

January/February 2019

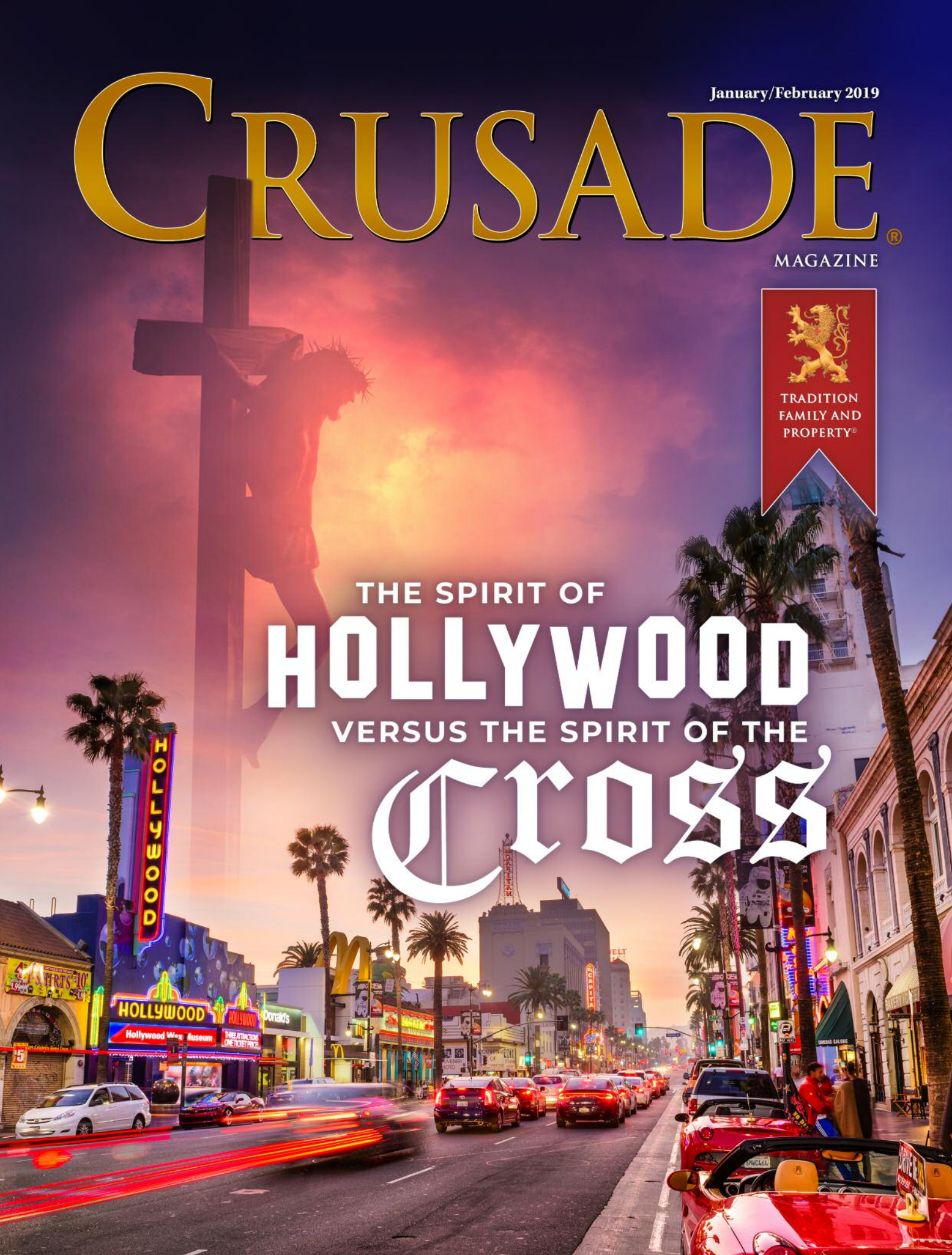
CRUSADE[®]

MAGAZINE



TRADITION
FAMILY AND
PROPERTY[®]

THE SPIRIT OF
HOLLYWOOD
VERSUS THE SPIRIT OF THE
Cross



Can the Church Change Her Teaching on the Death Penalty?

BY ROBERT NUNEZ



Much has been said about Pope Francis' recent change to the *Catechism of the Catholic Church*, stating that the death penalty is inadmissible.

This change is problematic because it contradicts what previous popes and doctors of the Church have taught throughout the ages. Indeed, the traditional teaching of the Church, based on natural law and Revelation, has always upheld the death penalty as a legitimate form of punishment. For example, in his *Summa Contra Gentiles*,

the Angelic Doctor Saint Thomas Aquinas teaches that:

The fact that the evil ones, as long as they live, can be corrected from their errors does not prohibit that they may be justly executed, for the danger which threatens from their way of life is greater and more certain than the good which may be expected from their improvement...

They also have at that critical point of death the opportunity to be converted to God through repentance. And if they are so obstinate that even at the point of death their heart does not draw back from malice, it is possible to make a quite probable judgment that they would never come away from evil.

These words have been echoed by every pope who has addressed the subject of capital punishment until the present pontificate. Pope Saint Innocent I (401-417) taught that the State's right to execute offenders has been granted through the authority of God, and that to condemn capital punishment in an absolute way would be to go against the authority of the Lord.

Pope Innocent III (1198-1216) taught that the State, with due process, could carry out a death sentence without committing

a mortal sin. *The Catechism of the Council of Trent* issued under Pope Saint Pius V (1566-1572) solemnly taught the legitimacy of capital punishment, as did the catechism issued under Pope Saint Pius X (1903-1914).

Later, Pope Pius XII affirmed the legitimacy of capital punishment in a speech on March 13, 1943 to the parish priests of Rome:

Even in the case of the death penalty the State does not dispose of the individual's right to life. Rather, public authority limits itself to depriving the offender of the good of life in expiation for his guilt, after he, through his crime, deprived himself of his own right to life.

In response to the circulating notion that the death penalty is comparable to abortion and euthanasia, Cardinal Ratzinger, the future Pope Benedict XVI, stated in 2004 that:

[I]f a Catholic were to be at odds with the Holy Father on the application of capital punishment...he would not for that reason be considered unworthy to present himself to receive Holy Communion. While the Church exhorts civil authorities...to exercise discretion and mercy in imposing punishment on criminals, it may still be permissible to...have recourse to capital punishment. There may be a legitimate diversity of opinion even among Catholics about waging war and applying the death penalty, but not however with regard to abortion and euthanasia.

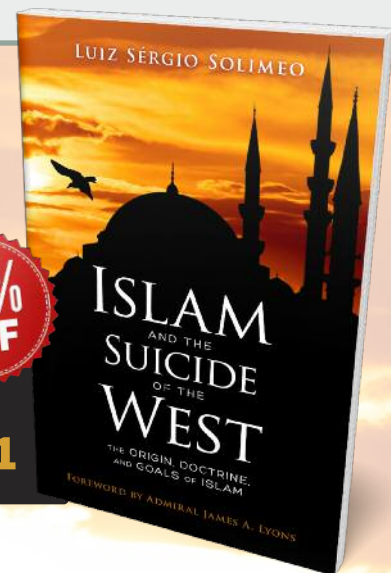
While a Catholic may oppose capital punishment out of circumstantial reasons, he may not deny its legitimacy, nor condition it according to particular circumstances in such a way that it never can be applied. Catholics must take care not to shroud the clear teachings of the Church with emotion or ambiguity, for then principles would not guide real life, and many would fall into the error of pragmatism. ■

ISLAM AND THE SUICIDE OF THE WEST

Islam and the Suicide of the West: The Origin, Doctrine, and Goals of Islam by Luiz Sérgio Solimeo is a book that should be read by any Christian who wants to know about Islam, what Islam teaches about Christians, and the reasons why "dialogue" is not just futile, but dangerous.

20%
OFF

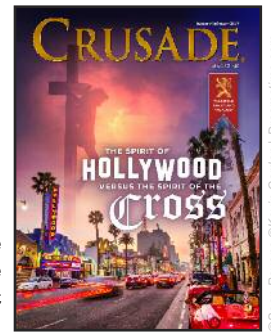
Item #B92... ~~\$16.95~~ \$13.56
Call toll-free (888) 317-5571



CONTENTS

JANUARY/FEBRUARY 2019

IN BRIEF	4
CHRIST IN THE HOME	
The Power of a Good Book	5
RETURN TO ORDER	
An Appeal to the Divine Shepherdess	6
TFP IN ACTION	
Fighting Back Against the Drag Queen Story Hour Down South	8
BOOK REVIEW	
Dangers of Pope Francis's "Paradigm Shift": An Urgently Needed Discernment	10
COVER STORY	
The Spirit of Hollywood Versus the Spirit of the Cross	12
ANF PROGRESS REPORT	
♦ October Rosary Rallies Flood the Public Square	16
♦ Roses at Fatima: Representing Rallies Around the World	19
♦ America Needs Fatima Pilgrimage to Saint Padre Pio Shrine	20
♦ Sur les pas de Saint Thérèse— In the Footsteps of Saint Thérèse	21
TFP IN ACTION	
Confronting the "Smoke of Satan"—Theme of Annual Conference	22
IN MEMORIAM	
Honoring the Passing of a Devout Son of Our Lady	23
BACK COVER	
True Glory Can Only Be Born of Pain	24

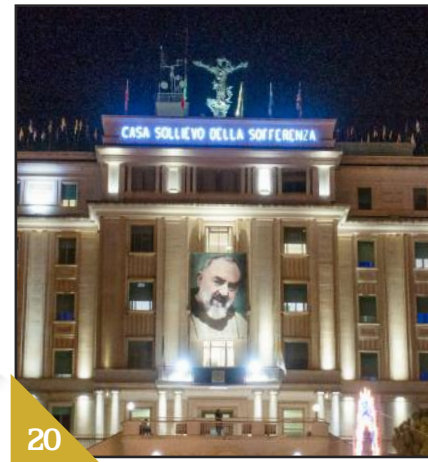


Cover:

Photo designed to illustrate the contrast between the spirit of Hollywood and that of the Cross.



6 Our Lady, the Divine Shepherdess, pray for us!



20 50th anniversary of the death of Saint Padre Pio



8 Catholics protest the terrible Drag Queen Story Hour in Lafayette, Louisiana

Crusade Magazine is a publication of The American Society for the Defense of Tradition, Family and Property (TFP). Direct all requests and inquiries to: *Crusade Magazine*, P.O. Box 341, Hanover, PA 17331 or email to: crusade@TFP.org. Web: www.TFP.org, Tel.: (888) 317-5571, Fax: (570) 450-6352. © 2019 by The Foundation for a Christian Civilization, Inc. This publication may include images from iStockphoto™ and Dreamstime™ which are protected by copyright laws of the U.S. and elsewhere. ISSN 1096-3782 LCCN 98-641433

M-157

CRUSADE

Editor: Antonio Fragelli

Associate Editors: John Horvat II, Michael Drake, Norman Fulkerson, Kenneth Murphy, Vincent Gorre

Photography: Gary Isbell, Michael Gorre, Joshua Long

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

THE AMERICAN TFP

The American Society for the Defense of Tradition, Family and Property (TFP) is an organization of lay Catholic Americans concerned about the moral crisis shaking the remnants of Christian civilization. Its earliest origins date back to January 1971, when the first TFP members started to group around the publication *Crusade for a Christian Civilization*. 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.



IN BRIEF



Study Reveals Alarming Decline of Reading Among Teens

Only one in three teenagers has read a book in the past year according to a study published in the journal *Psychology of Popular Media Culture*. Researchers from San Diego State University analyzed surveys of teens conducted over the past four decades and found that just 16 percent reported reading a book in the past year compared to 60 percent in 1976. At the same time, usage of social media increased substantially. High school seniors reported that they spend an average of six hours a day on social media, double the time from a decade earlier. Lead author Jean M. Twenge, Ph.D., expressed her perplexity after the findings, "It's so convenient to read books and magazines on electric devices like tablets... you just download the magazine issue or book and start reading. Yet reading has still declined precipitously."

California Citizens Stop Pro-LGBT Bill

An anti-family bill that would have banned all therapy or counseling for sexual orientation or "gender identity" issues was withdrawn at the last minute after intense efforts by concerned citizens. Members of the grassroots movement "MassResistance," a pro-family activist group, used phone calls, emails and meetings with targeted assemblymen or their staff who were most likely to waver. The pro-family conservatives prompted Assemblyman Evan Low, considered the most aggressive member of the California LGBT Legislative caucus to withdraw the bill.

Federal Court Rejects Atheists' Demands to Remove "In God We Trust" on Currency

The 8th U.S. Circuit Court of Appeals in St. Paul, Minnesota voted 3-0 on August 28, 2018, to uphold the constitutionality of inscribing "In God We Trust" on American currency. Rejecting claims of atheist groups that the 100-year-old motto vio-

lated their First Amendment rights, circuit judge Raymond Gruender stated that "The Constitution does not prevent the Government from promoting and celebrat[ing] our tradition of religious freedom... Placing 'In God We Trust' on coins and currency is consistent with historical practices." Michael Newdow, a lawyer for the plaintiffs who has also unsuccessfully litigated to have the phrase "under God" removed from the Pledge of Allegiance, called the decision "utterly revolting."

Protests Stop Two Immoral Initiatives

Online protest petitions and prayerful rosary rallies organized by the American Society for the Defense of Tradition, Family and Property (TFP) and TFP Louisiana worked once again. The "Drag Queen Story Time" at the Lafayette Public Library in Louisiana and the "Sex Robot Brothel" in Houston, Texas, were prevented from potentially destroying the innocence of children in the heart of Acadiana and promoting immorality and public perversity in the city of Houston.



Romanian Senators Vote Overwhelmingly in Favor of Traditional Marriage

By a vote of 107-13, the Romanian parliament approved a measure to change its constitution to explicitly state that marriage is a union of a man and a woman. The Romanian Constitution had stated that marriage is a union between "spouses." The vote comes after 3,000,000 Romanians signed a petition demanding that the constitution be changed to redefine marriage as a union between a man and a woman. Now, Romania joins Poland, Slovakia, Bulgaria, Lithuania and Latvia, as nations that do not recognize same-sex "marriage" or offer legal protection to same-sex couples.

Cursive Writing Making a Comeback

Researchers have proven that cursive writing has many benefits. It has been shown to improve brain development in the areas of thinking, language and working memory. But since common core standards do not include cursive, it has not been taught in many states. However, in Connecticut, a cursive camp was recently launched by the director of the Danbury Museum & Historical Society. Surprisingly, children and parents flocked to it. Similar camps are reportedly popping up across the country.

THE POWER OF A *GOOD BOOK*

BY ROBERT NUNEZ

“When we pray we speak to God; but when we read, God speaks to us.” —Saint Jerome



CHRIST IN
THE HOME

For centuries, books have played an important role in the development of Western culture, being the vehicle by which great writers and thinkers have expressed their ideas. A book is more than just simple pages of words. Books can move us so deeply as to touch the heart and soul.

Why should we read books? Consider first the knowledge and wisdom gained from the reading of books. Books are packed with information, helpful advice, and profound moral lessons on life. While social media and the Internet make it possible to have massive amounts of information instantly at our fingertips, we often find ourselves overwhelmed and left with only short-lived impressions. In contrast, the tranquil and slower reading process allows us the time to think on what has just been read and weigh in our own considerations. Thus, our mind can absorb and retain new information much more effectively, building a bank of knowledge from which we can draw when needed.

Reading a book is not only a means of acquiring knowledge, but a source of leisure and adventure. It serves to help us rest from the mundane tasks of each day and for a time, dedicate our undivided attention to the topic being treated. When we spend a quiet moment immersed in the pages of a book, we are transported into a different world in a way that no film can do. As we read, we naturally form our own mental image of the characters and the setting to help us follow along with the plot. As we progress in the plot, we become delighted as not only the characters, but a whole historical era becomes alive and intelligible before our eyes. All of this is calming and it fills us with a temperate and authentic joy.

While many people still read books today, the trend among the young and future generations has been changing drastically. Frenzied distraction has overtaken the world, brought about by an explosion of digital technology and social media. For some, the computer and smartphone are tools that can be turned off. But for others, they become a destructive way of life that reduces conversation, human initiative and profound thought. All of this technological

buzz is stifling its ancient predecessor, the book, resulting in increasingly empty minds.

It is sad to see children as young as five or six already glued to a smartphone. If parents want to prevent their children from growing up in front of a screen, they must resist the temptation of going along with the gadget “culture” and instead provide wholesome books for their children to read.

Here are some well-proven tips for instilling the love of reading books in your children:

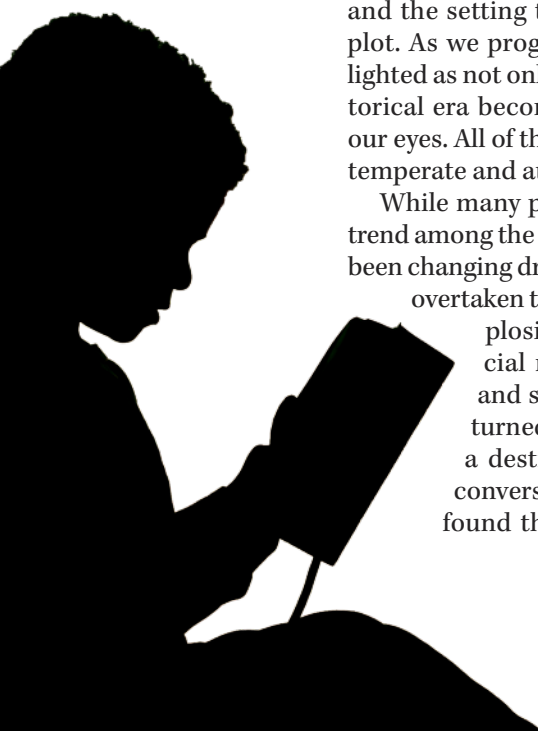
1. Start them young: No child is too young to discover books and you can cultivate their interest early on. A great way to start is by placing baskets of age-appropriate books in your child’s play area where they can easily be seen and accessed.

2. Build a library in your home: Every home should have a library of wholesome books that will expose children to great stories. Place bookshelves and bookcases throughout your home where children can access them easily. Create a quiet, inviting reading area for your child.

3. Encourage them: Take your children to the library. Create incentives to get them to read. Encourage them to take a book along when going out of town or on long road trips. This will help children to understand that reading is not a chore, but a source of enjoyment.

4. Set an example: Act as a role model and read in front of your child. Whether it is your favorite magazine, the daily paper or the Bible, it will show your child that you value reading as a part of life. You can also make reading a family event by reading to them every day. Reading to your children before bed is an excellent way to wind down and to strengthen bonds.

5. “What are you reading now?”: Talk to your children often about what they’ve been reading. Foster their critical thinking skills by helping them make connections between the concepts they learn and everyday life. It can be a great way to start a conversation at the dinner table. Try it. ■





An Appeal to the Divine Shepherdess

BY JOHN HORVAT II

September 25th is the feast of the Divine Shepherdess. This devotion dates back to 1703, when Capuchin Friar Isidoro of Seville, a scion of Spain's most noble families, experienced a mystical illumination in which the Virgin Mary asked him to spread devotion to her as Shepherdess of Souls. He commissioned a painting, preached this devotion, and it is well-known today in Spain.

This Marian invocation came to mind while pondering the widespread homosexual corruption we are seeing in the Church.

The present situation is truly tragic.

We need to put ourselves in the perspective of the Church that has long been in a process of self-destruction that is now in a very advanced stage.

The Action of the Wolves

Ravenous wolves outside the flock are destroying Catholic morality and doctrine. Through media and the culture, they have undermined Catholic morals and practice. They have promoted heresy and error, which lay the

foundation for the physical abuse of sheep. They have infiltrated the flock, in sheep's clothing, and in all their undisguised hideousness, they made deals with certain shepherds.

As a result, the wolves have decimated the flock over the last few decades. The scandals served as catalysts that made the sheep feel unprotected by the shepherds. In face of the immensity of the crisis, the sheep are now exasperated and desperate. They are taking measures of self-defense which are entirely within their right. They are loudly complaining to the shepherds, some of which do not heed their cries.

Thus, many are now claiming the need to put the flock under the care of the sheep to fight off the wolves.

The Nature of Sheep

The good intentions of these sheep are praiseworthy. Indeed, some of these sheep are extremely competent and organized. They are movers and shakers that know how to get things done.

However, they are limited in their ability to deal with this problem.

This is because a sheep is always a sheep. When confronted with wolves, even the most competent sheep will inevitably lose. Sending sheep into the dens of wolves will not resolve the problem. It is not the fault of the sheep, just the nature of the predators and all the resources of culture and society that support them.

The Role of Shepherds

There is no doubt that many shepherds have not protected the sheep as they should. However, to change the structure of the flock by giving functions of the shepherds to the sheep is a quick road to disaster.

In face of the immensity of the crisis, the sheep are now exasperated and desperate.

This is because a shepherd is a shepherd. He is equipped with the authority, skills and knowledge to deal with wolves. The shepherd's office is endowed by God with graces and charisms to teach, govern and sanctify. Shepherds often have sheepdogs whose hatred of all things wolf is in their DNA. When a shepherd, even a weak one, seriously confronts a wolf, the wolf will almost always lose.

Dancing with Wolves

The worst thing about the present crisis is not that we are entrusting faithful sheep to other more competent sheep to stave off the wolves. Rather, many are proposing that the task be delegated to others who are not even part of the flock. They are asking independent observers, often friendly to the wolves, and who hate the flock, to oversee it. They are asking the government to get involved.

Yet worse, ex-members of the flock join the chorus asking that sheep oversee the flock. Wolves also demand that the Church be structured differently, and even promise their friendship should things change.

What Wolves Want

The objective of the wolves is always the same regarding sheep. Wolves want to kill and devour sheep. To accomplish this purpose, they need to get rid of shepherds—even bad shepherds. The very office of shepherd is a symbol that frightens wolves. He is also an obstacle, since the shepherd guarantees the continuity of sacramental life that strengthens the sheep. As long as shepherds exist, there will be the possibility of good shepherds that will rise up and kill wolves.

Thus, wolves want sheep without shepherds. They want weakened sheep without grace. That is why they would suggest that sheep and non-sheep oversee the flock. That way they might ravage more easily the Church of Christ with their false doctrines and immoral behavior. They might also lead the faithful away from the verdant pastures which nurture the sheep.

The strategy of the wolves is to make

the shepherds the common enemy of both wolves and sheep. The real common enemy of both shepherds and sheep should be the wolves.

The Separation and Mutual Hatred of Wolves and Sheep

A crisis like ours always happens when the Church tries to make a deal with the world—to peacefully co-exist with the wolves. In our particular case, it is much graver since we have sought to get along with the evils of the modern world with its denial of sin and adoration of progress.

Thus, we live in a world of intermingled sheep and wolves. It is a hypersexualized culture that destroys all morality and modesty. It is a relativist world in which there are no absolute truths, moral norms or certainties. We live in a broken society in which the

We must condemn immorality by working against the corrupt world. God must return to the center of our lives and be proclaimed in the public square.

family and community are coming apart. Our secular society has dethroned God as the center of our lives.

That is why any real solution cannot be an administrative or regulatory fix. It will not be resolved simply with the dismissal or resignation of shepherds, however corrupt they might be. It must be a moral solution. We must return to a hatred of sin. We must again establish that healthy separation and mutual hatred between wolves and sheep. We must condemn immorality by working against the corrupt world. God must return to the center of our lives and be proclaimed in the public square.

We must return to orthodoxy at all

levels inside the Church. It was not power, secrecy or authority that led to the scandals. It was the abandonment of orthodoxy in the Faith that created the conditions for abuse to happen. For without moral principles, the worst abuses and abominations are made possible—and indeed happened.

Indeed, this is a crisis of Faith for which we have been justly chastised. Saint John Eudes notes that “The most evident mark of God’s anger, and the most terrible castigation He can inflict upon the world, is manifest when He permits His people to fall into the hands of a clergy who are more in name than in deed, priests who practice the cruelty of ravening wolves rather than the charity and affection of devoted shepherds.”

An Appeal to the Divine Shepherdess

The first step to solving the crisis is to recognize that anything short of a moral reform is not serious. We need to humbly admit that for decades our problem has been unholy shepherds, unholy sheep and cunning wolves. To change the structure of the shepherd and the flock will only play into the hands of the wolves.

The second step is to realize that Catholics, both sheep and shepherds, must do all we can humanly do to make this moral reform happen—and eradicate the wolves in our midst. That means rallying behind the faithful shepherds that uphold Church teaching and resisting all who do not.

However, given the immensity of the crisis, an intervention is needed.

That is why we must repair to that pasture where the Divine Shepherdess appeared. Our Lady at Fatima speaking to the three shepherd children brought a message of warning and hope. She warned us of the growing moral corruption and proposed solutions that we should take to heart. Above all, we must humbly appeal to the Divine Shepherdess that she intervene as promised and restore shepherds and flock, bringing the triumph of her Immaculate Heart. ■



Fighting Back Against the Drag Queen Story Hour Down South

BY BEN BROUSSARD

Gender fluidity. Cross-dressing. Pick your pronoun. Ideas found only on liberal college campuses? Not anymore. The public library of Lafayette has these as official programming for children, shocking residents in this conservative part of Louisiana.

Already operating in twenty-one states, the pro-homosexual “Drag Queen Story Hour” program is endorsed by the American Library Association and its Association for Library Service to Children (ALSC).

During two nights of intense opposition, proponents and opponents of the Drag Queen Story Hour faced off at public meetings in the heart of Cajun country.

The Lafayette Public Library Board of Control met on September 17, 2018. Although the Drag Queen Story Hour scheduled on October 6th was not on the published agenda, residents lined up for public comment at the conclusion of the meeting.

Tensions were high. Local LGBT supporters were present in force. They

used every resource at their disposal to portray the planned event in a positive light. Accusations of opponents acting from so-called “fear, hatred and bigotry” were common.

Many expected such rhetoric to dominate the meeting. But speaker after speaker came to voice their opposition. The disapproval of the Drag Queen Story Hour among the capacity crowd was overwhelming. The innocence of children, outrage at the Drag Queen event being pushed with no public consultation, appeals to standards of public decency and many other sound arguments won the day.

A TFP Student Action petition with over 17,000 signatures against the Drag Queen Story Hour was presented to the library board by Mr. Thomas Drake. Other TFP-Louisiana members joined me in speaking on behalf of the signers in defense of children’s innocence.

This first night came as a shock to both sides. The supporters of the Drag Queen Story Hour came expecting to get their way. Many pro-family advocates came expecting to be outnumbered and shouted down. In the end, the proponents of the Drag Queen Story Hour failed to win over the crowd and looked disheartened. Pro-family voices were emboldened and achieved a victory in the court of public opinion.

A day later, September 18th, the two



Catholics young and old gather in Lafayette, Louisiana, presenting the simple truth—God created them male and female—to passersby.



Thomas Drake, President of Tradition, Family and Property-Louisiana, Inc., speaks at a town meeting in support of protecting the innocence of children.

sides would face off again. The Lafayette City-Parish Council's regular meeting had a proposal to denounce the drag queen event for children. Surprisingly, 400 people came and publicly registered their stance. Of these, three quarters wanted the council to denounce the drag queen event.

Some seventy-six people signed up to speak about the Drag Queen Story Hour. Citizens from all walks of life spoke for a limit of five minutes each, extending the meeting over five hours. As the evening went on, it was clear neither side would give ground. Certain themes became more apparent from the testimonies.

Protection of Children vs. Adult Satisfaction

As one speaker pointed out, the majority of speakers opposing the drag queen event spoke on behalf of the children. Those in favor spoke on behalf of adults "expressing themselves." The impact of the event on both the children attending and those having exposure to it secondhand was brought up over and over. Parents of children were overwhelmingly against the drag queen event, and spoke of the responsibility to protect them from immoral behavior.

Double Standards vs. Lifestyle Acceptance

During the five hours of testimony, the hypocrisy of the library allowing the

Drag Queen Story Hour was pointed out. It was clear they would not allow programs of a religious or political nature, or library programs promoting hunting or drug use. The Drag Queen Story Hour was also portrayed as a slippery slope. The acceptance of the drag queen lifestyle paves the way for much worse in the future. Adults claiming support for the drag queens stated that it entailed accepting them for "who they are." The fact that none came to the meeting dressed as a drag queen spoke volumes.

Godliness vs. Godlessness

In stark contrast to the stereotype of twenty-first century America, God was brought into this debate. Quotes from scripture, remarks from religious figures in history, and warnings of eternal repercussions emphasized the seriousness of opposing the Drag Queen Story Hour. This was met with appeals to live-and-let-live, arguments that the event was no big deal, and that somehow opposing it was "hurtful" and "hateful." Obedience to God versus mandatory acceptance of every vice was on full display.

Elsewhere in America

On September 29, 2018, the feast day of Saints Michael, Gabriel and Raphael, Houston, Texas Catholics prepared for a protest rally. The Freed Montrose Library in Houston was hosting a dreaded Drag Queen Story Hour for children. The ire of many Houstonians was aroused and they, along with TFP Louisiana members, once again answered Our Lady's call.

At 1:30 p.m. about forty participants started trickling in. Banners were unfurled, signs handed out and everyone took their stations. The rally was on the public sidewalk directly outside the library where the story hour was taking place. A statue of Our

Aftermath

With God's grace and the voices of so many good citizens, the Drag Queen Story Hour in Lafayette, Louisiana was cancelled. At least for now. For as we have learned from previous experience, evil never sleeps and it is only a matter of time before the LGBT agenda is foisted on our children again. So Catholics everywhere must remain vigilant and ready to answer the call to arms whenever the need arises to protect our children and guard their innocence. As Our Lord Jesus Christ warned, "It were better for him, that a millstone were hanged about his neck, and he cast into the sea, than that he should scandalize one of these little ones." (Luke 17:2) ■

To join us for future events of reparation,
EMAIL US AT
ANF@ANF.org
or visit
www.ANF.org

Dangers of Pope Francis's "Paradigm Shift": An Urgently Needed Discernment

Review of Pope Francis's "Paradigm Shift":
Continuity or Rupture in the Mission of the Church?
An Assessment of His Pontificate's First Five Years

BY JOHN HORVAT II

Looking at the Catholic horizon, confusion reigns. An endless succession of scandals and controversies surround the Francis pontificate. Things change so quickly that it is hard to keep them straight.

The details of these events and scandals are important, yet passing. When all is said and done, the Church's doctrinal teachings are what will determine Her future. While the turmoil of controversy dominates the headlines, Catholic orthodoxy needs to be discerned so that the faithful may properly act.

This urgently-needed discernment is the subject of José Antonio Ureta's book, *Pope Francis's "Paradigm Shift": Continuity or Rupture in the Mission of the Church? An Assessment of His Pontificate's First Five Years*. He cuts through the political and media maelstrom and reports on the most important thing: the state of Church teaching and what the faithful can do in the face of disastrous radical change.

A Calamitous State

The state of present Church teaching is nothing short of calamitous. There is no other way to describe it. A radical shift in orientation threatens to

undermine the Church's doctrine. It is not the haphazard product of misunderstandings or media distortion. This shift is deliberate and consistent. It must be exposed.

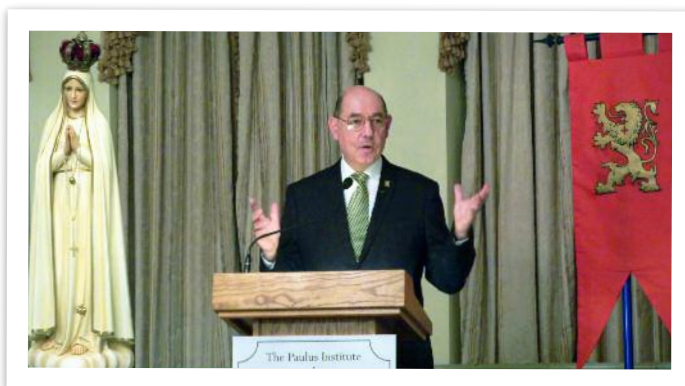
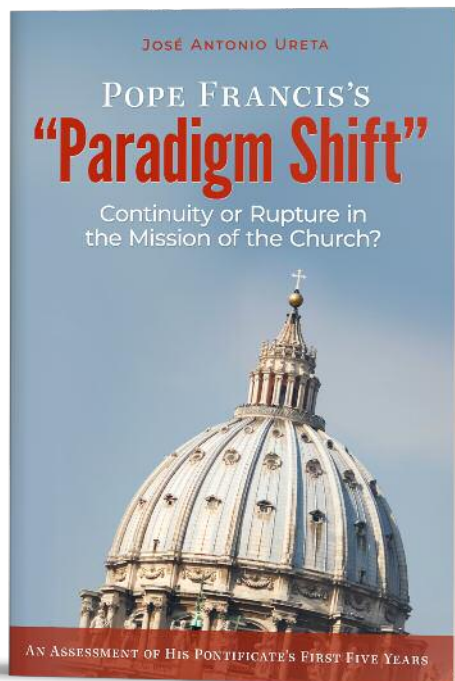
However, it needs to be denounced in a manner that does not shake, but rather strengthens the faith of the flock. It must be calm and respectful. It must be conclusive and logical. There must be no subversive agenda or uncontrolled rage behind the words.

José Antonio Ureta's prose succeeds in its task of presenting "a straightforward account with some commentary." He does this clearly and dispassionately taking both a position of resistance to Pope Francis and veneration for the papal office. He considers it a sorrowful task as he invites "the reader to undertake this painful way of the cross, that is, to consider the events described and documented herein."

An Inventory of Statement and Actions

The Chilean-born author, José Antonio Ureta, is an influential pro-life and pro-family activist, writer and speaker who resides in France. His writings on the Church and modern society have appeared worldwide. He presently serves as a senior researcher for the French Society for the Defense of Tradition, Family and Property (TFP). He has followed Church and world events for over fifty years.

Thus, this is no shoddy report on isolated incidents misinterpreted by the press. It is "an inventory as it were, of Pope Francis' statements and actions that have most seriously wounded the



Chilean-born author of *Pope Francis's "Paradigm Shift": Continuity or Rupture in the Mission of the Church?*, José Antonio Ureta, speaking at the Cosmos Club in Washington, D.C.



sensus fidei (sense of the Faith) of his flock.”

This inventory is massive, exhaustive and compelling. The author traces the positions of Francis and those around him and shows them to be of such coherence that they represent a paradigm shift with regard to the Church’s unchangeable teachings.

The presentation goes much beyond a mere collection of quotes. The author supplements his citations with explanations of traditional Church teachings, commentaries and comparisons. He puts them in the context of Pope Francis’s associations with those who openly hold anti-Catholic positions. He scrutinizes institutional changes, gestures and actions to give a complete vision of the radical changes taking place.

Non-negotiable Issues Have Suddenly Become Negotiable

It is not just one liberal topic that causes pain to the faithful, but a wide gamut of all the liberal issues against which many Catholics have fought tooth and nail over the last decades. Issues once thought non-negotiable (especially those associated with life and the family) suddenly seem to be negotiable in the Francis pontificate.

Francis’ sympathetic positions on Marxism, liberation theology, communism and the Patriotic Church in China are disconcerting. The author chronicles his stands on ecology, immigration and Islam. A special section covers the debate on the Apostolic Exhortation *Amoris Laetitia*, which highlights the confusion about communion for the divorced and remarried.

The fast pace of this paradigm shift has made it difficult for the faithful to have an overview of all that has happened over the past five years. The sheer number of actions and speeches leave people dizzy. One great benefit of the book is that it puts everything in order and perspective, providing that panoramic view that is so necessary to see, judge and then to act.

Resolving a Dilemma

Knowing about what is happening is not enough. Such a dire and urgent situation requires judicious action. However, action also creates a dilemma for those who wish to fight back. The faithful must resist the actions of shepherds that endanger the flock yet at the same time preserve that essential link of fidelity

to the Church, its hierarchy and the papacy. The laity cannot usurp the teaching, and governing functions of the clergy yet must challenge unorthodox actions by clergy that are self-destroying the Church.

The book resolves the dilemma by asserting the legitimate right of the faithful to resist (not revolt against) those teachings contrary to the Supreme Magisterium of the Catholic Church. Mr. Ureta affirms that Catholic teaching has always supported and even now supports the right of Catholics to “enter a state of resistance and remain so until the true Catholic paradigm becomes again the compass that guides, inspires, and vivifies the whole life of the Church.”

Toward those who promote radical change, he proposes a policy of “separation with the bond remaining.” Such a relationship would be similar to that of an abusive marriage, in which the spouses still live under the same roof, but there is a “simple suspension of the ordinary interaction.” So also a flock that “feels psychologically abused” should act in this manner toward those particular shepherds that try “to impose an unacceptable paradigm shift in the Church’s teaching, discipline, and life.”

This well-balanced resistance “preserves intact the bond of fidelity that unites the faithful to their legitimate shepherds.” However, it also takes “the needed prudential measures to safeguard the integrity of one’s faith” with those who jeopardize the Faith. Finally, it preserves intact the functions and structures of laity and clergy instituted by Our Lord Himself.

In the face of the present scandals in the Church, José Antonio Ureta’s book elevates the tone of the debate to where it needs to be—calm and respectful analysis within the realm of orthodoxy. Indeed, orthodoxy brings clarity to things. For those who want to make sense out of what is going on in the Church, this book is a must, especially for those who are confused about how to react. ■

As seen on LifeSite News

©Neneo | Dreamstime.com



The faithful must resist the actions of shepherds that endanger the flock yet at the same time preserve that essential link of fidelity to the Church, its hierarchy and the papacy.

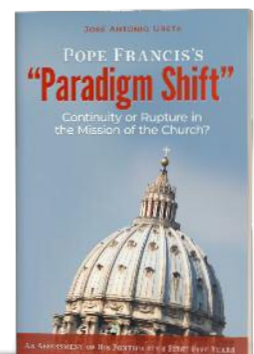
Order yours today!

Is Pope Francis’s “philosophical and theoretical framework” merely twenty-first century progressivism?

Read this book to find out!

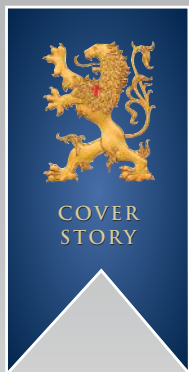
Item#: B90 . . . **\$19.95**

CALL TOLL-FREE
(888) 317-5571



THE SPIRIT OF HOLLYWOOD VERSUS THE SPIRIT OF THE Cross

BY JAMES BASCOM



Few institutions today inspire more contempt among God-fearing Americans than Hollywood. Just the name of “Hollywood” conjures up images of glitzy, degenerate celebrities in gaudy outfits who use their wealth and influence to wage war on what remains of Christian morality.

Much subtler than this sexual immorality, yet ultimately more damaging, is the spread of a Revolutionary mentality that denies the Catholic Faith at its deepest level by denying the effects of the Original Sin of Adam. It considers the purpose of life on this earth to be the pursuit of bodily and material happiness. Therefore, suffering in any form and in any degree is the worst of evils. According to this mentality, it must be eradicated as quickly and efficiently as medicine, science, and technology will allow.

We may call this mentality “The Spirit of Hollywood.” Like a drop of oil on a sheet of paper, it has penetrated into the very fibers of our culture. And it is one of the primary causes of our modern crisis, from family dysfunction to drug abuse and virtually every other social evil we see today.

Some of its most bitter fruits are found, naturally, in Hollywood itself. A particularly salient example was the suicide of actor and comedian Robin Williams. Few in Hollywood personified success and carefree optimism like Robin Williams. He had a global fan base, universal recognition, prestige and wealth. In short, he was the paragon of worldly success.

On August 11, 2014, the world was shocked to discover that he killed himself in his San Francisco home. His personal assistant discovered him hanging by a belt from a door frame in his bedroom. *The San Francisco Chronicle* was mystified, reporting that the 63-year-old was “a

man who seemingly had everything but inexplicably decided to hang himself.”¹

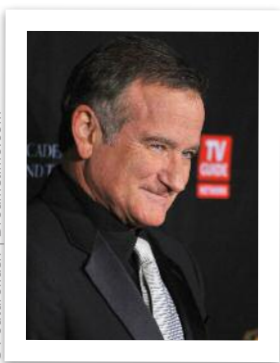
After his suicide, the facts slowly started to come out. For years he had been an alcoholic and had even taken hard drugs such as cocaine. He suffered from depression. We do not know all the factors that led to his drug abuse, depression, and suicide. But we do know that drugs, gross sexual immorality, depression, alcohol abuse, and suicide are so common in Hollywood that they are the norm, not the exception.

By no means is this spirit and its tragic effects exclusive to Hollywood. The culture of Silicon Valley, for example, shares this utopian philosophy. They believe that every human problem, and therefore every source of suffering, can be solved. One just needs to found the right startup, develop the right technology, and write the proper algorithm. We can even escape the ultimate suffering: death.

Tragically, the spirit of Hollywood has become the default mentality of the nation, with results that are as disastrous as they are predictable. The generation of Americans living in the first decades of the twenty-first century is arguably the unhappiest, dysfunctional, and suicidal generation in history. According to the *New York Times*, one-third of American adults and adolescents suffer from anxiety.² Drug overdoses now kill more people than both firearms and car accidents.³ More than 60% percent of firearms deaths are not murders, but suicides.⁴ In 2011, suicide passed homicide as the second leading cause of death among teenagers.⁵

Denial of Original Sin

The Catholic Church teaches that death and



World-renowned comedian Robin Williams who took his own life by hanging on August 11, 2014.

suffering are a consequence of Original Sin which we inherited from Adam. After Original Sin, all men have in themselves a very strong tendency towards sin, disorder, and malice. Each person suffers the effects of Original Sin in a slightly different way, but we all feel pulled to have a distaste for virtue, order, duty, and goodness. Fundamental to Catholic spirituality is the call to wage unceasing warfare within ourselves against this disgust for order by turning ourselves towards God and Our Lady in prayer and the Sacraments. If not, we run the risk that this thirst for sin and distaste for order will triumph within us.

Mankind Needs Suffering

Imagine if we were to take a man conceived in Original Sin, with all the defects and bad tendencies it brings with it, and place him in a place like the Garden of Eden. He would be surrounded by every physical delight, but the simple fact of not experiencing any sufferings would begin to cause in him a certain malaise, uneasiness, boredom, and ultimately unhappiness and frustration.

Why? Because after Original Sin human nature requires the challenges of trials, hardships, and suffering to develop our qualities and practice virtue. Without hardship and adversity, we simply cannot develop ourselves.

Suffering is a type of oxygen for virtues. Without this special oxygen, our virtues wither and die, or never grow at all. Even if our hypothetical person never committed a mortal sin, without trials and sufferings he would never rise to any level of virtue, much less any form of the grandeur of soul like that of the saint.

The “Suffritive” Faculty

God created human nature with certain faculties, or powers. We have the intellectual faculties and the “sensitive” faculties, our five senses. These faculties are good in themselves.

Professor Plinio Corrêa de Oliveira

described a phenomenon he observed in the human soul that, while not a true faculty, by analogy may be considered one. He called it the “suffritive” faculty. It is the capacity and even psychological need of the human soul, due to Original Sin, for suffering. In other words, we need suffering in a similar way that our bodies need exercise, our minds need stimulation, and our souls need beauty.

Take exercise. After Original Sin, our bodies need a certain amount of exercise to stay fit. We build up energy inside that needs to be expended. Without exercise, our bodies begin to get irritable and feel bad. The suffering caused by this ill-feeling is worse than the fatigue from exercising. On the contrary, we usually feel a great well-being after exercise.

Likewise, when this “suffritive” faculty is not exercised we experience emptiness and frustration.

True Source of Happiness

True happiness on this earth only comes when we accept all the sufferings that God sends us in function of our individual vocation in life. When we discern our personal vocation in life and make our lives revolve around it, give it our whole heart, soul and mind, and cheerfully accept every suffering that God deigns to send our way, we attain true earthly joy in anticipation of the eternal bliss of heaven.

Our Lord Jesus Christ illustrated this in the Gospel with the woman about to give birth. The apprehension that she has for what is to come may be very great, and she may suffer terrible pain when the time comes to give birth, but after the child is born her sorrow is immediately turned into joy for having



The famous walk to the shrine of Santiago de Compostela in the northwest of Spain has pilgrims coming from as far as Germany and further. The physical suffering experienced by pilgrims is intense but the spiritual benefits derived from such pilgrimages have filled books along the centuries.

brought a new person into the world. Although maternity is full of sufferings, the woman who fulfills her earthly vocation of mother and accepts those sufferings also experiences true joy. She can look back with satisfaction for having endured those trials and fulfilled her mission.

The same can be said for men who suffer in war. Veterans often consider their service to have been the highlight of their lives, and look back with fondness on the times when they suffered and sacrificed for their country.

Evil Helps Man Understand Goodness

Evil and the suffering that it brings with it perform a valuable function for mankind. We are unable to comprehend good in itself without any comparison with evil. Human psychology learns things best through contrasts, and this applies especially to good and evil. It is by contrast that we are able to understand things profoundly. In other words, man needs evil in order to entirely comprehend, understand, and love good.

For example, consider the great heresies of the early Church. Arianism, Nestorianism, Gnosticism, Manichaeism, Iconoclasm, Pelagianism, and the other heresies were some of the worst evils that ever afflicted the Catholic Church. They took many souls to Hell. However, these heresies were the occasion for the development of the Church's theology

True happiness on this earth only comes when we accept all the sufferings that God sends us in function of our individual vocation in life.

and doctrines. The Church grew in the understanding of the divine truths when She was obliged to refute and condemn these errors. The Nicene Creed, for example, was written to refute the many heretical notions of the nature of God, Our Lord Jesus Christ, and the Church.

Nor can we truly understand the beauty, goodness and grandeur of Our Lord Jesus Christ without appreciating the malice, perfidy, filthiness and dishonor of Judas. Today, many people have the idea that Judas was just some instrument used by Divine Providence during the Passion. Many think he did not really know what he was doing or that he was tricked into betraying Our Lord, or that he was motivated by greed. Far from it. Judas was a kind of Anti-Jesus Christ, the polar opposite of all the virtues and qualities of the God-Man. When we understand the vices of Judas we can better appreciate the virtues of Our Lord Jesus Christ.

A civilization that seeks to hide all that is disagreeable and pretends that evil does not exist, that seeks to eradicate all suffering, that forms and deforms its culture, art, and literature, in accordance with this worldview, that embraces the sweet things of this earth while rejecting the cross, produces a soft, saccharine society destined to decay.

How a Catholic Should Face Suffering

A true Catholic should face suffering with heroism and take the opposite attitude of the world. We must prepare ourselves for it and accept the suffering God sends us. Some Catholics have the mistaken idea that temptation is a catastrophe and is even looked at as a sign that the person is in spiritual decadence. A person simply should not suffer temptations. The spiritual life should glide ahead as a train glides over the rails.

On the contrary, the Catholic should confront suffering not like someone who trembles with worry at the thought of a coming disaster, but like a hunter in the African bush tracking down a lion for the kill. When a hunter encounters a lion, he doesn't think to himself: "Oh no, what a disaster! There is a lion over there! Poor me! What am I doing to do?"

Evil and suffering are like that lion. We must seek out that lion for the kill. It is beautiful and heroic to hunt down that lion, and cowardly and shameful to flee from it. The lion is not a disaster, but an occasion for heroism.

"Friends of the Cross"

Perhaps the greatest treatise on the glory and grandeur of suffering is Saint Louis-Marie Grignon de Montfort's *Letter to the Friends of the Cross*.⁶ This short work is a treasure of doctrine and counsels to those Catholics who truly wish to live out their consecration of slavery to Our Lady. It is for those few who desire to walk the hard and narrow path up the heights of sanctity, waging warfare against the enemies of Our Lord and His Church.

What does he mean by "the Cross"? The cross is the ensemble of all that we ought to suffer to save our souls. It comprises, first of all, the efforts required for our sanctification; second, the misfortunes that befall us; and thirdly, our personal limitations and restrictions.

Sanctification involves pruning our souls of bad inclinations due to Original Sin and actual sin.

Misfortune is the lot of every human being. There is no one who does not suffer any misfortunes in life. Professor Corrêa de Oliveira commented how, when he was a boy, the older pious women in São Paulo, when describing a misfortune or disaster, used to use the expression "God visited me." Catholics of that time still retained the idea that misfortune was, in fact, a gift from God for our own betterment and sanctification.

Limitations can be a source of suffering, whether they be of intelligence, ability, temperament, or any other quality. We are often tempted to compare ourselves with others and be envious of their superiorities. Rather than envy what others have, we must be content with what God gave us and, above all, admire what He in His infinite wisdom bestowed upon others.

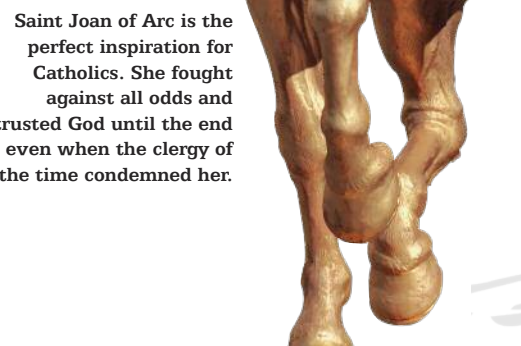
The "Great Way" and the "Little Way"

Professor Plinio Corrêa de Oliveria describes two ways to carry one's cross. The first is the classical way or the "Great

Way." It is the way that the saints of the past such as Saint Ignatius of Loyola, Saint Teresa of Avila, or Saint Alphonsus de Liguori embraced suffering. They saw their duty before them, they saw it was a great suffering to be confronted, they made a mature deliberation of that suffering and a manly act of the will, and finally a gradual yet methodical execution.

Our generation, however, with its brokenness, weakened will, and sins, has a much harder time carrying its crosses. We are, so to speak, spiritually handicapped. The great sufferings of the martyrs and saints often frighten us. We feel our own insufficiency very deeply.

That is where Our Lady comes in. We



Saint Joan of Arc is the perfect inspiration for Catholics. She fought against all odds and trusted God until the end even when the clergy of the time condemned her.

should approach her and ask, "My Mother, I am too weak to confront these duties. The simple thought makes me tremble. If you wish this from me, give me a special grace, work in my soul, quickly, sublimely, with special efficacy. With the single interplay of ordinary grace, I am not able. So I beg you for enthusiasm, favors, aids, whereby, at a certain moment, my poor soul will be capable."

Our Lady takes the weak soul and carries it on her shoulders, with much sweetness and ease. The cross still exists, but it is no longer so heavy. This is Saint Thérèse of Lisieux's way of carrying one's cross.

The Great Architect

Saint Louis de Montfort compares God to a great architect, and each one of us is a living stone with which God will build His Church:

You are not ignorant that you are the living temples of the Holy Ghost, and that you must, like so many living stones, be placed by this God of love into the building of the heavenly Jerusalem. Expect therefore to be molded, cut and chiselled by the hammer of the Cross; otherwise, you would remain like rough stones that are good for nothing, despised and rejected. Make sure that the hammer strikes you and be careful with the chisel that cuts you and the hand that turns you! Perhaps this skilful and loving architect wants to make you one of the first stones of his eternal edifice and one of the most beautiful portraits of his heavenly kingdom. So let him do it; He loves you, He knows what He is doing,

He has experience; all his blows are dexterous and loving; He never misses one, unless you render it useless by your impatience. (*Letter to the Friends of the Cross*, no. 28).

Our Lady and "Enlevo"

The essence of our Sacred Slavery of Love to Our Lady according to Saint Louis de Montfort's method is the desire to consecrate oneself in order to receive her mentality. Her mentality is, above all, the Spirit of the Cross.

Our Lady takes the weak soul and carries it on her shoulders, with much sweetness and ease.

Inherent to this grace is a subtle yet very radical transformation in the soul. He begins to have what Prof. Corrêa de Oliviera called *enlevo*. *Enlevo* is a Portuguese word that means "a marveling and sweeping admiration." It is an admiration that is so strong that it makes a person desire to give himself entirely to the object of his admiration, and desire to serve, obey, and even make of himself a holocaust for that object. The only way for the cross to be attractive is to consider Him Who is nailed to it and to receive from Him the necessary strength to accept it. Love for the cross is born from our *enlevo* for the things of God, for Our Lord's Passion, for the Church.

A Friend of the Cross Is a Crusader

A Friend of the Cross, a soul that has *enlevo* for the Passion, Cross and Death of Our Lord will naturally desire to fight the enemies of the Cross. He is naturally combative. Saint Louis de Montfort did not preach a Spirit of the Cross that was mediocre or self-pitying. On the contrary, he considers the Friends of the Cross to be an invincible army of crusaders in a fight to the death with the enemies of the Church:

You are united together, Friends of the Cross, like so many crusaders, to fight the world, not by fleeing like men and women religious, for fear of being vanquished, but as valiant and brave warriors on the battlefield, without giving ground or turning their backs. Courage! Fight valiantly! Join strongly in a union of minds and hearts, infinitely stronger and more terrible to the world and to hell than are the armed forces of a great kingdom to its enemies. The demons unite to destroy you; you must unite to defeat them. The avaricious unite to trade and amass gold and silver; you must unite your efforts to obtain the treasures of eternity, hidden in the Cross. Libertines join together to enjoy themselves; you must be united to suffer. (*Letter to the Friends of the Cross*, no. 2).

Our calling as Catholics is to oppose the errors of our times. If we are to be true Friends of the Cross we must resist conforming ourselves to these errors and be highly imbued with the truths that this age denies. It is the complete rejection of our age and all of its hatred for the Cross of Christ.

It would be an understatement to say that we live in times of extraordinary crisis. Extraordinary times of crisis require extraordinary heroism. Moral relativism is the greatest enemy that the Church and Christian civilization have ever faced. This threat is far worse than the Turks at the Battle of Lepanto or even the lions of the Roman arena. We need a heroism proportional to this threat.

A faithful slave of Our Lady, a true Friend of the Cross, receives this heroism. He receives a moral heroism which gives the strength of soul to endure great trials, deceptions, calumnies, failures, everything that man can expect to endure in this life, and above all the great moral heroism of confronting the errors of our day. Our Lady will grant him special graces of heroism, confidence, and perseverance until the final victory in this great Crusade of the twenty-first century, a victory promised one hundred years ago at Fatima, the triumph of Her Immaculate Heart. ■

Notes:

1. <http://www.sfgate.com/bayarea/article/Investigators-Robin-Williams-hanged-himself-5683229.php>
2. <https://www.nytimes.com/2017/10/11/magazine/why-are-more-american-teenagers-than-ever-suffering-from-severe-anxiety.html?referer=>
3. <https://www.cbsnews.com/news/drug-overdose-deaths-heroin-opioid-prescription-painkillers-more-than-guns/>
4. <https://www.nytimes.com/2015/10/09/upshot/gun-deaths-are-mostly-suicides.html>
5. <http://www.prb.org/Publications/Articles/2016/suicide-replaces-homicide-second-leading-cause-death-among-us-teens.aspx>
6. <http://www.ewtn.com/library/Montfort/lfcross.htm>



AMERICA NEEDS FATIMA®

JANUARY/FEBRUARY 2019

PROGRESS REPORT

October Rosary Rallies Flood the Public Square

BY WILLIAM GOSSETT

On October 13, 2018, the 101st anniversary of the Miracle of the Sun in Fatima, Portugal, participants in 21,145 Public Square Rosary Rallies across America pleaded to heaven for the conversion of society and the urgent fulfillment of the prophecies of Our Lady of Fatima. Many other countries joined America, asking Our Lady to cover the world with her mantle.

This year's flagship rosary rally sponsored by the American Society for the Defense of Tradition Family and Property and its America Needs Fatima campaign took place in front of the Metropolitan Museum of Art on Fifth Avenue in New York City. Bagpipes and drums playing the Marian hymns *Hail Holy Queen* and *Immaculate Mary* provided by the TFP Holy Choirs of Angels Band rang through the streets calling attention to the impressive act of Catholic prayer in public.

"Because of the horrible blasphemy and sacrilege that was perpetrated in this museum, we felt we needed to make special reparation to Our Lady and



EDINBURG, TX



SPOKANE, WA

hold the rosary rally right in front," commented Robert Ritchie, director of America Needs Fatima.

Infamously, the Metropolitan Museum of Art from May 7 to October 9, 2018, held an exhibition titled *Heavenly Bodies: Fashion and the Catholic Imagination*. An act of blasphemy, this exhibit combined the sacred with the profane. It mixed the sacred with the sensual, promiscuous and immoral.

"We wanted to show the Metropolitan Museum that we didn't forget. Above all, that God won't forget this horrendous blasphemy," Mr. Ritchie added.

No Two Rallies Were the Same

Each and every rally was the product of a great deal of

This year's flagship Rosary Rally was held outside the Metropolitan Museum of Art in New York City as an act of reparation for the continuing blasphemous exhibition *Heavenly Bodies*.





creativity and enthusiasm. Some rallies were simple affairs of five or ten friends and family assembled at a busy corner. Others involved groups of twenty or fifty with songs, chairs or even refreshments. There were also huge affairs with hundreds of people, featuring speeches, musical programs and even theatrical skits. The important thing was that they all came together to call upon Our Lady on this most important date.

One thing remained consistent across the 21,145 Rosary Rallies: these rallies made a difference. No one sees a rally without coming away changed from the public display of faith in the public square. Millions witnessed these rallies. Most may not know the significance of the date, but they end up either favoring or opposing the rallies. Even the indifferent are forced to acknowledge them. Most importantly, the rallies encourage those sympathetic to their message; they see they are not the only ones fighting against the evils of the times, and in so doing are empowered to continue in the fight for the Church and Christian civilization.

Participation of Other Nations

In addition to America, other countries participated in the 2018 Public Square Rosary Rallies.

They include: Australia, Belgium, Botswana, Canada, Costa Rica, Cuba, Dominican Republic, Ecuador, Gabon, Germany, Guatemala, India, Ireland, Lesotho, Malawi, Mexico, Namibia, Panama, Philippines, Poland, South Africa, Spain, Uganda, United Kingdom, Venezuela and Zimbabwe.

The fact that Public Square Rosary Rallies have gone global shows a growing trend: people worldwide are seeing that human efforts are failing and that God and His Holy Mother are the only solution.

Rally Captains Share Their Experiences

"This was my first time being a rosary rally captain. We stood at the intersection of U.S. Hwy 27 and N.W. 160th Ave. near Williston, Florida. Our rally had only five people, but those five prayed with all their hearts. We had only two honks, but no negative responses. I would say it was a success and





that Our Lord and Our Lady were pleased. Thank you for the opportunity to serve. God bless you!" D. L.

"Thanks to Our Lady, we held a rally in Bridgeville, Pennsylvania. Despite rain clouds and cold weather sixteen people attended. There were some old friends as well as new faces and good contacts were made. The site of our rally is a busy two-way street with shoppers and plenty of bypasses. Unfortunately, an ominous Planned Parenthood sign is nearby. May Our Lady end its hideous reign of terror. The photos do not show all of the prayer warriors but they were counted in heaven." Z.

"Today, we gathered to offer reparation for the sins of the world and in commemoration of the Miracle of the

Sun. We had thirty devoted Catholics join in the recitation of the Rosary under cloudy skies. And as we were praying the fifth Glorious Mystery, the Crowning of Our Lady Queen of Heaven and Earth, the sun burst through the clouds suddenly and warmed all who were present. It was a beautiful moment!" A.

"Twenty-three people joined us, plus our Holy Guardian Angels! Despite the chilly weather and threatening rain, we lifted our voices in song and prayer and did our best to honor the requests of Our Lady when she came to Fatima 101 years ago. We stood at a very busy and visible intersection in downtown Solon, Ohio, where we received several positive honks and some thumbs up signs. Not many negative repercussions that I am aware of. It was difficult to capture a good picture of the whole group because of how close we were to the traffic, but the pictures give you some idea. It was wonderful to have the whole family with us. The children even helped to hold the banner and our other sign."

May Our Lady continue to send her abundant graces to America Needs Fatima!" J. H.

"I'm so glad that I came. Since yesterday, because of the rain, I was so tempted just to stay home. I asked our Mother of Perpetual Help to give me strength to combat my laziness. While I was praying the Rosary today, I felt as if Mary was crying, the rain drops are her tears from heaven falling for the world. I do want to console Her with my sacrifice and penance under the rain. I won the spiritual combat today. Thank you, Our Lady of Fatima!" J. T.



To see more 2018 Rosary Rally pictures, visit www.RosaryRallyTools.org

To become a Captain in 2019, call **(866) 584-6012**



Roses at Fatima: Representing Rallies Around the World

BY KEVIN RITCHIE

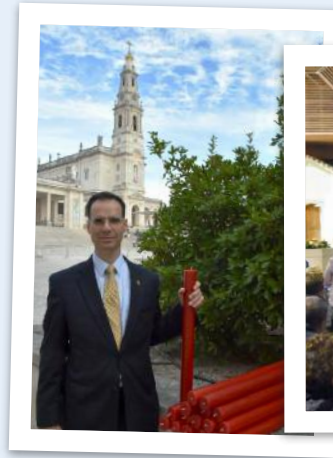
October 13, 2018, the 101st anniversary of the Miracle of the Sun, was a day of great anticipation. After the record-setting 21,570 Public Square Rosary Rallies for the Fatima Centennial (2017), the question weighed heavily on our minds—would Rosary Captains from the United States and the world turn out again to lead public rosaries in massive numbers in 2018?

Our Lady answered that question with a resounding “Yes!” They did and set a new record with 23,018 rallies worldwide. I had the privilege of traveling to Portugal to represent them at the Fatima shrine. Together with America Needs Fatima member Felipe Barandiarán, and several Portuguese pilgrim helpers, we organized a grand array of over 30,000 roses, a red rose for each Rosary Captain, and a white rose for rally sponsors.

The sun did not dance that October 13th, but it did shine gently on the pilgrims that gathered from across the world to honor Our Lady on such an important feast day. As we approached the esplanade there was great movement and interest in what was happening. What did these thousands of roses offered to Our Lady represent? Where did they come from?

When hearing of the America Needs Fatima Public Square Rosary Rally crusade, the pilgrims were delighted, impressed and ready to participate in the organization of such a wonderful offering. “America blanketed with thousands of Rosary rallies... how beautiful—there is hope!” was the not uncommon response.

United to such a massive movement of the public recitation of the rosary with the presentation of the roses, it was a day where heaven and earth seemed to meet. Catholics around the globe were professing their faith in the public square with the most powerful spiritual weapon, the rosary, and they were simultaneously being represented in such a



Left: Kevin Ritchie delivers large red candles made from thousands of smaller ones melted down in honor of Our Lady of Fatima. *Right:* Nearly 11,000 devotees of Our Lady had their names printed on America Needs Fatima's banner and carried in procession in Fatima, Portugal.

significant way at the Fatima shrine.

But we were not in Fatima only to present roses in thanksgiving to Our Lady, and in honor of each Rosary Captain. Walking on our knees around the spot where Our Lady appeared, we prayed the rosary for ANF supporters' intentions. We also took their written prayer intentions, seventeen large candles, and a banner with over 10,000 names of friends of ANF who couldn't make the trip. After lighting the candles, we unfurled the ANF banner at the little chapel, while waiting for the evening candlelight procession.

Just as the procession was about to begin, a terrible storm broke out with high winds and heavy rain, forcing the procession to be cancelled. But this did not deter us from praying all the more and accomplishing our mission. All the pilgrims awaiting the procession took refuge near the little chapel, and closed out the evening with a fervent rosary as the winds howled and the rain beat down.

Being so close to the Blessed Mother made us feel protected despite the storm. It was a metaphor for the global picture. While there is a terrible crisis raging in the world and the Church, those who take refuge close to our Blessed Mother and recite faithfully her Rosary will weather the storm, and be part of the triumph of her Immaculate Heart. ■





America Needs Fatima Pilgrimage to Saint Padre Pio Shrine

BY MICHAEL GORRE

Early in the morning of September 23, 2018, long-time America Needs Fatima members Mr. and Mrs. Bruce Becker and I stood in line with a throng of eager pilgrims in San Giovanni Rotondo, Italy. The loud boom of three fireworks and the ensuing cheer of the pilgrims signaled the beginning of the day's celebration: exactly half a century since Saint Pio of Pietrelcina's entrance into Heaven. The doors of the Church of Saint Pio opened and we made our way down into the lower church bearing over 11,000 prayer petitions and a large candle made from an equal number of small red candles sent to us by America Needs Fatima members to honor Padre Pio.

The devotion of the pilgrims was moving. Men, women and children of all ages passed before Saint Pio's earthly remains, thanking him for graces and blessings received through his heavenly intercession.

As we entered the lower church carrying the two tightly filled boxes of petitions, many pilgrims looked with curiosity at the large number of prayer petitions. Then we lit the large red candle and spent time praying for America Needs Fatima members' intentions. We also carried the petitions and candle into the old Church of Santa Maria delle Grazie, where Padre Pio often celebrated Mass and heard confessions. We thought of all the graces obtained through Padre Pio's intercession and asked that he hear America Needs Fatima members' petitions with his characteristic kindness and devotedness.

After many prayers and a little anxiety about exactly where to leave the petitions and the candle, we encountered the superior of the Capuchins just outside Padre Pio's tomb. Brother Nichola kindly accepted the thousands of petitions and assured us they would remain at Padre Pio's tomb for a period while he and his brother Capuchins would pray for the intentions contained therein. Then, as directed, we went to the "Garden of the Candles" just outside the Church of Saint Pio to leave our burning candle together with others at the foot of a life-size bronze statue of the celebrated saint.

It was a tremendous honor to present the prayer petitions and the candle of thousands of faithful America Needs Fatima members. Let us pray that Our Blessed Mother grant us the grace to love God and neighbor with heroic love as Saint Padre Pio did and to give us the grace to be faithful to Holy Mother Church in these difficult times. ■



Maria Becker stands beside the statue of Saint Padre Pio on the occasion of the 50th anniversary of his entrance into Heaven.



Top: Bruce and Maria Becker deliver prayer petitions mailed in from friends of ANF from across the country. **Middle:** This large wax candle was lit in supplication for the prayers of those who asked for the protection and guidance of Saint Padre Pio. **Bottom:** A young Capuchin friar gladly accepted the petitions and devotional candle presented by the Beckers.



Sur les pas de Saint Thérèse— IN THE FOOTSTEPS OF SAINT THÉRÈSE

BY ANNE DRAKE

Following in the footsteps of the Little Flower, representatives of America Needs Fatima prayerfully made a pilgrimage to France on the feast day of the most powerful saint of modern times. With them they carried a large red wreath made of a multitude of small rosettes woven together. These rosettes represented the prayers of devotees across America who returned their rosette so it could go to the sites blessed by the presence of Saint Thérèse of Lisieux.

In Alençon the bridge upon which her parents first met—Pont de Sarthe—still spans the tranquil waters of the river. A few minutes walk away is the church in which Louis and Zélie Martin were married at midnight on July 13, 1858. On the other side of the next bridge can be found the house in which the young couple first set up their home and where all but their youngest child—Marie Françoise-Thérèse—were born. Here, too, Monsieur Martin had his clock and jewelry-making shop and from this home his wife ran her lace-making business.

At the family home on Rue Saint-Blaise, we were received enthusiastically by the Little Sisters of Saint Thérèse and were able to bring all of the petitions

and the large wreath right into the bedroom of Saint Thérèse's parents. Sister Anastasia helped us place all the petitions upon the bed exclaiming in wonder at the vast number of them. Sister Ritalba overwhelmed us completely with her kindness and generosity: she had first invited us into the bedroom to be able to venerate the relic of Saint Thérèse and pray at the bedside, as Monsieur Martin and his young children had done on the night of his wife's death in 1877.

September 30th was the anniversary of Saint Thérèse's own death and a most fitting day to kneel by the bedside of her parents. That evening we joined the Sisters in the chapel built next to the Martin home for the public recitation of the Rosary and Benediction of the Most Blessed Sacrament. Between the decades of the Rosary, the priest read excerpts from the *Story of a Soul* of Saint Thérèse which complemented the meditation on the mysteries. Through the kindness of Sister Ritalba, we were able to leave all the petitions and the wreath with them overnight.

Early the next morning, October 1st, she helped us get the two large heavy suitcases down to the Basilica of Notre Dame where the petitions and wreath were placed at the foot of the baptismal font where Saint Thérèse was baptized. In the warmth of her enthusiasm she would willingly have driven us all the

way to Lisieux herself, but as it was the "week of Saint Thérèse," many more pilgrims could be expected to be arriving at the Martin family home in Alençon.

Upon our arrival in Lisieux, our first destination was the Buissonnets, where Louis Martin brought his daughters after the death of their mother. On our way, we passed the Cathedral of Saint Peter where the Martins attended Sunday Mass *en famille*, through the gardens of the episcopal palace where Monsieur Martin loved to walk with his "little Queen" and where she saw her name "written in the heavens." At the Carmel, we first placed all the petitions and wreath before Saint Thérèse's Carmelite habit and then brought them all into the side chapel where her relics are publicly venerated under the gaze of the Virgin of the Smile through whose intercession Saint Thérèse's own cure and her family's ardent prayers and petitions on her behalf had been so lovingly heard. At the close of the day, all the petitions from across the United States and Canada and the large wreath of rosettes from the friends of America Needs Fatima and Canada Needs Our Lady were entrusted to the Carmelite Sisters of Lisieux.

May our Queen and Mother of Mount Carmel, Our Lady of the Smile, heed in the same maternal way all the prayers and petitions placed at her feet through the intercession of this blessed daughter of Carmel: Saint Thérèse of the Child Jesus. ■



Left: Katie Slobodnik and Sister Ritalba next to the large wreath that was made by weaving thousands of small rosettes together.

Right: This wreath, along with thousands of petitions, was placed at the shrine of the Little Flower and entrusted to the care of the Carmelite Sisters of Lisieux.

Confronting the “Smoke of Satan” —Theme of Annual Conference

BY T. M. SALAMIDA

It was late October when concerned Catholics from around the country assembled at the national headquarters of the American Society for the Defense of Tradition, Family and Property (TFP) for their annual conference. Titled *Heroic Fidelity: A Crusading Strategy for Confronting the “Smoke of Satan”* in the Church, the conference was held from October 26 to 28, 2018, and attended by over 200 individuals.

On Friday evening the conference began as all good things do with a celebration of the Holy Sacrifice of the Mass. After Mass, attendees were treated to a traditional wood-fired brick oven pizza, giving them the opportunity to make new friends and say hello to old ones.

The first full day of the conference began once more with Holy Mass, followed by a warm welcome and opening marks made by Mr. Michael Drake. The first talk of the conference, given by Mr. John Horvat, was titled, “The Prodigal Son: God Will Not Despise a Contrite and Humbled Heart.” The talk was followed by a launching of the timely book written by José Antonio Ureta, *Pope Francis’s “Paradigm Shift” Continuity or Rupture in the Mission of the Church?*

After lunch, Mr. Rex Teodosio spoke on “Resisting Father James Martin and the LGBT Revolution Inside the Church.” After a short break, participants were treated to an engaging presentation by Mr. Norman Fulkerson, “Plinio Corrêa de Oliveira: Model of Catholic Resistance.” Later that afternoon, the American TFP was pleased to host the launching of the book,



Top: The traditional Medieval Banquet is the crowning occasion that completes each annual conference. Above: James Bascom addresses the participants with his talk, “The Grand Return: Our Hope.”

Islam and the Suicide of the West by Luiz S. Solimeo.

Dinner was followed by the time-honored tradition of a candlelight rosary procession, made all the more special this year with the addition of a fireworks display. Conference attendees were then invited to a festive reception held in honor of Prince Bertrand of Orleans-Braganza, a direct descendant of King Saint Louis IX of France.

Sunday started with a busy agenda: the three talks given were entitled, “Anarchy and Its Solution;” “The Fatima Chastisement Will Be God’s Intervention;” and “The Grand Return: Our Hope.” After breaking for lunch, the talks finished with Mr. Michael Gorre’s presentation of an in-depth report “The TFP in Action: Reports from the Battlefield.”

Just as the conference began, it was concluded with the Holy Sacrifice of the Mass at the Sacred Heart Basilica. As in years past, the Mass was followed by a medieval banquet with closing remarks given by Prince Bertrand.

After a stimulating weekend, participants went their separate ways, encouraged and empowered by the sacraments to spread the hopeful message of Fatima throughout their circles. ■

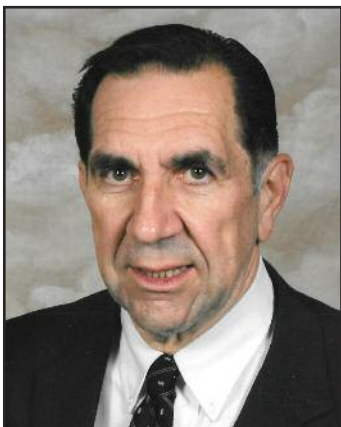


Following the candlelight rosary procession, the American TFP lit up the night sky with fireworks, honoring the inevitable triumph of the Immaculate Heart of Mary.

Honoring the Passing of a Devout Son of Our Lady

Charles R. Laczkoskie, a member of the American Society for the Defense of Tradition, Family and Property (TFP) for several decades, died on the evening of Friday, October 26, 2018, after a long battle with lymphoma, surrounded by his loving family and friends.

He was born in Shamokin, Pennsylvania, in 1946 and moved to Newtown, Connecticut where he met members of the American TFP at a street campaign in 1973. Shortly after becoming acquainted, he became an ardent apostle for Our Lady, known for his fervent devotion to the rosary and his extraordinary patience and kindness towards all whom he encountered. He was also well known for his enthusiasm for the martial arts and through his encouragement and example, brought many students to the Holy Catholic Church.



He had the immense privilege of meeting the founder of the first TFP, Prof. Plinio Corrêa de Oliveira, in São Paulo, Brazil in 1985 and 1988. These two events marked his soul profoundly, stirring a burning desire

in him to fight for the honor of Our Lady in every way he possibly could.

Shortly after being diagnosed with cancer in 2004, he moved with his wife and seven children to Jacobus, Pennsylvania. The sufferings he endured through his illness only increased his determination to offer everything to Our Lady, for Her consolation and greater glory, especially in light of the tragic crisis in the Holy Catholic Church. This could be seen in his continued efforts to bring souls to the Catholic Faith and the TFP, as well as his unwavering dedication as a rosary rally captain.

Charles will be sorely missed by his family and friends, and the American TFP remains grateful for the valuable assistance he has given in over forty years as an authentic, militant Catholic. We ask your prayers for the repose of his soul. ■



continued from back cover...

His skin, toughened by endless days under the sun and endless nights of wind and storms, seems to have taken on an almost leather-like firmness.

He hasn't the least concern about the elegance of his attire. His clothing serves to shield him from the harsh elements and to facilitate quick and agile movements whether he is in the mud, thickets or advancing over steep hills—all under the relentless action of battle.

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

This man is not concerned with grand movements or theatrical gestures. He concentrates on the thousand details characterizing the real daily life of soldiers. He does not want to play a great role, showing off for himself or for others. He wants only the victory of a great cause. It is this that explains his seriousness, his dignity, and his will to resist.

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

This is the painful and perhaps tragic face of military life.

Yet, this is where the merit is and where glory is born.

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

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

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

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

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



True Glory Can Only Be **BORN OF PAIN**

BY PLINIO CORRÊA DE OLIVEIRA

From every side of the parade grounds, with habitual and quite natural enthusiasm, a huge crowd watches a trooping of the Queen's Royal Grenadiers in their ceremonial uniforms. New military tactics forced uniforms like this into obsolescence long ago.

Nevertheless, these black trousers, red coats with white belts, gloves and ornaments topped with distinguished bearskin hats, are preserved for higher moral ends: maintaining the tradition of the armed forces and showing people the splendors of military life.

Glory must be expressed in symbols. Indeed, God uses symbols to manifest to men His own grandeur. In this, as in all else, we must imitate God. Thus we see the Royal Grenadiers' uniforms and their impeccably rhythmic and aligned marching. One senses the pride with which the standard-bearer carries the national flag and the troop commander indicates the direction of the parade.

One can almost hear the beating of the drums and the sound of the trumpets. All of these symbols express the moral beauty inherent in military life along with the elevation of sentiments, the willingness to shed one's blood; the strength for striving, risking and winning; the discipline, gravity and heroism.

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

But after all, is glory only this? Does glory consist just in dressing in anachronistic uniforms, executing maneuvers having no relation to modern battle, playing drums and trumpets and advancing with firm step to give oneself and others the impression that one is a hero? Does glory consist in advancing "courageously" on a field without obstacles or risks, launching attacks against a nonexistent enemy, having as the only reward the inebriating applause of a crowd?

Is this glory, or is this theatrics?

The young American soldier seen here from the Korean War illustrates another aspect of military glory.

Entirely immersed in the tragedy of armed warfare, he seems not to have a defined age; he has the vigor of youth, but his freshness and brilliance are gone.



continued on page 23...