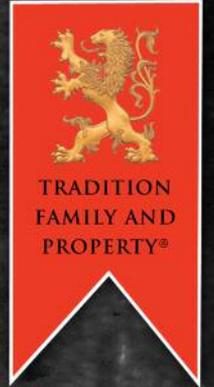


March/April 2010

CRUSADE[®]

MAGAZINE



**Holy Shroud of Turin:
GOD'S GIFT
FOR OUR TIME**



Jacinta's Story

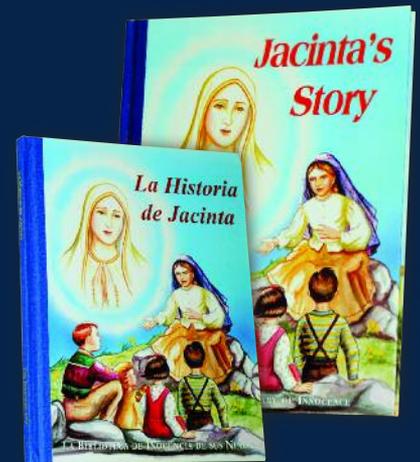
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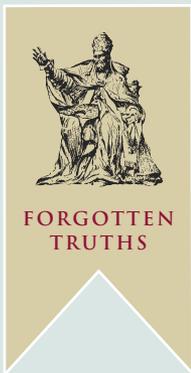
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Truth Brings With It Great Responsibilities

BY ARCHBISHOP FULTON J. SHEEN

The open mind is commendable when it is like a road that leads to a city, but the open mind is condemnable when it is like an abyss. Those who boast of their open-mindedness are invariably those who love to search for truth but not to find it; they love the chase but not the capture; they admire the footprints of truth, but not catching up with it. They go

through life talking about "widening the horizons of truth" without ever seeing the sun. Truth brings with it grave responsibilities; that is why so many keep their hands open to welcome it but never close them to grasp it.

The real thinker who is willing to embrace a truth at all costs generally has a double price to pay—first, isolation from popular opinion. For example, anyone who arrives at the moral conclusion that divorce prepares the way for civilization's breakdown must be prepared to be ostracized by the Herods and Salomes of this world. Nonconformity with popular opinion can be expected to bring

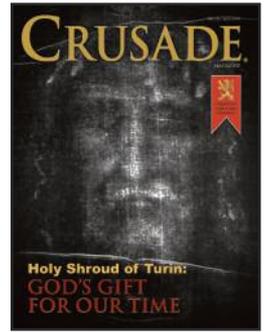
down opposition and ridicule upon the offender's head.

Second, those who discover a truth must stand naked before the uplifted stroke of its duties or else take up the cross that it imposes. Those two effects of embracing truth make many people fearful. In their cowardice, they keep their minds "open" so they will never have to close on anything that would entail responsibility, duty, moral correction or altered behavior. The "open mind" does not want truth for truth implies obligation, which predicates responsibility, and responsibility is the only thing the "open mind" is most eager to avoid. Avoiding responsibility only results in the abdication of one's free will to another, whether it be to an ideology or to a director. The only real solution is for those with "open minds" to grasp truth, even though it does involve a change in behavior, for ultimately it is only truth that can make them free. ■

From Archbishop Fulton J. Sheen, *Way to Inner Peace* (New York: Alba House Publishers, 1994), 154–156. Published with permission.

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Our Lord's Holy Face
on the Shroud of Turin.

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CRUSADE

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The American TFP

The American Society for the Defense of Tradition, Family and Property (TFP) is an organization of lay Catholic Americans concerned about the moral crisis shaking the remnants of Christian civilization. Its origins date back to January 1971, when the first TFP members started to group around the publication *Crusade for a Christian Civilization*. 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

Chastity Is Not a Dirty Word

A study by the Center for Disease Control has shown high-school students are having less sex and fewer sexual partners in recent years than in the early 1990s. According to the National Longitudinal Study of Adolescent Health, the Heritage Foundation and the *Journal of Youth and Adolescence*, the abstaining youth are almost three times more likely to enjoy greater academic success and are less likely to be depressed or become delinquents.

Marriage Trumps Homosexual "Marriage" 31 to 0

Maine approved homosexual "marriage" through the legislature in 2009. However, the law was suspended after traditional marriage defenders succeeded in getting enough signatures to put the issue to a popular vote in November. Maine, like the other 30 states that put the marriage debate to popular vote, passed a ban on homosexual "marriage."



Christian Elephants

Based on a report from the Archdiocese of Colombo, Sri Lanka, a persecution of Christians began in July 2008 in the state of Orissa. Mobs attacked churches, torched vehicles and Christian neighborhoods were destroyed. Five hundred Christians were murdered and thousands including religious were severely beaten or raped.

In July 2009, herds of wild elephants from the Lakheri Sanctuary roamed over 180 miles and have been attacking and destroying villages and homes in Orissa. However, according to the Archdiocese of Colombo, the herds are "leaving Christian homes untouched" and "singling out the homes" of the "worst persecutors of Christians during the troubles."

The ministry partner in India stated, "We think that it might have something to do with avenging the blood of the martyrs. In fact, the fear of God has fallen on the local people, who have labeled these elephants 'Christian elephants.'"



The report adds that wildlife officials have not determined how or why these elephants left the Lakheri Sanctuary, and that locals have never seen or even imagined the unique appearance of a herd of wild elephants.

Krishen Kumar, the chief of Kandhamal, a district of Orissa, said in December that "over 2,500 people living in 45 villages have been affected by the attacks" in his area where a herd of 12 to 13 elephants first attacked a rock-crushing machine, and then the house and farm of a key leader of the persecution movement before moving on to other properties, and avoiding those owned by Christians. (www.archdioceseofcolombo.com)

One Nation Under God

According to the Bertelsmann Foundation's Religion Monitor, 85 percent of Americans believe in God and



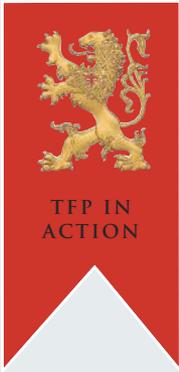
life after death, 80 percent pray regularly and 75 percent attend religious services or visit a place of worship, with 50 percent going at least once a week. 89 percent of Americans consider themselves religious and 62 percent highly so, making the United States the most religious nation in the industrialized world.

Another Victory for Traditional Marriage

On December 2, 2009, the New York State Senate decisively rejected a bill that would have forced homosexual "marriage" upon New Yorkers by a 38 to 24 margin. Homosexual rights organizations poured nearly \$1 million on New York legislative races electing a Democratic majority that had homosexual "marriage" high on the agenda. However, this vote means the issue is dead until the next legislative session in 2011.

Europeans Fight to Keep Crucifixes

Italy and Poland have countermanded a European Union Court of Human Rights ban on crucifixes in public schools. Following protests in both countries, Polish lawmakers passed a resolution defending their right to display crucifixes in public schools. In Italy, city officials defied the EU ban by increasing the number of or even requiring the use of crucifixes in public schools. Two mayors have even imposed heavy fines for removing a crucifix from a public place or for its absence in a classroom.



Traditional Marriage Won in New Jersey!

BY RICHARD LYON

After the defeat in November 2009 of New Jersey Governor Corzine, an avowed homosexual “marriage” supporter, traditional marriage advocates feared there would be a last-ditch legislative effort to redefine marriage before incoming Governor Christie, who promised to veto such legislation, assumed office on January 19.

As the January 19 deadline approached, liberal Web sites, including The New York Times’ “Local” blog for Maplewood, N.J., resumed the drumbeat for an eleventh hour attempt to pass Senate Bill 1967. On January 5, outgoing Senate President Richard Codey scheduled a vote for January 7, which was the legislative deadline since the Assembly and the governor would need the remaining time to act upon the bill.

This chicanery left pro-family advocates smelling a rat and suspecting a deal might have been made. On the evening when the Senate vote was announced, the National Organization for Marriage circulated an e-mail asking supporters to contact their New Jersey senators.

The next morning, January 6, the Ameri-

can TFP organized a three-prong effort: a nationwide e-mail campaign, calling upon New Jerseyites to contact their senators and for all to pray; a phone tree, whereby local activists were engaged to call fellow residents who could not be reached by e-mail; and a vanload of TFP members would show up at the New Jersey State House to help in any way possible.

Just before midnight that day, we TFP members arrived in Trenton, N.J., and checked in a hotel that was within walking distance of the capitol. The next morning, we were greeted by a beautiful sunrise that glistened off the capitol’s golden dome. As we scouted the area just after 7 a.m., TV crews were parking their vans outside the main entrance. An hour later, traditional family supporters, wearing red clothing, gathered in the café located in the capitol basement, where we received word that homosexual “marriage” advocates, wearing their blue “marriage



TFP campaigned throughout New Jersey’s capital, alerting the public to what was going on and asking them to contact their representatives.

equality” shirts, were already lining up for admission to the Senate public gallery. Most of us headed up to join the line, even though the galley would open at 1 p.m. and the vote was scheduled at 2 p.m. Our opponents outnumbered us two-to-one.

At this stage, our opponents began to gather outside the building entrance, where they had also set up tables. By 10 a.m. there were about 200 “blue shirts” and plenty of media coverage. All morning, dozens of “blue shirts” could be seen in the Senate corridors, approaching senators and assemblymen as they made their way to and from committee meetings. I witnessed a pro-homosexual activist grabbing an assemblyman’s hand and held it as they walked down the long corridor trying to elicit support for the bill. Once the activist finally let go of the assemblyman’s hand and was out of earshot, the assemblyman commented to his assistant, “Don’t they realize that, by acting this way, they are turning people off?”

While one of the TFP members waited in line with fellow traditional marriage supporters, two of us visited Senate offices to distribute copies of our flier, “10 Reasons Why Homosexual ‘Marriage’ Is Harmful and



Many people saw Senate Bill 1967 as a dishonest trick to discreetly bring homosexual “marriage” into New Jersey.



...all traditional marriage defenders should be heartened that God blessed these efforts, thereby defeating yet another attempt to redefine marriage in our country.



Above: Trenton's overwhelming support for traditional marriage was clear during the campaigns. **Below:** TFP member Richard Lyon, during one of many interviews with the media.

breaking for lunch, we headed for the same area outside the state capitol that by this time had been abandoned by the "marriage equality" rally.

Since the Senate vote was scheduled to begin at 2 p.m., we gathered to pray the Rosary. Then we returned briefly to the same location where we held the morning campaign, but were soon accosted by "blue shirts," including one woman who attempted to grab our signs. To avoid further incidents, we headed to a busy intersection and awaited the outcome of the Senate vote. Once again, the steady stream of honks encouraged us as motorists responded to our signs reading, "Honk in Support of Traditional Marriage."

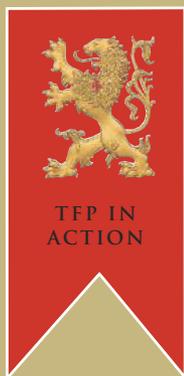
For unannounced reasons, the Senate began proceedings at 3 p.m. A lengthy debate ensued, in which the bill's advocates were generally more articulate than its opponents, though they employed emotional arguments. Finally, the vote was taken at 5:30 p.m. The bill was defeated 20 to 14, with

five abstentions. It was impossible to hold back the cheers from traditional family supporters in the Senate gallery. On the street, we opted to keep a low profile, and as we collected our bags from the hotel lobby, there was a steady flow of depressed "blue shirts" heading to the same hotel.

Curiously enough, even though the street outside the Capitol was lined by over a dozen TV crew vans, coverage of the outcome was rather subdued on the local news, let alone on the national news. How would the media have reacted had the vote gone the other way? Perhaps we may never know exactly what took place behind closed doors in regards to this bill. Nevertheless, all traditional marriage defenders should be heartened that God blessed these efforts, thereby defeating yet another attempt to redefine marriage in our country.

Lest we forget, "And in doing good, let us not fail. For in due time we shall reap, not failing" (Gal. 6:9). ■

Must Be Opposed." At the same time, most of us campaigned two blocks from our opponents on a street corner that had considerable pedestrian and vehicle traffic. For the two hours we spent at this street corner, we received a steady stream of support. After



TFP's March for Life Conference Puts Ideas into Action

BY KENNETH MURPHY

Immediately after the March for Life on January 22 in Washington, D.C., the TFP held its 2010 March for

Life Student Conference: "Why We Fight—Why We Will Win" at the TFP's national headquarters in Spring Grove, Pa. It gathered students from across the country to learn about and discuss the issues shaking society, culture and religion.

Through the use of discussion sessions, students outlined plans for effective action in their spheres of influence. Eight TFP members

gave carefully prepared talks that covered everything from socialism and current events to devotion to Our Lady. One student from California appreciated how the "talks gave concrete advice on putting ideas into action."

In addition to the powerful presentations, all enjoyed forging new friendships with like-minded Catholics, homemade brick-oven pizza and a medieval sword and fencing demonstration.

With renewed enthusiasm and fresh ideas, the students departed but not before the invited guest of honor, Prince Bertrand of Orleans-Braganza, a direct descendant of



TFP Student Action web master, James Bascom, giving his talk entitled "Fighting Abortion at Its Deepest Roots."

Saints Louis IX and Ferdinand of Castile and Leon, gave a powerful and inspirational plea for courage to fight the good fight. ■



TFP
STATEMENT

This statement was distributed at the annual March for Life in Washington, D.C. on January 22, 2010 and at many other pro-life events across the country.

AN APPEAL FOR INSISTENCE

37TH ANNUAL MARCH FOR LIFE

JANUARY 22, 2010

On the occasion of the 37th annual March for Life, the American Society for the Defense of Tradition, Family and Property (TFP) joins once again the legions of Americans nationwide who sacrifice so much to oppose abortion.

For those who have long fought this important battle, the word “again” painfully stands out. We protest annually, hoping there will not be another “again.” And yet annually the continued slaughter of innocents makes that “again” ever more necessary.

Why do we insist? Because our love of God and our consciences will not allow us to do otherwise. However, we also insist because the other side insists so vehemently.

The Abortion Agenda

The battle over abortion has proven to be one of the most polarizing issues in our nation’s history. The pro-abortion minority has staked so much on this issue that we are led to ask why they insist so much. Why do politicians risk their careers to support this deadly practice when they would have so much to gain by simply ignoring it? Why does the other side alienate so many women and mothers who they claim to be defending?

The liberal cause would gain so much by temporarily abandoning this issue that divides the nation, and yet they insist yet more by defending its more horrific manifestations like partial-birth or born-alive abortions.

Moreover, these defenders of “rights” have no problem taking away the civil rights of opponents by imposing gag rules and protective zones around their abortion “clinics.” Some take their devotion to abortion to the point of looking the other way, deliberately failing to report cases where minors are raped, abused and victimized by adults. It is clear that something much greater is involved than just a matter of “women’s reproductive rights.”

Abortion: A Necessary Pillar of the Sexual Revolution

There definitely is something much greater. This is not just a case of those women’s “reproductive rights.” There is an ideology behind this insistence. We must understand that abortion is a necessary pillar of the Sexual Revolution that rocked the country in the sixties and has so devastated the family ever since.

By this revolution’s distorted logic, human sexuality should never be suppressed or disciplined. Our strong sexual desires must be gratified and defined as an inalienable part of the pursuit of happiness. Any and all consensual relationships must be allowed and encouraged, even at an early age and with great frequency.

Tragically, to implement this ideology, there is one obstacle that stands in the way—the tiny and helpless baby whose only “crime” is its desire to be born. When contraception



TFP members in their ceremonial habit carry a pilgrim statue of Our Lady of Fatima during the 2010 March for Life in Washington, D.C.

fails, as it inevitably does, abortion becomes a necessary means to eliminate the inconveniences that bar the way to “happiness.”

What Is at Stake?

Thus, pro-abortion radicals understand all too well what is at stake. Take abortion away and the whole edifice of the Sexual Revolution comes crashing down. Loose permissive relationships will no longer be possible. People will be forced to deal with their sexuality in the manner that nature prescribes, namely traditional marriage. Moreover, it becomes patently clear that when dissolute relationships between men and women are called into question, the harmful effects of other destructive sexual relationships must also be denounced.

That is why the promoters of abortion are so radically insistent. They realize that every and any limitation of abortion is an affirmation that some kind of morality exists to limit their unfettered quest for “happiness.”

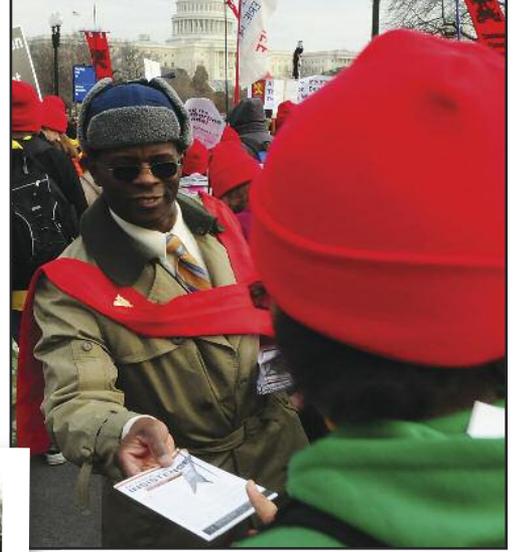
There can be no doubt. The real target of the pro-abortion lobby is morality, and the



The front of the March for Life. Despite forecasts predicting 90% chance of rain and snow, hundreds of thousands of men and women of all ages turned out to defend God’s law and the lives of innocent pre-born children.



Above: The TFP delegation stands across the street from the Supreme Court with the Capitol in the background. **Right:** To help encourage the marchers, TFP's Holy Choirs of Angels Band played patriotic and religious hymns.



Above: Handing out TFP's pro-life message.

Christianity that upholds the natural law that is its basis.

The Pursuit of Happiness

Tragically, the aging pro-abortion activists do not want to admit that unfettered gratification of sexual desires does not bring happiness. They do not want to see that on the battlefield of the Sexual Revolution lay the ruined lives of millions of Americans who sought vainly this "happiness."

And yet we ask how can one not see? How many more innocent American lives must be lost in the womb? How many more women must suffer from the psychological damage caused by premarital relations and abortions? How many more children must experience broken homes, abuse and lives without family? How many more souls must be lost to sin before society returns to sanity?

Indeed, the ranks of the pro-life movement are full of those maimed, damaged

and wounded on this terrible battlefield. They have been mugged by the reality that immorality does not lead to happiness.

They and their children are now on the front lines, using every peaceful and legal means to make their voices heard in front of abortion "clinics," public squares and capitol buildings all over the country. Their protests and insistent prayers have seen scores of abortion "clinics" shut down and thousands of babies saved. Young voices join with old in giving joyful public witness and continuity to our repudiation of this shame of our age.

In this struggle for God and His morality, they have found happiness.

The Fight for Christian Civilization

That is why we are here again, for this fight for

life is more than just a side issue in the political debate. It takes center stage in a greater fight for our Christian civilization.

We must insist because our adversaries will always insist. We must take courage that our insistence has turned abortion into the vulnerable and shaky pillar that sustains our Culture of Death. It is our constant appearance in events like the March for Life that keeps the horror of abortion in the public eye.

That is why we must be out there again. In this sense, the American TFP was proud to help coordinate 4,337 Public Square Rosary Rallies last October 10 where tens of thousands of Catholics gathered in public places nationwide to insist upon heeding Our Lady's warnings at Fatima as a solution to put an end to abortion and so many other moral evils.

Indeed, Our Lady at Fatima foresaw this struggle in defense of morality in 1917. In her message to the three seers, she spoke of immodesty, impurity and bad fashions. She called men to repentance, reparation and amendment of life.

In face of the struggles we have ahead, we must carry on this cultural battle with an unshakable confidence and determined insistence. It is a fight that is far from over. However, Our Lady will help us as she has so often in the past. In the end, we have the certainty confirmed by Our Lady herself at Fatima that the final result of our many "agains" will be the triumph of her Immaculate Heart. ■



Mr. Phillip Calder



Mr. and Mrs. Robert Nunez

Left and right: Tens of thousands attended the sixth annual Walk for Life West Coast on January 23, 2010, in San Francisco, CA.



Holy Shroud of Turin: GOD'S GIFT FOR OUR TIME

BY JEREMIAS WELLS

Toward the end of Our Lord's life, several heated confrontations between Him and the Scribes and Pharisees occurred in the holy precincts of the Temple. Our Lord patiently asserted that He and the Father possessed the same Divine Essence. But the Scribes and the Pharisees refused to believe the Truth that stood before them and maneuvered to have Him executed in the most barbarous and agonizing manner.

Christ suffered the brutal tortures, blows and floggings to His sacred flesh, then the savage crucifixion and death to rescue

mankind from an avalanche of sins that had placed a curse upon them. So bad had his condition become that only through Our Lord's enormous suffering could mankind be reconciled with God.

Joseph of Arimathea and Nicodemus took Our Lord's body, bound it in a linen cloth, and laid it in a tomb recently cut into rock. On Easter Sunday morning, some Apostles and disciples discovered that the body of Jesus had left the tomb, leaving behind the 14 foot by 3½ foot linen cloth, but on that cloth He left a minute record of His

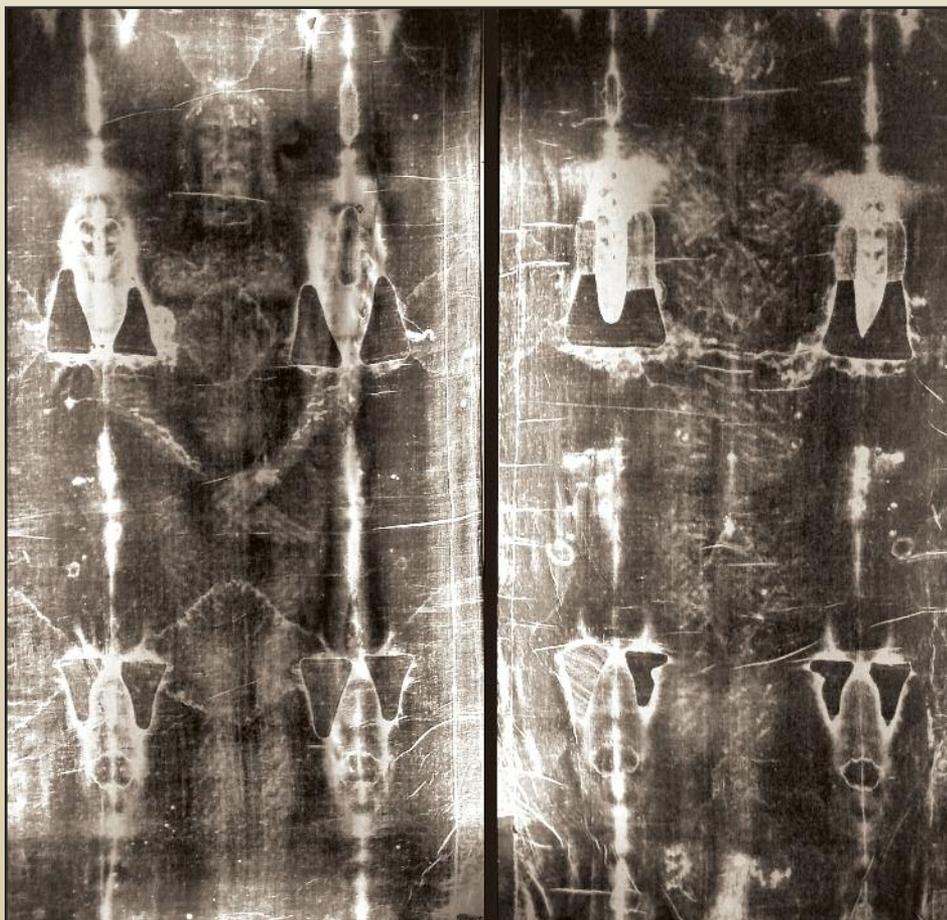
Passion to show His infinite love for us.

During His lifetime and after the Resurrection, Christ pursued His profound occupation as a teacher only with some difficulty, not because He lacked the ability to teach—certainly not—but because carnal man is slow to accept supernatural truths. Moreover, there is always an influential, perverse element in society that fights against transcendental verities as the Scribes and Pharisees have illustrated. And so Our Lord with loving patience found innovative ways to continually teach His profound truths to a slow and preoccupied audience. The Shroud of Turin falls into that category.

Shroud Reaches European Perception

Although evidence of the Shroud's existence can be traced back to the early days of the Church, it did not enter in the historical cognizance until it came into the possession of the House of Savoy in 1453. The Savoyard dukes kept the winding sheet at the beautiful Sainte Chapelle next to their castle at Chambéry, high in the French Alps. There a disastrous fire broke out in 1532 and melted the silver reliquary. The already burning Shroud was pulled free and doused with water, but some damage had occurred. Nevertheless, the image of Christ remained virtually unharmed.

Duke Emmanuel Philibert (1528–80), a talented commander who served both Charles V and Philip II with distinction, transferred his seat and Christ's burial wrap to Turin on the Italian side of the duchy, where it has remained ever since. After the

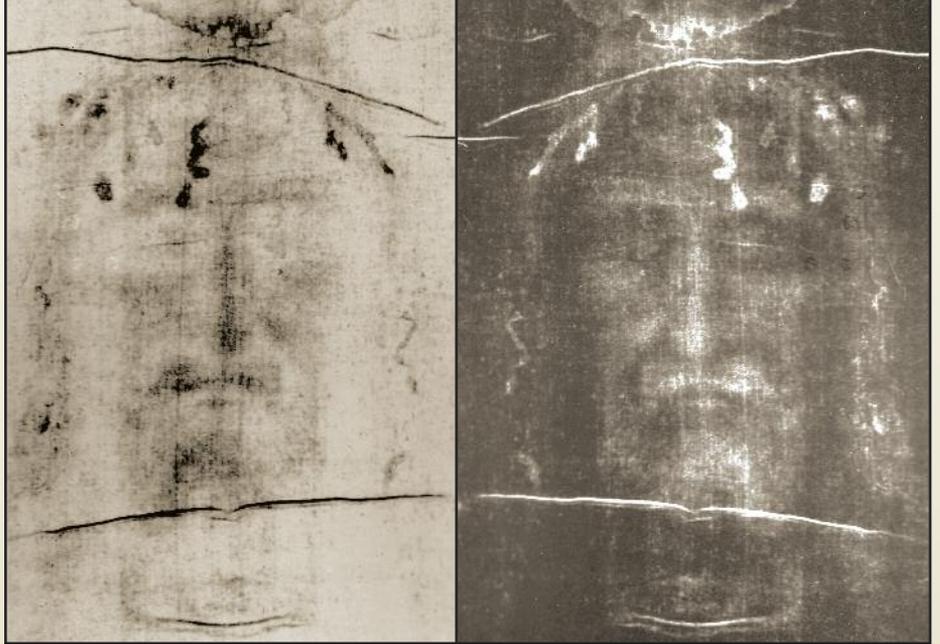


The negative image on the photographic plate in which the body shows a positive image. Note the blood from His arms and scourge marks appear as they should.

transfer, the Shroud gained widespread acceptance among Catholics as the holy relic that enveloped Our Lord's lacerated body before His Resurrection. Kings and queens, members of Christendom's most noble families, illustrious prelates and pious religious, some since canonized, traveled to Turin to venerate the blood-stained linen, which attests to their belief in its authenticity.

Shortly after the transfer, Saint Charles Borromeo made a pilgrimage on foot from his diocese in Milan for a private showing, followed by a public exhibition with 40,000 in attendance. Early in the seventeenth century, the Shroud was viewed by Saint Francis de Sales and then some years later by his spiritual protégé, Saint Jane de Chantal, foundress (along with Saint Francis) of the Order of the Visitation of the Virgin Mary. Pope Pius VII venerated the Shroud with great tenderness on his way from Rome to Paris to crown Napoleon at the latter's insistence. Eventually arrested and transported to Fontainebleau in France for several months, he again venerated the relic with tender devotion upon his return to Italy after Napoleon's defeat. Twice in the next century, Saint John Bosco, founder of the Salesians, venerated the Shroud, on the second occasion with boys from his Oratory.

The foregoing record has been inserted to indicate the outstanding reputation the Shroud had acquired over the centuries. But it can be argued that it shows little else than admirable Catholic piety. Then, beginning in 1898, scientific and medical revelations provided authenticating certainty.



Left: How the Shroud appears to the naked eye. **Right:** The Shroud with its colors inverted as it would appear on a film negative.

First Photographs

A scientific breakthrough of monumental proportions occurred in 1898 when Secondo Pia, an Italian lawyer who had experimented extensively with the recently discovered art of photography, took a photo of the Shroud. In the darkroom, as he immersed the plate into the chemicals for development, astonishment and excitement arose in him, for instead of the usual negative he saw a positive image of Christ's lifeless body. After comparing the bodily image on the linen with what was produced on the plate, he then realized that as far as the body was concerned the Shroud was equivalent to a negative plate.

To any reasonable mind, this certainly precluded any medieval forgery. It was simply impossible for a forger or any other artist to anticipate the photographic developing

process centuries before it was invented. The great artists, Fra Angelico, Michelangelo, Da Vinci, have all admitted the utter futility of trying to render even a reasonable likeness of God the Son, but that is precisely what Christ has done for us. Moreover, He succeeded in showing us the serenity, nobility and power of His nature, even after the disfigurement of a terrible beating.

Two young scientists, Paul Vignon, a Catholic, and Yves Delage, an agnostic, championed the new discovery, but ran into a wall of obstruction and skepticism. Despite overwhelming evidence to the contrary, the French scientific community for the most part refused to accept their conclusions, a scenario of disbelief that will continually play itself out in the future as it had in the past. Although the image of Our Lord's body showed up reversed in the photographic negative, the second image, the bloodstains appeared as one might expect, *i.e.*, as white spots. However, the positive print provided a wealth of information for medical investigators unobservable on the cloth itself.

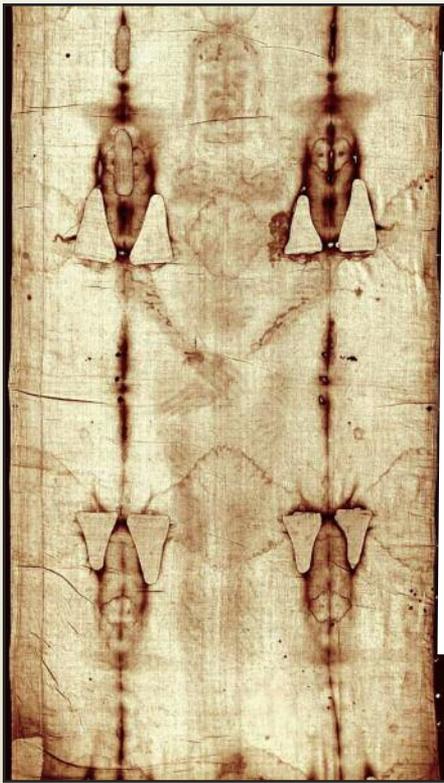
What the Bloodstains Tell Us

After the photographic sessions of 1898 and the subsequent dispute, the Shroud lay undisturbed in its reliquary until two public exhibitions in the early 1930s. During this period, another series of photos were taken and intensive research conducted by Dr. Pierre Barbet, chief surgeon and professor of



Vernon Miller, Chief STURP Technical Photographer

The Shroud of Turin Research Project (STURP) gave hands-on access to the Shroud to 32 top lab scientists for five days.



This positive image shows the damage and repairs caused by the 1532 fire.



Vernon Miller, Chief STURP Technical Photographer

The VP-8 analyzer, designed to map craters on Mars, produced a three-dimensional image of Our Lord. The VP-8 analyzer computes distance and elevation, properties not contained in any known paintings or photographs.

anatomy at one of Paris' leading hospitals.

Adjusting the evidence on the Shroud to the chronological order of Christ's Passion, we can start by analyzing the head wounds. Abrasions and swelling cover Our Lord's entire head, especially the right side of His face below the eye. The cartilage in His nose had been fractured close to where it joins the bone. These injuries had been caused by a heavy stick about two inches in diameter wielded as a club.

Christ was scourged by a Roman *flagrum* that had two balls of lead shaped like a dumbbell at the end. The beating must have been severe (far worse than the Jewish 40 lashes minus one) for obviously only those bruises that drew blood showed up on the linen. Yet over a hundred have been counted, mostly on the backside. The blood flows emanating from the scalp indicate the Crown of Thorns was actually a cap of long, sharp thorns beaten against the head with sticks. So graphic are the resulting rivulets that many physicians can distinguish between blood flows from arteries from those of the veins.

Finally, the blood flows on the arms and the stains from the wounds on his wrists reveal the acute agony that Our Lord endured during the three to five hours that He had

hung on the Cross. We must keep in mind that He was attached to the wood by only three nails, or more properly, spikes. These spikes carried the entire weight of a 175-pound man who was forced to constantly change positions. When a man is hung by his arms, the body sags, acute pains develop and he begins to suffocate (asphyxia). To alleviate this condition, he pushes up against the spike driven through his feet, which just transfers the agony elsewhere. And so the victim of this cruel torture keeps changing his position until exhaustion or the unendurable pain, or both, overtake him.

Modern Technology in Agreement

In the early 1970s, technological advances unlocked many hidden features. The body image lies only on the topmost fibrils of the threads and does not penetrate any deeper as paint or any liquid substance would. Moreover, since the image without any enhancing equipment could not be seen within six feet and required a viewer to stand beyond that distance, any forger would need a very long paintbrush. But the value of this information went far beyond any refutation of a forgery. Further studies of the body image when analyzed by the VP-8 analyzer equipment that uses light waves produced a three-dimensional image. The intensity of dark and light represented the distance

which part of the body lay from the Shroud covering at the moment of impression. When that information was entered into a special computer, a three-dimensional image resulted.

Examination of the three-dimensional image also reveals two small coins over His closed eyes. One gives every indication of being minted in Palestine around 29A.D. The smallness of the coin and the meaning of its inscription leave some room for argument, but it provides another line of evidence.

News of the three-dimensional qualities of the Shroud's bodily imprint inspired several scientists, mostly pathologists, chemists and physicists, to form a group known as STURP (Shroud of Turin Research Project) to make a detailed study of the phenomenon. They made arrangements for a hands-on examination at the conclusion of a scheduled exposition in 1978. In October, 32 scientists, engineers, and photographers arrived in Turin with 72 crates of equipment weighing eight tons.

Religious orientations ran the gamut from Catholic to Protestant and Jewish to non-believers and most were highly skeptical. The pathologists and other physicians, however, noticed that the wounds were anatomically accurate and precise in their details. They confirmed that the nails went through the wrist, not the palms as conventional artists before the twentieth century depicted. The chemists revealed that the bloodstains were composed of actual blood and after careful study determined that the victim died a violent death after being scourged and beaten. Dr. John Heller, a physician and biochemist from Yale summed up the team's findings: "It was evident from the physical, mathematical, medical, and chemical evidence that there must have been a crucified man on the shroud." If that is indeed the case and all evidence supports that conclusion, the question remains: Who was it? The historical record, which includes the New Testament, allows for only one answer: Jesus of Nazareth.

Pitfalls of Radiocarbon Dating

This is not the end of the story because life on earth is not a fairy tale where everybody lives happily ever after, but rather one of conflict between acceptance or rejection of supernatural truth. On the morning of October 14, 1988, the world awoke to shocking news-

News of the three-dimensional qualities of the Shroud's bodily imprint inspired several scientists, mostly pathologists, chemists and physicists, to form a group known as STURP (Shroud of Turin Research Project) to make a detailed study of the phenomenon.

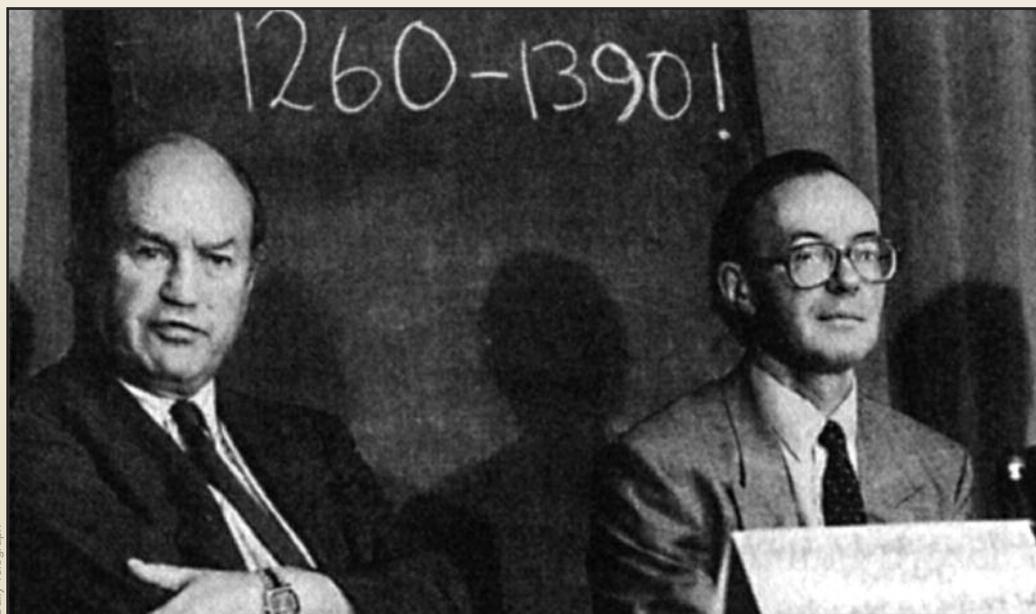
paper headlines on a subject that rarely even makes the front pages: "The Shroud of Turin declared a fake." This bit of hyperbole resulted from three badly managed carbon 14 tests of cloth snipped from the Shroud. Since the casual, unsuspecting reader thinks such tests are hallowed science at its best, everybody thought the case was closed, especially when the Archbishop-Cardinal of Turin put up a rather weak defense.

Not only is the case not closed, but because of the sloppy, unprofessional conduct of those involved, the result can easily be challenged. Because new procedures of testing small samples were going to be used, a trial run was prepared, the results of which turned out to be unacceptable. In one recorded instance, testers misidentified the age of a specimen by as much as a 1,000 years.

Prior to the tests, a series of safeguards known as scientific protocols were to be incorporated. Seven laboratories were chosen to do the testing, whose work would then be analyzed by three oversight institutions. As part of the original arrangement, STURP was to participate in the choice of location for the cloth sample for radiocarbon dating and then to proceed with another intense round of examination to supplement the results of 1978. None of this ever occurred.

Instead, three laboratories were chosen (out of the original seven) with no oversight analysis. STURP, whose expertise and professionalism had generated all this activity, was quietly removed from the scene. The principal problem for dating came from the location of the sample: the worst possible place was chosen by two textile experts who had never seen the Shroud before. At least four or five repairs had been done in the area, which also had been contaminated by wax and starch, which usually distorts the results. Dr. Alan Adler, a STURP chemist, after noting that the sample contained a different chemical composition than the rest of the cloth, warned: "This calls into question the accuracy of the radiocarbon dates."

During the 1980s, while STURP was preparing for an even more comprehensive



From left to right: Edward Hall (Oxford testing laboratory) and Michael Tite (British Museum) announcing the carbon 14 dating results. Notice the self-satisfied exclamation mark. For a TV interview, Hall called the significance of the Shroud "a load of rubbish."

examination of the Shroud, a counter-movement developed opposed to their activities. Harry Gove, a nuclear physicist from Rochester University and a promoter of a new method of carbon dating, took over the leadership of this movement and aligned himself with Edward Hall of the Oxford testing laboratory and Michael Tite of the British Museum, among others. Despite STURP's monumental achievements in proving that the Shroud enveloped the body of a man consistent with the sufferings of Jesus Christ, Gove began a scurrilous campaign of shameful duplicity to eliminate them from any further testing. He boasted of his success in this endeavor in a memoir published in 1996.

What Caused the Images?

To arrive at the cause of the two distinct images, the body image on the topmost fibrils and the blood, which soaked into the linen, leads to speculation or, to be more accurate touches on the miraculous. The most reasonable explanation for the former came from Joseph Heller who stated, "It is as if

every pore, and every hair of the body contained a microminiature laser," paraphrased by another scientist as a "burst of collimated radiant energy." Since some of the anatomically and precise and complete blood marks appeared on the Shroud without having any contact with the cloth, the conclusion can be reached that once the blood soaked into the cloth it was no longer on the body as some scientists have theorized.

Finally, one question must be asked. Several lines of evidence, at least 10 to 15, have ascertained the authenticity of the Holy Shroud and one controversial procedure claims the opposite. Why does the world believe the latter? ■

Editor's note:

The bulk of the material for this essay came from: Mark Antonacci, *The Resurrection of the Shroud: New Scientific, Medical and Archeological Evidence* (New York: Evans, 2000) and the works of Ian Wilson, principally, *The Blood and the Shroud*, 3rd ed. (New York: Free Press, 1998).



AMERICA NEEDS FATIMA.

March/April 2010

PROGRESS REPORT

Anti-Blasphemy Protests Are More Necessary Than Ever

BY ROBERT RITCHIE

There are encouraging signs of renewed Catholic militancy. In Poland, lawmakers have approved a resolution defending the right to hang crucifixes in public schools in opposition to a decision by the European Court of Human Rights, which banned the display of crucifixes in Italian schools. Similarly, the Lithuanian Parliament's Committee on Foreign Affairs expressed its rejection of the decision saying that it is not grounded in law and affirming that crucifixes are an inseparable part of European Christian tradition. Catholics in Italy have reacted with defiance against the same decision by the European Court of Human Rights. In some cities, public officials lead efforts to increase the number of crucifixes in public schools. In fact, a mayor has leveled a €500 fine against anyone who removes a crucifix from a public place.

This widespread Catholic protest against the EU crucifix ban ought to inspire Catholics worldwide to energetically protest blasphemy in their respective communities in the most public manner possible.

Promoters of Blasphemy Dread Protests

Another major result of anti-blasphemy protests is they create a climate of potential risk for the promoters of blasphemy. Each time someone attacks Our Lord, Our Lady or the Catholic Faith, the promoters of blas-

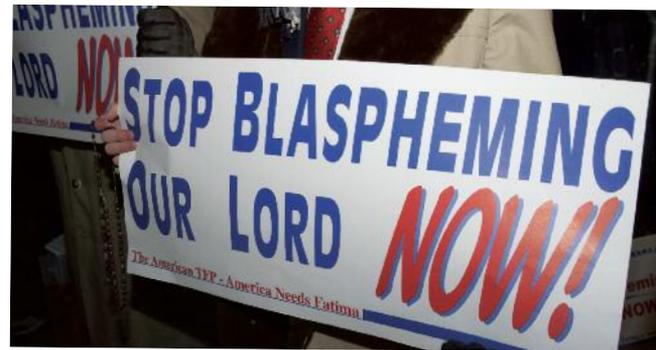
phemy face the very real possibility of public protest with its ensuing publicity nightmare, which most people and institutions dread.

This is underscored by the BBC's recent decision canceling plans to screen a ballet called *In the Spirit of Diaghilev* that featured a deformed pope who rapes nuns. The BBC canceled the ballet to avoid receiving another massive wave of protest like the 65,000 protest postcards it received in 2005 for screening the blasphemous play *Jerry Springer: The Opera*. The intensity and volume of protest postcards against *Jerry Springer: The Opera* has shaken up BBC executives.

Blasphemy Spreads When Catholics Do Nothing

When Catholics do nothing, blasphemy triumphs. God commands those who are good to avoid evil and actively oppose it. As Saint Jerome said, "A dog may bark in his master's defense, and am I to stand by silent when God's holy name is blasphemed? I would sooner die than forbear to speak."

Faithful to the spirit expressed in Saint Jerome's words, America Needs Fatima has conducted national and international anti-blasphemy campaigns. Here are a few of them.



Unless the good react, evil will triumph.

Protest of Homosexual Calendar That Offended Our Lady

According to press reports, Spanish homosexual groups published a calendar that has horrific blasphemies against Our Lady of Fatima and other Marian apparitions.

"In the 'Secular Calendar,'" informs BBC Brazil, "each month is represented by a free interpretation of famous scenes of Catholic imagery, such as Our Lady of Fatima and the three shepherd children but redecorated with homosexual esthetics." Moreover, the homosexual group behind the calendar suggests December 25 be officially declared the Day of Democracy instead of Christmas.

America Needs Fatima launched a worldwide barrage of e-mails to the Minister of Justice in Spain asking him to apply Spanish anti-blasphemy laws and stop this outrage that offends God and so many Catholics everywhere.



HBO Show Blasphemes Our Lord Jesus Christ

America Needs Fatima is promoting a national protest and rosaries of reparation for the blasphemous and crude episode in the HBO show *Curb Your Enthusiasm*. According to press reports, the episode takes place in a Catholic home, where Larry David dirt-



The blasphemous *Jerry Springer: The Opera* was met by a protest at each theater it traveled to.

ies and washes a picture of Jesus, and a Catholic woman believes the wet picture has shed tears. Impressed, she calls her mother and shows her the picture. The mother and daughter fall to their knees in prayer.

Protest of Eucharistic Desecrations on YouTube

The online video-sharing site YouTube is host to very blasphemous videos attacking the Holy Eucharist. Beneath one of the offensive videos are a series of viewer comments about a video posted by the user antieucharist. One tried to minimize the gravity of the video with the comment, "I know you are just kids having fun, but you do not understand what you are doing. I made fun of the same thing when I was a teen. There is much more to it than you realize."

Although we have no way of knowing if this is a Consecrated Host, user antieucharist's answer indicates his intent in desecrating the Eucharist: "... you are incorrect. We are not kids just having fun. We are fully aware of what we are desecrating." And in an answer to another viewer, he wrote, "We are well aware of the Eucharist's

status, and that's why we chose it."

That's why America Needs Fatima has launched another worldwide protest. ■

Contact information to send your protest message against these blasphemies by calling or writing to their promoters:

Ministry of Justice in Spain

Ministro de la Justicia
El Excellentismo Señor Francisco Caamaño
Plaza de Jacinto Benavente, núm. 3
28012 Madrid, Spain
Telephone: 011-34-902 007 214
Fax: 011-34-913 904 556
E-mail: webmaster@mju.es or cartagerencias@mjusticia.es

HBO

Bill Nelson, HBO Chairman and CEO
1100 Avenue of the Americas
New York, NY 10036
Telephone: (212) 512-1000
Fax: (212) 512-1182
E-mail: Bill.nelson@hbo.com

YouTube

YouTube, LLC
901 Cherry Ave.
San Bruno, CA 94066
Telephone: (650) 253-0000, then press "0" to talk to a person.
Fax: (650) 253-0001
E-mail: service@youtube.com or press@google.com

Popular First Friday Program for TFP Supporters

BY ROBERT RITCHIE

On the first Friday of each month, friends and supporters of TFP and America Needs Fatima gather at the TFP-America Needs Fatima headquarters in Spring Grove, Pa., for a night of Catholic conversation, camaraderie and good food.

Typically, the evening begins with a lecture on a topic of Catholic culture, history or religion. In December 2009, TFP member Mr. Cesar Franco spoke on the "Miracles and Marvels of Our Lady of Guadalupe." In January 2010, Dr. Caio Xavier da Silveira, president of Fédération Pro Europa Christiana, described "A Day in the Life of Saint Therese."

The presentations are followed by the recitation of the Holy Rosary, with the express intention of doing reparation to the Sacred Heart of Jesus and to the Immaculate Heart of Mary for the sins, outrages and blasphemies committed against them.

Finally, after the Holy Rosary, participants are regaled with delicious pizza made by TFP volunteers in a traditional brick oven. Guests bring desserts to complement this wonderful meal.

Often the conversation and camaraderie goes late into the night, and sometimes the last guests take leave after midnight. If you are interested in joining, please call Mr. and Mrs. Edward Ritchie for directions at (717) 632-3596. ■



Left: The pizza is cooked in an authentic wood burning, brick oven. Left: Mr. Cesar Franco gives a presentation on Our Lady of Guadalupe. Top: The event provides a chance for local, like-minded individuals to network.



How to Start Your Monthly Rosary Rally

BY ROBERT RITCHIE

Times are so challenging that some of our Rosary Rally Captains have organized monthly Public Square Rosary Rallies in their cities. The monthly Rosary Rallies are a powerful way to offer spiritual combat to sin, which claims more and more ground.

One city where the monthly Rosary Rallies have been blessed with great success is Miami, Fla. Our dynamic volunteer in Miami, Mr. Sergio De Paz, has been gathering several Rosary Rally Captains from the 2009 Public Square Rosary Crusade to join him monthly



Mr. De Paz has helped to arrange more than 160 Rosary Rallies in Miami since 2007.

in a large rally. So far, his efforts have been blessed with a good attendance.

Mrs. Maureen Coon from Nampa, Idaho, has also been organizing monthly Rosary Rallies in her town. She was one of our Rally Captains as well as a Rally Captain Volunteer Recruiter. In 2008, Mrs. Coon traveled to our volunteer office in Kansas to enlist Rally Captains. In 2009, she could not come to the office, but signed up many captains from her home.

The upper center and upper right photographs are from her monthly Rosary Rally held on November 14, 2009. The upper center photograph shows her rally site already set up.

When the participants arrive they will see everything prepared. Sometimes, if the Rally



A prepared rally site helps to gather people at the correct location and boost the attendees' confidence.



Captain doesn't arrive early, participants become anxious about whether the rally will take place or not. As participants approached this rally they saw that everything was set up in a very attractive and orderly way.

The upper right photograph shows the participants during the Public Square Rosary.

If you desire, you can also hold a monthly Public Square Rosary Rally. If you have been a Rally Captain before, you already have all the experience you need. Now, if you have not yet become a Rally Captain, doing a monthly Public Square Rosary is a great way to begin. The work involved in setting up a monthly Rosary Rally does not necessarily need to be as great as the efforts for the annual one. Our Lady is pleased with numbers, but more importantly, she is pleased with perseverance.

All you need is a set time and date each month, a banner, a Rosary and a few friends. Stand in a very visible place.

Captains are doing their Rallies at noon on the First Saturday of the month, or at noon on the Saturday closest to the thirteenth of the month, in honor of Our Lady of Fatima.

If you choose a public place by a busy traffic intersection, you can hold signs to engage the cars as they drive by.

On the Monday before your rally, make sure to send an e-mail reminder to your friends and family. This helps to bring more

people to the rally. Also, some people who see you praying will stop and join you. Little by little, your Rosary Rally will grow. And, as things get worse in our country and people start to suffer more intensely, they will see your Rosary Rally and be reminded that we must find our solutions by going to Jesus, through Mary.

Sister Lucy said,

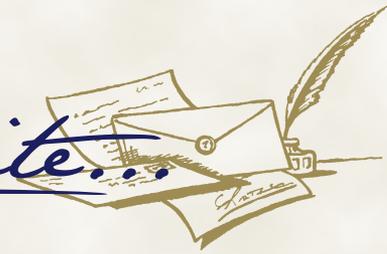
The Most Holy Virgin in these last times in which we live has given a new efficacy to the recitation of the Rosary to such an extent that there is no problem, no matter how difficult it is, whether temporal or above all spiritual, in the personal life of each one of us, of our families . . . that cannot be solved by the Rosary. There is no problem, I tell you, no matter how difficult it is, that we cannot resolve by the prayer of the Holy Rosary.

Saint Louis Marie Grignion de Montfort wrote, "The Rosary is the most powerful weapon to touch the Heart of Jesus, Our Redeemer, who loves His Mother." ■

For help to start your Rosary Rally, please call Mr. Francis Slobodnik at (866) 584-6012.



Our Readers Write...



✉ I liked your band, flags and banners at the March for Life. I especially liked your flier. Keep up the good work.

D.M., Fairfax, Va.

despite the distance between us, because we share the same love of Our Lady, our dear Mother in Heaven.

M.C., via e-mail

hospital bed. I don't know what she saw that day, but I know that Our Lady saw her! I've since framed that picture of Our Lady and put it in a place of honor.

B.K., Clifton, N.J.

✉ Good luck in Washington, D.C., with the cross—a wonderful idea! Wish I could be there with you. I commend all the young people, especially those taking a stand for life. God bless you and your wonderful work!

T.R., Wakefield, Mass.



✉ I was so happy to receive only yesterday the picture of Our Lady you sent me. I will frame it and hang it in my prayer place. The picture is priceless to me. If there is a Rosary Rally again this year in Grand Coteau, La., which I'm sure we will, I will be there.

G.G., Sunset, La.

✉ Thank you for bringing my wood piece. It's my way of being in the March for Life in Washington, D.C.!

I.P., Howard Beach, N.Y.

✉ These words can't express the deep appreciation for your efforts to spread Our Mother's Fatima message. God bless you as you venture to do His work.

F.P., Stockbridge, Mass.

✉ Thank you for the wonderful picture of Fatima. We keep it in our kitchen and it brings inspiration to our lives.

R.B., New York, N.Y.

✉ You are the spearhead in defending morality, for whatever happens in the United States echoes throughout the world. Whenever I see you in silent vigil, or engaging in public debate, it brings tears to my eyes because of your disdain for vanity, which is the downfall of many souls. I offer you my wholehearted support and thank the good Lord for inspiring you to stand up and be numbered among those precious in His sight. Go forth and proclaim that commandment by our Blessed Lord, "Do penance, for the kingdom of heaven is at hand" (St. Matt. 4:17). May God bless you and may He shower many blessings upon your country because of your works.

J. D., Brisbane, Australia



✉ What an excellent idea—God inspired indeed! My wood piece for the cross at the March for Life will express my opposition to abortion. God still sits on His throne with the Blessed Virgin beside Him.

R.C., Diamond, Mo.

✉ I cannot thank you enough for the kind gentleman who brought the Fatima statue to our home, so respectfully and kindly handling questions and coordinating with expertise and love. I love Our Lady even so much more because of your efforts and her grace.

J.S., Ardmore, Pa.

✉ Thank you so much for your untiring efforts to spread Mother Mary's Holy Rosary through the Fatima Home Visit Apostolate. It is very much needed in times like these.

S.M., Fair Oaks, Calif.



✉ You may be sure that I will not forget your Rosary Rallies. This intention will always remain in my prayers because the whole world, not only America, needs Our Lady. God bless your fight. We are united,

✉ The beautiful picture of Our Lady of Fatima arrived a few months ago when my mother was dying of lung cancer. The day she died, I positioned the picture on her

Crusade loves to hear from its readers. If you wish to write us an e-mail, please send it to crusade@TFP.org.



GUSTODIAN'S CORNER When God Calls

BY NORMAN FULKERSON

It seemed like any other visit with the Pilgrim Statue of Our Lady of Fatima when we entered the home of an 86-year-old woman that was filled with guests in Buffalo, N.Y. We quickly realized that it would be no ordinary visit. The hostess, who shall remain anonymous, was forced to endure perhaps the greatest trauma a mother could suffer. Her daughter, who I shall call Elizabeth, was aboard Continental Connection Flight 3047 that crashed in a Buffalo suburb on February 13, 2009. There were no survivors.

Although nothing can replace the loss of a loved one, the circumstances leading up to Elizabeth's death were quite moving. I have often wondered about a person's spiritual disposition in such circumstances, when God calls, and was consoled by what I heard that day.

In the morning of February 13, Elizabeth boarded a plane bound for St. Louis,



The author at one of his many visits during his 10 years as a custodian.

Mo., to visit her son. When she was bumped from her connecting flight in Newark, N.J., she was given the option of either staying in a hotel and waiting for another flight the next day or flying back to Buffalo. She chose to fly back to Buffalo.

Up to this point in her life, Elizabeth endured a number of personal struggles. She

had divorced her abusive, alcoholic husband; struggled with alcoholism; and lived with another man. Her conscience began to bother her, and she recognized she could no longer live in sin. Grace began to work in her soul. Elizabeth decided to leave her sinful relationship, and went back to live and care for her elderly mother. This was the turning point in her life.

Elizabeth's sister-in-law, who was also at the visit, described how Elizabeth began going to Mass daily. She also began to develop a deep devotion to Our Lady. Elizabeth's sincere devotion was witnessed on many occasions. Her sister-in-law told how Elizabeth carried her Rosary everywhere she went. When someone would ask Elizabeth how she made it through the difficulties in her life, she would pull the Rosary out and say, "This is how!"

It is my opinion that, when God called, Elizabeth was ready. ■

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

Petitioning God with a Cross

BY KENNETH MURPHY

A new innovation at the annual March for Life in Washington, D.C., was America Needs Fatima's Pro-Life Cross. The eight-foot cross weighed 80 pounds and was covered and filled with 11,466 two-inch pieces of blessed wood sent in from all 50 states to the ANF headquarters.

On every piece of wood was a name or several names of people demanding an end to abortion and the protection of innocent life. Thus assembled, the wood pieces acted as a petition to God and a reminder to the hundreds of thousands at the march that there were thousands more who could not participate in person but were still represented. How better to represent these people than with the cross, the symbol of our Redemption! ■



The Pro-Life Cross carried by TFP and ANF volunteers at the 2010 March for Life in Washington, D.C.



A Christmas Open House Awaits the Christ Child

BY JOHN HORVAT

Over 100 local supporters and friends, seeking a traditional Christmas atmosphere in anticipation of the coming Christ Child, attended the 17th annual Christmas Open House held at the national headquarters of the American Society for the Defense of Tradition, Family and Property (TFP) in Spring Grove, Pa., on December 20, 2009.

Despite a huge snowstorm the day before, many local friends and neighbors came for the visit, and visitors toured the grounds and the St. Elizabeth Ann Seton building where the TFP offices are located.

Most of the program was at the headquarters' historic main house built in 1911. In a

special atmosphere, decorated for the coming Christmas celebration, the guests enjoyed ham, turkey, cheese, breads and hot apple cider. Four fortunate families took home small gingerbread houses. A raffle was also held, and among the many prizes raffled was a beautiful statue of the Christ Child, the Prince of Peace.

As in years past, all sang Christmas carols accompanied by keyboard, brass and violin. An intricately decorated Nativity Scene dominated the main hall. It was an opportunity for old and new friends to celebrate with true Christmas spirit the coming of the Christ Child, Who finds so many souls closed to Him in today's world. ■



Top right: The four edible ginger-bread houses before being given away. Center right: The TFP Holy Choir of Angels Band wearing the TFP habit giving a Christmas presentation. Below: All joined in the carols.

Winter Program 2009–2010

BY JOSEPH GALLAGHER

During the week of Dec. 27–Jan. 2, young men attended the 2009-2010 Call to Chivalry Winter Program at the TFP-run school: St. Louis de Montfort Academy. The air was frigid outside; however, spirits were warmed as they were welcomed to the main school building and the pleasant sight of a large Nativity Scene and well decorated Christmas tree.

The theme of the program focused on Our Lady's message of Fatima and the probability of a coming chastisement for the sins of mankind. Other topics of discussion were the prophecies of Our Lady of Good Success, the idea of the Reign of Mary, talked about by the great Marian apostle, Saint Louis de Montfort and the role and importance of devotion to the Immaculate Heart of Mary.

The recitation of the Rosary marked each day and camp participants were encouraged to uphold high standards of order, aided by a morning inspection of the bedrooms.

The boys exhibited great sportsmanship in various games: dodgeball, shieldball, football, and capture the flag. Aside from a selection of indoor games, choir practice and hearty rounds of Christmas carols underscored the holy season.

New Year's Eve was spent at the National U.S. Marine Corps Museum in Quantico,



A camp participant receiving his Call to Chivalry Winter Program memento from Prince Bertrand of Orleans-Braganza.

Virginia, where the boys saw hands-on exhibits and learned about the history and heroism of many of our nation's heroes.

New Year Day was celebrated at the American TFP headquarters and began with the singing of the Nicene Creed, and the Magnificat. Afterwards everyone was treated to a massive spread of fine cheeses and meats and breads and camp participants returned home with renewed vigor to fight the good fight. ■



All enjoyed a gigantic snack to celebrate the coming of the New Year.

An Invitation to Love the Holy Cross of Our Lord Jesus Christ

BY PLINIO CORRÊA DE OLIVEIRA

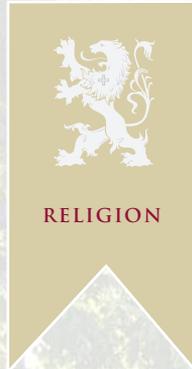
While commemorating the 40 days Our Lord fasted in the desert, we should remember a great and supreme truth that should illuminate all Lenten meditations.

The holy Gospels clearly show how much our merciful Savior pitied our spiritual and physical pains. Hence, He performed spectacular miracles to mitigate them. However, let us not imagine that these healings were the greatest gift He gave mankind, for these would not take into consideration the central aspect of Our Lord's life: He was our Redeemer, Who willingly endured the cruelest sufferings to carry out His mission.

Even at the height of His Passion, Our Lord could have put an end to all His pains instantly by a mere act of His Divine will. From the first moment of His Passion to the last, He could have ordered His wounds to heal, His precious blood to stop pouring out and His lacerations to disappear. He could have overcome the persecution that was dragging Him to death and gained a brilliant and jubilant victory.

However, He did not will this. He wanted to be led along the Via Dolorosa to the height of Golgotha. He willed to see His Most Holy Mother engulfed in the depths of sorrow and He wanted to cry out in piercing words that will echo until the consummation of the ages, "My God, my God, why hast [T]hou forsaken Me?" (Matt. 27:46).

We understand that by calling each of us to suffer a portion of His Passion, He clearly indicated the unrivaled role of the cross in the history of the world, His glo-



rification and the whole of men's lives. Thus, we still must pronounce our own consummation est at death, despite the pains and sorrows of life.

If we misunderstand the role of the cross, refuse to love it and fail to walk along our own Via Dolorosa, we will shirk Providence's designs for us. We will be unable, with our dying breaths, to repeat Saint

Paul's sublime exclamation, "I have fought a good fight, I have finished my course, I have kept the faith. As for the rest, there is laid up for me a crown of justice, which the Lord the just judge will render to me in that day" (2 Tim. 4:7-8).

Any quality, however exalted, will be useless unless it is founded on a love of Our Lord's cross, with which we obtain everything, though weighed down by the holy burden of purity and other virtues, unceasing attacks and mockeries of the Church's enemies and betrayals of false friends. We must remember that the greatest foundation of Christian civilization is the generous love for the Holy Cross of Our Lord Jesus Christ in every person.

May Mary help us, and through her omnipotent intercession, we shall reconquer for her Divine Son the reign of God that flickers so faintly in the hearts of men. ■



The author, Plinio Corrêa de Oliveira (1908-1995).





COMMENTARY

Healthcare Reform and the Robin Hood Syndrome

BY LUIZ S. SOLIMEO

In the current push for legislative healthcare reform, one can discern the influence of the Robin Hood Syndrome, which consists in “stealing from the rich to give to the poor.” Thus, Sherwood Forest’s fabled robber presumably was the first to have practiced what now is euphemistically called “income redistribution.”

The New “Rich”: Healthy Taxpayers

Indeed, the principle underlying the various bills before Congress is to make it obligatory for everyone to buy health insurance so that, with the funds forced from those who do not need health care, it can be provided to those who do. In more direct terms, to take from the “rich” to give to the “poor”; the “rich” being any taxpayer, regardless of his income level, who does not need health care. In this way, a young person who is healthy and a young person who is sick will have to buy health insurance, with the latter’s treatment being paid for, in part, by premiums paid by the former.¹

This “income redistribution,” even if done with the best of intentions, is a replay of sorts of the fictional exploits of Robin Hood and his Merry Men in Sherwood Forest. It would be a replay “of sorts,” because if the proposed legislation is enacted, instead of the “Merry Men” showing up in their forest green with longbow, sword, or heavy cudgel, they will be dressing up this time as revenue agents, wielding the “sheriff’s” full power to collect the taxes.

A True Tax

There is no two ways about it: to oblige someone to buy something he does not want—in this case, health insurance—under penalty of substantial fines, which, if left unpaid, can lead to even greater fines, arrest, pros-

ecution and imprisonment, is purely and simply a tax.

And there is no doubt that non-buyers will have to pay accounts to the IRS, as Carrie Budoff makes clear in her Pulse column in Politico.com, “Americans who fail to pay the penalty for not buying insurance would face legal action from the Internal Revenue Service, according to the Joint Committee on Taxation.”² For his part, Thomas Barthold, the committee’s chief of staff, answering questions from Senator John Ensign (R-NV), “said the IRS would ‘take you to court and undertake normal collection proceedings.’”³

The Purpose of Taxes Is Not Income Redistribution

Contrary to what today’s Robin Hood imitators appear to believe, the purpose of taxation is not “stealing from the rich to give to the poor,” a means to “redistribute” income. Taxation should not become punishment for those who have taken greater advantage of their productive talents, capacity to work or thrift; nor should it be an instrument to promote social egalitarianism .

The proper purpose of taxes is to fund the State’s specific responsibilities, which are to maintain peace, social harmony and to ensure the nation’s defense, thus promoting the common good and general prosperity. As Pope Pius XII teaches,

There can be no doubt concerning the duty of each citizen



TFP Student Action member Alvaro Zapata asks if healthcare is the beginning of the slippery slope.



A TFP campaign in Lancaster, Pa., alerting the public to the dire results that will occur upon the implementation of socialized medicine in America.

to bear a part of the public expense. But the State on its part, insofar as it is charged with protecting and promoting the common good of its citizens, is under an obligation to assess upon them only necessary levies, which are, furthermore, proportionate to their means.⁴

The Danger of Not Seeing Reality

A characteristic of socialists, “social-sentimentals” and all utopians is to deal with social, political and economic issues as if they took place in a realm of pure abstraction and fantasy. They sustain nonchalantly that the State must provide healthcare insurance to all citizens and illegal aliens. However, they are unconcerned with how the State is to fund such a gargantuan project. They seem to consider the State as an omnipotent deity, drawing on inexhaustible resources, and thus capable of solving all the problems of the citizenry.

However, while the State may be rich, taxes are its main source of income, and these only come from taxpayers’ wallets. Therefore, to the degree that State entitlements increase, so does the tax burden, which means taxpayers work increasingly more to finance government projects and increasingly less for their own interest and utility. And this makes for an ever higher cost of living, a retraction of the economy and other ills.

Leaving Utopia

Experts and professionals may help our legislators find technical solutions for problems while always respecting the norms of morals and the interests of the common good. But for real solutions to arise, one must leave utopia and sentimentality bordering on the irrational and consider reality as it is.

It is a risky proposition to adopt measures based on failed ideological tenets rather than from a real commit-



During their campaigns, TFP members reminded passersby of the reasons to be against socialized healthcare and the turmoil it has caused in other countries.

ment to finding true solutions, for the U.S. healthcare problem is too complex to be solved with the simplistic methods of Robin Hood and his band of Merry Men of Sherwood Forest. ■

Notes:

1. Cf. Michael O. Leavitt, Al Hubbard and Keith Hennessey, “Health ‘Reform’ Is Income Redistribution,” *The Wall Street Journal* (online), Sept. 27, 2009, <http://online.wsj.com/article/SB10001424052970204488304574434933462691154.html>.

2. Carrie Budoff, “Flout the Mandate Penalty? Face the IRS,” *Politico.com*, Sept. 24, 2009, http://www.politico.com/livepulse/0909/Flout_the_mandate_penalty_Face_the_IRS.html?showall.

3. *Ibid.*

4. Pope Pius XII, Speech of Oct. 4, 1956, in “Taxation and Moral Obligation,” *New Catholic Encyclopedia* (New York: McGraw-Hill Book Co.), vol. XIII, p. 950.



INTERVIEW

Robert Spencer Explains *Jihad*

American TFP member Mr. Richard Lyon interviewed Mr. Robert Spencer, a noted expert on Islamic affairs, author of eight books on Islam and jihad, and the director of Jihad Watch, a program of the David Horowitz Freedom Center. Mr. Spencer is a weekly columnist for Human Events and FrontPage Magazine, and has led seminars on Islam and jihad for the U.S. Central Command, U.S. Army Command and General Staff College, the U.S. Army's Asymmetric Warfare Group, the FBI, the Joint Terrorism Task Force and the U.S. intelligence community. Mr. Spencer holds a master's degree in Religious Studies from the University of North Carolina at Chapel Hill, and has been studying Islamic theology, law and history in depth since 1980. Mr. Spencer was asked to address the nature of Islam and the different strategies and tactics it uses against the West.

TFP: As a specialist in Islam and also as a Catholic, could you explain the principal differences between Islam and Catholicism?

Mr. Spencer: Islam and Catholicism differ in their views of Jesus. Islam denies Christ's divinity and His redemption. Jesus is considered a prophet whose message was corrupted by Christianity. Another difference is in their views of a person's dignity. In Islam, there is a sharp dichotomy between believers and non-believers. Traditional Islam also denies the freedom of conscience, mandating death for apostates.

TFP: Nowadays everyone talks about *jihad*, but few know its precise meaning. What is the correct understanding of the term?

Mr. Spencer: *Jihad* in Arabic means "struggle." In Arabic, there are many connotations of the word. However, the basic Islamic understanding of *jihad* is one of warfare and subjugation of non-believers. The idea is rooted in a cluster of Qur'anic verses that contain general and open-ended commands to fight non-Muslims. The basic command applies first to fighting those who worship other gods besides Allah. Such "idolaters" are to be killed, unless they convert to Islam and begin following Islamic laws such as paying alms. There is common belief that Muslims must fight Jews and Christians as well, though the Qur'an recognizes that they



Mr. Robert Spencer.

have received genuine revelations from Allah.

All four principal Sunni schools of jurisprudence agree on the importance of *jihad* against non-Muslims who refuse to convert to Islam. One jurist declared, "It is preferable not to begin hostilities with the enemy before having invited the latter to embrace the religion of Allah, except where the enemy attacks first. They have the alternative of either converting to Islam or paying the poll tax, short of which war will be declared against them." Another jurist, a favorite of Osama bin Laden and other modern-day *jihadists*, explained that the aim of *jihad* was "that the religion is God's entirely and God's word is uppermost, therefore according to all Muslims, those who stand in

the way of this aim must be fought." The other schools echo these teachings.

An Islamic legal manual explains that the fight against unbelievers can sometimes take non-violent forms: "*jihad* in the language is exerting effort and energy in fighting, spiritual struggle, finance, tongue or another." Indeed, in traditional Islam, *jihad* by the sword or combat is only one form of *jihad*. Other forms include the means of one's wealth, persuasion and action, but not necessarily arms, against injustice. All these violent and non-violent forms of *jihad* are directed toward the Islamization of the world and the imposition of Islamic law over unbelieving societies.

Majid Khadduri (1909–2007), an internationally renowned Iraqi scholar of Islamic law, explained in his 1955 book, *War and Peace in the Law of Islam*, that Islam had embedded within it an expansionist and supremacist imperative:

The Islamic state, whose principal function was ostensibly to put God's law into practice, sought to establish Islam as the dominant reigning ideology over the entire world. It refused to recognize the coexistence of non-Muslim communities, except perhaps as subordinate entities, because by its very nature a universal state tolerates the existence of no other state than itself. The *jihad* was therefore employed as an instrument for the universalization of religion and the establishment of an imperial world state.

There is basic agreement among Muslim jurists throughout the centuries that the purpose of fighting with others is their conversion to Islam or the payment of alms. This leaves no doubt that the primary goal of the Muslim community, in the eyes of its jurists, is to spread the word of Allah through *jihad*, and the option of alms to be exercised only after subjugation of non-Muslims.

Why hasn't the worldwide Islamic community been waging *jihad* on a large scale up until relatively recently? It is only because, in its present state of weakness, it has not been able to do so.

TFP: In your most recent book, *Stealth Jihad: How Radical Islam is Subverting America without Guns or Bombs*, you cover a little-known aspect of the Islamist offensive: psychological warfare, which is waged by Islamic pressure groups within our borders. Tell us about this.

Mr. Spencer: One of the most effective tactics employed by *jihadists* throughout the world is the intimidation of their opponents into silence. Death threats, murders, acts of mass terrorism, beheadings broadcast over the Internet—all these actions are obviously useful to minimize resistance to their agenda. Resistance diminishes when dissidents are afraid to express their opposition.

Threats of violence are very effective in silencing criticism of *jihadists* or even simple mockery of any aspect of Islam. *Stealth jihadists*, however, do not employ this approach. Groups such as the Council on American-Islamic Relations (CAIR) and the Muslim-American Society (MAS) have learned from the past mistakes of many U.S.-based Islamic leaders that aggressive public pronouncements and threats uttered against Islam's perceived enemies bring unwelcome attention and undermine their pretensions of being mainstream civil-rights organizations. As such, they've adopted a different strategy to silence critics of *jihadism* and Islamic supremacism: adopting modern labels such as "bigots," "hate mongers" and "Islamophobes."

In the United States, playing this "race card" can be more effective than death threats. If a U.S.-based Islamic group announced a death threat or imperative against an American writer, that group would be denounced in the media as "extremist" and possibly trigger a police investigation. But if

the group cries "racism" against the same writer, liberal as well as conservative media figures step forward and denounce the accused "racist," for bigotry and racism are cardinal sins in U.S. public opinion.

Islamic groups in the United States skillfully play this race card against those who publicize uncomfortable truths about Islam. These groups deliberately conflate race with religion since most Muslims in the United States are either black, Arab or Pakistani immigrants. The fact that Islam is a religion and not a race is obscured, and journalists never challenge these groups on their confusion of the two.

CAIR in particular has become expert at bandying about allegations of bigotry and racism to silence its critics or quash even fictional representations that it deems offensive to Muslims. In 2001, when Tom Clancy's novel *The Sum of All Fears* was being made into a movie, CAIR launched a successful campaign to pressure the filmmakers into changing the Islamic terrorists of the story into neo-Nazis.

There is little doubt the filmmakers were bullied into making the change by the prospect of CAIR publicly denouncing them as racists. Film director Phil Alden Robinson wrote abjectly to CAIR, "I hope you will be reassured that I have no intention of promoting negative images of Muslims or Arabs, and I wish you the best in your continuing efforts to combat discrimination."

America got a dramatic reminder of the fact that there really are Islamic terrorists, and they're not just the figments of bigoted imaginations, on September 11, 2001.

Islamic groups in the United States have employed the race card many times and in numerous contexts to intimidate and silence their opponents. It has proven to be an extremely effective strategy for deflecting attention from the reality of *jihadist* sentiments and *jihadist* activity among American Muslims. Their immediate goal is not so much to overpower America directly through combat, but to convince Americans that there is nothing at all to fear from Islamic theology. With the population lulled into complacency, they can go about their work of forcing Western "accommodation" to Islamic practices. This is meant to set the stage for Islam to eventually emerge supreme.

TFP: How should Catholics react against this insidious Islamist offensive in America?

Mr. Spencer: The primary challenge facing Catholics who are aware of the *jihad* threat is to convince others that the threat is very real. Many Catholics have been blinded by a widespread misunderstanding of the statements of the Second Vatican Council about Islam, and by the perception that Catholics and Muslims need to find common ground on various moral issues. While some limited cooperation may indeed be possible in the international arena, we need to face the facts about Islam's supremacist agenda that denies the very legitimacy of Christianity as a faith.

TFP: Please describe the Islamist threat in Europe, particularly in France, Germany, Holland and the United Kingdom.

Mr. Spencer: It is far more advanced there than in America. The historian Bernard Lewis has said flatly that Europe will be Islamic by the end of this century. The results for Catholic civilization in Europe and its artifacts will be disastrous.

TFP: You are also the author of a book, *The Politically Incorrect Guide to Islam (and the Crusades)*, which deals with the Crusades. Since our magazine is called *Crusade*, tell us something about the role of the Crusades in the struggle against Islam, and, in particular, what lessons they provide for the struggle we must wage today.

Mr. Spencer: The Crusades were not acts of unprovoked European aggression against the Islamic world. Rather, they were a delayed response to centuries of Muslim aggression, which had grown fiercer than ever by the eleventh century. The Crusades were wars for the recapture of Christian lands and the defense of Christians, not religious imperialism. The Crusades were not called in order to convert Muslims or anyone else to Christianity by force. The Crusaders did many things that cannot be excused, but overall they were defended against an Islamic *jihad* that had, by the time of their initiation, overwhelmed half of Christendom.

The lesson for today is we need to summon our spiritual and cultural resources, as well as our military resources, to defeat the *jihadist* threat. ■

JACINTA—

100 YEARS LATER

BY THOMAS RYDER



PROPHETS,
MARTYRS,
SAINTS AND
HEROES

On March 11, 2010, we commemorate the centennial birthday of Blessed Jacinta Marto, the youngest of the three seers to whom Our Lady of Fatima appeared in 1917. Jacinta was seven at the time of the apparitions and died at the age of nine as Our Lady predicted, though she was by no means a sickly child.

At Fatima, the Mother of God called humanity to prayer, penance and conversion as the only solutions to the moral crisis of the world. Taking this appeal to heart, Jacinta answered Our Lady's call. Jacinta's correspondence to this supreme call is evident in her expression. Although only seven in this picture, hers is a maturity and seriousness beyond her years.

After the apparitions, as Our Lady had foretold, Jacinta experienced two years of illness in which she underwent painful separation from her family and a lonely death in a hospital in Lisbon. Yet she faced it all with a lucid awareness and a spirit of sacrifice astounding in one so young, as well as courage to rival that of the toughest modern warrior.

Blessed Jacinta understood the need for suffering and the need for victim souls. She understood that when it comes to the salvation of souls and the great works of God, that the cooperation of mankind is necessary since God so wills it. God did not create this world to prove His power but so we can prove our fidelity and our love, and this requires sacrifice, especially in times of moral decay such as our own.

What a great contrast between this look in Jacinta's eyes and the false smile of so many frustrated and empty people who claim to be happy! Although serious, Blessed Jacinta is not bitter because of suffering, in the same way that Christ, though suffering, was not bitter on the Cross. ■

