

January/February 2025

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MAGAZINE



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FORGOTTEN TRUTHS

Authentic Ecumenism

BY POPE PIUS IX

Pope Pius IX was head of the Catholic Church from 1846 to 1878. His reign of nearly 32 years is the second longest of any pope in history. Portrait by G.P.A. Healy, 1871



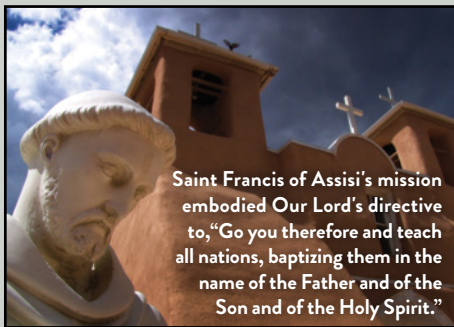
Here, too, our beloved sons and venerable brothers, it is again necessary to mention and censure a very grave error entrapping some Catholics who believe that it is possible to arrive at eternal salvation although living in error and alienated from the true Faith and Catholic unity. Such belief is certainly opposed to Catholic teaching. There are, of course, those who are struggling with invincible ignorance about our most holy religion. Sincerely observing the natural law and its precepts inscribed by God on all hearts and ready to obey God, they live honest lives and are able to attain eternal life by the efficacious virtue of divine light and grace. Because God knows, searches and

clearly understands the minds, hearts, thoughts and nature of all, His supreme kindness and clemency do not permit anyone at all who is not guilty of deliberate sin to suffer eternal punishments.

Also well-known is the Catholic teaching that no one can be saved outside the Catholic Church. Eternal salvation cannot be obtained by those who oppose the authority and statements of the same Church and are stubbornly separated from the unity of the Church and also from the successor of Peter, the Roman Pontiff, to whom “the Savior has committed the custody of the vineyard.” The words of Christ are clear enough: “If he refuses to listen even to the Church, let him be to you a Gentile and a tax collector” (Matt. 15:17); “He who hears you hears me, and he who rejects you, rejects me, and he who rejects me, rejects him who sent me” (Luke 10:16); “He who does not believe will be condemned” (Mark 16:16); “He who does not believe is already condemned” (John 3:18); “He who is not with me is against me, and he who does not gather with me scatters” (Luke 11:23). The Apostle Paul says that such persons are “perverted and self-

condemned” (Titus 3:11); the Prince of the Apostles calls them “false teachers . . . who will secretly bring in destructive heresies, even denying the Master . . . bringing upon themselves swift destruction” (2 Peter 2:1).

God forbid that the children of the Catholic Church should even in any way be unfriendly to those who are not at all united to us by the same bonds of faith and love. On the contrary, let them be eager always to attend to their needs with all the kind services of Christian charity, whether they are poor or sick or suffering any other kind of visitation. First of all, let them rescue them from the darkness of the errors into which they have unhappily fallen and strive to guide them back to Catholic truth and to their most loving Mother who is ever holding out Her maternal arms to receive them lovingly back into Her fold. Thus, firmly founded in faith, hope and charity and fruitful in every good work, they will gain eternal salvation. ■



Saint Francis of Assisi’s mission embodied Our Lord’s directive to, “Go you therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit.”

Pope Pius IX. *Quanto Conficiamur Moerore*, Papal Encyclicals Online, August 10, 1863, <https://www.papalencyclicals.net/pius09/p9quanto.htm>.

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Why Nobility? Plinio Corrêa de Oliveira says, “[The Catholic Church] loves justice and charity more than She loves any specific class, and She strives to establish these virtues among men. For this reason, She loves all social classes, including the nobility, so besieged by egalitarian demagogues.”

If you want to learn more about the role of nobility in a Christian society, sign up to receive the *Nobility Newsletter*. It is a free service from the American Society for the Defense of Tradition, Family and Property,

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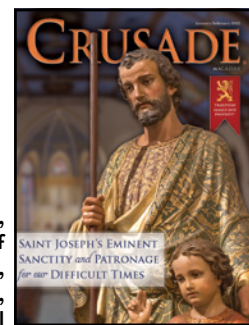
Just **GO TO** www.nobility.org and complete the short “Newsletter Signup” form in the left-hand column **OR SCAN** the code to the right.



Saint Elizabeth of Hungary feeding the poor. Painting by Szymon Czechowicz, National Museum, Warsaw, Poland.

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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.



Catholics Vote Against Radical Leftist Agenda

A majority of Catholic voters rejected the Harris campaign's radical left positions. Exit polls by NBC News and *The Washington Post* revealed that Catho-

lics overwhelmingly chose Trump-Vance over Harris-Walz, with 58%-40% and 56%-41% margins, respectively. White Catholics voted for Trump-Vance by an even wider margin of 61%-35%. State-specific data, shared by Catholic Vote, shows Catholics were instrumental in key swing states. For instance, they voted for Trump-Vance by 20% in Michigan, 14% in Pennsylvania, 16% in Wisconsin, 17% in North Carolina, and an extraordinary 29% in Florida. In states where Trump narrowly won by 1%-2%, Catholic votes proved decisive. Brian Burch of Catholic Vote described the impact as historic, noting these margins could be the largest for Catholics in a presidential race in decades.

Americans Prefer Classical Architectural Styles Over Modernist Designs

A recent survey by the National Civic Art Society found that most Americans prefer classical architectural styles for federal buildings over modernist designs. Classical features such as columns, domes and symmetry are favored because they convey history, tradition and stability, aligning with the nation's heritage and values. The survey, which included over 2,000 participants, showed strong support for classical styles across political affiliations, age groups and regions. Respondents associated these designs with beauty, democracy and continuity, highlighting a desire for dignified and timeless federal buildings over abstract and minimalist modernist styles.

Rapid Growth of Christians in Indonesia Alarms Islamists

The #SaveMaryam campaign, an Is-

lamic social media initiative which aims to raise awareness about the growth of Christianity in Indonesia, alleges that two million Muslims convert to Christianity annually, predicting Indonesia could lose its Muslim majority by 2035. Indonesia, home to the world's largest Muslim population (over 212 million), officially records Christians as 11% of the population, though some church leaders estimate the figure could be as high as 20-30%. Despite the numbers, Indonesian Christians, especially converts from Islam, face severe challenges, including family rejection and societal pressure, with stricter conditions in regions like Aceh, which follows Islamic law.

Survey Says Reception of Holy Communion in the Hand Contributes to Loss of Faith in the Eucharist

The Real Presence Coalition (RPC) conducted the largest-ever survey of U.S. Catholics, with nearly 16,000 respondents, including over 14,700 lay Catholics from every Roman Catholic diocese. Released in July 2024, the survey revealed respondents largely opposed to distributing Holy Communion in the hand, using extraordinary ministers and casual attitudes during Mass. Fifty-eight percent of the participants believe receiving Communion in the hand while standing has contributed to a loss of faith in the Eucharist. Other concerns include offering Communion to public sinners, irreverence among clergy, weak leadership and the decline of sacred music, church architecture and traditional practices like altar rails and *ad orientem* worship.

Converted Transgender Draws LGBTQ Ire in University of Louisiana

About 100 students at the University of Louisiana at Lafayette, protested a talk scheduled by a conservative student group featuring Chloe Cole, an activist opposing "gender-affirming" care for transgender minors. Cole is a former transgender herself who now speaks against it. Protesters expressed concerns over Cole's rhetoric, which they

consider harmful to LGBTQ+ individuals. Organizers have urged the university to reschedule the talk, but the administration emphasized its commitment to free speech.

Blasphemous Opera "Sancta" Sparks Outrage in Stuttgart and Across Germany

The Stuttgart Opera is facing intense criticism for its production of the opera *Sancta*, directed by Florentina Holzinger, which is deeply offensive to the Catholic faith. The blasphemous performance has sparked outrage from audiences, with its explicit content and perceived mockery of religious symbols. The opera includes shocking scenes such as sexual acts between performers dressed as nuns and priests, depictions of lesbian love on a cross, and graphic use of real blood. In an indignant yet peaceful response, the Sacred Heart Apostolate (TFP-Germany), organized a public prayer and reparation demonstration, gathering over 200 people in Stuttgart to say NO to this blasphemy! This blasphemy continues to travel through Germany and will soon reach Berlin. TFP-Germany volunteers are gearing up for more reparation campaigns.

Irish TFP Stands Firm Against Paganism and the Puca Festival

The Irish Society for Christian Civilization (ISFCC) launched a robust campaign against the 2024 Puca Festival, which ran from October 31 to November 3. The festival, celebrating Irish pagan traditions, has drawn criticism from Catholic groups for promoting pagan beliefs that threaten Catholic values and culture in Ireland. In a month-long effort, the ISFCC organized two rosary rallies, distributed 5,000 anti-festival leaflets across Trim and nearby towns and published paid advertisements in local newspapers. The campaign featured a rally outside Fáilte Ireland's headquarters to protest the state funding of the festival. Another rally in Trim coincided with the festival's Puca Procession. The event drew 80 participants, some traveling from Limerick to join. ■



RELIGION

Lourdes' Lesson in Suffering

BY PLINIO CORRÊA DE OLIVEIRA



At Lourdes, Divine Providence takes two different attitudes towards human suffering. The first is more sensational and thus catches our attention more. It is when Our Lady, as a compassionate mother, heals the sick and lame and thus proves the veracity of the Faith. This, in turn, shows her mercy for wayward souls, by giving them a strong motive to convert.

The innumerable pilgrims who are not cured exemplify the other attitude, and beg the questions: “Why would Our Lady cure one and not others?” and “Isn’t this in contradiction to the first attitude?”

The answers to these questions demonstrate suffering’s *raison d’être* and role within the perfection of the Divine plans. Thus, we can learn much more from this second attitude than from the first. To reach a conclusion, we first must recognize that Our Lady demonstrates her goodness at Lourdes. She shows that she can and wants to work miracles for her children. Nevertheless, the vast majority of pilgrims return uncured.

Analyzing the matter, we conclude that suffering and spiritual trials are the very means of most souls’ sanctification. These are necessary because most souls only develop detachment and love of God through suffering. Saint Francis de Sales expressed this well when he called suffering the “eighth sacrament.”

One day, I was speaking with Cardinal Pedro Segura. He recounted a conversation he had with Pope Pius XI. The Holy Father was bragging that he had never been sick when Cardinal Segura smiled and said, “Then Your Holiness is

lacking the sign of the elect.”

The pope was startled, and the cardinal continued: “All the predestined were sick or afflicted, and seriously so, for at least part of their lives. If Your Holiness has never been sick, it is a bad sign.”

Some days later, Pius XI had a massive heart attack. From his sick bed, the pope wrote a note to Cardinal Segura that read: “Your Eminence, now I have the sign of the elect.”

Truly, sickness and suffering of every order are signs of the elect. Our Lady realizes that suffering is indispensable for the salvation of souls. She would endanger their eternal destiny if she were to cure everyone who visited Lourdes.

Furthermore, she does something even greater for those whom she does not cure. She gives them such an acceptance of their condition that I have never heard of someone who returned from Lourdes embittered because he was not cured. Rather, the uncured return with a great resignation and are utterly satisfied with their trip. Many arrive and, seeing others more needy than themselves, ask Our Lady to cure these unfortunate ones rather than themselves – and often their prayers are answered.

Bear in mind, these are not people with minor illnesses. No one travels to Lourdes because of a cold. Rather they are seriously sick and willingly suffer for the benefit of others. This is a true miracle that directly confronts human selfishness. It is a greater miracle than the cures that take place.

The disposition of the Carmelite nuns in Lourdes is perhaps even more beautiful. These consecrated souls willingly

offer themselves in expiation and suffer all manner of illnesses to buy graces for those who visit the shrine. They never ask to be cured, preferring to offer their pains for the pilgrims’ benefit.

Understanding the extent to which Original Sin has decayed human nature, we can see that these outstanding acts of abnegation, so foreign to fallen man, are the greatest miracles of Lourdes. This is the deeper reason that Our Lady performs cures at Lourdes: to produce these spiritual and moral miracles that lead souls to Heaven.

How could it be otherwise? Would Our Lady be truly good if she aided bodies at Lourdes and neglected souls? Would she truly love mankind if her primary objective were not always to lead them to love God? One could object: “This is difficult to accept because suffering is hard to bear.”

The Agony in the Garden of Our Lord answers this objection. When the Godman was confronted with the full extent of His sufferings, He prayed: “If possible, remove this chalice from Me, but not My Will, but Thine be done.”

This is the attitude we should have in face of suffering. Then, just as an angel came to console Our Lord, Our Lady will send us consolations amid our suffering. Thus, we should have courage, resolution and energy, understand why we must suffer and strive to take joy in it, remembering always that it is to the elect that God sends suffering. ■

The preceding text is taken from an informal lecture Professor Plinio Corrêa de Oliveira gave on February 6, 1965. It has been translated and adapted for publication without his revision. –Ed.



2024 Election: It Was Not the Economy, but Something Far More Profound

BY JOHN HORVAT II



The dust has settled on the November election, making it easier to see what happened.

Not everyone realizes just how much the elections changed the American political scene. The Democrats will try to minimize the damage with blame sessions, soul-searching and finger-pointing as they look for scapegoats. However, the loss cannot be reduced to persons or even specific policies. The election represented a historic shift.

It Was Not the Economy

The first conclusion is that the defeat was not about the economy. Americans are used to thinking about elections in pocketbook terms. The typical response to any electoral loss is the familiar refrain: “It’s the economy, stupid!”

However, this election is different. While the election had economic dimensions, it was not about the economy. The major issues revolved around the left’s incendiary agenda. Voters rejected wokeism, the socialist economic policies that provoked inflation, mass illegal immigration, transgenderism and the disconnect of the Democratic Party with what is happening in society.

A Great Discontent: Enough Is Enough

The election was about the great discontent with the direction given to America. This discontent was aggravated by the resentment typical Americans feel about a program that is forced upon them. This was not so much a vote for President-elect Donald Trump as a protest against what his opposition represented.

An astute French politician, Hubert Védrine, called the results “a visceral, popular groundswell in the broadest sense, of people who want to put a stop to an American progressivism and globalism that has lasted for sixty years.” This socialist former Minister of Foreign Affairs remarked that the victory was a revolt. Its message was, “Progressivism: It’s enough! Enough is enough!”

The Washington Post’s Fareed Zakaria said one major cause for the defeat was “the dominance of identity politics on the left, which made Democrats push for all kinds of diversity, equity and inclusion politics that largely came out of the urban, academic bubble but alienated many mainstream voters.”

In other words, the election jeopardized the work of sixty years. People feel progressives are pushing them too far, too fast. They are sick of the arrogant attitude of so many liberals who belittle those who disagree with them.

Make It Stop, Put the Brakes on the Leftist Agenda

Minnesota novelist Ann Bauer wrote an expressive op-ed in *The Wall Street Journal* (Nov. 7, 2024) explaining why

Vice-presidential hopeful J.D. Vance and Charlie Kirk, co-founder of Turning Point USA, discussed moral issues that resonated strongly with American voters prior to the November election.

she voted against the Democrats. Hers was not a vote for Mr. Trump, but a protest against the “fanaticism of the left.”

“We voted to check the momentum of these movements—to halt a progressive disease. We voted against the idea that going further is always better. In our hearts, many of us were striking back against the hectoring superiority, the people who told us that we were too stupid to understand, or too racist, too sexist, too self-hating, too similar to Nazis.”

Her assessment expresses well the



In the 2024 election campaign, the Democratic Party was unapologetically pro-LGBTQ+, as evidenced by the “rainbow” vest worn by its would-be president.

condescending attitude of so many who refuse to listen to what is happening in real-life situations. The situation is intolerable; voters in the real world want out of the woke nightmare. People are saying, “Make it stop.”

The Catholic Vote

Similarly, the way the left treated religion was also a critical factor in this election. Especially important was the Catholic vote. Many think it was essential in turning the tide against the Democrats.

The Catholic vote typically mirrors the overall American vote. However, this year,



[V]oters in the real world want out of the woke nightmare. People are saying, “Make it stop.”

Catholics voted for the Republican candidate by an average margin of eighteen percent. Grove City College Prof. Paul Kengor credits this shift to the fact that “the nation had never seen a presidential ticket as extreme as Harris and Walz on moral-cultural issues.”

He also notes that the Democratic candidate displayed indifference and hostility toward religious themes. The Trump campaign embraced Catholic imagery and themes. The president-elect even invoked Saint Michael the Archangel on his feast day.

The election results sent a message that religion is important to Americans. Those who ignore this influence pay the consequences.

Disaster of Biblical Proportions

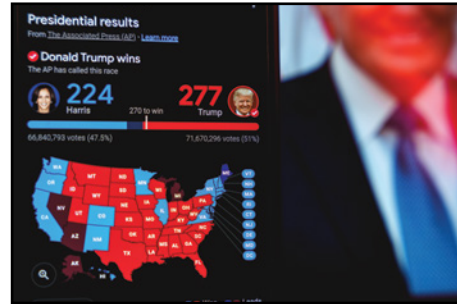
Thus, the election was not just a loss, but a drubbing. It represents the rejection of the sixty-year program of progressivism. It revealed the impatience and resentment of many Americans who are tired of being canceled, ridiculed and ignored.

Democratic strategist Chris Kofinis measured the extent of the defeat, commenting, “This is a historic disaster of Biblical proportions. The Democratic Party, as it is, is dead. This is a historic realignment.”

A Reuters election analysis reported that the election showed Democrats that “their values—left-leaning, socially

liberal—were now firmly a minority among Americans.”

Doug Sosnik, another Democratic strategist, observed, “The 2024 election marks the biggest shift to the right in our country since Ronald Reagan’s victory in 1980.”



The United States is a divided nation. It is our mission to educate the 47% that abortion is never a “right,” among other moral absolutes that comprise a united Christian nation.

Everything but the Narrative

The voters have spoken by taking a sharp right turn. They are upset by the left’s disdainful message. They are exhausted by the speed of the left’s chaotic march toward Socialism, transgenderism and identity politics. The voters perceive a process of self-destruction that must be stopped.

All these concerns will shape the post-November political landscape. The left will need to evaluate how to respond to the reality check of the defeat.

In the aftermath of the bloodbath, the left is in crisis. It blames its leadership, message and strategies—not its ideas. Many leftists are doubling down on their failed policies and adopting even more patronizing attitudes toward the voters who they think failed to understand the real issues. The radicals feel they have waited too long for their revolution and mistakenly see a radicalized leftism as their path to victory.

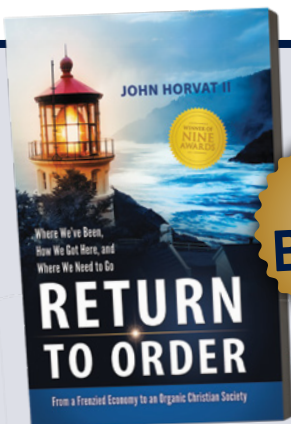
Other leftists seem willing to change everything—except the socialist narrative of class struggle and oppression. It is non-negotiable for all shades of the left because this narrative defines them.

A Change of Course

Indeed, to address voter concerns, the left would have to stop being the left. It would need to abandon its rejected agenda, which it has been ramming through society for over sixty years. Any retreat toward the center risks demoralizing its radical core.

This need to advance and retreat simultaneously puts the left in a difficult position. Indeed, the National Catholic Reporter’s Michael Sean Winters recommends that the Democrats change their message toward the center “to win back working-class voters,” or they “will need to start country shopping.”

Thus, something very profound happened in America during this election. It was not the economy but the shift of an exhausted population. It does not want Socialism but a return to order. ■



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—S. C., Hillsborough, North Carolina

This book shows how we can return to those God-given institutions that naturally regulate society and put it back in balance. This presupposes a practice of virtue and a great love of God inside of an organic Christian society, where people tend towards what is spiritual and sublime. It is not enough to merely seek economic solutions to today’s problems. We must get to the core of the matter by satisfying the spiritual appetites that give meaning to life. The book has won eleven awards and has over 400,000 copies in circulation.

How to Reject the False “Authoritarian-Anarchy” Alternative

BY PLINIO CORRÊA DE OLIVEIRA

At least from a certain point of view, the whole struggle of the Church against liberals over the past few centuries can be summed up in the following way:

Wary of the excesses of public power, liberals so diminished the power of authority that it became incapable of not only stopping crimes but even maintaining public order. The Church teaches that this course of action is evil. Nobody has the right to do evil. Thus, any political framework that deprives the State of the power to repress evil promptly and entirely is fundamentally wrong.

With tragic eloquence, the facts proved the Church's teaching was right. Just read the political literature of most Western nations in the nineteenth and early decades of the twentieth century. Such treatises advocated tying up and restricting the public power so that, unable to contain the rising tide of anarchy, the State had no choice but to watch the slow and inevitable demolishing of social order.

Analyzing this error well, we see that it affirms that there is no such thing as a State that represses evil without sacrificing people's freedom to do good. Faced with this false dilemma, liberals prefer anarchy to despotism. Thus, they prefer to let public interests slide down the ramp of liberalism, which leads to the dissolution of all social life.

This false dilemma is the core issue separating Catholics and liberals. Unfortunately, there never was a serious discussion on the matter. Many

thought that faced with an 'inevitable' alternative between excessive freedom and the abuse of authority, a liberal automatically supported the former while the Church upheld the latter.

The Path of Christian Order

However, the Church questions the scientific value of this anarchy-despotism alternative. God so wonderfully arranged the order of the universe of inanimate and irrational beings. It would be monstrous to imagine that He imperfectly organized the affairs of man. Potentially, man must have qualities that would allow for the establishment of human societies with an even more perfect order than that observed among irrational beings, bees or ants. Otherwise, man would not be God's masterpiece.

Thus, the normal condition of human society cannot be found in these tragic alternatives: either moving toward anarchy or moaning under the weight of despotism. The possibility of organizing a stable, lasting and normal human society outside these two extremes has to exist and does exist.

Because a solution exists, the Church condemns liberals who prefer the path of anarchy. She refuses both false alternatives as merely two ways to perdition. They are like two abysses that open up on each side. The Church points to the right path, which tends toward neither anarchy nor despotism. This path is found in Christian order.

The Many Faces of Liberalism

For decades, liberals deceived the Church with these false alternatives. The liberal monster had a thousand faces to accommodate all tendencies. One face smiled at the Church, trying to attract and fascinate Her naive children. Another looked at the Church with an apprehensive and frowning sneer to paralyze fearful Catholics. Yet another treated the Church with the same suspicion, boredom and peevishness with which the Prodigal Son looked around his father's house when bidding farewell. All these maneuvers discouraged a reaction from authentic Catholics, who feared a mass apostasy of their liberal Catholic brethren.

The traditional family offers harmony and stability; both of these are needed for a balanced society.



However, there is another side to this hydra. A thousand other heads manifested themselves in anti-clericalism, freethinking and anarchism. These heads assaulted churches, profaned tabernacles and images, and murdered priests, consecrated virgins, kings and heads of State. From 1789 to this day, this mob of nihilists, workers, Carbonari and bandits has not ceased to operate in different places.

The liberal camp put on these different faces to correspond to the wide variety of responses in the Catholic field of those who faced and fought the hydra.

Rare were those who perceived all its faces. Among the perceptive ones, even rarer were those who understood that all these faces did not portray an inner hesitation or weakness in the great hydra's tendencies. Indeed, every smile was a lie, and every blasphemy was true. Despite all its apparent uncertainties and contradictions, liberalism was logical, inflexible and unchanging in its march toward anarchy and atheism.

All these faces had to speak a wide variety of languages. In the field of pure doctrine, not everything that liberalism proposed was necessarily condemnable. Thus, one could agree with some liberal claims without implicitly professing doctrine condemned by the Church.

What should we do in the face of this situation? Agree with what is possible and then try to tame the beast? Or strongly attack it directly and without hesitation?



The liberal movement of the early 1900s de-Christianized Europe, paving the way for the false reaction: Nazism and Fascism.

At the time of the liberal offense, Catholics tried a little of everything. However, considering how things turned out in nineteenth-century Europe, only one truth stands out clearly. Despite all attempts at Catholic collaboration, the liberal movement took over Europe and achieved its principal objectives. It de-Christianized and secularized Europe, dissolved the family and the State and dragged the contemporary world down a path



that took it only two steps away from anarchy.

The sudden feeling of terror caused by this anarchy was the driving force leading to the opposite reaction: Fascism and Nazism.

False Alternatives

Faced with the false “despotism-anarchy” alternatives, totalitarians of all stripes preferred authoritarianism as a reaction against anarchy.

Did they get it right? Of course not. They again failed to avoid the false alternatives. They fled liberalism yet slipped from the peak of the dilemma to the bottom of the abyss. They did not understand that the solution did not lie in choosing between two abysses but in looking for the way that does not lead to chasms but to Heaven.

Thus, instead of choosing Christian civilization, the reaction against anarchy has led us to another disaster: the Moloch State.

Let it be said that we understand that liberalism and despotism have a common root. When liberalism eventually leads to despotism, of which authoritarianism do we speak? All of them. Political colors do not matter. Whether its flag is brown, red or black, it is always despotism. If it is mild, benign and soft like the rosy despotism of an English Labor government, it will still be despotism.

Socialism today, like Nazism yesterday and liberalism the day before yesterday, puts on a thousand faces. One smiles at the Church, the other threatens Her, yet another speaks against Her.

The attitude of Catholics throughout the world to counter this new socialism must be the same as those who successfully opposed liberalism in the past. It must consist of resolute, frank, inflexible and fearless combat.

Socialism is not a wild animal that we can tame. It is an apocalyptic monster that combines the fox's cunning with the violence of the tiger. Let us not forget this, lest we learn the hard way by receiving its brutal blows. ■

The preceding article was originally published in *Legionário* on June 16, 1946. It has been translated and adapted for publication without the author's revision. —Ed.

The anarchy of the recent past is a false alternative to despotism. The solution lies in seeking neither anarchy nor despotism, but the way that leads to Heaven.



SAINT JOSEPH'S EMINENT SANCTITY *and* PATRONAGE *for our* DIFFICULT TIMES

BY GUSTAVO SOLIMEO

“The opinion that Saint Joseph is the greatest of the saints after Our Lady is one which is becoming daily more commonly held in the Church,” writes the renowned French theologian, Father Reginald Garrigou-Lagrange (1877–1964).

He further holds that “We do not hesitate to look on the humble carpenter as higher in grace and eternal glory than the patriarchs and the greatest of the prophets—than Saint John the Baptist, the apostles, the martyrs and the great doctors of the Church.”¹

Saint Joseph's Pre-Eminence Over the Other Saints

The doctrine of the pre-eminence of Saint

Joseph received the approval of Pope Leo XIII in his encyclical *Quamquam Pluries*, August 15, 1899, in which he writes of the need to have recourse to the patronage of Saint Joseph, together with that of the Virgin Mother of God, in the difficulties of the present times:

“In truth, the dignity of the Mother of God is so lofty that naught created can rank above it. But as Joseph has been united to the Blessed Virgin by the ties of marriage, it may not be doubted that he approached nearer than any to the eminent dignity by which the Mother of God surpasses so nobly all created natures. For marriage is the most intimate of all unions which from its essence imparts a commu-

nity of gifts between those that by it are joined together. Thus in giving Joseph the Blessed Virgin as spouse, God appointed him to be not only her life's companion, the witness of her maidenhood, the protector of her honor, but also, by virtue of the conjugal tie, a participator in her sublime dignity. And Joseph shines among all mankind by the most august dignity, since by divine will, he was the guardian of the Son of God and reputed as His father among men.”²

Father Garrigou-Lagrange explains the argument employed by theologians to justify this doctrine. It is found in the simplicity of Saint Thomas Aquinas in dealing with the fullness of grace



As the spouse of the Blessed Virgin, Saint Joseph was endowed with the high degree of grace necessary for his vocation.

in Jesus and holiness in Mary: “An exceptional divine mission calls for a corresponding degree of grace.”

This principle explains why Mary, called to be Mother of God, received from the instant of her conception an initial fullness of grace, which was greater than the initial fullness of all the saints put together. She was closer than any other to the Source of grace and thus received grace more abundantly. It also explains why the apostles, who were closer to Our Lord than the saints who came after them, had a more perfect knowledge of the mysteries of the Faith. They received at Pentecost the gift of a more eminent, enlightened and firmer faith for the beginning of their apostolate, which enabled them to preach the Gospel infallibly to the world.

The same truth explains the pre-eminence of Saint Joseph. He must have received an abundance of grace commensurate with his mission. God Himself chose him to fulfill a unique mission in the world: to be the spouse of the Mother of God, the foster father and protector of the Savior.

The French theologian quotes Saint Bernardine of Siena:

“When God chooses a person by grace for a very elevated mission, He gives all the graces required for it. This is verified in a specially outstanding manner in the case of Saint Joseph, Foster Father of Our Lord Jesus Christ and Spouse of Mary..”

Father Garrigou-Lagrange states that Saint Joseph’s predestination is one with the decree of the Incarnation, which includes Mary’s predestination to the divine motherhood and includes Joseph’s to be foster father and protector of the Incarnate Son of God.

He writes:

“The fact that Saint Joseph’s first predestination was one with the decree of the Incarnation shows how elevated his unique mission was. This is what people mean when they say that Saint Joseph was made and put into the world to be the foster father of the Incarnate Word and that God willed for him a high degree of glory and grace to fit him for his task.”

Saint Joseph’s Mission Borders on the Hypostatic Order

“Saint Joseph’s mission is evidently higher than the order of nature—even of angelic nature,” says Father Garrigou-Lagrange.

Is it also higher than the order of grace, in which are found the mission of Saint John the Baptist, who prepared the way of salvation, or that of the apostles concerning the sanctification of souls?

After Mary, Joseph was nearest to the Author of grace, and in the silence of Bethlehem, during the exile in Egypt, and in the little home of Nazareth he received more graces than any other saint.

He asserts that Saint Joseph’s mission surpassed them all in the order of grace:

“It borders, by its term, on the hypostatic order, which is constituted by the mystery of the Incarnation . . . Mary’s unique mission, her divine motherhood, has its term in the hypostatic order. So also, in a sense, Saint Joseph’s hidden mission. This is the teaching of many saints and other writers.”

What Kind of Veneration Is Due to Saint Joseph?

Given the super-eminent place that Saint Joseph occupies in the history of salvation, one must ask if he deserves a special veneration, superior to that given to the other saints.

The worship due to God is the *supreme worship*, which the theologians call the *cult of latria*. God wanted to

make creatures participate in His incommunicable perfection. Thus, when the angels and saints shine by their virtues in a heroic degree, they can be venerated with a *subordinate cult*, called the *cult of dulia*.³

Mary Most Holy deserves a special veneration for being the Mother of God, and having reached a sublime and inimitable height of virtue and perfection. She deserves a special cult, which theologians call *hyperdulia*.⁴

Father Garrigou-Lagrange remarks:

“Perfection consists in doing God’s will, each one according to his vocation; Saint Joseph’s vocation of silence and obscurity surpassed that of the apostles because it bordered more nearly on the redemptive Incarnation. After Mary, Joseph was nearest to the Author of grace, and in the silence of Bethlehem, during the exile in Egypt, and in the little home of Nazareth he received more graces than any other saint.”⁵

Consequently, Saint Joseph deserves a veneration above the cult of the other saints, inferior only, in the order of mere creatures, to that of his Blessed Spouse.

Because of his special predestination and unique relationship with Jesus and Mary, in addition to an eminent holiness, many modern theologians designate the special cult of Saint Joseph as *protodulia* (that is, the first among those of *dulia*, due to the angels and saints).⁶

The Assumption of Saint Joseph

Such is Saint Joseph’s greatness that theologians have raised the hypothesis of the Assumption of the Holy Patriarch.⁷

This theological hypothesis is studied by Monsignor Arthur Burton Calkins, eminent American theologian. He quotes Fr. Francis L. Filas, S.J.:

“Independently of any reference in Scripture, the doctrine of the resurrection of Saint Joseph and the assumption of his glorified body into Heaven could be proposed on grounds of fitness. Usually, however, it has been based on the words of Saint Matthew, ‘Many bodies of the saints who had fallen asleep arose; and coming forth out of the tombs after His resurrection, they came into the holy city and appeared to many’ (Matt. 27:52–53). . . .

“From the time of the Fathers of the

Church, the predominant opinion has been that these souls were reunited to their bodies never to die again; and that when Christ ascended into Heaven, they entered Heaven with Him, body and soul, for all eternity. Hence, their resurrection would not be a mere return to earthly life, but a revivifying and glorification of their bodies as will happen on the Last Day to the rest of the just. If this interpretation is correct, it is logical to assume (as numerous authors have done) that Saint Joseph was granted the glorification of his body at the moment of Christ's Resurrection. Of all, he would surpassingly deserve the privilege."⁸

Monsignor Calkins leaves the last word to Fr. Boniface Llamera, O.P. (1913–1959), who is “one of the most noted of the Spanish Dominican Josephologists of the twentieth century”:



Patron of a Happy Death, Saint Joseph's body was glorified at the moment of Christ's Resurrection.

“It seems reasonable that the Holy Family—Jesus, Mary and Joseph—predestined to initiate the new divine life of the human race, should also initiate the glorious life of the resurrection. It is true that Jesus and Mary are by far superior to Saint Joseph, but this superiority did not prevent the saint from belonging to the Holy Family, even holding the place of husband and father. It seems very unlikely, then, that Jesus being risen, His providential father should not also be risen with Him, or that Mary should be risen without her most worthy spouse.

“We can, therefore, believe that Saint Joseph, our most loving Patriarch, has triumphed and enjoys with all the saints, in an absolute manner, the life of the soul

as well as the life of the body, in eternal companionship with Jesus and Mary.”⁹

Patron of the Church

Having protected the Son of God in his earthly life, Saint Joseph continues to watch over the Mystical Body of Christ, the Holy Church.

For that reason, on December 8, 1870, Pope Pius IX declared the glorious patriarch Patron of the Catholic Church:

“And now therefore, when in these most troublesome times the Church is beset by enemies on every side, and is weighed down by calamities so heavy that ungodly men assert that the gates of Hell have at length prevailed against Her, the venerable prelates of the whole Catholic world have presented to the Sovereign Pontiff their own petitions and those of the faithful committed to their charge, praying that he would deign to constitute Saint Joseph Patron of the Church. . . . Accordingly, it has now pleased our Most Holy Sovereign, Pope Pius IX, in order to entrust himself and all the faithful to the Patriarch Saint Joseph's most powerful patronage, has chosen to comply with the prelates' desire and has solemnly declared him Patron of the Catholic Church.”¹⁰

The same pontiff, explaining the reasons that led him to make this decision, emphasizes first of all God's own choice of Joseph, to whom He entrusted what was most precious to Him; he then points out that the Church throughout its history has honored Saint Joseph with Mary Most Holy, and that the Church in difficult circumstances has always had recourse to his protection with success.

In the same way, Pope Leo XIII says: “The special motives for which Saint Joseph has been proclaimed Patron of the Church, and from which the Church looks for singular benefit from his patronage and protection, are that Joseph was the spouse of Mary and that he was reputed the Father of Jesus Christ. . . . [B]ecause he is the spouse of Mary and the Father of Jesus Christ he holds, as it were, a paternal authority. It is, then, natural and worthy that as the Blessed Joseph ministered to all the needs of the family at Nazareth and girt it about with his protection, he should now cover with the cloak of

his heavenly patronage and defend the Church of Jesus Christ.”¹¹

Saint Joseph, Heavenly Protector Against Socialism

Being the heavenly patron of the Church, Saint Joseph has to protect the faithful from the threats of one of the greatest enemies of the Church of all time, about which the Virgin Mary herself warned in Fatima: communism, the most extreme expression of socialism.

This is why the popes have proposed Saint Joseph as a special patron of Catholics in the fight against socialism and communism.

On July 25, 1920, the fiftieth anniversary of the proclamation of Saint Joseph as Patron of the Universal Church, Pope Benedict XV published the *Motu Proprio Bonum Sane*.

In this document, after describing the advances of immorality and socialist propaganda, the pope proposes Saint Joseph as the heavenly protector against the contagion of socialism:

“We, therefore, most worried by the course of these events, when the occasion presented itself, did not fail to remind the children of the Church of their duty . . . that is to say, to remind the men . . . who earn their bread through work, to keep them immune from the contagion of socialism, the most bitter enemy of Christian principles. We with great solicitude propose to them in a special way Saint Joseph, that they may follow him as their special guide and



In the security of Saint Joseph's presence, the Christ Child “grew in wisdom and stature, and in favor with God and man.” (Luke 2:52)



Not many people know that during the Miracle of the Sun in 1917, (pictured above) the three seers also witnessed a vision of Saint Joseph blessing the world.

honor him as their heavenly Patron.”¹²

Likewise, in his 1937 encyclical *Divini Redemptoris*, Pope Pius XI, Benedict XV’s successor, placed the Church’s action against communism, the most radical form of socialism, under the protection of Saint Joseph:

“To hasten the advent of that ‘peace of Christ in the kingdom of Christ’ so ardently desired by all, We place the vast campaign of the Church against world communism under the standard of Saint Joseph, Her mighty Protector. He belongs to the working-class, and he bore the burdens of poverty for himself and the Holy Family, whose tender and vigilant head he was. To him was entrusted the Divine Child when Herod loosed his assassins against Him. In a life of faithful performance of everyday

duties, he left an example for all those who must gain their bread by the toil of their hands. He won for himself the title of ‘The Just,’ serving thus as a living model of that Christian justice which should reign in social life.”¹³

Thus, Saint Joseph is the patron of the Universal Church and protector in the fight against socialism and communism.

Saint Joseph and the Apparitions at Fatima

Finally, it is worth noting that Saint Joseph was present at Fatima, during the apparition on October 13, 1917, when the Miracle of the Sun’s dance occurred. Lucia says:

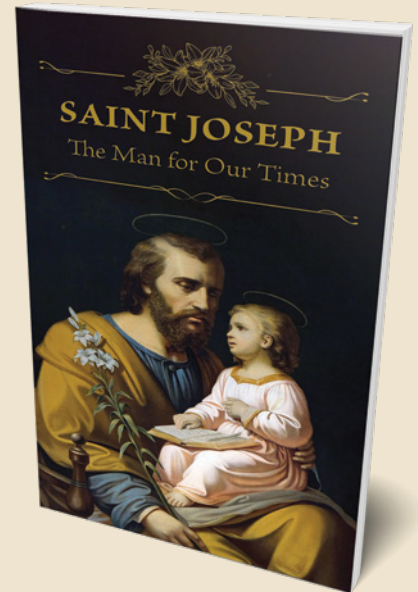
“As Our Lady disappeared in the vast distance of the firmament, we saw next to the sun, Saint Joseph with the Child and Our Lady dressed in white with a blue mantle. Saint Joseph and the Child appeared to bless the world with gestures of their hands in the shape of a cross. A while later, this apparition having vanished, I saw Our Lord and Our Lady, who appeared to be Our Lady of Sorrows. Our Lord appeared to bless the world in the same way as Saint Joseph.”¹⁴

Is this an indication that the glorious patriarch will have some participation in the events predicted by the Virgin in Fatima, among them the final defeat of communism and the triumph of her Immaculate Heart? ■

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2. Leo XIII, Encyclical *Quamquam Pluries*, August 15, 1889, http://www.vatican.va/content/leo-xiii/en/encyclicals/documents/hf_l-xiii_enc_15081889_quamquam-pluries.html.
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The month of March is dedicated to Saint Joseph, but we need his intercession all year round.

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Prayer to Saint Joseph

This prayer to Saint Joseph—spouse of the Virgin Mary, foster father of Jesus, and patron saint of the universal Church—was composed by Pope Leo XIII in his 1889 encyclical, *Quamquam Pluries*. He asked that it be added to the end of the rosary, especially during the month of October, which is dedicated to the rosary. Enriched with a partial indulgence (*Handbook of Indulgences*, conc. 19), this prayer may be said after the customary *Salve Regina* and concluding prayer, and may also be used to conclude other Marian devotions.



To you, O blessed Joseph, do we come in our tribulation, and having implored the help of your most holy spouse, we confidently invoke your patronage also.

Through that charity which bound you to the Immaculate Virgin Mother of God and through the paternal love with which you embraced the Child Jesus, we humbly beg you graciously to regard the inheritance which Jesus Christ has purchased by His Blood, and with your power and strength to aid us in our necessities.

O most watchful guardian of the Holy Family, defend the chosen children of Jesus Christ; O most loving father, ward off from us every contagion of error and corrupting influence; O our most mighty protector, be kind to us and from Heaven assist us in our struggle with the power of darkness.

As once you rescued the Child Jesus from deadly peril, so now protect God's Holy Church from the snares of the enemy and from all adversity; shield, too, each one of us by your constant protection, so that, supported by your example and your aid, we may be able to live piously, to die in holiness and to obtain eternal happiness in Heaven.

Amen.

Taken from: <https://www.usccb.org/prayers/prayer-st-joseph-after-rosary>



AMERICA NEEDS FATIMA[®]

JANUARY/FEBRUARY 2025

PROGRESS REPORT

From the Desk of Robert Ritchie

Dear Soldier of Our Lady,

As we embark on our Pro-Life Rosary Campaign this month, I'm thinking of the many devoted Catholics who stand firm in their belief that life begins at conception. We know that every life is a gift from God, so it gives me hope when I see people praying to protect the lives of unborn children.

We recently saw a wonderful example of the power of public prayer when our faithful supporters took to the streets across Florida to voice their opposition against the radical pro-abortion Amendment 4. This bill essentially sought to allow abortion with no restrictions until birth, and even allow minors to have full access to an abortion without parental consent.

The reality of abortion is especially tragic to me when I think about how God knows and loves every unborn child as deeply as He knows and loves each of us.

But I feel so much hope and confidence that we can put an end to abortion across our country because of the unwavering dedication and support of faithful friends like you.

I know you join me in this urgent crusade to protect the innocent unborn through the power of public prayer. When I see your determination to oppose and make reparation for this atrocity against the most innocent of humanity, I am grateful and humbled to join my voice with yours!

Our Lady's message at Fatima to "pray the rosary" has never been more important. It truly remains the way to solve America's key problems, and I'm grateful to know that you join me in acknowledging the power of public prayer. May God bless you and your family throughout this new year!



Sincerely,
In Jesus and Mary,

Robert E. Ritchie
Executive Director



TAKEN FROM ANF'S PUBLICATION, *BATTLELINES*



Prayer Defeats Satan! Rosary Rallies Protest Paranormal Cirque

Many rosary rallies were recently held across the country to fight back against Satan and protest the vile Paranormal Cirque, an adult-only R-rated event that still allowed children to attend with an adult.

In Salem, New Hampshire, Rally Captain Kenneth said his group was pleased they could host this rally and protest Satanism in all its forms. Despite the threat of rain, it stayed sunny and dry throughout their rally.

"Immoral mockeries of the Catholic faith attract Satanists, and the most common negative response was 'Hail Satan.' Thankfully, for every negative response, we got as many 'Amen' or 'God Bless' responses," he said. "One participant said, 'We know what the Satanists want. They want Satanism to be everywhere and unavoidable. They want it in city halls, town meetings, high schools, elementary schools and even shopping malls.'"

Rally Captain Francis also led a rosary rally against the Paranormal Cirque in Kansas City, Missouri, and another rally was held near Shawnee South Community Park in Topeka, Kansas. "Our public rosary was peaceful and legal, and we prayed for the grace to defeat Satan and offer reparation," Francis said.

Defending the Faith Against Satanic Black Mass

Our faithful TFP-ANF friends and supporters came together

in Atlanta, Georgia, to defend Our Lord and the Catholic Faith against a satanic "Black Mass" being held at MJQ Concourse.

A "Black Mass" is a blasphemous mockery of the Holy Sacrifice of the Mass, and usually includes a desecration of the Holy Eucharist. This event advertised that there would be "dark rituals" and the summoning of "three demonized beings."

Rally Captain Barbara and her friends offered prayers to God and Our Lady in reparation for this sacrilegious offense. She said, "The rally was a success! Even though I was very nervous in the beginning, I was very excited to lead this rally against the satanic Black Mass. The staff at America Needs Fatima spoke with me numerous times, kept me informed about the rally, and explained the process. Once I started receiving my materials, I became very enthusiastic and really looked forward to leading the rally."

Our Lady's Soldiers Protest Nationwide Against Satanic Film

Soldiers of Our Lady gathered in cities across the country to hold over 400 peaceful and legal rosary rallies against the satanic and immoral film, *Terrifier 3*.

The *Terrifier* franchise is known for its gory ultraviolence and, in this film, it features an attack on the Christmas season: a character representing our beloved Saint Nicholas demoniacally terrorizes a family.

Our dedicated prayer warriors declared that Satan has





NO rights and vehemently opposed this normalization of Satanism in their communities.

In Kansas City, Missouri, Rally Captain Francis and his friends prayed to protect our beloved nation from the scourge of Satanism.

Rally Captain Noemi took to the streets outside a movie theater in Silver Spring, Maryland, to speak out against this vile movie. "I thanked God and our Heavenly Mother Mary of Fatima for taking me there. Thank you for the opportunity to go there to intercede and pray the Holy Rosary for those poor souls," she said.

In Wildwood Crest, New Jersey, Rally Captain Charles and his friends made the theme of their annual rosary procession a protest against the film. He said more than 60 people marched with him to oppose the immoral film. During the rally, the group prayed, read scripture and sang songs.

Rally Captains Chris and Annemarie braved cold and rainy conditions to hold their rally in Oak Creek, Wisconsin. "We had a handful of positive reactions. I didn't notice any negative, but most seemed indifferent. God bless and thank you for your work at ANF," Annemarie said.

Taking a Stand Against Church Vandalism in Missouri

A group of faithful prayer warriors held a peaceful and legal rosary rally outside Saint Anthony Catholic Church in Kansas City, Missouri, to ask for God's mercy and offer reparation following an atrocious vandalism at the church.



Rally Captain Francis and his group gathered for a public display of reparation after vandals committed sacrilege by toppling religious statues at the church.

Francis said, "Such an atrocity requires public reparation, so we gathered to console the Sacred Heart of Jesus and the Immaculate Heart of Mary. After the rally, we entered the church to pray. Confessions were heard, and the line was very long. After visiting the church, some of us posed for a photo of the new statue, which had been rapidly replaced by the statue that was sacrilegiously damaged."



Praying to Protect Our Police

Many TFP-ANF members, supporters and friends gathered in New Orleans, Louisiana, to hold a Protect Our Police Rosary Rally. The rally was held in front of Clearview Mall at one of the busiest intersections in the New Orleans metropolitan area.

Rally Captain Celso said the group got a lot of positive support for their rally:

"We held a 'Honk in Support of Our Brave Police' sign, which prompted a steady flow of honks and gestures of support from passing drivers. During the one hour and 20 minutes of the rally, we noted only three hostile reactions. After the event, Mr. Alvaro and I joined a group of participants at a nearby restaurant where we enjoyed a lively conversation about TFP-related topics."

You can help TFP-ANF fight back by
hosting a rally close to your home.
Just text **PROTEST** to **87837** or contact **Jose Ferraz**
toll-free at **(844) 830-3570!**



Our Readers and Viewers Write

FROM OUR READERS:

The Virgin Mary Book

"I read the introduction to this book every day, then I pray my rosary and I pray for many people on my prayer list. I want to say thank you for the book *The Virgin Mary*, as I am very devoted to the Blessed Virgin and this book can only further that devotion. In that same vein, my husband and I went to a nearby town here in Oregon to see the Pilgrim Virgin Statue of Our Lady of Fatima, which I know your organization has great devotedness to as well. It was worth the trip. So nice to be a part of it, and very beautiful. By the way, I am so happy to be a Child of Mary with you!"

J.B., Brookings, Oregon

"Thank you so much for mailing me this book. I read one chapter daily, and I am presently reading it for the third time. I recommended it to a lady's group in our church which has a book club. You will be hearing from them soon! Bless you!" *J.S., Jasper, Tennessee*

"Being a cradle Catholic, I was taught to honor, love and form a devotion to Our Blessed Lady, especially through the rosary. But I never felt that I developed a DEEP love for her, as I should have. That changed. Some time ago, you sent me the booklet *The Virgin Mary*, by Father Raymond de Thomas de Saint-Laurent. As I worked my way through its pages, I came to deepen my love for the Blessed Virgin and appreciate her on a higher level than ever before, in the way I'd always wanted to. Thank you for bringing me closer to the most beautiful and wonderful woman God has ever created."

M.S., Jackson, Michigan



FROM OUR VIEWERS:

TFP Student Action Videos Bring Conversions

"Canadian here. I am a convert to the Catholic Church because of you guys. I was baptized at Easter Vigil this year. Your videos inspired me to become Catholic. I have since also done pro-life activism on college campuses and in other public places in my local area, and I have also shared your videos with my pro-life activist friends. I am a thirty-year-old man, and please pray for me, as I am discerning my vocation. God bless."

YouTube Viewer

"God bless y'all. I used to be pro-choice and agnostic, but now I'm pro-life 100% and Catholic! People can change. Keep fighting the good fight."

YouTube Viewer

"TFP is growing. Keep up the good work. Someday the actions of TFP will convert the world."

Eric M.

"Thank you for what you do. Since finding your videos, I have been in the process of becoming a Christian for a few months now and trying to learn a lot. I used to be a non-believer and

thought God was not real. The reason is because my dad is a non-believer so I followed what he said. When I found your content, my eyes opened. First, I thought of becoming a Muslim because that is the only thing I heard a bit about before, but when I actually just looked, I knew Christ is the way. Thank you so much again and I hope you will continue for a long, long time!"

YouTube Viewer

"Hey TFP, I've been watching your videos for months. I must have watched most of your videos by now. Anyway, I'm a teenager from England who has been inquiring about Christianity for a while. I've been trying my utmost to follow God and I attended my first Catholic Mass, recited the rosary enough to remember it without my rosary book and have multiple icons and a statue of Our Lady of Fatima and Christ. I am happy to say you have made a lasting influence on me. Glory be to God. Your example of humility, courage and truth-speaking under pressure has inspired me to seek Christ through the Catholic Church, the Mother of God and the Eucharist. God bless your souls, thank you."

Tyler H.



"You guys may not realize it, but you've probably saved thousands of the youth from mothers who were on the fence. Keep doing what you're doing. Save the children!"

Aidan M.



CUSTODIAN'S

CORNER

The Greatest Gift for a Friend

BY KENNETH MURPHY



What is true friendship? Perhaps the most profound answer to this question can be found in Our Lord's own answer to another question, when He was asked, "Master, which is the greatest commandment in the law?" (Matt. 22:36). He answered, "Thou shalt love the Lord thy God, with thy whole heart, and with thy whole soul, and with thy whole mind. This is the greatest and first commandment. And the second is like to this: Thou shalt love thy neighbor as thyself" (Matt. 22:37-39). In another instance, Our Lord further said, "A new commandment I give unto you: That you love one another as I have loved you" (John 13:34).

Our Lord's challenge to "Love one another as I have loved you," certainly gives us a more profound answer to our first question. Friendship can only be true when, among other things, one has the same zeal for a friend's salvation as one's own.

One of my Fatima visits in California recently gave me a good illustration of this truth. In my talk, I mentioned

that we are obligated to help others, especially our family and friends, get to Heaven. My host, who was once a successful banker, recounted a personal experience which perfectly illustrated my point:

"When I was a banker, my best friend was a broker. We enjoyed doing everything together and grew very close to one another. I always felt the need to try to convert him. He was Jewish by upbringing. Every once in a while, I would drop a word here and there about our responsibility to love God. He would always dismiss my advice by saying, 'Get out of here with your God-talk,' or 'God doesn't have time for me.'

"After I retired, my Jewish friend's health began to deteriorate. I became more concerned that after all this time, I still hadn't succeeded in converting him. I decided to talk to him directly. I told him, 'Listen, we both know that your health isn't too good. We've been friends all this time, and what I fear most is that in eternity, you aren't going

to be waiting for me in Heaven, where we'll be able to spend more time. I want you to talk to a priest so that you can resolve your doubts about God.'

"My Jewish friend told me to 'keep your priests away from me.' I retreated, defeated, but two weeks later, he called me and said, 'I've been thinking about what you told me, and I want to convert!' He resolved his problems with a priest. A few months after he was baptized, he died. I trust he's waiting in Heaven for me."

My host's story further illustrates that we should work unceasingly with all our strength for our own and our neighbor's salvation, through our prayers, good works, words and example. And yes, that we should love our friends with the same love as Our Lord has shown us. Although, by nature, it is more difficult to love one's neighbor than to love God, these loves cannot be separated one from the other. ■

Are you wondering if a Fatima Home Visit is for you?

Just scan this QR code for a video showing what will happen when Our Lady enters your home.



If you would like to have a Fatima Custodian visit your home or school with a statue of Our Lady of Fatima, please contact America Needs Fatima's scheduling department at (888) 460-7371. This is a FREE service provided by ANF to achieve its mission of winning the heart and soul of America for Our Lady.



TFP Blankets Florida with the Message: Vote “No” on Amendment 4!

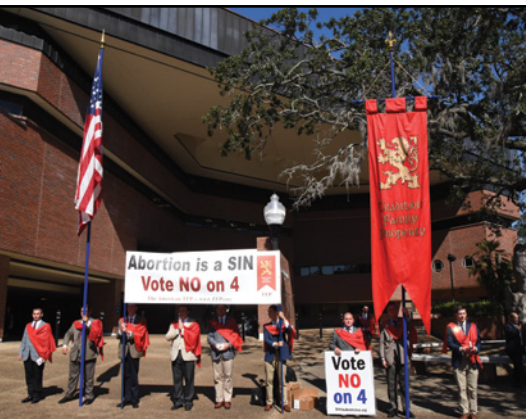
BY JON PAUL FABRIZIO

Amendment 4 proved to be a narrow win for the pro-life movement. With 57.2% voting in favor of expanding abortion in Florida, the measure narrowly missed the required 60% of the vote needed to amend that state’s constitution. Of the eleven pro-abortion measures proposed nationwide, seven passed, while only three states decided in favor of protecting their unborn citizens. These election results only highlight the urgent need for TFP Student Action to continue campaigning for God’s law and the rights of the unborn.

Once the American Society for the Defense of Tradition, Family and Property (TFP) caught wind of a radical abortion amendment that would undo all of the progress pro-life Floridians had made, they brought the issue to the public square.

These volunteers would fill massive intersections, carrying signs reading “Vote No on 4” and “Honk Against Abortion.” They also brought flyers made specifically to unravel the deceit behind Amendment 4. Its clear, straightforward description of the amendment’s dangerous contents helped TFP volunteers instruct the public and change countless minds.

Mission accomplished, but the war is not over. Abortion Amendment 4 was defeated by a narrow margin in Florida at the November 5 election.



Leaving no stone unturned, in just one week, they held forty-one street campaigns in twenty-four different cities.

Here is what one of them reported:

On the way down to Miami, we held our first rally in Wildwood, which borders the largest retirement community in the United States. Our campaign got off to an intense start as one driver threatened to shoot TFP volunteer Nikolas Scheuren.

Once we reached Miami, we pulled out all the stops. In just two days, we held nine rallies in Miami and its surrounding cities. Out of all the Miami suburbs, the most vocal support came from areas with large Latino populations. Several of the TFP members spoke Spanish and asked drivers to “pita contra el aborto.”

Additionally, we visited Florida International University (FIU). We stayed for over two hours and handed out thousands of flyers.

There were many fruitful conversations here. We were surprised to see how many students were not aware that abortion was on the ballot and were open to hearing what we had to say. Many undecided voters committed to voting “no,” and even some decided voters changed their minds upon hearing just how radical the amendment would be.



Several students approached us to thank us for visiting their campus. Some of them told us that they were also fighting against the abortion amendment and reported that they had made a lot of progress.

Day Three

After two complete days in the greater Miami area, our two caravans split up.

One of them drove up the West Coast and held rallies in Naples, Sarasota, Tampa, and the University of South Florida (USF).

At USF, we found the most support among students. Several students from the campus pro-life group approached us and gave us energetic interviews. They said that based on what they’ve seen, they believe that Amendment 4 will not pass.

The other caravan traveled up the eastern seaboard, holding rallies in Fort Lauderdale, West Palm Beach, Palm Beach Gardens, Jupiter and Vero Beach.

It was entertaining to see some Floridians approach us with skepticism, wanting to make sure that saying “no” to Amendment 4 was the pro-life position. Once we reassured them that we were doing everything we could to stop abortion in Florida, they could not contain their joy.

Day Four

Following these campaigns, the two caravans reconvened outside of Orlando. We started the next day with a rally in Winter Park, where we experienced vocal opposition. One woman began screaming at a TFP volunteer

standing on the median with a “Honk Against Abortion” sign.

She repeatedly cursed and told him to get away from her car, even though he was about twenty feet away from her. When he asked her to calm down and tried to reason with her, she simply kept repeating the same thing over and over again like a broken record.

After this campaign, the two TFP vans drove to the University of Central Florida (UCF), which is the largest campus in the state.

Out of all the campuses we visited, UCF saw the most debates, with the majority remaining civil. One far-left student made a bold claim, stating that the right to life only began at the age of 18. Until then, murder was legitimate in his mind.

After the university campaign, we held one large rally outside of the Mall at Millennia in Orlando. This intersection had some of the busiest traffic we saw during the entire trip, and once again, the support was abounding.

One man rolled down his window and proclaimed, “Tradition! Family! Property! TFP, I love you guys!” Others asked what was going on, and our volunteers would approach their cars, explain our campaign and offer them flyers.

At this point, the caravans split up for the afternoon and held more campaigns in Orlando, Kissimmee and St. Cloud.

Day Five

On this day, the two caravans made the trek to Gainesville, where the University of Florida is located. This was our final university campaign, and it did not disappoint.

When we arrived, students were sitting at a booth promoting Amendment 4 as a good thing.

Some of us tried to have a conversation with these students, because we thought that their whole purpose of being there was to convince people of their viewpoint. However, they refused to talk to us and instead gave a cold shoulder to anyone who disagreed with them. They were only willing to engage

with those who were sympathetic to their pro-abortion views.

We also held two “honk campaigns” at a busy intersection in Gainesville. One man gave us Gatorade and said, “I’m glad to see you out here. Abortion destroys the family, and we need to reconquer the family.” Nathan, one of our volunteers, gave him a miraculous medal in return.

He responded: “Thank you! I’ll cherish it forever! Every time I look at it, I’ll pray for you all.”

Following this, our two caravans drove down to Ocala and held several more rallies all over the city, including the historic downtown.

The Final Day

On Saturday, one of the caravans headed to Jacksonville, the largest city in the state. We held two campaigns at massive intersections, receiving the same abundance of support that we had seen in other cities.

However, we also saw the intolerance of the left unmask itself. One man got out of his car during a red light and started screaming at us. Thankfully, all of the vehicles surrounding him started honking in support of us. One lady in the car next to him even rolled down her window and started arguing with him.

We then decided to wrap up our pro-life caravan in St. Augustine, a very symbolic location. This is where the Spanish explorers first settled in what would become the United States. It was also in St. Augustine where the first Mass in the present-day United States was offered.

Both caravans met at this historic mission and prayed a rosary before the patroness of Florida, asking her to defeat the pro-abortion amendment.

After being fortified by prayer, we marched up St. George Street, which was packed with pedestrian traffic. One of our bagpipers led the way, and everyone wanted to see what the spectacle was about. This proved to be the perfect strategy

as our volunteers handed out hundreds upon hundreds of flyers.

We then stationed ourselves in front of the historic Cathedral Basilica of St. Augustine. Several of those exiting Mass thanked us for making the trip to Florida and told us about everything they were doing to stop Amendment 4.

Let us thank Our Lady of Le Leche, the patroness of Florida, for allowing us to stand up for life and for keeping the unborn safe in Florida. ■

For an exclusive video of this TFP Caravan in action, **SCAN** this QR code with your smartphone camera, or **GO TO:**
www.youtube.com/watch?v=HpSCx9DHs4k



Boots on the ground and face-to-face interaction were integral in convincing the Floridian public of the evil intent behind the innocuous description of Amendment 4 found on the ballot sheets.

The West Is Under Siege: The TFP's 2024 National Conference

BY EDWIN BENSON

Some think Western Culture is in its last days, not unlike the crises suffered by ancient Babylonia or Persia. Against this backdrop, nearly two hundred members and supporters of the American Society for the Defense of Tradition, Family and Property (TFP) met at the TFP's National Conference in Spring Grove, Pennsylvania, on October 25-27, 2024. The theme was "The West Under Siege: The Counter-Revolution's Fight for the Church and Christian Civilization is More Urgent than Ever."

We Want God!

In his opening remarks, Michael Drake reminded everyone, "The greater the odds, the more confident we are in Our Lady's victory."

Of course, the first task is to determine the dimensions of the problem. French TFP member, Jose Ureta, amply fulfilled this duty in a talk spotlighting his recent book which explained how members of the Vatican hierarchy undercut traditional doctrines of Holy Mother Church. Particularly scandalous were the many references to the promotion of the LGBTQ agenda inside the Church.

Simply titled "We Want God! How the Godless Crusade of the Right Will Not Work," Mr. Horvat's talk illustrated the reasons why many conservatives



Mr. Jose Ureta unpacks his recent book exposing the scandalous promotion of the LGBTQ agenda within the Catholic Church to an engaged audience.

avoid the spiritual dimensions of any issue. Such attempts turn the fight for the culture into a godless crusade that precludes God's saving Grace—the true restoration agent—from entering social conflicts.

The Rules of Engagement

Nelson Fragelli spoke about "Fighting for Our Culture with the Art of Conversation." The veteran TFP member from Brazil explained that, once enlisted, conversation helps to weld similarly-minded individuals into a solid and effective force. Mr. Fragelli confirmed the role of Grace in conversation, illuminated by Our Lord's promise that "where there are two or three gathered together in My Name, there am I in the midst of them."

Michael Chad Shibler's talk, "The Alternatives We Face: Satan's Futuristic Plans or a Return to Christian Order," focused on the diabolical revolt against God, which is the Revolution's essence. Social media, video games, and artificial intelligence aid this process of destroying the Christian order. Mr. Shibler noted, "Many not only do not know the difference between good and evil, but also the

difference between real and unreal."

Michael Whitcraft gave the day's final talk, "Why Our Fight Inside the Temporal Order Is So Important to the Counter-Revolution." Mr. Whitcraft pointed out that every person is more a product of the temporal world than that of the sacred. Each person is presently raised in a world of values opposed to the Catholic view of a well-lived life.

Effective Strategies

Sunday began with the myriad ways that the TFP battles Satan. Michael Gorre listed the organization's achievements in 2024: 22,662 Public Square Rosary Rallies held on October 12; Fatima Custodians visited 1,863 homes, bringing the Fatima message to 16,934 people; 845,000 calendars, 807,000 rosaries and 346,000 copies of Crusade Magazine were mailed to all corners of the United States; a colossal 245,000,000 e-mails were sent; and many others.



Speaker and veteran member of TFP, Mr. Nelson Fragelli delivers a talk on the lost art of conversation, and how to revivify it.

Mr. Horvat's second presentation described Western civilization's dual nature. One part is derived from its ancient and Christian roots, which the TFP is sworn to defend and promote. However, the other part contains modern and liberal errors that must be rejected.

Jose Ureta's second presentation,



Attentive guests fill the conference hall of the American TFP's headquarters in Spring Grove, Pennsylvania, for the 2024 National Conference.



The same conference hall used to fill attendees' minds and hearts also served to fill their stomachs at the grand closing meal on Sunday afternoon.

was entitled "Explaining the War on Tradition Inside the Church." Before His Ascension, Our Lord instructed His followers to carry His message to all corners of the world. However, many inside the Church abandon or minimize Tradition. It can only weaken the Faith of

all by abandoning one source of truth.

Prayer and Conviviality

In the concluding talk, Rex Teodosio explained the most important tool in any Counter-Revolutionary's arsenal—"The Power of Prayer, the Game Changer in the Fight of the Counter-Revolution." God, in His Love, wants to assist all people in attaining union with Him in Heaven. Therefore, no prayer can ask too much; audacity and diligence in prayer are signs of Faith.

Of course, the magnificent High Mass provided the climax of the weekend.

The joy of being together with others of like mind fortified those who fight the good fight for Christian civilization in America. ■

The conference attendees were honored by the presence of Prince Bertrand of Orleans-Braganza, a direct descendant of King Saint Louis IX.



(Continued from back cover...)

alism while censuring cosmopolitanism. How well those women behaved by keeping their innocent costumes of yore instead of wearing Paris fashions! These revolutionary fashions were imposed on everyone in a process that cosmopolitanized the world and ended all regional characteristics.

This comment lets us gauge how Saint Thérèse was a counter-revolution-

ary. She had the sensitivity to observe the circumstances of temporal life. She understood a principle that is so dear to us—there is a correlation between temporal and spiritual life. She saw that when society is well organized, it favors the practice of virtue and sanctification. All this is found in this very simple, synthetic, but substantial excerpt from her autobiography.

We cannot help but smile, thinking that Saint Thérèse herself was dressed in what she called Paris fashion. She wore this attire. She did not wear her region's attire because only the peasants had remained faithful to them, and she was not a peasant. She dressed in Paris fashion. At that time, this fashion was still decent and modest. Her comment was not criticizing it as immoral since it was still proper. Instead, she disapproves of the very serious evil of cosmopolitanism.

We see how she thought this out well philosophically. We can also consider the resignation with which Saint Thérèse wore her Paris fashion (since there was no regional option for her). Indeed, it is the resignation with which we should wear our own cosmopolitan attire imposed upon us. The suit jacket and tie are reputed to be so reactionary. However, they do not satisfy the hunger and thirst in our souls that crave the regional richness of fashions that reflect the true culture of a people. ■

The preceding article is taken from an informal lecture given by Professor Plinio Corrêa de Oliveira on December 10, 1970. It has been translated and adapted for publication without his revision. —Ed.



Though these ladies' clothing is "modest" by today's standards, following cosmopolitan fashions for fashions' sake suffocates the human spirit.



Like a garden bursting with a variety of flowers, the ladies gathered here are each able to express a uniqueness through their dress that adds to the scene.



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SAINT THÉRÈSE COMMENTS ON FASHIONS WHEN ON PILGRIMAGE AT LORETO

BY PLINIO CORRÊA DE OLIVEIRA

In her autobiographical manuscripts, Saint Thérèse of the Child Jesus recounts the joys of her pilgrimage to the Holy House of Loreto in Italy. She traveled there with her family when she was still very young. She comments:

“I was indeed happy when on the way to Loreto. Our Lady had chosen an ideal spot in which to place her Holy House. Everything is poor, simple and primitive; the women still wear the graceful dress of the country and have not, as in the large towns, adopted the modern Paris fashions. I found Loreto enchanting. And what shall I say of the Holy House? I was overwhelmed with emotion when I realized that I was

under the very roof that had sheltered the Holy Family.”

This comment on customs and dress by Saint Thérèse is extremely interesting. It makes us sense how the local landscape lent itself so well to hosting the holy relic of the Holy House. She notes how the landscape and the Holy House of Loreto, with its graces, shaped the souls and customs of the local inhabitants. She makes a traditional comment, saying how those local women did well in keeping their old traditional dress.

At the time of Saint Thérèse (1873–1897), people in many regions of Europe kept their ancient local costumes. Saint Thérèse notes how good this habit was. She praises region-

(Continued on page 23...)