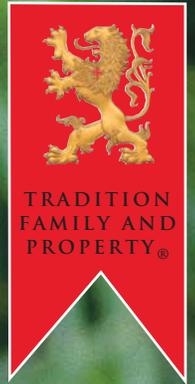


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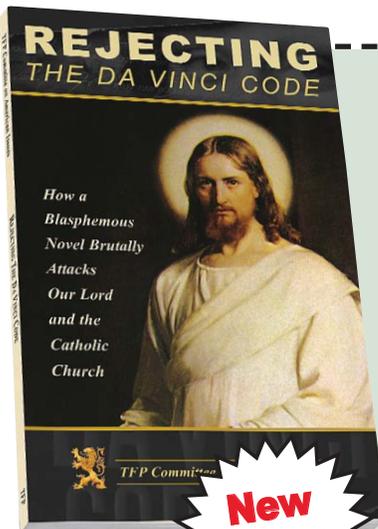
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*How a Blasphemous Novel Brutally Attacks Our Lord and the Catholic Church*

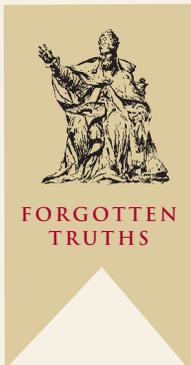
Of late the Church's enemies have employed a new tactic to attack Our Divine Savior and His Church by making use of blasphemous "novels" and "fiction." The role of novels should be to inspire people to live good and upright lives. Blasphemous "novels" can only influence the loss of Faith, and consequently produce lives devoid of virtue and morals. As Paul Borget once wrote, "One must live as one thinks, under pain of sooner or later ending up thinking as one has lived."

We are pleased to offer you a fitting response to Dan Brown's *The Da Vinci Code* in the form of the recent release: *Rejecting The Da Vinci Code: How a Blasphemous Novel Brutally Attacks Our Lord and the Catholic Church*, written by the TFP Committee on American Issues.

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- Why *The Da Vinci Code* is deceptive and fraudulent
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- The veracity of Divine Revelation
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- How heretic Gnosticism is the code behind the code
- Why we must counter this wave of blasphemy
- How to stand up for the truth

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## Sorrow and Pain Are Necessary in this Life

BY JAMES ALLEN

Human life when rightly lived is simple with a beautiful simplicity, but it is not rightly lived while it is bound to a complexity of lusts, desires, and wants—these are not the real life but the burning fever and painful disease which originate in an unenlightened condition of mind. The curtailing of one's desires is the beginning of wisdom; their entire mastery its consummation.

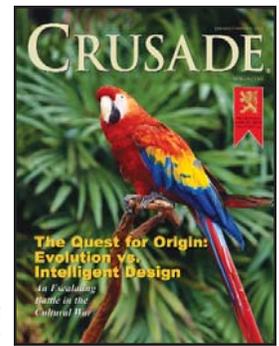
This is so because life is bounded by law, and, being inseparable from law, life has no need that is not already supplied. Now lust, or desire, is not need, but a rebellious superfluity, and as such it leads to deprivation and misery. The prodigal son, while in his father's house, not only had all that he required, but was surrounded by a superabundance. Desire was not necessary, because all things were at hand; but when desire entered his heart he "went into a far country," and "began to be in want," and it was only when he became reduced to the utmost extremity of starvation that he turned with longing towards his father's home. This parable is symbolical of the evolution of the individual and the race. Man has come into such a complex-

ity of cravings that he lives in continual discontent, dissatisfaction, want, and pain; and his only cure lies in a return to the Father's Home—that is, to actual living or being as distinguished from desiring. But a man does not do this until he is reduced to the last extremity of spiritual starvation; he has then reaped the experience of pain and sorrow as the result of desire, and looks back with longing towards the true life of peace and plenty; and so he turns round, and begins his toilsome journey back towards his Home, towards that rich life of simple being wherein is emancipation from the thralldom and fever and hunger of desire. And this longing for the true life, for Truth, Reality, should not be confounded with desire: it is aspiration. Desire is the craving for possession; aspiration is the hunger of the heart for peace. The craving for things leads ever farther and farther from peace, and not only ends in deprivation but is, in itself, a state of perpetual want. ■

James Allen, *Byways of Blessedness*. Printed with permission from [www.asamanthinketh.net](http://www.asamanthinketh.net).

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*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](mailto:crusade@tfp.org). Web: [www.tfp.org](http://www.tfp.org). Tel.: 888-317-5571, Fax: (570) 450-6352. © 2005 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-79

## CRUSADE

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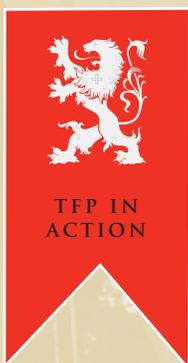
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## The American TFP

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

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



# 2005 TFP CONFERENCE: *Facing America's Cultural War*

BY PHILIP MORRIS

**T**he 2005 TFP National Conference was more than just a simple gathering. The Columbus Day weekend event doubled as an occasion to launch the American TFP's new book, *Rejecting The Da Vinci Code: How a Blasphemous Novel Brutally Attacks Our Lord and the Catholic Church*. In addition, participants were invited to pay a special tribute to Professor Plinio Corrêa de Oliveira on the tenth anniversary of his death.

Nearly 280 supporters, members and friends filled the facilities at the TFP's national headquarters in Spring Grove, Penn. This year's theme was "When Our Catholic Faith Clashes with Our Secular Culture: The Counter-Revolutionary Response." Speakers focused on the multiple attacks on the Catholic faith within a hostile cultural climate, and American Catholics were invited to participate in this important battle in the ongoing Cultural War.

## **Facing the Cultural War**

Indeed, facing America's Culture War was the main focus of the conference talks and workshops. As in past conferences, TFP members and directors based their speeches on the principles of the book, *Revolution and Counter-Revolution* by Professor Plinio Corrêa de Oliveira.

TFP Vice President John Horvat spoke on "The Coming Great Clash." He contrasted the modern pursuit of happiness with the Catholic viewpoint, and then showed how modern society lives in denial of the Catholic view and how to prepare for what he termed "a coming great clash" between the two positions.

As a follow-up, American TFP member Michael Whitcraft delivered "The Suffering of Life, True Joy and Convivi-

*The 2005 National Conference served as a platform for the official launching of Rejecting The Da Vinci Code: How a Blasphemous Novel Brutally Attacks Our Lord and the Catholic Church.*

um." Mr. Whitcraft explored the common understanding of the "Hollywood myth of perfect happiness," showing how it promises only shallow material happiness. In the end, this secular vision of life only delivers lies, frustration and tears, instead of the Catholic concept of happiness in sacrificing and overcoming challenges.

Speaking about how to deal with a culture suppressing morality was the topic presented by American TFP member Michael Drake in his talk, "Why Some Issues and Not Others: Hitting Them Where it Hurts," which developed

the point of choosing battles in the Cultural War. He specifically mentioned moral issues that touch sensitive chords in the American soul.

Mr. Norman Fulkerson presented "The Papacy of Pius IX: A Model for Dealing with Secular Pressure." His account of the political and cultural conditions during Pius IX's reign showed helpful parallels to the present day. Blessed Pius IX's tactics and strong response to the liberals of the time showed how Catholics today must act.

## **Talks and Action**

It is not enough to simply talk about the Cultural War. One must also face it. Thus, the 2005 National Conference served as a platform for the official launching of *Rejecting The Da Vinci Code: How a Blasphemous Novel Brutally Attacks Our Lord and the Catholic Church*. Written by the TFP Committee on American Issues, the book is a broadside volley to Dan Brown's best-seller *The Da Vinci Code* that is soon to become a movie. TFP Speaker José A. Schelini presented "The Da Vinci Code and Cultural Terrorism," which unmasked *The Da Vinci Code's* Gnostic message.

EWTN host Father John Trigilio warmly recommended the TFP book at his luncheon address where he decried the use of fiction to spread error. He has called the TFP book "a solid refutation of the ludicrous claims, preposterous theories and historical inaccuracies" contained in *The Da Vinci Code*.

America Needs Fatima Director



EWTN host Father John Trigilio giving a luncheon address on TFP's new book, calling it "a solid refutation of the ludicrous claims, preposterous theories and historical inaccuracies" contained in *The Da Vinci Code*.



Mr. Marcos Garcia paid tribute to Professor Plinio Corrêa de Oliveira.

Robert E. Ritchie outlined the campaign plans in response to the May 19 release of the film. The TFP has already initiated several successful protests to Sony Corporation, the parent company of Columbia Pictures that is filming the movie version. Mr. Ritchie summarized a long list of action items that will include protests outside hundreds of theaters nationwide, and he invited all participants to become involved in their areas *now*.

### A Special Tribute

Professor Plinio Corrêa de Oliveira's memory, insight and influence was remembered throughout the whole National Conference. Lamenting his death in 1995, the American TFP joined the other TFPs around the world in honoring

and paying tribute to this outstanding Catholic leader and twentieth century crusader.

Mr. Marcos Garcia of the Association of the Founders of the TFP presented a moving tribute to Professor Corrêa de Oliveira during the conference. As someone who knew him over a long period of time, Mr. Garcia told stories illustrating his special affection for those involved in the Counter-Revolutionary struggle, his love for Holy Mother Church and his certainty of victory.

### An Unforgettable Experience

For some events in life, there is no substitution for actually being there. For several, the joy of being together with others of like mind was the greatest joy. Others savored the chance to converse and renew old friendships and

forge new ones.

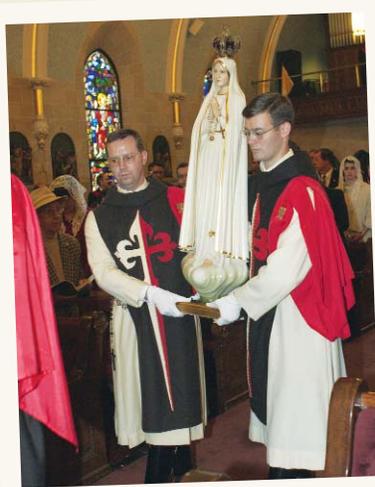
Young people gave life and enthusiasm to the gathering. St. Louis de Montfort Academy students and TFP Student Action members helped to make things run smoothly.

### Closing Highlights

The weekend's activities came to a close with a High Mass celebrated Sunday afternoon with permission from Most Reverend Kevin Rhoades, bishop of Harrisburg, at St. Patrick's Church in York, Penn. The TFP Choir sang the Latin Mass, which was attended by over 300 people. The church was a perfect setting for the splendorous ceremony that ended with the Papal Hymn with organ, trumpet and choir.

After Mass, the closing dinner was held at the grand ballroom of the nearby historic Yorktowne Hotel. The gathering-launching-tribute conference ended officially with closing remarks by Louisiana TFP representative Thomas Drake. The farewells lingered far into the night, and all were better prepared to return home and engage in the Culture War. ■

All pictures in this article courtesy of Donald Lee and Michael Gorre



Dressed in the TFP's ceremonial habit, two TFP members carry a statue of Our Lady of Fatima into St. Patrick's Catholic Church in York, Penn., prior to the Holy Sacrifice of the Mass.



TFP Member Michael Drake speaks about how to choose our battles in a culture that suppresses morality.



Holy Choirs of Angels Band entertained participants, making everyone forget the rainy weather.



The participants had one complaint—the time spent together was too short.



The Holy Sacrifice of the Mass, accompanied by Gregorian chant and polyphonic music, was a highlight of the two-day conference.



The final dinner at the Yorktowne Hotel.



# Cultural Wars

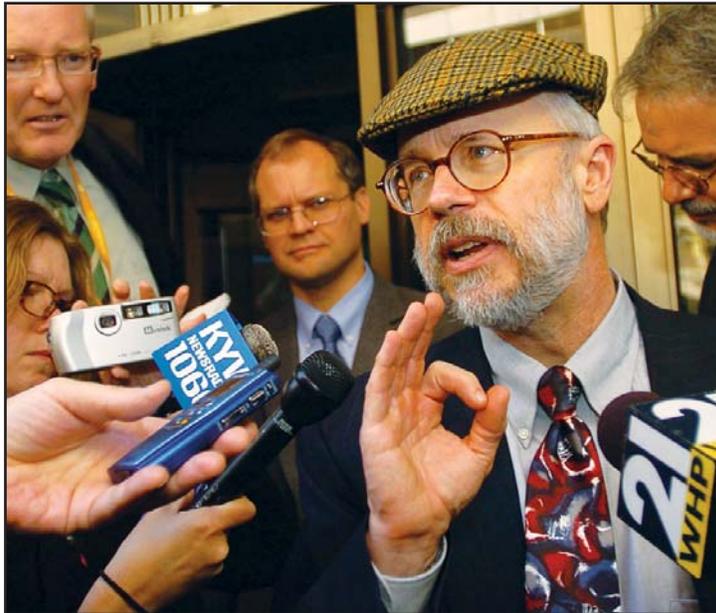
## *The Rising Influence of Intelligent Design*

BY JEREMIAS WELLS

The ongoing assault on the supernatural order that generates our love of God is reaching a critical stage. The revival of Gnosticism, the stubbornness of socialistic-communistic thinking, and immoral, destructive behavior are reaching their apex of driving God from our consciousness as an object of worship and a guide to correct our vice-ridden behavior. If we look upon these elements as an atheistic force, we can detect the Theory of Evolution as one of its foundation stones. It is integral to the first two elements and provides tenaciously accepted support for the third.

Over the last ten years *Crusade* has run a series of articles illustrating how Western Civilization based on the teaching of Christ has come under severe attack beginning in the fourteenth century by an increasing force we call the Revolution. The battle between those who worship our Creator and the godless intensified in the eighteenth century when the writing of Voltaire and Rousseau helped bring about the French Revolution. Another plateau of evil was reached in the next century when the ideas of Charles Darwin and Karl Marx brought the warfare into the cultural and economic domain.

Darwin's principal work, *The Origin of Species*, appeared in 1859 and provided the intellectual mechanism for a growing group of naturalists who looked upon



A leading defender of Intelligent Design in America, Lehigh University professor Michael Behe answers reporters after testifying in federal court in Harrisburg, Penn., Oct. 17, 2005.

*Darwin's main contribution to the downfall of Western culture lays in his pretension that all life results from undirected natural causes: time, chance, and natural selection.*

nature as the fundamental source of all that exists. Thus they denied God's role in creation, original sin and the necessity of divine grace. The slow-witted Englishman, as he accused himself without excessive modesty, is erroneously credited with discovering Evolution.

His main contribution to the downfall of Western culture lay in his pretension that all life results from undirected natural causes: time, chance, and natural selection. The last claims that organisms better adapted to the environment produce biological change over long periods of time, thus forming new species. He explained the history of life in terms of an unintelligent natural

process. He arrived at this fanciful idea by 1838 and spent the next 20 years trying to prove it without much success by today's scientific standards.

The impiety and infidelity in the writing that brought on the French Revolution worsened in the nineteenth century. Influential, atheistic naturalists and biologists such as Thomas H. Huxley and Ernst Haeckel immediately recognized the implications of Darwin's hypothesis by extending it to the origin of man. Karl Marx also studied Darwin's works and admitted this was one of the foundations of Marxism when he transferred them to economic and social organizations. Thus the Theory of Evolution was on its way, not because of its scientific value but

because, to those who only see the surface of things, it does away with God and moral responsibility.

**Creationism**

As Darwinism was reaching its centenary celebration, it had attained the height of its influence. Several of its promoters, heretofore only museum directors, had attained prestigious professorships at Ivy League colleges. Julian Huxley, every bit as active and revolutionary as his grandfather, had just won an academy award for a nature film and was becoming the founding Director-General of UNESCO, the educational and scientific arm of the United Nations. But his most outstanding achievement was to induce the American government to fund a project that placed evolutionary biology textbooks in half the high schools in the country.

Several fundamentalist Protestant groups reacted by developing their own colleges, schools, publishing houses and broadcast outlets. Dr. Henry Morris, founder of the Institute of Creation Research, suggested a plan to teach evolution, which he observed also promotes a religious world view, and creation sci-

*In 1993, in the small beach town of Pajaro Dunes, California, a small group of scientists and philosophers from major academic centers in Europe and the United States gathered to question the Darwinian Theory.*

ence side by side in high schools using only scientific arguments for their respective positions. When conservative Republicans, following the coattails of Ronald Reagan, won the governorships in Arkansas and Louisiana in 1980, they had statutes enacted requiring balanced treatment of both creation science and evolution science. Predictably, the American Civil Liberties Union (ACLU) entered the fray and convinced federal judges all the way up to the Supreme

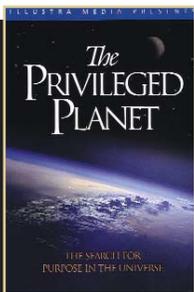


Nature offers us innumerable samples of a reality, which clearly could not have come to be by chance.

Court that the enactments were unconstitutional (*Edwards v. Aguillard*).

**Intelligent Design**

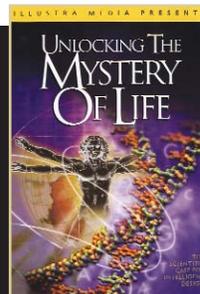
In 1993, in the small beach town of Pajaro Dunes, California, a small group of scientists and philosophers from major academic centers in Europe and the United States gathered to question the Darwinian theory that had dominated science for 150 years. Individually, each had significant doubts about the widely held evolutionary ideas and brought new insights to the resulting discussions that expanded the horizons of all those who attended. Since that seminar, each of the participants has devoted much time and study to under-



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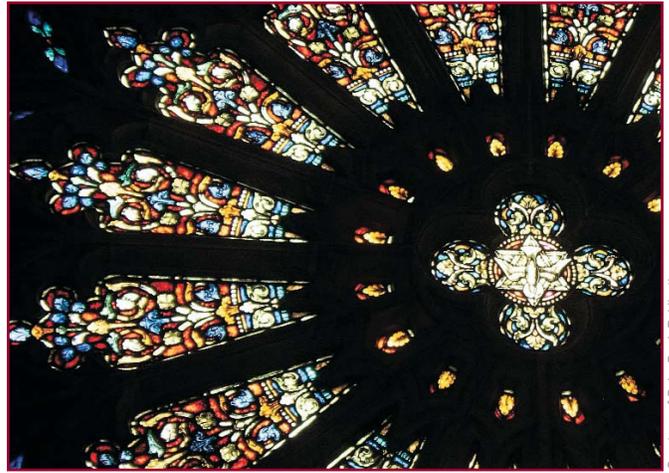
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*While some scientists saw the enormous difficulty of very complex structures like the eye, ear or heart developing over a long period of time, Dean Kenyon was concerned about the origin of life itself.*



Courtesy of Beika Book Publications

stand and explain that the phenomena of life is the result of intelligent design and simply could not occur by blind chance over a long period of time. A brief sketch of two of the participants will illustrate their process of discovery.

Michael Behe, who has a Ph.D. in biochemistry, admits that he went through all his school years believing that Darwinian evolution explained what we see in biology only because his instructors told him that it did and the academic atmosphere did not allow for any challenge. After he joined the faculty of Lehigh University, he came across a study that offered convincing arguments against Darwinian theory. Somewhat disturbed for being fooled for so many years, he ran laboratory tests that indicated that Darwin's hypothesis could not adequately explain the complexity of nature.

Behe had an enormous advantage over the earlier naturalists because of the vast explosion of knowledge on the cell, life's most fundamental unit, during the last half of the twentieth century. Powerful technologies revealed elaborate microscopic worlds inside the cell including a variety of molecular machines, carrying things from one end of the cell to the other, much like traffic on a busy city street, except the biological machines are

*irreducibly complex.* One machine, the bacterial flagellum, functions and looks like an outboard motor and has 40 moving parts. If any part is missing, the machine effectiveness is not just reduced; it does not work at all. To assume that these irreducibly complex machines could develop by "numerous, successive, slight modifications" as Darwin demanded is not realistic. Furthermore, according to Darwin's natural selection, an organism rejects variations that are useless in helping it survive and preserves those that do. But could Darwin's small, favorable variations produce a bacterial flagellum? Unless the flagellum is completely assembled and actually works, natural selection cannot preserve it, and it cannot be passed on to the next generation. Therefore, Behe concluded that natural selection could not explain the origin of the bacterial flagellum or any other irreducibly complex biological system. Instead, all his research pointed to Intelligent Design (I.D.).

While some scientists saw the enormous difficulty of very complex structures like the eye, ear or heart developing over a long period of time, Dean Kenyon was concerned about the origin of life itself. For several years the leading chemical evolutionary theorist in the world, he tried to explain how life began on earth through a purely natural process and co-authored a best-selling textbook on the subject.

However, one problem perplexed him. There are 30,000 types of protein, each made of a different combination of 20 amino acids, to form structures inside the cell. But the proteins have to come

together in precise sequence. Kenyon could not explain how the first proteins could be assembled without the help of genetic instructions. The instructions inside the cell come from a molecule known as DNA. He knew that the first living cell had to have DNA in order to replicate itself, but where did it come from? To Dean Kenyon, who spent a long lifetime trying to prove natural evolution, only one solution remained viable: I.D.

The prospect of teaching I.D. in biology classes along the Theory of Evolution has been growing rapidly in recent months. Almost half the states are seeking equal time for I.D. or a critical analysis of the Theory; and in a Harris poll conducted in June 2005, 55 percent of the respondents also sought equal time for I.D. or creationism. Even President Bush has commented favorably on the idea in public. That prospect has evoked a strong protest from the evolutionary crowd and with good reason for their theory cannot stand scrutiny either in biology or anthropology (man descends from ape nonsense).

The school board of Dover, Penn., mandated that a notice be read to the biology students that there are gaps in the evolutionary theory and intelligent design is an alternative. That little gesture brought the ACLU to its feet and they are leading a challenge along with a few parents to the short notice in federal district court. If there are significant results, and we think there will be, we will report on them in a subsequent issue. ■



**The complexity of a simple leaf, when observed closely, may serve to raise doubts in the mind of an evolutionist who sincerely seeks the truth.**



INTERVIEW

# The Universe Is “Too Fine Tuned for Chance”

*An Interview with Mr. John Calvert on Intelligent Design*



Mr. John Calvert is a managing director of Intelligent Design Network, Inc.

*Francis Slobodnik of Crusade Magazine interviewed John H. Calvert, a lawyer and a managing director of Intelligent Design Network, Inc. Mr. Calvert has focused on constitutional requirements for teaching origins science in public schools, has been actively involved in the debate across the United States over the definition of science and the content of Science Education Standards, and has advised school boards, school administrators and science teachers regarding the teaching of origins science.*

**Crusade:** Mr. Calvert, how did you become interested in the concept of Intelligent Design and later become co-founder of the Intelligent Design Network?

**Mr. John Calvert:** I studied geology in college and received my first degree in 1962. Then I was in the Army for two years where I became interested in law. After leaving the Army, instead of going for a doctorate in geology, I opted for law. Then I worked with a large regional Midwestern law firm where my focus was on law relating to securities.

I was an agnostic and never questioned evolution until a few years after I became a Christian in 1978. In the early eighties, I came across an article about DNA and the genetic code. It blew me away because I discovered that the genetic code works almost like Morse code, using four symbols instead of two, which are chemical components called nucleotide bases. It dawned on me that this genetic code, common to all living

systems, could not be explained by a Darwinian mechanism but only by intelligence. I could not imagine how a mechanistic process alone could construct this code.

I began to study the evidence for design and natural phenomenon. I later

*“It is one thing for a scientist to embrace materialism, but quite another to ask the State to do it.”*

found an article by a chemist who was critical of the scientific theories of origins. He wrote that when you look at biochemical systems you are inexorably led to an inference of design, which is precisely my thinking. However, he said, “Because I’m a scientist, I am not allowed to explore that hypothesis. It is off limits.” That really opened up my eyes. I thought, “He is disregarding the evidence because of its implications. He

is using philosophy rather than science to drive his investigation.” Later I learned that this is an unwritten rule in science and many use it to avoid any discussion of design, or teleology—the study of design and purpose in nature. Design was being disallowed not because of the strength of evidence but because of a philosophy.

In 1999, someone handed me a draft copy of the “Kansas Science Standards.” The science community proposed that the government adopt a no-design materialistic philosophy. “Well,” I thought, “it is one thing for a scientist to embrace materialism, but quite another to ask the State to do it.” I went to the meeting and objected, but I do not think anyone understood my argument. The next person to speak was Dr. William Harris, a biochemist who made the same, yet more eloquent, argument. Jody Sjogren, a zoologist, also agreed with us.

We three later met to discuss our common interest. After looking over the drafts proposed by the science community, we prepared our own draft proposing changes that would be objective and not biased. One of our suggestions

revised the definition of science so as to remove the materialistic bias was accepted. It was overlooked by the general public but not the science community. Subsequently, Bill, Jody and I decided to incorporate Intelligent Design Network as a nonprofit organization to promote institutional objectivity in origins science.

**Crusade:** Could you describe the purpose and mission of Intelligent Design Network?

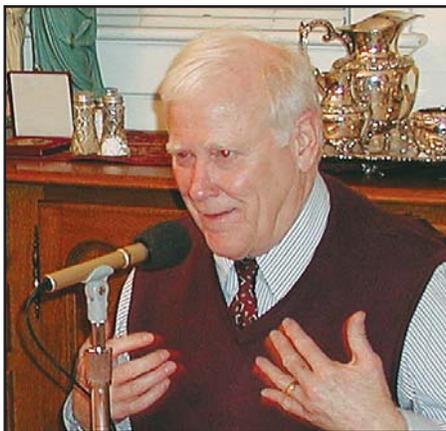
**Mr. Calvert:** It is a very narrow mission. Its focus is to seek institutional objectivity in origins science.

In football, you need two teams and a ball. You also need a set of rules and an impartial umpire. Likewise, in a scientific arena, we invite teams to develop competing ideas by using the scientific method in a stimulating contest. The job of the institutions of science and public education is to be that impartial umpire. Our organization seeks this goal since origins science is subjective today. The set of rules has been revised so the preconception that only materialistic causes can explain where we come from is accepted. The umpire has been demoted to the position of security guard with the job to keep all ideas out of the stadium except those promoting materialistic worldviews. That is not objective, and therefore problematic.

**Crusade:** What element in Intelligent Design do you find most persuasive?

**Mr. Calvert:** The messages in DNA. Each cellular body has a message that is three billion characters long, a complexity recently described as indescribable. Is there a natural explanation to those messages? You will find no physical or chemical law explaining that sequence. Any natural mechanism must resort to chance. The question is whether chance can explain those messages.

Chance is a real problem because its



*“Chance is a real problem because its probability decreases exponentially as complexity increases.”*

probability decreases exponentially as complexity increases. There is now interest in Intelligent Design because we are looking at cells, seeing this level of complexity and actually applying statistics to understand the probability of these things coming together by chance.

Along with biology, scientists are looking into the cosmos itself, finding that the laws regulating the operation of the universe cannot depend upon arbitrary quantities. The law of gravity, for example, can have any quantity, but for life to exist, its strength cannot be even a little bit off or we could not be here. Cosmologists have concluded that the universe is “too fine tuned” for chance to explain that we have life.

**Crusade:** Why do supporters of Intelligent Design face such fierce persecution?

**Mr. Calvert:** Because the materialistic paradigm supports non-theistic beliefs that prefer not to have God intervening from time to time in the natural world. Furthermore, one of the primary non-theistic beliefs is secular humanism, which says that since natural selec-

tion and evolution can explain life quite adequately, there is no rational basis for belief in a Creator, which makes us simple occurrences lacking purpose and meaning. There is no purpose of life if we are mere products of a mechanistic cause. So, if science allows Intelligent Design into the equation, it will have a significant effect on religion, ethics, bioethics, government and so forth. That is why Intelligent Design is being suppressed.

**Crusade:** What is the relationship among Intelligent Design, science and religion?

**Mr. Calvert:** Science is theoretical and religion is dogmatic. In religion, you cannot argue with certain tenets that are accepted by faith. In science, every explanation should be open to criticism and revision. Science is inherently skeptical—and it should be. For example, evolution’s contention that life is not a product of Intelligent Design should be inherently open to question.

When that “unspoken” rule is used to exclude Intelligent Design, evolution ceases to be theoretical. It becomes a dogma or an ideology, and the use of that “unspoken” rule actually takes evolution out of science and into theology. For evolution to be scientific, it has to accept the challenge of Intelligent Design.

**Crusade:** Why do neo-Darwinians not want to discuss the subject of Intelligent Design?

**Mr. Calvert:** Because if they discuss Intelligent Design, they violate their “unspoken” rule, which is why they boycotted the hearings in Kansas. It would be sort of like saying to the Pope, “Let’s discuss the likelihood that the Resurrection did not occur” or, “Let’s discuss the likelihood that there was no virgin birth. Let’s discuss that issue and maybe we will find out that we are wrong.” ■

# America Needs Fatima<sup>®</sup>

January/February 2006

PROGRESS REPORT



## A Handbook for Action

Reviewing *Rejecting The Da Vinci Code: How a Blasphemous Novel Brutally Attacks Our Lord and the Catholic Church*

BY JOHN HORVAT II

Few things merit more rejection than affirming that which is not true, for such an act offends the object of the attack and betrays the trust of the audience who hear it. In this case, the gravity of the offense is magnified when the object is Christ and His Church and the audience is the readership of a runaway best-seller.

It is in this context that the American Society for the Defense of Tradition, Family and Property (TFP) has just released a book that unmasks Dan Brown's *The Da Vinci Code* as an attack on the foundations of Christianity itself.

Denouncing the use of fiction to spread error, *Rejecting The Da Vinci Code: How a Blasphemous Novel Brutally Attacks Our Lord and the Catholic Church* is certain to be part of the controversy surrounding the soon-to-be-released film version of the best-seller. Written by the TFP's Committee on American Issues,

the 124-page book disputes Brown's claims against the Church surreptitiously scattered throughout his fictional narrative. Moreover, it denounces the hidden "code" behind *The Da Vinci Code*—Gnosticism.

### Rejection Not Only Refutation

As the title states, *Rejecting The Da Vinci Code* calls for an outright rejection of Brown's book and its hidden doctrine. It rejects the offensive assertion that the Catholic Church is guilty of the "greatest cover-up in human history"; the blasphemous core premise that Christ was not God, was married to Mary Magdalene and had children; and the absurd, resurrected Gnostic heresies so ably refuted by the early Church Fathers.

Perhaps the idea most worthy of rejection is the oft-repeated assertion that the novel is only fiction and is therefore harmless. Yet *Rejecting The Da Vinci Code* notes that Brown seems to want to have it both ways by claiming *The Da Vinci Code* is both fact and fiction. While Brown's subtitle sustains *The Da Vinci Code* is "A Novel," his unusual introduction is titled "Fact"



Following the launching of the new book, young TFP volunteers from Student Action visited university campuses to bring the *Da Vinci Code* issue to the attention of students.

and attests to the accuracy of his descriptions. In fact, even his fast-moving plot goes beyond fiction by scorning historic facts and embracing the unreliable sources and mysticism of ancient Gnostics. 'Tis a strange "novel" indeed that carries bibliographic references.

*Rejecting The Da Vinci Code* debunks the fact and the fiction by showing the inaccuracy of Brown's descriptions and denouncing the use of fiction to make error more palatable.

### The "Sacred Feminine" and Other Myths

Ironically, *The Da Vinci Code*, which claims the Church has hidden the truth for 2,000 years, has its own hidden doctrine. Dan Brown makes common cause with radical neopagan and even "Catholic" feminism in its bid to restore the worship of what they call the "sacred feminine." His characters claim that Constantine and his successors established a



The bagpipe is a great instrument to call the attention of passing students to the TFP's campaign.



patriarchal Christianity, stamped out the ancient goddess worship and denounced the "sacred feminine" as evil.

*Rejecting The Da Vinci Code* analyzes this hidden "sacred feminine" doctrine so deftly promoted by Brown with chapters on the goddess of Gnostic eroticism and the allusion to Luciferian Gnosticism found in *The Da Vinci Code*. A whole section exposes the basic tenets of Gnosticism as the devil's false wisdom. It shows how the Gnostic sect promotes a total perversion of morals and how the early Church Fathers and even the Apostles fought long and hard to keep this pernicious and superstitious philosophy from infiltrating the Church.

**Inserting *The Da Vinci Code* into Context**

Beyond the hidden message, *The Da Vinci Code* must also be put in context of the Cultural War currently being fought between Christianity and militant secularism. This is not just a harmless novel but part of a wave of blasphemous art and literature mocking everything the Church holds sacred. It further capitalizes on the obsessions of those who have used the recent sexual abuse scandals to portray the Church as corrupt, patriarchal and anachronistic in matters of sexuality. Therefore Dan Brown exposes countless souls to doubt and skepticism about the very foundation of Christianity itself.

**Profession of Faith**

In this sense, *Rejecting The Da Vinci Code* is a profession of faith. It sets the record straight with verifiable and reliable facts. Unlike its enemies, the Church has no hidden secret code and has never been afraid to proclaim the truth in its entirety.

Readers will find their Faith strengthened and doubts dispelled. They will also find themselves thrust into this Cultural War with all the elements to refute the absurd claims found in *The Da Vinci Code*. With over 35 million copies in print, everyone knows someone who has been influenced, if only

slightly, by *The Da Vinci Code's* absurd claims. *Rejecting The Da Vinci Code* also promises to be the centerpiece for planned protests later next year to the film version of *The Da Vinci Code*.

Finally, *Rejecting The Da Vinci Code* invites its readers to grow in their love of Our Lord Jesus Christ. It calls upon them to redouble their love for a God so reviled by a blasphemous novel so cruelly attacking Him without reason.

**Handbook for Action**

Strengthened with *Rejecting The Da Vinci Code's* material, readers will be able to go into action. In his foreword, Father Andrew Apostoli calls the work an apologetic handbook "just the book we need to set the record straight."

Father John Trigilio, president of the Confraternity of Catholic Clergy, calls it a brilliant, succinct and convincing refutation. *Rejecting The Da Vinci Code* shows that history itself and the inspired, inerrant and revealed word of Sacred Scripture truthfully tell us the real story, not Gnostic propaganda from the fourth century and not

bizarre conspiracy theories based on forgeries of a twentieth century delusional Frenchman.

**Why it Is Important**

Militant secularists have long attacked Christian morality and religion as oppressive, outdated, unenlightened and irrational. A new tactic has been introduced recently in a new wave of blasphemy—the most effective way to attack Christianity is to attack Christ.

Thus, revisionist authors are rewriting the Christ story to support their political, social and anti-religious agenda and "shake the foundations of Christianity." However, despite massive efforts, these attacks have failed to wrench God from America's profoundly religious soul.

Christianity has survived such attacks because there have always been brave souls who rose to the occasion and opposed these furious assaults. *Rejecting the Da Vinci Code* is written for those wondrously brave souls. ■

**To order this very important book, please call 1-888-317-5571.**



**Back**

**PLINIO CORRÊA DE OLIVEIRA  
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In remembrance of Professor Plinio Corrêa de Oliveira, great Brazilian Catholic leader, thinker and inspirer of TFP's around the world, we offer our readers this unique tenth anniversary medallion. Minted in Portugal, it is solid brass and encased in a fine case from France. A must have for every admirer of this "Crusader of the twentieth century."

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# Rejecting *The Da Vinci Code* Launched in the Midwest

BY BENJAMIN HIEGERT

As part of the campaign against Dan Brown's *The Da Vinci Code*, the American Society for the Defense of Tradition, Family and Property (TFP) is holding promotional talks for its new book. During the November 4-6 weekend, American TFP Vice President John Horvat launched the book in Topeka, Kansas and St. Louis, Missouri.

The TFP's new book is titled *Rejecting The Da Vinci Code: How a Blasphemous Novel Brutally Attacks Our Lord and the Catholic Church*. Written by the TFP Committee on American Issues, this 124-page book is a superb refutation of Dan Brown's claims against the Church and the hidden Gnostic doctrine found throughout his novel.

Speaker John Horvat told the crowd in Topeka to reject the oft-repeated assertion that the novel is only fiction and therefore harmless. "Dan Brown himself affirms the opposite," Mr. Horvat noted. "He says his purpose is not to entertain but to provoke discussion about faith, religion and history."

TFP's book shows how Dan Brown's premises are historically and theologically unsound by affirming things that are patently false, distorting reality and presenting a false picture of Christ and his Church. "Fiction does not give a person the right to spread errors," Mr. Horvat concluded.

During the book's tour at the Maria Center in St. Louis, a brief summary of the Gnostic "code" behind *The Da Vinci Code* was presented. Mr. Horvat also showed how *The Da Vinci Code* must be put in context of the Cultural War currently being fought between Christianity and militant secularism.

"I reject *The Da Vinci Code* not because it is a harmless obscure novel," Mr. Horvat claimed, "but part of a wave of blasphemous art and literature mocking and questioning everything



During the book launching in Topeka, Kan., Mr. Horvat emphasized the idea that "fiction does not give a person the right to spread errors."



TFP Vice President John Horvat presents the new book at the Maria Center in St. Louis, Mo.

the Church holds sacred."

The two promotional tours brought TFP supporters and friends together to discuss this best-seller's broadside attack against the Church. It also proved an

occasion to start planning for protests in front of movie theaters when the film version comes out in May 2006. ■

**Call 1-888-317-5571 to order the book, or visit [www.tfp.org](http://www.tfp.org).**



## Help Protest *The Da Vinci Code* Movie

*Become a Protest Organizer in your Area!*

**Francis Slobodnik**

Francis Slobodnik of America Needs Fatima is *The Da Vinci Code* Protest organizer. We encourage you to join the fray and become a Protest Organizer in your area. *You are not alone!* All you have to do is call Francis and his staff will walk you through it and tell you what to do. You will also need plenty of determination and dedication to go until the end.

Our goal is to get Catholics and anyone in good faith to protest *The Da Vinci Code* movie in hundreds of theaters across the country; and we can only do this with the help of fervent

souls who are willing to sacrifice themselves to protest a most vicious attack upon the Adorable Person of Our Lord Jesus Christ.

At this time, the movie is scheduled to come out on May 19, 2006.

*We need you to act now!* To become a Protest Organizer against *The Da Vinci Code* movie, call:

Francis J. Slobodnik  
DVC Protest Office Manager

**Toll free:** (866) 584-6012

**Fax:** (785) 584-6498

**E-mail:** [FJSLO@aol.com](mailto:FJSLO@aol.com)

**Visit:** [www.tfp.org/davincicode](http://www.tfp.org/davincicode)

**Write:** 426 Main Street

Rossville, KS 66533



# Our Readers Write...

✉ Every time I go into Sam's Club, I cover up their *The Da Vinci Code* books. I'm shocked when Christians tell me they've read it and enjoyed it, and "that it's only fiction." I answer, "How would you react if someone wrote a book about your dad or mom picturing them to be a two timer, a prostitute, an abuser, a sex pervert, alcoholic, and then said it was 'only fiction'?"

*M.K., Joliet, Ill.*

✉ You had sent me five *Da Vinci Code* fliers, and I asked our pastor for permission to leave them in the vestibule. He agreed and offered to put fliers in all three of his churches. *Please send me 200 fliers more!* I can also get some placed in at least two other churches and I will also mail some to my family. Keep up the good work and may God bless you!

*J.S., via e-mail*

✉ What has happened to the once beautiful University of Notre Dame? For years my husband had watched and rooted for the "Fighting Irish" of Notre Dame! In the last few years something has happened at that school and he no longer feels the affection he once had for the once great school. May God bless you in your work! May Our Blessed Mother help the school return to its former Catholicity!

*E.W., Athens, Ill.*

✉ These "disordered" people are totally out of their mind and in disobedience to the teachings of the Catholic Church. I will pray for them and for the president of Notre Dame University. They need our extreme understanding, compassion and love, but they themselves need to repent and go to confession and do penance and sacrifices for the salvation of their souls.

*L.P., Daly City, Calif.*

✉ For the past two to three weeks, I have had this feeling I needed to say the Novena to the Sacred Heart of Jesus. So I went to get it and could not find it anywhere. Finally, in my mind I asked the Lord, "Have I offended you that you are hiding from me?" As I went downstairs my husband was at the bottom of the stairs with our mail. I sat down right away to open the mail and there was His most glorious picture and His Novena. The tears came because I knew in my heart His answer!

*R.C., Spring Branch, Tex.*

✉ I have received the 2006 calendar and the picture/prayer card of the Sacred Heart of Jesus all in excellent condition. This calendar and the Sacred Heart of Jesus prayer/picture are touching my heart in a special way! Thank you for them! I am taking Rite of Christian Initiation of Adults classes at St. Cecilia Church. These items will be helping me much in my journey.

*D.B., via e-mail*

✉ Thanks for sending me the very beautiful and spiritually enriching 2006 Fatima Calendar. It took my breath away when I opened the envelope and beheld it. Indeed America *needs* Fatima more than ever before because the spiritual battle is intensifying. Whatever happens in America affects greatly the cultural life in the rest of the world, including my native country, Nigeria. Thanks for stirring in us a greater and deeper desire to pray to Our Lady of Fatima.

*J.P., Hyattsville, Md.*

✉ You don't hear from me because I am always sick. But I never forget America Needs Fatima. Thank you, Mr. Ritchie, for the beautiful picture of the Sacred Heart. I framed it and hung it on the wall of the living room. Thank

you also for the 2006 calendar. It is beautiful and of great value.

*R.R., San Juan, Puerto Rico*

✉ The entire TFP Conference weekend was a bit of Heaven transported to earth, with the wonderfully inspiring, motivating, uplifting and educational talks given, all the opportunities to talk to like-minded men and women, and the joy of admiring the Academy students—all little gentlemen—as they served our delicious meals! And to once again listen to those heavenly hymns sung at the Holy Sacrifice of the Mass by the members of the American TFP. May Our Lady's care continue to maintain you each and every one and increase your membership so that you may establish yourselves here in Richmond!

*R.L., Richmond, Va.*

✉ Thank you so much for all of your efforts to make this year's Conference so outstanding. My daughters and I returned home this morning fully prepared and ready for the fight, especially the campaign against *The Da Vinci Code!*

*M.S., St. Louis, Mo.*

✉ I still feel the joy of Heaven in my heart and I have now, more than ever, a strong desire to exist for God alone since I attended your Conference. The experience for me was powerful and deeply moving. I could actually feel my interior faults being corrected as I listened to the brilliant speakers. I have never been treated with such kindness and respect.

*S.H., Arlington, Tex.*

**We'd love to hear from you!  
Write us at: America Needs Fatima  
P.O. Box 341, Hanover, PA 17331  
Or e-mail us at [anf@tfp.org](mailto:anf@tfp.org)**



# Moral Chaos at the University of Notre Dame

BY JOHN RITCHIE

During February, 2005, students at the prominent Catholic University of Notre Dame faced yet another attack on traditional Catholic morality in the university's second annual "Queer Film Festival." Notorious dissident Catholic speakers freely voiced their scandalous opinions. At one session, pro-homosexual Sister Jeannine Grammick reportedly told students, "I'm beginning to believe that the greatest sin for lesbian and gay people is to want to be straight."<sup>1</sup> In 1999, Pope John Paul II permanently prohibited Sister Grammick from any pastoral work involving homosexuals.

Another featured guest speaker was Terrence McNally, author of "Corpus Christi," a blasphemous play portraying Our Lord Jesus Christ and His Apostles as homosexuals, and which the American TFP protested in 1998.<sup>2</sup>

Before this appalling scenario, Notre Dame's Catholic administrators are virtually silent, if not complacent. In fact, despite the protests, the "Queer Film Festival" at Notre Dame is apparently still scheduled for February 2006, although there is talk that it will undergo a name change.

Also, back in February, 2005, shortly after the second annual "Queer Film Festival," amid widespread opposition, the lewd feminist play "V\*\*\*\*\* Monologues" was performed on campus with the support of three university departments.

Unfortunately, that is not all. During October 10-14, 2005, a "National Coming Out Day" was held at Notre Dame. This event included activities with titles such as:

- Speak Out! Sex and Gender at Notre Dame Rally
- Come Out of Your Closet!
- Library Exhibit: Famous LGBT [Les-

bian, Gay, Bisexual, Transgender] Individuals

- The Process of Coming Out: A Panel Discussion
- Gay? Fine by Me T-shirt Day

An email alert sent by a Notre Dame graduate student on October 7 advertised pro-homosexual activities saying: "All campus Masses [on Sunday, October 9] will be dedicated to creating a

*Faithful Catholics at Notre Dame are extremely frustrated, for a Catholic University's mission includes counseling students away from sin, providing them with insights to the necessity and beauty of the virtue of chastity that some may have never known.*

more welcoming environment for ND GLBTQ [gay, lesbian, bisexual, transgender, queer] students. Homilies at Mass in residence halls and the Basilica will reflect this message, and prayer cards and rainbow ribbons will be distributed during all campus Masses."

The same email also invited students to watch a film called *Ma Vie En Rose* [My Life in Pink]. A description of the movie talks about one of the characters: "Ludovic is a young boy who can't wait to grow up to be a woman."

According to *The Observer*, Notre

Dame's Graduate Student Union and Sociology Department sponsored a "coming out" experience. A life-size orange closet draped with a rainbow curtain was placed on the quad in front of the South Dining Hall. Students on their way to lunch were given pink flyers and urged to support the homosexual agenda by literally coming out of this large closet.<sup>3</sup>

## Launching a Prayerful Protest

Faithful Catholics at Notre Dame are extremely frustrated, for a Catholic University's mission includes counseling students away from sin, providing them with insights to the necessity and beauty of the virtue of chastity that some may have never known. As Blessed Jacinta warned, "The sins [that] lead most souls to hell are sins of the flesh!"

That is why TFP and America Needs Fatima has launched a peaceful and prayerful protest, asking the recently elected president of the University of Notre Dame, Father John I. Jenkins, C.S.C., to uphold Catholic morality. The success of this protest depends largely on your prayers. Please pray for the end of homosexual sin and for the perseverance of Catholic students.

Please join the e-petition by logging onto [http://tfp.org/student\\_action/](http://tfp.org/student_action/). ■

## Notes:

1. "Formerly Catholic Notre Dame Runs Second Annual 'Queer Film Fest,'" <http://www.life.site.net/ldn/2005/feb/05021406.html>.

2. Robert E. Ritchie, "Protest and Reparation in Manhattan," [http://www.tfp.org/anf/anti\\_blasphemy/corpus.htm](http://www.tfp.org/anf/anti_blasphemy/corpus.htm).

3. The Observer, Campus groups set up 'coming out' closet <http://www.ndsmcobserver.com/media/paper660/news/2005/10/12/News/Campus.Groups.Set.Up.coming.Out.Closet-1017812.shtml>



# Stop Homosexual “Marriage” TFP Delivers Petitions to Bishops

BY MICHAEL DRAKE

In an attempt to urge the bishops’ pastoral leadership in the struggle to defend the family in America, American TFP representatives delivered eight boxes of signed petitions to the United States Conference of Catholic Bishops in Washington, D.C., on November 1, 2005. American Catholics signed the petition calling on America’s bishops to launch a relentless national crusade to stop homosexual “marriage” and to defend the family.

At the same time, American TFP President Raymond Drake sent a letter to every bishop in America, informing them of these filial concerns and beseeching their leadership. We reproduce the letter below.

Your Excellency:

In Washington, D.C. earlier today, representatives of the American TFP delivered eight boxes of signed copies of its *Reverent and Filial Petition to the Catholic Bishops of America* to Sharon Marshall of the Committee on Marriage and Family.

As Your Excellency well knows, the Catholic family has been under assault by our secularist culture for decades. However, with the Supreme Court’s decision in *Lawrence v. Texas* and Massachusetts’ Supreme Judicial Court decision in *Goodridge v. Department of Social Services*, the homosexual movement launched a massive assault on the sacred institution of marriage.

Last year, twelve states passed ballot measures amending their state constitutions defining marriage as “the union of one man and one woman.” Next week, Texas votes on a similar proposal.<sup>[1]</sup> Several other states are lining up votes in 2006. In Congress, pro-family legislators are striving to pass a federal constitutional amendment.

The homosexual lobby fights intelli-

gently, and when same-sex “marriage” seems unfeasible in the short run, they demand “civil unions” and “domestic partnerships.” Homosexual activists package the latter two as “concessions” on their part when in fact they are no more than highly effective, strategic stepping stones across the river of vehement public opposition to their agenda.

Thus, in the Bay State, homosexual lobbyists fought tooth and nail to prevent the legislature from approving a ballot measure defining marriage as “the union of one man and one woman.” Faced with overwhelming public outcry though, they pretended to retreat, unfairly forcing upon voters a single ballot measure that would properly define marriage while at the same time giving “civil unions” constitutional approval. Since then, the conservative reaction has successfully scuttled this ignoble political maneuver, replacing the flawed ballot measure with another, which, while not perfect, should be supported.

In California, 61% voted in favor of traditional marriage, passing Proposition 22 in March 2000. The homosexual lobby has been trying to undermine this election victory ever since. In 2003, the state legislature legalized “domestic partnerships” (AB 205) granting them practically all of marriage’s privileges under the law. Two months ago, the California Legislature proved bolder and approved same-sex “marriage” (AB 849), but their efforts—thank God!—met with Gov. Arnold Schwarzenegger’s veto on September 30.

Last week, Alaska’s Supreme Court imposed “partnership benefits” on the state—despite voters approval of a state constitutional amendment protecting traditional marriage some years ago—arguing that it was unconstitutional to exclude same-sex partners.

The above are mere examples illus-



The petitions are an appeal to the American bishops to lead Catholics in a crusade to stop homosexual “marriage.”

trating how the battle over same-sex “marriage” rages everywhere in the nation. There is hardly a town or college campus where ground is not being hotly disputed inch by inch. Defending traditional marriage has become one of the most active battlefronts in the Cultural War.

Indeed, the homosexual movement represents today the cutting edge of the sexual revolution. Homosexual activist Paul Varnell wrote tellingly in the *Chicago Free Press* that “the gay movement, whether we acknowledge it or not, is not a civil rights movement, not even a sexual liberation movement, but a moral revolution aimed at changing people’s view of homosexuality.” In *After the Ball*, homosexual authors Marshall Kirk and Hunter Madsen outline the same radically immoral goal:

Both Desensitization and Jamming . . . are mere preludes to our highest—though necessarily very long-range—goal, which is Conversion. It isn’t enough that antigay bigots should become confused about us, or even indifferent to us—we are safest, in the long run, if we can actually make them like us. Conversion aims at just this. . . .

By Conversion we actually mean something far more profoundly threatening to the American Way of Life, without which no truly sweeping social change can occur. We mean conversion of the average American’s emotions, mind, and will, through a planned psychological attack, in the form of propaganda fed to the nation via the media.



TFP representatives present the petitions to Sharon Marshall of the Committee on Marriage and Family.

Laws shape social acceptance and custom. The legal recognition of same-sex "marriage" will powerfully influence people to first tolerate, then accept as moral, the practice of homosexual acts. Society's acceptance of homosexual acts and same-sex "marriage" constitutes a grave collective offense to God and His Law.

On July 31, 2003, the Congregation for the Doctrine of the Faith in a document signed by its Prefect, Joseph Cardinal Ratzinger, now Pope Benedict XVI, published *Considerations Regarding Proposals to Give Legal Recognition to Unions Between Homosexual Persons*. While addressed to everyone, this document

makes particular mention of Catholic bishops and politicians, since they can more directly intervene against the homosexual movement's legislative offensive.

Thus, the American TFP respectfully requests Your Excellency to give top priority to the battle against homosexual acts and same-sex "marriage" by intervening urgently, and decisively, in this Cultural War at the diocesan and national levels. With all the respect of sons of the Church, we urge you to speak out clearly and courageously, encouraging the faithful to stand firm in the public square, and reminding them of Our Lord's words:

Every one therefore that shall confess me before men, I will also confess him before my Father who is in heaven. But he that shall deny me before men, I will also deny him before my Father who is in heaven. Do not think that I came to send peace upon earth: I came not to send peace, but the sword. (Matt. 10:32-34)

Likewise, and given the fast pace of

events on the political front, we respectfully request Your Excellency to do everything possible to bring this issue before all the bishops assembled in Washington later this month. May the Immaculate Conception, patroness of the United States, intervene so that a common, resolute, and efficacious effort can be agreed upon by the bishops. This will send a powerful message to the nation and provide the faithful with clear leadership.

Humbly beseeching the prayers and blessing of Your Excellency for TFP's Traditional Marriage Crusade, I remain,

Respectfully yours,  
In Jesus and Mary,

*Raymond Earl Drake*  
Raymond E. Drake

**Note:**

1. On November 8, Texas voters overwhelmingly approved a constitutional ban on same-sex "marriage."

## Full Frontal—Fully Offensive

BY MICHAEL WHITCRAFT

When art is offensive, it is only natural that those offended protest since everyone has the right to speak out freely. And yet it is ironic that those "artists" producing such "art" protest when people protest. They even cite the First Amendment as a justification to intimidate and silence critics, failing to realize that protest, in and of itself, is also free speech.

For this reason, TFP and America Needs Fatima organized a free-speech e-protest against *Full Frontal*, a photographic exhibition/documentary by Ken Marzorati at the Severance Detroit Gallery, 2714 Riopelle Street, Detroit, Mich., 48207, from November 5-19, 2005. His exhibition is what the gallery called "a provocative series of fine art images" accompanied with a written diatribe against censorship.

What upset many Catholics in the Detroit area is that the collection mixed everything Catholics hold sacred with nudity, profanity and sexual themes. Especially offensive are his grotesque and disgusting depictions of a crucifix, a Rosary and a nude model representing the Blessed Mother.

"What the artist seems to be saying is that anyone who doesn't agree with him is censoring art," says web master John Horvat, "and he seems to think this gives him *carte blanche* to offend God and Catholics with blasphemous art."

TFP and America Needs Fatima's protest invited readers to exercise their First Amendment rights by sending a protest e-mail to Josephine, who is the directress of the Severance Detroit Gallery, at josefine@umich.edu and josefine@catharticmedia.com, and



kindly and respectfully ask her not to show the exhibit. Also, readers are invited to send their protest e-mails to iPIX Corporation, General Motors Corporation, Fox Studios, Real Estate One, Morgan Stanley Capital Investments, DennCo Construction Inc., Re/Max Realtors, PTI Engineering, Nineteen Wheels, Pinyon Construction Inc., and Hall & Hunter, who have sponsored Ken Marzorati "art" in the past. ■



# In the Trenches in Topeka

BY FRANCIS SLOBODNIK

In today's Cultural War, those opposed to Christian values often test the resolve of those who believe in them. This was the case of twenty-five supporters of the American TFP and its America Needs Fatima campaign protesting a nudist production commissioned to support nudism performed at the city-owned Topeka Performing Arts Center's Hussey Playhouse. From September 24 to October 1, 2005, the production featured "stage nudity" involving six actors. The foundation invited the entire family, including children under 18, to attend.

On the opening night of the first performance, and bearing signs asking Topekans to defend the innocence of their children, as well as signs giving the dictionary definition of obscenity, American TFP and America Needs Fatima

supporters protested outside the theater offering a Rosary in reparation and made a stand for morality and the perennial values of Christian civilization. For those unable to attend, the American TFP sponsored an e-mail protest.

Compass Facility Management oversees the tax-supported Topeka Performing Arts Center. Interim Director Carl St. Clair stated in an article in the *Topeka Capital Journal* that some court decisions in similar cases ruled in favor of such displays.<sup>1</sup> Thus, the center is renting their facility to the "naturist" Lake Edun Foundation to avoid legal complications. *Children who cannot attend an X-rated movie apparently can see a similar show on city-owned property!*

Unfortunately, our society is becoming increasingly numb to such moral outrages, and the notion that public

opinion should tolerate such an affront to public morality in a taxpayer-supported facility is a sad sign of the times. The fact that children of all ages can attend makes this outrage on public property especially repugnant.

Even if one does not attend or approve such events, accepting such aberrations lowers the moral standards. All should be concerned, because upholding public morality is necessary for a well-ordered society. When events such as these take place with impunity, those who wish to abandon public morality perceive this as a sign of weakness and threaten to drag us down into their entropic filth. ■

**Note:**

1. Bill Blankenship, "Curtain to rise, clothes to fall—Lake Edun group to put on nude plays at TPAC," *The Topeka Capital-Journal*, August 10, 2005.

## Combating Historical Untruths about Saint Mary Magdalene

BY MICHAEL WHITCRAFT

On October 16, 2005, TFP and America Needs Fatima supporters from Kansas and Missouri gathered outside Unity Village in Lee's Summit, Mo., where "Gnostic fiction historian" Margaret Starbird's presentation, "Mary Magdalene: The Greatest Story Never Told," portrayed a Saint Mary Magdalene quite different from that of Church tradition. Margaret Starbird is cited as a significant influence on Dan Brown's best-seller, *The Da Vinci Code*, which asserts Christ married Mary Magdalene and had a child.

"The greatest story was never told because it never happened," commented protest coordinator Francis Slobodnik. "Even Starbird herself admits she cannot prove her version of the Magdalene story historically."

Participants displayed signs that read,

"Believe the Bible inspired by God, reject Starbird inspired by someone else," and "Which do you believe, Starbird's lies or the Bible's truth?" Others simply stated, "Stop attacking the Catholic Church" and "Stop blaspheming!"

The talk sparked limited interest among the general public, though the

protest was well received by passersby who were heartened to see a group of Catholics willing to stand up for the Faith. After the protest, the supporters gathered for a public recitation of the Rosary and departed, ready and willing for the next opportunity to dispute the many untruths within *The Da Vinci Code*. ■



TFP and ANF supporters were well-received by passersby as they demonstrated and prayed a Rosary of reparation for Margaret Starbird's blasphemous presentation.





# G U S T O D I A N

# C O R N E R

## An Innocent Soul at a Fatima Visit

BY ALDEMIR SIENA

Michael Chad Shible and I annually travel over 25,000 miles spreading the Fatima message all over Kentucky, Michigan and Ohio. We witness adults emerge from the modern world's grip determined to heed Our Lady's call to prayer, penance and amendment of life. We also see the innocence of children called to admire the sublime love of Our Lady's Immaculate Heart.

I was struck with an example of this innocence called to admiration after visiting the Ball's home in Michigan. As I spoke about the Fatima message, a little girl caught my attention. Despite her age, she sat quietly during the Rosary and presentation. I thought to myself, "she could well be a chosen soul like Jacinta, who at a very young age was asked to suffer much for the sins of men."

After the Rosary and presentation, a lively conversation ensued, whereupon

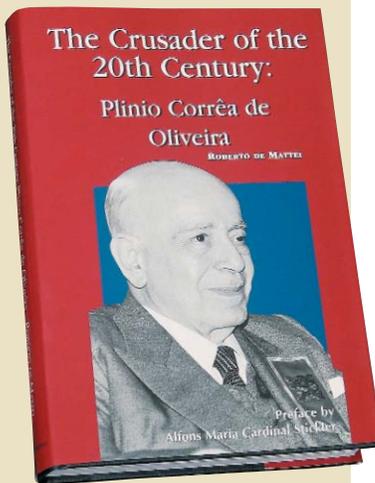
our hostess, Mrs. Eileen Ball, explained how the little girl, Sydney Grace, is her granddaughter and is cross-eyed because of the poor muscle tone in her eyes. "It is through Sydney's suffering that I understand how children's innocent sacrifice is pleasing to God," she said. "Every time Sydney sees the ANF calendar with Our Lady's picture she gives it a kiss."

As we said our goodbyes, Sydney Grace did what she was already accustomed to when she sees the picture of Our Lady on the ANF calendar—she lovingly venerated the pilgrim statue of Our Lady of Fatima. When I look at the photograph I took of that special moment, it confirmed I witnessed a singular communication of Our Lady's graces to an innocent soul. Sydney is one of the thousands of children strengthened by Our Lady's maternal

**Right: Sydney Grace admires and venerates Our Lady's pilgrim statue. Below: Aldemir and Michael Chad with the Fatima Statue.**



presence at hundreds of annual ANF Fatima presentations. Please keep her in your prayers. ■



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# A Magdalene of Our Times

BY GARY ISBELL



Eve Lavallière, the stage name of Eugénie Fenoglio, was born in Toulon, France, on April 1, 1866. The second child and only daughter of Emile and Albanie Fenoglio, she later described her painful her youth. “As a child, I knew not what the love and care of a mother was. My life was tears and suffering from the time I reached the age of reason.”

Her father, a tailor, alcoholic and libertine, often gave himself over to jealous brooding and fits of rage. Her mother often had to flee with the children, seeking refuge in relatives’ homes, until her husband had calmed down. This continued until one day, he shot and killed his wife,

*“Gold ran through my hands, I had everything the world could offer, everything I could desire. Nevertheless, I regarded myself the unhappiest of souls.”*

pointed the pistol at his daughter but did not shoot, and then shot himself.

Eve lived a life of privation and suffering until entering a theater company. Her beauty, voice and poise took her to the best theaters in Paris. She became the foremost actress in France and the idol of the multitudes. The entire world viewed her coiffures and clothing as models and ran after perfumes, soaps and cosmetics “à la Lavallière.”

King Carlos of Portugal, King Leopold II of Belgium, King Edward VII of England, Henry of Bavaria, diplomats, magnates, and princes all came to hear and applaud her. Dazzled by glory, she threw herself “into the vast sea of sin.”

“Gold ran through my hands,” Eve confessed. “I had everything the world could offer, everything I could desire. Nevertheless, I regarded myself the unhappiest of

souls.” Despite living in a rich palace in Paris, surrounded by luxury, with a carriage and even an automobile—then very rare—at her disposal, she felt tortured by remorse. More than once she attempted suicide, even once after a magnificent performance in London.

## On Her Way to Damascus

In June 1917, Eve wanted to rest far from the world’s agitation to prepare the repertoire of songs and pieces she was to perform in the United States. So she rented the palace of Porcherie in Chanceux, near Tours. She retired there with Leonia, a young Belgian refugee she had met in Paris

in 1915 and who accompanied her as a life-long confidante.

The trustee of this palace was the parish priest, Father Chasteigner, a simple, austere and pious man, genuinely solicitous for his parishioners’ souls.

The day following Eve’s arrival was a Sunday. Father Chasteigner, noting her absence from Mass, called upon her to express his concern. Eve promised him she would not miss Mass again, and on the following Sunday, when the good pastor preached on the great converted sinners, she attended the Mass with a frivolous attitude.

Returning to the palace that afternoon, the pastor commented to Eve, “What a pity

that you have no faith!”

“But what is faith?” replied Eve, in the tone of one who has permanently lost it.

She then told him of her experiences with spiritism, in which, she said, the devil took part. “I took advantage of the occasion to ask him to restore my youth, which was what I most desired, and to cure me of enteritis. Satan promised he would do so on the condition that I would become his. I accepted, adding that my lifestyle was perfect for gaining him many adepts. Obviously quite content, he disappeared.

“Some days later I was at another session, with a new presence of the devil. I denounced him for failing to fulfill his promise. In reply, he guaranteed that he would grant what I asked, but under one more condition: that I not bless myself when I encountered a funeral. That was the only vestige of religiosity that remained in me.

“But Satan still did nothing for me. In the following session, filled with indignation, I called him an impostor and a cheat. By then I had concluded that spiritism was nothing but a farce and that the devil did not exist.”

“Well, I assure you that he exists,” the good priest said, and with that, he mounted his bicycle and left without further ceremony.

Eve, struck by his conviction, began to think. “If the devil exists, God also exists. And if God exists, what am I doing in this world? What am I doing with my life?”

“On the following morning,”



Leonia recalls, "we were walking in front of the castle when the pastor appeared."

"Mademoiselle," he said, "what you told me yesterday disturbed me. I confess that I spent the better part of the night in prayer, asking God to inspire me in your regard. I also celebrated Holy Mass for the same intention. Here, I brought you *The Life of Saint Mary Magdalene*, by Father Henri Lacordaire. Read this book on your knees and you will see what God can do with a soul such as yours."

"After lunch," Leonia continues, "Eve settled down near the kitchen and, opening the doors so that the servants might hear, began to read in a loud voice. Enthusiasm seized her. Never had I heard her read with such conviction. Sitting at her feet, I began to cry. The servants were likewise moved. Eve continued reading, her voice broken by sobs."

Eve and Leonia spent the rest of the week in piety and recollection.

#### **"And I, Reverend Father?"**

"Sunday arrived, the tenth of June," says Leonia. "We went to Mass, but Eve's disposition differed completely from that of the previous Sunday. It was on this day, during lunch, that I ventured to say to her, 'I would like to make my first Communion. I have reached 23 years of age without ever receiving, but I want to do so.'"

Eve was quite moved. Not only did she encourage Leonia, but offered to make the necessary arrangements and affirmed that she too would receive Holy Communion with her. At the same time, she told her, "From now on do not address me as 'my lady.' Simply call me 'Eve,' for you are my sister and I am yours."

When the pastor arrived later and learned of Leonia's resolve, he promised to assist her. Since she first needed instructions, he said he would provide her a catechism. The priest then prepared to leave, but Eve detained him.

"And I, Reverend Father?"

"You?"

"Yes, me! I promised this little one that I would help her, be her sponsor, and receive Holy Communion with her."

"But . . ."

"Yes, I know well. I am a sinner and have not lived as a Christian, but even so, I hope I still have the right to return to God."

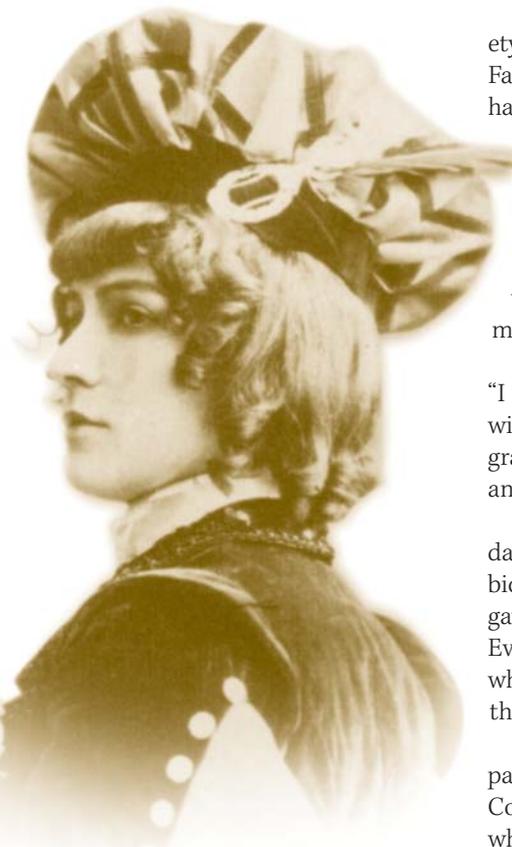
Leonia writes, "I can still see Eve on the

main avenue of the palace, walking decisively at the pastor's side and, in a loud voice, accusing herself publicly of her sins. The good priest seemed embarrassed."

"Wait! Wait a moment!" he protested. "And above all, don't shout so loud!"

"Wait? Wait for what? Can Leonia's happiness not also be mine?"

"It's just that . . . it's that, compared to



**Eve Lavallière dressed for stage.**

you, Leonia is a child. Her case is simple. You, you are Eve Lavallière . . . you are well known . . . your life is public. I cannot treat you in the same manner. Moreover, you gave yourself over to spiritism. We are talking about a reserved sin."<sup>1</sup>

"Oh, my God! How unhappy I am! God does not concern Himself with me because I am such a sinner."

"Be calm, Mademoiselle! God does love you, and to prove that, I shall leave immediately for Tours, to request the necessary permission."

"And if they do not wish to grant it?"

"They will. What motive would they have for refusing? Mademoiselle, I will be back in less than a hour, and I will come with all the powers." With that, the good priest disappeared on his bicycle. Eve

remained in a state of anxiety, lamenting and weeping.

Eve's sole consolation amid her sorrow, from Leonia's account, was her confidence in Our Lady! "How good it now feels to think of her. In times past I used to love her, and I never completely forgot her. I used to send her the flowers they offered me. She will have pity on me!"

Nevertheless, as she waited, Eve's anxiety grew. Despair nearly took hold of her. Falling upon her knees, she raised her hands to Heaven. Bathed in tears, she exclaimed, "Lord, take me! Send me death, I can endure no more!"

Just then, Leonia, peering through the window, shouted, "Good news! I see him, I see him at last! He is pedaling with all his strength!" Eve rushed out to meet him.

"For the rest of my life," writes Leonia, "I will never forget her great cry of joy. I will ever see her there, kneeling on the grass, expressing to God her happiness and gratitude."

"The peace of the Lord be with you, my daughter!" said the priest, leaping from his bicycle. "The Vicar-General immediately gave me all the authorizations requested." Eve stood up, calmed, transfigured. With what attention and gratitude she heard those words of peace!

For an entire week the two friends prepared themselves for confession and Holy Communion. They walked through the wheat-covered fields each morning to the rectory. There they sat side-by-side on the old sofa in the parlor and, like two well-behaved children, recited their catechism lesson. In the afternoon, Father Chasteigner would go to the palace to speak of Heaven and the things of God. Father Chasteigner gave each of them a Rosary, and it was Eve who taught Leonia how to pray it. Preparing for their general confessions, "We wrote out our sins on sheets of paper so as not to forget anything," said Leonia.

On the afternoon before the important day, the two were in Eve's room saying their prayers aloud. Eve said, "When I was a child, on the day before first Communion day, we used to ask forgiveness of our parents for the faults we committed against them." Then, throwing herself on her knees at Leonia's feet, she implored, "Forgive me, Leonia, for the bad example I have given you and all the affliction I have



**Above:** The château of La Porcherie where Eve Lavalière converted on June 7, 1917.  
**Right:** Eve after her conversion.

caused you.” Leonia, in turn, did the same, and afterwards they retired to await the great day.

### Dead to the World

Morning finally dawned. It was overcast and raining. “Naturally,” said Eve, “today you have precedence, for you are making your first Communion. Confess and receive Holy Communion ahead of me.”

They found the church draped in mourning, for a Mass was going to be offered later for a soldier killed in the war. “They are preparing for a funeral,” declared Eve. “And on this day, Leonia, we will also bury our life of sin.”

“Father Chasteigner was waiting for us in the deserted church,” Leonia recalls. “He lit a candle before the image of the Most Holy Virgin and entered the confessional. I went in first and knelt down. After I had confessed, Eve took her turn. After her confession I had the impression that she had already received Holy Communion, such was the purity of her countenance and so great her recollection.”

### The Happiness That Can Only Come From God

Father Chasteigner returned to the sanctuary. Eve and Leonia knelt expectantly at the Communion rail. “While lighting the altar candles, the Reverend Father’s eyes were bathed in tears. As it had been agreed, I received Communion first and Eve right after. The priest’s hand trembled upon giving her the Sacred Host. She was white, as if dead, upon receiving her God. Returning to my place, I remained only a short time in recollection, for prolonged prayer was not for my temperament. But Eve seemed in another world.

“We had been invited to have brunch in the rectory. At a sign from the Reverend Father, I called Eve several times. But she, deeply absorbed, heard nothing. Finally, Father Chasteigner went and roused her himself and she returned to earth.

“What a joyful and radiant celebration! Afterwards, we returned on foot through the sun-drenched fields, the sun having overcome the clouds and rain. Eve was exultant with joy. ‘Does it not seem to you, Leonia, that the fields have prettier tones and that the flowers today are more beautiful than ever?’ We felt ourselves as delicate as shadows.

“Eve always considered that day, June 19, 1917, as the most special day of her life. She considered it the day her life really began. She renounced the theater forever, canceled her contracts, rid herself of her jewels, and repudiated all that reminded her of her worldly life. After her conversion, she was to affirm, ‘It was the devil that led me to God!’

“‘My resolution is made,’ Eve wrote. ‘From now on, only Jesus has a right to my life, for He alone gave me happiness and peace.’”

### A True Repentance

“She left Paris in order to be safe from its dangers, distributing her immense fortune to the poor, the missions, and religious houses, and went to live in remote locales. She asked of God much suffering in order to atone for her past sins and ascend to the heights of contemplation, virtue and sanctity.”

The Divine Majesty granted her request for suffering in a variety of ways. For example, she desired to enter a convent to expiate her sins and to labor for the conversion of sinners. Notwithstanding her great abil-

ity to love and her purity of heart, she was repeatedly rejected on account of her poor health and notoriety. It was a trial that she fully accepted, realizing it to be God’s will.

For four years she devoted seven months a year serving on a lay-missionary nursing team in Tunisia, but poor health and periods of depression forced her to give up this work and return to France. There, with Leonia, she led a life of prayer, meditation, almsgiving and much suffering from illnesses.

She, who had been the toast of Paris, faced extreme suffering at the end of her life. There was not one of her once-beautiful features that did not become a means of expiation, sanctification and apostolate. Rendering gratitude to God, Eve herself said, “I have sinned through these faculties, good Lord. Now I thank Thee for permitting me to expiate my sins through this suffering.”

In 1929, a large Parisian newspaper published an interview of the former celebrity.

“Do you suffer a lot?”

“Yes, horribly,” she responded.

“Have you any hope of being cured?”

“None. But I am so happy! You cannot imagine how great my happiness is.”

“Even with so much suffering?”

“Yes, and because of it. I am in God’s hands. Tell my friends of days gone by that you met the happiest person on earth.”

In her last letter she wrote, “All my being and all my will are turned toward this last end: to love God, Who loves me so much in spite of my past and present miseries.”

She died on July 10, 1929, at the age of 63. On her grave was placed a simple cross with these words, engraved according to her request:

I left everything for God;  
 He alone is enough.  
 O Thou Who didst create me,  
 Have pity on me. ■

#### Note:

1. “Reserved sins” are those that a confessor cannot absolve without special authorization of the bishop or the Pope. This permission is always granted when requested.



**Above:** Bishop Kevin Rhoades gives benediction, as 5,000 Catholics bow their heads and make the sign of the Cross. **Right:** Arriving at Sacred Heart Basilica in Conewago, Penn.



*Continued from back cover*

people of all ages, including countless young families. A group of first communicants, the girls dressed in white and the boys in suit and tie, was particularly pleasing. These are the sights our youth need to see. They have been exposed to too much secularism, vice, immorality and outright hostility to our Faith. Let us show them that we are not afraid to proclaim our Catholic Faith, but are proud to be led by Our Lord into the very streets of our cities. Let us remember that most of His actions throughout the three years of His public life were on the streets in plain view.

As I turned to photograph the river of people below me at the top of the Basilica hill, the awesome scene struck me again. It was like an army—Our Lord was in the front, leading the way and those who followed Him were His faithful soldiers. As Catholics on earth, we are members of the Church Militant. “The life of man upon earth is a

warfare” (Job 7:1), and Saint Paul urges us to “[T]ake unto you the armor of God” (Ephesians 6:13). We are in a constant struggle against the forces of the world, the flesh and the devil that want to separate us from God and His Church.

Finally, how moving it was to watch Bishop Rhoades carrying Our Lord in the magnificent, but heavy, monstrance and giving benediction three times during the procession! After asking Saint Peter three times if he loved Him, Our Lord charged His first vicar with the task, “Feed My sheep” (John 21:15).

A procession such as this feeds our hungry souls. May all those who bear the crosier, symbol of their status as

spiritual shepherds, continue to feed us! Feed us with the Body and Blood of Our Lord Jesus Christ; feed us with the true and loving devotion to the Blessed Virgin Mary; feed us with the life-giving truths and sacraments of our Faith; and protect us from the wolves that threaten to destroy our society, our culture, our families, and our very souls! ■

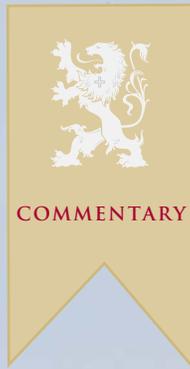
*Finally, how moving it was to watch Bishop Rhoades carrying Our Lord in the magnificent, but heavy, monstrance and giving benediction three times during the procession!*

# Reflections on a Eucharistic Procession

BY MICHAEL GORRE



The monstrance bearing the Blessed Sacrament shone brightly as Bishop Kevin Rhoades of Harrisburg, Penn., stepped out into the October sunlight. Five thousand people waited before the Annunciation of the Blessed Virgin Mary Church while four strong men covered Our Lord and minister with a golden silk canopy. As the Knights of Columbus took up their positions, flanking the Eucharistic group and beginning the processional walk, the multitude fell behind with banners waving in the wind, singing hymns and praying.



The scene reminded me of photographs of a procession in Vienna in the early 1900s. Then, Emperor Franz Jozef and his entire court accompanied the Emperor of Emperors through the Viennese streets. Unfortunately, at this 2005 procession in Pennsylvania there were no official representatives of the government—at least visibly.

In any case, the mayor must have given permission to block the residential streets of McSherrystown for this purely religious event—a remarkable attitude for this day and age. In a society where children are forbidden to pray in schools, or even to mention God's name before a football game, allowing some 5,000 Catholics to process behind the Blessed Sacrament through busy neighborhoods carries us back to medieval days!

Again, I had flashes of the Middle Ages as the Eucharistic procession passed through the Pennsylvanian fall countryside. The bishop holding the golden monstrance, under a silken canopy, walking through fields of swaying corn with the silhouette of Sacred Heart Basilica looming in the background was a scene worthy of a fine artist's brush.

The faithful came from all over the Harrisburg diocese. There were

*Continued on reverse.*

