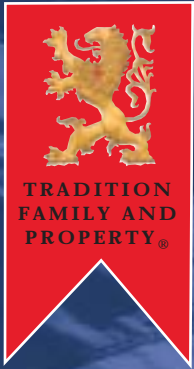


January/February 2005

CRUSADE

MAGAZINE



Looking Upon a Nation DIVIDED

Also Inside:

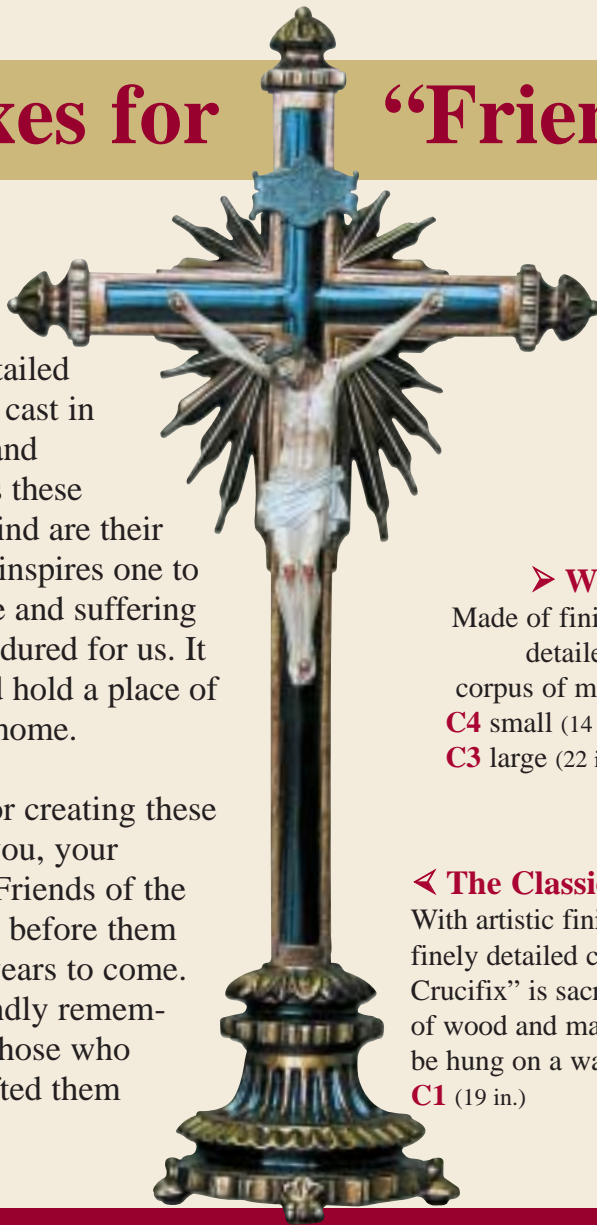
- Lourdes: A Medical Perspective
- Victory for Moral Values
- Interview with Archbishop Burke
- The Council of Trent

America Needs Fatima Progress Report Inside!

Crucifixes for “Friends of the Cross”

These beautiful crucifixes featuring a finely detailed corpus of our Savior cast in resin are carefully hand painted. What makes these crucifixes one of a kind are their classical design that inspires one to ponder the great love and suffering Christ Our Savior endured for us. It is a piece that should hold a place of prominence in your home.

Our main purpose for creating these crucifixes was that you, your children and other “Friends of the Cross” would gather before them in prayer for many years to come. When you do so, kindly remember in your prayers those who so lovingly handcrafted them for you.



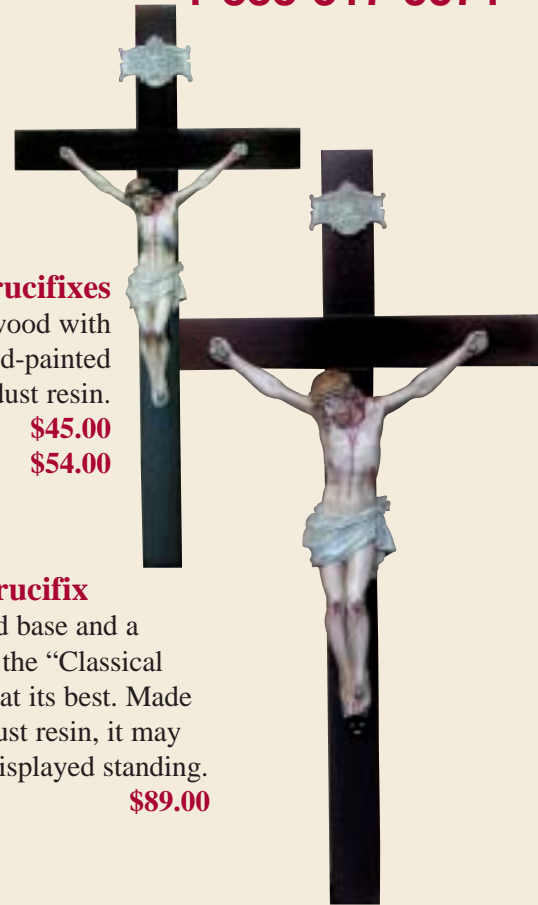
**Order Today! Call:
1-888-317-5571**

➤ **Wall Crucifixes**

Made of finished wood with detailed, hand-painted corpus of marble-dust resin.

C4 small (14 in.) **\$45.00**

C3 large (22 in.) **\$54.00**



◀ **The Classical Crucifix**

With artistic finials and base and a finely detailed corpus, the “Classical Crucifix” is sacred art at its best. Made of wood and marble-dust resin, it may be hung on a wall or displayed standing.

C1 (19 in.) **\$89.00**



**FORGOTTEN
TRUTHS**

Novels, Romances and Fiction: A Dangerous Road

Indiscriminate novel-reading must be avoided, for a large proportion of works of fiction present poison in a golden goblet. Crime and vice, sins of immorality, are not only justified; they are arrayed in the most fascinating garb, depicted in the most charming colors. Thus they rouse and inflame the dormant passions of the human heart.

A novelist once while being shown over a prison, was addressed by two young fellows. “You ought to be wearing these handcuffs instead of us,” they said to him, “for it was

through you that we got here.” Many works of fiction are, it is true, of a perfectly harmless character. But even at the best the habitual reader of romances is transported into an unreal world, and is rendered incapable of judging justly of the world of actuality. Books of general interest, such as the lives of saints and of distinguished personages are far preferable to romances, for the facts they contain bear the stamp of truth, and are much more improving to the mind than fiction is. ■

(Rev. Francis Spirago,
*The Catechism
Explained* [New York:
Benziger Brothers,
1899], p. 479).

CONTENTS

January/February 2005

INTERVIEW

Lourdes—A Medical Perspective 4

COMMENTARY

Victory for Moral Issues 6

COVER STORY

Looking Upon a Nation Divided 7

TFP IN ACTION

- ◆ Catholics Unite to Face a Polarized America 11
- ◆ Two Worlds Apart Meet Face to Face 13
- ◆ Mayday for Marriage 14
- ◆ TFP Statement Published in Oregon 14

ANF PROGRESS REPORT

- ◆ Spreading the Forgotten Part of the Fatima Message 15
- ◆ Defending the Highest Law in Topeka 15
- ◆ *Crusade Magazine* Outreach Survey Results 16
- ◆ Our Readers Write 16
- ◆ Our Bishops Write 17
- ◆ Visit to Quito, Ecuador 17

RELIGION

- ◆ Archbishop Raymond Burke's Pastoral Letter, *On Our Civic Responsibility for the Common Good* 18
- ◆ Where Do We Go from Here? 19

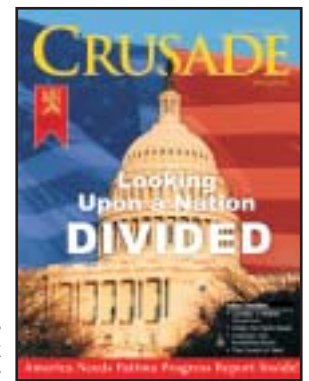
REVOLUTION AND COUNTER-REVOLUTION IN HISTORY

The Council of Trent 21

BACK COVER

The City of Genazzano 24

Crusade Magazine is a publication of The American Society for the Defense of Tradition, Family and Property (TFP). Direct all requests and inquiries to: *Crusade Magazine*, P.O. Box 341, Hanover, PA 17331 or e-mail to: crusade@tfp.org. Web: www.tfp.org. Tel.: 888-317-5571, Fax: (570) 450-6352. © 2004 by The Foundation for a Christian Civilization, Inc. This publication includes images from Dynamic Graphics, Corel, and Art Today which are protected by Copyright laws of the U.S. and elsewhere. ISSN 1096-3782 LCCN 98-641433 M-73



Cover: United States Capitol building in front of American flag



Page 11 TFP Conference honored by renowned speakers



Page 4 Lourdes, a continuous witness to a godless world



Page 16 A chilling example of anti-Christian "tolerance" at Delaware University



Page 19 Interview with Archbishop Raymond Burke of St. Louis

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-

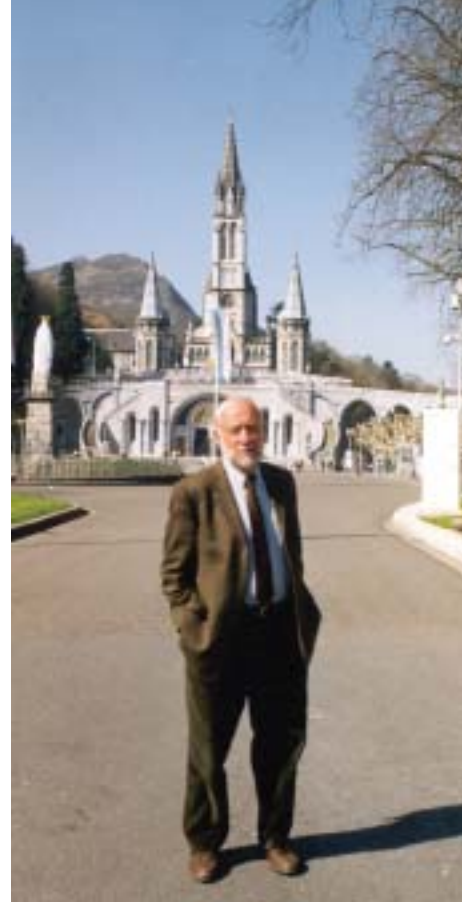
ian values with their twofold function: individual and social. The TFP's words and efforts have always been faithfully at the service of Christian civilization. The first TFP was founded in Brazil by the famous intellectual and Catholic leader Prof. Plinio Corrêa de Oliveira in 1960. His work inspired the formation of other autonomous TFPs across the globe, thus constituting the world's largest anticommunist and antisocialist network of Catholic inspiration.



INTERVIEW

Lourdes—A Medical Perspective

Dr. Patrick Theillier, born in Valenciennes, France, received his medical diploma from the Faculté de Médecine de Lille in 1969. In 1974, he also received a diploma in acupuncture and homeopathy. Dr. Theillier is the twelfth doctor to head the Medical Office in the famed shrine of Lourdes, where many have claimed miraculous cures since Our Lady appeared to Saint Bernadette Soubirous in 1858. Mr. Miguel Vidigal, of *Crusade Magazine*, interviewed Dr. Theillier in Lourdes.



Dr. Patrick Theillier

Mr. Vidigal: Dr. Theillier, what is your work as the doctor in charge of the Lourdes Medical Office?

Dr. Theillier: I receive pilgrims claiming to have received the grace of a cure connected with Our Lady of Lourdes. I take notes and begin to try to determine the possibility of the cure being recognized as miraculous. Then I initiate a medical investigation. The first step is to collect all documents before and after the cure to ascertain that a cure truly happened. I also consult all the doctors in Lourdes for the possibility of such a cure having a purely natural or therapeutic cause. In short, my investigation has to go full circle before I propose this cure to the Church so that it can declare the cure a miracle.

Mr. Vidigal: What was the first officially recognized miracle?

Dr. Theillier: The first miracle was that of Catherine Latapie, a thirty-eight-year-old woman. On the night of February 28 to March 1, 1858, she felt the need to go to the grotto of Massabielle where Our Lady appeared to Saint Bernadette.

Two years prior, she had fallen from a tree, injuring and paralyzing her right arm. This hindered her enormously.

Besides, she was pregnant. Despite all this, she went to the grotto at night to attend the Twelfth Apparition. When it finished, she climbed into the grotto, which was at the time on higher ground, and found the spring where only three days before Our Lady had asked Saint Bernadette to wash. As Catherine Latapie dipped her hand into the waters, she recovered the complete use of her right arm. Walking the six kilometers back home, she felt labor pains and soon afterward gave birth to a son whom she named Jean-Baptiste. He became a priest.

Mr. Vidigal: How many miracles have been recognized to date?

Dr. Theillier: There are sixty-six miracles recognized officially by the Church. However, it must be explained that it is always the bishop from the diocese of the cured person who recognizes the miracle. It is also good to know that the ratio of claimed cures to officially recognized cures is 100 to 1.

Mr. Vidigal: Are there any recent cases?

Dr. Theillier: Of course, there are always new cases. At present I have about fifty cases to study. I even have some can-

cer cases, but since cancer is an illness that must be treated medically, I must determine whether or not a medical treatment is at the bottom of the cure. This is a long, time-consuming work, demanding much study and comparison with other cures throughout the world.

Mr. Vidigal: How long does it take to study and recognize a miracle?

Dr. Theillier: It takes a minimum of five years, but generally about ten or twelve years. I receive roughly thirty-five claims a year, of which three or five claims will be investigated.

Mr. Vidigal: How does the Lourdes Medical Office contact persons claiming a cure?

Dr. Theillier: We just wait. People contact us.

Mr. Vidigal: When one comes to Lourdes, one hears that the greatest miracle, either at the grotto or during the whole of the pilgrimage, is the miracle of the soul—even more than that of the

body. As a Catholic physician, what do you feel about this?

Dr. Theillier: As a Catholic physician, I appreciate the fact that human beings have a spiritual dimension inherent to their nature. Being created in God's image and likeness, there is within us a fountain of eternal life. I consider that the physical cure is a sign of God's goodness and mercy toward the sick and sinner, but that it does not happen without spiritual healing as well.

By spiritual healing, we must understand that it is a cure for all the wounds that we accumulate throughout our existence and these wounds, at that particular moment, needs treatment and healing. Thus, I believe that we should not only focus on the "amazing" aspect of the physical miracle, but also seek the meaning behind it, which is the spiritual healing.

Mr. Vidigal: Those that have been cured at Lourdes, do they also feel this?

Dr. Theillier: I will tell you the story of a sixty-seven-year-old gentleman who told me of a cure he received in 1963.

During his military service in Algeria, he came down with an illness called tubercular sacroiliitis. He was sent back to France, and was a patient at the Military Hospital of Bordeaux. He was declared a complete invalid, and was awarded a military disability pension. Then someone suggested a visit to Lourdes, and once there, he was taken to the baths, but since he had a cast from his neck to his feet that was impossible to remove, a wet sponge was applied to the cast on the most painful spot.

Upon his return to the hospital in Bordeaux, he went for an X-ray, and to everyone's surprise, the X-ray revealed that he was totally cured from tubercular sacroiliitis.

Mr. Vidigal: The purpose of your work here is to confirm medically a change to nature that medicine cannot explain. Is this what is called a supernatural action?



Truly, the sign is given to lead us to believe, to give us the occasion to see, to help our faith.

Dr. Theillier: Exactly—still, supernatural, but not against nature. It is not an action against nature because at a certain moment there is a physiological movement within someone's organism that changes illness into health. God always gives signs that we may accept or deny. Truly, the sign is given to lead us to believe, to give us the occasion to see, to help our faith, to help us further on the way and to open our eyes to the dimension of the infinite or the invisible that are here with us but that, unfortunately, we do not see. We should not expect the amazing, for a miracle is a sign, not an amazement.

Mr. Vidigal: Were there any doctors who, while visiting Lourdes, converted after witnessing a miracle?

Dr. Theillier: Yes. For example, there was the case of Doctor Alexis Carrel, the 1912 Nobel Prize Winner in Medicine, who accompanied a gravely ill woman who was in a terminal coma from generalized tuberculosis. At the grotto, he witnessed this sick woman "resurrect." It was an extraordinary cure, but he would not admit to it because of his positivist formation. Nevertheless, after his death, a manuscript was found where he relates his trip to Lourdes and recognizes having witnessed a miracle.

Mr. Vidigal: The doctor in charge

of this office at the time of the writer Emil Zola had a debate with him, isn't it true?

Dr. Theillier: True. Zola, interested in finding out more about the shrine in Lourdes, paid a visit at the end of the 19th century. Doctor Boissarie, one of my predecessors, opened the doors of the medical office to him, and the writer had the opportunity to witness the true miraculous cures of two young women whose cases we have in our files to this day. Upon his return to Paris, Zola wrote his book about Lourdes. In it he recounts faithfully these two miracles and only changed the name of the young women. The problem is that he tampered with reality when he added that the two had a relapse and died of their illnesses. This is absolutely false.

Doctor Boissarie went to Paris and looked him up. At a public conference, he challenged Zola, demonstrating that he had changed the truth. Zola answered that he was a fiction writer who had the right to introduce whatever he wished in his books.

In reality, both young women were truly cured of their ailments, never had a relapse, and lived to old age.

Mr. Vidigal: These cures cannot be seen as simple signs and nothing more. In your opinion, what is the meaning of these cures?

Dr. Theillier: I believe that healing is for all and not only reserved to a few. Otherwise, it would be unjust, and we could ask, why are some healed and others not?

Sooner or later we are all called to be healed of our wounds—of our sins. We must live in hope and understand that God loves us, and that He is not the source of evil, sickness or handicap, or we would live in rebellion. We must understand that He suffered and gave His life for us and saved us. The most important is the spiritual health, and we must look at those physical cures from the perspective of eternity, in anticipation of the resurrection of the bodies. ■



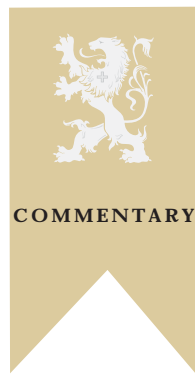
Victory for Moral Values

BY JOHN HORVAT II

Like all elections, the 2004 electoral contest involved candidates and their parties. However, this election was much more than selecting representatives; it was a plebiscite about moral values, and it was these that galvanized Christian voters and catapulted their candidates into power.

The most expressive sign of the power of these moral issues was the overwhelming rejection of same-sex “marriage.” Voters in 11 states crossed party, racial and socioeconomic lines to approve constitutional amendments limiting marriage to one man and one woman.

The amendments passed by ample margins in Arkansas, Georgia, Kentucky, Michigan, Montana, North Dakota, Ohio, Oklahoma and Utah. The amendment passed with 57 percent of the vote in favor of traditional marriage in Oregon, where some pro-homosexual activists had hoped to win; Mississippi approved the amendment with an overwhelming 86 percent of the vote; and strongly worded amendments banning civil unions or any equivalent thereof overcame obstacles in Ohio.



Same-sex “marriage” was only one of the many moral issues that decided the elections. Abortion and other issues greatly overshadowed others like national security and the war in Iraq. In addition, the statements of key members of the Catholic clergy guiding American Catholic voters proved ultimately how the election was

a victory of moral issues.

The fight is far from over. Pro-homosexual activists are already planning to challenge these victories hoping that the courts will overturn even Mississippi’s 86 percent popular landslide. In the name of unity and reconciliation, “moderate” politicians will be pressured to soften their stands on the moral issues to their own detriment and that of the conservative cause. *The same grassroots tenacity that put these issues on the ballots must prevail!*

In a world where moral values are cast aside, this electoral victory proclaimed loudly and clearly that moral values do matter. It was extremely symbolic, not only for America, but for the conservative cause all over the world. ■

The Art of a Handshake

A handshake is as much a part of our personality as the way we walk, and though we may improve a poor handshake if someone calls our attention to it, it will still be just like us—assured or timid, warm or cool.

There are many bad handshakes that allude to the negative personalities surrounding us. These include the “bone crusher,” a grip that makes the other person, especially a woman wearing rings, wince; the “dish rag,” a limp, damp handshake that says to another person, “I am not really happy to meet you at all”; the straight-armed grip, a handshake that says, “I am better than you”; the “octopus grip” that draws the other person inexorably toward the shaker who does not let go; and the “pump handle” handshake that threatens to shake the other person’s fillings out of his mouth.

The good handshake is elbow level, firm and brief. A man does not offer to shake hands with a woman unless she makes the first move. Furthermore, he must grip her hand only with the strength required to hold a kitten in his hand—no less and certainly no more. Whether he is shaking a man’s or a woman’s hand, the handshaker must look at the person he is greeting firmly in the eye and smile, or at least look pleasant, while shaking hands. ■



Looking Upon a Nation Divided

BY JOHN HORVAT II

No one questions the fact that America is now a nation divided. The 2004 elections served only to highlight a polarization that has been long in the making.

What surprised many was the primary cause of this division. It was not wars, Medicare benefits or matters of self-interest that galvanized the country. Morals are now setting America afire. There is no denying the overwhelming evidence of moral decadence. One cannot ignore the blatant immorality, the abortion culture or the dissenters inside the Church.

However, there is also an America that reacts vehemently against abortion, same-sex “marriage” and so many other modern evils. There are heroic families that challenge the secular culture and try to live traditional Catholic lives.

Hence living in these two Americas is a roller-coaster experience where one can face the two extremes in a single day or even in a single hour.

An unbridgeable gap

Perhaps the most problematic aspect of the great divide is that it has reached a point where it is becoming unbridgeable. On one hand, the terrible reality of the breakdown of the family and marriage is pushing Americans to look for religious and moral solutions. On the other hand, the opposing side feels compelled to take ever more radical secular stands to satisfy their extremists’ demands.

The bitterness of the division is only intensified by writers who characterize all those who cherish moral values as ignorant and backward. One such writer is the liberal billionaire John Sperling

homosexual “marriage.” They defend God, family and flag. “Metro” Americans represents “New America” with its New Economy, modernity, diversity and secularism. They favor feminism and homosexual “rights.” The author glowingly describes them as educated, diverse, democratic and tolerant. Such simplistic characterizations echoed by the liberal media have helped created a climate of hostility, degenerating into what some have called an Uncivil War.

A moral reaction

Indeed, the present confrontational climate seems to run contrary to America’s political history that maintained a policy of consensus and civility. However, such a departure from the past is resulting largely from a rapidly changing moral landscape that has increasingly been jolted by shocking moves toward the cultural left over the last few decades.

Following in the footsteps of the brutal *Roe v. Wade* decision, America is now seeing more frequent examples of judicial activism overturning centuries of Christian morality. Executive decisions like the same-sex “marriages” in San Francisco are displaying a blatant disregard for the rule of law. Terrible exhibits of blasphemous art have pushed back the standards of decency and morality that still remain in society.

Thus, one major reason why there is polarization, is that the brutality of these cultural attacks on moral values have caused a significant conservative reaction.



who wrote a pre-election book titled, *The Great Divide: Retro v. Metro America*. He disparagingly labels as “retro” all those in “Old America” who are pro-life, pro-school prayer and anti-pornography. “Retros” are opposed to feminism and



Historically, such reactions have often failed when the dominating culture isolates, divides and silences the reacting proponents. After the initial shock, people are encouraged to accept social changes gradually. However, in America, reactions to the Cultural Revolution of the sixties did not fade away, but rather coalesced into a strong conservative values movement that has changed the nation's course.

Breaking a liberal consensus

Beginning in the early eighties, a significant portion of the American public unexpectedly started to create obstacles to the changes brought forth from the Cultural Revolution. Some refused to accept these changes simply because they did not want to accept them so quickly. Others were mugged by the terrible reality that caused tragedies in their lives and families. Still others saw God's Law transgressed and felt the need to cry out and organize.

Whatever the reason, the result is that groups and movements throughout the country have organized around key sensitive issues like abortion, education, school prayer, same-sex "marriage" and property rights. Thus, for example, instead of a tiny group of die-hard anti-abortion activists, a huge flourishing pro-life movement grew and counts a whole generation of young people within its ranks.

Concerned parents, distraught over their children's

education, took matters into their own hands and today are part of a thriving homeschooling movement.

While these reactions are not dominant, they do represent a significant portion of the population and cannot be ignored. They break the unanimity of the liberal consensus and thus exert an enormous influence over American public opinion.

"Imagine" in reverse

For those who experienced the inebriating atmosphere of the sexual revolution of the sixties, a return to any kind of morals was unthinkable. The triumph of feminism and sexual liberation seemed unstoppable in the heady days of the hippy revolt that sought a world according to John Lennon's song, "Imagine."

Today, unimaginable things are happening:

- ♦ Who could imagine, for example, that in 2004, a movie realistically portraying the Passion of Christ would break box-office records?
- ♦ Contrary to the free-love message of the flower children, there is a significant movement that commits high-school students to practicing abstinence, chastity and making pledges of premarital virginity.
- ♦ No one ever thought that religion would be such a major issue in the 2004 election that over 20 American Catholic bishops would speak out against pro-abortion politicians and threaten to deny them Communion.
- ♦ After decades of pro-evolution indoctrination, almost three times more Americans believe in the infinitely more credible Virgin Birth of Our Lord (83%) than in the ever-evolving theory of evolution (28%).

Who could imagine, for example, that in 2004, a movie realistically portraying the Passion of Christ would break box-office records?...



...Contrary to the free-love message of the flower children, there is a significant movement that commits high-school students to practicing abstinence, chastity and making pledges of premarital virginity.

♦ During the high noon of secular culture, American Catholics have set up 7444 adoration chapels, 715 of them perpetual, to adore Our Sacramental Lord.

Only in a polarized America are such things imaginable.

Liberal meltdown

Another reason for the nation's polarization is the crisis in the Left. Even before the Election Day meltdown, many observers were already reporting how the liberal ideas that fueled so many changes in society during the sixties were losing their dynamism and power of attraction.

That is not to say the liberal ideas are no longer dominant or effective. They are still deeply entrenched in media, academia and the arts establishment. However, liberals have been telling their activists for some time now that they are losing, and their activists are reacting by demanding ever more radical stands. Their message no longer resonates with America.

This is reflected in the titles of many of their books that carry the implicit message that the liberals have somehow "lost" America. Howard Dean's book, *Winning Back America* challenges liberals to retake that which was lost. Others are much more forthright in their confession. Take, for example, *What's the Matter with Kansas?: How Conservatives Won the Heart of America* by Thomas Frank or *Bearing Right: How Conservatives Won the Abortion War* by William Saletan. The core argument given in these and other books is the so-

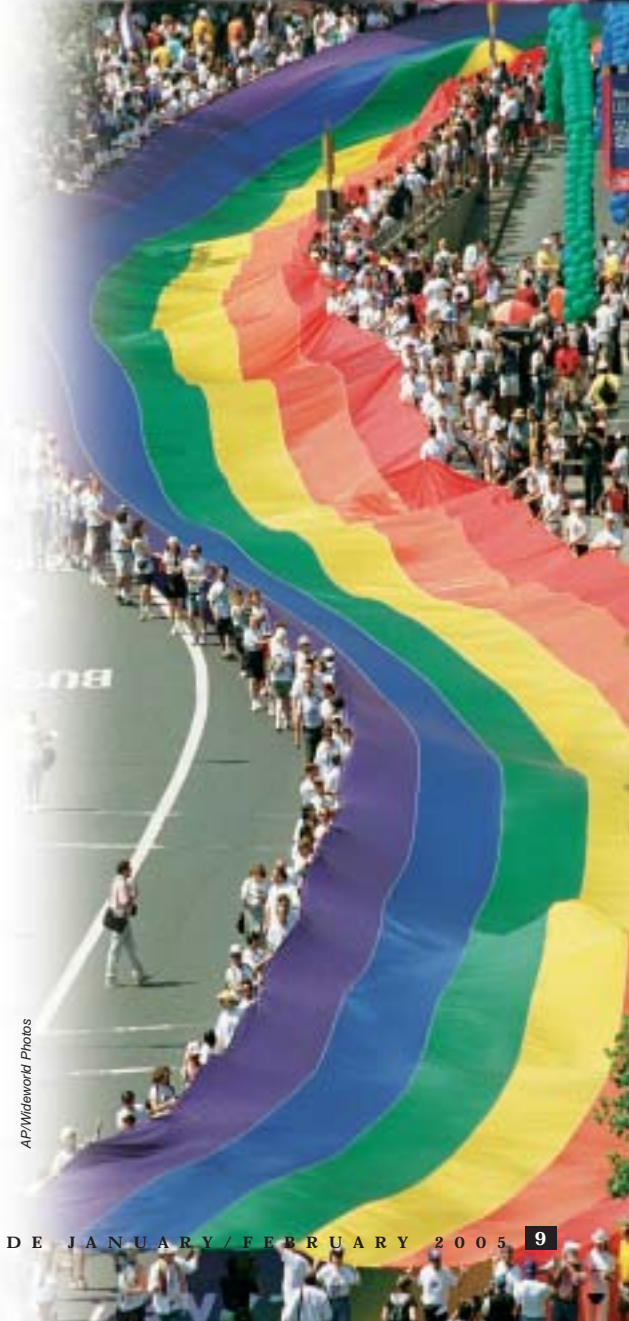
called Religious Right has more powerful moral rhetoric, better organization and dogged foresight than their liberal counterparts.

Reshaping the debate

Thomas Frank's best-selling book, *What's the Matter with Kansas?: How Conservatives Won the Heart of America*, is a typical example of how liberals have seen their message rejected. He seethes with fury and sarcasm at the "decay" of Kansas from a moderate state to one of the most conservative states in America.

Without even entering into the merits of moral issues, he laments that Kansans have reshaped the debate and taken the high moral ground by highlighting abortion, homosexuality or "immoral decadence in society." Liberals are left with economic self-interest issues like health care, minimum wage and jobs.

The central thesis of William Saletan's *Bearing Right: How Conservatives Won the Abortion War* is that pro-life activists have forced the abortionists to abandon the rhetoric of sexual liberation, feminism or women's rights. He claims abortionists were put on the defensive and forced to repackage abortion "rights" as a conservative idea, thus disillusioning their activist grassroots and endangering the whole movement. "Many people think that the political struggle over abortion has been resolved and that feminists have won," he writes. "They are mistaken. The people who hold the balance of power in the abortion



All these signs show that some Americans are questioning the false premises dictating the sole purpose in life is the unrestrained quest for living egoistically, anarchic liberty and the pursuit of an exclusively material happiness.

debate are those who favor tradition, family and property.”¹

Such admissions on the part of liberal authors do much to dispel the myth that liberals make up an unstoppable monolithic movement with plenty of money, complete unity and overwhelming influence.

Questioning premises

Many have tried to explain the present polarization in partisan or simplified terms. Liberal media would like to reduce it to a new *Scopes* trial, pitting “red-necked” fundamentalists against “enlightened” secularists. However, the current divide is not between Democrats and Republicans, “metros” and “retros,” liberals and conservatives or progressivists and traditionalists. These are superficial labels that fail to address the real issues.

The intensity and depth of the debate suggests a much more profound shift in the mentalities of some Americans. A new type of American is appearing who defies labels and hackneyed stereotypes. This American is tired of artificiality and wants quality and authenticity. In a secular wasteland, this American yearns for the sacred, the symbolic and the sublime. It is a kind of American who sees and admires things more important than self. He upholds superior values and defends a higher law.

The internal conflict between this new American and the dominant culture is a major cause of the great polarizing debate in America. This is seen in the wailing of liberal authors who cannot understand why Middle Americans vote against what seems to be their own economic interest. *They are mystified by an American that puts morals and honor above all else.*

Politics aside, it can be seen in the Pat Tillmans, whose patriotic self-sacrificing death shattered the liberal dogma that enjoyment of life is a supreme value.

It can be heard in the deep rum-

blings, which especially after September 11, 2001, have made many Americans sit down and ponder the very meaning of life.

All these signs show that some Americans are questioning the false premises dictating the sole purpose in life is the unrestrained quest for living egoistically, anarchic liberty and the pursuit of an exclusively material happiness.

A Possible Reaction

The polarization of America signifies the exhaustion of the ideas that have turned the country upside down since the sixties. It represents a rejection of the self-centered and “enlightened” liberalism that sanctions the dark and destructive

practices of killing unborn children, euthanasia and the harvesting of human embryos.

While the battle for moral values is far from over, the failure of liberal ideas to win the heart of America proves that the liberal threat is not a Goliath impossible to oppose and defeat. This should encourage all pro-family Americans to continue the struggle and weather the storms ahead. With strong uncompromising souls, they can participate in the great internal debate and help shape the nation’s future.

The Fatima Connection

Naturally, when men start thinking in terms beyond self, this logically leads to God and the practice of religion. Indeed, many commentators have spoken of the “God Gap” when characterizing the polarizing divide.

Thus, when such Americans start taking their positions to their final conclusions, they will find not only God but also the Catholic position waiting for them. The Church’s social doctrine defines very well the moral issues being discussed now.

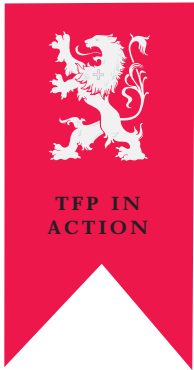
They will find the very issues and warnings raised by Our Lady at Fatima. Her maternal solutions invited men to think beyond self and offer prayers and sacrifices for the conversion of sinners. She asked for a serious amendment of life so contrary to the spirit of the present times.

They will find God’s grace that will strengthen their actions and determination, and by that grace they may join the ranks of saints and heroes, who throughout the history of the Church, knew how to weather storms and overcome adversity toward victory. ■

Notes

1. William Saletan, *Bearing Right: How Conservatives Won the Abortion War* (University of California Press, Los Angeles, 2004), 2.

On November 2, 11 States Voted YES for Traditional Marriage:	
Arkansas	75%
Georgia	76%
Kentucky	75%
Michigan	59%
Mississippi	86%
Montana	67%
North Dakota	73%
Ohio	62%
Oklahoma	76%
Oregon	57%
Utah	66%



At TFP Conference: Catholics Unite to Face a Polarized America

BY MICHAEL WHITCRAFT



The 2004 TFP National Conference in Spring Grove, Pa., was attended by more than 280 participants.

For a seminar focusing on the divisions within the nation, the 2004 TFP National Conference, which was held at the organization's headquarters in Spring Grove, Pa., was a scene of amazing unity. The Columbus Day weekend event, October 9–10, 2004, brought together like-minded Catholics from across the nation for an intense, varied program. For the nearly 280 supporters, members and friends, the conference was a welcome chance to meet with others and compare notes on how to devel-

op and implement effective counter-revolutionary action.

This year's theme, "A Look at a Polarized America: How Our Nation is an Obstacle on the Road to Chaos," was especially timely considering the present political climate, and stressed the existence of wholesome reactions in America and its implications. The joyous event boasted an array of distinguished guests and speakers, which included Prince Bertrand of Orleans-Braganza; Eternal Word Television Network (EWTN) host

Father John Trigilio; Father Anthony A. Noviello from Williamsport, Pa.; Father Edward Krause, C.S.C. from Erie, Pa.; and national director of the Pro-Life Action League Mr. Joseph Scheidler.

Of course, the greatest "guest" was the Blessed Mother herself. Participants had the great privilege of venerating the famous International Pilgrim Virgin Statue of Our Lady of Fatima who presided over the National Congress. Her unexpected presence showered the event with graces and blessings.

Facing the Future

Because of the polarization within the nation, this year's conference supplied participants with the tools to face the future. TFP members and directors offered talks based on the principles of the book, *Revolution and Counter-Revolution* by Professor Plinio Corrêa de Oliveira. They also sought to instill confidence and hope in Providence and the Blessed Mother in these difficult days.

TFP director John Horvat spoke on



JOE SCHEIDLER
Joseph Scheidler, national director of the Pro-Life Action League.



FR. JOHN TRIGILIO
Father John Trigilio, EWTN host, on "The Sanctity of Marriage."



MARIO DA COSTA
Mario Navarro da Costa, TFP director of the Washington Bureau.



MICHAEL DRAKE
Michael Drake, TFP member, on "A Wholesome Reaction in America."



PRINCE BERTRAND
Prince Bertrand of Orleans-Braganza, a descendant of King Saint Louis IX.

TRADITIONAL HIGH MASS



CAPTIVATING TALKS



LIVELY CONVERSATION



CANDLE-LIT PROCESSION



BAND PRESENTATION



All photos in this article courtesy of Donald Lee



Father Edward Krause, C.S.C. of Erie, Pa., delivers his homily during High Mass.

Highlights to Remember

Of the many highlights to remember during the event were a candlelight Rosary procession with the Inter-

national Pilgrim Virgin Statue; and a presentation of the TFP's Holy Choirs of Angels Band, which featured a selection of musical pieces for drums, fifes, brass and bagpipes.

national Pilgrim Virgin Statue; and a presentation of the TFP's Holy Choirs of Angels Band, which featured a selection of musical pieces for drums, fifes, brass and bagpipes.

An especially memorable highlight was the High Mass celebrated Sunday afternoon at St. Mary's Church in York, Pa. The Mass was sung by the TFP Choir and attended by over 300 people. Father Edward Krause, C.S.C. celebrated the Mass and delivered the homily. The high point was the recessional procession with an awe-inspiring rendition of the Papal Hymn with organ, trumpet and choir

An especially memorable highlight was the High Mass celebrated Sunday afternoon at St. Mary's Church in York, Pa. The Mass was sung by the TFP Choir and attended by over 300 people. Father Edward Krause, C.S.C. celebrated the Mass and delivered the homily. The high point was the recessional procession with an awe-inspiring rendition of the Papal Hymn with organ, trumpet and choir

that echoed throughout the church. After Mass, the closing dinner was held at the grand ballroom of the nearby historic Yorktowne Hotel. At the end, no one wanted the evening to end as farewells lingered far into the evening, and all prepared to return home where they can put into practice the lessons learned at the 2004 TFP National Conference.



Toward the end of the Rosary procession, members of the American TFP intone the Litany to Our Lady.

With the controversy surrounding pro-abortion politicians receiving Holy Communion, Brazilian TFP author Mr. Luis Solimeo and TFP vice president Thomas McKenna presented Church teachings on the matter. Their talk, "Holy Communion, Secularism and Christian Civilization," also denounced secularism and its attempt to destroy the link between religious and temporal society. Senior TFP director Mr. Luiz Antonio Fragelli summarized the conference and presented conclusions in his masterful presentation, "America: A New St. Paul?"

With the controversy surrounding pro-abortion politicians receiving Holy Communion, Brazilian TFP author Mr. Luis Solimeo and TFP vice president Thomas McKenna presented Church teachings on the matter. Their talk, "Holy Communion, Secularism and Christian Civilization," also denounced secularism and its attempt to destroy the link between religious and temporal society. Senior TFP director Mr. Luiz Antonio Fragelli summarized the conference and presented conclusions in his masterful presentation, "America: A New St. Paul?"

that echoed throughout the church.

After Mass, the closing dinner was held at the grand ballroom of the nearby historic Yorktowne Hotel. At the end, no one wanted the evening to end as farewells lingered far into the evening, and all prepared to return home where they can put into practice the lessons learned at the 2004 TFP National Conference.



Waving a rainbow flag inches away from TFP members' faces, pro-homosexual activists held signs and chanted "God loves homosexuals," "Equal rights for all!" and "Stop hate now!"



TFP members responded effectively with slogans such as, "Liberty without morality is a recipe for disaster," "If you love God, keep His Commandments."

Two Worlds Apart Meet Face to Face

On November 1, 2004, TFP Student Action volunteers visited the University of Delaware and blanketed the campus with a six-page flier titled, "Are We Still One Nation Under God?" as part of their peaceful and legal campaign.

Pro-homosexual activists unnerved by the truth

However, pro-homosexual activists were frantic, displaying great intolerance toward anyone who dared to disagree with their radical agenda. They were especially infuriated when students showed interest or support for TFP's traditional marriage message. A group of about twenty pro-homosexual activists quickly organized a boisterous, frenzied and agitated counter-demonstration to taunt, insult, spit, curse, yell, blaspheme and harass TFP volunteers.

Students passing by could hardly believe their eyes and ears. The ugly nature of sin was reflected in the behavior of these pro-homosexual activists.

Tolerance—Liberal Style

Waving a rainbow flag and large pink triangle inches away from TFP members' faces, pro-homosexual activists held signs and chanted, "God loves homosexuals," "Equal rights for all!" and "Stop hate now!" One of them held a trash can and scrambled from student to student, coaxing them to throw the TFP flier away. TFP volunteers responded with effective slogans such as, "Liberty without morality is a recipe for disaster," "If you love God, keep His Commandments," "Support traditional marriage," and "A moral wrong can never be a civil right."

It got uglier

The pro-homosexual activists had collected a number of TFP fliers into a pile, and set them on fire. However, their actions backfired when the public realized what was taking place. The false, romanticized version of homosexuality promoted by the media suddenly fell apart. Noticing this, the less radical liberals decided to hide the smoldering fliers in a nearby trash can far away from sight.

TFP members stood firm, calm, polite and courteous despite intense opposition—not an easy task in such circumstances. Here, face-to-face on the same sidewalk, were two opposite worldviews. There were those who believe in God, His commandments, absolute truth, virtue, honor, purity, heaven and hell, and those who oppose God, dishonor His laws, favor promiscuity, revolt against order and promote anarchy. ■



The evidence of pro-homosexual "tolerance."



TFP Student Action blanketed the University of Delaware campus with a six-page flier titled, "Are We Still One Nation Under God?" and asked students to answer a survey about the limits of liberty.



A good test for defenders of traditional marriage was when their principles were challenged by young defenders of homosexual unions during the Mayday for Marriage Rally.



Mayday for Marriage

BY MICHAEL WHITCRAFT



Tens of thousands voice their repudiation of same-sex "marriage" on the National Mall.

On Friday, October 15, 2004, the American Society for the Defense of Tradition, Family and Property joined with tens of thousands of concerned Americans on the National Mall in Washington, D.C., to voice their repudiation of same-sex "marriage." The "Mayday for Marriage" event was sponsored by pastors from the Puget Sound-area of Washington state.

Particularly encouraging about the



Above: A news station interviews Mr. Raymond Drake, president of the American TFP, on same-sex "marriage."

TFP Statement Published in Oregon

On Sunday, October 17, 2004, Oregonians in Bend, Eugene, Medford, Pendleton, Portland and Salem read full-page advertisements stating it is not enough that Catholics have the Faith. They need to affirm it publicly.

The TFP declaration, "Catholics Must Affirm Their Faith in Their Public Lives," focuses on the controversy surrounding Catholic politicians, who are publicly at odds with the Church's teachings on abortion, homosexuality, and same-sex "marriage," yet insist on receiving Holy Communion.

The TFP full-page statement cites 13 bishops affirming that such politicians cannot receive Holy Communion in good conscience, refutes many arguments used by secularist and liberal Catholics, and accuses these of politicizing the debate and denying the Church its right to speak out.

The TFP asserts that those bishops who have come to the defense of the Blessed Sacrament represent two thousand years of Church Tradition, and reminds Catholics of their public duties at this crossroads in American history. ■

rally was the distance participants traveled to attend. Several busloads came from as far as California and Washington to attend.

The impressive list of guest speakers included former U.S. Ambassador Alan Keyes, Mr. Tony Perkins of Family Research Council and Dr. James Dobson of Focus on the Family.

Ambassador Keyes challenged the audience to realize that the U.S. Constitution does not promote the idea that morality should be separated from politics, while other speakers referred to the existence of a divinely instituted natural law that must be followed.

Ken Hutcherson of Redmond, Wash., former Seattle Seahawk linebacker and organizer of the Mayday for Marriage rally, finished the three-hour event by delivering enthusiastic words of encouragement, and urged attendants to pray for the upcoming elections. ■



America Needs Fatima®

January/February 2005

PROGRESS REPORT

Defending the Highest Law in Topeka

BY FRANCIS SLOBODNIK

Spreading the Forgotten Part of the Fatima Message



Most candid souls will admit that the world is in spiritual pain. Continual disregard of Fatima's warning will doom generations to spiritual bankruptcy.

Yet, Our Blessed Mother has given us the means to heal and restore order, harmony and peace with a simple solution of prayer and penance, and the First Five Saturday's devotion. The America Needs Fatima staff promoted this devotion in a 425,000 prayer-card campaign. Five individual cards have been mailed to supporters asking that they include each prayer card in their Christmas greetings to relatives and friends. ■

On the evening of November 16, 2004, 20 TFP and America Needs Fatima supporters staged a rally outside the Topeka City Hall where the city council was debating a proposed ordinance that would prohibit "discrimination" against homosexuals. The measure would have added sexual orientation as a class that must be accepted in business and housing. Although this ordinance was voted upon before and defeated, an appointed mayor and two appointed city council members, one of them a homosexual activist, brought the issue up again.

The group of protesters joined other concerned Topekans in a public rally. Many agreed that such a sensitive issue should be brought to a public vote where it would undoubtedly be

overwhelmingly defeated.

Both sides held demonstrations. A pro-homosexual group rallied with a loud rock 'n' roll band and loudspeakers blaring while the pro-family side was armed with rosaries, the TFP standard and signs peacefully and legally protesting in a well-mannered and dignified way.

Those standing up for traditional morality did not enjoy a total victory. After much debate, the ordinance was watered down to the point that it applies only to city employees. Pro-family groups are resolved to continue the fight to get even this version overturned since they know that the opposing side will use this small concession as a means to continue their agenda to turn the permissive homosexual lifestyle into a civil right. ■



The love of God many times requires action on our part. **Left:** A group of TFP and America Needs Fatima supporters protest a proposed city ordinance that would favor homosexuality in Topeka, Kan.



Crusade Magazine Outreach Survey Results

1. Do you think Our Lady's Fatima message of conversion, penance and praying the Rosary is still timely today?

Yes 97%
No 1%
Not Sure 2%

2. Our Lady said, "Pray the Rosary every day in honor of Our Lady of the Rosary in order to obtain peace for the world and the end to the war, for she alone can be of any avail." Should America Needs Fatima continue spreading devotion to the Rosary?

Yes 100%
No 0%
Not Sure 0%

3. The Supreme Court has decided *not* to protect children

from online pornographers. Should ANF protest this decision and campaign to stop pornographers from targeting children online?

Yes 99%
No 0%
Not Sure 1%

4. Ellen DeGeneres, an avowed lesbian, is scheduled to be the Supreme Being in the remake of the comedy, "Oh, God! You Devil." Should ANF protest this blasphemous production as well as movies and theater plays against Jesus, Mary and the Catholic Faith?

Yes 100%
No 0%
Not Sure 0%

5. Radical homosexuals are

trying to block a proposed amendment to the U.S. Constitution that would protect marriage as the exclusive union of one man and one woman. Should ANF expand its Traditional Marriage Crusade to support the federal marriage protection amendment and oppose the homosexual movement?

Yes 94%
No 1%
Not Sure 5%

6. Pro-family groups in several states are working to amend their state constitutions to preserve marriage as the exclusive union of one man and one woman. Should ANF join these moral crusades?

Yes 96%
No 0%
Not Sure 4%

7. Each year, thousands of families learn the Fatima message through our Home Visitation Program. Should ANF expand its Fatima Home Visitation Program by recruiting and training more Fatima Custodian Auxiliaries?

Yes 89%
No 0%
Not Sure 11%

8. Do you want ANF to reach more families through the Home Visitation Program?

Yes 85%
No 1%
Not Sure 14%



Our Readers Write...

✉ We do receive calendars from different groups and organizations, but yours is our favorite because you list the saint's feast for each day of the week. You see, we gather each night as a family to say the Rosary, and at the end of the Rosary we always ask the intercession to the saint for that day. We use this calendar very often as a resource for this information. *D.V., via email*

✉ This is by far the best and the most inspirational calendar I have ever received. I love how every day has a saint's name on it for devotion. I'll never throw this calendar away! *M.E., Westerville, Ohio*

✉ We are so grateful for the lovely pictures of Mary Immaculate! We distributed them to our 225 families and 316 children at our Living Rosary Celebration in October. You truly have blessed our families with your generosity. *K.L., via email*

✉ I want to thank you for sending the picture of Our Lady of Good Counsel. As soon as I received it I framed it and placed it on the nightstand near my bed. May I share with you two pieces of good news that I attribute to Our Lady of Good Counsel? Sometime in July, I was looking for a better job as a teacher, and I prayed daily to the Blessed Mother. During the last week of July, I walked into a school close to my house and inquired if they were hiring for the fall semester. The assistant director said that I would have to call the next day and meet the director, which I did. The director hired me immediately with a salary that was far more than what I had expected. Now I am working there and thank the Mother of Good Counsel every day for it. The second good news concerns my nephew's kidney transplant surgery on September 10, 2004. The survival rate was one percent. He pulled through, and is now on

the road to recovery. I had also sent my nephew a picture of the Mother of Good Counsel and asked him to pray. *R.M., Long Beach, Calif.*

✉ I was thrilled and overjoyed when I was asked to have Our Lady of Fatima Statue visit our home in Batavia, N.Y. for two hours on Friday, November 5, 2004. It was a thrilling and spiritual experience for me, my friends and family. Everyone was so happy to be there and learn more about Our Lady. Both Norman and Gabriel were helpful and very professional! I will always remember that awe-inspiring time with a deep feeling of contentment. I knew that I would be willing to "move mountains" to make sure that Our Lady could visit our home because she knew that I really wanted her there! And I would also be willing to welcome her back again into my home anytime! *S.F., Batavia, N.Y.*



OUR BISHOPS WRITE...

☒ I wish to acknowledge your recent letter along with the copy of the 2005 Fatima calendar that you enclosed with it. I appreciate your kindness in writing to me. In particular, I commend you and your staff for all that you do to spread Our Lady's Fatima message throughout our country. It is my hope and prayer that more people will turn to Our Blessed Mother for inspiration and guidance.

*Most Rev. Joseph P. McFadden
Auxiliary Bishop of Philadelphia*

☒ Thank you for your letter and the enclosed 2005 calendar. I was pleased to receive the calendar and am happy to know of your efforts promoting devotion to our Blessed Mother.

*Cardinal Justin Rigali
Archbishop of Philadelphia*

☒ Thank you for your thoughtfulness in sending me the calendar distributed by the American Society for the Defense of Tradition, Family and Property. The Fatima Calendar is a very good way to inspire and increase the Marian devotion.

*Most Rev. Daniel N. DiNardo
Coadjutor Bishop of Houston*

☒ I received your letter and the America Needs Fatima 2005 Calendar. Thank you for this useful and beautiful gift. I wish to take the opportunity to thank you and your organization for your devotion to Our Lady and for the good work that you do for the families of this country. God bless you.

*Most Rev. Richard J. Garcia
Auxiliary Bishop of Sacramento*

☒ I have received your letter of October 29



2005 Fatima Calendar

along with its enclosure. Thank you for sending me the America Needs Fatima Calendar. It will come in useful for next year.

*Most Rev. David L. Ricken
Bishop of Cheyenne*

☒ Thank you for your thoughtfulness in sending me a copy of your America Needs Fatima calendar for 2005. I appreciate your kindness. I am asking God's blessings for the work of America Needs Fatima campaign as you spread the message of Our Lady of Fatima.

*Cardinal Adam Maida
Archbishop of Detroit*

Visit to Quito, Ecuador

BY THOMAS MCKENNA

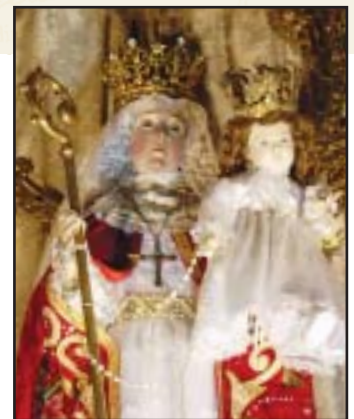
At the end of October 2004, I had the privilege of coordinating a pilgrimage of America Needs Fatima friends to the historic city of Quito, Ecuador, to venerate the miraculous statue of Our Lady of Good Success in the Conceptionist Convent there.

The pilgrims participated in a daily vigil before the famous statue, and visited many marvelous shrines and churches. In fact, a guided tour of the San Francisco Monastery, established in 1535, and of the Mercedarian church were just two of the many highlights inspiring everyone's faith.

The group also learned about the exemplary Catholic life of President Gabriel Garcia Moreno who was killed by assassins opposed to his Catholic reform of the country. Our Lady of Good Success prophesied this great president's martyrdom and

his counter-revolutionary reforms several centuries ago.

The pilgrimage came to a splendid close when the group participated in the ceremony returning the famous statue of Our Lady of Good Success to the choir loft. ■



Our Lady of Good Success,
Quito, Ecuador.



A group of ANF pilgrims in the city of Quito, Ecuador, pose in front of the San Francisco Monastery museum with their guide, Brother Christian Carrillo, O.F.M.



RELIGION

Archbishop Raymond Burke's Pastoral Letter,

On Our Civic Responsibility for the Common Good

By divine institution, a bishop is sovereign in his diocese, and is subject only to the Holy Father. Although a bishop's jurisdictional authority is limited to his diocese's territory, as a successor of the Apostles he is called to show "solicitude for all the churches," as Saint Paul teaches in his Second Epistle to the Corinthians.¹

Thus, when a bishop's pastoral letter addresses universal concerns and faithfully presents the Church's traditional teaching on faith and morals, it transcends the territorial limits of the diocese and is important to Catholics everywhere.

This is certainly the case with Archbishop Raymond L. Burke's October 1, 2004 pastoral letter "On Our Civic Responsibility for the Common Good." As the Archbishop of St. Louis explains, the moral issues discussed in this pastoral letter are perennial by nature. He is candid about the awesome responsibility weighing on all Catholics, but more heavily on shepherds, and the account that he, as a bishop, will have to render to the Good Shepherd when called to judgment:

How will I answer our Lord when He asks me about what I, as Bishop, have done to teach the inviolability of human life from the moment of conception to the moment of natural death?

Archbishop Burke comments on the charge leveled at the German bishops that they did not react sufficiently to block Hitler's rise to power and the Nazi regime's subsequent horrors. He then mentions his fear that the same accusation can be hurled at the American bishops if they do not lead decisively in today's struggle against the grave moral evils plaguing society.

Severe as History's judgment can be though, it is nothing compared to the Last Judgment. Calling the unborn the "least" of Christ's brethren, Archbishop Burke drives his message home:

Our conscience is only a true guide when the teaching of the Church and the principles of Natural Law enlighten it.

Christ poured out His life on Calvary and never ceases to pour out His life for all, especially in the Eucharistic Sacrifice. He is The Good Samaritan. He is The Good Shepherd. He is the Divine Judge Who, at the Final Judgment, will pronounce this judgment upon us: "Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me" (*Mt 25:40*).

Archbishop Burke goes on to say that we are citizens of Heaven and earth. However, these are not meant to be two separate, disconnected realities. In the fulfillment of our earthly duties, we must seek inspiration in the Celestial City. The light of conscience guides us in this effort, but our conscience is only a true guide when the teaching of the Church and the principles of Natural Law enlighten it:

God Who has made us in His own image and likeness, making us His co-workers in the care of the world (*Gn 1:26-30*), and Who has redeemed us by the Precious Blood of His only-begotten Son (*Acts 20:28*), has inscribed within our hearts His law which gives life and overcomes death (*Dt 30:11-20*). Conscience is the voice of God within us, assisting us to choose well and to avoid evil, in accord with God's law. . . . It is our conscience which leads us to choose a particular action, which judges the goodness or evil of the action as we carry it out, and helps us to assess the goodness or evil of the action, once it has been done (*Catechism of the Catholic Church*, nn. 1777-1778).

Then Archbishop Burke explains each Catholic's responsibility to seek the common good in the election of public officials. Abortion, euthanasia and embryonic stem-cell research are grave violations of the common good; therefore Catholics must vote to eliminate these evils from our society. When it is impossible to eliminate these evils outright, one must vote to limit them. In a choice between many viable candidates one must vote for the viable candidate with the integrally correct moral position. Where no viable candidates have an integrally correct moral position, one must vote for the viable candidate who most restricts or limits the moral evil.

Archbishop Burke explains why voters must consider same-sex "marriage" in the same category of moral evils as abortion, euthanasia and embryonic stem-cell research:

Another moral concern touching upon marriage and the



family, which is of particular urgency in our time, is the movement to recognize legally as a marriage a relationship between two persons of the same sex. Such legal recognition of a same-sex relationship undermines the truth about marriage, revealed in the natural law and the Holy Scriptures, namely that it is an exclusive and lifelong union of one man and one woman, which of its very nature cooperates with God in the creation of new human life. Likewise, the legal recognition of a homosexual relationship as marriage redounds to the grave harm of the individuals involved, for it sanctions and even encourages gravely immoral acts.

Archbishop Burke affirms in his pastoral letter that the

He is the Divine Judge Who, at the Final Judgment, will pronounce this judgment upon us: "Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me" (Matt. 25:40).

nation would not be in the critical situation it is in had all Catholics fulfilled their duty, and he convokes everyone to join the fight:

As Catholics, informed by the perennial moral teaching of

(Continued on page 20)

Where Do We Go from Here?

An interview with Archbishop Raymond Burke

Thomas McKenna: Your Excellency, recently many bishops in our country, together with lay groups, spoke out clarifying the Catholic Church's position regarding Catholic politicians who are not in line with the Catholic Church's magisterial teaching and morality. Many people have said this was because of the past elections. Was this just for the election year or is this something that needs to be repeated as constant teaching of the Church? And where do we go from here?

Archbishop Burke: It is not a matter just for the election. I made that clear when I presented the Church's teaching with regard to the morality of voting. I made it clear that this was not a question of influencing an election but to present Catholic teaching in an area where I discovered there was terrible confusion. From here, what is needed is for the Church, among bishops, lay groups and leaders, to continue presenting the Church's teaching about human life.

To say that this was just about an election is to ignore the fact that the violation of the fundamental right to life continues and now some desire to extend this violation to those who are considered a burden and less than fully contributing members of society. The other aspect of it is that 22 percent of

the people said that moral issues were their priority when they voted. We have to take that very seriously, continue to help people to reflect and thus expand that number of people who realize that moral questions are the most important issues when voting.

Thomas McKenna: Your Excellency, traditional marriage was affirmed in all the states

None of our laws should encourage or assist people in doing things that are gravely wrong.

where it came up for a vote. I would like to ask you how you see the importance of defending marriage and also, if you could, say something about challenging civil unions.

Archbishop Burke: In my pastoral letter, *On Our Civic Responsibility for the Common Good*, I indicated that both the issues with regard to human life itself and with regard to the family were the most critical issues. In regard to same-sex unions, we are talking here about an attempt to redefine marriage in a way other than what God has written into

nature, and this is an abomination.

Yes, eleven states have passed constitutional amendments safeguarding marriage as the union of one man and one woman, but the pressure is ever greater from a certain group who want same-sex relationships recognized as marriage, which they cannot be—it is contrary to nature itself. We have to continue to teach strongly on that. In the states where the constitutional amendments were approved, it is heartening to see people are deeply concerned about the family.

With regard to civil unions, I am not in favor of that either and I think it is very dangerous because it gives some kind of public recognition to a relationship that is contrary to nature. This is neither good for the persons involved nor is it good for society. None of our laws should encourage or assist people in doing things that are gravely wrong. ■



Thomas McKenna of *Crusade* interviewed Archbishop Raymond Burke of St. Louis at the 2004 Conference of Catholic Bishops.

Nebraska Archbishop Reviews *Defending a Higher Law*

As the same-sex “marriage” debate rages across the nation, the American Society for the Defense of Tradition, Family and Property (TFP) welcomed an archbishop’s encouraging review of its landmark 2004 book defending traditional marriage.

Archbishop Elden Francis Curtiss of Omaha, Neb., sent his October 11, 2004 review of *Defending a Higher Law: Why We Must Resist Same-Sex “Marriage” and the Homosexual Movement* just as its fourth printing came off the press. He said the 232-page book “addresses virtually every conceivable point in the debate on homosexual marriage (semantic, scientific, social, scriptural, moral).”

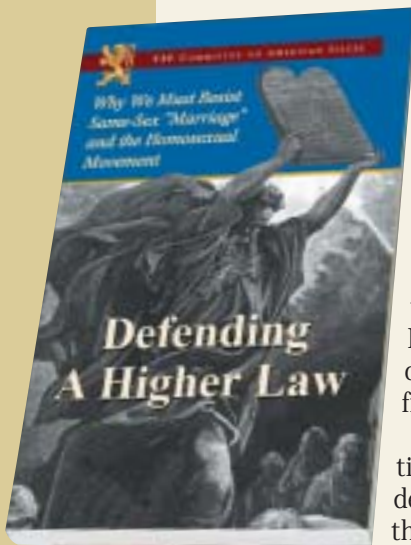
“The paper is written with impeccable logic in virtually every section. In some ways it almost reads like a modern format of the Summa Theologica where the opponent’s arguments are laid out and then refuted. The authors are fully in conformity with the teachings of the Church and argue for the Church’s teaching passionately.”

The archbishop acknowledges the book’s limitations in dealing with pastoral issues or the implications of homosexual “adoption.” However, he noted that the laudatory purpose of the book is to defend traditional marriage from a legal and moral point of view.

This paper makes an important contribution to the public debate surrounding the defense of traditional heterosexual marriage,” the archbishop concludes. It can serve as a handbook for those who wish to engage in this

debate from a Catholic perspective or it can serve as a passionate, fact-based apology for defending traditional marriage as the Church presents it to us. Placing this in the hands of our civic, educational, and parish leaders would serve to bolster the cause of the beauty and uniqueness of Marriage as a divine institution that needs and deserves the support and defense of the Church in America like never before.”

Praise has already come from three American bishops, numerous priests and other pro-family figures. Fellow Nebraskan Bishop Fabian W. Bruskewitz of Lincoln, commented that concerned Christians “cannot ignore the contribution of the book.” EWTN host Father John Trigilio termed it “a thoroughly objective, rational, logical and factual analysis of the homosexual myth currently permeating the modern society.” ■



... Continued from page 19

the Church, we bear an especially heavy burden of responsibility for the attacks on human life and the family in our society. If all Catholics in our nation, both Catholic voters and Catholic government leaders, had joined those Catholics and others who upheld and continue to uphold the moral law, the grave evils which plague our society would be lessened and eventually eliminated. We cannot remain silent. We have a most serious obligation to bring the moral law to bear upon our life in society, so that the good of all will be served.

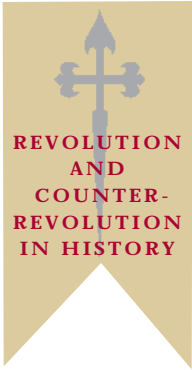
Archbishop Burke concludes his pastoral letter beseeching the help of Mary Most Holy. We have an obligation to fight, but ultimately, the victory depends on Her intercession with God:

In these difficult times for our nation, let us turn to the Mother of God, Our Lady of Guadalupe who visited our beloved continent in 1531. . . . Through her apparitions, through her maternal love and intercession, the pagan practice of human sacrifice was ended Let us beg God, through the intercession of Our Lady of Guadalupe, that He establish in our hearts a renewed respect for all human life and help us to end the killing of the innocent and defenseless. ■

Note:

1. Cf. 2 Cor 11:28; *Lumen Gentium* n. 23; Canon 375 & ff.

**Crusade Magazine warmly recommends Archbishop Burke's pastoral letter. If you would like a copy of the full pastoral letter please call:
(888) 317-5571.**



Chapter XIII

The Council of Trent

BY JEREMIAS WELLS

After examining the difficulties and impediments in convoking the Council and the obstacles that interfered with its successful conclusion, one must admit that its astonishing success could not have been achieved merely in the natural order of things. It had the Holy Ghost—as the Church teaches—for its guide. Numerous citations in the New Testament attest to the fact that the Apostles and early churchmen were guided by the Holy Ghost.

In Chapters XII through XVI of his Gospel, Saint John explains that Our Lord pronounced that the Holy Ghost, who is divine and separate from the Father and the Son, will come to assist the faithful especially when they are persecuted for His sake. “But when He, the Spirit of Truth, comes He will teach you all His truth” (John 16:13). Doctors of the Church have related this to the Ecumenical Councils. Pope Saint Leo the Great also expressed this when he affirmed that the decrees of Chalcedon were framed through the instrument of

the Holy Ghost. Although we will discuss the pivotal accomplishments of Trent in human terms, we should not lose sight of the fact that its ultimate cause was the “Spirit of Truth.”

Need for a general Council

We have shown in previous chapters that Martin Luther opened the floodgates that drowned out the reception of Sanctifying Grace and Truth over at least a third of Europe. The Turks were threatening to annihilate the West by moving through the Mediterranean and up the Danube River valley. All the while, France and the Hapsburg Emperor were tearing each other apart with the pope often in the camp of one side or the other.

Instead of falling into despair, a handful of pious, self-sacrificing souls began the process of regeneration. Like the monastic revival of Cluny and the Cistercians, and the holiness spread through the apostolate of Dominicans and Franciscans, the reforms of the sixteenth century began through personal sancti-

fication. Small groups banded together in order to lead a more perfect life through prayer and works of charity. At this level and early date none of them presumed to reform the whole Church. They started by reforming themselves in an arduous, tiring life of self-denial that attracted and influenced many members of the hierarchy, some of whom came from their very ranks.

As the Lutheran defiance spread deeper into German culture and beyond, most pious observers saw only one means to avert the impending destruction of Holy Religion: the Pope must call a General Council. The dogmatic teaching of the Church had to be defined in the face of Protestant heresies and a thorough reform of the inner life of the Church had to be made by removing numerous abuses.

Serious obstacles

Unfortunately, at this dire juncture the second Medici Pope of the century, Clement VII, sat in the Chair of Saint Peter for eleven years (1523–1534). Completely oblivious to the gaping wound in the Mystical Body of Christ, he was principally involved in Italian dynastic politics to enhance the prestige of his Florentine family and to extricate the States of the Church from Hapsburg encirclements (they were masters of Naples in the south and Milan in the north). Moreover, the Machiavellian intrigue and irregularities of his and his family’s history would not stand the scrutiny of the Council’s critics once they were aroused.



City of Trent, Italy, where the Council of Trent took place.

However, papal opposition to a council ended in September 1534 when Clement died suddenly at the age of 56.

He was succeeded by Paul III who, as we noted in the last chapter, in his personal life looked backward to the Renaissance and in his official capacity looked forward to the great age of reform. From the time of his priestly ordination in 1519, his conduct had been without stain.

The new pontiff moved with determined speed to establish the machinery for the opening of the nineteenth Ecumenical Council, but numerous minefields lay buried below the surface obstructing the way for almost ten years. The best that could be expected from the College of Cardinals and the officials of the Curia was opposition and delay. They feared an end to their luxurious lifestyle and schemes of ambition. A large number of Council supporters wished to include the German Lutherans in order to achieve a religious reunion, not realizing they had gone from a position of reconciliation to one of malignancy and rapacity. The incon-

In May 1536, Paul III convoked all archbishops, bishops and abbots to meet one year later at Mantua, then a flourishing city in northern Italy, under the patronage of the Gonzaga family. Initially, prospects for success appeared to be excellent. Charles V and his brother, Ferdinand I who administered the imperial states as King of the Romans, gave their warm approval. Even the King of France consented, at least publicly.

But then the roadblocks appeared. The German Lutherans, once early promoters of a Council, bitterly denounced it in the most insulting language. Catholic princes should have realized that the antagonism ran very deep. The Catholics believed that once the decrees of the Council had been accepted by the pope they were irrevocable because they were assisted by the Holy Spirit. The Lutherans on the other hand insisted that the decisions must agree with their own interpretation of the Bible. So we have an unbridgeable chasm between a divinely inspired religion and one based on subjective evaluation. The opening of the Council was jeopardized when the

arms. The situation was further complicated when hostilities broke out once again between Charles and Francis, giving the latter, who was always antagonistic to a Council, a much desired excuse to avoid participation. In fact, despite his Catholic protestations, Francis usually supported the Lutherans' position in Germany.

The appeasement of Charles V

The Republic of Venice offered Vicenza, one of its leading cultural and prosperous cities, as a substitute location. Unfortunately, the seemingly insoluble problems caused a series of prorogations and postponements that reduced the prestige of the Papacy and discouraged many prelates from making any plans to attend. Then a more serious obstacle occurred that blew apart months of preparations. Charles decided to enter into an agreement with the Lutherans and refused to allow any of his bishops to attend the Council while negotiations for a concord with the Protestants were pending. Pope Paul had no choice but to suspend the Council for an indefinite period.

For some time, Charles and Ferdinand had been steering imperial policy toward a middle course on the advice of rather questionable counselors. In fact, as William Thomas Walsh has pointed out, most were but nominal Catholics and several secretly communicated with the followers of Luther. Among other horrors Charles bought the support of the bigamist Phillip of Hesse by assuring him immunity for all his previous illegal acts. So Charles condoned his bigamy as Luther had done. In his policy of toleration, at several conferences the Emperor attempted to make concessions vaguely formulated in words capable of more than one interpretation. In the end Pope Paul rejected the project as harmful to the Church.

Thoroughly disgusted with the selfish attitude of the lay leaders and with his eyes on the will of God and the good of Christendom, the Pope summoned a General Council to meet once again, this time at Trent. Located on the southern side of the Alps in the Austrian province of Tyrol, it was accessible to the Italians;



The Council of Trent was convened on December 13, 1545 at the city of Trent, Italy.

sistent and unreliable support from Charles caused many setbacks. He took more and more the middle road of appeasement; and the colossal selfishness of the always pernicious Francis I, with his Turkish alliances, upset any unified Catholic response.

Duke of Mantua insisted that a large number of soldiers accompany the prelates for protection. Pope Paul dismissed the request not only because of the prohibitive cost but also because it gave the impression that the deliberations were being held under the force of

and being part of the Empire it would also satisfy the Germans. Francis, angry that Trent had been chosen without his consent, refused to allow the Bull of Convocation to be published in his kingdom.

While the machinery was gearing up for the opening, Francis once again struck at Hapsburg territory, this time by invading Artois and Flanders in the Netherlands, thus inaugurating the fourth war between the two. This sent the Emperor reeling back on his heels for he had just lost a fleet in the Mediterranean in a disastrous attack on Algiers while Ferdinand lost an army against the Turks in an attempt to retake Budapest. With Christendom being torn apart, Pope Paul maintained his composure and strict neutrality that infuriated Charles, who saw himself as the aggrieved party. But the Pope, with a more penetrating vision, saw the possibility that the French King, already rotting with venereal disease, would seize Church property and take France into the heretical camp as another diseased monarch had just done.

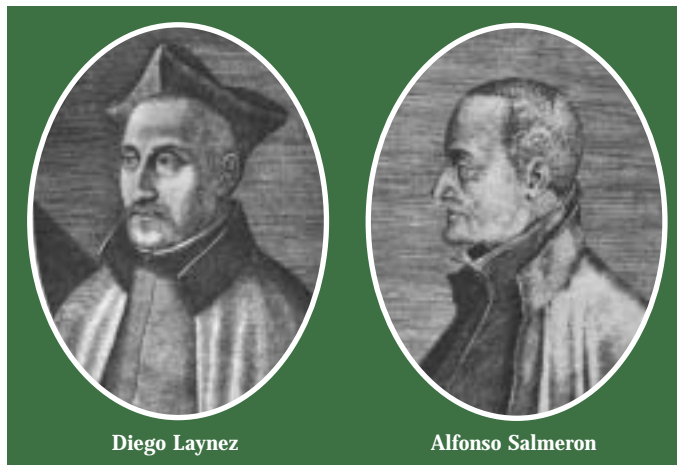
The Council of Trent convened

Finally, in 1544 the two belligerent monarchs signed the Treaty of Crepy, part of which stated that both agreed to support the Council. The patience and persistence of Paul III had ultimately succeeded. He chose Cardinals del Monte, Cervini (both future popes) and Reginald Pole as his legates. On December 13, 1545, singing the hymn "*Veni Creator Spiritus*," they led a solemn procession through the streets of Trent to the Cathedral where Cardinal del Monte celebrated the Mass of the Holy Ghost. At long last the Council of Trent had been convened.

Unlike previous Councils, the one at Trent would not achieve its vast accomplishments in one sitting. The chaotic conditions in Europe simply would not allow it, for they never ceased to harass the Council during its entire progress, causing two long suspensions. The first period, under Paul, was in session from 1545–1549; the second, under Julius III

(del Monte), from 1551–1552; and the last, under Pius IV, after a ten-year suspension, from 1562–1563. In the working time span of four-and-a-half years, the number of decrees and canons (anathemas) exceeded in volume all the previous General Councils.

Cardinal Pole wrote in his keynote speech, "Before the tribunals of God's mercy we, the shepherds, should make ourselves responsible for all the evils now burdening the flock of Christ not in generosity but in justice."¹ After centuries of abuse the plurality of benefices was ended once and for all. The bishop was allowed only one diocese and he must reside there. Otherwise he loses his



Diego Laynez

Alfonso Salmeron

income.

The prevalence of ignorant priests was corrected by ordering the bishops to found seminaries that included the high-school years (the Jesuits were also pioneering in this area). The venerable Fathers of the Council observed, "Unless a boy has been formed in the habits of prayer and religion from his tenderest years, before the habits of adult vice can take root, he will never perfectly persevere in ecclesiastical discipline."²

The number of bishops present increased from 32 at the opening to 68 along with two generals of religious orders who also had the right to vote. But the theologians, who outnumbered the bishops by approximately two to one, accomplished most of the detailed and involved work.

The Council decrees explained all

the major dogmas that were the object of so much confusion in Christendom. But the one that received the most attention was the question of justification (restoration of grace after having been lost through sin). During the long discussions that preceded the definition, the two Jesuit theologians that represented the Pope, Diego Laynez and Alfonso Salmeron, stood out most prominently. The Council stated that faith alone cannot justify man. Since our Divine adoption and friendship with God is based on perfect love of God or charity, dead faith devoid of charity cannot possess any justifying power. Only such faith as is active in charity and good works can justify man.³

A series of external problems once again combined to disrupt the Church's ability to enter into solemn and fruitful deliberations. A typhus epidemic spread throughout the Alpine city taking many lives. The legates hastily moved the discussions to Bologna, thus infuriating Charles who ordered the imperial bishops to remain at Trent. When the relationship worsened between the two, Pope Paul early in 1549 thought it wise to suspend the Council. A few months later he

was dead. The last two periods and the continuation of the monumental Catholic regeneration will be covered in future chapters as seen through the eyes of many extraordinary saints. ■

Bibliographical Note:

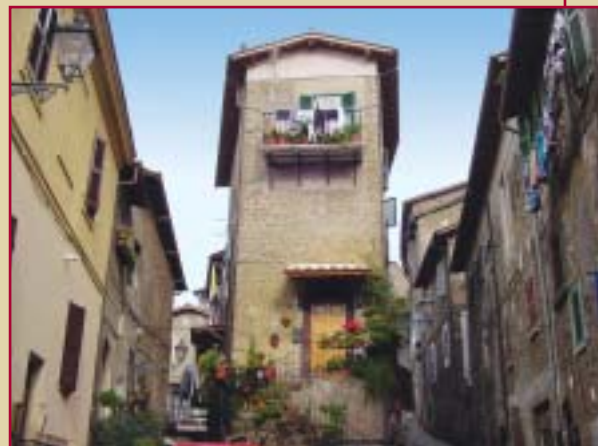
Much of the credit for this chapter must be given to Dr. Ludwig von Pastor, *History of the Popes*, vols. XI, XII; and Philip Hughes, *The Church in Crisis* (New York, 1961). We also referred to several articles in *The Catholic Encyclopedia*.

Notes:

1. Hughes, op. cit., p. 318.
2. Ibid. p. 321.
3. The last three sentences of the paragraph were reduced from *The Catholic Encyclopedia*, art., "Justification," vol. VIII, p. 577.

THE CITY OF GENAZZANO

BY GARY ISBELL



These pictures show a view of the small town of Genazzano, Italy. On top you see the bell tower and the main body of the church. Around it one can see the town “hanging on” to the slopes of a small mountain.

Note how picturesque this ancient fortified town is, a kind of fief of the Colonna princes. At the time of feudal wars the town had to face several sieges. As a result, the population sought refuge inside the city, building houses as close to one another as possible. To make defending the town easier, the fortress was located on the top of the mountain and the streets were designed to be as narrow and as winding as possible. Accordingly, the streets appear to adapt themselves to the way the houses hang on to the hill.

So there you have the extremely picturesque urbanism of Genazzano, organically born of the circumstances of the time.

It would be interesting to compare this small medieval town to a modern city. This comparison would help us understand the logic behind the centuries-old revolutionary process. At first sight, someone looking at Genazzano could



It invites you to enter its portals and savor the time when men lived for one another, where family counted.

object: “Here the space is poorly used; the city should not have been built on this site. The houses are too close together, rubbing shoulders. The population is ill-served from the standpoint of living space. The streets are winding, and thus ugly. There is no overall urban plan. In contrast, if you build a town all divided up in squares like a chessboard, with ample spaces, wide avenues and abundant traffic, the effect is better and more attractive.”

In fact, as we all know, this modern result, as much as it may be predictable, wide and spacious, is devoid of charm and personality. It turns friends into strangers, separates and isolates the human fabric into cold masses of lonely individuals too busy working and too busy forgetting how to live. In comparison, Genazzano, with its unique and picturesque structure, compels and attracts the observer. It invites you to enter its portals and savor the time when men lived for one another, where family counted, and spending time together for its own sake was more important than making an important dollar or climbing the ladder of success. ■