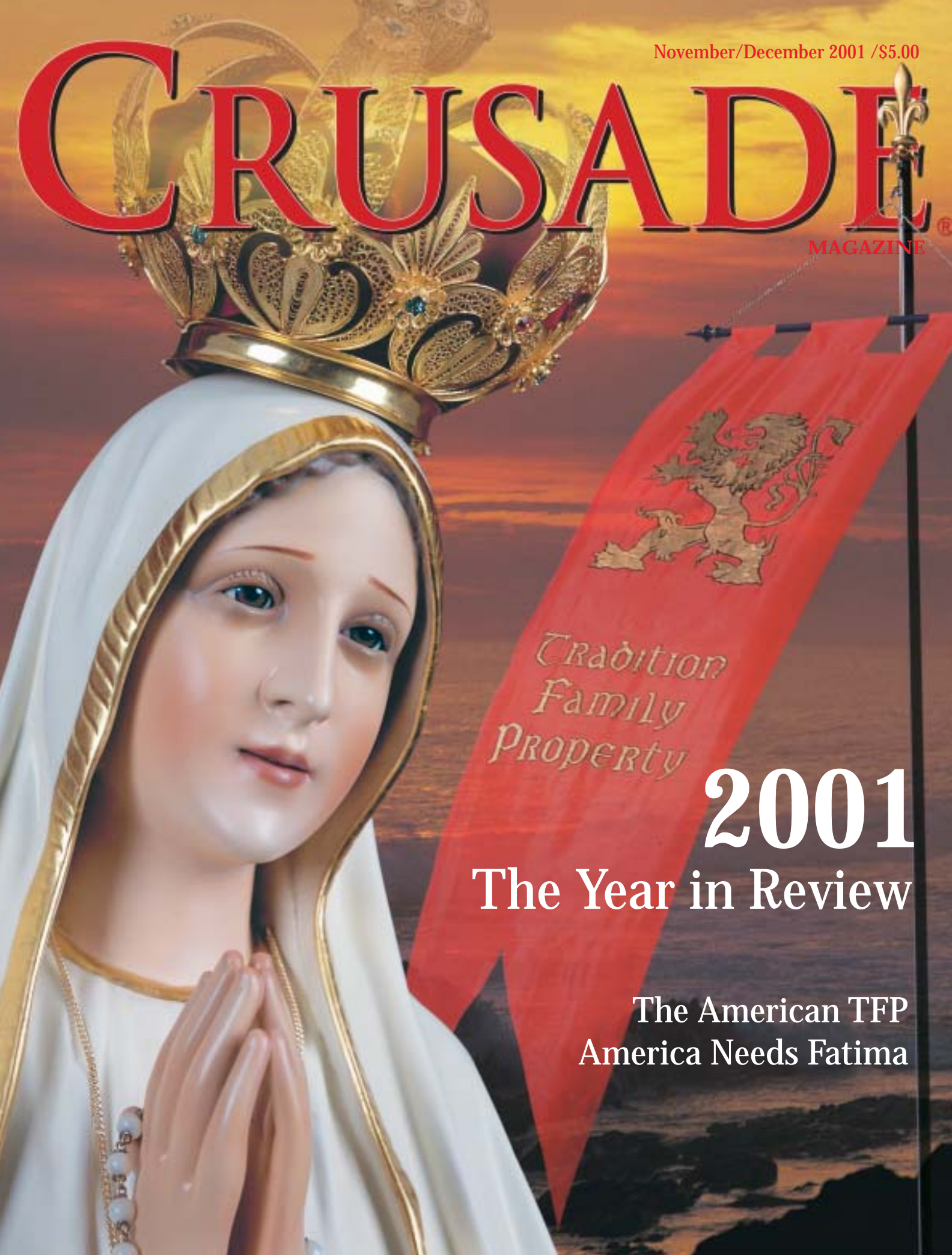


November/December 2001 /\$5.00

CRUSADE

MAGAZINE



*Tradition
Family
Property*

2001

The Year in Review

The American TFP
America Needs Fatima



America ...

...Courage, Calm, Confidence

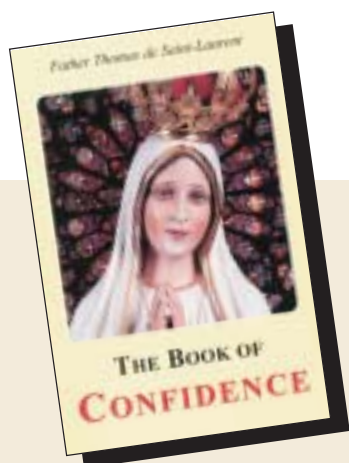
*“Confidence
consists above
all in raising up
our soul in
suffering and in
danger and even
in elevating the
heart to God.”*

— St. John Chrysostom

- Are you beset by worries about making ends meet?
- Do you ever wake up in the morning dreading to get out of bed and face the trials of the day?
- Do you sometimes feel that your world is coming apart and that you are falling into a black hole of hopelessness?

If you answered yes to any of these questions, please remember you're only human! All of us have moments when our self-assurance fails us and we need to look to Jesus and Mary for help. The Book of Confidence is full of genuine comfort and inspiration, and provides the help you need to find true peace in these troubled times.

When you read this grand little book, which draws on Holy Scripture and the writings of the Saints, Jesus will speak to your heart. Even if you think that things cannot get any worse, you will find the confidence you need in the consoling truths that Fr. Thomas de St. Laurent has put together in these pages.

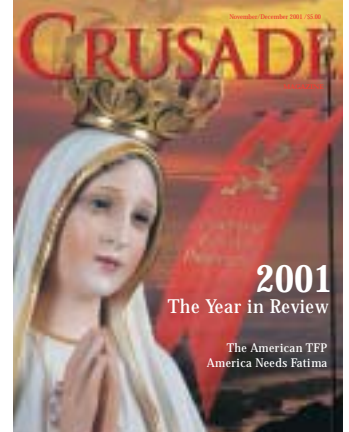


To the guilty soul, crushed by the weight of sin, Jesus would say: Confidence, son, thy sins are forgiven thee. Again, to the sick woman, suffering for long years from an incurable malady, who touched the hem of His garments in the firm belief that she would be cured, He said: Confidence, daughter, thy faith hath made thee whole. When the Apostles saw Him one night walking on Lake Gennesareth they trembled with fear. He calmed them with these reassuring words: Have confidence, it is I, fear ye not. And, on the eve of His Passion, at the Last Supper, knowing the infinite fruits of His sacrifice, He comforted the Apostles with these words of triumph: Have confidence, I have overcome the world.

The Book of Confidence, pp. 11-12

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Christmas

Several commentators on the Passion hold that, from the height of the cross, Our Lord Jesus Christ had an all-encompassing knowledge of every person - from the beginning of times to the end of the world - who would profit from the shedding of His divine blood and thus attain eternal salvation.

As we approach this Christmas of 2001, as every Christmas, it is another scene that attracts our imagination. Rather than the tragic yet majestic scene of Our Lord nailed to His cross, it is the tranquil scene of the same Jesus in the loving embrace of His mother and under the watchful and adoring gaze of Saint Joseph, graciously receiving the homage of both king and shepherd alike.

Can we not reasonably conjecture that from the sweet "throne" that was His mother's lap He likewise peered into the centuries of Christianity and saw every Christmas that was to come, including this present Christmas?

Did He not thus see America approaching this Christmas in a state of war within its own borders? Did He not see innumerable American families grieving for the irreparable loss of husbands, wives, mothers, fathers, children, friends?

As God, He certainly knew of our predicament and, being a God of incalculable goodness, He had already desired to bridge the infinite gap between divinity and humanity by taking flesh and being born in a stable, later to expire on a cross. He did so not just to share in

the earthly fate of all mankind, but to save those who would truly follow Him by taking up their own crosses as He requires. Moreover, as if He hadn't done enough by taking flesh and shedding His last drop of blood for us, He devised and instituted the incredible gift of the Holy Eucharist to nourish, strengthen, and accompany us in our earthly journey.

In this hour of need, increasing numbers of Americans are turning to God in the Eucharist, in their churches and in more than a thousand adoration chapels across our country.



Alas, with all our devotion, goodness, bravery, and good will, we are, nonetheless, a sinful nation. It is from the depths of an abyss of relativism, indulgence, and sin that we cry out to God to bless us and have mercy on us. Yet, after all, in the hour of darkness, it was to Him, the true and crucified God, that, as a nation, we did turn.

So, it is proper that we speak of both the cross and the crib during this Christmas season.

May Our Lord Jesus Christ from the height of His cross forgive us our sins and grant us the grace of full conversion as a country. And may the same Jesus from His mother's knees bless all Americans of good will. May He especially bless all those most affected by the tragedy of September 11 as well as those fighting for all the good for which America stands. May the coming year find us ever more united as a nation but, above all, ever closer to Him in the fullness of His Truth. ■

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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 non-partisan 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 has inspired the formation of other autonomous TFPs in 26 countries across the globe, thus constituting the world's largest anti-communist and antisocialist network of Catholic inspiration.





ATTACK ON AMERICA

A Psywar Against Order

BY JOHN HORVAT

We are faced with the nation's first postmodern war.

It is a war of networks against nations, begun with irrational acts that defy the rational imagination. It is a holy war where one side is secular, and a struggle for democracy involving a deposed king and local warlords.

We seek phantom leaders hiding in caves and defying satellite detection. Our enemy seems to be both everywhere and nowhere. He inflicts tens of billions of dollars of damage with \$5 box cutters and stops Congress with an anthrax-laced envelope delivered with a 34-cent stamp.

What kind of war is this? Who is the enemy and why does he hate us? Patriotic Americans mull these questions in their minds. Many, not satisfied with the superficial consensus that our assailants are simply "terrorists," seek to know the driving forces behind these crimes.

* * *

Some see our assailants as Islamic fundamentalists who hate our immoral lifestyles permeated with abortion and pornography. Others consider



them agents of repressive regimes who hate our democratic values. Others paint them as Arab nationalists who hate our support for Israel, and our sanctions against Iraq.

Helpful as these profiles may be, they do not explain fully the horrific attacks.

This is not the work of down-trodden camel drivers or medieval imams nursing centuries-old grudges. These are men savvy in the

postmodern world of image and simulacra.

Many of the turbaned Taliban, spewing forth Arabic diatribes, are the European-educated sons of businessmen who drank heavily of our Coca-Cola and languished in the comfort of our consumer society. Some attended the London School of Economics where they mixed their Mohammed with their Marx.

These are conspirators who understood the American psyche so well that they timed their attacks to be a television spectacular. They understand the media's ability to turn every anthrax scare, air incident, or stock market jitter into a hype-filled story to wear down American resolve.



This is psywar where image is all important and military power can be reduced to tiny bacteria spores. The main battlefield is the American mind, while distant Afghanistan is but a minor theater.

Our enemy also has a genius for stagecraft and casts himself with utmost care. His flowing robes, turbaned head, and battle-hardened features seem to embody all the rancor of embittered Islam over the centuries. Afghanistan could not be a better backdrop for resurrecting the idea of this age-old struggle.

Indeed, they shoot us with images created for our consumption and broadcast over our networks. Yet, behind the stage of world events, a more menacing drama emerges.

In truth, Western-educated bin Ladens cannot only be seen as the heirs of medieval Islam. They are also postmodern revolutionaries with cell phones and Internet web sites. Their fundamentalism not only harkens to a distant past; it also stems from a reconstructed and remystified Islam tailored to be a powerful rejection of all things Western.

Today's bin Ladens are the disciples of a new generation of revolutionary ideologues who have reinterpreted Islam's past. In their passionate cries against Western hegemony, they have called upon all oppressed peoples to arise. In their tirades against capitalism, they extol the merits of a more radical socialism. When railing against secular society, they introduce esoteric religious doctrines.

Drawing upon a wealth of purported and real grievances, they have managed to unite an explosive mixture of egalitarian metaphysics, anti-consumer socialism, and Oriental mysticism that could just galvanize not only Moslem fanatic minorities but many Western anti-globalist radicals in a furious struggle against modernity itself.

Their main target would not be modernity's so censurable moral wasteland, but the "oppressive" framework of logic, order and the rule of law that sustains the West and its economic power.

This is a different jihad, where all malcontents from Seattle to Genoa are incited to revolt. It is a recycled class struggle on a global scale where the contenders spill beyond the limits of the nation-

state. It is what Catholic thinker Plinio Corrêa de Oliveira, in an update of his book *Revolution and Counter-Revolution*, called a worldwide clash of ideologies pitting poor nation against rich, anti-consumerism against consumerism, the Third World against the First.

Indeed, the real target threatens to be the very premises of modernity — the unified, rational, and universal order that ensures Western prosperity. And the protagonists, who live off the very system they hate, have the uncanny ability to turn modernity against itself, as was so well demonstrated in the September 11 attack.

These invisible warriors seek more than just military targets. They hide, like computer viruses, amid the great interconnected systems they want to demolish. They see that the financial markets, the postal system, the transportation network and so many other structures of our life can all be paralyzed by prime-time paranoia. In this war, a grain

In their tirades against capitalism, they extol the merits of a more radical socialism.

of sand (or anthrax) grinds the gigantic and vulnerable gears of our modernity to a halt.

They attack us for what we represent: the remnants of order. If America stops, the very backbone of the modern order (with its many shortcomings) is shattered, and the foundation's laid for a fragmented, anarchical and subconsumerist new world "order," as envisioned by their ideologues, both Eastern and Western.

Until we understand clearly what drives our assailants, and until we learn how to counter their psywar tactics, we are vulnerable.

This is America's new challenge. May God help us in this endeavor. ■



An Unforgettable Experience

While most people were glued to their televisions on September 11 watching horrific scenes, we were stranded in Gander, Newfoundland, not knowing when or if we would ever get home.

BY NORMAN FULKERSON

“All air space has been closed to incoming and outgoing traffic!”

On September 11, 2001, my fellow TFP-member John Ritchie and I, along with three students of the TFP's St. Louis de Montfort Academy, James Bascom, James Slobodnik, and Alex Zivnuska, left Paris on US Airways flight 27 bound for Philadelphia. What began as a routine flight turned into something very extraordinary when, just before landing in Philadelphia, the pilot announced that we had to land in Newfoundland because of engine problems.

We eventually touched down in the city of Gander, whose airport was built in the 1930's. With weeds growing as tall as a man in the middle of the tarmac, it became clear that not much had happened there since that time. All one could see for miles around were rolling hills covered with a thick spread of pines. We were in the middle of nowhere.

The pilot then announced the real reason for our landing in Gander. “There is a security problem in the United States,” he said, “and all airspace has been closed to incoming and outgoing traffic.” This news quickly brought home to us the seriousness of our situation.

The tragic events in the States began to trickle in through cell phones and a radio owned by one of the passengers. We first heard the news that planes had hit each of the World Trade Center towers. Then came the news that the towers had been leveled. No one could believe it. Some of the crewmembers began asking some nearby passengers, “Did you bring any food with you?” Those that did were told to use it sparingly or ration it as they saw fit. We were also told “it would be a good idea to save the little paper cups in the bathrooms” so that we would have a way to drink the remaining water in the plane's tanks. Suggestions such as these made us realize that we had suddenly entered a world of uncertainties.

It was almost 24 hours later that we were finally able to disembark. Once inside the airport we encountered



We were loaded onto yellow school buses and taken to the nearby city of Gambo, a half-hour journey south of Gander.

the most hospitable people I have ever met. Tables full of food and bottled water were laid out and we were told by smiling, tired faces, “Take as much as you want.” When we thanked them for their kindness they would simply respond with another smile, “This is what neighbors are for.”

We were then loaded onto yellow school buses and taken to the nearby city of Gambo, a half-hour journey south of Gander. The last miles of our journey were over gravel roads. The surreal nature of our experience became apparent when we passed two black bears eating on the side of the road. We simply looked at each other and laughed. “Can our situation get any more bizarre?” One minute we were homeward-bound on what we imagined would be an uneventful trip; the next minute we were on a school bus with total strangers, riding down a gravel road past black bears, not knowing where on earth we

As the National Anthem was played, the look of hope in everyone's eye was noteworthy. It was a sad day for our country, but just as the sorrow of Our Lady was transformed by the triumph of the Resurrection, we felt that the tragedies of September 11 could also be transformed into victory.



Clockwise from top left: Alex Zivnуска, Norman Fulkerson, John Ritchie, James Slobodnik, and James Bascom.

were going or how long we would be there.

We finally arrived at an Anglican church camp called Mint Brook and were warmly greeted by an Anglican priest, Rev. David. He graciously explained the layout of the camp and our accommodations. Thus began an ordeal that would only end five days later.

“People back home will not believe me when I tell them about you.”

From the beginning of the twentieth century until now fashions and a proper code of conduct have “evolved” in a clearly dissolute direction. Most people have adapted themselves to this successive change without questioning. Members of the TFP, as well as the students at our Academy, have not.

Our main concern when we landed in Gander was that of maintaining our distinction as men of principle. This meant not only the desire to preserve the appearance of being gentlemen but also the ideological integrity which should not be modified simply because the circumstances of life change. After it became clear that we would be spending an indefinite period of time in Camp Mint Brook, we were determined to maintain our way of being, cost what it may.

A young man in a suit and tie on a hot sunny day when everything is normal is often looked upon as being weird or eccentric. Change the setting, however, and put the observer of such a young man in the state of uncer-

tainty and all that changes. Suffering is most beneficial to the soul, for it obliges a person to philosophize and ask the question “Why?” People who at the beginning of our ordeal snickered at our way of being and dressing soon became intrigued as the days wore on and the news of the tragedies set in. They eventually looked upon the TFP differently. “I just have to get a picture of you all dressed up before we leave,” said one lady. “People back home will not believe me when I tell them about you.”

As time went by, many people approached us with questions about who we are and what we do. After some time the inhabitants of this little island of Newfoundland ended up turning to the TFP with open arms and ears. One man, pointing to my lion pin, said in a very amusing way, “People in the camp are saying that those who wear that symbol are the counselors.”

“The boys” of St. Louis de Montfort Academy

Those who caused the most sensation, however, were the young men of St. Louis de Montfort Academy, with their gentlemanly conduct and chivalrous way of being. Since I was the oldest person in our group, the students were often referred to as “my boys.” One lady approached me during our stay, and said; “I thought my son was good until I met ‘your boys.’” Another lady came up to me after dinner one day and said, “I hope the parents of these boys know what outstanding sons they have.”

The apex of this affection came on Saturday, September 15, the day before we left. I had just finished my lunch when I saw John Ritchie and James Slobodnik walking across the lawn in the direction of the dining hall. They were both carrying the musical instruments they had taken with them to France. The dining hall was jam-packed with about 120 people. When they entered the room, everyone burst into a roaring applause.

Not a dry eye in the house

“We have spent the morning watching all the memorial services on TV,” I began. “All of us were touched by the show of patriotism we see in our country, and we thought it would be a good idea to have a moment of silence before we leave Newfoundland to remember those that died.” Every head bowed immediately. Some

School buses wait as passengers gather their belongings to leave for the airport.



minutes later, John Ritchie played our National Anthem. While most people sang along, others wept uncontrollably. When the Anthem finished, however, the whole room erupted into a thunderous applause once again.

The look of hope in everyone's eye was noteworthy. It was a sad day for our country, but just as the sorrow of Our Lady, whose feast we celebrated that day, was transformed into the triumph of the Resurrection, we felt that the tragedies of September 11 could also be transformed into victory.

After playing some other military and patriotic hymns, we announced, "We are going to play taps in honor of the heroic firemen who died trying to save others in the World Trade Center." There was not a dry eye in the house as the sound of that moving and symbolic piece of music drifted overhead.

"Diamonds" and a double rainbow

Upon leaving the room there was roaring applause once again as many people followed us outside. Rain had given way to brilliant sunshine, which illuminated the dripping vegetation. Our little world was suddenly transformed into a diamond wonderland. People approached us to express their gratitude. "I want to thank you very much for what you just did," said one lady, as tears rolled down her cheeks. "You have no idea how much it meant to me."

Another man whom I had conversed with on several occasions also approached and with a very determined look in his eyes said, "Tell me again, what is the name of your organization?"

Another lady, who from the first moment showed appreciation for our way of dressing and acting, said, "I knew from the first moment I saw you that you were special; now I know I was right."

Gary Daniels, a passenger from first class who had become known as "the mayor" of Mint Brook because of his leadership qualities, came up to me and in something of a reproachful tone said, "Norman, you have been holding out on us. You guys are great. Why didn't you play in the beginning?" I jokingly responded how "the best wine had to be saved for last."

Many others came up and asked us to stand close to one another so they could take pictures while others



John Ritchie and James Slobodnik play a variety of military and patriotic songs for a pensive audience.

asked for a group photo of us in front of cabin number 8, which had been our home in Camp Mint Brook. It was funny how many people took our little concert as a sign that at last we were going to be able to go home.

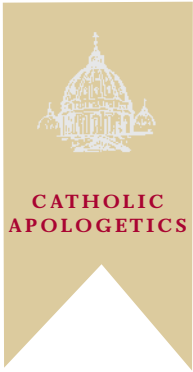
Later we had a few more showers but the sun came out and shone once again with an impressive brilliance. With it came a magnificent double rainbow that, since the time of Noah, has been a sign of hope.

The events of September 11 gave us valuable glimpses of what we might expect in the future. Our stay in Newfoundland, however, showed us that no matter what happens Our Lady will continue to be Our Mother of Mercy, our Life, our Sweetness, and our Hope no matter what the future brings.

If Our Lady helped us to the degree she did, in proportion to our needs in Newfoundland, she will also do the same for all her children in the days ahead leading up to the triumph of her Immaculate Heart. ■

As the sun broke through the clouds, passengers of flight 27 marveled at a splendid rainbow.





The Rosary and Repetitious Prayer

BY RAYMOND DE SOUZA

When I opened my front door on that Saturday morning, the older of the two Jehovah's Witnesses did not introduce himself. He simply said, "Good morning, sir," and, before I could stammer a little "Hi," he fired his well-rehearsed question at me point-blank: "How would you like to live in a world without hunger, war, and poverty?"

Now, since I could not possibly tell him what I thought of that prospect, I told him just what he wanted to hear: "Sounds great, but how do you propose to achieve that?"

It was precisely the question he was waiting for. "Have you got a moment?" he asked. I realized that I had fallen for it. "Sure," I replied, "Come in."

The rosary on the mantel

The most outspoken of the two Jehovah's Witnesses (JW for short), skilled as he was in the art of talking to uninterested ears, immediately looked around my living room and momentarily rested his gaze on the picture of Our Lady of Fatima and my rosary atop

the mantel piece.

"Roman Catholic. You are actually a Roman Catholic," he repeated with a triumphant smile, as though he had discovered my darkest secret. I do not know what he expected me to do; perhaps to fall on my knees and burst into tears of repentance, striking my breast and tearing my new shirt apart. "Surely you know that object you've got there is used for vain repetitions, which Jesus condemned in the Bible."

That was his first mistake. He should have stuck to his first line of approach — that famous land of no hunger, war, or poverty — and left my rosary alone.

"Is that so?" I asked, "Could you please show me where in the Bible Jesus condemned praying the rosary?"

His Bible was already in his hands, itching to be opened. Two or three flicks of well-used pages and he showed me a text, neatly highlighted in red: "But when praying, do not say the same thing over and over again, just as the peoples of the nations do, for they imagine they will get a hearing for their use of many words" (JW's translation of the Bible).

"Now, sir," he said condescendingly, "this is the Gospel of Matthew, 6:7. Wasn't this type of prayer condemned by Jesus in the Gospel when He said that when we pray we should not say the same thing over and over again, or use vain repetitions? Now, in the rosary you say the prayers over and over, the

one in praise of Mary no less than 50 times! Now, that is what is called repetition! How can you pray the rosary and still claim to follow Jesus?"

His smile was triumphant. He was sowing doubt in the mind of a potential convert to the Watchtower. Or so he thought.

"Not really," I replied. "You have taken a passage out of context and used it as a pretext. May I show you?" The poor fellow could hardly say no; after all, he was in my house, sitting on my furniture. The least he could do was listen to me.

"So," I went on, "the first thing to see here is that the verse you quoted is actually a mis-translation in your Bible. To read, 'do not say the same thing over and over again,' is to stretch the meaning. If your Bible had been correctly translated it would read, 'speak not much, as the heathens,' or, 'do not multiply words.' What the gentiles or heathens of that time did in their prayers was improvise their speech and babble, trying to persuade their 'gods' to hear them. This is quite different from saying the same prayer over and over again. We must first ask ourselves these questions: Did Jesus condemn all repetitive prayer as 'vain'? Or did He condemn only those repetitions that were actually vain? Or is every prayer of repetition vain per se?"

Without giving him a chance to change the subject, I opened my Catholic Bible and read: "And when you are praying, speak not

"Roman Catholic. You are actually a Roman Catholic," he repeated with a triumphant smile, as though he had discovered my darkest secret.



"Surely you know that object you've got there is used for vain repetitions, which Jesus condemned in the Bible."



much, as the heathens; for they think that in their speaking much they may be heard. Be not therefore like to them; for your Father knows what is needful for you before you ask. Thus therefore shall you pray; Our Father, Who art in heaven..." (cf. Matthew 6:7-14).

"What did Jesus condemn here?" I asked. "Manifestly not the repetition of a given prayer, but the outpouring of words as the pagans did. And why? He Himself explains, 'They think that in their speaking much they may be heard.'"

My JW friends were listening. It seemed they really knew nothing about the subject. I did not waste time. "Those poor heathens had made gods for themselves, and became imprisoned by the gods they had concocted. Their gods were like themselves, having all the defects and passions of heathenism, gods of pride, lust and envy, treason and hate. To please this type of god, they had to do a lot of talking, hoping that somewhere along the line they might catch their gods in a good mood.

"The true God is not like that. He is our heavenly Father, Who knows what we need before we ask Him. So Jesus proceeds to say that we should not pray like the heathens, but as He tells us. Then He teaches us how to pray: 'Our Father, Who art in heaven, hallowed be Thy name....' So," I concluded, "Jesus right then and there gives us a prayer to repeat! Pray thus. Pray like this."

My JW guests opened their eyes a bit more. They had never thought about this. I pressed the point home: "Surely Jesus would not contradict Himself by telling us not to repeat prayer and then immediately say, 'pray like this.' That would be a contradiction, and in Him there is no contradiction."

"I quite agree," said the younger JW, "but the Roman Catholic Church invented the rosary."

I did not wish to tell him about Our Lady appearing to Saint Dominic and giving him the rosary, because that would have opened a whole new topic. I simply stated that it was

not just the rosary as such we were talking about, but the prayer of repetition. I'd tackle the rosary itself, the object, later.

Repeat it with persistence

"But, Jesus did not say that we should repeat prayer, but just say it," interjected the quicker one, who appeared to be coaching the younger fellow in the art of talking to gentiles. "Roman Catholics overdo it, which is not good because..."

Before he could add his reason, I cut him off: "No, my friend, the context suggests that Our Lord Jesus Christ gave us a prayer to repeat, saying, 'When you pray, pray thus.' How often do you pray? That's the number of times you ought to repeat the Lord's Prayer. Otherwise, how many times should you say that prayer? Once a day? Once every Sabbath day? Once a month or once a year? Once in your life?"

While they were trying to figure out how many times one should say the prayer to fit in with the requirements of the Watchtower Bible, I went on: "This method can't work. In the Gospel of Saint Luke, chapter 11, after teaching His disciples the Our Father, Our Lord told them a parable about a man who knocked at his friend's door late at night, when everybody was in bed, asking for bread. And his friend said he could not help him, everybody being asleep and what not. But the first man insisted; he repeated his knocking and his request so many times that his

friend decided to give in just to be rid of him. That's how Jesus summed it all up: 'I say to you, although he will not get up and give to him because he is his friend, yet because of his persistence he will get up and give him all he needs. And I say to you, ask, and it shall be given to you; seek, and you shall find; knock, and it shall be opened to you.' So, my friends, the words 'do not say the same thing over and over again' in your Bible are not scriptural at all. They are an inaccuracy, a poor translation at best."

"But we prefer to speak from the heart, freely, as Jehovah wants us to pray, and we believe this is much better."

I would not let him off the hook. "Be careful here, for nobody can presume that his improvised prayers are better than those that God Himself inspired."

"So, are you saying that your rosary is inspired in the Bible?" asked the more silent fellow, the one being coached.

"Actually, yes," I answered, "The rosary is simply a way of keeping order, dividing the prayers in 15 distinct sections of ten prayers each. Let me give you another example, straight from the Bible. Take Psalm 118. It is the longest psalm in the Bible, having 176 verses. On the whole, the psalm is a persistent repetition of the main theme, that is, of the excellence of keeping the law of God. It makes an excellent meditation and prayer of repetition — like the rosary — beautiful, pious, thoroughly biblical.

The JW coach was visibly embarrassed. He quickly changed tactics. From incredulity he moved on to sarcasm, which is always a mistake in a religious discussion.

Our Lord's repetitive prayer

"The next thing you'll tell me is that Jesus prayed the rosary Himself!" said the coach with an ironic smile.

"No, not the rosary as we know it," I replied nonchalantly, "but He made up His own rosary or prayers, 'saying the same thing over and over again.'"

My guests opened their eyes wide with



astonishment, then both smiled simultaneously, possibly thinking I was bluffing.

"Yes, at one of the most crucial moments, if not the most crucial, of His life, He repeated the selfsame prayer in the Garden when He said, 'My Father, if it be possible, let this cup pass from Me, nevertheless not as I will but as Thou wilt' That is Matthew 26:39. Verse 42 reads: 'Again the second time, He went away and prayed, "My Father, if this chalice cannot pass away unless I drink it, Thy will be done."' And verse 44 says, 'So, leaving them again, He went away and prayed for the third time, saying the same words over.'"

Two or three seconds of silence elapsed. I looked straight into the coach's eyes. He didn't budge. Then I concluded: "There you are, my friend; Our Lord and Savior Jesus Christ praying His own chaplet of repetitive prayers!" Really wanting to rub it in this time, I asked, "Would you say that His prayers were 'vain' because they were repetitive?"

"In the Our Father, Jesus also taught us to say 'Thy will be done on earth as it is in heaven.' And it is His will that we pray. So, the perfect prayer here on earth will be the prayer

that is most similar to the prayer of heaven, won't it? If you know how they pray in heaven and do likewise, then His will would be done on earth as it is in heaven, as far as prayer is concerned."

I paused for a moment to give my visitors time to digest the concept. The coach already had a question on the tip of his sharp tongue: "And do you, by chance, know how prayer is done in heaven?"

My answer startled him. "Actually, I do happen to know how they pray in heaven. If you open your Bible, I'll show you."

He passed me his book somewhat hesitatingly. It was my turn for a few flicks of the fingers to show him a text.

"Here it is: The book of the Apocalypse — Revelation, as you call it — tells us that in heaven the four living creatures, each of them with six wings, continually indulge in repetitive prayer: "And they have no rest day and night as they say 'Holy, Holy, Holy, is Jehovah God, the Almighty, who was and who is coming'" (4:8). Fancy that! Prayer of repetition in heaven! Those angels must be Roman Catholics!"

The young fellow laughed a bit, but the coach did not find it funny in the least. A little dark look and the apprentice's smile vanished as quickly as a devil would leap from a swimming pool full of holy water.

I did not give him time to change the subject. "Now, my friends, if God dislikes repetitive prayer, He would have stopped those Roman Catholic seraphim in heaven a long time ago and told them to say something different for a change."

The coach decided that it was time to go. He dryly asked me if I would like to keep the copy of *Awake!* I dryly declined, but I wanted to know if they understood the Biblical foundations of the repetitive prayer, whether in

the Rosary or any other. He replied that the Roman Catholic Church had invented the dogmas of hell, purgatory, and the Immaculate Conception, but I was not interested in starting a whole new debate. The topic was repetitive prayer, and I would not fall prey to this typical tactic of igniting another tough subject when the going gets tough.

"Did you know," I asked as a sort of coup de grâce in the argument, "while you Jehovah's Witnesses are improvising prayers in your Kingdom Halls and deriding repetitive prayers, the Angels of God are praising Him in heaven like good Catholics, repeating their praises over and over again?"

Both the coach and the younger fellow excused themselves; they really had to go. I thanked them for coming round and for the invigorating conversation. "Please come again," I said, "I really enjoyed your visit." They said they would, rather unconvincingly.

As they left, I thought to myself how ironic it is that the never-ending babbling of improvised prayer, which Jesus condemned, is so often found among many of the very ones who criticize repetitive prayer.

Of course, we must also beware of merely paying lip service to God, for repetitive prayer, however Biblical and heavenly it may be, must be attentive. We must not allow our minds to wander to all sorts of subjects instead of paying attention to God, Who is the real object of our prayers. Otherwise, we could incur the severe censure of Jesus Himself: "You hypocrites! Well did Isaiah prophesy of you, when he said, 'This people honors me with their lips, but their heart is far from me.'"

Let us who honor Our Lady in praying the Rosary always endeavor to pray "with modesty, attention, and devotion," as Saint Louis de Montfort says. ■

"Fancy that! Prayer of repetition in heaven! Those angels must be Roman Catholics!"



The Year in Review

BY ROBERT RITCHIE

As the year 2001 comes to a close, we thank God and His Most Holy Mother for making all the following TFP and America Needs Fatima activities possible, and we thank all of our friends who contributed, whether by personal effort or financially, towards their accomplishment.

#1 – March for Life

Having marched with Our Lady's Pilgrim Virgin statue at the annual March for Life in Washington, D.C., on January 22 of this year, ANF supporters will do so again in January of 2002. Every year ANF members gather from several states for this important witness to the sanctity of human life. They rally around the tall red banners of the American TFP, which can't be missed; at almost 20 feet tall, they can be seen from quite a distance. The TFP's band will enliven this year's March with musical accompaniment at it has for so many years.



The mere presence of local protesters discouraged many viewers approaching the box office from seeing the play.

#2 – Blasphemous Play Opposed

From February 2 to February 4 the American TFP and America Needs Fatima organized a peaceful protest and a large e-mail campaign against the blasphemous play *Corpus Christi* being staged at the University of Akron, Ohio. Local supporters and friends gathered together in freezing weather to defend the honor of Our Lord Jesus Christ, Whom the play depicts as a homosexual. The mere presence of local protesters discouraged many viewers approaching the box office from seeing the play. The TFP website coordinated the sending of hundreds of e-mail protests to university authorities.

Peaceful public protests, public tal

#3 – Pilgrimages in Louisiana

For some years now, America Needs Fatima has promoted many pilgrimages to Catholic sanctuaries and historical sites in Louisiana. This year, on February 10, eighty pilgrims visited the shrine of Our Lady of Prompt Succor, the Ursuline convent, the Chalmette Battlefield, and an orphanage founded by Saint Frances Xavier Cabrini. The large number of miracles wrought under the invocation of Our Lady of Prompt Succor, the patroness of Louisiana and New Orleans, are certain evidence of how our heavenly Mother promptly and lovingly aids all her spiritual children. The statue of Our Lady at the shrine was brought to New Orleans by an Ursuline nun escaping from the French Revolution.



#4 – The Cult of Ugliness in America

“The Cult of Ugliness in America” was the engaging title of a talk delivered by Fr. Anthony J. Brankin, pastor of St. Thomas More parish in Chicago, on March 13-14. He was invited to speak at the Loyola University Graduate Center in Timonium, Maryland, and at the American TFP’s Washington Bureau. In each presentation, Father Brankin eloquently explained what beauty is and how it conducts our souls to God. In contrast, he expounded upon the “Cult of Ugliness” and how it is a strong tool that the enemies of God employ to draw us away from the Divine Majesty. One of the most interesting parts of Father’s talk, and perhaps the one given most attention, was subtitled “What to Do,” in which he provided concrete examples and suggestions, directed in particular toward parents on how to help their children understand God through His beautiful creation and how to keep these same children away from that which is ugly, vulgar, and dirty.

#5 – Beware of Chinese Communism

After issuing a public statement on the EP-3 surveillance plane incident, the American Society for the Defense of Tradition, Family and Property (TFP) launched a campaign to take

this issue to the man on the street.

The TFP document, “Shattering Myths: A Reality Check on China,” points out how successive American administrations have pursued a China policy based on the illusion that the Chinese would abandon communism through dialogue. It was published in the *Washington Times* on April 18.

As part of the distribution campaign, traveling groups of young American TFP volunteers visited 82 major cities from California to Florida, distributing thousands of “Reality Check on China” fliers in the streets in full TFP style, complete with red standards and capes.

One lady in Boston expressed well the principal goal of these efforts: “What you want to revive is anti-communism in this country. You will face a lot of apathy, but fight on because victory is in sight!”



#6 – Protest at the Brooklyn Museum of Art

In a rally coordinated by the American TFP and its affiliated America Needs Fatima campaign, hundreds of Catholics gathered and prayed in front of the Brooklyn Museum of Art on April 21 to express their outrage at two blasphemous exhibits on display there. The controversy was sparked by photographic exhibits of a nude woman standing in Jesus’ place at the Last Supper and a topless woman on a cross. In order to alert and assemble concerned Catholics for this rally of peaceful protest and reparation, the American TFP published advertisements in five local diocesan newspapers: *The Brooklyn Tablet*, *Catholic New York*, *The Long Island Catholic*, *Newark’s Catholic Advocate*, and Patterson’s *Catholic Beacon*. In addition, many America Needs Fatima volunteers handed out thousands of “Enough is Enough” fliers, inviting people to join the protest.

Among the speakers at the rally were New York Auxiliary Bishop Francisco Garmendia, Scott Rich from the Family Research Council, Fr. John Trigilio from EWTN, and



ks, get-togethers, Rosary crusades

Fr. Andrew Apostoli. Many messages of support were read at the protest from bishops and other prominent figures from across the country who could not personally attend the event.

#7 – Our Lady of Guadalupe’s Honor Defended

In yet another effort against the onslaught of blasphemy in our country, the TFP and America Needs Fatima coordinated a rally of nearly one thousand Catholics in Santa Fe on June 30 to peacefully protest an outrage against the Blessed Virgin of Guadalupe at that city’s Museum of International Folk Art. The display of a bikini-clad Virgin of Guadalupe held aloft by a topless woman-angel was a blasphemy that well deserved a passionate protest. Besides the rally itself, the Museum received thousands of protest e-mails and “Enough is Enough” protest postcards. These postcards were the result of the distribution of more than 300,000 fliers by America Needs Fatima volunteers. With a beautiful picture of Our Lady of Guadalupe on its cover, the flier contained a brief description of the blasphemous exhibit and two postcards that the recipient of the flier could easily detach and mail to the Museum itself and to the Museum of New Mexico Foundation.

The protest was very successful, gathering Catholics not only from New Mexico but from numerous other states as well and receiving the personal support of several area priests, including Fathers William Sanchez, Michael Shea, and Donnan Herbe. In addition to other notable figures from the area, retired General Melvin Montano manifested his support by addressing the protesters. As in other protests, many letters of support were received and read, including messages from Bishop Thomas Doran of Rockford, Illinois, Bishop Emeritus Rene Henry Gracida of Corpus Christi, Bishop Thomas L. Dupré of Springfield, Mass., Mother Angelica, Congressman John Hostettler of Indiana, and right-to-life leader Joseph Scheidler.

#8 Catholic Family Conference

The American TFP and America Needs Fatima often participate in Catholic forums, conservative conferences, and book sales. In

The museum received thousands of protest e-mails and “Enough is Enough” protest postcards. These postcards resulted from the distribution of more than 300,000 fliers by ANF volunteers.

photo #8 Mrs. Albert Rardin, a member of America Needs Fatima, attends to the participants at our booth at the Catholic Family Conference in Long Beach, California, last July, offering various books and religious items.



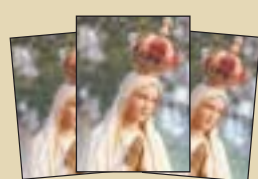
#9 – America Needs Fatima Family Day

Every summer, the supporters of America Needs Fatima from northeastern Pennsylvania and their families gather for a “Family Day.” This year’s principal feature was a talk given by Mr. Luiz A. Fragelli on how to follow Holy Mother Church faithfully as she passes through difficult times. Mr. Fragelli emphasized current issues important to the American public, such as trade with Communist China, the President’s ruling on stem-cell research, and the advance of the homosexual agenda, all of which have important moral implications. He concluded with a call to action to counter the destructive activities of the enemies of the Church.

Afterwards, mindful of the union of soul and body, participants sat down to a tasty barbecue and good Catholic conviviality. The hostess, Mrs. Jose Ferraz, treated the audience to a stirring presentation of the Our Lady Queen of Hearts Girl’s Choir, which she directs. A performance of Irish and Polish dance also lent a special touch to the event.



#10



Religious items distributed to victims of the September 11 attacks

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#11



#17



2,300 homes visited, 4 million fliers dis

#10 – Assistance to Victims of September 11

On September 13, two days after the attack on the World Trade Center, Thomas McKenna and Ben Hiegert, both ANF members, traveled to New York City to lend some spiritual assistance to the victims of the terrorist attack. Sister Alberta from St. Vincent's Hospital thanked America Needs Fatima for their visit.

Dear Tom,

Thank you for your visit and the pile of pictures of O. L. of Fatima that you left us last week here in St. Vincent's Hospital. We had a Mass on Friday for the staff. It was packed and overflowing down the hallways. Before the Mass I had left quite a number of pictures on the table in the back. They disappeared even before the Mass began. Today, Monday, I was taking them around to the patients. They were delighted and very grateful. Last week was somewhat confused. Of course, I couldn't even remember names. This week is slightly better. In time, we will all be O.K.

I hope you were received by St. Francis Xavier Church. It was a long trip here from Pennsylvania. Hopefully, also, you returned home safely. God bless you and may He continue to protect you.

Sister Alberta

#11 – TFP 2001 Conference

On October 6-7, Monsignor Michael Schmitz, Prince Bertrand of Orleans-Braganza, and 150 TFP supporters and friends from around the country joined together at the TFP's national headquarters in Spring Grove, Pennsylvania, to analyze current events. Prince Bertrand spoke brilliantly about Our Lady of Fatima and how her message is the prism through which we understand the current world crisis. See page 25 for more details of this event.

#12 – From the "Salve Regina" Office

Unsung heroes of America Needs Fatima! Our Lady's Beggars, as they like to be called, work at America Needs Fatima's

Salve Regina office in Bakersfield, California. They spend long hours contacting Our Lady's friends and supporters by phone, asking their contributions for the expansion and development of Our Lady's apostolate. Being very demanding, their work is only possible with much perseverance and sacrifice. Please keep these valiant and dedicated ANF members in your prayers.

#13 – Saint Louis de Montfort and His Spirituality

On October 15, Thomas McKenna, vice president of the American TFP and ANF member, was invited by the faculty of St. John Neumann School in Lancaster, Penn., to speak to a group of junior and senior students. He lectured on the spirituality and life of the great Marian Saint Louis Marie Grignon de Montfort. He stressed the need for Catholics to stand up and practice their Faith in a hostile world as the best method of conquering souls for the true Faith. Saint Louis de Montfort was presented as an example of zeal for souls and as a saint who faced great persecution in his time, the first half of the eighteenth century. Mr. McKenna concluded his presentation with an audiovisual on Saint Louis de Montfort and his times.



#14 – America Needs Fatima Director Speaks to School Children

Mr. Robert E. Ritchie, Director of the America Needs Fatima Campaign, delivered two talks on the lives of Blesseds Francisco and Jacinta to students at Sacred Heart School in Bethlehem, Penn.

The first talk, to 270 students on October 1, was preceded by a procession with a large pilgrim statue of Our Lady of Fatima, accompanied by the pastor, Fr. Thomas King, and acolytes. Mr. Ritchie encouraged the children to follow the example of Jacinta and Francisco and to pray the Rosary every day. After the entire school recited the Rosary, the program concluded with solemn benediction of the Blessed Sacrament.

Mr. Ritchie also spoke to 150 CCD students, ranging from



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#15



tributed, 215,000 free calendars mailed

kindergarten through eighth grade, at Sacred Heart School on October 15. After the talk, he and Marc Lascelle, a full-time Fatima Custodian, distributed Rosary kits and pictures of Our Lady of Fatima to the children as they came forward, one by one, to venerate the statue of Our Lady of Fatima.

#15 – Fatima Proclaimers Full Steam Ahead

Since 1985, the America Needs Fatima Campaign has assembled a special group called Fatima Proclaimers. These are volunteers who, out of love for the Mother of God, offer their free time and go to the streets, even in adverse weather, to distribute fliers about the message of Fatima and position papers on Catholic issues. They have distributed more than 4,000,000 fliers across America, and the campaign continues full steam ahead. The conversions and graces received through this special outreach are very moving.

Fatima Proclaimers encounter diverse reactions from people on the street. Some are supportive, some are indifferent, and some are rude. But Fatima Proclaimers are ever prepared to endure whatever is necessary for Our Lady. In the photo, a group of Fatima Proclaimers distribute Fatima fliers in downtown Manhattan shortly after the terrorist attack. Another encouraging development is the distribution of fliers in airports. Many passengers breathe a sigh of relief on receiving a flier of Our Lady before boarding their plane, while others express gratitude for the chance to get a free Rosary kit.



#16 – Crown Box

Throughout the years that ANF Custodians have been taking Our Lady's statue into homes many America Needs Fatima supporters have offered kind help and support of all sorts. Recently, Mr. Donald Cirsman, a staunch ANF supporter, made a beautiful box for the pilgrim virgin's crown. An expression

of his love for Our Lady, this box has proven to be very practical for the custodians, who need to protect Our Lady's crown as they go from home to home, sometimes visiting three

homes in one day. Many thanks to Mr. Cirsman.

#17 – America Needs Fatima in Lithuania

TFP and its America Needs Fatima campaign have a special link with Lithuania. It started in 1989 when that small Baltic country dared to declare its independence from Communist Russia. The TFP family of souls worldwide gathered over 5,200,000 signatures in 27 countries to denounce the Soviet domination of Lithuania. This feat was recorded as history's largest petition drive in the 1993 edition of the *Guinness Book of Records*. TFP returns often to Lithuania, carrying Our Lady's pilgrim statue as well as distributing thousands of rosaries, medals, pictures, books, and pamphlets about Fatima. In this year's trip, Messrs. Christopher Slobodnik and Roger Vargas from America Needs Fatima were privileged to carry the pilgrim virgin statue in a popular procession from Tytuvėnai to Siluva, the principal Marian shrine in Lithuania.



#18 – Fatima Calendar Sent to 215,000 Families

As part of its crusade to put Mary in every home, America Needs Fatima recently sent its beautiful 2002 Fatima Calendar to 215,000 households across

America. The goal is to have Our Lady reign in as many homes as possible and to emphasize the fact that our homes should be dwellings where our children are formed in a devout and morally upright family environment. Our beloved mother Mary is what American homes and families need today. She introduces peace, unity, and affection into even the most troubled households. Many families look forward to receiving this wonderful calendar months before it comes off the press and treasure it long after it has served its usefulness on the kitchen wall. Our goal next year is to send the calendar to half a million homes.



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#21



Pilgrimages, talks at schools, ANF h

During the course of 2001 over 2,300 visits were made and 22,500 people were visited. The eight teams of Fatima Custodians logged more than 200,000 miles.

#19 – Three Safe Vans for Fatima Custodians

Our Lady's Custodians encounter all sorts of weather and road conditions as they travel from city to city across America in their efforts to foster devotion to Our Lady of Fatima. Unfortunately, as their minivans get older, the custodians face the very real risk of breaking down on cold nights, on deserted back roads, far from home in unfamiliar cities. Buying new cars is quite costly, so we buy used vehicles with low mileage. Thanks to the great generosity of ANF members, we were recently able to acquire three "new" minivans, each of which bears a plaque with the names of the major benefactors. These donors are remembered every day in the prayers of the Fatima Custodians.



#20 – Fatima Custodians Never Give Up

Since 1996, our Fatima Custodians have traveled around America visiting thousands of homes with a pilgrim statue of Our Lady of Fatima. During these visits, which usually last from two to three hours, the Fatima Custodian delivers a short talk on the message of Fatima, presents an audiovisual about the apparitions, and then invites all present to pray the Rosary together. After the Rosary, the host or hostess usually serves refreshments while the guests converse and exchange impressions about Our Lady's message.

During the course of 2001 over 2,300 visits were made and 22,500 people were visited. The eight teams of Fatima Custodians logged more than 200,000 miles.

The Fatima Custodians not only take the pilgrim statues into private homes, but they also visit schools, hospitals,

clubs, prisons, retirement homes, and so forth. The response to this program has been extraordinary.

About the visit of Our Lady of Fatima, one lady wrote: "I had the most wonderful experience of my life. My dear Queen Mother Virgin Mary visited my humble home! I was a little nervous about it because I had such a short time to prepare everything. The Custodians, as a matter of fact, are angels on earth. What dedication, devotion, and patience. True Catholic gentlemen."

After a recess for the Christmas season, our Fatima Custodians are ready and eager to accompany Our Lady on tens of thousands of additional visits during the coming year.

#21 – The Comfort of Confidence

This Christmas, ANF launched a major campaign to distribute 100,000 copies of *The Book of Confidence*. As Americans confront new and unexpected fear and suffering, we felt that spreading trust in God's Divine Providence was very important. Many families have expressed their worry about the prospect of losing all their savings. Others fear their world is coming apart. Still others are otherwise apprehensive about the future and are tempted to despair. Now is the time to have confidence and to turn to Our Lady for help! *The Book of Confidence* is full of genuine comfort and inspiration. America is in great need of the consoling truths about the virtue of confidence, and we're working to make sure America gets them. (You can help get this message out by ordering your free Confidence fliers today. Call 1-888-317-5571.)

#22 – A Million Rosaries to Stop Blasphemy

As we have seen, America has been plagued with a rash of blasphemies against Our Lord Jesus Christ and the Blessed

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#25



hotlines, visits to hospitals, mailings

Virgin. In addition to those already noted above, *The Annunciation* at the Rockford Art Museum in Rockford, Illinois, recently presented a depiction of a pro-abortion Virgin Mary, and the San Diego Art Institute displayed *Parthenos*, an explicitly obscene presentation of Our Lady. In contrast to the apathy of the general public and even of many Catholic circles, in less than six months, ANF members nationwide prayed over 1,000,000 Rosaries in reparation for these and all the blasphemies committed in America.

#23 – Spreading the Disney Boycott

Ever since Disney-owned Miramax produced the blasphemous movie *Dogma*, which attacked the virginity of Holy Mary and Saint Joseph and showed their supposed descendant, Bethany, working in an abortion clinic, America Needs Fatima has led a nationwide Catholic boycott of all Disney products. Many Catholics don't realize that with each Disney purchase they finance attacks against religion and the family. Our literature explaining the boycott shows, among other examples, that buying Disney products means supporting such things as ABC's shocking lesbian television series *Ellen* and the annual "Gay Day" at Disney World in Orlando, Florida, which turns the park into a modern-day Sodom and Gomorrah. Disney's promotion of the homosexual agenda has shocked many families into avoiding Disney products as they shop.



#24 – Crusade Magazine Outreach Program

America Needs Fatima will wrap up 2001 with a major effort to spread *Crusade Magazine* to tens of thousand of families nationwide. The challenge still remains to raise sufficient funds to send *Crusade* to at least 325,000 households in 2002. The main reasons for this vital outreach are that many Catholic families are confused and fearful about the future and are thus in need of the comfort, courage, and hopeful purpose that comes from Fatima and our Catholic faith. *Crusade* has already had a great impact on people's lives, and we hope to expand this won-

derful effect. Sadly, many people only talk about Fatima and do not practice what Our Lady requested — prayer, penance, and a change of life. *Crusade* and America Needs Fatima want to change that!

#25 – ANF Hotline

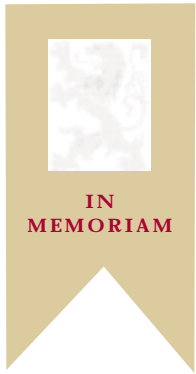
Every day calls pour into America Needs Fatima's member hotline and customer service office in Hazleton, Pennsylvania. No matter what the purpose of their call, people all across America find a good friend in ANF representative Teresa Fragelli, who has filled this important position for over four years. Not a day goes by without dozens of people calling, some with just practical questions, others in need of spiritual comfort, a friendly word, a little encouragement, or just in search of a friendly ear that will listen to the details of the suffering they endure at that moment.

#26 – Dedicated People Behind the Scenes

Coordinating the America Needs Fatima network of home visits with the Pilgrim Virgin Statue takes enormous concentration and dedication from the scheduling staff in Silver Lake, Kansas. Under the direction of Mr. Francis Slobodnik, both full and part-time ANF members work to ensure that the Fatima visits are always on schedule. This office also dedicates a good part of its members' time to helping with the accounting side of the operation.

#27 – A Courageous Catholic Voice

In the wake of the September 11 attacks on America and the subsequent war on militant Islamic terrorism, Americans face huge and new challenges. Drawing on decades of experience in elucidating and opposing the foremost evils of our times, the TFP again offered a calm, thoughtful and courageous Catholic perspective on the pressing issues of the day. Like its position paper "A Reality Check on China" last spring and summer, its more recent "A Psywar Against Order" and "September 11 — A New Phase in an Old Conflict" have been widely distributed by TFP volunteers on the streets as well as being circulated to the general public through paid ads. ■



John M. Haffert, Apostle of Fatima, Dies

BY THOMAS J. MCKENNA

Mr. John M. Haffert, co-founder of the World Apostolate of Fatima, passed away on Wednesday, October 31, 2001, after attending Mass and praying the rosary in the presence of the world-renowned International Pilgrim Virgin Statue of Our Lady of Fatima. He was eighty-six years old and had been diagnosed with cancer a year earlier. Mr. Haffert's death closed nearly thirty years of friendship with the TFPs.

Author

From an early age, Mr. Haffert was an active Catholic writer and organizer. At 25 he published his first book, *Sign of Her Heart*, with a preface by Archbishop Fulton Sheen. During his life, he published over 20 Fatima-related books.

Apostle of the Fatima Message

Promoting Our Lady of Fatima's message was perhaps his principle lifelong endeavor. In 1946, during a meeting with Fatima seer Sister Lucia, he conceived the idea of a pledge of devotions and offerings to Our Lady in response to her requests. By 1948, over a million signatures had been obtained. In 1947, he joined his Brown Scapular Apostolate to the recently-formed Blue Army Apostolate of Msgr. Harold Colgan. Together they began an apostolate that would touch the lives of millions around the world.

The International Pilgrim Virgin Statue

To promote the then little-known Fatima message, Mr. Haffert decided to make a statue of Our Lady of Fatima to travel on perpetual pilgrimage throughout the world to spread Our Lady's message.

In 1947, he contracted one of the best-known sculptors in Portugal, José Thedim, to

carve the statue. Sister Lucia herself guided the sculptor. The statue, finished that same year, was blessed and brought to America where it began the international pilgrimages that continue until today. This famous statue has crisscrossed the world many times and has visited over 100 countries, spreading the message of Fatima and calling souls to conversion.

John Haffert and the TFP

In July of 1972, newspapers around the world carried the story of the Pilgrim Virgin Statue shedding tears in New Orleans. People flocked by the thousands to see this extraordinary happening. Careful examination offered no natural explanation of the phenomenon, and the faithful and non-believers alike saw it as an evident miracle.

This news item was published in Brazil and caught the attention of the renowned Catholic author and founder of the Brazilian TFP, Prof. Plinio Corrêa de Oliveira. In his lifelong crusade to uphold Christian civilization, he had long been a dedicated promoter of the Fatima message.

Seeing a special significance in this supernatural manifestation, he had members of the TFP contact Mr. Haffert and soon a visit of the statue to the headquarters of the Brazilian TFP in São Paulo was arranged. The statue's heavenly countenance as a great consolation and inspiration to Prof. de Oliveira who called the statue "the sacrosanct image of Our Lady." From that moment on, this statue was, so to speak, adopted by Prof. de Oliveira as the patroness of the TFPs and their Fatima campaigns on five continents. For several years the statue was entrusted to the various TFPs, who took her on pilgrimages, principally throughout South America.

Through the worldwide Fatima cam-



Mr. John M. Haffert (1915-2001)

paigns of the TFPs, more than one hundred million fliers with the inspiring face have been distributed. As the person looks into the maternal eyes he reads at the bottom of the flier, "Look deep into her eyes, and let her look into yours." Many souls have repented and returned to the Church as a result of this flier. In addition to its use on fliers, her picture has appeared on millions of books, calendars, and devotional materials distributed by the TFPs.

One last visit by the Pilgrim Virgin

Mr. Haffert strove to practice Our Lady's requests personally and the fact that he died while praying the rosary and wearing the brown scapular is noteworthy. As death drew near, one of his last requests was to see the Pilgrim Virgin Statue one last time.

As Providence would have it, the statue had just completed a pilgrimage in a neighboring state and there were a few free days before going overseas. To his great consolation, the statue was brought to his bedside and remained there for the day and a half leading up to his death, affording him great solace. Those present report that his last glance was into Our Lady's eyes before his own eyes closed for eternity.

Our Lady in her mercy wanted, as she does for so many, to be with him in his last hour. ■



The Missing Ingredient II

BY MICHELLE TAYLOR

In which a room speaks

I walked into the room, a little boy's room, and was delighted. The wallpaper bore a light blue stripe and the sturdy cherry bed was neatly made with a blue coverlet. Two tall, narrow cherry bookcases, standing on either side of the white curtained window, displayed several of the most loved children's books: *Black Beauty*, *Peter Rabbit*, *Treasure Island*, and others. Arranged throughout the several shelves were small lead soldiers in battle array, while a smiling wooden Pinocchio sat with his legs dangling over the edge of another shelf. Other children's objects and toys found room among all these.

One wall of the room featured three finely framed and matted prints of knights on horseback from different periods of history in their colorful uniforms. Two more such prints hung on another wall. A statue of Our Lady of Victories holding the Child Jesus stood on the cherry dresser. A beautiful area rug completed the décor.

The room was neat, welcoming, light but, doubtlessly, a boy's room. It was also simple and displayed a certain manly austerity. Above all it was delightfully innocent and balanced. The colors made a statement yet did not overpower the senses. Nothing was so loud that it screamed for the viewer's sole attention. The ambiance of the room was "one," and in that "oneness" I felt welcomed and began to single out the different aspects and objects for appreciation.

I was a guest in the house for the night and my gracious hosts had given me their four-year-old son's room. As I sat on the bed and surveyed this room that gave me so much pleasure I understood much

about the little boy's mentality. This is a little boy that is developing beautifully. While I know the parents and know their struggles with his natural defects, I also see the reward of their teachings and efforts.

Sitting in that room I also saw, silently depicted, the continuation of those teachings. The order, piety, manliness, balance, innocence and good taste incorporated in the decor are certainly soundless but potent factors in the formation of a young soul. Every time the boy enters that room, every time he plays in that room, every time he wakes up in that room, that ambiance speaks to and influences him. If it spoke and made me understand what I have written, it certainly speaks to him also.

Again, the room conveyed so many qualities to my mind. But the one quality that stood out above all was balance; everything was temperate and in good taste. Again, nothing screamed out. There were no huge patches of bright yellow against huge patches of purple, red, and blue as today's decors are wont to show. There were no huge superman or spider man posters on the walls, no ugly monsters staring down. There were no clothes strewn all over the place, no disregard of religious objects, so common these days.

Temperance; temperance; the word kept revolving in my mind. *Balance,* another word, kept suggesting itself to my thoughts.

Everything today seems so intemperate. Colors scream, music pounds, decors clamor loudly, images flash forth from TV sets in frantic succession, video games mesmerize with all their violent noise and action, fashions assault human decency



The one quality that stood out above all was balance; everything was temperate and in good taste.

We face a pernicious cultural revolution so all-encompassing and so dynamic that age-old doctrines, principles, values, and customs seem to be no match for it.

everywhere, shameless magazines insult human dignity at check-out counters, commercials present outlandish ice-cream sundaes, veritable mountains of multi-colored candies, and gargantuan hamburgers. In a word, everything urges us to go overboard.

Truly, what we face is a cultural revolution of intemperance, an intemperance that appeals to our innermost tendencies and inclinations, driving them to possible paroxysms.

We face a great cultural revolution

In our last article we spoke of something we called the “Missing Ingredient.” We pointed out how today’s culture impresses our children in such a way as to influence their tendencies and their inclinations, sometimes in a completely different direction than that toward which parents are trying to direct them.

In fact, today there are many issues that parents must battle to maintain their children on the straight and narrow. None are so challenging, however, than the many cultural factors that, at times, influence so forcefully that they render parents almost powerless to steer their children successfully.

We face a pernicious cultural revolution so all-encompassing and so dynamic that age-old doctrines, principles, values, and customs seem to be no match for it. And this is because so much of what is “out there” influences our children’s tendencies and inclinations, making it more difficult for the good old truth of the catechism and traditional customs to get through to them.

Can we possibly be fighting with tools that were once sufficient but are no longer so? Has the enemy become so pernicious, so insidious, and so cunning that it finds a way to ruin the best recipes? Is there an all-essential ingredient that can make a great difference?

Many good Catholic parents today go far out of their way to provide sound Catholic doctrine for their children. They view prayer as an everyday must, and many even say the Rosary together. Needless to emphasize, Mass on Sundays is uppermost in the week’s schedule.

Yet, the cultural side of a child’s formation is frequently not only neglected but completely left out; and this, only because we are simply unaware of its tremendous possible influence.

Yet, today’s cultural revolution believes in cultural inoculation one hundred percent. Hence its use of all that can reach the senses to influence our tendencies and thus change our ideas.

What are tendencies?

For us to understand the cultural revolution and how it works, we must understand “tendencies.” For this, we must embark on a bit of a philosophical journey with the great Catholic professor, thinker, writer, and man of action, Prof. Plinio Corrêa de Oliveira.

Prof. de Oliveira develops a new concept from the age-old fact that we are all born with certain natural propensities. Various authors call these propensities instincts, inclinations, passions, or emotions. Prof. de Oliveira calls them “tendencies.”

Perhaps the closest synonym for *tendency* among these words would be *inclination*, but *tendency* really includes all of these concepts, for at times tendencies are rooted in the passions or emotions, while at others they proceed from a physical, moral, or spiritual instinct.

Though the tendencies are greatly instinctive, Prof. de Oliveira differentiates them from the mere instinct that impels an animal’s responses. Thus, the instinct of self-preservation, the social instinct, the sexual instinct, and the instinct to seek nourishment are all purely blind impulses of animal nature to act in a given manner. Animals have all these in common with humans.

Though at times rooted in mere animal instincts as well as passions and emotions, a tendency or inclination is an instinct that is more subject to refinement by man’s intelligence and will. These tendencies are not necessarily common to all men. Thus, we find men with various tendencies — to solitude, reflection, combativity, work, creativity, or toward laziness, avarice, dissipation, and so forth.

Tendencies can be natural or acquired, and they are also often inherited.

Tendencies are readily influenced

Human tendencies can be influenced either for good or for bad. Unfortunately, due to Original Sin, we all inherited inclinations toward evil. In other words, it is easier for us to follow a downward path than an upward one. The good news, nonetheless, is that on the side of good we have God’s grace to help us, especially through the sure channel of the Sacraments.

The tendencies are easily reached through the senses and the imagination. Once something has caught our attention through the eyes, for example, it is easily magnified by the imagination. Or once we hear a piece of music, it can influence our imagination to a romantic state of mind, a brave state of spirit, or a feeling of gloom.

In the guidance of a child, it is extremely important that we have this fact in mind at all times. Thus, for example, it is much easier for a child to sit in front of a TV than to pick up a good book. That is because watching television requires no mental effort and appeals to the natural tendency to laziness. Furthermore, what is seen with the eyes and heard with the ears is much more

quickly taken in by the imagination, appealing readily to the child's fantasy.

Again, as another example, it is much easier for a child in an ice-cream parlor to choose the enormous mouthwatering sundae depicted on a bright yellow poster that may make him sick rather than the ice-cream cone that will sit much better with him.

A tendency is a human mechanism whereby we say: "I like it" before we say "I think." Of course, free will is a strong element that can determine whether we choose the easier way or the more constructive way. Here is where the parent is called to help strengthen and discipline the will.

Above all, we can never forget the most powerful element of all in our children's upbringing, which is divine grace. Grace is much stronger than tendencies, inclinations, and so on, and can, at a given moment, intervene and strengthen the will and steer the resolve in the right direction.

Yet, if we are aware that our children's tendencies are susceptible to various influences, we must be vigilant and help them avoid all influences that lead their tendencies to intemperance. We must help them not only by guarding them against pernicious influences but also by providing them with environments, music, books, clothing, foods, objects, and so on that temper their tendencies, strengthen their wills, elevate their spirits, and lead them to higher aspirations and achievements.

If today's cultural revolution uses images, movies, music, fashions, attitudes, language and ambiances intemperately to convey intemperate ideas, we must use the same to convey temperate ideas and habits.

We must not only avoid harmful influences in our homes but must establish habits that discipline, build, and inspire our children. We must create environments that by their very décor are temperate, dignified, inspiring, warm, and welcoming. We must expose our children to beautiful things and teach them an appreciation for beauty and good art.*

In short, we must prepare receptive soil for God's grace in our children's souls.

We must sit around a well-set table and serve home-cooked meals that generate an appreciation for good food as well as create a sense of belonging, stability, and family life. We must convey to children an awareness of the special dignity of Sundays by setting a table with our "best china" and preparing a special Sunday meal. We must teach table manners, social manners, and personal discipline.

We must dress our children tastefully and modestly and teach them the difference between everyday clothing and better clothing. Within this same context we must avoid dressing them so "down" that they lose the sense of their own human dignity. Above all, in the same vein, we must never dress down so much ourselves that our children look at us and are disappointed in us as

parents and role-models. After all, to children, parents are next to God, and the way parents look is a very important point of reference for children. I remember, as a little girl, being immensely proud of my mother, who always dressed with dignity, even when simply, and always wore two little pearls in her ears. On Sundays, when she dressed up, I almost burst with pride and a sense of awe. The same went for my father.

All of these elements make up a cultural ambiance that fosters virtue and stability. They create an ambiance whereby a child begins to develop a sense of all that is better, loftier, nobler. All these things give our children's tendencies an upward thrust, a thrust ultimately, indirectly, but powerfully toward God.

Of course, no recipe is completely foolproof, especially when it involves today's challenges. No sole ingredient is a "magic" ingredient with absolute guarantees of success. But cultural formation is truly an essential ingredient for nourishing sound doctrine and wholesome ideas.

Saint Luke's Gospel contains a beautiful passage wherein a blind man makes a simple and sublime prayer: "Lord, that I may see" (18:41). Let us as parents, grandparents, uncles, and aunts ask Our Lord to let us see and distinguish the modern cultural influences that lead astray and the age-old cultural influences that build and are ever new under the impulse of divine grace. May we see and recognize them so that we may use all the right ingredients in the wonderful recipe that is the Catholic formation of our precious ones. ■

* In this line I would very much recommend Father Anthony J. Brankin's article "The Cult of Ugliness," *Crusade*, May/June 2001.





The Crusades

Heroism in Defense of the Faith

BY LUIZ SOLIMEO

When President George Bush, in declaring a war between good and evil in the aftermath of the September 11 attack on America, used the word *crusade* to describe this war on terrorism, the liberal media reacted with outrage as if the President had said something shameful.

What are we to think of the Crusades? Were they indeed the ignoble deformations of religious zealotry that the dominant media would have us believe? Or did they, to the contrary, reflect something noble — even sacred — in the Christian spirit?

What they were not

Before we can appreciate what the Crusades were, we must first understand what they were not. Conventional ignorance notwithstanding, the Crusades did not seek to impose the Catholic Faith by means of force.

Saint Thomas Aquinas, a friend of France's glorious Crusader King, Saint Louis IX, affirms that one cannot convert anyone by means of force, since faith is an internal act that depends on the will. The Angelic Doctor did, however, distinguish between forceful proselytism and the legitimate use of force to prevent blasphemy and defend Christians.

"Christ's faithful often wage war with unbelievers, not indeed for the purpose of forcing them to believe...but in order to prevent them from hindering the faith of Christ."¹

What they were

As recorded by objective historians, the Crusades were undertaken to liberate the Holy Places from Mohammedan infidels, who impeded the peaceful pilgrimage of the faithful to such sacred shrines as the

Church of the Holy Sepulcher, and to defend Christendom continually menaced by Moslem marauders.²

In the strict sense, the Crusades refer to the ensemble of religious-military expeditions undertaken between the eleventh and thirteenth centuries to liberate the Holy Sepulcher.

In the broad sense of armed struggle against enemies of the Faith, the campaign to free the Iberian Peninsula from the Mohammedan yoke and the fight against pagans in Eastern Europe were also considered crusades, as were the naval and land expeditions against the Islamic threat in the sixteenth and seventeenth centuries.

Deus vult! — God wills it!

As Charles Cardinal Journet has written, "The initiative in the matter of the Crusade came from the Pope."³

On November 27, 1095, Blessed Pope Urban II exited the cathedral of Clermont, where he was concluding a General Council. So many of the faithful had gathered from Clermont and the neighboring villages of central France that the cathedral could not contain them, and the papal throne had to be moved to a field outside the city's eastern gate.

The pope was a powerful speaker. With words of fire, he described the dire situation

in the East, where the Turks had replaced the Arabs as rulers of the Islamic world and threatened to conquer Byzantium.

Although separated from Rome, the Byzantine Christians had appealed for protection from the Common Father of all Christendom in a manner that held hope for the return of the Eastern schismatics to the bosom of Holy Mother Church.

These new lords of the Islamic empire were also hindering the peaceful pilgrimage of Christians to the Holy Places, imprisoning and mistreating the pilgrims when not killing them outright.

Pope Urban exhorted the Christian knights to defend the Holy Sepulcher of Our Lord Jesus Christ and the Christians of Byzantium. He challenged them: Rather than fighting each other out of vain ambition at peril of losing your immortal souls, why do you not raise your arms in a just and holy cause, why do you not do battle for God Himself?

A contemporary chronicler, Robert the Monk, records the reaction of the Christian knights to the call of this great Pope: "When Pope Urban had said these and very many similar things in his urbane discourse, he so influenced to one purpose the desires of all who were present that they cried out, 'It is the will of God! It is the will of God!'"

When the venerable Roman pontiff heard that, he gave thanks to God with eyes uplifted to heaven and, with his hand commanding silence, said:

"Most beloved brethren, today is manifest in you what the Lord says in the Gospel, 'Where two or three are gathered together in My name, there am I in the midst of them.' Unless the Lord God had been present in your spirits, all of you would

"Christ's faithful often wage war with unbelievers, not indeed for the purpose of forcing them to believe...but in order to prevent them from hindering the faith of Christ."

not have uttered the same cry. For, although the cry issued from numerous mouths, yet the origin of the cry was one. Therefore I say to you that God, who implanted this in your breasts, has drawn it forth from you. Let this then be your war-cry in combat, because this word is given you by God. When an armed attack is made upon the enemy, let this one cry be raised by all the soldiers of God: It is the will of God! It is the will of God!"⁴

Seized with holy ardor, the knights fashioned crosses out of cloth, donning these as badges of their vow to free the Holy Land from unholy hands. Thus these soldiers of Christ became known as the "Crusaders," those who had taken up the Cross.

Pope Urban granted a plenary indulgence to those who took part in the Crusade *pro sola devotione*, that is, moved solely by devotion. He also imposed the Truce of God, forbidding wars between Christians, while placing the families and property of the Crusaders under the paternal protection of the Holy See, with any attempt against the family or goods of a Crusader earning the offender the grave penalty of excommunication.

The pre-crusades

Inasmuch as the term *crusade* did not yet exist, some authors call the campaign to expel the Moors from the Iberian Peninsula, begun in the seventh century, and the tenth century struggle against pagans who harassed Catholic missionaries in Poland and Lithuania prior to the conversion of those nations the pre-crusades.

As early as the ninth century, Pope John VIII had promised salvation to those who died in defending the Faith:

"Those who, out of love for the Christian religion, shall die in battle fighting bravely



Blessed Pope Urban II preaches the first crusade to liberate the Our Lord's sepulcher from the Turks.

against pagans or unbelievers, shall receive eternal life. For the Lord has said through His prophet: 'In whatever hour a sinner shall be converted, I will remember his sins no longer.' By the intercession of Saint Peter, who has the power of binding and loosing in heaven and on earth, we absolve, as far as is permissible, all such and commend them by our prayers to the Lord."⁵

Through the centuries, the popes continued to support the fight against the infidels. In this light, the great naval action promoted by Saint Pius V in 1571 is inscribed in the chronicles of the Crusades. Pope Pius created the Holy Alliance, uniting Genoa, Venice, and Spain with the Holy See, to combat the Ottoman threat. On October 7, 1571, the warships of the Holy Alliance under the command of Don Juan of Austria, half-brother of King Philip II of Spain, engaged the Turkish fleet at Lepanto. Four centuries later, on October 7, 1947, Pope Pius XII, receiving a group of United States Senators and Representatives, recalled this glorious victory:

"October 7 is a memorable day in the annals of Western Europe. On that day in the year 1571 the powers representing Christian civilization united to defeat the colossal threat from the East in the battle of Lepanto. It is a day of thanksgiving commemorated in the calendar of the Church, not only because

the sanctuaries of Europe and their altars were thus saved from utter destruction, but also because the prayers ordered by the then Pope St. Pius V were universally given a large share in the victory."⁶

Glory of the Church Militant

Through the sacrament of Confirmation, every Christian becomes a soldier of Christ. Prepared to suffer martyrdom rather than betray his baptismal vows, he must be equally

ready to fight to defend the Faith against those who seek to destroy it.

In the Middle Ages, when the Holy Catholic Faith governed souls and nations, Christians understood the need to spread the Gospel as missionaries or to defend it as warriors. Embodying the combative spirit integral to the Church Militant, the Crusades were the noble work of numerous popes who graced the Chair of Saint Peter with their sanctity and zeal.

Far from being ashamed of this glorious epoch, Catholics should be proud to be the spiritual heirs of heroes who placed the Faith before their convenience and were willing to sacrifice their lives in its defense. ■

Notes

1. *Summa Theologica*, II-II, q. 10 a. 8.
2. Cf. Louis Bréhier, "Crusades," *The Catholic Encyclopedia* (1908), Vol. IV, p. 543, and J. Richard, "Crusades," *New Catholic Encyclopedia* (1967), Vol. IV, p. 504.
3. *The Church of the Incarnate Word* (New York, 1955), p. 321.
4. Crusades; Urban II's speech 1095 ORB: *The Online Resource Book for Medieval Studies*.
5. Crusades; John VIII: Indulgence for Fighting the Heathen, ORB: *The Online Resource Book for Medieval Studies*, 878.
6. *Discorsi e Radiomessaggi di Sua Santità Pio XXII*, Vol. IX, p. 271.



FORGOTTEN
TRUTHS

Grace Can Sanctify Us in an Instant

BY FR. THOMAS DE SAINT-LAURENT

Abyss of human weakness, tyranny of bad habits! How many Christians receive in the tribunal of Penance absolution for their sins. Their contrition is sincere, they make vigorous resolutions ... and they fall again into the same sins, sometimes grave; the number of their falls grows without ceasing! Do they not have, then, abundant reason for discouragement?

Nothing is more just than the evidence of our own misery keeps us humble. That it should make us lose confidence would be a catastrophe more dangerous than so many falls into error.

The soul that falls should rise immediately. It should not cease to implore the mercy of the Lord. Do you know that God has *His hours* and can, in an instant, elevate us to a very high degree of sanctity?

Had not Mary Magdalen led a criminal life? Grace, nevertheless, transformed her instantaneously. Without transition, a sinner became a great saint.

Now, then, the action of God has not been reduced in what it can do.

What it did for others it will be able to do for us. Do not doubt. Confident and persevering prayer will obtain a complete cure of our souls.

Do not tell me that time passes and that now, perhaps, your life is reaching its end.

Our Lord waited for the agony of the good thief in order to attract him victoriously to Himself. In one single minute, that man of such guilt converted! His faith and his love were so great that, in spite of his great crimes, he did not even pass through purgatory. He occupies an elevated place in heaven forever.

Let nothing, then, alter your confidence! Even though you, being in the depths of the abyss, call out to heaven without ceasing. God will end by responding to your cry and will work His justice in you.

The Book of Confidence, pp. 51-53



Prayer to Be Said by All Mothers with Sons in the Service

*O Mary,
Queen of
Martyrs,
look after
my son.*

O Mary, Queen of Martyrs, look after my son. Talk with him during the silent watches of the night and spur him to bravery when he faces the cruel foe. Turn his fear to courage, and his wavering to impetus. Keep him inspired by a never-dying faith in his God. Throughout all the long days of hopeful victory, wherever his duty takes him, keep his spirit high and his purpose unwavering. Make him a loyal friend. Nourish him with the love that I gave him at birth and satisfy the hunger of his soul with the knowledge of my daily prayer.

Take care of him, O Mother of God! Keep him in health and sustain him under every possible circumstance. I once warmed him under my heart; warm him in his shelter under the stars. Touch him with cheer and comfort, and my full support for his every brave pursuit. Fail him not and may he not fail Thee, his country, nor the mother who bore him. *Amen.*

(Adapted from an old prayer card calling on Our Lady to protect those in our armed forces)



TFP IN
ACTION

TFP 2001 Conference

BY MICHAEL WHITCRAFT



His Imperial and Royal Highness,
Prince Bertrand of Orleans-Braganza



H.I.R.H. Prince Bertrand delivers the opening address.



Mr. Philip Calder plays the piano during dinner.



Mr. Norman Fulkerson's talk about Saint Joan of Arc, "The Voices Didn't Lie," was a favorite of many conference participants.

On October 6-7, Monsignor Michael R. Schmitz, Vicar General of the Institute of Christ the Sovereign King, His Imperial and Royal Highness Prince Bertrand of Orleans-Braganza, and 150 American TFP supporters and friends met for a TFP National Conference at the TFP's headquarters in Spring Grove, Penn. The weekend, long planned as an occasion for analyzing current events from the perspective of Fatima, gained added emphasis as a result of the previous month's terrorist attacks and spread a much needed hope for life in the post-September 11 world.

The weekend opened with a Mass celebrated by Msgr. Schmitz. After the Mass, His Highness Prince Bertrand delivered the opening address, outlining the importance of the message Our Lady gave at Fatima for understanding world events at the dawn of the Third Millennium.

Following the Prince's address, TFP Director John Horvat presented "A Stronger Dream" in which he appraised the causes of the brutal September 11 attacks as the beginning of a postmodern war wherein the United States was targeted for its structures of order. He described how the whole American order was symbolically shaken and suggested what the proper reaction might be.

TFP Campaign Coordinator Norman Fulkerson's lively talk, "The Voices Didn't Lie," centered on the historic example of Saint Joan of Arc as proof that God never fails those who trust in Him.

Participants comment on TFP Conference



"I liked it very much, because it's always a pleasure to meet likeminded people. I liked its traditional Catholic and especially its counter-revolutionary Catholic, perspective. That really helps inspire one to continue to do battle and to remain firm. It gives one a lot of hope for the future. In terms of the talks, I really liked — probably the best — Mr. Thomas Drake's talk in the workshop. I thought Mr. John Horvat was also very interesting with his presentation."

— *Joseph D'Agostino*
Washington, D.C.



"The conference has been really special to me because it has been so long since I had the chance to come and be with people who have the same ideals. It fills the soul. I especially liked the talk on "The Stronger Dream" by Mr. Horvat. I liked how he said that the Muslims had not attacked us because of our morals, but because they wanted to destroy an order. It gave me something to think about because they often talk about these things where I work. I think we are beginning to understand."

— *Sharon Siwik*
Newtown, Conn.



"I enjoyed the Prince tremendously. I liked his deep Catholic faith and how he portrayed it to us. The Mass had all of the dignity that it should have had. We need so much more dignity in our world today."

— *Emma Lee Fulkerson*
Utica, Kentucky



"I thought it was extremely beneficial for our days because we're on the verge of what Our Lady promised in Fatima. I think that this conference helped us to at least understand the situation of our days."

— *Richard Segerstrom*
Kansas City, Missouri



"If there is a conference again next year, I will be here no matter what! I get so bogged down in what I do and lose track of the big picture. The conference puts everything back in perspective."

— *Mary Slobodnik*
Topeka, Kansas



"I liked the conference very much. I found the talks very informative. They addressed the very serious issues of our times from a Catholic viewpoint."

— *Francis Slobodnik*
Topeka, Kansas



"I liked it very much. I liked the talks, especially the workshops, because there were many different things that were helpful for a lot of people. There wasn't only one particular topic. It was for everybody."

— *Jenifer Segerstrom*
Kansas City, Missouri



"I've seen with my own eyes, in both profound and simple ways, a kind of invigoration of the Catholic truth here at the conference."

— *Jacques Chretien*
Arlington, Virginia



"The conference gave me a spiritual guidance, as in religion, how to cope with recent terrorist attacks, and physical guidance, as in action, that I was looking for, especially after the September 11th terrorist attacks."

— *Marc Roberts*
Alexandria, Virginia



The Mass, attended by over 250 people, was celebrated in the traditional Tridentine Rite and closed with a moving organ, trumpet, and choral rendition of the Papal Hymn.

Msgr. Schmitz celebrates the traditional Latin Mass in Saint Patrick's Church, York, Pennsylvania.

Writer Joseph D'Agostino then offered his considerations on the Cultural Revolution and the nature of Islam, providing timely insight into present day events. Other speeches further highlighted the timeliness of the Fatima message today.

Conference attendees availed themselves of the time between the various talks to renew old acquaintances and develop new ones as well as to compare notes on the ideas presented in the meetings. After the day's final meeting, the participants gathered for a long candlelight rosary procession with an exact likeness of the renowned and miraculous Pilgrim Virgin of Our Lady of Fatima.

Sunday's highpoint was a Tridentine Mass at St. Patrick's Church in nearby York, celebrated by Msgr. Schmitz and sung by the TFP Choir. Before Mass, a statue of Our Lady of Fatima was carried in solemn procession to the sanctuary and a rosary was prayed to commemorate the Feast of Our Lady of the Rosary and the anniversary of her victory of Lepanto in 1571. The Mass, attended by over 250 people, ended with a moving organ, trumpet, and choral rendition of the Papal Hymn.

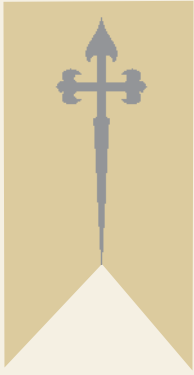
The closing dinner was alive with conversation as old friends and new, united by a common Faith, shared thoughts and impressions from the weekend's lectures and events and resolved to face the struggles of the post-September 11 world with renewed hope.



Participants carry a statue of Our Lady of Fatima and pray the Rosary during a candlelight procession.



Mr. John Horvat speaks about "A Stronger Dream."



Revolution and Counter-Revolution in History

INTRODUCTION TO A NEW SERIES

With the last two-part chapters, which featured the achievements of two canonized warrior saints, San Fernando III and Saint Louis IX, and the destructive violence of the selfish Emperor Frederick II, we concluded a series entitled *History of Western Civilization*. In those last chapters we described the extraordinary, even miraculous, recovery of civilization from the devastation caused by the second

wave of barbarians. The sainted abbots of Cluny in the tenth and eleventh centuries and Saint Bernard and his Cistercian priors in the twelfth attracted several thousand holy souls to the monastic life of prayer and sacrifice for the love of God. The impetus of spiritual reform spread to the Papacy where several popes, especially Saint Gregory VII, exercised a moral and religious primacy over all Christendom. The resulting unity placed

Chapter I

The Papacy in Crisis

Part one: Outrage at Anagni

BY JEREMIAS WELLS

Historians usually assign the beginning of a revolution to some early significant event: the seizure of the Kerensky government by the Bolsheviks in Petrograd in November, 1917, the storming of the Bastille in July of 1789, or the hammering of a placard on a church door in Germany on All Souls Eve by Martin Luther. Yet if they follow this method, they will miss their mark by decades, if not by a century or two. The driving force of the Communist Revolution owes just as much to the tendencies and writings of Karl Marx as to those of Lenin. The same can be said of John Locke, Voltaire, and J. J. Rousseau in relation to the French Revolution.

The source of the Protestant Revolution, thus its beginning, can be traced back to the early years of the fourteenth century over two hundred years before Luther's dramatic protest. The idea that man exists for God and that the chief influence of his life should be the teachings of Jesus Christ in the Gospels began to irk many influential men who

yearned for a more secularized society. This tendency found expression among several educated laymen who formulated ideas which challenged the accepted authority of the Church. Known as legists because of the legal training, several such-minded men were employed by Philip IV of France, an arrogant monarch who wanted to increase his revenues and authority at the Church's expense.

Because of Philip's grasping and vengeful nature, a conflict developed with Pope Boniface VIII in which many elements appeared that foreshadowed the decay of Christian unity. Chief among the ruthless legists that surrounded the King were Pierre Flotte and William of Nogaret. The latter, a grandson of a burned Albigensian heretic, worked with demonic zeal to bring Boniface and the Papacy to its knees.

Prologue

Many of the problems that the popes faced in the fourteenth century resulted from their involvement in the temporal affairs of Sicily

and southern Italy in the thirteenth. In continuing their vendetta against the Hohenstaufens, they enlisted the aid of Charles of Anjou, the brother of Saint Louis IX, who subdued the last member of the imperial house in 1268 and became King of Naples and Sicily.¹ Unfortunately, he possessed neither the virtues nor the wisdom of his canonized brother and ruled his kingdom with tyranny and injustice.

On Easter Monday in 1282, the Sicilians, in a famous event known as the Sicilian Vespers, rose up in revolt and massacred the French occupying troops. Charles was left only with Naples. The Pope, Martin IV, who was French, and his immediate successors refused to accept Sicilian submission to their suzerainty and insisted on the restoration of French rule. When the Sicilians turned to Aragon for assistance, a protracted struggle broke out among Aragon, France, Sicily, and the successive popes. Instead of reconciling the warring factions in the human family, these popes by their incursion into the

Christianity at the very center of world history. All human relations, all human institutions, even the secular governments themselves, were permeated by the doctrines of the Church.

Then a transformation of mentalities slowly began to take place, led by a handful of rebellious malcontents. Love of sacrifice and the aspiration to sanctity and eternal life became secondary to earthly pleasure, material gain, and a thirst for the pagan ideals of antiquity. Moral decay resulted in a progressive evil that led to schism, a violent rupture in the unity of Christendom, revolution, secularization of religion, bloody warfare, and finally to the immorality, gross errors, and atheism of today.

To ascertain the precise date when Western Civilization reached its height and began

its decline presents difficulties, as if we are charting the time of high tide. However, if we were to add the positive and negative factors to produce a line graph showing civilization's rise and fall it would flatten out somewhere between the deaths of Innocent III (d. 1216) and Saint Louis (d. 1270). With Innocent on the throne of Saint Peter, the Papacy had reached the height of its influence and success, and when Louis died on crusade, the selfless spirit of medieval chivalry, with some notable exceptions, passed with him.

But the grace of God has not abandoned mankind, for interspersed with this horrible decline are numerous stories of heroic resistance. This will be the subject matter of a new series entitled *Revolution and Counter-Revolution in History*.

The term "Revolution and Counter-Revo-

lution" is borrowed from a book of the same title by Prof. Plinio Corrêa de Oliveira. Prof. de Oliveira saw that all the problems of today are connected and are the result of a centuries-long process. This process is based on pride, which, because of its hatred of superiority, results in egalitarianism, and on sensuality, which, since it rejects all restraints, leads to revolt against all authority and law, divine or human. Prof. Plinio then listed a series of revolutionary highlights, the first three of which were the Pseudo-Reformation, the French Revolution, and Communism. What this series will attempt to do, with the grace of God and prayers, is to provide details of that process. ■

dynastic and territorial squabbles of the day became a party to them and served to reduce the moral authority of the Papacy.

Sadly, these events occurred as the Moslems were expelling the last remnants of the Crusaders from the Holy Land. The Mohammedan conquerors were also addicted to infighting and after three or four generations were further enervated by their attraction to luxury, softness, and sensuality. Then a fierce tribe of warriors would unify the pleasure-loving core, instill the spirit of holy war, and attack the hated Christians. In the last quarter of the thirteenth century, the warrior-slave caste known as Mamelukes gained control of Cairo and moved against the fortress-cities on the Palestinian coast that were still occupied by the descendants of the Crusaders.

In March of 1291, the Mameluke sultan with a heavily-laden army of over 200,000 men which included heavy siege machines, miners, sappers, and drummers attacked Acre, the last and best fortified stronghold. Outnumbered ten to one, the Catholic remnant led by the Hospitalers and Templars put up a furious struggle. The two military orders, which had been at each others' throats for decades, reconciled their differences and stood shoulder to shoulder as the final onslaught took place. Despite their amazing courage which allowed many non-combatants to escape to Cyprus, the fortress

finally fell. For 200 hundred years the Crusaders, who were basically a papal army, had bottled up the Moslem Saracens and Turks on the eastern Mediterranean shores. As the Papacy began to lose prestige and control and as national states with their selfish leaders emerged, a new Turkish horde arose and brought the holy war to Europe.

Profile: Pope Boniface VIII (Benedict Gaetani)

Benedict Gaetani, because of his heritage, training, and conviction, devoted his life to maintaining the moral supremacy of the Holy See over a Christendom beginning to splinter. Born into an illustrious family that included popes Innocent III, Gregory IX, and Alexander IV, Benedict's early education was entrusted to Franciscans. His further education in canon and civil law and experience in the Curia established him as the foremost canonist of his age.

Gaetani, like many of the other great medieval popes, notably Gregory VII, served several of his predecessors as a papal legate because of his outstanding diplomatic skills. Charles of Anjou and Emperor Rudolph of Hapsburg threatened a war over the county of Provence² which would have eventually involved half of Europe. Benedict resolved the contentious issue in brilliant fashion by assigning possession of the county to Charles and sovereignty to Rudolph as overlord. In the



Pope Boniface VIII

treaty drawn up by Gaetani, the two princes agreed "to subject ourselves to the Roman Pontiff both as regards spiritual and temporal matters," which pretty much sums up the attitude of the lay leaders and the Church as represented by the Cardinal-legate before the controversies of the next century. Benedict's diplomatic activities also kept the bloodshed to a minimum in the four-cornered dispute among Sicily, Aragon, France, and the Papacy over the control of Sicily.

Another factor that reduced the effectiveness of papal rule was the frequently long interval between the death of one pope and the election of a successor — a total of nine years between 1241 and 1294. Pope Nicholas IV died in the spring of 1292 and two years later the cardinals were still haggling over his



The outrage at Anagni: Boniface VIII is assailed by the emissaries of the French king.

replacement. Word reached them that Peter Murrone, a famous, holy monk who had retired to a mountain cave near Naples, had received a warning of God's extreme displeasure because they were more concerned about their own interests than His.

After discussing the hermit's eminent virtues, the cardinals in a bizarre twist proceeded to elect him as the next Pope. A worse choice could not have been made. Totally inexperienced in world affairs and devoid of any administrative experience, Celestine V, as he named himself, became a tool in the hands of ambitious princes and clergymen to the detriment of the Church.

On the solicited advice of Cardinal Gaetani, Celestine abdicated and Benedict himself was elected, taking the name Boniface VIII. Boniface, an incisive, determined man, saw that if the pliable Celestine fell into the wrong hands a schism could develop, for many argued that his resignation was invalid. So he had the holy monk arrested and imprisoned in Rome where he died a year later. This sensible precaution has been condemned as unjust by hostile and venomous historians, of which there seems to be an ample supply, ever since.

Conflict with Philip IV

Once again hostilities broke out between the Kings of France and England, but the feudal days were passing away and the kings could no longer demand military service out of loyalty. In place of feudal levies, the nationally-minded monarchs were forced to rely on

paid, mercenary troops, which required them to find additional sources of revenue for their unruly indulgence. The Church had for a long time diverted a portion of its revenue to finance the Crusades, and, with the withering of that noble enterprise, both Edward I and Philip could not resist the temptation to appropriate the money set aside for that purpose. Furthermore, Philip, since his advisors told him that all the income and wealth of the Church in France belonged to him, systematically began to tax Church property.

This extortion conflicted with all the rules under which Christendom operated. The Third Lateran Council in 1179 declared that no taxes could be levied on the goods of the Church without episcopal consent. In 1215 Innocent III added the stipulation that the Pope must be consulted in these matters. Philip's brutal methods of collection further annoyed Church officials, and Citeaux appealed to the Pope.

Boniface fired the first salvo in the dispute by issuing the papal bull *Clericus Laicos*, addressed to the Church in general. Along with repeating the decrees already mentioned, Boniface added the penalty of excommunication for any violation. He further declared that lay rulers possess no authority over ecclesiastical persons or goods within their own realms. The enraged French King retaliated by freezing all papal assets in France and forbidding the export of all money, precious metal, and jewels, which cut deeply into the Papacy's ability to function. The lack of necessary funds and several other severe problems — not the least of which was an armed rebellion by two cardinals — forced the beleaguered Pope to retreat. In a series of increasingly conciliatory letters, Boniface granted several exceptions that basically suspended *Clericus Laicos*, but he upheld the original principle upon which it was based.

The Colonnas

The stately Boniface, because of his intransigence, pugnaciousness, and a certain taste for sardonic rebukes, had attracted a host of enemies, who now saw an opportunity for revenge. The Pope before his election was what we would call today an astute investor and had amassed numerous lands, castles, and strongholds along the road from Naples to Rome. As a result of this accumulation of wealth, the Gaetanis eclipsed the previous power in the area, the proud Colonna family.

Sometime during 1296 the latter espoused the cause of Philip, which threatened the harmony of internal Church relations, for two members of the family were cardinals, James Colonna and his nephew Peter. War broke out between Boniface and the Colonnas when Stephen, one of Peter's brothers, intercepted a large shipment of gold enroute to Anagni to purchase more land for the Gaetanis.

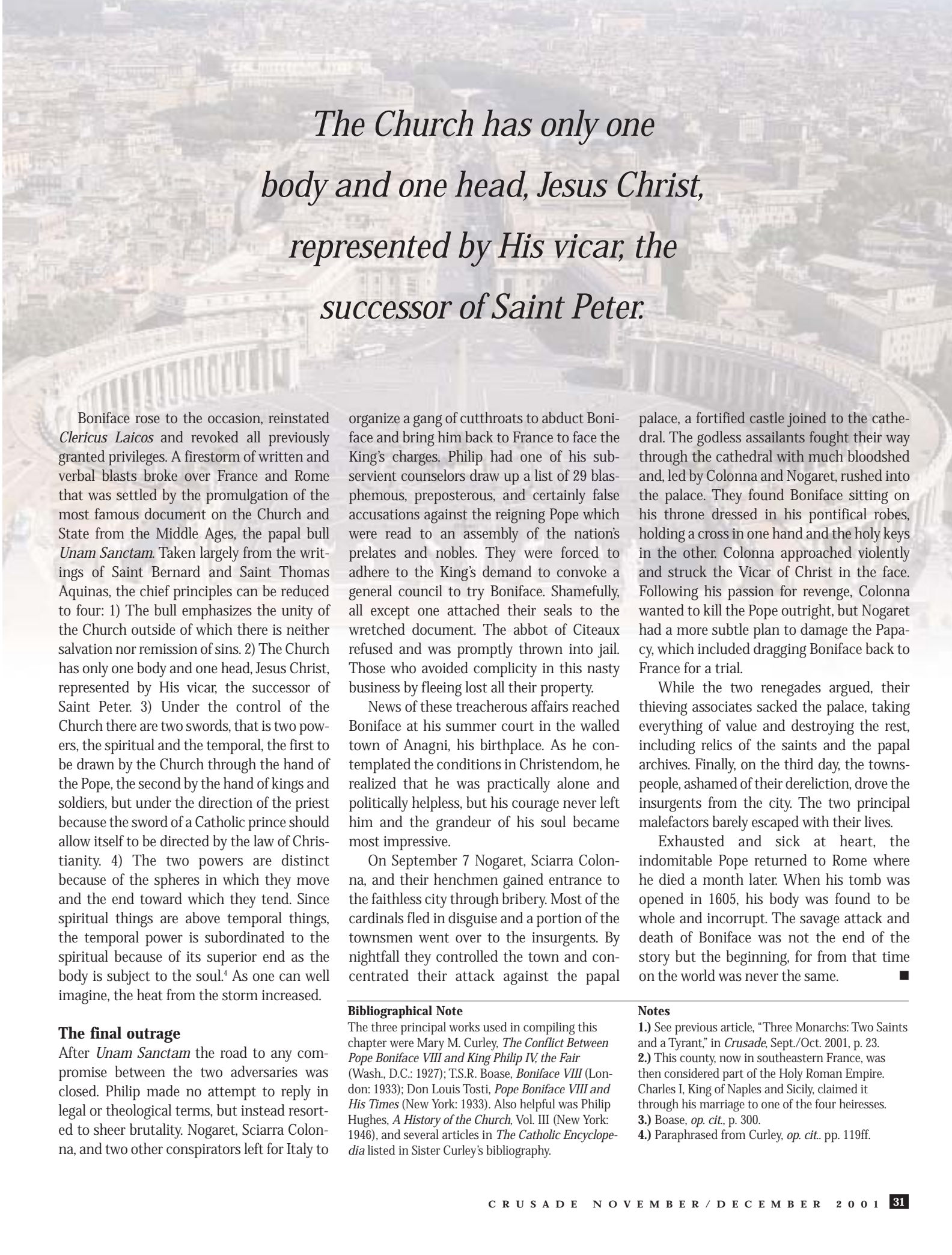
The embattled Pope was forced to besiege several Colonna castles and one by one bring them down in costly warfare. During the struggle, the vicious clan alleged that Celestine's abdication was invalid, which negated Boniface's election, and, not surprisingly, they found professors at the University of Paris to support them. As the civil war became deeper and more bitter, they added the murder of Celestine to their list of supposed crimes, but the College of Cardinals published a letter giving the Pope their complete support.

Finally, after two years of destructive warfare, the Colonnas surrendered. Their property was confiscated. The cardinals renounced all their former offices and their seals were broken. Stephen and his brother Sciarra found refuge in France, where the King found excellent use for Sciarra.

Unam Sanctam

After a deceptive calm of a couple of years, the hostilities flared up once again because Philip continued with his plans to subject the Church to the power of the State while Boniface was determined to protect her rights. In the summer of 1301, Philip deliberately provoked another crisis by arresting the sometime papal legate and bishop of Palmiers, Bernard Saisset. The unfortunate prelate was brought to Paris and placed in a common jail; his goods and papers were seized and his servants tortured.

In claiming that Nogaret drew up the falsified indictment, T.S.R. Boase, a biographer of Boniface, made an incisive observation. He called it, "a new system, a hideous perversion, a law by men of great skill as legalists, who know how to twist procedures...who understand only too well the passions and dark interest of their time...lacking only means of publicity to rouse the unsavory clamor of the mob."³ Whatever the merits of the indictment, and it was largely fabricated, the overriding principle of canon law required that a bishop be tried only by a pope.



The Church has only one body and one head, Jesus Christ, represented by His vicar, the successor of Saint Peter.

Boniface rose to the occasion, reinstated *Clericus Laicos* and revoked all previously granted privileges. A firestorm of written and verbal blasts broke over France and Rome that was settled by the promulgation of the most famous document on the Church and State from the Middle Ages, the papal bull *Unam Sanctam*. Taken largely from the writings of Saint Bernard and Saint Thomas Aquinas, the chief principles can be reduced to four: 1) The bull emphasizes the unity of the Church outside of which there is neither salvation nor remission of sins. 2) The Church has only one body and one head, Jesus Christ, represented by His vicar, the successor of Saint Peter. 3) Under the control of the Church there are two swords, that is two powers, the spiritual and the temporal, the first to be drawn by the Church through the hand of the Pope, the second by the hand of kings and soldiers, but under the direction of the priest because the sword of a Catholic prince should allow itself to be directed by the law of Christianity. 4) The two powers are distinct because of the spheres in which they move and the end toward which they tend. Since spiritual things are above temporal things, the temporal power is subordinated to the spiritual because of its superior end as the body is subject to the soul.⁴ As one can well imagine, the heat from the storm increased.

The final outrage

After *Unam Sanctam* the road to any compromise between the two adversaries was closed. Philip made no attempt to reply in legal or theological terms, but instead resorted to sheer brutality. Nogaret, Sciarra Colonna, and two other conspirators left for Italy to

organize a gang of cutthroats to abduct Boniface and bring him back to France to face the King's charges. Philip had one of his subservient counselors draw up a list of 29 blasphemous, preposterous, and certainly false accusations against the reigning Pope which were read to an assembly of the nation's prelates and nobles. They were forced to adhere to the King's demand to convoke a general council to try Boniface. Shamefully, all except one attached their seals to the wretched document. The abbot of Citeaux refused and was promptly thrown into jail. Those who avoided complicity in this nasty business by fleeing lost all their property.

News of these treacherous affairs reached Boniface at his summer court in the walled town of Anagni, his birthplace. As he contemplated the conditions in Christendom, he realized that he was practically alone and politically helpless, but his courage never left him and the grandeur of his soul became most impressive.

On September 7 Nogaret, Sciarra Colonna, and their henchmen gained entrance to the faithless city through bribery. Most of the cardinals fled in disguise and a portion of the townsmen went over to the insurgents. By nightfall they controlled the town and concentrated their attack against the papal

palace, a fortified castle joined to the cathedral. The godless assailants fought their way through the cathedral with much bloodshed and, led by Colonna and Nogaret, rushed into the palace. They found Boniface sitting on his throne dressed in his pontifical robes, holding a cross in one hand and the holy keys in the other. Colonna approached violently and struck the Vicar of Christ in the face. Following his passion for revenge, Colonna wanted to kill the Pope outright, but Nogaret had a more subtle plan to damage the Papacy, which included dragging Boniface back to France for a trial.

While the two renegades argued, their thieving associates sacked the palace, taking everything of value and destroying the rest, including relics of the saints and the papal archives. Finally, on the third day, the townspeople, ashamed of their dereliction, drove the insurgents from the city. The two principal malefactors barely escaped with their lives.

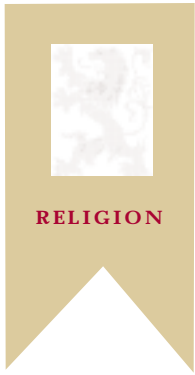
Exhausted and sick at heart, the indomitable Pope returned to Rome where he died a month later. When his tomb was opened in 1605, his body was found to be whole and incorrupt. The savage attack and death of Boniface was not the end of the story but the beginning, for from that time on the world was never the same. ■

Bibliographical Note

The three principal works used in compiling this chapter were Mary M. Curley, *The Conflict Between Pope Boniface VIII and King Philip IV, the Fair* (Wash., D.C.: 1927); T.S.R. Boase, *Boniface VIII* (London: 1933); Don Louis Tosti, *Pope Boniface VIII and His Times* (New York: 1933). Also helpful was Philip Hughes, *A History of the Church*, Vol. III (New York: 1946), and several articles in *The Catholic Encyclopedia* listed in Sister Curley's bibliography.

Notes

- 1.) See previous article, "Three Monarchs: Two Saints and a Tyrant," in *Crusade*, Sept./Oct. 2001, p. 23.
- 2.) This county, now in southeastern France, was then considered part of the Holy Roman Empire. Charles I, King of Naples and Sicily, claimed it through his marriage to one of the four heiresses.
- 3.) Boase, *op. cit.*, p. 300.
- 4.) Paraphrased from Curley, *op. cit.*, pp. 119ff.



Modesty: the Virtue That Protects Chastity

BY MSGR. ROBERT H. BERGGREEN

The *Catechism of the Catholic Church* (#1832) reminds us that the fruits of the Spirit are perfections that the Holy Spirit forms in us as the first fruits of eternal glory. The tradition of the Church lists twelve of them: "charity, joy, peace, patience, kindness, goodness, generosity, gentleness, modesty, self-control, chastity" (Gal. 5:22-23). Of these, let us now consider chastity and modesty.

Chastity

Baptism confers on those who receive it the grace of purification from all sins. Yet the baptized must continue to struggle against concupiscence of the flesh and disordered desires. With God's grace he will overcome concupiscence and disordered desires. There are four particular things that will help him prevail over impurity:

1. The virtue and gift of chastity. Chastity is a gift from God and lets us love God and our fellow man with upright and undivided hearts. We exercise the gift of chastity by practicing the virtue of chastity.
2. Purity of intention. This consists in seeking the true end, or purpose, of human existence. It gives us simplicity of vision and helps us find and fulfill God's will in everything.
3. Purity of vision, both of the mind and of the eyes. This means that we discipline our feelings and imagination. We refuse to dwell on impure thoughts, which induce us to turn away from the path of God's commandments.
4. Prayer. We need God's grace to be pure, and we need to pray for the grace of purity. "I thought that continence arose from one's own powers, which I did not recognize in myself. I was foolish enough not to know...that no one can be continent

(pure) unless You grant it. For You would surely have granted it if my inner groaning had reached Your ears and I with firm faith had cast my cares on You" (Saint Augustine, *Confessions*, 6, 11, 20).

Modesty

Chastity, or purity, requires modesty, an integral part of the virtue of temperance. The *Catholic Catechism* (2521 ff.) says that modesty protects the intimate center of the person. It means refusing to uncover what should remain covered. It is ordered to

*Those who dress
immodestly are
instruments of Satan
for the ruin of souls.*

chastity and guides how one looks at others and behaves toward them in conformity with their dignity. As the *Catechism* says: "Modesty protects the mystery of persons and their love. It encourages patience and moderation in loving relationships; it requires that the condition for the definitive giving and the commitment of the man and woman to one another be fulfilled. Modesty is decency. It inspires one's choice of clothing. It keeps silence or reserve where there is evident risk of unhealthy curiosity. It is discreet" (2522).

There is a modesty of the feelings as well as of the body. For example, modesty protests against the voyeuristic exposing of the human body in certain advertisements, or against certain media that go too far in exhibiting intimate things. The virtue of

modesty inspires a way of life that makes it possible to resist certain fashions and pressures of prevailing secularistic ideologies.

In very practical terms, the virtue of modesty demands that we not unnecessarily expose parts of our body to the gaze of others. This has, in our culture, special reference to women's fashions, which seem, by and large, to be determined by the movie and television industries. These fashions filter down to Main Street and the malls and are accepted by the average American, especially the young, who seem to think there is nothing wrong with the skiminess of such attire. Thus we see the egregious example of women, young and not so young, in malls and on the streets, in halter tops and low-slung jeans or shorts, with their midriffs, shoulders, and more exposed for all to see.

Even worse, we sometimes see people coming to church dressed in such a manner. Strapless dresses, bare shoulders and backs, halter tops, shorts — all have been showing up ever more frequently in churches in many areas. These are not acceptable attire for God's house! Immodest dress has no place in the worship of God.

How often we have heard people say, "God doesn't care how we dress so long as we come to church."

I must beg to differ. God does care, for those who dress immodestly are, whether they know it or not, instruments of Satan for the ruin of souls. God cannot want that in His house! In former times, everyone understood this, and most everyone had what they called their "Sunday best," the clothing they wore to church on Sunday. They knew, as we should know, that a person must dress *up* for God, not *down*, and that in dressing up, the dress must be modest. Modesty is the virtue that protects chastity. ■



FAMILY
SERIES

Part 2

Cecy and her “New Friend”

BY PAULINE SANDERS

“Hello children,” I said as I finished wiping the black board. “Since your parents tell me you have been good this week, would you like to hear the continuation of the story about Cecy?”

“Oh, yes!!” the whole class clamored.

“The last time we spoke, Cecy had been rescued at the carnival by her New Friend, right?”

The whole class assented.

“All right,” I began, after making myself comfortable, “let us continue.”

Not long after the carnival, little Cecy overheard her father speaking about going to the seashore. The whole family was going to go, even Abelino, the soldier who groomed the horse, Congo. Cecy was delighted and began to make preparations for the trip. She began by putting her teddy bear and doll in a basket given to her by Mrs. Mimosa.

Suddenly, she recalled that her dear crucified Jesus, above the bureau, would remain alone in the dark, closed up

in the house. That would not do, she thought. After all, it was her dear Jesus Who had sent her New Friend to protect her at the carnival from the big bad man. Her soul was filled with sorrow for her God hanging on the cross. She could not leave Him alone. How was she going to take Him without anyone knowing? Looking down at the basket, she suddenly had a wonderful idea. She would take out the teddy bear and the doll and put the crucifix in its place.

Clapping her hands, she gleefully ran to her mother's room and took the crucifix down from the bureau. Gently

wrapping it in a small blanket, Cecy placed it in the basket.

So this is how Cecy, her New Friend, and the crucifix went to the seashore with the family. Cecy guarded the basket at all times, and when they arrived at the shore, she kept it at the foot of her bed.

The classroom was silent. So I continued. “Now children,” I said, “I am going to tell you how Cecy was prepared for her first Holy Communion.”

The first day at school

It was the first day at school. Cecy was about five years old and she was introduced to Sister Eugene who welcomed Cecy and her two sisters. She was extremely kind. She sat the three of them on the front bench. Cecy noticed a cross-shaped piece of cloth on Sister Eugene's chest, sewn to her habit. She had never seen a nun before and soon grew to like Sister Eugene very much.

And oh, there on the wall Cecy saw a cross as big as herself with her crucified Jesus. His hands and feet were nailed to the wood and there was a big wound on His side over His heart. Cecy was so saddened by this sight that she began to cry. Thinking that she was feeling homesick, Sister Eugene tried to console her and after a while, took her to the next classroom.

In this room, a crucifix also hung on the wall and to her great joy, a picture of her New Friend just like the one she had seen at the home of Captain Bezerra. Later, she was taught that her New Friend was called her Guardian Angel. Cecy sat quietly on the bench while her New Friend stood by her all the time.

Sitting behind the desk was another Sister, Mother Rafaela, who was to be her teacher and whom Cecy learned to love dearly. Here, Cecy quickly learned how to make the sign of the cross, say the Our Father, the Hail Mary, the Apostle's Creed, and the beautiful prayer to her New Friend who never left her side.

Mother Rafaela also taught her about her good







Father in Heaven. Mother Rafaela referred to Him as God. It was the first time Cecy realized that her good Father in Heaven was God. Mother Rafaela also spoke about the soul, Heaven, Hell, Purgatory, and how horrible sin is to God. Cecy thought about all these things and knew that her Guardian Angel would explain them even better to her with time. However, what really fascinated Cecy was when Mother Rafaela spoke about the little white host.

When Cecy realized that her good God and the same good Jesus who lived and died for us was in the little white host, she wanted to receive Him into her heart. Soon, she began to love the little white host very much.

One day, Sister Irene asked all the girls who had not received first Holy Communion to raise their hands. Cecy raised her hand with the others but, to her great disappointment, Sister Irene told her she was too young. She would, however, be allowed to participate in the classes that were given to prepare the children to receive Jesus. This was not enough for Cecy. It was the first time she felt very unhappy. She already loved her dear Jesus very much. Why couldn't she receive Him, she wondered, sighing deeply.

"You see children, little Cecy wanted so much to receive her dear God, but she could not because of her age. You older ones can, but how many times do you really pay attention to the God within you?"

The class remained silent. After a while, I continued.

"When we receive Jesus into our hearts, what are the things we must avoid?"

No one answered.

"No one knows? Well, then, I am going to tell you in Cecy's story. It is sin, black and ugly, that we must avoid."

Sister Irene taught one of the first ideas of sin that Cecy learned. She told the children that every time we commit a sin, we drive a big thorn into our good Savior's head.

"That is true."

And so Cecy made up a prayer and said it each morning to her New Friend. She asked him to take care of her

so that she would not offend her good Savior Who died because of the sins we commit. When we do sin, and still receive Holy Communion, we forcibly drive our dear God out of our hearts and allow the devil to come in. So Cecy tried very hard not to sin. Many times she was tempted to commit a sin, but her New Friend always told her not to do it, and she listened to him.

The peach tree

One day, for instance, when Cecy was about six years old, Acacia took her, her sisters, and some other children to an orchard to buy some fruit. While Acacia was talking to the farmer, the children, not being watched, began to fill their small baskets with the fruit hanging from the trees. Cecy was tempted to pick some fruit as well. Her basket was the only one that remained empty. She

looked up and right within her reach hung beautiful peaches. She reached up, touched the velvety skin of a peach, and was about to pick it, when she heard the calm but kind warning of her New Friend. Her arm, still raised in mid-air, was gently but firmly pulled down.

Suddenly, Cecy realized what she had almost done and begged forgiveness of her New Friend. She felt so ashamed. To think that she had almost driven a thorn into her sweet Savior's head by stealing filled Cecy

with great sorrow. Before going to bed that night, she fervently begged her New Friend and her good God for forgiveness. Cecy kept up this habit of asking pardon every night until she was fourteen.

"You see children, we too have a New Friend."

"We do?" Johnny asked in amazement.

"Yes I responded. We cannot see him as Cecy could, but that does not mean that he is not there. He watches us closely, and every time we do something we shouldn't, he covers his face with his big shining wings. But when we are good, he smiles and presents to God our deeds. But now it is time to go home. I want all of you to remember today's story and every time you are tempted to do something wrong, pray to your Guardian Angel and he will surely help you not to do it." ■

*She reached up,
touched the velvety
skin of a peach and
was about to pick it
when she heard the
calm but kind warning
of her New Friend.*



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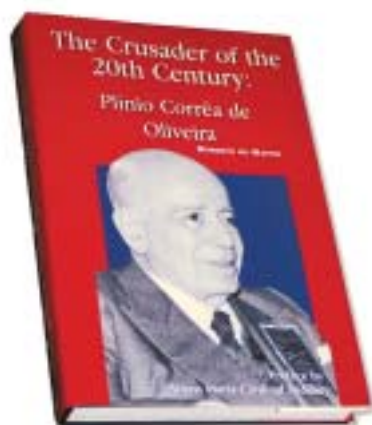
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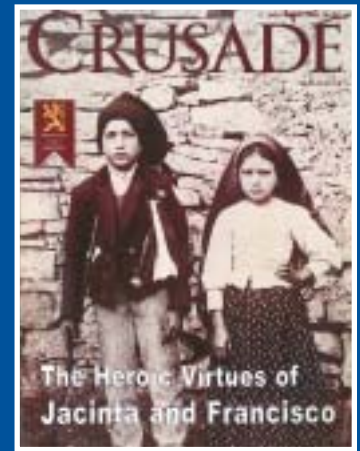
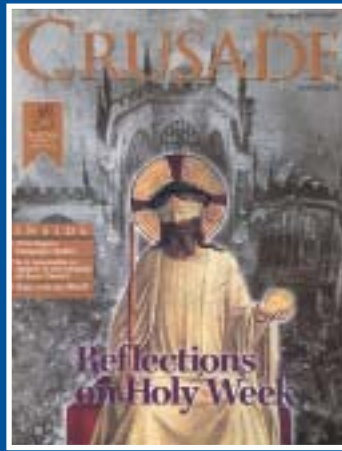
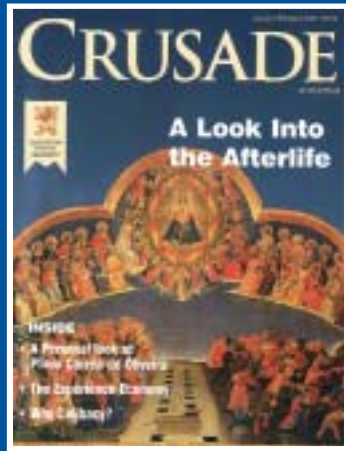


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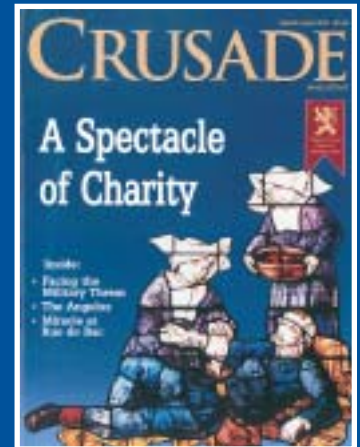
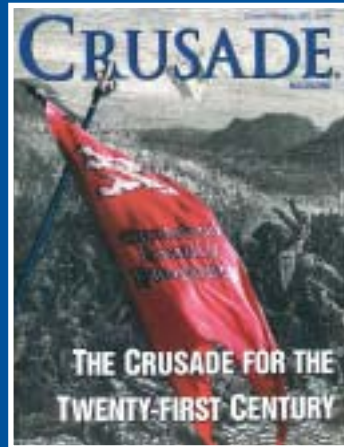
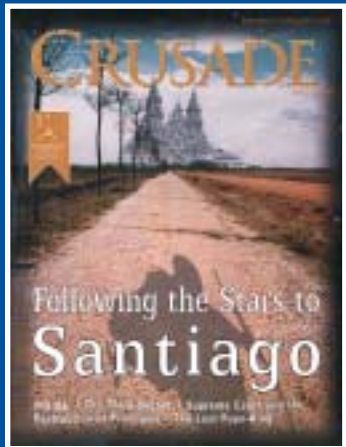
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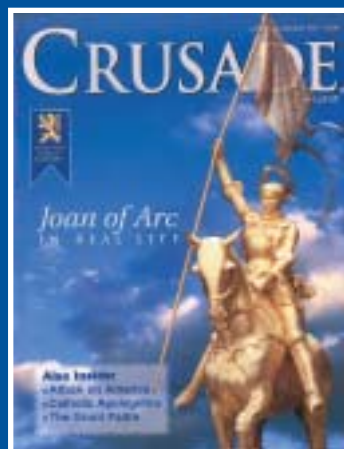
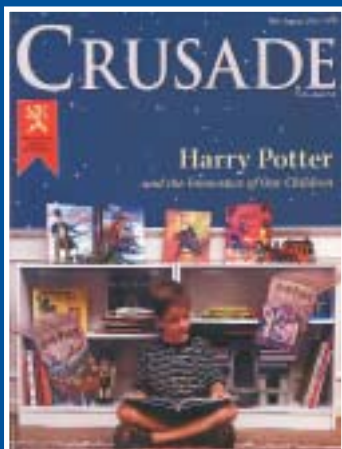
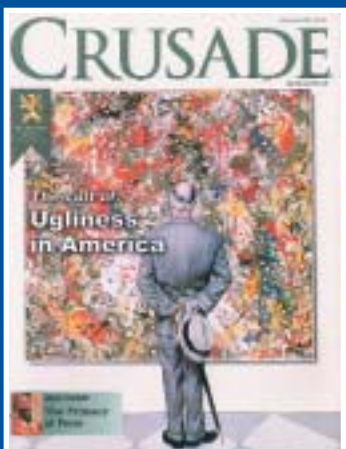
What does *Crusade* have to offer?



Analysis of Current Events—Catholic Apologetics—Raising



Our Children—Family Stories—Cultural Revolution—Only



in America—Forgotten Truths—and *much, much more!*