

March/April 2004

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MAGAZINE



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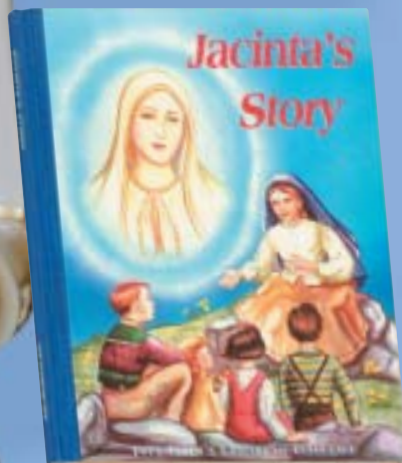
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## CRUSADE

**Editor:** C. Preston Noell III

**Associate Editors:** Earl Appleby, Eugenia Guzman,  
John Horvat II, Thomas J. McKenna

**Photography:** Gary J. Isbell

**Foreign Correspondents:** Charles E. Schaffer, Austria;  
Jose Carlos Sepulveda, Brazil; Paul Foley, England;  
Benoit Bemelmans, France; Beno Hofschulte, Germany;  
Juan M. Montes, Italy; Felipe Barandiaran, Spain.

## The American TFP

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

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





QUESTIONS  
&  
ANSWERS

# On *A Taste of Heroism*

On the back cover of our January/February 2004 issue, we published a photo of a Spanish bullfight along with a short commentary titled, *A Taste of Heroism*. The author was present at this particular bullfight, and expounded enthusiastically on what he termed, “a challenge to man to give his best in the exercise of agility, elegance, courage, tenacity and so much more.”

A few of our readers were dismayed that *Crusade* should label as “heroic” something they see as “barbaric,” delighting in a sport that involves cruelty to an animal.

One such reader took the time to write at length, stating politely that he is a longtime reader of our magazine, and inviting us to explain the possible logic of our position in the magazine itself. We appreciate his loyalty and civility, and will try to make good his request.

First and foremost we must explain that all we publish in our magazine is based strictly on the views and definitions of Holy Mother Church. If we were to ever print anything contrary to the Catholic Church’s teachings, we would retract it immediately.

But bullfights, as other sports involving the discomfort or even killing of animals such as bull riding, hunting or fishing, are not strictly prohibited by the Catholic Church. We read in *Moral and Pastoral Theology*, by Father Henry Davis, S.J.,

“In the treatment of animals we may not give way to rage or impatience, nor . . . may give way to cruelty. . . . nor wantonly misuse or abuse them for this disposes us to dull the fine edge of pity and to be cruel to human beings. . . . To be wantonly cruel to beasts is to increase one’s tendency to cruelty, *but reasonable sport is not cruelty for its own sake, and the pain of animals*

*may be permitted, as may also their suffering in vivisection, for the sake of useful experiments and the increase of knowledge.* (emphasis added)

In Spain, bullfights arose out of a historical context. Invaded by Moors in the eighth century, Spaniards engaged in an eight hundred year war to free their country from Moorish dominion. This conditioned their temperament. A Spaniard must fight something or he may fight his fellow men; hence, the origin of bullfights and the Church’s tolerance of it. If bulls can serve the cause of peace in Spain, then they do not die in vain.

Nevertheless, in 1567, Pope Saint Pius V forbade bullfights in Spain. But this was not by reason of the sport itself but because, at that time, it was becoming a true fanaticism, almost a religion with the people. Later, Popes Gregory XIII and Clement VIII saw it fit to raise the prohibition.

Quoting a work of moral theology published in 1779,

**Q.** Are bullfights prohibited by natural law?

**A.** By no means. Because, as it is done in Spain, rarely does any one lose his life due to the many precautions taken to avoid such an instance; if it ever happens, it is purely *per accidens*. Nevertheless, if anyone, lacking Spanish dexterity and agility, as well as the proper training to exercise the art, attempts to fight a bull, will sin gravely by risking his life.

**Q.** Are bullfights prohibited by ecclesiastical law?

**A.** Even though Pius V prohibited the bullfights under grave pains, they were again allowed by Popes Gregory XIII and Clement VIII



who raised the interdict imposed by the Supreme Pontiff. . . .<sup>1</sup>

The principle here is that, just as man is made for God, animal is made for man. “[A]nimals and plants are plainly created for his [of man] utility and benefit.”<sup>2</sup> Thus, a man may not misuse an animal without due reason. But if he must eat, further the cause of health, or even use an animal to further qualities such as courage, agility and so forth, it is permitted.

In the United States, many a parent encourages appreciation for the sport of hunting in their young sons because they see it as fostering masculine qualities in their boys such as learning how to face difficult odds, braving the elements, courage and self-discipline. It also spares them the countless pernicious influences of today’s society. Though not an exact parallel, hunting involves as much “cruelty” to animals as the Spanish sport, since both ultimately make it a sport of killing animals—and it is not always a clean, “merciful” kill.

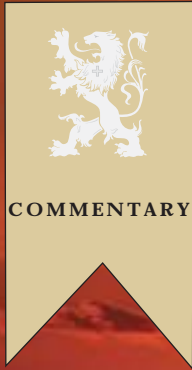
Yet, many a father will take a hunter over a young man who sits in front of a television all day, drinking with his friends as his daughter’s prospective suitor. If hunting can contribute to the building of better families, then long live hunting.

It was this aspect of such sports that the author of *A Taste of Heroism* wished to stress as opposed to so many less controversial but much more pernicious and morally destructive modern pastimes. ■

## Notes:

1. *Compendio Moral Salmaticense*, Tratado diez y seis. Del quinto precepto del Decalogo, De las corridas de toros, at <http://www.filosofia.org/mor/cms/cms1431.htm>.

2. James F. Driscoll, “Adam,” in *The Catholic Encyclopedia*, Vol. 1 (Robert Appleton Co., 1907), <http://www.newadvent.org/cathen/01129a.htm/> (last accessed January 27, 2004).



# Reflections on a Soldier

BY JOHN HORVAT



There is something about a soldier that fascinates and attracts. I think it has to do with the soldier's commitment and the fact that he puts his life on the line for a cause. Of course, not just any soldier fits the bill. It is the combat soldier that really attracts attention and sparks great interest.

As I got on the plane for a short commuter flight to Baltimore, I noticed a soldier in the sandy camouflage uniform going down the aisle. I thought about how interesting it would be to talk to him since he might have been in Iraq.

No sooner had I sat down when the Army soldier sat down in the row in front of me. He was barely twenty-one years old, tall and lanky. His short haircut and wire-rimmed glasses fit with his military bearing. He was very serious and pensive.

I couldn't resist. I just had to start a conversation. I felt that, politics aside, I had to encourage him and express my admiration for his sacrifice and sense of duty. However, before I could tap him on the shoulder, a middle-aged man sitting next to him beat me to it. "We're proud of you," he said. "You're doing a good job." He let loose with a string of questions and I soon joined him from behind the row with a few questions of my own.

It turns out this soldier was indeed stationed in Iraq. He was home for a two-week furlough and was on his way back. He had fought in northern Iraq and now was stationed in the dangerous Sunni Triangle.

He was a simple soldier, very forth-

right and frank in his commentary. He was humble about his job and did not complain about his posting. He was doing his duty and that was what was important. He even said that he was eager to get back to his unit since he was getting a little bored with the inaction at home.

As we were talking, I was impressed with how different this scene was from the Vietnam era. What I was witnessing was not hostility toward the military but an impressive outpouring of support from the passengers and crew. Something about his sacrifice touched those around him. Something about his pensive seriousness was strangely contagious.

As the stewardess came around handing out the peanuts for the short flight, she stopped by the young soldier and handing him all the peanuts she had left. "Here, take these. That's

all I have to give you but you can eat them on the way there." Later she came back and in a motherly fashion rubbed him on the shoulder wishing him good luck and telling him to come back safely.

He talked about his stay at home. The mayor of his town gave him a \$150 certificate to spend in the area. Others had likewise been supportive. And through it all, he was so unassuming.

Perhaps what touched me the most about the conversation was how the trials of war had changed this young man.

I perceived that not all was well at home and there were some family problems. However, in his trials his family became the most important thing in his life.

At one point, he said he looked at his mother and told her that he was sorry for all the bad things he had done when growing up.

When I heard this, I could not help but make the contrast. On a flight to Florida, I sat next to a group of college students on their way to the Caribbean. They were laughing and joking the whole way down in contrast to this soldier alone with his thoughts. The soldier had grown up and matured while the

*Something about his sacrifice touched those around him. Something about his pensive seriousness was strangely contagious.*

students were off to play. He had faced the reality of life and death. They were escaping to the islands of fun and games. He found out what were the most important things in life—his faith and family. The students were living life for the moment.

As the short 36 minute flight touched down, the conversation ended. As we were getting up, the middle-aged man next to the soldier slipped him a five dollar bill and told him to get himself a drink. When the soldier tried to refuse,

the middle-aged man insisted and would not take no for an answer. Other passengers engaged him in conversation as he worked his way up the aisle.

As we left the plane, the crew mechanically wished us all happy holidays. However, when the soldier neared the door, the crew broke all protocol and effusively exclaimed, "God bless you and may he be with you over there. Come back safely!"

In this vale of tears, there will always be suffering, evil and conflict. And for this reason there will always be soldiers. In the face of the evils confronting society, there will always be those who must put their lives on the line. They make the supreme and sublime sacrifice so that others might live in peace. That is why we honor them.

While it is horrible to think that some will die, most will return changed. They will understand something of the tragedy of life and know how to value those things that are most important.

There were also passengers who did not like the soldier. To them, he represented a terrible reality that they would like to forget. While they dared not manifest themselves in the plane, they kept an uneasy glance over our way.

As I walked into the terminal, a passenger sourly remarked, "We sent boys to fight our wars." I could not help but respond, "Yes, and when they come back, they are men." ■

**Below: Marines in Iraq. 1st Tank Battalion stages in an assembly area near Az Zubayr.**



US Marine Corps



# GOSPEL TRUTH:

## *Major Media Dig Up Old Errors to Shine Anew*

BY JEREMIAS WELLS

For the last several years, three news magazines, *Time*, *Newsweek* and *U.S. News & World Report* have published numerous cover articles and special editions that cumulatively have discredited or distorted the Gospels and the life of Christ. Add that to plays, movies and TV shows and we can easily see a mammoth onslaught against the Catholic religion. While it is unfashionable these days to show that all these attacks are interconnected, the evidence supports this conclusion, however uncomfortable it may make us feel. Since space will not allow us to connect all these dots, we will focus our attention on the news magazines, related books and their inspiration: Gnosticism.

Gnosticism surfaced as a pernicious anti-Christian movement during the first centuries of the Church. Many of the great theological works by the early Church Fathers such as Saint Irenaeus and Tertullian were written in response to the enticing novelties of Gnostic thought and their heretical forgeries sometimes called the apocryphal (spurious) gospels. In this essay we are using the term to cover several occult pagan sects (the Manichees, the Paulicians, the Albigenses etc.) which arose over the centuries in opposition to



the doctrine of a visible hierarchical Church based on Divine Revelation.

An examination of the conflicting and inconsistent views of the various sects would be unproductive and tedious, but central to all of them is that salvation comes from a secret, higher form of knowledge accompanied by a cosmic, mystical encounter that frees

the divine spark in all of us. The previously captured self-expression is then freed and the soul can turn inward to arrive at a purely subjective religious experience. Gnostics also deny the validity of the Old Testament and what they accept of the New is filtered through their own confused ideas.

Many of the anti-Catholic movements since the Middle Ages from Protestantism to communism share many ideas with the Gnostics. Edward Gibbons, the famous English historian, commented that the Paulicians, "scattered over the West the seeds of Reformation." This is especially true in the negative sense since both minimized the Sacraments, condemned the invocation of the Saints and denied miracles and the fact that the Virgin Mary was the Mother of God. Both Gnostics and communists believe that evil in the world is



caused by inequalities and that man must liberate himself by erasing all inequality through a long process of evolution.

### Higher Critics

The attack on Church teaching based on the traditional Gospels of Matthew, Mark, Luke and John has a long history. A group of so-called Scholars with a preconceived hostility toward the authenticity of the New Testament and its supernatural elements emerged in the last half of the eighteenth century. Influenced by the same ideas that brought on the French Revolution (the Enlightenment), these rationalists denied the divinity of Christ and Revelation in general since it was inconsistent with their belief that all truth only comes from the human mind. This would completely eliminate the obligations imposed on us by Christ as God-man. The higher critics, as they were known, also denied the traditional authorship of the Gospels by relying on the study of internal language and ignoring the extensive historical documentation.

Although these extremist spiritual interpreters found a sympathetic audience among the usual "well-educated" nonconformists, their audience was small. But a chance discovery which nurtured irreligion and secularization in the age of expanding mass media resulted in a much larger following.

### The Gnostic gospels

In 1945 in a field near the Egyptian town of Nag Hammadi, a group of Arab peasants found a large earthenware jar containing over fifty Coptic, Gnostic writings in thirteen leather-bound books. Concealed in the late fourth century, the texts proved to be the library of a Gnostic sect that claimed to have secret knowledge of Jesus. The news media treated the discoveries in a sensational fashion, especially when English translations began to appear in 1950's. *The Gospel of Thomas*, the most often-quoted, was published in English in 1959 to overwhelming acclaim and publicity. All the texts were published by 1977 and considered just as precious as or even more precious than the canonical New Testament by those who sought a new Christianity.

As more radical "scholars" entered the field, news magazines and major publishers encouraged a taste for subversive interpre-

tations of Christian origins. The early Church Fathers are seen as vindictive when they placed the heretical gospels among the apocrypha (spurious works) allegedly motivated by unjust political considerations. But the historical evidence shows that the Catholic Church was indeed established by Christ to teach in his name and the canonical books are a result of Divine Revelation and not political expediency.

It is no wonder that modern Gnostics ignore the historical documents, for they see Jesus more as a psychological reality sent by heaven to liberate the forces of light in all of us. They reject the concept of sin and judgment and seek mystical illumi-

*To the modern Gnostics, who have great influence over the mass media, the Passion and crucifixion are not real events but have only a symbolic and mythological character.*

nation. To them Jesus was not the Messiah but a social radical who brought a counter-cultural message that promoted equality and diversity.

Since we are dealing with perceptions of an inward-turning modern culture which sees things in subjective terms, there will naturally be a feminist element involved. Just as the new "scholars" used the Gnostic gospels to distort the traditional Scriptures, so the feminists use them to correct what they regard as a male misreading of the traditional text. They see in their favorite, *the Gospel of Mary*, an indication that women in the early Church were apostles, leaders and teachers, and that Mary Magdalene was unfairly treated because she threatened Saint Peter's status. Along with their male counterparts, they are also attracted to the Gnostic concept of spirituality without the involvement of organized religion or dogma.

While all these denigrations of the Gospels are receiving ample support from the mass media, the most shameless recent example of Catholic bashing is the popular novel *The Da Vinci Code* by Dan Brown. At this writing (early days of the New Year) it has been on *The New York Times* Best Seller List for thirty-nine weeks, sitting at the top for six. Carrying the Gnostic gospels a step further, Brown has interwoven in his contemporary murder mystery the blasphemous and repug-

nant assertion that Our Lord was married to Mary Magdalene and had a child by her.

Christ suffered a cruel persecution, torture and an ignominious death at a specific moment in historical time. To the modern Gnostics, who have great influence over the mass media, the Passion and crucifixion are not real events but have only a symbolic and mythological character. Their interpretations have been spread far beyond the theological world and have been embraced by all sorts of feminists, evolutionists, environmentalists and occultists. They look forward to a New Age that transcends time and the boundaries of space.

### Authorship of the Gospels

One of the most pernicious ideas spread by the news media is skepticism about the traditional authorship of the four Gospels. Many times a writer will hypocritically lament that we just don't know who wrote them, all the while ignoring volumes of historical documents. There is more manuscript evidence supporting the integrity, authorship and historicity of the Gospels than any work of classical literature (over which, of course, nobody raises any doubts).

Tertullian of Carthage, Saint Irenaeus of Lyon, Origen of Alexandria, all wrote apologetical works that show that Matthew published his Gospel among the Hebrews initially in their language; that Mark, a pupil and interpreter of Saint Peter, had written down what he had preached; that Luke, a companion of Saint Paul, wrote for the Gentiles what he had learned from that Apostle; and lastly that John, who reclined on Our Lord's breast, published his Gospel while residing at Ephesus in Asia.

The task of investigating the truth of the events of the Gospels for the early Christians was not difficult. The details of Christ's life were widely known. The Christians accepted the books of Matthew, Mark, Luke and John and rejected the rest. They were quite satisfied with the message that Christ was God and had come to tell us what we must do and believe to be saved. ■



TFP IN  
ACTION

# Marching to Make

BY MICHAEL WHITCRAFT



**Above:** More than 15,000 *Making Abortion Unthinkable* leaflets were distributed during the march. **Below:** Various aspects of the 31<sup>st</sup> March for Life. The great amount of children who joined this year brought to mind the scriptural verse, "from the mouth of babes. . . ." (Ps 8:3)

The American Society for the Defense of Tradition, Family and Property ("TFP") joined 100,000 concerned Americans from across the country for the annual March for Life in Washington, D.C. This year's march, which occurred on January 22, marked 31 years since the infamous *Roe v. Wade* decision granting women the "right" to murder their unborn children.

Dozens of TFP members handed out thousands of flyers, carried an American flag and eight 18-foot TFP standards, which have been a fixture at each march since the TFP's inception in 1973. This year's flyer, titled "Making Abortion Unthinkable," showed that being anti-abortion means being pro-family and pro-marriage. It decried the homosexual agenda that strives to undermine the family by redefining marriage to include partnerships other than those between one man and one woman.

The flyer read, "By its very definition, the anti-



**Hundreds of America Needs Fatima members participated in the 31<sup>st</sup> March for Life accompanied by a beautiful four-foot statue of Our Lady of Fatima.**

abortion struggle has always been pro-marriage and pro-family. This is because abortion is unthinkable within the context of a truly Christian family."

Father Kevin Beaton of Newcastle, Penn., traveled to the American TFP headquarters where he celebrated Mass before marching with the TFP to Washington, D.C.

His Imperial and Royal Highness Prince Bertrand of Orleans-Braganza also marched with this year's TFP contingent and distributed flyers. "I enjoy any opportunity to defend what is right,"





# Abortion Unthinkable

*They [the marchers] were gathered in defense of an ideal  
and firmly convinced to follow their consciences.*

he said. "Attending this year's March for Life was thrilling."

President George W. Bush called from Roswell, N.M., to encourage the marchers. In his address, he called on pro-lifers to spread their conviction. "We must continue with civility and respect to remind our fellow citizens that all life is sacred and worthy of protection."

In addition to President Bush, Sen. Sam Brownback, R-Kan.; Reps. Christopher H. Smith, R-N.J.; W. Todd Akin, R-Mo.; Todd Tiahart, R-Kan.; Steve Chabot, R-Ohio; Jim Ryun, R-Kan.; Melissa Hart, R-Penn.; Mike Pence, R-Ind.; Ron Lewis, R-N.Y.; Roscoe Bartlett, R-Md.; Rick Renzi, R-Ariz.; Steve King, R-Iowa; Thaddeus G. McCotter, R-Mich.; Michael C. Burgess, R-Texas; and Patrick J. Toomey, R-Penn., addressed the crowd.

TFP friends from Europe also joined the march. France's *Droit de Naître* ("Right to Life") and a contingent from Italy held banners in support of the unborn. "Participating in this year's march was quite an experience," said Italian TFP

Representative Roberto Bertonha. "If *Roe v. Wade* is not overturned this year, I hope to be back next year."

Adding more life to the event, the TFP marching band played the *Marines' Hymn* and other patriotic songs on trumpets, bagpipes, fifes and drums.

Gazing at the shivering ocean of marchers, it was apparent that the attendees were unshakable in their resolve to continue struggling against abortion. They were gathered in defense of an ideal and firmly convinced to follow their consciences.

Their attitude was well expressed by the finishing words of this year's TFP message, "As we join in this thirty-first March for Life, we pray that God, through the special intercession of Mary Most Holy, the Blessed Mother, will grant the pro-life movement total victory in its fight for the unborn: making abortion not only illegal, but unthinkable." ■



**Above: Michael Drake is proud to be a member of the TFP band and to be able to march every year for the unborn.**





# Defending A H

## TFP Book Enters into the Cultural War

BY JOHN HORVAT II

When the *Lawrence v. Texas* decision giving constitutional protection to sodomy exploded onto the American scene, it catapulted the homosexual movement and the same-sex marriage issue into the front lines of America's culture war.

On that occasion, the American Society for the Defense of Tradition, Family and Property ("TFP") published a full-page newspaper statement denouncing and qualifying the court's decision as a "moral 9/11" bringing down both the applications of natural law and the moral code that has governed Western Christian Civilization for 2,000 years.

Subsequent court decisions and legislation have given yet more momentum to a revitalized homosexual movement. On their part, pro-family Americans have responded with calls for constitutional action to counteract the rampant and devastating judicial activism.

### TFP Book Responds

In this climate, the American TFP is now releasing a new book titled *Defending a Higher Law: Why We Must Resist Same-Sex "Marriage" and the Homosexual Movement*. Written by the

TFP Committee on American Issues, the book furnishes a much-needed defense of traditional marriage and family based on the teachings of Catholic tradition and natural law. It presents compelling arguments that demonstrate why public morality must be upheld.

The book's publication was announced officially during the

2004 March for Life on January 22. Spreading this work will be part of the American TFP's *Traditional Marriage Crusade*.

### A Not-So-Silent Majority

This book seeks to rally a morally conservative American public that is often ignored, ridiculed or disdained by the liberal media.

Indeed, this not-so-silent majority has already proven to be a powerful voice in defending the great moral issues now polarizing the nation.

The TFP campaign also seeks to reach a growing number of Americans who are becoming increasingly aware of devastation caused by nearly forty years of the sexual revolution.

### Strategies for Victory

*Defending a Higher Law* develops strategies for the great moral battle that looms ahead. To win this peaceful and legal battle, the homosexual movement's weaknesses must be clearly exposed.

In fact, the book provides this vital perspective by challenging the myth that the homosexual movement is an invincible lobby with huge grassroots support and unmasking the movement for what it is: a well-articulated, radical, tiny minority favored by the liberal media.

Using their own words, the book's first part shows that the homosexual lifestyle is not just any lifestyle or part of the American mainstream, but rather leads to a whole worldview with its own ideology and mysticism.

Additionally, the book shows how the ever intensive media portrayals of their lifestyle are part of the movement's tactics that allows it to change



*This book is dedicated to the Holy Family, the sublime model for all families, and our sure guide in the reaction to the sexual revolution and homosexual offensive.*



# Higher Law:

public perceptions to win sympathy from the populace and isolate its opponents.

## A House of Cards

The book's second part seeks to expose the fact that the movement is weak and only advances because it masks its true face. The homosexual movement creates false analogies with marriage and same-sex relationships. It deliberately cloaks the tragic reality of an impossible and frustrated love.

The TFP calls upon pro-family Americans to untangle the incessant and misleading spin romanticizing the homosexual lifestyle. This book provides all the elements to answer the objections and premises that push the homosexual agenda ahead.

One chapter alone takes on twelve arguments used to advance same-sex marriage and other parts of the homosexual agenda. Another chapter deals with those who claim homosexuality is "natural" because it supposedly appears in the animal kingdom.

By exposing these weaknesses, the movement's vulnerable flank is exposed and the movement's media image that seems so formidable falls like a house of cards.

## Strength of the Pro-Family Movement

The book calls upon the pro-family movement to consider its own strengths.

It is time to make clear that those who defend traditional marriage are not an isolated minority but enjoy the sympathy of a sizable majority.

Referenda after referenda proposing same-sex marriage have ended in defeats much to the chagrin of homosexual activists. Defense of Marriage Acts have passed in now 37 states and its federal equivalent

was overwhelmingly approved by both houses and signed into law by President Clinton in 1996.

More often than not, the homosexual agenda is advancing through the sympathy of the courts.

## The Catholic Record

Above all, the book shows how Catholics must especially speak out by basing themselves upon the consistent Church position that is both strong and compassionate.

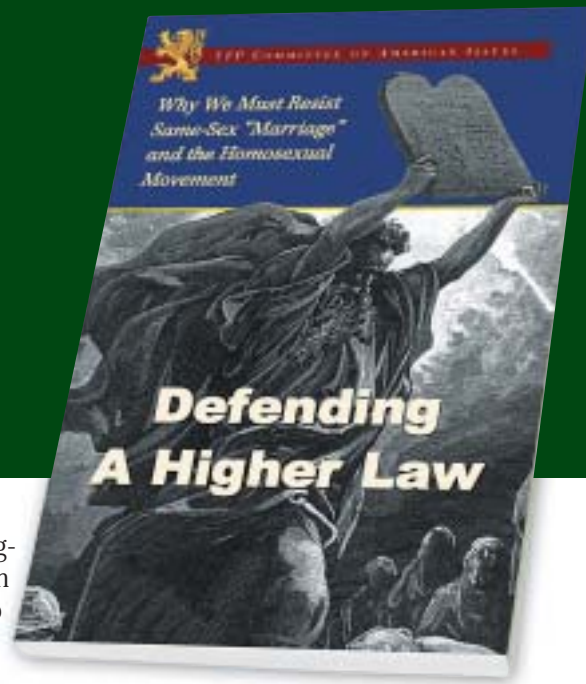
It is time to take back this issue that has been so clouded by shameful omissions and the cynical calls to false compassion on the part of liberal Catholics.

The Catholic record is crystal clear. The practice of homosexuality is morally wrong and sinful, a consistent position held from Apostolic times of the Church's fathers to the present day. Moreover, no amount of revisionist exegesis can blot out a biblical condemnation that goes back to Genesis.

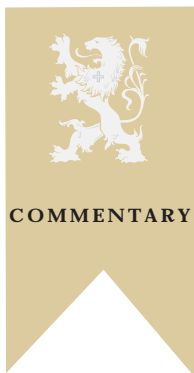
In a calm and doctrinal approach, *Defending a Higher Law* merely presents the facts, often told by homosexual activists themselves, and highlights the perennial teachings of the Church.

In this way, the American TFP hopes to contribute to the debate by reaffirming the absolute necessity of traditional marriage and thus avoiding a policy that will have disastrous consequences for the nation. ■

**To order *Defending a Higher Law*, see back cover, or call 1-866-661-0272**



*May the Blessed Mother intercede with her Divine Son for all Americans committed to defend the sacred institutions of marriage and the family.*



# Doing It God's Way

BY FATHER JOHN TRIGILIO, JR., PH.D., TH.D.

*Transcribed and abridged from a speech delivered by the Rev. Father John Trigilio to the Pennsylvania Pro-Life Federation Conference in September 2003.*

On September 11, our country went from being a nation to being a family. As in a family, when one member of the family is attacked, all members are affected. For a while, people treated each other as family with respect, dignity, patience and kindness. Soon we learned who was behind the attack, and we made a commitment. Terrorism in all its forms would be pursued and stopped. Not a person in the United States today would even think of tolerating a terrorist training camp in their town. We wouldn't want it anywhere in the world, let alone in our backyard.

Yet where is the outrage when an abortion clinic opens its doors for business?

When an abortion clinic opened its doors in my hometown of Erie, there were many people who fought it, but what about those who did not? Those same people who would not tolerate a terrorist training camp in their town look the other way when terrorism is inflicted upon the unborn.

In the words of Saint Paul, we must "fight the good fight" (2 Tim 4:7) by using the tools that God gave us: peace, love and truth. The primary reason we are here today is for those who are most vulnerable, those who have no lobbies, no committees, no vote, pay no taxes, and have no office in Washington—the *unborn*.

But there are other things connected to the war against life. Just as the terrorists need money and need a haven, those who

support abortion have other agenda as well. In the same way, those of us who wish to be identified as being pro-life must also be pro-family and pro-marriage.

There are lots of people who do not associate the pro-life movement with the sanctity of marriage and the family. They see it as a separate issue. It is not; it is completely connected. Those who oppose life will inevitably, consciously or subconsciously, support movements, like same-sex unions and unmarried couples living together, which erode, dilute and redefine the family and marriage.

God could just have appeared on earth but he wished his own Son to be born of a mother who was married to her husband, and Jesus grew up in a family. You have a mother loving her Son, Joseph loving his adopted Son as if Jesus were his own—a husband, a wife, a child. Today, you can't always say that.

Many of us priests have to be like the United Nations to settle disputes at wedding rehearsals. There are so many different last names, so many multiple ex-husbands and ex-wives who do not want to sit by each other. One's heart goes out to the children. Those little ones don't go to Church because Mom and Dad don't go to church. Mom and Dad aren't living together. There is no Mom or Dad. There are so many conflicting lifestyles that you wonder how these children can grow up knowing what is right and wrong when they are so confused at home and even at school.



**Father John Trigilio, Jr., Ph.D., Th.D.**, is pastor of Our Lady of Good Counsel Church and of Saint Bernadette Church in Perry County, Penn. He is a member of the Fellowship of Catholic Scholars, president of the Confraternity of Catholic Clergy, and executive editor of its quarterly journal, *Sapientia*. Father Trigilio co-hosts with Father Robert Levis and Father Ken Brighenti two weekly TV series broadcast by Eternal Word Television Network. He is co-author of the new book, *Catholicism for Dummies*.



We must be pro-life, pro-family and pro-marriage. They are intimately connected.

In Genesis we read that, in the beginning, God created light. The first thing made was light so that we could see what things really are. This is why the devil is called the prince of darkness. In the darkness you cannot see what is really there, so you have to guess. A lot of people's morality is based on guessing, and not rooted in what really is, in the natural law or in what revelation teaches us. They would rather guess their way. They go through life with their eyes closed. As Scriptures puts it, "You have eyes but you cannot see." (Mark 8:18)

In this battle between light and darkness Saint Augustine tells us, "It's a battle between a love of God, which is selfless, and a love of self, which is godless." This is where the root of the anti-life movement is—a love of self. Notice the words they use, "It's a privacy issue." Privacy? As soon as a new life exists there are now two people involved, the mother and the child. But we are told this is a privacy issue. We do nothing alone. We are not created alone. We are told in Genesis, "God created them. . . ." In the divine image he created them—male and female. It is not right for man to be alone. And so God gave Adam a helpmate, bone of my bone, flesh of my flesh. And Genesis tells us, "The two become one flesh." That's why Jesus later said, "What God has joined, no man may divide."

Marriage and family are the very building blocks of society and of the Church. God is the author of life and he is also the author of the family and of marriage. Neither the Church nor the state can redefine it, change it or eradicate it.

We live in a culture and a time where if it is inconvenient, if it requires sacrifice, then get out of it—get out of the pregnancy, get out of the marriage, get out of the family.

In the Old Testament, God made a covenant of love with his people, a spousal relationship. "I will be your God and you will be my people." God had the prophet Hosea marry the harlot Gomer to show them that he is the faithful spouse that never gives up, no matter how unfaithful his people may be. God never desists of the relationship.

We know that God wants a family and not a corporation, an association, or a club. That is why He reveals himself as "Father." That is why we are told he is the God of Abraham, Isaac and Jacob; the family represented within father, son and grandson.

Even Jesus is identified in a lineage in the Gospel: so and so begot so and so who begot so and



*God is the author of life and he is also the author of the family and of marriage. Neither the Church nor the state can redefine it, change it or eradicate it.*

so who begot so and so and so on. If it were our family tree we would want every name remembered correctly. So would Jesus.

Saint Paul also describes the love of a husband for his wife as the love of Christ as a groom for his bride, the Church.

Again, we think of this dichotomy of light and darkness, of self versus the family. The greatest threat to married life and to the family is not money, it's not sex, it's the ego—the *me*. I tell every couple when I marry them, "As of today there is no more *me*. Throw it out with the dead flowers. As of today, there is only *us*. This is *our* life, *our* marriage, *our* family and, yes, *our* problems, *our* mistakes." As soon as someone says, "You did this to me" or "This is mine," there is the first crack in the wall. In the family, there is no room for *me*. It's *us*—the family.

Today, when we talk about family, and we make the connection to pro-life, some people will look at you as if you were speaking Martian. They don't have a good experience of family. Those of us who have had a good experience of family take it for granted. Many people out there have experienced broken families, abuse and betrayal.

We all know of relatives who have done a wonderful job raising a family as a single parent. But if they had a choice, they would have chosen to have someone to help them. It is just as if we had to go through life missing a leg or an arm. We could do it. But how much better it is to have both. In the same way, those who have experienced a broken family would tell you how much they would have preferred a good marriage and family.

So, it follows that to put a dent in abortion we must build up the family and defend marriage as



**Father John Trigilio,**  
EWTN show host.

*I tell every couple when I marry them, "As of today there is no more me. Throw it out with the dead flowers. As of today, there is only us."*

God created it and established it, and not recreate it or redefine it. What God gave us works. If it doesn't work it is because we mess up. Sin has been our downfall. That is, the sin of self: pride, envy, anger, gluttony, greed, lust and sloth.

When the anti-life people redefine when life occurs, they don't refer to the unborn as a person but as an embryo or a fetus. Yet, when the doctor first tells a woman that she is pregnant she runs home and announces to her husband, "I'm a mom! You are a dad!" When Mary visited Elizabeth, Elizabeth exclaimed, "Who am I that the mother of my Lord should come to me?" She doesn't say, "Mother-to-be." Over the centuries, the world has never had a problem with that until science decided to tell us, "We are not sure." We have no problem with it if it's convenient. But what if the pregnancy is inconvenient? Then it is another story.

In the same way, what if the marriage is inconvenient or the family is inconvenient? We already make it inconvenient for families. Tax breaks are not in favor of the family. We penalize people for being married at the tax level, our laws permit people to stay unmarried, and it is not only the young who live together outside of marriage but even the elderly do it for Social Security and socioeconomic reasons. The world preaches that it is not nice to be tied down. You must do your own thing without all those commitments.

The only way this can be solved is by being faithful to God's way. God is the author of marriage and family. God said that it is not good for man to be alone and to be "Fruitful and multiply."

The birth rate in the so-called developed countries is plummeting. Italians have the worst birth rate with only 1.1 children per couple. Israelis have 1.2 children per couple. On the other hand, Muslims are having a birth rate of four to eight children per couple. A Palestinian said the other day on television, "If we wait fifty years, we won't have to fire a shot. The Israelis won't have anybody."

We must build up the family. Where there is a bad marriage and a bad family, there is where you will find more abortions. It is easier to get rid of an inconvenience than it is to get out of an inconvenient marriage or inconvenient family situation.

Now, we have society and government wanting

to redefine marriage. That's the devil's work! The devil wants to remake what God made. The devil can't create. Only God can create. The devil can distort and pervert. That's what he does. He takes what God created—life—and makes it inconvenient. Then he takes marriage as created by God and makes it into something else. Let's have it between people of the same sex. Let's have three or four people jump into bed and call it a marriage. Or let's go it alone. These Hollywood stars now say, "I want to have a baby." What happened to "We want to have a baby" or "Our baby"? For example, David Letterman casually announced the other day that his girlfriend gave birth.

In all this, what are we challenged to do? We are challenged to be scandalized, and to do something about it.

First of all, pray. Pray that it stops. Pray that people change. We are told that there is more joy in heaven over one that repents. We need to pray for the conversion of these people.

You and I also have to work for public legislation, policies and attitudes that promote good, solid families and healthy marriages. Some times that means warning someone we love. How many times we tell a person, "Don't go to that restaurant. The food is bad" or "Don't go to that movie, it's lousy"? To give good counsel is one of the works of mercy. We will give someone a tip on something innocuous, but we will not give a pearl of wisdom to help save someone's soul. We say nothing. We will warn a stranger about a bad restaurant but we will not warn a family member, "That's sinful: that's wrong; that's evil." How many times people have told me after the fact, "No one ever told me."

The only reason why we have had abortions since 1973 is because too many good people have said nothing. We have a nice crowd every year in Washington, but that's not going to do much unless we do things 365 days a year. Pray every day. Make sacrifices and mortifications every day. A stamp, a fax or an e-mail costs nothing. Yet, how many people will not send a stamped letter, a fax or an e-mail to their representative or to their senator?

The only way to defend and protect the unborn, the only way to uphold the family and the sanctity of marriage as God has created it, is to remember the theme song of hell, "I did it my way." Remember, the theme song of heaven is, "I did it God's way." ■





# America Needs Fatima-

March ~ April 2004

PROGRESS REPORT

## Catholics Rally at WASHBURN

BY FRANCIS SLOBODNIK

On Sunday, December 7, 2003, God granted a mild afternoon for over 110 faithful gathered to defend the Catholic Church's honor at Washburn University in Topeka, Kan.

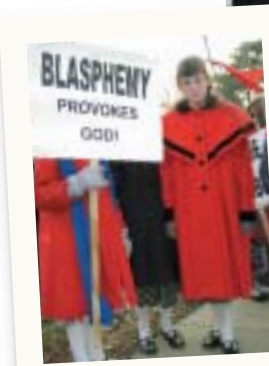
The protest centered on a sculpture titled "Holier Than Thou" by Colorado artist Jerry Boyle that was placed outside Washburn's student union in October. It depicts the bust of a bishop with a fat, cruel and ugly face. His miter resembles a phallic symbol.

Catholics in the area immediately called and wrote to President Jerry Farley demanding the sculpture's immediate removal. The issue was brought before the Board of Regents who voted to keep the sculpture on campus.

As a result, local TFP supporters and America Needs Fatima members started to organize a protest. Sunday, December 7, 2003, was selected for a very good reason. That Sunday was the date of Washburn's Christmas Vespers concert. The protest sought to point out the irony of singing praises to the Infant Jesus at one location on campus, while at the same time blaspheming him by mocking and ridiculing his Church at another campus location.

Mr. Robert Ritchie, director of America Needs Fatima, agreed to contact members throughout the area. Parishes in the Kansas City and Wichita dioceses were contacted also. A number of parishes announced the protest from the pulpit and others placed it in their parish bulletins. The Wichita diocesan newspaper even had an article about the protest and gave a meeting place for those wishing to travel together to attend.

A little over one week before the protest, a representative met with the special assistant to President Farley to inform him of the protest and ask for a venue on campus where the protest could be held. The representative observed that Washburn had been insulting the Catholic Church continuously with the sculpture and Catholics only asked for an afternoon to defend the Church's honor. That request was denied.



During the protest against the blasphemous "Holier Than Thou" sculpture, one could not help but feel encouraged by the participation and seriousness demonstrated by the youth in defense of Holy Mother Church.



On the day of the protest, those arriving early noticed a water main leak right at the location on the public sidewalk. A city crew arrived and informed the protesters that they might have to move. However, upon speaking with the crew chief, he agreed to postpone digging until after the protest.

Protesters soon began arriving from nearby small towns and from Saint Louis, Wichita, Kansas City and Topeka. The crowd of over 110 people gathered, holding over 40 signs, two eight-foot banners and a small TFP standard. At the center of the crowd was a litter carrying a statue of Our Lady of Fatima. The litter, which had flowers covering Our Lady of Fatima, was carried high so that the defenders of the Holy Mother Church could receive comfort and strength from her maternal presence.

A group of counterprotesters, members of a blatantly anti-Catholic local Protestant church, also arrived on the scene. Their horrendously disgusting signs heaped insults upon Our Lady of Fatima and the Catholic Church. This group is well known and unpopular in Topeka for picketing events with very vulgar anti-homosexual signs. The only real difference between their signs and the sculpture on campus was the artist's technical skill. The message was the same.

When protesters chanted, "Jesus, Mary, make these people go away!" the counterprotesters soon left the scene.

Media coverage of the event was extensive as both the ABC and NBC affiliates carried the story. *The Topeka Capital-Journal* also interviewed several people from the crowd.

Around 3 p.m., after praying a full Rosary, the rally ended with participants full of zeal and enthusiasm for the privilege of defending the faith in such a public manner. ■



## JESUS the Light of the World

BY GARY ISBELL

In opposition to the growing trend to celebrate Christmas in secular fashion, the American Society for the Defense of Tradition, Family and Property ("TFP") invited Father John Trigilio to speak about the sublime meaning of this important feast.

The event took place on December 12 in Hazleton, Pa., to a full house of 80 TFP friends and supporters from the area and as far away as Connecticut.

After answering questions about his recent book, *Catholicism for Dummies*, and about his program on Eternal Word Television Network, Father Trigilio explained the Advent wreath's symbolism and especially the meaning of each of its four candles. The first candle symbolizes natural light, the light needed to see things in the world; the second candle symbolizes the light of the human intellect, which is superior to physical light; the third candle symbolizes the light of Revelation; and the fourth candle symbolizes Our Lord Jesus Christ himself.

Among other interesting facts, Father Trigilio explained why the Church chose December 25 to celebrate the feast of Christ's birth. It is not to substitute the pagan celebration of the winter solstice, as some Protestants claim. Saint Augustine says that since the exact day of Christ's birth is unknown, the Church chose to celebrate Christmas on December 25 to

reflect Saint John the Baptist's saying, "I must decrease, that He may increase."

December is the time of year when the days are darkest, and Christ comes with his light to expel the darkness. In contrast, the feast of Saint John the Baptist is on June 24 when the light is the greatest. After this day of the year, daylight hours decrease, representing the decrease of Saint John the Baptist in preparation for the increase of light that starts with Christ's coming.

Lamenting the gradual loss of so many Catholic traditions, Father Trigilio mentioned that a growing number of young Catholics are eager to learn why certain things are done in the Catholic Church. He mentioned the example of the signs of the three crosses made on our forehead, lips and heart before the Gospel during Mass. Father Trigilio explained that they mean, "May the words of the Gospel be in my thoughts, my lips and in my heart."

Good Catholic conviviality followed Father Trigilio's talk. People had a chance to converse and ask Father Trigilio further questions, which was a real treat for most of those present who only see him from time to time on the television screen. The lecture was indeed a "light" shining forth with the beauty of Catholic symbolism and tradition in a time when many prefer the darkness of secular festivities. ■





## A Christmas Present to Remember

BY MICHAEL GORRE

A group of boys received a special Christmas present from their parents last year: the gift to participate in the Winter Youth Program, held from December 30 to January 3, which was sponsored by the American TFP and Saint Louis de Montfort Academy.

"It was one of the best youth programs I had ever attended," said Thomas Shibley, 16, of Hazleton, Penn. He commented on how the informative talks, friendly company, games, and an atmosphere, pervaded by the Christmas spirit, combined to make it an experience he would always remember. Sitting around the warmth of the fireplace, participants heard talks on topics such as the Four Last Things, the Middle Ages, the influence of music on our souls, and the Crusades. They played indoor games like charades, acting out the meaning of key words from the talks. "We were always busy doing something worthwhile," Thomas remarked.

The boys joined the New Year's cele-

bration at the TFP headquarters in Spring Grove, Pa., and at the stroke of midnight, the boys renewed their Consecration to Jesus Christ through the Blessed Virgin Mary according to the method of Saint Louis de Montfort. Following the New Year's banquet, everyone joined in singing Christmas carols. While at the TFP headquarters, the boys also had the opportunity to meet a direct descendant of such crusaders as Saint Louis of France and Saint Ferdinand III of Castile, His Imperial Highness Prince Bertrand of Orleans-Braganza, a veteran member of the Brazilian TFP. Prince Bertrand inspired the boys as he spoke of the virtue and heroic deeds of his predecessors as well as those of men like the defenders at the Siege of Covadonga in the Reconquest of Spain from the Moors. He exhorted the young men to emulate the virtue and courage of these champions of the Faith and have

the spirit of twenty-first century crusaders for the Church.

The program ended with a banquet and the trademark Medieval Games where the young men divided in two teams and clashed in chivalrous competition. At the program's close, each participant was given a miniature statue of a crusader knight, kneeling in prayer before battle, a reminder to the young men that we must be valiant for God and Our Lady in our daily lives. Thus ended a program that, in the words of some of the participants, "only lacked snow." ■



**It was amazing! The winter course was so full of activity that there was no lacking of topics for participants to talk about, and what better place to talk than around the beautiful Christmas tree.**

## Speaking about Fatima and the Immaculate Conception in Miami

BY MICHAEL CHAD SHIBLER

"The Feast of the Immaculate Conception could not be a better date to discuss the Fatima Message and its application for our days."

This was the message of a special December 8 talk titled "How You Can Face Evil by Drawing from the Fatima Message." Friends and supporters of the America Society for the Defense of Tradition, Family and Property ("TFP") and its America Needs Fatima campaign from the Miami/Fort Lauderdale area gathered together for a rosary prayer and a talk by TFP Director John Horvat II.

Mr. Horvat stressed how the Fatima Message goes beyond just prayer and

penance, but asks Catholics to confront the iniquities of the day—be it abortion, immoderate fashions, blasphemy or so many other evils.

Secondly, he emphasized how the Fatima Message calls upon Catholics to develop an incompatibility with sin. This includes uniting with others to stigmatize evil and honor those who work for good and virtue.

Finally, Mr. Horvat pointed out that Catholics must oppose the evils of the day because not only is sin itself evil, but especially because God is offended. For example, abortion kills babies, but above all it is a heinous crime against



**On December 8, 2003, America Needs Fatima friends and supporters from the Miami/Fort Lauderdale area met to discuss how the Fatima message can help them fight the current challenges that a Catholic must face in our days.**

God and his plan for humanity.

In closing, Mr. Horvat reminded us that the Blessed Mother was conceived without Original Sin, but nevertheless confronted sin and the evils of her day and thus she serves as a glorious model for today's Catholics in the eternal fight of good and virtue against evil and sin. ■



# Banned on Georgetown's Red Square

*Faithful Catholics threatened with arrest for promoting Catholic teaching*

BY JOHN RITCHIE

Catholic universities once worked hard to respect, obey and promote Church teaching. Students attending Catholic institutions of higher learning received unblemished spiritual and intellectual formation. Unfortunately those days seem over, at least at Jesuit-run Georgetown University.

On November 20, members of the American TFP visited Georgetown University. The day's issue was a TFP flyer titled "Are We Still One Nation Under God?" expressing concern over the Supreme Court's *Lawrence* decision granting legal protection to sodomy. The doctrinal paper reiterates Church teaching on homosexuality, quoting from several saints and the Catechism of the Catholic Church promulgated by Pope John Paul II.

Its content echoes the most recent teachings found in a June 3, 2003 document released by the Vatican's Offices of the Congregation for the Doctrine of the Faith titled "Considerations Regarding Proposals to Give Legal Recognition to Unions Between Homosexual Persons." The message could not be more Catholic.

Two representatives of TFP Student Action went to the "designated free-speech zone" on campus, ironically named Red Square. As they peacefully and legally gave out flyers, Interim Vice President of Student Affairs Todd Olson instructed the university's Department of Public Safety to remove them immediately from campus. Security guards then escorted TFP members off campus and bluntly informed them not to return.

"If you return, you will be arrested," the guards said.

*Arrested?!* For what? For upholding the latest Church teachings on homosexuality at the oldest Catholic university in America? TFP volunteers pointed out that Georgetown officials were

noticeably hostile to them, unlike officials at secular universities where they had also campaigned.

## E-mail to All Students

Apparently, Todd Olson was not content with just banning TFP volunteers from campus. Five days later, he sent a campus-wide e-mail broadcast from the Office of Student Affairs to over 12,000 students saying that TFP representatives distributed

offensive and hateful material that attacked gays and lesbians. This material was deeply offensive to the individuals affected and to the ideals we hold as a university community. . . .

I would like to take this opportunity to emphasize that gay, lesbian, bisexual, and transgender members of our community enjoy the right to study, work, and live in a campus environment of respect and protection. We take very seriously our commitment to LGBT members of our community. Intolerance and invective have no place at Georgetown. As a Catholic, Jesuit university, we live our commitment to respect, inclusion, and care for the whole person.



**TFP volunteers distribute flyers at Georgetown University before they were expelled from campus with the threat of arrest. Their crime? Distributing literature expressing the views of the Catholic Church on homosexuality.**

## Emotional Violence?

An editorial in the *The Georgetown Voice* reported that the university reserves the right to censure free speech that is "grossly obscene or grossly offensive."<sup>1</sup> Mr. Olson cited this clause to justify censoring the TFP's action. The editorialist supported Mr. Olson's action because the TFP's presence on campus supposedly caused a very undefined "emotional violence" to members of the community and threatened their "emo-

## Protest Scheduled in Madison

On March 5, 2004, America Needs Fatima is holding a peaceful protest against the blasphemous play "Corpus Christi" in front of the Bartell Theater in Madison, Wis. The play portrays Jesus and the Apostles as homosexuals. It also perverts the Gospel. For example, *The New York Post* reported, "Art thou king of the queers?" McNally's Pontius Pilate character asks. "Thou sayest," Joshua [the Jesus-figure]

answers."<sup>1</sup>

America Needs Fatima will never be silent when Our Lord is offended. For this reason, we urge everyone to join our prayer vigil of reparation on Friday, March 5, from 6-8 p.m. at the Bartell Theater in Madison, Wis. ■

**For directions, or information, call 1-888-317-5571.**

### Notes:

1. *The New York Post*, 1 May 1998.





tional well-being.”

Yet, the TFP Student Action is anything but violent. Even when provoked, its members seek to be always polite, never discourteous, as Mr. Olson insinuates. Even *The Hoya*, a Georgetown University newspaper, recognized this. Mentioning the TFP flyer handed out on campus, the paper referred to it as “a calmly reasoned argument against homosexual marriage, relying on religious and legal claims. It did not attack gays and lesbians, as Olson’s e-mail charges.”<sup>2</sup>

Not everything is banned at Georgetown. Georgetown welcomed pornography publisher Larry Flynt as a speaker and hosted Eve Ensler’s lewd “V Monologues.” Georgetown does not ban Georgetown University Pride and Safe Zone, two campus pro-homosexual groups that openly dissent with Catholic teaching. “It would be difficult to deny that [Saint Paul the Apostle] was your basic homophobe,” Safe Zone’s Web site says.

However, Georgetown administrators ruled against placing crucifixes in classrooms at the Inter-Cultural Center as being too offensive to non-Catholic students.

Earlier this year, Francis Cardinal Arinze, head of the Vatican Congregation for Divine Worship and the Discipline of the Sacraments, delivered a commencement speech in which he mentioned how the family is “mocked by homosexuality.” And pro-homosexual students and faculty unleashed their ire against the Cardinal. The remark sparked a huge controversy culminating in a letter protesting the speech signed by nearly 70 faculty members.

Georgetown seems to make unrestrained effort to promote “emotional well-being” in some groups and yet disregard the “emotional well-being” of Catholics who struggle to remain faithful to traditional Church doctrine. Such a policy is indeed grossly offensive to Georgetown University students, to Saint Ignatius, and to God and His Holy Church. ■

#### Notes:

1. Shanthi Manian, “Free speech but not hate speech,” *The Georgetown Voice*, Dec. 4, 2003.

2. Editorial, “Red Square Rights to Free Speech,” *The Hoya*, Dec. 5, 2003.

## Join Rosary Around the Clock

As the cultural revolution hammers away at the remnants of Christian civilization in America, America Needs Fatima is using Our Lady’s favorite prayer, the Rosary, to fight this moral devastation on a spiritual level.

The Rosary is indeed the most powerful spiritual weapon we have.

America Needs Fatima members from across America are praying a Rosary around the clock, which means there is always one person praying the Rosary at every moment of the day and night. Each “prayer war-

rior” has a 15-minute slot once each month. We are praying that Our Lady protect our country, families and soldiers; Our Lady’s urgent Fatima prophecies are fulfilled; Our Lady protect our families and children from same-sex “marriage” and the homosexual movement; and Our Lady blesses each and every member of America Needs Fatima, especially those who belong to her special Child of Mary group.

To join the Rosary Around the Clock, or to become a Child of Mary, please call Mrs. Patricia Gaskin at **1-866-810-0270**. ■

## Traditional Marriage Crusade

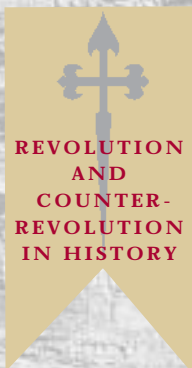
Seeing the unprecedented gains of the homosexual lobby in 2003 and the legalization of homosexual “marriage” in Massachusetts, America Needs Fatima is expanding its *Traditional Marriage Crusade* petition drive to the Catholic bishops. This petition asks the bishops to lead an urgent moral crusade to stop the homosexual agenda and save the family. It has received the enthusiastic support of the general public.

Over 12,000 signatures were already collected. Besides signing the petition, campaign participants are requested to consecrate their families to the Holy Family. In concrete terms, our petition asks the bishops to “launch a relentless national crusade to save the family and stop homosexual ‘marriage,’ and, when necessary, to apply canonical sanctions to lawmakers and judges who use the power of the State to promote homosexual ‘marriage.’” All America Needs Fatima members are urged to sign the petition and order more copies to circulate among friends. ■

**For more information please call  
Mrs. Patricia Gaskin at 1-866-661-0272.**

**Robert Ritchie stands next to a pile of signed petitions as tall as he to be sent to the American bishops urging them to launch a national crusade to stop the homosexual agenda in our country.**





## Chapter X

# The English Reign of Terror

## *Part two: Dissolution of Monastic Life*

BY JEREMIAS WELL

Fountain's Abbey was at one time the richest abbey of the Cistercian order in England.

The Catholic Church and Western Civilization (Christendom) reached the zenith of their influence during the twelfth and thirteenth centuries. "Then it was," to quote Pope Leo XIII once again, "that the power and divine virtue of Christian wisdom had diffused itself throughout the laws, institutions, and morals of the people." The catalyst that brought about these happy circumstances were the monasteries and reformist popes of those centuries, many of whom themselves were called from the monastic life.

### **Destruction of the monasteries**

The devastation of monasticism was not just another incident in the vast destruction ironically called the "Reformation," but a blow struck at the very heart of Christian life. Monasteries developed when the great Saint Benedict brought order from the chaos of ignorance and corruption of the barbaric, dark days when the Western Roman Empire was collapsing. Providing shelter in a world raging with violence, the monasteries created a new Christian culture and a school of Christian life, especially in areas where city life was non-existent.

Beginning in Ireland and Britain, the monks through their missionary and educational activity influenced the whole of Western Europe. The process repeated itself when the monks of Cluny and Saint Bernard's Cistercians inspired

a reform after the second barbaric attack (mainly by the Vikings) and cultural disintegration overran all Europe following the collapse of the Carolingian Empire. Again in the thirteenth century, the friars of Saint Dominic and Saint Francis, with some modification in Rule and method, fought against the dissolute heretics and revived a fading spirituality in the towns and cities. Christianity showed it was independent of the destructive forces of the world and that the Church was capable of providing the organization to regenerate itself by raising the interior spiritual life of Christendom.

It is difficult for us to comprehend, accustomed as we are to the socialist tendencies of the modern Western republics, that practically all welfare, education and hospital facilities were the responsibility of the monastic religious who performed their duties because of true charity, that is, for the love of God. The monasteries provided for the poor and distressed by rearing orphans, caring for the sick, and providing shelter for the weary traveler. Not only did the monasteries and convents

supply free education for all who needed it, but they supported needy scholars at the universities and provided for clerics until their ordination. We can continue to recount the material advantages for several more paragraphs, but enough has been said to show that any destruction of the monastic system would crush the very fabric and harmony of social life and replace it with one based on selfishness and oppression.

### **The Lesser Monasteries**

To break the back of a nation's spiritual well-being takes a man of uncommon talent. Thomas Cromwell possessed the evil genius for such a nefarious task, as he embodied the rising influence of a new class of men who desired to acquire great wealth at the expense of moral principles. In addition to greed and power, Cromwell was impelled by a second motivation because he saw monasticism as a stronghold of papal power. Its destruction would prevent any return to Christian unity, especially since some of its wealth was to be distributed to the new men of the commercial class and to compliant noblemen. Henry, never eager to involve himself in the monotony of daily government, gave all control over religious activity to his ruthless vicar general. Cromwell now had the power of all the bishops combined, a fact they soon recognized when he explicitly told them to stay out of his way.

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Choosing the lesser monasteries (those with less than twelve inhabitants) first, Cromwell sent a vicious team of carefully chosen liars and thieves against the monks and nuns to blacken their reputation and obtain grounds for accusation. Never had such a group of perjurers, extortionists and vice-ridden blasphemers been assembled to vilify the Catholic religion. After threatening, abusing and causing enormous despair, the deceitful agents submitted a report to Cromwell that became the legal basis to plunder Church property.

Using the fabricated report, Parliament gave permission early in 1536 (after death threats from Henry VIII) to confiscate the lesser houses of religion because "manifest sin, vicious, carnal and abominable living is daily committed." The absurdity of the proceedings can be seen when the preamble went on to claim that in the great monasteries "religion is right well kept and observed."

These same sordid individuals retraced their steps, seized the lesser monasteries and all their possessions and most cruelly and unjustly turned the residents adrift. In only the first stage, millions of present-day dollars of plate, jewels, silver images, and also copper, lead, and other salable metals were confiscated; 2,000 religious turned out into the streets; and 10,000 servants and tenants were deprived of their livelihood. Every principle upon which Christian Civilization had been established was violated.

### The Pilgrimage of Grace

Although the other councilors and natural leaders of the people despised Cromwell, they bowed to his iron will, since the wily vicar general cleverly distributed a large portion of the stolen Church goods to them, thus creating a new aristocracy. For the rest the threat of being ripped up the middle had a beneficial effect. The inhuman use of execution and torture to terrorize one's countrymen and crush legitimate dissent anticipated Robespierre and Saint-Just in the French Reign of Terror of 1793 and the violent state police methods of Lenin and Stalin.

However, in the north of England the

rugged and devout inhabitants rose up in a popular, although orderly, revolt. Becoming increasingly indignant over the injustice of the confiscations, of the hardship to their dislocated tenants, of the hunger suffered by the poor and the deprived young, they decided to organize a resistance to the spreading godlessness. All the crusaders—truly a popular movement for they represented all levels of society, the nobles, the knights, the esquires, the yeomen and the peasants—marched under the banner of the five wounds of Christ. The effectiveness of the movement was unfortunately reduced when the leadership fell to the



Some great men in history become known for their foundations of religious orders, others are known for destroying them. Such was Thomas Cromwell, a key element used by King Henry VIII to destroy monasticism in England.

gentry and yeomen because the leading nobles, although in sympathy, refused to step forward with boldness.

An army of 30,000 men demanded the restoration of the monasteries, a return to the authority of the Pope and the resolution of other grievances in which the religious issue predominated. Wherever they marched, they restored the stolen monasteries to the ejected monks, nuns and friars.

Cromwell, whose execution was listed in the Northerners' list of grievances, hid in the darkness. The King, who never exposed himself in battle, sent the aging Duke of Norfolk with 8,000 men to inter-

cept the Pilgrims. Norfolk, in a decidedly inferior position, was told to make any promises in order to hold the situation and not to worry about violating them later. To this breed, lying was no dishonor.

Robert Aske, a naive lawyer, the chosen leader of the Catholic uprising, saw only good in the King and decided to negotiate. Time and time again throughout history, the Catholic position has been compromised, even betrayed, by well-meaning men who did not recognize the depth of the malice and inexorable force of the Revolution, wanting to see something benevolent in a man or movement when they give every indication to the contrary. This lack of vigilance and determination destroyed James II, the last Catholic King of England, the Vendéans in the French Revolution, the Cristeros in atheistic Mexico in the 1920's, and to some degree contributed to our vacillating, spineless resistance to communism in the twentieth century and even today.

The outcome of the dialogue between Norfolk and Aske resulted in a pardon for the protesters. They were allowed to return to their homes to await a special parliament that the King had never intended to convene. Some of the populace suspected the treachery and continued the uprising; but, since the majority of the Pilgrims had been lulled asleep by the King's perfidious promises, the once glorious uprising lost its cohesion and momentum. The still-combative counter-revolutionaries were captured and hung.

A large number of the rest, including the leaders and most of the nobility, became victims of Norfolk's bloody reprisal. Scattered in their homes, the misguided Pilgrims were dragged from their beds and hanged in chains from the nearest tree. The King insisted on at least one execution in every village, without the necessity of determining guilt; anybody would do.

### The Devastation of the greater Monasteries

The collapse of the Pilgrimage of Grace removed all restraint from Henry's cruel plunder. Cleverly linking all monks with the demonstration, he moved against the great and solemn monasteries where

he had just recently declared that "religion is right well kept and observed." Where any opposition was encountered, the usual ripping and mutilation resulted. The three Benedictine abbots of Reading, Glastonbury and Colchester resisted. Condemned for high treason and executed, their heads were exposed over the gateways of their own abbeys, and their quartered bodies in the surrounding neighborhood.

Along with the theft of precious metals and other valuables, countless libraries, the work of centuries, were scattered to the winds. Eight thousand religious were cast adrift, removed from the joyous occupation of giving glory to God and ministering to the poor and destitute. Eighty thousand tenants were expelled from the land. The local residents then moved in to take the lead, iron, doors and windows leaving only a hollow shell. The liturgical vestments and the altar cloths were turned into curtains for the windows and rugs for the floor. The hollow shell on page 18 shows how the monasteries appear today.

Not content just to mangle those alive, Henry's violent obsession caused him to war against the dead. The great historical shrines of Saint Augustine, Alfred the Great and Saint Cuthbert were plundered of their treasures. Fortunately the whole and incorrupt body of Cuthbert had been hidden. But the most senseless desecration took place at the tomb of Saint Thomas a Becket, the object of thousands of penitential pilgrimages, where he was tried and declared a traitor, and his relics delivered to the flames.

### Death of a Tyrant

The fall from Henry's grace was now severe, merciless and final. In his mentally unbalanced fury, he sent Anne Boleyn (1536), Thomas Cromwell (1540), the Countess of Salisbury (1541) and his fifth wife, Catherine Howard (1542) to the headsman's block. The Countess of Salisbury was executed because the malignant tyrant could not get his bloodstained hands on her son, Cardinal Pole, who vigorously opposed him from abroad. The faithful Duke of Norfolk was saved only by Henry's own death for he

was scheduled to die a scant six hours later.

The despot's magnificent physical strength and health had been totally ruined by an insatiable gluttony. Of enormous, unwieldy bulk, his head, chest and legs were hideously bloated. Because of this and putrefying sores on his legs, he had difficulty entering doors and climbing stairs: his servants had to lift him up in a chair.

As his last days approached, only the first gentleman of the bedchamber had the courage to warn Henry of impending death. Now Protestant in spirit, Henry replied that Christ would pardon his sins under any circumstances. With Cranmer supplying spiritual consolation, Henry died at two o'clock in the morning, January 28, 1547.



Henry VIII  
in old age.

### The Results

The loss of the monasteries, even monasticism itself, the chapels established for prayers for the diseased, and the shrines of pilgrimages not only caused incalculable harm to the spiritual life of the English people, but irreparable damage to their physical well-being as well. When Henry ascended to the throne, he found England a land in happiness, at peace and enjoying prosperity. After thirty-eight bloody, cruel and repressive years, he left the island in apostasy from the source of all truth and goodness and in financial ruin, with many of her people wandering about begging in misery.

Monastic tenants, who were accustomed to sympathetic treatment from the monks, now passed under the power of harsh and exacting landlords. Pauperism, one of England's great evils, stems from this period. Tens of thousands of the nation's religious and those they helped were cast adrift to a life of vagrancy and poverty. Henry then decided to punish the poor victims of his cruelty by introducing the practice of having annoying beggars severely whipped.

In subsequent Protestant reigns, branding and execution were added to the penalties for repeat offenders.

The suppression struck a deadly blow at learning and education. Most of the schools were closed without provision for an alternate solution. The rise in rents prevented many of the smaller farmers from sending their sons to school. Higher education also suffered. The attendance at the universities began to drop alarmingly because the vast majority of the students were sent by the monasteries or received other types of endowments.

Although Henry was one of the most absolute of all monarchs, the consequences of his action were in the opposite direction. Cromwell, in his Machiavellian cleverness, realized that the only way his inhuman gangsterism could succeed was to implicate the most powerful and greedy men of the nation in his scheme by offering them a sizable percentage of the loot as a gigantic bribe. In so doing he created a new aristocracy and, in effect, signed the death warrant for the monarchy in England. This new class of rapacious and unscrupulous landowners will control the policy-making apparatus during the reigns of Edward VI and Elizabeth I; rise up in rebellion in 1648 under the murderous, anti-Catholic bigot, Oliver Cromwell; murder Charles I; and eventually, in the Revolution of 1688, chase his Catholic son, James II, from England and establish a parliamentary form of government. ■

### Bibliographical Note

Of the numerous monographs, general histories and biographies used in writing both parts of this chapter, four stand out: Francis Aiden Gasquet, *Henry VIII and the English Monasteries*, (London, 1899), Gustave Constant, *The Reformation in England*, vol. I, tr. R. E. Scantlebury, (New York, 1934), Dom Bede Camm, *Lives of the English Martyrs*, vol. I, (London, 1914) and Theodore Maynard, *The Crown and the Cross*, (New York, 1950).





FAMILY  
SERIES

# A Marriage Made in Heaven

BY M. TAYLOR

A little over 2,000 years ago, a young man walked along a dusty road from Nazareth to Jerusalem. There was something princely about him and he had the air of a man who had known no want. Yet, his demeanor was humble, and as he pressed onward, he seemed to be carrying a great pain.

He was Joseph, the son of pious, wealthy parents of the royal lineage of David. However, he was now an orphan at eighteen for they had just passed away at a short interval from each other. The earth had hardly settled on his parents' tombs when covetous relatives robbed the young man of most of his inheritance.

At this juncture, Joseph turned to God as he was accustomed to do from his earliest infancy. Then, his mother had taught him about the God of Abraham, Isaac and Jacob, and he had added affectionately in his childish voice, "And of Joseph."

Joseph had been assigned an angel who, during special times in his life, guided him as to God's will in his behalf. After his parents' deaths, the angel informed him that his Heavenly Father wished him to move to Jerusalem. He was to take what was left of his fortune and only keep what was strictly necessary for his sustenance. The rest he was to give to the temple for the poor. He was also to learn the carpenter's trade.

Obediently, Joseph did as he was directed and was soon settled in a small place close to the temple in Jerusalem. He spent his time between his work and God's House where he delighted in God's company.

Joseph harbored a great longing for a companion with whom he could share his love for the things of God. One day, while at prayer, he was told of a maiden, Mary, who lived in the temple, and who was exceedingly pleasing to the Most High. Like he, she was a descendant of David. Joseph was also informed that Mary knew of him and was praying for him.

For about ten years they prayed for each other, and although never having met, this

mutual knowledge was a source of consolation and encouragement for both. Having learned that Mary had consecrated her virginity to God, he felt strongly moved to do the same, and did so with great joy and consolation.

Several years went by. One day, the angel who guided Joseph told him to prepare himself to receive a great gift. At the same time, the angel placed in Joseph's hands a spotless dove as he heard the words, "Accept this gift that is being presented to you by God. You shall be the guardian of her purity. Cherish her deeply for she is the delight of the heart of God. . . . There never was and there never will be another like her in this world."

One day, there was a great announcement. Every man from the lineage of David was summoned to the temple as the holy maiden Mary was to be given in marriage to the man appointed by God.

Joseph, now thirty years old, proceeded to the temple. In his humility, he hardly dared to hope for such an immense gift as Mary for his bride. Still, he was eager to meet her, the spiritual companion of many lonely years.

As all the hopeful candidates assembled in the temple, Mary was brought forth. She was astonishingly beautiful, graceful, and had a maidenly blush suffusing her cheeks.

The high priest then ordered dry branches distributed to every candidate as he begged God to manifest his will clearly by causing the chosen one's branch to bloom.

Joseph, who had chosen an out-of-the-way spot, suddenly saw the branch in his hand begin to sprout and break out into magnificent snow-white blossoms. Everyone stared wondrously at this miraculous sign. But God wished to confirm his choice further. All those present then saw a white dove descend from heaven and settle on Joseph's head.

The announcement was made that Joseph was God's choice for the holy maiden, and everyone rejoiced except for those disappointed at not being chosen.

The betrothal ceremony was performed immediately, and Joseph brought home his "dove" as he was to call her, now fully understanding the meaning of his vision. His heart leapt for joy as he walked beside this heavenly creature, beautiful beyond compare, and noticed the grace and modesty of all her movements and speech.

It pained him that all he had to offer were his poor quarters, which also served as his shop. But she assured him that she was happy to share his poverty. They spent the rest of the day and all night talking about their lives and the wonders that God's goodness had worked in them. Great was their joy and gratitude at being brought together.

They soon decided that they should procure proper lodgings for their newly founded family. It was then that Mary mentioned a small house that she owned in Nazareth. After consulting God, they knew that Nazareth was their destination.

Joseph piled his few belongings and the carpentry tools he needed the most on a mule, and the holy couple took to that same dusty road Joseph had walked so many years before.

Again, the holy groom sorrowed at not having means to provide better transportation for his bride. But God consoled them along the way, and every time they stopped for rest and refreshment, at Joseph's request, Mary intoned hymns of praise in her beautiful voice, sending her husband into ecstasies and attracting clouds of birds that hopped all around her, joining their merry chirps to her sublime songs.

In all of this, they praised the God of wonders, and arrived safely in Nazareth.

It was truly a marriage made in heaven—for you know the rest of the story. ■

Based on *The Life of Saint Joseph* from the private revelations of Maria Cecilia Baij, O.S.B. Published by The 101 Foundation, Inc.

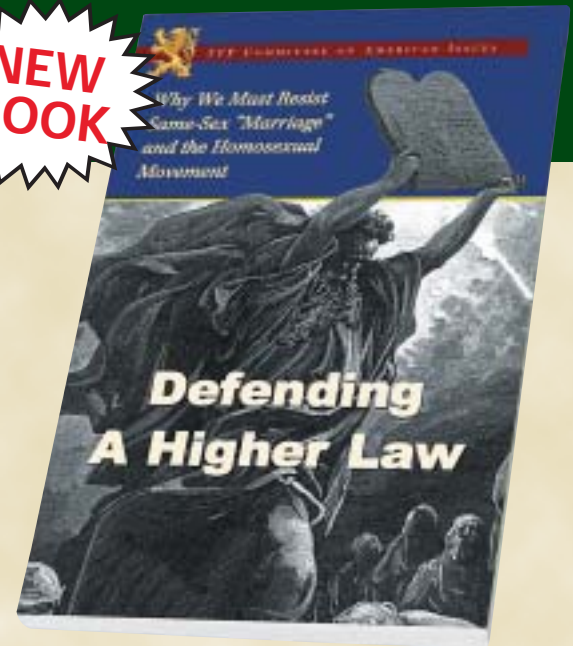
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**Sandy Rios**

For more information on this book, see also page 8

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