

January/February 2020

# CRUSADE<sup>®</sup>

MAGAZINE



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RETURN**

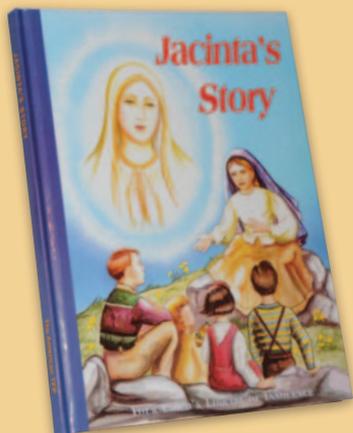
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# Motherhood: Natural Vocation of Woman

BY POPE PIUS XII



**FORGOTTEN TRUTHS**

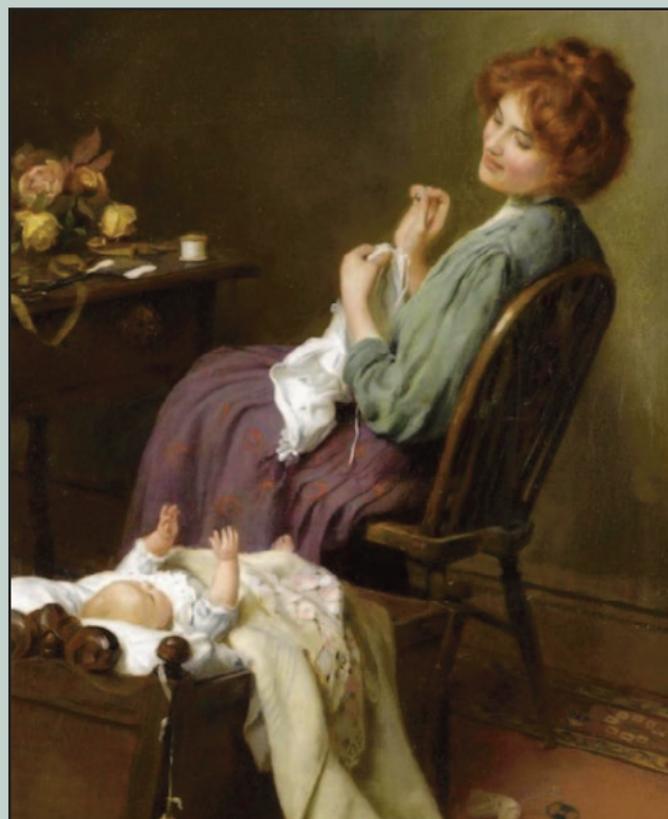
The sphere of woman, her manner of life, her native bent, is motherhood. Every woman is made to be a mother; a mother in the physical meaning of the word or in the more spiritual and exalted but no less real sense. For this purpose, the Creator organized the whole characteristic make-up of woman, her organic construction, but even more her spirit and, above all, her delicate sensitiveness.

Thus it is that a woman who is a real woman can see all the problems of human life only in the perspective of the family. That is why her delicate sense of her dignity puts her on guard any time that a social or political order threatens to prejudice her mission as a mother or the good of the family.

Has woman's position been improved? Equality of rights with man brought with it her abandonment of the home where she reigned as queen, and her subjection to the same work strain and working hours.

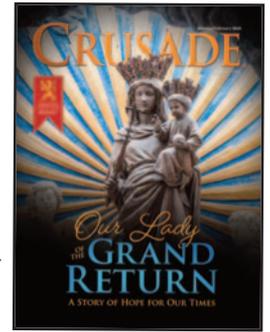
It entails depreciation of her true dignity and the solid foundation of all her rights, which is her characteristic feminine role, and the intimate coordination of the two sexes. The end intended by God for the good of all human society, especially for that of the family, is lost sight of. ■

*Taken from Tradition, Family and Property Magazine, July-August 1994, pg. 12, by Pope Pius XII, Allocution on Woman's Duties in Social and Political Life, Oct. 21, 1945.*



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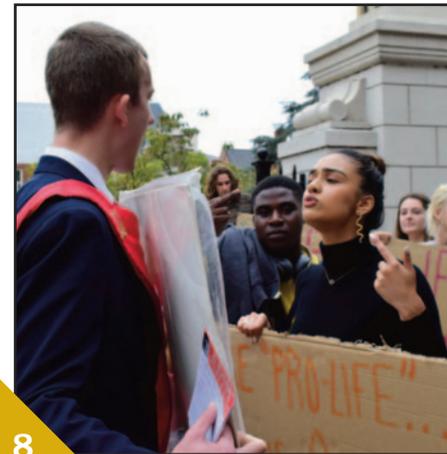
**Cover:**  
Altarpiece in the Basilica of Our Lady of Boulogne, Boulogne-sur-Mer, Pas-de-Calais, France.

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America was covered with Catholics bearing witness to their Faith on October 12, 2019

*Crusade Magazine* is a publication of The American Society for the Defense of Tradition, Family and Property (TFP). Direct all requests and inquiries to: *Crusade Magazine*, P.O. Box 341, Hanover, PA 17331 or email to: [crusade@TFP.org](mailto:crusade@TFP.org). Web: [www.TFP.org](http://www.TFP.org). Tel.: (888) 317-5571, Fax: (570) 450-6352. © 2020 by The Foundation for a Christian Civilization, Inc. This publication may include images from iStockphoto™ and Dreamstime™ which are protected by copyright laws of the U.S. and elsewhere. ISSN 1096-3782 LCCN 98-641433

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## CRUSADE

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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.



IN BRIEF

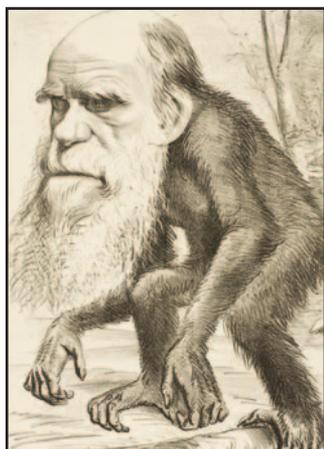
### **Bombshell Study Disproves Theory of a “Gay Gene”**

A major scientific study exploring the relationship between same-sex behavior and genetics and involving nearly half a million people, the most extensive of its kind, has found no evidence of a single “gay gene,” effectively dismantling the oft-repeated argument that homosexual persons are “born that way.” The study, which was published on August 30, 2019 in *Science* magazine found evidence instead

that a person’s sexual orientation was determined by a complex mixture of environmental influences, such as development and lifestyle, and dozens of genetic variants, each with some small degree of influence on behavior, rather than one or two main genes. Eric Vilain, a geneticist at Children’s National Health System in Washington, D.C., put the implications of the study bluntly by calling it “the end of the ‘gay gene’” theory.

### **Renowned University Professor Quits Darwinism**

Dr. David Gelernter, a famed professor of computer science at Yale University, is ruffling leftist academia for publicly renouncing his belief in Charles Darwin’s theory of evolution. In a column published in the *Claremont Review of Books* titled “Giving Up Darwin,” Gelernter explained how his studies and discussions have convinced him that Darwinism has too many holes to be considered a probable scientific theory. While stopping short of embracing Intelligent Design, Gelernter



in a later interview criticized the tendency of pro-Darwin scientists to dismiss and shut down any intellectual discussion of alternative theories to Darwinism.

### **Satanic Temple Leader Claims Large LGBTQ Presence in Organization**

In a recent interview with the British homosexual magazine, *Attitude*, Satanic Temple co-founder Lucien Greaves stated that “It would be a conservative estimate to say that more than 50 percent of our membership is LGBTQ.” He further added that “Our chapters are always involved with Pride parades in the United States, they’re always doing something for the LGBTQ community and they’re always open about inclusion.”

### **Catholics Defend Cathedrals Against Pro-Abortion Feminists**

Just one week after some 600,000 people rallied in the streets of Mexico for life and family, pro-abortion advo-

cates held their own rallies on September 28, demanding the legalization of abortion in the predominantly Catholic country. Groups of pro-abortion feminists, many wearing green bandanas, rioted in the streets of several Mexican cities, vandalizing churches and government buildings, spray-painting graffiti, and harassing bystanders. In Mexico City, abortion activists attempted to set fire to the metropolitan cathedral but were blocked by a group of Catholics carrying banners of Our Lady of Guadalupe and shouting “Viva Cristo Rey!” In Guadalajara as well, Catholics formed a human chain around the main cathedral to protect it from damage by abortion extremists.

### **Victory for Moral Values in Arizona**

Two Arizona artists at the center of a legal battle over moral values won a major victory on Monday, September 16 when the Arizona Supreme Court ruled that the city of Phoenix cannot coerce them into creating invitations for same-sex “weddings” that violate their beliefs. “[Free speech and free exercise] protect the right of every American to express their beliefs in public. This includes the right to create and sell words, paintings and art that express as person’s sincere religious beliefs,” wrote Justice Andrew Gould. Since 2016, Breanna Koski and Joanna Duka, the owners of Brush & Nib Studio and committed Christians, had been fighting the city of Phoenix over an LGBT “anti-discrimination” ordinance which would have punished them with heavy fines and jail time if they refused to design and create custom products for same-sex “weddings.”

### **New York City to Erect Statue Honoring Beloved American Saint**

On October 14, New York Governor Andrew Cuomo announced that the state will erect a statue of St. Francis Xavier Cabrini, the first U.S. citizen to be canonized, but only after a New York City public arts program initially rejected it, prompting a large public outcry. The “She Built NYC” program was organized by Chirlane McCray, the wife of mayor Bill de Blasio, and asked for the public’s input in nominating seven important New York women who will have statues erected in their honor. Despite the fact that Mother Cabrini was the most popular choice out of 320 candidates, the city council decided not to include her among final winners, preferring instead, among others, two biological men who were transgender activists. The decision was met with widespread disapproval among Catholics, New York residents, politicians, and even some celebrities, accusing McCray of snubbing the well-beloved saint.



# Saintly Role Models

BY THOMAS RYDER



CHRIST IN  
THE HOME

When life starts to unfold for children, have they been equipped with a mentor to help them deal with a variety of situations as a true Catholic, faithful in every way to the spirit and teachings of Our Lord Jesus Christ?

Are they ready with answers to these questions: What does a saint do when ridiculed? How does a saint deal with financial difficulties? What did a specific saint do in face of temptation? What does sanctity require when I have to conquer my own will in a society that preaches the deification of personal desires and wants?

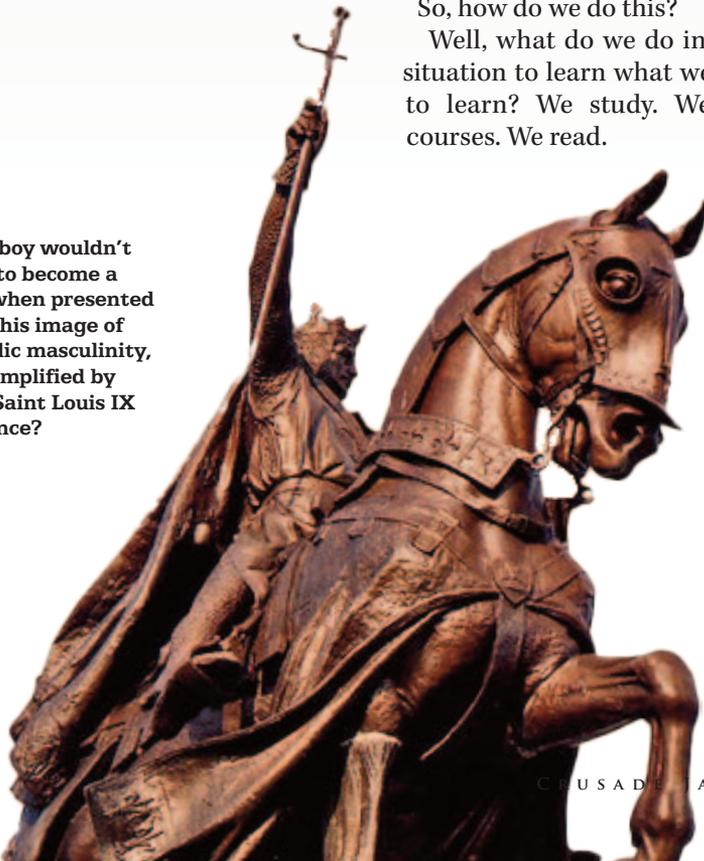
How did Saint Camillus de Lellis overcome his gambling addiction? Where did Saint Maria Goretti find the strength and courage to stay pure? What did Saint Paul do to manage his lifelong temptation? How did Saint Thérèse stay innocent and grow in love for Our Lord? What did Saint Francis of Assisi do during the Crusades: was he really just an animal lover and environmentalist, or was he a strong and heroic champion of the Truth?

Just as children can learn from the lives of the saints, so can we.

So, how do we do this?

Well, what do we do in every situation to learn what we want to learn? We study. We take courses. We read.

What boy wouldn't want to become a hero when presented with this image of Catholic masculinity, as exemplified by King Saint Louis IX of France?



*“Let everything take second place to our care of our children, our bringing them up in the discipline and instruction of the Lord!”*

*Saint John Chrysostom*

So, if we want to go to Heaven and be with God for all eternity then we need to make an effort, we need to study, we need to learn. But not just some short little stories from this saint or that saint. We need to study in depth to master the subject matter.

By doing this, we set an example for our children, and we can propose a saintly mentoring program to them.

## Some tips:

1. Have them choose a saint, one that they are attracted to after you have given them an overview of that saint's life and acts of virtue.

2. Then, just as at school, the child goes from K—12 and beyond, so also with the life of that saint. Encourage them to really, really know what they are talking about.

Start a young child off with a short picture book on that saint. Then perhaps the next year have them read a larger book or history of the saint. Then the next year have them do a report on the important dates and events in the life of that saint.

3. If you managed to get the child interested

in a saint during their young years, by the time they hit the teenage years introduce them to some of the writings of their favorite saint. As time goes on, the child will be completely aware of the life, writings, virtue, challenges, feats and the achievements of that saint.

Superheroes produced by Marvel and DC will pale in comparison with men and women who have resurrected the dead, moved mountains with a simple command and thrown thousands of demons back into Hell. This will engender admiration and regard for the saints and for virtuous lives.

Furthermore, in being acquainted with the saint's writings, the teenager will begin acquiring some substantial knowledge that will help guide his or her steps in life.

### Children Need Guidance

But all this will depend on parents. If the parents convinces themselves that this whole idea is a pie in the sky it will never happen. But what is so difficult about getting their own children interested in the lives of saints?

Do it and the outcome will be astonishing. Fight the modern culture which is not only evil but it has also taken a turn towards insanity.

### Some Benefits of Saintry Role Models:

- Children will behave better.
- They will have a model to contrast with false ones they will inevitably be exposed to.
- They will eventually inspire their own parents and be for them a great source of joy.
- They will have a "big brother" or "sister" in heaven to whom they can pray for special help and guidance.
- They can honor their special saint on their feast days: when young, with a cake or special outing; when older, with acts of service and prayer.

### Saints that Appeal to Boys:

Saint José Luis Sánchez del Rio  
Saint Dominic Savio  
Saint Francisco Marto  
Saint Issac Jogues  
Blessed Pier Giorgio Frassati

### Saints that Appeal to Girls:

Saint Thérèse of Lisieux  
Saint Agatha  
Saint Gemma Galgani  
Saint Philomena  
Saint Joan of Arc  
Blessed Laura Vicuña  
Venerable Maria Teresa Quevedo



# Can the Mad and Lonely Shooter Be Stopped?

BY JOHN HORVAT II

Recent shootings serve to highlight how we live in times that are violent and lonely. Young shooters are breaking the precarious rhythms of our daily lives with tragedy. We know little about them. However, one thing they all have in common is loneliness.

### The Loner as Ideal Revolutionary

In times past, subversives would seek strength in organization and numbers. They would conspire with others to carry out their nefarious deeds. Intelligence services could trace links and patterns to uncover vast conspiracies.

The loner finds his strength in loneliness. He does not need or seek others. There is no organization or headquarters. He slips quietly under the radar until he unleashes his silent and irrational wrath. As with suicide bombers, the loner is willing to die in his first and final act. Society has little defense against his unpredictable movements. Law enforcement cannot take preventative measures in the face of a past of non-engagement.

There is not even a set of established beliefs for loners. What is erroneously labeled "white supremacist ideology" is usually a self-made mish-mash of contradictory (and often liberal) ideas with little rhyme or reason to them. Analysts like to refer to a process as "online self-radicalization." Shooters' "ideology" is more likely the scrambled ramblings of broken individuals who rebel against life and society.

### Mass Producing Loners

What makes this scenario more frightening is that the loner demographic is growing. Young people who normally become increasingly social as they mature are retreating into themselves. Society is mass-producing loners.

A recent YouGov poll of 1,254 adults 18 and up found that 30

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percent of all millennials (age 23-38) feel lonely. It was the highest percentage of the generations surveyed.

The findings are alarming by the devastation they reveal. Some 22 percent of millennials polled claimed they had zero friends. Twenty-seven percent had “no close friends.” Those with “no best friends” registered 30 percent. By comparison, the numbers for those who said they have zero friends among Gen Xers and baby boomers were 16 percent and 9 percent, respectively.

The picture gets worse when considering Generation Z born after 1996. While the YouGov poll did not include this generation, other surveys report high or even higher levels of loneliness among its members. Finally, since loneliness tends to increase with age, researchers expect the vast baby boomer generation to descend into greater loneliness as they age.

### Societal Breakdown

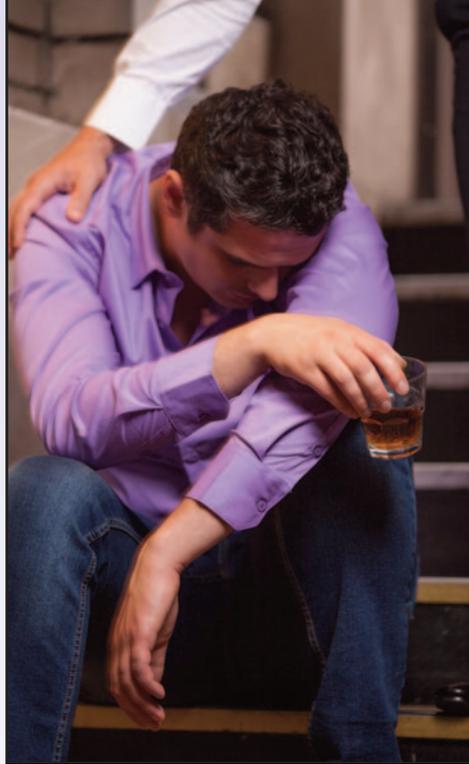
Thus, we have become a nation of loners. Not every loner will become a mass shooter. However, lonely people lack the support they need to cope with the frenetic intemperance of modern life.

People are lonely because the social units that facilitate interaction are coming apart. Families are disintegrating. Communities are fraying. People are retreating into themselves, and that spells disaster.

If we are to prevent violence, we must address the cause of the problem to be effective. It is not something a government program will resolve.

The tragedy of the lone shooters is their isolation. They lack the family links of intense affection. Few people will make an effort to connect with the loners.

Everyone knows they need help—especially after the fact. Everyone generally reports on the bizarreness of the shooters’ behavior. Some are not surprised by the news of their evil acts. In the busyness of their daily lives, most people have no time to reach out or take action, even when evidence points



We must make every effort to reach out to the loners around us with a moral message.

to serious problems. The loner is out of sight and out of mind.

### Red Flag Laws

Thus, people propose red flag laws that would allow police to intervene in cases where such individuals appear dangerous. However, these measures are of limited effectiveness. Of what use are red flag laws when there is no one to wave the flag? Of what use are background checks into the lives of loners with no background? How effective can we be in curbing the present cases when the nation is mass-producing loners on a grand scale?

These are all questions that must be asked if the violence is to be stopped.

However, this is beyond the scope of law enforcement to resolve. Police cannot put all loners under surveillance for crimes they have yet to commit. No police force has the resources to be on the

watch for everyone who is possibly dangerous.

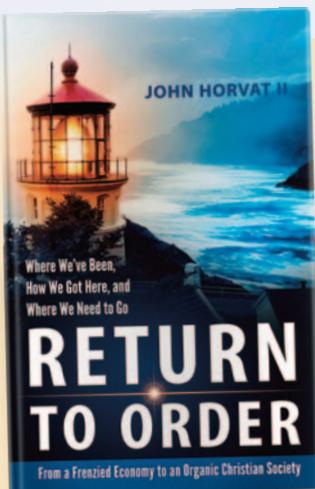
### Higher Recourse

That is why any effort to stop this violence must address a society without a moral compass. We must make every effort to reach out to the loners around us with a moral message. By fostering strong family and community ties, we help prevent the appearance of more loners.

However, in the absence of family and community ties, the options are limited. We should have no illusions. The only real solution for the violent loner must be to a higher power. We, as a nation, must have recourse to God in the face of a moral crisis that affects all.

Thus, we can teach our nation of loners to pray so that they might convert. There are countless examples of such loners who have left the dark path through the power of prayer. However, we must, above all, pray for all who suffer from violent loneliness, asking for God’s aid. Only He can break the vicious cycle of violent loneliness. Only He can always be there when needed. He can solve problems that for us are impossible. ■

As seen on The Stream.

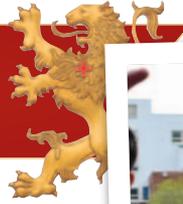


Dear Mr. Horvat,  
 Just a note to let you know how much I enjoyed your book *Return to Order*. I especially liked being reminded of the Cardinal Virtues and the role each plays in our daily lives. Without them, we lack an inner order. These virtues allow us to practice the principle of subsidiarity that can be spread to all levels of society. I plan to reread your terrific book again because you included so much valuable information. During these critical times, we must return to our Christian higher values.  
 Mary Beth Carpenter, Star, Idaho

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## Unruly Pro-Abortion Mob Rages at GWU

BY JOHN RITCHIE

Nothing is more self-evident: Every innocent human person—born or preborn—has the right to life. However, our culture has strayed so far from God and reason that what used to be self-evident is no longer so, particularly on left-wing college campuses where procured abortion is considered more than a right—it has been elevated and granted the status of a secular virtue.

This dark pro-abortion reality hit TFP Student Action volunteers in the face like a brick when they visited George Washington University in Washington, D.C. on September 30, 2019.

“I’m in favor of slaughtering 1,000 babies if that helps already born babies have a better life,” said a female student coldly, without showing a scintilla of remorse.

What unfolded that cloudy afternoon was eye opening.

At Kogan Plaza stood fifteen TFP volunteers. After reciting a short prayer, they fanned out on the sidewalks and got to work for moral values. “Here—take a flier, 10 Reasons to Protect the Unborn,” offered

one, politely. Others unfurled the banner, displayed signs or played the bagpipes to attract attention to the noble cause.

“I was in class and my professor recognized the tune you were playing on the bagpipes,” said a student, adding, “Do you realize how liberal this campus is?”

Liberal campus or not, the truth does not hide. And TFP volunteers do not want safe spaces and are not known for being timid in their crusade to win souls for the Truth. At this point, each volunteer was engaged in conversation or debate. Yet their courteous tone was apparent and appreciated by many students.

“Oh, thank you! I’m Catholic, too,” offered one.

### Students Claim Pope Francis Made Abortion Acceptable

But, sadly, not all Catholics oppose the sin of abortion. The crisis and confusion within the Catholic Church and the current papacy has encouraged and emboldened anti-family advocates to attack the truth with more vehemence. In fact,

more than one pro-abortion student accused TFP volunteers of not being Catholic because—they claimed—Pope Francis has changed Church teaching on abortion and homosexuality.

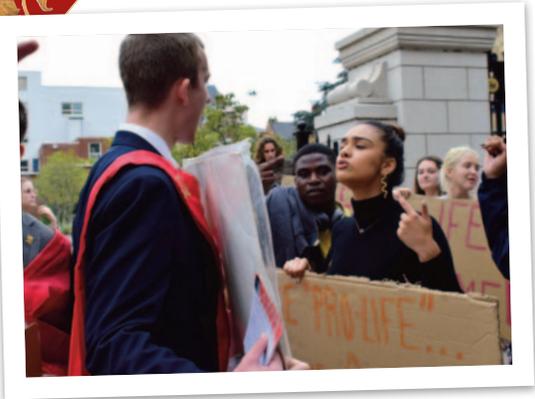
“How can you declare the pope to be the legitimate leader of the Catholic Church yet so strongly contradict the views he’s expressed about abortion, gay rights, etc., etc.,” said one student who was 100% pro-abortion. The same student refused to accept the Magisterium of the Church, the conditions of papal infallibility, or even the Fifth Commandment. He was convinced that Pope Francis had made abortion acceptable. At the same time, he insulted and cursed Catholics who stand faithful to Our Lord’s teaching and 2,000 years of tradition.

### Tribal Pro-Abortion Mob Gathers

Word got out quickly: TFP is on campus. Abortion advocates used social media to sound the alarm and organize a counter-protest. Soon, protesters started gathering in Kogan Plaza where they set-up a large electric speaker that blasted vulgar “music.” Holding pro-abortion signs, dozens of students danced in chaotic disorder to pulsating beats that emphasized the F-word.

More arrived with makeshift pro-abortion signs extoling the imagined “right” to abortion. Very few cared about having a civil discussion. Frantic dancing took over as the pro-abortion students got louder and louder. The scene looked more like a tribal riot than a gathering of

As the pro-death frenzy builds, members of TFP Student Action remain calm and unnerved by a special grace of Our Lady.





**Above:** The young Catholic volunteers met hostile opposition from pro-death campus students.

**Left:** William Siebenmorgen of TFP Student Action calmly explains the Catholic position on abortion to a skeptical audience.

students who spend \$55,230 in yearly tuition to receive a higher education.

“My body, my choice!” yelled one student. “It’s a sin to tell a woman what to do with her body.”

A male student screamed: “I eat baby lungs for breakfast.”

“Hail Satan!” blurted another.

On several occasions, pro-abortion students waved contraceptives in front of TFP member’s faces. One aggressive student tried to stuff a contraceptive inside the lens of the TFP camera. Another attempted to push a contraceptive inside my pocket.

### Multiple Assaults on TFP Volunteers

The pro-abortion mob did what mobs do. It became unruly. The chaos increased as did the chants of “my body, my choice.” The mob of about 100 students then attempted to surround the 15 TFP volunteers.

“I just got spit on,” said TFP member Matthew Miller.

A little while later, a pro-abortion student poured soda on TFP volunteer Joseph Jordan then took off running. And TFP volunteer Luis Solorzano was kicked in the back of the leg from behind. “I think the attacker wanted to kick the TFP standard pole out of my hands,” he said.

One of the youngest TFP volunteers wore a wrist brace because of recent sports injury. When pro-abortion students noticed the brace, they asked him about it. He politely explained that he was recovering from an injury. With malice, a pro-abortion activist struck his

injured arm to cause pain and harm.

While these assaults unfolded, campus police officers stood observing at a distance. But they refused to take any measures. When their help was requested, they replied, “We already called the city police. They will be arriving shortly.”

Finally, police officers created a buffer zone with their bodies between the mob and the TFP volunteers. But the mob showed neither respect for the police officers nor obeyed their orders. The screaming continued: “My body, my choice.”

### Liberals Attack the Police

Later in the day, GW Voices for Choices issued a statement claiming that the TFP’s peaceful action constituted “dangerous discourse” and expressed “outrage” against the police department for not expelling the TFP volunteers. “White supremacy underpins anti-abortion beliefs, and it is both insulting and dangerous that GWPD is protecting those beliefs, while not keeping students of all races, religions, sexualities, and creeds, and students who have had abortion safe.”

The “Queer Radicals” jumped on the police-bashing bandwagon too.

“The George Washington University Police Department came to the protest and proceeded to stand in between GW students and the [TFP] men, facing the students and protecting the men.” According to the pro-homosexual group, “students felt unsafe” because the police “failed to remove a nuisance from campus.”

### “That’s What Hell Looks Like”

While the mob yelled profanities, a nurse in scrubs approached the TFP banner. “I love that you’re here,” she said cheerfully. “It takes a lot of courage and I’m grateful.”

Then pointing to the pro-abortion mob, she added: “That’s what Hell looks like. I want to go over there and spray them with Holy Water.” She was right. It did look and sound hellish because the Culture of Death is united under the same master—Lucifer—in its hatred against God, order, virtue and innocent life.

The mob followed the TFP volunteers to their vehicles where they screamed, “never come back” and spit on the windows of their van. They also covered the windshield with a pro-abortion sign.

Nevertheless, many students who saw or heard about the campaign were encouraged to continue fighting the good fight for God’s law. “I just wanted to lend my support for all of the volunteers that went out yesterday afternoon and to let you all know that there are people out there that genuinely believe that the Culture of Death can be extinguished,” wrote a GWU student.

Yes, with God’s grace all things are possible—even the end of abortion.

After cleaning the spittle off the van windows, TFP volunteers are ready to visit the next campus.

May God inspire more young Americans to stand up and fight the good fight. ■

**Taken from [tfpstudentaction.org](http://tfpstudentaction.org)**



# Our Lady OF THE GRAND RETURN

A Story of Hope for Our Times

BY JAMES BASCOM

**Top:** Young men of the French Boy Scouts, barefoot in the spirit of penance, carry Our Lady of the Grand Return in Paris, February 1946. **Below:** The shrine of Our Lady of Boulogne-sur-Mer, built in 1866.



©Felipe Barandiaran

In the year 636 A.D., a small boat without sails, oars, or sailors floated into the harbor of Boulogne-sur-Mer, a charming port city on the English Channel in northern France.

When the townspeople gathered around it, they discovered that the boat contained a wooden statue of Our Lady holding the Child Jesus in her left hand. She gave an air of divine majesty, yet was calm and maternal. Our Lady's statue was solemnly carried into the chapel and the newly christened shrine of Notre Dame de Boulogne became one of the most well-known and visited shrines in Christendom. Her feast day is February 20, and is celebrated locally in Boulogne on October 22.

Medieval chroniclers wrote about the many miracles of Our Lady of Boulogne. A chronicle of the life of the holy king of France, Saint Louis IX, includes several references to the miraculous cures obtained through the intercession

of Our Lady of Boulogne. She was especially powerful towards sailors and expectant mothers.

## England Invades

In 1544, disaster came to Boulogne-sur-Mer. Henry VIII, King of England, declared war on France and sent a fleet with 47,000 troops across the Channel. One of the first cities he attacked was Boulogne, laying siege to it on July 18. Boulogne, although a walled city with very strong defenses, was manned by only 2,000 soldiers. The city surrendered on September 14, 1544.

The invading Protestant army sacked the city. Statues, altars, relics of saints and other sacred objects were hacked to pieces and burned in the streets in an orgy of hatred for the Catholic Faith. Worst of all, the statue of Our Lady of Boulogne was dragged out of the church, mocked and insulted and taken back to England as a trophy of victory. They transformed Our Lady's medieval shrine into an armory.

The English finally surrendered Boulogne on April 25, 1550, and shortly afterwards returned the statue of Our Lady. The church and city were rebuilt and restored over the following decades and Our Lady's shrine reacquired much of its original splendor.

## Huguenots Attack

The same Revolutionary virus that had infected Europe was preparing bloody rebellion and religious civil war in France with the Huguenots, the French Protestant sect.

During the night of October 11, 1567, hundreds of Huguenot soldiers secretly broke into the church of Our Lady of Boulogne. They wrecked the church and tore out the miraculous statue. Tying a rope around her neck, they dragged her through the muddy streets until they reached the main gate of the old town. There they mocked and blasphemed her.

But when they tried to chop Our Lady into



pieces, a miraculous force protected her. They hit her over and over again with swords and hammers, but the statue, as if made of steel, suffered no damage. The miracle infuriated the Protestants even more, and they threw the statue into a great bonfire. Again, Our Lady was miraculously preserved intact amidst the flames. The Huguenots took the statue out of the city and they threw her down a well.

By the following spring, order was restored to the port city. A local Catholic woman, knowing the whereabouts of the miraculous statue, secretly retrieved it and took it to her house. On September 26, 1607, to the acclamations of large crowds of faithful, Our Lady solemnly reentered Boulogne.

### Devastation of the French Revolution

The French Revolution began in 1789 with tragic consequences for France and Our Lady of Boulogne.

On November 10, 1793, after the Revolutionaries in Boulogne finished celebrating in a former church the so-called “Feast of the goddess of Reason,” they began an orgy of destruction. Full of hate for the Catholic Faith, they piled numerous statues, paintings, vestments, and relics in the city square and destroyed everything in a giant bonfire.

A mob of thugs armed with picks and screaming the Marseillaise dragged Our Lady of Boulogne to the main square. The sans-culottes put a red Phrygian cap on Our Lady’s head, symbol of the French Revolution, and began to mock and blaspheme her. When they tired of this, they burned her in a great bonfire, dancing like savages in celebration for the victory of “reason” over “superstition.”

Not satisfied with the destruction of the miraculous statue, in 1798 the revolutionary government completely demolished the shrine. Devotion to Our Lady of Boulogne, who for more than eleven centuries had served as a symbol of the mutual love between the French people and the Mother of God, came to an end.

Or did it? Did Our Lady abandon the France that had abandoned her? Or, seeing her children do penance and return to the true Faith, would she make a Grand Return just as she did after the previous disasters, first under the English and then under the Huguenots?

### A New Statue, a New Shrine

Shortly after the end of the French Revolution, the Catholics of Boulogne decided to make a copy of the original statue of Our Lady of Boulogne from memory, and the devotion to Our Lady of Boulogne began once again.

Father Benoît-Agathon Haffreingue, a priest from Boulogne-sur-Mer, decided to rebuild the ruined church. On May 1, 1827, he laid the first stone



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of the new shrine of Our Lady of Boulogne, which was completed thirty-nine years later on August 24, 1866. Hundreds of thousands of pilgrims poured into Boulogne each year. Devotion to Our Lady of Boulogne surpassed what it had been even before the French Revolution.

France and Europe had much more suffering ahead of them. The Franco-Prussian war and the First World War utterly devastated France. It was during the Second World War, however, that Our Lady of Boulogne worked her greatest miracle: the *Grand Retour* or the “Grand Return.”

### Origins of the Grand Return

In the summer of 1938, Boulogne hosted a Marian Congress. To prepare the faithful for this national event, two priests decided to make four copies of the original statue of Our Lady of Boulogne and take them on a great tour of the towns and parishes of the diocese. Christened the “Fiery Path,” it was a success far exceeding expectations. In ten weeks the four statues covered more than 1,500 miles and made 466 stops at parishes.

After the close of the Marian Congress, some clergy led by Father Gabriel Ranson, a Jesuit, decided to continue this “Fiery Path” of Our Lady around France until the next Congress, to be held in the summer of 1942 in Le Puy, in southern France. In the fall of 1939 and the spring of 1940, he and a handful of young laymen took Our Lady of Boulogne to northeastern France where they visited many parishes, as well as battlefields from the First World War.

When Nazi Germany invaded France on May 10, 1940, Our Lady’s statue was in Reims. The war immediately stopped her travels and they hid her in the Trappist monastery for safekeeping, where she stayed for two years. However, Catholics clamored for Our Lady of Boulogne to join the Congress as



**Top:** The Grand Return began at the height of the Second World War. Here, Our Lady of the Grand Return passes through Saint-Nazaire in German-occupied France in June of 1944, mere days after the Normandy landings 150 miles to the north. Note the partially bombed-out building in the background on the right.

**Above:** Revolutionaries burned the original, miraculous statue of Our Lady of Boulogne in 1793. Fortunately, a pious Catholic managed to cut off and preserve a fragment of her hand before she was destroyed, which today is kept in this hand-shaped reliquary.

originally planned, so in the summer of 1942 she continued her journey across France in the direction of Le Puy.

After a very successful Congress, Our Lady of Boulogne continued her tour of France to Lourdes. She arrived there on September 7, 1942, eve of the Nativity of Our Lady, greeted by a massive crowd of pilgrims. With her triumphal entry into Lourdes, it seemed that Our Lady's great tour of France would come to a close.

Precisely at this moment, Pope Pius XII made a direct appeal to the Mother of God. On December 8, 1942, feast of the Immaculate Conception, the Supreme Pontiff consecrated the human race to the Immaculate Heart of Mary. The following year, on March 28, 1943, the French bishops solemnly renewed this consecration. This day was also the beginning of what came to be known as the Grand Return of Our Lady of Boulogne.

### The Grand Return Begins

The bishop of Tarbes, where Lourdes is located, had the idea of sending the statue of Our Lady of Boulogne to each of the parishes of his diocese in pilgrimage. During each stop, the faithful would renew the consecration to the Immaculate Heart of Mary. After passing through his diocese and others across France, Our Lady would make her final return to Boulogne, hence the name "Grand Return."

The response was so great that the organizers decided to send all four copies of Our Lady of Boulogne around France on four different itineraries. With the letter of approval from Pope Pius XII in May, the four began their great tour of France, which would continue without stopping for five years straight.

Each statue traveled with a group of about a dozen or so young men, all volunteers, led by two or three priests. They placed the statue on a very simple wheeled carriage, pulled by men the whole way from village to village. These men and the whole crowd often processed barefoot in a spirit of penance. When Our Lady arrived at the local parish, an honor guard would carry her into the church. The priest would preach a sermon on Our Lady of Boulogne and the meaning of the Grand Return, and they would hear confessions.

Then the all-night vigil would begin, with villagers taking one or often many hours during the night. At midnight, Mass would begin. Each person received a copy of the Consecration to the Immaculate Heart of Mary of Pope Pius XII. The whole congregation would pray the consecration aloud and each one would sign it and place it at the feet of Our Lady, along with other written intentions.

With World War II underway, the intentions



were often simple requests for the safe return of a father, husband, brother, or son from a prison camp or working as a forced laborer in Germany. Many asked for the conversion of a family member. Everyone asked Our Lady to save France.

The all-night vigil continued until the following morning. In the morning, the priest celebrated a Mass of farewell. A large crowd of villagers gathered once again to escort the Blessed Virgin all the way to the next town, where a crowd of faithful had already gathered, and the sequence began again.

### Conversions, Penance, Graces

Most remarkable about the Grand Return was the unprecedented avalanche of graces, especially of conversions and penance. Thousands upon thousands of atheists, communists, freemasons, and fallen-away Catholics converted on the spot when they saw Our Lady enter their village.

One bishop described the effect on the faithful: "The passing of Our Lady in my diocese is the most extraordinary contemporary religious event of our times, and the most significant. Crowds of people rose up, motivated and enthusiastic. In fact, the confessionals and communion rails were besieged during the holy vigils, while the recitation of the mysteries of the rosary kept the faithful praying in the churches. In some parishes, there were tremendous conversions like never seen before on the missions."<sup>1</sup>

Parish priests also testified to the effect of the Grand Return. "I was a bit uneasy about the welcome that my very indifferent parish would give to Our Lady. People around me said that the welcome would be mediocre...Three kilometers from [our village of] Nantiat, we see the delegation of this parish, my parish. And I was moved to tears when I saw how big it was: men and young men, women;



©Archives diocésaines de Nantes



**Our Lady of the Grand Return crosses the Loire River near Nantes in German-occupied France, June 4, 1944.**

and joined the procession.

In some cities such as Verdun, Bauvais, and Reims associations of so-called “free-thinkers” tried to organize counter-demonstrations against the scheduled appearances of Our Lady of Boulogne. In each case the plan backfired. So many people came out for Our Lady and so few “free-thinkers” showed up that it made them look ridiculous. In Reims, after a big propaganda campaign, the “free-thinkers” were only able to gather 12 people against 35,000 who turned out for Our Lady.<sup>5</sup>

### **Return to God, to the Church, to the Medieval Faith**

A Benedictine monk who had a role in the Grand Return, Father Jean-Marie

Beaurin, published a book in 1945 titled *The Arc of Our Alliance*. He described the Grand Return as a prophetic movement and compared what was happening to the French nation with the apostasy, suffering, and conversion of the Jews of the Old Testament. After the abomination of desolation, the ingratitude, the declarations of the Popes and the apparitions of Our Lady, and finally the wrath of God, France was returning to the Faith of Clovis, Saint Remigius, Saint Louis, and Saint Joan of Arc.

This rebirth of the Faith that followed the Grand Return was not a Catholicism impregnated with the modern spirit. Father Beaurin described the spirit of the Grand Return as a rebirth of the medieval Faith and the spirit of the Crusades.

The Bishop Paul Rémond of Nice affirmed this about the Grand Return: “It is not a triumphal cortege, comprised of processions, or of grandiose manifestations... It is much greater than that: the Grand Return is a testimony of filial affection and thanksgiving to our benefactress in Heaven. It is a passing mission, a conquering crusade.”

Shortly after World War II ended, the Grand Return began to spread across the world, to Italy, Germany, Spain, Portugal, Belgium, Canada, and even as far away as Ceylon, Madagascar, and China. In Italy, hundreds of cities were visited by pilgrim statues of Our Lady in the same manner as the French Grand Return. On May 11, 1947, more than 100,000 people gathered in Milan to welcome the traveling Madonna with unprecedented devotion and Catholic fervor.

### **End of the Grand Return**

In short, the Grand Return was both a mission and a crusade. It represented the beginning of a rebirth

the whole crowd did not hesitate to kneel upon the wet ground, with arms in the form of a cross, to greet our illustrious Visitor... Truly the Holy Virgin has sent a breath of grace on this not very religious community.”<sup>2</sup>

Another prelate testified: “Last Saturday, at around 2 pm, the Virgin arrived at [our] parish of Basville. For centuries no doubt, ever since the beginning of the world maybe, no king, no queen, no princess so royal or so powerful had ever visited us. Truly, this evening was at the least a return to Christianity, a general conversion, a call of my people to Our Mother and Queen... Yes, I think that if the Bishops send us a Virgin every year, in ten years the people of France will convert to Jesus Christ through Mary.”<sup>3</sup>

One observer wrote the following: “It is like the atmosphere at Lourdes. We would dare say that it is stronger than Lourdes in a certain sense. The pilgrim of Lourdes is transplanted out of his element into an ambience that is so impregnated with the supernatural that nothing appears difficult to him, neither the rosary in his hand nor prayer with the arms in the form of a cross, nor to kneel in the dirt. These gestures of faith, Our Lady of Boulogne makes us do them where we live, in our street, under the attentive gazes of our neighbors, of people whom we know. We are no longer worried about what they think, and they don’t dare laugh or criticize.”<sup>4</sup>

When the Grand Return arrived in Marseille, she passed through a neighborhood known for its support for communism. As she passed by a bar in which some communists were gathering for a meeting, several came out to investigate the commotion. The passing of the white Virgin had such an effect on them that they converted on the spot

of the French Medieval Catholicism with its crusading spirit and the rejection of the French Revolution and all its errors.

Everything about the Grand Return seemed to indicate that it was the means that Divine Providence chose to re-Christianize France, and through the first-born daughter of the Church, the whole world.

Tragically, this never happened.

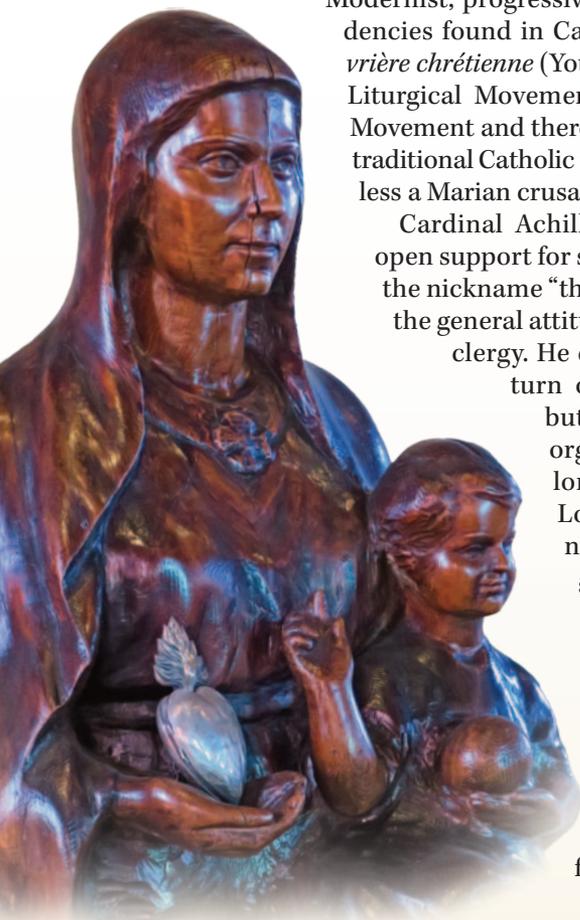
On August 29, 1948, the four traveling statues converged at the shrine of Boulogne-sur-Mer for the last time, effectively ending the Grand Return. Why did this movement—the biggest public manifestation of piety in history—end so prematurely?

Partially, because the Catholic faithful did not correspond to the grace of the Grand Return as they should have. Millions of Frenchmen returned to the Faith, but millions of others did not.

In addition, the majority of French bishops and lower clergy did not receive and promote the Grand Return as they should have. Many were believers in false “ecumenism” and disliked processions or public acts of piety. Others supported the Modernist, progressivist, and even socialist tendencies found in Catholic Action, *Jeunesse ouvrière chrétienne* (Young Christian Workers), the Liturgical Movement, and the Worker Priest Movement and therefore did not look kindly on traditional Catholic spirituality in general, much less a Marian crusade like the Grand Return.

Cardinal Achille Liénart of Lille (whose open support for socialist causes earned him the nickname “the red bishop”) summarized the general attitude of a large portion of the clergy. He did not ban the Grand Return outright from his diocese

but wrote a cold letter to the organizers: “I think that this long voyage which began in Lourdes in 1943 and which, no doubt, has done great good, should not continue indefinitely. In order to protect its effectiveness and vigor, you should not transform it into a permanent institution. I wish therefore the return of this statue without delay to Boulogne from where she came.”<sup>6</sup>



Around 1820, the people of Boulogne-sur-Mer made this copy of the original statue destroyed during the French Revolution.

## Why We Hope for a Future “Grand Return”

But that is not the end of the story. More than anything, the story of Our Lady of the Grand Return should give us boundless hope for the future.

Professor Plinio Corrêa de Oliveira learned about the Grand Return during his trip to Europe in 1952. As a slave of Our Lady according to the method of Saint Louis de Montfort, he was keenly interested in the story of Our Lady of the Grand Return.

It was obvious that the world did not convert even after the horrors of the Second World War. As a devotee of Our Lady of Fatima, he was convinced that another even more terrible chastisement would come. Drawing on the words of Our Lady of Fatima and the writings of Saint Louis de Montfort, Professor Plinio hypothesized that this chastisement would be characterized by confusion in the Church and a terrible persecution of Catholics.

After suffering this terrible chastisement, an “era of peace” would begin as Our Lady of Fatima predicted. This “Reign of Mary” cannot come without many, many conversions. Total conversions, in the same line as Saint Paul. Conversions not just of individuals, but of whole nations.

We need a very special grace from Our Lady, one that would be analogous to that of Pentecost for the Apostles. Just as it was impossible for the Apostles to go out and convert all nations without the coming of the Holy Ghost at Pentecost, we will not have the strength to build the Reign of Mary without a very special grace. And it will be completely unmerited, just as Pentecost was unmerited by the Apostles, who had fled Our Lord during the Passion. Saint Louis de Montfort alludes to this grace of conversion in his writing. Professor Plinio developed a whole theory about it and named this future grace the Grand Return.

More than anything, the Grand Return is our great hope for the future. We have hope that Our Lady will pardon us, cure us, convert the world, and inaugurate the Reign of Her Immaculate Heart. Most important of all, we must all stay at our post, fighting with all we have, until that D-Day of Our Lady comes. ■

### Notes:

1. L. Devineau, *Dans le Sillage de la Vierge*, Société St. Paul: 1963, p. 36
2. L. Devineau, p. 62
3. L. Devineau, p. 64
4. Perouas, Louis. *Le Grand Retour de Notre-Dame de Boulogne à travers la France (1943-1948). Essai d'interprétation*. In: Archives de sciences sociales des religions, numéro 56/1, 1983, pp. 42.
5. L. Devineau, p. 26
6. Péroas, Louis. *Le Grand Retour de Notre-Dame de Boulogne à travers la France (1943-1948). Essai de reconstitution*. In: Annales de Bretagne et des pays de l'Ouest. Tome 90, numéro 2, 1983. L'espace et le sacré, pp. 178.



# AMERICA NEEDS FATIMA<sup>®</sup>

JANUARY/FEBRUARY 2020

PROGRESS REPORT

## Raising the Queen's Banners—Rosary Rallies Across America

BY BEN BROUSSARD

*Minneapolis, MN*

October 12, 2019 was no ordinary Saturday. Across the country as Americans went about their business, people saw the unexpected. The radiant face of Our Lady of Fatima could be seen in thousands of public places.

Was this an apparition? No, but it was a great manifestation. Mary's faithful children came out to honor their heavenly mother. They came to pray. They came to sing. They came to manifest their faith in God's power.

There were Catholics praying in public in every state. Catholic Americans stepped out and prayed in big cities: Houston, Chicago, Los Angeles, New York. They could be seen in the remote Pacific Islands: Guam, Saipan, American Samoa. They prayed in English, in Spanish, and other languages. On the side of highways in rural areas, at busy



intersections with honks in support—in so many places, public life was met with public prayers.

### The Rosary: The Solution for Our Times

The year 2019 has seen no shortage of difficulties. Scandals continue to rock



*Boca Raton, FL*



*New York City, NY*



*Rochester, MN*



Bakersfield, CA



Warminster, PA

the Church. Public immorality is on the rise. Violence and terrorism threaten many communities. One thing is certain about America's situation: public prayer is more needed than ever.

In spite of many obstacles, Rosary Rally Captains were more willing than ever to sacrifice. These devoted prayer warriors did all the work: finding a good location, printing flyers, getting the word out. Some experienced Rally Captains have been leading Rosary Rallies for years. Other first time captains rose to the occasion.

They had to deal with the elements. Heat waves, rain and wind, under calm or threatening skies—Catholics prayed in every type of weather.

As the prayers were offered up, the banner of the Queen marked each rally. On the 102nd anniversary of the Miracle of the Sun, Our Lady of Fatima's face could be seen in public places across the United States. The Rosary Rally Banner with the message asking for a heavenly solution is now part of America's landscape. Even if one doesn't stop long enough to read the text, the gaze of the Queen of Heaven speaks volumes.

She gazes as Americans go about their business. She sees so many pass, absorbed in their own cares. She sees others pause and read the banners. Some

pull out their phones and snap photos. A few stop and join the prayers. Still others shout insults in opposition.

And she looks out as her faithful children rally to her banner. They pray as she requested at Fatima. Coming at a time when worldly political promises are making headlines, humble prayer warriors were focusing on heavenly promises.

### Gaining the Merits of So Many Prayers

One thing's for sure: Catholics who weren't at a Rosary Rally really missed out.

In *The Secret of the Rosary*, St. Louis de Montfort writes: "Someone who prays his rosary alone only gains the merit of one rosary, but if he says it together with thirty other people he gains the merit of thirty rosaries."

For the 2019 Rosary Rallies, Catholics were gathered in groups large and small. In some places, they were just two or three. In others, crowds of over 400 participated. The prayers began at the same time and were offered in unity for the conversion of our country. The Queen of Heaven received these supplications, and bestowed the merits of thousands and thousands of rosaries on her faithful children.

And that is not all. So many Americans today are unsatisfied and unhappy with modern life. Fast-paced lifestyles and superficial relationships are leaving a large void.

Contrasting with this, more and more American Catholics are finding true joy by taking a public stand for God. Saint Augustine put it well: "You have made us for Yourself, O Lord, and our hearts are



Carson, CA



Fleming Island, FL



Somerset, NJ

restless until they rest in Thee.”

It is one thing to privately profess one’s faith. It is quite another to take it to the streets. Taking the time to unite in the public prayer of the rosary: this simple act pleasing to the Blessed Mother will ensure our spiritual progress.

### The Rosary—America’s Best Kept Secret?

To those who pray the rosary, the Blessed Mother promised: “You shall obtain all you ask of me by the recitation of the Rosary.”

Through the rosary, the Blessed Mother has given Catholics great victories. Will she do the same today in America? That all depends on the confidence of her faithful children.

Do we want solutions for our country’s problems? Do we want to stem the tide of immorality? Do we want to protect the innocence of children? In short, do we want the conversion of America?

If the answer is “yes,” we must be willing to take a stand. Like so many others are now doing, we must step out in public, not caring what others think. We must stand for God when so many are turning their backs on Him. We must pray as Our Lady asked us to—with the greatest confidence she will grant everything we ask.

No, the victory will not be easy. Nothing worthwhile ever is.

The mission of America Needs Fatima is clear: to win the United States for Mary Most Holy. God certainly wills the conversion of America. He is

constantly sending the needed graces for this to happen. But since hearts are openly hostile to these graces, we must call upon the Queen of All Hearts to intervene.

To those who have been Rosary Rally Captains for many years, the power of the rosary is no secret to them. But so many Americans still do not call Mary their mother. And among those who do, the rosary’s power is still a mystery to them.

The annual Public Square Rosary Rallies are an excellent opportunity for so many Catholics to recommit to spreading the rosary. More and more captains are organizing monthly public rosaries in their communities. With confidence in Our Lady, she will complete the work already begun.

Entrusting the Public Square Rosary Crusade to the intercession of Our Lady of Fatima, let us claim this land for her by raising her banners in more places. Queen of the Most Holy Rosary, pray for us! ■

*Join us in 2020! Be a part of the prayer force that will save America!  
Call us at (866) 584-6012 or sign up on our website at [www.ANF.org](http://www.ANF.org)*



*Luray Caverns, VA*



*Macomb County, MI*



*New Martinsville, WV*

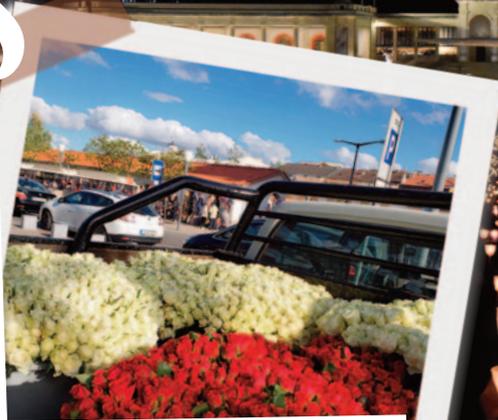


*Colwich, KS*



# ROSES *and a Sea of* CANDLES

Twelve massive red candles created from many thousands of smaller ones sent from friends across America.



*Trucks were needed to deliver all the roses!*

Antonio Fragelli presents magnificent rose bouquets to Our Lady of Fatima.

Fresh red and white roses are presented to Our Lady. Each red rose comes from a Rosary Rally Captain and each white rose represents a Rally Supporter. Over 20,000 roses in all!





## Our Readers Write



### **True Devotion to Mary book**

"We are an order of Our Lady, so I am very anxious to read the book, and share it with the other sisters here!"

*Sr. M. J., RSM, Watchung, New Jersey*

"Thank you for the book. It is a prayer answered for me!!!"

*Mrs. M. S., Marietta, Georgia*

"I try to pray to Saint Louis deMontfort and Saint Dominic so that my rosaries will be prayed well. And now Saint Louis sent me his book through you! Which worked out beautifully, as I had this book before, but gave it away."

*C. P., Shorewood, Illinois*

"I thank you for the gift of Saint Louis' book *True Devotion to Mary*. This is a book I bought for myself twenty years ago in the TAN Books pocket edition. Yours is much nicer. I did not read the book I bought, although I've had it for twenty years. I assume this is because I was not ready for it spiritually. I will make an effort to read the copy you have sent to me. I ask that your work be blessed by God.

*B. A., Dorena, Oregon*

"My name is Sylvia and I want to say thank you for sending all this material and items from America Needs Fatima. My dad was Ignacio and he passed away a little over two years ago. He was a good supporter of yours. I have enjoyed everything you have unknowingly sent in the interim in his name, so it's OK if you continue to send mail. I have started reading this beautiful book on Mary you sent a few months back called *True Devotion to Mary*, and I have already learned things I didn't know. Can't wait to finish it so I can pass it on to my sister who I know will enjoy it, too. I'm asking you for prayers of healing since I just had surgery and am now doing chemo treatments, hoping to be cancer free very soon. Hope to continue to hear from you! Just change the name from Ignacio to Sylvia. God bless you!"

*S. S., Big Lake, Texas*

### **ANF Daily Quotes**

"Thank you for the daily inspirational quotes that I receive in my email. It's a WONDERFUL way to start my day! God bless you all and all that you do there."

*M. H., Trenton, Florida*

"Your daily quotes from America Needs Fatima delivered via email are always uplifting and at times could be called an "anti-depressant." I forward your email quotes to some of my family and friends."

*M. T., Harrisburg, Pennsylvania*

**Sign up for daily quotes at [www.ANF.org](http://www.ANF.org)**

### **Saint Michael's Sword program**

"I cannot express how thrilled I was to receive the consecration pledge card and candle to Saint Michael. I frequently pray my Saint Michael chaplet, the beautiful gift I received from you when I joined the Saint Michael's Sword program. It is very sad and very scary to see such a rise in Satanism. The "greatest" trick and deception that Satan has ever done is to convince so many that he is not real and that all of the satanic worship is just a bunch of harmless tomfoolery. That is why I am so very thankful for you and the work you do to combat his wickedness and evil forces. There are so many in such great need of the help and protection of Saint Michael... so many in need of the great love of Our Lord and Our Lady.

Thank you for your daily prayers for me and my family, who are also in great need of prayer. ALL lives matter, ALL souls are so precious to Our Lord and Our Lady. Satan has NO rights! May God greatly, richly and abundantly bless you and the work you do to reach people and save souls! Thank you so much, Mr. Robert Ritchie and America Needs Fatima! You are daily in my prayers."

*J. S., Burnsville, North Carolina*



**Have something you'd like to share? Send us your feedback by writing to [Crusade@TFP.org](mailto:Crusade@TFP.org)**



COMMENTARY

# Having Favored Homosexuality, *America Magazine* Now Softens Catholic Rejection of Communism

BY LUIZ SÉRGIO SOLIMEO

“Communists... are opposing an economic system based on avarice, exploitation and human suffering, afflicting the comfortable and comforting the afflicted.”

This phrase could appear in a communist propaganda pamphlet or speech by Fidel Castro, Daniel Ortega or any left-wing demagogue.

Yet, it appears in a significant essay in the August 5, 2019 issue of *America Magazine – The Jesuit Review*, featuring as cover story an article on Francis, “The Charismatic Pope.”<sup>1</sup>

## From Pro-homosexual Propaganda...

In recent years, this magazine has been dedicated to defending the ideology of the homosexual movement by seeking to “normalize” acts against nature.

A quick search for the LGBT acronym on *America Magazine’s* web site yields no less than forty-seven pro-homosexual propaganda articles in the last three years alone.<sup>2</sup> Of these, a good number are signed by, or refer to, Fr. James Martin, S.J., a leading exponent of the pro-homosexual “Catholic” movement; others were penned by Michael J. O’Loughlin, a layman, currently the national correspondent for *America*, who “wrote about religion and LGBT issues for *The Advocate*,”<sup>3</sup> a homosexual publication.<sup>4</sup>

## ...to Communist Propaganda

Along with its campaign in favor of the homosexual movement and rehashed modernist theology, the magazine now clearly and openly devotes itself to spreading communist propaganda.

As stated, *America’s* August 2019 issue features a long essay by Dean Dettloff titled “The Catholic Case for Communism” (in the printed text the title is “Not So Menacing”). The article is illustrated with a well-known photograph of the Bolivian dictator, Evo Morales, handing Pope Francis a crucifix shaped like a hammer and sickle, the communist symbol.

## Who Is Dean Dettloff?

Dettloff is the correspondent of *America Magazine* in Toronto and a junior member of the ICS—Institute for Christian Studies—a Calvinist, liberal,



San Francisco, California. Members of the Socialist Liberation party take part in the San Francisco Pride Parade down Market Street.

graduate-level theological and philosophical school in Toronto, Canada.

In addition to his links with Jesuits and Calvinists, Dettloff is also a member of the Communist Party of Canada, according to the Communist Party USA on Facebook page, July 24 at 4:04 AM: “After 110 years of opposition to communism, Jesuit magazine *America* publishes an essay, ‘The Catholic Case for Communism’ by Communist Party of Canada member & co-host of the Magnificast Dean Dettloff.”

Incidentally, it is curious to note how communists themselves welcome a change of orientation in the Jesuit magazine...

At the said ICS, Dean Dettloff teaches a distance-learning course titled “Organized Religion: Christianity and Anti-Capitalism in the U.S. and Canada,” in which he narrates, with obvious sympathy, the collaboration of leftist Christians with communist and socialist movements. But his goal is not merely historical, as he teaches “with an eye toward speculating about what Christian anti-capitalism in Canada and the United States might look like in the future.”

Let us look at his article in the magazine of the new Society of Jesus, which, unfortunately, other

than its name, has hardly anything in common with the glorious Order founded by Saint Ignatius of Loyola.

### **“The Catholic Case for Communism”: “Soften the Perceptions of Catholics”**

Dettloff begins to build his “Catholic Case for Communism” from an essay by Dorothy Day published in that same magazine on April 19, 1933. “Day painted a sympathetic, if critical view of the communists she encountered in Depression-era New York City.... Communists are attracted to communism by their goodness, Day argued, that unerasable quality of the good that can be found within and outside the church alike, woven into our very nature.”

Now comes what seems to be the goal of his essay, to “soften the perceptions of Catholics” regarding Communism: “By affirming the goodness that drives so many communists then and now, Day aimed to soften the perceptions of Catholics who were more comfortable with villainous caricatures of the communists of their era than with more challenging depictions of them as laborers for peace and economic justice.”

This is precisely what *America* has been doing with homosexuality. And now with communism.

### **The Goal of Both Christians and Communists: a Classless Society?**

*America Magazine’s* Toronto correspondent wants to avoid any confusion: Christians who become “passionately” committed to communist and socialist movements do it, not because they fail to understand the goals of communism, but precisely because they share those goals. “Christians have been passionately represented in communist and socialist movements around the world. And these Christians, like their atheist comrades, are communists not because they misunderstand the final goals of communism but because they authentically understand the communist ambition of a classless society.”

### **“Dictatorship of the Proletariat” and Other Telltale Omissions**

There is no doubt that Dettloff refers to the old communism of Marx and Lenin, with its utopia of a classless society. Prudently, however, he does not speak of the “dictatorship of the proletariat” that must be established as a condition for putting an end to inequality between social classes. As Lenin explains: “The dictatorship of the proletariat is the forcible suppression of the resistance of the exploiters, that is, of an insignificant minority of the population—of landlords and capitalists.”<sup>5</sup>

His memory also fails concerning historical facts on the establishment of the egalitarian utopia around the world: genocides in Ukraine, China, and Cambodia, misery in Cuba and concentration camps in Siberia. He also ignores what is currently happening in Venezuela, which, from one of the richest countries in South America thanks to its oil production, in a few years of socialism has fallen into the darkest misery, “with inflation at close to 500% a year.”<sup>6</sup>

He ignores the “perverted teachings” and “wicked theories of this Socialism and Communism,” the philosophical absurdities of the communist sect.

### **“It Is True That Marx, Engels, Lenin Were Atheists, but...”**

The “Catholic-Communist” author is not embarrassed by atheism, which is the essence of communism. He states: “It is true that Marx, Engels, Lenin and several other major communists were committed Enlightenment thinkers, atheists...”

However, Dettloff emphasizes that they were not the only modern atheists, and justifies them as follows: “[T]heir atheism is understandable, when Christianity has so often been a force allied to the ruling powers that exploit the poor.”

He goes on to stress that “Catholics have found plenty of philosophical resources in non-Christian sources in the past; why not moderns?”

The “philosophical resources in non-Christian sources in the past” were mainly the works of pagan Greek and Roman philosophers.

To compare Aristotle with Marx, for example, is



Communist revolutionaries “execute” the monument dedicated to the Sacred Heart of Jesus at Cerro de los Ángeles near Madrid, during the Spanish Civil War.

sheer absurdity. The former was a pagan who nevertheless followed natural law and accepted the existence of God; the latter denied that same law and God's existence.

But, according to *America's* communist correspondent, not even militant atheism is a hindrance for Catholics to join them in the struggle—including armed struggle—for a classless society. This is precisely what liberation theologians such as Friar Beto and the brothers, Fathers Ernesto and Fernando Cardenal, and Fr. Camilo Torres, among others, have done by supporting or joining communist guerilla movements.

### **Hatred of Divine and Natural Law: The Meeting Point of Modernism, Homosexual Ideology, and Communism**

Dettloff's article is long but only repeats worn-out clichés of communist propaganda, and so it is not worthy of additional analysis, something which in any case has already been done by others.

What we want to point out here is how the new Society of Jesus, already known for preaching modernist doctrines and propagating homosexual ideology, is seeking with this essay to make clear its new, openly communist orientation.

Modernism and the homosexual and communist ideologies share a common hatred of the natural law that God placed in man's rational nature, and of Divine Revelation. Homosexual practice runs counter to human nature in its moral action, and

## *Modernism and the homosexual and communist ideologies share a common hatred of the natural law that God placed in man's rational nature, and of Divine Revelation.*

communism runs counter to man's social nature by imposing utopian and dictatorial equality. Modernism rejects the notion of a transcendent God and thus, as Saint Pius X taught, leads to atheism.<sup>8</sup>

By taking this position and adding communist propaganda to its agenda, *America Magazine*—*The Jesuit Review* (or rather the magazine of the new Society of Jesus)—is entirely consistent with the philosophical and theological errors once preached by Jesuit Fr. Teilhard de Chardin, which lead to pantheism.

With this essay by an open and avowed communist correspondent, *America Magazine* has sought to convey a clear message: Just as it has worked in recent years to soften Catholic resistance to the homosexual ideology, from now on it will do the same for communism. ■

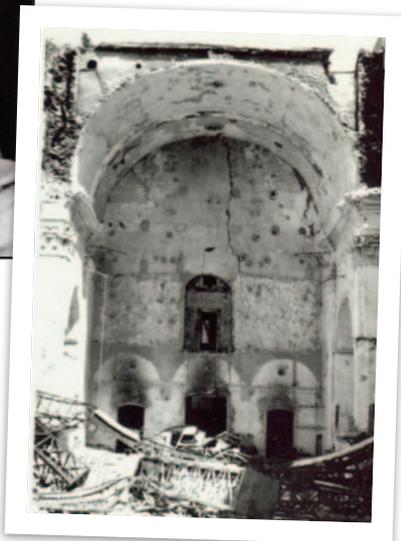
#### **Notes:**

1. August 5, 2019. Vol. 221, no. 3, <https://www.americamagazine.org/magazine/2019/august-5-2019>.
2. See [https://www.americamagazine.org/search?search\\_api\\_fulltext=LGBT&sort\\_by=search\\_api\\_relevance&sort\\_order=DESC](https://www.americamagazine.org/search?search_api_fulltext=LGBT&sort_by=search_api_relevance&sort_order=DESC), accessed July 30, 2019.
3. <https://www.mikeoloughlin.com/about>, accessed July 30, 2019.
4. The pro-homosexual publication *The Advocate* states: "In his new book, *The Tweetable Pope*, former *Advocate* reporter Michael O'Loughlin ... writes of the pope's complicated history with LGBT rights." "Recalling the Time When Pope Francis Advocated for Civil Unions," *The Advocate*, Sept. 23, 2015, <https://www.advocate.com/books/2015/9/23/recalling-time-pope-francis-advocated-civil-unions>.
5. Vladimir Lenin, Speech to Communist International Congress in 1919, *Great Speeches*, Aug. 22, 2018, <http://www.greatspeeches.net/2018/08/vladimir-lenin-dictatorship-of.html>.
6. "Venezuelans Now On A Forced Starvation Diet — Thanks, Socialism!" *Investor's Business Daily*, Feb. 21, 2017, <https://www.investors.com/politics/editorials/venezuelans-now-on-a-forced-starvation-diet-thanks-socialism/>.
7. Pius IX, encyclical *Nostis et Nobiscum*, Dec. 8, 1849.
8. "Modernism leads to the annihilation of all religion. The first step in this direction was taken by Protestantism; the second is made by Modernism; the next will plunge headlong into atheism." Saint Pius X, encyclical *Pascendi Dominici Gregis*, Sept. 8, 1907, [http://w2.vatican.va/content/piusx/en/encyclicals/documents/hf\\_p-x\\_enc\\_19070908\\_pascendi-dominici-gregis.html](http://w2.vatican.va/content/piusx/en/encyclicals/documents/hf_p-x_enc_19070908_pascendi-dominici-gregis.html).



**Above:** Pope Saint Pius X, who wrote *Pascendi Dominici Gregis*, on the doctrines of the Modernists, did much to slow the advance of communism in the Catholic Church.

**Right:** The Church was a frequent target of the revolutionary left during the Spanish Civil War; revolutionaries destroyed/burned some 20,000 churches, including several cathedrals.



*continued from back cover...*

but Diego didn't come back. However, Inez never despaired, always waiting with faith and patience for the return of her beloved. Daily, she could be seen walking the familiar path from her home to the church which contained the crucified Lord at whose feet Diego had promised to marry her. These same feet were often washed with her tears and she found great comfort there.

One day, after three years had passed, she saw in the distance a crowd of men who approached the city walls and headed towards Toledo's imposing city gate known as the Puerta del Cambrón. With her heart pounding from the excitement and hope that seized her, Inez searched the faces of the riders that passed before her. And then her eyes rested on Diego. He was the gentleman who, accompanied by seven lancers and ten mounted attendants, led the group. She shouted, with both pain and joy, calling out to him. To her horror, the young man pretended not to know her and, while she fell faint, he, with derogatory words, spurred his horse on and got lost in the narrow, dark streets of Toledo.

What had changed Diego Martínez? Possibly it was his advancement in the military; leaving as a simple soldier, he was promoted to captain and on his return the king appointed him a knight and took him to his service. Pride had transformed him and made him forget his oath of love, denying everywhere that he promised marriage to sweet Inez.

Inez kept coming to Diego, sometimes with pleas, sometimes with threats and more often with tears; but the heart of the young captain was as hard as a stone and he continually rejected her.

In desperation, Inez saw only one

way out of the situation, although it could be dangerous, since it would bring to light their dishonor; in reality the murmuring in the city did not stop and everyone talked about this case. Once Inez had made up her mind, she went to the governor of Toledo, who at the time was Don Pedro Ruiz de Alarcón and asked him for justice. After hearing her story, the old dignitary asked for a witness to corroborate her claim, but she had none. Don Pedro asked Diego Martínez to appear before his court immediately. When asked, he denied having sworn to marry Inez. As there were no witnesses, the governor could do nothing. It was the word of one against the other.

The governor then gave Diego permission to go about his business. Relieved, Diego turned on his heel and made for the door. Then it was as if a light opened in the mind of Inez, and she remembered that she did indeed have a most powerful Witness to her lover's promise.

When the young woman spoke the name of her Witness, everyone was paralyzed with astonishment. A profound silence fell over the court and, after a moment of hesitation and a brief consultation between Don Pedro and the judges who accompanied him in the administration of justice, he decided to go to the Christ of the Vega to ask for His statement.

As the sun was going down, they all approached the valley where the church

containing the Christ was located. An excited crowd of people accompanied the procession, for the news of the event had spread like wildfire throughout the city. In front were Don Pedro Ruiz de Alarcón, Don Iván de Vargas, his daughter Inez, the notaries, the guards, monks, nobles and the common people. And let us not forget to mention the now less-than-haughty Diego.

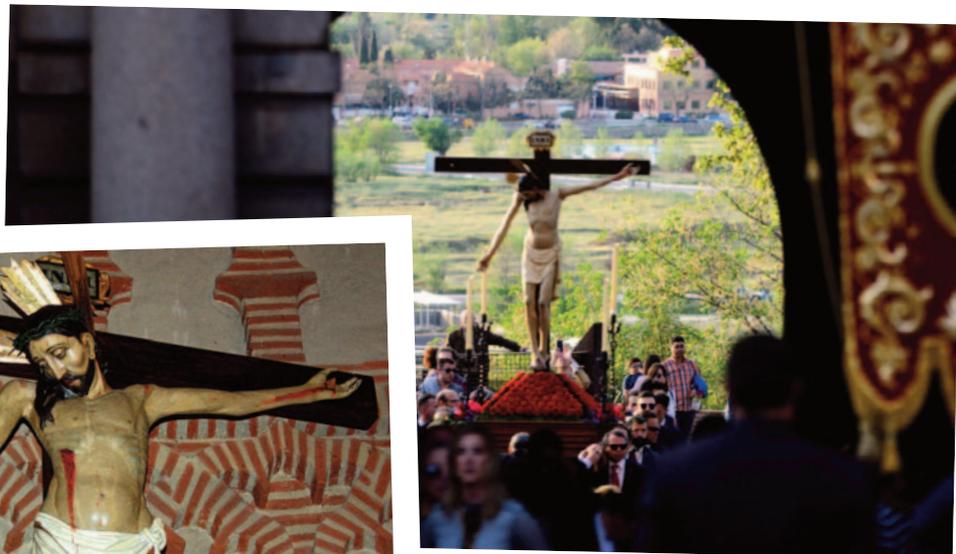
What amounted to nearly the entire city crowded into the church. Four candles and a lamp were lit before the crucified Christ and many fell down to pray softly. Then a notary approached the image and having the two young lovers on both sides, loudly, after reading "the accusation filed" demanded Jesus Christ as a witness to solemnly swear that Diego Martínez indeed did promise before His sacred image to marry Inez de Vargas.

After a few moments of expectation and silence, the Christ lowered His right hand, unfastening it from the cross and putting it on the court papers, opened His lips and exclaimed: "Yes, I swear."

Given this prodigious fact, both Inez and Diego renounced the vanities of this world and entered two convents, spending their days in service to the One Who loved them more than they could ever love each other.

Thus ends our story. And here, in silent proof of what happened many centuries ago, remains the image of Cristo de la Vega. ■

Even to this day, the miraculous crucifix is carried in procession throughout the streets of Toledo, Spain.





*An Ancient Tale*

# CRISTO DE LA VEGA

There is a timeless tale that reaches far back into the annals of Toledo, Spain. Though removed from the modern reader in time, the circumstances that led to the miracle of Cristo de la Vega will sound familiar to those who have faced rejection by others through no fault of their own.

Let us go back in time to the city of Toledo, which was a cultural epicenter throughout the Middle Ages. Our story involves two of its young inhabitants, Inéz de Vargas and Diego Martínez. Falling into the trap of many throughout the ages, these two had intimate relations before they were married. Inez, full of fear of what her father would do should he find out, pleaded with Diego to marry her. Diego responded coolly that he must go to Flanders to war, but that upon his return within a month he would marry her.

Inéz, being a perceptive young woman, noted the coldness of his reply and did not find the ardor she was hoping for. She implored him to swear by his promise to marry her. Diego resisted. But the young Inez would not relent. She finally managed to take him before the image of “Christ of the Vega” in a nearby church. To placate his lover, Diego touched the feet of the Christ and loudly swore that when he returned from war he would indeed marry her.

Two years passed and the wars in Flanders ended;

*continued on page 23...*