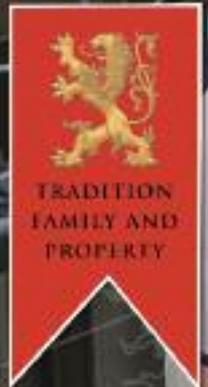


CRUSADE

MAGAZINE

'We Came, We Saw, She Conquered!'

Report on Over 2,000 Public Square Rosary Rallies



5 AV



Our Lady of Fatima
MP Apparition

Pray with us for America

In 1917, Our Lady appeared at Fatima, Portugal to ask mankind to stop offending God, otherwise He would punish the world. Ninety years later, the offenses multiply: abortion, pornography, sins against nature...

The American TFP - America Needs Fatima - www.TFP.org

Pray for the
urgent
conversion
of America

ST. ANTHONY OF PADUA STATUE

One of the Church's most beloved saints, Saint Anthony of Padua, was made a Doctor of the Church because of his ardent defense of the Church's teachings. The eloquence and clarity of his preaching's brought many back to the Church. The many miracles he performed during his life and after his death continue to astound the faithful. Grace your home, office or chapel with the statue of the great "Wonder Worker" holding the Child Jesus in his arms.

Hand-painted, marble-dust resin.

24 inches, 8 pounds

ITEM #S23

\$325.00



ST. FRANCIS OF ASSISI STATUE

Born into a wealthy family, Saint Francis renounced the world's pleasures to heed Our Lord's call: "Go, Francis, and repair My house, which as you see is falling into ruin." By his life's heroic holiness and especially his example in countering the growing materialism of his day, he reformed the Church and attracted the faithful to the practice of the Evangelical Counsels—Chastity, Poverty and Obedience. This statue will remind you of this amazing saint's life and virtues.

Hand-painted, marble-dust resin.

24 inches, 8 pounds

ITEM #S24

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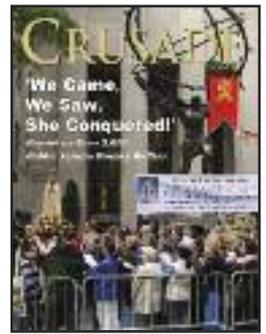


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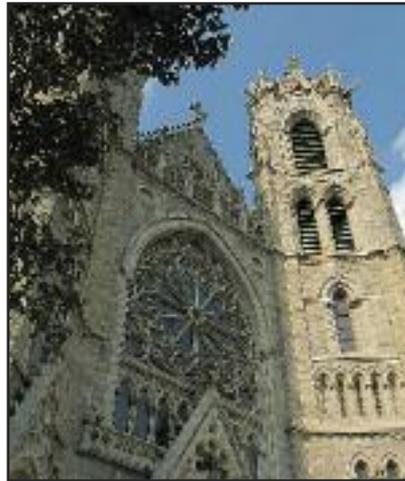
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Crusade Magazine is a publication of The American Society for the Defense of Tradition, Family and Property (TFP). Direct all requests and inquiries to: *Crusade Magazine*, P.O. Box 341, Hanover, PA 17331 or e-mail to: crusade@TFP.org. Web: www.TFP.org. Tel.: (888) 317-5571. Fax: (570) 450-6352. © 2008 by The Foundation for a Christian Civilization, Inc. This publication includes images from iStockphoto™ which are protected by copyright laws of the U.S. and elsewhere.
ISSN 1096-3782
LCCN 98-641433
M-91

CRUSADE

Editor: C. Preston Noell III

Associate Editors: John Horvat II, Michael Drake, Earl Appleby, Michael Whitcraft

Photography: Gary Isbell, Michael Gorre

Foreign Correspondents: Charles E. Schaffer, Austria; Jose Carlos Sepulveda, Brazil; Philip Moran, England; Benoit Bemelmans, France; Beno Hofschulte, Germany; Juan M. Montes, Italy; David Nash, South Africa; Felipe Barandiaran, Spain

The American TFP

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



TFP Tradition

BY PLINIO CORRÊA DE OLIVEIRA



When we speak of tradition, many people think of England, the Queen, the House of Lords, Rolls Royces, top hats, British distinction and poise. . . . All of these impressions, considered as a whole, cause divergent reactions in people's minds.

Many see tradition under different hues as time goes by, depending on the varying impressions current lifestyles successively cause upon them. At times, the hustle and bustle of huge modern cities fascinate them. They feel enthusiastic about today's colossal organizations, mammoth planning and technology, all of which are turning science fiction into reality. At those moments, tradition seems regressive to many of our contemporaries.

In the midst of the whirlwind that is overthrowing all hierarchies and blowing away all clothing, tradition feels like a stifling yoke. But when the triumphant vulgarity of an increasingly egalitarian world generates neurosis, anguish and stress in millions of our contemporaries, then tradition appears as an oasis for the soul, good sense, good breeding, good order and, in a word, the art of living wisely.

The question then is what to make of those moments of excessive yearning and the long days of inordinate distaste so similar to the bouts of hunger and loss of appetite of some patients?

There are many who do not know how to resolve the fleeting and subtle spiritual dilemma that at times tears their souls in regard to this question. Consequently, they flee from the topic. This flight undoubtedly produces a wall of silence about the matter. However, this silence does not mean indifference. On the contrary, it is a result of perplexity and hypersensitivity. The subject is too painful. Is it not better to dodge it and have a drink?

The crimson standards with the golden rampant lion that the TFPs raise in so many cities around the world encourage us not to be disheartened and shirk

the issue but, rather, to resolve it and thus acquire an internal peace that only truth can give and that all the drinks in the world cannot provide.

Why does the TFP standard cause reactions far more lively than the emblem of any party or association? Why does it kindle sympathies and antipathies of all kinds, ranging from admiration, kissing it or gazing at it as if singing a hymn of praise, to hateful attempts to rip it and hurl it to the ground? To a great extent, I believe it is precisely because it raises that problem.

What then, does this standard mean? That the past should have stood still? That everything of the present should be accepted?

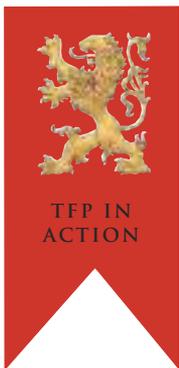
The TFP standard does not flee from the problem. It denies it. It denies that tradition belongs only to the past is and therefore unsuited for the present. True tradition is neither for the past as such nor for the present as such. It presupposes two principles: that every authentic and living order of things has in itself a continuous impulse toward improvement and perfection; and, therefore, true progress is not to destroy but to add, not to break but to ascend to the heights.

In short, tradition is the sum of the past plus a present that is akin to it. Today should not be the denial of yesterday but its harmonious continuation.

In more concrete terms, our Christian tradition is an incomparable value that must rule the present. It acts, for example, so that equality may not be understood as the sweeping away of the elites and as an apotheosis of vulgarity; so that liberty may not serve as a pretext for chaos and depravity; so that dynamism does not become frenzy; so that technology does not enslave man. In a word, it aims to prevent progress from becoming inhuman, unbearable and hateful.

Therefore, tradition does not stifle progress, but protects it from going so far astray as to become organized barbarity. ■

Tradition does not stifle progress, but protects it from going so far astray as to become organized barbarity.



2007 TFP NATIONAL CONFERENCE:

Looking at Fatima After Ninety Years

BY GARY ISBELL

Ninety years is a very long time, yet from the Fatima perspective these past ninety years have seen a world that has not heeded Our Lady's message.

A look at this world was the theme of a reflective weekend. Nearly 250 supporters and members of the American TFP met on October 5-7, 2007, in Spring Grove, Pa., to discuss the theme "The Counter-revolutionary Struggle Ninety Years After Fatima."

Among the distinguished guests at the conference was Prince Bertrand of Orleans-Braganza, who delivered the Sunday luncheon address, and Professor Roberto de Mattei, author of *The Crusader of the Twentieth Century: Plinio Corrêa de Oliveira*, who delivered a brilliant talk on the true spirit of the Crusade in history.

An Overview

Basing their views on Professor Plinio Corrêa de Oliveira's *Revolution and Counter-revolution*, the speakers focused on the Fatima perspective over the past ninety years.

American TFP Vice President John Horvat delivered the talk, "What Does It Mean to be a Militant Catholic Ninety Years After Fatima?" He especially discussed the changes that have taken hold since the Sexual Revolution of the sixties.

The "Ninety Years After" theme was also developed by Assistant Web Editor

and National Conference Coordinator Michael Whitcraft. He looked at the Fatima message and especially focused on the "scattering of the errors of Russia" of which Our Lady spoke.

American TFP Senior Researcher Luis Solimeo discussed the problem of Islam and dispelled many commonly held views of Islam's history based on careful analysis of original Islamic documents.

Sparking Interest in the Counter-revolution

All the speakers highlighted the need to continue the always peaceful and legal struggle of the Church Militant in light of today's challenges. Norman Fulkerson presented a description of this attitude in his talk, "Maintaining the Epic Spirit in a Revolutionary World." His masterful presentation analyzed many of the problems with Catholics who do not perceive the importance and beauty of today's struggle.

Philip Calder, a professional musician and founding member of the American TFP, gave the fascinating presentation, "The Power of Music." He gave a historical perspective of music in the context of *Revolution and Counter-revolution*.

Dr. Eduardo de Barros Brotero, a founding member of the Brazilian TFP, treated participants to an account of his personal relationship with Professor Corrêa de Oliveira.



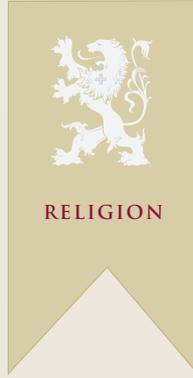
Top left: Mr. Robert Ritchie, director of America Needs Fatima, preps the audience on the nationwide Public Square Rosary Rallies. **Top middle:** Nearly 250 supporters and members filled the tent where the talks were held. **Top right:** Founding American TFP member Mr. Philip Calder gave a pre-banquet piano concert at the Yorktowne Hotel. **Above:** Members wearing TFP's ceremonial habit led prayers and hymns during the Rosary procession.

More Than Talks

As always, the conference was about more than just talks, for much of the weekend was made up of those little things that provide an atmosphere reflecting the principles being defended. The evening candlelight Rosary procession was especially touching as the American TFP's life-sized replica of Seville's Our Lady of Hope was carried on a large litter to reign majestically over the conference.

A Latin Mass was celebrated at the beautiful Saint Patrick's Church in nearby York, Pa., by Father Gregory Karpyn. TFP members wearing TFP's ceremonial habit sang the Mass. The recessional procession ended with the majestic rendition of the Papal Hymn accompanied by organ, trumpet, drum and choir.

The weekend seemed too short as the conference wound down in the closing dinner held at the grand ballroom of the nearby historic Yorktowne Hotel. As the final farewells faded into the night, the participants were re-energized and renewed in the resolution as they made ready for the 2,000 Public Square Rosary Rallies to be held the following weekend. ■



Bruised for Our Sins

BY NORMAN FULKERSON

As Our Lord made His way up to Calvary, there was a touching scene. A woman, powerless to stop the injustice, simply offered her veil as an act of compassion. Our Lord gratefully accepted the cloth to wipe His bruised and bloody face. With the Savior's face miraculously stamped on her veil, she would come to be known simply as Veronica, from the words "Vera Icon" or true image. Her compassionate gesture inspired a devotion to the Holy Face of our Redeemer that has continued throughout the Church's history.

Venerable Leo Dupont

The greatest development of the devotion to the Holy Face was seen in the turbulent nineteenth century because of the efforts of a wealthy lawyer named Leo Dupont. He was born into an aristocratic French family during the final years of the French Revolution and was sent to America owing to the upheavals in France. He would later return to his homeland where he finished his studies in Paris. Although the bloodstained guillotines were now silent, a far greater threat remained. The errors promulgated by the French Revolutionaries were eroding the faith of Catholic France and spreading throughout the world.

Surrounded by a spirit of irreligion, Mr. Dupont gave himself up to numerous apostolic ventures. He distributed Saint Benedict medals by the thousands and was an active member of the Saint Vincent de Paul Society where he gave his time and huge amounts of money in the support of those less fortunate. He promoted all-night vigils honoring Our Lord in the Blessed Sacrament and desired to have such vigils all over the world. This particular work was ap-



Venerable Leo Dupont (1797–1876) was the Apostle of the Holy Face Devotion and worked as a layman to make it known and loved.

preciated by Saint Peter Julian Eymard who once visited Mr. Dupont in his home.

One day, Mr. Dupont was approached by Prioress Mother Mary of the Incarnation regarding an occurrence in her convent that would change his life. She was the prioress of the Carmel in Tours, France, and was puzzled by Our Lord's revelations to Sister Marie Pierre, one of her young novices.

The Holy Face Devotion

The main request Our Lord made to Sister Pierre was for an association to do reparation for the sin of blasphemy. "You cannot comprehend the malice of this sin," the novice reported Our Lord saying. "Were my Justice not restrained by my Mercy, it would instantly crush the guilty. All creatures, even those that are inanimate, would avenge My outraged honor, but I have an eternity in which to punish them."¹

Punishments were not long in coming. Tours was nearly destroyed when the

Loire River left its banks and a generalized panic gripped the citizens. Many people recognized this as a punishment from God and even non-practicing Catholics were forced to acknowledge that it was only through a miracle that the whole city did not perish.

The instruments Our Lord would use to punish sin, however, would not only be the elements, said Sister Pierre, but also the "malice of Revolutionary men."² First among them was a new group of people called Communists whom Our Lord designated as His worst enemies. It was around this time that Friedrich Engels and Karl Marx were putting the finishing touches on the *Communist Manifesto*, which was commissioned by the Communist League. Although at this time the workings of this anticlerical sect were primarily in the intellectual field, it was not long before they put theory into practice, provoking a worldwide bloodshed untold in history.

The appeal for an association, properly approved by the Church for honoring God's name and doing reparation, met with resistance foretold by Our Lord. Sister Pierre accepted this with patience and though her short life was ending, she knew that Leo Dupont would continue to work toward its realization.

Persecution of the Church

Sister Pierre died on July 8, 1848, content that she had done everything requested of her. Six months later, the hatred of revolutionary men would be directed against Pope Pius IX. Members of the Carbonari, an anticlerical secret society, murdered Count Pellegrino Rossi, Pope Pius IX's trusted assistant. The following day, Pope Pius IX was besieged in his palace of the Quirinal and forced to accept a revolutionary ministry. He escaped in disguise a week later to Gaeta in the Kingdom of Naples.

In January 1849, from his retreat in Gaeta, Pope Pius IX requested public prayers for the Papal States and had the relic of Veronica's veil placed for public veneration in Rome. Those in attendance were astonished on the third day of the exposition when the image on the veil, formerly so faint as to be barely visible, became transformed.

"The Divine Face appeared distinctly, as if living, and was illuminated by a soft light. The features assumed a death-like hue, and the eyes, deep sunken, wore an expression of great pain."³ An apostolic notary was immediately summoned, and a certificate drawn up and sent to Pope Pius IX. Reproductions of the veil were later printed, touched to the original and sent abroad for veneration. One of these copies fell into the hands of Leo Dupont. Another reached the convent of Lisieux where a nun named Thérèse was practicing her "little way." She would later become one of the greatest saints in modern time and attributed her spiritual progress to the contemplation of the Face of her Divine Spouse. Saint Thérèse of Lisieux will always be remembered as a devotee of the Infant Jesus but "however tender was her devotion to the Child Jesus, it cannot compare to that which Sister Thérèse felt for the Holy Face."⁴

Miraculous Image

Mr. Dupont made a shrine with his representation of the Holy Face in his small apartment and kept an oil lamp burning in front of it. One day he received the visit from a woman who complained of an unknown malady in her eyes that caused her constant pain. At his suggestion, they prayed together in front of the Holy Face. Afterwards he took some oil from the lamp and blessed her eyes with it. To her

The main request Our Lord made to Sister Pierre was for an association to do reparation for the sin of blasphemy.

astonishment she was immediately cured.

Word of this cure spread quickly and throngs of people visited his shrine looking for similar healings. The cures obtained were so numerous that Pope Pius IX declared Leo Dupont to be perhaps the greatest miracle worker in Church history. Mr. Dupont eventually photographed his representation of the Holy Face and had 25,000 lithograph copies made and distributed at his own expense. He also began filling bottles with the oil from his lamp and eventually distributed over one million vials of the miraculous liquid.⁵

The turning point for approval of the association for reparation came one day when two men visited Mr. Dupont's residence. One of them, Father Musy, who lost his voice as a result of a throat infection, was sent to visit Leo Dupont by Cardinal Morlot, the same prelate who five years earlier had placed Sister Pierre's writings under lock and key. After reciting the litany to the Holy Face composed by Sister Pierre, Mr. Dupont anointed Father Musy's throat with the oil. To the astonishment of everyone in the room, Father Musy's speech was immediately restored.

In 1874, Archbishop Charles-Théodore Colet was installed as the new ordinary for Tours. He wasted no time in opening the sealed archives concerning Sister Pierre's revelations. He read them and was so edified he had them sent to the Benedictines at the Abbey of Solesmes where they were given the highest recommendations.⁶ Leo Dupont died two years later with his dream having been fulfilled.

In 1885, Pope Leo XIII endorsed this devotion by establishing an Archconfraternity of the Holy Face. In 1958, Pope Pius XII formally declared the Feast of the Holy Face of Jesus as Shrove Tuesday, the Tuesday before Ash Wednesday, for all Roman Catholics.

"Bruised for Our Sins"

Besides Veronica's veil, the only other picture we have of Our Lord is imprinted on the Shroud of Turin. What is most im-

pressive about both images is the manner in which Our Lord allowed His face to be remembered. Whereas most people choose to look their best for the camera, the two representations of His Divine Face did not show Our Lord at His best.

Our Lord Jesus Christ's Passion is unparalleled in history for its brutality. Of all the ill treatment heaped upon Our Lord however, none was more injurious to His infinite dignity as those directed at His face. "If I have spoken the truth why dost thou strike me" was His response to the slap from the high priest's servant. When slapped, He meekly turned the other cheek, and when His enemies spat in His face, He merely lowered His eyes. He was wounded this way for our iniquities and bruised for our sins.⁷

His physiognomy is a testimony of the enormous sacrifice He made for us and an invitation to see Him through the distorted lens of His enemies' unbridled hatred.

continued on page 20 . . .

THE "GOLDEN ARROW" Prayer

May the most holy, the most sacred, the most adorable and the most incomprehensible Name of God be always praised, blessed, adored, loved and glorified in Heaven, on earth and under the earth, by all the creatures of God, and by the Sacred Heart of Our Lord Jesus Christ in the Most Holy Sacrament of the Altar. *Amen.*

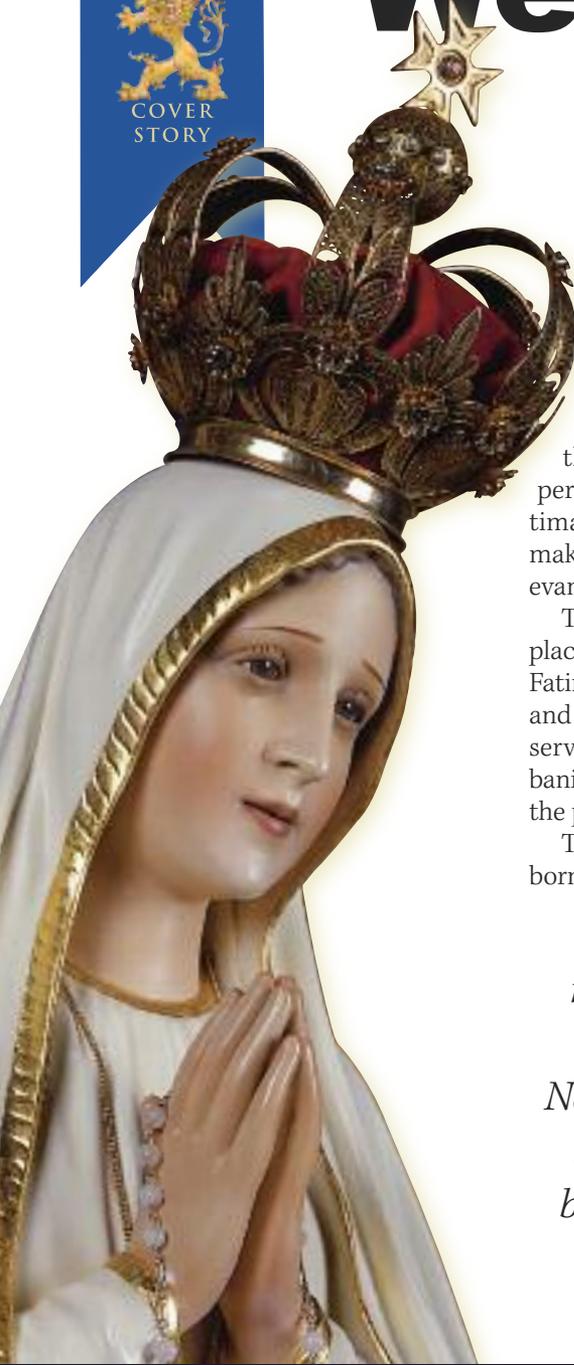
Our Lord gave this prayer to Sister Marie Pierre in 1843. He told her, "This Golden Arrow will wound My Heart delightfully and heal the wounds inflicted by blasphemy."



'We Came, We Sa

Report on Over 2,000 Public Square Rosary Rallies

BY JOHN HORVAT II



The Public Square Rosary campaign began with a discussion about commemorating the ninetieth anniversary of Our Lady performing the miracle of the sun in Fatima. The organizers thought of ways to make this anniversary very special and relevant.

The idea of holding a Rosary in a public place seemed like a natural response to the Fatima call for conversion, penance, prayer and the recitation of the Rosary. It would serve also as a response to a culture that banishes displays of faith increasingly from the public square.

Thus, the Public Square Rosary was born, and the idea spread like wildfire. Six

“It’s time to take the message of Fatima and our faith in the Good News of Jesus Christ to the streets and stop hiding behind our church doors afraid of the ACLU.”

months of intensive planning followed. Grassroots organizers set up local rallies. When October 13, 2007 arrived, the American Society for the Defense of Tradition, Family and Property (TFP) and its America Needs Fatima campaign could announce that well over 2,000 Public Square Rosary Rallies were held across the United States.

Rallies with a Purpose

The rallies had the purpose to ask Our Lady for the conversion of America, for the end of sins that offend public morality, and for the Blessed Mother’s triumph promised at Fatima.

Perhaps even more importantly, the campaign was a public witness of the Fatima message, which is so contrary to the secular view that religion is a purely personal matter for the weak and old-fashioned that must be kept behind church doors.

“It’s time to take the message of Fatima and our faith in the Good News of Jesus Christ to the streets,” one Rally Captain in Massachusetts remarked, “and stop hiding behind our church doors afraid of the ACLU. Our very life and that of our children depend on it.”¹



Palmdale, CA



Bridgeport, CT



Miami, FL



Macon, GA

...w, She Conquered!'

A Massive Response

In John Haffert's book, *Meet the Witnesses*, the Catholic writer affirms that an estimated 70,000 to 100,000 people came to Fatima on October 13, 1917 to witness the miracle of the sun, and on October 13, 2007, an estimated 70,000 to 100,000 Catholics went out to the Public Square Rosary Rallies in America.

With over 2,000 Rosary Captains committed to organizing these events, the mere scope of these rallies was mind-boggling.

With the help of the campaign's central office near Topeka, Kan., Rally Captains received all that was necessary to organize their own events. Posters and programs were downloaded from the Internet. News of the rallies spread quickly and to such an extent that there were rallies in every major city.

Rally locations were published on TFP's web site so that participants could find the one nearest to them. An impressive network was formed in which local organizers would meet nearby Catholics where they thought none existed. Organizers were also pleasantly surprised to find visitors from other states join their ranks on the streets.

Symbolic Places

The public squares chosen by Rally Captains were often some of the

most symbolic places across the country.

One Public Square Rosary Rally took place on Fifth Avenue in front of St. Patrick's Cathedral in New York City. Nearly 500 people bore public witness to the Fatima message and even knelt on the crowded sidewalks of one of the world's most famous avenues. However, that rally alone did not represent the huge city. There were an estimated 100 Public Square Rosary Rallies scheduled within a fifty-mile radius of the Fifth Avenue event.

Another symbolic place was Lafayette Park right across from the White House. Nearly 120 people attended a rally in this park that has long heard the chants of pacifist and ecologist protesters, but now heard prayerful entreaties to Heaven. Congresswoman Mary Fallin (R-OK)



Fifth Avenue, NYC



Lafayette Park, Washington, DC

Members wearing TFP's ceremonial habit provide an honor guard for Our Lady on Fifth Avenue in New York City (top) and at Lafayette Park in Washington, D.C. in front of the White House (above).

joined the rally and prayed the Rosary.

Similarly, seventy-five participants braved intermittent rain at the Gateway Arch in St. Louis and another group stationed itself in the middle of Jackson Square in New Orleans.

Public Square Rosaries were prayed at the state capitol buildings in Indiana, Kansas, Louisiana, Maine, Missouri and Texas. Over 300 people gathered at the capitol in



Gateway Arch, St. Louis, MO



Kapolei, HI



Lebanon, KY



Austin, TX



Shaker Heights, OH

Harrisburg, Pa., 400 attended a similar event in Sacramento, Calif. and nearly 900 at a rally in Austin, Texas.

Hollywood and Las Vegas

A rally held on Hollywood Boulevard's Walk of Fame was particularly symbolic since Hollywood has proven so corrosive to morality. The Rosary Captain there reported, "The Rosary Rally in Hollywood was held in front of Grauman's Chinese Theatre at noon. Ten zealous souls showed up. This wasn't bad at all considering I just decided to lead the rally a week ago." The group prayed the Rosary and gave out Catholic literature. They also exchanged contact information and agreed to come back to Hollywood regularly to distribute Rosaries and literature.

In a similar vein, about 900 people attended the twelve Public Square Rosary Rallies in the Las Vegas area, with several of them in front of casinos. In some, the Knights of Columbus participated in full regalia. The area's Mater Dei Chapel had a special pre-Public Square Rosary Rally service that was filled to capacity. It included Adoration of the Blessed Sacra-

ment, a talk about the Fatima history and Benediction. The people then proceeded to the Public Square Rosary Rallies all over the city.

Large Rallies

Early reports seemed to suggest a fewer-than-expected turnout. However, as reports started flooding in from across the country, it was evident that many large rallies occurred.

Reports and e-mails began to arrive:

- "On October 13, at high noon, in the Plaza la Constitution across the street from the Cathedral in St. Augustine, Fla., the oldest city in the country, we had about 200 people participating in the Rosary."



New Orleans, LA



Sacramento, CA

- "Here is the picture of the Rosary Rally, with around 300 attending in Kingstree, S.C. We had Mass with Bishop Robert Baker attending, after the Rosary, followed by a picnic lunch. It was a beautiful, faith-filled day!"
- "Here are pictures from our Rally in Keene, N.H. God bless you and thank you. By the way, we had about 120 people there."

- "Would you like a picture of the rally we held in Marina, Calif.? St. Jude's Church Healing Prayer Group sponsored this Marian event. Approximately 200 to 300 people attended. Is there a Public Rosary Rally planned for next year? Would like to begin planning ASAP?"

- "The Rosary Rally at St. Francis of Assisi Parish in Las Vegas was attended by at least 300 people. It was inspiring, uplifting and the people didn't seem to want to leave when it was over."

- "Our Rosary Rally in Ridgefield, Conn., was greatly blessed by Our Lord and Our Lady. It was a perfect day with great weather and almost 200 people in attendance. *Ave Maria!*"

- "The Public Rosary held in Fort Wayne, Ind., attracted approximately 150 people, thanks to the support of Bishop John D'Arcy, advertisements in the local Catholic weekly paper and inserts in the bulletins of the parishes in the diocese."

- "I am sending pictures of the Rosary Rally that was held in Corpus Christi, Texas. We estimate that about 150 to 200 people were in attendance."

- "About 200 came to the rally located in De Leon Plaza, Victoria, [Texas]."

- "At Calexico, Calif., we counted 326 persons."

- "We had about 175 people—pretty good considering the population of Buda, [Texas] is 2,500."

- "About 350 people present in Donaldsonville, La."

- "At Marymoor Park in Redmond, Wash., we had some 300 participants."

- "Around 200 to 250 turned out for a

The Rosary Rally held on Hollywood Boulevard's Walk of Fame was symbolic because Hollywood has proven so corrosive to morality.

Far from fearing to pray in public, many gloried in finding the busiest spot to appear in public and pray.



cloudy and cold day in Jackson, Mich.”

- “About 200 were present in Virginia Beach, Va.”

The flood continued with messages like these.

Successful Rallies

Throughout the day, success stories were abundant. Many Rosary Captains sent reports manifesting their joy and enthusiasm at honoring the Blessed Mother:

- “Our Rosary Rally was held in front of the Ave Maria Gift Shop in Odessa, Texas. It grew from thirty at the beginning to over fifty at the end. The rally carried over to two hours and twenty minutes because the group wanted to finish the entire Holy Rosary.”
- “Just wanted to tell you the Rosary Rally we had here in Schenectady, N.Y., was a success! About 80 to 100 people showed up.”
- “I am pleased to report that our Rosary Rally was indeed a success! About seventy-five people participated, including our pastor and deacon,” wrote the Rosary Captains from St. Martinsville, La. “We walked along the one-block Main Street Square several times. The Rosaries and prayers were recited using the microphone and broadcast from the speakers in the bell tower. It was very impressive to see and hear.”
- “Here are some pictures from the rally at St. Louis’ Gateway Arch on Saturday. We had seventy-five people in attendance, including two priests of the Institute of Christ the King Sovereign Priest and four of their pre-seminarian candidates. It rained intermittently during the event. It was truly a blessed event and the enthusiasm for praying the Rosary in public was evident.”
- “The temperature was low and the wind had picked up,” wrote one Rally Captain from Cheyenne, Wyo., “but more than forty of us were there, strong and joyful. God is good!”
- “Even though Alexandria, Ind. is a small town, we had forty-eight people who came to honor Our Blessed Virgin and ask for her intercession for our country.”

Smaller Rallies

The size of the rally made little difference. Even at smaller rallies, participants were big in enthusiasm:

- “Here are a few pictures from our [small] rally at the capitol in Baton Rouge. It was very blessed. The weather was spectacular. A graced day. God bless you all, and we thank you for your leadership.”
- “The Public Square Rosary Rally in Wareham, Mass., was in a very public

area: the Town Hall’s Common. I had twelve participants counting myself. It was great opportunity to pray for the conversion of sinners in public. I think the Blessed Mother was very happy.”

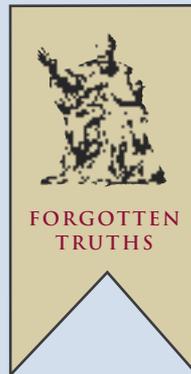
- “Aloha! How do I submit pictures of our Rosary Rally of October 13 here in Hawaii, island of Kauai? We had a fairly good turnout, more than I expected.”
- “There were only four of us, but am

The ‘Weight’ of the Holy Rosary at the Judgment Seat of God*

“Whatever you do, do not be like a certain pious but stubborn lady in Rome, so often mentioned when speaking about the Rosary. She was so devout and so fervent that she put to shame by her holy life even the strictest religious in the Church.

“Having decided to ask Saint Dominic’s advice about her spiritual life, she asked him to hear her confession. For penance he gave her one whole Rosary to say and advised her to say it every day. She said that she had no time to say it, excusing herself on the grounds that she made the Stations of Rome every day, that she wore sackcloth and a hair shirt, that she carried out so many other penances and fasted so much. Saint Dominic urged her repeatedly to take his advice and say the Rosary, but she would not hear of it. She left the confessional, horrified at the tactics of this new spiritual director who had tried so hard to persuade her to take on a devotion that was not at all to her liking.

“Later on, when she was in prayer, she fell into ecstasy and had a vision of her soul appearing before Our Lord’s Judgment Seat. Saint Michael put all her penances and other prayers onto one tray of the scales and all her sins and imperfections onto the other tray. The tray of her good works was



greatly outweighed by the tray with her sins and imperfections.

“Filled with terror she cried for mercy, imploring the Blessed Virgin Mary’s help. Her gracious Advocate took the one and only Rosary that she had said for her penance and dropped it onto the tray of her good works. This one Rosary was so heavy that it weighed

more than all her sins as well as all her good works. Our Lady then reproved her for refusing to follow the counsel of her servant Dominic and for not saying the Rosary every day.

“As soon as she came to she rushed and threw herself at Saint Dominic’s feet, and told him all that had happened. She begged his forgiveness for her unbelief and promised to say the Rosary faithfully every day. By this means she arose to Christian perfection and finally to the glory of everlasting life.

“You who are people of prayer—learn from this how tremendous is the power, the value and the importance of this devotion of the Most Holy Rosary when it is said together with meditation on the mysteries.” ■

*An excerpt from Saint Louis de Montfort’s *The Secret of the Rosary* (Rockford, IL: TAN Books and Publishers, Inc., 1999), 63–64.



Map with flags showing the extent of the nationwide Rosary rallies held on October 13, 2007.

glad that I was able to participate as a Captain, and would gladly do so again!”

Proud To Be Catholic

Organizing a rally was not easy. The participants faced obstacles and problems. Many felt inhibited to appear in public. False rumors circulated about the rallies. Weather conditions were often far from ideal.

Organizers and attendees overcame these obstacles, often with heroic persistence. They demonstrated a refreshing seriousness, determination and inventiveness that stemmed from their love and devotion to Our Lady.

Far from fearing to pray in public, many gloried in finding the busiest spot to appear in public and pray:

- “We only had thirty-five people show for the Rosary but at least 100 cars passed through the intersection at every light in Denhams Springs, La. So thousands were talking about what we were doing.”
- “Eleven of us showed up to pray the Rosary at noon, in one of the busiest intersections in Nogales, Ariz. We were completely visible and could not be missed! Please count us as one more Rosary in the Public Square! We answered the call and gave testimony for Our Lady of Fatima.”
- “A group of sixty-five people gathered in Niles, Ill., for a program of hymns,

Not all rallies went smoothly. Some were plagued by bad weather and adversity. Far from discouraging participants, it only strengthened their resolve.

prayers and the Holy Rosary. This is one of the busiest intersections and the site of the Niles Veterans Memorial Waterfall, which served as the backdrop.”

- “Dozens of Catholic crusaders processed from Our Lady of the Rosary to the nearby Planned Parenthood and FPA abortion mills in Chula Vista, Calif. The long procession with a Lady of Fatima statue and large banners was an impressive public witness. Surely many graces will come from over 2,000 rallies held at the same time across the country.”

Rallies amid Adversity

Not all rallies went smoothly. Some were plagued by bad weather and adversity. Far from discouraging participants, it only strengthened their resolve.

In Lawrence, Kan., a Captain reported: “The morning started with flooding,

earth-shattering thunder and the lightning was pretty impressive. There were 11 people. The rain continued, but about fifteen minutes into the Rosary, the sun came out, stayed there and it didn’t rain until we completed the entire Rosary, prayers and songs. All around us we could hear the thunder and see the dark clouds. As soon as we finished and just got the banner rolled up, the rain came down again. All of us kept thinking about the rain at the miracle of the sun. Our Lady took care of those people ninety years ago and she looked out for us too!”

Others reported winds so intense that their banners were shredded into pieces, according to a Rosary Captain in Oklahoma: “The devil did all he could to attack this public honoring of Our Blessed Lady. Near forty-mile-per-hour winds eventually ripped our banner to pieces except for the image of Our Lady, which was unharmed and was carried in the front of our column as we walked around the public paths. All of these events confirmed this must have been a noble work for Our Lady, she who will crush his head.”

Graces of the Day

One of the most impressive aspects of the Public Square Rosaries was the graces Our Lady gave on that day. Everyone sensed her special protection. All felt fortified to do what needed to be done and were effusive in giving thanks to the Blessed Mother for the opportunity to honor her:

- “It was a lovely day, thank you for asking me to be a part of it.”
- “Thank you for giving me the opportunity to be a Captain. The rally was really wonderful and was held in the Stone Mountain Park in Georgia and the area we chose was very busy.”
- “Accounts from the Rally Captains of the Public Rosaries here in Las Vegas express the same feelings and observations. Participants felt so lifted and overcome with joy that they started clapping their hands, praising God, and thanking Our Lady after the prayers. They lingered a while after the rally, just to talk some more about the event.”

One parish priest in Pennsylvania commented, “I know Our Lady will bless

us here for our small efforts. God bless you. I was happy to be one of over 2,000 Rally Captains.”

From St. Matthew Mission Church in Ripley, Miss.: “It was a glorious day to pray . . . and we knew we were blessed to gather on such a day to celebrate the ninetieth anniversary of the miracle of the dancing sun.”

In front of City Hall in Plainview, Minn., the consensus of the fourteen participants was unanimous: “It was such a grace to be able to participate in the rally in our small town and we were all blessed. Thank you for providing the opportunity to take part in this movement of the Holy Spirit.”

In Niles, Ill., the cool temperature and gray skies did not dampen the group’s enthusiasm. When it was over one woman was overheard saying, “It’s over too soon.”

In Kouts, Ind., someone counted sixty people praying the Rosary: “It was a wonderful experience and great response from the attendees; they don’t want to stop these Public Rosaries to honor Mary so we will be organizing them periodically from now on.”

“Thank you *so much* for the Rosary Rallies!” wrote the Captain from Cullman, Ala. “So exciting and powerful! It seems there must have been close to 100,000 people involved! Hope you will consider doing this again in the future!”

From Buda, Texas, came this report:

“It was an amazing experience . . . thank you for the honor of being a Rally Captain. It was a pleasure. The program went so well . . . and the day was just *beautiful*. Even the wind felt heavenly.”

Over twenty Oklahoma State University Student Knights of Columbus Council, friends and family were led in the recitation of the Most Holy Rosary: “Our Public Square Rosary was a call to live

“It is a privilege to be part of a fellowship that unites a joyful spirit ‘in the light of eternity’ with a realistic approach to the spiritual warfare that is a huge element of all human history.”

Our Lady’s Fatima message and spread it across America. I feel Her Immaculate Heart was gladdened!”

From Valdosta, Ga.: “Thank you for letting me, my family, and others have the privilege of expressing our Catholic Faith in public!”

At Thomas Square in Honolulu, Hawaii, the leader of an impressive crowd

of more than 200 said, “It was indeed a truly spirit-filled afternoon and brought out Holy Boldness in us. A one-of-a-kind experience we would not have experienced without your inspiration. The event makes us want to repeat this yearly or even quarterly whenever it be in Our Lord’s Plan.”

She Conquered

Man’s efforts are insignificant in themselves. But with the aid of Providence, a simple witness became a massive and beautiful event reinforcing the belief that God can intervene and hear the prayers of the faithful. These prayers and future public prayers may not have immediate consequences, but they might weigh heavily for the future of the nation.

“To the eyes of earth, nothing dramatic happened today,” wrote one Captain in Connecticut. “Thirty-five people gathered in the parking lot of St. Sebastian’s Church, talked and laughed, then processed back and forth on Washington Street between Broad Street and Main Street praying, singing, and answering a few questions from passersby.

“The two hours went very quickly—some of us commented on feeling Our Lady’s peaceful presence and we hope to repeat the Public Rosary Rally next month. . . . It is a privilege to be part of a fellowship that unites a joyful spirit ‘in the light of eternity’ with a realistic approach to the spiritual warfare that is a huge element of all human history. Our prayers and devotion to Saint Michael surely played a part, not only in the outward peacefulness of the day, but in victories which we may never know or imagine.”

Perhaps the event can best be summarized by this Captain’s observation: “We came, we saw, she conquered!” ■

Note:

1. Gail Besse, “Bishop to lead Rosary for peace,” *The Catholic Free Press*, http://www.catholicfreepress.org/04.07.06/10.12.07/10.12_news.html.

News of the Public Square Rosary Rallies spread in newspapers and on the Internet with headlines such as, “Catholics praying Rosary today, outside,” “Thousands of Rosaries across the nation celebrate the Virgin of Fatima” and “Rosary rallies hope to spread Fatima message.”





PHOTO ESSAY

From Coast to

Over 2,000 Rosary Rallies Mark



McAdoo, PA



Tolland, CT



Meridian, ID



Chicago, IL



East Boston, MA



Fort Wayne, IN



Salinas, Puerto Rico



Bremerton, WA



Bethany, OK



Topeka, KS



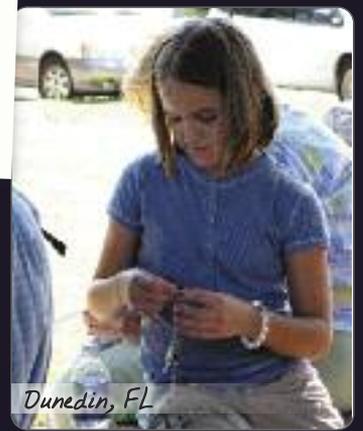
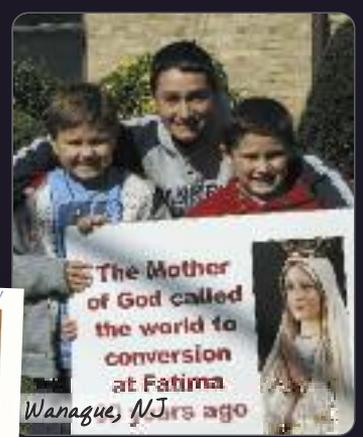
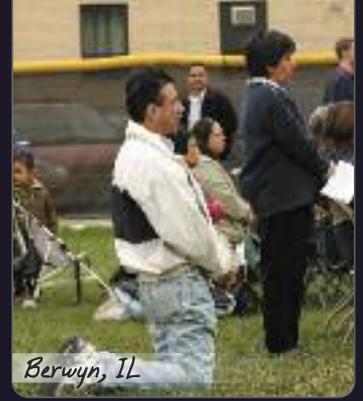
Austin, TX



Crusade extends a special thank you to all of the Rosary Rally Captains for sending these and many more pictures of more than 2,000 Rosary Rallies. To view more pictures, visit www.TFP.org.

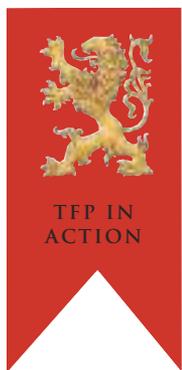
Coast

Ninety Years of Fatima





2,179 roses and a banner with the names of each Rosary Rally Captain were taken to Fatima, Portugal, on October 12, 2007, as a homage to Our Lady on the ninetieth anniversary of her apparitions.



Taking Your Rose to Fatima

BY GARY ISBELL

When we started signing up Rosary Rally Captains to participate in our Public Square Rosary campaign, we promised Our Lady a rose for every person who would lead a rally on October 13, 2007.

With this in mind, I left with another America Needs Fatima volunteer to Fatima to deliver 2,179 roses in honor of Our Lady and the ninetieth anniversary

of the miracle of the sun. We brought with us a banner with the names of all 2,179 Rosary Rally Captains who had signed up by the time of our departure for Portugal.

We purchased the roses in Madrid, Spain, and drove them 384 miles to Fatima on October 12, 2007, before the evening candlelight Rosary procession started. We set up a huge display of roses as close as we possibly could to the chapel of the apparitions and unfurled the banner, along with large posters proclaiming what was being offered to Our Lady.

In a matter of minutes, a very large crowd of pilgrims gathered around us as we set up the display and began asking us questions. Answers were given as heaping boxes of roses were unpacked and set up.



Everyone wanted to be part of what was happening and tried to help place roses and hold the signs or banner. One might have observed that the ambience was a little disordered, however, it was definitely a fruit of enthusiasm and most certainly blessed by grace.

As soon as everything was in place, we took pictures of the completed display. This action seemed to trigger an even larger group to crowd around to be in the picture or to ask for a rose. Later, two of the posters and many of the roses were left on display in the sanctuary. We proudly took our large banner with the names of the Rosary Rally Captains to the evening candlelight Rosary procession so that in some way these Catholic leaders would be represented in the procession.

Thus, on this special day, all the Rosary Rally Captains were remembered by name and a rose. It was an honor for all of us to participate in offering Our Lady this small token of our gratitude for all that she does for us. It was also an opportunity to thank her for the abundant graces that so many received at the Public Square Rosary Rallies and to ask her for yet more graces in the days to come. ■

From our Bishops...



'We thank and pray for all of those Rosary volunteers'

✉ We are living at the crossroads of history. Christianity, in general, is suffering the negative consequences of the secularization process as Christian morals are considered no longer relevant in modern society. The devastating effect of this ongoing process is quite noticeable in the increased rates of criminality, divorces, pornography, drug and alcohol addictions, illicit sex, and abortions consented and paid for by our tax dollars.

So today, more than ever, we need to keep the Fatima message close to our hearts and show sincere appreciation for TFP's efforts in fostering and promoting Christian values in the family and society in general.

As a Lithuanian bishop, I wish to take this opportunity to once more express sincerest gratitude to TFP for assisting our nation in those critical days prior to the restoration of independence that helped Lithuania achieve full independence and most important religious freedom. The collection of 5,218,520 signatures worldwide in 1990 on behalf of Lithuania was a welcome aid for beleaguered Lithuania.

No worthwhile task can ever be achieved without the dedication of and sacrifice of hardworking volunteers. Thus we thank and pray for all those Rosary volunteers who will give their all to make the America Needs Fatima a huge success and whose efforts will bring many to their senses through the powerful prayer of the Rosary.

*The Most Reverend Paul A. Baltakis,
O.F.M., Bishop for Lithuanian Apostolate
(Ret.) Maspeth, N.Y.*

'May God continue to bless and guide you'

✉ ... I hope the Rosary Rallies meet with your expectations and that people from around the country attend and benefit by the message

May God continue to bless and guide

you, especially in your ministry. Please know that you are in my prayers.

*The Most Reverend David L. Ricken,
D.D., J.C.L., Bishop of Cheyenne, Wyo.*

'Congratulations'

✉ I was very impressed with your letter of August 3, which just arrived in American Samoa. I have turned all the information over to one of my young priests who is the chaplain for our Diocesan Rosary Society. I am sure that he will follow up on the Fatima anniversary.

Please extend my congratulations to all those who are doing so much and are doing such wonderful public witness of their Catholic Faith.

*The Most Reverend J. Quinn Weitzel,
M.M., Bishop of Samoa, Pago Pago*

'I commend all those involved'

✉ Promoting the devotion of the people to the Rosary of Our Lady is a very worthwhile project. In my opinion, the Rosary is responsible for hauling countless souls from the brink of an unhappy eternity. Meditating on the joyful, sorrowful, glorious and luminous mysteries of the Rosary bring us into closer union with Christ, Our Lord, who is our only hope.

I commend all those involved in this apostolate and ask God's blessing upon them.

*The Most Reverend Thomas G. Doran,
D.D., J.C.D., Bishop of Rockford, Ill.*

'I want to express my support'

✉ I was pleased to read of the success your Rosary Rallies have had throughout our nation. I want to express my support for this initiative and to assure you of remembrance in my prayers.

*The Most Reverend John C. Nienstedt
Coadjutor, Archbishop of Saint Paul and
Minneapolis, Minn.*

'I would like to praise and recognize the many volunteers'

✉ I am pleased that you informed me

about the Rosary Rally campaign to pray for America on the 90th anniversary of the Fatima apparition. I would like to praise and recognize the many volunteers who have put tremendous effort toward this cause.

I have often preached and encouraged Catholics to pray the Rosary. As I know, specifically many Vietnamese Catholics, continue to pray the Rosary together in the evening as a family.

May Mary, Our Lady of the Holy Rosary, bless your effort in promoting this powerful devotion.

*The Most Reverend Dominic M. Luon
Auxiliary Bishop of Orange, Calif.*

'The Church is honored and grateful'

✉ Congratulations to the American Society for the Defense of Tradition, Family and Property, as well as to all the volunteers who contributed to the various Rosary Rallies in honor of the ninetieth anniversary of the Fatima miracle of the sun.

Your strength of faith, your vitality in spirit and your honoring of the Blessed Virgin Mary provide a true witness of hope and recognition of the many blessings God showers upon us every day. For that, the Church is honored and grateful.

Please be assured of my continued prayers and support as you celebrate this experience of God's love and embark on this journey of witness to our brothers and sisters in Christ.

*The Most Reverend Arthur J. Serratelli,
S.T.D., S.S.L., D.D.
Bishop of Paterson, N.J.*





ONLY IN AMERICA

Funerals with Distinction

BY NORMAN FULKERSON

An interesting thing happened to me recently. An “only in America” paradox passed me while I was driving down the road minding my own business. It was Joe Tetz’s funeral service truck. His burials are unique because the horsepower that runs his hearse is literal, not figurative. He provides horse-drawn funerals in the eastern United States.

The need for speed, a defining characteristic of our post-industrial age, would seem to make such an event laughable. Such funerals might appear to be too slow and ceremonious in a nation that is always in a hurry. Yet many Americans choose this method to bury their loved ones, and their enthusiasm for this symbolical act is another “only in America” paradox.

Tetz Coach and Hearse Company

Mr. Tetz got into this profession unexpectedly. It all started in 1995 when some construction workers, installing a sidewalk in Bethlehem, Pa., unearthed the remains of two men in military uniforms. Their coat buttons indicated they were Revolutionary War soldiers, so the townspeople decided to re-bury them in the grand fashion of the eighteenth century with those accompanying the flag-draped coffins wearing scarlet coats and tri-cornered hats. Joe and Barbara Tetz were delighted when someone asked them to provide an appropriate funeral vehicle. They owned a pair of beautiful black Friesians and were able to borrow a caisson from a friend. This was the beginning of the Tetz Coach and Hearse Company.¹

A machinist by trade, Mr. Tetz eventu-

ally went on to design and build his own Victorian hearses. Since the re-burial of the soldiers in Bethlehem, he has done hundreds of “two horsepower” funerals.

A Sampling of Carriage Operators in America

Jim and Becky Mansell are from the Chicago suburb of Peotone, Ill. In business since 1980, their Web site² is a clear indication they are serious when it comes to memorable burials. They offer “A Funeral with Distinction” with a horse-

Many Americans choose this method to bury their loved ones, and their enthusiasm for this symbolical act is another “only in America” paradox.

drawn hearse that “represents the ‘Rolls Royce’ of Victorian carriages.”³

Loon Meadow Farm in Norfolk, Conn., provides grieving families a distinctive burial in a “beautifully restored 1880s glass-enclosed Hearse” that “will transport the deceased with somber elegance or grand fashion.”⁴

James Robert Massey of Princeton, N.C., is only thirty-six years old but has been “driving horses” since he was a boy. The inspiration for his J & L Carriage, LLC⁵ came when his sister asked him to provide a horse-drawn carriage for her wedding. Some years later, a funeral home asked if he could provide a caisson for a burial. “This may not be a bad idea,” he thought. Over the next six years he did over 100 funerals.

This is merely a sampling of the carriage companies that exist in America. Hundreds more can be found by contacting Carriage Operators of North America



Preceded by a bagpiper, a horse-drawn funeral solemnly makes its way to the final resting place. Many Americans are choosing to honor their loved ones by this time-honored tradition.



Folk Funeral Home, East Greenville, Pa.

The gravity, pomp and ceremony of a horse-drawn funeral give mourners the occasion to say farewell in a spirit of calm reflection.

“As the last coach was once more enveloped, and the beating of hooves and the noise of the steel on granite receded, there was a sense of awesome desolation.”

(CONA).⁶ CONA is an international organization that offers an efficient way to find a professional, high-quality carriage company that can satisfy your needs. “The most important reason for our existence,” says President Tommy Doyle, “is so that this tradition is preserved.”

An American Tradition

That such a tradition continues to exist in America is quite amazing considering the initial sensation caused by the appearance of the automobile. In the beginning of the 1900s, half the people in America had probably never even seen a car. By the 1950s, over 44 million owned one.⁷

It wasn't long before black limousines replaced elegant coaches and speeding motorcades substituted ceremonial processions. Road rage is becoming a common illness. Equally common are the complaints from grieving family members at motorists who fail to pull over for passing funerals. Such comments are an indication that some Americans recognize that the seriousness of death demands more. This is one of the main reasons why some choose this type of burial.

“A horse-drawn funeral,” Mr. Mansell said, “makes a sad moment special.”

According to the Mansells' web site,⁸ “The slow-paced, stately procession provides an opportunity for calm and meaningful reflection just prior to the farewell service.” It also diminishes the

commercial aspect of burials by allowing family members the extras like a graveside service and the symbolic shovelful of dirt on a lowered coffin.

Mr. Tetz adds a unique personalized touch of window decals that appear to be etched in the glass of his hearses. The messages are as simple as “In loving memory of . . .” or as poignant as “Heaven's Hero” for a 17-year-old girl whose life was cut short. “It is the positive memory they take away with them,” Mr. Tetz said, “which makes a tough day a lot easier [to handle].”

Robert Massey provided a most unique personal touch for an eight year old who lost his 41-year-old mother to a brain aneurysm. “This one [funeral] is my momma's,” the boy told Mr. Massey. “Do you mind if I ride back there with her?” There was just enough room for him between the casket and the side of the caisson, Mr. Massey explained. The little boy draped himself across his mother's coffin with her jacket clutched in his hands. He cried the whole way as the carriage slowly made its way to her final resting place. The grieving father walked behind carrying his three-year-old brother.

Atmosphere of Victorian Funerals

Perhaps the most important reason why Americans choose such a service is the spine-tingling sounds described so well by James Curl in his book *Victorian Celebration of Death*. A “shiver of apprehension”

preceded the appearance of the hearse in the Victorian burial processions of yesteryear.

“The rhythmical clattering of hooves,” Mr. Curl writes, “and the rattle of steel-banded wheels over square setts could be heard. As the last coach was once more enveloped, and the beating of hooves and the noise of the steel granite receded, there was a sense of awesome desolation.”

“This is the reason family members often request limousine windows be rolled down,” said Mrs. Barbara Tetz. They want to hear the sounds reminiscent of a Victorian burial. This might help explain the atmosphere at Princess Diana's burial. The tomb-like silence surrounding her funeral procession was only broken by the sounds of horses' hooves, tolling church bells and mourners' sobs.

As the number of carriage companies in America increases, those witnessing such pageantry in burials are beginning to realize they, too, can say goodbye to family members in grand style, surrounded by the sounds, the ceremonial elegance and the imponderables of a horse-drawn funeral—another example of the paradox that can be found “only in America.” ■

Notes:

1. Tetz Coach and Hearse Company, <http://www.horsedrawnfunerals.com>.
2. Jim & Becky's Horse & Carriage Service, Inc., <http://www.horsedrawncarriages.com>.
3. Jim & Becky's Horse & Carriage Service, Inc., “A Funeral of Distinction,” <http://www.horsedrawncarriages.com/specialty.htm>.
4. Loon Meadow Farm, “Other Services,” <http://www.loonmeadowfarm.com/otherservices.htm#funeral>.
5. J & L Carriage, LLC, <http://www.jlcarriage.com>.
6. Carriage Operators of America, <http://cona.org/statelist.html>.
7. Frederick Lewis Allen, *The Big Change: America Transforms Itself 1900–1950* (Transaction Publishers, 1993), 7.
8. Jim & Becky's Horse & Carriage Service, Inc., “A Funeral of Distinction,” <http://www.horsedrawncarriages.com/specialty.htm>.



Living to Work, or Working to Live?

BY MICHAEL DRAKE

In his book *Leisure: The Basis of Culture*, the German philosopher Josef Pieper claims that the greatest victory of Marxist socialism in the 20th century was to convince man he is primarily a worker. Indeed, one ramification of this problem was the death of leisure.

All too often, a Catholic observes Sunday by taking the family, after morning Mass, to the honest-to-God thrill of a football game. Sunday means time to get away from the drudgery of work and relax with an ice-cold beer. After all, isn't Sunday the day of rest, the day to relax and get your mind off work? Isn't Sunday just a break between workweeks?

The real problem is the very concept of what Sunday is for and why keeping holy it is the Third Commandment. That is what makes this reprint of Pieper's postwar treatise timelier than ever.

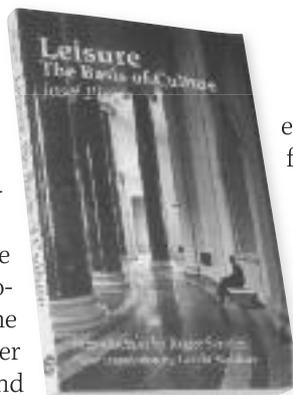
With gripping tenacity, Pieper brings to the surface the problems so deeply rooted in our culture. He sees the present

concept of Sunday rest and leisure in general as pathetically insufficient and self-destructive.

Football and beer are not the problem, and twelve hours of profound spiritual reading is not the solution. The crux of the matter centers on how Sunday rest and leisure fits into a broader framework of celebration. Pieper defines this as the "celebration of our human condition as creatures of God." God's primary command is to set aside some time periodically to confront the bigger problems of life.

Regardless of education level, all men need to face their condition as God's creatures. Pieper develops this theme by looking at man subjectively, and then broadens that image to man's capacity to see creation as wonderful, marvelous and admirable.

The God-given capacity to marvel and admire is unique to man, and immediately compels him to celebrate. This cel-



ebration is what Pieper defines as leisure.

Today, man desperately needs to exercise this admiration and celebration of God's creation. The pursuit of mindless distraction merely avoids confronting the awesome reality of existence. It undermines and

corrodes civilization and culture.

If more Americans would take Pieper to heart, America would develop into a civilization to make future generations proud. If not, the socialist concept of man as a worker will lead the nation down a path that future generations will want to forget.

Take some time out and allow yourself the leisure to read this book. Reflect upon it and take it to heart. ■

Josef Pieper, *Leisure: The Basis of Culture*, 50th anniversary ed. (South Bend, IN: St. Augustine's Press, 1998); Paperback, 176 pages, ISBN-10: 1890318353, \$12.00.

Erratum: In the November/December 2007 issue of *Crusade*, we mistakenly named Professor Roberto de Mattei as the current president of the Rome-based Centro Culturale Lepanto. As of December 2006, Fabio Bernabei succeeded Professor de Mattei as president of Centro Culturale Lepanto.

continued from page 7 . . .

This treatment might have disfigured His face and obscured the majesty it expressed, but it did not dampen the affection of His followers.

Although our Lord's enemies today are unable to physically harm Him, they nevertheless continue to insult Him with waves of blasphemies whose number is only outdone by the audacity of their content. Since these insults are public they demand public reparation. "Woe to those cities," Our Lord told to

Sister Pierre, "that will not make this reparation."⁸

Had Saint Veronica stayed at home during Our Lord's Passion, she would have remained anonymous in face of the most monstrous crime in history. By doing otherwise, she became the patron saint for all those who are willing to face the crowds in the public arena defending Our Savior. With a simple and public act of compassion, a previously anonymous individual walked onto the stage of history and will never be forgotten. ■

Notes:

1. Dorothy Scallan, *The Holy Man of Tours* (Rockford, IL: TAN Books and Publishers, Inc., 1990), 126.
2. *Ibid.* 131.
3. Peter Janvier, *The devotion to the Holy Face at St. Peter's of the Vatican* (1894), 154.
4. From the testimony of Sister Agnes at the canonization process of her sister, Saint Thérèse. See Dorothy Scallan, *The Holy Man of Tours* (Rockford, IL: TAN Books and Publishers, Inc., 1990), 210.
5. Dorothy Scallan, *The Holy Man of Tours* (Rockford, IL: TAN Books and Publishers, Inc., 1990), 176.
6. *Ibid.* 198
7. Isaiah 53:1-11.
8. Doris Sheridan, *Golden Arrow* (Rockford, IL: TAN Books and Publishers, Inc., 1990), 132.

The Eight Wars of Religion in France

Part One: The Protestant Revolution Turns to Violence

BY JEREMIAS WELLS

In the sixteenth century, the missionary and civilizing inclinations of Christendom (Catholicism) ran up against the increasingly violent activities of a revolutionary opposition and the encroachments of the Mohammedans as its problems seemed to outweigh its achievements. In the opening years of the century, Columbus (born Cristoforo Colombo), answering the call of Divine Providence, was completing his four monumental voyages that discovered and explored parts of Central and South America. Intrepid Portuguese navigators were opening up the sea-lanes from the Straits of Ormuz down the west coast of India through the Straits of Malacca and up into the South China Sea.

Due to the subversive activities of several heretical malcontents called reformers, half of Europe was ripped from the confines of Christendom. But the Church, always resilient in spiritual matters, inaugurated a true reformation led by outstanding saints and the Council of Trent that repaired some of the damage.

But then the pendulum swung back into the shadow of darkness. In the early 1560s, the revolutionary attack on Catholicism entered a more violent phase. Before that, the spreading heresy largely infected Christendom through propaganda and political mandate of territorial rulers; now force of arms was employed to break down the influence of the religion that Christ Himself had instituted.

1558–1559

The three most illustrious ruling dynasties in Europe (Hapsburg, Tudor and Valois) saw their monarchs die in a ten-month period in 1558–1559 that fun-

damentally changed the direction of European politics. At the time of his death on September 21, Charles V had already divided the Empire, giving Spain, the Netherlands and the New World territories to his son Philip II and the imperial title and the rest (Austria and Hungary) to his brother Ferdinand.

When the syphilitic King Henry VIII of England died in 1547, he was succeeded by his sickly son Edward VI who was crowned at the age of ten and died six years later. He was followed by the un-

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Louis de Condé, a Bourbon Prince, was condemned to death for his involvement in the Conspiracy of Amboise. Musée National du Château Versailles.

healthy and sterile Mary I who briefly restored Catholicism and married Philip II. On her death on November 17, Philip II made a monumental blunder by supporting the enigmatic and illegitimate Elizabeth to replace her, despite the fact that Mary Queen of Scots had a better claim to the throne. Philip II allowed international politics to override his Catholic sense, for the Scottish Mary was related through her mother to the great Guise family, and he was still at war with France. This, of course, brought endless religious turmoil to the English shores and finished the Tudor dynasty upon the death of the equally barren Elizabeth.

The death of the French Valois King Henry II some months later also inaugurated a period of profound and shameful royal decline that coincided with the emergence of a militant, Calvinistic insurgency. With Theodore Beza, Calvin's chief lieutenant and successor, and Guillaume Farel, a treacherous provocateur of long experience in Paris, preparing for revolution, two cardinals of the Church representing the Catholic monarchs of Spain and France concluded the negotiations that ended the sixty-year conflict between the two adversaries. When the two sides signed the Treaty of Cateau-Cambresis, they could turn their attention to the menace of international Calvinist intrigue.

The attack against the Catholic Church and the royal government in France can truly be termed a conspiracy, for it included not only preachers, merchants and rabble-rousers from other countries but also members from the most esteemed noble houses in the realm. When the Coligny brothers and two princes of the blood, Anthony King of Navarre and his youngest brother,

Louis Prince de Conde, joined the Huguenots (French Calvinists), the revolutionary movement moved into its aggressive military stage. Few of the conversions were based on theological conviction, but rather resulted from political ambition and unbridled passion. The Church with its message of prayerful devotion and self-restraint simply stood in the way. With over 2,000 Huguenot congregations and scores of walled towns under their control by 1560, the conspirators were developing sufficient strength to try and topple the throne, but one noble family barred the way: the House of Guise.

House of Guise

Upon the death of Charlemagne's son, the great Carolingian Empire was divided into three parts. The western and eastern kingdoms became the nuclei of France and Germany, respectively. Lorraine emerged from the middle kingdom as a separate duchy to become during recent times the most hotly contested piece of real estate in Western Europe. The Guise family descended from the House of Lorraine and Charlemagne on one side and a younger brother of Saint Louis on the other. This superior Catholic crusading bloodline became quite apparent in the first three generations of the House of Guise.

Claude was made first Duc de Guise after a heroic defense of France in a perilous moment. With King Francis in prison after his disastrous defeat at Pavia and a great number of nobles killed or captured, the country had to face a horde of Anabaptists who had just ravaged southwest Germany. The Duke of Lorraine, directly in the path of these 40,000 fanatics, appealed to his brother Claude, Comte de Guise and governor of the province of Champagne, for help. The brothers put together an army of 10,000 men and marched to meet the revolutionaries.

On their way to battle, they stopped to see their aging mother who had retired to a convent six years prior. The mettle of the family shone through when she advised her sons to move forward vigorously and not to be afraid of asserting



Defending France against Spain and then against Protestant conspirators, François, the second Duc de Guise (1519–1563) was the most brilliant and daring of his illustrious family. Painting by François Clouet.

their overpowering strength for the sake of the crucified Christ. She closed her combative council by observing, “there are diseases that can be cured by gentle treatment, but this disease needs harsh treatment. Heresy is like gangrene; it always progresses unless one meets it with fire and knife. Goodbye, my children, go, fight! And I shall be saying my prayers to the God of Battles.”¹

The army of ignorant, fanatical peasants was no match for the men-at-arms who beheld a crucifix in the sky urging them on. Thousands of revolutionaries were killed and their leader hanged. That incident impressed on the Guises a horror of Protestantism, a sense that it implied an overthrow of all human and divine government. From that time on, more and more, the Guises stood out as champions of the Church.

The great acclaim, accomplishment, and distinction of the Guises blossomed in the next generation. François, second Duc de Guise, known as Le Balfre (The Scar)—he had the flamboyant habit of going into battle with his visor up and in his youth received a severe face wound—comes across the history pages as a magnificent nobleman. He was catapulted into the first rank of France's military commanders after his superb defense of Metz in that interminable, fratricidal Franco-Spanish War. With approximately only

7,000 men, he was able to hold off 120,000 attackers under Charles V. When he had lost 20,000 in fruitless assaults, the furious and disappointed Charles V lifted the siege when he realized that François had in a short time built an impregnable fortress and was willing to fight to the death.

While François represented the dashing, martial side of his family, his brother, Charles de Guise, Cardinal of Lorraine, involved himself with ecclesiastical and intellectual pursuits. Brilliant, industrial and eloquent, he, rare among the French higher clergy, paid attention to his episcopal responsibilities. Although the Cardinal of Lorraine held many benefices, he was unusual in his time in that he resided in his Archdiocese of Rheims and conscientiously and forcefully administrated its activities. However, it must be said that he expended much energy in protecting his family's more than adequate fortune and its political position, and this he did quite successfully. With the battle lines drawn and the future of religion in Europe at stake, it remains to be seen how the royal family addressed its enormous responsibilities both to God and its own subjects.

Catherine de' Medici

In order to cement the newly cordial relationship between Spain and France, it was decided that the widower king of Spain should marry the French king's daughter, Elizabeth of Valois, known as Isabel de la Paz because of the occasion. During the festivities celebrating the marriage, King Henry, who was always proud of his jousting skill, scheduled three matches.

While doing badly in the third encounter, he insisted on a rematch. This time his much younger opponent shattered his lance on the king's headpiece and drove the splintered shaft through the king's temple into his skull. King Henry died ten days later, leaving France in the hands of a crafty, opportunistic woman and her sickly fifteen-year-old son, Francis II.

It can be safely said that the Queen Mother Catherine de' Medici never let moral principles stand in the way of worldly success for two of her particularly

corrupt and vile sons (Charles IX, 1560–1574, and Henry III, 1574–1589) who sat on the French throne at a most crucial time of her history. Catherine always followed the maxim of Machiavelli, who dedicated his famous book *The Prince* to her father: “For the maintenance of power every means is allowed.” However, for the moment France was safe, for the young king’s teenage bride was the legendary Mary Queen of Scots, niece of the Guises, thereby enabling them to rule France as virtual regents.

Conspiracy of Amboise

A plot developed in Geneva with the approval of John Calvin one month after the death of Henry II to abduct the young king and to murder his chief advisers, Duc de Guise and Cardinal of Lorraine. That this was an international intrigue whose ultimate purpose was the destruction of the Christian order of Europe, there can be no doubt, since its origins can be traced back, among others, to William Cecil, English secretary of state and one of the most treacherous schemers in all history.

Several bands of armed rebels, numbering certainly in the thousands, planned to converge on the king’s court at Blois, midway between Tours and Orleans on the Loire River. When the Duc de Guise discovered the plot, he quickly moved the royal family to the stronger castle at Amboise on the south side of the river. With their timing frustrated by the move, the rebellious bands were intercepted and dealt with decisively. The duke’s cavalry captured and then executed many of them. Fifty-seven of their leaders suffered the same fate. Since the collected evidence conclusively indicated the involvement of the Bourbon prince, Louis de Condé, he was arrested and condemned to death.

Misguided Toleration

Then in rapid succession, the Catholic position received two severe blows to its supremacy. Catherine appointed as chancellor, Michael l’Hopital, a man forever associated with the idea of toleration for the heretical doctrine. In the



Differently from the higher clergy of his time, Charles de Guise, Cardinal of Lorraine, resided in and carefully administered his archdiocese of Rheims while being an advisor to King Francis II. Painting by François Clouet.

constant battle between the prince of this world and the children of God for supremacy over men’s souls this third stream of compromise and accommodation always seems to arise just at the proper time to vitiate or weaken the Catholic fighting spirit. L’Hopital’s first act was to pardon Condé.

The second serious blow was the

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death of Francis II at sixteen. The power that the Guises had exercised because of their relationship to the child-queen Mary Stuart now slipped into the hands

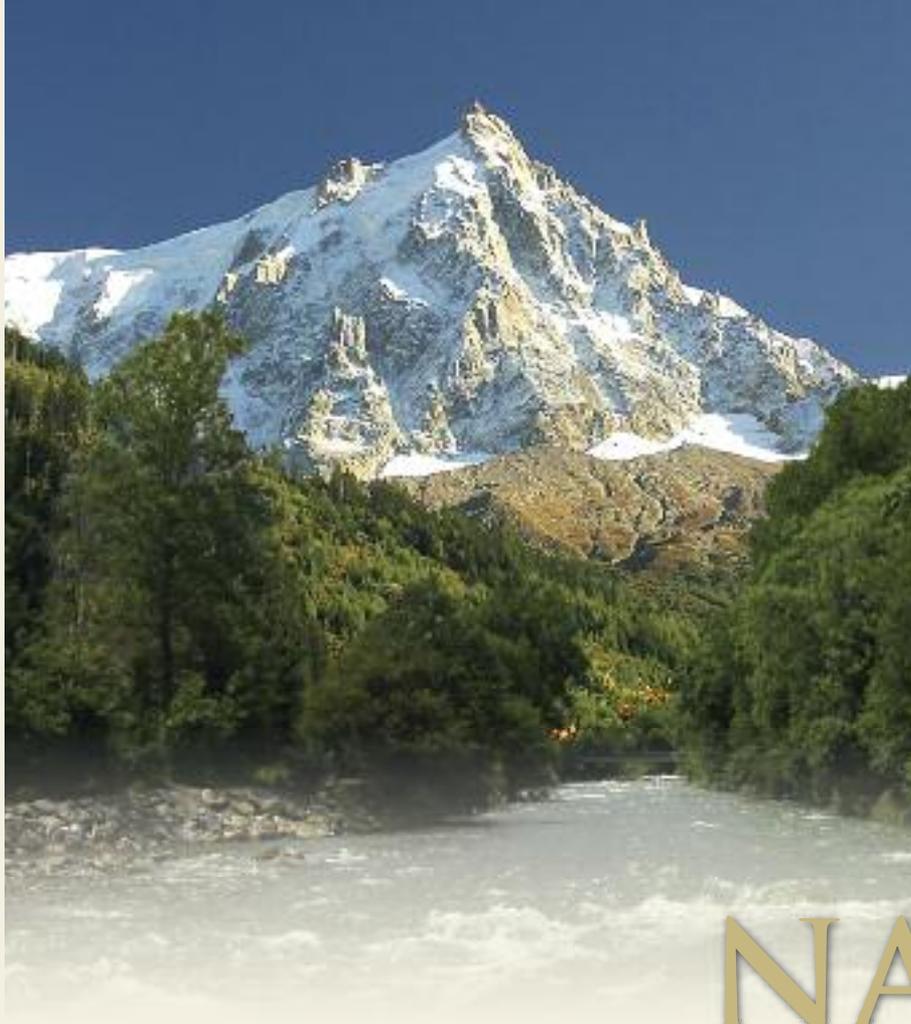
of the unprincipled Queen Mother who henceforth would act as regent for her diseased sons. The new King Charles IX was an emotionally unstable boy of ten.

With the Guises no longer at court and the revolutionary genius, Gaspar Coligny, in ascendancy, Catherine embarked on her long career of appeasement with the enemies of the Church. So l’Hopital and the liberals granted the Huguenots freedom of worship on the theory that this was all they wanted. For the education of such naïve, obtuse individuals, the Calvinists showed exactly what they did have in mind. They went on a rampage of atrocity. Simultaneously all over France and with violent fury, they attacked Catholic churches, convents, schools and libraries, putting priests, nuns and monks to the sword. Hundreds of cities and towns were burned. Even the dead knew no safe repose. The remains of the saints, including that prolific Church Father, Saint Irenaeus, and Saint Martin of Tours, were dug up and destroyed. W. T. Walsh in his monumental biography on Philip II described one act of desecration that defies all logic: “Breaking into the tomb of Francis of Paula, they found the body whole and incorrupt. Instead of being awed by the phenomenon, they dragged it through the town at the end of a rope and then burned it.”²

In all, the Calvinists, according to their own estimates, murdered 4,000 priests, monks and nuns; destroyed 2,000 monasteries with their priceless libraries and wiped out 20,000 churches. The Body and Blood of Our Lord in the Blessed Sacrament incurred a particular hatred, surprising for supposed Christians. The riotous heretics often broke open tabernacles, removed the Host and reviled it in a variety of disgusting ways. This whole program of destruction and death was not the work of an excited, mindless mob, but a carefully worked out plan of diabolical calculation. ■

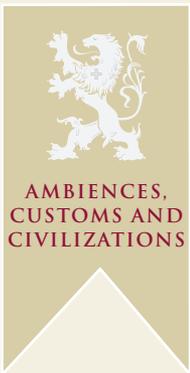
Notes:

1. Sedgwick, *The House of Guise*, pg. 27.
 2. pg. 290.
- A bibliography will be at the end of the last part.



*The river of history
passes away, and so
do men. God, however,
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NATURE: *A Reflection of Its Creator**



The natural landscape shown in this picture portrays well a European panorama. At the center, the mountain calls to mind a pyramid, not one built by a pharaoh, but rather formed by gigantic movements of the earth's crust from time immemorial.

The play of light in this European panorama is very beautiful. It has a milky and silvery luminosity. Light is reflected on the waters as if bringing down to men all the splendors of the inaccessible mountaintop.

The water runs torrential, serene and frigid.

The whole panorama is composed of heights. The trees appear to be vegetable peaks soaring and competing with the mineral peaks. They are gracious, light, and able to compensate for the mountain's massive appearance.

The brilliant and radiant light favors contemplation; the vegetation's darker hue invites another kind of contemplation: a recollected and serious one.

The running waters appear to indicate the con-

tinuum of all earthly things. They call to mind the phrase *Sic transit gloria mundi* ("The glories of the world thus pass away"). This Earth's grandeurs drain away like water. God alone is eternal. The Creator, symbolized by the mountain that never changes, is always the same. The river of history passes away, and so do men. God, however, at the apex of His glory and light, remains intact. Here you have a true lesson of religion and harmony of virtues: delicacy and strength, purity and recollection, splendor and wisdom, all gathered together in this panorama.

Yet, nature is inhabitable and enjoyable to man. Everyone would love to live in a chalet close to this panorama, well protected from the cold, appreciating this frigid but wholesome nature, and feeding on its fruits and livestock. It is beauty joined with practicality. ■

* This translated and adapted text, taken from an informal lecture given by Professor Plinio Corrêa de Oliveira on February 10, 1974, is published here without a review by the author.