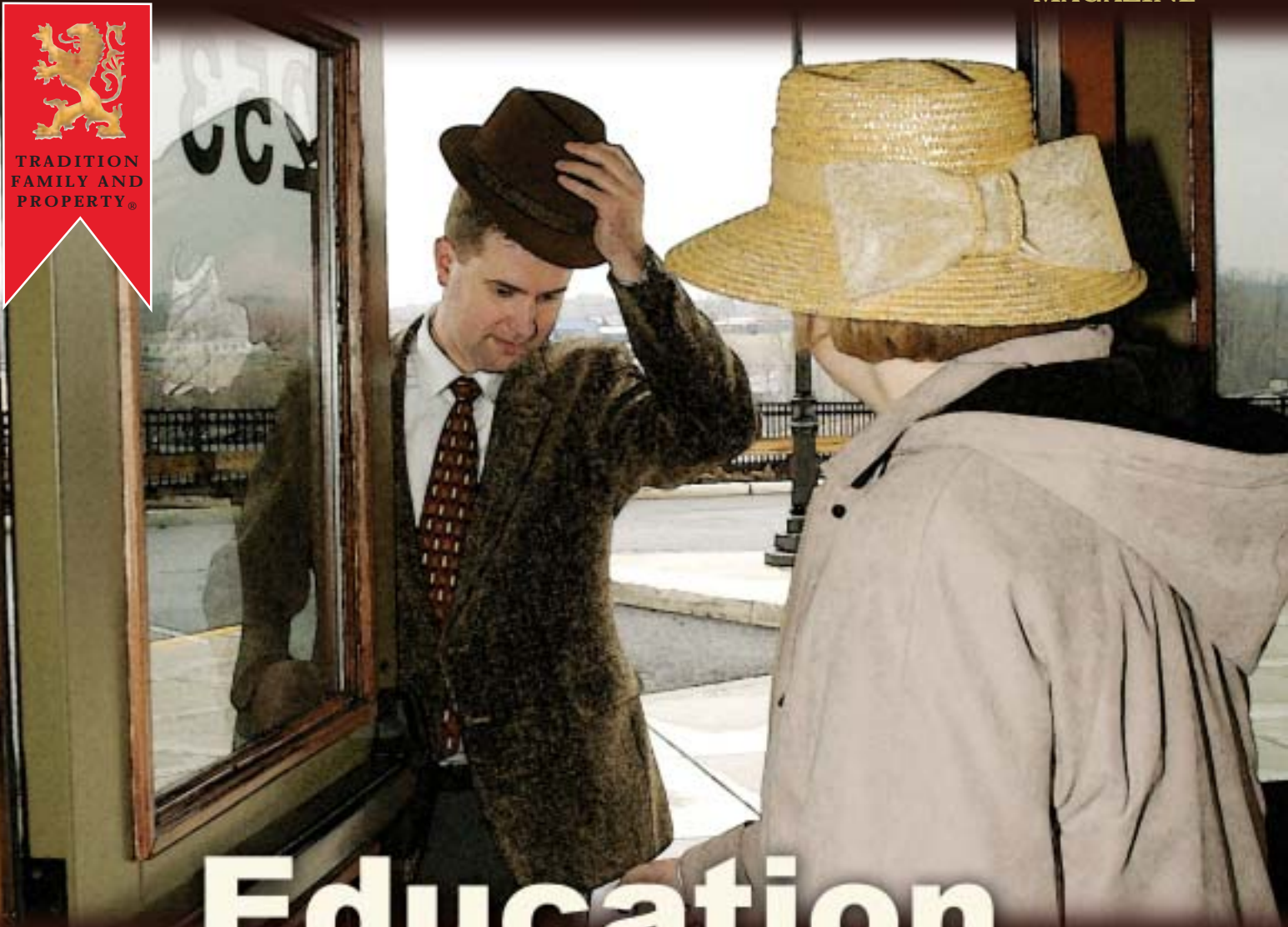


# CRUSADE<sup>®</sup>

May/June 2006

MAGAZINE



## Education and Manners



*Is There a Connection?*



## Sacred Heart Statue and Niche

*(Niche sold separately)*

This beautiful statue of the Sacred Heart of Jesus is hand-painted with attention to every detail. Made of resin, it measures 12½ inches high on a 3½ inch base.

The niche (sold separately) is made of resin with a simulated wood finish and maroon-velvet background. It is perfect for the entrance of any Catholic home. Stands 23½ inches high. Overall, it will accommodate statues up to 12–13 inches high.

Statue (S18): **\$65.95**  
Niche (S13): **\$75.00**

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Our statue of Our Lady Seat of Wisdom portrays the virtues of purity, tenderness and tranquility to produce a deep soothing effect on your soul, like balm on an open wound. The statue's striking beauty and unction has invited souls to aspire to an elevated, intimate and total devotion to the Virgin Mary.

We are honored to offer this individually hand-painted statue of the Mother of God. You will not be disappointed. It is cast in the finest resin and marble dust, having the feel and weight of marble without the cost.

Stands 16 inches high on a 4¾ inch base.

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## What Is Missing Are 'Lovers of the Eucharist'

BY DOM JEAN-BAPTISTE CHAUTARD, O.C.S.O.



**FORGOTTEN TRUTHS**

We ministers of the Lord, for whom the Tabernacle has become mute and silent; the stone of consecration cold; the Host a venerable, but lifeless, memento: we have been unable to turn souls from their evil ways. How could we ever draw them out of the mire of their forbidden pleasures? And yet we have talked to them about the joys of religion and of a good conscience. But since we have not known how to slake our own thirst at the living waters of the Lamb, we have mumbled and stuttered in our attempts to portray those ineffable joys, the very desire of which would have shattered the chains of the triple concupiscence much more effectively than all our thundering tirades about hell. God is, above all,

Love: yet we have only been able to present to souls the picture of a stern Lawgiver, a Judge as inexorable in His Judgment as He is terrible in His chastisements. Our lips have been unable to speak the language of the Heart of Him Who loves men because our conversation with Him has been as infrequent as it has been cold.

Let us not try to shift all the blame onto the profoundly demoralized state of society. After all, we have only to look, for example, at the effect on completely de-Christianized parishes of the presence of sensible, active, devoted, capable priests, but priests who were above all, lovers of the Eucharist. In spite of all the efforts of Satan's minions, these priests, a terror to the demons, *facti diabolo terribiles* drawing their power from the source of all power, the furnace of the



Tabernacle, have found a way to temper the invincible weapons the conspiring demons have been powerless to break. But such priests are, alas, all too rare.

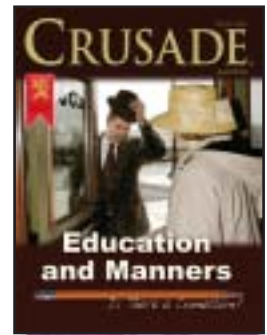
And yet, for such as these, mental prayer before the altar has ceased to be a fruitless and barren affair, because they have become capable of understanding these words of Saint Francis of Assisi:

Prayer is the source of grace. Preaching is the channel that pours out the graces we ourselves have received from Heaven. The ministers of the word of God have been chosen by the Great King to carry to the people of the earth what they themselves have learned and gathered from His lips, especially before the Tabernacle. ■

Dom J. B. Chautard, O.C.S.O., *The Soul of the Apostolate* (Abbey of Gethsemani, Inc., 1941), 182–183.

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A gentleman  
opens the door  
for a lady.

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## CRUSADE

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### The American TFP

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

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

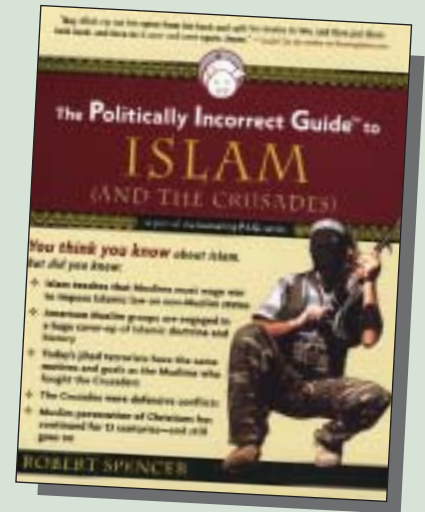


BOOK  
REVIEW

# Neither Political nor Incorrect

*A Review of Robert Spencer's Book: The Politically  
Incorrect Guide to Islam (and the Crusades)*

BY MICHAEL WHITCRAFT



*Deus vult!* (God wills it!)<sup>1</sup>  
This dedication of Robert Spencer's new book, *The Politically Incorrect Guide to Islam (and the Crusades)*, will probably cause shock and disbelief for the politically correct media establishment. After years of disparaging the Crusades, it is the last thing they expect to find in a *New York Times* bestseller.

Their displeasure will only increase as they page through 230 pages of solidly documented facts, exposing the very myths they have tried so hard to maintain. For decades the media have struggled to promote a politically correct vision of Islam and the Crusades that has no basis in truth. However, like a well-seasoned prizefighter, the truth persistently rises to face their every blow.

This is brought to light in Mr. Spencer's fact-filled, yet highly readable book. This myth-shattering work not only provides a well-documented defense of truth in face of media misinformation, but also shows the effects of political correctness in modern society.

## Politically Correct Politics

Political correctness has reached such an apogee that absurdities are spouted and accepted, even by prominent world leaders. In 2004, French President Jacques Chirac said, "Europe owes as much to Islam as it does to Christianity."<sup>2</sup>

Such absurdities also find their way into policy. Chapter 16 of Mr. Spencer's book outlines how the label "Islamophobia" is used to silence and discredit those who speak out about the true nature of Islam.

He also cites eight very obvious cases of Islamic terrorism American officials

simply refuse to classify as such. Apparently, doing so would detract from the politically correct myth that Islam is a religion of peace.

## Politically Correct Myths

These occurrences are not disjointed oddities. They indicate the existence of a blacklist of forbidden truths in society. Finally someone has had the courage to face the blacklist and challenge the lies trumpeted by the politically correct establishment.

*It is essential for those  
who dare to admire the  
Crusades despite the  
worldwide campaign  
against them.*

Throughout *The Politically Incorrect Guide to Islam*, Mr. Spencer definitively refutes 29 "PC myths about Islam and the Crusades," silencing them once and for all. These include:

1. "The Koran and the Bible are equally violent,"
2. "The Crusades were an unprovoked attack by Europe on the Islamic world" and
3. "Islam is a religion of peace that has been hijacked by a tiny minority of extremists."

In response to these myths, Mr. Spencer shows that:

1. Biblical references record God's

commands to specific people to wage war against certain groups for a particular purpose and a limited time period. These passages are a historic account of God's dealings with His people. Conversely, the Koran's more numerous violent passages call upon Muslims of all times to fight unbelievers with impunity and spread Islam with the sword.

2. The Crusades were a defensive response to centuries of incessant Muslim aggression that threatened the very existence of European civilization. Indeed, Spain and parts of Italy, and France were dominated by the Muslims. Pope John VIII was even forced to pay them tribute.

3. Islam is unique among all religions of the world, since its doctrine, theology and legal system all mandate warfare against unbelievers. Moreover, the peace that Islam envisions will only come "when everyone is a Muslim or at least subject to the Islamic state . . . to establish that peace, Muslims must wage war."<sup>3</sup>

*The Politically Incorrect Guide to Islam (and the Crusades)* contains all this and much more.

Of particular interest is the book's second section, titled "The Crusades." It recounts the Crusades' true history, showing they were a heroic defense of Christian civilization and necessary to confront the increasingly dangerous threat posed by Islam. A keen understanding of this reality is necessary to confront a growing societal trend that Mr. Spencer calls, "a suicidal hatred of the West among our own children."

*It is a book for those  
who crave truth  
amid an ocean of  
misinformation.*

On a negative note, one part of the book's conclusion, suggesting that America increase relations with Russia to confront Islam, is myopic at best. It fails to consider the looming Sino-Russian alliance and the fascination of President Putin and an increasing percentage of the population with their communist past. Both pose a serious threat to our national security. Strengthening America's relations with Russia to face Islam is akin to running into the arms of a bear to avoid a wolf.

Additionally, some passages dealing with the Islamic view of paradise and certain aspects of Muslim morality may be offensive to more sensitive readers. This is not due to any problem with the author's presentation of the material but to the subject matter itself, which is, unfortunately, a necessary element to consider when studying Islam.

### **Not Political, Not Incorrect**

Despite these minor drawbacks, Robert Spencer's *The Politically Incorrect Guide to Islam (and the Crusades)* is an excellent book written for a popular audience. It is a must-read book for those who wish to broaden their understanding of Islam and its inextricable link to current events without getting bogged down in an ocean of dates and figures. It is essential for those who dare to admire the Crusades despite the worldwide campaign against them.

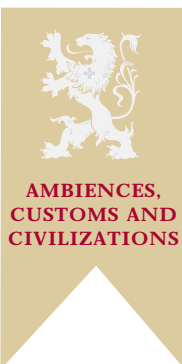
In short, it is a book for those who crave truth amid an ocean of misinformation. *Caveat lector*: Regardless of what the title suggests, it is neither political nor incorrect. ■

#### **Notes:**

1. This was the cry that rose from Christian leaders in response to Blessed Urban II's call for Crusade in the town of Clermont, France in 1095.

2. Robert Spencer, *The Politically Incorrect Guide to Islam (and the Crusades)* (Regnery Publishing, Inc., Washington, D.C., 2005), 112.

3. *Ibid.* at 42.



## 'Medieval Paternalism' vs. Progressivist Neo-Slavery

BY PLINIO CORRÊA DE OLIVEIRA

What should we think of the following quote and those that follow?

"Although the interest in and drive toward maximum productivity continue to be dominant and absolute, private property has ceased to be a projection of the individual, a kind of necessary support of his individuality in the world of things, to become—this is something Christians especially should keep in mind—a negative conditioner of his individuality. In fact one may affirm, as authoritative jurists of certainly not anti-Christian inspiration have, that today it is no longer the owner who owns the property but the property that owns the owner."

Whoever professes this strange philosophy does not just reduce man to the condition of a wage earner nor even the slave of another man, but rather the slave of a bureaucratic and mechanical system of production with powers similar to those an owner has over his possessions.

\* \* \*

"Consider the field of penal law. On one hand, today we see a profound change in the way of measuring the gravity of certain infractions. On the other hand, we see a growing tendency, which may appear censurable, to prosecute actions considered penally irrelevant in the past.

"The most serious offenses no longer have to do with the individual or his property, but with acts that touch upon social values in any way. Consequently the need is felt to sanction penally every behavior that attempts not so much against an individual or the social order, understood in the old meaning of the absence of clashes between individuals, but rather as an attempt against the pursuance of that finality that has now passed from the individual and society to the State. **Every crime indeed is a crime in-as-much as it is a political crime** (emphasis in the original).

Whoever thinks like this believes



*The most serious  
offenses no longer have  
to do with the  
individual or his  
property, but with acts  
that touch upon social  
values in any way.*



*Progressivists who decry what they call medieval paternalism as a system incompatible with human dignity actually take their idolatry of the state so far as to advocate reestablishing a system of slavery typical of pre-Cristian times!*

that individuals have no rights of their own and that the State is the exclusive holder of all rights!

\* \* \*

“Man’s physical health . . . is no longer merely a very personal asset of the individual, but rather an asset of the collectivity, so much so that its protection is guaranteed by the Constitution.”

In light of the previous quotations we see very well where this can lead. For if the individual has no rights, the State’s right over the health of each individual absolutely supersedes any shadow of an individual’s right over his own health.

Consequently, this principle can lead forthwith to slavery.

\* \* \*

Just who holds all these opinions so terribly fraught with the spirit of the enslaving bureaucratic State?

Some fanatic proponent of the despotic monarchies that ruled the Orient in the past? Or a heartless feudal lord as depicted by popular, albeit flawed, history manuals?

No, these opinions belong to a progressivist Catholic of the type who spend their lives maligning as tyrannical the best and most persistent Christian traditions of the Middle Ages.

They are the opinions of Mr. Gian Paolo Meucci, judge and assistant professor of Constitutional Law at the University of Florence, Italy, who contributes to newspapers and magazines like *Il Popolo*, *L’Italia* and *Testimonianze*. Prof. Meucci wrote the chapter “Verso lo Stato di Domani” (Toward the State of Tomorrow) for the much-contested book *Dialogo alla Prova* (Dialogue Put to Test) on which Italian Catholics and Communists collaborated. (It was published by Mario Gozzini, ed., Mezzo Secolo, Vallecchi Editore, Florence, 1964.)

Thus, so many progressivists who

decry what they call medieval paternalism as a system incompatible with human dignity actually take their idolatry of the state so far as to advocate reestablishing a system of slavery typical of pre-Christian times!

\* \* \*

As far as paternalism in the Middle Ages is concerned, here is what Pope Leo XIII says of workers in industry and commerce:

“History attests what excellent results were brought about by the artificers’ guilds of olden times. They were the means of affording not only many advantages to the workmen, but in no small degree of promoting the advancement of art, as numerous monuments remain to bear witness. Such unions should be suited to the requirements of this our age—an age of wider education, of different habits, and of far more numerous requirements in daily life. It is gratifying to know that there are actually in existence not a few associations of this nature, consisting either of workmen alone, or of workmen and employers together, but it were greatly to be desired that they should become more numerous and more efficient. We have spoken of them more than once, yet it will be well to explain here how notably they are needed, to show that they exist of their own right, and what should be their organization and their mode of action.”

(Encyclical *Rerum Novarum*).

As one can see, this great pontiff thought that medieval guilds, with the necessary adaptations, should still exist in our days.

We feel much more at ease in the company of that great pope as he praises the medieval institutions that ensured the rights of both employers and employees than with today’s advocates of totalitarian slavery. ■



Oil painting by J.L.G. Ferris

Arrival at a ball in colonial Philadelphia.

# THE EDUCATIONAL IMPORTANCE OF MANNERS

BY JOHN HORVAT II

At first glance it might seem rather incongruous to make a connection between education and manners. In our secular society, manners, like morals, seem to be an afterthought in the formation of youth. It is something relegated to parents to teach children at the dinner table if and when the family eats together. Manners are a feel-good thing, a way to be nice to people, or perhaps even a “social lubricant” helping one get ahead, but hardly an essential part of education.

If we were to accept the premise that education is the mere imparting of knowledge to children, then manners are indeed superfluous and really serve no purpose. However, if we believe education involves the formation of the whole character, in addition to imparting knowledge, then we must enthusiastically endorse manners as something having an enormous educational importance.

Indeed, when we say in Spanish that a person is *educado*, or literally “educated,” it is not to say he is a Ph.D. candidate, but that he is well mannered. Similar distinctions made in Portuguese and Italian

show how these more traditional societies definitely made the connection. Since teaching manners was a very important part of the whole education of a child, one can safely conclude that manners and education do mix.

However, it would be quite premature to recommend a Manners 101 course in public schools or turn an edition of *Manners for Dummies* into a standard textbook, because manners cannot be seen as a kind of a feel-good set of rules for being nice to everyone or a politically correct framework for tolerating just about anything. If manners are to be taught, it must be within their proper framework. We must go beyond the rules of etiquette and into

the very nature of manners themselves.

## The Nature of Manners

What are manners? There are many good definitions: unenforced standards of conduct, passed down codes for human behavior, norms set by society to facilitate the common good and the concrete practice of charity toward our neighbor.

*Manners are, therefore, the exterior manifestations for a set of values and principles inside the individual and society.*



The attitude of the victor is one of consideration toward the defeated party. He does not gloat over the vanquished, but shows magnanimity toward him. In this detail of "The Surrender of Breda," Marquis Ambrogio Spinola receives the keys of the city of Breda from Justin of Nassau.



Oil painting by Diego Velázquez, Museo del Prado, Madrid

Manners are such that they become so ingrained in a person that they come to characterize that person. A lady is a term used for a woman who follows proper manners; a gentleman is the male equivalent. By these acts, we exteriorize something much more profound.

Manners are, therefore, the exterior manifestations for a set of values and principles inside the individual and society. In and of themselves, they are sterile and artificial. If we reduce manners to fork positioning or social formulae, we reduce them to irrelevance. They become a kind of social reenactment without a real link to our modern-day world. Thus, if we are to reestablish manners and their proper role in education, we must reconnect with the values and principles that gave rise to them, and we must confront a culture living in denial of these very principles.

#### **Desire for Good Manners**

No one will deny that manners have declined. News polls reflect the opinion of most Americans that we have become ruder and more brutal in our treatment of others. We do not need pollsters to tell us this, for we experience it in our daily lives.

However, it is not from a lack of desire or even a lack of trying on the part of Americans to live in a more civil society. It often is not even from a lack of

trying. Everyone would certainly like to see more civility and manners. Yet we are uncivil because we are immersed in a culture that undermines the principles that give manners context and meaning. We are uncivil because in the 1960s we jettisoned what we considered the excess baggage of manners and civility so we could do our own thing.

Since then, we are engaged in the Cultural War—a battle much more important than politics and economics in our nation's history. It is what Edmund Burke called that "most important of all revolutions, a revolution in sentiments, manners and moral opinions."

In this struggle for our nation's future, manners have a very important role. Our education system must necessarily be involved. However, manners will only come back when youth are aware of the philosophical and metaphysical premises supporting a

civil society. To that effect, three philosophical and metaphysical premises must be discussed.

#### **Beyond Locke: Radical Individualism**

The first premise is a rejection of our culture's radical individualism. We Americans tend to be social-contract individualists. We take pride in our self-esteem and self-sufficiency. However, we

*If we are to reestablish manners and their proper role in education, we must reconnect with the values and principles that gave rise to them, and we must confront a culture living in denial of these very principles.*



*Everything in our society is done to minimize human contact. We are taught to bypass people by visiting ATMs, paying at the pump and using the omnipresent self-service option.*

are now seeing a radical individualism that goes beyond Hobbes or Locke.

From our youth, we were taught that each of us is the center of the world. We do not think in social terms anymore. We do not think in terms of generations. In fact, everything is oriented toward the instant gratification of our desires. The only important thing is each one's comfort and happiness. We simply do not care what other people think or do.

Sometimes we see people in the streets who present themselves without any consideration of how they look or offend people. Bad manners abound in the multiple piercing, dirty ragged clothes and undisciplined ways of speaking or eating are seen everywhere. Individuals are oblivious to the existence of another. The message is: I do my own thing, and I simply don't care if others are repulsed or offended by what I say or do. I am a world unto myself.

It must be admitted that the way our society is organized does not help in our social relationships. Everything in our society is done to minimize human contact. We are taught to bypass people by visiting ATMs, paying at the pump and using the omnipresent self-service option. The message is: I just take care of everything myself. I don't need people. I don't need manners. I am sufficient unto myself.

The result of this radical individualism is that we lose notions of charity toward others. We are reduced to the smallness of our own existence. It is an attitude that condemns the individual to a regime of self-imposed mediocrity.

### **Individuality Not Individualism**

Man was made to live, talk and act in society. By living in society, he enlarges his horizons and develops his individuality to its fullest.

Manners are enhanced by individuality, the development of a person's full potential in society. However, manners are destroyed by individualism, whereby a person enthrones himself as the standard of all things.



Thus, education should open the eyes of youth to think beyond themselves. They should be taught that greatness exists in sacrifice and consideration for others. Education should propose to students the heroes and archetypes that embody these ideas. They should also be taught sound philosophical social principles about the nature of society, the common good and our role inside society.

Much to the secularists' chagrin, that is why Christian education is especially suited to this purpose, for Christian charity teaches us to overcome our natural self-centeredness and practice the love of neighbor for the love of God. In such a culture, manners spring up naturally and almost spontaneously. It is not something forced. Manners are a consequence of this education. It is a logical behavior that comes from reaching out beyond ourselves.

### **The Rejection of Crass Egalitarianism**

The second premise that supports a civil society is a rejection of crass egalitarianism.

While all men are equal in their essence and entitled to certain fundamental rights, men are unequal in their accidents and naturally tend to form different forms of treatment and consideration. That is why it is oxymoronic to speak of socialist or communist manners. Where all men

are the same, there is no reason to treat others differently. Where no one should excel, excellence is not rewarded or given special consideration. Manners can only survive within a social context and in an atmosphere where distinctions are made, where excellence is rewarded and differences are noted and even enjoyed.

We are an uncivil society because we are a society of cultural egalitarianism. We are asked not to make distinctions. We are asked not to recognize superiority. One of the things that makes political correctness tragically comical is it destroys distinctions. It is a kind of egalitarian tyranny where nobody can acknowledge problems or inferiority anymore. Failure is now called “deferred success.” Everyone is somehow “challenged” and woe to the well-mannered person who tries to show compassion or offers suggestions to improve.

Manners are the habit of thinking about others. Manners are naturally opposed to crass egalitarianism because they presuppose distinctions. In this context, education must play a key role. Education has always recognized excellence and has always reprimanded mediocrity. It is anti-egalitarian. And so if we instill honor and respect for different people in different circumstances in the child, he will naturally become, to borrow from the Spanish, *educado*. He will naturally adopt manners.

### **Instilling a Clear Sense of Purpose**

Finally, the third premise for a return to civil society is that youth must be instilled with the clear sense of purpose to their lives. They must be given ideals greater than themselves.

There is nothing more terrifying to a youth's soul than the conclusion that life has no purpose, and yet so often, youth have been betrayed and given exactly this message by a secularist establishment. Anything that smacks of metaphysics or transcendence is labeled religious and therefore put on the index of forbidden subjects. Many have disparaged intelligent design as creationism lite. But what is the philosophy of neo-Darwinism but existentialism heavy?

So many youth are taught that their lives are the mere result of randomness, mutation and adaptation without a clear purpose for life. Our culture teaches that life is a party—a mere succession of

experiences without a real essence of its own.

The passion of youth is made for great causes; youth needs a clear purpose. To quote the French writer Paul Claudel, “Youth was not made for pleasure, but for heroism.” In the past, education instilled a clear idea about life and its purpose. Indeed, Great Books programs have this in mind by calling to mind the great ideas and purposes of times past. Youth have always hungered for great ideals. It is not something from Mars. It is as true today as in the times of Plato.

An example that comes to mind is our military. Inflamed with the ideals of “honor, courage and commitment,” young people in our military find purpose in their lives and develop corresponding manners that belie their interior convictions almost as a secondary consideration.

Furthermore, this can be seen in many traditional colleges, dedicated to the great idea that truth exists, that have sprung up over the last decades. They manage to instill this sense of purpose in their students. It is always accompanied by an accentuated sense of manners and civility.

### **Part of the Cultural War**

Thus, we must teach manners with principles. Manners and education are inextricably linked. Our problem

is not to separate the two but to unite them once again by reconnecting with long-lost values and principles.

Indeed, this matter of manners is catapulted beyond the mere reestablishment of manners and civility. It is part of Burke's “most important of all revolutions,” that of sentiments, manners and moral opinions. It enters into the question of the Cultural War that is polarizing our society. These are the themes deciding the future of our country today. Americans have a hunger for such topics, which explains the conservative reaction today, because so many Americans have been mugged by the terrible reality of a society living in denial of these principles and values. They have crystallized into a reaction because of manners and education.

Other topics like Supreme Court justices and Social Security are indeed important. However, culture is where policy and reality meet in the daily lives of our citizens. This is where the real battle is taking place and we ignore these themes to our own peril. ■

*News polls reflect the opinion of most Americans that we have become ruder and more brutal in our treatment of others. We do not need pollsters to tell us this, for we experience it in our daily lives.*

# America Needs Fatima<sup>®</sup>

May/June 2006

PROGRESS REPORT



## TFP Protests the *Retroactive* Lifting of Statutes of Limitation

BY RAYMOND E. DRAKE

While many states extended their criminal and civil statutes of limitations for child sexual abuse during these four years of intensive media reporting on the scandals inside the Church, some states are looking at lifting them *retroactively*. Such measures would allow the government to investigate decades-old cases and hold today's 67 million Catholics responsible for damages.

In light of this, the American Society for the Defense of Tradition, Family and Property (TFP) is protesting vigorously such legislative bills nationwide by claiming the measures unfairly penalize Catholics in the pew and favor the agenda of dissident activist groups inside the Church.

Indeed, organizations like Call to Action, Voice of the Faithful (VOTF) and Survivors Network for those Abused

by Priests (SNAP) are actively supporting these *retroactive* legislative efforts, a fact that should make all Catholics seriously question if there is not more to these bills than meets the eye.

The battle is heating up on many fronts.

### Colorado Battle Rages

In Colorado, Denver Archbishop Charles Chaput is leading the state's bishops by vigorously opposing three bills presently before the Legislature. Writing in his regular weekly column on February 8, 2006, Archbishop Chaput urged Colorado Catholics to contact their legislators, calling it "an extremely serious moment for the Catholic community in Colorado."<sup>1</sup> A week later, he called upon Catholics to protect "their life as a community and defend the means that ensure a future for their children."<sup>2</sup>

Archbishop Chaput also mentioned the tension and bias surrounding these bills in the Colorado Legislature. Indicative of this bias was the mistreatment of 17-year-old Patrick Chappell, a victim of sexual abuse by his employer, a one-time member of a local school board. Accompanied by his father, Patrick testified before the Judiciary Committee on February 2, 2006, arguing that true healing "does not come from chasing around the person who molested you 30 years ago." Not only was Chappell



The TFP statement was published as a full-page ad in *The Wanderer*, *The Washington Times*, *The Denver Post* and *The Washington Times' National Weekly Edition*.

frequently interrupted, but one state legislator tried to have him and his father removed from the Capitol.

### Retroactive Changes in Ohio

Ohio has its own battle with its bishops fighting SB 17's one-year "look-back" period. This bill was approved unanimously by the Ohio Senate in 2005, and it is before the House Judiciary Committee at the time of this writing. On December 15, 2005, Columbus' Bishop Frederick Campbell testified before Committee members urging them to delete the retroactive one-year "look-back" period clause. However, the effect of his presence and words was undermined by the January 11, 2006 written testimony and appearance of long-time liberal advocate Bishop Thomas Gumbleton (then auxiliary bishop of Detroit) before the same committee.



TFP volunteer Norman Fulkerson passes out fliers at the St. Anthony Shrine in Boston, Mass.



To the glee of dissident Catholics nationwide and *The New York Times*, Bishop Gumbleton urged legislators to approve the “look-back” period. “To allow this may cause pain, embarrassment and sacrifice for our church, especially in the short term. It may cause some hardship for us financially. . . .”<sup>3</sup>

**The TFP Offensive**

On January 4, 2006, the American TFP began its campaign on the issue by publishing the statement, “Is It Fair That The Innocent Pay For The Guilty?” on its web site.<sup>4</sup> At the same time, the TFP sent an e-mail action alert to its 30,000 e-subscribers and thousands responded by urging the Ohio’s House Judiciary Committee to reject SB 17. The TFP web site sent additional e-mail appeals to the appropriate committee members in Michigan, Minnesota and New York, with similar results.

The posting of the TFP statement was followed by its publication as a full-page ad in *The Wanderer* (February 8, 2006), *The Washington Times* (February 9 and 13, 2006), *The Denver Post* (February 19, 2006) and *The Washington Times’ National Weekly Edition* (February 20–26, 2006). The full text of the statement was also published in the March/April 2006 issue of *Crusade*.

On February 9, 2006, reprints of *The Washington Times* ad were sent to 410 bishops and 38 executive directors of state Catholic Conferences. On Ash Wednesday, March 1, 2006, TFP members began the distribution of 150,000 statements in brochure form by handing them out in the streets of Boston, Cincinnati and New York. On March 3, 2006, a professional recording of the TFP statement, together with an interview with popular EWTN program host Father John Trigilio, was sent to 85 Catholic radio stations. In late March 2006, the full text of the statement will be sent to 100,000 people on the TFP’s mailing list.

**Head-on Clash**

Interestingly enough, the February 23, 2006 issue of *Voice of the Faithful’s* e-newsletter, *In the Vineyard*, manifest-

ed its annoyance with the TFP’s campaign. In the Denver section of its “Diocese Watch,” the VOTF newsletter stated, “As VOTF prepares for what promises to be a long campaign toward accountability in our Church and the protection of children, there is a parallel ‘campaign’ being launched in various US [sic] dioceses.”<sup>5</sup> The article cites the first paragraph of a February 18, 2006 TFP press release on its campaign with a link to the full text as posted by *Catholic PR Wire*, a Catholic news service.

The TFP’s campaign is not “parallel” to that of VOTF. Rather, it collides head-on with VOTF’s support for the retroactive lifting of statutes of limitations and its efforts to change the Church’s divinely instituted hierarchical form of government. This position is laid out in the TFP’s December 2002 book, *I Have Weathered Other Storms: A Response to the Scandals and Democratic Reforms That Threaten the Catholic Church*. This book continues to be the backbone of TFP’s campaign in defense of the Church.

Then as now, what needs to be emphasized is that the clergy sexual abuse crisis did not occur because of the Church’s hierarchical form of government where the Pope and bishops govern the Church, as the respective successors of Saint Peter and the Apostles. Rather, the crisis is a result of the tragic



TFP friends also joined the campaign to help educate the public on the most recent attack against the Catholic Church in America.

inroads that today’s secular and hedonist culture has made into the sacred ranks of the clergy. Thus, the solution does not lie in replacing the hierarchical Catholic Church for VOTF’s “democratic” pseudo-church, but in a repentant and loving return to the fullness of Catholic truth, morality and holiness. ■

**Notes:**

1. “HB 1088, HB 1090, SB 143 bills are bad public policy, bad law,” *Denver Catholic Register*, February 8, 2006 (<http://www.archden.org/dcr/news.php?e=351&s=2&a=7360>).
2. “Senate Bill 143: Sorting through the evasions—When it comes to this bad bill, supporters have one new alibi after another,” *Denver Catholic Register*, February 15, 2006 (<http://www.archden.org/dcr/news.php?e=352&s=2&a=7385>).
3. “Gumbleton reveals he was sexually abused by a priest,” *National Catholic Reporter*, January 11, 2005 (<http://www.nationalcatholicreporter.org/update/bn011106.htm>).
4. “Is It Fair That The Innocent Pay For The Guilty?” American Society for the Defense of Tradition, Family and Property, January 3, 2006 ([http://www.tfp.org/TFPForum/TFPCommentary/is\\_it\\_fair\\_that\\_the\\_innocent\\_pay\\_for\\_the\\_guilty.htm](http://www.tfp.org/TFPForum/TFPCommentary/is_it_fair_that_the_innocent_pay_for_the_guilty.htm)).
5. *In the Vineyard*, February 23, 2006 ([http://www.votf.org/vineyard/Feb23\\_2006/index.html](http://www.votf.org/vineyard/Feb23_2006/index.html)).



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# ANF Candle Lit In Fatima

BY ANTHONY MILLER

In December 2005, thousands of America Needs Fatima friends and supporters received a small candle in the mail. The idea was for them to mail their candles to ANF Director Robert Ritchie, who in turn melted all the little candles into a large single candle, which was to be delivered to Fatima. We are pleased to report that this candle was taken to Fatima and lit in the name of all the participating members.

Conscious of the very important mission entrusted to him, America Needs Fatima member Fernando Nunes traveled to Coimbra, Portugal, where Sister Lucia lived in her Carmelite convent until her death a year ago. Two days following his arrival, Mr. Nunes

traveled to Fatima.

After a series of pictures, and a very special and solemn blessing of the candle by a priest who happened to be passing by, the candle was placed behind the *capelinha* that is built in the exact place where Our Lady appeared. As Mr. Nunes lit the candle, he prayed for the intentions of all those whose little candles were melted into the single large candle, and offered the candle to Our Lady of Fatima. He prayerfully asked Our Blessed Mother to shower over all those represented by the candle graces of greater union with her Divine Son and for perseverance in a world so opposed to her message. ■

**Above left:** The ANF candle lit among other candles at Fatima. **Right top:** ANF member Fernando Nunes en route to the shrine. **Right middle:** A visiting priest from Ireland blesses the candle at the *capelinha* a few steps from the exact spot where Our Lady appeared. **Right bottom:** Fernando Nunes stands with the candle with the Fatima Basilica in the background.



## Spreading Good Counsel Across America

BY ROBERT E. RITCHIE

America Needs Fatima launched a new campaign to spread devotion to Our Lady of Good Counsel of Genazzano. A beautiful portrait of Our Lady was sent to tens of thousands of homes as a first step to getting Our Lady honored in every home in America.

Devotion to Our Lady of Good Counsel started in 1467. The people of Genazzano heard bells and saw a bright cloud over an old church dedicated to Our Lady of Good Counsel. Unseen hands rang the bells. When the cloud vanished, a beautiful image of Our Lady and the Child Jesus was found where no image before existed. The image, on a

thin sheet of plaster, was suspended miraculously in the air, and is suspended there to this day, 539 years later! For centuries, devotion to Our Lady of Good Counsel was the second Marian devotion in Italy, Our Lady of Loretto being the first Marian devotion. This devotion is sadly neglected today. Saints and sinners have received miracles from her. A picture of Our Lady of Good Counsel even spoke to Saint Aloysius Gonzaga as he prayed before a copy of the holy fresco asking for relief from temptations of impurity. He relates that Our Lady's picture spoke to him and told him to leave the world and

Mother of Good Counsel of Genazzano, Italy.



to enter the Society of Jesus. She also told him how to overcome the many obstacles his friends would put in his way. But this is only one of the many thousands of miracles worked by Our Lady of Good Counsel.

You can also receive many graces by praying to Our Lady of Good Counsel, so call today for your free picture at **1-888-317-5571**. ■



# Seal of Confession Remains Unbroken in New Hampshire

BY GARY ISBELL

When the New Hampshire legislature began to consider a bill that would force priests to report confessional secrets involving child abuse to the State, the American Society for the Defense of Tradition, Family and Property (TFP) immediately got involved in the controversy. Now it appears this controversy has saved the Seal of Confession . . . at least for the present.

This was the second attempt in three years where New Hampshire's Legislature has debated a proposal to remove the priest-penitent privilege. Had it passed, the law would have been the first of its kind in the United States and set a dangerous precedent. Fortunately, the bill has been sent for "interim study" where it can only be reintroduced toward the end of the year.

As part of its efforts to defend the sacrament of Confession, the American TFP asked friends and readers to let their voices be heard by sending protest e-mails to the Children and Family Law Committee members. Hundreds of such protests reached legislators who were asked to reject HB 1127 as not in the state's interest. The TFP also published a half-page ad, "Seal of Confession: Religious Persecution Looms Over America" in the February 13, 2006 edition of

the *Concord Monitor* in the New Hampshire state capital.

Many priests, who already must report abuse outside confession, have said they would rather go to jail than violate their sacred trust inside the confessional. Moreover, should a confessor directly violate the Seal of Confession, he incurs automatic excommunication (Code of Canon Law, no. 1388).

Even from a pragmatic point of view, HB 1127 is absurd. Indeed there is no evidence such reporting would decrease child abuse in any way. On the contrary, those guilty of child sexual abuse will simply be more likely to avoid Confession. However, in abstaining from Confession, criminals cut themselves off from supernatural grace and the possibility of effectively quitting their sinful ways.

Knowledge that the Seal of Confession is no longer an absolute in the eyes of the State will have a chilling effect on all Catholics, possibly leading many to stay away from the sacrament. If one sin can be reported, what is to stop other sins from being reported as well?

That is why the Diocese of Manchester strongly denounced HB 1127 calling it "unnecessary," and a bill that "does nothing to further the state's and the Church's interest in protecting children."



The TFP published "Seal of Confession: Religious Persecution Looms Over America" as a half-page ad in the *Concord Monitor*, February 13, 2006.

The American TFP also manifested its concern that the attack on the Seal of Confession is more than just an isolated bill. Rather it cites these efforts as part of the larger onslaught against the Church beginning in January 2002.

Liberal elements in the media have used the clergy sexual abuse scandals as the pretext for their attack on the Catholic Church. In emotional issues like these, they are quick to be joined by dissident Catholics, promoters of the homosexual agenda and activist judges.

The American TFP applauds the decision by New Hampshire lawmakers not to pass HB 1127 and prays the "interim study" will find that the state has absolutely no business inside the confessional. ■

## Expanding the Mary In Every Home Program

BY ROBERT E. RITCHIE

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 color pictures of the miraculous International Pilgrim Virgin Statue of Our Lady of Fatima to more homes across America.

Over 372,000 pictures were sent by

February 15, 2006. Another free distribution of 350,000 pictures is scheduled for May 2006. The goal is to send a total of 2,500,000 free pictures in 2006.

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. ■



Since January 2006, ANF distributed over 722,000 8x10 photos of the Pilgrim Virgin Statue of Our Lady of Fatima.



# Rejecting The Da Vinci Code Hits Rochester ... and Lincoln ... and Wichita

BY JOHN HORVAT II

## In Rochester

As snow fell and winds howled outside St. Jude's Church Faith Formation Center on February 6, 2006, a crowd of over 75 people gathered inside to hear TFP member Norman Fulkerson speak about the latest book of the American Society for the Defense of Tradition, Family and Property (TFP), *Rejecting The Da Vinci Code: How a Blasphemous Novel Brutally Attacks Our Lord and the Catholic Church*.

Mr. Fulkerson pointed out the lies within the book and refuted them with passion and conviction. Addressing arguments such as "it's only fiction," he explained literature is meant to educate, inspire and provoke critical thinking. "No one calls *Uncle Tom's Cabin* a quaint little entertaining novel because it is not. It has a message." However, just because something is a work of fiction does not mean it can be used to spread lies. "Literature is not free license to deny the truth," Mr. Fulkerson added.

In his closing remarks, Mr. Fulkerson asked several questions that undoubtedly touched attendants: "What did Our Lord do to deserve such treatment?" "What crime did He commit?" "Why such hatred for this God that only wanted to do good?" "Can we not show our gratitude by standing up for Him?" This might have been the reason why so

many signed up and purchased copies of *Rejecting the Da Vinci Code* with one hand and grabbed stacks of protest fliers with the other. The first in line was a college professor, who is now going back to her students, equipped with much-needed arguments for their refutation against *The Da Vinci Code*.

The sure sign that Mr. Fulkerson really made his point was after the talk. Most in attendance signed up to help out with local TFP organized protests to be held in front of theaters showing the movie in May 2006. They especially appreciated the emphasis on how such protests must be peaceful, legal and prayerful. "Our way of protesting is in the manner of Catholic gentlemen," Mr. Fulkerson said, "peaceful but firm." A woman from Webster, N.Y., admitted she felt impelled to sign up after Mr. Fulkerson challenged attendants with an analogy: "What if such vile things were being said about your mother," he said, "would you then protest?"

## And Lincoln

Sometimes small presentations create a warmer and conducive atmosphere than large crowds because people become more engaged with ideas for action. This was the case of Mr. Byron Whitcraft when he spoke in Lincoln, Neb., on February 3, 2006, to a small but enthusiastic

crowd at a local parish's school library. Mr. Whitcraft pointed out that the matter at hand is not a discussion or even a debate with the current assailants attacking Our Lord Jesus Christ and His Church, but an outright rejection. He also spoke about how the purpose of speech is to speak the truth. However, Brown's book spreads misconceptions and false ideas about the Church on a grand scale. The book also has its own agenda, which Mr. Whitcraft characterized as the promotion of a Gnostic "code" behind *The Da Vinci Code*.

## And Wichita

At St. Patrick's Parish in Wichita, Kan., Mr. Whitcraft delivered a lively presentation to nearly forty supporters on February 4, 2006. As in Lincoln, there were many questions and much discussion. Some people in the audience told stories of loved ones who have already suffered from the book's bad influence. Mr. Whitcraft mentioned letters written to the TFP telling of family members who lost their faith because of *The Da Vinci Code*. Sadly, a number of attendees commented on how they had been discouraged from protesting.

In the end, the stage was set for future action. People signed up for future protests and went away ready to reject this blasphemous assault upon Christ and His Church.

Call **1-888-317-5571** to order the book, *Rejecting The Da Vinci Code: How a Blasphemous Novel Brutally Attacks Our Lord and the Catholic Church*. ■

**If you would like to organize or participate in a protest against *The Da Vinci Code* movie scheduled for release on May 19, 2006, please call the protest hotline at 1-866-584-6012.**



Speaking to a group of Catholics in Rochester, N.Y., Mr. Norman Fulkerson exposes the attack upon the Church by *The Da Vinci Code* and refutes the "It's only fiction" argument.



Members of TFP Student Action collect signatures at the University of Maryland Baltimore County and Towson University.

# Encouraging Students to Reject *The Da Vinci Code*

BY JAMES BASCOM

In February 2006, TFP Student Action members visited Towson University near Baltimore, Md., and the University of Maryland Baltimore County, to defend the honor of Our Lord Jesus Christ by rallying students against the blasphemous *The Da Vinci Code* movie coming to theaters on May 19, 2006.

Many students eagerly asked to sign the petition against the movie. Others were confused about the issue and had questions. It was common for students to ask, "What's wrong with *The Da Vinci Code*?" The TFP members explained the campaign in more detail, and usually succeeded in convincing more students to join the petition effort.

One student debated in favor of the movie and then tried to get support from three of her friends. Two refused. The other said he could not debate standing up, so as his friends walked away, he went and came back with a chair in his hand, sat down in front of the table, and began to debate. Student Action member Charles Sulzen said, "It was a pleasure to have a discussion with him because he stuck to the topic." His disagreement slowly began to change into agreement. After all his objections were answered, he finally agreed to sign the protest against *The Da Vinci Code*.

Perhaps the most telling moment of the day was when a student refused to sign the petition, saying, "I like *The Da*

*Vinci Code*." When asked why, he responded coldly, "I like *The Da Vinci Code* because I hate Christianity." This astonishing statement begs a question. Just what is it about *The Da Vinci Code* that makes the enemies of Christianity so happy? When affirmations like this are being made, should not this be a cause of concern to Christians? Why do some Catholics still brush it off as mere fiction? *When will they wake up?!*

*The blasphemous Da Vinci Code is presented as fiction, a subtle way to infect unsuspecting minds.*

Two weeks later, Student Action visited the University of Maryland Baltimore County.

As a steady flow of people approached their table, Student Action members alerted hundreds of students not to swallow the lies of *The Da Vinci Code*. Many signed the petition against blasphemy, while others remained indifferent or repeated Dan Brown's anti-Catholic claims. The day was full of heated debates, ranging from the existence of God to the limits of free speech. It was

good to see the outnumbered Student Action members hold their own.

A group of conservative students visited the table, their smiles barely containing their happiness: "You can't imagine how we felt when we turned the corner and saw you guys standing here," one commented. "We immediately recognized your red banner from the March for Life [in Washington, D.C.]. It's a breath of fresh air! Thank you for doing this!"

## Join Anti-blasphemy Protest

The blasphemous *Da Vinci Code* is presented as fiction, a subtle way to infect unsuspecting minds with doubts on the Catholic Faith. With 40 million copies in print and a movie release scheduled at theaters on May 19, 2006, we see *The Da Vinci Code* as the most serious assault on Catholicism in recent history.

Those who love Our Lord and the Holy Catholic Church are naturally called to reject *The Da Vinci Code*. To this end, the American TFP hopes to organize 1,000 anti-blasphemy protests at theaters across the nation. ■

**Will you help? If you are willing to make a difference or be a protest organizer in your area, please call Francis Slobodnik at the protest hotline, 1-866-584-6012.**





Francis Slobodnik, director of the national campaign against *The Da Vinci Code* movie.

## Consoling Our Lord By Protesting *The Da Vinci Code*

*An Interview with Mr. Francis Slobodnik on  
the DVC Protest Central*

**Crusade:** What motivates someone to become a protest organizer?

**Mr. Francis Slobodnik:** A protest organizer is a person who is motivated, as a result of his or her deep love for Our Lord Jesus Christ and the Holy Catholic Church, to publicly defend the honor of both. With so many public blasphemies occurring today it is easy to become numb to them. A protest organizer refuses to be anesthetized by these repeated grave offenses, shouts "No!" to them and encourages others to stand up and be counted too.

**Crusade:** Realistically, can you stop the movie? What do you hope to obtain with these 1,000 protests?

**Mr. Slobodnik:** I am confident that if enough Catholics, especially those led by brave members of the clergy stood up to this movie, it would not be shown. The Catholic Church still has tremendous clout in our society. If this bravery does not manifest itself, and the film does open, then those Catholics who realize the gravity of the public sin involved will show up like Saint Veronica to console Our Lord as He is publicly blasphemed along the Via Dolorosa of our contemporary culture.

**Crusade:** Some people say protesting just gives the movie more free publicity? Is this true?

**Mr. Slobodnik:** To a certain extent, yes. However, it is *negative* publicity! Ask any businessman if he would like protesters with signs and engaging in prayer standing outside his business. Personally, I will not allow the promot-

ers of blasphemy to dictate to me when I should protest. When my Faith is attacked, I see no other choice but to protest. If I really subscribe to the beliefs of my Faith, then I feel a necessary sense of obligation to defend that Faith with my whole heart and soul.

There are also three good effects that protests have on the public at large. First, I know from past experience there are people who, if they see protesters outside of a theater, will just keep on driving. Second, protesters in front of a theater can talk people out of seeing the movie. Many people today just go to the movies without first finding out what the movie is about. When protesters are present, some people, when informed, will comment, "I didn't know the movie was about that, I'm not going to see it." Third, public protests encourage others of good will to speak out. Protesters are leaders and offering leadership with their courageous example encourages others to speak up more in defense of the Faith.

*Those Catholics who  
realize the gravity of the  
public sin involved will  
show up like Saint  
Veronica to console Our  
Lord as He is publicly  
blasphemed along the  
Via Dolorosa of our  
contemporary culture.*

**Crusade:** In the past, did the Church encourage the faithful to publicly protest blasphemous movies? Do you have some examples?

**Mr. Slobodnik:** Yes, the Church most certainly did. Pope Pius XII even promulgated an encyclical on motion pictures. There was a time when the Legion of Decency protested offensive films with great effectiveness. Films that promoted immorality or that attacked the sanctity of matrimony, were protested and given a negative rating by the Legion. Today, we have moved far beyond the sins of the Sixth and Ninth Commandments. They still exist of course, but today the First and Second Commandments are being openly attacked by blasphemy. Today, it is not only the mortal sins of sensuality that are promoted, but also the sins of pride, the *non servium* of Lucifer.

Bishop Keogh of Providence, Rhode Island, during the 1930s was very active in his support of the Legion of Decency. The captain of the Providence Police Department is said to have never approved a film that had received a morally offensive rating given by the Legion.

Pope John Paul II lamented and asked for reparation for Jean-Luc Goddard's film, *Hail Mary*, which came out in the mid-1980s. America Needs Fatima participated in protesting that film nationwide.

**Crusade:** How does the *Da Vinci Code* Protest Central work, and how does one become a protest organizer?



**Mr. Slobodnik:** Volunteers who want to get involved as either protest organizers or as participants can respond to our mailings by completing response cards or by calling our protest central office toll free at 1-866-584-6012. Those who respond by mail are called by volunteers at our office to assist them in setting up their protests. We offer helpful tips, an organizer's kit and signs if needed. Also, we will be there to assist in any way we can by answering your questions and putting you into contact with others in your area who also want to protest.

**Crusade:** How many organizers do you have so far?

**Mr. Slobodnik:** So far we have over 130 organizers, with new volunteers calling in every day.

**Crusade:** How many volunteers

are involved?

**Mr. Slobodnik:** Approximately a dozen are helping right now. As the May 19 opening of the film grows closer we hope to greatly expand this number so we will achieve a thousand protests defending Our Lord's honor.

**Crusade:** How do you deal with people who say *The Da Vinci Code* movie is just fiction and that we shouldn't take it seriously?

**Mr. Slobodnik:** All modern nations at war have had propaganda departments. Often, the purpose of these departments was to spread disinformation and to cause the opposing population and military forces to act in a certain way according to the disinformation that is spread. Disinformation is fiction that can create mistaken beliefs or reactions in the mind

of the public. If it wasn't effective it wouldn't be used. For example, *The Awful Disclosures of Maria Monk*, a virulent and fictitious anti-Catholic work published in 1836, caused a great backlash against American Roman Catholics. Eventually, after much rioting and attacks against Catholics, it was discovered that the work was a lie.

A lie is always a lie, an evil misuse of speech, and when the lie is directed toward Our Lord Jesus Christ and to the Church founded by Him, that lie is all the more malicious. If someone spoke a lie about my mother and said not to take it seriously, you can bet that I would take grave umbrage and indeed take it very seriously. ■

**For more information, visit [www.tfp.org/davincicode](http://www.tfp.org/davincicode).**

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# Our Lady's 'Miracle Child'

*Aria: 'Lion of God'*

BY JOHN DA COSTA

Jacinta Marto, the youngest seer at Fatima, said "Doctors do not know how to cure people properly, because they have not the love of God."<sup>1</sup> This was clear for Melanie Paduano in Pittsfield, Mass. She and her husband Robert were in anguish as they awaited the birth of their first child. A large cyst was discovered on her child's neck, and the doctors believed it was unlikely the child would live. If she did there was a good possibility she would have Down syndrome. The doctors went so far as to suggest abortion.

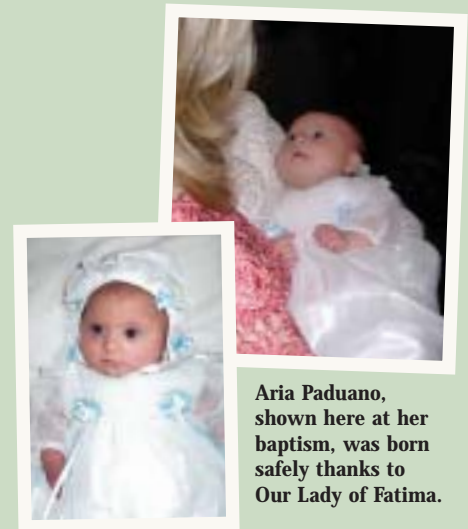
It was for this reason the Paduanos contacted America Needs Fatima to request the visit of a traveling statue of Our Lady of Fatima to their home.

After arriving we were quickly ushered upstairs with the statue and found ourselves standing in a room decorated

in feminine pink colors. It was here Melanie explained how she had already named their baby girl Aria. "It was a name," she said "that popped into my head and I didn't know what it meant." She later discovered, in a dictionary, that it was Hebrew for "Lion of God."

"How curious," I said pointing to our lapel pin with the heraldic rampant lion, "that happens to be the symbol of our organization." After taking a closer look to confirm, Melanie broke down in tears, seeing this as yet another sign of Divine intervention. We then prayed a Rosary in Aria's room where the statue remained overnight.

Since the writing of this article Melanie gave birth to a baby that family members call a "miracle child." Even the doctors were amazed that Aria survived since the umbilical cord was closed so



**Aria Paduano, shown here at her baptism, was born safely thanks to Our Lady of Fatima.**

tightly that Aria received almost no nourishment while in the womb. Although she has Down syndrome it is hardly noticeable.

Though many so-called doctors go on suggesting abortion for problematic pregnancies, Aria is proof that Our Lady continues to work miracles for those who believe. ■

**Note:**

1. Fr. John de Marchi, I.M.C., *The True Story of Fatima* (<http://www.ewtn.com/library/MARY/tsfatima.htm>).



# Rosary Walk of Reparation in New Orleans

BY THOMAS DRAKE

It was early December and many old friends were around the table in lively conversation after months of being scattered across America as part of the “Katrina Diaspora.” Stories of personal adventures and misadventures, loss and separation from family and friends, were bantered back and forth.

Everyone had just returned from the First Saturday devotions at St. Patrick’s in downtown New Orleans. The devotions had helped put these dramatic events in a more spiritual perspective.

At a certain moment, the conversation turned to the topic of rebuilding New Orleans. However, the main concern was not just reconstructing damaged buildings or a devastated economy, but the much needed spiritual and moral rebuilding of one of America’s oldest cities. Questions arose: What should be done? What should we do?

Things were definitely not good before Hurricane Katrina. In fact, the moral picture was getting worse annu-

ally. One of those around the large table described the blasphemies that occurred during the 2005 Mardi Gras in the French Quarter, which had a float mocking Jesus Christ, the Blessed Mother and the Catholic Church; a float carrying a pork chop bearing the image of Jesus; and a float showing an indecent parody of Our Lady of Prompt Succor, patroness of Louisiana.

The lamentations on the swelling moral decadence of New Orleans changed to indignation when pictures of the blasphemous float were passed around the table. This is not the New Orleans most residents want to leave to their children and grandchildren.

The topic then moved to plans for action.

*Ora et labora.* Saint Benedict’s famous quote came to mind. The Benedictines were later a major influence in the renewal of civilization and culture. Their program was a balance of contemplation and prayer on the one hand, with action and

work on the other (hence, *ora et labora*). The new New Orleans needed a renewal of its spiritual and moral foundations.

For years the Crusade for the Conversion of Greater New Orleans, lead by Mrs. Nancy Albert, Mrs. Cynthia Hemelt, Dr. Charles and Pat Taggart, and many other New Orleanians, has organized First Saturday devotions in the city’s churches. American TFP members had often joined them. With prayer, fasting and even all-night vigils over a decade, the group has sought to attain Heaven’s graces for their beloved city’s conversion. How many disasters were averted, how many souls returned to God and how many sins were prevented by those prayers and sacrifices will only be known in the next life.

Thus, sitting around the table, the leadership of the Crusade for the Conversion of Greater New Orleans decided that an act of public reparation was necessary for the blasphemies committed during the 2005 French Quarter Mardi Gras. This act would publicly beg forgiveness for the outrages performed within the shadow of the Cathedral of St. Louis, wherein dwells Jesus Christ in the Tabernacle.

So, on February 12, 2006, the day after the first 2006 French Quarter Mardi Gras celebration,



Walking “prayer warriors” held signs and prayed the Rosary in reparation for the blasphemies during Mardi Gras in New Orleans.



The Rosary Walk of Reparation passed in front of the majestic life-size statue of the Sacred Heart near Jackson Square, New Orleans. The fact that this statue stood unscathed during Hurricane Katrina while surrounding trees were knocked down around it has been considered miraculous by many.

nearly 100 Catholics gathered in the former Carmelite chapel to pray for forgiveness and conversion.

From there, a Rosary Walk of Reparation straight through the French Quarter turned many heads with the unfamiliar sight of Catholics carrying handmade signs and reciting the Rosary of the Blessed Virgin Mary. The sound of prayer echoed down Orleans Street, moving toward the majestic statue of the Sacred Heart of Jesus. Passing by the Archbishop's temporary residence, the protesters gathered in front of the locked Cathedral of St. Louis to recite a prayer of atonement to Our Lady of Prompt Succor, a target of the 2005 blasphemies. The next stop was at the monument to Saint Joan of Arc, patroness of New Orleans. Then passing St. Mary's and the old Ursuline convent,

the large group of "prayer warriors" returned to the starting point. Some still made it to St. Patrick's Church for a closing solemn benediction.

In the face of so many blasphemous and lewd Mardi Gras "celebrations," the Rosary Walk of Reparation was the first such public action of protest and reparation in the post-Katrina era. It was a fitting way to start rebuilding. It is only a beginning, a small step for a huge work that must be done. However, New Orleans has supernatural help that few other cities can claim. If faithful Catholics persevere in efforts like these, they can count on the heavenly aid of so many saints who walked the streets of New Orleans: Saints Frances Xavier Cabrini, Katherine Drexel, Phillipine Duchesne; Blessed Francis Seelos; Venerable Henriette Delille and others. May

they come to the aid of battered New Orleans in this time of trial and need. ■

*Our Lady of Prompt Succor,  
hasten to help us!  
Saint Joan of Arc,  
the Maid of Orleans, pray for us!*

# Why We Fight, Why We Will Win

BY JAMES BASCOM

On March 11-12, 2006, TFP Student Action held a conference titled, "Why We Fight, Why We Will Win." The conference sought to give guidance to students fighting the Cultural Revolution.

TFP member Norman Fulkerson gave the first talk, "The Age of Chivalry: What Went Wrong?" He made a point-by-point analysis of the Middle Ages and the founding of Christendom. The High Middle Ages was the only era in history when all facets of society were oriented toward giving glory to God.

After laying this much-needed groundwork, TFP members Mario Navarro da Costa and Luis Solimeo gave a talk on the manifestations of this Cultural Revolution as it affects the Catholic Church. Despite the storms afflicting the Church, there is the promise of Our Divine Savior, "The gates of Hell will not prevail against Her."

TFP director John Horvat's talk,

"Restoring Christian Civilization," explained that a new Christendom will not come about by passing laws or memorizing the catechism, but by moving away from the agitated, intemperate, revolutionary mentality of the modern world.

"The Crusade of the 21st Century," TFP director Luiz Fragelli's talk, was a convocation to action. Everyone, no matter his state in life, must do what he can to oppose this Cultural Revolution and not stop until the victory promised by Our Lady at Fatima.

The weekend ended with a closing banquet, skits and a band presentation by the TFP Holy Choirs of Angels band. ■

**Right (above):** Students listened to many thought-provoking lectures, preparing them to fight the Cultural Revolution. **(middle):** Every meal was an occasion for the participants to share ideas and opinions. **(bottom):** A skit titled "The Chairs of History" illustrated the process of decadence in culture and human character from the medieval knight down to the video gamer of our days.



Chapter XIX

# Passage to India

BY JEREMIAS WELLS



On July 8, 1497, after Mass, Confession and a brilliant ceremony, King Manuel of Portugal gave leave to Vasco da Gama, his brother and two other captains to board their ships and depart in the single most momentous event in Portuguese history since the Reconquest from the Moors two hundred and fifty years earlier. To the rhythm of a sea chant, the sailors drew the anchors from the bottom of the Tagus River, unfurled their white sails with the enormous crimson cross of the Order of Christ, and moved swiftly toward the open sea to find a passageway to India. Thousands of relatives and friends who had lined the shore watched with apprehension as the ships, two large improved caravels, a smaller one and a supply ship, disappeared into the blue. They well knew, even if the expedition were successful, that many of the men—if not most—would never return. Perhaps we should fill in the details between the death of Henry the Navigator and the spectacular achievement of da Gama.

During the troubled reign of the weak and extravagant Alfonso V, nephew of Henry and the third in the Aviz line, Portuguese mariners had explored and exploited the African coast from modern Sierra Leone to the Ivory Coast where the coastline runs due east. They had sailed past Nigeria and the Niger River to Cameroon, at which point the continent turns again from heading east to south, passing zero degrees latitude (the equator) by a couple of hundred

miles. As the air became hot and sticky, it proved to be unhealthy and warm, contrary currents caused delays, and barnacles and worms invaded the hulls. Landfall could also prove to be deadly because of disease and unfriendly natives.

Farther north in what today is Ghana, west of the Niger River, trade in gold brought increasing wealth to the kingdom. Under Alfonso V, the traveler to

the crown, which his frivolous father had dissipated. He had two greedy, treacherous relatives executed, one by his own hand, and also dispossessed dozens of rebellious nobles. Once he had set his own house in order, he turned to his next priority: the protection of Portuguese achievements in Africa, threatened by foreign intruders. The energetic king dispatched a large fleet and several hundred men to construct a walled compound at a suitable harbor on the Gold Coast in today's Ghana.

The fortress of El Mina (also called *São Jorge da Mina*) represented the first permanent European bulwark on the tropical African continent and served its purpose admirably well. It not only provided protection but also served as a supply station for further exploration. The gold previously carried by Moslem caravans to North Africa was now channeled to the Christian kingdom of Portugal through El Mina.

A succession of courageous, committed captains, skilled in navigation, expanded the range of the known coastline, pushing farther and farther south. They mapped their discoveries with unprecedented accuracy and left logs easily understood by their successors.

After discovering the Congo River (at the beginning of Angola), they developed the practice of sailing due south from El Mina and then turning east to the coast at the desired latitude. This allowed them to bypass the unhealthy and often dangerous tropical coast and



Fortress at El Mina. The ship on the far right illustrates an improved caravel of the type used by Vasco da Gama.

Africa was more likely to be a merchant rather than a knight seeking adventure or a priest looking for converts. During the following reign, Portugal reverted back to its chivalric heritage.

Once again a determined and resourceful king took over the reins of power: In 1481, John II replaced his father and put his small kingdom back on the path to greatness. The first order of business for the new king was to consolidate the power and possessions of

gave them more confidence and experience in blue-water sailing far from known points on land. But another set of dangers emerged. If a ship was damaged near shore, the sailors could beach the vessel for repairs or at least escape on to land. However, irreparable damage far out to sea could prove fatal. A lack of fresh supplies could also cause much discomfort: After three months, scurvy would set in, causing loss of teeth, skin ulcers, bone deterioration and extreme exhaustion. By 1486, the Portuguese had reached Walvis Bay near the Tropic of Capricorn (23½ degrees S.). They truly believed they were getting close to the tip of Africa, though it was still a thousand miles away.

### **Bartolomeu Dias**

The king and his mariners came to the conclusion that single vessels traveling alone were no longer practicable as they could not carry sufficient supplies for a voyage to India. The length of time at sea and the lack of resources available in southern Africa required a small fleet for future expeditions. In August 1487, two light caravels and a supply ship set sail from Lisbon under the command of Bartolomeu Dias, formally a knight in the king's household, accompanied by the most experienced pilots available.

He put in at the fortress of El Mina for water and fresh provisions and continued his journey south until he reached Cabo da Volta, where they left the supply ship. Once more Dias sailed into open waters in the teeth of a violent storm, causing enormous hardship to the crew who faced 50 degree Fahrenheit temperatures while living exposed on the deck. After the storm passed, the intrepid captain sailed to the east in heavy seas for several days with no landfall. Suspecting that he had already passed the southern tip of Africa, he turned north. His suspicions were verified when after several hundred miles they saw land on the horizon and entered Mossel Bay. Dias attempted to continue, but the harrowing ordeal and diminishing supplies affected the confidence of the crew. He reluctantly gave in to the desire of the tired and weakened men to return. Nine months after leaving their supply ship,



**Captain Major Vasco da Gama (1469–1524) reached India in 1498.**

they found that seven of the nine men left behind were dead. The sailors transferred the remaining stores to the caravels and headed home. Dias, in doubling Africa, had discovered 1,260 miles of new coastline, including the Cape of Good Hope (on the way back), and in his eighteen months at sea had sailed farther than any European before him.

Three deaths complicated the start of the next expedition. The seventeen-year-old heir to the throne was killed in a riding accident. A couple of years later, in 1485, both King John and the captain he had chosen to command the expedition, Estevão da Gama, died as well. When Manuel, the king's brother-in-law, succeeded him, his timid, weak-kneed counselors advised him against further voyages, arguing that many decades of sacrifice had caused numerous deaths and what few benefits accrued had come at great effort. Fortunately, the young king, cognizant of the royal crusading blood that flowed through his veins, had a profound longing to discover the sea route to India and realized that all worthwhile achievements come at the cost of sacrifice and effort.

### **Vasco da Gama**

The choice of Vasco da Gama as expedition captain surprised many contemporaries who expected Dias to be chosen. However, Dias' inability to inspire his fellow officers to continue at a critical moment probably worked against his selection. Moreover, the nature of this enterprise required a man of sound judg-

ment as well as diplomatic and military leadership skills in tight situations, all of which da Gama possessed in abundance. We have described his departure at the beginning of the chapter.

Two of Captain-Major da Gama's caravels had their hulls reinforced by heavy planking on the sides for added protection in case of combat and, for the same reason, towers were constructed forward (forecastle) and aft. Although the voyages were not meant for military conquests, they were sailing in waters and anchoring in ports where they could expect to meet mortal enemies and so had to be armed accordingly. Each of the improved caravels carried twenty guns and a wide assortment of smaller cannon (bombards), matchlocks, crossbows, etc. While the crown and its financial backers provided the very best equipment and supplies, the ships carried neither valuable trade goods nor the large quantities of gold and silver that the oriental princes customarily expected as gifts, particularly from those opening up trade missions. The more acute minds certainly realized that the expedition might—just might—succeed if everything worked exactly right, no sense losing more than what was necessary.

Da Gama put in at Cape Verde Islands to provision his ships and then for a short distance paralleled the coast of Guinea. As his ships picked up the favorable winds that he was seeking, they turned south by west, going well out into the Atlantic. Carried along by the north easterlies and a favorable current, the fleet passed within 600 miles of Brazil. As the weeks passed and July turned into August, then September, the Portuguese mariners, sailing in waters never before seen by men, picked up the turbulent westerlies and headed east by south-east. Maintaining that course for several weeks, the ships made good time, but the smell became unbearably rank, the water only marginally fit for use and the food barely edible.

Finally on November 4, they sighted land. The ships sailed south along the coastline for three days and found a suitable harbor which they named St. Helena Bay. After careful readings from their navigational instruments, the Captain-

Major and his pilots determined the fleet originally struck land 100 miles north of the Cape of Good Hope. To have landed so close to their chosen destination after sailing over 3,000 miles in three months without sighting a single landmark ranks as one of the greatest feats of seamanship in the history of the world. The seamen cleaned the ships inside and out and careened them on the beach where they scraped and recaulked the bottoms.

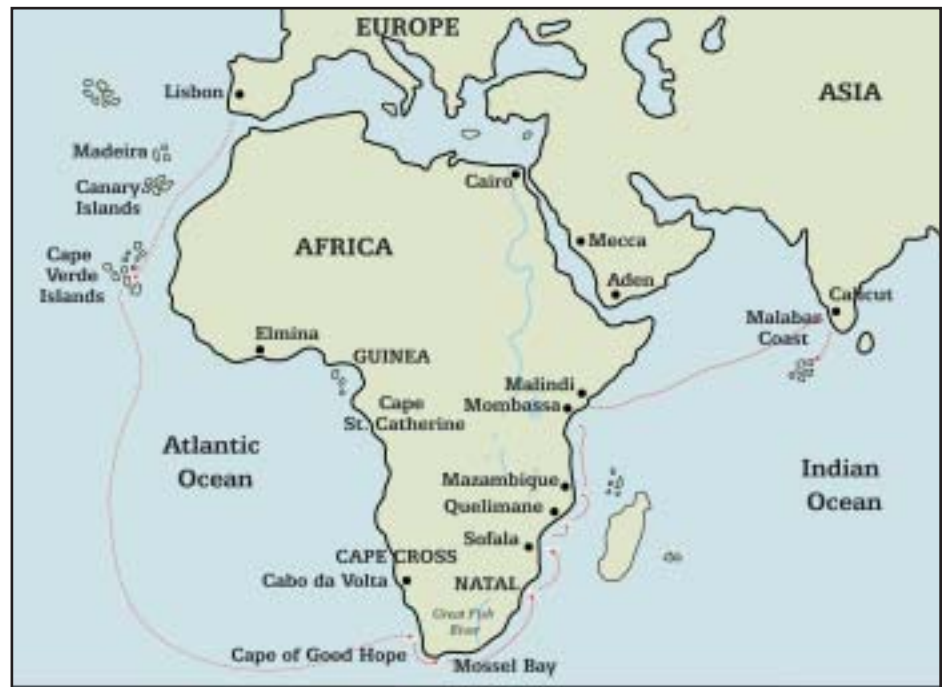
### The East Coast of Africa

They made slow, painful progress around the Cape and up the east coast, frequently fighting off adverse winds and currents and also hostile natives. The short, tawny-skinned Bushmen and Hottentots initially welcomed the Portuguese, but those socially backward people would become nervous after a couple of days and attack. Well-placed cannon shot usually scattered them, but once or twice the seamen had to take some of the more aggressive natives down with crossbows. As they approached the Zambezi River, they found the taller, better proportioned Blacks easier to deal with, but beyond the river the economically and socially advanced port-cities were controlled by Moslems, who could be expected to kill the Christians if ever an opportunity arose.

Because of the slow pace and debilitatingly warm waters with their destructive crustaceans and organisms, the crewmen had to land frequently for repairs. Not only was clean water and food needed, but also fresh fruit, for scurvy had broken out again. At Mozambique, several armed skirmishes with the Moslems occurred when the Portuguese tried to obtain provisions. Only their superior firepower and the vigilance of the alert Captain-Major saved them from Arab treachery, for they were greatly outnumbered.

### India

The scenario of hostility and attempted violence repeated itself at Mombassa, so the beleaguered Christians moved further up the coastline to Malindi, where they finally found a friendly reception. The port, though Moslem in religion, was an independent colony in competi-



Map of Vasco da Gama's passage to India.

tion with its neighbors and therefore welcomed the Portuguese as allies. They supplied the indispensable food and water as well as a highly knowledgeable and experienced pilot to lead the Christian fleet across the Indian Ocean. Da Gama spent three months in India, mostly at Calicut, the foremost trading city on the Malabar Coast. His relationship with the Samorin (Hindu chieftain) alternated between one of suspicion and mistrust to an attempt to reach some commercial accommodation. The source of the problem was a poisonous atmosphere spread by the Moslems who dominated the profitable commercial traffic. They fully perceived the high degree of organization required to send the Portuguese expedition halfway around the world and the intent behind it. Accordingly, they worked toward its destruction from the beginning.

With increasing tension and constant distrust, da Gama decided to leave Calicut, move farther north and prepare for the trip home. They had gathered a modest supply of spices and precious gems, but the information they obtained—from the charts and logs of the sea passage to India to a full understanding of the spice trade—was priceless.

The 23-day trip from Africa to India had been indeed blessed with a steady, following wind, but the return voyage was

plagued by lack of significant wind; what small breezes did arise were mostly from the wrong direction. The usual monsoon winds from the east never materialized. Severe cases of scurvy broke out among the crew, who had not enjoyed a healthy diet while in India in the first place. Over thirty seamen died and the rest suffered from open sores, swollen limbs and exhaustion, which made manning the ships nearly impossible. Once on the coast of Africa, they recovered somewhat, but never fully. With inadequate personnel, the ever-stalwart Captain-Major had one of his worm-eaten ships broken up and burned.

Given the exhilarating adventure and enormous suffering, the rest of the return voyage was largely uneventful. Approximately only one-quarter of those who began the monumental voyage were alive at the end. To paraphrase one of Winston Churchill's great remarks: never have so many in Western Civilization owed so much to so few. As a result, the small Kingdom of Portugal established a huge empire that ran from the coasts of Africa through the Indian Ocean and the Malay Peninsula to the Moluccas of Indonesia and the coast of China. ■

### Bibliographical Note

This chapter was largely drawn from Ronald Watkins, *Unknown Seas* (London, 2003). A more complete bibliography will follow the next chapter.



# SACREDNESS CALLS FOR BEAUTY

BY MICHAEL GORRE

**W**itnessing a Baptism calls to mind many truths of the Faith. It is the first of the seven sacraments, the one that liberates us from the slavery of sin. Through it, we enjoy all the fruits of Redemption. As the priest pours the water over the child's head and says, "I baptize you in the name of the Father, and of the Son and of the Holy Ghost," the gates of Heaven unlock for the child. Grace floods that soul and the Holy Trinity takes residence within. The miraculous words and the pouring of the water set all this in motion.

In catechism, we are taught that the sacraments are visible signs of spiritual realities. The act of pouring the water makes apparent to our bodily eyes, the invisible washing away of Original Sin.

The effort to match what we see with what we believe was much more prevalent in everything the Church did in the past. From statuary and stained glass, to music and ceremonial, the Church used visible signs and symbols to teach the faithful interior and spiritual truths, thereby bringing them closer to God.

The photo above shows us a baptistery fashioned in the neo-gothic style. The architecture pointing upward, the half-enclosed niche and the filtering light lending a golden hue around the simple but tasteful font, create a sense of intimacy and sacredness. In such a place, the family attending a Baptism may better sense the importance of

the awe-inspiring mystery of the sacrament being conferred. We may even imagine a lapsed Catholic witnessing a Baptism here to be more attuned to the invitations of grace.

In contrast, we see in the photo below a granite font, large enough for baptism by immersion, located at the rear of the church. The water in the font circulates and flows out of the interior basin, causing a murmuring sound. Modern as it looks, it can well be a fixture in the lobby of Microsoft's headquarters. Nothing about the font elevates one to think of the truths and reality of the sacrament.

"Oh, what does it matter?" someone may object. It matters tremendously!

Human beings learn much more from seeing than from listening. We know, for example, that parents who teach their children something but do not follow up with example make no headway; while parents who say little but give the good example will experience great success in the formation of their children. In this same way, how can we expect the faithful to grow in their faith when the baptismal font looks like a glorified swimming pool or when the church itself does not remind the faithful of Heaven, and when the Blessed Sacrament is not surrounded by reverence, ceremony and ornaments? How can we be attracted to God who is Sacredness, Reverence and Beauty Itself through things that do not convey them? ■



AMBIENCES,  
CUSTOMS  
AND  
CIVILIZATIONS