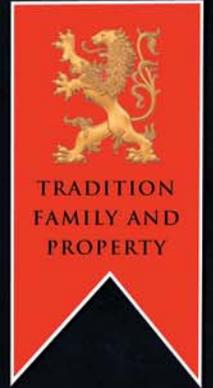


May/June 2008

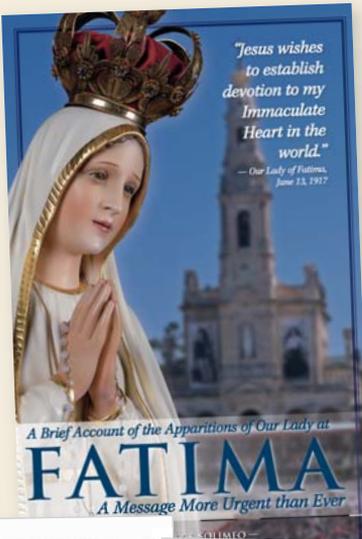
# CRUSADE<sup>®</sup>

MAGAZINE



*Our Lady of the*  
**SACRED HEART**

*Our Powerful  
Advocate  
in Heaven*



# FATIMA

## A Message More Urgent than Ever



America Needs Fatima is proud to launch its new book on the apparitions of Fatima by Luiz S. Solimeo.

Mr. Solimeo offers the reader a concise, attractive story of the apparitions of the Mother of God to three shepherd children during the First World War. In these visitations, Our Lady not only revealed that the war was a chastisement for a sinful world, but also foresaw the advent of another war in case mankind did not amend its ways by attending her requests for prayer, penance and the Consecration of Russia to her Immaculate Heart.

While mankind did not heed Our Lady's entreaties and World War II did break out as predicted, the Fatima message still contains the means for conversion for our times. Our Lady further points out Communism, "the errors of Russia," as the poison that will be the cause of so much suffering and destruction in the world. In *Fatima: A Message More Urgent than Ever*, the author explains with great clarity what errors are contained in the Communist philosophy and makes it clear why the Mother of God

was so concerned by its dissemination.

To avoid so much suffering, Our Lady proposes the right and easier way out. But if men insist on the harder way, untold suffering is to be expected as the unfailing consequence. Still, despite mankind's failures to obey her requests, Our Lady promised Lucy, the oldest seer, that she would be ultimately victorious over her Divine Son's enemies and affirmed, "In the end, my Immaculate Heart will triumph."

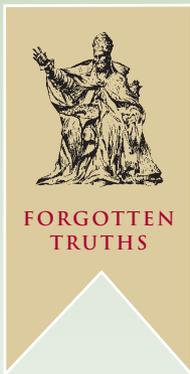
Other chapters of special interest that make this book unique are "Christian Life in a Portuguese Village," "A Secret and a Miracle," "The Saving Message," "A Sign of Contradiction," "Expiatory Victims" and much more.

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## 'He Who Has Not Mary for His Mother Has Not God for His Father'

Just as in the natural and corporal generation of children there are a father and a mother, so in the supernatural and spiritual generation there are a Father, who is God, and a Mother, who is Mary. All of God's true children have Him for their Father and Mary for their Mother. He who has not Mary for his Mother has not God for his Father. This is the reason why heretics, schismatics and others, who hate

our Blessed Lady or regard her with contempt and indifference, have not God for their Father—they have not Mary for their Mother. For if they had her for their Mother they would love and honor her as a true child naturally loves and honors the mother who has given him life.

From Saint Louis de Montfort, *True Devotion to Mary*, pg. 18 (Rockford, IL, TAN Books & Publishers, 1985).

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## CRUSADE

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### The American TFP

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

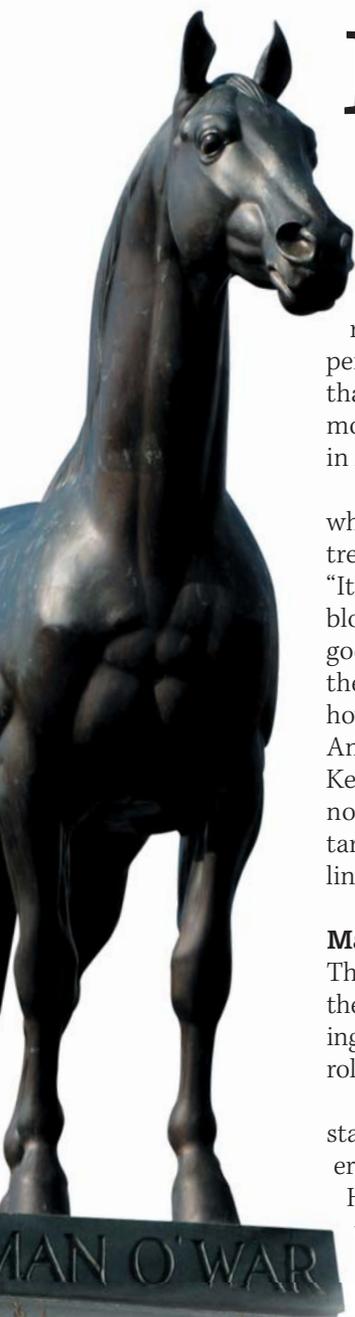
twofold function: individual and social. The TFP's words and efforts have always been faithfully at the service of Christian civilization. The first TFP was founded in Brazil by the famous intellectual and Catholic leader Prof. Plinio Corrêa de Oliveira in 1960. His work inspired the formation of other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



ONLY IN  
AMERICA

# Equestrian Inequality

BY NORMAN J. FULKERSON



Last year, Queen Elizabeth attended her first Kentucky Derby and it was truly a memorable event. The track workers at Churchill Downs took etiquette classes in preparation for the queen's arrival while the executive chef planned a sumptuous meal.<sup>1</sup>

Her presence at the "Run for the Roses" was like a monarchical blessing upon the aristocratic tradition of Kentucky Thoroughbreds. The respect shown her and the recognition of the superiority of Kentucky Thoroughbreds in a country that preaches absolute equality in all things is a most striking example of a paradox that exists "only in America."

There are those in America who frown upon the special treatment given to the queen. "It doesn't matter that the blood that runs in her veins goes back centuries," we hear them say. It occurred to me how the queen's treatment and Americans' admiration for Kentucky Thoroughbreds were not consistent with the egalitarian attitude that scorns the lineage of British royalty.

## Man o'War

This became clear for me some years ago when I had the chance to visit the Kentucky Horse Park in Lexington, Ky. The ride there takes one through miles of rolling hills and finely manicured pastures.

At the entrance of the Kentucky Horse Park stands a magnificent statue of Man o'War, considered by some to be the greatest horse of all times. His original owner, August Belmont II, was neither the first nor the last to be lured by tales of the

limestone-rich soil in central Kentucky. Thus, in the early 1900s, this most powerful man among American Thoroughbred breeders leased some property outside of Lexington and established Nursery Stud that produced Man o'War.

There are plaques telling of his accomplishments as you walk around the statue of this equestrian marvel. The accolades seem endless. He lost only one of his twenty-one races. Seven of those races set track records. One such record was the Lawrence Realization, which he won by an estimated 100 lengths. The only reason he stopped racing was handicappers wanted to impose overburdening

weights on the horse to even the odds for competitors. In other words, no challenger could race at Man o'War's pace.

After his retirement, he was equally productive in the barn, not a common thing for great runners. Of his first ninety foals, twenty-nine percent were stakes winners. The average until then was a mere three percent. If all horses are equal, Man o'War was definitely more equal, as were his offspring.

*The recognition of the superiority of Kentucky Thoroughbreds in a country that preaches absolute equality in all things, is a most striking example of a paradox that exists "only in America."*

## Cigar

One of the more interesting things to see at the Kentucky Horse Park is the Hall of Champions. During the day, park employees will periodically parade some of the better horses of Kentucky into an arena providing horse lovers a coveted glimpse up close and in person.

As I watched the reaction of those around me, I could not help notice their admiration for the inequality represented so well in these horses. Overhead television screens provided a brief history of each horse before it entered. The highlight of the day was

A statue of Man o'War greets visitors at the Kentucky Horse Park in Lexington, Ky. Man o'War lost only one race out of twenty-one.

a horse named Cigar. He was not only voted Horse of the Year in 1995 and 1996 but also tied the record of sixteen consecutive victories held by Secretariat.

“One million people visit the Park every year,” said Linda Brantley, a park guide, “and over 90 percent of them ask for Cigar by name.” They all watch in silent admiration as he is paraded before them.

Cigar was the greatest moneymaker of all time while Secretariat holds the track record for the Kentucky Derby. When Cigar was crossing the finish line, his closest competitor was rounding the last turn. What is most noteworthy about both horses is that they descend from the great Man o’War. Although the average horse lover may not know this, horse aficionados certainly do since bloodline is the defining characteristic that separates a good horse from a great one.

#### **A Seventeenth Century Tradition Is Preserved**

In the case of every American Thoroughbred, that bloodline can be traced back over 300 years to King Charles II. Through his marriage to Catherine of Braganza, he acquired foreign mares from Tangier as part of his bride’s dowry. These mares and the resulting stock came to be known as the “royal mares.”<sup>2</sup>

Under Queen Anne’s reign, England imported the three foundation sires, the Darley Arabian, the Godolphin Arabian and the Byerly Turk, which were then bred to the “royal mares” producing the breed of horse we call the Thoroughbred. This new breed resulted in a taller and faster horse that could carry a rider longer distances.

Out of the some 200 horses imported to England between 1660 and 1750, only the direct descendants of these three stallions contributed to the breed’s greatness. Their bloodlines were meticulously recorded by James Weatherby in *The General Stud Book of England* published in 1791, which was the model used in America by Colonel Sanders Bruce.

A native Kentuckian, Colonel Bruce spent a lifetime researching equine bloodlines. His 1873 pedigree registry, *The American Stud Book*,<sup>3</sup> soon became the final word on Thoroughbred horse racing in North America. Thanks to him and horse lovers throughout the Bluegrass State, this aristocratic tradition was preserved in America.

Man o’War was fifteen generations removed

**With horse barns to match their elevated equine status, a Thoroughbred mare and foal graze on Kentucky Bluegrass at Calumet Farm in Lexington, Ky.**

*Tradition, particularly when considering lineage, is scorned by the modern world, but today’s great horses would be average at best, were it not for an illustrious bloodline that links them with the past.*

from the Godolphin Arabian and holds an eminent place in Colonel Bruce’s stud book. Man o’War was therefore not only the worthy offspring of great horses dating back to the seventeenth century, but the high point of a noble line that would continue.

#### **The Secret to Kentucky Horses**

David Switzer, executive director of the Kentucky Thoroughbred Association, says there are many reasons for the state’s success in horse breeding.

“For one thing, we have the infrastructure to support it,” he said. Kentucky Bluegrass is also a factor. Rich in potassium and phosphorous, it provides essential minerals in developing strong bones. “Modern supplements can now duplicate such minerals,” Mr. Switzer said, “but what cannot be duplicated is the undulating terrain in central Kentucky.”

A new colt is normally turned out to pasture twenty-four hours after birth. Run-

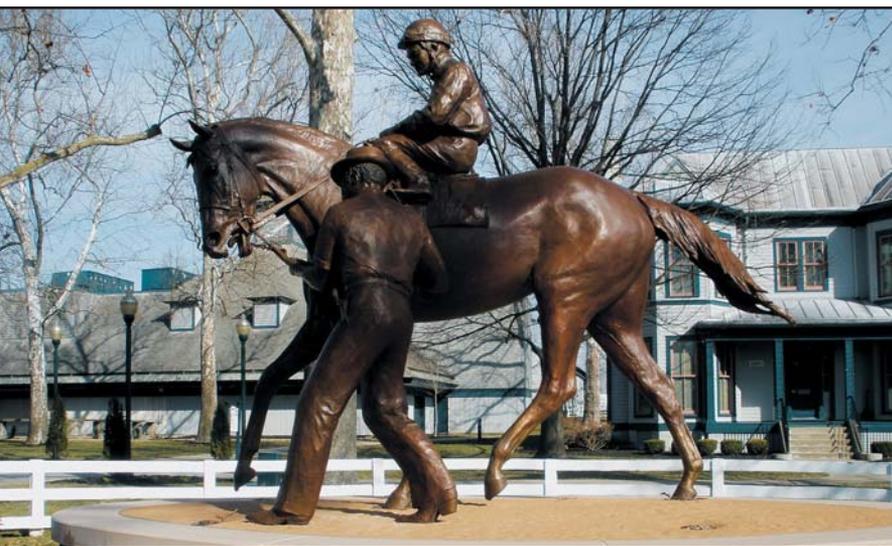
ning up and down those rolling hills actually obliges the colt to use those muscles so essential in winning races.

The value of bone-strengthening minerals in Kentucky Bluegrass and the aerobic-like training a newborn colt undergoes as it explores those idyllic rolling hills is undeniable. “But also and most importantly,” Mr. Switzer said, “[we have] the researchers who find the best pedigrees.”

The main reason for Kentucky’s success then is the appreciation for a tradition that links excellence in horses. Tradition, particularly when considering lineage, is scorned by the modern world, but today’s

Courtesy of Calumet Farm





The statue of Secretariat at the Kentucky Horse Park. Secretariat is one of the most famous Triple Crown winners.

great horses would be average at best, were it not for an illustrious bloodline that links them with the past.

### Calumet Farm

Before leaving Kentucky, I had the chance to visit a couple of the premier horse farms. Calumet Farm is not only one of the leaders in the industry but an aesthetical marvel. As you enter through the bright red wrought iron gates, you find yourself inside 800 acres of bluegrass framed with thirty miles of postcard-perfect white picket fences. The horse barns with green roofs and red trim are so fine that a friend of mine said they are “nicer than some of our houses.”

Originally purchased by William Wright, the founder of the Calumet Baking Powder Company, this farm has produced numerous champions since 1932. Eight of them were Kentucky Derby winners, two of which went on to capture the next two legs of the coveted Triple Crown; the Preakness and Belmont Stakes. There have only been eleven horses since 1919 to do so.

Lana O’Neal is from Chicago and was part of our tour the day I visited. She asked, “Do you have the bloodline chart for the different horses raised at Calumet?” It was a reasonable inquiry. Although such a chart is not available for visitors, Calumet is well aware of the value of bloodlines.

“Pedigree is the key consideration,” said Bill Whitman, “when purchasing horses for Calumet.” As farm manager, he is no doubt thankful for the *The American Stud Book* by Colonel Bruce.

*Although excellence in Thoroughbreds had its origins in seventeenth century England, it was nice to find such an appreciation for this noble lineage in horses continued in Kentucky.*

### Claiborne Farms

My visit to Claiborne Farms, in Paris, Kentucky, was the icing on the cake. I did not make an appointment and greatly feared being turned away. Jeff Saylor put me immediately at ease with his Southern hospitality as much a trademark in Kentucky as Thoroughbreds. He is one of the Claiborne grooms and kindly offered to show me around the 3,000-acre farm.

Founded in the early twentieth century by Arthur Boyd Hancock, Claiborne Farms, like Calumet, has also produced two Triple Crown winners. Among their many champions, are Secretariat and Seabiscuit of Hollywood fame.

One particular horse named Monarchos caught my eye that day. I could not believe my eyes when Jeff Saylor brought him out of the pasture, providing me with a closer look. I felt like I was meeting a celebrity. After all, Monarchos not only won the 2001 Kentucky Derby but was a fraction of a second behind the fastest time held by Secretariat in 1973.

### Americans

#### Appreciate Excellence

Such an aristocratically rich tradition collides like a freight train with the egalitarian image often associated with America. We aren’t supposed to give importance to such things as lineage, even if it walks on four legs. Although excellence in Thoroughbreds had its origins in seventeenth century England, it was nice to find such an appreciation for this noble lineage in horses continued in Kentucky.

The Queen of England will not be in the stands for this year’s Kentucky Derby but the aristocratic nature of this event and the appreciation for its inherent inequality is yet another paradox that exists “only in America.” ■

#### Notes

1. “Kentucky Derby prepares for Queen Elizabeth visit,” *International Herald Tribune*, May 2, 2007, n.p., <http://www.iht.com/articles/ap/2007/05/02/america/NA-GEN-US-Queen-Kentucky-Derby.php>.
2. “Race Horses—Changes in an Ancient Sport,” <http://www.georgianindex.net/Sport/Horse/racers.html>.
3. “The History Horse Racing,” <http://www.dubaicity.com/sports/world-cup.htm>.



# *Our Lady of the* **SACRED HEART** *Our Powerful* *Advocate* *in Heaven*

BY PLINIO CORRÊA DE OLIVEIRA

*This June, the month dedicated to the Sacred Heart of Jesus, we publish an adapted article written by Professor Plinio Corrêa de Oliveira in 1940. The thoughts of this illustrious Catholic thinker sixty-eight years ago remain astonishingly valid today. He stated, “If an impenitent humanity can expect every catastrophe, a repentant humanity can expect every mercy.” Since then, humanity has not shown “the least beginning of an efficacious, serious and profound repentance,” but instead has further aggravated its sinful state. Hence, it is no surprise that God is compelled to apply His justice, making Our Lady’s role as Advocate of Sinners only more urgent.*



*If an impenitent  
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expect every mercy.*

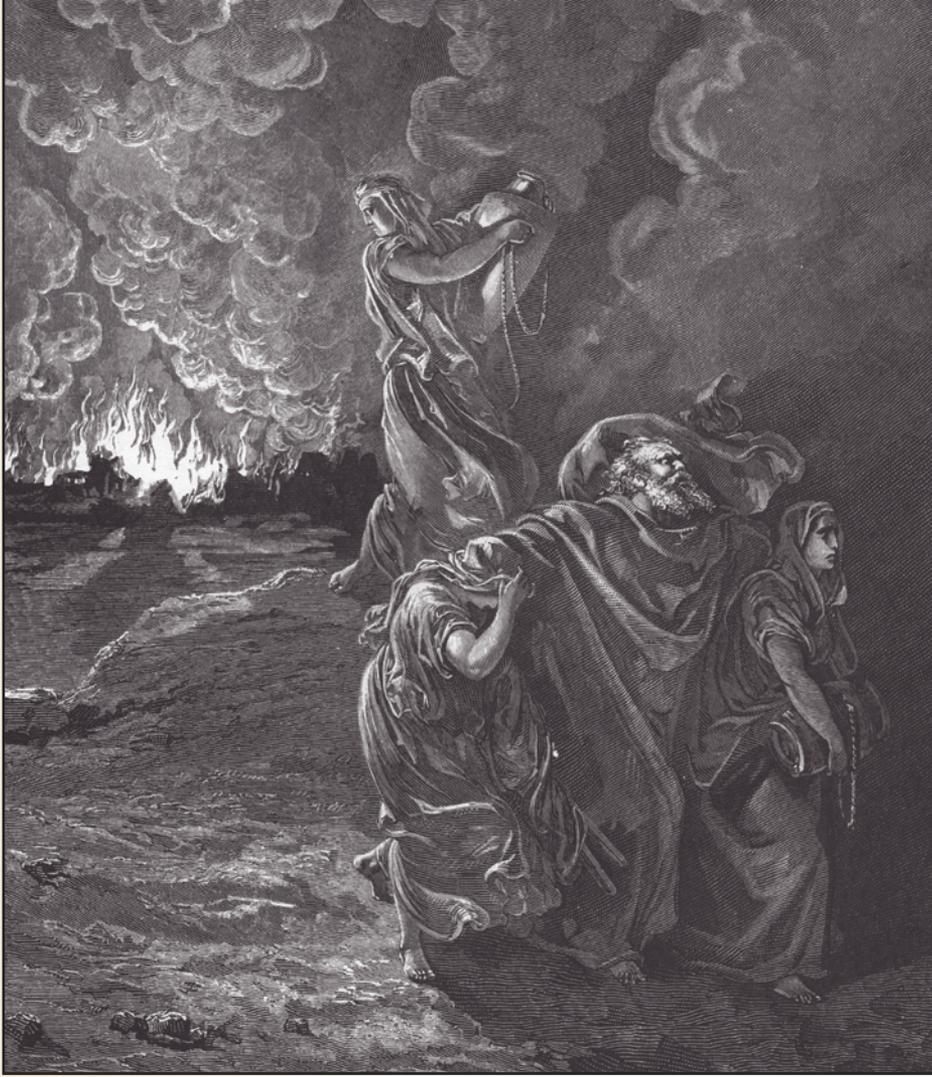
**I**f there was ever an epoch whose only hope for a remedy can be the Sacred Heart of Jesus, it is our own. It would be useless to attenuate the enormity of the crimes committed by humanity everywhere. In one of his encyclicals, Pius XI said that the moral degradation of the contemporary world is such as to place it in the imminence of being cast into spiritual conditions even more miserable than those in which the world found itself when our Savior came.

In other words, the errors accumulated throughout the centuries that preceded us—the deliriums of the pseudo-Reformation, the diabolical audacities of the Encyclopedia movement, unbridled moral libertinism, the crimes of the French Revolution, the apostasy of German philosophers—created an ambience of universal corruption that culminated in the catastrophes, chaos and runaway lewdness that humanity witnesses in the twentieth century. And in the abyss into which we have plunged, iniquity is so profound that Pius XI feared that to a large majority of men,

the infinite benefits of Redemption, which Our Lord brought to the world, might be canceled out.

Naturally, the sight of so many crimes suggests the idea of divine revenge. When we look at this sinful world, groaning amid the tortures of a thousand crises and a thousand anguishes and still remaining unrepentant; when we look at the horrifying advance of neo-paganism that is about to govern all mankind; finally, when we see cowardice, negligence and disunion among those who still have not joined the side of evil, our souls tremble at the thought of the catastrophes that the obstinate impiety of this generation accumulates upon it.

It would be somewhat liberal to imagine that such crimes do not deserve chastisement and that such an apostasy of the masses has taken place merely owing to an intellectual error not entailing the commission of a grave sin by humanity. This is not reality. God does not abandon His creatures, and if the latter fall away from Him, they only have themselves to blame.



The destruction of Sodom and Gomorrah by fire and brimstone in the Old Testament is a perennial reminder of God's infinite justice. *The Flight of Lot* by Gustave Doré.

*When we look at this sinful world, groaning amid the tortures of a thousand crises and a thousand anguishes and still remaining unrepentant, our souls tremble at the thought of the catastrophes that the obstinate impiety of this generation accumulates upon it.*

### **God Wishes to Save Mankind from Catastrophe**

Is there no other alternative for humanity today but to disappear in a deluge of mud and fire? Can we hope for no other future but an ignominious sunset in which final impenitence will be punished with the supreme scourges Scripture announces as the telltale signs of the world's end?

This would be the case undoubtedly if God were to set only His justice in motion, and we do not even know whether the world would have reached the twenty-first century of our era, but since God is not only just but also merciful, the gate of salvation has still not been closed for us.

A humanity that perseveres in impiety can expect God's rigorous punishments. But God, Who is infinitely merciful, does not want the death of sinful mankind but that it "may be converted and live." Thus, His grace seeks out insistently all men to

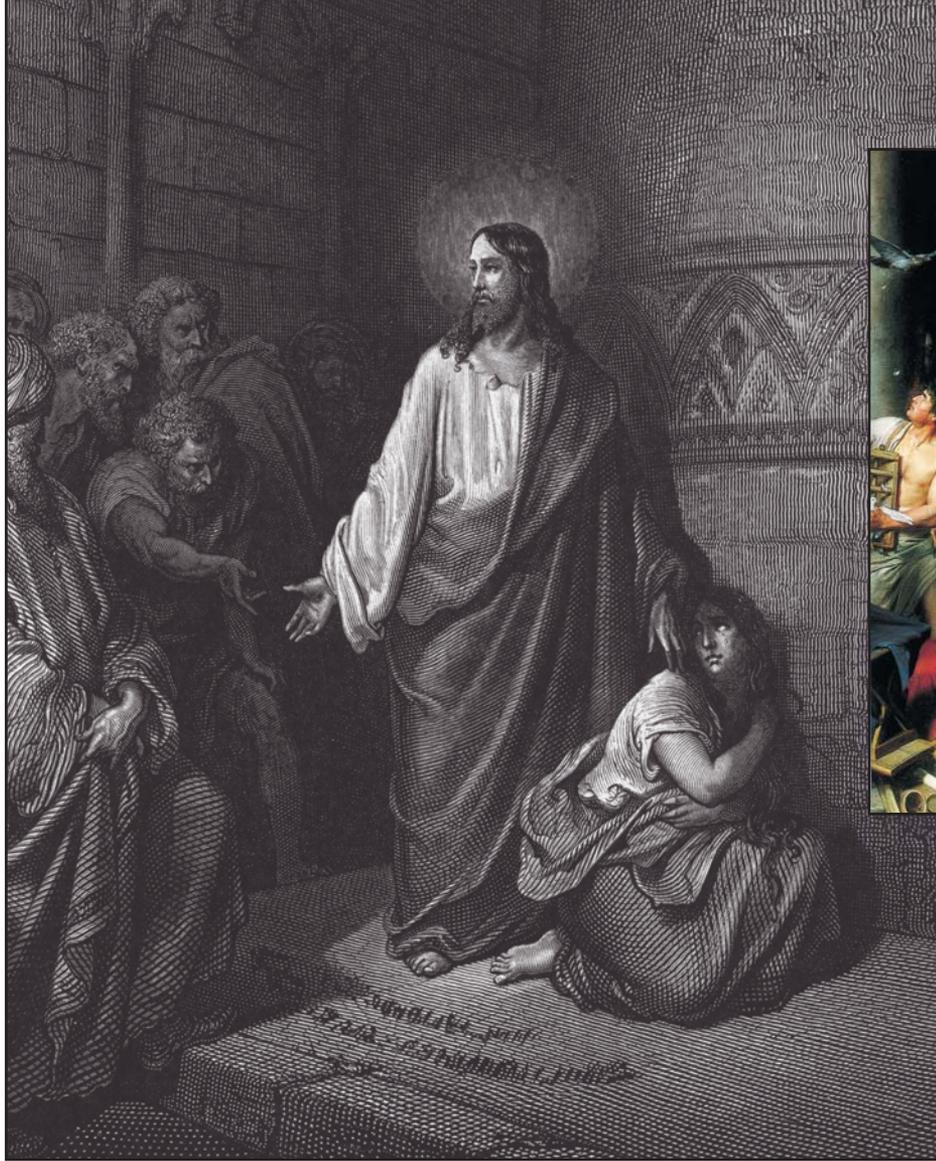
have them give up their evil ways and return to the Good Shepherd's fold.

If an impenitent humanity can expect every catastrophe, a repentant humanity can expect every mercy, and to obtain that, it is not necessary for repentance to have finished carrying out its work of restoration. It is enough for the sinner, though still in the bottom of the abyss, to turn to God with a simple but efficacious, serious and profound beginning of repentance, and he will immediately find God's help, as God never forgets him. The Holy Ghost says in Scripture: "Can a woman forget her infant, so as not to have pity on the son of her womb? and if she should forget, yet will not I forget thee" (Isaias 49:15). Even in extreme cases in which a paroxysm of evil would exhaust a mother's forbearance, God does not tire. For God's mercy benefits the sinner even when divine justice strikes him with a thousand scourges on his way of iniquity.

### **The Infinite Love of the Sacred Heart of Jesus**

These two essential images of divine justice and mercy should be raised constantly before contemporary man's eyes. That of justice, so he does not harshly presume he will be saved without merits; that of mercy, so he does not despair of salvation as long as he wishes to amend himself. And if the hecatombs of our days speak so clearly of God's justice, what better image would there be to complete this picture than the Sun of Mercy, which is the Sacred Heart of Jesus? God is charity, and hence the mere enunciation of the Most Holy Name of Jesus recalls the idea of love: The unfathomable and infinite love that led the Second Person of the Most Holy Trinity to become incarnate!

This love is expressed in the incom-



**Left:** In a display of both perfect justice toward the hypocritical Pharisees and mercy toward the adulterous woman, Our Lord admonished her to "Go, and now sin no more" (John 8:11). *Jesus and the Woman Taken in Adultery* by Gustave Doré. **Above:** Our Lord personally applied justice in clearing out the moneychangers from the Temple saying to them, "It is written: My house is the house of prayer. But you have made it a den of thieves" (Luke 19:46). *Cleansing of the House* by Carl Bloch.

prehensible humiliation of a God who manifests Himself to men as a poor boy born in a manger. This love transpired throughout the thirty years of a recollected life in humble and strict poverty and in the incessant toils of three years of evangelization in which the Son of Man sowed love and reaped ingratitude. This love was demonstrated at that Last Supper that was preceded by Our Lord's generosity in washing His disciples' feet and crowned with the institution of the Eucharist. This love appeared in that last kiss given to Judas, the supreme gaze on Saint Peter, the affronts suffered in patience and meekness, the sufferings born until all His strength was spent; and it appeared on His pardon by which Dimas stole Heaven and in the extreme donation of His heavenly Mother to miserable humanity.

Each of those episodes has been studied meticulously by scholars, pi-

ously meditated by saints, marvelously depicted by artists, and above all, incomparably celebrated by the Church's liturgy. There is only one way to speak about the Sacred Heart of Jesus: It is to recall every one of those instances appropriately and in detail.

The Holy Church, by venerating the Sacred Heart, wants nothing more than to render special praise to the infinite love that Our Lord Jesus Christ gave men. Since the heart symbolizes love, by venerating His Heart, the Church celebrates Love.

#### **Our Lady: God's Most Beloved**

Not one of the varied and beautiful invocations with which the Church refers to Our Lady fails to show a relationship between her and God's love. These invocations either celebrate a gift of God to which Our Lady was perfectly faithful or a special power that she has upon her divine Son.

*It is enough for the sinner, though still in the bottom of the abyss, to turn to God with a simple but efficacious, serious and profound beginning of repentance, and he will immediately find God's help, as God never forgets him.*



In no other creature is Our Lord more perfectly reflected than in His holy Mother Mary. Sacred Hearts of Jesus and Mary, Saint Mugo's Church, Scotland.

Now then, what do God's gifts prove if not a special love of the Creator, and what does Our Lady's power with God prove, but that same love? God loved Our Lady so much that He concentrated in her all the perfections that a mere creature can possess. Thus, while she could be appropriately called "Mirror of Justice" she can also be called "Imploring Omnipotence" as no grace is obtained without Our Lady, and there is no grace that she could fail in obtaining for us.

Therefore, to invoke Our Lady under the title of the Sacred Heart is to make a most beautiful synthesis of all other invocations; it is to recall the most pure and beautiful reflection of Divine Mother-

hood; it is to resonate all the chords of love and enunciate the various invocations of the Hail Holy Queen.

### **Our Lady of the Sacred Heart: Sinful Humanity's Advocate**

But there is an invocation that I would especially like to recall. It is Advocate of Sinners. Our Lord is Judge; and however great His mercy may be, He cannot fail to exert that function. However, Our Lady is only an advocate, and no one ignores that the advocate's function is to defend the accused. So, to say that Our Lady of the Sacred Heart is our advocate is to recognize that we have in Heaven an intercessor whose hands hold the key to an infinite ocean of mercy.

What better solution for a humanity that ignoring justice falls deeper into sin, but when faced with it, despairs of salvation? Let us show Justice, since to do so is a duty whose omission has produced most lamentable fruits. But alongside Justice, which strikes the unrepentant, let us never forget Mercy, which helps seriously repentant sinners to abandon sin and be saved. ■



Plinio Corrêa de Oliveira

## About the Author

Born in 1908, Plinio Corrêa de Oliveira was the founder of the Brazilian Society for the Defense of Tradition, Family and Property and inspirer of twenty-five other sister organizations around the world.

A brilliant scholar, writer, university professor and lawyer, Professor de Oliveira was above all a great Catholic leader whose only ambition was to defend Christian civilization against its systematic destruction. Thus, he dedicated his life to the service of the Church

in the temporal sphere, fighting particularly the errors of Communism, Socialism and the resulting Cultural Revolution.

He felt a special calling to work for the sanctification of families and temporal society, and had a special charisma to spot the subliminal evil influences of today's culture. By the time of his death in 1995, he had produced a wealth of writings in the form of meditations, articles and books sharing with us his unique gift and insight.



MARIOLOGY

# Why Pray to Mary?

BY WALTER T. CAMIER

Many books and articles have been written over the years about the importance of the devotion to the Blessed Mother and of her importance in Sacred Scripture. However, many still ask, "Why pray to Mary?" This brings to mind a conversation I once had with my childhood friend John, whom I had not seen for many years since we graduated from high school. John was Catholic, but during our conversation he informed me he did not believe in organized religion anymore. He just reads the Bible and he claims this was sufficient to understand Jesus. What shocked me the most was when he added that he never really understood why Catholics pray to Mary. "The Bible says nothing about this," he said. As he was speaking, many thoughts crossed my mind as to what to say to him. As a Catholic he must have been taught the importance of the Blessed Mother's role in the Church, in Scripture and why it is important to pray to her.

He had always been a practical person so, I decided to adopt a logical, practical approach. Since he claimed to read Scripture, I said, "John, you read the Bible, so let me try to explain this to you by using some of the texts from Scripture. In Luke 1:41-48, it says that after Elizabeth's greeting to Mary, the baby leaped in Elizabeth's womb, and she cried out with a loud voice, 'Blessed art thou among women, and blessed is the fruit of thy womb.' Also, 'And whence is this to me, that the mother of my Lord should come to me?' Now, notice the first part of Mary's reply to this question, 'My soul doth magnify the Lord: And my spirit hath rejoiced in God, my Saviour.'"

I only wanted him to reflect on this part of the

reply from Our Lady, "My soul doth magnify the Lord." He looked at me confused, probably wondering why I was only concerned with this part of the text. I asked, "What does the word *magnify* mean?" He looked at me sarcastically, but before he could reply, I explained, "When you magnify an object you see things in that object much more clearly than you normally would, right? For example, when someone looks at a diamond they see the colorful sparkle that emanates from it, and they marvel at its beauty. But when it is magnified we see that which was not visible before. We see more clearly all the facets that make the diamond shine with such brilliance. Now this analogy can be used to describe how Mary works with us, because when we pray to her, she keeps nothing for herself. Instead she magnifies for us the many different facets of God, allowing us to tap into her heart, and understand in a much more profound way the life of her Divine Son."

*Our Lady magnifies for us the many different facets of God, allowing us to tap into her heart, and understand in a much more profound way the life of her Divine Son.*

Of course, when I was younger, I did not know that the meaning of *magnify* in Our Lady's canticle is to exalt, to praise highly, but the argument is valid. Saint Elizabeth praised Our Lady and in her humility she immediately transferred the praise to God, her Divine Son.

John replied, "How can you be so certain of that?" Before I could answer his question, he shouted impatiently, "What about John's Gospel when Jesus turns the water into wine, and he calls Mary 'woman'? That proves to me that she was an



Upon hearing Saint Elizabeth's praise, Our Lady's immediate response was to praise God and recognize His blessings upon her. Detail from *Mary and Elizabeth* by Carl Bloch.



When the wine ran out at the wedding feast, Our Lord honored His Mother's request by turning water into the best of wines. Detail from *Marriage at Cana* by Carl Bloch.

*It is through His Mother's intercession that Our Lord performs His first public miracle, the changing of water into wine.*

ordinary person just like you and me." Answering him, I said, "John, you can't read Scripture in such a superficial way. The Wedding Feast at Cana is a perfect example of how Mary intercedes for us with her Son. In that part of Saint John's Gospel, you can clearly see that Mary is concerned about the bride and groom's sorrow because the wine has failed. Who else noticed this? This is symbolic of how she watches over each one of us. Then turning she looks to her Son and says, 'They have no wine,' already interceding with her Son for their concerns. And Jesus said to her, 'Woman, what is that to Me and to thee? [M]y hour is not yet come.'"

"Several points can be said about this part of the text. First, in Our Lord's time it was the custom to use the word *woman* to express respect or solemnity. For instance, in the most solemn occasion of His life, when Jesus was dying on the cross, He also used the word *woman* to refer to His mother, 'When Jesus, therefore, saw His mother, and the disciple standing, whom He loved, He saith to His mother; Woman, behold thy Son.'<sup>1</sup> Second, Our Lord used that word *woman* so all men would understand that she was the woman God the Father referred to in Genesis: the woman that God raised up to 'crush the head of the serpent.'<sup>2</sup>

"Now, listen to the rest of the reply from Our Lord at the Wedding Feast at Cana, 'Woman, what

is that to Me and to thee? [M]y hour is not yet come.' These words signify that Our Lord and His Mother had a profound and unique understanding between them about the mission on which He was about to embark on for mankind's salvation. It is also through His Mother's intercession that Our Lord performs His first public miracle, the changing of water into wine. The chief steward at the wedding feast describes this wine as the better wine, which should have been served first. He said to the groom, 'Every man at first setteth forth good wine, and when the men have well drunk, then that which is worse: But thou hast kept the good wine until now.'<sup>3</sup> From this, you can clearly see that not only does Our Lord grant all His Mother's requests, but He gives them the best in order to please her."

By now it was sad to see that John was getting very upset with these conclusions about the importance of Mary in the Scriptures, and why it is necessary to pray to her. He smiled, and without any reply said, "Well it was nice seeing you again after all these years, but I really must be going." He had no real answer to give because if he did, I'm sure he would have said something. Confused because of his lack of response to my explanations, I watched him walk away. However, as quickly as my confusion came, it left and a tremendous calm overwhelmed me. A thought came to my mind, "What a consolation it is from God to have devotion to Our Lady." It was like touching on one of the "Secrets of Mary." Saint Louis de Montfort's words from his book, *True Devotion to Mary* came to my mind. He wrote, "If God willed His Son to come into the world through Mary, it is only proper we go to Him through Mary!" ■

#### Notes

1. John 19:26.
2. Gen. 3:15.
3. John 2:10.



# America Needs Fatima®

May/June 2008

PROGRESS REPORT

## ‘Absolutely No’ to the Jerry Springer Show

BY JOHN RITCHIE

Despite the rainy weather, hundreds of outraged Catholics gathered in front of Carnegie Hall in New York City to pray and express their rejection of the blasphemous *Jerry Springer: The Opera in Comedy*. The peaceful protest was a response to the indecent show that attacks the honor and purity of Our Lord and the Blessed Virgin Mary.

Members of the American Society for the Defense of Tradition, Family and Property (TFP), some of them wearing the ceremonial habit, and its America Needs Fatima campaign held a rally from 6 p.m. to 8 p.m. on Tuesday, January 29, 2008. Litanies, Rosaries and hymns announced the act of public reparation and reverberated off the city’s skyscrapers.

According to press reports about the show, the Crucifixion is mocked and the Eucharist is handled disrespectfully. A Jesus figure is introduced as the “hypocrite son of the fascist tyrant on high” who wears a diaper, is fat and effeminate, and admits to being “a bit gay.” Eve touches Jesus in a way too immoral to describe, and press reports say Our Blessed Mother was “raped by an angel.”

“In light of this indecent attack on Our Lord and Our Lady, you’d think tens of thousands of Catholics would be out here with us, offering reparation,” said Rally Coordinator Robert Ritchie.

*The New York Times*,<sup>1</sup> *Variety*<sup>2</sup> and *Chortle*<sup>3</sup> noticed the act of reparation. The *Star-Ledger* reported that, “An estimated

200 protesters, many from the American Society for the Defense of Tradition, Family and Property in Pennsylvania, gathered outside the hall on opening night with candles, banners and placards reading ‘Stop Blaspheming Our Lord Now.’”<sup>4</sup>

Many who could not attend the rally joined the protest by other means, calling Carnegie Hall to express their disgust with the play. Thousands of others wrote protest letters or sent e-mail complaints.

TFP Web site readers who could not attend the rally in person offered prayers and encouragement: “Let us storm heaven with prayers. God is more powerful than Satan,” said one. “I will be praying the Rosary today from my home at the same time as your gathering. What you are doing is so important!” said another, and “When are we going to wake up, and put God back where He belongs?!”

Kenneth Murphy, who participated in the rally, said, “I am appalled at Carnegie Hall’s insensitivity in face of the countless Catholics who are offended by these insults to Jesus and Mary. This rally is living proof that Our Lord and Our Lady have disciples willing to honor and defend Them.”

Indeed, public outcry is growing. The America Needs Fatima campaign is inviting its 120,000 members to continue sending postcards and e-mail protests to



With lighted tapers in their hands, 200 protesters knelt and prayed in reparation for the blasphemous *Jerry Springer: The Opera in Comedy* on January 29, 2008 at Carnegie Hall in New York City.



Mr. Sanford Weill, chairman of Carnegie Hall's board of directors,<sup>5</sup> asking him to stop public displays of blasphemy and lewdness.

Finally, to close the act of reparation, each rally participant knelt on the cold sidewalk and held a lighted candle as the Consecration to the Blessed Mother by St. Louis de Montfort was recited. Flickering in the darkness, candles burned with zeal



Protesters disregarded cold and rain to defend the honor of Our Lord, Our Lady and the Catholic Church at Carnegie Hall.

for Our Lord and Our Lady, and candle bearers were glad to have defended their beloved Catholic Faith. ■

Notes:

1. Ben Brantley, "And Blessed Are the Singing, Pole-Dancing Fetishists," *New York Times*, January 31, 2008, n.p., [http://www.nytimes.com/2008/01/31/theater/31springer.html?\\_r=1&sq=](http://www.nytimes.com/2008/01/31/theater/31springer.html?_r=1&sq=).
2. David Rooney, "Jerry Springer: The Opera," *Variety*, January 31, 2008, n.p., <http://www.variety.com/review/VE1117936000.html?categoryid=33&cs=1&query=%22jerry+springer%22+protest>
3. "New York gets its Jerry Springer moment . . . and the reviews are OK," *Chortle*, n.d., n.p., [http://www.chortle.co.uk/news/2008/01/31/6350/new\\_york\\_gets\\_its\\_jerry\\_springer\\_moment](http://www.chortle.co.uk/news/2008/01/31/6350/new_york_gets_its_jerry_springer_moment).
4. Michael Sommers, "'Jerry Springer' makes for grand opera, sung with a trailer-park drawl," *Star-Ledger*, January 31, 2008, n.p., <http://www.nj.com/entertainment/ledger/index.ssf?/base/entertainment-1/1201757712121480.xml&coll=1>.
5. Carnegie Hall's 2006-2007 Annual Report, [http://www.carnegiehall.org/article/about\\_us/art\\_financial.html](http://www.carnegiehall.org/article/about_us/art_financial.html).

### TFP-America Needs Fatima Protests Against Blasphemy in Cincinnati

The New Stage Collective Theater, directed by Erica McKeown, will present the blasphemous *Jerry Springer: The Opera in Comedy* in Cincinnati, Ohio, from June 26, 2008 to August 3, 2008.

The America Needs Fatima campaign invites its 120,000 members to send post-cards and e-mail protests to Erica McKeown asking her to stop this blasphemy.

Please contact Erica McKeown now to firmly, yet politely, express your rejection for this blasphemous theatrical presentation at:

Erica McKeown  
New Stage Collective  
1140 Main Street  
Cincinnati, OH 45202  
Phone:  
(513) 621-3700, Ext. 0.  
E-mail:  
ericamckeown@newstagecollective.com

## TFP Student Action Holds Weekend Seminar

BY JAMES BASCOM

In preparation for this year's March for Life, TFP Student Action held a seminar for college students from January 20 to 21, 2008. The seminar was held at the TFP national headquarters in Spring Grove, Pennsylvania, and attended by students from as far away as California.

The seminar, titled "Why Catholics Must Be in the Public Square," discussed the importance of proclaiming the Faith proudly and publicly. Its program included an audiovisual presentation on France's *Sainte Chapelle*, a play illustrating the four Revolutions, and meetings on a variety of topics that included the definition of true freedom, intervention of Our Lady in history and the return of radical atheism in society. His Highness Prince Bertrand of Orleans-Braganza also addressed the attendants on Catholic militancy.

Students were communicative and happy to gather with like-minded peers from across the nation. Lively conversa-

tion filled the air during coffee breaks and meals.

Students preferred different aspects of the program. While some liked the meetings, others favored the audiovisual presentation in which Professor Plinio Corrêa de Oliveira's commentaries on the marvelous *Sainte Chapelle* were put to music while breathtaking photographs of the church were projected. Still others were most impressed by the theatrical representation of the four Revolutions, during which TFP members acted out Martin Luther's revolt, a scene from the French Revolution, a tirade from Lenin, and a dialogue with a modern-day confused college student who is more concerned about the rain forest than the murder of innocent human life through abortion.

All were particularly inspired by a Sunday High Mass, during which the acolytes wore the TFP ceremonial habit.

The event ended with the 35th annual March for Life in Washington, D.C.,



Top: A skit illustrating Lenin's cruel egalitarianism. Above: College students listened attentively to talks about true freedom, the intervention of Our Lady in history and the return of radical atheism in society.

where conference attendants marched with 220,000 concerned Americans who braved cold weather to voice their opposition to abortion. ■



In 2007, there were over 2,000 Public Square Rosary Rallies. *Left:* The rally in Austin, Texas, had over 900 people.

## Gearing up for 3,000 Public Square Rosary Rallies on October 11, 2008

BY ROBERT RITCHIE

After much prayer and reflection, the American TFP and its America Needs Fatima campaign have decided to launch 3,000 Public Square Rosary Rallies for October 11, 2008. The idea of holding 3,000 Rosary Rallies in 2008 seemed a natural continuation of the more than 2,000 Rosary Rallies held on October 13, 2007 to honor the ninetieth anniversary of the miracle of the sun at Fatima, Portugal, and to echo Our Lady's call for conversion, penance, prayer and the recitation of the Rosary.

The Rosary Rallies in 2008 would serve as a special, urgent and filial call to God and Our Lady to guide America in these difficult days and to have mercy on our country for its anti-God culture that increasingly banishes displays of faith from the public square.

On October 13, 2007, it was affirmed that an esti-

mated 70,000 to 100,000 Catholics went out into 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 God's grace and Our Lady's intercession, we hope to have 3,000 Public Square Rosary Rallies on October 11, 2008. *America desperately needs them!* ■

Please be a rally captain in 2008. Call Mr. Francis Slobodnik now at (866) 584-6012 to sign up.

Last year's Rosary Rally at New York City's Fifth Avenue.



## Lourdes Anniversary Candle Lit in Your Name

BY ANTHONY MILLER

In November 2007, America Needs Fatima mailed a small blue blessed candle to its members, asking them to return the candle so it could be taken to Lourdes in their name during 2008. This year marks the 150th anniversary of the apparitions of Our Lady to Saint Bernadette in Lourdes, France.

*The response was overwhelming!* Thousands of small blue candles were melted into a large one, which was then taken to Lourdes as promised. The candle was lit and presented to Our Lady on March 11 for the intentions of those represented therein.

Beseching the Immaculate Conception, through the intercession of Saint Bernadette, we pray that while the large blue candle burns in Lourdes, the continual flow of intentions and requests from our ANF members and friends go upward to Heaven. We pray they be attended, and that all participants be granted the grace of an ever increasing, true devotion to Our Blessed Mother, the Immaculate Conception. ■



Above: ANF member Antonio Fragelli lights the large blue candle at the shrine in Lourdes (right) where Our Lady first appeared to Saint Bernadette.

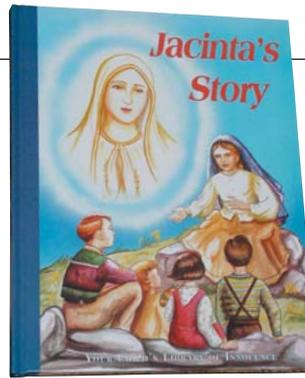


## Jacinta's Story

BY ANDREA F. PHILLIPS

- ✓ Hardcover.
- ✓ Richly illustrated.
- ✓ Full color throughout.
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You are invited to take the children you love on a wonderful pilgrimage to feel Our Lady's maternal love and care and to learn about her beautiful Fatima apparitions. Children will follow Jacinta's footsteps to the Cova da Iria, the famous spot where the Mother of God appeared; will see Jacinta kneel in awe as Our Lady approaches the holm-oak tree on a radiant sphere of light; will feel Jacinta's sadness as people spread rumors that it was not the Virgin Mary who had appeared but a devil; will shudder with Jacinta as the evil mayor threat-

ens to throw her into a huge pot of boiling oil if she refuses to reveal the secret; and will shed a tear of joy as the Lady of the Rosary appears to Jacinta for the last time, after a short sickness, and carries her innocent soul to Heaven just as the Lady of the Rosary had promised. *Jacinta's Story* contains so many vital lessons for children—why it is so important that they pray the Rosary, obey their parents and follow the difficult but rewarding road of virtue in this life!

Written and fully illustrated by Andrea F. Phillips. ■

**Call toll free (888) 317-5571**

## G U S T O D I A N

## C O R N E R

### Limón Family: Praying Together to Stay Together

BY MATTHEW SHIBLER

As I prepared for a Fatima home visit last February 2008 in Austin, Texas, I noticed that the street name and the host's name matched. "What a coincidence," I thought. Then, as we turned into Limón Street and observed the hosts' relatives converging from neighboring homes, surprise set in. My cousin Peter and I were taking Our Lady of Fatima to the famed Limón family of Austin! In fact, we were visiting just a small part of the family, for there are over 2,400 relatives in the Austin area.

Johnny Limón and his mother Eloisa, 94, hosted the visit at their home. The

house swelled that day with the warmth and love of over sixty-five relatives. "No doubt, I had to limit how many I invited because our house only fits so many," chuckled Johnny, "but I was very happy that everyone I invited was able to come. They were all thrilled and felt blessed to attend."

The Limón family's motto is *Siempre Unidos* (Always United) and they have stayed true to that motto for six generations ever since José Limón came from Mexico in 1889. Every year the family has gathered for a three-day reunion. They gather up to 2,500 people, of which 1,500 are Limóns. The others are in-laws and family friends. Our Lady of Fatima said the "errors of Russia," one of them being the breakup of the family, would spread throughout the world. In contrast to the fragmentation of the family so common nowadays, it was refreshing to see the Limóns together.

This family is an example of the age-old proverb, they stay together because they pray together. After our Fatima home visit, Johnny and his mother started the



**Above:** Johnny and his mother Eloisa Limón hosted the Fatima Home Visit and started the Five First Saturdays devotion with relatives and friends. **Below left:** Over sixty-five relatives and friends attended the Austin, Texas, visit.

Five First Saturdays' Devotion at their home, inviting relatives to come and fulfill Our Lady's request as a family. "The devotion gives us a reason to get together and the Blessed Virgin plays a big part in keeping us in the Faith," said Johnny.

As Peter and I left Limón Street, we could not help but be thankful for families like the Limóns who not only strive to stay together as a family, but also to pray together and keep their hearts open to Our Lady's message. ■

**To schedule a Fatima visit in your home, call toll free (888) 460-7371**





# Understanding the POWER of Music

BY FRANCIS SLOBODNIK



With the aid of an electronic keyboard, TFP member Philip Calder gave a presentation called “The Power of Music,” to audiences in Topeka, and Kansas City, Kansas, over the February 2–3, 2008 weekend.

The topic awakened great interest as Mr. Calder took the audience through the periods of music by starting with Gregorian chant and finishing with modern music. He played music selections while explaining the underlying philosophies behind some of the great and mediocre pieces of music.

Mr. Calder explained how, up until the late nineteenth century, music retained

the basic elements of melody, harmony, rhythm and form. However, at the turn of the twentieth century, composers took a radical turn away from sound musical traditions, became obsessed with novelty and senseless change, and developed the ridiculous theory that man can impose no limits on music. Man can even create his own

musical scales and deconstruct what defines good music. Modern composers took this relativistic attitude from which music still suffers today.

In the field of popular music, Mr. Calder also spoke of the development of overly sentimental music. This type of music was directed solely toward the emotions instead of appealing to the intellect and the emotions in a more balanced manner. As a result of the overemphasis on the sentimental, music led eventually to sounds and methods that reflected a radical separ-

ture away from reason. Music became disjointed, and encouraged unnatural and tribal movements and responses in the listener.

In the final analysis, Mr. Calder pointed out that music has the power to influence ideas and lifestyles. Those in attendance were thankful to be given the tools with which to begin to understand music’s immense power for good or for evil. ■



**Top Left:** TFP member and accomplished musician, Philip Calder lectures while offering listeners live musical samples. **Above:** Over two hundred attended the talk in Kansas City, Kan., on February 3, 2008.

## New Book Distribution *Fatima: A Message More Urgent than Ever*

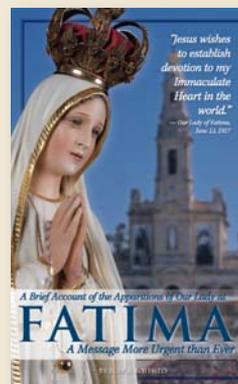
BY ANTHONY MILLER

Many America Needs Fatima members have asked for a book about the Fatima apparitions written in a simple narrative style. We responded with a very pleasant, engaging and easy-to-read book called *Fatima: A Message More Urgent than Ever*.

One hundred and thirty thousand copies of this new publication were printed in March for a new campaign to distribute the book. The campaign is called Fatima: The Hope for America.

Our first goal is to distribute 100,000 free copies in the mail, then to use Google Web advertisements to put 10,000 more

free copies in the hands of faithful Catholics or in those of anyone seeking answers and help, for the words of Our Lady at Fatima hold the hope for America and for the world. Our daily news is filled with examples of how our society continues to flock toward neo-pagan beliefs and drift farther away from God; of how our right to express our religious beliefs is being restricted while anti-Catholic and anti-Christian views are freely en-

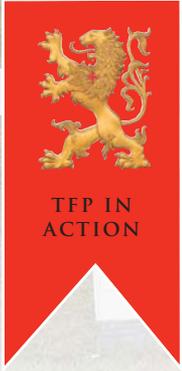


couraged as a “right” of free expression. Our Catholic beliefs are persecuted openly as well as secretly! And many precious young people are leaving the Faith.

All this is very discouraging news. Yet as our new book on the Fatima apparitions will clarify, there is hope.

Please pray that our distribution of *Fatima: A Message More Urgent than Ever* is successful! ■

**To purchase your copy, see page 2 or call toll free (888) 317-5571 today!**



# Remembering Cuba's Victims of Communism

BY BENJAMIN HIEGERT

After the fall of the Berlin Wall, many Americans have forgotten that just ninety miles south of Florida is a Communist gulag that continues to persecute, enslave and murder its people. Thousands of Cubans brave the shark-infested waters on makeshift rafts to try and make it to Florida, risking their lives rather than remain in the "workers' paradise." Most of them either drown or, because of a disgraceful change in policy under the Clinton administration, are picked up by the U.S. Coast Guard and sent back promptly. For many Cubans, the shameful memory of seven-year-old Elian Gonzalez's miraculous rescue and traumatic return to Cuba in 2000 is still raw.

Every year in February, the Cuban exile community of South Florida commemorates the more than 100,000 victims of the Communist regime of Fidel Castro with a ceremony called *Memorial Cubano*. The three-day event attracts several hundred people, many of them relatives of those killed, for prayer and remembrance of the dead and the eleven million Cubans still languishing on that tropical gulag.

Four members of the American TFP, Gerald Richards, Michael Gorre, James Bascom and John Miller, participated in this year's *Memorial Cubano* held on February 15-17, 2008 at Tamiami Park at Florida International University in Miami, Fla.

Upon arriving at the park, one is stunned by the sight of more than 10,000 white crosses neatly arranged on the main field, each representing a victim of Fidel Castro and each bearing the victim's name, place and date of death. Some crosses had flowers or photographs of the victims left by their families. Although by

no means complete, the huge field of crosses nevertheless indicts the scourge of Communism in Cuba.

The TFP delegation, dressed in ceremonial habit, brought a four-foot statue of Our Lady of Fatima to preside over the Saturday evening event, which began with the singing of "The Star Spangled Banner" and "*La Bayamesa*," the Cuban national anthem. After several prayers, readings from the Gospel, and speeches from local Cuban leaders and relatives of the victims, Michael Gorre played "Taps," and Gerald Richards played "Amazing Grace" and "Highland Cathedral" on the bagpipes to close the event.

The recent "resignation" of dictator Fidel Castro has brought Cuba to the forefront of discussion in the United

States. Although Castro may be slowly fading from the picture, the Communist regime remains firmly entrenched.

May the *Virgin del la Caridad del Cobre*, patroness of Cuba, liberate that nation from its more than fifty years of suffering under the Communist yoke and bring those responsible for it to justice! ■

**Right:** A memorial flame burns for the Cuban victims of Communism at the sixth annual *Memorial Cubano* at Tamiami Park in Miami, Florida on February 17, 2008. **Below:** TFP members in ceremonial habit hold a statue of Our Lady of Fatima while Michael Gorre plays "Taps" to close the evening vigil.

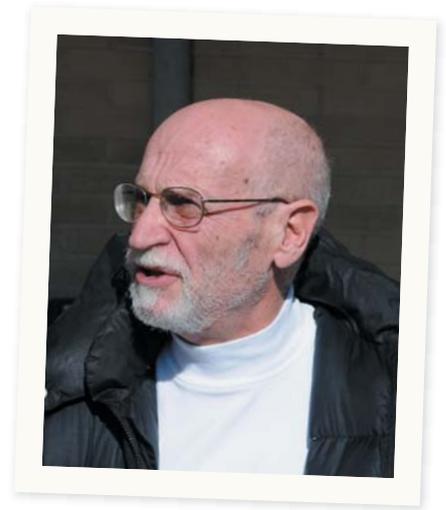




COMMENTARY

# Injured in the Line of Duty

BY MICHAEL WHITCRAFT



I arrived at Dauphin County Prison courthouse early on January 31, 2008. The preliminary proceedings against Nathan Richardson, the assailant of pro-lifer Ed Snell, were scheduled for 9 a.m. and it was still before 8 a.m. I therefore decided to take a short drive through the area and recall what had taken place.

## The Attack

On the brisk morning of December 22, 2007, Ed Snell arrived at Hillcrest Abortion Clinic in Harrisburg, Pennsylvania, to start the day counseling women against killing their pre-born children. He does this on most Saturdays.

He and his fellow pro-lifers have been so effective that Hillcrest erected a seven-foot tall fence to cut them off from clinic "patients." Undeterred, the pro-lifers started bringing ladders to elevate them above the fence and continued their life-saving work.

Rather than spend long hours on a ladder, Mr. Snell fastened a sheet of plywood to the roof of his car. From this makeshift platform, he had a good vantage point and soapbox.

This particular morning, a couple parked opposite Mr. Snell and left their car. When the 69-year-old pro-lifer warned the woman that abortion leads to breast cancer, her boyfriend, Nathan Richardson, became enraged, scaled the fence and threw Mr. Snell to the asphalt five feet below, where he suffered two broken ribs, a broken shoulder, two fractured

vertebrae and bleeding inside the skull.

Mr. Snell was rushed to the hospital, the police threatened the pro-lifers with arrest and Nathan Richardson was let free.

## "He Got What He Deserved!"

When I realized that no one had covered Mr. Snell's story, I feared the liberal media would sweep it under the rug, so I decided to write an article about it. I called Hillcrest Abortion Clinic for a statement, assuming they would divorce themselves from the violence perpetrated at their clinic. I was wrong. A receptionist screamed, "[Mr. Snell] got what he deserved!" and hung up the phone.

As these memories replayed in my mind, I looked at my watch. It was now 8:30 a.m., so I returned to the courthouse.

## The Trial

The purpose of the proceedings was to see what charges Richardson would face in trial. He stood accused of aggravated assault, reckless endangerment and plain assault.

After closing arguments, Magisterial District Judge Barbara Pianka decided that throwing an elderly man off of a car did not demonstrate "intent to do per-

manent bodily harm" and dismissed the aggravated assault charge. Nevertheless, she accepted the other charges. Nathan Richardson will stand trial in approximately three months.

Mr. Snell remains upbeat: "I think that both the District Attorney did a good job as well as the witnesses . . . they represented me as well as they could." He unassumingly hopes that Nathan Richardson will be convicted, not so much for himself, but for the pro-life cause in general. "This isn't about me. This is about pro-life counselors and the people who go to the clinic. . . . There is a question at stake. Are pro-lifers to be singled out and told no, if you go out there we'll throw you off a car and too bad? We need to be protected. We are American citizens like everybody else."

I was impressed after speaking with him. I silently said a prayer that justice will prevail, and said another prayer for Ed Snell.

For the full reports on this story visit [http://www.tfp.org/TFPForum/TFPCommentary/injured\\_in\\_line\\_duty.htm](http://www.tfp.org/TFPForum/TFPCommentary/injured_in_line_duty.htm) and [http://www.tfp.org/TFPForum/TFPCommentary/ed\\_snell\\_assailant\\_goes\\_to\\_trial.htm](http://www.tfp.org/TFPForum/TFPCommentary/ed_snell_assailant_goes_to_trial.htm). ■

**Right:** The author interviewing Ed Snell outside the Dauphin County Prison courthouse on January 31, 2008. **Far right:** A prayerful protest in front of the Hillcrest Abortion Clinic in Harrisburg, Pa. Catholics gather there regularly to pray for the end of abortion.



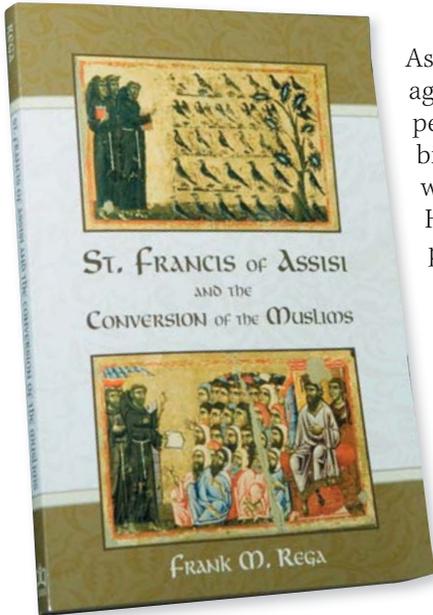


BOOK REVIEW

# The Real Saint Francis

## A Review of *St. Francis of Assisi and the Conversion of the Muslims*

BY MICHAEL WHITCRAFT



When one thinks of Saint Francis of Assisi, often what comes to mind are images of a fragile man immersed in a peaceful landscape that is filled with birds and rabbits awestruck at the words that fall from Saint Francis' lips. However, reality challenges this false portrayal of the great saint.

This is evident from Frank Rega's controversial new book, *St. Francis of Assisi and the Conversion of the Muslims*. Mr. Rega dispels successfully many myths spread about the saint. Mr. Rega states, "To reduce this saint to a glorified social worker, a nature lover, or 'the first hippie' is a great disservice to his true heritage." In fact, Mr. Rega paints the true picture of Saint Francis: a saint of

prayer, courage and action, who, contrary to the claims of many modern biographers, actually supported the Crusades.

The second section of *St. Francis of Assisi and the Conversion of the Muslims* proves this contention. This part stands alone for those who are only interested in reading about the saint's correspondence with the Muslims. However, it is sandwiched between two other sections, which recount the saint's life before and after his missionary journey to the Middle East. Together, these three sections make up an informative and highly readable biography of the Seraphic Father.

The book's main thrust and most interesting section deals with Saint Francis' true position in face of the Muslims. He felt a tremendous desire for their salvation and even risked torture and death to bring them the Gospel. However, he explicitly denounced Islam as a false religion.

Thus, addressing the sultan, Saint Francis said, "If you do not wish to believe, we will commend your soul to God, because we declare that if you die while holding to your law, you will be lost; God will not accept your soul."

This contrasts with the false idea of ecumenism commonly promoted today. Mr. Rega explains, "Saint Francis' dialogue with the sultan was a dialogue of conversion to Jesus Christ, not a dialogue of finding common ground in order for the two religions to coexist peacefully."

Mr. Rega also refutes the misconception that Saint Francis was opposed to the Crusaders taking military action to regain the holy land. While the saint wanted the Muslims' conversion above all, Saint Francis felt that war was justified if the Muslims did not accept Christ and adamantly held to the regions they had stolen from Christians.

Thus, when the sultan argued that the Crusaders were not following the Gospels, which taught that one should turn the other cheek when offended, Saint Francis quickly rejoined, quoting Our Lord's words taken from the same verse, "And if thy right eye scandalize thee, pluck it out and cast it from thee" (Matt. 5:29).

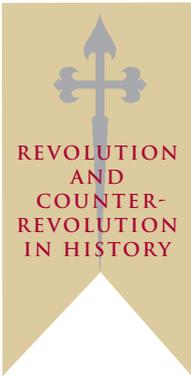
Saint Francis explained,

Here He wanted to teach us that every man, however dear and close he is to us, and even if he is as precious to us as the apple of our own eye, must be repulsed, pulled out, expelled if he seeks to turn us aside from the faith and love of our God. That is why it is just that Christians invade the land you inhabit, for you blaspheme the name of Christ and alienate everyone you can from His worship.

Mr. Rega's work is filled with evidence to support his own crusade against revisionists who paint a less virile Saint Francis. He decries those for whom Saint Francis, "was not a bold Christian evangelist, but a timid man, whose goal was to have the friars live passively among the Saracens and 'to be subject to them,' rather than convert them to the True Religion."

This book is mandatory reading for those whose minds have been sullied by the deformed portrayals of Saint Francis that have been circulated widely. It can serve to shatter this false impression and reveal the true and strong spirit of a great saint. ■

Frank M. Rega, *St. Francis of Assisi and the Conversion of the Muslims* (Rockville, Ill.: Tan Books and Publishers, Inc., 2007); Paperback, 152 pages, ISBN-10: 0895558580, \$12.50



# The Eight Wars of Religion in France

## *Part Three: Massacre and the War of the Three Henrys*

BY JEREMIAS WELLS

With all the rebellious turmoil spreading throughout her realm and the Revolution that was engulfing the surrounding states, it can be stated with accuracy that Catherine de' Medici was not motivated by moral or religious principles, but by the interests of her sons and dynasty. During the last half of the 1560s her policy toward the Huguenots vacillated between complacency and strong opposition, but after the third war it settled on her usual dominant tendency toward compromise and expediency.

Following that policy, Catherine embarked on a marital adventure to combine the bloodlines of the Valois dynasty and the Medici family (a dubious advantage at best) with the House of Bourbon by marrying her youngest daughter, Marguerite, with Henri de Bourbon, soon to become King of Navarre. The queen mother's Medicean mentality certainly dismissed as irrelevant Navarre's position as the nominal Huguenot leader and possible successor in time (he was only eighteen) to Coligny. Moreover, under his mother (Jeanne d'Albret) and grandmother (Marguerite of Angouleme), their Pyrenean royal lands functioned as the most notoriously heretical court in Europe. In fact, to facilitate the negotiations, Catherine invited Coligny to the royal palace at Blois and to join her inner council.

### **Massacre of Saint Bartholomew's Day**

As King Charles moved into something resembling manhood (in 1571, the neurotic weakling was twenty-one), Coligny assumed more control over his thinking and his actions to the exclusion of the queen mother. Finally Catherine did something that benefited the Catholic

position, but for all the wrong reasons, for she had the ferocious instincts of a mother bear that had just lost a cub. Late in the summer of 1572, her fury reached

*It can be stated with accuracy that Catherine de' Medici was not motivated by moral or religious principles, but by the interests of her sons and dynasty.*

an uncontrollable level when she discovered that, at Coligny's instigation, French troops had invaded Spanish territory, almost provoking a war with Spain. At that point Coligny was a dead man.

The Huguenot leadership congregated in Paris to attend the wedding of their nominal leader, the Bourbon Prince, Henry of Navarre and Catherine de' Medici's youngest daughter. Some days after the wedding Coligny left a meeting of the King's Council, and was returning to his lodging on foot, when an assassin fired at him from

**Catherine de' Medici, Queen of France, vacillated between compromise and strong opposition to the Huguenots when it was expedient for her own interests. Painting by François Clouet.**



the concealment of a window. The shot hit his right hand, passed just in front of his chest, and lodged in his left arm. Although the attempt was a failure, the queen mother was trapped into a situation from which there was no retreat.

Catherine and her closest advisers agreed that Coligny and at least a few Huguenot leaders should be executed quickly. After an hour and a half of strenuous arguments, the whimpering king became hysterical and consented, expanding the list to include all the leaders. Finally a general massacre was decided upon, to commence early the next morning, August 24, the Feast of Saint Bartholomew. Armed soldiers and units of the king's guard went around Paris, putting hundreds of Huguenots to the sword. Henry Duc de Guise, on the king's orders, led a squad of men who killed Coligny and his bodyguard. By the time the sun came up, the population of Paris had joined in on the bloodletting, often just to revenge some ancient grudge or to remove some detested creditor. Conversely, many Protestants were saved both in Paris and in the provinces by Catholic officials, priests and nuns. Many bishops also sheltered fleeing Huguenots. Guise, after unsuccessfully chasing after Montgomery, the Huguenot nobleman who had killed Henry II, returned to his town house where he protected close to a hundred Protestant fugitives from certain death. Most responsible histori-



Chateau de Blois in the Loire Valley, where Catherine de' Medici and her sons often held court.

ans, Catholics and non-Catholics, estimate the number of victims between two and three thousand.

This deplorable incident was in no way instigated by the Church or intended by anybody to further the cause of religion; however, the Catholic position may have benefited from it. But one must keep in mind that the French Catholics had just suffered through several years of ruthless cruelty from their enemies. The elimination of the Huguenot leaders prevented the triumph of Calvinism, at least for the moment, and saved the Spanish cause in the Netherlands.

### The League

After the massacre, hostilities erupted once again with the recurrent cycle of Calvinist defeats in the field and victories at the conference table. The festering Huguenot sore, which had been eating away at French religious and political health for twenty-five years, was attracting such support that the very survival of France's traditional monarchy and religion was in serious doubt. Upon the death of Charles IX from consumption, the crown passed to his brother, Henry III, a practitioner of the most revolting vices, who was in sympathy with the Huguenots. His last surviving brother, Duc d'Alençon, completed the betrayal by the royal family and joined the Protestants.

These enemies formed a powerful union, comprising Huguenot nobles, who now enjoyed war for its own sake, for plunder, excitement and revenge; Catholic politicians who favored compromise; and foreign mercenaries who were sensing the victory of their rebellious cause. By 1576, through the shameful peace treaties, the Huguenots controlled large sections of France and had actually formed an independent government, a state within a state.

Finally, the patience of religious Catholics all over France was exhausted. Seeing the corrupted ineptitude of their king and exhilarated by the great Catholic revival, which was spearheaded by Saint Ignatius Loyola and the Council of Trent, they decided to exercise their rights and so formed a holy Catholic alliance known to history as the League. Under the direction of Duc de Guise, and supported by the clergy and the Catholic nobility, the populace flocked to its banner.

This put enormous pressure on King Henry who, in order to protect his crown, joined the League as its nominal leader. However, the insecure, vacillating king, after more Catholic victories, ordered both sides to dissolve their organizations, holding that the admirable, armed defense of the Catholic religion was equally responsible with the despicable intrigue to destroy it as disturbers of the peace.

Both sides refused. For the next seven years (1577–1584), the tug-of-war between the three parties continued; only this time the Catholics took advantage of their superior position.

### War of the Three Henrys

When King Henry's last remaining brother, Alençon, died, the situation reached a climax. Since the king had not been able to produce a male heir, and had seen all his diseased brothers go to an early grave, the question of succession became one of the utmost importance. Henry of Navarre claimed the succession as the closest relative, but was barred because he was a twice excommunicated heretic. Henry Duc de Guise put forward Navarre's uncle Cardinal de Bourbon, a rather simpleminded, insignificant gentleman of sixty-six. Henry of Valois sat brooding in the middle. Thus the stage was set for the War of the Three Henrys.

The king, under pressure from the League, outlawed the Huguenot religion, gave its members six months to either convert or leave the realm, and demanded that they relinquish their fortified cities. Furious, they went to war again under the leadership of Henry of Navarre. First blood was drawn by Navarre when he solidly defeated a large, well-equipped army led by one of Valois' incompetent favorites. However, the Duc de Guise again saved the fortunes of France by a smashing rout of 36,000 Protestant mercenaries in two successive battles. So effective was this brilliant general's tactics that he was able to chase them out of the country. While the depraved king sat sulking in his court, Guise was toasted as the savior of France.

### The Assassinations

A tumultuous welcome echoed through the streets when Guise visited Paris while the king was present. This was particularly grating to Valois because he bitterly resented his own unpopularity, which was due to his indifference to religion and his notorious immorality. At one point, acting like a petulant child, he turned to his mother and complained, "Can I be

King of France as long as he is King of Paris?"<sup>1</sup> Disgusted, the king slipped out of Paris by a seldom used gate and returned to his chateau at Blois.

Once there, Valois prepared a well-designed plot to murder the athletic duke who arrived some months later to attend a meeting of the Estates-General. Guise had received several warnings about the king's perfidious plans but either ignored them or underestimated the king's malice. It was known, however, that he was willing to suffer any consequence rather than reduce the effectiveness of the League by fleeing.

Answering a summons to go to the king's private chamber, Henri de Guise as he was about to enter was immediately surrounded by a dozen assassins. One covered Guise's sword with his cloak, two or three others grabbed his arms and legs, and the rest drove their daggers repeatedly into his body. His strength and resolve were such that he was able to wrestle free. He dashed one murderer against the wall, breaking his nose, but the cutting had taken its toll. He staggered into the King's bedroom and collapsed. The great man was dead. The following day, Christmas Eve, the duke's brother, the Cardinal de Guise, was stabbed in a prison cell in the same chateau. Catherine died a few days later in a state of despair as she revealed to a Capuchin friar because her one remaining son was in danger of losing "his body, his soul and his kingdom."<sup>2</sup> The death of Henri de Guise was a devastating blow to the Catholic cause, for not only was he a staunch defender of the universal Church, but he was able to combine this with great leadership capacity, shrewd decision making and outstanding military skill.

News of the cowardly deed spread rapidly throughout Catholic France. Infuriated by the foul murder and also filled with hatred for the ignoble Valois, the populace went to the streets with spontaneous demonstrations. Seventy doctors of the Sorbonne declared that the people were released from their obligations of obedience to the king. Shortly afterwards the pope excommunicated the king and



**Henry IV of France. After repeated failed attempts to take the throne of France by force as a Protestant, Henry accepted to become Catholic in exchange for the crown. Painting by Frans Pourbus the younger.**

also absolved the Frenchmen from their allegiance to him. Paris set up a provisional government and invested authority on Guise's brother, the Duc de Mayenne, a man of some ability, but none of the greatness of his brother or father.

Henry III, needing friends and allies, threw himself into the hands of Navarre, his brother-in-law. The new alliance marked a major shift in the political alignment in France. Instead of the League gaining complete control of the country, the power shifted to the moderate politicians, the lukewarm. The two remaining Henrys marched against Paris. With 35,000 Protestant mercenaries ready to attack a city defended by only 10,000, an assassin made his way into the king's bedroom and stabbed him to death. With that, the attacking army melted away.

### **The First Bourbon King**

Henry of Navarre, now heir to a throne that he could not accept as long as he was a heretic, continually tried for the next four years to win the one great battle that would place him there. However, that one victory eluded him because of the Duke

of Parma, Alexander Farnese, the captain general of the Spanish troops in the Netherlands and Philip II's nephew. Farnese, a commander of exceptional ability, tough, just, inspirational and fearless, twice crossed the French frontier to decisively impede Navarre's operations, eventually causing Farnese his death from a battlefield wound.

Finally, Navarre in 1593 agreed to convert to Catholicism and was crowned king as Henry IV. After thirty-five years of bloody warfare the Catholic Church in France successfully resisted a determined effort to destroy it. Had the Church failed, the rest of Christendom would have succumbed. However, it was not a complete victory. Henry IV granted significant concessions to the Calvinists, and though he was now a Catholic in name, he conducted his foreign policy more like a Huguenot. Ironically, Navarre suffered the same fate as the other two Henrys, for in 1610 while preparing for an excursion into the Rhineland in support of German Lutherans he himself was cut down by an assassin's dagger.

But more important, the true love of Faith and the crusading spirit as exemplified by the dukes of Guise began to wane, to be replaced by impiety, indifference and political expediency at the expense of principles. Catherine de' Medici and Henry IV inaugurated a period, more pronounced in the seventeenth century, where the essential element of Divine Authority and the Law of God receded more and more from political and public life. ■

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#### **Notes:**

1. Ross Williamson, loc. cit. p. 270
2. Frieda, loc. cit. p. 380

#### **Biography**

The bulk of the material in the three sections was compiled from the following works: William Thomas Walsh, *Philip II* (New York, 1937); Henry D. Sedgwick, *The House of Guise* (Indianapolis, 1938); Hugh Ross Williamson, *Catherine De' Medici* (New York, 1973); A. Guggenburger, *A General History of the Christian Era* (St. Louis, 1924); Ludwig von Pastor, *History of the Popes* (St. Louis, 1928-37); Marvin R. O'Connell, *The Counter Reformation* (New York, 1974); and Leonie Frieda, *Catherine de Medici* (New York, 2005).



The Alcázar of Segovia, Spain, sits atop a rocky crag and points its towers heavenward.

## *A Reflection on the Alcázar of*

# SEGOVIA

BY GERARD TOENJES

The mossy stones give a perfect vantage to survey this ancient Spanish city perched on a mountaintop. One can hear the torrential river far below offering the first deterrent to whoever dares to take on this formidable fortress. The rocky mountain rises up vertically, proudly showing off its impenetrable granite core. On its sturdy shoulders are high walls crowned with stone turrets guarded by soldiers, though one can imagine seeing the occasional lance or helmet reflecting the sunlight. These men guard their keep jealously, and with good reason, for rising up high above their heads is a marvel comparable to the greatest architectural achievements of mankind.

Like the prow of a ship, the fortress leaps upward then trails off into spires of all heights and sizes spiraling toward the heavens. Sharply pointed roofs cap the towers, giving the castle a magical and delicate touch. Not far behind the elegant castle lies the spectacular cathedral, with a pointed Gothic tower jutting upward even higher than the castle's towers, like the mast of a great ship. An infinite number of smaller

spires shoot up all over the cathedral and all over the city, as well as from churches, monasteries and the city hall. The mountaintop bristles with spires, every one a different size and shape.

But why did the Segovian stonemasons build their city up as if it were reaching toward the sky with all these towers? In contemplating the city, one answer seems plausible: because a Babe was born in a humble cave and laid in a manger. Yes, this little Babe would one day die upon a wooden cross, a cross that pointed downward to the earth. In so doing, the cross pulled down from Heaven a flood of grace upon the earth, which in turn became a fountain of gratitude and joy, flinging itself back to its source. This is the only answer because atop every tower, great and small, stands a cross. Then the realization hits—the massive cathedral tower, visible from miles away, while at the same time full of intricate detail, is a pedestal for the simple cross it bears at its peak. The stonemasons flung their very hearts as high as they could, but they never got farther than the foot of the cross. But look what gratitude can do! ■



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CUSTOMS, AND  
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