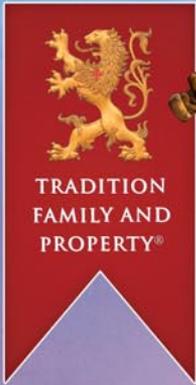


November/December 2020

CRUSADE[®]

MAGAZINE



**THE STRUGGLE
AGAINST THE
POWER OF
DARKNESS**

Celebrating Twenty-five Years of ST. LOUIS DE MONTFORT ACADEMY

St. Louis de Montfort Academy was founded twenty-five years ago as a private boarding school for boys, encompassing the junior high and high-school grades. This uniquely Marian institution is staffed by American TFP members as a part of their ongoing apostolate with youth. St. Louis de Montfort Academy seeks to provide a solid academic foundation, where Catholic culture and civilization are emphasized. It strives to provide an environment that promotes everything a Catholic gentleman should be. From the practice of good manners to frequent reception of the Sacraments, the Academy seeks to make of the Catholic boy a Catholic gentleman. Ultimately, it hopes to provide the Church, our nation and an increasingly chaotic world with young men who will grow up to make a difference in our nation and the Church.

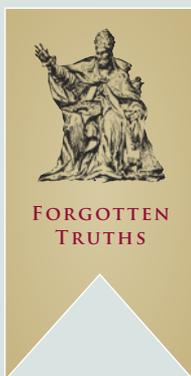


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Only Truth Can Make “Open Minds” Free

BY VEN. ARCHBISHOP FULTON SHEEN



The open mind is commendable when it is like a road that leads to a city, but the open mind is condemnable when it is like an abyss. Those who boast of their open-mindedness are invariably those who love to search for truth but not to find it; they love the chase but not the capture; they admire the footprints of truth, but not catching up with it. They go through life talking about “widening the horizons of truth” without ever seeing the sun. Truth brings with it grave responsibilities; that is why so many keep their hands open to welcome it, but never close them to grasp it.

The real thinker who is willing to embrace a truth at all costs generally has a double price to pay—first, isolation from popular opinion. For example, anyone who arrives at the moral conclusion that divorce prepares the way for civilization’s breakdown must be prepared to be ostracized by the Herods and Salomes of this world. Non-conformity with popular opinion can be expected to bring

down opposition and ridicule upon the offender’s head. Second, those who discover a truth must stand naked before the uplifted stroke of its duties or else take up the cross that it imposes.

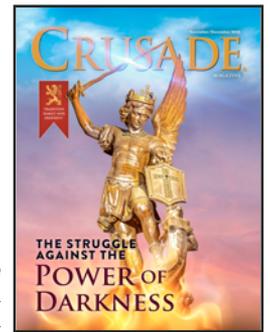
Those two effects of embracing truth make many people fearful. In their cowardice, they keep their minds “open” so they will never have to close on anything that would entail responsibility, duty, moral correction or altered behavior. The “open mind” does not want truth for truth implies obligation, which predicates responsibility, and responsibility is the only thing the “open mind” is most eager to avoid. Avoiding responsibility only results in the abdication of one’s free will to another, whether it be to an ideology or to a director.

The only real solution is for those with “open minds” to grasp truth, even though it does involve a change in behavior, for ultimately it is only truth that can make them free. ■

Sheen, Archbishop Fulton J., *Way to Inner Peace* (New York: Alba House Publishers, 1994), pp 154–156.

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Statue depicting the eternal battle between Saint Michael and Satan

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M-168 (FN2010)



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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

Notre Dame Cathedral Will be Restored to its Original Splendor

More than a year after a devastating fire destroyed Notre Dame Cathedral's iconic roof and spire, the French government announced on July 9, 2020, that the cathedral would be rebuilt as it was before the disaster. French President Emmanuel Macron had initially provoked controversy when he proposed an architectural competition to explore the possibility of rebuilding the cathedral in a modernist fashion.

The proposal was met with widespread criticism with polls showing that the majority of French citizens favored preserving Notre Dame's medieval design. The French senate further echoed this sentiment when it passed a bill on May 27, 2019, requiring that the restoration be faithful to its "last known visual state." A petition by the French Society for the Defense of



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Tradition, Family and Property garnered over 150,000 signatures against the disfigurement of the revered symbol of Christendom.

Direct Descendant of King Saint Louis IX Praises Catholics

In a five-minute video statement published by TFP Student Action on YouTube, Prince Bertrand of Orleans Braganza, a member of the Brazilian Imperial family and a descendant of King Saint Louis IX in the direct male line, praised American Catholics who peacefully defended a statue of the king-saint in St. Louis, Missouri, against anarchist rioters who wanted to tear it down. "As a descendant of Saint Louis, I was profoundly moved to hear that Catholics frequently gather at his monument in Forest Park, St. Louis, to pray the rosary and defend this symbolic and historical landmark. By remembering him with a statue, we do more than honor his memory. We recognize humbly that, through God's mercy, good and holy leaders can exist again. Saint Louis challenges us to act with wisdom and courage." For more on this confrontation at the feet of Saint Louis, see page 16, this issue of *Crusade Magazine*.



TFP Archive

Pro-Abortion Columnist Claims "Pro-Choice Movement Is in Tatters"

On July 13, 2020, former Planned Parenthood employee Jessa Crispin published an op-ed in the British daily *The Guardian* bitterly complaining that "the pro-choice movement is in tatters... [and] Planned Parenthood is part of the problem." According to Crispin, as access to abortion continues to decline, an increasingly profit-driven abortion industry has lost the passion of a social movement and instead has acquired the complacency of a multi-billion dollar NGO (a non-profit organization). Unlike the pro-life movement, Ms. Crispin laments the "pro-choice" movement's lack of grassroots-level advocacy. As a result, the abortion movement is slowly losing touch with the public as a whole.

A&E Loses Half of Viewers after Dumping Popular Police Show

According to an article by *The Wall Street Journal*, prime-time viewers let the television network A&E know that they were not happy with the decision to cancel the popular police reality series *Live PD* by changing the channel. *Live PD*, which follows the daily work of police officers across the country, was the most-watched show on A&E and averaged around two million viewers during its weekend runs. On June 10, 2020, A&E abruptly canceled the series under pressure from Black Lives Matter activists for its positive portrayal of law enforcement. According to data, in the week following the cancellation, average prime-time viewership for A&E plummeted by 49 percent to 498,000 people from the same period the previous year. Due to the backlash and unexpected losses, A&E has indicated that it may bring back the show while changing the format slightly.

Americans Say Social Media Censors Conservative Viewpoints, Call for Government Oversight

According to a newly-released poll by Pew Research, 72 percent of Americans believe that major social media companies have "too much power and influence" in politics, while a combined 27 percent said they had either the right amount or not enough. Forty-seven percent of respondents called for government regulation of "major technology companies." Companies such as Google, Facebook and Twitter have been facing increasing scrutiny and criticism for suppressing and censoring conservative viewpoints and content.



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CHRIST IN
THE HOME

Your Child's Best Friend

BY T. M. SALAMIDA



One of every parent's greatest concerns is over whom their son or daughter will choose as a friend. Will he or she be a good influence? Will my child be safe at her friend's house? Do her parents hold the same values as I do?

While these are all valid concerns, especially in today's culture, God, in His wisdom, has already thought of all these things. He has made the first, and therefore the most important, choice for you. God Himself has chosen your child's best friend—a Guardian Angel.

As it says in the Holy Scriptures, "Before I formed you in the womb I knew you, and before you were born I consecrated you" (Jer. 1:5). And if God knew your child before you did, He is the one qualified to choose a Guardian Angel.

All that is left for you to do is simply this: make the introduction! You see, if from an early age you "introduce" your child to his first, best friend, his Guardian Angel will take over from there. Once you as parent have impressed on your child the power, the love and the all-seeing nature of his Guardian Angel, his innocent mind will embrace this friend and turn to him often—hopefully throughout his life.

As one priest has said:

"Frequently remind your children, from their very infancy, that each of them has a guardian angel constantly near them, to advise them, to help them save their souls and to witness all their actions.

Inculcate in their minds that it is their duty to revere and love him, to avoid doing in his presence what they would be ashamed to do before their fellow men, to pray daily to him to assist and protect them and to have all confidence in him, especially in all dangers of both soul and body."¹

Saint Padre Pio had encounters with angels throughout his life. He came to know a great deal about their powers and role in our lives. In a letter he wrote on July 15, 1913, to Anita, one of his spiritual daughters, he gives her valuable advice regarding how to act in relation to her guardian angel.

Dear daughter of Jesus,

May your good guardian angel always watch over you, and be your guide on the rough path of life. May he always keep you in the grace of Jesus and hold you up with his hands so that you may not hurt your foot on a stone. May he protect you under his wings from all the deceits of the world, the devil and the flesh.

Have great devotion, Anita, to this beneficent angel. How consoling it is to know that we have a spirit who, from the womb to the tomb, never leaves us even for an instant, not even when we dare to sin. And this heavenly spirit guides and protects us like a friend, a brother.

But it is very consoling to know that this angel prays unceasingly for us, and offers God all of our good actions, our thoughts, and our desires, if they are pure.

Oh! For goodness' sake, don't forget this invisible companion, ever present, ever disposed to listen to us and even more ready to console us. Oh, wonderful intimacy! Oh, blessed companionship! If only we could understand it! Keep him always before your mind's eye.

Remember this angel's presence often, thank him, pray to him, always keep up a good relationship. Open yourself up to him and confide your suffering to him. Be always afraid of offending the purity of his gaze. Know this, and keep it well present in your mind. He is easily offended, very sensitive. Turn to him in moments of supreme anguish and you will experience his beneficent help.

Never say that you are alone in the battle against your enemies; never say that you have no one to whom you can open your heart and confide. It would be a grave injustice to this heavenly messenger.

...May you live and die in the arms of Jesus.² —P. Pio ■

Notes:

1. Fr. Ferreol Girardy, *Practical Instructions for Parents*, 1897, pp 73, 74.
2. <https://aleteia.org/2015/05/17/st-padre-pio-on-listening-to-your-guardian-angel/2/>



Why the “Black Lives Matter” Movement Is Wrong and Can Destroy America

BY JOHN HORVAT II

A revolution rages in America. If an image could characterize this revolution, it would be the recent scene of burning the American flag and Bibles at one of Portland’s nightly riots.

The burning is a clear provocation, meant to offend and outrage. The rioters’ goal is to attack those things that still have meaning to countless Americans—God, country, family. The symbolic act communicates an incendiary desire to see these things reduced to ashes.

The Black Lives Matter (BLM) movement is the umbrella under which this is happening in America. Their militants circulate in these protests. Rioters paint and chant the “Black Lives Matter” slogan everywhere they go. Greater New York Black Lives Matter president Hawk Newsome threatened to “burn down the system and replace it”¹ should their demands not be met.

Why People Sympathize with BLM

Most people think the BLM movement only deals with those suffering from racism. Many people sentimentally feel sorry for the victims of injustice and



Lorie Shaul | Wikimedia Commons

Scenes of rioting and destruction throughout the nation signify an explosive breakdown of law and order that seeks to topple the system.

sympathize with the widespread outrage. Some may be unaware of the Portland burning of the Bibles and the American flag.

These shallow BLM supporters excuse the violence as the excesses of those expressing their righteous anger against a “racist” establishment and police brutality.

Very few take the trouble to dig deeper. Were they to do this, they would see that the BLM movement does not correspond to the mental image promoted by mainstream media. BLM co-founders Patrisse Cullors and Alicia Garza are avowed and “trained Marxists.”² They make no secret of their program to destroy America, as most of us know it.

Dig Deeper

Their radical goals can be found on the BLM website, and in numerous articles, tweets, and interviews. They extend far beyond the civil rights struggle of old. The BLM manifesto of beliefs wants to overthrow the present “racist” society

and replace it with an egalitarian, socialist society that embraces all “oppressed” groups and identities—including class, gender identity, sexual orientation, and immigration status.

For example, the movement seeks to “disrupt the Western-prescribed nuclear family structure requirement by supporting each other as extended families and ‘villages’ that collectively care for one another.”³ Theirs is “a queer-affirming network. When we gather, we do so with the intention of freeing ourselves from the tight grip of heteronormative thinking.”⁴

Perhaps their most dangerous belief is its stubborn adherence to class struggle ideology, applying it to their cause. In this case, it reduces all problems to a “systemic” racism that must be opposed in all social structures and institutions. It creates a false division of society and puts all racial and identity categories at war with the present established order.

Thus, for example, the BLM movement wants to abolish policing and prisons as instruments of “white supremacist



The Marxist principles of class struggle and liberation are widely embraced by the Black Lives Matter movement, as seen in their symbols, slogans and ideas.

capitalist heteropatriarchal imperialism.”⁵ They target all manifestations of capitalism as tools of oppression and seek to defer and eventually abolish rent, mortgages and utility fees.

Their religious position resorts to the endlessly recycled Liberation Theology that applies the Gospel to the Marxist class-struggle narrative. Christ is turned into the redeemer of the oppressed against the oppressive establishment and BLM’s Patrisse Cullors turns to old pagan rituals to ancestors and spirits for help.⁶

BLM’s idea of struggle also targets the traditional and hierarchical Church that they see as a tool of white oppression. Thus, militants and sympathizers like Shaun King call for the overthrow of “white” Jesus⁷ in art and the overthrow of saints in art. All things that traditionally represent God and His moral law must go.

BLM’s False Dilemma

With such radical goals, it is hard to imagine why the public would sympathize with the movement. Yet more perplexing is the support of the “racist” establishment that BLM unequivocally wants to destroy. Sports figures, tech CEOs, and clergymen seem to trip over each other to see who can out-empathize the other in coddling the BLM cause.

BLM successfully framed the debate to elicit the support of the many Americans who are against racism by blaming the sufferings of all black people on racism. Further, they made racism “systemic” so that only a radical change of the American system will yield results. No individual can do a thing about it, except to make amends for participating in the system. Americans are presented with the choice to either support the “anti-racist” struggle or risk being labeled racist. Like all leftist alternatives, the two options represent a false dilemma.

As long as this false dilemma is not denounced and rejected, the BLM cause will continue to advance. Americans must quickly come to grips with the fact that this BLM narrative is wrong. It does not correspond to reality and will de-

stroy Christian America. The BLM narrative is wrong because the leading cause of the suffering of the black community is not racism. Racism might influence the problem, but is not the major cause of the plight of large parts of the black community.

We Crave the Peace of Natural and Divine Laws

What sinks Americans of any color into poverty is the breakdown of the family and moral living. Many in America’s black community especially suffer from absent fathers, struggling single mothers, and children without stable and moral family lives.

This family and moral breakdown creates a cycle of poverty and suffering that makes it difficult, but not impossible, for

wrong because it proposes to destroy the institutions, traditions and social structures needed to help solve the problem. As previously noted, instead of strengthening the family, BLM aims to “disrupt the Western-prescribed nuclear family structure” in favor of more fluid ways of living together. Instead of working inside a proven system that brings prosperity, BLM proposes socialist and Marxist schemes that are all proven failures.

Communism brought indescribable misery and death to hundreds of millions throughout the twentieth century and still does this today. BLM favors the LGBTQ+ agenda that subverts the much-needed traditional family structure. The movement supports abortion that kills black babies in the womb and



Despite the positive narrative promoted by the media, Black Lives Matter smacks more of a Marxist ideology than a civil rights movement.

children to be raised well. Generally, individuals of any race that establish a stable family life and faithfully follow the Christian moral code will prosper in American society. Study after study supports this conclusion.⁸ Any action to weaken these two things adds fuel to the fire of the frightful crisis inside the black community—and all American communities.

The BLM narrative is wrong because it takes this moral problem and turns into a racial one. In doing this, the misbehaving individual is absolved from the obligation to live morally and from all duties to family, community, nation and God. All blame is ascribed to a racist system imposed by a white majority.

Yet worse, the BLM narrative is

destroys the moral fiber of individuals and communities.

The BLM narrative is also wrong because it does not reflect the true sentiments of the black community, which is religious, patriotic, and generally manifests greater disapproval of homosexuality than other groups.⁹

Return to Order

The goals of Marxist movements are always the same. They want to tear down every manifestation of the natural moral law and establish an egalitarian and immoral society, in which individuals are not responsible for their actions. Ultimately, they revolt against God, Who is the Author of this law. Marxists attack

the Church because the Church teaches people to know, love, and serve God.

America never was and is not perfect. But it does retain some precious remnants of Christian civilization. The greatest threat to America is the destruction of what remains of the Christian moral law. Should this occur, the nation will be overwhelmed by chaos. This imperils all of America, not just the black community. All of America is in a state of moral decadence and suffers from broken families, shattered communities, and empty churches. Everyone, all races, should unite to fight these common evils.

Thus, it is no surprise that BLM sets Bibles and American flags on fire. These icons represent the order to be toppled in the revolution that is coming. Americans need to realize mainstream media's BLM spin is a big lie that must be rejected. The movement is radically Marxist and homosexual and toils for the destruction of a Christian America. The future of the nation is at risk. Only a return to God and His law can avoid disaster. ■

Notes:

1. "The Story" with Martha MacCallum, "Black Lives Matter leader states if US 'doesn't give us what we want, then we will burn down this system,'" Fox News, June 24, 2020, written by Victor Garcia, online at <http://www.foxnews.com/media/black-lives-matter-leader-burn-down-system>.

2. "A Short History of Black Lives Matter," YouTube video, 10:56, interview of Black Lives Matter co-founder Patrisse Cullors by Jared Ball, posted by The Real News Network, July 22, 2015, <http://www.youtube.com/watch?v=kCghDx5qN4s&feature=youtu.be>.

3. What We Believe, Black Lives Matter website, accessed August 19, 2020, <https://blacklivesmatter.com/what-we-believe/>

4. Ibid.

5. BLM Chicago, Twitter post, June 16, 2020, 12:09 p.m. <http://twitter.com/blmchi/status/1272924202182610945>

6. Trent Kannegieter, "Activist, Friend, Comrade: Interview with Patrisse Cullors, Co-Founder of Black Lives Matter" The Politic, November 28, 2018, accessed August 11, 2020, <http://thepolitic.org/activist-friend-comrade-interview-with-patrisse-cullors-co-founder-of-black-lives-matter/>.

7. Shaun King, Twitter post, June 22, 2020, 12:42 p.m. <http://twitter.com/shaunking/status/1275106946916499456>.

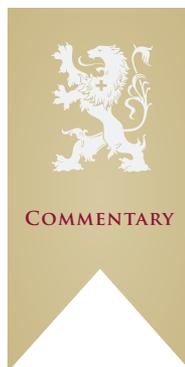
8. Willis Krumholz, "Family Breakdown and America's Welfare System," Institute for Family Studies, October 7, 2019, accessed August 11, 2020, <http://ifstudies.org/blog/family-breakdown-and-americas-welfare-system>.

9. Glick, Sara Nelson MPH; Golden, Matthew R MD, MPH "Persistence of Racial Differences in Attitudes Toward Homosexuality in the United States" JAIDS Journal of Acquired Immune Deficiency Syndromes: December 1st, 2010 - Volume 55 - Issue 4 - p 516-523, accessed August 11, 2020, doi: 10.1097/QAI.0b013e3181f275e0.

"Twilight" of the Sun of Justice

BY PLINIO CORRÊA DE OLIVEIRA

This article was written by eminent Catholic thinker and man of action, Professor Plinio Corrêa de Oliveira, on January 1, 1979 for the Brazilian newspaper, *Folha de S.Paulo*. Harkening to days of his youth in the early twentieth century, in then small-town São Paulo, he bemoans what rampant materialism and secularism have done to Christmas. With a few adaptations, we publish it here as still applicable, if not more so, to our day.



In this day and age, Christmas accentuates a phenomenon that as such should not exist, but since it does, this phenomenon should at least spare the feast of the Savior's Birth.

I refer to the widespread secularization of mentalities, relationships, culture, art and all of modern-day life. And in this matter, secularization means paganization. For to the extent that the secular culture pushes the God-Man into the shadows, His vacancy is filled by concrete, tangible "values" sometimes glorified as glamorous abstractions: economy, health, sex, technology, etc. These material "values" are obviously bolstered by a Marxist, Freudian, atheistic propaganda.

Granted, unlike in classic paganism, these "values" do not take the shape of "gods" or statues. Still, they are the true pagan idols of our unhappy secularized world.

The influence of secular neo-paganism has gradually, but effectively, infiltrated modern Christmas in every conceivable way.

Let us begin with Advent. In Christendom, this period, which in the liturgical year spans the four weeks before Christmas, was dedicated to recollection, quiet contrition, and a growing expectation of the great joy that was the birth of the Messiah. Everyone prepared to welcome the God-Child Who, in the sacred tabernacle of His virginal mother's womb, daily drew closer to the blessed moment in which He would begin His salvific life among men.

As Christmas drew near in this vividly religious atmosphere, the tone would gradually shift. As we approached the most sacred of nights, compunction gave way to joy until, in the festive pomp of Midnight Mass, families, peoples and nations felt anointed by the sacred rejoicing that descended from on high. Like a heavenly balm, the impression spread that the Prince of Peace, the Mighty God, the Lion of Judah, Emmanuel had just been born in every city, home, and soul. The strains of "Silent Night, Holy Night..." which so embodied what everyone felt, rang around the world.

What is left of all that preparation? Who thinks about Advent, except for a tiny minority? And within that tiny minority,

how many do so under the influence of the true, traditional Catholic theology rather than that of ambiguous, far-out theologies jarring the Christian world?

True, towns and cities indeed herald the approach of Christmas with colorful displays, lights and glittering shopping windows. However, the joy and feeling of warmth such displays generate obviously arise from a desire to buy, enjoy and party. Barely, if at all, do these lights and decorations recall the Messiah about to arrive. Instead, everything proclaims a geared-up economy, merchants look forward to sales, and industry multiplies products and profits by filling empty store shelves for sure consumption. In fact, the Economy-Idol is the main focus of expectations and desires. At the party that celebrates Mammon, the stomach and materialism, Jesus is the uninvited guest.

Finally, when Christmas arrives, does the holy day still gather families around a manger scene? Sometimes, yes. However, in many cases, they do not gather around the manger where the Child-God opens His arms to a loving Mary, under Saint Joseph's joyful, contemplative gaze, but around a table of goodies, champagne or punch, which occupy the spotlight. In many homes, ever more shrinking and transparent clothes generate an atmosphere of sensuality, deeply distorting the meaning of this night of unsurpassed purity.

In such celebrations, charity tends to retreat, reaching out less and less to those who have little or nothing. In these homes, the largess once widely shared on behalf of true Christian justice and charity is often replaced by the hiss of "Catholic" subversion, which voiced by some guest, agent of Marxist philosophies, uses those who have less on Christmas as a pretext to further their nefarious agendas.

Secular Christmas has still another aspect. The typhoon of tourism draws countless families away from home, which, along with the parish church should be the specific setting for Christmas night. These families are scattered in hotels, beaches and country-sides in a mundane hustle and bustle which the angelic voices singing "Gloria in excelsis Deo" cannot penetrate.

But secularization does not stop there. It chases away Christ even in the feasts of the New Year, and Epiphany.

In religious terms, New Year's Day is the Feast of the Circumcision of Our Lord Jesus Christ, Who, already as a Babe, in



An aura of contemplation and recollection should permeate the days leading up to Christmas, in order that we may receive Christ our King with the joy and respect due to Him.

His love for mankind, sheds drops of His infinitely precious blood for the sake of men. Thus, the Circumcision of Our Lord, already points to the supreme sacrifice that will redeem them from sin, wrest them from eternal death, and open for them the way to heaven.

Today this religious feast of the Divine Child is smothered by a nauseating celebration of a highly secular universal brotherhood, which, like all things secular, is a hopelessly empty fraternizing. Such "brotherhood" makes light of world conflicts that tore and continue to tear people apart, terrorizing them and hanging over them like a leaden cloud. Meanwhile, the cynical "party" goes on, increasingly laden with antagonism and hatred, incompatible ideas, and irreconcilable interests.

And in all this, secularism presents Jesus Christ, the true Sun of Justice, as a setting sun. Is it any wonder that all things nefarious and destructive multiply and spread in maddened cities, and dens of de-Christianized hearts, where increasingly sophisticated vice and crime lurk and multiply?

Why write thus in this joyful season? Why "grumble" at a moment when all would rather laugh and celebrate?

Why? To protest. There is nothing "grumbling" about a protest inspired by the love of Christ, Who came as a victorious King and Who should not only be the center of Christmas, but the center of all of our lives and of our civilization.

This protest is a cry of reparation, a proclamation of non-conformity, and a harbinger of His ultimate victory, as predicted by His mother at Fatima when, foreseeing the upheavals of our era, she nevertheless said, "Finally, my Immaculate Heart will triumph." ■



To the extent that the secular culture pushes the God-Man into the shadows, His vacancy is filled by a shallow, frenetic attempt to keep the "party" going.

THE STRUGGLE AGAINST THE POWER OF DARKNESS

BY GUSTAVO ANTÔNIO SOLIMEO AND LUIS SÉRGIO SOLIMEO



COVER
STORY

Notions about the holy angels among the Catholic faithful, even the most enthusiastic Catholics, are often vague and superficial. For the most part, they are mere memories and images of childhood, not much different from fictitious and somewhat mythological beings such as fairies and elves.

Unfortunately, today's iconography does not help to make known the true face of the angels. It either depicts winged beings with rather feminine garments and traits or chubby-cheeked babies with infantile and silly looks playing casually on clouds that resemble cotton candy.

These angels do not exist, nor will we deal with them.

Based on Sacred Scripture and Tradition, the writings of the Holy Fathers, the teaching of the ecclesiastical Magisterium and Church doctors and theologians, we will strive to present the true nature of the holy angels. We will portray them as pure spiritual beings endowed with a most penetrating intelligence and a powerful free will, who,

under God, dominate all other creatures, rational and irrational, including forces of nature such as the weather and the elements, and keep the evil spirits forever under their yoke.

Such are the holy angels, princes of the Lord's hosts and our friends and protectors.

The Angels' Admirable World

And I heard the voice of many angels round about the throne... and the number of them was thousands of thousands.—Apoc. 5:11

In addition to the visible and material world, God also created the invisible and spiritual world, the wonderful angelic world.

In antiquity, the existence of angels was denied among the Jews by the sect of the Sadducees.¹ Later, some Protestant sects like the Anabaptists denied the notion of angels. In our days, atheists, materialists and positivists reject the idea of angels because they believe only what their eyes can see and their hands touch. Seeking a seemingly rational excuse for their unbelief, rationalists argue that the angels were invented by the Jews at the time of the Babylonian captivity, imitating entities worshiped there. They also claim the angels are merely a poetic and symbolic way of referring to divine virtues and human vices.

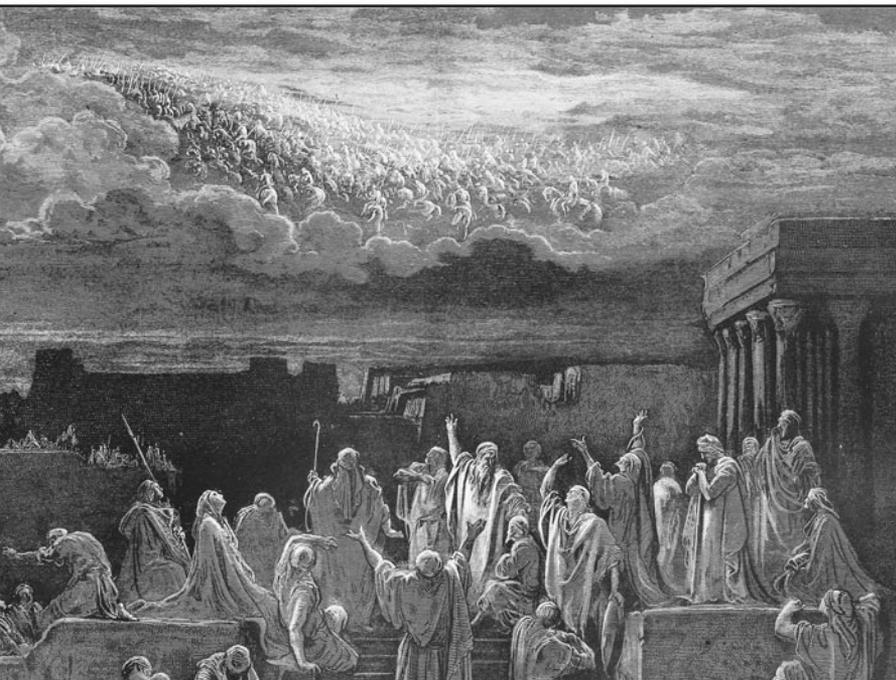
Nevertheless, human reason, the common belief of peoples and divine revelation affirm the existence of the angels.

Angels Do Exist

Through reason, independently of revelation, man can somehow deduce the existence of angels. Indeed, the existence of purely spiritual beings is not repugnant to reason. Examining Creation in light of the intellect, we can conclude that purely spiritual creatures would be appropriate for the harmony of the universe. The three possible kinds of beings would then be represented: purely spiritual beings, above man; purely material beings, under man; and finally, composite beings made up of spirit and matter, that is, men.

Furthermore, peoples in all times and places

Gustave Doré's (1832-1883) depiction of the heavenly armies.



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commonly believed in, and affirmed the existence of, beings with a nature superior to man's and inferior to God's.

One thing, however, is the mere possibility of the existence of purely spiritual beings, and another is objective reality. Without divine revelation through Scripture and Tradition, which assure us that the angels exist, we would be unable to solve the problem of their existence (and that of demons, or fallen angels).²

Our first parents received this revelation and its memory was transmitted over time through oral transmission by the Patriarchs. In time (and undoubtedly also through the work of the devil) that primitive revelation was corrupted; only traces of it remained in ancient paganism and today. In the mists of paganism, we find incorporeal beings, maleficent and benign, often revered as deities or near-deities.

For a long time, sacred writers avoided mentioning the spirits of darkness by name in order to preserve the Jewish people from contamination by pagan polytheism. For the same reason, the Old Testament does not have many details about the nature of angels and demons, though they are mentioned at every step. The definitive revelation only comes from Our Lord Jesus Christ. Thus, the Bible does not present a full revelation of the angelic world, making it necessary to resort to Tradition. The latter, as we know, is found in the documents of the Holy Fathers³ and ecclesiastical writers of the early times, as well as in the documents of the Magisterium—from popes and councils—in the liturgy and in Christian monuments of antiquity (catacombs, cemeteries, etc.).

The existence of angels is a truth of the Faith⁴ proven by Scripture and Tradition. Sacred Scripture repeatedly refers to rational beings, inferior to God and superior to men; therefore these beings, which we call angels, do exist.

Satan and the Rebellious Angels

Two extreme positions must be avoided regarding the devil. The first position denies his existence or influence in the history and lives of men (which, in practical terms, is the same as denying his existence). Agnostics, rationalists and materialists hold this position. Some try to dress up their disbelief with 'scientific' trappings by claiming that the devil is merely the personification of our own defects.

The second erroneous position attributes to him an exaggerated role in events, giving him an inflated power, almost as if he were a god with a minus sign. This is the position of Satanists and occultists, as well as those who, without going that far, plunge into magical and superstitious practices



The devil is a fallen angel, who retains the powers of angelic nature, but can use them only in so far as God permits. Engraving by Gustave Doré (1832-1883).

as happens in many religions of primitive peoples so fashionable today even in learned circles.

The devil is neither one thing nor the other. He is not a mere personification of evil or a kind of evil deity. He is a fallen angel, who retains the powers (and limitations) of angelic nature, but can use them only in so far as God permits. And God only allows his action when it results in divine glory, contributes to the salvation of men or serves to punish them when deserving.

The balanced position taught by Catholic doctrine sees the devil as he is, according to the data of revelation, the teaching of the popes and councils and the doctrine developed by the doctors.

This is the doctrine we will now expound.

The Devil's Psychology

He was a murderer from the beginning, and he stood not in the truth... he is a liar, and the father thereof.

—John 8:44

Based in the Holy Scriptures and other sources, we will highlight some aspects of the psychology of Satan and his evil angels.

While different among themselves, the devils are similar in their fallen nature and in their desire to do evil; thus, what is said about Satan, their leader, can be said of the other demons as well.

A Perverted Will: Being angels and thus pure spirits, the devils do not have man's weaknesses; hence their revolt against God is permanent, immutable and eternal. Their will, by turning away from the Supreme Good as its final object, became perverted and fixed in evil. Thus, in all their voluntary acts the devils seek only evil; and even when they do some



The Last Judgment will reveal that God's justice triumphs over all the injustices committed by His creatures and that God's love is stronger than death. (*Catechism of the Catholic Church, no. 1040*)
 Print by Gustave Doré (1832-1883).



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good (for example, restoring someone to health, making him rich or teaching him something), they do it just to draw an evil by leading him to eternal damnation, the only thing they crave for men.

Murderer, Liar: The Divine Redeemer summarized the devil's psychology in a nutshell: "He was a murderer from the beginning, and he stood not in the truth; because truth is not in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father thereof" (John 8:44).

The devil is a murderer and the father of lies, the liar par excellence who hates the truth because it leads us to God: "I am the way, and the truth, and the life" (John 14:6); he hates the Creator; and by separating himself from God, he broke away forever from truth and life. And through the lie he metes out spiritual death.

When he tempts man, he tries to drive him away from God by presenting a false picture of reality, hiding his true goals and enmeshing his victim in deception, sophistry and falsehood.

Astute; False; Deceiving: Msgr. Cristiani writes: "Satan is distinguished by his cunning. What does this word mean? A ruse is a deceitful trick. A being that acts with cunning has bad intentions. If he speaks, it is not to tell the truth but to deceive, to lead to error and untruth. Satan is false. You cannot trust him. What he is missing above all is equity, fairness and frankness. He is ambiguous, deliberately obscure and dissimulated."⁵

Demented Pride: The pride of Satan and his evil angels knows no bounds. "What a demented pride Satan displays," Msgr. Cristiani comments, "when he shows to Christ in spirit all the kingdoms of the earth, saying, 'All this I will give you if you fall to the ground and adore me!' The ultimate satanic ambition is this: To take God's worshipers from Him and redirect all worshipping to himself!

"In short, behold what Satan is about: 'pride, craving to make himself god, astuteness, envy and hatred of men, all this ending up in lies, homicide and deicide.'"⁶

Vulgarity: Vulgarity is another aspect of the devil's cursed psychology. By hating God, he hates everything that is true, good and beautiful. He hates composure, dignity, seriousness and serenity.

Already in the fifth century, Saint John Cassian observed: "Undoubtedly among the unclean spirits,

there are some colloquially called roving vagabonds, who are above all seducers and buffoons. They dwell in certain places and have much more fun by cheating than by harassing those along their path. They take satisfaction in tiring them out with taunts and illusions without seeking to do them more harm."⁷

These are the famous buffoon devils that turn butter rancid, dry out the milk in cows, release schools of yellow jackets or bees and do everything to make men lose patience and thus curse and blaspheme.

The Power of Devils Over Matter

The presence of angels in a place does not occur physically (through physical contact), since they are incorporeal beings, but through their actions (operative contact). In other words, angels are where they act. By their spiritual nature, they can carry out their activity both outside or inside bodies, as St. Bonaventure says: "Because of their subtlety and spirituality, the devils can penetrate any body and remain in it without the least obstacle or hindrance."⁸ When it comes to matter, the devils can produce only local or extrinsic movements in a direct and immediate fashion by moving something from one place to another without changing the nature or substance of that thing.

However, as angels, the devils can indirectly act on material substances through local movements by changing an object's position, influencing its quantity, and other things.

If God were to allow it, with their angelic nature the devils could cause all kinds of physical disturbances. Cardinal Lépicier says that hardly any phenomenon in the world could not be carried out by angels; therefore, that is true of demons as well.⁹ And indeed the latter often do it by causing storms, cataclysms, fires and other disasters, as well as phantasmagorical apparitions, hellish noises and disturbances of all kinds.

The Power of Devils Over Man

As far as man is concerned, devils can act directly and immediately only on his material substance or on what necessarily depends on it; they can act on functions of his vegetative life, linked to matter, and on his sensible life, which depends on bodily organs. As for the specific tasks of intellectual life, devils can act only indirectly on it, that is, on a person's body and sensible life on which his soul depends to develop his spiritual activities. In other words, devils can act directly on the corporeal part of man, but only indirectly on his intelligence and will.

According to Saint Thomas,¹⁰ a man's intellect moves on its own inclination only when something

enlightens it toward the knowledge of the truth. Thus, demons do not want to lead to knowledge of the truth but on the contrary to cloud man's mind to lead him to sin. Hence, they are unable to move his intelligence directly. They try to influence it indirectly by acting on his imagination and sensibility.

Demons cannot directly move man's will, which only man himself or God can do. Even when the Evil One, by divine permission, takes over a person's body and clouds his mind—as happens in cases of possession—he cannot compel him to sin, as his will would not participate in the bad actions thus committed, which would only constitute material sins.

In order to move man's will, the devils need to convince or somehow persuade him to commit a bad action, even if under the appearance of good.

The Devil's Persuasive Action

"The devil does not compel: he proposes, suggests, persuades, seduces."

The devil has no power to oblige men to do something or refrain from doing it; thus he tries to persuade them to allow themselves to be seduced by his kingdom.

"He does not compel them; he proposes, suggests, persuades, seduces," writes Fr. J. de Tonquédec S.J., a French exorcist and demonologist. And he adds: "In Eden, he gave Eve reasons to disobey the divine order (Gen. 3:4-5:3); in the desert, he tempted Our Lord with the allurements of world domination (Matt. 4:26-27)." ¹¹

Saint Thomas also refers to the devil's work of persuasion by explaining that man's will, internally, can be moved only through the action of God or

man himself; externally, it can be solicited by an object which, nevertheless, does not force man to choose something he does not want.¹²

Fr. Candido Lumbreras, O.P., thus comments on this passage of the Angelic Doctor: "What influence can the devil have on men's sins? The devil can peddle his object to one's senses and speak to one's reason internally or externally; he can change one's moods and produce dangerous images, thus exciting passions that can finally move the will and take over the understanding."¹³

Commenting on another passage from Saint Thomas, Fr. Jesus Valbuena, O.P., explains:

"That the angels can illuminate and enlighten human understanding is a fact attested to in many places in the Holy Scriptures. . . Evil angels are also able to produce, with their natural power, false illuminations in the minds of men; Saint Paul admonishes us to be on the alert 'for Satan turns himself into an angel of light' (2 Cor. 11:14).

"Saint Thomas asserts that angels can influence man's senses, internally or externally, by acting from inside and from outside, i.e., intrinsically and extrinsically; but as far as the human will and understanding are concerned he can only influence and move them indirectly from the outside by proposing to these spiritual powers, in a manner adapted to them, their objects, which are the true and the good and by influencing them indirectly through the senses, passions, sensitive body changes, etc., though they can never effectively or completely bend man's will if he is in a normal state."¹⁴

When tempting Eve and Our Lord, the devil "made his case" by taking bodily form,

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To pledge your rosary, just visit **ANF.org** and click here:



producing sounds and orally articulating words; however, to persuade man to sin the devil usually carries out a combined action on his sensibility, memory and imagination.

Man Facing Temptation: Temptation Is Not Sin

As such, temptation is obviously not a sin; for the very Savior allowed Himself to be tempted by the devil. —Matt. 4:1-11; Mark 1:12-13; Luke 4:1-13

As we said, the devil cannot act directly upon human intelligence or will and thus seeks to influence them through indirect means in order to make us sin. Although able to resist the tempter, man often allows himself to be seduced.

To tempt us, the devil can excite our imagination to form lewd or disturbing images and representations, interfere in bodily movements that favor sinful thoughts or acts, intensify passions, or try to deceive us with sophistry, errors and so on.

However, man is not guilty of the temptations he suffers except when they are a consequence of imprudence which he has permitted or voluntarily sought such as immoral looks, frequenting dangerous places, bad company and so on. If imprudence was not the cause, he will be guilty only if he gives full and deliberate consent to the solicitations of temptation.¹⁵

However intense a temptation may be, if man fights against it the whole time he does not commit the least fault; on the contrary, he gains merits for his sanctification, as Saint James the Apostle writes: “Blessed is the man that endureth temptation; for when he hath been proved, he shall receive a crown of life, which God hath promised to them that love him” (James 1:12).

Need for Vigilance and Prayer

We must be always alert to face temptation, as Our Lord recommended at the time of His Passion: “Watch ye, and pray that ye enter not into temptation. The spirit indeed is willing, but the flesh weak” (Matt. 26:41). Saint Peter warns: “Be sober and watch: because your adversary the devil, as a roaring lion, goeth about seeking whom he may devour” (1 Pet. 5:8).

Watching, however, is not enough. We need to resist the devil: “Resist the devil, and he will fly from you,” Saint James assures us (4:7). Saint Peter commands: “Resist ye [against the devil] strong in faith” (1 Pet. 5:9).

Saint Paul exhorts: “Put you on the armor of God

that you may be able to stand against the deceits of the devil. . . . In all things taking the shield of faith, wherewith you may be able to extinguish all the fiery darts of the most wicked one. And take unto you the helmet of salvation, and the sword of the Spirit (which is the word of God)” (Eph. 6:11-17).

God Does Not Allow Us to Be Tempted Beyond Our Strength

However, we must always keep in mind this consoling truth: it is certain that God will not allow us to be tempted beyond our strength. This is the teaching of Saint Paul: “Let no temptation take hold on you, but such as is human. And God is faithful, who will not suffer you to be tempted above that which you are able: but will make also with temptation issue, that you may be able to bear it” (1 Cor. 10:13).

Mary, the Most Terrible Enemy That God Raised against the Devil

In his celebrated *Treatise on True Devotion to Mary*, the great apostle of Marian devotion, Saint Louis Marie Grignon de Montfort summarizes in an admirable way Mary’s unique role in the struggle against Satan:

Mary must become as terrible as an army in battle array to the devil and his followers, especially in these latter times. For Satan, knowing that he has little time—even less now than ever—to destroy souls, intensifies his efforts and his onslaughts every day. He will not hesitate to stir up savage persecutions and set treacherous snares for Mary’s faithful servants and children whom he finds more difficult to overcome than others.

**The humble Virgin Mary is greeted by the Archangel Gabriel, “Hail! Full of Grace!”
Engraving by Gustave Doré (1832-1883).**



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It is chiefly in reference to these last wicked persecutions of the devil, daily increasing until the advent of the reign of anti-Christ, that we should understand that first and well-known prophecy and curse of God uttered against the serpent in the garden of Paradise. It is opportune to explain it here for the glory of the Blessed Virgin, the salvation of her children and the confusion of the devil. I will place enmities between you and the woman, between your race and her race; she will crush your head and you will lie in wait for her heel (Gen. 3:15).

God has established only one enmity—but it is an irreconcilable one—which will last and even go on increasing to the end of time. That enmity is between Mary, His worthy Mother, and the devil, between the children and the servants of the Blessed Virgin and the children and followers of Lucifer. Thus the most fearful enemy that God has set up against the devil is Mary, His holy Mother.

The Heel That Crushes the Head of the Serpent

Saint Louis de Montfort continues:

From the time of the earthly paradise, although she existed then only in His mind, He gave her such a hatred for His accursed enemy, such ingenuity in exposing the wickedness of the ancient serpent and such power to defeat, overthrow and crush this proud rebel, that Satan fears her not only more than angels and men but in a certain sense more than God Himself. This does not mean that the anger, hatred and power of God are not infinitely greater than the Blessed Virgin's, since her attributes are limited. It simply means that Satan, being so proud, suffers infinitely more in being vanquished and punished by a lowly and humble servant of God, for her humility humiliates him more than the

power of God. Moreover, God has given Mary such great power over the evil spirits that, as they have often been forced unwillingly to admit through the lips of possessed persons, they fear one of her pleadings for a soul more than the prayers of all the saints, and one of her threats more than all their other torments.

What Lucifer lost by pride Mary won by humility. What Eve ruined and lost by disobedience Mary saved by obedience.¹⁶

Let us therefore invoke Mary Most Holy, Queen of Angels and Terror of Demons. May she assist us in a special way so that, vested in the armor of God, we can resist the snares of the devil (Eph. 6:11-17).

“And He shall send His angels with a trumpet, and a great voice: and they shall gather together His elect from the four winds, from the farthest parts of the heavens to the utmost bounds of them” (Matt. 24:31). ■

Notes:

1. “For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both” (cf. Acts 23:8).

2. Tradition, in its broadest sense, is the set of ideas, feelings and customs, as well as facts transmitted in a living way from generation to generation in society. In strictly theological language, Tradition is the set of revealed truths which the apostles received from Christ or from the Holy Spirit and transmitted, independently from the Holy Scriptures, to the Church, which preserves and transmits them unaltered.

3. Holy Fathers or Fathers of the Church are certain ancient ecclesiastical writers who distinguished themselves by their orthodox doctrine and holiness of life and are recognized by the Church as witnesses of divine tradition.

4. A truth of the Faith is one found in

Revelation and proposed by the Church to the faithful as a truth that must be believed. Heresy is a pertinacious denial of a truth of the Faith.

5. Msgr. L. Cristiani, *Présence de Satan dans le monde moderne*, France-Empire (1960) p. 306.

6. *Ibid.*, p. 308.

7. *Ibid.*, p. 311.

8. Dom Corrado Balducci, *Gli Indemoniati*, (Rome: Coletti Editore, 1959) p. 12.

9. Cardinal A. Lépicier, *The Unseen World*, Forgotten Books (August 25, 2012) pp. 74-75. https://www.google.com/books/edition/The_Unseen_World/BVRGAAAAIAAJ?hl=en&gbpv=1&printsec=frontcover

10. *Summa Theologica*, 1-2: q. 80: a. 1-3.

11. J. de Tonquédec S.J., *Quelques aspects de l'action de Satan en ce monde*, p. 495. http://sosparanormal.free.fr/s_etudes_carmelitaines.php

12. *Summa Theologica*, 1-2: q. 80: a. 1.

13. C. Lumberras O.P., *Tratado de los vicios y los pecados Introducción*, Biblioteca de Autores Christianos (Madrid, 1954) p. 766.

14. J. Valbuena O.P., *Tratado del Gobierno del Mundo – Introducciones*, (Biblioteca de Autores Cristianos, 2010) p. 898.

15. “We should distinguish three things in temptation: suggestion, delectation and consent. Suggestion is not a sin because it does not depend on our will. Nor is simple delectation, when involuntary. Consent alone is always criminal, because it depends exclusively on us to accept or reject the suggestion to sin” (Can. Duarte Leopoldo e Silva, op. cit., p. 34: n. 5).

16. St. Louis Marie Grignon de Montfort, *True Devotion to the Most Holy Virgin*, (Tan Books, 2010) nos. 50-54.



Good and Evil Clash at the Feet of Saint Louis the King

BY MICHAEL WHITCRAFT

On a blistering hot June 27 in St. Louis, Missouri, the forces of good and evil clashed at the feet of a majestic statue of the city's patron. Fueled by emotion over substance, around 150 Black Lives Matter (BLM) proponents cried obscene slogans to a tribal drumbeat demanding that the statue be torn down, despite its iconic status. Indeed, the statue is formally named: "The Apotheosis of Saint Louis."

In the face of this, around fifty faithful Catholics arrived at noontime to pray the rosary in unison, beseeching heaven to maintain the statue and, thus, defend St. Louis' Catholic heritage. Six or seven priests were among the faithful.

While those in favor of the statue were content to pray peacefully and keep to themselves, they were victims of a continual barrage of insults, provocations and profanity. Almost immediately, the anti-Catholic bigotry of the BLM protesters became clear, as they shouted prejudiced slogans directly into the ears of the prayer warriors. Even worse, one of the priests present was repeatedly spat upon.

Their intentions were clearly to provoke the Catholics. This was evident by their actions, which included putting their hands and signs in the faces of those praying and even blowing a deafening air horn directly into their ears.

"In my 81 years, I have never seen such anger and hatred, and it was all inspired by the mere recitation of the rosary," said local resident and veteran TFP member, Dr. Howard Whitcraft. "At the foot of Saint Louis' statue, I saw the face of evil."



The author (right) debates a group of angry leftist protesters.



Above: About fifty peaceful Catholics defend a historic statue of King Saint Louis IX against a violent BLM mob in St. Louis, Missouri. **Left:** As the leftist frenzy builds, the outnumbered Catholics remained calm and prayed the rosary together.

The hatred that Dr. Whitcraft felt was clearly present. This was manifest by repeated threats of violence made against the Catholics. The atmosphere held a palpable demonic charge that was felt by all. This led some of the priests present to begin saying the prayers of exorcism over the disorderly protesters.

When the author asked a BLM protester why the life of retired Police Captain David Dorn (shot by rioters in the streets of St. Louis) did not matter to her, she responded: "He was a pawn of the system."

The author responded: "I suppose that is why you do not think my life matters either." He was then met with an ominous stare.

Despite everything, the rosary and exorcisms continued. Around 12:45PM, the emotional level was no longer sustainable for the BLM protesters. One by one, they left until only around fifteen remained. Under the shadow of the great crusader saint, the Catholics had won the field.

That is not to say that the conflict is over. In many ways, this event was a microcosm of the struggle facing America today. Spurred by violent emotions, the forces of evil are striving to demolish what little remains of Christian civilization in America. They are organized, well-funded and encouraged by cowardly politicians bent on appeasement at all costs.

However, this little conflict demonstrates how victory can be gained in the larger struggle. If faithful Catholics resolve to stand up and peacefully resist, buttressed by prayer and sacrifice, they will win the day.

The stakes are high and the obstacles at times seem daunting. However, in the words of Saint Paul: "If God be for us, who can be against us?" (Rom. 8:31) ■



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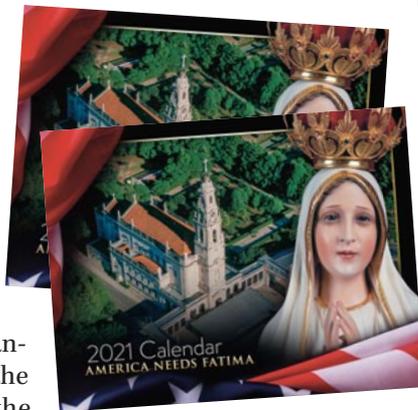
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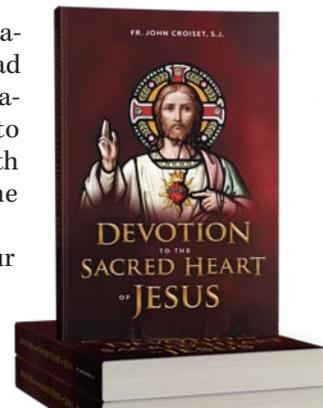
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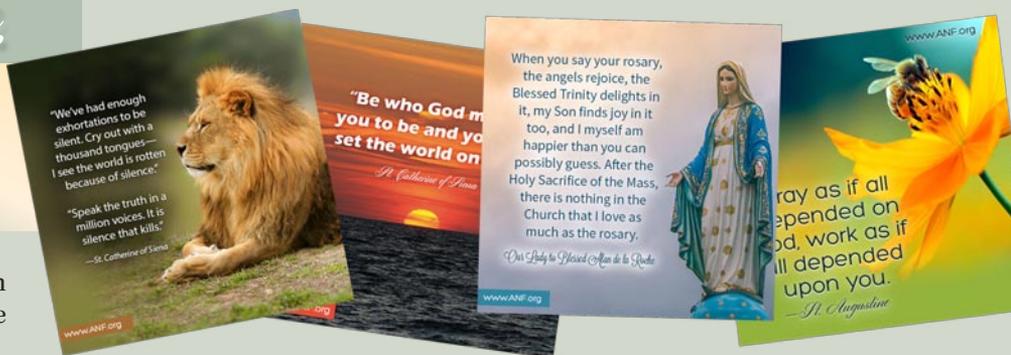
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Taken from ANF's publication, *Battlelines*, July 2020

One-Woman Rally Praises Our Lady

In May, Battlelines asked Rally Captains to hold public square rosary rallies in honor of Our Lady's first apparition at Fatima in 1917. On May 13, 2020, Claudia of Miami, Florida, answered Our Lady's call for prayer, holding an inspiring one-woman rally.

"I asked many of my friends and relatives to attend, but COVID-19 was one of the reasons that kept them from going," Claudia wrote in an email to the *Battlelines* team. "I do hope Our Lord and Our Lady were pleased to see me there once again!"

Public prayer with just one—or 100—prayer warriors comforts Our Lord and Our Lady and makes reparation for the sins of the world! We need more brave Catholics like Claudia to stand for our Faith and publically pray for the conversion of souls.

Family Battles Pandemic with Prayer

On Sunday, May 3, 2020, Richard and his family held a public rosary rally near a busy intersection in Catonsville, Maryland. The rally received overwhelming support from the public: drivers and passersby encouraged the prayer warriors with honks, waves and thumbs-up. Filled with holy enthusiasm, Richard and his family returned each day for four days to stand in prayer.

During one of the peaceful rallies, a woman shouted obscenities at the small group. Then, a different kind of passerby approached Richard.

"I just wanted to let you know that not everybody thinks the way that woman thinks," the person said to the Rally Captain. "Thank you for being here!"



Would you like to inspire hope in your community the same way Richard and Claudia did?

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Our Readers Write



Fatima Rosary

“Thank you for the beautiful rosary! I try to pray the rosary every day because it is so powerful. I pray for those who attack those who are pro-life—and many of the attackers are “Catholics.” I’m sorry my gift cannot be larger but I will pray for your mission! The rosary is powerful! May God bless you!”

J. A., Grand Rapids, Michigan

“Your rosaries are very durable, they don’t break which is great! I gave this wonderful rosary away to someone who did not own a rosary!”

N. S., Rogersville, Missouri

“There is a perpetual Adoration chapel at one of the Catholic churches here in Concord, the Immaculate Heart of Mary parish. I took the red rosary you sent to the chapel and left a note saying it was for who needed a rosary. It was gone almost immediately.”

G. S., Concord, Hew Hampshire

ANF Apostolate

“We sincerely appreciate the America Needs Fatima foundation and its works. As the world is shifting towards globalization and modernization, people are losing faith in God, and living hopeless lives as a result. America Needs Fatima makes many priceless contributions by condemning the blasphemies against Mother Mary and God. Thank you!”

M. B., Morrisville, North Carolina

“What a great organization you have. I’m proud to be associated with it! Thank you for the pictures of little Saint Jacinta; I’ll keep them in a special place.”

D. T., Florissant, Missouri

“Thank you for the beautiful Fatima calendar, books, prayer cards, rosaries, and other lovely items! When I receive your items in the mail, I feel so much joy and feel so reassured that Our Lady is watching over us! May God bless you for your work in spreading the message of Fatima!”

P. P., Lake Zurich, Illinois

“Keep up the good work for our beautiful Lady, Robert!”

M. D., Avon by the Sea, New Jersey

“Robert, the work your organization has accomplished is wonderful. It is Faith alive! Keep the Faith alive!”

P. M., Marston’s Mills, Massachusetts



Saint Jacinta Candle

“I’m so pleased you sent the Saint Jacinta Candle to me some months back. I wear a medal of the three children of Fatima. And pray to them as I pray my rosary daily.

I want to share a story with you about Saint Jacinta. My aunt had a photo of Saint Jacinta with her hand raised as if saying

hello. When my aunt died, I asked my uncle to give me her photo of Jacinta. He did. I cherished it.

Years later, my cousin John was in a band of ten going out of town. While he was at the event, he suffered a blood vessel bursting in his head. He was immediately hospitalized. I went to see my cousin; I had the Saint Jacinta photo with me. I placed her on John’s poor head, as if Saint Jacinta’s hands were touching his affected head. And I prayed!!!

The bleeding stopped immediately. He had to re-learn many things again that he’d forgotten due to the bleed, but he survived and is doing well. But I give all praise and thanks to Saint Jacinta. I know deep in my heart that she answered my prayers for John.”

B. B., Grovetown, Georgia

The Secret of the Rosary Book

“I sure did need this now when our world is so messed up! God bless you for all you do in His Will!”

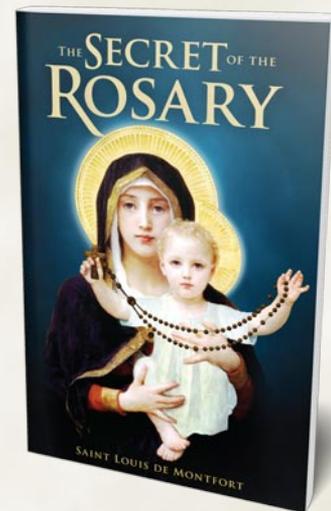
R. P., Greenwell Springs, Louisiana

“Fifty years ago, I made my consecration to Jesus through Mary after reading this book!”

R. B., Hillsborough, North Carolina

“I’ve received your book, thanks! As a child, my family knelt at our parents’ bed every night to say the rosary. I know how special the rosary is and the power of the Blessed Mother in my life.”

M. W., Abbottstown, Pennsylvania



Send us your feedback by writing to Crusade@TFP.org



G U S T O D I A N ' S

C O R N E R

A Priest Tells His Fatima Experience

BY KENNETH MURPHY

Our Lady brings whom she wants to the Fatima Home Visitation programs. In June 2020, I met a devout priest with an interesting story. His name is Fr. Stanley Smolenski. He is a Baptistine canonical hermit assisting the pilgrims at the Shrine of Our Lady of Joyful Hope—Our Lady of South Carolina in Kingstree, South Carolina.

We publish the following story in his own words and with his permission:

“It seems that I was somewhat precocious as a youngster and had a photographic memory. That could explain why I can still remember certain events quite vividly.

“[One experience] concerns the famous so-called aurora borealis that took place on January 25, 1938. I was born on February 1, 1934, which means I was one week shy of my fourth birthday. I recall that I was sitting in the middle of the kitchen floor playing. My mother was standing by the kitchen sink, talking with a friend of hers who was seated at the kitchen table. Suddenly, my 12-year-old sister rushed through the back door excitedly yelling, ‘Ma, come and see the sky!’

“The women followed her out and I did not want to miss anything and so I followed them out. They went into the center of a large garden at the side of the house. This was winter in Connecticut, so there was quite a bit of snow on the ground. I remember lifting my small legs from one footprint into another until I reached them. I looked up and the entire sky in every direction was a deep red (not bright), in jagged pointed shapes. My sister then exclaimed, ‘Look! That looks like our church!’ I looked for a steeple but found none.

“After that we returned to the house. Years later, as I became familiar with the Fatima story and the promised sign in the sky, I recalled that evening.”



Father Smolenski tells of his first-hand experience of seeing a “night illuminated by an unknown light” prophesied by Our Lady of Fatima in 1917.

To schedule a Fatima visit in your home, call (888) 460-7371.



A GRANDMOTHER'S LOVE

On the Feast of Saint Anne, July 26, Michel Renaud, representing America Needs Fatima, delivered nearly 11,000 prayers and petitions to the Shrine of Sainte-Anne-de-Beaupré. Many generous souls helped make this pilgrimage possible with their prayers and donations, for which we at ANF are all very grateful.

One of the oldest pilgrimage sites in North America, the Shrine of Sainte-Anne-de-Beaupré in Québec City, Canada, has been welcoming people from all walks of life for over 350 years. Boasting over a million visitors annually, the shrine has also been the site of many miracles.

Dedicated to the grandmother of Our Savior, the principal blessing that adorns this shrine is the actual arm bone of Saint Anne; the very arm that held the Blessed Mother as Saint Anne went about her daily chores. Years later, this same arm would reach down to take the Hand of the Divine Savior, the very Hand that would one day be pierced by our sins.

This ancient and revered relic is located on a side altar to the left of the main altar. This was indeed the best place for Mr. Renaud to place the heartfelt prayers and petitions of 10,925 friends and supporters of ANF. Kneeling beside his fellow pilgrims, Michel made a final prayer to Saint Anne asking her to take them to the throne of her Divine Grandson.

Even in the midst of uncertain times, we can always be certain that Saint Anne will hear our prayers and come to our assistance. Saint Anne, pray for us!



The Tale of an Ungrateful City

BY PLINIO CORRÊA DE OLIVEIRA

This article was originally published in the *Folha de São Paulo* on May 10, 1970. It has been translated by José Aloisio Schelini and adapted for publication without the author's revision. –Ed.

Scene: A small town having all of the conventional characteristics of a small town: a central public square leading to a graceful church with stained-glass windows, a tower, bells, and a clock; across from the church, a water fountain; then, the homes, modest but comfortable; nearby, adjacent to one narrow street, an elementary school; then, more narrow streets, all of them blending into the peaceful green pastures at a distance; and not so far away, a dark forest, from which wild boars and packs of wolves come out with a certain frequency.

First character: A teacher, who instructs with angelic tenderness and patience. She is tall, alert, modest, and unpretentious.

Second character: A young shepherdess, who leaves early every morning to take her sheep to pasture. She is youthful, pure, loving, and at ease with isolation and prayer.

Third character: The hunter. He is not an inexperienced amateur, but a modest public servant, who is called from time to time to recruit the most courageous men in the small town and lead them into the dark forest to combat the voracious animals. It is a hard job indeed, consisting of long journeys and tiring vigils. He is between twenty and thirty years old, strong and powerful, a leader made for the job. His hair is thick and bushy; his walk, firm and heavy; his handshake, strong, enabling one to feel the calluses on his fingers. Early in the morning, one may see him coming back from a hunt, frequently carrying upon his shoulders a dead animal, still dripping warm blood.

He is jovial and dedicated, and ever since he accepted the job, not a single wolf has come into the town, nor has a wild boar destroyed the crops. When he crosses the central public square, the comments that are made about him are not all identical. Some find him agreeable, appreciating his happy and youthful courage and his frank and masculine outlook. But others resent him. His

presence in town makes them uncomfortable, especially when he recalls some of the unpleasant dangers he faces in the forest. The coldness with which he hunts, corners, wounds, and then kills animals blurs the vision of these persons, making it difficult for them to perceive the kindness of his soul. To see him happily carrying the blood-dripping body of an animal in the exercise of his brave profession raises in the minds of some of his fellow residents the impression that he might be capable of spilling the blood of anything, even a human being. To sum the whole matter up, to some he appears to be the personification of masculinity, dedication, and talent; to others, he is a hideous image of fighting, violence, and war.

Fourth character: The grandfather. He looks his role, having a long white beard, deep clear eyes, and shaky and bony hands. He is a little deaf.

Fifth character: A retired businessman. He is between fifty and sixty years old, a little too fat, with beady eyes which move constantly. He is always changing the tone of his voice. At times it is serene; at other times, harsh; and at other times, almost whispering. He has traveled many places, analyzed many things, and become a little rich. He is the boss of the town, having solid contacts in all of the neighboring towns and villages. Through his hands pass all of the significant decisions and everyone goes to him for advice about serious matters. By being in contact with him, everyone learns what is happening outside of the village and region.

Setting: A bar, small and crowded, where a subject

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The Hunter

of conversation has been established, and ideas about it are passing from one table to the next.

Theme: Everyone is talking about the main events of the year, and the conversation leads to the question of who is the most popular person in town?

There are many opinions. Some say it is the beautiful young shepherdess. When she leaves with her flock, she appears to be going out to meet her enchanted prince, so graceful and delicate is she.

When she returns slightly tired, she draws sympathy from all, as she symbolizes in a charming way the hardships of the pastoral work in which the residents of the region are engaged.

Others choose the teacher. To them, she represents learning, wisdom, culture, the wonderful goods of the spirit, and the opening of new opportunities for future generations. She is more than an agent of economic production; she is a factor of human edification. To them, she is a shepherdess of children, which should be worth more than to be the shepherdess of sheep. They recall the tenderness with which she conducts the children toward the central public square, to lead them in prayer, with the sound of the bells announcing the end of the activities of the day. They also recall the way she leads, afterwards, the children in play, around the fountain, singing and skipping, before taking them back to their homes.

Nobody knows with certainty whom to choose. There is not a person who fails to appreciate both of them. But soon the leaders of two trends of thought begin to appear, seeking the answer to a higher problem. Which is worth more: the prosperity symbolized by the one, or the knowledge symbolized by the other? And from another point of view, which deserves the greater honor: the grace of the shepherdess, or the sweet seriousness of the teacher? These are universal problems, problems of all times, which for this very reason arouse great interest.

During a lull in the discussion, the voice of the grandfather is heard: "What about heroism? It too has its merit. It is a merit which we must take into consideration if we are going to be fair. We are talking about merits, aren't we? As you all know, I was a soldier. I could feel the wonder of the wind that lifted our enthusiasm in the hours of combat. We fought hard so that the normal life of labor, prayer, study, and rest might continue: the shepherds leading their sheep to pasture, the teachers instructing their pupils, the wives preparing their homes for their husbands returning from work, and the churches raising prayers for the glory of



God in the highest of heavens and for peace on Earth to men of good will. We fought so that the principles of justice and charity, upon which the whole Christian order is based, would not be violated by an aggressor and enemy. Our souls became enlarged proportionately to the ideal for which we were fighting. Our temper became stronger than steel, and our courage greater than the wild boar or the voracious wolf. We would go forth happily to fight, to wound, and to kill, knowing that we might be wounded and even die. The ideal was everything.

"Oh, how wonderful was that ideal, how beautiful the fight in its sacred grandeur."

The old man was standing up now. His deep voice could be heard in the silence of the room. No one imagined that such a frail figure could monopolize the attention of the participants in the room as he did. Then, the old man, becoming tired, sat down. His last words: "I propose that you go beyond the teacher and the shepherdess, and also consider if there is a place for the name of our hunter of wild beasts. Couldn't there be a place of honor for someone who is a hero?"

There was emotion and certain uneasiness among the listeners. They recalled that some days ago the parish priest made a sermon in which he spoke about these words of Our Lord: "Greater love has no man than he lay down his life for his friend."

* * *

The debate continued, and the parties were still divided. But now everyone was either for or against the heroic guardian. Those who were against him no longer cared whether the shepherdess or the teacher won first place. All that they wanted now was to keep the guardian from getting the place of honor. But there were others who were convinced that it was indispensable to honor the hero.



The Shepherdess



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We fought so that the principles of justice and charity, upon which the whole Christian order is based, would not be violated by an aggressor and enemy.

As was usual in that small town, when the time arrived to make the important decision, the businessman took the floor. Everyone turned toward him, and, little by little, that ever-changing voice began to be heard. He touched everyone's heart when he enthusiastically praised the mission of the shepherdess. They were all convinced when he spoke about the importance of culture. And at last, as if pronouncing the final verdict, addressing himself to the old man, he said he respected him, but the days of fighting were gone. The world would one day proceed and indeed had already begun to fuse all religions, all races, and all peoples. Intelligent men could have nothing but horror for the spilling of blood. The fact that someone, upon being hired, had accepted the mission of killing wild animals, was a sad necessity, but to place fighting and the pretense of heroism on the same level with culture and economic production was an anachronism. The businessman concluded by proposing the removal of the name of the slayer from the list, but at the same time asked all to show their esteem for the old man by giving him a hand.

Everyone clapped their hands. Only a few appeared unhappy.

It was late, and they decided to leave.

The next morning no one saw the hunter at the square. They didn't see him any time after that either. He had decided to move to other lands, far away, to become rich doing something less dangerous. And the small town forgot about the incident.

Next year the number of wild boars and voracious wolves increased a little. The year after that, their number increased still more. In the third year, the number of farms decreased. Some children had been made orphans and some families had become poor.

The retired businessman complained: "How can one live in such a place?" And he moved away.

As for the small town, it continued to decay and to die.

* * *

What should this story be called? What title should be given to this article?

"Peace, Culture, and Heroism?" Or maybe, "Ungratefulness and Punishment?" I don't know. Maybe we could call it "The Crime of the Villainous Demagogue." Another idea, "The Hawks and the Doves;" perhaps this would be the best.

The reader may choose for himself. ■



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The hunter moved to other lands, far away.



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SEEKING THE Joy of Christmas

The state of world events is so uncertain that it is impossible to know the conditions in which we will celebrate Christmas or what the New Year will bring. This will be a Christmas in which Americans are filled with uncertainty, trials and insecurity.

One could rightly ask: “Is it proper to have these concerns during Christmastime? Shouldn’t we have only consolations, joys and satisfactions during this season?”

To answer this question, we should consider the first Christmas night. Saint Joseph and, above all, Our Lady were filled with inexpressible joy in the grotto in Bethlehem.

However, before the Child Jesus was born, they suffered affliction. They had spent the night seeking a dignified place for Our Lord’s birth. Saint Joseph was humiliated seeing that his spouse would have to deliver the Christ Child in a stable where animals fed. While there could not have been a more stupendous event that evening, neither could there have been humbler surroundings.

The manger was all Saint Joseph and Our Lady had to offer the Child Jesus. Thus, the evening was filled with unfathomable joys, but also had its sufferings.

Although the Christ Child knew that Providence had dictated the conditions of His birth, it is possible that Our Lady and Saint Joseph did not know. They could have been filled with doubts concerning the reasons for their poor surroundings, perhaps even attributing them to a wrongdoing of their own. Though faultless, Saint Joseph, who was most responsible for providing for the Holy Family, probably asked Our Lord’s pardon for the lowly

accommodations he had furnished for His delivery.

Nevertheless, the joys of the evening so surpassed the sadness in it, that the latter was completely forgotten.

We should celebrate Christmas in the same manner, even though we are concerned with the crisis in the Church and breakdown of society and aware of our insufficiency to face these calamities.

The realization that we are chosen to follow Our Lady through these troubling times should fill us with joy and overcome the sadness we endure because of our personal failings and the godlessness that surrounds us.

At the feet of the newborn Christ Child, we should thank Him for having called us to this struggle and these times. We should realize that we will be capable of persevering because of His Redemption for which His birth was a necessary condition. We ought to express this gratitude through the intercession of Our Lady, the Universal Mediatrix, and Saint Joseph.

We should ask Saint Joseph, Our Lady and the Christ Child for a soul continually mindful of Our Lady’s words at Fatima: “Finally, my Immaculate Heart will triumph!” Thus, we will be able to overcome all sadness and advance joyfully in the fight, seeking heroism and even sacrifice.

At *Crusade Magazine*, we ask Our Lady to grant you this indomitable Christmas joy; may this joy bring you and yours ever closer to her and her Divine Son! ■

Inspired by and based on a Christmas greeting given by Prof. Plinio Corrêa de Oliveira in 1980. –Ed.