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MAGAZINE



TRADITION
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HOLY INTRANSIGENCE:
an Aspect OF THE *Immaculate Conception*



FORGOTTEN TRUTHS

The True Friends of the People

BY POPE SAINT PIUS X

Moreover, since in the clash of interests, and especially in the struggle against dishonest forces, the virtue of man, and even his holiness are not always sufficient to guarantee him his daily bread, and since social structures, through their natural interplay, ought to be devised to thwart the efforts of the unscrupulous and enable all men of good will to attain their legitimate share of temporal happiness, We earnestly desire that you should take an active part in the organization of society with this objective in mind.

And, to this end, whilst your priests will zealously devote efforts to the sanctification of souls, to the defense of the Church, and also to works of charity in the strict sense, you shall select a few of them, level-headed and of active disposition, holders of Doctors' degrees in philosophy and theology, thoroughly acquainted with the history of ancient and modern civilizations, and you shall set them to the not-so-lofty but more practical study of the social science so that you may place them at the opportune time at the helm of your works of Catholic action.

However, let not these priests be misled, in the maze of current opinions, by the miracles of a false Democ-

Pope Saint Pius X, whose motto was "To restore all things in Christ" (Ephesians 1:10), occupied the Chair of Saint Peter from 1903–1914.



racy. Let them not borrow from the Rhetoric of the worst enemies of the Church and of the people, the high-flown phrases, full of promises; which are as high-sounding as unattainable. (Emphasis added.)

Let them be convinced that the social question and social science did not arise only yesterday; that the Church and the State, at all times and in happy concert, have raised up fruitful organizations to this end; that the Church, which has never betrayed the happiness of the people by consenting to dubious alliances, does not have to free herself from the past; that all that is needed is to take up again, with the help of the true workers for a social restoration, the organisms which the Revolution shattered, and to adapt them, in the same Christian spirit that inspired them, to the new environment arising from the material development of today's society.

Indeed, the true friends of the people are neither revolutionaries nor innovators; they are traditionalists. ■

Pope Pius X. *Notre Charge Apostolique*, Papal Encyclicals Online, August 25, 1910, <https://www.papalencyclicals.net/pius10/p10notre.htm>.

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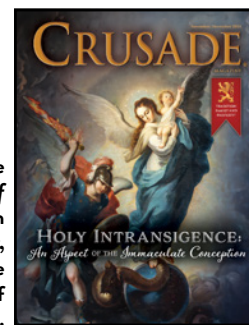
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“I will put enmities between thee [the serpent] and the woman ... she shall crush thy head” (Gen 3:15).



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What is “marriage”? Catholic definition reflects God’s intent



Public Square Rosary Rallies in over 22,662 locations blanket the USA



TFP takes pro-life message to the streets of Germany and Poland

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Editor: Michael Gorre

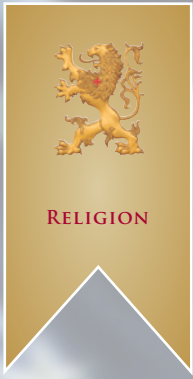
Associate Editor: C. Michael Drake

Contributing Editors: James Bascom, Ben Broussard, Vincent Gorre, Stacie Hiserman, John Horvat II, Tonia Long, Robert Nunez, Gustavo Solimeo, Luiz Solimeo, Rex Teodosio, Renato Vasconcelos

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.



The Immaculate Conception: a Marvelous Theme

This year, the Church celebrates the 170th anniversary of the proclamation of the Dogma of the Immaculate Conception, which affirms that Mary was conceived without Original Sin.

For centuries, the Immaculate Conception of Our Lady was defended by saints, theologians and laymen. However, it took centuries of theological debate to establish a consensus in the Church. Only in 1854 did Blessed Pope Pius IX, after consulting with the bishops of the whole world, proclaim this dogma in his Apostolic Constitution *Ineffabilis Deus*, thus affirming as revealed truth that Our Lady was preserved from Original Sin from the very moment of her conception.

Many defended this position because they felt that the glory of the Most Holy Trinity would be tarnished if the Mother of the Word Incarnate were not the most perfect of all creatures. It would also be against God's wisdom and mercy if the Savior's mother did not receive the highest transcendental gifts of nature and grace.

America and the Immaculate Conception

This feast is especially dear to Americans because Our Lady of the Immaculate Conception is the nation's patroness. Even before the proclamation of the dogma, the American bishops collectively placed the nation under the protection of the Immaculate Conception at the first Council of Baltimore in 1846. The pope ratified this decision on February 7, 1847.

Reconciling Christ's Universal Redemption

Although the Immaculate Conception is found in Revelation and is part of the Deposit of Faith, it is not expressed

with all the clarity of other truths like the Resurrection of Our Lord.

The main objection to the dogma revolved around the fact that, according to the dogma of Christ's universal redemption, all men were redeemed from Original Sin by the merits of Our Lord Jesus Christ. However, if Our Lady was conceived without Original Sin, it would seem that she could not be redeemed from it by the merits of Christ.

How can these two assertions be reconciled? How does one explain the truth of the whole matter?

As Pius IX explains in *Ineffabilis Deus*, Mary Most Holy, by the same merits of her Divine Son, has been redeemed in a special, preventive manner, preserving her from Original Sin. As the pope says, "the most Blessed Virgin Mary, Mother of God . . . her soul, in the first instant of its creation and in the first instant of the soul's infusion into the body, was, by a special grace and privilege of God, in view of the merits of Jesus Christ, her Son and the Redeemer of the human race, preserved free from all stain of Original Sin. And in this sense have the faithful ever solemnized and celebrated the Feast of the Conception."

While this simple formulation resolved the problem, it took several centuries to uncover. This is not surprising since the solution of delicate theological problems often takes a long time to resolve. Thus, in 1854, the pope used the authority given to him by Our Lord Jesus Christ to safeguard and infallibly interpret Revelation and define the dogma once and for all.

Popular Piety Affirmed Dogma

Already in the fifth century, Saint Augustine affirmed that "piety imposed the recognition of Mary as not having



The Immaculate Conception, a painting by Giovanni Battista Tiepolo (1696–1770).

sin."¹ Popular devotion took up this belief, and the feast of the Immaculate Conception was already celebrated in the Oriental Catholic Church as early as the sixth century. Beginning in the eleventh century, theologians made detailed studies into the matter and verified the fact that popular devotion had grown. Popular enthusiasm for the feast increased so much that it was celebrated all over Europe in 1476.

Taking a Vow

In the sixteenth and especially the seventeenth century, the topic became such a burning issue that "in Spain it became impossible to sustain from the pulpit a contrary opinion [to the Immaculate Conception] since the people would react against such preachers with murmurs, clamor and even violence."²

Beginning in 1617, the University of Granada in Spain began the custom of making a "*votum sanguinis*," a vow to defend the Immaculate Conception even to the point of shedding blood in

its defense. This practice soon spread to religious orders, universities, confraternities and other entities.

The heretical theologian Muratori contested the vow, labeling it imprudent, “unenlightened” and even gravely irresponsible. He started a debate on the subject arguing that one cannot risk one’s life for a doctrine that has not yet been defined. This thesis was refuted by the great Catholic moralist Saint Alphonsus Liguori. He favored the vow for two reasons: 1) there was a universal consensus among the faithful in respect to the subject; and 2) a universal celebration of the feast of the Immaculate Conception was already established.³

In Defense of the Immaculate Conception

Great defenders and preachers of the privilege of the Immaculate Conception included: Saint Leonard, Saint Peter Canisius, Saint Robert Bellarmine and many others.

The desire to defend the Immaculate Conception was so great that some universities would refuse to admit any students who did not swear to defend this special privilege of the Virgin. Even civil authorities would demand such an oath as was the case of the congressmen who declared Venezuela’s independence. They swore to defend independence, the Catholic religion and the mystery of the Immaculate Conception.⁴

Was the Debate Justifiable?

Some modern Catholics who are not well informed or who are deformed by



The Council of Ephesus as portrayed in a mosaic in the Basilica of Notre-Dame de Fourvière, built in 1872. In the middle can be seen Saint Cyril of Alexandria facing the Blessed Virgin Mary and the Child Jesus.

today’s religious relativism might object: Was not such an obstinate defense of this privilege of Our Lady exaggerated?

Such Catholics do not understand the profundity of the dogma and its implications. As Professor Plinio Corrêa de Oliveira explained: “the dogma of the Immaculate Conception, considered in itself clashed with the essentially egalitarian spirit of the Revolution that since 1789 has despotically reigned in the West. To see a simple creature so elevated over others by an inestimable privilege conceded to her at the first moment of her existence, cannot help but pain the children of the Revolution that proclaim absolute equality among men as the principle of all order, justice and good.”⁵

This is one more reason why the Church celebrates this marvelous privilege of the Immaculate Conception on December 8. This justification of the privilege was so well expressed by the French orator Bossuet who said the Immaculate Conception represented “flesh without fragility, senses without

rebellion, life without stain and death without suffering.”⁶

The feast of the Immaculate Conception is an excellent opportunity to ask her special intercession for our country. May she protect us against the evils of socialism, abortion, same-sex unions, transgenderism and so much promiscuity that is destroying the family. Let us pray for all families struggling to be faithful to the Church and to raise their children in the love and reverent fear of God. ■

Notes:

1. André Damino, *Na escola de Maria*, Ed. Paulinas, 1962, 39.
2. “A cura di Stefano de Fiores e Salvatore Meo, *Tratado De Natura et Gratia*,” *Nuovo Dizionario de Teologia*, 42, PL 44, 267, Ed. Paulinas, 1986, Milan, 614.
3. *Ibid.*
4. Caracciolo Parra-Perez, *Historia de la Primera República de Venezuela*, Biblioteca de la Academia Nacional de la Historia, Caracas, 1959, II Vol.
5. Plinio Corrêa de Oliveira, “Primeiro marco do ressurgimento contra-revolucionário,” *Catolicismo*, February 1958.
6. André Damino, *op. cit.*, 36.

FREE BOOK about the Dogma of the Immaculate Conception

For a limited time, readers of *Crusade Magazine* can receive a free copy of the book *The Immaculate Conception: A Dogma of the Catholic Church*, by John D. Bryant. Written at the time of the proclamation of the Dogma of the Immaculate Conception by Blessed Pope Pius IX in 1854, this book clearly and beautifully explains the marvelous truths of the dogma as supported by Scripture and Tradition. The author, John D. Bryant, was a convert from Protestantism and was editor of the *Catholic Herald*. This book is our Christmas gift to the many generous readers of *Crusade Magazine*.

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HOLY INTRANSIGENCE: *an Aspect OF THE Immaculate Conception*

BY PLINIO CORRÊA DE OLIVEIRA

For the 100th anniversary of the proclamation of the Dogma of the Immaculate Conception in 1954, the Brazilian monthly *Catolicismo* published the following article by Professor Plinio Corrêa de Oliveira. As a fervent Marian devotee and a professor of history, Professor Corrêa de Oliveira gave a unique and timeless perspective that we present to our readers on the occasion of this glorious dogma's 170th anniversary.

—Editor



[The Immaculate Conception] is a theme rich in beauty, full of poetry, worthy of attracting and making the talent of the greatest poets and artists shine.

Marian Piety, the Key to Victory

Piety is the key issue in the life of the Church. Properly understood, piety should not be the routine and sterile repetition of formulas and acts of worship. A gift descended from Heaven, true piety is capable of regenerating and leading souls, families, peoples and civilizations to God.

Now, in Catholic piety, the key issue is devotion to Our Lady. For if she is the channel through which all graces come to us, and it is through her that our prayers reach God, the great secret to total victory in the spiritual life consists in being intimately united to Mary.

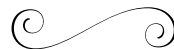
Thus, there is no work that is more essential, no task more fruitful and no greater glory than the spreading of Marian piety. The Pontificate of Pius XII was all resplendent in this glory. In the rich, tragic and exciting years of his Pontificate, he had many opportunities to provide remarkable benefits to humanity. It is enough to see this through the newspaper collections of those decades. When one day, the archives are opened and the history of the Second World War and all that followed is written, this truth will be even more deeply rooted. But however great the merits and glories that history will inventory, there will be no difficulty in saying which is the greatest. It will undoubtedly be the profoundly Marian stamp of the reign of Pius XII. The definition of the Dogma of the Assumption would be enough to glorify Pope Pius XII to the most remote posterity.

But the Assumption is not a single stone, a solitary brilliant gemstone, in the annals of Pius XII. It shines in a constellation of other Marian lights: the Apostolic Constitution *Bis Saeculari*, the reinvigorating of Marian congregations, the canonization of Saint Louis Grignion de Montfort, the consecration of Russia and the world to the Immaculate Heart of Mary, the coronation of Our Lady at Fatima and finally the Holy Marian Year commemorating the centenary of the Dogma of the Immaculate Conception. All of this helps one to understand the specific brilliance of the Marian work of Pius XII. The teachings and example of the Holy Father, therefore, encourage us to increase our piety towards the Blessed Virgin.

This year, we are invited in a special way “*sen-*

tire cum Ecclesia” (to think with the Church), meditating on the Immaculate Conception, which is the mystery that the Vicar of Jesus Christ is offering to our devotions. It is a theme rich in beauty, full of poetry, worthy of attracting and making the talent of the greatest poets and artists shine. But for this very reason, it is also a theme in which the Brazilian temperament, naturally prone to digressions, runs the risk of remaining only in poetry.

Now, every emotion—in piety more than in any other field—is only legitimate and salutary to the extent that it is based in truth and has truth as its measure. In such a way, it is nothing in our sensibility other than the harmonious, proportionate, coherent vibration of the truth that our intellect has contemplated. It seems, therefore, opportune to meditate on the Immaculate Conception without any literary pretension, solely focused on the application of the truth contained in the dogma.



The Gentiles and the Cycle of Moral Decadence

Before Jesus Christ, humanity was composed of two clearly distinct categories: the Jews and the Gentiles. The former, constituting the Chosen People, had the Synagogue, the Law, the Temple and the Promise of the Messiah. The latter, given to idolatry, ignorant of the Law, lacking knowledge of the true Religion, lay in the shadow of

Saints Joachim and Anne presented the young Virgin Mary to serve in the Temple.



death, waiting without knowing it, or sometimes moved by a secret impulse, for the Savior who was to come. Among the Gentiles, two categories could still be distinguished: the Romans, who dominated the universe, and the people who lived under the authority of the Empire. An analysis of the time in which the coming of the Messiah occurred involves examining the situation in which each of these fractions of humanity found itself.

[I]t is permissible to ask what would have happened in the Mediterranean world when Rome had completed its decline, if the Word of God had not become incarnate.

Much is said about the military valor of the Romans and the brilliance of their conquests. There is much to admire in them from this point of view. But a careful consideration of all the historical circumstances forces us to recognize that, although the Romans made great conquests, the peoples they subdued were, for the most part, old and worn out, dominated by their own vices, and therefore doomed to fall under the gauntlet of the first adversary who opposed them. This statement is as valid for Greece as for the nations of Asia and Africa, with the possible exception of Carthage.

What had reduced so many peoples who were once dominant and full of glory to this state of weakness? Moral corruption. The historical trajectory of all of them is the same. At first, they are in a semi-primitive stage, leading a simple life, dignified by a certain natural rectitude. From

this comes the strength that allows them to dominate their neighbors and build an empire. But with glory comes wealth, with wealth comes pleasure and with these comes debauchery. Debauchery, in turn, brings with it the death of all virtues, social and political decadence and the ruin of the empire.

And so one after another appeared on the historical scene, rising to their peak and diminishing to their demise the great peoples of the East. All the civilized nations that Rome conquered had gone through the various stages of this cycle. She herself went through them in her turn. The family virtues of the Rome of royalty and the aristocratic republic gave her greatness. At the end of the republic, luxury began to corrupt characters and decline began. The Empire, which at its beginning was a magnificent sunset, gradually turned into an inglorious and dusky twilight.

At the moment when Rome was still entering the golden phase of this downward path, Jesus was born. Historical hypotheticals are dangerous. In any case, it is permissible to ask what would have happened in the Mediterranean world when Rome had completed its decline, if the Word of God had not become incarnate. Until then, each civilized nation had passed on the legacy of its culture to the victor. The Persians, for example, were nourished by Assyrian-Babylonian and Egyptian cultures. The Greeks were nourished by Egyptian and Persian culture, and the Romans by Greek culture. Thus, moving from East to West, civilization was transmitted.

Once Rome was extinct, in whose hands would the legacy remain? In the hands of the barbarians. But history proves that without the Church, they would not have become civilized at the time of the invasions, and thus, without Jesus Christ, the fall of Rome would have been the collapse of the West. With the decline of Rome, which had already begun before Christ, the entire West threatened to collapse. It was the end of a culture, a civilization and a historical cycle.

It was the end of the world.

Two Tendencies Among the Chosen People

Now, the Chosen People were also at an end. Two tendencies had always been evident within them. One wanted to remain faithful to the Law, to the Promise, to its historical vocation, trusting entirely in God. Another, however, with little faith and little hope, was frightened by the lack of military and political value of the Jews in the ancient world.

Roman soldiers ready to do the bidding of their pagan Roman emperor. Print attributed to Giorgio Ghisi.



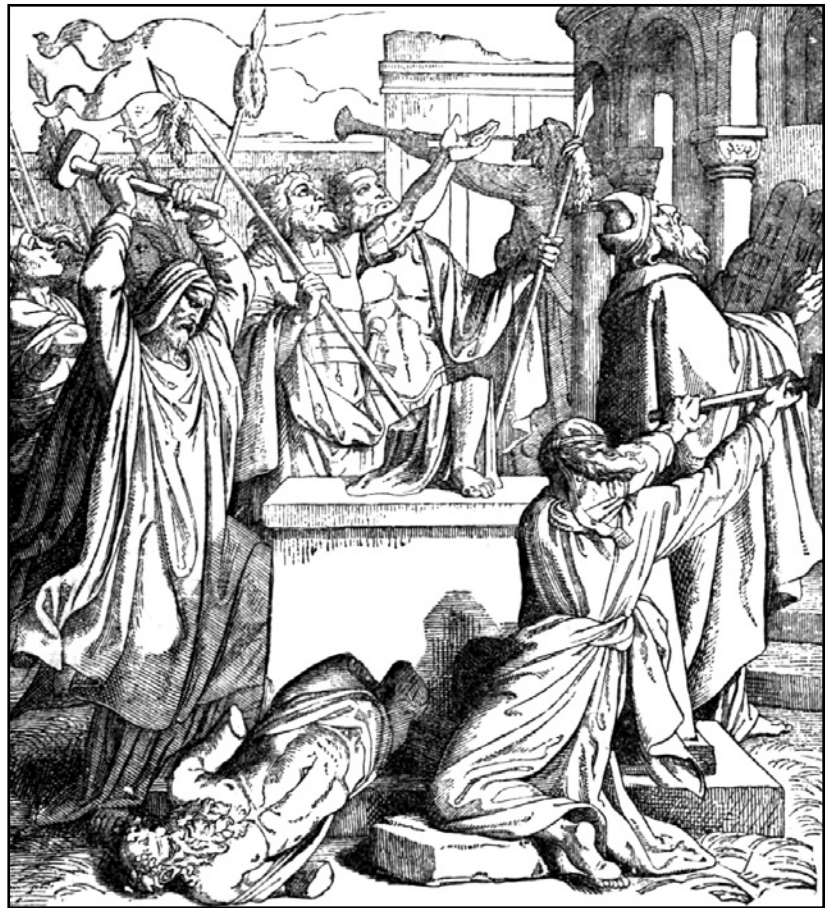
Different from all other peoples by their race, language and religion, and small in population and territory, the Israelites were on the verge of being submerged even before Christ. The best strategy for the supporters of the “*politique de la main tendue*” [pacifists] in the Old Law was not to resist, but to give in. Hence, the adaptation of the Chosen People to the Gentile world, the surreptitious penetration of strange doctrines into the Synagogue, the formation of a priesthood without fiber, without a spirit of sacrifice, willing to do anything to vegetate peacefully in the shadow of the Temple, and the propensity of an immense majority of Jews to follow this policy.

The leaders of this tendency occupied everything, invaded everything and dominated everything. With the epic of the Maccabees, the influence of the supporters of Israelite integrity had ended. At the time of Christ, these were only a few chosen men, who here and there sighed and wept in the shadows, waiting for the Day of the Lord. The others opened their arms to the dominating enemy. The Chosen People had also fallen under the Roman yoke. It was also an end. Night, the moral night of the obscuring of all truths, of all virtues, had descended upon the entire world, Gentiles and Synagogue.

It was in this accumulation of evils, in this environment opposed to all good, that the holiest of creatures was born, the Full of Graces, whom all nations would call blessed. This was already, in general terms, the situation at the time when the Blessed Virgin came into the world.

Regina Sanctorum Omnium

The scope of an article such as this does not allow for a detailed description of the moral framework of the Roman world. In fact, this would not be very necessary, since it is generally well known. Throughout the Empire, national aristocracies in the last stage of moral decay mingled with adventurers who had become rich in business, politics or war, with freedmen who had been brought to the height of influence by favoritism, with famous actors and athletes, in a life of uninterrupted pleasures. These pleasures brought all their softness to the decadent, all their insatiable and unbridled appetites to the adventurers and all the atmosphere of flattery, insolence, intrigue, falsehood and politicking to the favorites, the actors and the athletes. Augustus, during whose reign Jesus Christ was born, tried in vain to halt the pace of all these abuses that were tending to become alarmingly established in his time. He achieved nothing lasting.



The Chosen People rise up and destroy a pagan idol erected in the Temple.

In contrast to this elite—if that is what it can be called—there was an innumerable world of slaves from all nations, of miserable manual workers, corrupted by the weight of their own vices and by the examples given from above. Hungry, mistreated, greedy and idle, they wanted to depose their masters, less because of the indignation caused by their excesses than because of the regret of not being able to lead the same life as them. In short, it is a whole picture that one does not need to be very cultured to know, nor very refined to feel in its vital reality because it does not differ significantly from the dark days in which we live.

Now, while this was the ancient world, who was the Blessed Virgin, whom God created in that time of omnipresent decadence? She was the most complete, uncompromising, categorical, irrefutable and radical antithesis of the time.

Human vocabulary is not sufficient to express the holiness of Our Lady. In the natural order, the saints and doctors of the Church compare her to the sun. But if there were any star inconceivably brighter and more glorious than the sun, that is



The Immaculate Conception Among the Saints (featuring Saints Bernardine, Bonaventure, Agnes and Lucy) was painted by Enrico Reffo (1831–1917) and can be found in Turin, Italy.

the one to which they would compare her. And they would end up saying that this star would give a pale, defective and insufficient image of her. In the moral order, they affirm that she far transcended all the virtues, not only of all the distinguished men and matrons of antiquity but—what is immeasurably more— of all the saints of the Catholic Church. Imagine a creature with all the love of Saint Francis of Assisi, all the zeal of Saint Dominic de Guzmán, all the piety of Saint Benedict, all the recollection of Saint Teresa, all the wisdom of Saint Thomas, all the fearlessness

of Saint Ignatius, all the purity of Saint Aloysius Gonzaga, the patience of Saint Lawrence, the spirit of mortification of all the anchorites of the desert: she would not come close to Our Lady.

Furthermore, the glory of the Angels is incomprehensible to the human intellect. Once, a saint's guardian angel appeared to him. His glory was so great that the saint thought it was God Himself and was about to worship him when the angel revealed who he was. Now, guardian angels do not usually belong to the highest celestial hierarchies. And the glory of Our Lady is immeasurably

Because she loved God without measure, Our Lady correspondingly loved with all her Heart all that was of God. And because she hated evil without measure, she hated Satan without measure, his pomps and his works, the devil, the world and the flesh.

above that of all the angelic choirs. Could there be a greater contrast between this masterpiece of nature and grace, not only indescribable but even inconceivable, and the swamp of vice and misery that was the world before Christ?

The Immaculate Conception

To this creature beloved above all, superior to everything that was created and inferior only to the Most Holy Humanity of Our Lord Jesus Christ, God conferred an incomparable privilege, which is the Immaculate Conception.

By virtue of Original Sin, human intelligence became subject to error, the will was inclined to weakness, the sensibility was prey to unbridled passions. The body was, so to speak, put in revolt against the soul.

Now, by the privilege of her Immaculate Conception, Our Lady was preserved from the stain of Original Sin from the first moment of her being. And so, everything in her was profound, perfect and imperturbable harmony. Her intellect, never exposed to error, endowed with an understanding, clarity and inexpressible agility, enlightened by the highest graces, had an admirable knowledge of the things of Heaven and earth. Her will, docile in everything to the intellect, was entirely turned toward the good and completely governed her sensibility, which never felt within itself nor asked of her will anything that was not fully just and in accordance with reason. Imagine a will naturally so perfect, a sensibility naturally so irreproachable, enriched and super-enriched with ineffable graces, to which she perfectly corresponded at every moment. One can have an idea of who the Blessed Virgin was. Or rather, one can understand why one is not even capable of forming an idea of who the Blessed Virgin was.

“Inimicitias ponam”

Endowed with so many natural and supernatural lights, Our Lady certainly knew the infamy of the world in her days. Because of this, she suffered bitterly. For the greater the love of virtue, the greater the hatred of evil. The Latin “*Inimicitias ponam*” means “I will put enmity,” the words used by God

in Genesis to speak of the enmity that would exist between the devil and Our Lady, “the woman.”

Now, Mary Most Holy had within herself depths of love for virtue, and therefore she necessarily felt within herself depths of hatred for evil. Mary was, thus, an enemy of the world, from which she lived apart, separated without any mixture or alliance, focused solely on the things of God.

The world, for its part, seems neither to have understood nor loved Mary. For there is no record

Our Lady of the Apocalypse, “A great sign appeared in the sky, a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars” (Apoc. 12:1).



of it having paid her the admiration commensurate with her most chaste beauty, her most noble grace, her most sweet manner, her ever persuasive and accessible charity, more abundant than the waters of the sea and sweeter than honey.

How could it not be so? What understanding could there be between she who was entirely of Heaven, and those who lived only for the earth? She who was all faith, purity, humility, nobility, and those who were all idolatry, skepticism, heresy, concupiscence, pride, vulgarity? She who was all wisdom, reason, balance, perfect sense of all things, absolute temperance without stain or shadow, and those who were all disorder, extravagance, imbalance, wrong sense, cacophonous, contradictory, gaudy about everything, and chronically, systematically and vertiginously increasing intemperance in everything? She who was of a faith led by an adamant and inflexible logic to all its consequences, and those who were led by error, of an infernally inexorable logic, also to its ultimate consequences? Those who, renouncing all logic, voluntarily lived in a swamp of contradictions, in which all truths were mixed and polluted in the monstrous interpenetration of all the errors that are contrary to them?

“Immaculate” is a negative word. Etymologically, it means the absence of stain and, therefore, of any and all error, however small, of any and all sin, however slight and insignificant it may seem. It is absolute integrity in faith and virtue. It is, therefore, absolute, systematic, irreducible

intransigence, the complete, profound, diametrical aversion to every kind of error or evil. Holy intransigence in truth and good is orthodoxy and purity, as opposed to heterodoxy and evil. Because she loved God without measure, Our Lady correspondingly loved with all her Heart all that was of God. And because she hated evil without measure, she hated Satan without measure, his pomps and his works, the devil, the world and the flesh. Our Lady of the Immaculate Conception is Our Lady of holy intransigence.

True Hate, True Love

For this reason, Our Lady prayed without ceasing. As is so reasonably believed, she asked for the coming of the Messiah and the grace of being a servant of the one who would be chosen as the Mother of God. She asked for the Messiah so that He would come to make justice shine again on the face of the earth, so that the Divine Sun of all virtues would rise and dispel the darkness of impiety and vice throughout the world. Our Lady certainly desired that the just living on earth would find in the coming of the Messiah the fulfillment of their desires and hopes, and that from every country, from every abyss, souls touched by the light of grace would soar to the highest peaks of holiness. For these are par excellence the victories of God, who is Truth and Good, and the defeats of the devil, who is the head of all error and all evil.

The Virgin wanted the glory of God through this justice which is the realization on earth of the

Promulgation of the Dogma of the Immaculate Conception, painting by Francesco Podesti in the Room of the Immaculate Conception in the Vatican.



order desired by the Creator. But, in asking for the coming of the Messiah, she was not unaware that He would be the Rock of Scandal, through which many would be saved, and many would also receive the punishment of their sin. This punishment of the unrepentant sinner, this crushing of the obsessed and hardened wicked, Our Lady also desired with all her Heart, and it was one of the consequences of the Redemption and the foundation of the Church, which she desired and asked for like no other, “*Ut inimicos Sanctae Ecclesiae humiliare digneris, Te rogamus, audi nos*” (That Thou wouldst vouchsafe to bring low the enemies of holy Church, we beseech Thee to hear us), the Liturgy sings. And before the Liturgy, the Immaculate Heart of Mary certainly raised a similar plea to God for the defeat of the unrepentant wicked.

Suppliant Omnipotence

God wants works. He founded the Church for the apostolate. But above all, He wants prayer. For prayer is the condition for the fruitfulness of all works. And He wants virtue as the fruit of prayer.

Queen of all the apostles, Our Lady is, however, above all, the model of souls who pray and sanctify themselves, the North Star of all meditation and interior life. She was endowed with immaculate virtue and always did what was most reasonable. If she never felt within herself the agitations and disorders of souls who love only action and agitation, she never experienced within herself the apathy and negligence of weak souls who make their interior life a shield to disguise their indifference to the cause of the Church. Her withdrawal from the world did not mean a lack of interest in the world. Who has done more for the wicked and sinners than she who, in order to save them, voluntarily consented to the cruelest immolation of her infinitely innocent and holy Son? Who has done more for men than she who accomplished in her days the promise of the Savior?

Trusting above all in prayer and the interior life, did not the Queen of Apostles give us a great lesson in the apostolate, making both her main instrument of action?

Application to Our Days

So valuable in the eyes of God are the souls who, like Our Lady, possess the secret of true love and true hate, of perfect intransigence, of incessant zeal, of the spirit of complete renunciation, that it is precisely they who can attract divine graces to the world.

We live in a time similar to that of the com-



In the Summer of 2020, the American TFP prayed for America's return to order in front of every capitol building in the United States. (Pictured: rally in Saint Paul, Minn.)

ing of Jesus Christ to earth. In 1928, the Holy Father Pius XI wrote that “These things in truth are so sad that you might say that such events foreshadow and portend the ‘beginning of sorrows,’ that is to say of those that shall be brought by the man of sin, ‘who is lifted up above all that is called God or is worshipped’” (2 Thess. 2:4). (Encyclical *Miserentissimus Redemptor*, May 8, 1928.)

What would he say today?

Now, what is our duty? We must fight in all permitted fields, with all lawful weapons, but first and foremost, trust in our interior life and in prayer. This is the great example of Our Lady.

The example of Our Lady can only be imitated with the help of Our Lady. And the help of Our Lady can only be obtained with devotion to Our Lady. Now, what better devotion to the Blessed Virgin Mary is there than to ask her, not only for love of God and hatred of the devil, but for that holy integrity in the love of good and hatred of evil, in a word, that holy intransigence which shines forth so much in her Immaculate Conception? ■

Translated and adapted from *Catolicismo*, No. 45, September 1954, https://www.pliniocorreadeoliveira.info/1954_045_cat_a_santa_intransigencia/#gsc.tab=0.



CHRIST IN
THE HOME

One Heart, One Soul

BY FR. RAOUL PLUS, S.J.



In marriage, man and wife become a new creation consisting of one heart and one soul, “united in a single hope, under a single discipline.”

How happy are married persons who can say, “We love each other for our ideas. We see only God and have become united to serve Him better.” Such is Christian love.

“We shall ask Christ, who sanctified marriage, to give us all the graces necessary for us. We pray with force but also with joy because we have great confidence in the future since both of us expect our happiness from God alone.”

After Holy Communion, which they both received on their wedding day, they begged God “to make their mutual love always affect their personal sanctification, to bless their home by sending them many children, to keep them, their little ones and all who would ever live under their roof in His grace.”

Sometimes, we hear it said that there are no examples of married persons living effectively according to the holy

law of marriage as God prescribed it and Christ ratified it. There are many—more than one might think. Thanks be to God, there have been some in all ages. In the time of the early Church, Tertullian, believing his death to be approaching, wrote two books entitled *Ad Uxorem*, “To My Wife.” In the last chapter of the second book he gives an unforgettable picture of marriage. One cannot meditate on it too often.

He extols the happiness of marriage, “which the Church approves, the Holy Sacrifice confirms, the Blessing seals, the Angels witness and God ratifies.” What an alliance is that of two faithful souls united in a single hope, under a single discipline, under a similar dependence. Both are servants of the same Master. There is no distinction of mind or of body. Both are, in truth, one flesh; where there is but one body, there

is but one mind. They kneel in prayer together, teach each other and support each other.

They are together in church, together at the Banquet of God, together in trials, together in joy. In complete liberty, they visit the sick and help the poor. Without anxiety about each other, they give alms freely, assist at Holy Mass and manifest their fervor daily without any embarrassment. They sing hymns and psalms, vying with each other to give God the most praise. Christ rejoices to see and hear them and gives them His peace. Wherever they are, Christ is with them.

“That is marriage as the Apostle speaks of it to us . . . The faithful cannot be otherwise in their marriage.” Oh, that we might fulfill this ideal in our marriage. We must pray for it, and really want it. ■

MARRIED COUPLE’S PRAYER TO THE SACRED HEART

(For private recitation only)

Most Sacred Heart of Jesus, King and center of all hearts, dwell in our hearts and be our King. Grant us by Thy grace to love each other truly and chastely, even as Thou hast loved Thy Spotless Bride, the Church, and hast given Thyself up for Her.

Bestow upon us that mutual love and Christian forbearance that are so highly acceptable in Thy sight, and mutual patience in bearing each other’s defects; for we are certain that no living creature is free from them. Do not allow even the slightest defect to mar that full and gentle harmony of spirit, the foundation of the mutual assistance in the many and varied hardships of life, that is the end for which woman was created and united inseparably to her husband.

O Lord God, grant that between us there may reign a perpetual holy rivalry toward a life perfectly Christian, by virtue of which there may shine forth more and more clearly the Divine Image of Thy mystic union with Thy Holy Church, as Thou hast deigned to print it upon us on the auspicious day of our being made one.

Grant we beseech Thee that our good example of Christian living may serve as a powerful inspiration to our children to conform their own lives to Thy holy law. And, finally, after this exile, may we ascend into Heaven, where by the help of Thy grace for which we earnestly pray, we may merit to be joined with our children forever and praise and bless Thee through everlasting ages. Amen.



AMERICA NEEDS FATIMA[®]

NOVEMBER/DECEMBER 2024

PROGRESS REPORT

From the Desk of Robert Ritchie

Dear Soldier of Our Lady,

Rejoice! We are just about to enter Advent—a sacred time of the year that culminates in our celebration of Christmas and the birth of Our Prince and Savior. It is a joyous occasion when Catholics everywhere are reminded that God gave His only Son to us in an act of pure and divine love.

Unfortunately, the battle to keep Christ in Christmas continues to intensify each year as Satanism grows. The worst thing about these Satanists is that they use the most sacred things to penetrate minds and hearts with evil. They continue to commit blasphemy by holding things like “Drag Christmas” Drag Shows, satanic nativity displays and having nativity scenes and other religious holiday displays banned from public places.

But with each attempt to distort and destroy the true meaning of Christmas, we continue to show that courageous public displays of prayer are making a difference. Last year, more than 1,000 faithful prayer warriors fought back and held rosary rallies to keep Christ in Christmas. It is through the power of public prayer—especially during the Christmas season—that we can bring a sense of serenity and peace back into focus.

I know you believe that the power and presence of Christ’s love will always overpower Satan. I hope you will join me in prayer to put an end to Satanism once and for all. And, just as we fight each June to turn the focus toward the Sacred Heart of Jesus, I hope you’ll pray with me to keep Christ in Christmas in December.

May God continue to bless you and your family for remaining dedicated to preserving His holy Name.



Sincerely,
In Jesus and Mary,

Robert E. Ritchie
Executive Director



TAKEN FROM ANF'S PUBLICATION, *BATTLELINES*

BATTLELINES



Victory! Public Protest Leads to SatanCon 2024 Cancellation

Thanks to the tireless efforts of faithful Catholics like you, we have a victory! Earlier this year, The Satanic Temple announced that it was canceling SatanCon for 2024!

A powerful wave of rosary rallies materialized as Catholics from across the country converged on Boston to hold daily protests.

While the Satanists cite “the ongoing battle against theocracy,” it’s clear that our protests significantly impacted their plans. We made securing a venue difficult and forced them to face negative publicity and security concerns.

This is a major win, but it’s not the end. The Satanic Temple is still committed to spreading its agenda, and we must remain vigilant.

The success of the Boston protests is a testament to the power of collective action. Our faithful prayer warriors also gathered across the country to protest the satanic movie *Ghost*. These acts of public prayer show that we will always take a stand to help God thwart Satan. And God will be victorious!

Honoring Our Lady with Public Square Rosary Rally in Missouri

Several TFP-ANF friends and supporters held a Public Square Rosary Rally at St. Anthony’s Catholic Church in Kansas City, Mo., to make reparation for the beheading of a statue of Our Lady on the church’s grounds. During the rally, they honored the installation of a new statue of Our Lady Seat of Wisdom.

Francis, who is a rally captain, said that despite holding it on a

Sunday, there was great attendance, and it was a successful rally.

“Many people said they learned about the rally from home school groups, ANF and by word of mouth. One participant had just learned of the rally by email twenty minutes before,” he said. “We counted sixty honks of support from motorists passing by during the rally. After the rally, participants stayed for good conversation.”

Protesting Pride Festival in Dallas

A group of dedicated TFP-ANF supporters in Dallas, Tex., held a peaceful public rosary rally of reparation against the Dallas Pride Festival on June 1. The rosary rally took place during the festival, at the entrance to Fair Park in Dallas, where the event was held.

Despite facing opposition and feeling dismayed at seeing children coming for the event, John, a rally captain, said the rally was a great success.

“On the positive side, it did not rain as expected, and we received hundreds of honks of support for our signs. At times, there was a honk every five to fifteen seconds. Most of the time, I could not finish a Hail Mary without getting a honk of support,” he said.

John brought a Sacred Heart flag to honor the ninth promise: “I will bless those places wherein the image of My Sacred Heart shall be exposed and venerated.”

“It was important to me to honor Our Lord by holding a Sacred Heart flag contrary to the pride and ‘diversity’/perverse rainbow flag,” he said.





Our Readers and Viewers Write

From Our Readers:

Gracious Words from Guam

“I do want to help crush satanic activities through the power of Saint Michael. I appreciate and pray for you daily. You are really a true instrument of Our Lady and Jesus. Thank you for the rosaries, picture of Our Lady of Lepanto, the confidence prayer card. Indeed, thank you for all you do to spread Our Lady’s message of love and peace. You, too, are very dear and loved by her. Thank you and God bless you for your unfailing devotion to spread the message of peace and conversion of sinners through Our Lady of Fatima. America is not the only place that needs Our Lady’s request. I know that you are overwhelmed—to continue your work needs money. Your trust and confidence will give you what you need to continue the work you have begun. When I attend daily Mass, I do pray each time for you and the people working with you.”

Sr. Clare, Talofof, Guam

A Soldier Salutes ANF

“Dear Mr. Ritchie, thank you for committing to distribute rosary guides to the citizens of this noble country. It encourages me as an Air Force officer to see efforts like yours occurring at such a critical time in the world where the survival of America and our freedoms depend on an immediate course correction toward what is good, right and true. Through your campaign and our united prayers, we will remind Americans that ‘Our Constitution was made for a moral and religious people.’ Persevere! God bless you, your team and America.”

Capt. J. C., Del Rio, Tex.

A Call for Warriors

“Where are all the rest of Our Lady’s warriors? The hundreds and thousands that should be shoulder to shoulder with you? This world is dying a painful



and agonizing spiritual death—and no one of any note seems to care! Or if they do, they’re given no platform to speak. How does the world decay around our ears with such a silence from those who should be on the frontlines healing the sickness, namely the clergy? Thanks be to the Blessed Mother of Fatima, we have the warriors of the TFP with the spirit of the lion that flies on your standards. How I wish I could copy and paste your souls, your spirit into millions more women and men, to gather an army to fight alongside you. I’m sure you could use the help—and I know the world sure could! Please don’t give up; there’s no one to take your place if you do. It’s serious.”

A.A., New Jersey

Rosary Crusade

“Please send me another rosary, it was so beautiful, and I miss it terribly! You see, my Catholic aunt was dying with no sacraments—she was without anything holy, so I placed it on her. One of her children would have removed it from her hands, so I placed it around her neck to deter that from happening. I thought my cousin would have given it back to me, but he had it buried with her—which is actually a spiritual consolation. Your beautiful rosary, under the patronage of Mary, Star of the Sea, accompanied my aunt from this life

into the next.” *N.S., Rochester, N.H.*

From Our Viewers:

“The violence these women displayed towards the TFP in a public area. It should come as no surprise that they would do this to their child in the womb.”

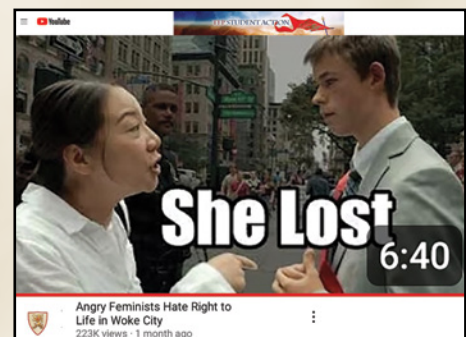
@darlalei4303

“I’m a de-transitioned woman who is now in the process of converting to Catholicism. I remember watching your videos several years ago, deep in my transgender identity, and feeling very offended. Now that I’ve not only realized the truth about gender and sexuality, but the full Truth of Christ, I think you guys are incredibly based.”

@Dmchadra

“I am Brazilian, and we have so many awful things going on in our country, but one thing I am proud of is that TFP was founded in it. When I go to the USA next time I would love to meet you guys. God bless.”

@flavioc5389



“I am a woman who fully supports the work of the TFP.”

@marywert5988

“Stand tall TFP. The enemy is pulling out all the stops to win. But in the end God wins.”

@ericmadsen7470

To watch these videos, go to: www.youtube.com/tfpstudentaction



Over 22,662 Rosary Rallies Unite Catholics around Fatima Message on October 12

BY DIANNA DRAGONETTI

On October 12, 2024, a remarkable display of faith, public action and devotion unfolded across the United States. As part of America Needs Fatima’s Public Square Rosary Rally Crusade, hundreds of thousands of Catholics gathered on streets and sidewalks, in parks and public squares, to pray the rosary together. This year’s event marked a historic milestone, with a record-breaking 22,662 rosary rallies held nationwide.

From bustling city centers like Manhattan, where a crowd gathered in front of St. Patrick’s Cathedral, to quiet rural towns, Americans from all walks of life prayed together out of concern for the state of the nation. The event was a testament to the unwavering devotion of Catholics across the country, who did not fear to appear in public to seek Our Lady of Fatima’s intercession for our nation.

The Miracle of the Sun and the Fatima Message

Taken as a whole, the October effort might well be called “the world’s largest rosary rally.” The event is held on the Saturday closest to October 13, the anniversary of the Miracle of the Sun. On that fateful day in 1917, the three children who saw Our Lady at Fatima—now known as Saint Jacinta, Saint Francisco and Sister Lucia—were vindicated by a miraculous celestial event. The sun ap-

peared to dance and twirl in the sky, a phenomenon that was observed by tens of thousands of people.

The Miracle of the Sun serves as a powerful confirmation of Our Lady’s message to the children, which includes calls for prayer, penance and conversion. The young believers endured immense suffering for their faith, facing threats, persecution and even a short period of imprisonment.

Now, 100 years later, American Catholics are still impressed by the children’s willingness to sacrifice everything for the sake of the Faith. Our Lady’s message continues to be a timeless inspiration to Catholics around the world. Rosary rally captains follow in their footsteps, offering their own sacrifices for the conversion of sinners and the triumph of Our Lady’s Immaculate Heart.

Testimonials from Rally Captains

Rally captains from all over the nation and beyond flooded America Needs Fatima’s website, email inbox and Facebook page with their photos and reports. These testimonies demonstrate the workings of grace in souls and the impact of rosary rallies on local communities and the nation.

Here are just a few of these reports.

“We had a beautiful and very successful public rosary rally today in the park in Somers Point, N.J. We gather three times

per year for Our Lady of Fatima and Saint Joseph. Thirteen years and counting! And my, we have grown! Thank you for sponsoring this very important cause.”

Patricia H. in Somers Point, N.J.



Patricia’s rosary rally in Somers Point, N.J.

“Our rally took place in San Pedro on Saturday, October 12, 2024. In attendance were twenty-nine devotees of Our Lady. It was a lovely day to gather and pray to Our Mother her beautiful rosary! May she hear our prayer!”

Maria S. in San Pedro, Calif.



Maria’s rosary rally in San Pedro, Calif.



Facing page: Volunteers for America Needs Fatima braved the pouring rain to carry the ANF name banner in the candlelight procession.

Left: Thousands of roses were presented to Our Lady at her shrine in Fatima, Portugal, in thanksgiving for the 22,662 Public Square Rosary Rallies.

“We had a successful rally, hundreds of cars drove by at the corner of a busy intersection in front of a busy gas station—lots of honks of support here in Martinez, Calif. A wonderful mother and son joined us, and it was their first time praying the rosary ever! They come from a Muslim family, with some Catholic in-laws, but don’t practice any particular faith themselves. Pray for their conversion to the one true Faith!”

Jessica P. in Martinez, Calif.



Jessica’s rosary rally in Martinez, Calif.

“We had an awesome, uplifting rally event! This was our first one and we had twenty-nine participants. It was so reverent and many people said that saying the Angelus together reminded them of attending parochial school, how everyone stopped what they were doing when the bells rang at noon.

One woman said she’d been trying to get someone to come without any luck. She called one last time and the lady showed up! Afterwards she told her friend it was just what she needed to hear. I’m not sure what she is going through, but it had a profound effect on her.

People in attendance were very moved and asked if I would be willing to do these maybe once every month or two. I said I would be glad to lead them

again, if that’s ok with you. We recited the rosary together, not leader and respondent like they do before Mass. People said they LOVED being able to pray it all together.

Everyone said it was such a wonderful prayerful way to ask Our Lady’s intercession for our country and the world.

A number of our Knights of Columbus members joined us as well. Our Grand Knight included information about our rally in meeting notes and his column in our bulletin.

I’m so grateful to have been given the opportunity. When we hold our next one, I am going to invite the other Catholic parishes in our county to join us. Hopefully it will encourage others to consider being rally captains next year.

God bless all your extraordinary work with America Needs Fatima!”

Connie Q. in Panama City Beach, Fla.



Connie’s rosary rally in Panama City Beach, Fla.

“It was a wonderful experience for everyone, and many shared the beauty of praying the rosary as a united force. After the rosary, we had a small meal together. Many blessings to everyone who attended and for the particular intention of the United States elections, its citizens and the need for healing in the entire world.”

Beatriz M. in Buckeye, Ariz.



Beatriz’s rosary rally in Buckeye, Ariz.

The Power of Public Prayer

The testimonies of the captains and the impression on the public proves the transformative power of the world’s largest rosary rally. The efforts of 22,662 rally captains swept across our nation like an overwhelming wave of grace. So many people received spiritual benefits from this rosary crusade!

Reflecting on the success of the 2024 Public Square Rosary Crusade, we are filled with hope and gratitude. We are inspired by the dedication of American Catholics. By continuing to participate in these rallies and to spread Our Lady’s message, our brave rally captains help shape the future of our nation and the world.

We encourage all Catholics to join us in the 2025 world’s largest rosary rally. As a rally captain in this historic event, you can help us bring about the triumph of Our Lady’s Immaculate Heart.

Sign up today to become a rally captain in next year’s Public Square Rosary Rally Crusade by going to: www.americanneedsfatima.org/october-rally-captain-sign-up, or scan this QR code with your smartphone. ■



TFP IN ACTION

Fighting the good fight for moral values



TFP Caravan Warns: “With Abortion, Germany Will Fade Away!”

BY JOSEPH GENSENS

July 29–August 1, 2024, TFP Student Action-Europe traveled throughout northern Germany and Poland, praying the rosary and distributing pro-life literature.



The tragic religious and moral decadence on display at the Paris Olympics’ blasphemous Last Supper depiction showed how much Europe needs to return to its Christian roots. Tradition, Family and Property’s TFP Student Action-Europe took up the challenge by launching a series of campaigns in Germany and Poland calling for an end to the sin of abortion.

From July 29 to August 1, TFP Student Action-Europe activists traveled in what they called a caravan throughout northern Germany, praying the rosary and handing out pro-life literature in the city centers.

Nearly thirty young men participated in the first part of the caravan, which involved a four-day tour through northern cities like Cologne, Düsseldorf, Bielefeld, Hanover and Magdeburg. There, they set up their banners and raised their signature red and gold standards proclaiming the principles of Christian civilization: “*Tradition, Familie, Privateigentum.*”

In Cologne, TFP Campaign Causes Shock and Awe

The inaugural campaign was in Cologne’s magnificent Old Town Square with the stunning backdrop of the nearly 900-year-old cathedral. The Cologne Cathedral is famous because it houses the relics of the Three Magi Kings, who paid homage with gifts to Our Lord after His birth.

After the TFP standards and banner

TFP members discuss the sanctity of human life in Cologne (top and second photo) and Berlin (third and bottom photo).

were unfurled on the cathedral steps, the young men proudly proclaimed their faith by singing the Creed in Latin. If that wasn’t enough to get the attention of passers-by, the TFP band played the tune of “Highland Cathedral” with bagpipes, drums and a brass ensemble. The German public was deeply impressed. People recorded the scene on their phones, while many others clapped and gave thumbs up.

However, others saw the pro-life banner and immediately expressed their displeasure. Several young American women began chanting: “My body, my choice!” TFP member Kobus Sutorp, from the Netherlands, responded: “Murder is not a choice.”

As TFP volunteers spread their pro-life leaflets to the crowd, several got into debates. One shocking debate was with two Satanists. The TFP volunteer asked them, “Can you confirm that abortion is integrally connected to Satanism?” One Satanist replied: “Yes, of course, because you can choose to do whatever you want.” The TFP volunteer followed up by asking: “So, does freedom have any limits? Is it okay to commit murder?” The Satanist responded: “Yes, of course. You have complete sovereignty.”

“This Country Is Sick and Full of Atheism”

Later, the TFP caravan campaigned in the town square of Bielefeld, Germany. A Polish man in his sixties spoke of the apparitions of Our Lady and how much we need her help: “This country is sick and full of atheism. It needs the Catholic Faith and Our Lady more than ever.”



As in most American cities, the topic of abortion elicits a hostile and emotional response from college-age women in Germany.

As if to illustrate the Polish man's words, two men who were homosexuals confronted a volunteer. One of them, who wore pink nail polish, tried to slap the stack of flyers out of the volunteer's hand. When asked why he did this, he angrily replied, "You don't belong here! You have no right to be here."

Sadly, the decadence and evil rampant in German society was apparent everywhere. A woman dressed in black with Rastafarian tattoos could not win with logical arguments and ended a debate by saying: "You are all fascists who want to decide about women's bodies."

An older man joined her in attacking the volunteers who were praying the rosary. He blasphemously declared, "They say they pray to Mary, but they are actually praying to the devil."

The caravan also traveled to Hanover where the TFP band marched down the streets playing the bagpipes and drums. One lady was so moved by the witness of young men standing up for the unborn that she broke down in tears.

Several young people dressed as goths had the opposite reaction. They refused to admire the beautiful sight by plugging their ears and hurrying away.

The following day, TFP members campaigned in Magdeburg, next to what was once the Catholic cathedral

but is now in the hands of the Protestants. The church was the first Gothic cathedral in Germany.

The huge town square provided the perfect stage for the TFP band's uplifting music. In between the music and the rosary, the group chanted several slogans like "Pray and act to end the sin of abortion!" and "With abortion, Germany will fade away!"

A Historic First: TFP Standards Raised in Berlin

On July 31, the caravan raised its epic red standards and entered through the impressive Brandenburg Gate to campaign in defense of the unborn.

This was the historic first TFP campaign in Germany's capital city. As the campaign commenced, the TFP band played the "Highland Cathedral" tune, which attracted a crowd of several hundred people. Onlookers quickly saw the wonderful opportunity for pictures with the TFP campaign framed by the Gate.

However, that attitude changed once some people saw the banner with the message "Pray and Act to End the Sin of Abortion." A young couple asked a volunteer, "Why are you doing this?" The volunteer replied: "Because we are defending the most defenseless, which are the unborn children in the womb." The woman coldly declared: "I had an abortion," then turned to leave. When the volunteer attempted to offer a flyer to her boyfriend, she turned and said: "No, we both did this together."

Despite some negative reactions, many people were pleased to see young men standing up for their Faith.

TFP Caravan Reaches Warsaw, Poland

The group prayed rosaries in different

Please scan this QR code, or go to the link below, to sign the petition to help make abortion unthinkable in Europe:

<https://tfpstudentactioneurope.org/petitions/sign/pray-and-fight-to-stop-the-sin-of-abortion>



parts of the city, including the central station, a shopping mall and in the historic district next to the famous Holy Cross Church.

Many people accepted flyers, and some would even join in the rosary.

During one campaign on a busy street, a woman destroyed a pro-life "honk" sign. She destroyed the sign by hitting it with some clothes hangers. Thankfully, two police officers intercepted her, and she will most likely be charged with two counts: destruction of property and disrupting a legal public demonstration.

During the last campaign, around fifteen friends joined TFP volunteers in front of the statue of Our Lady in Warsaw's Old Town. About fifty small white coffins were placed on the ground as a somber reminder of the innocent children slaughtered by abortion all over Europe. ■

All images credited: JGabriel Suhett

A healthy and informative exchange of ideas takes place on the streets of Berlin, Germany.



Catholics Protest Father James Martin's Latest Pro-LGBT Push

BY DOMENICK GALATOLO



Mr. John Ritchie shares Catholic teaching with a passerby at Georgetown University.

Members and supporters of the American Society for the Defense of Tradition, Family and Property live up to their name as they stand in defense of the perennial teachings of the Catholic Church on homosexuality.

Dozens of faithful Catholics held a peaceful protest outside Georgetown University in Washington, D.C., on August 3, 2024. With rosaries in hand, standing shoulder to shoulder, they denounced Father James Martin's most recent summit, designed to normalize unnatural sin within the Catholic Church.

In addition, 22,502 souls signed a petition urging the Archbishop of Washington to avert the scandalous conference.

Nevertheless, from August 2–4, the Jesuit university hosted Father Martin's pro-homosexual event called "Outreach 2024: LGBTQ Catholic Ministry Conference." The summit gathered dissident voices that contradict 2,000 years of Catholic moral teaching, twist the truth of the Bible and subvert God's natural law.

Opposing Father James Martin's Homoheresy

"Father Martin's track record is scandalous, blasphemous and sacrilegious," said John Ritchie, director of TFP Student Action, who led the protest at Georgetown University.

"True shepherds never promote sin, never wave pride flags, never bless sinful same-sex pairs or fa-

vor gender ideology for innocent children. Only wolves do that," Ritchie said.

"Those of us who had the privilege of standing at the gates of Georgetown echoed 2,000 years of Church teaching. You can't be in better company," said Ritchie. "All the apostles, every Doctor and Father of the Church, every holy theologian, every saintly pope in history affirmed the same truth: unnatural vice is a grave sin."

Rosary and Peaceful Protest

In the face of so much confusion, the American Society for the Defense of Tradition, Family and Property (TFP) and local Catholics prayerfully protested.

At the gates of the oldest Catholic university in America, they held signs, banners and rosaries to express their love for and fidelity to the perennial teachings of the Holy Catholic Church. On the public sidewalk, they gathered around a beautiful statue of Our Lady of Fatima, who called the world to prayer, penance, reparation and conversion.

Faithful Catholics must resist the rainbow revolution inside the Church and boldly uphold Church teaching. Our Lord's promise should give us great courage and confidence to face the raging storm now assaulting the Barque of Peter, because "the gates of hell shall not prevail against it" (Matt. 16:18). ■



(Continued from back cover...)

ing “Silent Night”!

“The bird,” said Ludwig. “Who taught the bird that song?”

The innkeeper did not know. But he added that a friend of his had bought it at the abbey at Salzburg.

The Abbey of Salzburg! Ludwig knew that Michael Haydn had lived for quite a long time at that abbey. So it was almost certain that the song was Michael Haydn’s. Ludwig lost little time changing his travel plans and making his way to the abbey.

Upon arrival, the head of royal concerts of the Prussian court was received with all the honors due to his office. But, lamentably, nobody knew the origin of the song. They much doubted the author had been Michael Haydn.

When the ‘Song Hunter’ told them about the cage-bird, suggesting that the monks had taught it to sing that song, the abbot was offended because such antics were prohibited in the monastery.

However, by chance, among those participating in the dinner offered by the abbot, there was a school teacher called Ambrosio Prestainer, who was especially interested in the story of the bird.

“This could have been done by one of the boys in the abbey choir,” he mused.

Now since the school teacher could imitate the bird perfectly, he decided to try out something in order to discover who had taught the bird this song. A few days later, he placed himself by a window that opened onto the inner courtyard of the school. He whistled, imitating the bird singing “Silent Night.”

His ruse worked, because he soon heard a boy’s voice saying: “So little bird, you’re back!” and a nine-year-old boy came running out of class. How surprised the boy was to see he had fallen into a trap!

“What is your name?” the teacher asked.

“Felix Gruber,” the boy answered.

“And tell me Felix, where did you learn that song?”

“My father taught it to me.”

“And where did he get it?”

“He composed it, sir.”

Without losing a minute, Prestainer went to the boy’s house in a nearby village. There he met the local school teacher, Franz Gruber, who said he had in fact composed the music, but the lyrics had been written by his friend Father Josef Mohr, parish priest of the village of Bagran, who had recently died.

Overjoyed at finally finding the song’s origin, Prestainer wrote to Ludwig “The Song Hunter,” telling him his quest to find the origins of the song were over. He sent Ludwig a full written ac-



count of how the song came about. And this is what he told him:

It is Christmas Eve, and the tower of the small church of the village dominates the snow-laden houses of the town like a hen protecting its chicks. In the presbytery the young Father Josef Mohr, twenty-six years old, is reviewing the Gospel in preparation for that night’s ceremonies, when a knock at the door breaks the silence. It is a peasant woman who asks the parish priest to help a baby that has just been born.

Without delaying, the priest leaves the comfort of his home and, after a hard climb up the mountain, arrives at the humble abode where the child has been born. Upon his return, the stars shine in the heavens reflecting their light on the whiteness of the snow.

The child, the peasant couple and their humble home, have all impressed him. They remind him of another child, another couple, another humble dwelling in Bethlehem of Judah.

He begins to reflect on the scene he has just witnessed. The child, the peasant couple and their humble home, have all impressed him. They remind him of another child, another couple, another humble dwelling in Bethlehem of Judah.

After midnight Mass, Father Mohr is unable to sleep. He takes pen and paper and begins to write a poem that will become the lyrics to the song “Silent Night.”

The next morning, Christmas Day 1818, the pious priest looks for a friend of his called Franz Gruber, then thirty-one years old. After reading the poem, Gruber exclaims: “Father, this is exactly the Christmas song that we needed! Praise be to God!” And that very day, he composes the music to go with the words.

In this simple way, mirroring the events at Bethlehem, the most popular and beautiful Christmas song of all time was born. ■

The Silent Night Memorial Chapel in Frankenmuth, Michigan, is a replica of the memorial chapel built on the former site of Saint Nicholas Church in Austria, where on Christmas Eve in 1818 the Christmas carol was performed for the first time.



The Origin of the Song

The song “Silent Night” is by far the most symbolic of Christmas carols. It is understandable, then, that we might wonder about the origin of such an extraordinary song.

To tell the story of its origins we must start at the court of Frederick William of Prussia, the fourth king of that name, just after his ascension to the throne in 1840.

It was Christmas Eve. In Berlin, the King and his court were commemorating the birth of Christ.

The cathedral choir, directed by Felix Mendelssohn, was playing one of the pieces from his repertoire. It was the song “Silent Night.” The King was very impressed by the beautiful song and wondered who the author might be.

So immediately after the ceremony, he called the Head of Royal Concerts, Ludwig, who had the reputation of being able to discover the origin of unknown songs. But to Frederick William’s disappointment, he knew nothing.

Now that Ludwig had his reputation on the line, it was imperative that he discover who the composer of the song was. “The Song Hunter,” as they started to call Ludwig, noticed that the style of the music seemed Austrian. So off he went to Vienna. But again, drew a blank.

However, an old musician from Haydn’s day gave him a clue. Michael Haydn, the brother of the famous musician, composed many works that had been lost. “Could this Christmas song perhaps be one of those?” the old man suggested. It was a long shot, and Ludwig wasn’t encouraged. So, giving up his search he decided to return to court.

During the return trip, while he was staying at an inn, he noticed a cage-bird singing a familiar song. He leapt to his feet, startled.

Ludwig realized the bird was singing that mysterious Christmas song whose author he was looking for; it was sing-

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