

January/February 2003

CRUSADE

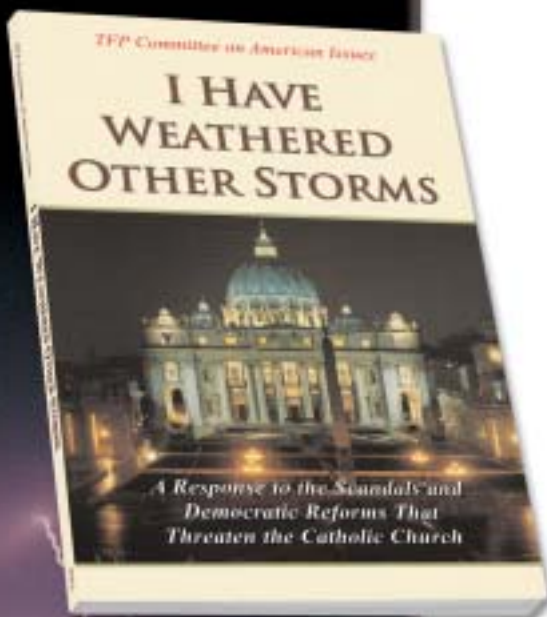
MAGAZINE



TRADITION
FAMILY AND
PROPERTY®



**Are Protests
Against
Blasphemy
Effective?**



I Have Weathered Other Storms



A Response to the Scandals and Democratic Reforms that Threaten the Catholic Church

BY THE TFP COMMITTEE ON AMERICAN ISSUES

Scandals and complicity have left the Church in America vulnerable to attacks by reformists. Sexual-abuse victim/survivor groups and progressivist organizations target the Church as an institution. They seek an end to the Church's divinely instituted hierarchical form of government and clamor for an egalitarian, desecralized, and "democratic" Church governed by the laity.

I Have Weathered Other Storms aims to dispel some of the confusion and the climate of intense emotion warping the debate. It succinctly states the Catholic principles and points of doctrine most challenged in the current fracas, including:

- Why Our Lord permits crises in the Church
- Why the presence of sinners among the faithful, even among the clergy, does not taint the holiness of the Church
- Why the Church is monarchical and hierarchical, and not a democracy
- The origins and reasons for clerical celibacy
- How the sexual-abuse victim/survivor groups advance an agenda
- A theological-historical analysis showing the impossibility of the ordination of women
- The media's role in the present crisis and the shoddy theology of newspaper reporters
- Reformists' misuse of the principle of subsidiarity in assailing the principle of authority in the Church
- How the Church has survived other attempts to "democratize" its governing structures.

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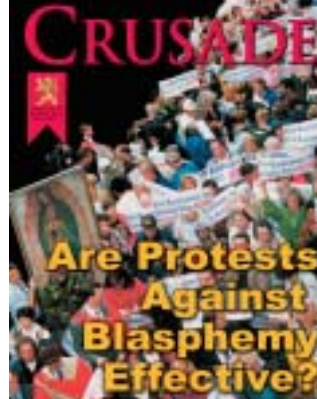
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Fighting the wave of ugliness and vulgarity.

Crusade Magazine is a publication of The American Society for the Defense of Tradition, Family and Property (TFP). Direct all requests and inquiries to: *Crusade Magazine*, P.O. Box 341, Hanover, PA 17331 or e-mail to: crusade@tfp.org. Web: www.tfp.org. Tel.: 888-317-5571, Fax: (570) 450-6352. © 2003 by The Foundation for a Christian Civilization, Inc. This publication includes images from Dynamic Graphics, Corel, and Art Today which are protected by copyright laws of the U.S. and elsewhere. ISSN 1096-3782 LCCN 98-641433 M-61

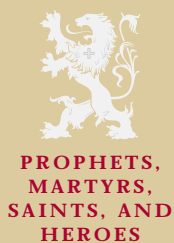
CRUSADE

Editor: C. Preston Noell III **Associate Editors:** Earl Appleby, Eugenia Guzman, John Horvat, Thomas J. McKenna **Photography:** Gary J. Isbell **Foreign Correspondents:** Charles E. Schaffer, Austria; Jose Carlos Sepulveda, Brazil; Paul Foley, England; Benoit Bemelmans, France; Beno Hofschulte, Germany; Juan M. Montes, Italy; Felipe Barandiarán, 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 has inspired the formation of other autonomous TFPs in several countries across the globe, thus constituting the world's largest anticommunist and antisocialist network of Catholic inspiration.



The Inspiring Example of the Acadians

BY FRANCIS SLOBODNIK



The history of the Acadians in North America is both tragic and inspiring. It is also not very well known beyond, perhaps, what is narrated in Longfellow's *Evangeline*.

Acadia, a region of Canada known today as Nova Scotia, was claimed for the King of France by Jacques Cartier in 1535. French settlers began arriving in Acadia in 1604 with Samuel Champlain. These hearty people went to work to clear this fertile soil, build small farms, and begin a successful agriculture. The harsh climate made life difficult although sustainable. Having excellent farming skills, the Acadians eventually created a relatively prosperous life for their families.

These Acadians were loyal subjects of the King of France and also loyal subjects of their Roman Catholic Faith. These loyalties, particularly the latter, were to result in tremendous suffering and persecution for the Acadian people.

Beginning in the early part of the eighteenth century, several wars erupted between England and France. As a result of these wars Acadia by treaty became an English possession. With the Treaty of Utrecht, signed in 1713, the Acadians were guaranteed neutrality, freedom to practice their Catholic faith, freedom of movement, and freedom to bear arms.

Since the French still possessed Quebec, the English feared that the Acadians would side with France in any future wars and thus become a threat to the English. Moreover, English animosity towards Catholicism was very intense. The English may have thought that the Acadians, cut off from their mother country, would quickly assimilate into English culture both politically and religiously.

That did not happen. The Acadians maintained their French and, more importantly, their Catholic identities.

The English then decided to gradually pressure the Acadians to compromise. They tried several tactics, all of which failed. Politically, they tried to force the Acadians to take an oath of loyalty to the King of England and to fight for England in time of war. Religiously, the English forbade Catholic priests from exercising their public functions and demanded that the Acadians instruct their children in the Protestant religion. The Acadians resisted and repeatedly petitioned London for a redress of their grievances, but to no avail. With the failure of these tactics, the English determined to use stronger measures.

In 1753 Charles Lawrence was appointed governor. His reputation was such that even the English citizens of Acadia described him as a "lowly, crafty tyrant." Seeing that the Acadians would never give up their Faith, he resolved to deport them from Acadia. To minimize resistance, he first ordered the surrender of all firearms. Then, in various locations the men of the villages were ordered to assemble in their local parish church for an announcement. When all had gathered inside, the doors were bolted and the men were informed that they were to be deported from Acadia. The men were held and eventually boarded onto ships and exiled. Most never saw their wives or families again on this earth. After the men were disposed of, the women and children were also deported. With calculated cruelty, the ships disbursed the Acadians in small numbers throughout England's American colonies with the hope that they then would give up their Faith. Aca-

dian children were even forcibly separated from their mothers and placed in Protestant homes so that they could be raised as Protestants.

Some of the Acadians fought back and went into hiding, but they were hunted down. The English offered the Iroquois Indians a bounty for the scalps of Acadians as well as of members of the Micmac Indian tribe who had converted to Catholicism and were helpful to the Acadians.

Despite all of this, many Acadians still clung to their Catholic Faith. Colonel Edward Lloyd of Talbot County, Maryland, had this to say about them: "As enemies they came here and as such must certainly remain because they are all rigid Roman Catholics."

Some of the Acadians returned to Acadia years later; others traveled back to France. The King of Spain offered land, tools, and money to the former Acadians if they would settle in Louisiana, then a Spanish possession. Some of the Acadians took the King up on his offer and settled there and developed a strong Catholic and French culture that is well-known to this day.

Today, with the Catholic Faith being attacked by different strategies, but attacked none the less, one can be inspired by the perseverance of the brave Acadians. ■

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Are **Protests** Against Blasphemy **Effective?**

THE OTHER SIDE SPEAKS

BY JOHN HORVAT II



COVER
STORY

"Accept that you are not going to win. There is no win in such a controversy. You're just going to survive. Those are the facts. It's not pretty, but those are the facts."*

Such was the counsel of journalist Hollis Walker to museum directors and curators regarding protests against blasphemous art. Her comments run quite contrary to what protesters are frequently led to believe.

Indeed, Catholics who protest blasphemy are often told that they are ineffective since the offending piece is rarely removed. At best, they are told, their anti-blasphemy efforts are but symbolic gestures. Others dismiss all protesting as free publicity for the offending work.

The arts establishment pretends not to notice protesters and makes it seem that the protesters' efforts are of no avail.

Rarely does the protester see what actually happens on the other side of the museum doors when blasphemy is displayed. Piercing the silence, however, can be quite revealing.

Piercing the silence

The American Association of Museums (AAM) held its 96th Annual Meeting in Dallas on May 12-16, 2002, at the Dallas Convention Center. More than 5,000 museum professionals representing approximately 1,000 museums from every state and 30 foreign countries convened in what was termed "the largest cultural gathering in the world."

This august forum was the scene of a panel discussion that shows just how seriously the arts establishment takes anti-blasphemy protesters.

"I felt I was at a secret meeting of the opposition," said TFP observer James Miller, who attended the

event. "I couldn't believe how they just said everything. It was like being on the other side of the museum door during the protest."

Even more revealing was the fact that the panel focused on the controversy surrounding a blasphemous portrayal of Our Lady of Guadalupe in Santa Fe, New Mexico, between February and October of

*"I was amazed to
hear them confess
how utterly
vulnerable they felt.
They really take
protests seriously."*



Rally in Santa Fe on June 30, 2001, to protest an outrage perpetrated against Our Lady of Guadalupe



2001. The American Society for the Defense of Tradition, Family and Property (TFP) and its America Needs Fatima campaign worked together with local activists to protest the portrayal. The rally gathered nearly a thousand Catholics.

“Our Lady of Controversy”

“Our Lady of Controversy: The Cyber Arte Exhibition at the Museum of International Folk Art” was the very suggestive title of the panel discussion. Various experts from the museum field were selected to speak to the audience on how to deal with protests against blasphemy.

As the title suggests, the panel’s purpose was to discuss the controversy that surrounded Alma Lopez’s “Our Lady” at Santa Fe’s Museum of International Folk Art. Press reports described the exhibit as a computer collage portraying a bikini-clad Virgin of Guadalupe held aloft by a topless female angel.

For months, this “artwork” divided the community. The June 30 rally in front of the museum united offended Catholics from all over New Mexico and at least seven other states. The America Needs Fatima campaign mobilized tens of thousands nationwide to send “Enough is enough!” protest postcards. The TFP website asked supporters to send instant e-mail protests. The effort received letters of support from bishops, priests, and national conservative figures, including congressmen.

“Completely vulnerable”

The panel speakers stressed that controversy is extremely upsetting and outlined some tactics for dealing with the problem. Above all, it became very clear that they do not view protests as free publicity.

“I was amazed to hear them confess how utterly vulnerable they felt,” reported Mr. Miller. “They real-

ly take protests seriously.”

Indeed, the panel moderator complained that museums are naïve about their work and totally unprepared to deal with such controversies. Panelists reported their own helplessness in explaining to the public their reasons for airing blasphemy. They noted how one scene of a protester praying a rosary on the evening news had the effect of erasing any sympathy for the museum from the viewing public.

They were especially exasperated by the fact that the museum was constantly on the defensive and could never break out of the media siege.

Effectiveness of protests

Ironically, all the myths about blasphemy protests were destroyed by the very people who display such works. They testified that protests are not just symbolic gestures or free publicity but effective statements that echo throughout the arts community.

Alma Lopez, creator of “Our Lady,” speaking on the panel, admitted that it was “difficult and hard to go through all this.” She received hundreds and hundreds of e-mails per day from offended Catholics and even from children. The controversy surrounding her unpopular work left her perplexed and “marginalized.” “People are really paying attention to them,” she complained, “and our voices are not being heard at all.”

“The press with the twenty-second sound byte just kills you,” commented John McCarthy, deputy director of the Folk Art Museum. “There is no way you can present your story.”

Because of the work of a few dedicated protesters, everyone from the governor’s office to the museum regents were suddenly concerned. The controversy became national and even international news.



Uncompromising protest

Panel speakers were also impressed by the organization of the protesters. They presented slides and video clips to illustrate the point.

They were surprised by the fact that the protesters were “more coordinated” than they were. Everywhere they turned they met opposition and “organized loud protest.”

Deputy Director McCarthy showed the national projection of the controversy by admitting that the museum received over 65,000 “Enough is enough!” protest postcards from the TFP effort. They were still coming months after the exhibit came down.

The museum directors had hoped to diffuse the controversy by entering into dialogue and compromise with protesters. The unbending attitude of the protesters left them empty-handed.

In fact, it was the directors who eventually made concessions. They canceled the four-month extension they had planned for the exhibit, closing it on the originally scheduled date. Even so, the protesters were still not satisfied.

“How serious do you take these people?” Mr. McCarthy asked, then answered himself: “Very serious!” He further noted that the museum was always unprepared, especially since the protesters “never, never gave in on any point.”

It is important to note as well that the panelists acknowledged how important it is for the local bishop to speak out against blasphemy. The fact that Archbishop Michael Sheehan of the Santa Fe Archdiocese condemned the work at the beginning of the showing caused irreparable damage to the museum public relations campaign.

“If only bishops and priests realized just how effective their protest could be!” commented Mr. Miller after the session. He observed how panelists qualified the Archbishop of Santa Fe as one of the “most powerful people in the state of New Mexico.” His condemnation was hardly free publicity.

Journalist and panel member Hollis Walker bluntly told the audience that blasphemy protests are no-win situations for museums. Their best policy is defense and damage control.

“At the very beginning, if you see something like this erupting, my best advice to you is to go hire the best public relations crisis consultant you can find,” she stressed, “because the internal public relations and marketing people at museums are not equipped to deal with this kind of issue.”

Long-term consequences

The consequence of a blasphemy protest goes beyond the time the exhibit is displayed. Controversy sends shock waves throughout the arts community. The ugliness of blasphemy is such that peo-

ple tend to disassociate themselves from it when it is exposed.

Dr. Joyce Ice, director of the Folk Art Museum's Office of Cultural Affairs, told the audience how controversy affects the judgment of museum directors. She pointed out “that the danger now lies not so much in being silenced but to censor ourselves in the future.”

Journalist Hollis noted that the large art community in Santa Fe remained silent during the controversy. While Catholics united and proudly stood behind Our Lady of Guadalupe, the local arts establishment did very little to come to the aid of their fellow artist.

Museum Director Tom Wilson pointed out that the controversy created a rift with the local community. Months after the exhibit came down, the wounds were still open. “We have not completely finished the healing process, or maybe in some ways you can say we haven't really begun it,” he said.

Nearly a year after the whole controversy, the reverberations of the protest still linger. One of the questions posed to gubernatorial candidates this fall was how they would have handled the “Our Lady of Guadalupe controversy.”

Even the long-term future of the exhibit itself was affected by the protests. When asked by TFP observer James Miller about the future of the exhibit, panelists did not know, although they assured the audience that it presently had a home in the Museum of International Folk Art—safely stored in the basement.

Necessity of protests

Perhaps one of the most influential panelists was Jim Fitzpatrick, a lawyer from the Washington, D.C., firm of Arnold & Porter. Mr. Fitzpatrick has defended many offensive art pieces in what has come to be known as the “cultural wars.” He also



Father Andrew Apostoli addresses the crowd of protesters gathered in front of the Lincoln Center to protest the blasphemous film *Dogma*.



outlined the chilling perspective of what museums will try to show in the future.

Make no mistake about it, the issue is more than just art. Mr. Fitzpatrick correctly classified the controversy surrounding these exhibits as religious, political, and ideological clashes. From the very beginning, the flashpoint of cultural wars has been art-termed-blasphemy and it will continue to be so in the future.

Mr. Fitzpatrick called upon the arts establishment not to cave in to protesters who oppose what they consider blasphemous portrayals. Rather, it must redouble its efforts and present things that challenge or even violate society standards.

"The standard of universal decency and acceptability in a society like ours," he claimed, "is simply meaningless."

Moreover, Mr. Fitzpatrick outlined the areas of "art" where the museum community must defend itself.

There are three areas where I think museums are going to be subject to attack: Images of gay sex will be a problem because society has still not broadly accepted that way of life. Second, "kiddy porn" portrayals of young children in sexual situations will continue to be highly controversial and this is one area where the courts have given more elbow room to legislators and officials to limit creativity....

"It's clear," Mr. Fitzpatrick continued, "that allegedly blasphemous works of visual art are going to be of continuing concern."

The statements of Mr. Fitzpatrick and other panelists make clear why protests are so very necessary. Without them, the arts community has a virtual blank check to push back the standards of decency and morality that still remain in society.

A how-to manual in reverse

"Our Lady of Controversy: The Cyber Arte Exhibition at the Museum of International Folk Art" panel discussion was an important look "behind

the doors" of the arts community.

By outlining their tactics against protesters, the panelists inadvertently provided a veritable how-to manual in reverse that can help protesters design a more effective protest.

Indeed, there are several lessons to be learned. First, listening to the other side should destroy the myth that protesting is useless. Quite the contrary, to protest is the only effective means of defending the Faith and Catholic morality in face of ever-more-horrific attacks. Protesters must be convinced that blasphemous portrayals can be no-win situations for museums.

Second, museums and theaters are ill equipped to deal with well-organized protests. Protesters must be "wise as serpents and simple as doves" (Matt. 10:16) and develop peaceful and legal protests that reflect a will never to give in. They must resist the efforts of museum directors who would lead them to compromise their principles through dialog in hopes of defusing the controversy. Uncompromising protests serve to underscore the ugliness of blasphemy and enlist the sympathy of the public.

Third, clergy should be encouraged to add their voices to this struggle. The testimony of museum directors leaves no doubt that the voices of bishops and priests are among the most effective means of protest.

Fourth, since blasphemous art is the flashpoint of the culture wars, protesters must redouble their efforts and continue to stand tall in the face of adversity. Protesters are an important line of defense in keeping out a new wave of other portrayals (such as "kiddie porn") that will erode public morality yet further.

Finally, Catholics protesting blasphemy do more than just preserve public morality. By protesting, they defend the honor of God and Our Lady. This task is a right, a duty, and a privilege. Even if protests were ineffective, this defense alone would justify all the effort. Continuing in this struggle, protesters can be assured that God and the Blessed Mother will bless these efforts, and they can count on more victories and more strength to carry on the struggle to defend Christian civilization against an increasingly immoral and pagan world. ■

**Call Mrs. Pat Diaz at (661) 336-0270
to become a protest organizer.**

* All statements from museum panelists quoted in this article are taken from tapes 02446-0901 and 02446-0902 of the talk "Our Lady of Controversy: The Cyber Arte Exhibition at the Museum of International Folk Art," recorded at the Association of American Museum's Annual Meeting & Museum Expo 2002. Tapes were produced by Chesapeake Audio/Video Communications, Inc. Elkridge, Maryland, 2002.

The first of many rallies against the blasphemous film *Dogma*, New York City, October 4, 1999





America Needs Fatima®

January ~ February 2003

PROGRESS REPORT

No Sympathy from the Devil

Two different Worlds at Two Mommies Protest

BY ROBERT E. RITCHIE

Separated by a long police barrier, two groups representing two different worlds assembled at Davis Square in Somerville, Mass., on the frigid afternoon of Saturday, December 7, with plenty of reporters on the scene. What was about to take place?

The Somerville Theater was set to present a lesbian version of the Christmas story. We had come to peacefully protest against a most blatant mockery of the Holy Family. To our knowledge, not even Nazi Germany or Stalinist Russia had gone so far. On the other side, in support of the offensive work, was a small crowd of counter-protesters.

The offending performance was titled

Over 125 people braved the elements to protest the showing of "Jesus Has Two Mommies."

Jesus Has Two Mommies. This "rock opera" features "Mary" and "Josephine," who carry on an affair at a lesbian bar, and portrays the Child Jesus as born to these two lesbians. The work thus mocks the idea of the Virgin Birth and the truth on the Holy Family.

The American Society for the Defense of Tradition, Family and Property (TFP)

and its America Needs Fatima campaign responded to the play with a nationwide appeal for prayer and peaceful protest. We began by asking 200,000 Catholics from across America to send protest postcards to the Somerville Theater. Many people also used e-mail messages, letters, telephone calls, and faxes to express their complete rejection of *Jesus Has Two Mommies*.

Meanwhile, the TFP prepared the protest in front of the theater. For those who could not make it to the Boston area, the TFP website promoted an "e-rally" whereby protesters from around the world sent e-mails to the theater expressing their desire to join the protesters in spirit. Nearly 1,000 people responded in this way over the weekend.

Our Saturday afternoon prayer vigil and rally of reparation in front of the Theater marked the conclusion of the campaign.

Protesters were pleased to learn that the campaign's impact had led the producers to cancel the two showings



Above: A counter-protester using a Devil's mask kept on shouting "God is dead."

Left: Robert E. Ritchie, director of America Needs Fatima, answers questions from *Tele Mundo* during the protest against the "rock opera" *Jesus Has Two Mommies* in Somerville, Mass.



scheduled for Friday night, December 6. Reduced ticket sales from the negative publicity prompted promoters to ask the play's fans to attend the Saturday performances instead.

Anyone crossing Davis Square in Somerville at 3 p.m. on Saturday, then, would have witnessed that intriguing sight: The two very different groups gathering at the same time were clearly separated by more than a stretch of asphalt; they were separated by what seemed to be an infinite distance extending into eternity.

On one side of the square, under the serene protection of Our Lady's pilgrim virgin Fatima statue, stood the 18-foot tall red and golden crusader standard of the American TFP with its heraldic lion, accompanied by a huge banner spelling out our rejection of the show. Around the Blessed Mother, praying the Rosary and singing hymns and carols to honor the Infant Jesus, the Blessed Virgin Mary, and Saint Joseph, were more than 120 devoted Catholics. These included faithful America Needs Fatima members from Massachusetts, Connecticut, New Hampshire, Maine, New York, Pennsylvania, and as far away as Michigan.

Across the street, a small counter-protest crowd of about thirty people in favor of the pro-homosexual play gathered under a "rainbow flag" and the "flag of equality" (a flag with an equal sign). Besides obviously pro-homosexual protesters, there was the usual smat-

tering of the liberals and arts patrons that frequent such upscale neighborhoods. One of those in favor of *Jesus Has Two Mommies* inexplicably gathered signatures on a petition against "hate." It was not clear what he meant by "hate," since those praying and singing across the street were expressing their love of God and His Mother and their desire that sinners convert.

If anything was hateful, it was the man who led the fans of *Jesus Has Two Mommies*. This agitator was no novice in the art of propaganda. He knew enough about the Catholic Church to know what would offend the protesters. This ring-leader of the counter-protest wore a hideous devil's mask and shouted slogans such as "God is dead!" His tragic-comic gestures, however, did not diminish the fervor of Our Lady's children, nor did it do much to inspire his own crestfallen followers.

Between the Hail Mary's of the protesters' rosary, he used his bullhorn to shout blasphemies against God, Our Lady, and the Catholic Church. In times past, he would have been immediately arrested for public obscenity and for breaking all boundaries of decency and morality. He also screamed provokingly: "Give up, give up! Your God is dead!" and "Jesus lost. Jesus lost!"

Some participants noticed that he lost his concentration when the Ave Maria was sung through the TFP loudspeaker. In truth, his insults only increased the fervor of those praying



and singing hymns of reparation. A six-year-old boy who attended the prayer vigil with his family commented to his father, "I think the devil man is going to Hell. He has to stop. He has to go away."

Exhausting all his mockeries, this imprudent man uttered the supreme challenge to God: "If God is so powerful, may He strike me down right now!" He acted as if he had the power to oblige Almighty God to do his will, even if it be to destroy him! We know that only rarely does God intervene on earth in spectacular ways, since doing otherwise would render our Faith meritless. So Our Lady's defenders, nourished by true Faith, largely ignored him. God has an eternity to reward those who love Him and to punish those who offend Him on this earth.

Frustrated by his ineffectiveness, the agitator and his pro-homosexual fol-



Young and not-so-young ANF volunteers prepare for the rally at the Somerville Theater in reparation for the monstrous offense against the Mother of God.



Despite the cold weather, 120 courageous Catholics gathered in front of the Somerville Theater to protest the blasphemous *Jesus Has Two Mommies*.

lowers did not remain long. But the prayer vigil continued, calmly and peacefully.

It was dark and extremely cold at the close of the TFP-led rally. After the Catholics had finished the fifteen decades of the Holy Rosary and sung many Christmas carols, they lit candles and gathered to venerate the Infant Jesus enthroned on a small bed of pine branches and surrounded with dozens of poinsettias. There in the silence of the hostile public square, the Christ Child was adored by fervent souls. It was a beautiful moment.

Thus the prayer vigil ended at the feet of the Infant Jesus and Our Lady's pilgrim statue. It was one more victorious spiritual battle in the ongoing struggle between the followers of Lucifer and the children of Mary.

The contrast between the two opposing groups gave special meaning to the Bible passage: "I will put enmities between thee and the woman, and thy seed and her seed" (Gen. 3:13-15). And with ever greater fervor, the TFP and America Needs Fatima members present, vowed to continue the spiritual crusade against the continuing tide of blasphemy. ■



Our Readers Write...

✉ Please, is it possible to request 20 photos of Our Lady of Fatima...with Our Lady of Fatima message on the reverse side? I would like to place one in each of our classrooms here at Holy Spirit School.

I like what it says on the reverse side: "Look deep into my eyes and let me look into yours." What a *powerful thought*.

I am a Franciscan and a volunteer and do work with no pay. I am going on the 8th year of no salary.

I was just informed that it is necessary to place this picture in our three school units. I am in the Primary and believe the little children are the most vital. So the number is changed to 120. Hope I am not robbing you.

Sr. D. B., Carroll, Iowa

✉ I'm shocked at all the blasphemous movies that are being shown, and I will pray and offer my sufferings in reparation. I would like to send a donation to help the cause, but right now I have no money, but I will send some after Christmas to help this cause, which is a most needed one. I've sent out two protest cards, one to the *Chicago Reader* and one to Somerville, Mass.

You are doing a splendid job, and I know that Jesus and Mary will send you many blessings.

Sr. B. S., Bensalem, Penn.

✉ Kudos to you for your work. This constant battling of Christianity is despicable. While I know we can't censor these people, of course, we Christians have an obligation to defend Christianity. If the other side is free to speak out against us, we are free to defend ourselves and speak out against them.

It is because of acts like the one you describe that I changed my ideology during the 90's from socialist to conservative. I realized I was really outraged at people on the left for wailing on Christians, and then Bill Clinton was elected. That pretty much ended my love affair with the left.

R. A., Waltham, Mass.

✉ We would like to thank you very much for coming to Somerville. It was a beautiful Rally of Reparation for Our Blessed Mother and Jesus. Even though we were small in number, in defending Our Blessed Mother.

I believe many people got the message.

We made the local news! CNN too!

I just wanted to let you know, how much we appreciated your presence. It was also quite an honor to have you and the Pilgrim Virgin Statue with us!

As an intricate part of the Church, please keep up the good work that you do, defending the faith, defending Our Blessed Mother and the Holy Family.

P.H. Somerville, Mass.

✉ In the last year you have made my day by sending me your literature and Rosary.

I lived in a shelter and my health was poor. Your Rosary was kept on my bed always and I prayed with it through those hard times.

A very special aunt of mine died recently. She had helped me get the permanent job that I now have.

I buried the rosary with her.

I just wanted to thank you.

C.H., Sugar Land, Texas



Trendy Mall Cancels

Don't Show Me in St. Louis

BY JOHN HORVAT II

The highly-offensive movie *The Crime of Father Amaro* was supposedly a success in Mexico but it seems to be falling flat in America. Everywhere it goes it is meeting with protests, prayer and...cancellations.

The Crime of Father Amaro portrays a priest who has relations with a 16 year-old girl under a robe of Our Lady of Guadalupe. Among other objectionable scenes is one where an alley cat gobbles a Communion wafer spat on the floor by a churchgoer.

Catholics in St. Louis did not protest the film at the Frontenac Shopping Center as planned on December 13. After an intense campaign of email protests and letters, Landmark Theaters decided to cancel the showing at the trendy and crowded mall.

The film was switched to the less popular Tivoli Theater downtown. Local TFP supporters also switched locations.

"We saw firsthand how protesting is effective in generating plenty of negative publicity," Mr. Mark Serafino of New Haven, Mo. said, "but it also says a big NO to offending God and His Holy Church."

Over 35 protesters crowded the cold and windy sidewalk for the event. They were honored with the presence of Father Joseph Begue of St. Agatha parish. The protesters gathered under a large banner which galvanized those beneath it and made them stand tall and proud to be Catholic. As one participant observed, "When the banner was unveiled and we stood beneath it, I suddenly felt important."

The program included the full rosary and Catholic hymns. *Fox news* carried the story interviewing protesters and moviegoers. Mr. Serafino estimated only twenty-five people may have attended the premier.

The protest was not without controversy. Counter-protesters would shout something vulgar or irreverent before scurrying off down the sidewalk. The most lively activity came from a young, long haired, misguided college boy who claimed to be a Catholic. When asked if, as a Catholic, the thought of having the Host spit onto the ground and devoured by a cat was offensive to him, he had no answer but to shout and scream incoherently.

Several hippy type people walked by and expressed agreement with the campaign. Protesters handed out many fliers to young curious people at the scene. The event ended with prayers and hymns and deep sense of satisfaction that local Catholics had stood tall and proud while defending the honor of Our Lady of Guadalupe and Holy Mother Church. ■



After an intense campaign of email protests and letters, Landmark Theaters decided to cancel the showing at the trendy and crowded mall.



A college student had no answers to question



Protesters brought their own signs.

Catholics protest the blasphemous movie *The Crime of Fr. Amaro* in front of Tivoli Theater in University City, Missouri.



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by Plinio Corrêa de Oliveira

Contemporary man is no longer anchored in certainties and thus has lost sight of who he is, where he comes from and where he is going. If there is a single book that can shed light amid the postmodern darkness, this is it.

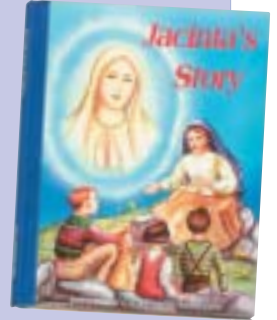


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Some especially generous ANF members have paved the way into the future for the Fatima message by including *America Needs Fatima* in their Will. We are forever grateful to these special devotees of Our Lady.

If you are thinking about helping *America Needs Fatima* flourish far into the future, you may ask your attorney to include either of the phrases below in your will:

Option I:

"I give and bequeath the sum of \$_____ dollars to be used for the general purposes of *America Needs Fatima*, a special campaign of The Foundation for a Christian Civilization, Inc., of 1358 Jefferson Rd., Spring Grove, PA 17362, a 501 (c)(3) tax-exempt charity."

Option II:

"I give, devise and bequeath to *America Needs Fatima*, a special campaign of The Foundation for a Christian Civilization, Inc., of 1358 Jefferson Rd., Spring Grove, PA 17362, a 501 (c)(3) tax-exempt charity, for its general purposes all (or state fraction or percent) of the rest, residue and remainder of my estate, whether real or personal."

✂
Dear Mr. Ritchie,

☐ I have already placed the *America Needs Fatima* campaign in my Will and have used the phrase you have suggested.

☐ I would like to speak with you about placing *America Needs Fatima* in my Will. Kindly call me at: (____) _____ - _____ Time of day: ____:00 A.M./P.M.

Name _____

Address _____

City _____ St _____ Zip _____

Phone: (____) _____ - _____

Email: _____



Continued from back cover...

Good Manners Equals Charity

BY RICHARD LYON

During the same week of November 17—23, the St. Genevieve Puppet Theatre performed 4 shows during their latest Louisiana tour:

In 1998, the theater, whose players are drawn from home-schooling TFP supporter families in Topeka, Kansas and the surrounding area, had visited the state to perform *The Battle of Lepanto* and *Our Lady of the Rosary*. Two years later, the group returned to Louisiana to perform *The Count and the Chimney Sweep*, a true story from the French Revolution.

This year, the Kansas players captivated Louisiana audiences with their rendition of *The Story of the Acadians*.

Francis Slobodnik, coordinator of the puppet show, recounted how he came to choose this particular theme for their 2002 program:

Our last two tours in Louisiana taught us a great deal about several chapters of American history that are omitted from most school textbooks. Before visiting Louisiana, I knew virtually nothing about how the Acadians—originally French Catholics in Canada—emigrated to Louisiana. Indeed, it was only after the TFP's Louisiana chapter took us to so many venerated places that I came to appreciate more fully the Catholic culture that helped

shape our nation. Hearing the story of the Acadians and what they suffered for their Catholic faith inspired me and my family, which is why I began to research their history in order to produce this puppet show.

Several of the places where *The Story of the Acadians* was staged had ties to Acadian culture and history. They included the Acadian village of Vermilionville and the Acadian Heritage Center in Lafayette.

Sponsored by the Louisiana chapter of the American TFP, the week-long program included side trips to historic plantation houses; Port Hudson, a Civil War battlefield; St. Martinville, the "Little Paris of America;" Lake Fausse Pointe with its sub-tropical ambience; and antebellum mansions in

Natchez, Mississippi. There was even a cooking class on traditional Cajun cuisine.

The families who took part in the events described above—some of whom had traveled nearly 1,000 miles to do so—were delighted to share their joy in savoring this taste of Christian civilization with friends, old and new. ■



Above: Mr. Doug Hiebert, the narrator, dressed in a costume made by his wife
From top to bottom: 1) All watch with great interest as "The Story of the Acadians" is presented. 2) After the puppet show, the children were permitted to meet the puppets and shake their hands (very gently, of course). 3) Stanton Hall—one of the ante-bellum homes in Natchez, Mississippi. 4) Bridget gives a cooking class featuring three traditional Cajun dishes.



True Glory Can Only Be Born of Pain

BY PLINIO CORRÊA DE OLIVEIRA

From every side of the parade grounds, with habitual and quite natural enthusiasm, a huge crowd watches a trooping of the Queen's Royal Grenadiers in their ceremonial uniforms.

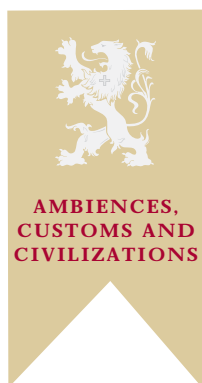
New military tactics forced uniforms like these into obsolescence long ago. Nevertheless, these black trousers, red coats with white belts, gloves, and ornaments, and these distinguished bear-skin hats are preserved for higher moral ends: maintaining the tradition of the armed forces and showing people the splendors of military life.

Glory must be expressed in symbols. Indeed, God uses symbols to manifest to men His own grandeur. In this, as in all else, we must imitate God. Thus we see the Royal Grenadiers' uniforms and their impeccably rhythmic and aligned marching. One senses the pride with which the standard-bearer carries the national flag and the troop commander indicates the direction of the parade. One can almost hear the beating of the drums and the sound of the trumpets. All of these symbols express the moral beauty inherent in military life: the elevation of sentiments, the willingness to shed one's blood; the strength for striving, risking, and winning; the discipline, gravity, and heroism.

There is glory, and true glory, shining in this whole ambience.

* * *

But, is glory this, after all? Does glory consist in dressing in anachronistic uniforms, executing maneuvers having no rela-



tion to modern battle, playing drums and trumpets, and advancing with firm step to give oneself and others the impression that one is a hero? Does glory consist in advancing "courageously" on a field without obstacles or risks, launching attacks against a nonexistent enemy, with the only reward being the inebriating applause of a crowd? Is this glory, or is this theatrics?

* * *

The young American soldier of the Korean War illustrates another aspect of military glory. Entirely immersed in the tragedy of armed warfare, he seems not to have a defined age; he has the vigor of youth, but his freshness and brilliance are gone. His skin, toughened by endless days under the sun and entire nights of wind and storms, seems to have taken on an almost leather-like firmness. He hasn't the least concern about the elegance of his attire. His clothing serves to shield him from the harsh elements and to facilitate quick and agile movements, in mud, through thickets, over steep hills—all under the relentless action of battle.

Everything in this man is ordered towards fighting, resisting, advancing. The light of a smile is rarely seen on his face. His gaze appears to be fixed in ceaseless vigilance against men and the elements.

This man is not concerned with grand movements or theatrical gestures. He concentrates on the thousand details characterizing the real daily life of soldiers. He does not

want to play a great role, showing off for himself or for others. He wants only the victory of a great cause. It is this which explains his seriousness, his dignity, and his will to resist.

Although permeated to his last fibers by great exhaustion and pain, his inflexible resistance of soul and body overcomes his weariness. He feels his pain vividly, but accepts it to its ultimate consequences out of love for the cause for which he fights.

This is the painful and perhaps tragic face of military life. Yet, this is where the merit is; this is what gives birth to glory.

Beautiful uniforms, gleaming weapons, cadenced marching, great parades with trumpets and drums, endless applause of enraptured crowds—all of these are legitimate and even necessary appearances, but only to the extent that they express a desire for fighting and sacrificing for the common good. All of these would amount to nothing but theatrics were it not for authentic and proven courage, such as that of the Queen's Royal Grenadiers.

* * *

True, these are considerations of a natural order. However, from them we may draw conclusions that reach a higher sphere.

The life of the Church and the spiritual life of each faithful Catholic are ceaseless struggles. Sometimes God gives souls admirable moments of interior or exterior consolation, and sometimes He gives His Church days of splendid, visible, and palpable grandeur.

But the true glory of the Church and of the faithful comes from suffering and from fighting.

It is an arid fight, with neither palpable beauty nor defined poetry. In this fight, one sometimes advances in the night of anonymity, in the mud of indifference or misunderstanding, under the storms and the bombardment unleashed by the conjugated forces of the world, the flesh, and the devil. But this fight fills the angels of Heaven with admiration and attracts the blessings of God. ■



FORGOTTEN
TRUTHS

“What Man Has Made of Woman” “What Woman Has Made of Man”

BY ARCHBISHOP A. GOODIER

An English poet, in a poem familiar to us all, laments “to think what man has made of man.” There is much truth in the poem; on the other hand there is much that is untrue; for in spite of all the harm that man has done to man, man is what he is by the help of his fellow-men, and man is on the whole, a noble and a lovable creature. There is more good than evil in the world, more good than evil in man; and we need to keep this truth ever in our minds if we mean to judge life aright.

But perhaps the poet would have had more upon his side if he had sung, not of “what man has made of man,” but of “what man has made of woman”; and perhaps more still if he had pondered on the counterpart of this, “what woman has made of man.” This implies nothing against woman, for reverence of woman is ingrained in the present writer’s mind, a gift to him from his mother; it is only a question, asking whether she who was made “like man, a help like unto man,” has in matter of fact been a help to him or not. Certainly she has not been a help to him and nothing more; from the days of Eve herself there is a heavy charge against her; and one reflects with sadness on the judgment of a priest of fifty years’ experience, that if women were what they should be men would be almost entirely good.

Her power, her dignity

In truth the older one grows, and the more one has experience of mankind, the more does one recognize this fact; that most women, above all most young women, do not realize their proper dignity, do not realize their power, but play

with the one and are reckless with the other until both slip from their grasp. Woman comes into the world, and grows up in the world, with all the dignity of a queen; her weakness is her defense, if only she will not throw away her shield; her honor is her admiration, if only she will not make light of it; her power over man is incalculable, if only she will not misuse it, if she will show in herself that she is worthy to wield it, if she will keep it true and not bend man by means of it to any selfish ends of her own. But too often woman awakens to all this when it is too late; she has reveled in the sunshine of her glory, laughed at the slavery she has enforced, until the sun has sunk, and the slave has revolted, and she is left alone, helpless in herself, useless to others, broken for the rest of her days.

For what is the secret of woman? What is that in her which draws human nature around her, and makes every woman a queen if she will be one? Too often she discovers it by experience, and is content with the fact; she does not look to its basis so that it may be made secure. But if she will examine her own heart she can very soon know. What is that which she respects most in herself; which, so long as she possesses it, she cherishes as a pearl beyond all price; which her first and last instinct, without any teaching or instruction, tells her is the first thing on which her dignity, and attraction, and her power lie?

We need not dig deep before we find our answer; it is written on the face of every true woman, found within her hand, stamped upon her very dress; and we call it her honor, because it is the noblest word we can find. A sinless

woman, particularly in one respect, that is a thing before which all the world bows down; and if man desires to possess it, even if evil man is willing to destroy it, it is only because he knows that it is the greatest treasure on the earth. Sinlessness negative, which consists in freedom from stain; sinlessness positive, which would keep every danger of stain far from itself; this is the true secret of a woman’s dignity, the root from which all true beauty and charm and personal fascination grow.

But sinlessness is kept in a frail vessel; and that frail vessel is herself. To rob a woman of her honor directly and outright, the first time at least, is scarcely possible; that the “enemy of the human race” knows well, and those know it well who are his votaries. A thief will not enter by a door that is barred; he will not come before our very eyes; he will not bear about him the marks of his profession; rather he will find an open window, he will take you unawares, and if you chance to meet him he will declare he is that which he is not. So is the thief of the honor of woman, from the day of Eve till now; woman’s weakest point is precisely that which in another sense is her strongest, the tendency to take that for good which is evil, to yield a little that greater good may come, to deceive even herself that she may attain “the knowledge of good and evil.”

Her fascination and her downfall

It is easy and alas! too common to have evidence of the process. A child steps into life with the brightness of her childhood upon her; thinking little of herself, because as yet she has not discovered

herself, full of life, because inwardly serene, full of splendor and promise. Men look on and admire as yet admiration is enough; though that very admiration means the beginning of her power; which way will she use it?

Soon, very soon, she becomes conscious of it all. She can draw the eyes of men; she can win the hearts of men; she can bend men to obey her will; her presence or her absence can even decide the happiness of many. It is an intoxicating discovery; her cheek flushes, her eyes are brighter, she holds her head higher, she steps abroad more lightly, she laughs at every fancy, a queen in her domain of mankind. And if so much is good and glorious, then why not more? If such is her influence, why should it not be greater? Let her go further and conquer for herself—she may even whisper that she conquers for God—all that will, nay must be for the best. So she plunges in, laughingly, daringly, declaring that she sees no harm, silencing every warning, accustoming herself to every further step, defying conscience until at last it ceases to speak, making more and more merry on the outside and telling herself that this is life, allowing herself no time or thought to see how it is within, refusing to believe what she very well knows, or knew before she made the plunge, that at the end of this road lies the death of her best self and a heart-wound for the remainder of her life.

*"She sang as she danced
along the path,
An' the words came down to me:
'What matter a thought of
the future years,
When love and youth are free?'
Singing she passed along the path
With myriad flowers entwined:
Fairer her face than the days
of spring,
But her eyes—oh! her eyes
were blind!"*

"Let those who have ears hear"

I know I am speaking to deaf ears; that is the agony of the priest. One curls her lip in contempt, and says that of course a priest should speak like this; but he does not know life and its delights. Another is



God became man in order to place before the eyes of all His creatures a perfect example to be followed. Likewise, the persons of Mary and Saint Joseph were given to mankind as perfect and inspirational examples of a holy, supportive, and loving relationship between a man and a woman as God willed it from all eternity.—*Marriage of the Virgin Mary to Saint Joseph. Fresco in the Basilica of Our Lady of Good Counsel, Genazzano, Italy*

indignant and will have no interference; her soul, she says, and its salvation are her own affair. Yet a third cries out that so-and-so does this and is no worse for it, that thousands of others do the same; and why should not she be allowed to do likewise? A fourth, with a little tenderness left in her heart, listens to his words, and fears there may be something in them, but she fears no less to lose that intoxication of which she has begun to taste. And meanwhile to each and all the serpent whispers on, and the echo is repeated from countless mouths all around: "No, you shall not die the death. For God doth know that in what day soever you shall eat thereof, your eyes shall be opened; and you shall be as gods, knowing good and evil."

Yes, all this is spoken to deaf ears; once the path has been deliberately chosen it is hard to take a step back. The consent becomes a fascination, the fascination becomes a slavery; honor goes, dignity is lost; and the laughter of flattery that led the way, now that the poor victim lies in the mire robbed of both, turns into the laughter of contempt. She was our queen, now she is our slave; before she commanded, now she is wholly at our mercy; at one time she had power to lead us to good she has used her power to do harm, and let her take the consequences. And those who know

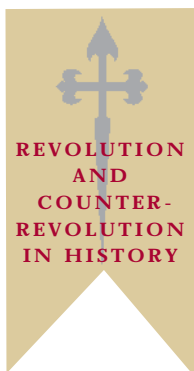
only too well where all this wildness leads, can do no more than look on, and utter their vain appeal, and pray God to have mercy at least in the end.

And it might have been so different. Woman is made to help man, not to lead him to his ruin; and man is made to cherish the good that is in woman, not to drag her into worse than death. Oh! children, yet unspoilt, young women yet but awakening to life, mothers who have your daughters' integrity at heart, remember that woman is at once stronger than man and weaker; stronger in her instincts for all that is best, weaker in her yielding nature; stronger perhaps in her sympathies, weaker against fascination. Remember this, and as you value your lives, as you value your dignity, your honor, your power for doing good, cultivate your strength, beware of your weakness; believe not the serpent, or his human counterpart, who tells you that your strength is your weakness, your weakness your strength.

If only one ear would listen and be warned in time, and would not be "wise in its own conceit!" For that we will gladly endure the sneer and contempt of many. ■

Taken from *The School of Love* by Archbishop Alban Goodier, 1919, pp. 115-121.

Note: Title and subtitles are ours.



Chapter V

The Revolution of Martin Luther

BY JEREMIAS WELLS

That the Church needed reform at the beginning of the sixteenth century is beyond dispute; true reformers admitted as much later in the century at the magnificent Council of Trent. But reform is not what Martin Luther had in mind. He was determined to destroy the entire inner structure of Catholic belief: the Holy Sacrifice of the Mass, the priesthood, and all the sacraments except Baptism. In its essence, the Lutheran revolt attacked the formal principle of ordered social organization in the world through the Mystical Body of Christ. In its effect, it offered to the proud spirit an opportunity to rebel against Church authority; to the sensual appetite an opportunity to throw off restraint; to the hundreds of petty, German princes an opportunity to plunder the enormous wealth of the Church. By preaching that faith alone saved, this powerful speaker declared that immorality was no longer a hindrance to salvation. To the rebellious soul, sanctifying grace and the infused virtues lost their value, and the Divine Plan for order in the universe no longer permeated all the activities of social life.

Conditions in Germany

At the beginning of the sixteenth century Germany was not a unified nation but a conglomerate of approximately 400 states, great and small, ruled in a federated fashion by the Holy Roman Emperor. Since 1438 and for some time thereafter, the Emperor came from the illustrious Hapsburg family and was chosen by seven electors: the archbishops of Cologne, Mayence (Mainz), and Trier, the count Palatine of the Rhine, the duke of Saxony, the margrave of Brandenburg, and the king of Bohemia.

We should keep in mind that the archbishops were not just spiritual leaders of

their diocese but also powerful territorial princes. That led to one of the great problems of the day, which had been virtually eradicated by the reforms of Saint Gregory VII centuries earlier: pluralism, the accumulation of Church benefices in the hands of one man. That in turn led to resulting evils of non-residence and simony. It has been said with a certain amount of irony that many cathedrals never saw their bishop until he was carried in for burial.

Many astute and serious Germans advocated a thorough reform of ecclesiastical affairs, but internal disorder prevented any action. The leading rulers, which included not only the electoral princes but also the prominent heads of other large territories such as Bavaria and Hesse, suffered from inflation that lowered their income and led to jealousy and selfishness. The transfer of wealth from the lesser nobility to the commercial cities brought even more hardship. Because of the introduction of firearms, the value of infantry increased and made knights obsolete, so many of them turned to highway robbery to earn a living. The most notorious among them, Franz von Sickingen, became an early supporter of Luther. The free cities, now outside any feudal authority, entered into leagues which fought against the nobility to protect their new wealth gained from commerce and banking. Sickingen waged constant, vicious warfare against the city of Worms. The peasants, at the lower end of the food chain, seethed in potential rebellion. A polished veneer provided by Renaissance culture spread over German life, but it merely covered the brutality underneath.

Luther's early years

Luther was born in Eisleben, Saxony, November 11, 1483. His father, a poor copper miner,



Martin Luther

was devout but stern and quick-tempered; his mother industrious but distant. The troubled youth passed his boyhood in a cold, intimidating atmosphere of excessive punishment which contributed, at least in part, to the rough-hewn, volatile temperament that he exhibited in his adult life. Later, he wrote about having been flogged until he bled over trivial matters.

In the autumn of 1501, Luther enrolled at the University of Erfurt to study law and philosophy after doing the prerequisite work in grammar and Latin. Erfurt had become the German center for the new wave of pagan, anti-Christian humanists, although Luther, for the moment anyway, was not drawn into their orbit, living, rather, on their outer fringe. As the moody youth entered into his early twenties, he had shown no inclination either to the priesthood or the monastic life. One day in 1505 when Martin was returning to the university from home, a violent storm overtook him. A bolt of lightning landed next to him with such intensity that he was hurled to the ground, causing an injury to his foot. Trembling in fear, he yelled out, "Do thou help, Saint Ann; I will become a monk."¹ Fourteen days later the rash and impetuous youth entered an Augustinian monastery. In the incredibly short time of nineteen months, he was ordained a priest.

Few monks possessed such an overburden of neurotic tendencies as Martin Luther. He would alternate between periods of spiritual indifference during which he neglected

to say his breviary, and periods of extreme scrupulosity when he punished himself by going days without food, drink, and sleep. The bouts of self-torture drove him into a condition of despondency, then despair that resulted in such a morbid state that he found no relief in prayer or the sacraments. With his overwrought nervous system reaching the breaking point, the ill-disciplined monk came to the preposterous conclusion that all human action towards the good was useless, that man could be saved by faith alone. Sometime around 1516, Luther combined a passionate, impulsive nature with a forceful but vulgar eloquence to begin preaching his heretical ideas.

He taught that man possesses the merits of Christ through simple belief without any interior correction or sorrow, and that sin was no obstacle to salvation. "Be a sinner and sin on bravely, but have a strong faith...sin cannot tear you away from Him even though you commit adultery a hundred times a day," he wrote to a friend.² The indulgence controversy gave him the platform to launch his heretical movement throughout Germany.

Pope Leo X

The nefarious political maneuverings of the Renaissance popes reaped its bitterest fruit when Leo X rose to the throne of Saint Peter in 1513, for he was the son of Lorenzo de' Medici. Although destined for the Church from early childhood, Giovanni imbibed the brilliant worldliness of Florentine culture and enjoyed all the advantages of his wealthy and powerful family. An abbot at eight and a cardinal at thirteen, this refined Medici viewed his role as a churchman as an excellent opportunity to increase his enjoyment of life. He reportedly said after his elevation, "Let us enjoy the Papacy, since God has given it to us."³

His pontificate became a constant round of pageants, festivities, concerts, and frivolities of all types. Seriousness was nowhere in evidence. Two years later the treasury was completely dissipated, and to cover his financial embarrassment the spendthrift Pope resorted to questionable methods for raising money, including the liberal granting of indulgences. With a terrible storm gathering force over the horizon, it was a great misfortune for the Church to have such a superficial and indifferent dilettante controlling its destiny.



The indulgence controversy

Most Catholics are aware that certain prayers and good works have an indulgence attached to them to alleviate some of the temporal punishment due to our sins, often served in purgatory which can be lengthy and severe, even after they have been forgiven. Sadly, abuses crept into the issuance of indulgences at the close of the Middle Ages because of the corruption of some members of the higher clergy, of which Albrecht (Albert) of Brandenburg, Archbishop of Mayence, provides an outstanding example. Albrecht's sumptuous lifestyle and unbridled ambition led him to acquire not only the sees of Magdeburg and Halberstadt but also that of Mayence for which he had to pay a large sum of money to the Roman Curia. In order to recover his losses, he received permission from Pope Leo to appeal to the generosity of the faithful in his territories by donating money to the construction of St. Peter's basilica in Rome. The Archbishop was allowed to keep half the revenues and in turn promised abundant indulgences.

The preaching and collection was entrusted

ed to the Dominican John Tetzel, who required the stipulated conditions of confession and absolution for the living. But in promising certain release from the pains of purgatory, Tetzel relied on propositions that were opposed by many theologians of the day including Johann Eck, a future adversary of Luther, and Thomas de Vio (Cajetan), General of the Dominicans. Unfortunately, because large sums of money changed hands, a once beneficial practice was lowered to nothing more than a financial transaction.

We should always keep in mind that when Luther joined the chorus of voices in opposition it was not because he was indignant over the abuses as were Eck and Cajetan, but because he denied the Catholic doctrine of the necessity of good works. A dissatisfied, contentious man by nature, Luther had for some time through pride and a coldness in his spiritual life desired to bring about a change in the traditional teachings of the Church.

The terrible movement that tore apart the unity of Christendom officially began (according to a simple-minded timetable) on

October 31, 1517, when the discontented monk had a placard containing 95 theses hammered to the door of the university church in Wittenburg. A series of disputes or confrontations followed during which his arrogance and use of abusive, vulgar language increased. At each juncture when determined and adequate action could have changed the outcome, the temporizing Pope acted with indifference and uncertainty. As in the case of so many heretics in the past, valuable protection came from a well-placed prince, Frederick, the elector of Saxony, who rejected several requests to arrest him. But in the early stages more valuable support came from the German humanists.

German humanism

Outside of Italy, Desiderius Erasmus of Rotterdam was regarded as the most esteemed example of humanistic culture. Initially a monk and a little later a priest, like Luther he entered into a period of spiritual neglect wherein he never said Mass and rarely ever heard it. A snide and sarcastic critic, his chief fame came from satires heaping ridicule on the practices of the Church. This witty and extremely vain man also had a reputation for using flexible, elastic language that even Luther criticized as being "shifty, slippery, and equivocating."

The young German humanists had another hero in Johann Reuchlin, a mystical theorist who equaled Erasmus in learning. His chief notoriety came when he advocated reading the Kabbala and the Talmud⁴ to increase one's understanding of Christianity. Johann Pfefferkorn, a Jew who converted to Christianity, wrote a famous pamphlet declaring that the Talmud was a deliberate insult to the Christian religion. This so-called "Battle of the Books" degenerated into a series of personal attacks between the principals and a general literary warfare which provoked all of Germany into two hostile camps. The humanists joined the Reuchlin party, styled themselves the "bright renowned men," and succeeded in attaching the opprobrium "obscurantists" to the Catholic theologians. The Pope, who had the power to put a stop to this unfortunate strife, let the affair drag on until much damage was done.

Ulrich von Hutten, not only a brilliant scholar and writer, but also an agitator and revolutionary organizer, stepped forward to



Desiderius Erasmus of Rotterdam

lead this prelude to revolution. Born into an impoverished knightly family, he received an excellent education at the famous Benedictine school at Fulda. While still in his teens he ran away from the monastic life and spent the rest of his days in anticlerical and anti-papal activities. In 1514, the dissolute poet (he contracted syphilis in his early twenties) received the backing of Erasmus and became a protégé of Archbishop Albrecht at his court in Mayence, which gave him the leisure and resources to write his scurrilous and violent attacks on the Church. Hutten formed an alliance with the robber-knight Franz von Sickingen in 1519 to add military might to his revolutionary schemes

Late in the summer, at Leipzig, the arrogance and self-conceit of Luther led him to challenge the most distinguished theologian in Germany, Johann Eck, to public debate. The insolent, intemperate bluster of Luther suffered greatly in contrast with the calm logic of Eck. The eminent theologian drew from the overmatched heretic the admission that the Bible was open to private interpretation, the second cornerstone of Lutheranism, and that he no longer believed in the supremacy of the Pope.

Hutten, an astute observer of the techniques of public opinion, advised Luther to stay away from open debates with well-trained theologians and to rely on his forceful use of the German language in pamphlets. Until the Leipzig disputation, Hutten

had underrated the coarse but powerful speaker. Now he recognized his ability to inflame the German people to revolt.

Luther's flaming rhetoric struck a sympathetic chord with the unruly tendencies in the population: the humanists, the immoral clergy, the impoverished lesser nobility, the abandoned and uneducated elements in the lower classes, and even many businessmen who found the restraints of religion irksome. Study circles and literary societies were formed in many cities to propagate the heresy in the same manner that occurred in the early stages of the French Revolution.

Erasmus, who had paved the way for Luther, slowly abandoned him, which was typical of his wavering, equivocal nature. Sickingen died from battlefield wounds in 1522, Hutten from venereal disease in 1523. But the multifarious acts of the desertion of man from God's plan had established an irresistible force that will bring on the destruction of religious order and in turn will lead to social and political upheaval.

We will devote the next chapter to Emperor Charles V, since he is intimately involved in the process, and will continue with the story of Martin Luther in chapter seven. ■

Bibliographical note

The central theme of this study was constructed from Ludwig Pastor, *History of the Popes*, Vol. VII (St. Louis, 1923) and Johannes Janssen, *History of the German People*, Vol. III (London, 1908). Among the many biographies available, we used Hartmann Grisar, S.J., *Martin Luther* (Westminster, Md., 1953).

Notes

1. Grisar, *op. cit.*, p. 38.
2. *Catholic Encyclopedia*, Vol. 9, p. 441.
3. *Ibid.*, p. 163.
4. William Thomas Walsh in his *Philip II* describes the Kabbala as "part of the Mosaic Law which was handed down by tradition, it had become by the thirteenth century a collection of occult and esoteric doctrines borrowed from Buddhism, Gnosticism, the neo-Platonists etc." and the Talmud as a "mélange of wisdom, tradition and superstition [which] contained the most scurrilous and vindictive blasphemies against Christ" (N.Y., 1937, pp. 241-242). See also Rev. Denis Fahey, *Mystical Body of Christ in the Modern World* (Dublin, repr. 1972), pp. 225ff. Father Fahey, like Walsh, uses both Catholic and Jewish sources.



Cecy & Her Friend

Part VI

BY P. SANDERS

Mr. Cyprian

In the last chapter I told you all about how I began to pray the rosary with Acacia's blue necklace and then finally got a beautiful little white rosary of my own. I mention this because it will play a part in the story of Mr. Cyprian, an old man who lived across the street from us in the "Shelter for the Poor."

For that is what the big house facing our house was, a shelter for all those poor people who had lost their families and homes. The house had big wide windows, and from my room I could see an old man always lying on his bed. My mother felt very sorry for this old man and took it upon herself to provide his meals everyday.

One day, when Acacia went over there, I asked to go with her. She let me come but did not let me in past the door. Standing in the doorway, I saw a very old man with a snow white beard just like that of God the Father on the picture of the Holy Trinity at home. And then I saw a crucifix as big as my hand hanging around his neck. Immediately my heart went out to him and I made up my mind to visit him. I thought: "I already like this poor old man very much. I shall take care of him so that his soul and his heart may become as white as snow for the good Jesus."

Back home, Acacia explained that he was paralyzed so that he could not move any part of his body except his head and one arm. His name was Mr. Cyprian.

That night before going to sleep I said to my guardian angel: "My New Friend, tomorrow I wish to go visit the poor old sick man and to speak with him about our heavenly Father. I ask you to go with me. I do not want to go with Acacia because she is always in a hurry to leave."

Next day, we had off from school, so I crossed the street, and after a couple of tries, managed to climb onto the windowsill.

The old man seemed startled by the apparition at his window, so I said, "Don't be afraid. I am the same little girl who came here yesterday with Acacia. I live next door."

At this the old man looked very happy.

Then pointing to his cross I said: "I like Him very much, too. Can you show it to me?"

Taking it from around his neck, he handed me the cross. Then, holding it, I

*I saw a very old man
with a snow white
beard just like that of
God the Father on the
picture of the Holy
Trinity at home.*

repeated to him, word for word, that beautiful lesson Mrs. Mimosa had taught me two years before about Jesus dying for us on the cross.

The old man listened and listened and then big tears welled up in his eyes. Thinking he was sad, I pleaded: "Please, Mr. Cyprian, don't cry. I will come back tomorrow and show you the beautiful picture of Jesus' mother on our holy water fount."

From that day on we became fast friends. The poor man looked always very sad but became happy whenever we talked.

During my visit, my guardian angel was

there with me all the time. He did not sit on the windowsill, though, but always stood by me. And he seemed pleased.

Next day, I brought the holy water plaque for Mr. Cyprian to see the picture of the Holy Mother of Jesus on it. Then I told him about her and began to teach him the Hail Mary. It took many days before the poor old man could say it by heart.

Every clear day, when returning from school at four o'clock, I went to sit on his window. I never missed my visits because I knew these made him very happy. On rainy days, I would just go to my window and look at my friend from there. I loved this poor old man very much and know he liked me too.

In this way, the months went by. Little by little, Mr. Cyprian learned how to say the Our Father, the short prayer to his guardian angel, and the Memorare to Our Lady. The day I was given my little white rosary, I sped over there to show it to my old friend. Then I began to teach him how to say it.

At first, before I had my little white rosary, I wanted to show him how to pray Our Lady's rosary on Acacia's blue necklace. But my guardian angel always stopped me from doing that. Then, when I was given the little white rosary, he let me teach Mr. Cyprian with it. Then we began to say the rosary together. Mr. Cyprian would pray on my rosary while I read the mysteries from my *Key of Heaven* booklet.

Mr. Cyprian's baptism

One day, a terrible thought struck me. "Mother Rafael said in class that whoever is not baptized cannot go to heaven. Oh, poor Mr. Cyprian will not be able to go to heaven, then, because he is not baptized."



As I struggled with this thought, tears ran down my cheeks.

Whenever I did not know what to do, I raised my head looking for the face of my New Friend, my guardian angel. There he was beside me. Soon my tears stopped as a new thought entered my mind like the cool breeze after the storm. "I can baptize Mr. Cyprian. I know how to do it. Mother Rafael taught us."

And thus I fell asleep that day, wishing tomorrow was already here so that I could bring Mr. Cyprian the happy news of his approaching baptism.

Next day after school, my legs carried me over to Mr. Cyprian's window as fast as they could take me. Sitting on the sill, I told him all about what I wanted to do for him. Good Mr. Cyprian was very obedient to his young catechist and always ready

and happy to do anything she asked him. When I explained that for him to go to heaven and see Our Lord Jesus and His good Mother he needed to be baptized and that I could do it, he was so happy that big tears began to flow from his tired eyes.

I did all I could to console him and told him that if he stopped crying I would give him a holy card that Sister Eugene had given me. Then he pulled from under his

Next day, I brought the holy water plaque for Mr. Cyprian to see the picture of the Holy Mother of Jesus on it.

pillow a big, red-striped handkerchief and began to dry his tears. But when I said: "Mr. Cyprian, Mother Raphael told us that baptism washes away all the sins of grown-up people. Now, you are a grown-up person. Your soul will become as white as mine was on the day of my First Communion." At this, he began to cry all over again.

I set the baptism for Sunday. "Then I will be wearing a nice dress for your baptism, Mr. Cyprian," I announced.

Suddenly it occurred to me he had nothing beautiful or nice to wear for such an important occasion. I had a grand idea. I would bring him one of my father's shirts with starched collar and cuffs, a new knitted undershirt, and some Cologne water.

"Now," I thought, "We must also have some goodies and sweets to celebrate after the baptism. Running home, I emptied my Noah's Ark onto my lap. There were just a few coins lacking to buy that special drink I wanted so much! For a moment, something in my heart was sad, and I did not want to spend all my coins for the poor old man. But then, seeking the face of my Angel Friend, I saw that he was disappointed. Immediately my sadness disappeared and all I wanted was to make him happy.

Gathering all my savings, I ran to the store and returned with a lovely package full of bonbons, chocolate cigars, and chocolate bars. I felt as happy as on the day I used all my coins to buy the white roses for Our Lady. My angel friend, walking beside me, was not sad anymore.

On arriving home, I made a package with my father's shirt, T-shirt, and Cologne water. Later, as I told this story, people asked me if I had asked Daddy's permission to do this. I replied no, because it never occurred to me he wouldn't let me. I always considered everything belonging to my father as also belonging to me. Also, no one ever saw me doing any of this even though I did not try to hide it from anyone. I did everything naturally, yet no one saw me or stopped me.

It was not easy climbing onto the win-

dowsill with all my packages but it was done. When I handed Mr. Cyprian the bundle with father's things explaining everything to him, he began to cry. Trying to console him, I handed him the package with the chocolate cigars so he could start enjoying them before the next day. He wept even more. I did not realize that it was because he was so thankful, so I proposed we say some prayers in preparation for the next day. Only then did he stop crying.

We said all the prayers we knew by heart: the Apostles Creed, the Our Father, the Hail Mary, the Hail Holy Queen, the prayer to the guardian angel, the Memorare, and the Act of Contrition.

Now we were ready! I told Mr. Cyprian to be very good because tomorrow was a great day.

Next day at holy Mass I said nearly all the prayers in my little book, *Key of Heaven*, for Mr. Cyprian. Arriving home, I asked Acacia to let me keep my Sunday dress. She was my good friend and said yes.

Then, taking the little pitcher that Mother had bought me for our trips to the dairy, I filled it with water. Oh, my heart was beating violently at the thought of what I was about to do. Reaching the windowsill, I looked at Mr. Cyprian, but what a disappointment, for he was not wearing the new white shirt! It was only then that I remembered that, of course, he could not put it on since he was paralyzed and had no one to help him.

I looked at my guardian angel, and he seemed pleased. So it was all right to baptize Mr. Cyprian in his old shirt, which was quite clean. We once again recited the Act of Contrition, and then I told Mr. Cyprian to incline his head, which he did. Leaning over him with my heart thumping wildly, I poured the whole pitcher of water over his white head saying at the same time as Mother Rafael had taught us: "I baptize thee in the name of the Father and of the Son and of the Holy Ghost."

"Mr. Cyprian," I said then, "From now on you are to go by the name of Joseph in honor of Saint Joseph." I gave him that

name since he reminded me of Saint Joseph because of his white beard. The poor old man began to cry again and, placing his one good hand on the large crucifix hanging from his neck, he said, "My good God! My good God! My good God!"

I was as happy as on the day of my First Communion. And I could see that my guardian angel was very, very pleased with me. On saying goodbye to the old man I said: "Your soul and your heart are as white as my soul was on the day of my First Communion." I always used this comparison when I wanted to say that something was very white.

But alas! The next day, we were still at breakfast when Acacia returned from taking Mr. Cyprian his breakfast and cried out sadly: "Mr. Cyprian died this morning!" My parents were saddened at the news but I, oh, I felt a great pain fill my heart! I cried for the loss of my friend and missed him very much.

The windows of his room were closed and, on returning from school I did not even look at them. For a long time I said the rosary on my white beads for the soul of Mr. Cyprian. I knew he was now with the good Jesus and His beautiful mother waiting for his little catechist to go there too one day. ■

This article continues a series we began in our Sept.-Oct. 2001 issue. It is a true story based on the autobiography of Cecy Cony, later Sister Maria Antonia, O.F.M. Cecy was born in Brazil in 1900 and had the privilege of seeing and hearing her Guardian Angel from her childhood until the age of 30. Sr. Maria Antonia died in 1939.

While faithful to her narration, we have adapted it for younger readers and have the intention of eventually publishing a fully illustrated book comprising all the episodes presented in *Crusade*.

Good Manners equal charity

BY RICHARD LYON



In an effort to help stem the tide of ugliness, vulgarity, and just plain rudeness inundating our society, the Louisiana chapter of the American Society for the Defense of Tradition, Family and Property (TFP) sponsored a series of two-day seminars for mothers and daughters on "Good Manners and Social Graces." The sessions, held in Baton Rouge (November 17-18, 2002), Lafayette (November 19-20), and Alexandria (November 22-23), commenced with a two-hour presentation highlighting the virtue of charity as the spiritual foundation of good manners.

"Manners," Mr. Thomas Drake advised attendees, "as defined by one lady, is the art of doing good to others." Mr. Drake, director of the TFP Louisiana Chapter and coordinator of the seminar series, proceeded to provide some noteworthy examples. One such example was the story of how

St. Margaret of Scotland instituted the after dinner drink: whether coffee, tea or port. It was a way of bringing civilization to the rough warriors that would come to her husband's dinner table. The



importance of beauty in the ambiances and social customs was featured in the slides accompanying his presentation.

The first day of the seminar also included classes on table manners, the use of calligraphy in preparing place cards and invitations, the creation of floral centerpieces, and table setting and serving. A particular favorite was the instruction in folding cloth napkins into attractive shapes that add sophistication to the simplest table.

The second and final day of the seminar culminated with a high tea served in an elegant setting: the White Oak Plantation, in Baton Rouge; the Hilton in Lafayette; and the Alexandria Country Club.

At these social teas, the girls, who ranged in age from four to their twenties, found themselves sitting erect and conversing with each other like ladies. They were captivated by the experience. Although many had never enjoyed a cup of tea before—let alone in such pleasant company, they seemed quite at ease in this new ambience.

At the close of the tea, the girls were presented with beautiful tea cups embossed with the event's logo. The joy on each girl's face, as she received her tea cup, was unmistakable.

"Wow! I have my own tea cup!" exclaimed a thrilled seventeen year-old, "This is great!" "We are going to do this again next year, aren't we?" implored another teen. The younger ones were beside themselves.

Who could have imagined just how appealing traditional entertainment would be to a generation more accustomed to television and sports?

