

July/August 2008

# CRUSADE®

MAGAZINE



TRADITION  
FAMILY AND  
PROPERTY

## What Makes the Fatima Message so URGENT?





TFP  
VIEWPOINT

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

has issued the following statement in response to the Supreme Court's May 15 decision declaring unconstitutional the overwhelmingly supported Proposition 22, and legalizing homosexual "marriage":

The American Society for the Defense of Tradition, Family and Property (TFP) rejects categorically the May 15 California Supreme Court decision declaring unconstitutional the overwhelmingly supported Proposition 22, and legalizing homosexual "marriage," as a morally reprehensible ruling that ignores the nature of marriage and the expressed will of Californians.

The 4-3 decision redefines marriage based on non-existent analogies between heterosexual and homosexual relationships. It awards rights and privileges to relationships that cannot naturally fulfill the duties of marriage. The Court has failed in its duty, imposed by

natural law, to uphold morality in favor of the common good.

In arbitrarily forcing homosexual "marriage" upon Californians, the Court clearly shows its craven weakness by engaging in shameless judicial activism and ignoring the express wishes of the people who overwhelmingly approved Proposition 22, which forbade such unions.

With this decision, it is clear that state and federal constitutional amendments are the only effective means to stop this abuse.

As Catholics, we are duty bound to fight this attack upon the family, to take the initiative and to mobilize in defense of the family.

The American TFP invites its mem-

bers, friends and supporters to offer prayers and acts of reparation to God for the offense caused by this tragic decision.

## TFP Publishes Two-Page Manifesto in Three Major Newspapers

On June 5, 2008, just as this issue of *Crusade* was going to press, the American TFP published a two-page manifesto entitled "Battling for America's Soul: How Homosexual 'Marriage' Threatens Our Nation and Faith—TFP Urges Lawful and Conscientious Resistance" in *The New York Times*, the *Los Angeles Times* and in *The Washington Times*. Visit [www.TFP.org](http://www.TFP.org) to read the manifesto and to send an e-mail protest to California Governor Arnold Schwarzenegger, or call (888) 317-5571 to order a copy. ■



FORGOTTEN  
TRUTHS

## Legal Recognition of Homosexual Unions Obscures Moral Values and Devalues the Institution of Marriage\*

It might be asked how a law can be contrary to the common good if it does not impose any particular kind of behavior, but simply gives legal recognition to a de facto reality that does not seem to cause injustice to anyone. In this area, one needs first to reflect on the difference between homosexual behavior as a private phenomenon and the same behavior as a relationship in society, foreseen and approved by the law, to the point where it becomes one of the institutions in the legal structure. This second phenomenon is not only more serious, but also assumes a more wide-reaching and profound influence, and would result in changes to the entire organization of society, contrary to the common good. Civil laws are structuring principles of man's life in society, for good or for ill. They "play a very important and sometimes decisive role in in-

fluencing patterns of thought and behavior."(1) Lifestyles and the underlying presuppositions... not only externally shape the life of society, but also tend to modify the younger generation's perception and evaluation of forms of behavior. Legal recognition of homosexual unions would obscure certain basic moral values and cause a devaluation of the institution of marriage. ■

\*From the Congregation for the Doctrine of the Faith, *Considerations Regarding Proposals to Give Legal Recognition to Unions Between Homosexual Persons*, [http://www.vatican.va/roman\\_curia/congregations/cfaith/documents/rc\\_con\\_cfaith\\_doc\\_20030731\\_homosexual-unions\\_en.html](http://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20030731_homosexual-unions_en.html).

### Note:

1. Pope John Paul II, Encyclical Letter, *Evangelium vitae*, 90 (March 25, 1995).



To see this issue of *Crusade Magazine* online, please visit [www.TFP.org](http://www.TFP.org)



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# CRUSADE

**Editor:** C. Preston Noell III

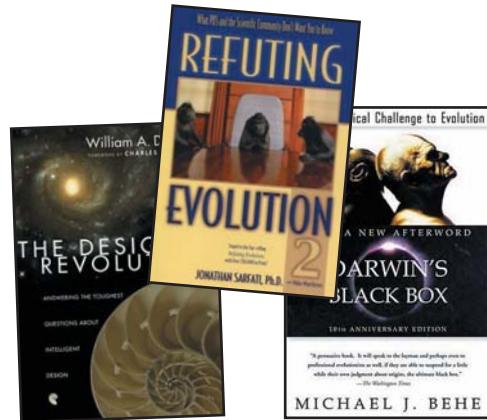
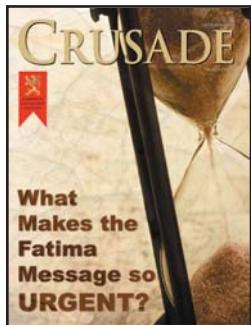
**Associate Editors:** John Horvat II, Michael Drake, Earl Appleby, Michael Whitcraft

**Photography:** Gary Isbell, Michael Gorre

**Foreign Correspondents:** Charles E. Schaffer, Austria; Jose Carlos Sepulveda, Brazil; Benoit Bemelmans, France; Beno Hofschulte, Germany; Juan M. Montes, Julio Loredo, Italy; David Nash, South Africa; Felipe Barandiaran, Spain; Philip Moran, United Kingdom

## Cover:

Our Lady's message at Fatima, Portugal, in 1917 is more urgent in our volatile, interdependent world.



**Page 8** Pro-abortion politicians challenge the Church's immutable doctrine on the reception of Holy Communion.



**Page 19** The psaltery—an ancient instrument inspires and soothes American listeners.

## 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.



COMMENTARY

# Something Else Happened on Mount Suribachi\*

BY MICHAEL GORRE

The bitter fighting for control of Iwo Jima in World War II occasioned many heroic deeds. In fact, the United States Marines earned twenty-three Medals of Honor there. However, one of these heroic deeds stands out by its profoundly Catholic bravery.

## The Climate Before the Battle and Two Promises

Tension prevailed in the ships as all the Marines felt death might be just hours away. The Marines were up against a formidable foe. Twenty-three thousand Imperial Japanese Marines, commanded by one of Japan's most capable generals, occupied hundreds of natural caves commanding perfect views of the landing beaches. Their heavy weaponry and suicidal tenacity would test the United States Marines' mettle to the maximum.

It was the night before the invasion, and many Marines received the Sacraments from the nineteen Catholic chaplains who were to accompany them to Iwo Jima. Some Marines visited Father Charles Suver, a Jesuit chaplain, in his cabin to talk and lift their spirits from the

tension. At a certain moment, a young officer suggested that if he carried an American flag from one of the landing craft, someone could raise it on the summit of Iwo Jima's volcano, Mount Suribachi. A lieutenant immediately replied, "OK, you get it and I'll get it up there!" Taken up with holy daring, Father Suver added, "You get it up there and I'll say Mass under it."

*The flag raising and the Mass encouraged the Marines to keep up the fight in a sublime combination of patriotic bravery and religious fervor.*

## Father Suver Runs the Gauntlet

During the invasion, the Japanese contested the Marines' landing with a hail of mortar shells and small-arms fire that intensified as the landing crafts hit the beaches under Mount Suribachi's shadow. Father Suver landed on the most dangerous of all the beaches, Green Beach, which was 500 yards from the heavily fortified Mount Suribachi. Although Father Suver's life would nearly slip from his hands several times during the battle, he somehow managed to keep hold of it. In fact, despite the thirty percent casualty

rate during the Iwo Jima campaign, all the chaplains managed to survive the battle.

When Father Suver and his assistant, Jim Fisk, reached ashore, they had to find their aid station immediately. As they searched, unsuccessfully at first, machine-gun fire suddenly showered around them, forcing them to fling themselves to the ground. They learned later that they had walked behind Japanese lines and into the territory of five machine gunners.

Another time, Father Suver saw several Japanese bodies lying some distance away. He wanted to examine them to see if they were really dead in order to bury them. The first man was dead, but as Father Suver approached the second, machine-gun bullets began sputtering up at his feet. He immediately ran for the nearest foxhole. Despite these nerve-shattering situations, Father Suver did not abandon the idea of saying Mass on Mount Suribachi, provided that the American flag was raised there.

## The Right Time, the Right Place and the Right Men

Five days of bloody fighting passed. Father Suver was working at an aid station with Mr. Fisk when he noticed four Marines cautiously scaling Mount Suribachi. As dangerous as it was, he decided that this was the moment. Summoning Mr. Fisk to grab his Mass kit, they dashed for the volcano. As they climbed up its side, they suddenly saw Old Glory raised upon the summit. A surge of enthusiasm filled every Marine around—all cheered and some wept for joy as they beheld the American flag flapping in the wind. "All of us experienced a thrill that none of us will ever be able to describe," said Father Suver.

US Navy Historical Center



U.S. Marines receive Holy Communion from Father Charles Suver on the summit of Mount Suribachi shortly after Marines raised the flag there. Photo by Louis R. Burmeister.



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The U.S. Marine Corps Memorial near Washington, D.C., commemorates the heroism of the U.S. Marines during the Battle of Iwo Jima during World War II.

Father Suver reached the top and, with the commanding officer's approval, prepared to celebrate the Holy Sacrifice of the Mass in Latin. Two empty gas drums with a board laid on top were all they could find to serve for an altar. To shield the priest and the sacred vessels, two Marines held up a poncho against the fierce wind. The Marines protected the priest not only from the wind, but also from a possible attack. Although the Marines had been able to hoist the flag, nearby caves still harbored Japanese soldiers. The caves were so close that Father Suver could hear the Japanese in the caves talking as he offered the Mass. Because of this, the twenty or so Marines attending Mass held their guns at the ready. Providentially, the Japanese did not attack and Father Suver completed the historic first Mass on all of Iwo Jima.

Father Suver and his men had fulfilled their promise despite the great danger they encountered. Even though the battle would not be over for another twenty-nine grueling days, the flag raising and the Mass encouraged the Marines to keep up the fight in a sublime combination of patriotic bravery and religious fervor. Indeed, the Battle of Iwo Jima was the Marine Corps' finest hour. ■

\*Adapted from Donald F. Crosby, S.J.'s *Battlefield Chaplains: Catholic Priests in World War II* (Lawrence, Kan: University Press of Kansas, 1997).



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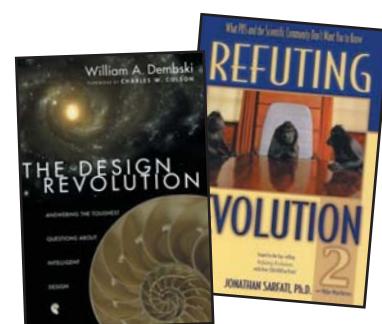
# The Sunset of Darwinism

BY JULIO LOREDO,  
CRUSADE'S ITALIAN CORRESPONDENT

Praised until recently as dogma, Darwin's theory of evolution is now fading away, discredited by the same science that bore its poisoned fruit. Instead, the Christian vision of a supernatural design is being increasingly affirmed.

"Evolution is now a datum proven beyond any reasonable doubt and no longer a theory, it's not even worth taking the trouble to discuss it." This is what a spokesman proclaimed at the Festival of Science held in Genoa in November 2005, thereby neglecting a very important aspect of modern science—the need to be open to new perspectives.

Instead, the truth is quite the opposite. Paradoxically, evolutionists are taking an ever greater distance from empirical science and are wrapping themselves up in a dogmatism that borders on ideological fanaticism.

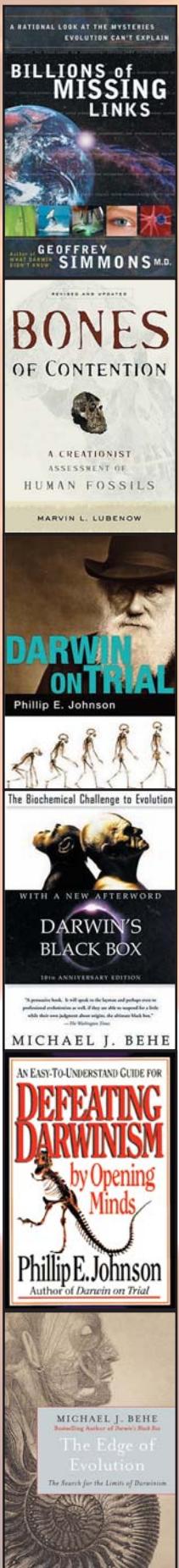


## Unprovable Hypothesis

"What is left, then, in evolutionism, that is valid according to the scientific method? Nothing, actually nothing!" This is the conclusion of journalist Marco Respinti in his recent book *Processo a Darwin* (Darwin on trial), (Piemme, 2007). He continues,

Not one of his postulates can be verified or certified based on the method proper to the physical sciences. His whole claim escapes verification. Based on what, therefore, other than on strong prejudices of an ideological nature, can anyone affirm or continue to affirm that the evolutionist hypothesis is true?

Indeed, the consistency of a scientific theory is founded on its capacity to be verified empirically, be it through observation of the phenomenon *in natura* or by reproducing it in the laboratory.



The evolutionist hypothesis fails on both counts. "Thus," Respinti shows, "Darwinism remains simply an hypothesis devoid of empirical or demonstrable foundation, besides being unproven. . . . The evolutionist hypothesis is completely unfounded for it does not master the very domain in which it launches its challenge."

Respinti reaches this "verdict" after a rigorous "trial of Darwin" in which he analyzes the main arguments that debunk the notorious theory, ranging from nonexistent fossil records to the conflict of Darwinism with genetic science and the flimsiness of the "synthetic theory" of neo-Darwinism, without forgetting the countless frauds that have stained notable evolutionists in their insane quest to fabricate the "proofs" that science tenaciously denied them.

Respinti concludes by denouncing the ideological drift of the evolutionist school, "To categorically affirm the absolute validity of the theories of Darwinian and neo-Darwinian evolution based on the claim that discussing them would be unscientific by definition, is the worst proof that human reason can give of itself."

### A Long Sunset

The sunset of the Darwinist hypothesis has picked up speed over the last two decades. For example, consider the work carried out by the Osaka Group for the Study of Dynamic Structures, founded in 1987, in the wake of an international interdisciplinary meeting convened "to present and discuss some opinions opposed to the dominant neo-Darwinist paradigm." Scientists from all over the world participated, including the outstanding geneticist Giuseppe Sermonti, then a professor at the University of Perugia, Italy.

In 1980, together with Roberto Fondi, now a

*Evolutionists are taking  
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professor at the University of Siena, Sermonti wrote *Dopo Darwin—Critica all'evoluzionismo* (After Darwin—A critique of evolutionism), (Rusconi, 1980). "Biology," Sermonti explains, "has no proof at all of the spontaneous origin of life, or rather biology has proved its impossibility. There is no such thing as a gradation of life from elementary to complex. From a bacterium to a butterfly to man the biochemical complexity is substantially the same."

For his part, Fondi shows that from the first appearance of fossils to this day, the variety and riches of living beings have not increased. New groups have replaced older ones, but the intermediate forms that the evolutionists have so frantically searched for do not exist. "The theory of evolution," Sermonti and Fondi conclude, "has been contradicted as have few other scientific theories in the past."

In *Le forme della vita* (The forms of life) (Armando, 1981), Sermonti unveils other obstacles to Darwinism. According to the renowned geneticist, the "random" origin of life and the gradual transformation of the species through "selective change" are no longer sustainable because the most elementary life is incredibly complex and because it is now proven that replacement of living groups takes place "by leaps" rather than "by degrees."

Putting together forty years of experience, in 1999 he wrote *Dimenticare Darwin—Ombre sull'evoluzione* (Forgetting Darwin—Shadows on evolution) (Rusconi, 1999). With rigorous argumentation, the author demolishes the three pillars of Darwinism: natural selection, sexual mixing and genetic "change." According to him, history will remember the theory of evolution as the "Big Joke."

### Not Just Creationists

Sermonti has been often accused of being a "creationist" or a "religious fundamentalist" even though he has always said he does not fit his scientific vision into a Christian perspective, and this is yet one more aspect to note in the polemic against Darwinism, which is also contested by many people other than Christians.

In this sense, it is interesting to note the recent editorial in *Il Cerchio*, "Seppellire Darwin? Dalla critica del darwinismo agli albori d'una scienza nuova," (Bury Darwin? From a critique of Darwinism to the dawn of a new science) containing essays by seven specialists including Ser-

monti, Fondi and Giovanni Monastra, director of Italy's National Institute for Food and Nutrition Research. The title refers to the famous phrase by Chandra Wickramasinghe, a professor of applied mathematics of the University College of Cardiff, "The probability that life was formed from inanimate matter is equal to 1 followed by 40,000 zeros . . . It is large enough to bury Darwin and the whole theory of evolution."

From *Dimenticare Darwin—Ombre sull'evoluzione*'s introduction:

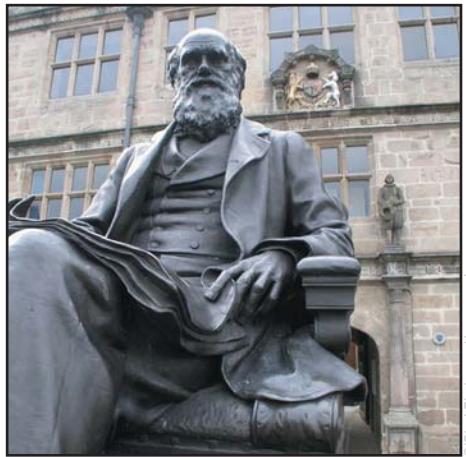
For the first time in Italy, a critique of Darwinism is presented in all its complexity thanks to the interdisciplinary contribution of scholars of several orientations—[b]eyond the polemic between neo-Darwinian fundamentalists and religious integralists, the essay demonstrates how the critique of the now old neo-Darwinist paradigm opens the doors to a new science.

## A Crisis of the Positivist Paradigm

Francis Crick, who together with Watson discovered the structure of DNA, openly declared, "An honest man, armed only with the knowledge available to us, could affirm only that, in a certain sense, the origin of life at the moment appears to be rather a miracle." In the same wavelength, Harold Hurey, a disciple of Stanley Miller who made history with his failed attempt to recreate life in the laboratory from a so-called primordial broth, said, "All of us who studied the origins of life uphold that the more we get into it, the more we feel it is too complex to have evolved in any way."

Indeed, a lot of "faith" is required to believe in evolutionism, and it is precisely that "faith," of a clearly positivist<sup>1</sup> mold, that is now beginning to weaken.

In *“Darwinismo: le ragioni di una crisi”* (Darwinism: The reasons of a crisis), Gianguluca Marletta sticks his finger in the wound by observing that "The crisis of Darwinism is above all a crisis of the philosophical paradigms that allowed its success." "One cannot understand the origin of this doctrine," Marletta explains, "without going back to the cultural climate of 'triumphant positivism' strad-



**A statue of Charles Darwin in front of his former school in Shrewsbury, England, which is now Shrewsbury Library.**

dling the 19th and 20th centuries."

According to Marletta, Darwinism constituted a wonderful occasion to strengthen the positivistic view of the world being affirmed at that time. Darwinism represented the perfect tool to

*A lot of "faith" is required to believe in evolutionism, and it is precisely that "faith," of a clearly positivist mold, that is now beginning to weaken.*

transplant, into the biological field, the mechanic and materialist paradigms already imposed on the social sciences. This is the true motive of this theory's success. A motive that now begins to subside with the crisis of the positivist paradigm.

This explains the almost fanatical tenacity with which evolutionists are defending their convictions. "Many fear," concludes Marletta, "that the fall of Darwinism can bring down with it the whole positivist vision of the world."

## God's Comeback

The crumbling of positivism is bringing back to the limelight issues that a certain conventional wisdom thought to have definitively eliminated. Shaken from the sudden crumbling of old certainties, worried about the chaos that increasingly marks this postmodern age, many people are once again asking the fundamental questions: Does my life have a transcendental meaning? Is there an intelligent project in nature? In short, does God exist?

Sociologist Rosa Alberoni wrote about this in her book, *Il Dio di Michelangelo e la barba di Darwin* (Michelangelo's God and Darwin's beard), published last November by Rizzoli with a preface by Cardinal Renato Martino, president of the Pontifical Council for Justice and Peace.

The onslaught of "Darwin's worshippers," Alberoni explains, is carried out by the "usual destructive atheists obsessed with the goal of stamping out Christ and destroying the Judeo-Christian civilization after having sucked its blood and essence." This sullen assault, however, in the deeply changed ambience of post-modernity, risks being counterproductive:

The monkey myth is what really shook ordinary people. Like soldiers woken up by an alarm in the middle of the night, Christian believers and [O]rthodox Jews prepared for the defense. Or rather for the war, because that is what it has become . . . [o]n the symbolic level, the bone of contention is the ancestor of man: God or a monkey? Should one believe in God or in Darwin? This is the substantial nature of the ongoing clash in our civilization.

In other words, a real war of religion looms in the dawn of the Third Millennium. Precisely that which secularists have tried to avoid at all cost. ■

### Note:

1. Positivism is the philosophical system created by August Comte (1798–1857), which only accepts the truths that we can reach by direct observation or by experimentation. Thus it denies classical philosophy, theology and all supernatural religion.



RELIGION

# Pro-Abortion Politicians and the Church's Position on Holy Communion

BY LUIZ SÉRGIO SOLIMEO

Nothing is more sacred for Catholics than the Holy Eucharist. The Church teaches that "Holy Communion is the reception of the Body and Blood of Jesus Christ, really and substantially present under the consecrated species, offered as a sacrifice to God in Holy Mass."<sup>1</sup> Thus, any insult to the Eucharist is something that concerns all Catholics, particularly when someone receives Holy Communion to challenge Church laws or to show grave disrespect.

## Outrages to the Holy Eucharist

Unfortunately, such public challenges and grave disrespect to the Blessed Sacrament are happening ever more frequently. This could be seen in the case last year when two cross-dressing homosexuals received Holy Communion from Archbishop Niederauer of San Francisco. A more recent case was the sacrilegious exposition at Vienna's Diocesan Museum, where Catholics were horrified to see a painting depicting the Last Supper as a homosexual orgy.<sup>2</sup>

Finally, there was the media-announced and actual receiving of Holy Communion during the recent Papal Masses by prominent politicians publicly opposed to Catholic doctrine on abortion.

## A Calculated Challenge to Church Laws

Such scandalous actions appear to be a calculated challenge to Church laws. To make matters worse, House Speaker



*"Holy Communion is the reception of the Body and Blood of Jesus Christ, really and substantially present under the consecrated species, offered as a sacrifice to God in Holy Mass."*

Nancy Pelosi was quoted in the media defining the Holy Eucharist in a way that does not reflect Church teaching,

"Communion is the body of the people of the church coming together," Pelosi said at her weekly news conference after returning from the Papal Mass. "I feel very much a part of that."<sup>3</sup>

*National Catholic Reporter* John Allen noted that politicians had publicly manifested their intention of receiving Holy Communion at the Papal Masses and no measure was taken to prevent them from doing so. The result, he argued, is a de facto weakening of the position of those American bishops who affirm the incompatibility between these politicians' pro-abortion stance and their receiving Holy Communion.<sup>4</sup>

## Catholic Doctrine Cannot Change

Without denying the negative consequences of these politicians' acts, it must be noted that, regardless of Mr. Allen's opinion to the contrary, the doctrinal position of the bishops opposed to giving Holy Communion to pro-abortionists remains entirely solid, since it is based on immutable moral principles.

Furthermore, when still Prefect for the Congregation for the Doctrine of the Faith, in a memorandum dated July 3, 2004 to the American bishops gathered in Denver, Colorado, for their semi-annual meeting, Cardinal Joseph Ratzinger clearly recalled these principles. After explaining that to receive Holy Communion one must be in the state of grace and ob-

*The doctrinal position of the bishops opposed to giving Holy Communion to pro-abortionists remains entirely solid, since it is based on immutable moral principles.*

serve the Eucharistic fast, he adds the following points:

....

The Church teaches that abortion or euthanasia is a grave sin. . . . Christians have a “grave obligation of conscience not to cooperate formally in practices which, even if permitted by civil legislation, are contrary to God’s law. Indeed, from the moral standpoint, it is never licit to cooperate formally in evil. . . .”

....

Apart from an individual’s judgment about his worthiness to present himself to receive the Holy Eucharist, the minister of Holy Communion may find himself in the situation where he must refuse to distribute Holy Communion to someone, such as in cases of a declared excommunication, a declared interdict, or an obstinate persistence in manifest grave sin (*cf. can. 915*).

Regarding the grave sin of abortion or euthanasia, when a person’s formal cooperation becomes manifest (understood, in the case of a Catholic politician, as his consistently cam-

paigning and voting for permissive abortion and euthanasia laws), his Pastor should meet with him, instructing him about the Church’s teaching, informing him that he is not to present himself for Holy Communion until he brings to an end the objective situation of sin, and warning him that he will otherwise be denied the Eucharist.

When “these precautionary measures have not had their effect or in which they were not possible,” and the person in question, with obstinate persistence, still presents himself to receive the Holy Eucharist, “the minister of Holy Communion must refuse to distribute it” (*cf. Pontifical Council for Legislative Texts Declaration[.] “Holy Communion and Divorced, Civilly Remarried Catholics” [2000], nos. 3–4*). This decision, properly speaking, is not a sanction or a penalty. Nor is the minister of Holy Communion passing judgment on the person’s subjective guilt, but rather is reacting to the person’s public unworthiness to receive Holy Communion due to an objective situation of sin.<sup>5</sup>

Thus, the rules are very clear. Contrary to media reports, the politicians’ challenge will continue to be met by at least twenty bishops who have courageously manifested their position on this matter, especially Archbishop Raymond Burke of St. Louis and Bishop Michael J. Sheridan of Colorado Springs. It is difficult to understand why politicians, who one would think want to attract the Catholic vote, would choose to show such public disrespect for that which Catholics hold most sacred. ■

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**Notes:**

1. Dom Gregory Manise, O.S.B., Holy Communion, *in* Francesco Cardinal Roberti-Monsignor Pietro Pizzini, *Dictionary of Moral Theology* (Westminster, MD: The Newman Press, 1962), 259–260.

2. Cf. Luiz Sérgio Solimeo, “Sacrilege, Scandal and Homosexual Ideology in San Francisco,” April 11, 2008, [http://www.tfp.org/index.php?option=com\\_content&task=view&id=551&Itemid=73](http://www.tfp.org/index.php?option=com_content&task=view&id=551&Itemid=73); Luiz Sérgio Solimeo, “Protest a Lewd Homosexual Blasphemy at Vienna’s Diocesan Museum,” March 28, 2008, [http://www.tfp.org/cc/index.php?option=com\\_content&task=view&id=793&Itemid=50](http://www.tfp.org/cc/index.php?option=com_content&task=view&id=793&Itemid=50).

3. Mike Soraghan, “Pelosi takes Communion at [P]apal Mass,” April 17, 2008, <http://thehill.com/leading-the-news/pelosi-takes-communion-at-papal-mass-2008-04-17.html>.

4. John L Allen Jr., “No hard line from pope on communion for pro-choice pols,” *National Catholic Reporter*, April 20, 2008, <http://ncrcafe.org/node/1749>.

5. Cf. Joseph Ratzinger, “Worthiness to Receive Holy Communion. General Principles,” in Sandro Magister, “The Kerry Affair: What Ratzinger Wanted from the American Bishops,” <http://chiesa.espresso.repubblica.it/articolo/7055?eng=y> (third omission in original).



Communion of the Apostles.  
Fresco by Fra Angelico,  
Museo di San Marco,  
Florence, Italy.



COVER  
STORY

# What Makes the Fatima Message so Urgent?

BY JOHN HORVAT II

**T**hose who insistently promote Our Lady of Fatima's message might be accused of giving it a forced sense of urgency. After all, it has been over ninety years since the apparitions and it might seem sensational to call this message that stresses prayer, penance and amendment of life as something not only urgent but "more urgent than

*Everyone wanted to be like the Hollywood stars they saw on the silver screen with their fast, easy and loose lifestyle without God.*

ever." To answer this objection, it may be helpful to review why Fatima is indeed a message that applies to today's problems and thus more urgent than ever.

## Village Life at Fatima

If there is any location where urgency would seem out of place, it would be the small village of Aljustrel where Lucia, Jacinta and Francisco lived in 1917.

The village life was calm and peaceful with a rich sense of Catholic community. Everyone knew everyone in the little village where life revolved around the local Catholic Church and the liturgical year.

Indeed, most problems were local. Most people did not know what happened outside their little village, and they really did not want to be concerned with bigger problems. In fact, Our Lady does not really address these local problems in the Fatima message. While she spoke about the sins of men at the time, she did not ask them to change the village's way of life. What Our Lady did speak about were the big problems that were starting to appear on the horizon.

## A World in Transition

At the time of the message in 1917, the world was in transition. Huge political and cultural transformations were starting to appear that threatened the calm, small village life found in thousands of places all over the Catholic world. World War I had started and many villagers were fighting in that Great war. Portugal was in the throes of a modern communist revolution, Marxist propaganda was spread throughout the West, and hostility to the Church was growing.

## Cultural Shift in the Twenties

In addition to the change in political climate, Portugal and the world also faced a major cultural shift brought about by the ever increasing demand for frivolous and often immoral lifestyles reflected in the currents of the times.



Fatima Sanctuary archive

Village women carrying baskets passing in front of Lucia dos Santos' house in Aljustrel, Portugal. A typical and common scene of that era denotes the calm and congenial village life in 1917, Portugal.



Facilitated by large-scale physical and virtual interdependent networks, our global market is flooded with more goods than ever. Such a vast interdependence, however, leaves vulnerable chokepoints. *Left: Stacks of cargo containers at a busy harbor. Right: An oilfield with multiple wellhead pumps.*

In his book, *The Oxford History of the American People*, Samuel Eliot Morison describes the Roaring 20s as a decade that changed the morals and customs of the world much like the sexual revolution of the sixties.

Among the trends he mentioned were:

- Hollywood entered the scene introducing a fast and loose pace of life to be imitated by everyone.
- Music became faster and looser. Jazz was the rock and roll of the times where, together with illegal alcohol and the introduction of the car, made the Roaring 20s a promiscuous and dangerous time.
- Fashions became more revealing, informal and looser fitting. The arts and literature became ever more immoral and atheistic.
- Freud was popularized and justified the lifting of all sexual inhibitions.

With increased communications between the nations, the twenties proposed a lifestyle for the whole world. Everyone wanted to be like the Hollywood stars they saw on the silver screen with their fast, easy and loose lifestyle without God, and fewer wanted to live like villagers in Fatima.

### Economic Transformations

This cultural shift worked hand in hand with eco-

nomic transformations. To support this new lifestyle, people wanted to have the latest in fashions, products and technology. Improved transportation gave industry the ability to extend its markets to include regional, national and international markets.

Everything became big: big industry, big banks, big cities, big cars, big markets and big business. As a result, these enormous markets also necessarily created an enormous interdependence among those who entered the system.

*By setting up these immense networks that everyone depends on, it necessarily sets up a world of vulnerable chokepoints.*

### Interdependent Networks

In this way, there evolved today's huge interdependent global networks, telecommunications, the Internet, transportation, the postal service, banking systems and so many other networks that have come to dominate the world. These interdependent networks have undeniably helped produce the prodigious quantities of goods that flood today's markets.

It is not without reason that these networks are considered a cause of richness, a source of progress, a pillar of stability and a guarantee of security. However, they are also a source of an enormous fragility.

### Interlinked Vulnerabilities

By setting up these immense networks that everyone depends on, it necessarily sets up a world of vulnerable chokepoints. Such points might be physical places like the Straits of Hormuz; physical systems

*Just as the immoral actions of a few individuals in today's interconnected world can cause huge damages, so also the legal and peaceful actions of a few Catholics can have a huge effect for the Catholic cause.*

like the electric power grids and supply lines for natural resources like oil, gas, minerals and food; and virtual networks, instruments and systems like the Internet, financial derivatives and the credit-card system.

These chokepoints are especially vulnerable because of the actions of people. All it takes is the concerted attack of an individual or group on these exposed points and it can bring these networks to a grinding halt. An entire system can suddenly be put at the mercy of a few.

### **Immoral Acts Increase**

In ordinary times, such a perspective would already be quite alarming. However, in today's times, where the sense of moral responsibility is disappearing, the probability of such irresponsible or immoral actions by an individual or group is greatly increased. Thus, with today's moral crisis, the globalized interconnected world has suddenly become extremely weak and vulnerable. For example, the 9-11 attack was a semi-sophisticated operation involving terrorists and five-dollar box cutters.

Today, one man can affect the whole world. Indeed, because of Richard Colvin Reid, the Islamic shoe bomber who tried to bring down an airplane, tens of millions of people have to take off their shoes every day to enter, not mosques, but airports.

The credit system is another cited example. Un-

scrupulous bankers made loans they knew were risky. Unscrupulous buyers accepted loans they could not honor. The result is the ongoing crash of the vulnerable credit network.

The crisis surrounding the blood thinner heparin underscores how the worldwide medical supply network has a chokepoint found in unethical Chinese suppliers.

### **A Moral Crisis**

In other words, today's world faces a huge moral crisis. The worse people become and the more interdependent the world is, the greater is the possibility of disaster. Without solid moral roots, the giant networks of interdependence are creating inside themselves the very elements of their destruction, and that is why the Fatima message is more urgent than ever. The only way out is to address the moral crisis that Our Lady spoke about at Fatima.

### **Solution for a Moral Crisis**

She herself gave a way out of this moral crisis that was custom made for today. For the individual, Our Lady proposed a morally regenerative program of prayer, penance and amendment of life. However, she also asked for action, especially against the "errors of Russia."

Ironically, today's systems help facilitate this call to action. Just as the irresponsible or immoral actions of a few individuals in today's interconnected world can cause huge damages, so also the responsible, legal and peaceful actions of a few Catholics can have a huge effect for the Catholic cause when they use these networks for good.

Thus, if Catholics take this message to heart, they can do their part to address the moral crisis in today's vulnerable interconnected world. However, if this crisis is not resolved now, it only gets worse and "more urgent than ever." ■



On October 13, 2007, the American TFP and America Needs Fatima organized over 2,000 Public Square Rosary Rallies across the country with the aid of the most up-to-date and interconnected systems of communication, such as the Internet. Left: Hundreds gather for a Public Square Rosary on Fifth Avenue in New York City.



# America Needs Fatima®

July/August 2008

PROGRESS REPORT

## New Fatima Book Launched Across America

BY ROBERT E. RITCHIE

Thanks to the generosity of America Needs Fatima members, especially Children of Mary, *Fatima: A Message More Urgent Than Ever* was launched in several cities across America. The book launching was part of a series of one-day conferences promoted by TFP and America Needs Fatima to help Catholics discuss Our Lady's message and apply it in their daily lives.

### Fatima: A Complete Change of Mentality

Speaker John Horvat pointed out how living the Fatima message in the modern world means more than praying the Rosary, and explained how deep changes

took place in our society since the sexual revolution of the sixties and how Catholics need to adjust their strategies to fight and win this cultural war.

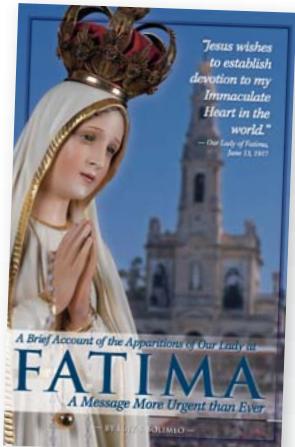
Our Lady wants a complete change of mentality. It's not enough to pray the Rosary and go on living like everybody else.

People who practice the Fatima message today must be 100 percent committed not to fit in with the spirit and sins of the world. This takes courage. This takes sacrifice.

But that's what Our Lady asked the three shepherd children to do, "Are you willing to offer yourselves to God and bear all the sufferings He wills to send you, as an act of reparation for the sins by

which He is offended, and of supplication for the conversion of sinners? Then you are going to have much to suffer, but the grace of God will be your comfort."

After hearing the presentation and asking for more copies of the new book, one participant said, "This makes Fatima practical and applicable to me and my current situations." Another participant asked, "Can I get notes from the talk? Because these are things we will need to remember in the times to come."



Left: Participants of the Sacramento, Calif. regional conference gathered for a group photo with the statue of Our Lady of Fatima.

Right: TFP members in their ceremonial habit carried a statue of Our Lady of Fatima to preside over the Hazleton, Pa. regional conference.





### **Devotion to the Immaculate Heart of Mary**

Written by Luiz Solimeo, the new book explains the crucial role of devotion to the Immaculate Heart of Mary in solving the moral crisis that grips the modern world. "God wants to honor His Mother by solving the current world crisis through mankind's devotion to her Immaculate Heart," Mr. Solimeo said. "Devotion to the Immaculate Heart of Mary is a magnificent gift of Divine Providence to us who live in these hard times."

### **2008 Rosary Rallies Announced**

The book launching across America concluded with an ardent appeal to join the 2008 Rosary Rallies scheduled for October 11, 2008. New Rally Captains were recruited. This helps America Needs



The audience at the Topeka, Kan. regional conference listens attentively to the talks.

Fatima reach its goal to hold 3,000 Public Square Rosary Rallies, almost 1,000 more than last year. The Rosary Rallies turn the teachings in the book into effective action for America's future and the conversion of sinners.

If you want to be a Rally Captain, please call Mr. Francis Slobodnik or Mr. Chris Pierce at our national rally co-ordination center at (866) 864-6012, or write an e-mail to [publicrosary@america-needsfatima.org](mailto:publicrosary@america-needsfatima.org). ■

## *Our Readers Write...*



✉ Thank you very much for your book about Fatima by Luiz Sérgio Solimeo! This is particularly interesting to me because my daughter is going to be a Carmelite novice in June and take the name Sister Lucia.

*L.G., via e-mail*



important, well written and inspiring! I have been praying all of this for years and I'm 83!

*C.B., Granada Hills, Calif.*

✉ I received the book, *Fatima: A Message More Urgent Than Ever*. It is excellent! Enclosed is a donation to your great mission. I would like to get information on ordering more copies.

*Father R.A., Fort Atkinson, Iowa*

✉ This new Fatima book was of such great interest to me that I read it twice.

*M.W., Dover, Del.*

✉ I received the parcel [of religious items] you sent me and I distributed them to many people. I am very grateful to you for your love and concern toward

*M.T., La Puente, Calif.*

✉ I have just finished reading *Fatima: A Message More Urgent than Ever* and I want to thank you for sending it to me. I became a Catholic while stationed at Lages Air Force station in 1951, and I feel very strongly Mary had a lot to do with it. Also, what it would cost to purchase additional copies of the book for the teen group at my church? God bless you in your ministry!

*J.R., via e-mail*

✉ I want all my Catholic friends to have this book. I know the story and this is so

To purchase your copy of *Fatima: A Message More Urgent Than Ever*, call toll free (888) 317-5571 today!

our parish. The people who received them are all daily praying for you, and I am daily praying for you.

*Father Y.K., Kanchikacherla, India*

✉ I have been saying the Rosary every day for a long time—and I will continue—for the success of the America Needs Fatima Rosary Rallies, for you Robert, for the Rosary Rally Captains, for your Custodians, for the success of the distribution of the Fatima booklets and the Triumph of the Immaculate Heart of Mary. I know that God and the Blessed Mother will bless you all for what you are doing, and I praise and thank God and the Blessed Mother that I belong to the Fatima Program and that you brought the Blessed Mother to our household.

*M.T., La Puente, Calif.*

✉ Thank you very much for the precious poster of our heavenly Mother, for the beautiful Child of Mary pin and for my nomination as a Child of Mary. It is a



great honor and a pleasure to receive all these gifts from your Holy Society: America Needs Fatima. As soon as I saw the beautiful poster, the holy Shrine of Fatima came to my memory when my wife and I visited it in Portugal.

J.S., Verona, N.J.

✉ I am a principal of a Catholic high school in Seattle and we are one of the few schools that is complying with our bishop's directive, which is not to have a homosexual group on campus. Is it possible to send me a copy of *Defending a Higher Law?* Our auxiliary bishop, Joseph Tyson, is attempting to leverage all Catholic high schools into compliance. I would like to support him with my educated presence.

M.P., Seattle, Wash.

✉ Thank you very much for my wonderful and blessed gift of the "Two Hearts." I can't tell you how much this beautiful picture means to me. I was born in Por-

tugal in the same year the Sacred Virgin appeared in Fatima. Although ninety-one years have passed, her message is still as true today as it was on that holy day. I believe very strongly in her message and want to do what I can to help her message find its way into the hearts and minds of all people.

M.T.R., Richmond, Va.

✉ It's an amazing miracle that you put together 2,000 Public Rosary Rallies in today's age. I can hardly get people to say one Hail Mary! The Holy Spirit is surely guiding you. Keep doing your holy hours, it will ensure you don't fall into the heresy of good works.

Father G.R., Middletown, Conn.  
M.P., Seattle, Wash.

\* \* \*

*[Editor's Note: The following dissenting letter is included to edify our wonderful readers to the "tolerant" liberal mindset. Let us use this example to redouble our efforts for the Faith,*

*and may Our Lord and Mary Most Holy preserve us from the ills threatening souls.]*

✉ I am writing to you from Vienna and I am very upset about your homepage [protesting a lewd homosexual blasphemy in Vienna's Diocesan Museum].

Every person has bisexual aspects . . . and so Our Lord had also. And it's normal to see him in an exhibition in an homosexual scenery. That's life, that's lust and that's normal.

I wish you over there more tolerance and intelligence . . . because we in Europe know that you need it. And I hope all you Americans will never travel to Vienna again.

S.S., via e-mail

# Protesting the Bodies Revealed Exhibit in Kansas City

BY FRANCIS SLOBODNIK

On March 16, 2008, nearly fifty supporters and friends of the American TFP gathered in front of Union Station in Kansas City, Mo., to protest the Bodies Revealed exhibit. This highly offensive exhibit, which places human bodies on display in various "poses," opened recently in the city.

A protest took place to offer reparation for what sadly is a great offense against God by misusing human bodies created in His image and likeness. Another purpose of the protest was to help the public understand the gravity of what was happening inside the museum. Many people have seen the billboards advertis-

ing similar exhibits nationwide and yet do not realize that human bodies were on display and not plastic models.

A number of people approached and asked why we were opposed. Some left re-examining their interest in the exhibit. Of course, there were those who have imbibed deeply the culture of death and proclaimed their wish to be displayed in this horrific manner when they die.

One protester showed up as after seeing a news broadcast announcing the protest. He said he was glad that someone was standing up to this exhibit and saying no. Another protester was in the area, saw the protesters, got out his

*Crusade Magazine* would love to hear from its readers. If you wish to write us an email, please send it to crusade@TFP.org.



Protesters opposed the Bodies Revealed exhibit at Union Station in Kansas City, Mo.

Rosary and joined in the prayers of reparation.

Respect for the dead is a precept of natural law and a Catholic principle. In the presence of aberrations such as abortion and euthanasia, it is not surprising that the dead suffer abuse as well. It is a profoundly sad situation that demands reparation and protest. ■



# Where there's a *Will*, there's a Way!

Some very generous ANF members have paved the way into the Fatima message's future by including America Needs Fatima in their wills. We are forever grateful to these special devotees of Our Lady.

If you are thinking about helping America Needs Fatima flourish far into the future, you may ask your attorney to include the language in either **Option 1** or **Option 2** in your will:

**Option 1:** \_\_\_\_\_

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

**Option 2:** \_\_\_\_\_

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

Dear Mr. Ritchie,

- I have already placed the America Needs Fatima campaign in my will and have included the language in **Option 1/Option 2** in my will.
- I would like to speak with you about placing America Needs Fatima in my will.

Kindly call me at: (\_\_\_\_\_) - \_\_\_\_\_

Time of day: \_\_\_\_\_ a.m./p.m.

Name: \_\_\_\_\_

Address: \_\_\_\_\_

City: \_\_\_\_\_ St: \_\_\_\_\_ ZIP: \_\_\_\_\_

E-mail: \_\_\_\_\_

## CUSTODIAN'S CORNER 'A Normal Heart'

BY NORMAN J. FULKERSON

It is not uncommon during Fatima home visits to hear stories of Our Lady's maternal intercession in her devotees' lives. However, what Father Jack Caldwell of Louisville, Ky., told me during a recent visit was a true miracle.

As a child, Father Caldwell suffered frequent illnesses and when he was eight years old his mother took him to see the doctor. The young Caldwell was startled when he overheard the doctor tell his mother that her son would not live very long because of his enlarged heart.

Father Caldwell had wanted to be a priest for as long as he could remember, but this news frightened him so much that upon returning home he went straight to his mother's bedroom and knelt before a statue of Our Lady. He then made an ambitious request, "Let me be ordained in fifteen years," considering the seriousness of his health.

Our Lady seemed to intervene for him as he was able to complete his primary education, but in his third year of high school he became very ill. His heart was skipping beats and the medication did not seem to be doing any good.

After finishing college, his sister invited him on a trip to Lourdes, France. As Father Caldwell entered the miraculous bath he remembers saying, "Mary, if there is anything to this, some day I would like to have a normal heart."

The following year a heart catheterization indicated his heart had a double beat and he was given three months to live. After undergoing surgery on the feast of the Epiphany, Father Caldwell was shocked when he later spoke with the doctor who performed the operation.

"I want you to know that I believe your situation was a miracle," the doctor said, "because hearts do not normally



Father Jack Caldwell beside the statue of Our Lady of Fatima at a home visit. Father Caldwell asked Our Lady at Lourdes, France, to cure his heart.

correct themselves, but yours did. I have never seen this in any text or experienced it at all. No one has! That double beat strengthened your heart muscle rather than enlarging it." The doctor then held out a clenched fist in the shape of a heart and said, "I want you to know that you now have a normal heart." ■

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



**Above left:** Posing with the cloth banner in front of the Fatima basilica. **Above:** At Valinhos, the place of the fourth Fatima apparition, August 19, 1917. **Left:** A detail of roughly 9,000 pieces of cloth that make the banner.

## Prayer Banner Delivered to Fatima

BY ANTONIO FRAGELLI

**B**eginning in 2007, on the ninetieth anniversary of the Fatima apparitions, America Needs Fatima began a project that will be repeated annually until the centennial anniversary of the apparitions.

This project offers ANF members the opportunity to write their names, messages or intentions on a square two-inch piece of cloth. The pieces will be sewn into a large banner that will be taken to Fatima and offered to Our Lady.

On June 4, 2008, I had the pleasure of taking the second annual banner to Fatima. Roughly 9,000 pieces of cloth made the large two-sided banner. A picture of Our Lady of Fatima was printed on the front, surrounded by the pieces of cloth. The remaining squares were on the reverse.

This experience was one I wish I could have personally shared with all those who sent in their piece of cloth for the banner. They were all in my prayers. ■

## Smaller Audiences See the V\*\*\*\*\* Monologues

BY JOHN RITCHIE

The lewd *V\*\*\*\*\* Monologues* continues to scandalize students by its disgusting depictions of lust, blasphemy, and promoting the corrosive agenda of the sexual revolution as it was shown yet again across America at Catholic universities.

After being forced to see the play as part of a class, Christopher, a college student from Massachusetts, wrote, “[I]t was a horrible exhibit of vice, lust, and infidelity. Everything about the play . . . was decidedly opposed to just about everything the Church teaches. The painful memories of lust and blasphemy still echo in the outer

fringes of my mind.”

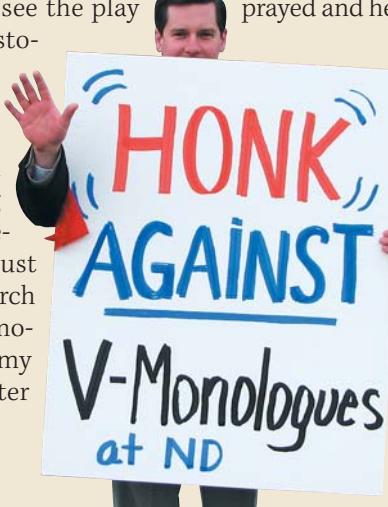
As part of their continued protest against the play, TFP Student Action members traveled on March 25, 2008 to Notre Dame University in South Bend, Indiana, to spread Bishop John M. D’Arcy’s two-page criticism of the play. They prayed and held signs and banners to respectfully urge Father John Jenkins, the university’s president, to ban the immoral play.

As the demonstration unfolded, a Catholic priest driving through the front entrance of campus, read a TFP banner, paused, pointed to his

Roman collar and gave his blessing twice.

Passing cars responded enthusiastically to the “Honk against the *V\*\*\*\*\* Monologues* at Notre Dame” and “Purity is the Answer” signs. Many gave effusive thumbs up and shouted “Thank you!” from their cars. “I’m sure the Pope will speak out against this on Catholic campuses. It’s horrible! Catholic schools need to teach Catholic doctrine,” said one student, adding, “Give me more fliers. This is wonderful!”

*Protests are effective!* In 2003, thirty-two Catholic institutions allowed the play. This year only sixteen Catholic universities permitted it on campus. With Our Lady’s help, your protest letters, e-mails, and phone calls will convince universities to abandon this offensive play. ■





IN BRIEF

## Jerry Springer Enrages

When the *Jerry Springer: The Opera* aired in 2005, over 50,000 complaints flooded the BBC, making it the most protested broadcast in British television history. In this blasphemous show, Our Lord is presented as a homosexual and Our Blessed Mother is said to have been raped by an angel. The show hit the United States earlier this year by making its first appearance at Carnegie Hall in New York City. There, it was met by thousands of protest e-mails, letters and about 200 protesters outside the theater. It will be shown again in Cincinnati, Ohio, on June 26 where ANF and TFP promise to organize another large, prayerful protest.

## Islam Overtakes Catholicism

For the first time in history, Islam has overtaken Catholicism as the biggest single religious denomination in the world. Muslim families are having more children and total 1.3 billion while Catholics in the world total 1.13 billion.

## Ten Commandments Still Standing

Overruling an ACLU claim that a six-foot-tall Ten Commandments monument in Washington state breaches the separation of church and state, the court will allow the monument to continue standing outside the Old City Hall in Everett, Washington. A similar decision, regarding a Ten Commandments memorial outside the State Capital, was made in Austin, Texas.

## Poland Ignores EU

After an appeal from the Council of Europe to end its bans on abortion, the Polish government does not plan to explain or change its pro-life policy. One Polish representative replied, "The Council of Europe should worry about human-rights violations in Russia instead."

## Reconsidering Catholic Discrimination

British Prime Minister Gordon Brown is considering a constitutional reform of the Act of Settlement, which has barred Catholics or spouses of Catholics from wearing the British crown since 1701. Reforming the law will be difficult because, under existing law, the British monarch is also the legal head of the Church of England.

## Will Pennsylvania be the Twenty-Eighth State to Protect Traditional Marriage?

So far, twenty-seven states have amended their constitutions to protect traditional marriage. On March 17, the Pennsylvania Senate Judiciary Committee, by a 10 to 4 vote, approved the proposed amendment to the Pennsylvanian constitution. All

that is required now is the approval of both legislative chambers in two consecutive two-year sessions and the final approval through a state referendum.

## Chinese Unrest

The Congressional Research Service issued a study on China stating that there could have been three hundred thousand labor demonstrations in 2004 that involved an estimated ten million people. Since this time, the People's Republic of China's government has been unable to prevent social unrest because of the tensions between the central and local governments, institutional weaknesses, inconsistent policies and the inability or unwillingness to undertake fundamental political reforms.

## Adult Stem Cells Are Still Better

According to Family Research Council, seemingly miraculous cures for spinal cord injuries, diabetes, lupus, Crohn's disease, multiple sclerosis, anemias, cancers, immune deficiencies and Parkinson's disease are coming from adult stem-cell treatments. While the popular media tends to ignore and obscure these medical breakthroughs, the success of adult stem-cell treatments is becoming evident. In contrast, embryonic stem cells have not produced any clinical successes, but rather tended to create tumors or result in horrendous disfigurements.

## Is Homeschooling Outlawed?

After a child welfare dispute between a Californian homeschooling family and the Los Angeles County Department of Children and Family Services, the Second District Court of Appeals ruled that California law requires children to be sent to full-time public or private schools or have them taught only by *credentialed* tutors at home. This labels an estimated 166,000 children as truants and leaves their parents in danger of prosecution.

## Forced to Close

Homosexuals have had the legal right to adopt children in Britain since 2002. However, new laws called Sexual Orientation Regulations remove the right of Catholic agencies to decline homosexuals as potential adopters. Now some of Britain's Catholic adoption agencies are announcing they will cease operations rather than betray the religious principles and guidelines given by the former Cardinal Joseph Ratzinger, now Pope Benedict XVI, that allowing adoption by homosexual partners would be "doing violence to the children" by threatening their full social and spiritual development. ■



ONLY IN  
AMERICA

# Striking the Right Chord

BY NORMAN J. FULKERSON

Next year will be the Fortieth anniversary of Woodstock. It was an event that marked our country, and its influence is felt over four decades later with noise some call music that is piped into almost every public place in America.

I got an unexpected reprieve from this musical insanity recently when I entered a home in Paducah, Kentucky, and heard Mike Vessels playing a bowed psaltery. Although I was there to present a talk on the Fatima apparitions I was captivated by this peculiar instrument. It sounded like a high-pitched harp and, as the unfamiliar yet harmonious notes wafted through the air, my soul breathed a sigh of relief.

Mr. Vessels took noticeable pride by

Located a short distance from the idyllic "Land Between the Lakes," it is also an outdoorsman's paradise. A more striking example of rural America would be hard to find.

Mr. Vessels is a retired instrument mechanic at the local power plant in Paducah and now owns the Duck Creek RV Park outside of town. He used to play the piano, but after being diagnosed with multiple sclerosis and maiming his hand in a work-related accident, playing the piano was almost impossible.

"So I was stuck without [an instrument] for about thirty years," he said, "until this came along." He first saw a psaltery being played by a visitor to his RV park.

*Forty years after a culture-changing event like Woodstock, you find people in the countryside of Kentucky who are attracted to the pleasant melodies produced by a centuries-old instrument.*

nonchalantly pointing out that, "It is an instrument that was played by King David."

Forty years after a culture-changing event like Woodstock, you find people in the countryside of Kentucky who are attracted to the pleasant melodies produced by a centuries-old instrument. Only in America!

## **Musician from Duck Creek RV Park**

Paducah, Ky., is a place where stock-car racing is still done on dirt tracks and people pay a hefty admission price to see it.



The soothing chords of the psaltery inspire calm and reflection in contrast to pervasive noise and emotionally jarring music.

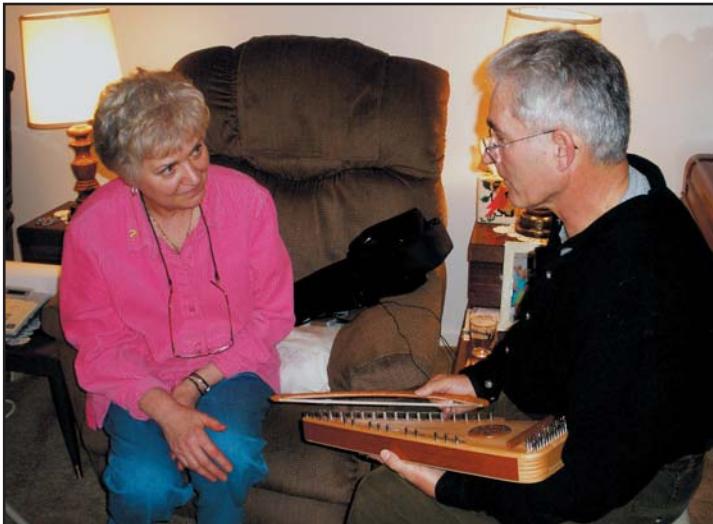
was always dissatisfied. "I happened to just luck on the right kind," he said referring to his present instrument.

## **Unicorn Strings**

Those are the ones produced by Unicorn Strings<sup>1</sup> in Brooker, Florida, which was founded by Gene Jaeger over twenty-five years ago.

Mr. Jaeger was a construction worker capable of building anything from houses to sailboats. His first exposure to ancient instruments came while visiting a yard sale where David Beede was sitting on the front porch playing a hammered dulcimer.

Mr. Beede had been a musician his whole life but started making instruments in order to pay his way through school and free himself from a stressful job. He made the dulcimer he was playing that day in an old shed behind his house. Mr. Jaeger noticed this shed needed some repair and made an offer that the "yard-sale musician" could not refuse. "I will work on your shed," he said, "If you show me how to make an instrument." Thus was formed a friendship and a lucrative partnership that lasted for eight years. In the beginning, they made a variety of different instruments before gravitating toward the psaltery because it was an instrument "that moved people the most."



*Far left:* Mike Vessels plays a bowed psaltery at a Fatima home visit in Paducah, Kentucky.  
*Left:* Patricia Dowd, who was also at the visit, appreciates the soothing aspect of the psaltery's sound.

## Soothing Music in a Stressful World

Jessica Jaeger, another music lover and Gene's wife, clarified its origins for me. "The instrument King David of the Old Testament played to ease Saul's headache," she explained, "would have been an instrument where the strings go parallel to the soundboard." Although the current version of the instrument dates back to the Renaissance period, it is equally effective in easing the headache one gets from exposure to modern music.

Not surprisingly, Mr. Jaeger finds the best reception for his instrument at Renaissance festivals where he shows up wearing a merchant's costume from the 1500s.

The reason Americans buy psalteries is very consistent. When they first hear it, according to Mr. Jaeger they say, "That is so soothing and relaxing."

"What I am wondering," Mr. Jaeger asked, "is why do they have this tension that the music relaxes? I don't have it and I think it is because I play music." However, the music he plays is very different from what one commonly hears these days. It is almost impossible to find a public place anymore, especially restaurants, where you are not assaulted by loud and offensive music.

Not even in Home Depot is one safe. When going there to purchase building supplies, Mr. Jaeger described "emotional" background music that he found hard to ignore. "It's really not appropriate to experience such emotions in a lumber yard,"

he said. "It makes it hard for me to go into a restaurant," he continued, "because I have to tune out a different type of noise and wherever you go there is that noise."

After speaking with thousands of people in his travels about music, Mr. Jaeger is convinced that there is a "certain core in people where they want to be calm." He says they are looking for "soothing, please-

*After speaking with thousands of people in his travels about music, Mr. Jaeger is convinced that there is a "certain core in people where they want to be calm."*

ant or peaceful music that strikes the right chord."

## Trip to St. Louis

After learning some songs, I had the chance to take my psaltery on a trip to St. Louis, Missouri. While waiting for a delayed flight in Chicago's O'Hare Airport, I pulled it out and began playing "Greensleeves." It was quite amusing to contrast the calm and melodic sound of the psaltery with the agitated ambience in one of the world's busiest airports.

It wasn't long before numerous pas-

sengers approached with questions, compliments, and even a request to photograph my "biblical" psaltery. All of them were as shocked as I initially was to find out that I purchased it in Paducah, Kentucky.

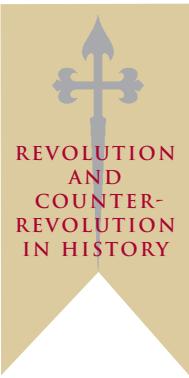
Perhaps the most significant reaction to the psaltery came from Professor Howard Whitcraft, who holds a doctorate in mathematics from St. Louis, Missouri. "It had to be a mathematician that designed it," he said commenting upon the instrument's striking simplicity. As he listened to a few songs, he observed how "innocent" it was. This comment captured, what I consider to be, the main reason for the psaltery's attraction.

Those who participated in Woodstock might have thought that the music they were promoting was innocent and care-free, but it was not. Their music merely appealed to man's baseness and thereby unleashed the disorderly passions of the soul. In that sense, it was a contributing factor to modern man's search for quiet places and peaceful sounds.

After being continually exposed to modern music, which frays my nerves, I am consoled that I can find repose in a musical instrument perhaps played originally by King David but appreciated by Americans throughout the country. It is yet another paradox that I am happy exists "only in America." ■

### Note:

1. Unicorn Strings Music Company, [www.unicornstrings.com](http://www.unicornstrings.com).



## Chapter XXV

# Revolt in the Netherlands

### Part One: The Outbreak

BY JEREMIAS WELLS

As the second half of the sixteenth century rolled on in bloody fashion, the antagonism between the engulfing spread of Protestant intrigue and the preventive action by the Habsburg Spanish king increased. Many Catholic observers find the deliberate, careful pace and occasional selfish motivation of Philip II annoying, but nevertheless his strong leadership kept Catholic culture in Western and Northern Europe from devastation. Running contemporaneously with the blood-soaked religious wars in France, a revolt broke out in the Netherlands sparked by the same cast of malcontents.

#### Conditions before the Outbreak

The Netherlands sat at the crossroads of northwestern European commerce and banking, which generated more wealth than anywhere else on the continent. Facilitated by a great river system feeding from the surrounding countries, German metal wares, French wine, Portuguese spices, Spanish wool, Italian silk and Baltic grain flowed into its prosperous towns with their rich merchants. Unfortunately, along with commercial goods, the flowing waterways also brought revolutionary agitation in the form of German Lutheranism and French Calvinism to the mercantile oligarchs who were quite congenial to the Calvinist view of life.

Charles V, who had inherited the Spanish Netherlands from his paternal grandmother and possessed it as the Duke of Burgundy, passed it on to his son Philip II in 1555 when he abdicated that title along with the Kingdom of Spain. It comprised seventeen loosely related provinces, the northern eleven speaking Dutch (Low German) and the southern six a dialect of French known as Walloon. Today most of

this territory falls within the borders of the Netherlands and Belgium.

#### Discontent of the Nobility

Many historians like to portray the uprising in the Netherlands as a blow struck for freedom, but the facts run contrary to this romanticized version. Like most of the bloody disturbances in this particularly rebellious century, the source was to be found, not in the people as a whole, but in a small, ambitious anti-Catholic element in the middle and upper classes, especially the nobility. We must, however, keep in mind that Philip never acted as a

*Many historians like to portray the uprising in the Netherlands as a blow struck for freedom, but the facts run contrary to this romanticized version.*

tyrant. He simply maintained the laws of his father, without adding or destroying anything; and these, the rebels at no time challenged.

During the recent wars, many of the Flemish nobles, hard-drinking and reckless, fought with Charles V who was Flemish by both birth and temperament and exceptionally popular with them. However, peace offered little opportunity to these men who were drawn to an expensive and tumultuous lifestyle and heavily in debt to the bankers in Antwerp. Philip II further exacerbated the situation by his totally Spanish temperament for he ate and drank moderately and acted with great formality—to say nothing of his

strong views on religion. The Netherlanders were attracted to a more relaxed, less formal, form of piety. Philip II increased the displeasure of the nobility by refusing to give them any political power other than in their individual provinces. But these dissatisfactions alone would not have caused such a great rebellion, for our material lot here on earth is always full of emptiness. No, something else was needed to fire the revolutionary furnace—the preaching of skillful agitators and the political talent of William of Orange.

#### Profile: William of Orange

William of Nassau, Prince of Orange, who constantly complained of the foreign Spaniards, was himself a foreigner, having been born of wealthy German parents in Hesse-Nassau, while he derived his title from a small principality in southern France. His string of wives mirrors the dissolute, revolutionary direction of his life. After his first wife, a Catholic, died, William married in a Lutheran ceremony the wealthy, Protestant daughter of Maurice of Saxony, who had ignominiously betrayed Charles V years before. While she was still alive, he received permission from five Protestant ministers to marry an ex-nun-turned-Calvinist from the French royal house of Bourbon. After her death he took a fourth wife, the daughter of Admiral Coligny.



William of Nassau, Prince of Orange, was one of the principal conspirators bent on revolt in the Netherlands and the destruction of Catholicism. Portrait by Adriaen Key.



**Don Fernando Alvarez de Toledo, the Duke of Alba, led an army of 20,000 veteran soldiers to quell the anti-Catholic revolt in the Netherlands. Portrait by Antonio Moro.**

Brought up at the court of Brussels, the young prince quickly became the favorite of Charles V. In his twenties after the emperor's abdication, Philip II took advantage of his sound judgment in a couple of diplomatic missions. It is ironic that history knows this astute but quite talkative statesman as William the Silent.

However, the ambitious, arrogant prince became discontented when Philip II, who, though still recognizing his talent, viewed him as an untrustworthy hypocrite, refused to name him as his viceroy for the Low Countries and instead chose his half-sister, Margaret of Parma. Reports started to drift back, not only to Philip II from his sister, but also to William Cecil from his most capable spy and stock manipulator in Antwerp, Thomas Gresham, that a group of noblemen with international connections were sowing the seeds of rebellion. Furthermore some of these men, hopelessly in debt and paying exorbitant interest to usurers, were casting their greedy eyes on the wealth of the Church, for they had the German and English plundering before them as a model. William of Orange emerged as their leader along with the counts of Egmont and Horne.

Spreading propaganda and maintaining a steady barrage of complaints, they severely undermined the government of Margaret of Parma and her closest adviser, Cardinal Granvelle. In fact, the malicious

campaign against Cardinal Granvelle was so severe that Philip II was forced to recall him. In order to maintain peace, Philip II made concession after concession, unfortunately a position he was forced into because the first concession he had made was to bring home his army. He even abolished the ecclesiastical Inquisition (not the Spanish), which was seldom used except against a few Anabaptists whom even the Calvinists could not stand, and relaxed his laws against heresy. As far as the religious motives of the conspirators were concerned, Harvard Professor R. B. Merriman, whose five volumes of Spanish history are in the typical anti-Catholic tradition, nevertheless recognized the key point, "Before long it became evident that some of the revolutionists would not be content with liberty to exercise their own faith, but were even intent on the destruction of Catholicism."<sup>1</sup>

However, the conspirators were not able to move the bulk of the people, so they brought in evil preachers from France and Geneva to arouse the populace. "They preach liberty and urge the people to take up arms,"<sup>2</sup> as one of Philip II's informants reported. In Antwerp alone 15,000 people a day listened to Protestant sermons. Agents of the rebel leaders, seeking more instigators, went to Admiral Coligny's chateau at Chatillon where the Admiral gave them letters and sent them on to Theodore Beza in Geneva. Beza, now in charge having succeeded Calvin at his death two years before, granted their request and urged them "to kill and plunder all the Papists."<sup>3</sup>

The correspondence and papers of the principal confederates, papers that exist to this day, clearly show the international scope of the operation. While Philip II was endeavoring to maintain peace, William of Orange was setting the stage for the Dutch rebellion in meetings and communications with Thomas Gresham, banker and highly influential agent of William Cecil; Marcus Perez, once a Spanish Jew, now a Calvinist leader in Antwerp; and Joseph Miques, former money lender and principal advisor to the Turkish sultan in Constantinople (Istanbul).

William's brother, Count Louis of Nassau, was raising Protestant troops in Saxony and Hesse and combining his

activities with the Elector Palatine Frederick III. Through Joseph Miques, William urged the sultan to attack Christian targets in the Mediterranean in order to tie up Spanish troops there.

### **Calvinist Destruction— August 15, 1566**

The growing rebellion organized by the dissolute, irreverent nobles and inflamed by heretical preachers reached its violent destructive climax on the Feast of the Assumption 1566. Beginning at Antwerp and spreading to other parts where the rabble-rousers had been acting, gangs of brutal criminals went on a rampage of destruction. They destroyed hundreds of churches (400 in Flanders alone) with the usual desecrations of anti-Catholic hatred. They broke open tabernacles and profaned the Sacred Host in numerous disgusting ways, removed the saints from their graves and scattered their bones in the dust, and assaulted priests and nuns. They invaded the libraries of monasteries and convents where the plunderers burned hundreds of priceless volumes and manuscripts along with works of art by the greatest artists of the day. So the attack wasn't just against sacred church articles but against the civilization which the Church had nurtured.

The ruthless criminals discharged their most demonic fury against the Cathedral of Our Lady in Antwerp also on the fifteenth, her most glorious feast day. They began by smashing a statue of Our Blessed Mother. They moved on to slice the pictures that lined the wall to shreds with their swords. High above the main altar stood a large crucifix of the Son of God between those of the two thieves. The ungodly thugs pulled the image of Our Lord to the ground and smashed it into hundreds of pieces. Showing their blasphemous spirit, they left the thieves untouched. The great organ was left a pile of rubbish. The harlots of the street assisted in the destruction and the revelry that followed as the infidels toasted their evil deeds with altar wine in stolen chalices. The seventeen altars in that magnificent edifice and all the statuary were reduced to a heap of rubble.

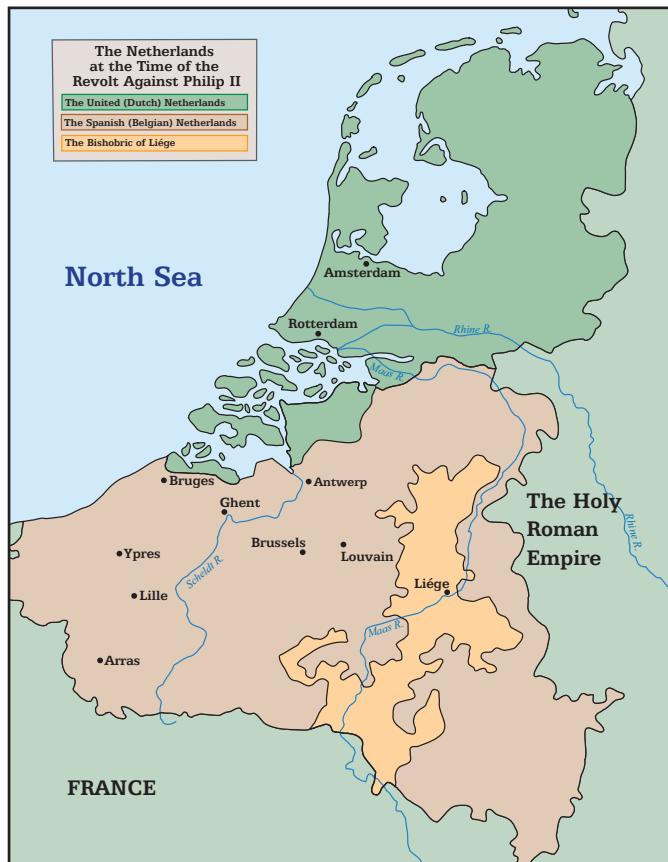
Obviously we are not dealing here with a local religious dispute. After studying

the reports from the various officials in the field, the Spanish Royal Council concluded that because of the completeness and irrationality of the destruction, four categories of men were involved in the mammoth undertaking: 1.) the vile mob that pillaged and burned the churches; 2.) a little higher, the low-level handlers who paid for the work; 3.) still higher up those who coordinated the activity; 4.) and finally the members of the inner circle, which included William of Orange, Egmont and Horne, who exercised overall management of the intrigue along with the likes of Cecil, Coligny and Beza.

### Alba goes to the Netherlands

What followed has been almost universally condemned by most historians, including many Catholics. Philip II's reaction has been called severe and in some cases excessive, but given the provocation, it was quite predictable. Yet other historians have the lingering suspicion that the unusually critical view of his activities is based on the fact that he was considered an uncompromising, even intransigent Catholic. Strangely enough, his best defense in this matter comes from one of his strongest critics, William H. Prescott, a nineteenth century Protestant historian from Boston with the usual anti-Catholic bias of that time and place:

The Romish [sic] faith may be said to have entered into the being of the Spaniard. It was not merely cherished as a form of religion, but as a principle of honor. It was part of the national history. For eight centuries the Spaniard had been fighting at home the battles of the Church. Nearly every inch of soil in his own country was won by arms from the infidel. His wars, as I have often had occasion to remark, were all wars of religion. He carried the same spirit across the waters. He was still fighting the infidel. His life was one long crusade. How could this champion of the Church [Philip II] desert her in her utmost need?<sup>4</sup>



Map of the Netherlands during the revolt against King Philip II of Spain and the anti-Catholic uprising.

Philip II convened his Royal Council in October to determine what would be the final decision. The general trend of the advice went in the direction of caution, delay and by some to offer more concessions, that is, until Don Fernando Alvarez de Toledo rose to speak. Known to history as the Duke of Alba, this stern, incisive warrior possessed a powerful personality equal to that of the king, and for that reason his advice had a more persuasive value. He argued that a hatred of religion and divine worship was involved, that the poison was spreading from the great conspirators to the lesser ones and that the only solution was to restore order by executing the guilty. Philip II saw the beginning of a general revolution and realized that softness and uncertainty would encourage more malcontents to enter the rebellion. Not only did the king agree with Alba but chose the tough, uncompromising disciplinarian to execute his policy to end the spreading disorder. The Duke went to Italy, organized a veteran force of 20,000, made up chiefly of Italians from the Kingdom of Naples, and led them in a remarkable march across the Alps,

through Savoy and Lorraine, and into the Low Countries; remarkable because pillaging, foraging and insulting women were strictly forbidden.

Upon his arrival, Alba established a tribunal, the Council of Troubles, soon dubbed the "Council of Blood." He began a thorough investigation to discover the ringleaders and the people guilty of taking up arms against the king. Of the 12,000 that were convicted, approximately 1,700 were executed including Egmont and Horne; the former's fate was particularly tragic because he was always a Catholic and a fine soldier who had served both Charles V and Philip II. But Philip II insisted that the executions were necessary to prevent a complete dissolution of Catholic society. Had the affair ended there, he probably would have been correct, for the Netherlanders, though hardly pleased with the harsh

sentences, realized it was consistent with their code of law. But Cecil, Orange and their confederates had other ideas and managed to continue the conflict. Alba deployed his troops brilliantly, as we shall see in part two, but the old commander, worn out after six exhausting years, was recalled. In the next several years, the Netherlands was to see three more noted military commanders as regents and become the graveyard for all three. ■

#### Bibliographical Note:

The Catholic position in the face of religious revolution has been ably explained by William Thomas Walsh, *Philip II* (New York, 1937) and Johannes Janssen, *History of the German People*, vols. 7, 8 (London, 1905). For the sake of accuracy, we have checked the works of two non-Catholic historians that are more recent, Richard S. Dunn, *The Age of Religious Wars* (New York, 1970) and Peter Geyl, *The Revolt of the Netherlands* (New York, 1958).

#### Notes:

1. Quoted in Walsh, op. cit. pg. 355.
2. *Ibid.* pg. 404.
3. *Ibid.* pg. 405.
4. William H. Prescott, *History of the Reign of Philip the Second*, vol. 1, p. 472 (Boston, 1855).



# The American TFP and America Needs Fatima Welcome Pope Benedict XVI

BY JOSÉ FERRAZ



**Top:** The TFP's delegation lined the street in Washington, D.C., to greet His Holiness as he returned to the Vatican Embassy after his reception at the White House. **Middle:** The American TFP and America Needs Fatima greeted Pope Benedict XVI with a banner saying, "Happy Birthday, Your Holiness!" **Above:** The banner with a quote from the Gospel of Saint Matthew.

**O**n the occasion of Pope Benedict XVI's April 2008 visit to the United States, the American Society for the Defense of Tradition Family and Property (TFP) and America Needs Fatima welcomed him on the streets of Washington, D.C., when he was returning to the Apostolic Nunciature after being received by President Bush at the White House.

About fifty TFP members and students from the TFP-staffed St. Louis de Montfort Academy stood out on Massachusetts Avenue with the TFP's characteristic red standards and capes. In addition, TFP members carried a four-foot Pilgrim Virgin statue of Our Lady of Fatima and several banners. One of those banners alluded to the scandal at ninety-six Catholic universities hosting pro-homosexual clubs and activities. It read, "Catholic universities should be entirely faithful to the Church's teachings."

In view of the crisis afflicting the Church and the modern world, the most encouraging banner was one that reaffirmed Our Lord's words founding the papacy, "And I say to thee: That thou art Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against it" (Matt. 16:18). ■