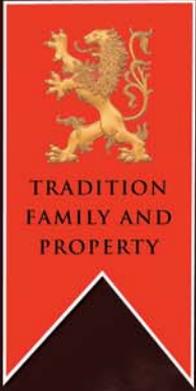


September/October 2008

CRUSADE[®]

MAGAZINE



**The Brown Scapular of
Our Lady of Mount Carmel**

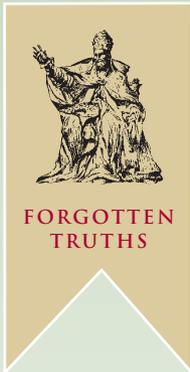
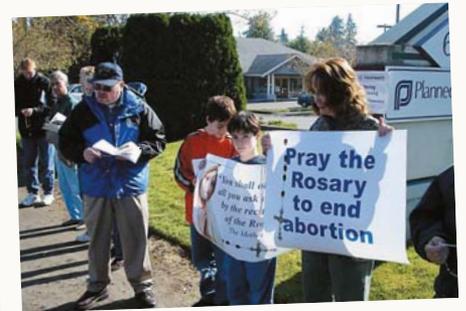
Where Will You Be on October 11?

Where will *you* be and what will *you* be doing on October 11, 2008? Consider changing your plans *now* and honor Our Lady's apparition at Fatima by joining a Public Square Rosary Rally in your town on this special day!

In 1917, Our Lady appeared at Fatima, Portugal, with a message for the world: do penance, amend your life and pray the Rosary. Did we listen? *Did we pay attention?*

That is why America Needs Fatima is organizing the Public Square Rosary Campaign! Thousands of Catholics in cities across America will pray the Rosary publicly at noon (local time) on October 11, 2008.

To find the Public Square Rosary Rally nearest you, call toll free (866) 584-6012 or go to www.ANF.org and click on the "Rosary Rally Campaign Central" hyperlink. ■



God Chastises Us in This Life for Our Good, Not for Our Destruction*

BY SAINT ALPHONSUS LIGUORI

"For thou art not delighted in our being lost . . ." (Tobias 3:22)

Let us feel persuaded, my brethren, that there is no one who loves us more than God. Saint Teresa says that God loves us more than we love ourselves. He has loved us from eternity. "Yea I have loved thee with an everlasting love . . ." (Jer. 31:3.) It is the love He has borne us that has drawn us from nothing, and given us being. "[T]herefore have I drawn thee, taking pity on thee." (Jer. 31:3.) Hence, when God chastises us upon the earth, it is not because He wishes to injure us, but because He wishes us well, and loves us. So spoke Sara the wife of Tobias:

But this every one is sure of that worshippeth thee, that his life, if it be under trial, shall be crowned: and if it be under tribulation, it shall be delivered: and if it be under correction, it shall be allowed to come to thy mercy. For thou art not delighted in our being lost: because after a storm thou makest a calm, and after tears and weeping thou pourest in joyfulness. (Jer. 3:21–22.)

My brethren, let us convince ourselves of what I have undertaken to show you today, namely, that God does not afflict us in this life for our injury but

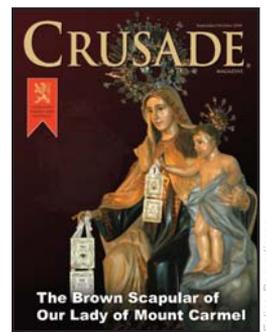
for our good, in order that we may cease from sin, and by recovering His grace escape eternal punishment.

"[A]nd I will give my fear in their heart, that they may not revolt from me." (Jer. 32:40.) The Lord says that He infuses His fear into our hearts, in order that He may allow us to triumph over our passion for earthly pleasures, for which, ungrateful that we are, we have left Him. And when sinners have left Him, how does He make them look into themselves, and recover His grace? By putting on the appearance of anger, and chastising them in this life: "[I]n thy anger thou shalt break the people in pieces . . ." (Ps. 55:8.) Another version, according to Saint Augustine, has: "In thy wrath thou shalt conduct the people." Saint Augustine inquires, "What is the meaning of His conducting the people in his wrath?" He then replies: "Thou, O Lord, fillest us with tribulations, in order that, being thus afflicted, we may abandon our sins and return to Thee." ■

* *Miscellany, The Complete Ascetical Works of Saint Alphonsus de Liguori*, vol. XVII (New York: Benziger Brothers, 1890), 378–379.

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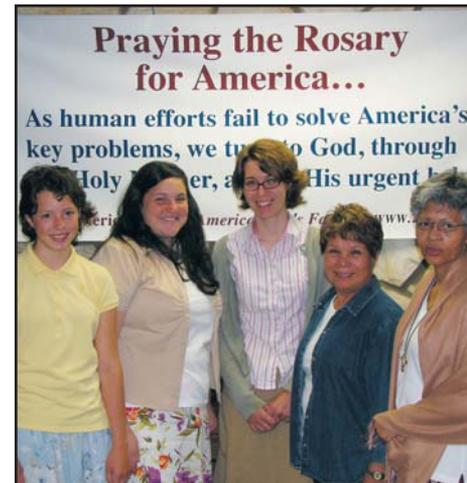


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Our Lady of Mount Carmel holding the Child Jesus, Our Lady of the Pilar Church in Madrid, Spain.

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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.



IN BRIEF

Closing Clinics

In Michigan, five abortion clinics will close because of a forty percent cut in federal and state funding. Meanwhile, the last clinic in South Dakota closed because its abortionists refused to follow new laws requiring them to brief patients on the possible side effects of abortion. In Dallas, Texas, eighteen years of pro-life work and prayers caused the closing of eight clinics. Another new law in Missouri requires abortion clinics to be within thirty miles of a hospital willing to accommodate abortion “doctors.” This has caused the closure of Missouri’s southwest clinic bringing that state’s number of clinics down to two.

Unbroken Traditional Marriage is a State Interest

A Pennsylvania Family Institute report concludes that U.S. taxpayers pay at least \$112 billion annually to provide social benefits for divorced or unwed child-bearing parents. Despite this expenditure, a divorce rate is one of the most powerful indicators of an area’s crime level. Other details also make marriage a state interest. A child who has been raised by its mother and father is 20 percent more likely to finish college. Less fortunate children are 70 percent more likely to be expelled from school, 45 to 90 percent more likely to have behavioral problems and 50 to 150 percent more likely to use illicit drugs. Girls growing up without a mother or father are 164 percent more likely to have children outside of marriage and if they marry they are 92 percent more likely to divorce.

Secret Anti-Terrorist Weapon

Colombia’s President Alvaro Uribe said a military operation in Colombia resulting in the rescue of fifteen hostages without a shot being fired was “guided in every way by the light of the Holy Spirit, the protection of Our Lord and the Virgin Mary.” Credit for this success has been attributed by many to the recitation of the Rosary by thousands of Colombia’s faithful who are praying for the intention that Marxist rebels release hostages.

The Land of Pharaohs and Persecution

Egypt’s second article to its constitution lists Islam as the state religion, and the principles of *sharia* (Islamic law) as the main source of legislation. Under this, present laws dictate that Muslims converted to Christianity must return to Islam in three days or suffer the death penalty. A group of former Muslims under such circumstances brought this injustice to the public eye after been imprisoned and tortured. They will be given a lighter sentence of life imprisonment.

Lisbon Treaty Defeated

A European pact called the Lisbon Treaty was

viewed by many lawmakers as an opportunity to make Europe more efficient. However, if approved by all the EU governments, the treaty would have opened the doors to the legalization of euthanasia and abortion. Several European homosexual groups also applauded the treaty as a legalization of homosexual “marriage.” Ireland, the only country to allow a national referendum by its citizens on the issue, voted against approval. This first defeat of the Lisbon Treaty has been seen as a resistance to evils such as abortion, euthanasia and homosexual “marriage.”

Vancouver Tightens Its Grip

In Canada, the Vancouver Board of Education is enforcing a policy obliging parents to bring their children to classes on homosexuality. The school board has sent out detailed procedures and guidelines for schools in the district to follow in cases where parents object to their children attending these classes.

Nothing Has Changed

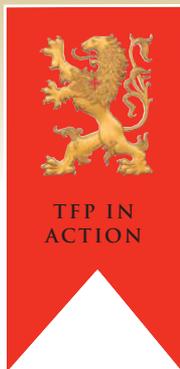
Archbishop Jesus Dosado of Ozamiz of the Philippines has reiterated Church teaching that pro-abortion politicians may not receive Communion. Later, in a radio broadcast, he added that a priest or bishop has the obligation to act against public sinners if the sinner persists in the error.

Change in Texas Education

The Texas State Board of Education has approved a high-school Bible course and ignored complaints from the American Civil Liberties Union that this action is unconstitutional. State standards for education have also changed, and now require schools to focus on abstinence if they choose to provide sex education. Simultaneously, a federal judge has upheld Texas’ Moment of Silence Law, which provides time at the beginning of classes for students to pray, after atheists attacked the law as unconstitutional.

Mugabe Stripped of Knighthood

Queen Elizabeth II of England has revoked Robert Mugabe’s knighthood. Robert Mugabe, the Marxist president of Zimbabwe, will understand this rebuke as an expression of revulsion over his abuse of power in the country, especially his recent “election” in June 2008 after thousands of opposition campaigners were rounded up, beaten or tortured. Like the 2002 elections of Zimbabwe, many opposition leaders were also arrested on charges of treason. He ruined the country through socialist experiments, including the seizure of white-owned farms and his 2005 Operation *Murambatsvina* (Clean the Filth), which evicted some 700,000 people from homes or businesses. ■



Largest Ever Louisiana Call to Chivalry Camp: UNITED IN THE FAITH

BY JOHN HORVAT II

It sounded like a crowd at a stadium as the cheering filtered through the Louisiana woods. It was not, however, a normal sporting event. In fact, it was the closing “medieval games” at a Call to Chivalry camp where two teams of boys were pitted against each other in feats of prowess and heroism while their parents looked on. The intense cheering came both from boys and parents as they encouraged the competitors.

Ten Days of Catholic Bonding

The unity and camaraderie of that final scene could sum up the ten days of the summer camp. The intense physical, intellectual and religious formation had forged friendships and bonds that made it seem that camp participants were not just individuals but rather a Catholic band of brothers.

From the morning pipe reveille to the nightly

Rosary procession, the Seventh Annual Call to Chivalry Camp was an unforgettable and unifying experience for the nearly fifty boys who filled the camp to capacity. Co-sponsored by the American Society for the Defense of Tradition, Family and Property (TFP), Tradition, Family, Property—Louisiana and the Saint Louis de Montfort Academy, the year’s camp was held at the Feliciana Retreat Center in Norwood, La., from July 1–11, 2008.

Catholic boys, ages 12–18, traveled from Arkansas, California, Louisiana, Missouri and Texas to attend the program that combined informative talks

and action-packed games with manly piety.

Charlemagne and Manly Piety

This year’s theme was that of Charlemagne and Catholic France. Heroes from the past mixed with the present as the boys heard talks on Charlemagne, Saint Louis IX and the great crusaders. To add to the cultural experience of learning about medieval France, the program included a “Charlemagne Dinner.” One of the fathers of the boys had hunted a wild boar earlier in the week and spent a whole day



Above center: In a skit inspired by Rostand’s “Cyrano de Bergerac,” Keith Douet and Thomas Schneider engage in a poetic duel of ideas, while exchanging sword thrusts and parries. *Left:* The group photo in front of St. Agnes Church in Baton Rouge, La.

Top left: TFP members wearing the TFP ceremonial habit escort a statue of Our Lady of Fatima during the Rosary procession leading to the medieval banquet. *Top right:* Some of the stronger boys, dressed as Knights Templars, carry the castle cake into the banquet hall.





Camp counselor Cesar Franco leads the boys in hearty songs such as "Men of Harlech" and "La Virgen Maria" during the awarding of prizes for the ping-pong, archery and chess tournaments.

preparing a spectacular feast that made all think of those trulent times.

Manly piety is an essential ingredient of the camp program. The TFP camp stresses the need for prayer, the Rosary and Holy Communion as the most important part of the "spiritual combat" of these modern-day knights. They are always challenged to adopt the code of chivalry in their modern-day lives. There was even a "vigil of arms" held throughout one night where the boys prayed at one-hour intervals before a relic of the True Cross.

Fathers are always encouraged to attend part or the whole camp with their sons. Indeed, the fathers have become an essential part of the logistical support for the camp and even join in some of the games. Local fathers always prepare magnificent feasts in typical Louisiana style.

"When they get home all they talk about is the camp," commented one father who decided to spend a few days at camp himself.

A Well-Rounded Program

The ten-day program was action-packed, and experienced TFP counselors made sure there was never a dull moment. The schedule was crowded with a grueling day hike, a music recital, archery, paint-ball games, skeet shooting, rock climbing, self-defense classes, a treasure hunt, swimming, chess tournaments and other activities. A special Fourth of July program included a traditional



Top: The talks are designed to encourage the boys to ask questions and participate. John Ritchie gave a talk about the fortress-monastery of Mont Saint Michel in France. Right: Participants especially enjoyed the skits that exemplified the talks. Far right: Monsignor Robert Berggreen enrolled a group of boys in the Brown Scapular.



barbecue and watching a fireworks display aboard the U.S.S. *Kidd* museum moored on the Mississippi River in Baton Rouge.

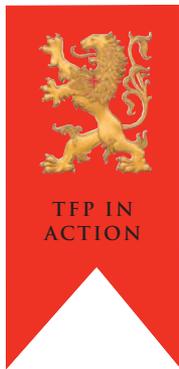
The intellectual formation was also given by several veteran TFP members who came from the TFP main offices in Pennsylvania to give talks on the Charlemagne theme. Members and graduates of the TFP's Sedes Sapientiae Institute also gave presentations. Finally, the veteran camp participants themselves were encouraged to help in this regard. Lively theatrical presentations helped illustrate the points.

"This was the largest number to come to the camp," said Thomas Drake, coordinator of the event. "They all formed such a cohesive group that was united in the Faith."

Rosary and Medieval Banquet Closes Memorable Camp

After the games, all came in Rosary procession where nearly 150 people crowded into an outdoor pavilion-turned-medieval banquet hall. The guest of honor was Monsignor Robert Berggreen of St. Agnes Parish in Baton Rouge who often came to the camp to say Mass and hear confessions. Several fathers, headed by chef Rusty La Motte, cooked a magnificent feast that included a large roasted pig and several different kinds of meat. A castle cake, complete with moat and Louisiana alligators, was especially applauded. Speeches of farewell and gratitude plus the distribution of a special Charlemagne souvenir was the fitting end to an unforgettable summer camp.

The camp was over but the bonds forged over the ten days remain. The boys returned to face the many pressures of today's culture, though they now know they are not alone in this fight to uphold Catholic principles and the values of Christian Civilization so threatened in our day. ■



Call to Chivalry Summer Camp in Ireland

BY RORY O'HANLON

In the small town of Roscrea, in the venerable nineteenth century Mount St. Joseph's Abbey, the Irish Society for a Christian Civilization held its second Call to Chivalry Camp, from June 29 to July 5, 2008. Young men from around the world gathered to learn more about the great gift of their Catholic Faith and the necessity of defending and upholding Christian principles and the honor of God and His Holy Mother in today's turbulent world.

The camp was honored to have Father Gabriel Burke as chaplain. Father Burke offered daily Mass, provided the sacrament of Confession, and also enrolled several participants in the Scapular of Our Lady of Mount Carmel.

During the course of the camp, which began with the solemn Benediction with the Blessed Sacrament, a number of talks were given on subjects with wide-ranging topics. Father Burke spoke on the importance of taking our Confirmation seriously. He showed in a vivid and convincing way that we are called to be true soldiers of Christ in this great sacrament, thus helping to reinforce the theme

of the camp "A Call to Chivalry."

Mr. Neil McKay, from Ireland, gave a lecture on French history leading up to the apparitions of Our Lady at Lourdes. He tied this in with the liberalism permeating France at the time of Our Lady's apparitions. Mr. McKay proved in an enlightening way that Lourdes was and still is an answer to the errors of those times, as well as, our own.

Mr. Julio Loreda, from Italy, gave several meetings on the trajectory of history from the Christian civilization point of view. He explained in a brilliant manner the passage of history from me-

*The six days were an
enrichment of the
treasures of the Catholic
Faith, and a
reinvigoration of the
ideal of defending the
Faith no matter the cost.*

dieval Christendom to the modern world of today, and how modern times are far removed from reflecting God's glory in all things.

Mr. Byron Whitcraft, from the United States, gave a presentation showing how the roots of the modern moral crisis are found in the Renaissance.

Mr. Kenneth Murphy, from Ireland, gave a talk on the importance of understanding true freedom. To illustrate this topic he used facts taken from the life of Saint Peter Armengol, who went from a life of sin to a life of great sanctity.

On the last day of the camp we had our customary medieval games, with their flair of pageantry and chivalry. After the games, Holy Mass was celebrated, followed by a medieval banquet, to which the families of the participants were invited. A slide show of the camp was shown amid lively conversation. At the end of the banquet a cake in the shape of a castle was served. Then each participant was presented with a souvenir of the camp.

The evening finished with a procession carrying a pilgrim statue of Our Lady of Fatima, preceded by torches and flags. During the procession the Holy Rosary was recited. The camp officially ended with the solemn Benediction of the Blessed Sacrament.

For all the participants the six days were an enrichment of the treasures of the Catholic Faith, and a reinvigoration of the ideal of defending the Faith no matter the cost. In these reflections a quote by the famous French author, Paul Claudel, comes to mind, "Youth was made not for pleasure but for heroism." ■



Left: Participants celebrate a rigorous hike through the Steven Bloom Mountains in County Tipperary. **Center:** A group photo with Father Gabriel Burke at Kilkenny Castle. **Right:** Reveling treasure seekers after finding the candy laden box on the grounds of the Cistercian Abbey.



The Brown Scapular of Our Lady of Mount Carmel

BY PLINIO MARIA SOLIMEO

One day, a long time ago, walking the streets of Rome, three outstanding men of God bumped into one another. Friar Dominic of Guzman was recruiting members for the Order of Preachers, later known as the “Dominicans,” which he had founded. Brother Francis of Assisi, the *Poverello*, had just brought together some men to serve what he called Lady Poverty. The third, Friar Angel, had come from Mount Carmel in Palestine, and was called to Rome because he was a great preacher.

Illuminated by the Holy Ghost, the three recognized one another, and during the conversation made many prophecies. Saint Angel, for example, predicted God would give Saint Francis the stigmata. And Saint Dominic prophesied, “One day, Brother Angel, the Blessed Mother will give your Carmelite Order a devotion that will be known as the Brown Scapular, and to my Order of Preachers a devotion that will be called the Rosary. And one day she will save the world through the Rosary and the Scapular.”

On the spot where that meeting took place, a chapel was built which exists in Rome to this day.¹

Mother and Splendor of Carmel

It was on the celebrated Mount Carmel, on the coast of Palestine, that Saint Elias, the “Prophet of Fire,” saw the little cloud that, in a period of great drought, was a forerunning sign that a redeeming rain would fall upon the parched earth. Through a supernatural intuition he figured that the simple



cloud, in the form of a human footprint, symbolized that blessed woman, later mentioned by Prophet Isaiah in chapter 7, verse 14 (“Behold a virgin will conceive, and bear a child . . .”), who would be the Mother of the Redeemer. From her virginal bosom would come He who, washing with His blood the earth dried out by sin, would open the life of grace for mankind.

According to tradition, the Order of Carmel, of which Mary is the Mother and splendor, was born from the followers of Elias and his successors. And, in Isaias’ words, “[T]he glory of Libanus is given to it: the beauty of Carmel, and Saron” (Is. 35:2).

From Palestine, the hermits of Mount Carmel moved to Europe, laying down roots in several countries, including England, where Saint Simon Stock lived.

Saint Simon Stock: Noble and Holy

Saint Simon was born in 1165 in the castle of Harford, in Kent, England, thanks to the prayers of pious parents who were both very virtuous and from the highest nobility. Some authors believe they were related to the royal family.

His mother consecrated him to the Blessed



Pilgrims praying at the Grotto of Saint Elias on Mount Carmel near Haifa, Israel. The Carmelite Order traces its origins back to the “Prophet of Fire.”

Saint Simon Stock resorted to the Blessed Mother with all the sadness of his heart, asking her to help his beleaguered Order and to send a sign of her alliance with it.

Mother before he was born. Before breastfeeding him, in gratitude for her happy delivery and asking special protection for her son, the young mother would offer him to the Virgin Mary and say three Hail Marys on her knees. What a beautiful attitude by such a noble lady!

The boy learned to read at a very tender age. Like his parents, he began to pray the Little Office of Our Lady, and soon also the Psalter. At the age of seven, the young genius started to study fine arts at Oxford College and was so successful that his professors were surprised. At that time he also received his First Communion and consecrated his virginity to the Blessed Mother.

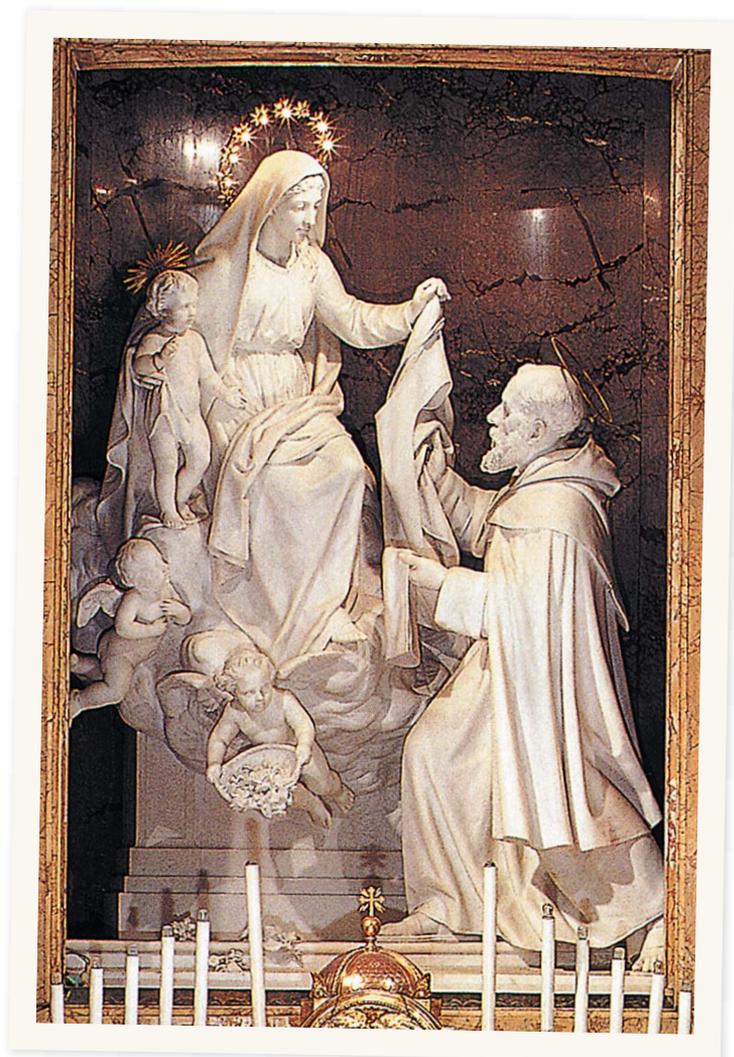
Persecuted by his envious older brother, and heeding an interior voice that gave Saint Simon a desire to leave the world, at the age of twelve he left home and found refuge in a forest where he lived entirely alone for twenty years in prayer and penance.

The Carmelite Order

Our Lady then manifested to Saint Simon her wish that he join some monks who were to come to England from Mount Carmel in Palestine, “especially because those religious had been consecrated to the Mother of God in a special way.” Simon thus left his solitude and, obeying another order from Heaven, studied theology and received Holy Orders. He devoted himself to preaching until 1213, when two Carmelite friars finally arrived. He was then able to receive the habit of the Order in Aylesford.

In 1215, as the fame of Saint Simon’s virtues reached the ears of Saint Brocardo, Latin General of the Carmelite Order, he wished to make Simon lieutenant general of the Order. In 1226, Saint Brocardo appointed Saint Simon vicar-general of all Carmelite provinces in Europe.

Saint Simon had to face a real storm unleashed against the Carmelites in Europe, which the devil raised with men supposedly zealous for Church



A representation of Our Lady giving the Scapular to Saint Simon Stock.

laws. On various pretexts, those men wanted at all cost to suppress the entire Order. But the pope issued a bull declaring the existence of the Carmelite Order to be legitimate and in accordance with the Lateran decrees, and allowed it to continue to establish new houses in Europe.

In 1237, Saint Simon participated in the General Chapter of the Order in the Holy Land. In 1245, in a new chapter, he was elected the sixth prior-general of the Carmelites.

Origin and Historical Evolution of the Scapular

Both the Scapular (from the Latin *scapulae*, shoulders), and the monastic habit and liturgical vestments developed from lay clothing.

Over time, the monastic Scapular evolved until the twelfth century when it attained its present form, becoming an integral part of almost all monastic habits, including the Carmelite one. But it did not have the meaning that it later acquired, as we shall see.

With the development of the *First Orders* (monks or friars), there arose the *Second Orders* (nuns), and then the *Third Orders* or Oblates, formed by single or married lay people living with their families.

Members of the *Third Orders* were bound to the *First Orders* by vows or promises according to their state, and participated in the spiritual benefits of the Order. These *Third Order* members received a simpler religious habit, which they wore every day or, more commonly, only on Sundays and religious feast days.

Later came the *Confraternities* for lay people unable to join the *Third Orders*.

According to Father María Simón Besalduch, the Confraternity of Our Lady of Carmel is as old as the Scapular.



The poor Souls in Purgatory. Our Lady promised she would free from Purgatory those who die wearing her Scapular. Detail of a side altar in the Franciscan Church in Vienna, Austria.

The Great Promise: You Will Not Go Into the Fire of Hell

If the papal bull had momentarily placated the wrath of the enemies of Carmel, it did not stop it completely. After a period of calm, the persecution started again with more intensity.

Devoid of human aid, Saint Simon resorted to the Blessed Mother with all the sadness of his heart, asking her to help his beleaguered Order and to send a sign of her alliance with it.

In the morning of July 16, 1251, he was begging in earnest the Mother of Carmel for her protection, reciting a beautiful prayer he had composed, *Flos Carmeli*.² As he reported to his secretary and confessor, Father Peter Swayngton, suddenly

the Virgin appeared to me with a great retinue, and, having the habit of the Order in her hand, told me, "Receive, My beloved son, this habit of thy order: this shall be to thee and to all Carmelites a privilege, that whosoever dies clothed in this shall never suffer eternal fire. . . . It shall be a sign of salvation, a protection in danger, and a pledge of peace. Whoever dies clothed in this Scapular will not suffer eternal fire."³

That most special grace was immedi-

ately distributed in places where the Carmelites were established and confirmed by many miracles to such an extent that the enemies of the Brothers of the Most Holy Virgin of Mount Carmel were silenced.

Saint Simon attained old age and extremely high holiness, working many miracles, and also receiving the gift of tongues. He surrendered his soul to God on May 16, 1265.

The Sabbatine Privilege: Free of Purgatory on the First Saturday After Death

In addition to this special grace of eternal salvation, connected with the Scapular, Our Lady gave another, which became known as the Sabbatine Privilege. The following century, on March 3, 1322, she appeared to Pope John XXII, communicating to those who wear her scapular, "As a tender mother, I will descend into Purgatory on the Saturday after their death and will deliver them and bring them to the holy mountain, into the happy sojourn of life everlasting."⁴

What are, then, the specific promises of Our Lady?

1. Whoever dies clothed with the Scapular, will not suffer the fire of Hell.

Mary's promise undoubtedly translates into these words, "Whoever dies clothed in this Scapular, will not die in mortal sin."

“This shall be to thee and to all Carmelites a privilege, that whosoever dies clothed in this shall never suffer eternal fire . . . It shall be a sign of salvation, a protection in danger, and a pledge of peace.”

What did Our Lady mean with these words? First, on making this promise, Mary does not mean that a person who dies in mortal sin will be saved. Death in mortal sin and condemnation are the same thing. Mary’s promise undoubtedly translates into these words, “Whoever dies clothed in this Scapular, will not die in mortal sin.” To make that clear, the Church often adds the word “piously” to the pledge, “He who dies piously will not suffer the fire of Hell.”⁵

2. Our Lady will free from Purgatory the person wearing her Scapular on the first Saturday after his or her death.

Although this privilege is often interpreted literally, that is, the person will be freed from Purgatory on the first Saturday after his or her death, “everything that the Church has officially stated on several occasions to explain these words, is that those who fulfill the conditions of the Sabbatine Privilege, through the intercession of Our Lady, will be freed from Purgatory shortly after death, and especially on Saturday.”⁶

In any case, if we are faithful in observing the words of the Blessed Mother, she will be much more faithful in observing her own, as shown in the following example:

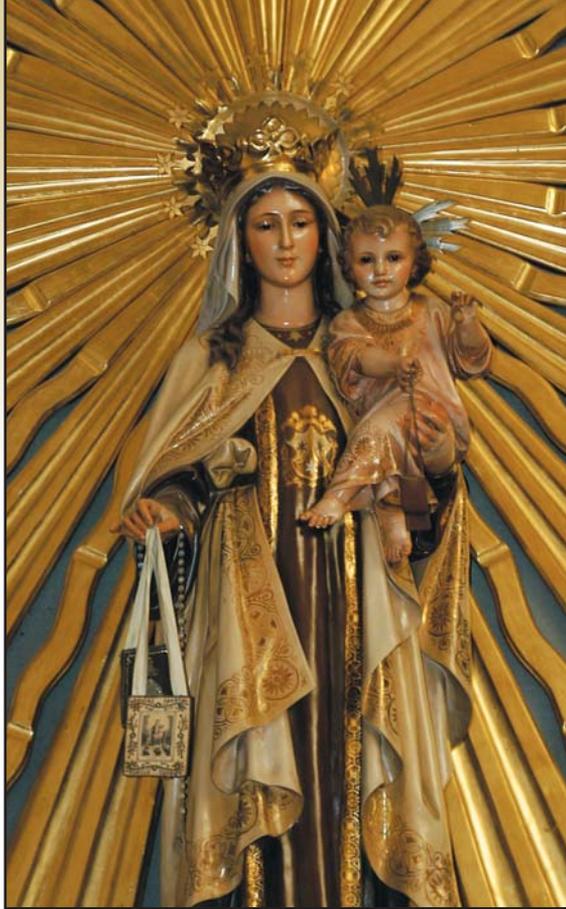
During the preaching of some missions, a young man who was touched by grace decided to quit his life of sin and receive the Scapular. Some time later he lapsed again into disorderly passions and became even worse. Nevertheless, he kept wearing the holy Scapular.

Being the mother that she is, the Most Holy Virgin struck him down with a serious illness. During his illness the young man dreamed that he found himself before the most just tribunal of God, Who condemned him to eternal damnation for his perfidy and his wretched life.



Statue of Our Lady of Mount Carmel in the Church of Holy Mary of Carmel in Traspontina in Rome, Italy.

K. Drake



The Virgin of Carmel, St. Martin Church in Madrid, Spain.

Our Lady will free from Purgatory the person wearing her Scapular on the first Saturday after his or her death.

thenceforth to wear Mary's Scapular with greater seriousness. Indeed, he was healed and joined the Order of Premonstratensians. And after an edifying life, he surrendered his soul to God, as the chronicles of the Order narrate.⁷

The Scapular and Fatima

Is the Scapular related to Fatima in any way?

Yes. After the last appearance of Our Lady at Cova da Iria, the seers saw three different scenes. In the first, the Mother of God appeared as Our Lady of the Rosary, standing by Saint Joseph and holding the Child Jesus on her lap. Then, she appeared as Our Lady of Sorrows, by the painful Christ on His way to Calvary. And finally, she appeared in glory, crowned as Queen of Heaven and Earth, as Our Lady of Carmel, with the Scapular in her hand.

"Why do you think Our Lady appeared with the Scapular in that last vision?" Lucia was asked in 1950.

"That's because Our Lady wants everyone to wear the Scapular," she replied.

"And this is why the Rosary and the Scapular, the oldest, most privileged, universal and valuable Marian sacramentals are more important today than in any past period in history."⁸ ■

In vain did the hapless young man argue with the Supreme Judge that he was wearing the Scapular of His Holy Mother.

"And where are the customs that match this Scapular?" God asked him.

Not knowing what to answer, the unfortunate young man turned to Our Lady.

"I cannot undo what my Son has done," she answered.

"But, Madam!" The young man exclaimed, "I will change!"

"Do you promise?"

"Yes."

"Live then."

At that point the patient awakened frightened to death by what he had seen and heard, and resolved

The Scapular Protects a Young Lady from the Devil

A young lady went to confession to the Cure of Ars, Saint John Vianney. Before she began her confession, Saint John Vianney said to her, "Remember a few days ago in the ballroom a good-looking young man who danced with all the girls but you? And you felt ashamed? And remember you saw sparks coming off his feet when he left? Know that it was the devil in human form, and the only reason he didn't dance with you is because you were wearing the Scapular. Thank the Blessed Mother for that."

Notes:

1. Cf. John Haffert, *Maria na sua promessa do Escapulario* (Edições Carmelo, Aveiro, Portugal, 1967), 265–266.

2. In Latin, that beautiful prayer says, "*Flos Carmeli, Vitis florifera, Splendor Coeli, Virgo puerpera, Singularis; Mater mitis, sede viri nescia. Carmelitis da privilegia, Stella maris!*" (Flower of Carmel, blossoming vine, Splendor of Heaven, incomparable and singular Virgin! O loving and ever virgin Mother, give Carmelites the privileges of thy protection, of Star of the Sea!)

3. Monsignor Paul Guérin, *Les Petits Bollandistes* (Bloud et Barral, Paris, 1882), 592.

4. Father Simón Ma. Besalduch, OCD, *Enciclopedia del Escapulario del Carmen* (Luis Gili Editor, Librería Católica Internacional, Barcelona, 1931), 243–293.

5. John Haffert, *supra* note 1, at 34.

6. *Id.* at 112.

7. Father Simón Ma. Besalduch, OCD, *supra* note 4, at 167.

8. John Haffert, *supra* note 1, at 269, 272.



America Needs Fatima®

September/October 2008

PROGRESS REPORT

Public Square Rosary Rallies Full Steam Ahead!

BY FRANCIS SLOBODNIK

The 2008 Public Square Rosary Campaign is underway! Last year our goal was 1,000 Public Square Rosaries. That goal was surpassed with over 2,000 rallies. This year the Public Square Rosary will take place on Saturday, October 11, at 12 p.m. local time.

Our goal for 2008 is 3,000 Public Square Rosary rallies! In the first two weeks we have signed up over 1,000 rally captains. Many were captains from last year with incredible stories to tell. A good number, however, are becoming rally captains for the first time. They recognize the important moral and religious crossroads our nation is facing. They want to show Our Lord and Our Blessed Mother

publicly that they love the Sacred Heart and the Immaculate Heart as well as the Holy Catholic Church, and wish to offer prayers and reparation for our nation's sins.

Some of the incredible stories include: a blind man who signed up to become a rally captain and a woman whose husband was to be a rally captain last year but died shortly before the rally. She took his place, and will lead a rally again this year. There is the other rally captain who had a

heart attack the day after last year's Public Square Rosary. This year she is more determined than ever to hold a rally.

To reach our goal in 2008, we invited an army of volunteers to travel to our campaign office in Kansas to help sign up rally captains by phone. We are averaging ten volunteers per week from the middle of June until October 11. We have volunteers traveling from all parts of the United States, and they range in age from twelve



Above: Three large stacks of printouts representing just a fraction of the calls being made by volunteers. **Left:** One "shift" of volunteers who helped recruit Rosary rally captains. **Center:** Paulina Hiegert, one of the staff at the ANF Kansas Office, loves to bake and cook for the volunteers. **Right:** A young volunteer making calls from her station.



to eighty-one. It is amazing to see the happiness in their faces when they leave. They personally experience the tremendous good that is done by honoring Our Lady with so many Public Square Rosaries, and they are so happy to have been a part of it.

If you would like to become a rally captain in your community or neighborhood, don't hesitate to contact us by e-mail at fjslo@aol.com or you can call toll free at (866) 584-6012. Being a rally captain is really quite easy. In fact, many of the rally captains from last year with whom we have spoken have told us how incredibly easy it was.

Here is all that you need to do to hold a Public Square Rosary:



Two volunteers at ANF headquarters in Spring Grove, Pa., working on the printing and packaging of large banners.

- Find a good public location such as in front of a public building, on the sidewalk in front of a busy intersection, a park, or even a residential area.
- Invite family and friends. Whether your rally is large or small, it doesn't matter. What matters is the love we publicly demonstrate for Our Lady.
- Bring the materials that we will send to you free of charge, such as the banner and programs.
- Finally and most importantly, bring your Rosary. ■

Reparation in Cincinnati: 'Our Lady Sent the Rain...'

BY JOHN HORVAT II

On June 26, 2008, over seventy Catholics joined the American Society for the Defense of Tradition, Family and Property (TFP) and its America Needs Fatima campaign in front of the New Stage Collective in Cincinnati to protest the blasphemous work, *Jerry Springer: The Opera in Concert*.

It was not an ordinary protest. It began normally with the gathering of faithful Catholics intent upon reparation. On the other side, there were those who mocked and jeered at the protesters.

Suddenly, the wind blew fiercely, the clouds rolled in ominously. There was thunder, and lightning bolts struck nearby. Rain fell in torrents as though nature was trying to cleanse the city of what was about to unfold at the New Stage Collective. The mocking counter-protesters hurried away.

Outside, the protesters stood firm, undeterred, praying and singing. They endured insults from passersby. They welcomed signs of support from others.

Throughout it all, they offered reparation to God for the blasphemies in the Springer performance that insulted Him, mocked His crucifixion, and referred to His Mother as "raped by an angel."

What the protesters did not know is that inside the theater, halfway through the show, the lights went out for more than thirty minutes. The audience was forced to wait in darkness until the lights came on again.

One rally participant said, "Our Lady sent the rain as if to cleanse the city of this sin."



Mr. Pat Ashcraft led over seventy protesters in the recitation of the Rosary during the protest against *Jerry Springer: The Opera* in Cincinnati, Ohio.

"Thank you for sharing part of Christ's suffering," local organizer Pat Ashcraft told the crowd. "It is a suffering He warned us we would have to bear if we were to follow Him. It is up to us; if we don't act, who will?"

Over 15,000 protest postcards have been sent to the New Stage Collective by TFP friends and supporters in addition to thousands of e-mail protests. ■

TFP members protested the Washington, D.C. showing of the blasphemous *Jerry Springer: The Opera* on July 23.



Our Readers Write...



✉ Your article on the Louisiana Summer Camp brings back fond memories of the Call to Chivalry Camp that I attended in 2005. I still believe there is no other place to be during the summer. I would like to attend your Saint Louis de Montfort Academy next summer.

J.J., Marysville, Calif.

✉ I am very thankful to America Needs Fatima for giving me the privilege of having the statue of the Blessed Virgin Mary in my house. It was really a blessing to my family and friends. I pray that in one way or another, the people who had a visit will also be touched and transformed by the message of Our Lady.

D.F., Bloomingdale, N.J.

✉ I was telling a young man from Ireland about last year's Rosary Rally and how successful it was. He was surprised I brought it up—he knew all about it! He said when his friends heard about it in Ireland, they all got together also at noon on October 13 to say the Rosary in unison with our rally!

B.W., New York, N.Y.

✉ Thank you for sending me *Fatima: A Message More Urgent Than Ever*. It is so important, well written and inspiring.

C.B., Granada Hills, Calif.

✉ I have several books on Fatima, but *Fatima: A Message More Urgent Than Ever* was a great interest for me. I read it twice.

M.W., Dover, Del.

✉ Thank you for the most uplifting letter and beautiful picture of the *Two Hearts*. Thank you for doing God's work here on earth.

D.R., Conneaut, Ohio

✉ Thank you for the Fifteen Promises of Mary and the Rosary. The Rosary was the most beautiful color. The depiction of Our Lady with the three children in veneration and the crucifix are the most beautiful in

shape and figure. I will keep it in my bedroom where my eyes are focused every morning and night. My heartfelt thanks. It is without a doubt the most beautiful gift I have ever received. God bless you for your kindness and thoughtfulness.

G.J., Lakeland, Fla.

✉ My fellow parishioners are asking for more literature. I have given away all the pictures you sent me. I set up a table outside the church and it is all gone in thirty minutes. I have never seen so many people interested in Fatima.

C.A., Pico Rivera, Calif.

✉ I am not a Catholic but it would seem that we are kindred spirits. I read your article, "Battling for America's Soul," and it brought to mind the Scriptures in Leviticus 18:21–22 and 24:30. God bless you in your endeavors.

H.J., Via e-mail

✉ I just read your advertisement, "Battling for America's Soul," in the *Los Angeles Times*!! WOW! I am not a Catholic, but I believe in many of the Catholic doctrines and principles. I wish to thank you for doing this effort. I am indeed appalled by our government's sanctioning of homosexual "marriage." I believe that it is in God's hands, but we are not to sit idly. Please count on my help.

H. H., Via e-mail

✉ Being temporarily in the United States, I read the very impressive ad in the *New York Times*. Can you send me ten copies of this ad to my address in the Netherlands? The problem you address in the ad is a problem for the whole world and certainly also very much so for my country. My sincere compliments for what you are doing and I hope and pray for a good result.

A.V., Eersel, Netherlands.

✉ I saw the *New York Times* ad regarding homosexual "marriage." What a

FABULOUS work! It says absolutely EVERYTHING—and, again, so well! Not a point is missed! Not only is it an impeccable work on the issue but it also shows the truth of the Catholic Church. What a witness! It might even cause some non-Catholic readers to take a closer look at the Catholic Church.

B.W., New York, N.Y.

HATE MAIL

✉ Open your doors, show examples of compassion and maybe others will follow you. The Catholic Church was instrumental in the Inquisition and had done much grief in the world so the leaders in the Vatican can walk around in their dresses with the weak and innocent at their feet. You people are disgusting. Try saving some of the money spent on your efforts to deny equal rights for others and give it to the local churches to pay their debts owed as the result of the molestation cases performed by your leaders wearing dresses.

D.H., Via e-mail

✉ There is no such thing as "right" reason; there is simply reason. Reason cannot be chained by any set of dogmas or theological superstitions. The attempt by your religion to set the terms of the debate according to your irrational set of beliefs will fail. You have no right to impose your religion on the rest of us.

L.M., Via e-mail

✉ I read your article in the *New York Times* this morning. Thank you for starting my day off with the reassurance that religion is a hateful and exclusionary device used to make the weak feel better, stronger and more important than others. I pray to God that on Judgment Day, He sets a nice warm place aside in Hell for everyone who used religion to hate.

J.H., Via e-mail

Crusade Magazine would love to hear from its readers. If you wish to write us an email, please send it to crusade@TFP.org.



PLINIO
CORRÊA DE
OLIVEIRA

What Is Tolerance?

BY PLINIO CORRÊA DE OLIVEIRA

When it comes to tolerance, confusion reigns supreme. Everyone talks about it, but few seem to know exactly what it is.

What Then is Tolerance?

Imagine a man with two sons, one with sound principles and a strong will, and the other with undecided principles and a vacillating will. One day a professor passes by the town and wants to teach a summer school course that would be of extraordinary use to both of them. The father wants his sons to take the course, but sees that this will mean depriving them of various outings that both enjoy. Weighing the pros and cons, he decides that it would be better for his sons to forego their diversions, however legitimate, rather than miss this rare opportunity for intellectual betterment. The youths react to this decision in different ways. The first son, after a moment of reluctance, accepts his father's wish. The other complains and implores his father to change his mind, showing such irritation that his father fears a serious act of rebellion.

In face of this, the man upholds his decision with his good son. On the other hand, considering the difficulty his mediocre son would have in following the academic routine and foreseeing many occasions of dissension that would arise in their daily relationships, he decides, for long-term safeguarding of immutable moral principles, that it is better not to insist. He relents, and this son does is not required to take the course.

Acting thus with his mediocre son, the father reluctantly gave his permission, but it was not in any way an approval. It was a blackmailed permission. To avoid an evil (friction with his son) he granted him a lesser good (the holiday trips) and relinquished the greater good (the summer course). It is

this kind of consent, given without approval and even with censure, that we call tolerance.

True, tolerance sometimes means not so much accepting a lesser good to avoid an evil, but a lesser evil to avoid a greater one. Such would be the case of a father who, having a son who has acquired several serious vices that would be impossible to overcome all at once, plans to combat them successively. Thus, while trying to thwart one vice, he closes his eyes to the others, reluctantly acceding to them as a way to avoid a greater evil, which would be to make the moral correction of his son impossible. This is characteristically seen as an attitude of tolerance.

As we have just seen, tolerance can only be practiced in abnormal situations. In fact, if there were no bad children there would be no need for tolerance on the part of parents. The more that family members are forced to practice tolerance among themselves, the more abnormal their situation would be.

This reality becomes even starker when one considers the case of a religious order or an

army whose superiors must habitually practice unlimited tolerance with their subordinates. Such an army would be unlikely to win battles, and such an order would not be aspiring to the rugged summits of Christian perfection.

In other words, tolerance can be a virtue. But it is a virtue characteristic of abnormal, difficult and dangerous situations. We can say, then, that it is the daily cross of the fervent Catholic in times of desolation, spiritual decadence and the ruin of Christian Civilization.

For this reason, one understands how necessary it is in a catastrophic century like ours. At every moment, the Catholic of our time encounters the prospect of tolerating something. On the train or bus, on the streets, in the workplace, within the

Tolerance can be a virtue. But it is a virtue characteristic of abnormal, difficult and dangerous situations.

homes he visits, in hotels where he stays, he encounters abuses at every instant that provoke an interior cry of indignation. It is a cry that he is sometimes forced to restrain in order to avoid a greater evil. It is a cry that in normal circumstances would be a duty of honor and coherence.

It is a curious thing to note the contradictions which the fans of this century incur. On one hand they can't praise its qualities enough while down playing its defects. On the other hand, they are quick to denounce Catholics as intolerant while clamoring and demanding tolerance in favor of this century.

They do not tire of affirming that this tolerance should be constant, all-encompassing and unlimited. It is hard to understand how they cannot perceive their inconsistency. For, if there is tolerance only in abnormality, then proclaiming the necessity for more tolerance affirms the existence of abnormality.

Given these conditions, it is easy to perceive how erroneous is the current usage regarding tolerance. In fact, the word is commonly used eulogistically. When someone says that another is tolerant, the affirmation is accompanied by a series of implicit or explicit compliments. And, logically, qualifying someone as intolerant brings with it a series of implicit or explicit reproaches.

In reality, nothing is further from the truth. If there are cases in which tolerance is a good, there are cases in which it is not. Therefore, no one merits praise for being tolerant or intolerant systematically, but rather for being one or the other as circumstances demand.

The question, then, is somewhat different: It is not the case to decide whether someone should be tolerant or intolerant systematically. What matters is to decide when one ought to be one or the other.

Before all else, it is appropriate to point out that there is a situation in which the Catholic must always be intolerant, that is, toward sin, to which there are no exceptions. One cannot tolerate committing some sin in order to please others or to avoid a greater evil. Since all sin is an offense against God, it is absurd to imagine that in a certain situation God can be virtuously offended. This is so obvious that it may seem superfluous to state it, but, in practice, this is very necessary to remember this principle.

For example, no one has the right, in order to be tolerant with friends and gain their sympathy, to dress immorally or to adopt the licentious or frivolous manners of those who lead disordered lives.



Professor Plinio Corrêa de Oliveira (1908–1995).

Nor does anyone have the right to exhibit rash, questionable or even erroneous ideas, nor to boast of vices that in reality—thanks be to God—they do not have.

To give another example, a Catholic who is conscious of the duties of fidelity entrusted to him by Scholasticism but who professes another philosophy solely to win sympathy in certain circles, practices an unacceptable form of tolerance. He sins against the truth by professing a theory that he knows contains errors, even if they are not against the faith.

The obligation of intolerance, in cases such as these, goes even further. It is not enough that we abstain from practicing evil; it is necessary that we never approve of it by action or omission.

The Catholic who takes a sympathetic attitude in face of sin or error sins against the virtue of intolerance. This is what happens when he overhears an immoral conversation, or when in a discussion he admits a right of others to embrace their own opinion about the Catholic Faith. This is not respect for the adversary but rather for the adversary's errors or sins. This is to approve of evil, a point to which no Catholic can go.

At times, however, one reaches that point thinking he has not sinned against intolerance. Such is the case when silence, in face of error or evil, gives an idea of tacit approval.

In all of these cases, tolerance is a sin, and virtue is found only in intolerance.

* * *

It is understandable that certain readers will be irritated on reading these affirmations. The instinct



The Buyers and Sellers Driven Out of the Temple. Illustration by Gustave Doré.

of sociability is natural in man, and it is this instinct that allows us to socialize with others in an agreeable and harmonious way.

Within the logic of our argumentation, the Catholic is obliged in an ever-increasing number of circumstances to repeat before the world the heroic “*non possumus*” of Pius IX: We cannot imitate, we cannot agree, we cannot remain silent. Consequently, an ambience of conflict soon forms around us, and the supporters of the errors and fashions of our epoch persecute with implacable intolerance, *in the name of tolerance*, all those who dare to disagree with them. A curtain surrounds and isolates us—ostracism puts us at the fringe of modern ambiances. Men fear this almost as much as, or even more, than death itself.

We are not exaggerating. In order to

have the right of citizenship in such ambiances, there are men who work themselves to death from heart attacks and women who fast to the point of seriously jeopardizing their health. Now, to forfeit a

There is a situation in which the Catholic must always be intolerant, that is, toward sin, to which there are no exceptions.

One cannot tolerate committing some sin in order to please others or to avoid a greater evil.

“citizenship” of such “value” merely out of love of principles, one must dearly love those principles.

And besides, there is laziness. In order to study a subject in depth, to have the arguments entirely in hand for any opportunity, to justify a position, requires much effort, and laziness is so appealing. Laziness in regard to speaking out, or discussing, is evident. Yet, even greater is the laziness in regard to study, and, above all, the supreme laziness regarding thinking with seriousness about something, mastering something, identifying oneself with an idea, or a principle!

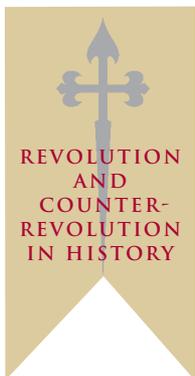
How far removed from the subtle, imperceptible, manifold laziness regarding being serious, thinking seriously, and living seriously is the inflexible, heroic, and imperturbable intolerance that on certain occasions and in certain matters—perhaps it would be better to say on so many occasions and in so many matters—is the duty of the true Catholic, today as always.

Laziness is the sister of indifference. Many will ask, why so much effort, so much combat, so much sacrifice if our attitude isolates us and the others do not improve? Strange objection! As if we should practice the commandments only so others will also practice them and are dispensed from doing so if the others do not imitate us.

We witness before men our love of good and hatred of evil in order to give glory to God. Even if the entire world disapproves, we must continue doing so. The fact that the others do not accompany us does not diminish the right that God has to our complete obedience.

However, these are not the only reasons for disdaining intolerance. There is also opportunism. To be in concert with the dominant tendencies is something that opens all the doors and facilitates all careers. Prestige, comfort, money, everything, but everything becomes easier and more obtainable if one accepts the prevailing influence.

From this perspective, one sees how costly is the duty of intolerance. ■



Chapter XXV

Revolt in the Netherlands

Part Two: Spain Confronts the Conspirators

BY JEREMIAS WELLS

No one conversant with sixteenth century history can doubt Philip's sincerity in wanting to protect the Catholic religion in the Netherlands by all available means, with one major exception: his own presence in that troubled dominion. As often happened during this agitated time, a violent, resolute minority overawed a large majority of Catholics that lacked inspired leadership. A long list of faithful advisers from his sister and regent, Margaret of Parma, and Cardinal Granvelle to Pope Saint Pius V counseled that only he had the power to maintain the unity and fidelity of the seventeen divergent provinces. Numerous times he promised to go; but he never did. Instead he sent the Duke of Alba, a great soldier and loyal commander, but a man dedicated to a rigorous interpretation of his view of right and wrong devoid of any diplomatic or political considerations.

But the Iron Duke was playing cards against a stacked deck. While he was executing Egmont and Horne, the latter's brother, Baron Montigny, was undergoing sharp questioning in Spain that revealed amazing intelligence. Not only had these once faithful Catholics betrayed their religion, but they had joined a secret, oath-bound organization that plotted against the King's royal authority. The international scope of the conspiracy could be seen when it was revealed that Coligny was directing the revolutionary movement from France and William of Orange and his brother, Count Louis of Nassau, were in Germany raising an army composed of Protestant mercenaries.

Sitting in the shadow of darkness, the constantly alert William Cecil made his contribution to the international hatred of Catholicism. Coligny's corsairs drove

the Spanish ships carrying the payroll for Alba's soldiers of over a million dollars in today's money into English ports where Cecil promptly and permanently impounded them. To make up for the lost payroll, Alba was forced to impose heavy taxes on business and industry that caused severe economic dislocations which were more odious than the death sentences. For his part in the conspiracy, Baron Montigny, who was closely related to Coligny, was executed in Spain for treason after he reconciled himself to the Church.

Alba at War

The wisdom of sending Alba's seasoned veterans seemed justified when almost immediately after his arrival the third Huguenot war broke out and Count Louis of Nassau invaded the Netherlands

with a huge army of German Calvinists. This force intercepted one of Alba's crack cavalry regiments and while holding a ten to one advantage, overwhelmed them. Of the several hundred who surrendered, Louis freed the Italians and Walloons; but, following the example of Coligny, he turned over the defenseless Spaniards to his infantry to be mowed down with arquebuses. With the nature of warfare turning increasingly ugly, more savage than the Viking invasions of the ninth century, Alba decided that if the rebels wanted blood, they would have it.

Once in the field Alba showed his superb military skills. He first routed Nassau's forces and then completely destroyed them. Then his brother, William, invaded with 25,000 men, Alba being able to field only 5,000. Yet the Iron Duke so brilliantly out-maneuvered Orange that he was forced to flee back into Germany before his unpaid troops mutinied. Orange's undisciplined horde looted, burned and raped its way over the country into the Netherlands; and after being abandoned by him, they looted, burned and raped their way back home again.

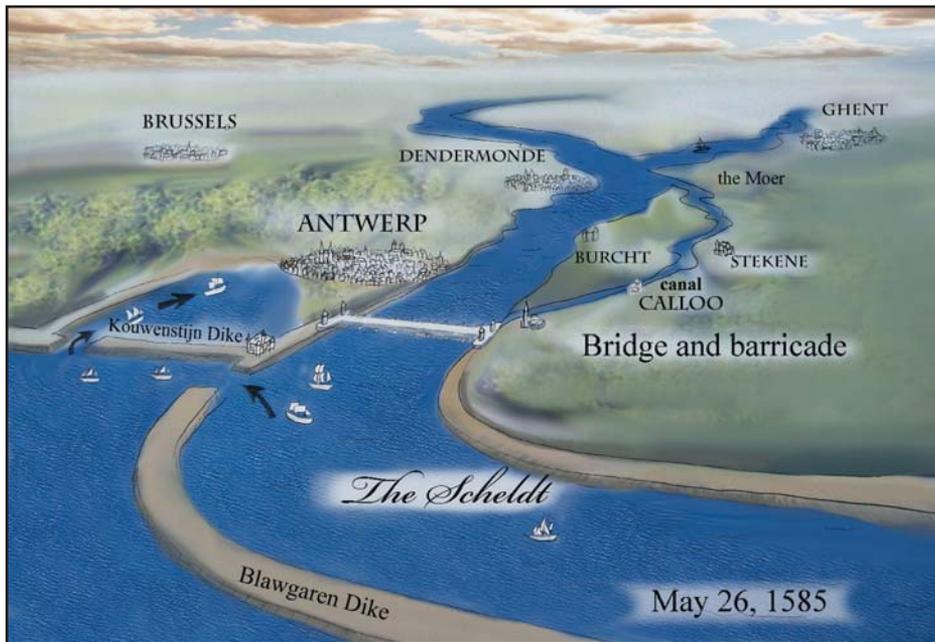
The outbreak of the Protestant wars sent warfare back into the Dark Ages. Little could be expected from mercenaries who went to war only to plunder innocent villages and cruelly satisfy their bloodlust. As hired armies crisscrossed the land plundering and murdering, sectional and religious hatred developed by Catholics as well as Protestants that could only be assuaged with an enormous amount of bloodletting.

Sea Beggars

It was Coligny who spotted the fatal



A hero from the Battle of Lepanto, Alessandro Farnese, Duke of Parma, was appointed Governor of the Netherlands and Commander of Philip II's army after Don Juan of Austria's untimely death. Illustration by Michiel Colijn, 1616.



Map showing Antwerp during Allesandro Farnese's siege. A view looking upstream shows the towns on both banks of the Scheldt with the Farnese Bridge in the foreground. The activity on Kouwenstijn Dike on the left was a failed attempt to lift the siege.

weakness in Spain's military position: Philip had no fleet in the Atlantic and two provinces, Zeeland and Holland, were full of inland waterways caused by the mouths of three large rivers, the Scheldt, the Maas and the Rhine, and their connecting canals. As it reached the North Sea, this enormous water network flowed into channels that separated strategically placed islands. The whole system was a pirate's delight.

Orange, after being alerted to the natural defenses of this system, collected a large force of degenerates from many nations who, charging in from the sea, captured two unprotected cities and the largest island, Walcheren. Known as the Sea Beggars (Fr., *Gueux de la Mer*), these men, the most abominable pirates of any age, established the above-named provinces as their base of operation. Raiding up and down the coast, they pillaged and destroyed churches and cloisters and committed horrible acts of cruelty. In the town of Brill, which resembled the Huguenot coastal stronghold of La Rochelle in France, Calvinist pirates put to death 184 priests and monks. After the capture of Gorkum on June 27, 1572, nineteen priests and monks were treated with incredible cruelty and then locked up in a subterranean dungeon with no light and little air and the sewage of the prison above draining into it. Two weeks

later after more torture, they were hung and quartered. Pope Pius IX canonized them in 1867, and their feast day is July 9.

By the middle of 1572, a large portion of the Northern provinces was in the hands of the Gueux. Since they controlled the sea and were able to use effectively the potential of flooding, they were virtually free from Alba's efficient army. As dispossessed Calvinists flocked in from other parts of the lowlands, the area provided a safe base for further expansion. A religious split was permanent; the battle from this point on would be over territorial division.

Two aspects of the Dutch rebellion had a profound effect on England. It impressed on the careful observers on the other side of the channel the importance of sea power over the insufficient naval forces of the South. But more important, it helped to prepare for the social and political changes in the mental climate of Europe that brought on the French Revolution by showing the way to establish a government by a commercial oligarchy and destroy a popular monarchy. Keep in mind that in 1688 another William of Orange invaded England financed by the moneyed interests already discussed and usurped the throne of the last Catholic King of England.

To continue relating the details of Alba's successful land operations against

the Nassau brothers and their French allies would be tedious and repetitious. Captured documents indicated that the young Valois King, Charles XI at Coligny's instigation was directing events from Paris. Coligny himself was ready to take the field against Alba with 12,000 arquebusiers and 3,000 cavalry. Then the horrors of the night of Saint Bartholomew changed history. Other documents of the period put to the lie the fact that Orange was fighting for freedom and independence, for he clearly promised to partition the Netherlands, with England receiving provinces across the channel and with France receiving provinces adjacent to its territory including Artois, Hainaut and Flanders.

Up to this point, Alba had brilliantly held his own against the relentless onslaughts of an implacable enemy. His military prowess proved to be exemplary, but politically and diplomatically he was grossly overmatched. Exhausted financially and physically, Alba asked to be relieved. Philip, who now realized that his policy of severity had failed, decided to resolve this terrible conflict another way.

To implement a new policy of conciliation, Philip chose Don Luis de Requesens, adviser to Don Juan of Austria at Lepanto and frequent ambassador. A prudent statesman, he sincerely attempted to pacify the country, but as usual events outstripped his ability to succeed. Once again Louis of Nassau invaded and once again he was routed; this time he was cut down in battle along with a third Nassau brother. Another incident proved to be more devastating when unpaid soldiers went on a looting rampage in Antwerp and killed thousands of innocent civilians. This incident, known as the "Spanish Fury" (though less than 15 percent were Spanish, the rest were German and Walloon mercenaries) and the death of Requesens gave Orange the opportunity to seize the reins of political power. This he accomplished through his mastery over the Sea Beggars and their provinces of Holland and Zeeland, his ascendancy over Estates-General, just recently convened, and the acquiescence of the Catholic population still smarting over Alba's taxation. At this juncture, the prospect of Philip regaining

any authority over the Low Countries appeared to be somewhere between virtually non-existent and hopeless.

Don Juan of Austria

Into this nest of vipers, rode the next Governor-General, Don Juan of Austria. Since Philip ordered him to accept the propositions of the Estates-General (known as the Pacification of Ghent, January 1577), the hero of Lepanto expelled the Spanish troops and freed all political prisoners. However, the stipulation that guaranteed freedom of religion to the Catholics was ignored by the machinations of Orange. He suppressed new monasteries and sent Calvinist preachers and agitators into the Catholic towns and outlawed the true religion in those over which he had control. During these years, this was the usual result of negotiation with the enemies of the Church.

With William no longer the Silent—he received the nickname because of his ability to mask his intentions—tensions between the two sides mounted. Without any soldiers to act as bodyguards in a precarious situation, Don Juan cleverly occupied the citadel in the capital city of Namur with only a handful of swordsmen. The precaution became quite apparent a short time later when the Prince, alerted by Spanish agents, arrested a paid assassin from London just moments before he struck during an audience.

Don Juan pleaded with Philip to send troops along with his nephew and friend, Alessandro Farnese, Duke of Parma, to help correct a desperate situation. He concluded one such request with the plaintive observation, “It is with such (extreme) labors and perils that I guard Christianity for God, the States for the King, and for myself my honor, which is still within my grasp, though hanging by such a frail thread.” For once, Philip acted promptly and sent Parma a contingent of 20,000 foot soldiers and 2,000 cavalry. The two heroes of Lepanto (Alessandro boarded a Turkish galley and subdued the crew single-handedly) took the field immediately and located the main Protestant army marching along a trail above a marsh in a disorderly and careless fashion. Farnese, a gifted tactician, brought his cavalry through the marsh



King Philip II of Spain by Antonis Mor.

and hit the rebel army in the rear flank, which started to panic. He then moved forward striking down the entire army as it tried to flee. The two Hapsburg warriors destroyed the only army that William could field and killed 8,000 men with a loss of less than a hundred.

Shortly after that pivotal victory, a mysterious malady afflicted Don Juan and over the next several months he slowly wasted away. He took to his bed on September 21 and was assisted in his final days by two priests, a Jesuit and his Franciscan confessor. Throughout his life, the dying warrior had collected his favorite prayers in a manuscript notebook, which he said daily for about an hour. Now that he could no longer see, he prevailed upon the Jesuit, a personal friend, to recite them in his place. With the words, “Jesus, Maria,” on his lips he died on the first of October, 1578 at the age of thirty-three.

Farnese, who had all the talent of his predecessors, but none of their defects, took charge as both Governor and Commander of the Army. A wise statesman and honest diplomat along with his military prowess, he began to reconcile the towns of the Catholic South to the royal authority of Philip; and once they were convinced of his fairness the major cities of Flanders and Brabant, including Ghent and Brussels also capitulated leaving only Antwerp, the richest prize of them all.

Farnese realized a direct assault on

the chief commercial center of 100,000 inhabitants with only 10,000 soldiers was impossible and yet its location on the Scheldt twenty miles upriver from the North Sea presented enormous obstacles in laying a siege. An innovative engineer along with his other capabilities, he designed a blockade bridge across a river a half-mile wide and sixty feet deep that prevented any provisions from entering this center of anti-Catholic intrigue. After a year of futile relief efforts, the city surrendered, giving Parma complete control of the ten southern provinces.

Unfortunately, Philip kept pulling his overburdened Commander of the North out of position, which prevented him from making any further headway in the Dutch provinces. First he held his army that was dwindling from disease and desertions along the Flanders coast for over a year in preparation for an attack on England. That enterprise was dashed by the ill-conceived misadventure known to history as the Spanish Armada. Secondly, Philip ordered him into France on two occasions to relieve the Catholic army from certain defeat by the still-Protestant Henry of Navarre. On the first expedition, he lifted a siege of Paris through clever deception and masterful maneuver and a year later relieved Rouen using the same tactics. This ended the career of Parma, for there he received a mortal wound, dying in 1592 and leaving the Spanish Netherlands permanently split.

Farnese, a great commander, but also a tragic hero, epitomized the Catholic frustration in dealing with enemies of the Church at the close of the sixteenth century. Philip's death in 1598 signaled the end of the Catholic Crusade. Although the wars continued for several more decades, neither side could defeat the other, which resulted in stalemate.

Our coverage of the Wars of Religion ends here. No useful purpose will be served by continuing to churn over the details of violence, murder, bloodletting and gross inhumanity that accompanied these wars. It is best to go on to the next phase of the destruction of Christian order and the elimination of the conditions for spiritual perfection: the French Revolution. ■

'No Greater Love'

Continued from back cover...

He was sent to Italy for a year where he spent the majority of his off time doing physical training. His mother, Sally, when visiting him, said he hardly ever stopped running.

He then reentered a grueling SEAL program where only twenty-three percent pass, graduated at the top in the class of 2005 and was assigned to SEAL Team 3 Delta Platoon. In April 2006, he was sent to Iraq on his first tour of duty.

From here we almost lose our breath as we follow the rapid upward trajectory his life would take.

Rescued from the Jaws of Death

As a heavy-weapons machine gunner, his position while patrolling the streets of Ramadi with Delta Platoon was right behind the point man. The responsibility for protecting the rest of the unit fell squarely on his shoulders. It was an appropriate position for a Catholic young man named after the warrior angel, Saint Michael.

He was also a SEAL communicator that required him to carry a rucksack full of communications equipment in addition to his MK48 machine gun full of ammunition. He carried the extra 100 pounds, without complaint, in temperatures as high as 130 degrees Fahrenheit.

In May 2006, during his first month in Iraq, his unit came under fire during counter-terrorist operations. Heavy enemy automatic weapons fire wounded a SEAL who was left exposed to enemy fire. Michael threw caution to the wind and ran directly into the line of fire to help the injured soldier. As gunfire chewed up the asphalt around him, Michael snatched the wounded soldier from the jaws of death with one arm, returned enemy fire with the other and then dragged the wounded soldier to safety.

He then maintained suppressive fire while the wounded SEAL received tacti-



In a White House ceremony on April 8, 2008, President George W. Bush posthumously awarded Petty Officer Michael A. Monsoor the Medal of Honor in the presence of his parents, George and Sally Monsoor.

Inset: The Navy SEAL emblem above Michael Monsoor's Medal of Honor.

cal casualty treatment. After loading his wounded teammate onto an evacuation vehicle, he returned to the battle. This act of heroism earned him a Silver Star and a reputation for putting others first.

Some months later the injured soldier had a dream of the incident where the Michael who rescued him had wings. He later had an artist make a reproduction of the image in his dream depicting Michael Monsoor in dress blues with a loaded MK48 machine gun and silvery wings. As a tribute to Saint Michael the Archangel, who the injured soldier felt was there with them, he included the short exorcism that invokes the warrior angel to "be our protection against wickedness."

Streets Paved with Fire

Such protection was sorely needed especially considering that seventy-five percent of the missions involving Michael's platoon came under attack. Thirty-five percent escalated into heated firefights taking place in "streets that were paved with fire."¹

During eleven of those missions Michael's leadership, guidance and decisive action were key in saving the lives of many of his men. For his heroism he was awarded the Bronze Star. The citation ac-

companying the medal describes how he

exposed himself to heavy enemy fire while shielding his teammates with suppressive fire. He aggressively stabilized each chaotic situation with focused determination and uncanny tactical awareness. Each time [terrorists] assaulted his team with small arms fire or rocket propelled grenades, he quickly assessed the situation, determined the best course of action to counter the enemy assaults, and implemented his plan to gain the best tactical advantage.²

In the midst of such violent action, Michael Monsoor displayed what Secretary of the Navy Donald Winter described as a "cool headedness under fire" and "when hostility broke out, he proved he was a SEAL you wanted on your team."³

As extraordinary as all of this is, it was merely a prelude to the defining moment of his life on the rooftop.

"Path of Honor"

When the grenade landed in front of him, Michael Monsoor knew that the length of the fuse would not allow him to toss it out. He also knew that he was two weeks away from returning home to family and friends. Plans were already made for him to see his younger brother play in a foot-

ball game for North Dakota's Minot State University.⁴

With the only exit door at his back, a live grenade at his feet and two Navy SEALs in front of him he was faced with the hardest decision of his life. It was one of those rare moments when life passes before your eyes. Having already endured so many hardships and numerous brushes with death, no one would have faulted him had he chosen a path to safety.

"He chose a different path," said Mr. Winter, "a path of honor." On numerous occasions, Michael Monsoor stared death in the face in his heroic defense of others. Once again he and death would meet and once again he put others first. With unflinching selflessness he gave his life so that others might live. In so doing, he saved the lives of three Navy SEALs and eight Iraqi soldiers.

One of the survivors described how twenty-five-year-old "Mikey" looked death in the face that day and said, "You cannot take my brothers, I will go in their stead."⁵

"He never took his eye off the grenade, his only movement was down and toward it," said a 28-year-old lieutenant who lived to tell the story. "He undoubtedly saved mine and the other SEALs' lives."⁶

Another eyewitness described Michael's countenance, as "completely calm, showing no fear only resolve."

It could easily be said of him what Pericles said in his funeral oration for the warriors of ancient Athens, "He passed away from the scene, not of his fear, but of his glory."

Feast of Saint Michael the Archangel

Michael Monsoor was immediately evacuated to a battalion aid station. Father Paul Anthony Halladay, his platoon chaplain, was with Michael as he passed away approximately thirty minutes later.

It was an appropriate end for a Catholic soldier who, according to many reports, was a practicing Catholic. His fellow soldiers told how he frequently attended Mass "with devotion" before his operations.

Patricia Monsoor, his aunt and godmother, said he "went to confession fre-

tation," said Father Halladay.⁷

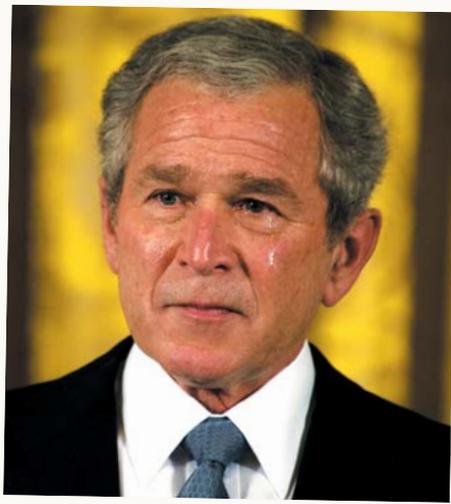
"I Have Given Everything"

The most moving tribute to Petty Officer Michael Monsoor was that given by Lt. Commander John Willink during an evening ceremony at the Navy Memorial honoring the fallen hero.⁸

He described in detail a photo of Michael released shortly after his death. The picture shows Michael walking at the head of his platoon, through the war-torn streets of Ramadi. They are shrouded in a greenish yellow mist used to mask their movements from the enemy. In spite of the chaos and danger that surrounds them, Michael is calm, almost smiling.

"As I look at this picture," Lt. Commander Willink said, "I hear a voice in a humble but confident tone."

He then finishes his speech with the words (See back cover "I am Michael Monsoor...") he imagines Michael saying to him. They are words that I feel Michael Monsoor is saying to every American who appreciates the unbelievable sacrifice he made in a faraway land. Far from his family and the country he loved. ■



When he was posthumously awarded the Medal of Honor, a tearful President Bush reminded the audience that the day Michael Monsoor died was the feast of Saint Michael the Archangel.

quently" and "other soldiers who were not practicing would sometimes follow [him to Mass] because of his good example."

When he was posthumously awarded the Medal of Honor, a tearful President Bush reminded the audience that the day Michael Monsoor died was the feast of Saint Michael the Archangel.

An emotional Donald Winter quoted a passage from scripture already remembered by so many to describe Michael Monsoor. "Greater love than this no man hath, that a man lay down his life for his friends."

"When it came down to laying down his life for his friends, his Faith allowed him to [do so] without a moment's hesi-

Notes:

1. "US Navy Seal Mike Monsoor—Awarded the Medal of Honor," <http://www.blackfive.net/main/2008/04/us-navy-seal-mi.html>.

2. Posthumous Bronze Star Medal Citation to Petty Officer Michael Monsoor, Oct. 3, 2006, <http://www.navy.mil/moh/Monsoor/bronze.pdf>.

3. MA2 Michael Monsoor, USN, Hall of Heroes Ceremony, <http://www.navy.mil/moh/Monsoor/hoh.html>.

4. "Michael A. Monsoor—December 2006 Shipment Honoree," Oct. 14, 2006, <http://www.landstuhlhospitalcareproject.org/Honorees/Michael%20A.%20Monsoor/Michael%20A.%20Monsoor.htm>.

5. "You Cannot Take My Brothers. I Will Go in Their Stead," Apr. 23, 2008, <http://mksviews.wordpress.com/2008/04/23/you-cannot-take-my-brothers-i-will-go-in-their-stead>.

6. "Navy SEAL Dies Saving Comrades," Oct. 14, 2006, <http://www.military.com/NewsContent/0,13319,116817,00.html>.

7. "Catholics in the Military: Michael Anthony Monsoor," <http://www.catholicmil.org/html/news.php>.

8. MA2 Michael Monsoor, USN, Medal of Honor Flag Ceremony, <http://www.navy.mil/moh/Monsoor/flag.html>.



U.S. Navy

“I am Michael Monsoor

“I am patrolling the streets of Ramadi . . . My eyes sting from the sweat, my gun and gear are heavy but these things do not bother me. There is no comfort here but this is the life I have chosen and there is no place I would rather be . . . and I am ready.

“I am Michael Monsoor . . . I miss my family. I want to hold my nieces and nephews again. I want to make them smile and laugh but I am far from home. Instead I smile at the Iraqi children when we pass them by. When we encounter Iraqi families I treat them with respect and dignity. I know the importance of family because there is nothing more important to me, than my family

“I am Michael Monsoor . . . I love my country, my fellow SEALS and the men fighting along side us . . . I have lived life to its fullest. I have not looked back. I leave nothing but love and I have no regrets.

“I am Michael Monsoor . . . and I have given everything . . . for you!”

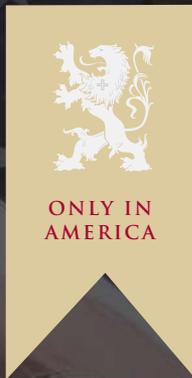
‘No Greater Love’

BY NORMAN J. FULKERSON

On September 29, 2006, Ramadi, Iraq, was considered the most dangerous city for American servicemen. Michael Monsoor was there in the middle of it. He was a member of the Navy SEALs. On that day, he was on a rooftop in the most contested part of the city called the Ma'laab district. Positioned near the only exit, with an MK48 machine gun in hand, he was providing security for two SEAL snipers who lay in prone positions on either side of him. Moments later a fragmentation grenade bounced off his chest and landed on the ground

Becoming a Navy SEAL

Although nothing can adequately prepare



one for such a circumstance, Michael Monsoor seemed to be living a life that pointed to it. He was an adventuresome boy growing up in Southern California. His father George and older brother Jim had both been proud Marines. His boyhood dream of being a SEAL began to be realized when he joined the Navy at the age of twenty.

In the first phase of training, he broke his heel. Exhibiting the selflessness that would become his trademark, he continued to run with a pain so excruciating he nearly passed out. Unable to continue, he was forced to ring the bell, which indicated that a trainee had quit the program.

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Department of Defense