti-connubii\\_en.html](http://www.vatican.va/holy_father/pius_xi/encyclicals/documents/hf_p-xi_enc_31121930_casti-connubii_en.html)) (last accessed May 27, 2004).

2. Joseph Ratzinger, *Considerations Regarding Proposals to Give Legal Recognition to Unions Between Homosexual Persons* (June 3, 2003) ([http://www.vatican.va/roman\\_curia/congregations/cfaith/documents/rc\\_con\\_cfaith\\_doc\\_20030731\\_homosexual-unions\\_en.html](http://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20030731_homosexual-unions_en.html)) (last accessed May 27, 2004).

# A Visit to Remember



All day people came from as far as New Jersey in pilgrimage to venerate the miraculous Pilgrim Virgin of Our Lady of Fatima, at the America Needs Fatima headquarters, Spring Grove, Penn.

It was as if all of nature cheered for the coming of the International Pilgrim Virgin statue of Our Lady of Fatima! It took place on April 17, a beautiful Saturday, and nearly three hundred ANF friends and supporters traveled from all over Maryland, New Jersey, Ohio and Pennsylvania to visit the miraculous world-renowned statue at the ANF headquarters in Spring Grove, Penn. At the top of every hour, an ANF volunteer would give a brief history of the statue, which was followed by leading the Sorrowful mysteries of the Rosary.

People of all walks of life found themselves captivated by her maternal gaze as their eyes met hers. In these moments of capture, a mother clutches a picture of her military son as she approaches the statue begging that she keep a mother's watch over her son; a father photographs his child in front of the Blessed

Mother in remembrance of such a special visit; and a child, too small to kneel before the railing, stands mesmerized as yet another child points with a questioning finger as a parent explains. All present felt as if Our Lady was saying, "I will take care of each of you, my faithful children."

You would hear people whispering, "she is so beautiful!" and another answered, "Of course she is. She is Our Mother!" Indeed, she is Our Mother. Let us then have trust in her and go to her for all of our needs. ■



## Our Readers Write...

### NO! to Blasphemous PETA Billboards

(People for the Ethical Treatment of Animals)

As part of their faith-based billboard campaign, the animal liberation group PETA is promoting billboards that carry the blasphemous message "He died for your sins, Go vegetarian" next to the photo of a pig. America Needs Fatima has launched a nationwide protest against this offensive billboard, which has a double purpose: to tell PETA how disgusted we Catholics are with these billboards, and to contact the major billboard agencies urging them not to accept to display such an insulting theme.

In 1902, the city of Saint Pierre on the island of Martinique was wiped out by a volcano after some people in that city crucified a pig on Good Friday and, on Easter Sunday, ran a pig through the streets saying that the first one had resurrected.

With this chastisement of Saint Pierre in mind, ANF's protest against PETA also serves as a huge act of reparation and rejection of this heinous insult to Our Lord Jesus Christ. We want no part of it! Shame on PETA! ■

To voice your protest directly, call or write to: PETA, 501 Front St., Norfolk, VA 23510  
Tel: 757-622-7382 / Fax: 757-622-0457  
Email: info@peta.org.

✉ I recently had the honor of a home visitation by our wonderful Mother and her kind and loving custodians. It was such a wonderful and happy occasion. Many of those present were family. There were about 50 including children. Many had not been to Mass or said the Rosary for many years and after our Mother's visit they started going back to Mass and saying the Rosary.

I can't thank you enough for bringing our Mother to my home. She was truly needed by all present.  
*V. & A.M., Calif.*

✉ Thank you for the beautiful article "Reflections on a Soldier."

I am a career Marine's wife with 6 children under the age of 12. We are soon to retire after 20 years of active duty.

There have been so many negative things said all across this country about our boys being in Iraq. Whatever the opinion is regarding this, it is heartwarming to know that there are still some folks who care about our troops. That is *not* a political issue, but one that comes from the heart. I have sent the boys off and welcomed them home; we lost two in our unit in Iraq. They are all changed inside and out when they come

home, some realize for the first time those things that they have taken for granted their whole lives and vow to never walk down that road again. Suffering draws us closer to God and makes us face our sins head on. We need support and prayers for our troops and support and prayers for their families. They don't know in Iraq the public bias that families here have to face. It affects us and our children tremendously when people say nasty things about these brave and courageous young men! Sometimes it makes me want to scream! But Christ reminds us "Forgive them Father, for they know not what they do." And so we must forgive but we must also seek to transform the world.

With all the attacks on freedom and our Catholic faith recently, we can still experience the notion of freedom each time we look into a soldier's eyes. May God Bless the TFP and again, thank you for your article! I've shared it with many of my military friends!

*Y.B., e-mail*



## Spreading Devotion to Saint Joseph

America Needs Fatima has launched a new campaign to promote devotion to Saint Joseph. The distribution of 130,000 free copies of a beautiful novena to Saint Joseph was the first step of a mission that aims to spread free copies to American families.

Saint Joseph's protection is especially needed today because the homosexual movement is desecrating and destroying the family. While on earth, Saint Joseph safely guarded the Child and His Mother. So today we ask him to protect our fami-

lies from the homosexual agenda and to make our homes sanctuaries of prayer, love, patient sacrifice and work.

Another important objective of spreading devotion to Saint Joseph is to get more fathers to practice their faith with fervor and enthusiasm, thereby becoming true spiritual leaders in their homes. In a time when too many men abstain from their leadership role in the family, we need Saint Joseph's example to encourage them to fulfill this vital function. ■

To help us distribute these novenas to Saint Joseph, please call 1-888-317-5571



## Each Child of Mary is a Hero

The growing work of America Needs Fatima is only made possible by the heroic generosity of each and every *Child of Mary* member. These special supporters of Our Lady's work donate monthly to ensure that America Needs Fatima has the steady financial support it needs to spread the Fatima message. At ANF headquarters, *Child of Mary* members are regarded highly. In fact, ANF staff and volunteers pray for *Child of Mary* members before and after every meal and every day in our Rosaries. *Child of Mary* members are the driving force behind the current activities of America Needs Fatima, which include:

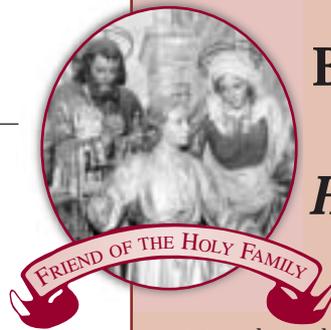
- Spreading the Shields for the Immaculate Heart of Mary, a nationwide network to defend Our Lord and Our Lady's honor against blasphemy and sacrilege;
- Distributing Fatima literature, Rosaries, novenas, miraculous medals and religious items to people who need to learn how to pray and come closer to Our Lady and

Holy Mother Church;

- Opposing the democratic and destructive revolution inside the Church with our *Church Shall Prevail* brochures, and our *I Have Weathered Other Storms* book; and
- Supporting our dedicated Fatima Custodians who work so hard to reach thousands of families with the Pilgrim Virgin Statue Home Visitation Program.

While America approaches the day of great suffering and uncertainty, *Child of Mary* members provide America Needs Fatima with the steady resources necessary to spread Our Lady of Fatima's urgent call to conversion. Only heroes promote the Fatima message in a deeply anti-Fatima culture. May the Blessed Mother grant abundant blessings to all *Child of Mary* members.

**If you would like to join as a *Child of Mary* member, please call Teresa or Anne at 1-888-317-5571.**



## Be a Friend of the Holy Family

A growing number of pro-family activists have banded together in a beautiful pledge of support for Tradition, Family and Property's work to oppose the homosexual agenda. This select group is the Friends of the Holy Family and they have pledged monthly contributions for the TFP's work. Friends of the Holy Family are rewarded with the glorious feeling that comes from knowing that their monthly financial support allows TFP to expand constantly its pro-family missions and its campaigns against homosexual "marriage." When the homosexual movement launches new attacks on the family, the TFP is able to act quickly and decisively thanks to the steady financial support received from the Friends of the Holy Family. Each and every Friend of the Holy Family member is inscribed in the Friend of the Holy Family Registry. Visitors to TFP headquarters—clergy and laity from across the United States and from overseas as well—can see their names, are told about the distinguished members of this extraordinary group, and are reminded to pray for them. Friends of the Holy Family also receive a beautiful full-sized poster of the Holy Family for their home. If you would like to become a Friend of the Holy Family, please call Patty Gaskin at 1-866-661-0272.

## Spreading the Fatima Message

BY BYRON WHITCRAFT

On April 14, Father John Trigilio from Our Lady of Good Counsel Church in Marysville, Penn., blessed four new pilgrim virgin statues of Our Lady of Fatima. Because of the increased Fatima home visits, the America Needs Fatima campaign urgently needed more statues to continue this apostolate. Upon receiving the statues, they were taken to Father Trigilio for the special blessing. The statues now are ready for the urgent work of taking Our Lady's blessings into the lives of as many Americans as possible and expanding our *Mary in Every Home* apostolate. ■

Father John Trigilio blesses four new statues to be used to expand the *Mary in Every Home*, America Needs Fatima home visitation program.





# A Special Letter...

## Dear Robert,

My husband was diagnosed last February with chronic myeloid leukemia, which was changing over to acute myeloid leukemia with blastemal cells, and the Philadelphia chromosome, which prolongs cellular division and is the last thing anybody with cancer should have. The doctors gave him a 10 percent chance of survival. He needed a bone marrow transplant and his sister was a perfect match.

The day before he was diagnosed, I opened the Bible to pray for Keith and the message said for us to "endure what God has planned, for in the end there will be joy."

I knew Keith was going to be cured, but I didn't realize he would literally go through hell before it happened.

The bone marrow didn't take and the cancer came back with a vengeance! It traveled through the cerebral spinal fluid to his brain and attacked the right optic nerve, causing blindness in that eye.

After infections, intensive chemotherapy and several near-death experiences, the doctor told me to prepare for the worst.

There was yet one last procedure that had about a 10 percent chance of success considering the type of leukemia he had. It was a T-cell infusion. His sister donated her white blood cells that were injected intravenously into Keith in the hope that the T cells would kill off the cancer cells and the Philadelphia chromosome as well.

This all happened right after Christmas, by which time you had sent me the *Stories of Mary* compact disc.

I was alone one day and decided to listen to it while I was painting. It inspired me to talk sincerely to the Blessed Mother. She seemed to tell me

me to say the Rosary and the novena to the Miraculous Medal.

Keith and I said the Rosary together over the phone while he was in the hospital waiting for his sister's cells to regenerate.

On the ninth day, we said the Rosary together in the car on the way to his checkup.

On that day, he took a blood test that would tell us the percentage of his cells to his sister's cells, which happened on the final day of the novena. The results of that test came a day early. Keith received a phone call from his doctor. I heard him say, "I'm sitting down. OK . . ." Then he put his hand to his mouth and yelled, "Are you kidding me?!" I thought, oh no, bad news.

I said to him, "What?" He looked at me with tears in his eyes and replied, "I'm 99 percent of my sister's cells!" How we cried and hugged each other!

We thank the Blessed Mother so much and we thank Jesus for hearing her requests on Keith's behalf!

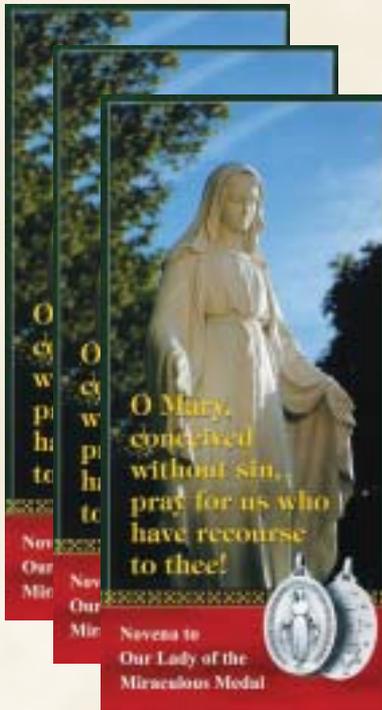
Thank you so much for the *Stories of Mary* compact disc and for the novena to the Miraculous Medal! The hospital where Keith stayed heard about the miracle and the nurses are handing out the Miraculous Medals and praying the novena themselves!

Thank you for what you are doing. You may become weary from your work but your work is fruitful!

I am so grateful for your *fever* and for your love for the Lord and his Mother! You have brought us closer to our loving Lord and our Most Holy Mother.

God bless you a thousand times!

*N.E., Port Jefferson Station, N.Y.*



*It inspired me to talk sincerely to the Blessed Mother. She seemed to tell me to say the Rosary and the novena to the Miraculous Medal.*



# Rallying for God's Law

BY MICHAEL WHITCRAFT



Rally protesting the removal of a monument of the Ten Commandments in Wirt Park, Hanover, Penn.

On May 16, 2004, over 100 people rallied in Hanover, Pennsylvania's Wirt Park to save a park monument depicting the Ten Commandments. The American Society for the Defense of Tradition, Family and Property (TFP) participated in the rally and provided two speakers and its Holy Choir of Angels Corps band that enlivened the event with patriotic music.

Controversy over the monument began when Americans United for the Separation of Church and State sent a letter threatening to sue the borough of Hanover if the monument were not removed. The overwhelming majority of Hanover citizens want the monument to remain. They have collected funds to defend the monument and have raised their voices at city hearings. The local Sons and Daughters of Liberty organized the rally as one more sign of support.

A.J. Nolte, who presided as master of ceremonies, did a splendid job explaining how each of the Ten Commandments is a pillar upon which the laws of America are built. Thus, he established that even if America were a thoroughly secular state, it should promote the Ten Commandments.

TFP Speaker Michael Drake also addressed the crowd, demonstrating the frequency with which religious belief is manifested on public property and asked, "A handful of radical atheists are trying to eliminate every manifestation of religious belief on public property, but how far will it go? Think about how many cases we have of religious belief being manifested on public property. Right now I am giving you my religious beliefs and I am on public property. The pro-life bumper sticker that I

have on my car is a religious conviction and I drive on public property. In court I swear on a Bible, which contain the words on this monument, and that is a public manifestation of belief . . . so if we do not resist this now, we are looking at an atheistic tyranny."

TFP America Needs Fatima Campaign Director Robert Ritchie also spoke and he made a link between the Ten Commandments and Hanover, whose city motto is "Tradition on the move."

"Tradition on the move is linked intimately to the Ten Commandments," Mr. Ritchie said. "When we talk about tradition, we mean all the best things from our past that are being transmitted to the next generation, and the Ten Commandments are the moral foundation of that tradition."

Many local Hanover residents stood up to voice their opinions as well. Toward the end of the event, recording artist Kent Courtney played a guitar and

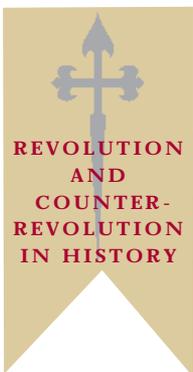
sang patriotic hymns. He ended his performance by holding his Rosary aloft and urging its recital.

At the end of the rally, everyone joined in singing *America the Beautiful* and the *National Anthem*, with musical accompaniment of the Holy Choirs of Angels Corps band.

Participation in such events is very important. A statement attributed to Edmund Burke declares, "All that is necessary for the triumph of evil is that good men do nothing." In Hanover, Penn., more than one hundred local activists joined together to make sure that does not happen. ■

Michael Drake (left) and Robert Ritchie (right) address the crowd that joined the protest in Hanover, Penn. Holy Choirs of Angels band played patriotic music during the event. (below)





## Chapter XI

# Calvin and Calvinism

BY JEREMIAS WELLS

The Protestant revolt did not just bring about a change in the religious life of Europe, but had severe and long-lasting consequences in the political, social and economic life as well. The entrance of Christianity into the world allowed the Divine Plan for the organization of society to be fully implemented under the Mystical Body of Christ. The Catholic Church began to exercise a profound influence upon culture and civilization even to the modification of the existing temporal order. The guidance of the Church was accepted because mankind came to realize that the supreme end of man consisted in the vision of God in the Three Divine Persons and the Church provided the means of sanctification to reach that end.

When the heresiarchs denied the value of good works and the resulting effect of sanctifying grace on the soul, they denied the existence of an organized, supernatural power to guide human activities and the potential sinner was left without the protection and knowledge necessary for salvation. The rising tide of revolutionary forces (humanism and secularization) influenced Luther and was amplified by him; and it also dominated the life of John Calvin to an even greater extent. For better or for worse, the ideas of Calvin coincided and merged with the rise of the mercantile class which led from a society where nobles, knights, monks and peasants predominated to one where merchants, materialism,

money and profits (and ultimately industrialization) ruled the day. When he added his own peculiar ingredient of intense individualism and self-seeking to the heretical mix, a new civilization resulted that knew no law but man's own needs and ambitions. Although the austere Frenchman probably did not anticipate the ultimate result, the unleashed forces of intrigue, unrestricted material power and manipulation continued their march against God's Divine Plan of subordinating human society to supernatural law.

### John Calvin

Calvin was born in July of 1509 in Noyon, Picardy on the northern plains of France where few vineyards grow; thus he was only eight years old when Luther placarded the Wittenburg church door. However, the two men chiefly responsible for religious revolution in the 16th century shared few similarities. Luther descended from Saxon peasant stock and, although possessing a certain eloquence, always remained bombastic and crude. Calvin on the other hand came from a middle class bourgeois family and influenced his followers through the precise,

*Although the austere Frenchman probably did not anticipate the ultimate result, the unleashed forces of intrigue, unrestricted material power and manipulation continued their march against God's Divine Plan*



John Calvin, 1509-1564, French Protestant theologian born in Noyon, Picardy.

scholarly language of a self-possessed teacher, though one who had the instincts of a cobra if opposed.

Several outside influences combined to steer the studious youth in the direction of heresy. His father, who was concerned only about the material welfare of his son, had as part of his legal practice the responsibility of directing the financial affairs of their diocese. When the father and John's older brother were discovered to be involved in irregular transactions concerning church funds, they were excommunicated and eventually denied Christian burial due to their impenitence.

The fermentation of Lutheran ideas also poisoned the religious thinking of the brilliant but gloomy youth during the period of his humanistic studies at Paris and Bourges in his teen years. He studied Hebrew under a member of the Meaux Cenacle<sup>1</sup> and Greek under a Lutheran and gained the patronage of the irreverent Margaret of Navarre. By the time the morose scholar returned to Paris in 1533 with his law degree, he had gone from studying and approving the new subversive ideas to spreading them among the intellectual circles. But he had miscalculated, for the pendulum had swung from tolerance to the opposite: arrest and execution.

In Paris, Calvin aligned himself with a small underworld of subver-

sives that included the newly-elected rector of the university, Nicholas Cop, the son of the King's physician, and his landlord, de la Forge, a wealthy cloth merchant. When Cop in his inaugural speech made reference to the Lutheran heresy of justification by faith alone that had been skillfully inserted by Calvin, a furor arose that resulted in a severe backlash. Cop made his escape by night and Calvin by disguising himself as a laborer, but the unfortunate de la Forge was apprehended and eventually burned at the stake.

### ***Institutes of the Christian Religion***

By the end of 1534, Calvin had settled in Basle, Switzerland where he began to write a book of prodigious scholarship, destined to have a powerful effect in molding Calvinism into the destructive force that it became. Published in Latin under the title, *Institutio Religionis Christianae*, it gave shape to what had up to that point lacked any solid body of doctrine and permanency and was in danger of becoming a temporary fad. The movements of Luther and Zwingli never expanded after their deaths because their success was based on their electrifying personalities. On the other hand, the influence of the sour, irritable, energetic French man was more durable for it imposed on Protestantism what was lacking until then, an intellectual discipline.

Luther did not establish a church or any governing structure; nor did he provide any way of maintaining liturgical and doctrinal uniformity. Consequently there was one spin-off after another to the point that the anarchy and depravity of the Anabaptists were possible. Any authority and order that existed became the responsibility of the government and the secular princes who were primarily interested in confiscation of Catholic property and not in salvation and justification. Calvinism supplied a church, authority and an international network that insured uniformity.

The theology of Calvin is partly Lutheran. Like his counterpart from Germany, Calvin declared that original sin had so completely weakened human nature that man, deprived of free will,

can do nothing but evil. But the severe Frenchman carried the idea of justification by faith alone one step further, thereby developing the distinguishing characteristic of Calvinism: the doctrine of absolute predestination. According to this doctrine, God ordains some to everlasting life, others to everlasting punishment. In this cheerless, pessimistic system, God, who is the author of evil, condemns innumerable souls, irrespective of any merit on their part, to eternal torment from which they never had a chance to be saved. In this twisted logic, all men not belonging to the Calvinist sect were enemies of God; Catholics in particular, being the worst, had to be rooted out.

### **Calvin in Geneva**

After we come to understand Calvin's repulsive theological system, we can complete the picture of his place in history by reviewing the period of his tyrannical rule in Geneva, where he carried intolerance to inhuman and oppressive lengths. Most non-Catholic Christian historians praise the Protestant "Reformation" for liberating the enslaved mind of man and securing political freedom. When these historians speak of the enslaved mind, they are referring to a Catholic's obedience to an infallible Church. Jesus Christ, the incarnate God, suffered an agonizing death to put a seal on His teaching of what we must do and believe to be saved. He established the Holy Catholic Church as the only institution to teach in His name; and of all the Christian religions it is the only one that can trace its origin back to Him. Our Savior plainly taught that error and sin are not freedom but slavery of the



**Guillaume (William) Farel, 1489-1565, French religious "reformer," associate of John Calvin.**

intellect and the will. "You shall know the truth and it shall make you free."

Just before Calvin's arrival, Geneva had revolted, with the help of neighboring cantons, against its bishop and temporal overlord, the Duke of Savoy, and proclaimed itself a free city. Guillaume Farel descended upon the newly "freed" city with a band of revolutionaries and began to preach the new heretical doctrines. The usual persecution of Catholics followed. Convents were closed, the religious were expelled, Church property confiscated and the Catholic laity threatened.

Among the large numbers of heretics who fled from France and were crossing into Switzerland came John Calvin who was persuaded by Farel to set up his headquarters in Geneva. Farel, although a competent revolutionary, knew his own limitations and recognized Calvin's great powers as an organizer and administrator. Geneva had just given up the



**Geneva became John Calvin's established headquarters for a number of years.**

sweet yoke of Catholicism and the distant rule of Savoy for the harsh tyranny of a cold, severe theocrat.

The Genevans soon grew tired of the dictator and his miserable, joyless rule and drove him from the city. Without any governing authority, anarchy ensued. Two years later the citizens recalled the unbending Frenchman and gave him even more power, which he used to formulate a harsh code of rules that regulated every aspect of the citizens' daily life.

A lady was imprisoned because of the fancy way she arranged her hair. A merchant who played cards, a peasant who spoke harshly to one of his animals, a citizen who did not extinguish his lamp at the appointed hour were all sent to jail. Three tanners were sent to prison for three days on bread and water for eating too much pastry at breakfast. This system of repression succeeded only because of prying busybodies and spies.

If the harsh dictator could hand out such severe penalties for mere trifles, those who defied his authority could expect to suffer more merciless cruelties including lengthy prison stays, torture and even death. Of the fifty-eight executions during his rule, one stands out above the rest. Michael Servetus, a Spanish physician and heretic, nevertheless entered into a controversy with Calvin, first in a public dispute and then by correspondence. Calvin, who never forgave an injury, denounced him to the Dominican inquisitor at Lyons, where Servetus was working. After making his escape from France, he made an attempt to pass over the Alps through Geneva but was recognized and arrested.

After six weeks in a filthy, vermin-infested prison without being granted a trial or counsel, Servetus was burned over a slow fire. The enormity of this cruelty is highlighted when one considers that the Spaniard was a harmless stranger just passing through Geneva, had committed no crime in the territory, and whose only offense was that he exasperated the great reformer's temper.

### Death and Legacy

Toward the end of his life, Calvin suffered from numerous and complicated

diseases that affected practically every part of his body, internal and external; some of which must have been quite painful. After passing a night in horrible agony, he died on May 27, 1564, at 8:00 in the morning. When he was quickly buried at 2:00 that afternoon, word spread throughout the city that the body bore the traces of a desperate struggle and premature decomposition, signs of divine vengeance. This story was verified by a young student and follower of Calvin who was present at his death. He wrote: "Calvin ending his life in despair, died of a most shameful and disgusting disease, which God had threatened to rebellious and accursed reprobates, hav-

*A lady was imprisoned because of the fancy way she arranged her hair. A merchant who played cards, a peasant who spoke harshly to one of his animals, a citizen who did not extinguish his lamp at the appointed hour were all sent to jail.*

ing first been tortured in a most excruciating manner, and then consumed."<sup>2</sup>

In the opening paragraphs of this chapter, we noted that the Protestant Revolution, especially Calvinism, had a profound affect on many other areas of European life than just religion. Beginning in 1559, a series of bloody, ruinous wars between Catholics and Protestants broke out all over Europe that lasted 130 years until the English Revolution of 1688, which one can argue was the opening bell for the French Revolution.

Early in the twentieth century the German sociologist Max Weber and the English economist R. H. Tawney unleashed a heated controversy by tracing the modern economic system back to John Calvin. Without delving into the claims and counter-claims, we can state that one aspect of Calvinism is indisputable. Because of its doctrine of absolute predestination, the accumulation of wealth is a sign by which man can recognize his divine election; this leads to the supremacy of gain and profit over all other values.

Pope Pius XI criticized the control of

money in the modern economic order in his encyclical, *Quadragesimo Anno*, by stating that unrestrained competition "permits the survival of those only who are the strongest, which means those who fight most relentlessly, who pay least heed to the dictates of conscience." He went on to remark that, since reaction against this leads to socialism and communism, these conditions "prepare the way for the overthrow and ruin of the social order."

Father Denis Fahey, in his highly informative study on social conditions,<sup>3</sup> illustrates the right order of things: "Money is for the production, distribution and exchange of material goods and

(these) goods are meant to favor the development of human personality in Christ. There is an anti-Christian as well as an anti-natural perversion in the existing reversal of order by the subordination of human persons to production and of production and distribution to finance." By associating the 16th century split of Catholic unity with the modern system of money-creation he bemoans that they have left "disastrous repercussions on human personality, family life and private ownership, and finally led to the domination of those who manipulate the exchange-medium and to terrible international struggles." ■

### Bibliographical Note

For the works used in this last chapter on the Protestant Revolution, see the previous studies beginning with chapter V.

### Notes

1. The Cenacle of Meaux, Margaret, the King's sister, and the alternating policy of Francis I were discussed in the last chapter.
2. M. J. Spalding, *History of the Protestant Reformation*, vol. I, p. 391.
3. *The Mystical Body of Christ and the Reorganization of Society*, p. 102.



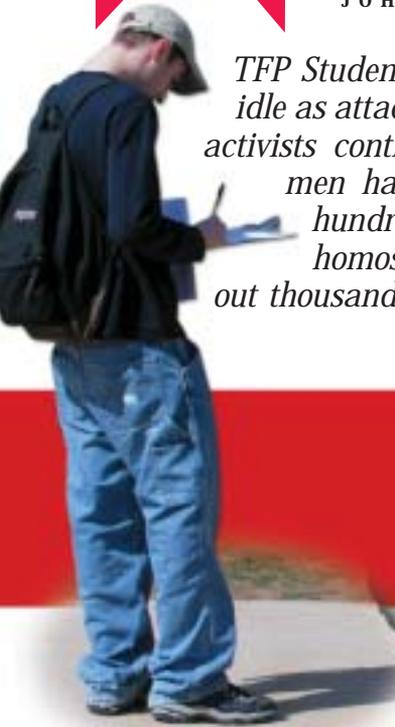
TFP IN ACTION

# The Fight for Traditional Marriage

BY TFP STUDENT ACTION MEMBERS:  
JOHN RITCHIE, DANIEL PRIBBLE AND JAMES BASCOM

*TFP Student Action members have not sat idle as attacks on the family by homosexual activists continue in America. These young men have been asking the opinion of hundreds of students on the issue of homosexual "marriage" and passing out thousands of "Stop Same-Sex 'Marriage'"*

*fliers that refute and prove scientifically that homosexuality is not natural, genetic or irreversible. Their efforts have had good results and are most encouraging. In a very abridged way we offer you a report of what happened in three of the many universities Student Action has visited in the past few months.*



Members of TFP Student Action were invited to reinforce the College Republicans in a campaign to defend the sanctity of marriage where hundreds of "Stop Same-Sex 'Marriage'" fliers were distributed.

## Homosexual activists left speechless

It is extremely challenging for conservative college students to pop the bubble of political correctness that surrounds them, and when they do speak, you seldom hear about it.

But I have good news for you! More and more students are refusing to take the assaults on family values sitting down. For example, on April 15, 2004, a young group of College Republicans at Shippensburg University, in Shippensburg, Penn., organized a day of support for traditional marriage.

Looking for reinforcements, the College Republicans invited TFP Student Action members to join in their efforts.

The night before the campaign was

launched, the College Republicans chalked phrases like "Sign a petition to protect the sanctity of marriage" on campus sidewalks. Posters were placed strategically around campus alerting students to support traditional marriage and oppose its same-sex counterfeit. A press release was also circulated far and wide and reporters from Montrose Bible Conference and SUTV, the university's T.V. station, covered the event.

Many students applauded warmly the TFP volunteers distributing fliers outside the building with statements like "Thank you for being out here" and "This is awesome."

However, the event drew some pro-homosexual students' ire. "Our posters were torn down," said Shippensburg Uni-

versity College Republicans President Walt Bair. Apparently some faculty members were also incensed at the event. When offered a TFP flier, a dean of students replied rudely, "I don't want that garbage."

At the day's end, TFP members gathered to pray three Hail Marys in thanksgiving for a successful event. Morality was upheld, truth was spoken, God's law was defended, and the homosexual activists at Shippensburg University were left speechless.

## I believe in God, not Nietzsche

When we arrived at George Washington University in Washington, D.C., on April 16, 2004, to defend traditional marriage as part of a continuing effort on college

campuses, the news of our presence spread like wildfire. Within minutes of our arrival, homosexual activists started gathering to antagonize TFP volunteers and make pathetic attempts to justify homosexual behavior.

One student insisted that humans are "97 percent animal, and since animals do [*sic*] homosexuality, people should do it, too." TFP volunteer James Miller explained how some animals also eat their young. "Should humans eat their young, too?" he



dictatorship he wished to impose on America, he replied illogically that we had to abide by Nietzschean philosophy. As he ranted on, Mr. Ritchie decided to take a picture. When the homosexual activist saw the camera, he said, "You can't take my picture," shoved Mr. Ritchie and threatened to break his camera. The calm attitude of the TFP volunteers, in face of this Nietzschean fanatic's tirade, was very admirable and the contrast was remarkable.

The TFP members

While on campus, the TFP Student Action members noticed that the most striking and pervasive aspect of those on campus in favor of same-sex "marriage" was their radical moral relativism.

"Being anti-gay is *your* truth. We all have different, evolving concepts of truth. Truth is relative," one woman said to Student Action volunteer Daniel Pribble, who replied, "Is that absolutely true?"

However, apparently all moral relativism vanished when TFP's demonstration began. A small counter-demonstration gathered and expressed vehemently their hatred. In fact, one counter-demonstrator walked up to TFP's American flag and spit at the ground in front



Student Action members engage students in intense discussions about homosexual "marriage" rights at Georgetown University (left) and the University of Maryland (right).

inquired. Her answer was a shocking, "Yes, that sounds pretty cool."

TFP member James Bascom was called a "close-minded fool and a brain-washed idiot." Whenever he mentioned serious opinion polls confirming that most Americans oppose same-sex "marriage," he was told that the "majority of Americans are stupid."

The campaign reached a climax when TFP activists lined up peacefully on the sidewalk to pray. As they blessed themselves and began to recite the Hail Mary, a homosexual activist tried frantically to stop them by yelling, "Oh, I'm sorry, am I interrupting you?! You can't do this! Organized religion is bad!"

When two students asked the homosexual activist what type of anti-Christian

assured the Nietzschean fanatic and his friends that they would pray for their conversion, which sparked a furious response. "No, don't pray for us! Go home crusaders!"

Little did they know that being called a Crusader is an accolade, one of the most glorious titles a man can receive, for Catholic crusaders believe in God, not Nietzsche.

### No middle ground at College Park

On Monday, April 22, 2004, nine TFP Student Action members traveled to the College Park campus of the University of Maryland where they spent four hours collecting more than 150 surveys and passing out nearly 2,000 "Stop Same-Sex 'Marriage'" fliers.

of it. Nevertheless, many students expressed their utmost support for traditional marriage. One young man said to Student Action volunteer Cesar Franco, "I'm grateful someone finally came out to fight this that is being shoved down our throats." Another person said, "These [homosexual activists] want you to believe that everyone is in favor or at least not against homosexual 'marriage.' You dispel that myth by being here."

This TFP campaign illustrates the fact that our nation, especially on this volatile issue, is as divided as ever. Homosexuality is an affront to God, morality and the family. Remaining in the middle of the road is virtually impossible. The good must stand up and defend God's law. ■

# The Peacock and the Swan

BY PLINIO CORRÊA DE OLIVEIRA

**T**he peacock and the swan, both having inherent superiority, symbolize nobility in different ways and degrees.

The peacock, richly and intricately adorned, invites admiration and analysis. The swan on the other hand, ornamented only with white, is noble in its extreme simplicity. Yet, white is the synthesis of all colors, so all the beauty inherent in the peacock is also present, however simply, in the swan.

The peacock was created to live on land; the swan, to live on water. Though no posture could be simpler than floating, the water exquisitely reflects the swan's gracefulness.

The peacock possesses luxurious plumage, and how marvelous it is! But the swan's silhouette is much more elegant. The swan's slender neck, more than anything else, imparts this elegance as it curves gently backward and upward to its culmination. From the height of this graceful arc, the swan calmly searches for the tiny aquatic creatures that provide its nourishment.

When something causes movement, it stirs interest. The more modest the mover, the more noble the motion itself. The swan, with the discreet movement of its feet, glides smoothly over the water—leaving us rather envious.

In sum, the peacock enjoys all the nobility and beauty inherent to complexity and talent, while the swan possesses a majesty born from its very simplicity.

Which of the two is more noble?

The purity and simplicity of the swan, its intrinsically high qualities, are indeed admirable, so it would be easy to say that it is the more beautiful because of its simplicity.

Imagine, however, a golden crown encrusted with precious stones and another crown of the same style, yet merely gilded.

Which would be more attractive? Evidently, the one embellished with precious stones. Do the “precious stones” on the peacock's plumage not represent for it what precious stones represent on the crown? ■

