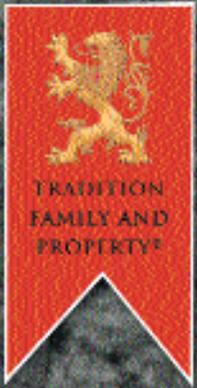


CRUSADE[®]

September/October 2009

MAGAZINE



The Little-Known
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On the day of her canonization, Saint Thérèse of the Child Jesus reaped an incomparable triumph. The Eternal City had seldom seen such an explosion of enthusiasm within its walls. In the morning of her canonization, the 30,000 pilgrims gathered in the immense Basilica of Saint Peter passionately acclaimed the banner displaying the young Carmelite's smiling face. In the evening, the cupola of the Basilica appeared resplendent with lights. Throughout Rome the houses were also lit as a sign of joy.

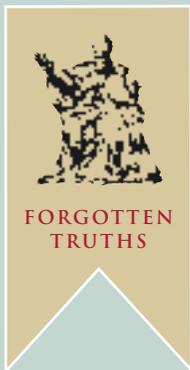
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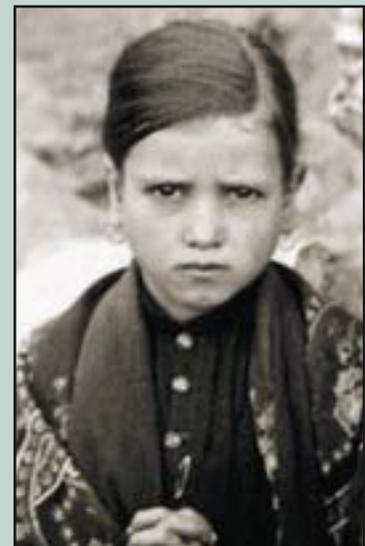
The Sins That Cause Most Souls to go to Hell*

Mother Godinho, who directed the Lisbon Orphanage where Blessed Jacinta Marto stayed shortly before dying at the hospital, carefully wrote down the holy girl's words.

Two of her notes are outstandingly important today. The first says, "The sins [that] cause most souls to go to hell are the sins of the flesh." With a directly supernatural illumination, that innocent, barely ten-year-old girl repeats what Saint Alphonsus Liguori says—sins against chastity "fill hell with souls." When Mother Godinho asked Jacinta if she understood what it meant to be pure, she answered, "I do. To be pure in body is to keep chastity. To be pure in soul is not to commit sins, not to look at what one should not see"

The second, rather prophetic statement, is, "Fashions that will greatly offend Our Lord will appear." It is good to recall that modesty is the outer defense of chastity, the walls defending the castle, as well as the gardens adorning the palace.

The correct question, when it comes to fashion, is not what is the extreme limit at which one is allowed to arrive, but how can one's attire more clearly manifest love of modesty and of the virtue of purity. ■

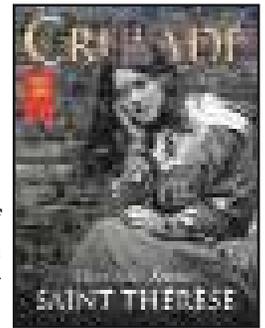


Blessed Jacinta Marto, barely 10 years old at the time of her death, warned against sins of impurity and immodesty.

*Adapted from *Fatima: A Message More Urgent Than Ever* (The American TFP, Spring Grove, Pa., 2004), 98–99.

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Lisieux as Saint Joan
of Arc in the play
she directed.

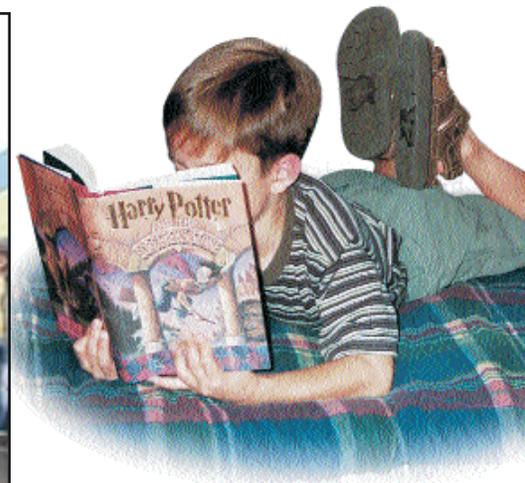
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Editor: C. Preston Noell III
Associate Editors: John Horvat II, Michael Drake, Earl Appleby, Michael Whitcraft
Photography: Gary Isbell, Michael Gorre
Foreign Correspondents: Charles E. Schaffer, Austria; Jose Carlos Sepulveda, Brazil; Philip Moran, England; Benoit Bemelmans, France; Beno Hofschulte, Germany; Juan M. Montes, Italy; David Nash, South Africa; Felipe Barandiaran, Spain

The American TFP

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

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



IN BRIEF

“Homosexual Gene” Myth Busted

An American Psychological Association publication titled *Answers to Your Questions For a Better Understanding of Sexual Orientation & Homosexuality* admits that there is no such thing as a “homosexual gene.” Despite a 1988 statement stating, “There is considerable recent evidence to suggest that biology, including genetic or inborn hormonal factors, play a significant role in a person’s sexuality,” the APA’s new statement says, “Although much research has examined the possible genetic, hormonal, developmental, social, and cultural influences on sexual orientation, no findings have emerged that permit scientists to conclude that sexual orientation is determined by any particular factor or factors.” In agreement, Douglas Abbott, a developmental psychologist and a University of Nebraska professor, concluded, “If homosexuality was caused by genetic mechanisms, their children would be more likely to choose [homosexual] interaction. But they aren’t more likely, so therefore it can’t be genetic.”

Romania Protects Traditional Marriage

Romania’s new civil code, which will take effect on January 1, 2010, safeguards marriage as the union between a man and a woman. The new code also bars recognition for the homosexual “marriages” its citizens and foreigners performed elsewhere.

Americans Poll Conservative

A new Gallup poll, conducted May 7–10, 2009, has found that 51 percent of Americans call themselves “pro-life” on the issue of abortion and 42 percent “pro-choice.” This is the first time a majority of U.S. adults have identified themselves as pro-life since Gallup began asking that question in 1995. Another Gallup poll in June revealed that 40 percent of Americans consider themselves conservative and only 21 percent consider themselves liberal.

Media Bias—3,000 Versus 46

There is a story in a recent AFA—American Family Association of Pennsylvania e-mail that should be an eye-opener. We know that the media is biased by giving more coverage to the liberal side than to the conservative side, but such a fact is easily forgotten under the barrage of news our modern age generates on a daily basis. One such bias falls under the spotlight with the case of Jesse Dirkhising. Jesse was a 13-year-old boy from Arkansas who was murdered about the same time Matthew Shepard was murdered in Wyoming. Jesse was brutally attacked and sodomized by two homosexual men. He died suffocating in his own vomit as the two men took a lunch break from their “entertainment.” According to *The Washington*

Times, there were 3,000 stories on Matthew Shepard’s murder in 1998, whereas there were only 46 stories on Jesse Dirkhising’s murder.

Bomb Detonated

Outside Catholic Cathedral

An improvised bomb exploded during Mass outside the Immaculate Conception Cathedral in Cotabato, Philippines, killing five and injuring more than 50 people. Violent Muslim separatist guerillas are suspected in the attack. Muslim guerilla groups, some with ties with al Qaeda, have resorted to bombings, kidnappings and killing priests. In 2005, a bomb made from a 60 millimeter mortar shell was discovered inside the same cathedral but failed to detonate.

Communist Vietnam

Persecuting Catholics

According to the Union of Catholic Asian News, Catholics in Dong Hoi City, Vietnam, have attended Mass in the roofless ruins of their Tam Toa parish church since the end of the Vietnam War in 1975. On July 20, 2009, when a group of 150 Catholics erected a temporary structure and a cross within the ruins, 100 communist policemen pulled it down and confiscated building materials. Twenty Catholics were badly beaten and shoved into military vehicles. The parish was without a priest from 1964 to 2006. Now parishioners number about 1,000.

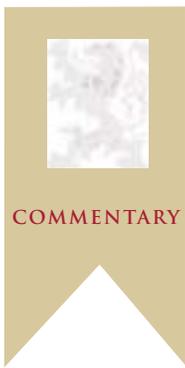
Persecution Begets

Budding Spiritual Fruits

When the Soviet Union collapsed in 1991, not a single Catholic could be found in Mongolia. By 2006, thanks to Vietnamese Salesian missionaries, there were 600 with over half of them being Mongolians. They are spread over four parishes, the last of which was established in 2007. In 2008, they welcomed their first native seminarian.

Martyred for Rejecting Witchcraft

The Servant of God Benedict Daswa is one step closer to beatification and to becoming South Africa’s first canonized saint. Benedict was a member of the small Lemba tribe that lives in the Limpopo Province in South Africa. His conversion to Catholicism while studying to become a schoolteacher inspired him to reject witchcraft practices. A few days after refusing to give money for “smelling out” witches, he was stoned and bludgeoned to death on February 2, 1990. His case is now in the hands of the Congregation for the Causes of Saints in Rome. ■



The Pro-Abortion Movement's **BEST KEPT SECRET**

BY MICHAEL WHITCRAFT

In the wake of George Tiller's murder, many pundits and pro-abortionists have tried to project the shadow of his assassination onto the entire pro-life movement. A June 2 AP article titled, "Suspect in doctor killing railed against abortion" exemplifies this blatant attempt. Although the AP professes to be an unbiased news source, the only pro-lifers interviewed expressed support for Tiller's slaying.

Despite every mainstream pro-life organization issuing immediate condemnations of the killing, the article lacked a single quote from any of these organizations. The only recognition of the pro-life movement's true position was a paragraph that stated:

Police said it appears the gunman acted alone, and some anti-abortion groups quickly distanced themselves from the killing. Outside Tiller's clinic, the Kansas Coalition for Life placed signs saying members had prayed for Tiller's change of heart, "not his murder."¹

Meanwhile, the feminist pro-abortion group National Organization for Women (NOW) decried the killing as "the most recent in a string of murders in the service of the anti-abortion cause."² National Abortion Federation (NAF) President Vicki Saporta went so far as to call the last thirty years a "reign of terror" against abortionists.³

However, is this demonizing justified? Are pro-lifers really the violent people they are being made out to be? And what about pro-abortion violence, does it exist?

Skewed Statistics and Misrepresentations

To track pro-lifers' "offenses," pro-abortion groups tally acts of "violence and disruptive actions" pro-lifers allegedly perpetrate in the United States and Canada. The NAF pub-

lishes a table of the data they accumulate.⁴

At first glance the numbers are impressive. According to the table, there were a total of 156,961 disruptions and acts of violence since 1973. However, a closer look reveals that 141,837 of these incidents were peaceful picketing of abortion mills, 13,995 were "hate mail" or "harassing" telephone calls, which certainly include many peaceful and legal actions, 1,993 were trespassing violations and 1,400 were generically termed "vandalism."

The section of the NAF chart on violence is even more misleading. Under this heading it lists trespassing violations, vandalism, invasion, threats and butyric acid attacks. As

Are pro-lifers really the violent people they are being made out to be? And what about pro-abortion violence, does it exist?

violent as "butyric acid attacks" sounds, butyric acid is a harmless, foul-smelling liquid. Hence, "butyric acid attacks" are nothing more than the use of stink bombs. Admittedly this costs money to clean up, but to classify it as "violence" is simply dishonest.

Furthermore, a 1995 Life Research Institute study investigated all available claims of pro-life violence and uncovered major inconsistencies. The study is titled "Abortion-Related Violence and Alleged Violence" and is available online.⁵ It shows that many claims made by NAF and other groups are simply not substantiated nor is any evidence provided. Readers are expected to accept



Mainstream pro-life organization immediately voiced condemnations of abortionist George Tiller's murder, but where are the abortionist organizations' condemnations of violence against pro-lifers?

many incidents without proof. Furthermore, an investigation of the more detailed "offenses" reveals major flaws. For instance, the August 1993 murder of abortion doctor Wayne Patterson is mislabeled as a murder that forced the closing of two abortion facilities. The truth is an unknown assailant robbed and killed Wayne Patterson while leaving a pornographic movie theater. What his killing has to do with the pro-life movement is not explained.⁶ Another example happened on July 11, 2009, when the Feminist Women's Health Center in Redding, California, burnt down. The event was designated a pro-life arson despite police reports identifying an electric fan as the cause of the blaze.⁷

Those Who Live in Glass Houses . . .

In addition to greatly exaggerating and fabricating incidents of pro-life violence, the pro-abortion movement is shamefully silent about the violence from within its ranks. In fact, the vast majority of active pro-lifers have endured acts of pro-abortionist violence. A common example is abortion mill workers who try to run over pro-lifers demonstrating in front of clinics.⁸ In fact, Dr. Tiller ran over a pro-lifer and rammed a policeman on a motorcycle in a 1989 inci-

dent at his Wichita clinic.⁹

Pro-life organization Human Life International (HLI) has documented cases of pro-abortion violence for years. Their research is published online¹⁰ and on a blog titled, "Through a Looking Glass: Pro-Abortion Violence,"¹¹ which has a list containing more than 2,000 cases.

For example, seven-year-old Ekaterina Engelke was kneeling in prayer at a Wisconsin abortion mill when leftist Catherine Doyle approached and screamed profanities at the little girl. When Ekaterina Engelke replied, "You are killing babies!" Catherine Doyle kicked little Ekaterina in the face, injuring her. Afterwards, a hotline for Doyle's pro-abortion group, Milwaukee Clinic Protection Coalition, instructed fellow pro-abortion activists to "brush up on their football skills."¹²

Worse yet, in Los Angeles, three pro-abortionists were arrested in 1989 for trying to burn down a church that was packed with pro-lifers.¹³

In Tennessee, Byron Looper, pro-abortion candidate for the state senate, shot his pro-life opponent Senator Tommy Burks in the face, killing him. Afterwards, he bragged about the murder to his friend Joe Bond, saying, "I did it, man, I did it! I killed that dude."¹⁴

Last, activist Eileen Orstein Janezic shot pro-life talk show host Jerry Simon at his home. She proceeded to hold the police at bay for six hours, while she recited quotations from Anton LeVey's *Satanic Bible*.¹⁵

These four events are merely the tip of the iceberg. There are thousands of documented cases of pro-abortion violence.¹⁶ In fact, these substantiated incidents greatly outweigh the alleged acts committed by pro-lifers.

Denunciations and Silence

Furthermore, when an abortion opponent commits a violent crime, all mainstream pro-life organizations instantly condemn the act and reaffirm their commitment to engage only in peaceful activities. Thus, when George Tiller was killed, an ocean of rejection flooded immediately from the pro-life community. HLI President Father Thomas J. Euteneuer affirmed that Tiller's killer "proved that he was no better than Tiller."¹⁷



The author with Ed Snell, a victim of pro-abortion violence at Hillcrest Abortion Clinic in Harrisburg, Pa. According to the clinic receptionist, "He got what he deserved!"

Pro-Life Action League President Joe Scheidler affirmed, "We deplore the killing of George Tiller on Sunday morning." President Scheidler also stated his policy is to try and convert abortionists, not kill them.¹⁸

Last, Doctor James Dobson of Focus on the Family declared, "We are shocked by the murder of George Tiller, and we categorically condemn the act of vigilantism and violence that took his life."¹⁹ The list goes on.

However, when a pro-abortionist commits violent crime, abortion groups react with deafening silence.

When 69-year-old Ed Snell was counsel-

It is time for pro-lifers to raise their voices and point out that violence is the inevitable inheritance of those who favor the killing of mankind's most innocent and defenseless.

ing women entering Hillcrest Abortion Clinic in Harrisburg, Pennsylvania, from atop his car, the boyfriend of a potential "client" became angry and threw Mr. Snell to the pavement below. The force of the fall knocked Mr. Snell unconscious and left him with seven fractured bones and bleeding between his brain and skull. Nevertheless, when this author called Hillcrest Abortion Clinic for a statement on the assault, a receptionist shouted, "He got what he deserved! He earned what he got!" and hung up the phone.²⁰

Additionally, this author's research did

not uncover a single condemnation of the attack from pro-abortion organizations. This research included searching the Web sites of NARAL, Center for Reproductive Rights, NOW, Catholics for a Free Choice, NAF, Feminist Majority Foundation and Planned Parenthood.

Furthermore, this author checked the same Web sites for a condemnation of the murders committed by Byron Looper and Eileen Orstein Janezic mentioned above. Not finding the slightest reference to either, he proceeded to write to each of

these groups.

NAF responded immediately that, owing to the "volume of inquiries" they receive, they are unable to answer questions. NOW sent the author a membership form, and neither NARAL, Center for Reproductive Rights nor Feminist Majority Foundation returned his e-mail.

Shockingly, Catholics for a Free Choice and Planned Parenthood wrote back, stating they had no knowledge of the murders and asked for more details. Catholics for a Free Choice never responded after receiving more information and Elizabeth Clark, Planned Parenthood's media relations specialist, admitted, "I've had a couple of people in the national office check for statements, but there's nothing in our records. It doesn't look like we commented on these incidents."²¹

The Emperor Has No Clothes

Despite everything that has happened, the media continue their biased emphasis on anti-abortion violence while underreporting and ignoring the violent acts committed by abortionists. It is time for this to stop.

It is time for pro-lifers to raise their voices and point out that violence is the inevitable inheritance of those who favor the killing of mankind's most innocent and defenseless. This message should be repeated at every chance, in all publications and republished until the message sticks.

Then, and only then, will America view the issue without the blinders crafted by a media intent on promoting a cause rather than reporting news. With the help of Divine Providence and a clear outlook this nation can overturn *Roe v. Wade* and once again defend the right to life of its most vulnerable citizens. ■

Notes:

1. AP, "Suspect in doctor killing railed against abortion," June 2, 2009, http://www.breitbart.com/article.php?id=D98ID1100&show_article=1.

2. "NOW Identifies Murder of Dr. George Tiller As Domestic Terrorism, Calls for Action from Justice Department and Homeland Security—Statement of NOW President Kim Gandy," June 1, 2009, <http://www.now.org/press/06-09/06-01.html>.

3. "Vicki Saporta Speaks," June 3, 2009, http://www.youtube.com/watch?v=HH6kxUJNIC8&url=http%3A%2F%2Fwww%2Eprochoice%2Eorg%2F&feature=player_embedded (0:40 mark).

4. National Abortion Federation, "NAF Violence and Disruption Statistics—Incidents of Violence & Disruption Against Abortion Providers in the U.S. & Canada," http://www.prochoice.org/pubs_research/publications/downloads/about_abortion/violence_stats.pdf.

5. Life Research Institute, "Abortion-Related Violence and Alleged Violence," January 5, 1995, <http://www.geocities.com/kekogut/miscellaneous/Jan1995.pdf>.

6. *Ibid.*, 146.

7. *Ibid.*, 10.

8. Michael Whitcraft, "The Pro-Abortion Movement's Best Kept Secret," June 19, 2009, http://www.tfp.org/index2.php?option=com_content&task=view&id=1209&pop=1&page=0&itemid=99999999#footnotel2footnote12. The author has spoken to hundreds of pro-lifers who have experienced this violent form of intimidation, including his own sister.

9. "Through a Looking Glass: Pro-Abortion Violence," May 28, 2008, <http://tree-in-the-sea.blogspot.com/2008/05/pro-abortion-violence.html>.

10. <http://abortionviolence.com>.

11. "Through a Looking Glass: Pro-Abortion Violence," May 28, 2008, <http://tree-in-the-sea.blogspot.com/2008/05/pro-abortion-violence.html>.

12. *Ibid.*

13. *Ibid.*

14. <http://abortionviolence.com/TN.HTM>.

15. "Through a Looking Glass: Pro-Abortion Violence," May 28, 2008, <http://tree-in-the-sea.blogspot.com/2008/05/pro-abortion-violence.html>.

16. Readers interested in seeing more examples are directed to <http://abortionviolence.com/> and <http://tree-in-the-sea.blogspot.com/2008/05/pro-abortion-violence.html>.

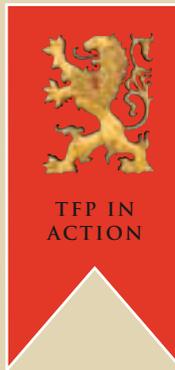
17. Reverend Thomas J. Euteneuer, "Tiller's Murder Was Not Justified," *Spirit & Life*, June 5, 2009, http://hli.org/index.php?option=com_acajoom&act=mailing&task=view&listid=2&mailingid=578.

18. Pro-Life Action News, "Conversion, Not Killing, Is the Solution: Pro-Life Action League Condemns the Killing of Late-term Abortionist George Tiller," June 1, 2009, <http://prolifeaction.org/press/2009/0601.htm>.

19. Focus on the Family, "Dr. Dobson Statement on George Tiller," June 1, 2009, <http://www2.focusonthefamily.com/press/pressreleases/A000001406.cfm>.

20. Michael Whitcraft, "Injured in the Line of Duty—Pro-lifer Seriously Injured, Clinic Receptionist Shouts: 'He got what he deserved!'," December 27, 2007, http://www.tfp.org/index.php?option=com_content&task=view&id=556&Itemid=28.

21. Quoted from an e-mail Miss Elizabeth Clark sent to the author.



Braving Heavy Rain, Poland Says 'NO!' to Abortion and Homosexual 'Marriage'

BY JOHN RITCHIE

At least 3,500 people took part in the Fourth Annual National March for Life and Family on May 31, 2009 in Warsaw, Poland. The event was organized by the TFP-inspired *Stowarzyszenie Kultury Chrzescjanskiej im. Ks. Piotra Skargi* (Father Peter Skarga Association for Christian Culture) and the *Fundacja Pro*.

This year, a torrential rainstorm flooded the march, but the discomfort did not lower the participants' spirits one bit. In fact, people even enjoyed, with smiles seen all around, the opportunity to suffer for the cause of the family.

A brass band and a bagpipe band, with more than 20 musicians each, accompanied the march. The bagpipe band in particular raised the participants' spirits greatly, playing songs such as "Highland Cathedral" and "Scotland the Brave." The music reverberated through downtown Warsaw for many blocks, announcing the pro-family message to residents.

Many people held signs saying "*Zawsze i wsz dzie rodzina za yciem b dzie*" ("Always and everywhere the family is for life"), "*Stop aborcji*" ("Stop abortion"), "*Wybieram ycie*" ("Choose life") and "*Europa normalnych rodzin*"



Drenched but smiling, a Polish father and his daughter make a statement for the unborn.



Despite a torrential downpour, pro-lifers continued their two-hour long march to the Ministry of Justice.

("Europe for normal families").

The marchers, carrying flags from their respective countries, came from Poland, France, Germany, Slovakia, Ukraine and the United States. All were united in a common cause against the "culture of death." Messrs. Cesar Franco and James Bascom represented the American Society for the Defense of Tradition, Family and Property (TFP) with an American flag and red TFP standard.

Since joining the European Union in May 2004, Poland has been under severe pressure to approve homosexual "marriage" and remove restrictions on abortion. Homosexual groups such as the Campaign Against Homophobia, as well as Polish politicians, have promoted anti-family legislation.

However, the unexpected defeat of the Treaty of Lisbon in a public referendum in Ireland in 2008, with its pro-abortion and pro-homosexual language, gave an immense psychological and moral boost to the Polish and European pro-family movements.

The two-hour march concluded near the Ministry of Justice, where Slawomir Olejniczak, president of the Father Peter Skarga Association for Christian Culture, gave a final speech of encouragement and a call to action for next year to the marchers. ■



The Little-Known SAINT THÉRÈSE

The Smiling Saint of the 'Shower of Roses' Had a Crusader's Soul

BY LUIS C. AZEVEDO

On October 10, 2009, the liturgy of the Church celebrates the memory of Saint Thérèse of the Child Jesus and of the Holy Face, “the greatest saint of modern times,” in the words of Pope Saint Pius X. The charm of her “Little Way,” with all its sweetness and mercy, admirably harmonizes with the traits of a genuine warrior, “I would die in a battlefield, arms in hand,” she once stated.

Her soul had infinite aspirations: she wanted to be a warrior, priest, apostle, doctor of the Church and martyr; she felt the courage of a crusader, of a Papal Zouave; she wanted to die in the battlefield defending the Church; she wanted to preach the Gospel to all the continents and to the remotest islands. “Jesus, Jesus—she would say—if I were to write all my desires, I would have to borrow Thy book of life; I wanted to have achieved all these deeds for Thee”²

An Admirer of Saint Joan of Arc

This warrior aspect of Saint Thérèse’s soul is dominant in her moral profile. Yet, even those who love her most, tend to forget this trait.

“In my childhood, I dreamed of combating in the battlefield. When I began to learn the history of France, I was enchanted with the deeds of Joan of Arc; I felt in my heart a desire and courage to imitate them.”³

Saint Thérèse gradually became increasingly aware of the profound similarities between her life and that of the Virgin of Donrémy. Thus, on January 21, 1894, the 101st anniversary of the martyrdom of the unfortunate King Louis XVI, she wrote a theater

play titled, *The Mission of Joan of Arc*. The following year, as Pope Leo XIII declared her “Venerable,” and France celebrated its holy martyr and warrior, Saint Thérèse wrote the play, *Joan of Arc Fulfills Her Mission*, which the whole religious community staged. Saint Thérèse played the role of Joan of Arc.

The play featured the conquest of Orleans, the coronation of King Charles VII, but above all Saint Joan of Arc’s burning at the stake, which to Saint Thérèse meant the apex of the achievement of the heroine’s mission.

Saint Thérèse signed her Canticle to obtain the canonization of Saint Joan of Arc as “A French soldier, defender of the Church and admirer of Joan of Arc.”

Saint Joan, the Virgin of Orleans, and Saint Thérèse, the Virgin of Lisieux, are two models of militant Catholic combatants against the enemies of the Church and of Christian Civilization. Two great saints, though leading such different lives—one a strictly military life and the other a contemplative one—nonetheless have profound affinities with each other.

Saint Thérèse did not live to see Saint Joan’s canonization,

and she was far from imagining that, on May 18, 1925, Pope Pius XI would present her, Saint Thérèse, to the Catholic world as “a new Joan of Arc”; and that during the Second World War, Pope Pius XII would declare her, like the Virgin of Orleans, “secondary patron of all France!”

A Crusader Soul; Apparitions; the Combatant.

The idea of fight constantly fed the strong soul of the



*“Jesus, Jesus—she
would say—if I were to
write all my desires, I
would have to borrow
Thy book of life; I
wanted to have
achieved all these
deeds for Thee”*

saint of the “Shower of Roses.”

“I went to sleep for a few moments during prayer,” she would tell Mother Agnes. “I dreamt there were not enough soldiers for a war against the Prussians. You said: We need to send Sister Thérèse of the Child Jesus. I answered that I agreed, but that I would prefer to fight at a holy war. But finally I went all the same.

“Oh no, I would not fear going to war. With what joy, for example, at the time of the Crusades, I would have gone to combat heretics. Yes! I would not have been afraid to be shot; I would not have feared the fire!”⁴

“When I think I’m dying in bed! I would want to die in an arena!”⁵

The same combative spirit animated her in the struggles of the spiritual life: “Sanctity! We need to conquer it at the tip of the sword . . . we need to fight!”⁶

Such is the mettle of this extremely active and energetic warrior soul, according to the testimonies of those who knew her: “Under a suave and gracious as-



Saint Thérèse of the Child Jesus had a combative soul that did not shirk from the idea of being a crusader for the Church.

pect [she] revealed at every instant, in her actions, a strong character and a manly soul; she would not be discouraged in her dedication to the interests of the Church.”⁷

“This is a manly soul, a great man,” Pope Pius XI later said. Saint Thérèse of the Child Jesus thus followed the advice of the great Saint Thérèse of Avila to her daughters: “I want you not to be women in anything, but equal to strong men in everything!”⁸

Thus wrote Cardinal Vico about the Virgin of Lisieux, “Thérèse’s virtue imposes itself with incredible majesty: the

child becomes a hero; a virgin with her hands full of flowers causes astonishment with her manly courage.”⁹

A handwriting analysis of Saint Thérèse’s Act of Profession gives this admirable testimony: “An iron-clad resolution, a great will to fight, an indomitable energy are expressed here. These traits show at the same time the fright of a child and the decisiveness of a warrior.”¹⁰

Dreaming of Martyrdom

Regarding Rome, the Eternal City, “I will not speak about the places [Saint Thérèse, her father and sister Celine] visited . . . only about the impressions I had.

“One of the sweetest views that really moved me was that of the Coliseum, as I finally contemplated the arena where so many martyrs had shed their blood for Jesus . . .

“My heart beat very strongly when my lips kissed the dust turned red by the blood of the first Christians. I asked for the grace of being also a martyr for the love of Jesus, and felt deep in my heart that my prayer was heeded! . . .

“Martyrdom, behold the dream of my youth! The dream that grew up with me in the shadow of the Carmel’s cloisters . . . Here also I perceive that my dream is folly, for I could not limit myself to desiring only one type of martyrdom . . . “

These excerpts are by Saint Thérèse, taken from her *Manuscritos Autobiográficos*, Portuguese edition translated and published by the Carmel of the Immaculate Heart of Mary and Saint Thérèse, Cotia (São Paulo, Brazil), 2nd ed., 1979, 141–142 & 199–200.





Saint Thérèse playing Saint Joan of Arc in a skit she composed on the mission of the warrior saint, staged for the Carmel of Lisieux in 1895.

In 1914, when the First World War breaks out, Saint Thérèse appears some forty times in various battlefields, at times holding a cross in her hand, at times a saber! The soldiers see her; she speaks to them matter-of-factly, resolves their doubts, overcomes their temptations and calms their fears. She protects, consoles and converts them.

“Thérèse’s virtue imposes itself with incredible majesty: the child becomes a hero; a virgin with her hands full of flowers causes astonishment with her manly courage.”

French soldiers would invoke her as “my little sister of the trenches,” “my war patroness,” “the shield of soldiers,” “the angel of battles” and “my dear little Captain.” A soldier wrote, “In fact, that gentle Saint will be the great heroine of this war.” Another commented, “I think of her when the cannon thunders with great roar.”

Countless were the artillery pieces and planes named after Sister Thérèse; whole regiments were consecrated to her. Countless relics of the saint that miraculously stopped rifle bullets like real shields,

saving the lives of the soldiers who carried them, are in her convent of Lisieux, a testimony to the great prodigies of the one who, in fact, “died with arms in her hand.”¹¹ ■

Notes:

1. *Poésies de Sainte Thérèse de l’Enfant-Jésus*, “Mes armes,” March 25, 1897, Office Central de Lisieux, 1951.

2. *Manuscrits Autobiographiques*, dedicated to Mother Mary of the Sacred Heart, Office Central de Lisieux, 1956, folio 4 r’.

3. *Lettres de Sainte Thérèse de l’Enfant-Jésus*, Letter to Father Belliere, Office Central de Lisieux, 1948.

4. *Carnet Jaune*, 4.8.6 in *Demiers entretiens*, Éditions du Centenaire, Desclée de Brouwer Éditions du Cerf, Paris, 1971.

5. Summarium of the Process of Beatification and Canonization 1, testimony of Celine, 2753.

6. *Correspondance Générale*, Éditions du Cerf-Desclée de Brouwer, Paris, 1972, t. I (1877–1890), Letter (no. 89) Celine, April 26, 1889; Letter to Leonie, May 20, 1894.

7. Summarium of the Process of Beatification and Canonization 1, testimony of Mother Agnes, 706, and of Mother Therese of Saint Augustine, 1072.

8. *Lettres de Sainte Thérèse de l’Enfant-Jésus*, as quoted by Saint Therese of Avila in a letter to Father Rouland, November 10, 1896, Office Central de Lisieux, 1948.

9. *L’Esprit de la Bienheureuse Thérèse de l’Enfant-Jésus d’après ses écrits et des témoins oculaires de sa vie*. Office Central de Lisieux, 1924, Preface, at VIII.

10. Father François de Sainte-Marie, OCPD, *Manuscrits autobiographiques*, Office Central de Lisieux, 1956, vol. II, 53.

11. Cf. *Interventions de Sr. Thérèse de l’Enfant-Jésus pendant la guerre*, *Pluie de Roses*, Lisieux, 1920; and Ch. Gabriel Sarraute, *Un soldat français: sainte Thérèse de l’Enfant-Jésus*, Imprimerie Morière, 1970.

True Sanctity Is Strength, Not Sentimental Softness

BY PLINIO CORRÊA DE OLIVEIRA

The Church teaches that true and full sanctity is the heroism of virtue. The honors of the altar are not granted to hypersensitive, weak souls that fly from soul-searching thoughts, poignant suffering, spiritual combat and the Cross of Our Lord Jesus Christ. Mindful of the Divine Founder's words, "the kingdom of heaven suffereth violence, and the violent bear it away" (Matt. 11:12), the Church canonizes only those who in this life really fought the good fight, tearing out their eye and sacrificing everything to follow only Our Lord Jesus Christ. Indeed, sanctification implies the greatest possible heroism, for it supposes not only a firm and serious resolution to sacrifice one's life if need be to preserve fidelity to Jesus Christ, but also to live on Earth a long life, if God so wills, renouncing at every moment that which is most dear to us in order to be attached only to the Divine Will.

Unfortunately, many statues and holy cards show the saints as soft and sentimental creatures lacking character or personality, incapable of serious, consistent and sound ideas; souls led only by emotions and thus wholly inadequate for the great struggles that earthly life always brings on.

The figure of Saint Thérèse of the Child Jesus has been particularly distorted by this poor iconography. Roses, smiles and empty sentimentality convey the idea of an easy, carefree life, a person whose bones are made of sugar and whose blood is honey—this is the idea they give us of the incomparable little saint.

How far this notion is from the reality of



A doll-like representation of Saint Thérèse.



A photograph of the saint taken at age 22.

Thérèse's great soul, a soul whose vastness rivaled that of the skies, whose depth that of the ocean; yet, had a soul so humble and child-like as revealed in the *Story of a Soul*.

There are two very different pictures of Saint Thérèse within *Story of a Soul*. The first picture has nothing heroic about her: it is the insignificant, superficial, sugary Little Thérèse of the romantic and sentimental holy card iconography. The second picture depicts Saint Thérèse photographed on June 7, 1897, three months before her death on September 30 that same year. A profound peace, the product of great self-denial, marks her features. Her face has a clarity, strength and harmony only souls with an ironclad logic

possess. In her eyes is enormous pain, experienced in the innermost sanctum of the soul, but also the fire of a heroic heart that decided to forge ahead no matter the cost. Contemplating this strong and profound physiognomy as only the grace of God can produce, one thinks of another Face—that of the Holy Shroud of Turin, which no man could ever imagine and no one may even dare to describe.

Between the Face of our Dead Lord, which has a peace, strength, depth and sorrow that no human words could express, and the face of Saint Thérèse, there is an imponderable but real similarity. And what could be strange about the Holy Face leaving its imprint on the face and soul of the one who, in religion, was called Saint Thérèse of the Child Jesus and the Holy Face? ■



America Needs Fatima.

September/October 2009

PROGRESS REPORT

You Can Be a Rally Captain

BY ROBERT E. RITCHIE

All it takes to become a Rosary Rally Captain in the 2009 Public Square Rosary Crusade is you, your family and friends, a Rosary, and standing in a public place with a sign or a banner and reciting the Rosary together with the other Rally Captains for the conversion of America on Saturday, October 10, 2009 at noon.

More and more, the solution to our country's moral laxity can be increasingly less expected to come from human resources, and this is why we must turn our eyes to Heaven and beseech God through the intercession of Mary Most Holy to save America from its worst enemies.

We are happy to have you join the ranks

of the Rosary Rally Captains for 2009. To join, please call our Rosary rally central office in Kansas at (866) 584-6012 and give us your full name, phone number and e-mail, and one of our dedicated volunteers will sign you up right away. Or you can sign up online at <http://www.americanneedsfatima.org/rcc-signup.html>.

After we speak with you on the telephone and once you have committed to organize a Public Rosary Rally (either over the phone or online), we will send you a Rosary Rally kit with full instructions. Also, if you wish, we can list your contact information and rally location on the U.S. map on our Web site so others can learn about your rally

and join you in prayer. (Only names, phone numbers and the rally locations will be disclosed.)

Becoming a Rosary Rally Captain will bring you closer to Our Lady. Your efforts will touch her maternal heart, and your name and red rose will be delivered to Fatima, Portugal, free of charge on October 13, 2009, the ninety-second anniversary of the Miracle of the Sun.

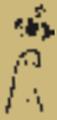
For more information about the rallies, to read comments from our Bishops and last year's rally captains, please visit our website at www.americanneedsfatima.org and click on the Rosary Rally Campaign Central. ■



Courtesy of Carol E. Smith

To become a Rosary Rally Captain, please visit www.ANF.org or call (866) 581-6012 today!

The Public Square Rosary Rally in Dale, Indiana, on October 11, 2008.



Family Fatima Day

BY ANTONIO FRAGELLI

On June 14, 2009, America Needs Fatima member and Fatima Custodian José W. Ferraz, aided by his wife and family, welcomed more than 200 friends and local ANF members at their home near Hazleton, Pa. for the annual event referred to as the Fatima Family Day.

The event began with the celebration of the Mass, followed by a well-appreciated talk on the topic of the American family under attack given by American TFP member Mr. Byron Whitcraft. Mr. Whitcraft delivered an insightful talk on how the traditional family is the only solution to society's troubles. He also spent some time

discussing the concept of a true family in opposition to the false notions so prevalent in our modern day.

An impressive barbecue, combined with great company and conversation, made for an unforgettable and wonderful evening. After dinner, the guests were treated to a performance of the life of Blessed Imelda, acted by the children of several families present, as well as a series of musical pieces performed by the Our Lady Queen of All Hearts Choir.



Two hundred ANF friends and members attended this year's Family Fatima Day.



The barbecue was a tasty success thanks to these men behind the grill.



Left to right: Good food in abundance, an impromptu volleyball game, Our Lady Queen of All Hearts Choir and the attentive crowd during the talk.

Ladies' Tea in Louisiana

BY MARIE SALLINGER

On June 20, 2009, the Feast of the Immaculate Heart of Mary, 80 women walked elegantly in their finest dresses across the town square in St. Martinville, Louisiana, to partake in a TFP program to learn about manners, social graces and to enjoy a real English tea. It was a refreshing break from modern culture's dress to witness these women reject the current trends that have taken place in our society today.

In addition to the beautiful dresses admired that day, participants were first treated to a tour of the historic St. Martin de Tours Church. The most interesting items at the church were the baptismal font and sacristsy lamp, which were personal gifts from

King Louis XVI of France.

The women then listened to TFP—Louisiana President Mr. Thomas Drake explain the elements of beauty in art, music, language and the moral beauty one can find in a virtuous soul. This talk helped prepare the women for the art activity included in the day in which art instructor Mrs. Gale Martin helped the women as

they made a personal prayer book.

After the English tea, one woman commented that not even in the finest Canadian teahouses did she experience such a lovely tea. Indeed, where else in the world can one go to have such good Catholic company, in such a historically Catholic town, where Our Lady's Immaculate Heart was given such a high honor?



The eighty elegant ladies at this year's tea.



The tea was an occasion to promote the combining of moral beauty and aesthetics.

Where the Rubber Meets the Road: *An Interview with a Fatima Custodian*

Mr. Michael C. Shibler has been taking Our Lady of Fatima's statue to homes for seven years. He has covered thousands of miles personally bringing Our Lady's Fatima message to Catholics across our country.

Crusade: What has been your most memorable experience?

Mr. Michael C. Shibler: One very memorable experience happened in Michigan when a tornado threatened to interrupt the visit. We moved to the basement for safety, and the visit continued despite nature's unnerving rage outside. Until the tornado passed, the general topic of the conversation was about having confidence in Mary's loving protection. On the way out, we passed by the tornado's path and the devastation we saw was terrible. Although the ground was covered with broken branches, thankfully the house was spared major damage.

Crusade: What has been your greatest hardship on the road?

Mr. Shibler: The greatest hardship is the driving. We put thousands of miles on our vehicles and that puts a lot of stress on both car and Custodian. Blown out tires in Texas, a broken down motor in Ohio and running out of gas in the middle of Wyoming were all disasters but almost a welcome respite to the driving.

Crusade: What part of the Fatima message do you enjoy explaining the most?

Mr. Shibler: I enjoy explaining every part of the Fatima message, but especially the parts fundamental to changing the world today—the necessity of prayer, sacrifice and conversion. Our Lady's message is so timeless and perfect that it seems custom made for the resolution of our

modern problems but at the same time a repetition of Our Lord Jesus Christ's message over 2000 years ago.

Crusade: Do people at these visits already know a lot about Our Lady of Fatima?

Mr. Shibler: The great majority knows only the basics. For some, the fact Our Lady of Fatima addressed so many different aspects of our lives seems incredible. The existence of hell, the dangers of immodest fashions, the evils of Communism, the moral collapse of society and that war is a chastisement for man's sin; all of these things are clearly explained by Our Lady of Fatima but hardly known.

Crusade: Have you seen people's lives change?

Mr. Shibler: There are lots of stories of conversions, deepening of religious spirit and even some cures that have happened. Since we rarely return to the same people twice, most of these stories only come through the grapevine. One good change we notice more, as times are getting harder, is that many people are learning to depend more on God and His Blessed Mother and less on themselves.

Crusade: What do you like most about being a Custodian?

Mr. Shibler: I like the fact we are making a difference in the world today. As Custodians we get to re-awaken the hope too many people have given up. If there is



Fatima Custodian Michael C. Shibler takes the statue and message of Our Lady of Fatima to hundreds of homes each year.

ever something worth fighting for, it is the victory of the Immaculate Heart of Mary and we can advance with an absolute certainty of victory as long as we follow the sure path of Catholic teaching. Being a messenger of hope is the most wonderful aspect.

Crusade: What factors lead you to become a Custodian?

Mr. Shibler: Seeing the general downward moral plunge of our post-modern, neo-pagan civilization, I think it is imperative that each of us do everything possible to turn the tide and restore Christian civilization. We must all work for the conversion of souls. My ardent hope is that souls return to God and His Mother, but I also look upon every visit as an act of reparation for all the refusals given to the Holy Family in Bethlehem on the night of Our Lord's birth. ■

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



Send Your White Rose to Fatima and Support the 2009 Rosary Crusade

BY ROBERT E. RITCHIE

Have you ever felt you would like to do something for Our Blessed Mother in either gratitude for a grace received or just to show her how much you love her? America Needs Fatima is now offering you an opportunity to do just that!

Go to www.ANF.org and there you can send a white rose to Fatima in your name to the very place where Our Lady appeared. A rose is the sweetest gift you can give to Our Lady of Fatima, the beautiful Mother of God and Queen of the Universe. Also, to honor the Blessed Mother with your prayers and decorate her shrine with your rose is a blessing. While others pierce her heart with sins and insults, you can console her with love and roses.

Saint Louis de Montfort says that the

Blessed Virgin, mother of gentleness and mercy, never allows herself to be surpassed in love and generosity. For an egg, she gives an ox. According to Saint Louis de Montfort, "She arranges things in advance so as to divert evils from her servants and put them in the way of abundant blessings."

When you go online you will be asked for a small offering for each rose you send to Fatima and your offering will go toward the 2009 Public Square Rosary Crusade. The Rosary Crusade is a nationally organized effort that will take thousands of Catholics to the public square to say a public Rosary for the conversion of America.

Last year, we had 3,500 Rosary Rallies. This year we are hoping to have more than



3,500 Rosary Rallies because human efforts have failed to solve our growing troubles, and Our Lady said to pray the Rosary for peace in the world. America desperately needs the supernatural solution of the Rosary!

By going online to www.ANF.org and sending your white rose to Fatima, you will be sending Our Lady a gift as well as helping the National Rosary Crusade. If you do not have Internet, you may call our customer service at (888) 317-5571 and we will help send your rose to Fatima. ■

Send your white rose to Fatima!
www.ANF.org • (888) 317-5571

Our Readers Write...



✘ Thank you for your organization's participation at the Notre Dame rally. After walking to the main entrance I prayed the Rosary that you were leading. My wife has since sponsored one of the Public Square Rosary Rallies. We thank you for your witness, and feel supported and not alone with your presence. May God Bless your work abundantly.

M.S., Wixom, Mich.

✘ Catholics today, as with the early Christians, are being insulted, hated, cursed and persecuted throughout the world. But, "Blessed are they who are persecuted for the sake of righteousness, for theirs is the kingdom of heaven." God bless you!

J.L., via e-mail

✘ You brought the statue of Our Lady of

Fatima to my home last year. The graces we have received since then have been incredible. Thank you so very much!

K.C., Harrisburg, Pa.

✘ This picture of Our Lady is so breathtaking and beautiful. My heart just raced with excitement. Absolutely lovely!

J.G., Duluth, Minn.

✘ You're right, the media does not want us to see how many Americans value the family, marriage and other Judeo-Christian values that this country was founded on. God bless you in your efforts to expose this.

M.J., via e-mail

✘ I would like you to know that if you're ever in the Ohio area my family's door is always open to you for a meal. E-mail us

whenever you need. You're all in our thoughts and prayers.

M.C., via e-mail

✘ Thank you for Our Lady's picture. At first glance, I was stunned at Our Lady's beautiful face, but also you feel that she is really there with you. And at the same time, there is a supernatural heavenly feeling because of the background. It's hard to explain just what Our Lady's picture does to you or why. God bless all of you!

I.S., Dallas, Texas

✘ I love your Reparation Rosary! Although I have seen several others, I will only pray on the beautiful blue Reparation Rosary for the return of my family to our Faith.

E.G., Green Valley, Ariz.

Summer Camp Echoes to ‘¡Viva Cristo Rey!’

An Interview with Mr. Thomas Drake

INTERVIEW

Crusade thought our readers might enjoy the background regarding the annual TFP Call to Chivalry Summer Camp that is held in Norwood, Louisiana. The camp is the innovation of TFP Louisiana President Thomas Drake, who shares with us his thoughts and insights behind this endeavor.



TFP Louisiana President, Mr. Thomas Drake.

Crusade: What motivated you to organize the TFP Call to Chivalry Summer Camp?

Mr. Thomas Drake: Ever since Louisiana became my adopted home, I could not help but notice how the same moral and spiritual crisis afflicting the rest of the world was at work here. This social and family reality is very disturbing and certainly beyond any one person's capacity to solve. So I took this before Our Blessed Mother and, after much reflection and prayer, I felt the strength to act on an inspiration.

That inspiration was to organize something that would help form young Catholic lay leaders in order to send them out on campuses throughout the South. Why not take something the TFP is already doing quite well and build upon it? The American TFP has been putting together student summer programs since the early 1970s, so I thought, "Why not bring this educational experience to Louisiana?"

When I began preparing for the first Call

to Chivalry camp in Louisiana for 2002, Divine Providence provided Mr. Richard Lyon, a former headmaster at St. Louis de Montfort Academy and veteran TFP member. Mr. Lyon was well versed in Saint John Bosco's methods in youth formation, which is very valuable for putting this together. Later on, Mr. John Ritchie of TFP Student Action and Mr. Matthew Shibler gave, and continue to give, dedicated and valuable help to the Call to Chivalry Summer Camp.

Crusade: Why a Call to Chivalry?

Mr. Drake: Within the various TFP organizations throughout the world, we strive to live the spirit of chivalry that is rooted in the Catholic Faith. This spirit conflicts with today's culture that is immersed in what the late Pope John Paul II called the "culture of death." We need to restore to America those ideals of honor, faith, generosity, self-abnegation and courage. Our country desperately needs a restoration of these ideals that are the

foundation of a Christian civilization and culture.

Crusade: What is a typical day like at the TFP Summer Camp?

Mr. Drake: There is a basic daily schedule and then a broad range of activities that fits within that schedule. During these 11 days of camp, we have many outdoor activities. There is also an annual Treasure Hunt for a 200-pound treasure chest, which demands superb map-reading skills and teamwork, and there is a tough hike on a trail in the Tunica Hills area with its waterfalls. Some years there will be field trips to Civil War battlefields or museums in the area.

Now these vigorous physical activities are mixed with an equal dose of mind- and soul-stimulating lectures, debates, and talks on Catholic history and the heroes of the Faith. There is also time for prayer, reflection, Rosary processions and other Catholic devotions.

Furthermore, one cannot forget the annual Fourth of July fireworks on the Mississippi River, which we watch from the *U.S.S. Kidd* where American sailors gave their lives for our freedoms.



The participants of the 2009 Louisiana Call to Chivalry Summer Camp, some of their fathers and the TFP volunteers in front of St. Agnes Church in Baton Rouge, La.



Practicing hymns and martial songs.



The boys discover the buried box during the Treasure Hunt.



Our Lord in the Holy Eucharist is a crucial part in the life of a knight of Our Lady.



Good teamwork is the only way to win the canoe run.



The stronger boys get to carry the statue of Our Lady during Rosary processions.



The talks encourage the boys to admire Catholic history and civilization.

Crusade: Do you stress involvement from the fathers?

Mr. Drake: Yes. Owing to the pressures of our postmodern lifestyle, most fathers spend too little time with their sons. I want the fathers to participate as much as they possibly can, and I do everything I can to make this happen. It does good for a son to see his father praying the Rosary with other men, and the fathers too benefit from the camp.

Crusade: Are the rest of the family included?

Mr. Drake: As our name suggests—Tradition, Family, Property—we strive very hard to defend the institution of the family. The family, based on the sacrament of marriage, is under relentless attack in modern society, and one of the reasons for this TFP summer camp is to help strengthen Catholic families in Louisiana and the South.

Our Faith teaches us that we are united through the Catholic Church as one large family in the Mystical Body of Christ. With this in mind, I think the most important weekly event for any Catholic family is to attend Sunday Mass together. So I always extend an invitation to the families of our campers to meet us in Baton Rouge for the Sunday morning Mass at St. Agnes Church.

Crusade: I understand you also invite parents to the final day of camp for the Medieval Games and, the grand finale, the Medieval Banquet. What are the Medieval Games and the Medieval Banquet like?

Mr. Drake: The Medieval Games begin as the young men, wearing their very own livery, join their respective regiments. The heat of competition is intense. Each team has its captain, patron saint and battle cries like “Saint Michael, pray for us!” or “Long live Christ the King!” When the games end, then the obstacle course begins. This year’s obstacle course was inspired by the U.S. Navy SEALs for teamwork: a four-man team gets its canoe through the obstacles on land and in the water. Then the young men shower and don their finest. Our young participants line up for the final Rosary procession, and take their warrior appetites to the not-to-be-missed Medieval Banquet, which is held in a pavilion decorated with Persian rugs, banners, shields, swords and halberds.

This is a real feast! The mothers, fathers and TFP members spent days planning and preparing the feast. The tables are set with fine china, glasses and candelabra. Meanwhile, the fathers have been working hard to prepare food fit for royalty: a 100-pound *couchon de lait* roasting for the past nine hours in a Cajun oven, along with deep fried



A marvelous “castle cake,” made by the mothers, is the Medieval Banquet’s grand dessert.

turkeys, Texan briskets, Polish and Italian sausages, and countless side dishes. Finally, a “castle cake” appears for dessert.

The closing of the evening has Monsignor Robert Berggreen blessing the mementos of that year’s Summer Camp, which he then gives to each of the young “knights” as they are called up. There are also the trophies for the chess and other tournaments. There are final speeches, prayers and farewells.

Crusade: What are the mothers saying about the Call to Chivalry summer camp?

Mr. Drake: After the first year, one of the mothers phoned to thank me, and she told me her son not only enjoyed himself but was proudly showing his sisters how to tidy the bedroom. This delighted his mother who insisted emphatically that TFP should have a monthly weekend for the boys “to continue the good done by the Summer Camp.”

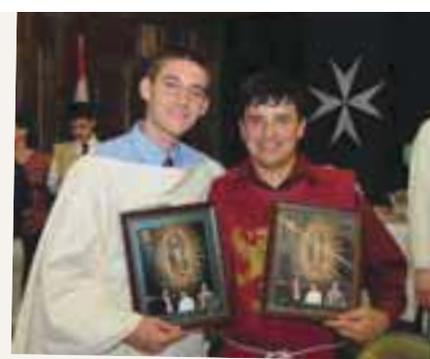
Another mother, whose college-age son helped out with the 2004 Summer Camp, said she was overwhelmed when her son held the door for her as if he had been doing it all his life. She exclaimed, “Thomas, you have no idea what that means for a mother! He never did that before!”

These comments are personally rewarding to hear. They demonstrate the abundant graces and blessings Our Lord is bestowing on families touched by these camps. They also show that Catholic culture and civilized manners can make a comeback.

Crusade: Now, each year the Call to Chivalry has an historical theme, does it not?

Mr. Drake: Yes. While the overall theme each year is a Call to Chivalry, each particular camp also highlights a particular theme. Each year, I choose an historic episode that illustrates virtues of courage and leadership in situations of “impossible odds.” Our youth need examples in order to help them develop their character, expand their horizons, and inspire their minds and souls with noble deeds. This year, our historic theme was the Mexican *Cristero* martyrs who gave their lives to preserve the Catholic Faith against the Mexican Communists during the 1920s and 1930s.

Crusade: Give us an idea of how you were able to bring the *Cristeros* theme to life for the boys during this year’s summer camp.



Two participants show off their camp souvenirs, a framed photo collage of Our Lady of Guadalupe and Mexican martyrs.

Mr. Drake: We try to recreate the atmosphere of rural Mexico so our campers can feel what it must have really been like to live the life of Father Miguel Pro and the *Cristeros* during the 1920s and what it must have been like to hear the *Cristeros* shout their famous battle cry, “¡Viva Cristo Rey!” (“Long live Christ the King!”)

You’ve heard it said that a picture says a thousand words. So we hung in the conference hall two life-sized posters of Father Miguel Pro and Luis Segura Vilchis at the hour of their martyrdom. There was also a wonderful talk on the Kingship of Christ, which explains why our heroes’ last words were “Long live Christ the King.”

All this climaxes toward a special “*Cristero* Night,” when we eat Mexican food and sing *Cristero* songs and songs to Our Lady of Guadalupe, *La Guadalupana*. Later that night, the torchbearers and those leading the Rosary procession wear ponchos emblazoned with the image of our Lady of Guadalupe. ■



Far left: Paying keen attention to a talk on TFP Student Action’s Traditional Marriage Campaign. Left: A view of the formal Medieval Banquet.



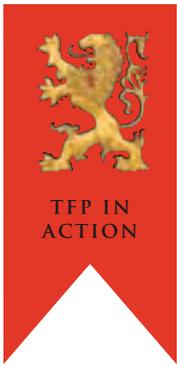
After the raising of the flag, camp participants sing the Nicene Creed in Gregorian Chant.



Check! An intense chess tournament game.



Bearing flags and wearing their team scapulars, the boys lead the solemn Rosary procession.



Is the Media Blind to Huge Traditional Marriage Rallies?

BY JAMES BASCOM

Thousands gathered on the east steps of the New York State Capitol Building in Albany on June 9, 2009 to defend traditional marriage and oppose measures legalizing homosexual “marriage” in the Empire State. The “Stand for Marriage” rally, organized by New Yorkers for Constitutional Freedoms, attracted throngs of New Yorkers who, instead of remaining silent, are determined and committed more than ever to uphold God’s marriage.

A similar rally held last month in Manhattan, New York City, drew an estimated 20,000 people. However, despite the large turnout at both traditional marriage rallies, they did not receive much media coverage. Is the liberal media blind to huge demonstrations that promote moral values? Is the media blackout intended to give people the false impression that pro-traditional marriage advocates are a shrinking minority? Is the media’s silence collaboration against traditional marriage and morality? It would seem so.

But the large turnout at these rallies indicates that there is a strong and vocal re-

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Featured speakers at the June 9 rally included, among others, New York State Senators Marty Golden, James Seward and Ruben Diaz; Reverend Duane Motley of New Yorkers for Constitutional Freedoms; Mr. Tony Perkins of the Family Research Council; and Mrs. Maggie Gallagher of the National Organization for Marriage.

American TFP members attended the rally with a beautiful statue of Our Lady of Fatima,



TFP volunteers in their ceremonial habit hold a statue of Our Lady of Fatima at the “Stand for Marriage” rally in Albany, New York.

carried by two volunteers wearing the organization’s ceremonial habit. They also displayed a large banner saying “God’s marriage = 1 man + 1 woman” and a poster saying “Catholics reject homosexual ‘marriage.’” Before entering the State Capitol Building to distribute traditional marriage fliers, TFP members prayed a public Rosary asking the Blessed Mother to intercede for us before the throne of God and preserve America from the sins of abortion and homosexuality. ■

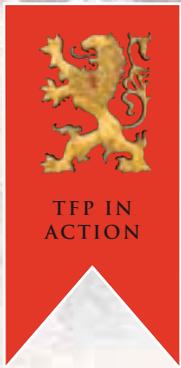
See reports on Traditional Marriage Campaign on www.TFP.org.



On the steps of the New York State Capitol Building, TFP volunteers hold up pro-traditional marriage signs.



A portion of the crowd that gathered on the June 9, 2009 “Stand for Marriage” rally in Albany, New York.



Caravans Confirm Most Americans Are Pro-Traditional Marriage

BY JAMES BASCOM

From July 15 to August 2, 2009, three teams of TFP volunteers launched a traditional marriage crusade in Maine, New York and Rhode Island. Called “Saint Joseph Caravans,” these volunteers distributed fliers that offered “10 Reasons Why Homosexual ‘Marriage’ Is Harmful and Must Be Opposed,” held signs asking cars to “Honk for Traditional Marriage” and rallied public opinion against state-imposed homosexual “marriage.”

The caravans are the latest phase of the American TFP’s effort to defend marriage across America, having toured Maine and New Hampshire in April 2009, and Arizona, California and Florida in September and October 2008. Thirty states have constitutional amendments protecting traditional marriage and 41 states have laws banning homosexual “marriage.”

“Pro-homosexual groups are hard at work undermining traditional marriage here in New York,” said Mr. John Ritchie, leader of the Caravan that toured New York City. “But the people here are solidly against it. The honks of support and thumbs-up have been overwhelming.”

“Americans don’t want to see their children grow up in a world that affirms sin and denies natural law.”

“Like counterfeit currency, homosexual ‘marriage’ is not true marriage. It is morally wrong, sinful, offensive to God and a violation of natural law,” continued Mr. Ritchie. “A vocal and organized minority is trying to impose counterfeit marriage on society. If enough good people do nothing, this minority will certainly get their way.”

Some of the best reactions occurred in seemingly hostile places. In Brooklyn, New York City, one such reaction came from a black man in a pin-striped business suit. “The world is crazy. Not only is homosexual ‘marriage’ going to destroy the family, it’s going to destroy our country.” Looking around, he continued, “I’ve noticed how young boys are less manly these days. Who will fight for our country if boys are acting more like girls?” He shook the TFP volunteer’s hand with a firm grip and said, “Keep it up and God bless you!”

In White Plains, New York, three teenagers approached the campaign table and were curious to know more about it. After a TFP volunteer explained why traditional marriage is so important for society and how homosexual “marriage” is the antithesis of true marriage,



In Augusta, Maine, TFP volunteer Fernando Santos urges passersby to support traditional marriage.

one teenager added, “Yes, and besides, the homosexual lifestyle is bad for your health, like AIDS and other things.” The three teenagers left with fliers in hand, paused at the intersection, and were delighted at all the honking for traditional marriage. They smiled broadly and gave us repeated thumbs-up.

The reaction of pro-homosexual passersby, however, was far from civil. Pepper spray, bottles, eggs and soft drinks were thrown at TFP volunteers, and foul language and verbal abuse was an everyday occurrence. In Syracuse, New York, a young man and girl approached Mr. John Miller who was holding the TFP standard. Their body piercings and foul language were an indication of what was to come. After a heated debate, the man spat on Mr. Miller and ran away.

While the media promotes the idea that most people are in favor of or are indifferent to homosexual “marriage,” the traditional marriage caravans have proven the opposite. “Wherever people were given a choice, homosexual ‘marriages’ has always failed,” affirmed Mr. Ritchie. “Americans don’t want to see their children grow up in a world that affirms sin and denies natural law.” ■



Far left: Traditional marriage supporters in White Plains, N.Y. Center: TFP volunteer Peter Shibley handing a flier to a motorist in Watertown, N.Y. Left: The majority of New Yorkers support traditional marriage.



INTERVIEW

Paganism and Witchcraft in Youth Culture

An Interview with Mrs. Linda Harvey

Mrs. Linda Harvey is the founder of Mission: America, a non-profit organization whose purpose is to help in dealing with cultural issues such as feminism, homosexuality, education and New Age influences. She is the author of Not My Child—Contemporary Paganism and New Spirituality and her articles have appeared in USA Today and Whistleblower. Mrs. Harvey is a frequent guest on radio talk shows and has testified on legislation before the Ohio General Assembly on numerous occasions.

Crusade: How would you define witchcraft?

Mrs. Linda Harvey: A narrow definition of witchcraft would be a series of rituals, spells and actions that attempt, whether they realize it or not, to contact the demonic realm to try to get the evil spirits to cooperate with them with whatever they want to do.

Crusade: How is witchcraft affecting our youth today?

Mrs. Harvey: What's happening today is that our kids don't know Scripture or Christian doctrine because so many of them don't go to church. They don't have the spiritual armor they need to protect themselves, and they are bombarded by the very anti-Christian nature of the media and public-school education they are getting. In view of this, paganism seems much more charming and fascinating to our children than Christianity and they have rejected Christianity as being outdated, bigoted and unresponsive. So our kids are being lured into this, which makes it much more critical for parents to be very discerning of what their kids are learning and what effect that is having on their spiritual life.

Crusade: Now, what are the reasons why youth feel attracted to witchcraft in the

first place? Is there a vacuum in society that makes this more enticing?

Mrs. Harvey: It is packaged as very charming and fascinating. *Harry Potter*, for example, is packaged empowerment. Our children have an innate need to develop whatever can help them be stronger and better able to deal with the stresses of ordinary modern life. For example, Harry Potter is an 11-year-old nerd who is shoved under a stairway by his cruel relatives and suddenly his whole world changes when he discovers that he is by inheritance a messiah wizard, and this is the empowering thing for him. What kind of kid doesn't want to hear that? It says, "I have tremendous supernatural powers already inside of me." This is an insidious and disturbing message to send to our children.

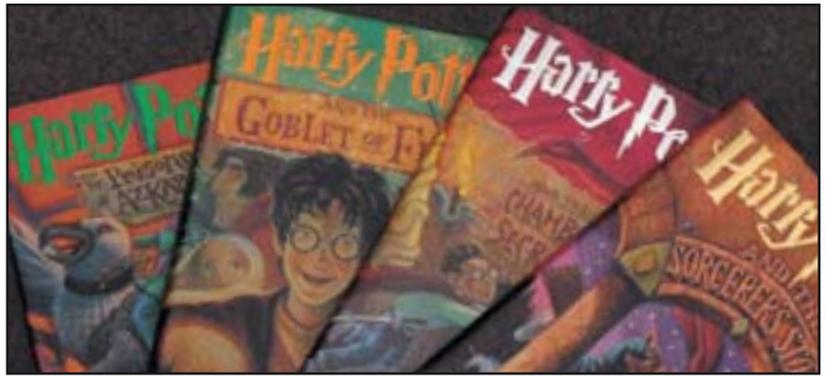
Crusade: Where is witchcraft promoted most in our American society?

Mrs. Harvey: Throughout the entertainment media. The publishing phenomenon of *Harry Potter* proves for the first time that they got away with a positive, frank, open expression of witchcraft and wizardry as a role model for kids and parents. Conservative parents did not rise up in rebellion and say, "Oh no, you're not selling that to my kids." Parents are clueless. As a follow-up to *Harry Potter*, there have been a lot of other media that have been tried because Satan is out there prowling about and perfectly willing to use selfish marketers to package these products. In addition, there is the TV cartoon area. The Japanese publishing industry has influenced *manga* and *anime* cartoons, which are full of sorcery and demons. Within video games we



Mrs. Linda Harvey.

have *Dungeons and Dragons*, which has been around for almost twenty years, *World of Warcraft* and many other occult-themed offerings. Of course there are the movies, but also the TV shows that have been out for a while. For example, in *Charmed*, Sabrina was a bubble-gum witch. Then there are soap operas. There was a soap opera called *Passion* that was canceled last year because it had dolls coming to life and witchcraft. It is just amazing to see how this has penetrated virtually all areas of entertainment and the media.



Crusade: However, many children will claim that it will just stop there. There might be a lot of children who want to dabble in it just a little bit. Do we see youth going from these very common and accessible forms of witchcraft and getting more involved?

Mrs. Harvey: Yes, there was a 2002 survey that showed *Harry Potter* was creating an interest in witchcraft and wizardry for our kids. Unfortunately, all these children have to do to get information is get on the Internet. Several Web sites have a youth section where kids can go and find covens in their cities and suburbs. Yes, these youth are going right from these books and media to these fora. All it takes is for them to have a little more interest and then going a little further with their interest and looking it up.

One of the things that stimulates this interest is predicting the future because children want to know what's going to happen. So they start with astrology, using the Ouija board or any other kind of fortune-telling device that is featured throughout all of these occult books, movies or games, which then give children details on how they can learn about the future. This is anti-Christian. There are prophets in the Bible but the prophets did not use these devices. God initiated the contact. People did not initiate the contact. This is a huge distinction that takes us outside the realm of Christianity. It's not going to be honored by God. God doesn't want this for us. He wants to protect us and go by His timing.

Crusade: Halloween has become more filled with witchcraft and the occult. Do you think this has a role in getting people more used to the devil?

Mrs. Harvey: Definitely. My family doesn't celebrate Halloween since I became a Christian. People say, "Well,

Christmas was a pagan influence originally." But the difference is that God is in charge of everything, and I believe the original pagan underpinnings of Christmas and Easter have been co-opted by Christianity. But the Lord has left Halloween alone to test us. For some reason God is allowing the work of Satan in the world today, and the devil has co-opted Halloween. On top of that it is becoming an emphasized holiday. It is right behind Christmas as far as decoration, spending, costumes and all the paraphernalia involved. You see houses decorated for Halloween just like a house would be decorated for Christmas, and it makes me shudder because there is nothing holy, honorable or positive about this date. October 31 is the pagans' highest holiday and we are helping them celebrate it. What a slap in the face to our wonderful God!

Crusade: Many of our readers are parents. Could you give them some tips on how to protect their children from the influences of witchcraft?

Mrs. Harvey: First of all, your children spend the most amount of time in public schools. So keep them in a good Christian school or homeschool them. Do not

send them to public school. There are too many occult influences in public schools. Some schools assign *Harry Potter* but others have occult works or ideas in novels that you wouldn't find unless you read the novels from cover to cover. Furthermore, you have observances of pagan, multicultural events and all kinds of "religions" interacting with demonic pagan entities. Second, read and watch everything your children read and watch. Don't assume anything your children read or watch is harmless. There are all kinds of accommodations to pagan beliefs and other practices throughout children's media. So you need to have a discerning eye. You have to decide up front what you're going to stop and stick with it. You have to decide in advance that this is your child's future you are worrying about and then think ahead and find substitutes. ■

"The publishing phenomenon of Harry Potter proves for the first time that they got away with a positive, frank, open expression of witchcraft and wizardry as a role model for kids and parents."



THE YOUNG COUPLE

BY ANTONIO FRAGELLI

A young couple visits a friend who had been their wedding guest in this painting by Nicolás González Soria. After having tea the newlywed couple prepares to leave.

The young bride, who maintained most of the conversation during the tea, wears a beautiful white silk dress with a blue ribbon around her waist. Around her neck hangs a medallion of perhaps a deceased family member very dear to her whom the bride hopes is praying for her married life from heaven. Gracefully sitting on the chair, the young bride maintains her posture with grace and ease. In her gesture and position, one can observe calmness and a total confidence in her new position in life.

At her side, stands a young officer, her husband. He is ready to go but displays no sign of rush. He serenely observes and waits for his wife as she puts on her gloves. He is an officer in the army and is dressed accordingly. His uniform, beautiful and very well kept, entrusts him with the office's dignity. It is very clear he is a principled man who has placed himself at his superiors' disposition to be sent to war and perhaps to death for his country.

AMBIENCES,
CUSTOMS AND
CIVILIZATIONS

This common, yet admirable scene provides food for thought for the observer living in the agitated hustle and bustle of the twenty-first century. In this age, speed and material things run supreme on life's "priority lists," while dignity, honor and respect have practically disappeared.

If a different title were to be chosen for this painting it could perhaps be "Mutual Respect." The officer, while having many other concerns on his mind, at this moment is in a position of service. He is willingly waiting and as if saying, "I am ready but I am pleased to wait as long as you should need." The young bride is comforted by her husband's authenticity in his love for her and takes her time in putting on her gloves, arranging her hat and whatever else she needs to do before declaring to him that she too is ready. In real life, these small acts of service will make her grow in admiration for her husband's virtue and in consequence grow in respect for him. In the long run, this will sustain their mutual love forever.

Could the way they are dressed and the way they conduct themselves have anything to do with this outcome? ■