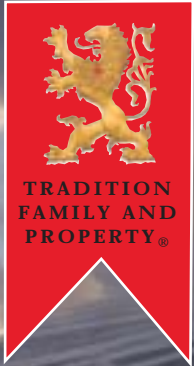


CRUSADE

March/April 2005

MAGAZINE



Heaven

The Hope for Our Souls

America Needs Fatima Progress Report Inside!



Sister Lucy's Death: *Moment of Mourning and Hope*

BY ROBERT E. RITCHIE

The news of Sister Lucy's death evoked deep emotions in the devotees of Our Lady of Fatima across the globe. She was a living witness of the apparitions of Our Lady at Fatima in 1917, the greatest supernatural happening of the 20th century and one of the most important events in the Church's history.

With her cousins Jacinta and Francisco, Sister Lucy was chosen by Our Lady to receive and communicate important messages to the world. In these messages, Our Lady explained the reasons for today's moral crisis and told people to stop offending God and to do penance for their sins.

Sister Lucy's privileged status as an echo of Our Lady was made clear in the second apparition of Fatima in June 1917 when the Blessed Mother told Sister Lucy that she was to remain in the world because "Jesus wishes to use you to make me known and loved. He wishes to establish in the world devotion to my Immaculate Heart."

In July 1917, Our Lady revealed to Sister Lucy and her cousins three prophecies that consisted of a vision of hell, important messages for the Pope and revelations about future events. The Blessed Virgin foretold the coming of World War II, Communist Russia spreading its errors throughout the world, and warned that if mankind did not stop offending God, a terrible chastisement would befall mankind and many nations would be annihilated.

The immense responsibility to spread Our Lady's maternal warnings to the world weighed heavily on Sister Lucy's shoulders, particularly after her cousins' deaths. Until she entered the convent as a Dorothean nun in 1928, the period after Our Lady's apparitions were years of great sufferings for Sister

Lucy. Later on, in 1946, she decided to become a Carmelite nun in Coimbra, Portugal.

Throughout her long life, Sister Lucy always conserved Our Lady's words in her heart. The remembrance Our Lady was always present in her mind and she used to say that no statue could ever capture the Virgin's beauty.

In the wake of Sister Lucy's death—a moment of mourning and hope—all devotees of Fatima must renew their resolve to spread the Fatima message. The Fatima message is the solution for a world that suffers terribly from having turned a deaf ear to Our Lady's urgent call to conversion. It is also the source of great hope, for Our Lady promised at Fatima, not just victory, but a resounding triumph when she said "Finally, my Immaculate Heart will triumph!" ■

Note:

Crusade was on its way to press when we learned of Sister Lucy's death. An extensive report will follow in the next issue.



Sister Lucia de Jesus dos Santos, the eldest of the three seers of the apparitions of Fatima in 1917, died Sunday, February 13.



Our Lady of Fatima: Prophecies of Tragedy or Hope?

By Antonio A. Borelli

With over 3,000,000 copies sold, this best seller is a compelling account of the 1917

Fatima apparitions. It includes the admonitions of the youngest of the seers, Jacinta Marto, before she died. A must-read book.—Softcover, color, 103 pages (English), 111 pages (Spanish).

B10 (English)\$8.95

B15 (Spanish)\$8.95

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CRUSADE

Editor: C. Preston Noell III

Associate Editors: Earl Appleby, Eugenia Guzman, John Horvat II, 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 Barandiaran, Spain.

The American TFP

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

ian 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 TFPs across the globe, thus constituting the world's largest anticommunist and antisocialist network of Catholic inspiration.



COMMENTARY

Reflections on the Resurrection

BY PLINIO CORRÊA DE OLIVEIRA

Upon entering Jerusalem, we recall that here rested Our Lord Jesus Christ in a closed sepulcher, penetrated by neither air nor light, His Sacred Body disfigured by wounds. Wrapped in the Holy Shroud, Our Lord lies in utter darkness, reduced to isolated inertia and death. In the seeming hopelessness of the sepulcher, the triumph of the synagogue appears complete.

After two days, a ray of light penetrates the darkness, and then another, and yet another, as the angels manifested their presence. The heavy stone that guards the sepulcher cannot keep these pure spirits from entering. The angelic choir gathers and fills the empty silence with heaven's songs.

Suddenly, the sacred body stirs, as Our Lord raises Himself from the slab on which He lies and from death itself. He had been in limbo, where He consoled the just with the Good News that the hour of their redemption was at hand. We may well imagine their joy and adoration as they welcomed their Redeemer!

As His Divine soul reanimates His mortal body, each wound shines with the sun's brilliance. Christ's crown of thorns is now a crown of light.

Our Lord commands the stone to depart, and the sun streams in, dispelling the tomb's darkness as the Son vanquishes the despair of death in His eternal triumph.

* * * *

Someone approaches. She is running. It is Mary Magdalen, and she is still weeping. Finding the sepulcher

open with its stone rolled away and not a Roman guard in sight, she does not know what to think.

Seeing a man whom she mistakes for a gardener, she asks, "Where is Jesus?" He answers with a single word: "Mary." The scales fall from her eyes, and she responds, "Rabboni!" which means "Master."

However, Our Lord, whose glorious body can move faster than any rocket, is no longer there. He is in the Cenacle, where Mary Most Holy has retired to weep for her Son in the semi-darkness. Suddenly, Christ enters radiantly. She is not mistaken as Mary Magdalen was for she is His mother after all.

Let us recall Jesus' last gaze at His Mother from the Cross' infinite height.

She is the last person He sees before He closes His eyes in death. It is a look of love that the world has never known—the love of God for His Holy Mother.

Imagine then the first glance exchanged between Mother and Son after the Resurrection, as the deepest sadness becomes the greatest joy!

In an instant, He returns to Mary Magdalen, for glorified, He is no longer limited to time and space.

* * * *

He appears here and there, speaking first with this disciple, then with that disciple. Only at the Final Judgment will we know all those to whom Christ spoke, giving courage and counsel, as He prepared His Church for the battles to come.

The hour of Ascension is at hand. Jesus walks to the Mount of Olives accompanied by His mother and the Apostles. Theirs is not a simple farewell. They hang on each word of His teaching with rapt attention.

If Our Lord's Transfiguration on Mount Tabor had left the Apostles awestruck, we can imagine how He must appear at the moment of His Ascension. As Jesus speaks, His body gradually begins to rise. He knows that He is rising to Heaven, but it is so natural, so proper and so normal for Him to ascend that at first, His Apostles might see it as simply another example of His glorification. However, at a certain moment, He is so high that they realize, "He is leaving us now!" And thus, the Risen Lord ascends into the glory of Heaven. ■



Dias Tavernes

The Resurrection



March for Life, January 24, 2005, Washington, D.C.



Marching for Moral Values

BY MICHAEL WHITCRAFT

On January 24, 2005, people from across the nation and around the world faced icy cold temperatures at the Mall in Washington, D.C., for the 32nd annual March for Life. Some 100,000 gathered to express their repudiation for the infamous 1973 *Roe v. Wade* decision that denied pre-born children the right to life.

The gathering began with speeches from three cardinals, 16 bishops and around 20 congressmen. President Bush also addressed the crowd by telephone from Camp David, Md. The president's speech stressed the importance of valuing life, regardless of what the conditions of that life may be: "We know that in a culture that does not protect the most

dependent: the handicapped, the elderly, the unloved or simply inconvenient become increasingly vulnerable."

Rep. Mike Pence, R-Ind., added a sobering note to the event, citing Thomas Jefferson's words, "Liberty is God's gift and I tremble for my country when I reflect that God is just and His justice cannot sleep forever."

Over 100 TFP members, friends and supporters also attended the march, with hallmark standards, capes and banners, and their Holy Choirs of Angels marching band enlivened the event with patriotic music.

As the crowd marched past the band, a TFP statement, titled *As Long As It Takes: A Time to Renew Our Resolve*, was distributed that drew a link between abortion and other moral aberrations in our society. It read:

Once the killing of an innocent child in the mother's womb is accepted as a "right," the ground is ready for the acceptance of other unnatural "rights" such as same-sex "marriage" and partnership, embryonic research and other issues. One moral wrong paves the way for the next.¹

In this light, the march became more than just a protest against the evil of abortion, but an outcry against a moral



Courtesy of Donald Lee

Prince Bertrand of Orleans-Braganza (above left), joined other TFP members in the distribution of thousands of *As Long As It Takes* brochures (above right) during the March for Life.



climate where sins like abortion are even considered.

As the end of the march made its way up the hill leading to the Supreme Court building, the mercury dropped and a light snow began to fall. This created an epic scene as thousands pushed their way through adverse weather to stand up for the moral values so lacking in our society.

At election time, Americans made their commitment to these moral values clear. At this year's March for Life, those present showed a dogged persistence to continue marching *as long as it takes* to overturn *Roe v. Wade* and renew a sense of decency to America. ■

Notes:

1. http://www.tfp.org/what_we_think/anti-abortion/anti-abortion_paper_2005.htm (last visited February 14, 2005).



The American TFP

A delegation from The American TFP's sister organization in Brazil, the Association of the Founders of the TFP—Tradition, Family and Property, joined us for the March for Life this year. Their standard is shown above on the right.



(left to right), Prince Bertrand and Mr. and Mrs. Giuseppe Molla Panutti were honored guests at the TFP Washington Bureau.

Catholics Worldwide Unite Against Abortion

BY MICHAEL WHITCRAFT

In the days leading up to the March for Life, the American Society for the Defense of Tradition, Family and Property (TFP) held two special events for several honored guests who traveled to participate in the march with the TFP contingent. They came from several countries including Brazil, Croatia, France, Germany and Italy.

Among these honored guests were His Imperial and Royal Highness Prince Bertrand of Orleans-Braganza, a direct descendent of Saint Louis IX, and Mrs. Laura Molla Panutti, the daughter of the great anti-abortion witness, Saint Gianna Beretta Molla, who was canonized by Pope John Paul II on May 16, 2004.

The first event was a reception at the TFP Washington bureau on Saturday, January 22, 2005. Around 80



people gathered for an informal question-and-answer period with Mrs. Panutti. Refreshments were served and lively conversation filled the air.

Then, on the following day, Prince Bertrand and the foreign delegation traveled to the TFP headquarters in rural Pennsylvania where Father Trouxessec celebrated Holy Mass.

After Mass, there was a barbecue lunch, followed by a short presentation by the TFP's Holy Choirs of Angels marching band that played patriotic music with a bagpipe, brass, fife and drum ensemble.

The band marched out and a representative of each nationality present offered a brief toast.

Prince Bertrand gave the final toast of the event, in which he set the mood for the March for Life that everyone would attend the following day. He discussed the efficacy of counter-revolutionary action and asked Our Lady's blessing for the march. ■



One of the highlights of the day was a presentation by the TFP's Holy Choirs of Angels marching band.



'I've had a great mother'

An Interview with Mrs. Panutti

Crusade: It is a great honor to have you and your husband here Mrs. Panutti. As someone has mentioned, Mr. Panutti is probably the only man in the world who cannot criticize his mother-in-law! Mrs. Panutti, were you always convinced that your mother was a saint?

Mrs. Laura Molla Panutti: I apologize for answering in Italian. It's not easy for me to answer, even in Italian, as I'm always deeply moved by this kind of question. When I was young, family members told me that my mother was in Paradise, and if this didn't console me, it did give me some tranquility and serenity. And like every child, I could feel my mother was in Heaven. I was barely three years old when my mother died, so I learned about her from reminiscences by family members and everything they would tell me.

Through all these stories and writings about my mother, and a reconstruction of her life for the beatification and canonization processes, I was able to deepen my knowledge of her. So I could discover little by little, even as I discovered everything else, that my mother had led a life consistent with Christian principles and had become a saint. The fact that I shared this knowledge of her with other family members was hard on me because she wasn't there anymore. Later this sadness turned into joy as I was able to see how much good she actually did for my family and everybody else as well.

Crusade: Many of us here have a very good impression of your father. Could you tell us something about him?

Mrs. Panutti: I've had the grace of hav-

and the grace of having a mother, a saintly mother'

Laura Molla Panutti, Saint Gianna Beretta Molla's daughter

ing a great mother, a saintly mother; and I have also had the grace to have, as I see it, a saintly, dear little daddy. He is a young 92-year-old man and, unfortunately, physical strength is leaving him gradually. He is just as lucid, present and attentive every moment of our lives now as he has ever been. In a sense, I could say he is even present here with us, for yesterday after landing at the airport, I called him and he asked, "Are you already at the hotel?" and I said, "No, we're going to the hotel now but we have arrived quite well" and that was after midnight his time.

He has also made a big effort, since I was very young, to make up for the loss of my mother by playing the role of mother to us as much as his busy work schedule would allow. He was outstanding not only in raising us but also in alleviating the suffering caused by Mother's absence. Of course that absence was aggravated by the fact that, as her fame of sanctity suddenly spread, people would often ask us about the whole story, and that made us live that pain once again. He succeeded in reconciling his work and family life, and was also a real engineer when it came to helping organize all the facts about my mother's life for the beatification and subsequent canonization process. He showed great skill in collecting all the documentation and also managing our press

relations, which have not always been easy. So this is his bravery and his grandeur.

Mother being a lay saint, Dad found himself in the position of having to manage the spreading of her message, because as the fame of Mother's sanctity spread, a huge number of messages and requests began to arrive from all over the world, and he did his best to answer and to disseminate Mother's message in every way he could. One day he said finally, "I've done all I could, so now it is up to you."

Crusade: Can you say a word about your sister, Gianna Emanuela?

Mrs. Panutti: Gianna, during whose birth Mother died, obviously suffered even more than we did, as she did not get to know Mother personally. Mother was able to hug Gianna in her arms shortly before dying. Gianna says that

Jesus didn't give her a mother on earth but in turn gave her a saintly mother in Heaven. She is evidently very grateful for this great gift of life that Mother made to her and feels a duty to pay back this great love by not leaving our father—who needs



The unfurled picture of Saint Gianna Beretta Molla at her canonization on May 16, 2004.



Laura Molla Panutti during an interview at the TFP's Washington Bureau.

her help—even for a minute. Since she is a geriatric doctor, she does it in a professional way, and I must say that it is because of her prowess and tender loving care over the last couple of years that Father is still alive at 92.

Crusade: Few of us in this room have ever been present to someone's canonization. Could you describe for us what was it like for you to be present at your mother's canonization in Saint Peter's as she was proclaimed a saint?

Mrs. Panutti: The canonization ceremony was indeed awesome. But I must say that the earlier beatification, in a sense, moved me even more because we were participating in something new and unusual. The canonization was impressive and moving for me not because it was a final, official recognition [of sainthood], but for the fact that Father was able to be physically present, because after our wedding at the end of 2002, he became seriously ill and we didn't think he was going to make it. We believe one of the reasons he was able to overcome his illness is the fact that he wanted by all means to be at a ceremony with the Pope once again. In fact, two episodes were the most touching during the canonization on May 16. First, when we joined the procession taking [Mother's] relics to the Holy Father. Second, during the proclamation of the canonization formula, when my father asked Father Thomas, his most dear Canadian friend who was pushing his wheelchair, to turn it toward the large, unfurled picture of his wife, for he wanted to see her up there. ■



HEAVEN

the Hope of our Souls

BY GUSTAVO SOLIMEO

Hope is to man as the water that quenches his thirst. Without the latter his body dies; without the former, life becomes meaningless.

When man despairs, he may attempt against his own life, give himself over to vices, or rebel by spiritual suicide.

Where hope dwindles, so does the light of virtue, while the dark attraction of vice for the abyss increases.

Still, deep in his soul, man feels that no matter how desperate or inescapable the circumstances, there is reason to hope. Our thirst for truth, justice, harmony and endless happiness cannot be a lie, because this thirst was placed in our souls by God, and “God . . . lieth not” (Titus 1:2).

Amid the great trials that come our way, the very thought of eternal happiness and of heaven restore our hope. Over and above all, “our conversation is in heaven” (Phil 3:20).

The thought of heaven is a beacon lighting the way of every Christian life—pointing to the end of our existence, giving reason for virtue, resignation in suffering, courage to fight, heroism even unto offering our own lives if need be.

In short, it is only when we turn our eyes to heaven that the shadows of this earth retreat, giving way to confidence and joy.

The Essence of Heaven: Beatific Vision and Beatific Love

There is no greater satisfaction on this earth than that of knowing and loving, which is a logical result of our rational nature and free will.

Thus, we seek to know people, to know delightful panoramas, to know God’s reflections in the universe, to know the laws that govern the universe,

and to know the reason for existence; and as a consequence of this knowledge, we seek to admire, enjoy and become one with the object that we have come to know. In short, we seek to love.

In heaven, our thirst to know, to love and be loved will be fulfilled beyond what is possible on this earth because it will take on infinite dimensions, for God’s knowledge is the essence of heaven. “Now this is life everlasting, that they may know [you], the only true God, and Jesus Christ, whom [you have] sent” (John 17:3).

This is called the beatific vision because it is a direct and intuitive knowledge of God, which is captured through the symbols and veils of Faith, instead of earthly knowledge. With characteristic clarity, Saint Paul teaches, “[in this life] we walk by faith, and not by sight” (2 Cor 5:7), “we see [God] through a glass in an obscure manner, but then [in Heaven, we will see Him] face to face. Now I know [God] in part: but then I shall know [Him] as I am known” (1 Cor 13:12).





So as to be able to withstand the beatific vision, we receive in heaven a special grace called *lumen gloriae* (light of glory), which perfects sanctifying grace in us and elevates our intelligence so as to make it suitable for the intuitive vision of God Himself. Thus, faith, which is proper to the earth, is substituted by the beatific vision, which is proper to heaven.

It is not possible to have knowledge of God in the beatific vision's degree and intensity without loving Him, for "God is [love]" (1 John 4:8). By participating of His essence, through the intuitive knowledge, we participate of this love, which is His very nature.

Saint John clarifies this truth when he says,

Behold what manner of [love] the Father [has] bestowed upon us, that we may be called, and should be the sons of God. Dearly beloved, we are now the sons of God: and it [has] not yet appeared what we shall be. We know, that when he shall appear, we shall be like to him: because we shall see him as he is (1 John 3:1-2).

Complementary Aspects of Heaven: Delights of the Glorious Bodies

Heaven is a place created by God for His glory and that of all angels and men who were saved.

Thus, having made the earth a place of exile, so full of beauty, could He have made heaven any less? Evidently not.

After the universal resurrection, our body, united to our soul and in a state of perfection, will participate in the happi-

ness of the elect as the patient and holy Job said from his pains and sorrows,

For I know that my Redeemer liveth, and in the last day I shall rise out of the earth. And I shall be clothed again with my skin, and in my flesh I shall see my God. Whom I myself shall see, and my eyes shall behold, and not another: this, my hope is laid in my bosom (Job 19:25-27).

Therefore, in heaven, after the final resurrection, we will have our bodies. Though spiritualized, they will be truly our bodies with all its organs, limbs and senses. The eyes will delight in all that is beautiful, the nose in delicious perfumes, the ears in harmonious sounds, the palate in the various tastes, the tact in all that is delicate and soft. All of this will be added to the uninterrupted ecstasies of God's presence, because nothing in heaven can detract from the spiritual rapture of the continuous beatific vision.

The early Christians saw it as a garden of singing birds and gurgling fountains, infused with delicious perfumes, where flowers never wilted and trees were evergreen.

There will be Gardens in Heavens

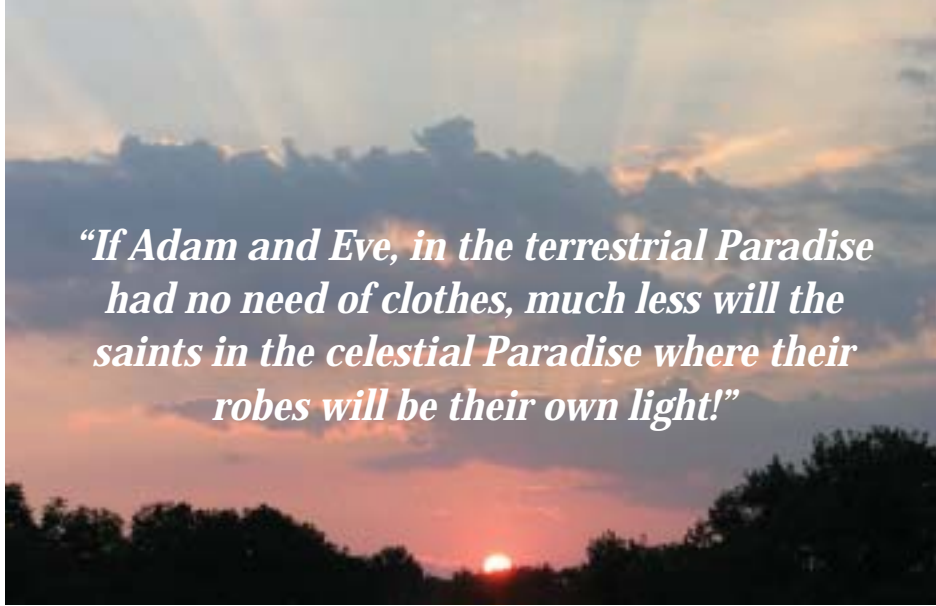
The first Christians had an idea of Paradise both ethereal and real. They saw it as a garden of singing birds and gurgling fountains, infused with delicious perfumes, where flowers never wilted and trees were evergreen. Such a concept expresses the idea of a happiness that is always new.

Murals in the catacombs, for example, in the cemetery of Saint Calixtus in Rome, depict the blessed under shady trees, amid flowers, doves and birds. Joy and happiness are everywhere.

Burial inscriptions on the tombs of the first Christians allude to the hope of future happiness. "Eternal rest and happiness" (Inscription in Vila Albani, A.D. 380), "In peace and comfort" (Inscription in the cemetery of Saint Hermes), and "In heaven there are wonderful fragrances, the grass is always green as on the edge of streams" (Roman inscription from the fourth century).

Thus, we may ask if Paradise has trees, flowers, fruits, streams and birds as the first Christians pictured in the catacombs and as we read in so many private revelations, or, if on the contrary, all of this is merely symbolic. Though Revelation does not address it, the great theologians and doctors of the Church have tried to raise the veil of this mystery by using comparisons and analogies.

One of their objections in relation to the existence of plants and animals in heaven is that there can be no corruption there, for all of organic life such as plants and animals is corruptible. There-



“If Adam and Eve, in the terrestrial Paradise had no need of clothes, much less will the saints in the celestial Paradise where their robes will be their own light!”

fore, how could their existence be reconciled with the incorruptibility proper to heaven?

One of the hypotheses would be that as human bodies will, after the resurrection, be rendered miraculously incorruptible, God could work a similar miracle in regard to animals and plants. Either that or, instead of using corruptible matter, God could make the trees, flowers and fruits of heavenly Paradise of precious stones, thereby making them more perfect and wonderful as we read in some private revelations.

God, in His infinite magnanimity and magnificence, does nothing sparingly, but rewards in a kingly manner with the liberality of the Creator of all things. Why couldn't He have arranged for heaven to have wonderful gardens, delightful birds, beautiful animals, multicolored butterflies for the innocent enjoyment of the elect? God could also preserve them from deterioration, “I will kill, and I will make to live: I will strike, and I will heal” (Deut 32:39). Why shouldn't all that is most beautiful on earth have a much more perfect representation in our heavenly home? We see nothing in this supposition that may contradict Revelation or natural reason.

Of course, nothing can be compared to the happiness of the beatific vision, but without ever leaving it, such attentions of God toward His faithful children are proper to His infinite love, and would be for the elect a complement to the joy and happiness resulting from the contemplation of uncreated Beauty who is God.

Innumerable private revelations such as those of Saint John Bosco seem to confirm these hypotheses.

Likewise, texts of fathers and doctors of the Church allude to this. Thus, Saint Aphraates, father of the Syrian Church in the fourth century, writes,

Heaven will receive us in all of the magnificence of its glories; it is the place of light, life and grace. The air of these sublime regions will be infinitely light and sweet as is proper for glorious, resurrected bodies; it will emit dazzling rays, splendid and pleasing to the eye. An eternal Spring will cover the marvelous evergreen trees planted by the Lord with fruit.

Robes of Light

In this blessed place, our sight will also delight with the radiance that will emanate from the glorious bodies. The Transfiguration of Our Lord before Saints Luke, Mark and Matthew is a sample of the glory of a resurrected body, “After six days Jesus [took] Peter and James, and John his brother, and [brought] them up into a high mountain apart. And he was transfigured before them. And his face did shine as the sun: and his garments became white as snow” (Matt 17:1–2; *see also* Mark 9:1–2 and Luke 9:28–29).

One of the conclusions that Saint Robert Bellarmine draws from the radiance that glorious bodies will have is that light will envelop their bodies in the manner of robes, as in the earthly Paradise, “If Adam and Eve, in the terrestrial Paradise had no need of clothes, much less will the saints in the celestial

Paradise where their robes will be their own light!”

Heavenly Foods and Drinks

One of the most repeated scenes in the depictions of heaven is that of heavenly banquets. The Savior Himself often compared heaven to a marriage feast (*cf.* Luke 14:16; 22:29–30; Matt 22:1–14; 25:1–13). He affirmed, “And I assign to you, as my Father [has] assigned to me, a kingdom, [t]hat you may eat and drink at my table, in my kingdom” (Luke 22:29–30).

Can we thus conclude that in heaven we shall eat and drink, delighting our palate with heavenly victuals and refreshments? It would seem not if we listen to Saint Paul, “For the kingdom of God is not meat and drink: but of justice, and peace, and joy in the Holy Ghost” (Rom 14:17).

On the other hand, if we remember the abovementioned principle that in heaven there can be no corruption, there could be not eating in Paradise since eating would involve the whole physiological process of eliminating what the body does not use. Moreover, the resurrected bodies would no longer have the need to renew their strength by means of food consumption, as they spend no energy.

On the contrary, Saint Robert Bellarmine argues, “It is certain that Scriptures, with the metaphor of the banquet, expresses the concept of enjoyment and pleasure, unless we were to deny that there is enjoyment and pleasure in eating.” And in another text, “As to the sense of the palate, theologians write that the blessed in heaven will not consume mortal nourishment. Still, it seems they will have some type of pleasure of the palate so as not to render this sense superfluous.” Still, Saint Robert Bellarmine attaches only a spiritual significance to heavenly food.

In addition, it seems to us that Saint Robert Bellarmine's interpretation is complemented by Father Guglielmo Luigi Rossi, the eminent scholar who

We will meet the Holy Angels, especially our own Guardian Angel, our caring friend, zealous protector and faithful companion of our earthly journey, who witnessed our struggles, falls and repentance.

studied heavenly Paradise. Father Rossi does not separate the spiritual aspect from the material aspect of nourishment.

Thankfully, the Lord does not refrain from making the senses capable of feeling awesome delights. Different from corruptibility that, in time, wears out the senses almost reducing them to naught in old age, the senses of a glorious body have an astounding potency and efficacy. Objects whose beauty, musicality, fragrance, taste and feel are transformed by the supernatural gratify the eyes, hearing, sense of smell, taste and touch beyond what we could possibly imagine on earth. And the images have a maximum effect on the sensitive appetites: "My heart and my flesh have rejoiced in the living God" (Ps 83:3).

In this manner, for example, a beautiful and delectable fruit in Paradise will, without us consuming it, work on our palate the sensation of a delicious, yet modest flavor. As we look at it, it acts on our imagination, which, in turn, stimulates the sensory glands of the palate producing the sensation of taste. In this way, despite not being nourished as we understand it, we will feel a taste on the palate that is much superior to anything we ever tasted on earth. At the same time, this sensible pleasure will be linked to a spiritual gift, a grace that will open to our understanding new aspects of divine wisdom.

The same could be said in relation to drink. According to Ecclesiasticus, "Wine taken with sobriety is equal life to men: if [you] drink it moderately, [you shall] be sober. What is his life, who is diminished with wine?" (Eccl 31:32–33). Thus we may suppose that in heaven there will be drinks that by the same process described above will cause a

greater pleasure than any wine on earth.

Chaste Delights of the Sense of Touch

As to the sense of touch, contrary to the lewd conceptions of Muslims, Greeks and Romans of antiquity and other pagans, there is no carnal pleasure in heaven. The sexual instinct will cease given that humanity will be complete after the resurrection of the bodies. According to the Savior, "For when they shall rise again from the dead, they shall neither marry, nor be married, but are as the Angels in heaven" (Mark 12:25).

In heaven there will not be the least unruliness of sensuality, as all our appetites will be perfectly subject to reason and this to the love of God. But other tactile pleasures will remain. In fact, in another line of inquiry, we could ask, when Saint Thomas touched the wounds of our divine Savior (*cf.* John 20:24–29), if he felt unspeakable physical and spiritual pleasure. Maybe the blessed in heaven will also have the privilege of touching the Redeemer's holy wounds, as well as the glorious scars of the martyrs with the same blessed results.

Heavenly Society

Our instinct of sociability will be realized fully in heaven in the joy of mingling with the blessed.

Many think that this conviviality will be much like an assembly of people, standing side by side with no contact between them, absorbed in the ecstatic contemplation of a distant God. On the contrary, one of the joys of heaven will be precisely the meeting of relatives, friends and acquaintances who have been saved and with whom we will be able to remember episodes of this life, or go over



Detail of Fra Angelico's painting "The Last Judgment."

shared events on earth that only then, in the light of glory, we will understand fully. Who knows, perhaps we will also establish new friendships with persons toward whom we may feel a special affinity rooted in origins, inclination or vocation. We will certainly know and talk with the Saints for whom we had a particular devotion, whom we invoked more frequently and who interceded for us, or those whose virtues we most admired and whose example moved us. Ultimately, we will meet the Holy Angels, especially our own Guardian Angel, our caring friend, zealous protector and faithful companion of our earthly journey, who witnessed our struggles, falls and repentance.

This conviviality will be joyous, never disturbed by the disagreements, envies and intrigues that often rendered our life on earth miserable.

We may also suppose that the liturgical feasts pertaining to canonized saints and which are celebrated here on earth have a repercussion in heaven, thus augmenting the accidental glory of the saints and all the joy of the blessed.

In short, though these considerations may help us to understand heaven better, we must ultimately remember that what God has prepared for us, as Saint Paul states, will surpass all imagination, "That eye [has] not seen, nor ear heard, neither [has] it entered into the heart of man, what things God [has] prepared for [those who] love him" (1 Cor 2:9; *cf.* Isa 64:4). ■



COMMENTARY

TSUNAMI

Natural Causes and Supernatural Consequences

BY LUIZ SOLIMEO

"It was as if God had unleashed his anger on the people," said an eyewitness of the tsunami that devastated the South Asian and East African coastlines.¹ This lively impression of God's wrath in action was precisely the point that most news reports sought to smother. The event supposedly was nothing more than a combination of material causes that, by virtue of nature's inexorable laws, caused the seaquake and the tsunami.

Rehashing Old Arguments Against God

The catastrophe was an occasion for venting the old atheistic objection against God. This objection postulates that if God allows so many people to die and punishes both the innocent and sinful without distinction, He cannot be a just God. However, since the idea of an unjust God is absurd, and since such catastrophes must be either permitted or desired by God, the conclusion is that He does not exist. The only other alternative is a deist vision that God exists only as described in Voltaire's "watch-

maker" example.²

British journalist Martin Kettle summed up this rationalist position in an article that appeared in *The Guardian* a few days after the tragedy.³ His article, "How can religious people explain something like this?" resonated in high places. Anglican Archbishop Rowan Williams of Canterbury, England, and Cardinal Jean-Claude Turcotte of Montreal, Canada, rejected the idea that the tsunami could be divine punishment and found it normal for people to raise doubts about Divine Providence when such catastrophes happen. Much like Voltaire, they seem to believe that natural causes suffice to explain the event and that God leaves such incidents completely to natural laws without intervening.⁴

Natural Laws and the Author of Nature

It is obvious that the tsunami did have natural causes like any other natural catastrophe. While this may explain *how* it happened, it does not fully explain all the reasons *why* it happened. The human soul has a natural need to understand

things that transcend the proximate and immediate circumstances surrounding the events and looks for their more profound meaning. To obtain such an understanding, one needs to know God's role in governing creation. One must overcome the confusion that is often made between God directly acting in nature and the laws He puts in nature itself.

The very fact that man discovers the laws of nature that guide the workings of the material universe and understands their complexity and wisdom cannot fail to make him think about God, the intelligence that conceived this universe and the power that created it all. However, man has a somewhat childish tendency to think that, since he has discovered such laws and at times can replicate them or control their effects artificially, he acquired the same or equal power as that of the Creator.⁵

Actually, in such cases, man is only exercising gifts received from the Creator: intelligence, inventiveness and free will. To discover is not to create but to understand. Taming a turbulent river and tapping its power by building dams to generate electricity does not make man equal to the Creator but makes man His humble and loving cooperater in the work of creation.

Furthermore, God is not only the author of nature and its laws but also their sustainer. Unlike a watch, the laws governing man and the universe do not have an existence totally independent from the One that made them. In fact, the watchmaker does not "create" the

To obtain such an understanding, one needs to know God's role in governing creation. One must overcome the confusion that is often made between God directly acting in nature and the laws He puts in nature itself.

watch speaking absolutely, but only gives shape to pre-existing material elements. The subsistence of these objects does not depend on the artisan but on the nature of the materials the artisan used.

Attributing Divine Characteristics

Thus, God must be seen as the cause and sustainer of nature and its laws, and here is where the confusion enters into the debate. Nothing in the universe existed before Creation. However, evolutionists believe that everything came from pre-existing matter. If this were true, such “primal matter” would have God’s characteristics since it would be eternal, intelligent, omnipotent and infinite.⁶ Likewise, when evolutionists explain the evolutionary process by inserting the “chance” factor into the equation, they only transfer to randomness the same “divine” powers they attribute to “primal matter.”

The same happens when nature’s laws are made to be the ultimate cause of all that exists, for if the ultimate explanation for natural phenomena is found in nature’s laws, either God is turned into a totally unnecessary being like Voltaire’s watchmaker or these laws are divinized—a form of pantheism, which is a set of doctrines and philosophical systems that claim that nature is divine since God and nature are one and the same.⁷

How God Governs the Universe

Such possibilities are clearly absurd. Being the Author of all that exists, He is also author of the substances that make up the secondary causes and the laws of nature. Thus, He can produce effects directly, unaided by these secondary causes.⁸ Therefore, a “natural” explanation of the tsunami does not oppose a “supernatural” view of the phenomenon that can interpret it as a Divine inter-

vention or a manifestation of God’s power in accordance with His unfathomable designs.

Toward a Greater Good and Why God Allows Catastrophes

Just as excessive intervention by human government would place excessive constraints on social life, so too if the Creator were to prevent men from using their free will in order to avoid their abuse of it, He would be infringing upon the rationality of their nature. Thus, God allows catastrophes to happen knowing that the suffering caused by them can be trials that give rational creatures an occasion to gain merits through acts of patience, charity, dedication and even heroism. In addition, God also can make use of natural calamities and even of people’s misdeeds to punish humanity for its sins and to set an example for men.

That is exactly how He acted during the Flood and the destruction of Sodom

and Gomorrah, which were established as warnings that are to be remembered by men until the end of time.⁹ God also used Nebuchadnezzar’s fury to punish the Jews for their prevarication.¹⁰

“If There is Evil, There Must be a God”

However, general punishments do not fall only upon the evil, just as rewards on this earth are not given only to the good. Only in the future will each be judged accordingly. By allowing good people to suffer calamities, God gives them an occasion to practice virtue. When God takes an innocent child’s life, he may be sparing the child from future tribulations known only to Him and giving the child the crown of life eternal.¹¹

In sum, the frequent interrogative objection—If there is a God, why is there evil?—must be answered by reversing the phrase: If there is evil, there must be a God. For since evil is the absence of good, it only occurs because good exists.

By allowing the good to suffer calamities, God gives them an occasion to practice virtue. When God takes the life of an innocent child, he may be sparing the child from future tribulations known only to Him.



AP/Wide World Photo

Banda Aceh, Indonesia, five days after the tsunami ravaged the city this past December.

Without the existence of a supreme good that is the Cause of all created good, the latter would not exist and therefore its accidental absence would also not exist.¹²

Are There Reasons for God to be Displeased?

Only a person without a sense of sin or shame would insist that there are no reasons for God to be displeased with men.

Judicial fiats are slowly but inexorably removing all references to God or religion out of public life and education.

Immorality and amorality have reached unparalleled levels. Even ancient pagans had greater notions of modesty, fidelity, honor and honesty than men today. There is the breakdown of morality that has resulted in an incalculable number of divorces, abortions, and sexual deviations of all kinds,

including an orchestrated campaign to favor and foster homosexuality. Even worse, there is an unrelenting campaign of blasphemies and ridicule against God and all things sacred.

Even Christmas, the most symbolic date in Christianity, is not sacred. Secular activists are accelerating their long-standing efforts to destroy the essence of the celebration by turning it into a merely impersonal "holiday season."

Many more reasons for the manifestation of God's just ire could be given but are unnecessary for those who still preserve a sense of sin and shame.

The Fatima Connection

Facing the tsunami and the many other recent natural disasters, one cannot but recall the warning of Our Lady at Fatima in 1917 about the chastisements that would befall humanity if men did not convert.¹³

However, God is merciful even when He punishes. The Lord "desires not the death of the wicked, but that the wicked turn from his way, and live."¹⁴

This is the message of conversion that can be drawn from the terrible tsunami that rocked our increasingly materialistic and neopagan world. ■

God is merciful even when He punishes. The Lord "desires not the death of the wicked, but that the wicked turn from his way, and live."

Notes:

1. "Indonesian villagers tremble before 'God's wrath' as tidal waves wreak [sic] havoc," Agence France-Presse, December 27, 2004, <http://www.terraily.com/2004/04/1227025320.97m1qlyq.html> (last visited January 31, 2005).

2. Voltaire is the pseudonym of François-Marie Arouet (1694–1778). He was one of the most implacable enemies of the Catholic Church who claimed that God's existence is necessary to explain the universe's existence since there is no effect without a cause and therefore creation calls for a Creator. However, this Creator, like a craftsman, makes an article that ceases to have any continuity in regard to its maker. Within his *Epi-gram* is found the infamous statement that summarizes deism:

The world embarrasses me,
and I cannot dream
That this watch exists and
has no watchmaker.

3. Martin Kettle, "How can religious people explain something like

this?: Earthquakes led 18th-century thinkers to ask questions we shy away from," *The Guardian*, December 28, 2004, <http://www.guardian.co.uk/comment/story/0,,1380094,0.html> (last visited January 31, 2005).

4. This appears to be the meaning of the article by the Anglican leader and the statements of the Catholic cardinal. However, their thinking is far from clear. Cf. Rowan Williams, "Of course this makes us doubt God's existence," *The Daily Telegraph*, <http://www.telegraph.co.uk/opinion/main.jhtml?xml=/opinion/2005/01/02/do0201.xml>, filed January 2, 2005 (last visited January 31, 2005); Antoine Robitaille, "Et Dieu dans tout ça? L'archevêque de Canterbury doute et le cardinal Jean-Claude Turcotte rejette toute idée de «Dieu vengeur»", *Le Devoir.com* (Quebec), January 5, 2005, <http://www.ledevoir.com/cgi-bin/imprimer?path=/2005/01/05/71922.html> (last visited January 31, 2005).

5. "And the serpent said to the woman: . . . your eyes shall be

opened: and you shall be as gods, knowing good and evil" (Gen 3:4–5).

6. Traditional apologetics show that the Creator must be eternal, intelligent, omnipotent and infinite. To read more, see the *Summa Contra Gentiles* of St. Thomas Aquinas, <http://www.nd.edu/Departments/Maritain/etext/gc.htm> (last visited January 31, 2005).

7. See <http://www.newadvent.org/cathen/11447b.htm> (last visited January 31, 2005).

8. Cf. Saint Thomas, *Summa Contra Gentiles*, III, 94–102.

9. Saint Ambrose points to concupiscence as the cause of the Flood and comments that he who masters his concupiscence is freed from the danger of drowning in the torrent of passions. (Cf. Cornelii a Lapide, "Commentaria in Scripturam Sacram" in Pentateuchum Mosis, vol. I (Paris, 1831) 136). On Sodom and Gomorrah, John McKenzie writes: "The story of Sodom and Gomorrah . . . it becomes a proverbial example of the anger and judgment of Yahweh (Dt. 29:22f; WS 10:6; Am 4:11; Zp 2:9; Lk

17:29; 2 Pt 2:6; Jd 7" (John L. McKenzie, S.J., *Dictionary of The Bible* (Milwaukee: The Bruce Publishing Co., 1965) 827).

10. John L. McKenzie, S.J., *Dictionary of The Bible* (Milwaukee: The Bruce Publishing Co., 1965) 609; Jer 25:27–29.

11. Non-baptized infants, according to the most common opinion of theologians, are given eternal natural happiness in limbo.

12. Joseph Rickaby, S.J., *Of God and His Creatures: An Annotated Translation of the Summa Contra Gentiles of Saint Thomas Aquinas* bk. III, n. 71 (Westminster, Md., Carrol Press, 1905) 24–243; cf. *ibid.* bk. I, 39, 95–96; *Summa Theologica*, I, q. 14, a. 10; 1 q. 48; I, q. 19, a. 9; St. Augustine, *The City of God*, bk. VI, <http://ccel.org/fathers/NPNF1-02/Augustine/cog/t31.htm#t31.htm.2> (last visited January 31, 2005).

13. *Fatima in Lucia's Own Words* (Fatima, Portugal, Secretariado dos Pastorinhos, 1998), 170–174.

14. Ezek 33:11.



America Needs Fatima®

March/April 2005

PROGRESS REPORT

Protesting 'Jesus Has Two Mommies' in Portland

BY EDWARD RITCHIE

When we found out that the blasphemous production, "Jesus Has Two Mommies," was playing in Portland, Ore., on December 1, 2004, we knew immediately that we had to protest. *It was a point of honor.* So, after gathering some necessary materials, we scheduled a flight and left for Portland the following day.

During the next two days, all efforts to make contacts failed. It was the Thanksgiving weekend and I was getting nowhere. By Saturday evening, November 27, 2004, things were not looking good. I met a young Vietnamese man while going to a Catholic church in the area of the theater and when I gave him a flier about the rally he invited me to the Vietnamese Catholic church close by.

With the pastor's cooperation, I was able to distribute thousands of fliers to his parishioners. I saw this as an intervention of Our Lady. On the evening of the rally, the majority of participants were Vietnamese.

Another bright spot occurred when Bruce McAndrews, an America Needs Fatima *Child of Mary*, flew in from Pennsylvania. He led the Rosary despite threats from a drunk and disorderly man who approached from the direction of the theater during the protest. He shouted at Mr. McAndrews to stop repeating the Rosary but Mr. McAndrews continued, calmly and loudly over the bullhorn, praying the decades of the Rosary with great effectiveness.

In spite of the incident the rally ran its course. The Rosary was said in English and Vietnamese, many hymns and prayers of praise and adoration were intoned, reparation was made and the Holy Family defended. *Thanks be to God!* ■

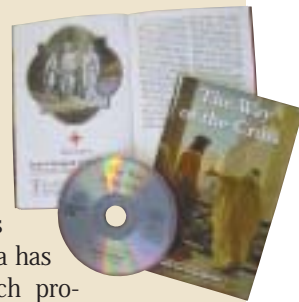


A large number of valorous Vietnamese Catholics joined the protest for several hours.

Free Distribution of *The Way of the Cross*

BY ROBERT RITCHIE

During Lent, the vast majority of men today do not take time to reflect upon the sufferings and death of Our Lord Jesus Christ. To counter this sad neglect for Our Lord's Passion, America Needs Fatima has launched a bold new outreach program to spread free compact disc recordings of *The Way of the Cross* to tens of thousands of families.



Professor Plinio Corrêa de Oliveira, the inspirer of the TFP family of souls worldwide, wrote *The Way of the Cross*, which contains a series of meditations. Many readers were profoundly moved by these meditations. Some people even consider this Way of the Cross recording as the most inspiring version of the Passion they have ever heard.

For example, in the Sixth Station of the Way of the Cross, Professor de Oliveira mentions Saint Veronica in these terms: "One would say at first glance that never was there a greater reward in all of history. Indeed, what king ever owned a cloth more precious than that veil? What general, a more august banner? What gesture of courage and dedication was rewarded with a more extraordinary favor?" Richard Fatherly, whose voice is considered one of the best of its type in the industry, records this *Way of the Cross* on a compact disc. The background music used to enhance the beauty of the meditations is from the best classical composers. Thanks to the generous support of America Needs Fatima members, tens of thousands of people are now doing what they ought to be doing during Lent—meditating on Christ's Passion.

Free compact discs are no longer in stock because of the unexpected high number of orders. However, *The Way of the Cross* books are still available for free. To order, please call 1-888-317-5571. ■



Our Readers Write...

☒ Bravo to TFP once again!

I couldn't believe it when I saw the Kinsey movie advertised. I was appalled! It's just awful that people would glorify such a misguided fool who did so much damage to our world.

Thanks to TFP as usual for speaking out to many what was on my weary mind and in my poor heart!

A., via e-mail

☒ Your articles are always good but the one on a polarized America hit home. As an example, after the election, I came back to the office and my boss, who had been a Kerry campaign chairman, was still livid about the results. After he found out I was a poll challenger for the Republicans I got both "barrels" from him. Another example includes a kitchen staffer being abused verbally by his neighbor for keeping a Bush sign in his yard. These examples seem little but the divide is there and it is worsening. The "uncivil" war characterization is indeed accurate. While this seething disrespect is not good, at least we know America is still alive and there is still hope for this country.

P. A., via e-mail

☒ I would just like to thank you so much for all the work you are doing. I admire your courage and dedication. I know I could not withstand anything close to what has happened at University of Delaware. I am sure God has set an army of Angels to guard you because you are engaging in a direct war against Satan. People like TFP members are the modern-day Martyrs. Once again, thank you so much for all your work; it really gives much-needed

hope to those of us who have no courage to stand up against this wave of demonic activity that has been sweeping throughout our country. My family and I keep you in our prayers.

V. T., via e-mail

☒ You wonder about those who are so intolerant while expecting everyone to be tolerant of them. There is only one way and that is their way. The reason you're receiving such terrible reception on the campuses you visit is that the liberal professors are teaching the students the exact opposite of what you stand for. I pray that you will not become discouraged—I think there are lots of students who feel the same as you, but are afraid to come forward.

A. L., via e-mail

☒ I enjoy reading about your ministry and I have been sending e-mail protests in support of TFP action alerts. I would like to continue helping student action though I am no longer a student. God bless you for all the good work you do!

J. G., via e-mail

☒ Although I do not respond often, I did want to thank you for your continued efforts in fighting the good fight, despite the acidic hostility from people who are so grievously misled about the nature of good and evil in this world. It is not easy, especially in our society where perversity is celebrated as diversity and where moral values are treated like infectious diseases. But keep up the good work and, as Jesus assured us, "Do not be afraid."

P. N., via e-mail

☒ Although our semester is quickly coming to an end, I will be able to have some petitions signed this semester and possibly more next semester. I would estimate that I can get around 200 signatures and that is a modest estimate.

J. H., law student at University of Berkeley, Calif., via e-mail

☒ I've already signed the petition from the American Family Association so I don't want to be redundant here. However, it is breathtaking to see the number of conservative and Christian groups that have launched the petitions and press releases opposing Sen. Specter. I kid you not when I say that you are the eighth or ninth group that wants me to take action on Specter.

N. K., via e-mail

☒ I thought you might like to know about some good that came from the miraculous medals that you brought to our wedding reception in August. A man we know was given a medal by a relative who had been to our wedding. He died grasping and staring at the medal. Another man who had come to the wedding took a medal to the bedside of a young woman who had been in a coma for a long time. He asked Mary if there was anything She could do, to please help. He left the medal there and the next day the young woman came out of the coma.

C&E, Cincinnati



(left to right) Fatima Custodian Auxiliaries: Mr. and Mrs. Joseph Ferraz, Mr. and Mrs. Robert Bascom, Mr. and Mrs. Peter Montaña, and Mr. and Mrs. Vincent Gorre.

Fatima Custodian Auxiliary Program, Young and Thriving

BY JOSEPH FERRAZ

The Fatima Custodian Auxiliary (FCA) Program, which was first introduced to our readers in our November/December 2004 issue, is a new apostolate of America Needs Fatima. It consists of couples who volunteer to contact relatives, friends and acquaintances and invite them to host a beautiful four-foot statue of Our Lady of Fatima in their own homes for a week.

Once a family accepts the invitation, the FCA couple drives the statue to their home, and shares ideas on how the family, in turn, can invite relatives and friends, and hold a Rosary prayer group while the statue is in their home.

Although recently established, the program has already had encouraging results.

What Happens at a Visit

Our goal is to win America's heart and soul by spreading Our Lady of Fatima's message, and promoting devotion to her Immaculate Heart and the Rosary. To facilitate this, the Custodian Auxiliaries take a beautiful four foot Fatima statue to the host's home. There, she is positioned, usually on a table draped with a nice cloth. She is then crowned, following which the Auxiliaries lead a Rosary and explain the Fatima message, inviting all present to do what Our Lady asked.

The statue then remains waiting for anyone who wishes to pray. It is an excellent opportunity not only for the hosts to say a daily Rosary before Our Lady but also to invite many others to do the same. After the visit, many begin to say the Rosary daily.

In this way, people get to meet other people and new opportunities soon open for starting other small groups and spreading Our Lady's message.

A Few Stories

A lady in Connecticut called one of our Custodian Auxiliaries with the name of a friend who was having many problems. She asked that the Auxiliaries take the statue to this friend's home, but informed them that they were not Catholic.

The Auxiliaries scheduled a date, which was on a Sunday. As they arrived with the statue, the lady of the house apologized as they were not Catholic. After talking about the TFP, America Needs Fatima, the Fatima message, the statue and the program, the Auxiliaries invited the family to say a Rosary, which was recited only by the Auxiliaries.

Before leaving, the Custodian Auxiliaries gave each family member a rosary and our Rosary booklet, encouraging them to pray the Rosary daily before the statue even though they might not understand the prayer well.

Four days later, the lady of the house called the Auxiliaries saying that her

family felt so good and so different with the statue in their house that they had decided, as a family, to join the Catholic faith. They are now taking Catechism lessons.

In New Jersey, the statue of Our Lady was invited to a church where she remained for eight days. Every day, more than fifty people said the Rosary before her. At this same church, a young man, after praying before Our Lady for a long time, asked the pastor to hear his confession. It was his first confession since his First Communion.

At a house in Connecticut, three children begged their parents to be allowed to sleep in the living room near Our Lady. The parents were finally convinced by the children's arguments that "they couldn't leave the Blessed Mother alone in the living room" as it would be bad manners to their guest.

A family in New York decided not to watch television during the week the statue was in their home. Instead, they prayed, talked and played games.

One of the Custodians Auxiliaries affirmed that his family can "palpably" feel the graces and blessings they have received by dedicating a few hours weekly to Our Lady.

I was impressed by the Auxiliaries' enthusiasm for the program. I took it as a sign from Our Lady showing us a new way of reaching and touching more souls. ■



Catholics Continue to Defend Higher Values!

BY JOHN HORVAT AND JAMES BASCOM

Time Magazine

The TFP and America Needs Fatima are now protesting statements published against Our Lady's virginity in *Time's* cover article in the December 13, 2004 edition.

The *Time* article cites authors that call into question the circumstances of Our Lord's birth with declarations like:

Critics may also have alleged that Jesus' birth early in Mary's marriage to Joseph was the result of her committing adultery; much later Jewish sources named a Roman soldier called Panthera. Those accusations, some scholars believe, account for the verse in Matthew in which Joseph considers divorcing Mary before his dream angel allays his doubts.

Particularly offensive is how *Time* provided broad publicity to a feminist's outrageous opinion suggesting "violation as the cause of Mary's pregnancy" and that the Holy Spirit converted "a ritually taboo pregnancy into an occasion of glory and the birth of the Holy Child."

The TFP and its America Needs Fatima e-mail campaign ask its members and supporters to speak out! Campaign supporters were asked to send protest messages telling *Time* how deeply offended they are with the statements against Mary, and asking *Time* to apologize and never publish such offensive statements again.

"Oh God!"

From Hollywood comes the news that Jerry Weintraub Productions will be filming a remake of the comedy "Oh God!" this summer, with the avowed lesbian talk-show host Ellen DeGeneres playing the role of our Creator in the movie!

"Is this the idea of God we want our



children to have?" asks Campaign Director Robert E. Ritchie. "How can we just sit idly by and let this happen without standing up in God's defense? This isn't only an isolated production, it's showing in mainstream America!"

To protest such a cruel and offensive depiction of our Creator *before* it is produced,

the America Needs Fatima campaign is asking its members to sign and send protest postcards to the film producer, Jerry Weintraub, and its distributor, Warner Brothers. It is also sending petition cards to major media urging them to report fairly on the efforts of those opposing this attack on God.

Higher Learning Reaches New Low

Scandalizing students nationwide, 518 colleges and universities intend to allow performances of "V—— Monologues" on their campuses, a play replete with sexual encounters, lust, graphic descriptions of masturbation and lesbian behavior.

In addition to discribing this play Cardinal Newman Society notes the most disturbing fact that dozens of prominent Catholic universities, including Georgetown University, University of Notre Dame, Saint Louis University, Saint Francis University, Fordham University, Loyola Marymount University and others, have permitted this play on campus.

Catholic parents with children at these institutions are deeply distraught. Many assume their tuition goes toward a good "Catholic" education that somehow guarantees their children's forma-

tion in matters of faith and morals. However, by allowing "V—— Monologues" on Catholic campuses, administration officials send mixed messages to students and jeopardize students' faith.

TFP Student Action has launched its protest against the corporate sponsors of V-Day, the group that issues licenses for the "V—— Monologues" play.

"Our next step will be to contact Catholic university officials where the 'V—— Monologues' is scheduled and ask them to immediately cancel the immoral play," said TFP Student Action Director John Ritchie. "We hope to generate tens of thousands of protest messages with this campaign."

Protests are effective. In fact, 16 Catholic colleges canceled the play during 2004 because of protests. But will the other Catholic colleges listen?

Bishop John M. D'Arcy of the Fort Wayne-South Bend diocese in Indiana criticized the "V—— Monologues" in a two-page

statement published earlier this year. He said it should have never played at the University of Notre Dame. "The play violates the truth about women, the truth about sexuality, the truth about male and female and the truth about the human body."

Bishop D'Arcy continues, "Freedom in the Catholic tradition, and even in the American political tradition, is not the right to do anything. Freedom in the academy is always subject to a particular discipline. It is never an absolute. . . . Freedom in the Catholic tradition is not the right to do this rather than that. That would be an entirely superficial idea of freedom. . . . Freedom is the capacity to choose the good." ■



Thousands of these fliers were distributed to protest "Oh God!"



Boys gather around the treasure after a challenging hunt during the TFP Winter Youth Program at St. Louis de Montfort Academy, in Herndon, Penn.

Winter Youth Program

BY MICHAEL GORRE

Twenty boys, from the ages of 12 to 18, celebrated the New Year by participating in a formative and fun-filled TFP Winter Youth Program at the Saint Louis de Montfort Academy in Herndon, Penn. The course began on December 29, 2004 and ended on January 2, 2005. The boys came from as far away as California and Illinois.

With a view to helping with good resolutions for 2005, the program interspersed fun activities with educational and motivational talks.

TFP Member Norman Fulkerson spoke about the Four Last Things, always an ear-catching and sobering topic that puts the great question, "Why are we here?" in perspective.

TFP Speaker John Horvat spoke on the spirit of chivalry and how it is applied today. He demonstrated how life on earth, which is a battle between good and evil, is fought by practicing virtue and developing strong principles.

Academy headmaster Ted Huereña spoke of today's moral crisis, how to fight it, and of Our Lady of Fatima's predictions of a chastisement if men did not convert.

The boys were honored to meet Prince Bertrand Orleans-Braganza, a direct descendant of Saints Louis IX of France and Ferdinand of Castille, who spoke of his mentor and true example of Catholic manhood, Professor Plinio Corrêa de Oliveira, the Catholic leader and founder of the Brazilian TFP. He recounted the endeavors and accomplishments of this modern-day crusader in the service of the Church and

Christian Civilization.

Promoting devotion to Our Lady is uppermost in any program of the TFP. America Needs Fatima Director Robert Ritchie spoke about the need of a tender devotion to the Mother of God. Citing examples of saints and heroes from the Battle of Lepanto and the Crusades, he asked, "Do we want to be a marshmallow and just 'fit in' with the world, or do we want to be a 'sharp arrow' in the

Blessed Virgin's powerful hands?" He stressed the importance of saying the Rosary daily and encouraged the boys to consecrate themselves to Our Lady, according to the method of the great Marian apostle, Saint Louis de Montfort, in his book *True Devotion to Mary*.

To accommodate the boys' expansive energy, the talks were interspersed with a variety of indoor and outdoor activities. On the TFP Winter Youth Program's last day, they participated in a pageant of Medieval Games and in a challenging treasure hunt. After deciphering and finding all the clues pointing to the treasure's location, the winning team found a candy-filled chest at the foot of the Nativity Scene.

Five days spent in serious formation and clean fun generates a great camaraderie, and the boys were happy to meet other boys with the same values and lofty ideals. This camaraderie was evident at the closing banquet. As each

boy rose to receive a picture of a battle scene of the Crusades, a memento of the TFP Winter Youth Program, the other boys applauded and cheered. It was a great reminder that they are not alone. ■



Young men at the Winter Course recite the Rosary before the Nativity Scene.

Expanding the Mary In Every Home program

Many families have always wanted to enthrone the Mother of God not only in their hearts but also in their homes. That's why America Needs Fatima has expanded its efforts to send full color pictures of the miraculous International Pilgrim Virgin Statue of the Blessed Lady of Fatima to more homes across America.

The first distribution of 60,000 pictures was completed on February 15, with another free distribution of 175,000 pictures scheduled for May. The ultimate goal is to send a total of 2,500,000 free pictures before Christmas.

To receive your free picture, or to help America Needs Fatima get free pictures to people you know, please do not hesitate to give us a call at 1-888-317-5571.





Why Family Devotions Are Needed

BY BISHOP DANIEL N. DINARDO



In an interview with Thomas McKenna, vice-president of the American TFP, Coadjutor Archbishop Daniel DiNardo points out the importance of the Blessed Mother in our daily lives.

One of the central dimensions of our Faith is obviously, "Christ has died, Christ has risen, Christ will come again." That is the paschal mystery. Christ Jesus came among us from the Father but not without the Virgin Mary's consent. God, foreseeing what He was going to do, preserved her free from Original Sin from the first moment of her conception. She bore the Son of the Eternal Father in her womb, but as

Saint Augustine said, she bore Him in her heart. She is the Mother of God and the perfect disciple. Therefore our attentiveness to her is not, so to speak, icing on the cake, but part of the batter of the Faith.

Because we are also a sacramental Church, we understand salvation through the sacramental life of the Church. For this reason devotions and images are very important. Christ must

first be in our hearts, and His Mother Mary invites us into her Son's heart.

In our homes, just as we show images of our family and friends, so also we can understand Jesus' role in our lives by being alert to the images that remind us of Him, His Mother and the saints. So I highly encourage, obviously, a crucifix in homes, images of the saints and above all Mary the Mother of God.

Apart from the Mass, the Lord's Day must resonate in our homes, devotions and ways we treat each other. Chief among the devotions is obviously the Rosary. Those family devotions are very important for young people to grow up knowing the love of Christ Jesus for us and also the essential role of the Mother of God in our midst. Thus, I cannot help but encourage such family devotions, prayers to Christ Jesus Our Lord and prayers to the Blessed Mother. ■



OUR BISHOPS WRITE...

☒ Thank you so much for your letter of October 29, 2004 with which you enclosed a calendar for 2005 that is put out by the American Needs Fatima campaign. You are striving to teach the truth of the Gospel as seen through Mary's eyes. The Immaculate Mother of God calls and helps each of us to strive for holiness in our particular state of life. May you and those with whom you work be renewed and strengthened in this New Year to proclaim Christ's primacy through the mediation of His Immaculate Mother.

*Most Rev. Raymond L. Burke
Archbishop of Saint Louis*

☒ Blessings and heartfelt thanks for your very kind letter of October 29, 2004, and the beautiful calendar enclosed. Congratulations on the wonderful work you are doing spreading Our Lady's message. Kindly count on my prayers for continued success.

*Luis Cardinal Aponte,
Archbishop Emeritus of San Juan, Puerto Rico*

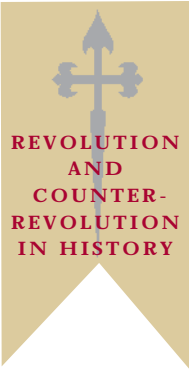
Petitions Delivered to FATIMA

On February 3, America Needs Fatima Custodians Byron and Michael Whitcraft made a pilgrimage to Fatima to place petitions at Our Lady's feet at her shrine and pray for all America Needs Fatima members

America Needs Fatima Custodians conduct home visits throughout the year, where they take a statue of Our Lady of Fatima into the home, pray a Rosary and show a slide presentation of the Fatima message. After the slide presentation, there is a question-and-answer session. At the end of the program, participants fill out the petition forms that are collected and taken to the exact location where the Blessed Mother appeared in Fatima. ■

Byron Whitcraft with a few of the thousands of petitions placed at Our Lady's feet in Fatima this year.





Chapter XIV

Great Saints Lead a Spiritual Regeneration

BY JEREMIAS WELLS

Unless some energetic, educated Catholic made a determined effort to halt the spreading malignancy of apostasy, the entire Holy Roman Empire would have been lost to Catholicism. A combination of indifference, growing ignorance, and lack of piety among the clergy who wanted to marry and renegade agitators was plunging Germany and the Hapsburg lands into such a deplorable condition that the true Faith would have been completely destroyed. What was desperately needed was an improvement in morals, especially among the clergy, and a return to scholastic learning to create a spiritual regeneration. The man that spearheaded that drive was Saint Peter Canisius.

Profile: Saint Peter Canisius

Peter was born into a wealthy, recently ennobled family in Nijmegen, Netherlands that was then subject to the German Empire in the archdiocese of Cologne. His father, who graduated from the University of Paris, was appointed burgomaster nine times and had been the tutor of the sons of the Duke of Lorraine from the celebrated Guise family.

In his mid-teens he was sent to the University of Cologne where he entered into the studies that earned him a master of arts degree at nineteen. In this sea of religious indifference, corruption and student drunkenness, Peter was extremely fortunate to find lodging in the house of two holy priests who were associated with the monks of the Carthusian Charterhouse. This allowed the pious teenager to nurture his chief characteristic: a love of Christ above all else.

In order to please his father who envisioned a brilliant legal career for him, the exceptional student moved to Louvain, but soon saw the futility of such a secular undertaking. When the influential burgomaster tried to encourage amorous pursuits with an attractive,



Saint Peter Canisius speaking with Emperor Ferdinand I.

wealthy lady, his son quickly informed him that he had taken a perpetual vow of chastity. Peter even discouraged his father's offer to find a rich benefice for him. The pious student saw that the Church was experiencing a terrible struggle with evil forces and this was no time for earthly success or concern about family glory. So he returned to Cologne to study theology.

While Peter was trying to determine how to please God with his life, stories

began to circulate through the Rhineland about a marvelous apostolate upriver in Mainz conducted by a charismatic priest, Pierre Favre, who belonged to a new, dynamic religious order. Much of the success stemmed from his insistence on a return to a life of holiness and fervent prayer before attempting doctrinal instruction. A spiritual regeneration should precede the effort to lead back to the truth those who were sunk in error; obviously realizing that evil tendencies were the source of bad ideas. Excited by the news, Peter sailed upriver to Mainz, took the month-long *Spiritual Exercises* of Saint Ignatius of Loyola and became a Jesuit novice.

He returned to Cologne where, under Blessed Pierre's tutelage, he founded the first Jesuit house on German soil. Still not yet ordained, he gained great influence through preaching in the city and teaching at the university and also for obstructing the effort of the Protestant-leaning archbishop to pervert the diocese. Finally after already leading a full life, he was ordained a priest in 1546 and shortly thereafter was taken to the Council of Trent by Cardinal Truchess, bishop of Augsburg, as his personal theologian. For the next two years, he divided his time between a teaching assignment in Sicily at the first Jesuit college and assisting Saint Ignatius in Rome. After becoming the eighth Jesuit to be professed in 1549, he embarked on the vocation of his life in Germany.

Saint Peter's Apostolate in Germany

To call the likelihood of Catholicism's

survival in the German and Hapsburg lands precarious would be an understatement: desperate or dire would be more accurate. The Protestants controlled almost all northern and central Germany and large pockets in the south, especially the Palatinate. Only in the Rhineland and Bavaria could the Catholics claim any support and many of those were indifferent and vacillating. Within the Hapsburg crown lands of Austria and Bohemia, while nominally Catholic, many in the upper and commercial classes found the revolutionary strains quite congenial to their ambitions.

In 1549 Saint Peter and two companions arrived at Bavaria's only university at Ingolstadt. Like its sister institution at Cologne, it had fallen into a deplorable state of decay after Johann Eck, Germany's most illustrious theologian and Luther's great antagonist, had died six years earlier. Through extraordinary effort and management skills, the gifted Jesuit reversed the downward trend at the university where he was chosen vice-chancellor, but elsewhere in Bavaria his success was more modest. He had not yet reached the stature where he could demand complete cooperation, but the flowing of that grace was imminent. Nevertheless, his renowned success in the school of theology prompted King Ferdinand to insist that he perform the same service at his capital in Vienna, and for good reason.

Not a single priest had been ordained in that city in twenty years, many parishes lacked clergy (Peter himself often filled the void) and the monasteries lay desolate. It was estimated that 90 percent of the Viennese had abandoned the faith. The astute reformer saw the extreme danger that the loss of Bavaria and Austria would cause. "If these two lands," he wrote to the bishop of Augsburg (also in Bavaria), "should fall prey to the heretics, the downfall of the Church in Germany must inevitably follow." Peter's method, here and in subsequent postings, included not only the restoration of Catholic teaching in theology and philosophy in the existing universities, but also the establishment of

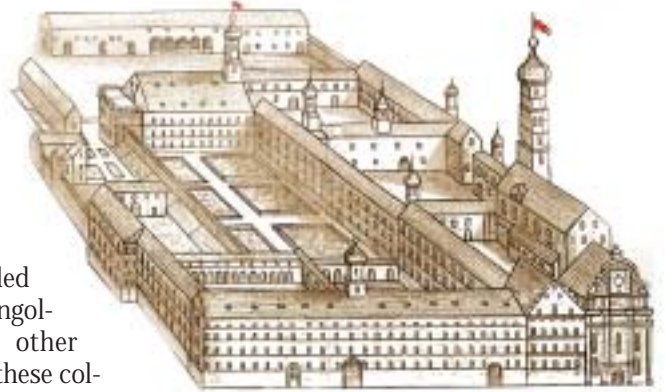
Jesuit colleges on their campuses where Jesuit priests, seminarians and their students found lodging and classroom space, thus forming a unified community.

After Vienna Peter founded colleges at Cologne, Prague, Ingolstadt, Munich, and several other locations. So successful were these colleges (twenty established in twenty years in the Empire) that the Benedictines, Cistercians and the mendicant orders sent their seminarians there. Along with his teaching, the dedicated apostle preached with fire and eloquence in most of the large churches and cathedrals in the realm.

The persevering and persistent educator never asked anything for himself. He sought only the glory of God and always maintained that his success came from His generous grace. Peter was able to extend the reach of his effort when Saint Ignatius appointed him the first superior of the German province in 1556.

Along with teaching and moral formation, Peter had a third weapon in his spiritual armory: the composition of Catholic literature, especially three catechisms designed for Catholic youth. The first, *Summa Doctrinae Christianae*, he composed for university undergraduates and more advanced pupils of high-school age. Then his love and solicitude of the very young impelled him to write one for children, which included a whole series of prayers to be said throughout the day in order to develop in their tender souls a clear relationship with God. During his travels through Germany and the Rhineland in 1557–58, he wrote a smaller Catechism for those in the intermediate years, which stressed constant meditation on the sufferings of Our Lord to inspire them in the formation of a pious life.

We can judge the effectiveness of these apologetic works by the violent scurrility heaped upon the author and the Jesuits in general by abusive Protestant pamphleteers. Some examples extracted from the *History of the German Speaking People* by Janssen: "Cani-



Jesuit College of Ingolstadt established by Saint Peter Canisius.

sius pours into the ears of poor ignorant young people the most atrocious, diabolical poison." "...[they] should be warned against the diabolical dirt and stink etc." The Jesuits were called, "hellish frogs that the hellish dragon had vomited forth," and Saint Peter was singled out for such praise as "maniac, blockhead, miserable devil and that dog of a monk." (Eng. ed. Vol.VIII pp. 87–91) The worst invectives cannot be reproduced here because of their vulgarity.

The beloved Jesuit reformer for his part refused to use spiteful or venomous language since his purpose was to convert ex-Catholics, most of whom he felt had fallen into heresy through indifference and ignorance. Nor were the Catholics affected by the vicious onslaught, for the Catechisms went through 200 editions in 12 languages even before the author's death.

Reform Delayed

The march toward reform took two steps backwards during the pontificate of Giovanni Pietro Caraffa who took the name Paul IV (1555–59). Two sets of qualities clashed inside this complicated man: a pure, austere life with a zeal for Church welfare and an imprudent, impetuous, often obsessive nature. When the latter won out, it rendered him not only useless as a Pope, but also dangerous as well for he had an undisguised antipathy toward anything Spanish. This resulted in a war with Philip II with the French as his allies, the last between the Hapsburgs and the Valois, and an increasing displeasure toward the Jesuits.

The delay in reform proved to be

almost irrevocably disastrous. The Turks had just narrowly missed conquering Malta, which we shall examine shortly, but nevertheless were spreading fire and death throughout the Mediterranean. The Calvinists were embarking on a similar program in France and the Netherlands with help from Elizabeth of England who was aiding all the forces that sought the destruction of the Catholic Church. The only hope of challenging this devastating process was to bring the indifferent, equivocating and fallen away Catholics back to the guidance of the Church and a life of prayer and devotion. This could only be accomplished by completing the work begun at the early sessions of the Council of Trent and approving its decrees.

After Gian Angelo Medici (no relation to the wealthy Florentines) ascended to the papal throne as Pius IV (1559–65), many experienced observers shuddered, for Rome quickly began to fill up with dozens of relatives looking for honors and positions of influence. This apprehension was confirmed when just a few weeks later three youthful nephews were made cardinals. But once again we can detect the hand of Divine Providence intervening for the protection of the Church, for one of the nephews assisted him as his most ardent and illustrious advocate of Catholic reform: Saint Charles Borromeo. Moreover, Pius IV despite being guilty of a certain nepotism proved to be a dedicated reformer and entrusted the overall direction to the unassuming, industrious Charles, for he possessed a superior ability for government and administration.

Profile: Saint Charles Borromeo

Charles was born into a family both noble and devout and divided his early years between a castle on Lake Maggiore and the family palace in Milan. At twelve he was admitted to minor clerical orders and received the revenues from a wealthy abbey nearby, but he showed his upright character by assigning the money to the poor except the funds needed for his education. His college career paralleled that of Saint Peter Canisius in that he avoided all circum-



Saint Charles Borromeo.

stances and friendships that would compromise his purity of life. He differed, however, by receiving his doctorate in canon law at the University of Pavia. Because of his extraordinary talent and seriousness, he took charge of all family business at the request of his father and older brother despite his youth. He even found time to restore the ancient monastic discipline in the abbey of which he was titular abbot.

One week into his pontificate, Pius IV summoned Charles to Rome. Promotions and responsibilities came rapidly, culminating in his appointment as Papal Secretary of State and Archbishop of Milan, although he was not given permission to reside there during his uncle's lifetime. His zeal for work, thoroughness and modesty had the effect of concealing his capacity for superior judgment in handling both the affairs of State and the Church, especially when he refused to enrich himself in the manner of the Renaissance era prelates. Almost all diplomatic correspondence passed through the hands of the young administrator, to the point where historians cannot determine which instructions originated with the Pope and which came from Saint Charles. W. T. Walsh believes the reform of the Church during Pius IV's pontificate was chiefly accomplished through the effort of his nephew, whose

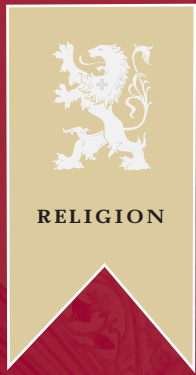
body is incorrupt to this day.

Despite the uprightness of his life and self-sacrificing devotion to Church affairs, Charles did not practice the strict austerities and self-denial of his later years. He was exceptionally fond of hunting and paid much attention to the magnificence of his household, which consisted of 150 servants. The improvement of his family's circumstances also occupied much of his attention. His brother had married the daughter of the Duke of Urbina of the illustrious della Rovere family and his sisters made wealthy marriages with the Gonzaga and Colonna. Then with the family rising to the heights of the Farnese and d'Medici, his brother died after a short illness at the age of twenty-seven. Since Charles was only a sub-deacon at the time, which, nevertheless, precluded marriage, many of those entrenched in the world thought that he would get a dispensation and pursue fame and fortune to maintain his family's position. But the aggrieved brother saw the vanity of such ambitions and went in the opposite direction by becoming a priest. He adopted a strict, ascetic life of prayer and fasting after taking the *Spiritual Exercises* of Saint Ignatius.

Pius IV reopened the third and last period of the Council of Trent at the beginning of 1562 against the opposition of numerous prelates who saw that their unwarranted privileges and incomes would be curtailed and many sovereigns who saw that their authority over Church matters would be contested. Yet the bark of Saint Peter with Charles Borromeo at the helm steered through all the obstacles to bring the Council to a successful conclusion two years later. The aftermath and the implementation of the decrees will be the subject of a subsequent chapter. ■

Bibliographical Note:

We have used the works of three great Catholic historians, W. T. Walsh (Philip II), Pastor, and Janssen many times in the past and again here. For Saint Peter Canisius, we used the biography by Brodrick (1935) and for Saint Charles Borromeo, by Orsenigo (1943). Whenever biographical research is involved, we generally refer to the *Catholic Encyclopedia* and *Butler's Lives* (both editions).



Nature's Evidence of the Real Presence

BY FATHER ALBERT J. BYRNE

*Upon reaching the
tabernacle, the
dogs sniffed,
whined, pointed
and refused to
leave; their
attention riveted
on the tabernacle,
until called by
their handlers.*

On the evening of the last day of his October 1995 visit to the United States, John Paul II was scheduled to greet the seminarians at Saint Mary's Seminary in Baltimore. It had been a very full day that began with a Mass at Oriole Park in Camden Yards; a parade through downtown streets; a visit to the Basilica of the Assumption, the first cathedral in the country; lunch at a local soup kitchen run by Catholic Charities; a prayer service at the Cathedral of Mary Our Queen in North Baltimore; and finally a quick stop at Saint Mary's Seminary.

The schedule was tight so the plan was simply to greet the seminarians while they stood outside on the steps. But the Pope made his way through their ranks and into the building. His plan was to first make a visit to the Blessed Sacrament. When his wishes were made known, security flew into action. They swept the building, paying close attention to the chapel where the Pope would be praying. For this purpose, highly trained dogs were used to detect any person who might be present.

The dogs are trained to locate survivors in collapsed buildings after

earthquakes and other disasters. These highly intelligent and eager dogs quickly went through the halls, offices and classrooms and were then sent to the chapel. They went up and down the aisles, past the pews and finally into the side chapel where the Blessed Sacrament is reserved. Upon reaching the tabernacle, the dogs sniffed, whined, pointed, and refused to leave, their attention riveted on the tabernacle, until called by their handlers. They were convinced that they discovered someone there. We Catholics know they were right—they found a real, living Person in the tabernacle! ■

Parish bulletin, Cathedral of St. Catherine of Sienna, Allentown, Penn. Published with permission.



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