

July/August 2005

# CRUCIADA<sup>®</sup>

MAGAZINE



TRADITION  
FAMILY AND  
PROPERTY<sup>®</sup>



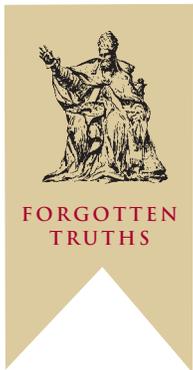
## Our Lady *of* Las Lajas

*A Continuous Miracle*

America Needs Fatima Progress Report Inside!



The Yalta Conference, 1945—Prime Minister Winston Churchill, President Franklin D. Roosevelt and Josef Stalin.



## The Errors of an Epoch

*Commenting on President Bush's Condemnation of Yalta*

BY MICHAEL WHITCRAFT

On a recent visit to Latvia, President Bush denounced the negotiations in Yalta that abandoned Eastern Europe to the Soviet Union toward the end of World War II. He stated:

The agreement at Yalta followed in the unjust tradition of Munich and the Molotov-Ribbentrop Pact. Once again, when powerful governments negotiated, the freedom of small nations was somehow expendable. Yet this attempt to sacrifice freedom for the sake of stability left a continent divided and unstable. The captivity of millions in Central and Eastern Europe will be remembered as one of the greatest wrongs of history.<sup>1</sup>

Conservatives, who have long condemned the Yalta sellout, rallied in support of the President while leftist pundits found in it a platform to repeat their invectives against a “war hungry” president with “volatile” policies. In attempting to excuse the handover, some have claimed that Eastern Europe was already in Soviet hands, which is not entirely true. Thus, to ensure Soviet aid in the defeat of Japan, Roosevelt and Churchill were forced to capitulate to Stalin.

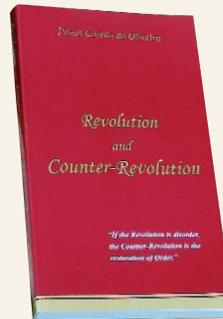
However, tactical advantages fail to excuse the cowardice that cost millions their freedom and lives.

### The Yalta Conference

This is easily understood when one considers the European and Asian concessions made to Stalin at

*Continued on page 23*

## INSPIRATIONAL BOOKS

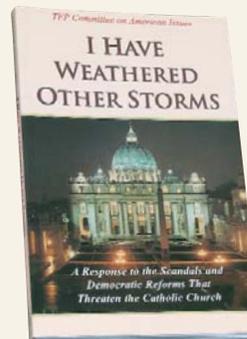


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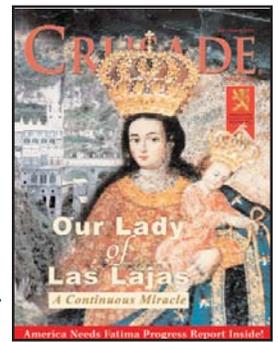
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## CRUSADE

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## The American TFP

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

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



# On the Road with TFP Student Action

BY JOHN HORVAT II



TFP Student Action members pass out fliers and engage in debates on the Terri Schiavo case at the University of Rochester. The echo of bagpipes and the display of the red standard and capes attracted passersby to the campaign.

While I have often read about TFP Student Action's campaigns, I never had an opportunity to actually go with them. I thought how exciting it would be to engage in debates on campus and live a bit of their adventurous life on the road. When their campaign in Rochester, N.Y. coincided with a speaking engagement in April 2005, I jumped at the chance to join them.

The issue was a protest at the University of Rochester mourning the starvation death of Terri Schiavo.

TFP Student Action went into action. The TFP signature red standard was raised on the main quadrangle, two bagpipers started piping, we all started handing out the flier, "Mourning Terri Schiavo," and took surveys on the issue. Soon the whole campus came alive to the issue.

To many of the students Terri was no longer human, as if her tragic accident deprived her of her human nature and therefore of her human rights. No compassion could be found in those who seemed to equate life with one's ability to

experience pleasure. "I am sorry she died, but she was already dead," said one student who seemed to think people experience several deaths instead of just one.

Of course, there were students who liked the campaign and thanked us for coming. They felt outrage over the case and supported our efforts. "It was a travesty," said one graduate student who helped with the campaign. "What a terrible injustice," commented another. Others became part of our student network with members on 375 campuses nationwide.

My participation proved to be very fortuitous. I was invited to give a talk at Rochester's Call to Holiness Chapter at the vibrant Saint Jude the Apostle parish. The topic was "Death by Starvation." The day's experiences provided abundant examples of the mentality and arguments behind the practice of death by starvation.

The principal points of the meeting stressed the Catholic position that every human being has a right to life that cannot be delegated to another. This right is based on natural law, which should be the

basis for all law. Furthermore, human life cannot be quantified. The so-called persistent vegetative state does not make a person any less human and does not allow one to deny an infirm's basic human rights to nutrition and hydration.

From a cultural perspective, the Schiavo case represents a clash of mindsets. One mindset seeing life as a valley of intense, mindless pleasures with accidental and bitterly accepted moments of suffering, and the other mindset being the Catholic position where life is a vale of tears with its moments of intense Christian joy.

TFP Student Action members were not idle at the talk. They gave their own lively accounts of the day's events. The pipers got out their bagpipes once again and this time played to a much friendlier audience.

My short adventure eventually came to an end. I was thrilled to have the opportunity and I look forward to the next time I can be on the road with TFP Student Action. ■



# Catholics Rejoice— Protest Works!

BY GARY ISBELL

In mid-April, a friend warned us of the unthinkable. Someone was selling a consecrated host on eBay. The seller was capitalizing on the claim that Pope John Paul II had consecrated this host at a Papal Mass in 1998.

Immediately, the TFP Web site issued an alert to its 30,000 e-mail subscribers encouraging them to send an instant protest e-mail to eBay. It read, "I am asking you to go beyond removing this sale. Change your present policy and never allow any consecrated host auctions again by putting them on the list of Prohibited and Questionable Items."

At first, despite thousands of protest e-mails, eBay was unmoved. Alarmingly, at least one more consecrated host appeared for sale on the auction site. However, the protests continued and many canceled their accounts. The American TFP sent in two more waves of protest e-mails while other organizations also kept up the pressure. After an avalanche of protest e-mails, petitions and calls, eBay decided to change its policy and will now refuse to sell consecrated hosts and other highly sacred objects. This resolution came to us in the form of a letter.

We transcribe the pertinent paragraphs of eBay's letter.

As a marketplace, we strive to respect the diverse perspectives of our sellers. We also work hard to promote an open environment for trade. That said, eBay has policies in place to remove listings for illegal items as well as highly offensive listings that promote hate or intolerance.

We understand that the listing of the Eucharist was highly upsetting to

Catholic members of the eBay community and Catholics globally. Once this completed sale was brought to our attention, we consulted with a number of our users, including members of the Catholic Church, concerning what course we should take in the future should a similar listing appear on our site. We also consulted with members of other religions about items that might also be highly sacred and inappropriate for sale. As a result of this dialogue, we have concluded that sales of the Eucharist, and similar highly sacred items, are not appropriate on eBay. We have, therefore, broadened our policies and will remove those types of listings should they appear on the site in the future.

As always, we welcome and appreciate the assistance of the community in upholding the rules of our site. Should you see another Eucharist listed on our site, we encourage you to notify us so we can take appropriate action.

While commending eBay for its resolution, we rejoice that, once again, protest proves effective.

*The only thing necessary for the triumph of evil is for good men to do nothing,* goes the adage attributed to Edmund Burke. One of the reasons good often does little or nothing is because it buys the lie that its opponent is too wealthy, established and powerful. We feel like David against the all-powerful Goliath of a century-old university, tycoon movie industry, wealthy museum, or a worldwide market. We often forget what the great Teresa of Avila once said: "God and I are the majority."

In the past three decades we have seen



**Processional monstrance from the Convent of the Dominican Fathers of Valencia, Spain. When Our Lord instituted the Holy Eucharist, He knew well all the future desecrations He would suffer.**

the promoters of blasphemy increase their offenses against all that Catholics hold most sacred. While some have done little or nothing to combat this evil, others have fought without respite. The American TFP and its America Needs Fatima campaign are proud to join so many other organizations that have made admirable efforts to fight this modern plague. These protests have always been peaceful and legal but powerful.

## **When the Good Moves, Things Happen**

In 1978, Planned Parenthood issued a brochure with a blasphemous cartoon of the Blessed Virgin Mary, with a deformed and ridiculous face in an advanced state of pregnancy. The TFP entered the fray by coordinating a protest of 2000 people before the headquarters of the anti-life organization in downtown New York City. The result was a written apology

from Planned Parenthood before the street protest was even over.

Ever since, the TFP has organized public protests and postcard drives. Some of the major protests included actions against the movies, "Hail Mary" in 1985, "The Last Temptation of Christ" in 1988, and against the play "Corpus Christi" in 1998. After 2000, the blasphemies escalated. In 2000, the TFP organized protests against the movie "Dogma"; against a museum exhibit at the Brooklyn Museum of Art, Alma Lopez' "Our Lady" exhibit, and the play "Jesus Has Two Mommies." In 2002, we protested the movie "The Crime of Father Amaro," the play "The Most Fabulous Story Ever Told"; in 2003, against the ABC-TV program "Jesus, Mary and Da Vinci"; and in 2004, against the play "V\*\*\*\*\* Monologues," and we regret to report that these are only the main ones.

Although silence is generally the tactic used by offenders in response to protests, God has granted us the conso-

*"...after so much controversy, the public went to see my film ["The Last Temptation of Christ"] already conditioned and convinced that it was sacrilegious and blasphemous." —Martin Scorsese*

lation to know how importune anti-blasphemy protests are to the producers of public blasphemy.

### Some Examples

In 1988, the American TFP demonstrated at the debut of "The Last Temptation of Christ," and published a full-page advertisement in *The New York Times* protesting the outrage. Shortly after, the film's director, Martin Scorsese, acknowledged in an interview with the Spanish newspaper *¡Ya!* on September 8, 1988 that the protests and controversy surrounding the film were effective in changing people's perception of it.

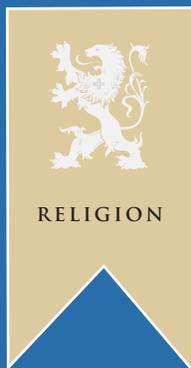
"I believe that my film reflected

the Divine nature of Jesus [sic] and at no moment did it offend the religious sentiments of any viewer. However, the problem is that after so much controversy, the public went to see my film already conditioned and convinced that it was sacrilegious and blasphemous. If the public debate around it had not occurred and the press had not given it so much attention, the public would have seen the film with other eyes. . . ."

In June 2001, the honor of Our Lady of Guadalupe was defended in Santa Fe, N.M., when a large crowd of pained devotees of Mary offered public reparation for Alma Lopez' bikini-clad "Our Lady" of Guadalupe held aloft by a female, topless

# A Sacrilege and a Eucharistic Miracle

BY GARY ISBELL



**S**aint Stephen's Catholic Church, now known as the Church of the Holy Miracle, is a building nestled within a cluster of simple brick and stone homes in Santarem, a small town about thirty-five miles south of Our Lady of Fatima's shrine in Portugal. While little has changed over the centuries on the narrow cobblestone streets, in 1247 a horrible sacrilege took place here that produced the miracle of the Holy Host.

A Catholic woman who suffered from her husband's abuse and infidelity, and convinced that her husband no longer loved her, turned to a sorceress for help after her many prayers granted her no relief from her problems. Upon explaining her problems, the sorceress told her to bring a consecrated host with the promise that her husband would soon return to his loving ways. The woman was aware of the grave offense to God and was frightened with the prospect of committing a horrible sacrilege. Unfortunately, she gave in to temptation and went to Mass at Saint Stephen's, received

Holy Communion, removed the host from her mouth and hid it in her veil.

As she headed for the sorceress' cave, the first miracle occurred. Within moments, the host began to bleed so profusely that blood dripped from the cloth and attracted the attention of bystanders, who asked if she needed assistance. Becoming even more frightened by the unexpected turn of events, she hurried home instead and put her veil with the host in a wooden chest in the bedroom.

The second miracle took place that night when she and her husband were awakened by a mysterious light that emanated from the wooden chest. The woman then confessed her sin to her husband and they both spent the rest of the night on their knees in adoration. The following morning, the parish priest was informed and people rushed to the house to contemplate the Holy Miracle. The priest brought the host back to the church in solemn procession, placed it in a small wax container, and deposited it in the tabernacle.

“angel” exhibited at the Santa Fe’s Museum of International Folk Art.

This protest pierced the artificial silence. At the 96th annual meeting of The American Association of Museums held in Dallas in May 2002, which 5,000 museum officials attended, a panel discussion was formed to deal with the subject of anti-blasphemy protest. The panel focused on Alma Lopez’ display, suggestively labeling the discussion, “Our Lady of Controversy.”

James Miller of the TFP attended the meeting and reported his amazement at the confessed sensitivity and vulnerability of museums to public protest. “Accept that you are not going to win,” said one panelist, “There is no [winning] in such a controversy. You’re just going to survive. Those are the facts. It’s not pretty but those are the facts.” Others reported their own helplessness in explaining to the public their reasons for airing blasphemy. They noted how one scene of a protester praying a Rosary on the evening news had the effect of erasing any public sym-

pathy for the museum. They testified that protests are not just symbolic gestures or free publicity but effective statements that echo throughout the arts community.

Alma Lopez, speaking on the panel, admitted that it was “difficult and hard to go through all this,” as she received hundreds and hundreds of e-mails from offended Catholics and even children.

Panel speakers were also impressed at how well organized the protest was and showed slides to illustrate the point. Deputy Director McCarthy stressed the national projection of the controversy by admitting that the museum received over 65,000 protest postcards from the TFP effort. “How seriously do you take these people,” McCarthy asked rhetorically before responding, “Very seriously!” And further noted how unprepared the museum was, especially as the protesters “never, never gave in on any point.”

Journalist and panel member Hollis Walker told the audience that blasphemous protests are a no-win situation for

museums, and that their best policy is defense and damage control.

The panelists also acknowledged that the fact that Archbishop Michael Sheehan of the Santa Fe diocese spoke against the exhibit caused irreparable damage to the museum’s public relations campaign. Panelists qualified Archbishop Sheehan as “one of the most powerful people in the state of New Mexico.”

In the end, the Santa Fe Museum of International Folk Art conceded by canceling the four-month extension planned for the exhibit, thereby acknowledging that the controversy had created a rift with the local community.

\* \* \*

Finally, though it helps to verify the dents we make with God’s help against blasphemy, protest is a right, a duty and a privilege. We pray and hope that the recent success against eBay’s auction of the Holy Eucharist be a motivation to Catholics to do what they must in face of blasphemy. ■

A third miracle occurred later when the parish priest opened the tabernacle door and found the wax container had broken into small pieces. In its place was a beautiful crystal pyx with the host’s blood inside. The pyx was approximately one-half inch thick, two inches in diameter, irregularly shaped, crystalline clear, and with a small protrusion on the side through which the Real Flesh can be seen with delicate blood vessels running through it and a quantity of blood collected at one end. It was later placed in a gold and silver pear-shaped monstrance with a sunburst of thirty-three rays where it remains today. The reliquary that houses the miraculous Host rests above the tabernacle and can be viewed atop a set of stairs from behind the main altar.

The small house where the miracle occurred is three blocks from the church. On the second Sunday of every April, this incident is re-enacted by local actors. The actual Holy Host is taken in solemn procession from the woman’s



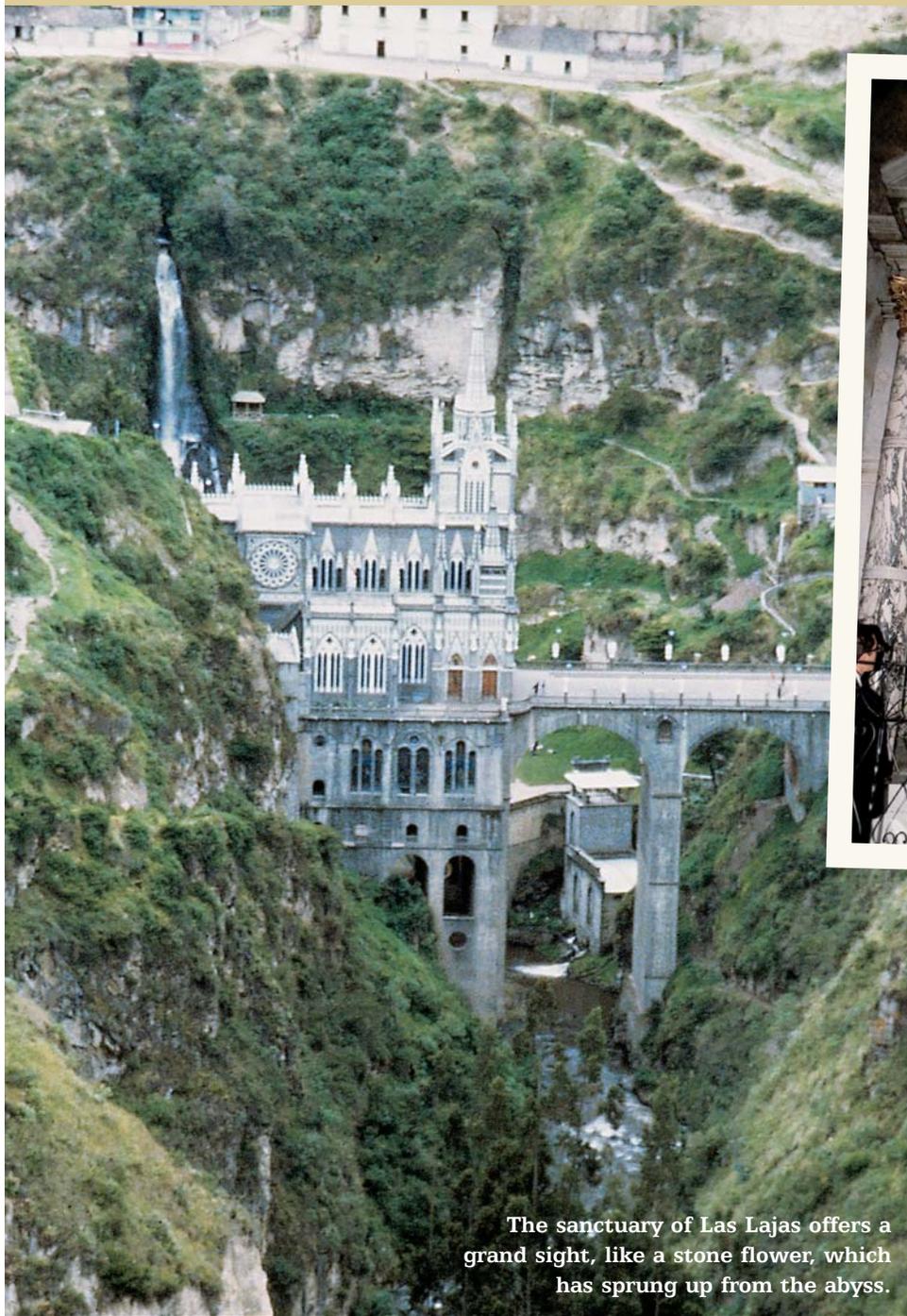
In memory of the Eucharistic miracle, the faithful of Santarem erected this monument.

house that was converted into a chapel in 1684 to the church.

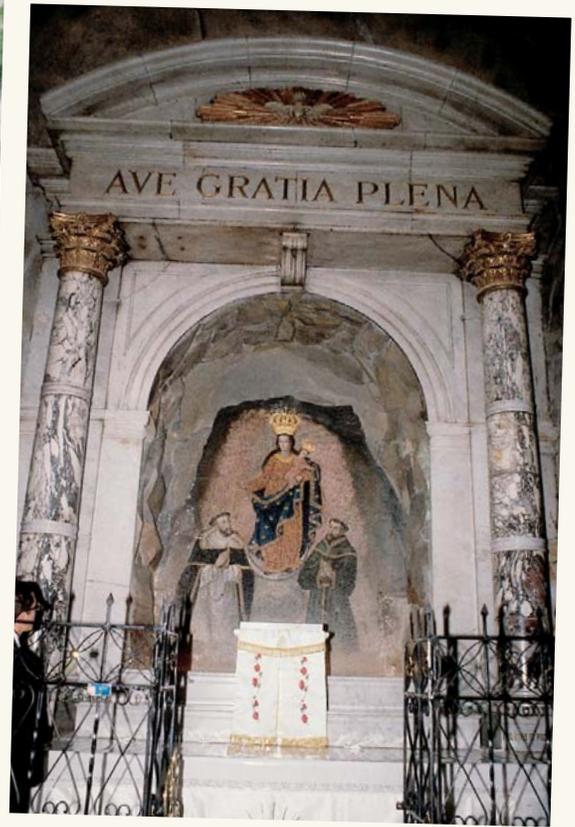
For those who do not believe, no expla-

nation is possible. For those who believe, no explanation is necessary, for this case, along with many other Eucharistic miracles, gives witness to the real presence of Our Lord Jesus Christ in the Eucharist. During the Age of Faith, even those who committed such sacrileges believed in the Real Presence. Building upon that faith, God called them to repent and often rewarded them with miracles.

In light of such miracles, the present day’s lack of faith and reverence toward the Blessed Sacrament is a tragic sign of our times. We have lost the notion of our God in the Eucharist to the point that consecrated hosts become collectibles to be bought and sold. It is the Faithful’s task to protest loudly and peacefully to bring back that faith. We must affirm the Real Presence even when others do not believe. We must trust in God that He will reward our efforts if not with miraculous hosts then with souls all aflame with His love and renewed strength to confront our secular culture. ■



The sanctuary of Las Lajas offers a grand sight, like a stone flower, which has sprung up from the abyss.



The merciful predilection of the Mother of God for Latin America is the reward she has given for the heroic faith formed from the Iberian Peninsula during the 800 years' struggle against the invading Moors and found in the Latin American peoples' souls in which Divine Providence willed to deposit it.

From Mexico to Tierra del Fuego, no nation has failed to receive special favors from Our Lady. However, her interventions did not occur in just any manner. She presented herself with unheard of magnificence and splendor, making it clear that she came to preside over Latin America from on high.

#### **The History of a Predilection**

As an example of this magnificence, consider how the Most Holy Virgin has stamped her image on the imposing cliffs of the Guaitara Canyon, Colombia, thereby becoming Queen of the souls in that region and in all surrounding lands.

In the year 1754, Maria Mueses de Quiñones, an Indian woman from Colombia, was going from her hometown of Potosi to the village of Ipiales when she



# Our Lady of Las Lajas

*A Continuous Miracle*

BY THOMAS CAMPBELL

**Left: The image of Our Lady of Las Lajas with the Child Jesus was miraculously imprinted on the rock along with the images of Saint Dominic, left, and Saint Francis of Assisi, right. Right: The steep mountainside did not stop Our Lady's devotees from erecting the intricate shrine of stone in her honor.**



was then that all saw stamped on the rock face a magnificent image of the Blessed Virgin Mary, holding her Infant Son, with Saints Dominic and Francis kneeling at their feet. The Virgin extended a Rosary to Saint Dominic and the Infant a Franciscan cord to Saint Francis.

Today, an enormous quantity of mementos and tokens of thanksgiving attest to the devotion and gratitude of the Colombian people since the time of the apparition.

was caught in a great storm. At a place called Las Lajas (the Rock Slabs), she sought refuge in a grotto. However, she was anxious since there was a popular legend that said the devil lived in the grotto. With trepidation, she entered the darkness of the grotto, invoking the Virgin of the Rosary. Suddenly, she felt someone tapping at her back, as though calling her. Frightened, she fled back into the storm.

A few days later, returning by the same route, she once again reached the cliffs of Las Lajas, carrying on her back her little daughter Rosa, who was a deaf-mute since birth. Being tired and wanting to rest, Maria Mueses de Quiñones sat down to rest timidly on a stone near the grotto. Then the first miracle occurred. Her deaf-mute child suddenly spoke, "Mommy, look at the mestiza who has detached herself from the rock with a little boy in her arms and two little mestizos at her side!" With this exclamation, Rosa slid off her mother's back to climb up the grotto's stones. Struck with terror, Maria took her daughter and fled from the mysterious place.

There was general bewilderment among Maria's friends and acquaintances in Potosi when she told them what had happened. Thirsting for the supernatural, the Indians listened to her, asked her many questions, and commented among themselves about the singular event, but took no further action.

In the meantime, Rosa disappeared, causing her mother great concern. Maria searched to no avail, until she remembered the episode at the grotto, and returned there to look for Rosa. She found her daughter kneeling before a splendid woman and playing affectionately with a child who had come down from his mother's arms. Knowing she

*With trepidation, she entered the darkness of the grotto, invoking the Virgin of the Rosary.*

beheld the Blessed Virgin Mary and her Son Jesus, Maria fell to her knees before this beautiful spectacle, and she was no longer afraid.

\* \* \*

Shortly thereafter, Our Lady performed a spectacular miracle that prompted the news of the marvelous presence to spread throughout lands near the rocky banks of the Guaitara River.

Unexpectedly, Rosa sickened and died. Her grieving mother carried her body in her arms to the grotto in order to beg the Virgin for help. Reminding the Virgin of Rosa's solicitude in bringing her candles and flowers, she begged Our Lady to bring her back to life. In answer to her prayers, the Queen of Heaven and Earth performed the miracle of the child's resurrection. Maria told her employers in Ipiales about the extraordinary event.

Moved by the news, they went with priests, distinguished persons and many local people to the apparition's site. It

#### **Historical and Scientific Aspects of the Image of Las Lajas**

An interesting aspect of the image is the presence of Saint Dominic de Guzmán and Saint Francis of Assisi, the founders of the two orders that first evangelized Colombia and to whom Colombians have always had a special devotion.

The image of Our Lady of Las Lajas, as that of Our Lady of Guadalupe, has spanned the centuries without losing its brilliance. In the case of Las Lajas, the Divine Painter used a fade-proof method. After German geologists bored core samples from several spots in the image, they determined there was no paint, no dye, or any other pigment on the surface of the rock; the colors are the colors of the rock itself, and they penetrate into the rock evenly for several feet!

In 1952, Pius XII granted a canonical crowning of Our Lady of Las Lajas, and in 1954, the gothic church erected to house the image was dedicated as a minor basilica, with the presence of the entire Colombian Episcopate.

#### **In the Eyes of the Queen, the True and Authentic Latin America**

In the course of the two thousand years in which the Church has spread throughout the world, artists have fre-



Detail of Our Lady of Las Lajas. The miraculous image was discovered in the mid-eighteenth century inside a cave in Colombia. According to tests, no pigment was discovered on the image and the colors run several feet into the rock.

*The Aztecs worshiped the sun and the moon as gods, and the sight of this powerful lady overcoming their gods was the catalyst in the Mexican Indians' conversion.*

quently shaped Our Lady's physical aspect according to the type of women of their time and region. This has happened in paintings, sculpture, stained-glass windows, and other media. The most ancient statues of her attest to this fact. In the remote days of the Church, statues of Mary Most Holy depicted her with a Mediterranean physical aspect. As the Faith spread among the Nordic people, blond and blue-eyed representations of Our Lady appeared.

The modeling of images according to the regional feminine physical aspect is agreeable to Our Lady. This is proved by the fact when she impresses her image

on some object in order to perpetuate the memory of an apparition or when she appears to a seer who then later describes her to an artist who will interpret the seer's description into a painting or sculpture. In Mexico, for example, Our Lady of Guadalupe stamped her image with Mexican physiognomies on Juan Diego's serape, where she can be seen standing on the moon and obscuring the sun that is behind her. The Aztecs worshiped the sun and the moon as gods, and the sight of this powerful lady overcoming their gods was the catalyst in the Mexican Indians' conversion. In Colombia, God performed the prodigy of print-

ing Our Lady of Las Lajas on a rock. In view of these two very short examples, who can deny the deeply religious atmosphere characteristic of images painted by the Angels?

As limited as one's sense of observation may be, one cannot fail to exclaim upon seeing her, "Look how Latin American she is!" Something very essential, a reflection of the qualities and virtues of the Latin American people, is expressed in Our Lady of Las Lajas.

But what does her physical aspect tell us? We find a great personality, the profound and intelligent gaze of a meditating and recollected person. She has an extraordinary stability and solidity, a continuity of will and temperament. Nothing shakes or agitates her. There is no arrogance or ostentation, but rather the dominion of one who is accustomed to having her will obeyed. She could not have a better veil than her long, abundant, beautiful hair. The color and richness of her dress are those of a Queen. She is extremely kind and motherly. How good and safe the Child Jesus feels in her arms! What throne could be more worthy of Him? He is almost at play, with the liberty of a child.

It is curious to note the relationship between Mother and Son. Frequently their images present them gazing at each other, but not in Las Lajas. They are so accustomed to being together that they have no need to look at each other in order to sustain their mutual attention. She directs her eyes toward the Latin American people, heeding their supplications, orienting and commanding them. Meanwhile, the Child Jesus enters the intimacy of those who arrive at the Queen's feet—a Queen who displays in her gaze a kindness so exalted that she moves us to trust her entirely. ■



# America Needs Fatima<sup>®</sup>

July/August 2005

PROGRESS REPORT

## The Continuous Effort

BY MARK BALDWIN

America Needs Fatima activities include so many facets: anti-blasphemy campaigns, Mary in Every Home programs, petition drives in defense of traditional marriage, distributions of devotional items, and so on. However, there is one effort that is especially important—the continuous effort of Our Lady’s faithful Fatima Custodians who travel from coast to coast taking her statue and message to thousands of homes every year.

In a world saturated with evil and selfishness, it is more than commendable to see young men sacrificing their lives, talents, time and the comfort of their homes to live on the road, practicing their slavery of love to the Blessed Virgin Mary, according to Saint Louis de Montfort’s method.

Our Lady’s Custodians encounter all sorts of weather and road conditions as they travel from city to city across America. In fact, the difficulties they encounter can only be imagined by those who have experienced their life of dedication. Cars breaking down, sickness, uncharitable treatment, financial strain and bad weather are only the beginning. And yet, they never stop.

During these one- to two-hour visits, the Fatima Custodian delivers a short talk on Fatima’s message, displays an

audiovisual presentation, and then invites those present to pray the Rosary together. After the Rosary, the host or hostess usually serves refreshments while the guests converse and exchange impressions about Our Lady’s message.

Within the space of one year, several thousand visits take place and tens of thousands of people are reached with the Fatima message. These soldiers of Mary travel hundreds of thousands of miles. The Fatima Custodians not only take the pilgrim statue into private homes, but also visit schools, hospitals, clubs, prisons and retirement homes.

At the end of a day’s work, few men rest their heads on the pillow with clearer consciences and more joyful hearts. For indeed, Our Lady’s Custodians have run the good race, spread the good news, left many a soul with hope in their hearts and given them better means to live ever closer to the Immaculate Heart of Mary and thus all the closer to the Heart of Jesus. ■

**Often through rain, snow and heat, the Custodians drive hundreds of thousands of miles every year to take Our Lady’s message to thousands of souls.**





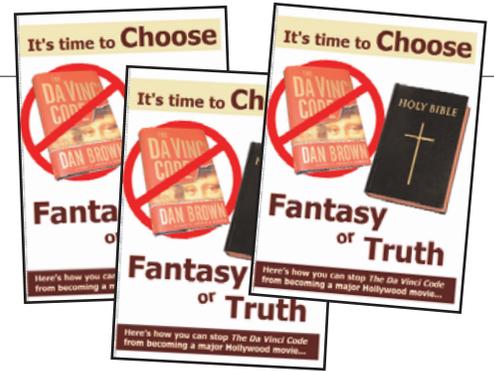
# Major Protest of *The Da Vinci Code* Launched

BY JAMES BASCOM

On May 10, America Needs Fatima launched a national protest of *The Da Vinci Code*, the blasphemous novel by Dan Brown that Columbia Pictures is making into a major Hollywood movie. *The Da Vinci Code* has sold 24 million copies worldwide and stayed atop *The New York Times* bestseller list for several months. Dan Brown's novel hurls insidious attacks on the Catholic Church and Our Lord Jesus Christ, such as a story of "Our Lord" and "Saint Mary Magdalene's" marriage and child, and the Church's efforts to maintain its hierarchical struc-

ture by suppressing the true teachings of Our Lord from the faithful by elaborate deception.

In response to the scope, depth and gravity of the attacks contained in *The Da Vinci Code*, America Needs Fatima is setting into motion its largest protest ever. The first stage of the protest consists in sending protest cards and protest e-mail messages to Columbia Pictures. According to ANF Director Mr. Ritchie, "America Needs Fatima is mobilizing tens of thousands of volunteers across America to protest and try to



stop *The Da Vinci Code* from ever becoming a movie and playing on theater screens everywhere. Later on, if the movie does come out, we'll start a massive petition to the major theater chains asking them *not* to carry this attack on our faith. If that is not successful, we'll stand in front of theaters praying, protesting and peacefully convincing people *not* to see the film." ■

**To join the national Stop *The Da Vinci Code* protest, please call 1-888-317-5571.**



## Protesting Threat to Innocence in Massachusetts

BY JOHN RITCHIE

*Who's in a Family* is the title of a book used by public schools in Massachusetts to promote same-sex "families" to children as young as six years old.<sup>1</sup> Using a storybook format, *Who's in a Family* deviously plays on the emotions of little children and conditions them to accept same-sex "families."

For example, *Who's in a Family* shows two men working together in a kitchen. A little girl is seated at the table with a cat. Underneath the picture, we read the caption, "Robin's family is made up of her dad, Clifford, her dad's partner, Henry, and Robin's cat, Sassy. Clifford and Henry take turns making dinner for their family."

At the Joseph Estabrook School in Lexington, Mass., children are being sent home with "Diversity Book Bags."

According to press reports, a six-year-old boy came home with a "Diversity Book Bag" and a copy of *Who's in a Family*. His father, David Parker, was arrested for refusing to leave a school meeting until he was assured his son would not be exposed to same-sex discussions.<sup>2</sup>

*This has gone too far!* That is why

the TFP launched a protest e-mail to members of the Board of Education of Massachusetts asking them to remove this book from all classrooms and school libraries in Massachusetts. By urging concerned Americans to send instant online protest messages through the TFP's Web site, TFP hopes to help curb further destruction of our children's innocence and to fight the homosexual movement's efforts to "normalize" this unnatural vice.

As the success of the protest e-mails against eBay.com has proved, Catholics can and are making a difference. To send your online protest message to the Massachusetts Board of Education, log on to [http://www.tfp.org/student\\_action/activities/protests/joseph\\_estabrook\\_school.php](http://www.tfp.org/student_action/activities/protests/joseph_estabrook_school.php). ■

### Notes:

1. [http://www.article8.org/docs/news\\_events/parker/main.htm](http://www.article8.org/docs/news_events/parker/main.htm).
2. Maria Cramer and Ralph Ranalli, "Arrested father had point to make," *Boston Globe*, April 29, 2005 (n.p.) ([http://www.boston.com/news/local/articles/2005/04/29/arrested\\_father\\_had\\_point\\_to\\_make/](http://www.boston.com/news/local/articles/2005/04/29/arrested_father_had_point_to_make/)).



## Child of Mary Tribute

# A Young Family at Our Lady's Service

BY MICHAEL GORRE

Mr. and Mrs. Mark Serafino live in the St. Louis, Mo. area, where throughout their fifteen years of marriage, God blessed them with five beautiful children. Returning to the Catholic Church after some years of being away, Mark and Valerie Serafino focused more intently upon the problems of the world in which they and their family lived.

### Discovering the ANF Family of Souls

Early in 2000, a fellow Saint Agatha parishioner and TFP supporter introduced them to the TFP and its America Needs Fatima Campaign. Growing more concerned with the crisis in the Church and the world, Mr. and Mrs. Serafino became members of America Needs Fatima as Children of Mary in 2001. He remembers, "It was the dedication of its young volunteers to Our Lady and their work against blasphemy that got us to join. Thanks to ANF we have come closer to the traditions of the Catholic Church. This appreciation then turned to a love that now helps guide us in our troubled times."



The Serafino family is happily active as Children of Mary, a monthly support group of America Needs Fatima.

### Becoming a Leader for the Faith

As an active Child of Mary, Mr. Serafino, together with the support of his family and friends, regularly organizes chapter meetings and prayer rallies opposing abortion and attacks on the Faith. According to him, "These campaigns are very effective and spiritually powerful both for those who participate and for the people who witness them."

We thank God for such dedicated Children of Mary and for their faithful prayers and loyal support. To become a Child of Mary, call Maria at 1-888-317-5571. To be featured in this column, send an e-mail to Mr. Kevin Ritchie at [kevin@tfp.org](mailto:kevin@tfp.org). ■

## Custodians Consoling the Afflicted

BY KEVIN RITCHIE

As Fatima Custodians, we have the opportunity of visiting many invalid and disabled individuals deemed "useless" by today's society. Visiting them, we become acutely aware of the spiritual needs of their suffering souls. In Terri Schiavo's case, the authorities systematically ignored her needs long before inflicting the ultimate pain.

Recently, I brought the pilgrim statue of Our Lady of Fatima to the home of a young woman, Danielle, whose condition was worse than Terri Schiavo's. As a teenager, she

suffered a car accident that left her comatose for the past five years. After presenting the Fatima message to all attending and praying the Rosary, I approached her bed. I spoke gently to Danielle of the great merit of suffering, and asked her to offer her affliction for the conversion of sinners and for the Fatima apostolate. I related how Blessed Francisco and Jacinta had suffered

*Continued on page 14*

Custodians regularly visit the sick with the statue of Our Lady of Fatima. *Right: Mr. Kevin Ritchie holds the four-foot statue of the Pilgrim Virgin he takes to homes.*





*Continued from page 13*

so much so young, and how pleasing to God their lives had been despite short and unproductive in the eyes of the world.

Danielle's mother, who had informed me previously that Danielle could listen and understand, said, "She knows what you are asking her. I've never seen her so expressive."

As I finished, there were tears in Danielle's eyes, and a faint smile as she squeezed my hand.

Viewing this situation with the eyes of faith, it was clear that, from her bed of pain, Danielle could do more for society by offering her suffering to God than all those "viable" people who would deny her right to a spiritual and physical life.

Indeed, we Fatima Custodians are the greatest beneficiaries of such visits as we witness Our Lady's gentle, compelling, and life-giving influence wherever she goes. It was no different with Danielle as with so many others. Danielle was moved by that "wand-like" touch of grace that whispers, "Have hope. Even your bedridden life can have a sublime purpose. One day, you will shine like a sun, and your reward will be exceedingly great."

Such visits give us life in return and strengthen our resolve to continue spreading the Fatima message of prayer and penance throughout our country. ■

## Mary in Every Home Project Update

By July 2005, close to 500,000 pictures of Our Lady of Fatima will have been distributed since February. We have received many letters and calls from devotees from across the country thanking America Needs Fatima for spreading such a crucial devotion for our times. In fact, many devotees are requesting extra copies of Our Lady's picture for private distribution.

☒ Thank you so very much America Needs Fatima for sending me the free lovely pictures of Mother Mary (an 8x10 and a fridge magnet of Mary). I have them adorned in my home on a shelf and on the fridge—every time I get something to eat I get to see our sweet Mary's angelical face. Thanks again for sending them to me and thousands of homes nationwide and for having many

people happy to have our Mother Mary in our homes, whom we so desperately need in our times.

*S., via e-mail*

☒ I just received the beautiful picture of Our Lady. She will be on her way to Cuba shortly. Thank you so very much. May His Kingdom come through Mary!

*Sister C., via e-mail*

☒ Thank you for sending the picture and information. I want to spread the word that the Rosary needs to be said often and hand out the beautiful picture. How can I get more? I am sure people would like to include donations for the cause as well. I would like to leave the picture I received today in my classroom, but I need one for my home. Would that be possible?

*M. B., Ithaca, N.Y.*

## Crusade Magazine Outreach Survey Results

1. What type of articles would you like to see more of in *Crusade Magazine*?

- Cultural Issues** 9%
- Lives of the Saints** 16%
- Catechism** 6%
- History** 8%
- Politics** 7%
- Marian Apparitions** 45%
- Other** 9%

2. If the Fatima message continues to be ignored, what do you think will be the effect on America?

- Disastrous** 65%
- Very Negative** 30%
- Somewhat Negative** 1%
- Somewhat Positive** 0%
- Very Positive** 0%
- Undecided** 4%

3. How much effort should Catholic families put into living Our Lady's Fatima message?

- Total Effort** 96%
- Medium Effort** 1%

4. With homosexual "marriage" already legal in Massachusetts, do Catholic families need Our Lady's protection more or less than before?

- Small Effort** 0%
- Little Effort** 3%
- No Effort** 0%
- Much More** 93%
- More** 6%
- Same** 1%
- Less** 0%
- Much Less** 0%

5. In these troubled times, do you think Our Lady of Fatima will protect those who seriously live her message?

- Yes** 97%
- No** 1%
- Undecided** 2%

6. Do you think most Catholics are aware of Our Lady of Fatima's promise of salvation to those who have devotion to her Immaculate Heart?

7. What aspect of the Fatima message is the most important to overcome the climate of anxiety and confusion in America?

- Yes** 32%
- No** 38%
- Undecided** 30%
- Rosary** 80%
- Repentance** 10%
- Sacrifice** 1%
- Chastisement** 1%
- Promise of Our Lady's Victory** 7%
- First Saturday Devotions** 1%

8. Can America expect peace and blessings if Our Lady's Fatima requests are ignored?

- Yes** 3%
- No** 94%
- Undecided** 3%

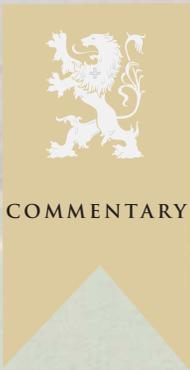
9. In an interview with Father Fuentes, Sister Lucy said,

"There is no problem, no matter how difficult, that cannot be resolved by praying the Rosary." In your opinion, must we pray and promote the Rosary to save America?

- Yes** 99%
- No** 0%
- Undecided** 1%

11. Our Lady warned that if men did not convert, Russia would spread its errors throughout the world, there would be wars, persecutions of the Church, the good would be martyred, the Holy Father would suffer greatly, and several nations would be annihilated. Has the world converted as Our Lady asks?

- Yes** 2%
- No** 89%
- Undecided** 9%



# A Flame Still Burns in Ireland

BY NORMAN FULKERSON



The author in Killiney, County Dublin, with the Irish Sea in the background.

I flew to Ireland on Saint Patrick's Day. Expecting that the flight would have some kind of celebration in honor of Saint Patrick, I thought I might see a bit of green. To my surprise, there was neither much green nor even a passing reference to Ireland's patron saint.

The woman sitting next to me was a lapsed Catholic who found it quite ironic that I would be carrying a statue of Our Lady of Fatima to Catholic Ireland. Her sister died two years ago of breast cancer and prayed to Our Lady of Fatima for a peaceful death, which she in fact obtained. After an explanation on what Our Lady said at Fatima and how mankind did not heed her warnings, this woman actually agreed to consider going back to the sacraments.

I arrived in Ireland a bit groggy and I faced a grumpy customs agent who asked the reason for my stay. I replied with as much candor as I could muster, "I am here to help a friend spread the Fatima message." The agent simply rolled his eyes and unceremoniously stamped my passport allowing me entrance into the land of Saint Patrick.

*I got the chance to see the best of the Irish past, the dark uncertainties of the present and the possibilities for a hope-filled future.*

The lapsed Catholic and the skeptical customs agent are not what one would expect to see entering this predominantly Catholic nation. During the three weeks I spent in Ireland helping Mr. Rory O'Hanlon with the Ireland Needs Fatima Campaign, I got the chance to see the best of the Irish past, the dark uncertainties of the present and the possibilities for a hope-filled future.

## Home Visits in Ireland

During one full week, we made "Fatima home visits," a program we developed in the United States where we visit families with a Fatima statue and speak about the Fatima message. During these visits, I also had a glimpse of the present state of affairs in Ireland. Listening to what people had to say, I found the situation very troubling yet quite promising.

We met with Mrs. Daniel Scally, who was thrilled with the prospect of participating in a Catholic apostolate and was very happy to make our acquaintance. She had responded to a coupon offering the Fatima book and wrote back asking, "Do you know the American TFP?" Formerly from New Orleans, La., Mrs. Scally moved to Ireland and, together with her Irish husband, generously offered to assist Mr. O'Hanlon to spread the Fatima



Top: Mr. Rory O'Hanlon of Ireland Needs Fatima with Mrs. Eileen Donoghue and her daughter and grandchildren in Portumna, County Galway. Middle: At the home of the Gerald Smith family in Cork City. Bottom: The author giving a presentation at the home of Mrs. Deidra Fitzgerald in County Cork.

message. Her high energetic level and Southern charm will no doubt be useful in this endeavor.

We also met with Dr. Peter Quinn, who used to be a doctor but retired early because he refused to perform abortions, sterilizations, and hand out contraceptive aids. He follows closely the American TFP's activities and manifested an innocent enthusiasm for our campaigns on university campuses. His son Charlie asked me the name of our organization. When told "Tradition, Family and Prop-

erty,” his immediate response was, “Property, I like that. It is very anti-Communist!”

Finally, we met with Mr. and Mrs. Bob Ryan of Limerick, who were delighted to have the statue in their home for the evening. Mr. Ryan, a bottomless pit of enthusiasm and zeal for the Faith, joined us in a street campaign in downtown Limerick. In a short time, we handed out about 500 Fatima fliers.

### Effects of Secularization

Sadly, it was in Limerick where I began to see how much Ireland groans under the suffocating yoke of secularism and is suffering the sad consequences. For example, Limerick’s crime rate is so high that it is commonly referred to as “Stab City.” *One man was actually stabbed while going up for Communion at a local church!*

Suicide is another problem and everyone knows at least two or three people who have taken their own lives. This problem is so bad in Cork that one person a week is pulled from the Lee River.

Incredible as it may seem, abortion is still illegal on the mainland but remains very much accessible abroad.

More shocking still are the stories you hear of “re-conversions” by Irish Catholics who become once again inflamed with the beauty of our Faith only to be ridiculed by family members and accused of being “cracked.”

### Hope for the Future

Of course, there is another side of Ireland where one sees its Catholic roots shining forth. I saw a large statue of the Sacred Heart of Jesus in a wooden shrine in busy downtown Dublin on a spot where pedestrians line up to catch taxis. As if Our Lord’s presence in this cosmopolitan city were not enough, I was equally impressed by the devotion of the cabbies’ who recently protected “their” statue. When the city presented a spurious proposal to remove the shrine for “repairs,” the suspicious cabbies demanded that the statue stay because “they liked it” just the way it is.

While traveling through the Irish countryside, one finds testimonies of



**In a short period of time, hundreds of Fatima fliers were distributed in downtown Limerick, Ireland.**

the people’s veneration for our Crucified Savior in the magnificent and resplendent Calvary scenes. One such scene in County Cork was the fulfillment of a promise by a grateful husband for his wife’s cure from cancer.

Finally, I was impressed not only by monuments and shrines but especially by the lively faith of those souls who resist the revolutionary onslaught that threatens to wipe away the last vestiges of Ireland’s Catholic heritage. I met many families and heard firsthand of their longings for tradition. They told me of their battles to maintain orthodoxy within their families. The Irish soul is capable of great sorrow and fearless determination that manifests itself appropriately with an honorable indignation.

### “This Fire Will Burn Forever”

Such determination is understandable when considering Ireland’s rich history. Before leaving Ireland, I experienced a bit of this history during a visit to Drogheda, which is just north of Dublin.

My favorite stop was the Hill of Slane where Saint Patrick lit the Paschal flame in 433. His simple gesture was actually heroic beyond words since it could have cost him his life.

At that time, Ireland was ruled by the pagan King Laoghaire who celebrated annually the Beltaine festival honoring the coming of spring. The land’s inhabitants were forbidden to light a flame on that night until the king had lit the bonfire on this feast day that happened to coincide with Easter. In lighting his fire

first, Saint Patrick clearly showed his preference to announce Our Lord’s Resurrection rather than pay homage to a false god.

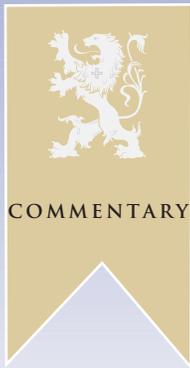
“If this fire is not extinguished tonight,” commented one Druid priest to the king, “it will burn forever in this land.”

Saint Patrick was summarily called before the king to answer for his action. A confrontation with the pagan king quickly turned to a discussion of the Faith. It was here that Saint

Patrick first used the shamrock to explain the mystery of the Holy Trinity. The king was so impressed by Saint Patrick’s eloquence that he allowed him to preach the Faith throughout Ireland, much to the Druid priests’ chagrin.

Some distance up the road in Drogheda is Saint Peter’s Church where one can venerate the relics of Saint Oliver Plunkett. This Irish martyr resisted heroically the unjust persecutions of Charles II who ordered all Catholic bishops and priests exiled and separated from the flocks they were called to lead. Exhorting his fellow priests, Saint Oliver invited them to “imitate the pastors of the first three centuries and withdraw to some corner of their districts until the storm passes.” While many bishops and priests fled to neighboring countries to avoid persecution, Saint Oliver remained with his flock, and in 1681 suffered the cruel death of being hanged, drawn and quartered. His incorrupt head that is displayed in a beautiful reliquary inside Saint Peter’s Church is a testimony to his sanctity and the Druid’s prediction that Saint Patrick’s flame would never be extinguished in Ireland.

Some might think that Ireland has forgotten the apostolic zeal of Saint Oliver who gave his life as he waited for the storm to pass. The secular storm now rages and I saw this during my stay in Ireland. However, I also saw the dedication and fervor of many Irish souls that let me see that the Faith represented by the Irish saints of the past is still alive in the Emerald Isle and the Paschal flame lit by Saint Patrick over 1500 years ago still burns in Ireland. ■



# Why Homosexual 'Marriage' Hurts Us

BY JOHN HORVAT II

"Same-sex 'marriage' doesn't hurt you personally, so why are you against it?" This question, repeated ad nauseam, is one of the most common defenses used in pro-homosexual arguments.

Of course, it's not true that it does not hurt us. Any moral wrong undermines the common good and therefore harms all members of society. Moreover, the fact remains that same-sex "marriage" is not marriage. Human nature and natural law define the properties of marriage as between a man and a woman with the primary purpose of procreation and the upbringing and education of children.

We are not free to alter marriage's essential purpose or properties. Such properties do not depend on the will of the contracting parties but are rooted in immutable natural law. Two individuals of the same sex will never be able to marry because of an *insurmountable biological impossibility*.

However, such arguments usually do not satisfy those who repeat the question. For them, any harm suffered must be concrete, political and personal. Abstract considerations about the common good or natural law are deemed meaningless.

## Changing Us

Yet same-sex "marriage" *does* hurt us concretely and personally.

As many activists will admit, the campaign for same-sex "marriage" is about their social acceptance. It is not about "rights" but making the M-word come from our lips, not theirs. We are the target of the same-sex "marriage" offensive. They cannot change the nature of mar-

riage but they can try to change us.

That is one reason why we must oppose same-sex "marriage." The minute it is socially and legally accepted by society, we will all feel the enormous psychological pressure to renounce our moral and religious convictions.

We are not isolated individuals but social beings living together in society. What others think or do has an enormous if not decisive influence on us. This can be seen, for example, in the force of fashion, peer pressure or political correctness that

*We are not isolated individuals but social beings living together in society. What others think or do has an enormous if not decisive influence on us.*

frequently leads individuals to change their convictions because they naturally follow whatever society as a whole appears to accept.

In a society where unnatural unions are presented as "normal," we will personally feel the cruel pressure of public opinion being brought to bear against our Christian morality. Indeed, we feel this difficulty even now as the pro-homosexual movement forces same-sex "marriage" on the airwaves, the social pages of our newspapers, and our schools' curricula.

Once the force of law is given to these

unions, the pro-homosexual movement will have acquired a powerful psychological weapon to change our rejection of homosexual activity and impose a gradual acceptance of their lifestyle.

*That is why we must oppose it!* Our social nature makes it absurd to affirm that we can live separate lives. To assume we can simply turn off, ignore or avoid same-sex "marriage" is to consign us to live as hermits in the desert.

## The Nature of Society

However, opposing same-sex "marriage" must go beyond the mere fact that it will obstruct our practice of virtue. The very nature of community calls for its exclusion.

When elements contrary to the common good are introduced in society, the effect is the destruction of the moral bonds that bind communities together. Catholic political philosopher Heinrich Rommen writes:

The usual case of the destruction of a community is the destruction of its specific moral and legal bond, of its moral order which binds the individuals in their interdependent coexistence and organizes them for the independent free realization of their specific common good.<sup>1</sup>

If same-sex "marriage" becomes law, we will see the further breaking apart of the widely accepted moral consensus that has bound American society together since its founding. We will see courts creating new "rights" detached from and opposed to natural law, and American legal precedents leading to a yet greater polarization of our nation.

Indeed, even now, the same-sex “marriage” issue is concretely and personally affecting us. It is ripping families and communities asunder. It is contributing to the general unraveling of the nation’s social fiber stemming from the fateful *Roe v. Wade* decision that effectively poisoned the nation’s body politic.

**Moral Law Guides**

Finally, we must oppose same-sex “marriage” because all societies need an objective moral order based on natural law to guide them lest fashions, prejudices, partisan politics and carnal whims dictate a nation’s destiny.

Societies have always acted for the common good by naturally setting up social structures to defend themselves against perceived evils. For this reason, those traditions, customs and laws, based on an objective moral law, make up part of a moral framework that provides for the general well being. In addition, civilized society recognizes the family as the basic unit of all society while the rule of law and right of private property provide the foundation of economic and legal stability. The State plays its natural role by giving this whole framework its official stamp of approval and providing it with benefits.

This whole moral foundation is shaken when laws and social customs that outlaw homosexual “marriage” are overturned by activist judges. The State’s stamp of approval is put upon any aberration or lifestyle with enough activists to lobby for it.

A new artificial framework based on hype, feelings and media perception is put in place. Society is no longer governed by rule of law but the whims of judges, city mayors or legislators who feel the need to redefine marriage, or any “loving relationship,” however they see fit.

The gentle restraints of tradition, family and property that we lovingly embrace for the protection and good order of society are brutally overturned and are denounced as straitjackets by those who reject all sexual restrictions and even sexual identity as tyrannical.

By railroading same-sex “marriage” upon society, a tiny minority hopes to

*All societies need an objective moral order based on natural law to guide them lest fashions, prejudices, partisan politics and carnal whims dictate a nation’s destiny.*

take a shortcut to the social acceptance it craves and can never gain through the ballot box. Capitalizing on the prestige of the State, it will rob us of that social and legal framework that protects us from moral disorder and arbitrary government.

**Same-Sex “Marriage” Hurts Us**

We are social beings. Like it or not, we are thrust into the middle of this debate. Unless we speak out now, the only socially and legally acceptable position will soon be that favoring homosexual union. And that is why homosexual “marriage” hurts us.

It hurts us primarily because it is not marriage and offends natural moral law.

It hurts us because if we accept it, we are helping to create the cruel pressure of public opinion that will make it diffi-

cult, if not impossible, to hold true to Church teachings that all such behavior and unions are sinful and unnatural.

It hurts us because if we accept it, we will be contributing to the destruction of the moral bonds that allow us to live peacefully in society, further polarizing an already polarized nation.

Finally, same-sex “marriage” hurts us because by not opposing it, we participate in the destruction not just of the moral law that prohibits such relationships, but the whole moral framework that governs society. Moreover, we offend God who established this moral law and created us to follow that “law written on the hearts” of all men (Rom. 2:14–15).

We must oppose homosexual “marriage” for our own sake.

John Donne rightly declared that no man is an island. As social beings, we cannot disassociate ourselves from society or its decadence. If we do not fight for traditional marriage today, when the death bell tolls for our dissolute and corrupt society, none should ask for whom the bell tolls. It will toll for us. ■

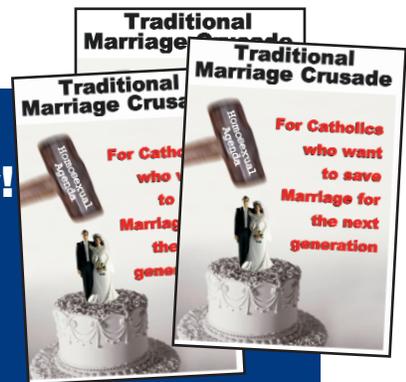
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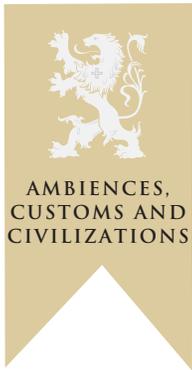
1. Heinrich A. Rommen. *The State in Catholic Thought* (St. Louis: B. Herder Book Co., 1947), 41.

**Join the Traditional Marriage Crusade Today!**

With homosexual “marriage” advancing in our country, The American TFP and its America Needs Fatima Campaign has launched a national petition drive asking the Catholic bishops of America to lead an urgent moral crusade to stop the homosexual agenda from furthering its cause. You can order free fliers with petitions and distribute them among your friends and family to help protect traditional marriage!

**CALL 1-888-317-5571**





# The Devil's False Promise of Happiness

BY PLINIO CORRÊA DE OLIVEIRA

This scene is from the island of Ischia, in Italy, after a storm. Nature has recovered her cheerful appearance and an elderly peasant woman, accompanied by her grandchildren, walks up a hillside. The road is not paved with asphalt nor is it lined with movie theaters, cafés, window displays or flashy advertisements. No one in this group dreams of having a Cadillac or even a Vespa. They all are bare-foot and dressed like poor folk.

Nevertheless, look how healthy they are. Notice how their souls overflow with the simple and fundamental joys of country life. The age-old tradition of Christian austerity makes them feel so well. They are happy because they are in good health, the air is pure, the countryside is beautiful, and they are rooted in a family atmosphere full of love and rich in the sense of sacrifice and mutual dedication. In the simplicity of their ways, the children gather around the central figure with an attitude of true veneration. In this veneration, there is so much affection and confidence!

We are not belittling the benefits that civilization and culture provide. Nonetheless, led by the monstrous deviation caused by neopaganism, we live in an age where civilization and culture rouse insatiable appetites and ambitions in men, and artificial pleasures destroy the Christian sense of austerity and sacrifice. The unleashed passions eliminate a certain freshness of soul where one can taste the temperate satisfactions of a daily life consecrated to prayer, duty and family. For the victims of this process, their existence is transformed into a tragic rush in search of gold or a frenzied



dance around carnal pleasures.

We were not given life to be happy but to render glory to God. However, it is important to note that even from the viewpoint of earthly happiness, neopaganism is bad business. There is more joy in an austere and Christian society, even when life is modest, than in the fallacious, artificial splendor of a "pseudo-civilization" that puts all its happiness in the unbridled delights of sensuality or the illusions of money.

\* \* \*

The second candid shot was taken in Mouffetard Street in Paris. Walking home, a boy carries two bottles, providing for a pleasant Saturday and Sunday.

What modest pleasure! What triumphant and overflowing joy! How can such a meager pleasure cause so much delight?

He is obviously a boy from a very modest social class. In social classes like his, people often preserve, even in large

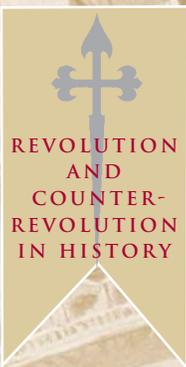
cities, a chaste and austere joy in living a simple, toilsome, everyday life. However, it is a life directly or indirectly inspired by the supernatural and the beneficent influence of faith. They accumulate reserves of peace of soul, vitality and virtuous energy that delight with any supplementary small treat, and with this they are content. On the table of a family like this, a small portion of lavishness of food and drink is enough to cause great joy.

So once again one sees that it is not abundance of gold and much less excesses of luxury that give man the measure of happiness possible on earth. On the contrary, it is in mortification, in sobriety, in the serious and effective integration in a normal and, at times, painful daily life that man acquires that virtuous balance that affords him the pleasure of living.

\* \* \*

But after mankind abandoned Our Lord Jesus Christ and His Holy Church, all these moral values, whose source is grace, began to decline. What the devil promises man is exactly what he will steal from him. Since the dawn of Western man's apostasy in the fourteenth century, the devil has been promising a civilization that uses technology to multiply the riches and delights of sensuality to produce a greater joy of living! ■





## Chapter XV

# Christians Set Back the Turks in the Mediterranean

## *Part Two: The Battle of Lepanto*

BY JEREMIAS WELLS

When Saint Pius V ascended the throne of Saint Peter early in 1566, Christendom faced extreme peril. The Huguenots had been waging a particularly violent war in France since 1562; the Spanish Netherlands exploded in revolt later in the year; England, having gone from schism to heresy, was openly assisting all the anti-Catholic forces; but the greatest danger came from the constricting tentacles of Muslim aggression throughout Europe and the Mediterranean.

The defense of Malta understandably raised Christian spirits, but it was only a defensive action. The powerful Ottoman fleet, still intact, continued to raid Christian lands. The year after that strategic triumph, Ali Pasha, who commanded the naval forces in Malta, captured Chios, the last Genoese position in the Eastern Mediterranean and through treachery murdered the ruling Giustiniani family. Then for three days the Mohammedans roved over the island, massacred all the inhabitants and destroyed everything Catholic. Two boys in the Giustiniani family, aged ten and twelve, were martyred. The younger boy, almost cut to pieces, was told to hold up one finger if he wished to apostatize and live. He clenched his fists so tight that they could not be opened even after death.

Some months later, Suleiman led another of those huge armies—always at his disposal—of 200,000 men and 300 cannons up the Danube River Valley toward Vienna. But instead of focusing on his main objective, he allowed himself to be distracted by a minor irritant in southwestern Hungary. The small, walled town of Szigetvar and its Croatian overlord, Count Zriny, who was cut

from the same cloth as Skanderbeg, continued to resist occupation. Like most tyrants, Suleiman would not accept what he saw as insulting behavior and so deviated from his original



**Don Juan of Austria, the supreme commander of the Holy League against the Turks at the Battle of Lepanto.**

plan. After losing several weeks just transporting his cumbersome equipment over difficult terrain, he was tied down another five weeks by the heroic resistance of the Hungarians. Zriny died leading a final charge with a sword in his hand and praise of Jesus on his lips. However, Suleiman could not enjoy any satisfaction from his misdirected effort, for he had died the night before. Vienna would have to wait for another day. Selim II, known as the Sot because of his drinking habits, took over the throne in Constantinople, having already eliminated all rivals in his family, and plotted the next attack on Christianity.

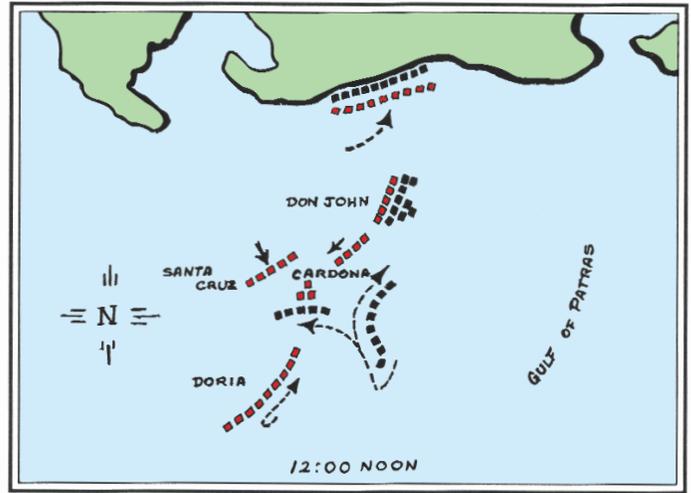
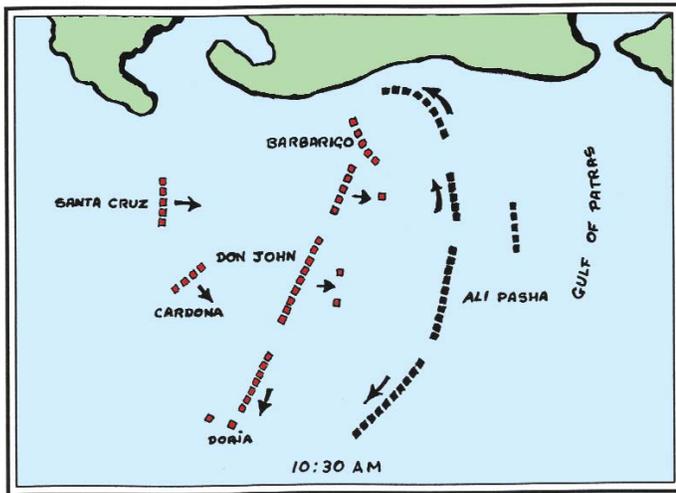
### **The Pope of the Rosary**

From the moment of his elevation, Saint Pius V, through his experience and extraordinary vision, not only recognized the grave peril to Christendom but also saw the solution; the Ottoman power could be broken solely by means of a crusade; and crusades are won not only on the battlefield but also in the spiritual life, that is, on the supernatural level. Spain and Venice, as we shall see, viewed the Turks as a threat to their material welfare—as indeed they were—but the holy Pope also saw them as a threat to the order that God Himself placed in the world and for that reason employed the weapons of spiritual warfare.

Saint Pius V increasingly asked for more prayers from pious Catholics, especially from the monks and nuns in their cloisters. If he asked for more sacrifices from others, he certainly intended to carry his portion of the burden by doubling his accustomed exercises of piety and mortification. A devotion to which he gave special attention was the Rosary, so much so that he was called the “Pope of the Rosary.”<sup>1</sup> In fact, the great saint secured the uniformity of recitation of the Hail Mary through a Papal Bull published in 1568.

### **The Holy League**

While Saint Pius V was trying to organize an effective alliance against the increasing danger, another Muslim provocation illustrated the precarious situation. During the Christmas season of 1568, the pent-up hatred of the “converted” Moors, known as *Moriscos*, burst forth in all its massive cruelty. Savage tortures were employed against their



Maps showing the positions of the Christians (red) and of the Turks (black) in the naval battle off the coast of Greece at 10:30 a.m. and noon.

victims before they were violently dispatched, especially against humble village priests and their altar boys. If they called on Jesus or His Blessed Mother for strength, their tongues were cut out or their mouths were loaded with gunpowder and ignited. These descendants of the invaders who had nearly destroyed Christian Spain during an occupation lasting eight centuries again drenched the country in blood.

Ferdinand Braudel in his acclaimed work on the Mediterranean<sup>2</sup> remarked that there was no doubt about the links between the Spanish rebels and the corsairs of Algeria, the latter being staunch allies of the Turks. The Barbary pirates brought men, ammunition, and weapons to the southern Spanish coast and took Christian prisoners as payment, thus introducing another thread in the noose strangling Catholic Europe.

Initial attempts to subdue the well-organized revolution met with failure until Don Juan of Austria was placed in overall command. A soldier who possessed all the extraordinary abilities of leadership, including judgment and courage, he vigorously and relentlessly pursued a campaign that destroyed the enemy strongholds and brought the survivors to their knees. Meanwhile, all the courts of Europe were informed that extensive preparations for greater aggression were visibly under way at Constantinople.

Only a saint who lived daily in God's presence and His benevolent power could have assessed the seemingly insur-

mountable difficulties of forming an anti-Turkish league and then going forward with such energy and tenacity.<sup>3</sup> Saint Pius V repeatedly sent out requests to the counts of Europe to join the crusade; yet, one treacherous or indifferent monarch after another excused himself. Spain, which could be motivated by Catholic considerations, and the Republic of Venice, whose territories were most vulnerable, did not refuse; nevertheless, they sent evasive replies.

Spain, alone among the Europeans, was willing to contribute its resources in men and material, although it had difficulty in seeing beyond its narrow interests. On the other hand, Venice, basically unreliable in any idealistic cause, was willing to fight only when its commercial interests were threatened. Yet Saint Pius V was finally able to bring the greatest power in Europe and the possessor of the largest fleet in the Mediterranean to the bargaining table.

Once there, the skillful and occasionally duplicitous negotiators, mutually distrustful and desirous of financial advantage, began to haggle over every possible issue. Throughout the long, agonizing months, the Pope's overpowering personality swept aside all obstacles to force a decision. Although sick and in constant pain, the indomitable Pontiff finally concluded an agreement with the two shortsighted governments in March 1571.

According to the treaty, the choice of its supreme commander was reserved for the Pope. Behind his sumptuous

chapel adorned with gold cloth and silver vessels was a bare, miserable oratory where the Dominican monk would go in the early morning hours to pray unobserved. Prostrated on the cold stones before a crucifix and with deep groans, the holy monk appealed to God for guidance. The Pope then went into the rich chapel to celebrate the Holy Sacrifice of the Mass. When he reached the Gospel of Saint John, he began to read, "*Fuit homo missus a Deo, cui nomen erat Joannes!*" ("There was a man from God whose name was John!")<sup>4</sup> Turning his face toward the Virgin, he paused and realized that the commander of the crusade was to be Don Juan of Austria. The choice of this truly great crusader was of inestimable value, for the lack of competent leadership caused several scandalous failures during previous decades.

### The Battle

In the middle of September, the largest Christian fleet ever assembled sailed out from Messina in Sicily to seek out and destroy the Muslim fleet commanded by the Sultan's brother-in-law, Ali Pasha. Saint Pius V granted all members of the expedition the indulgences of crusaders. Not one of the 81,000 soldiers and sailors had failed to confess and receive Holy Communion.

The immense fleet moved eastward across the Ionian Sea in a file stretching out for nearly ten miles. Ten days later it arrived at Corfu off the northwestern coast of Greece. The Turks had ravaged the place the month before and left their

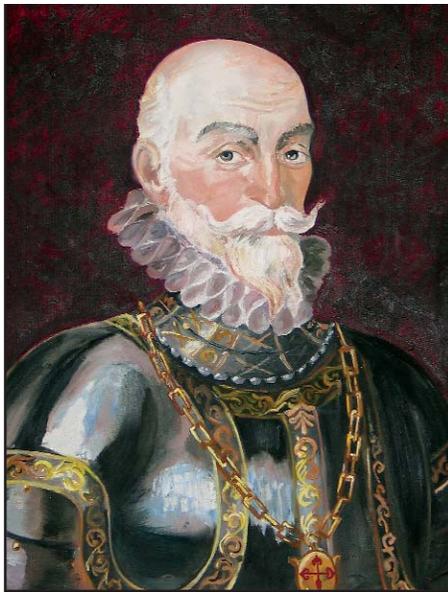
usual calling cards: burned-out churches, broken crucifixes, and mangled bodies of priests, women, and children.

Here the animosity between the Italians and Spanish that festered just below the surface almost erupted when the Venetian commander, the crusty, battle-scarred old Sebastian Veniero, hung four argumentative Spaniards from his yardarm. Fortunately, cooler heads prevailed. Don Juan wondered if the Christians would annihilate one another before the enemy was even sighted.

Then word arrived: "Ali Pasha is in Lepanto!" A long thin body of water, known as the Gulf of Corinth, separates central Greece from the Peloponnesus, the southern peninsula. About a quarter of the way into the inlet from the west sits Lepanto, the fortified headquarters of the Turkish fleet.

From Corfu the fleet worked its way down the northwest coast of Greece. On October 5 came the infuriating news that Christendom had suffered another cruel indignity from the Ottomans. Cyprus, the jewel of Venice's far-flung island possessions, had been attacked the year before. The besieged capital, Nicosia, had fallen quickly, and its twenty thousand survivors had been massacred. The fortified city of Famagusta held out for another year due to the courageous leadership of Marc Antonio Bragadino, its governor. With no hope of relief in sight and starvation and disease reducing the population, Bragadino agreed to what appeared to be honorable terms and surrendered. In an act of unbelievable treachery, the Turkish general, three days later, hacked the Venetian officers to death. For the next week, Bragadino was horribly mutilated and then flayed alive.

At sunrise on Sunday morning, October 7, the chaplains on each ship were celebrating Mass as the vanguard of the fleet cruised south along the coast, turned the corner at the headlands, and entered the Gulf of Corinth. Since dawn the Turks had been moving in their direction from the east, with the advantage of having the wind at their back. While the ships of the League maneuvered from file to line abreast, Don Juan, with crucifix in hand, passed by each gal-



Alvaro de Bazan, first Marquis de Santa Cruz, commander of the reserve squadron of the Holy League.

Andrea F. Phillips

ley shouting encouragement and was met, as he made his way through the line, with tremendous applause and enthusiasm. By using tact and understanding, and forcefulness when necessary, he had welded many disparate elements into a united fleet.

The young crusader divided his force into four squadrons. On the left, he placed the soft-spoken but fierce-fighting Venetian Agostino Barbarigo. Don Juan led the central squadron, ably supported by Veniero and the papal commander, Marc Antonio Colonna. The cautious Gian Andrea Doria controlled the fate of the right wing. Only the Christians displayed their forces in such a way as to create a reserve squadron, and they had the good fortune of having this under the command of the Marquis de Santa Cruz, the Holy League's most respected admiral.

Although the Christian galleys were outnumbered, 274 to 208, they had superior firepower in cannon and arquebuses, while the Turks relied mostly on bows and arrows. By nine o'clock the two lines were fifteen miles apart and closing fast. Just before contact was made, the wind that had been favoring the Turks shifted around from the east to the opposite direction. The Christians drew first blood when their huge, though unwieldy, galleys fired many rounds of cannon shot with devastating effect. But because of their lack of maneuverability, the floating batteries quickly passed out of action.

Barbarigo's counterpart, Mohammed Sirocco, made a quick dash between the Venetian commander's left wing and the shore line, hoping to swing around and trap Don Juan's squadron from behind. Barbarigo quickly slid over and intercepted the Turks, but several galleys had slipped by and attacked him from the rear. When his squadron closed in to help, Barbarigo, standing in the midst of fierce struggle, lifted the visor of his helmet to coordinate their attack. An arrow pierced his eye; mortally wounded, he was carried below. However, his quick, self-sacrificing action had prevented Sirocco's flanking movement. The Christian left then trapped the Muslim wing of fifty-six galleys against the shore and methodically destroyed it.

The center of both lines bore down heavily on each other without any thought of subterfuge or trickery. The Muslims were yelling, screaming, and banging anything that would make noise. The Christians were in an ominous silence, weapons in one hand, rosaries in the other. Usually, the flagships stand off from the heat of battle, but not this time; both supreme commanders set a hard course for each other. Ali Pasha's *Sultana* gained the initial advantage by ramming into the *Reale* up to the fourth rower's bench. Don Juan grappled the two ships together and boarded. Instantly, a dozen Turkish ships closed in behind Ali Pasha, supplying him with thousands of janissaries. Veniero and Colonna hugged the *Reale* from either side. Reinforcements arrived from other galleys. Some two dozen ships became interlocked, thus forming a floating battlefield. The battle raged back and forth over the blood-soaked, carnage-strewn decks.

Many in the Christian fleet performed magnificent acts of valor. The ferocious old Veniero stood at his prow in full view, firing shot after shot while his young servant reloaded. A Sicilian sergeant, rather than die of disease, jumped out of his sickbed, went on deck, and killed four Turks before dying from nine arrow wounds. The duke of Parma, companion to Don Juan and future military genius, jumped aboard a Muslim galley and cut down the first

twelve men he faced.

Finally, Don Juan, huge broadsword in one hand and an axe in the other, led an attack across the *Sultana* that ended in the death of Ali Pasha. From that point on the spirit and fighting capacity of the Turks declined.

One last hope for the Ottomans remained. Aluch Ali, the clever Barbary corsair, out-foxed Doria by dragging him too far to the Christian right. He then cut back and slipped through the opened hole. Cardona, with a handful of galleys, attempted to block him but was wiped out. Santa Cruz, who was giving valuable support to the center squadron, broke away to intercept Aluch Ali. The latter, seeing his opportunity for an unhindered attack on the Christian rear disappear, fled to the open sea with just a few of his ships. Most of his squadron was destroyed when Doria wheeled about and assisted Santa Cruz in finishing the weakened Ottoman fleet.

The Holy League had achieved an overwhelming victory in the largest sea battle fought up to that time. The Ottoman Empire lost about 240 galleys and saw 30,000 killed. The League suffered a trifling 12 galleys sunk; 7,600 men were killed.

At the time the battle was won, Saint Pius V was studying financial sheets with the papal treasurer. He rose, went to the window and looked toward the east. When he turned around his face was radiant with supernatural joy, and he exclaimed, "The Christian fleet is victorious!"<sup>5</sup> After human agencies verified the news two weeks later, Saint Pius V added the Feast of the Holy Rosary to the Church calendar and the invocation *Auxilium Christianorum* to the litany of Our Lady, since the victory was due to her intercession. ■

#### Notes:

1. C. M. Antony, *Saint Pius V: Pope of the Rosary* (New York: 1911), 77.

2. Ferdinand Braudel, *The Mediterranean* (New York: 1973), 1061.

3. For a complete and accurate account of the difficulties, see Ludwig von Pastor, *History of the Popes* (St. Louis, Mo.: 1929), vol. XVIII.

4. Father Luis Coloma, *Story of Don John of Austria* (London: 1913), 215.

5. Robin Anderson, *Saint Pius V* (Rockford, Ill.: 1978), 78. Several biographers use a longer quotation. See Antony, op. cit., 91.

## "The Errors of an Epoch" continued from inside front cover

Yalta. Such shocking concessions were that Poland be turned over to the Soviet Union, with the United States and United Kingdom recognizing the Soviet puppets installed as the new legitimate Polish government instead of the anti-Communist Polish government of Stanislaw Mikolajczyk; the evisceration of Germany, with its national museums plundered and its citizens sent to the Soviet gulags; the forceful repatriation of Soviet citizens who fled the Soviet Union into Germany; and the outright seizures of Outer Mongolia and the Kurile Islands.<sup>2</sup>

### The Errors of an Epoch

Such cowardly handovers have caused stalwart souls to cringe since February 1945 when the summit was held. More disturbingly, Yalta ushered a worldwide mentality of appeasement that has shaped worldviews to this day.

According to Professor Plinio Corrêa de Oliveira, Yalta contributed to the advance of pacifism and mediocrity. He stated:

The legitimate aspirations of peace of this class of [men capable of solving problems] were led astray just after World War II, right at Yalta. The West was thrust toward the swamp of spineless and utopian pacifism—a pacifism that found its most precise expression in so many forms of detente, Ostpolitik and ecumenism.

Affirm nothing, deny nothing, cry out for almost no right, protest against no obscenity, in short, raise up moderation as the supreme rule of thinking and the obligatory element in desiring, feeling and acting; all this hurled the West into the swamp of mediocrity.<sup>3</sup>

Such an outlook brings the debate to a higher level where squabbles about tactical advantages have no place. What the West needed, then as now, was a spirit of pugnacity, a will-

ingness to stand up to evil and sacrifice for the common good.

No doubt, this spirit drove those allied troops who defeated Nazi Germany. However, the concessions at Yalta were a direct affront to their sacrifice, since millions whom they saved from Nazi tyranny were freely given into Communist slavery. Admitting this error is a step toward preventing this from happening again in the future.

### The Return of Pugnacity

In this lies the true value of President Bush's statement. One must hope that it signals a return of this decisive and pugnacious spirit that would banish the pacifistic and mediocre errors of our epoch and free "expendable" nations still in bondage.

Thank you President Bush for condemning these errors, but please do not stop there. Our nation still faces the evils of Communism in the East and 90 miles off the coast of Florida. The threat of nuclear arms casts its shadow on America. In face of this, we need decisiveness and pugnacity.

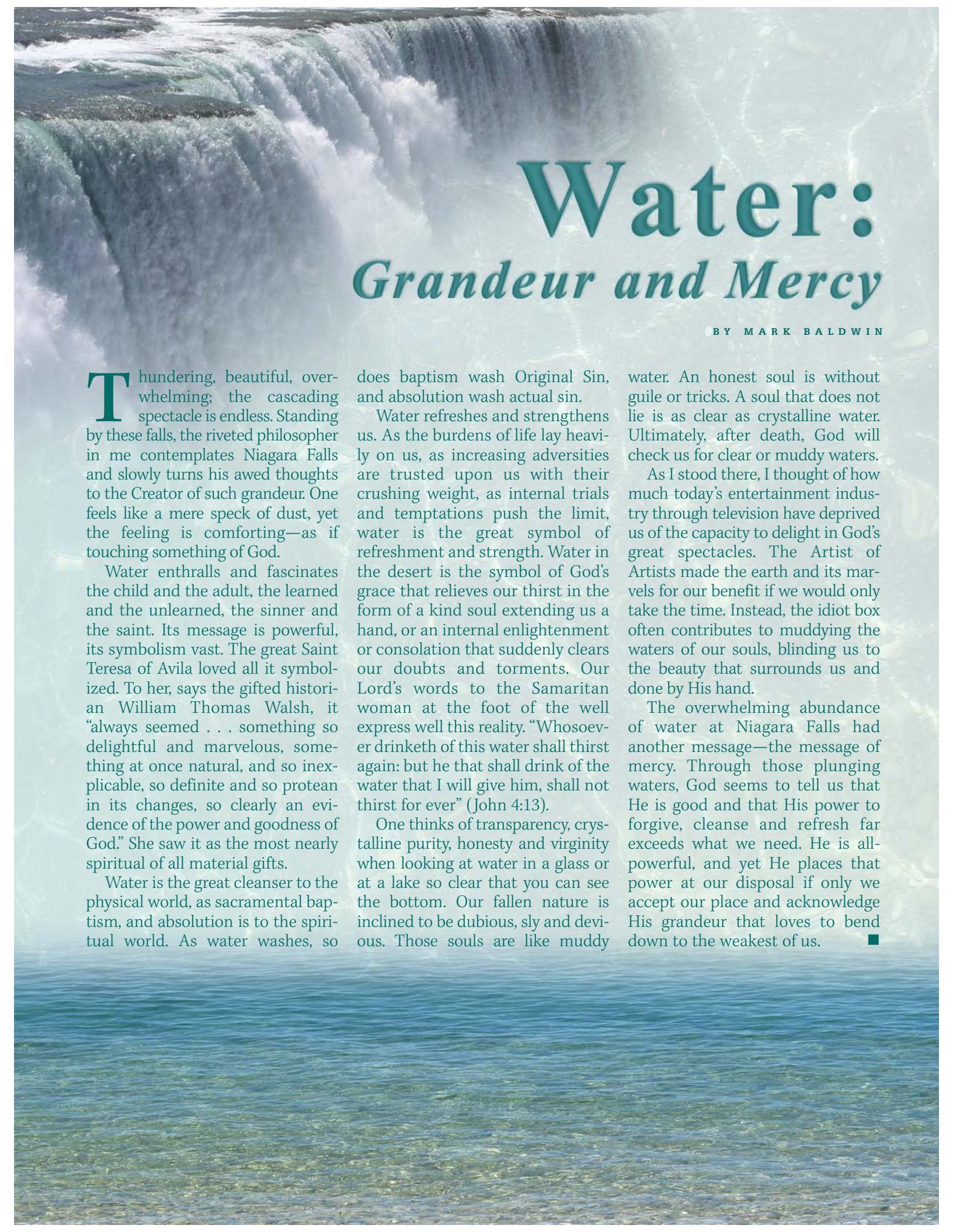
Treat China, Cuba and North Korea with the uncompromising attitude that was lacking at Yalta. Anything less would be to repeat the same errors you so valiantly decried in Latvia. ■

#### Notes:

1. Clay Waters, "What Was Behind Bush's 'Harsh' Criticism of Yalta?" (<http://www.timeswatch.org/twarticles/2005/20050516.asp>) (last visited June 2, 2005), citing Elisabeth Bumiller, "60 Years Later, Debating Yalta All Over Again," *New York Times*, May 16, 2005.

2. Phyllis Schlafly, "Bush buries the shame of Yalta," May 16, 2005 (<http://www.townhall.com/columnists/phyllisschlafly/ps20050516.shtml>) (last visited June 2, 2005).

3. "Mediocrologists," <http://www.tfp.org/TFPForum/PCO/mediocrologists.htm> (last visited June 2, 2005).



# Water: *Grandeur and Mercy*

BY MARK BALDWIN

**T**hundering, beautiful, overwhelming; the cascading spectacle is endless. Standing by these falls, the riveted philosopher in me contemplates Niagara Falls and slowly turns his awed thoughts to the Creator of such grandeur. One feels like a mere speck of dust, yet the feeling is comforting—as if touching something of God.

Water enralls and fascinates the child and the adult, the learned and the unlearned, the sinner and the saint. Its message is powerful, its symbolism vast. The great Saint Teresa of Avila loved all it symbolized. To her, says the gifted historian William Thomas Walsh, it “always seemed . . . something so delightful and marvelous, something at once natural, and so inexplicable, so definite and so protean in its changes, so clearly an evidence of the power and goodness of God.” She saw it as the most nearly spiritual of all material gifts.

Water is the great cleanser to the physical world, as sacramental baptism, and absolution is to the spiritual world. As water washes, so

does baptism wash Original Sin, and absolution wash actual sin.

Water refreshes and strengthens us. As the burdens of life lay heavily on us, as increasing adversities are trusted upon us with their crushing weight, as internal trials and temptations push the limit, water is the great symbol of refreshment and strength. Water in the desert is the symbol of God’s grace that relieves our thirst in the form of a kind soul extending us a hand, or an internal enlightenment or consolation that suddenly clears our doubts and torments. Our Lord’s words to the Samaritan woman at the foot of the well express well this reality. “Whosoever drinketh of this water shall thirst again: but he that shall drink of the water that I will give him, shall not thirst for ever” (John 4:13).

One thinks of transparency, crystalline purity, honesty and virginity when looking at water in a glass or at a lake so clear that you can see the bottom. Our fallen nature is inclined to be dubious, sly and devious. Those souls are like muddy

water. An honest soul is without guile or tricks. A soul that does not lie is as clear as crystalline water. Ultimately, after death, God will check us for clear or muddy waters.

As I stood there, I thought of how much today’s entertainment industry through television have deprived us of the capacity to delight in God’s great spectacles. The Artist of Artists made the earth and its marvels for our benefit if we would only take the time. Instead, the idiot box often contributes to muddying the waters of our souls, blinding us to the beauty that surrounds us and done by His hand.

The overwhelming abundance of water at Niagara Falls had another message—the message of mercy. Through those plunging waters, God seems to tell us that He is good and that His power to forgive, cleanse and refresh far exceeds what we need. He is all-powerful, and yet He places that power at our disposal if only we accept our place and acknowledge His grandeur that loves to bend down to the weakest of us. ■