

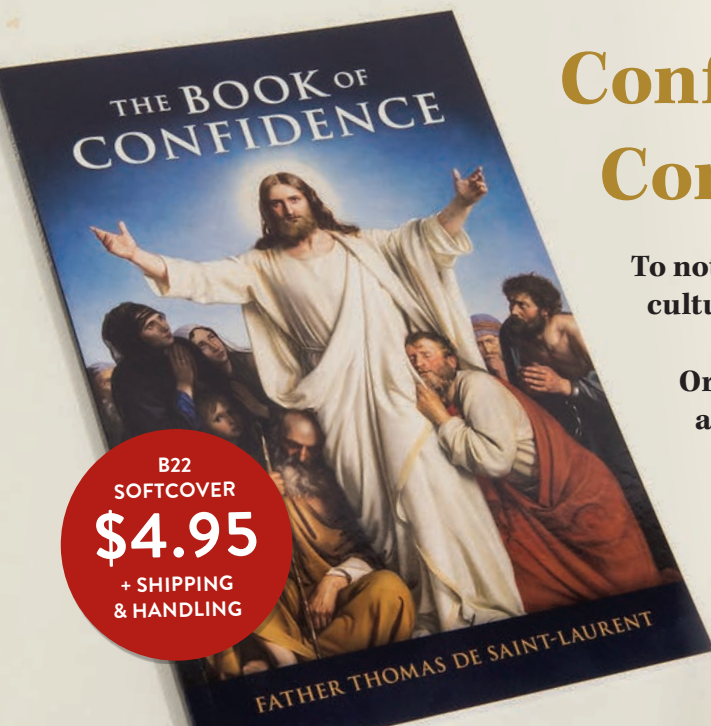
CRUSADE[®]

January/February 2022

MAGAZINE

The background of the cover is a classical painting of the Prophet Elias. He is depicted as an elderly man with a long, dark beard and hair, wearing a brown robe and a white cloak draped over his shoulders. He holds a sword aloft in his right hand, with a bright light emanating from the blade. In his left hand, he holds a large, open book. The background of the painting is dark and atmospheric, with a small building visible in the distance.

The Fiery Sword *of the* Prophet Elias



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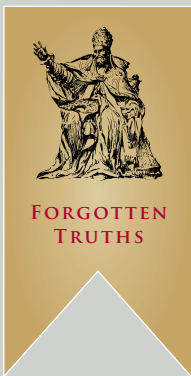
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Does the Bible Really Say You Can't Judge?

BY JOHN RITCHIE



If you stand up for moral values, eventually, you will be accused of “judging.” For most postmodern liberals, the only sin that still counts is judging. The only wrong is to believe that something can ever be wrong.

Liberals have selective memory when it comes to Holy Scripture. They quote the passage, “Judge not, that you may not be judged,” (Matt. 7:1) yet they ignore its context. In the very same chapter, Our Lord commands us to judge: “Beware of false prophets, who come to you in the clothing of sheep, but inwardly they are ravening wolves” (Matt. 7:15). Jesus also said, “Do not judge by appearances, but judge with right judgment” (John 7:24).

Although God alone knows and judges the hearts of men, we can and should judge actions according to right reason and the Law of God.

In fact, Saint Paul teaches that “the spiritual man judgeth all things” (1 Cor. 2:15).

The great Catholic scholar, Fr. Cornelius a Lapide, S.J., explains that judging becomes sinful when it is rash, malignant, envious and detractive—vices repugnant to



charity and justice and “to God Himself, whose office of judgement is usurped.” If we have an evil opinion of our neighbor, we injure him, and “we take away his good fame if we let this judgment go abroad; for reputation is a great good, greater far than riches.”

Fr. a Lapide brings Saint Augustine’s brilliant commentary into the discussion:

“Concerning those things, then, which are known to God, unknown to us, we judge our neighbors at our peril. Of this the Lord hath said, Judge not. But concerning things which are open and public evils, we may and ought to judge and rebuke, but still with charity and love, hating not the man, but the sin, detesting not the sick man, but the disease. For unless the open adulterer, thief, habitual drunkard, traitor, were judged and punished, that would be fulfilled which the blessed martyr Cyprian hath said, ‘He who soothes a sinner with flattering words, administers fuel to his sin.’”

Therefore, not only is it licit to judge people’s actions, but it is also a spiritual work of mercy to admonish the sinner. As Catholics, we should always speak the truth with charity. ■

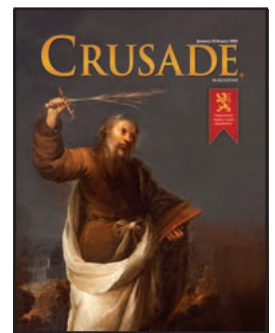
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Painting of the prophet Elias by Antolínez y Sarabia Francisco, Real Academia de San Fernando, Madrid



Between February 11 and July 16, 1858, the Blessed Virgin Mary appeared eighteen times to fourteen-year-old Saint Bernadette



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15th Annual Public Square Rosary Rallies held across America, October 16, 2021



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Spectacular display of devotion at Our Lady's shrine in Fatima, Portugal



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TFP National Conference — a weekend to remember

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

Heroic Military Veterans Secretly Rescue Refugees Trapped in Afghanistan

During the Biden administration's chaotic withdrawal from Afghanistan in September 2021, a group of combat veterans of the United States Special Forces decided to take it upon themselves to rescue fellow Americans and faithful Afghans abandoned behind Taliban lines. The operation, codenamed "Pineapple Express," consisted of groups of volunteers who secretly ventured outside of the U.S. military perimeter at Kabul airport, choosing to defy Biden's orders to stay within the airport walls. Working under the cover of darkness, they employed clever methods to bypass Taliban checkpoints and smuggled Americans, Afghan soldiers and their families to the airport for evacuation. Once at the airport gates, they identified themselves to American soldiers by showing them a picture of yellow pineapples on their phones. In all, Pineapple Express may have saved at least one thousand people from the clutches of the Taliban.



Bad News for Climate Change as Arctic Ice Cap Expands

Climate change alarmists and the liberal media have predicted that the Earth has less than twelve years to curb carbon emissions before the planet reaches the so-called "tipping point." However, the "Ocean and Sea Ice Satellite Application Facility's High Latitude Processing Center" (OSISAF) published a report showing that the Arctic ice cap actually expanded in 2021 by as much as thirty percent. The sea level in September of 2021 was found to be the highest in nine years, while sea ice levels for the Antarctic were well above normal. In the meantime, climate alarmists and the U.S. government call climate change a public health crisis, with some advocating for drastic Covid-style lockdowns to curb carbon emissions.

Americans Purchase Firearms in Record Numbers

According to the National Shooting Sports Foundation (NSSF), an estimated 16.5 million guns were purchased in the United States in 2020, the highest number of sales since records began. The NSSF also estimated that some 8.4 million Americans became new gun-owners in 2020, with women accounting for nearly half of all those purchases, while forty percent of first-time gun buyers were Black, Asian or Hispanic. In addition to gun sales, permits for concealed carry

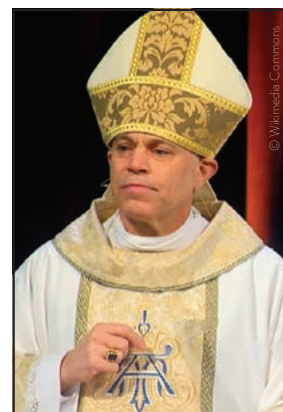
also soared in 2020. The demand has led to shortages in firearms and ammunition throughout the country. According to multiple surveys, Americans who purchased new firearms cited the Covid pandemic, riots following the killing of George Floyd, threats to defund police departments and gun-control policies as reasons for their decisions to purchase a firearm.

China Bullies Tiny European Country

In September of 2021, the government of Lithuania, a tiny Baltic country of some three million inhabitants, urged its citizens to stop using Chinese-made phones after multiple security flaws and hidden built-in censorship tools were uncovered by security officials in smartphones manufactured by Xiaomi and Huawei. Lithuania also agreed to allow Taiwan, which China claims as its own territory, to open a representative office in Vilnius, further provoking China's anger. In response, China recalled its ambassador from Vilnius, suspended rail service between the two countries and limited trade in an attempt to harm the economy and coerce it into agreeing to its demands. However, Lithuania refused to back down and received support from multiple western nations including the United States. According to some political analysts, China was confident that a tiny country such as Lithuania would be easy to coerce and intimidate. An article by *The New York Times* posited that China may also be interested in Lithuania because of the monumental role it played in the collapse of the Soviet Union by becoming the first Soviet territory to gain independence in 1990.

Archbishop Issues Severe Rebuke for Pro-Abortion Catholic Politicians

Archbishop Salvatore Cordileone of San Francisco did not mince words in chastising Democrats who favor laws promoting abortion while calling themselves Catholic. In a statement regarding the passage of a radical new abortion bill in the U.S. House of Representatives, sparked in turn by the enacting of the historic Texas Heartbeat Act, and backed by House Speaker and self-proclaimed Catholic Nancy Pelosi, Archbishop Cordileone said, "This proposed legislation is nothing short of child sacrifice." He continued, "It is especially shameful that any self-professed Catholic would be implicated in such an evil, let alone advocate for it. . . Indeed, HR 3755 is surely the type of legislation one would expect from a devout Satanist, not a devout Catholic." ■



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THE PSALM OF YOUNG MOTHERS

PROVIDED BY FR. RAUL PLUS, S.J.



CHRIST IN
THE HOME

A young mother—very true to her role of mother and at the same time very artistic—got the idea of comparing her role with that of cloistered sisters.

Between her washing, her cooking and the care of her youngest, she managed to compose “The Psalm of Young Mothers.” It is full of love, full of spontaneity. Every young mother will recognize herself in these passages we are quoting:

“O MY GOD,
Like our sisters in the cloister,
We have left all for you;
We have not imprisoned the
youth of our faces under a veil,
And though we have cut our hair,
It is not in any spirit of penance.

DEIGN NEVERTHELESS, O Lord, to cast
a look of mercy
On the humble little sacrifices
Which we offer You all day long,
Since the day our groaning flesh gave
life to all these little Christians
We are rearing for You.

OUR LIBERTY, O God, is in the hands of these
little tyrants who claim it every minute.
The house has become our cloister,
Our life has its unchanging Rule,
And each day its Office, always the same;
The Hours for dressing and for walks,
The Hours for feeding and for school.

WE ARE BOUND by the thousand little
demands of life.
Detached by necessity every moment from our
Own will, we live in obedience.

EVEN OUR NIGHTS do not belong to us;
We too have our nocturnal Office,
When we must rise quickly for a sick child,
Or when between
Midnight and two o'clock,
When we are in the full sleep we need so badly,
A little untimely chanter
Begins to sing his Matins.

WE PRACTICALLY LIVE retired from the world:
There is so much to be done in the house.
There is no possibility of going out anyway
without a
Faithful sitter for the little ones.
We measure out the time for visits
parsimoniously.

WE HAVE NO SISTERS to relieve us on another shift.
And when the calls for service reach high
pitch for us,
We have to sweep, to wash the dishes,
Scrape the carrots for the stew, prepare
a smooth puree for baby,
And keep on going without stopping.

FROM THE CHILDREN’S ROOM to the kitchen
and to and fro,
We do big washings: we rub and we rinse aprons
and shirts,
Underclothes and socks,
And all the baby’s special things.

IN THIS LIFE OF SACRIFICE, come to our help, O Jesus!"



Evaluating the Spectacular Impact of the Religious Right

BY JOHN HORVAT II



One of the trials in being conservative is that the liberal media likes to give the idea that our actions occur in a vacuum. The more liberal the media, the more insistent is the claim that conservative action has no impact. Consequently, the more conservative the organization, the less coverage, favorable or otherwise, can be expected from the mainstream.

This was especially true before the Internet, when the news was more controlled by major media. Thus, when we write our histories, we must confront the official narrative that assigns us no importance. When we insist upon our role in shaping public policy, we risk appearing pretentious, lacking official proof from the past.

Another Source Tells Our Story

The book *Moral Majorities across the Americas: Brazil, the United States, and the Creation of the Religious Right* (University of North Carolina Press, 2021) is a history that runs the blockade. Liberal author Benjamin Cowan tells the history of the religious right spanning two continents starting from the sixties.

While sharing nothing of our perspective, he tells our story for us. He frees us from making a pretentious attempt of writing our history. His narratives contain errors, misconceptions and hostility toward our cause. However, the book validates our actions over the years by documenting their effectiveness. It helps us see that our efforts were well worth the effort.

The Most Politically and Culturally Influential Phenomenon of Our Time

Of course, this was not his intention. Quite the contrary. His purpose is more to warn than inform. Sensing the strength of the religious right today, he seeks to answer the question: How did we get here?

Thus, the assistant professor of history at the University of California-San Diego presents one of the most spectacular political stories of the late twentieth century. It is an untold story that the writer admits is ignored by academia. Yet, he recognizes the importance of “the construction of today’s transnational Christian conservatism, which has become perhaps the most politically and culturally influential phenomenon of our time.”

“Half a century ago, much of what now goes unquestioned as mainstream conservatism was instead the agenda of a reactionary and fundamentalist fringe,” the author continues. “Brazilian conservatives, working with counterparts abroad, laid the groundwork for the normalization of that agenda, the tenets of today’s religious Right.”

Action During the Council

In covering the vital Catholic role in forming this threatening movement, the author provides an extensive chronicle of the actions of Societies for the Defense of Tradition, Family and Property (TFP) and the Brazilian TFP’s founder Professor Plinio Corrêa de Oliveira.

He traces the resurgence of the Catholic right to the “*Coetus*,” a group which the TFP organized as a clearinghouse of conservative views working to influence the Second Vatican Council. This effort provided the groundwork for a program

that embraced “anticommunism, moralism, antiecumenism, hierarchalism,” and “affinity for the supernatural in the face of perceived secularism.”

This anti-modernist platform would later find support and “allies within and outside Brazil, and within and outside the Catholic Church.”

The New Right Forms Networks

Two strategies changed the course of the debate in the eighties. The first was the wedding of economic liberalism to social, cultural and religious conservative issues. The second was the formation of broad networks of conservatives who could unite in fighting against communism, immorality and secularism while agreeing to disagree about religion.

Key players in this battle were American activists Paul Weyrich and Morton Blackwell, who formed the New Right of the Reagan era. In Brazil, the TFP played a crucial role in developing similar networks. They all still work together, as indeed leftist networks have done for decades. Professor Cowan warns that this ability to “effectively formulate strategies and messaging” should make liberals take the right seriously in our days.

The detailed account of the names, places and circumstances of these networking efforts shows that these actions did not take place in a vacuum. Some people took notice. They had their impact and importance.

“Spectacularized Medievaesque Pomp”

However gratifying this recognition might be, a final observation should encourage those dedicated to our cause. The author criticizes yet reveals the immense appeal of the religious right’s message.

He credits this attraction to our ability to address “the

demythification or demystification” of the modern world and “the dismantling of ancient hierarchies.” Conservatives perceive “the mourning of a world without mystery.”

Of course, he sees these conditions as something negative. The life of grace, “mysticism and the everyday sense of the divine” are concepts that do not fit into his secular mindset. Thus, he tends to dismiss them as nostalgic notions of a medieval sacral past.

However, this belief in a world of mystery and wonder is “the glue” binding the religious right together, seeking “a return to medieval cultural and religious forms.” Thus, the author admits the tremendous attraction of this spiritual dimension. At the same time, he ridicules the TFP for having “spectacularized medievaesque pomp, gaining fame in the 1960s and thereafter for flamboyant street demonstrations.”

Exploring Alternatives

Such a profound worldview should be embraced, not rejected. The decaying liberal order is sterile and depressing. Its narratives that once unified families, communities and nations no longer survive in our postmodern wasteland. Secular explanations of life deprive it of meaning and purpose. The present disorder offers little hope for the future.

Thus, traditional Catholics do not need to apologize for their fascination with mystery and grace. Professor Cowan’s emphatic insistence on the power of these concepts serves to prove them true, not false. A well-structured social order based on the rule of law, Christian charity and a sense of wonder is the valid alternative to postmodernity’s dismal failures.

The world hungers for the divine and yearns for legend and myth. We are convinced of this. Still, it helps that others hear it from someone who tells our story—albeit from the other side.

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The Very Special Mission of SAINT BERNADETTE, THE SEER AT LOURDES

BY PLINIO CORRÊA DE OLIVEIRA*

PLINIO
CORRÊA DE
OLIVEIRA

February 11 is the feast of Our Lady of Lourdes. Let us read some facts about the devotion to Our Lady of Saint Bernadette, the seer at Lourdes. In the biography *Saint Bernadette Soubirous: 1844-1879*, author Monsignor Francis Trochu writes:

“Her devotion to the Blessed Virgin was bound to be ‘particularly tender, particularly childlike.’ Mary, her living ideal, ‘was in her heart very close to Our Lord,’ as Sister du Rais, her neighbor in the infirmary witnessed. You should have heard her say the Hail Mary! What devotion there was in her voice, especially when she pronounced the words, ‘poor sinners!’ When someone boldly asked her if the image of the Apparition was not fading gradually from her memory, she exclaimed disapprovingly: ‘Forget her! No, never!’ And with a forceful gesture she put her right hand to her forehead, saying: ‘It’s there!’ One of her companions suggested: ‘You should paint a picture of the Blessed Virgin for us, for you know what she is like.’ ‘I can’t, I don’t know how,’ she had to answer. ‘For me there is no need, I have it in my heart.’

“Devotion to Our Lady ‘filled her whole life.’

What need had she to ‘meditate’ on the Blessed Virgin. She ‘saw Mary again in everything and everywhere, with her heart and her memory.’ ‘Whenever she was praying to the Blessed Virgin,’ said Sister Gonzague Champy, ‘it seemed as though she still saw her. . . . If one asked her to obtain some favor, she used to say straightway that she would speak to Our Lady about it.’

“One day, on the Feast of the Assumption, Mother Fabre chanced to be kneeling in the chapel a short distance from Sister Marie-Bernard in such a position as to be able to observe her closely. ‘At the words of the hymn: I see that she is my Mother! (*Je l’aperçois, ah! c’est ma Mère!*), I saw her give a start and almost leap for joy.’

“As for her Rosary, she must have said her beads for all the rest of her life just as she did at Lourdes. ‘The Rosary was her favorite prayer,’ said a Superior General. Often in the infirmary Sister Champy said the Hail Marys alternately with her. On such occasions, the Sister recalls, ‘Bernadette’s dark, deep-set, sparkling eyes became heavenly. She was seeing Our Lady in spirit, and looked as though she were in ecstasy.’

‘At night when you retire to rest,’ Bernadette recommended to a companion, ‘take your beads and go off to sleep while saying them; do the same as little children who fall asleep saying, ‘Momma, Momma. . .’”

These facts about Saint Bernadette clearly show her ardent devotion to Our Lady. However, there is a curious thing about Saint Bernadette’s life. While it is proven that she had a great devotion to Our Lady, she expressed this devotion only very little. In other words, she did not provide any new facts, reflections or enrichment of Mariology. She introduced no new way of devotion that could give a new impetus for greater veneration of Our Lady. She was very devout, as can be seen in the selection above, but there was nothing exceptional about her devotion to Our Lady.

Indeed, Saint Bernadette had a devotion very similar to that of Lucia of Fatima. Her vocation was to reveal the Lourdes’ apparitions to the world. Having accomplished this task, she honored the apparitions by becoming a nun. The Church later canonized her.

Authenticity of the Lourdes Apparitions

The Church does not require that the faithful believe in the apparitions of Lourdes because they are of a private nature. In matters involving supernatural facts, we must only believe

in official facts, not private ones. However, denying the Lourdes apparitions borders on heresy because it cannot be admitted that a saint canonized by the Church could have such illusions.

The life and holiness of Saint Bernadette somehow attest to the authenticity of the Lourdes apparitions. The miracles wrought afterward also abundantly bear testimony by proving that grace indeed works wonders in Lourdes.

During the apparitions, the people did not see Our Lady but saw that Saint Bernadette Soubirous spoke to a person no one saw. That invisible person told her to dig with her hand in a particular spot and a spring would appear. No one imagined water might be found in this place. However, the young peasant girl put her hand directly into the earth, and everyone saw the water well up. The spring of

Lourdes appeared.

Thus, she prophesied that a spring would marvelously appear and that it would cause many cures, which indeed happened. Both things are miraculous. Furthermore, Saint Bernadette’s holy life attested not only to the authenticity of her visions and the miraculous events in Lourdes but also to her mental equilibrium. Beyond this testimony, however, she did not have a public mission, but a private one. Upon completing this mission, she fell silent.

Fulfilling a Mission

This completion of her mission is very beautiful. It shows how different devotions develop within the Church and how Providence raises a person in an orderly manner to follow a particular vocation. One receives one task while someone else has another. Our Lady distributes these tasks in such a way that those called do not get involved in something outside of their callings. Everyone is entirely devoted to the task to which he or she has been called. So we have Saint Bernadette Soubirous called to be a living testimony of the Miracle of Lourdes.

There is one detail of her mission that we might highlight. Our Lady communicated a secret to Saint Bernadette at Lourdes. This secret was to come to the knowledge of Pope Pius IX. From the nineteenth century to the present, Our Lady gave a series of secrets at her apparitions. She reveals something but wants it to remain hidden. At La Salette, Lourdes and Fatima, Our Lady reveals a secret.

Asking to Be Healed

Our Lady of Lourdes heals people. Which is more difficult: to heal the body or the soul? Neither one is difficult for the Queen of Heaven and Earth. She obtains whatever she asks for. If she obtains so many bodily cures, let us ask her to heal our souls as well. Let us ask her to change our souls so that our hidden wounds, defects and disorders, often unknown to us, may wonderfully cease to exist by her action.

We know that the diseases of the Gospel are symbols of moral diseases. Our Lord healed the blind but can also heal the spiritually blind. He healed paralytics but can also cure spiritual paralysis. The commentators tell us that the physical healings He operated were meant to attest to His power to work moral healings as well.

Let us then ask Our Lady to heal our moral diseases. Some of us may be morally blind, others deaf, others dumb, others paralyzed. Alas, who knows if any of these ills makes us worse off than a leper or an epileptic with seizures.

All these illnesses symbolize spiritual states. Let us ask Our Lady to heal us from all this and give us the grace to approach her with a truly renewed soul. That is what we must ask. ■

*The preceding article is taken from an informal lecture given by Professor Plinio Corrêa de Oliveira on February 11, 1967. It has been translated and adapted for publication without his revision. –Ed.



Top: The simple and humble demeanor of Saint Bernadette as expressed in this statue attracts the devotion of a young lady.

Bottom: The miraculously incorrupt body of Saint Bernadette who died over 150 years ago.



The Fiery Sword of the Prophet Elias

BY RENATO VASCONCELOS



COVER
STORY

NINE CENTURIES BEFORE the coming of the Redeemer, the fiery prophet Elias was consumed with zeal for the Lord God of hosts. Transported by angels in a fiery chariot, he was likely taken to the earthly paradise. From this privileged position, he monitors the developments within the history of salvation, their core being the struggle between good and evil, the children of light and the children of darkness, and those who follow God and those who give themselves over to the devil. The Prophet Elias, deemed as the founder of the Carmelite Order, plays a unique role in this battle that will last until the end of time. He was an indomitable and relentless fighter against idolaters and will return at the end of time to fight against the Antichrist.



The History of Salvation and the Chosen People

The history of salvation and the struggle between good and evil begins with our first parents, Adam and Eve. Original sin led to their expulsion from paradise and the loss of their preternatural gifts. Suffering, pain and death became our shared heritage. The terrible consequences of original sin on human nature were tragically manifested in the first couple's children when Cain killed Abel. The earth indeed became a "vale of tears."

Following the divine order, "*grow and multiply*," generations succeeded generations. Still, entire peoples fell into idolatry, a sin that God punishes with tremendous chastisements. Humanity was almost extinguished in the universal flood, which only spared Noah and his family. The Tower of Babel confused languages and dispersed peoples. However, in the night of time, chosen souls upon whom divine benevolence rested shone here and there. Along with the punishment also came the promise fulfilled four thousand years later: a Redeemer would open the gates of heaven to fallen humanity.

In His designs, God had mercy on men and established a chosen people. He promised Abraham a land and descendants more numerous than the stars of the sky and the sands of the sea (Gen. 12). He tested the patriarch's fidelity by ordering him to sacrifice his son Isaac, conceived in his old age, an order that Abraham did not hesitate to obey. Faithful to His promise, God rewarded him by replacing Isaac with a lamb at the time of the sacrifice. From Isaac was born Jacob, whose children gave birth to the twelve tribes. Initially nomadic, the tribes settled in Egypt after Jacob's death, when his son Joseph had become Pharaoh's prime minister. But then came a pharaoh who had not known Joseph, and Jacob's descendants went into a four-century-long captivity.

Freed by Moses at God's command, the chosen people miraculously walked briskly through the Red Sea. On Mount Horeb, Moses received the tablets of the law with the Ten Commandments, the symbol of their covenant with God. But at that very moment, tired of waiting, part of the people at the foot of the mountain fell into idolatry, worshipped a golden calf and were severely punished by the Levites. It took another forty years of wandering in the desert before the chosen people finally entered the promised land with Joshua. Once there, they were led by judges and prophets.

A thousand years after the promise made

to Abraham, God sent the Prophet Samuel to anoint Saul. A great warrior and organizer, Saul became the first king of Israel. But he consulted a witch, and God punished his deception with death during a battle. David, his successor, conquered Jerusalem and made it the capital of the twelve tribes. Solomon made the country prosperous and built the first temple in Jerusalem, a beautiful shrine for the Ark of the Covenant, where they offered sacrifices to the one true God.

However, the wise King Solomon had dozens of wives, many from idolatrous

peoples, and had temples erected to worship Baal, Moloch, Astarte, Kamosh and Amon-Ra. His son Jeroboam propagated idolatry, compromising all the efforts Moses had made to pull the chosen people out of their idolatrous tendencies. Divine punishment would not take long in coming. The kingdom was divided: Israel with ten tribes to the north, and Judah with two tribes to the south. The northern kingdom was dragged almost entirely into apostasy, worshipping Baal, the god of fornication, and served by 850 priests, under the command of King Achab and his wife, Jezebel.



Painting of Elias and the Prophets of Baal by Pablo Pernicharo iglesia de San José, Madrid, Spain

Apostasy of the Chosen People and the Prophetic Rebuke

In this context of apostasy, where the pestilence of idolatry affected great and small, the Prophet Elias arose to vindicate the rights of the true God: “And Elias the prophet stood up as a fire, and his word burnt like a torch” (Ecclus. 48:1). Seeing the tremendous religious and moral degradation of his people, and inflamed with zeal for God’s glory, Elias rebuked King Achab: “As the Lord liveth the God of Israel, in whose sight I stand, there shall not be dew nor rain these years, but according to the words of my mouth” (3 Kings 17:1).

Cornelius a Lapide (1567–1637), a famous Jesuit biblical scholar, comments on this subject: “There is no doubt that Elias, overflowing with zeal, had previously urged King Achab to abandon the cult of Baal and worship the true God. Since the king turned a deaf ear, Elias turned his words into a whip and smote the

whole land with barrenness so that Achab and the idolaters would learn that it is not Baal but the true God who gives rain and all the other goods of the earth. Invoke Him and not Baal, that you may obtain all these things.”

Saint John Chrysostom refers to this passage in these terms: “When the most holy Prophet Elias set his eyes on the wayward people, when he saw Baal and the idols being sacrilegiously worshipped with contempt of the Lord, when all the people, abandoning their Creator, were giving themselves over to the worship of clay statues in the woods, [Elias], moved by his zeal for God, issued against Judea a sentence of drought and an end to the rains. Then, suddenly, the earth threw up vapors, the sky closed, the rivers dried up, the springs were extinguished, the bronze boiled, the temperature tortured [people], tranquility turned to pain, nights

became dry, days arid, cornfields roasted, bushes faded, meadows disappeared, woods lost their sap, fields fasted, the land became uncultivated, its grasses died and the wrath of God was manifested over all creatures.”

Achab’s hatred flared up, and God ordered Elias to retire to the desert, where ravens would bring him food. The sky closed in and became as heavy as lead, the earth was barren and water from the rivers and torrents evaporated. The prophet felt on his own skin the terrible punishment inflicted on Israel.

The First Resurrection in History

Elias went to Zarephath, a town between Tyre and Sidon, where he was sheltered by a poor widow who had no more than a handful of flour to make a loaf of bread. Generously, she gave the prophet what flour she had left to sustain his life. She was rewarded by God, for from that day on there was no lack of flour in the pot, nor any less oil in the oilcan. But poverty was accompanied by tragedy, for the widow’s only son died, and she complained to the man of God who had brought her such misfortune. “And Elias said to her: Give me thy son. And he took him out of her bosom, and carried him into the upper chamber where he abode, and laid him upon his own bed. And he cried to the Lord, and said: O Lord my God, hast thou afflicted also the widow, with whom I am after a sort maintained, so as to kill her son? And he stretched, and measured himself upon the child three times, and cried to the Lord, and said: O Lord my God, let the soul of this child, I beseech thee, return into his body. And the Lord heard the voice of Elias: and the soul of the child returned into him, and he revived” (3 Kings 17:19–22).

The son of the widow of Zarephath came back to life, becoming the first case of resurrection known in history.



Saint Elias restores life to the widow’s child. Louis Hersent, 1819, Musée de Anger

Elias Confronts the Prophets of Baal

Meanwhile, the drought was becoming unbearable. Three unforgiving years went by without a single drop of water falling on those arid and harsh lands. When God sent Elias to find Achab to make the drought stop, the king questioned the prophet:

“Art thou he that troublest Israel? And he said: I have not troubled Israel, but thou and thy father’s house, who have forsaken the commandments of the Lord, and have followed Baalim. Nevertheless send now, and gather unto me all Israel, unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, who eat at Jezebel’s table. Achab sent to all the children of Israel, and gathered together the prophets unto mount Carmel” (3 Kings 18:17–20).

Before the prophets of Baal, Elias challenged the people: “How long do you halt between two sides? If the Lord be God, follow him: but if Baal, then follow him. And the people did not answer him a word. And Elias said again to the people: I only remain a prophet of the Lord: but the prophets of Baal are four hundred and fifty men. Let two bullocks be given us, and let them choose one bullock for themselves, and cut it in pieces and lay it upon wood, but put no fire under: and I will dress the other bullock, and lay it on wood, and put no fire under it. Call ye on the names of your gods, and I will call on the name of my Lord: and the God that shall answer by fire, let him be God” (3 Kings 18:21–24).

Baal’s priests sacrificed an ox, put it on wood, cut its cheeks and torso with knives and stilettos, whirled around, and cried out loudly to Baal, who did not answer them. Elias taunted them, “Cry with a louder voice: for he is a god, and perhaps he is talking, or is in an inn, or on a journey, or perhaps he is asleep, and must be awaked” (3 Kings 18:27).

The false prophets jumped up and danced desperately, offering their blood to the idol. The idolatrous blood flowed, but in vain, as no fire fell from heaven. Elias then built an altar with twelve stones corresponding to the number of the tribes of Israel, laid out the wood on which he poured water in abundance and placed the sacrificial ox on the altar. He then addressed God:

“O Lord God of Abraham, and Isaac, and Israel, show this day that thou art the God of Israel, and I thy servant, and that according to thy commandment I have done all these things. Hear me, O Lord, hear me: that this people may learn, that thou art the Lord God, and that thou hast turned their heart again. Then the fire of the



The angel visits Elias in the desert. Artist unknown, seventeenth century.

Lord fell, and consumed the holocaust, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw this, they fell on their faces, and they said: The Lord he is God, the Lord he is God. And Elias said to them: Take the prophets of Baal, and let not one of them escape” (3 Kings 18:36–40).

The false prophets of Baal were killed near the river Cison, partly by Elias, partly by the people. Elias’ zeal led him to slay more idolaters than he converted, for, in addition to the 850 diviners and false prophets, he wiped out many more with the three-year drought. He was much more concerned with justice and punishment of the wicked than with mercy and charity in converting them.

Filled with admiration, Father Cornelius a Lapide emphasizes the prophet’s fiery spirit: “Elias was a living mirror of the preachers of the word of God. Indeed, fiery was his mind, fiery his word, fiery his arm, with which he converted Israel.”¹

“Elias was a living mirror of the preachers of the word of God. Indeed, fiery was his mind, fiery his word, fiery his arm, with which he converted Israel.”

The Prophet Escapes and Receives a New Mission

Elias went to King Achab and prophesied the end of the terrible drought: “Go up, eat, and drink: for there is a sound of abundance of rain.” Accompanied by a servant, Elias climbed to the top of Mount Carmel, prostrated himself with his head between his knees, and prayed for rain until his servant told him that a small cloud appeared over the sea and on the edge of the horizon.² It did not take long for a great rainstorm to fall, ending the three-year drought imposed as a punishment for the sin of idolatry.

Meanwhile, Jezebel learned of the death of her false prophets and vowed to kill Elias. She sent a messenger to him, saying, “Such and such things may the gods do to me, and add still more, if by this hour tomorrow I make not thy life as the life of one of them” (3 Kings 19:2).

Jezebel’s threat frightened the prophet Elias (whose name means, in Hebrew, “my God is the Lord”), who having closed the sky with a word from his mouth, faced the powerful king Achab, raised a dead man and killed the prophets of Baal, trembled before Jezebel’s wrath. According to Cornelius a Lapide, he feared imminent death not so much as the danger that the true faith be extinguished in Israel and the false Baal worship be victorious.

Elias fled into the desert, where an angel brought him bread and water, and God commanded him to go to Mount Horeb. He walked forty days and forty nights to Mount Horeb, where he heard the voice of God: “What doest thou here, Elias?”

He answered, “With zeal have I been zealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant: they have thrown down thy altars, they have slain thy prophets with the sword, and I alone am left, and they seek my life to take it away” (3 Kings 19:9–10).

Now God did not speak to Elias in an earthquake but in “a soft and gentle whisper.” He gave him a threefold mission: to anoint Hazael as king of Syria, Jehu as king of Israel and Elisha a prophet “in his place.” Elias found Elisha plowing a field and cast his mantle over him. Henceforth Elisha would be entirely transformed from being a wealthy farmer (he owned much land and twenty-four yokes of oxen), to a prophet and a prophet’s successor.

Jezebel’s Punishment

Now King Achab coveted a vineyard that belonged to Naboth of Jezrael. Although Achab offered him a fair price or even a better vineyard

elsewhere, Naboth would not sell it because it was an inheritance from his parents. Seeing her husband's sadness and anger, Jezebel promised him that the vineyard would be his. She ordered the city elders to organize a meeting where Naboth would be (falsely) accused of having blasphemed. So it was done. Naboth was stoned to death, and Achab took possession of his land. It was a twice heinous crime: cowardly murder and embezzlement. Thus, divine punishment did not wait.

God commanded Elias to go meet Achab, upbraid him and announce his coming punishment: "Thus saith the Lord: Thou hast slain, moreover also thou hast taken possession. And after these words thou shalt add: Thus saith the Lord: In this place, wherein the dogs have licked the blood of Naboth, they shall lick thy blood also" (3 Kings 21:19). He also announced the punishment of Jezebel: "The dogs will eat Jezebel in the field of Jezrael."

Achab did penance more for fear of punishment than out of love for justice. It was a servile, imperfect penance. He repented of his sin because of the imminent and terrible

punishment decreed by Elias. He did not repent for love of God, for having offended Him Who is the highest good. God delayed his punishment, and Achab died on the battlefield, wounded by an enemy dart.

Meanwhile, divine wrath fell unrelentingly on the head of the wicked Jezebel. Thrown from her palace window, she lay on the ground trampled by horses' hooves and was devoured by hungry dogs. When some servants rushed to recover and bury her corpse, they found only her skull and a few bones.

Ochoziah succeeded his father Achab. One day, he fell from the high room of his palace in Samaria. Bedridden, he wanted to know if he would survive, and sent his messengers to consult an oracle of Beelzebub. Elias intercepted the messengers and rebuked them for their idolatrous superstition.

Angered at the news, Ochoziah sent a captain with fifty men to arrest Elias. The captain addressed him in a derogatory way: "Man of God, the king has commanded that thou come." Elias answered to the captain of fifty men, "If I am a man of God, let fire come down from heaven and

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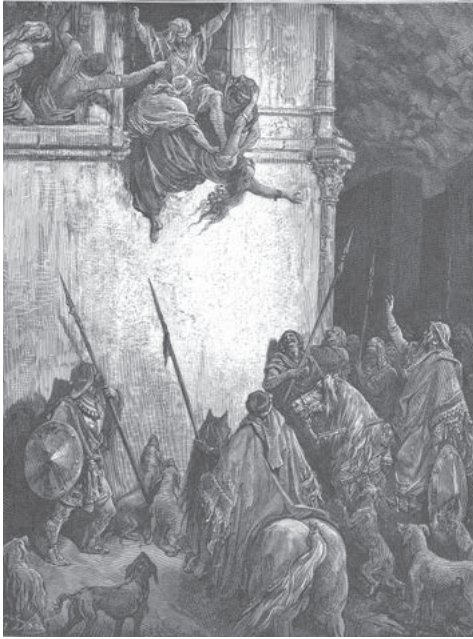
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The wicked queen Jezebel meets her fitting death; thrown from the palace window, trampled and devoured by hungry dogs. Pen and ink drawing by Gustave Doré.

consume thee and thy fifty.” And there came down fire from heaven, and consumed him, and the fifty that were with him. Ochoziah sent another captain with fifty men, and they too were consumed by fire from heaven. For the third time, Ochoziah sent a captain with fifty soldiers, and this time the commander begged for mercy. Elias spared his life and those of his subordinates.

Accompanied by this captain, Elias went to speak to the king: “Thus saith the Lord: Because thou hast sent messengers to consult Beelzebub the god

of Accaron, as though there were not a God in Israel, of whom thou mightest inquire the word; therefore from the bed on which thou art gone up, thou shalt not come down, but thou shalt surely die” (4 Kings 1:16). Ochoziah died after reigning for only one year.

In the words of Saint Bernard to Pope Eugene III, by vindicating the rights of God, Elias was the model of justice, mirror of holiness, example of piety, champion of truth, defender of the faith, doctor of Israel, teacher of the uneducated, refuge of the oppressed, advocate of the poor, an arm of widows, eye of the blind, the tongue of the dumb, avenger of crimes, dread of the wicked, glory of the righteous, rod of the mighty, hammer of tyrants, father of kings, salt of the earth, the light of the world, the prophet of the Most High, forerunner of Christ, the anointed of the Lord, terror of the Baalites and thunderbolt of idolaters.³

The Fight against the Antichrist

Elias fulfilled the threefold mission God had entrusted to him at Horeb. The time was

approaching for him to leave the earth. For an ordinary person, this necessarily means passing through the threshold of death. However, divine Providence had other plans for Elias, the prophet of great exceptions. Some scholars believe the angels took him on a chariot of fire⁴ to an unknown place on earth; others, that he went to the earthly paradise. As he was taken up to heaven, he threw down his cloak to Elisha, his disciple and successor.

Thus, from his place, “consumed with zeal for the Lord God of hosts,” the prophet Elias follows the unfolding history of salvation.⁵ He contemplates the extreme decadence of modern times, when the laws of the Lord God are trampled upon like never before. He despises the idols which twenty-first century men have erected to Moloch, the god associated with child sacrifice, through the unspeakable sin of abortion; or to idols of sensuality with the increasing number of sexual immoralities added and accepted by society at large; finally, he can scarcely hold back his fiery sword when he witnesses the corruption and betrayal of members of the One True Church of Christ.

We pray to Saint Elias for the grace of perseverance and fidelity to the Lord of Hosts in these challenging times and we join our supplications to Ecclesiasticus . . .

“And who can glory like to thee? Who raisedst up a dead man from below, from the lot of death, by the word of the Lord God. Who broughtest down kings to destruction, and brokest easily their power in pieces, and the glorious from their bed. Who heardest judgment in Sina, and in Horeb the judgments of vengeance. Who anointedst kings to penance, and madest prophets successors after thee. Who wast taken up in a whirlwind of fire, in a chariot of fiery horses. Who art registered in the judgments of times to appease the wrath of the Lord, to reconcile the heart of the father to the son, and to restore the tribes of Jacob. Blessed are they that saw thee, and were honoured with thy friendship” (Ecclus. 48:4–11). ■

Endnotes

1. Cornelius a Lapide, *Commentaria in Scripturam Sacram*, (Ludovicus Vivès, Editor, Paris, 1860), vol. X, p. 504.
2. “A precursor of rain, the little cloud is also a symbol of the coming of the Immaculate Virgin Mary, who emerges pure from the world’s salty waters to be the Mother of the Redeemer,” comment the exegetes. Saint Elias was thus the first devotee of Our Lady more than eight centuries before her birth.
3. *De Consideratione, lib. IV*, Cornelius a Lapide, *Commentaria in Scripturam Sacram*, in Librum III Regum, Cap. XVII.
4. It suited the fiery soul of Elias to be kidnapped and taken up to heaven in a chariot of fire, comments Saint John Chrysostom, 1st Homily *De Elia*.
5. The exegetes Saliano and Genebrardo assert that Elias was abducted in the nineteenth year of the reign of Josaphat, according to Saliano, in the year 3139 of the creation of the world and 914 years before the birth of Christ. On this the Jews practically agree with Seder Olam, Josephus, St. John of Avila, Torniello, Serarius and others. Hence today, in 2021 A.D., Saint Elias is about 2,981 years old, since, according to Cornelius, Elias is thought to have been kidnapped when he was about forty-six years old, after having exercised for sixteen years the prophetic mission that began when he was thirty.



AMERICA NEEDS FATIMA[®]

JANUARY/FEBRUARY 2022

PROGRESS REPORT



Fifteen Years in a Row Public Square Rosary Rallies Held Across America

OCTOBER 16, 2021



ANNOUNCING: It's never too early to SIGN UP NOW for your own annual Public Square Rosary Rally – being held October 15, 2022 in YOUR TOWN, USA!

Just call Rosary Rally Central at (866) 584-6012 or visit our NEW updated website at www.ANF.org TODAY.



10 Reasons to Pray a Public Square Rosary

1. The annual Public Square Rosary Rallies will remind the passerby on the street that conversion is possible.

This year is the 104th anniversary of the Miracle of the Sun at Fatima: On October 13, 1917, Our Lady performed a miracle witnessed by 70,000 people, including atheists, communists and anti-Catholics. Many of them converted!

2. Avert tragedy and restore Catholic tradition.

One Pew study, issued August 5, 2019, showed that 69% of all Catholics said they believed the bread and wine used at Mass are **not** Jesus, but instead “symbols of the body and blood of Jesus Christ.” The Public Square Rosary is a great way to restore our Catholic traditions; when people see you praying in a public place, they may be moved to become better Catholics.

3. Public prayer gets results.

Catholics have peacefully prayed the rosary in public spaces for decades. The power of their prayer has blunted the advance of Satan and his minions and will continue to do so until the end of time.

4. Be a Fatima apostle.

Our Lord sent the apostles forth to teach all nations. Praying the rosary in public is the apostolic work Our Lady of Fatima has called her children to today.

5. Public sins require public reparation.

Our culture openly flaunts sin. You hear it on public airwaves, on primetime TV, on the Internet. Your Rosary Rally will be a public act of reparation for these sins hurled against the Immaculate Heart of Mary and the Sacred Heart of Jesus.

6. Will the media promote Fatima?

Never! It's up to us to promote devotion to Mary “outside the choir.” To pray the rosary in the public square is a powerful way to promote its recitation. “Everyone therefore that shall confess me before men, I will also confess him before my Father Who is in heaven” (Matt. 10:32).

7. Be on the right side of history.

At the end of World War II, communist Soviet troops occupied Vienna, Austria. After massive public rosary processions led by Fr. Petrus Pavlicek, the communist invaders packed up and left!

Large-scale Public Rosary Campaigns were likewise credited for foiling a communist takeover in Brazil in 1964.

8. Fulfill your duty to honor God publicly.

Secularists have been attempting to drive religion and morality out of the public square. Catholics have a duty to oppose the secularist agenda. We openly honor God and respect His rights.

9. Prepare for Our Lady's triumph.

Imagine hundreds of thousands of Public Square Rosary Rallies! This historic, once-in-a-lifetime campaign will hasten God's victory, attracting many blessings on America.

10. Public prayer is powerful.

In his monumental work, *The Secret of the Rosary*, Saint Louis Marie Grignon de Montfort states: “Public prayer is far more powerful than private prayer to appease the anger of God and call down His mercy, and Holy Mother Church, guided by the Holy Spirit, has always advocated public prayer in times of public tragedy and suffering.”

“The Rosary will be a very powerful armor against hell; it will destroy vice, deliver from sin and dispel heresy.” - Our Lady to Saint Dominic



A sea of red and white roses, each one representing a rosary rally captain or a rally supporter, are delivered to Fatima, Portugal in 2021.



A Far Cry from Catholic: Protest of *Benedetta* in New York City

BY STACIE HISERMAN

Blasphemous, pornographic, anti-Catholic. These are just a few of the words that describe *Benedetta*, a lesbian film which claims to tell the story of a seventeenth-century nun who develops a romantic love affair with another nun. The movie premiered at Alice Tully Hall in New York City at this year's New York Film Festival.

On September 26, 2021, the American Society for the Defense of Tradition, Family and Property (TFP) gathered in front of Alice Tully Hall to peacefully but strongly protest the movie with a large banner stating: "We vehemently protest the blasphemous lesbian movie *Benedetta* that insults the sanctity of Catholic nuns," and other smaller signs calling for reparation and an end to blasphemy.

Two reporters requested an interview with the protesters. The first question, as per usual, was: "Did you watch the movie?" to which Mr. John Ritchie, director of TFP Student Action, responded, "You don't need to go in the sewer to know it smells bad."

The interviewer insisted on the same question and received a second response: "If your mother was slapped, you would not go into the nuances of how hard it was or if it was really a slap, but would defend your mother. The Church has been attacked and we are here defending her."

As they prayed rosaries and sang hymns, the protesters were joined by the public. The size of the protest was disproportionate to its widespread effect as those standing in line for tickets could not fail to take notice of the protest. Although the most common reaction received was cursing and laughter, some young passersby stopped to say they were inspired by the protesters' counter-cultural stand for their Faith. ■



Abortion and the Devil Publicly Merge...?

We can only say, how fitting and unsurprising.

BY J. E. HILL

As anti-abortion laws and heartbeat bills pass or may come to pass in several states, Satan and his minions fear they are on shaky ground. In response to these life-affirming states passing laws to protect the unborn, Satanists have publicly emerged in full force, performing satanic "prayers" at state capitol buildings and protesting abortion access restrictions.

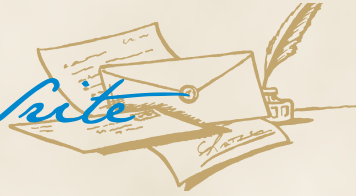
Utah is one of several states asking the U.S. Supreme Court to overturn *Roe v. Wade*. Members of The Satanic Temple (TST) in Salt Lake City organized a rally at the Utah State Capitol on September 25, 2021, which they referred to as a "Reproductive Rights Rally." The Satanist group argued that first trimester abortions are a religious right for its members and should not be restricted.

But where there is evil, there is also good. A prayerful counter-protest was held at the Utah State Capitol by Pro-Life Utah and Utah Patriots. The plan of these pro-life organizations was "to show that Utah citizens support legislation that protects the unborn—the innocent human lives that are targeted by abortion and pro-abortion legislation."

Similar satanic events and counter prayer groups also took place in Texas and Idaho. A popular America Needs Fatima banner at Satanic events reads: "Begone Satan! Mary Crushes the Serpent." Hopefully, this truth will echo in our minds whenever we encounter Satanism in all its forms. Our efforts are not in vain. Christ and Our Lady are always victorious—in that we place our hope. ■



Our Readers Write



Opposing Satanism

"I cannot believe Wal-Mart, which is a family store, would offer something like these [satanic] items stated! Very disappointed!!"

D.R., Boynton Beach, Florida

"I'm truly saddened by the information enclosed in the letter you sent to me. Everything is moving fast now. We need Rosary Rallies. We need Mother Mary. We need to pray more. We need to crush the growth of Satanism."

R.P., Rialto, California

"I am retired law enforcement and spent the last fifteen years in the Warwick Police Department investigating ritual crime including Satanism. You have no idea how this cartel of sin has affected many a person. I wish you luck in your endeavor."

E.P., Warwick, Rhode Island

Child of Mary Donors

"I get lots of mail and find it difficult to sow so many seeds of sacrificial giving, but your invitation to become a *Child of Mary* was most acceptable to me. I was waiting for a ministry like this! It really is a joy to be a part of America Needs Fatima for so many reasons. And I thank you so much for the 2021 ANF calendar. Just like last year, I hung it on my kitchen wall where I see it as I eat my meals. It is very beautiful . . . thank you! I want to apologize for sending in my gift for the calendar so late, however, I know anytime is a good time to sow a seed to your ministry."

C.B., Sunrise, Florida

"I am so very happy and filled with joy in being able to help the Blessed Mother reach so many souls. I don't remember now when I first started giving monthly gifts to ANF, but I have always rejoiced over you reaching out to me to help you help the Most Blessed Virgin to save souls with my monthly gifts and occasional donations. I consider these as blessings for me and I will never regret the gifts I send you. May God bless you and your family for all that you do. I have in my rosaries/prayers you and all those working for the Blessed Mother for the salvation of souls."

P.L., Girard, Ohio



Rosary and Rosary Booklet

"Your rosary booklet is the very best so far that I have seen. The pictures and art are beautiful! Wonderful for meditating—even small children could learn. The printing is just right, easy for reading and praying. The rosary is so powerful and calming when praying. Would love to have a few more books for gift-giving if possible. The need is great and you are helping immensely. Continue to send out these booklets to the population. The Blessed Mother will triumph, the enemy will, in the end, be defeated! We keep praying!"

M.B., Eynon, Pennsylvania

"Because I have a beautiful rosary that I've had for a long time, I gave this lovely Fatima rosary to a friend who teaches theology. He was happy to have it for his classes."

T.M., Westfield, Massachusetts

"Enclosed is a donation to support the good works you do. Please send me three of the rosary booklet guides so that I can help spread devotion to Our Lady's Holy Rosary. God bless you and your ministry."

J.M., Clinton Township, Michigan

"This rosary will be going to my grandson who has started serving in the Army. Thank you. God bless."

E.W., Rockford, Illinois

Public Square Rosary Rallies

"We want to help make the Rosary Rallies a success!! We make this gift to honor our holy Mother of the Rosary and to beg her blessings upon our country, our Church, and all people, especially in our own families. We must overcome Satanism in all its forms. May God and His Blessed Mother bless you and America Needs Fatima."

J.B. and L.B., Brockton, Massachusetts

"Thank you for remembering me with all the up-to-date info about the Rosary Rallies and news about the apostolate. The Rosary Rallies must continue full blast to knock the Satanists off their feet!!! Our Lady is helping us, She is with us! Prayers and love to you and all the workers and volunteers there!"

E.D., Vaguita, New Mexico



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

Our Lady Wants You to... Mark Your 2022 Calendar!

Yes! As we usher in a New Year full of promise, Our Lady of Fatima deeply desires our cooperation in her heavenly plan for peace in the world.

What is this plan? It really is very simple. Our Lady's plan will not triple our national debt or double the suicide rate among our youth. Quite the opposite, actually!

Our Lady's plan for peace in the world is THE SOLUTION for our times. It is simple, effective and everyone who still has breath in his lungs can be a powerful advocate for change; radical change that will bring America back to its Christian roots.

What exactly is this plan? PRAYER. SACRIFICE. AMENDMENT OF LIFE.

The prayer is Our Lady's special prayer—the Rosary.

The sacrifice can take many forms, but Our Lady knows us well. Perhaps gathering friends to pray the rosary in a public place would be enough sacrifice to make reparation for a multitude of sins!

"Amendment" means to "add to," as in an Amendment to the U.S. Constitution. Our Lady wants us to "add to" our spiritual lives, that we may continue to grow closer to her and her Son. What will YOU add in 2022?

One small step, followed by a regular succession of steps towards the triumph of her Immaculate Heart, is all that Our Lady needs to turn this chaotic culture around and put her Son back at the center of it where He belongs, much as she did at the Miracle of the Sun in 1917.

So, what is YOUR next step? Just call (866) 584-6012 and talk to Bernard or one of his helpful associates. Once you become a Rosary Rally Captain, Our Lady will guide you by the hand and help you be a vital part of her Fatima plan for peace; the only true solution for our times!

*Traditionally, the month of June has been set aside by the Catholic Church to honor and make reparation to the Most Adorable and Sacred Heart of Jesus. In our current culture, we see this month increasingly hijacked from its divine purpose to a secular one: that is, the "celebration" of the LGBTQ agenda.



MARK YOUR 2022 CALENDAR

So, how to begin this New Year as an apostle of Fatima? Begin small—just pull out your calendar and a pen. Make your first "amendment" of the year and add these dates:

- ☐ **JANUARY 22**
My Rosary Rally for the unborn
- ☐ **FEBRUARY 19**
My Rosary Rally in honor of Saints Jacinta and Francisco
- ☐ **MARCH 19**
My Rosary Rally for Saint Joseph and Traditional Marriage
- ☐ **APRIL 16**
My Rosary Rally to combat Satanism in America
- ☐ **MAY 14**
My Rosary Rally in honor of the First Fatima Apparition
- ☐ **JUNE 11**
*My Rosary Rally in honor of the Sacred Heart**
- ☐ **JULY 2, 3 OR 4**
My Rosary Rally for America
- ☐ **AUGUST**
Pray for the National Public Square Rosary Rallies in October
- ☐ **SEPTEMBER**
Prepare for My Public Square Rosary Rally in October
- ☐ **OCTOBER 15**
My very own National Public Square Rosary!!
- ☐ **NOVEMBER 12**
My Rosary Rally in support of the Police
- ☐ **DECEMBER, ANY SATURDAY**
My Rosary Rally to Keep Christ in Christmas



2021 National Conference: Preparing for the Great Chastisement and Victory of Our Lady

BY ROBERT NUNEZ



This past October, the stately headquarters of the American Society for the Defense of Tradition, Family and Property (TFP) in Spring Grove, Pennsylvania was once again the setting of the annual TFP National Conference, a yearly event attracting hundreds of members, supporters and friends from across the country. While the TFP conference is always an exciting event, filled with stimulating talks, lively convivium and numerous graces, many variables came together to make this year's conference different from ones in the past.

For starters, this was the first TFP national conference to be held since the beginning of the Covid-19 pandemic. In 2020, restrictions on large gatherings meant that the TFP would only hold a virtual conference, no small sacrifice for those who always looked forward to attending the event as the highlight of their year. Thus, TFP members and supporters would find themselves reunited in a world radically changed from when they last met in 2019.

Indeed, so much has changed in the past two years. The global pandemic has altered life as all knew it and plunged the world into a state of chaos, tragedy and uncertainty. In the meantime, evil has made frightening strides both in the temporal realm and in the bosom of Holy Mother Church. Everything seems to indicate that the pillars of the modern world are crumbling, setting the stage for the great chastisement foretold by Our Lady of Fatima and the ensuing final triumph of her Immaculate Heart.

In face of these serious developments, what role do

counter-revolutionary Catholics play in the coming chastisement, the final battle between good and evil and the triumph of Our Lady's Immaculate Heart? These were the questions explored in the TFP's program as outlined in the theme: *Amid a World of Uncertainty, Our Program Must Be: Chastisement, Victory and the Reign of Mary.*

As with every year, the event began with a delectable brick-oven pizza dinner on Friday night, giving the opportunity for old friends to reconnect and greet first-timers in a joyful ambience beneath the tastefully decorated tent set aside for meals. Students from Saint Louis de Montfort Academy made sure all guests were served and provided for in a timely manner.

From there, the schedule moved at breakneck speed. Beginning Saturday with the Holy Sacrifice of the Mass, there were informative talks that provided much-needed insights and inspiration. Coffee breaks between the talks and meals under the tent provided opportunities to catch up with friends or discuss the topics covered by the different speakers.

One highlight was the Saturday night rosary procession through the grounds of the TFP property by candlelight. A stunning life-sized replica of Our Lady of Hope Macarena from Seville, Spain was carried on a litter by eight sturdy men, enchanting all with her maternal presence. At the conclusion of the procession, all gathered at the Tudor-style main house for a reception. There was a fireworks show, while hot apple cider made on the property and live music were readily provided, making for a festive and memorable evening.

The second day concluded with a magnificent Latin High

Mass, celebrated with great solemnity by Father Gregory Kapryn at the historic Basilica of the Sacred Heart of Jesus in nearby Hanover. Music was provided by a choir of TFP members wearing their ceremonial habits. At the end of the celebration, the choir intoned a triumphal rendition of the Papal Hymn, accompanied with appropriate splendor by the organ, trumpets and timpani.

Upon returning, all sat down together under the tent for the final medieval banquet. Since Covid travel restrictions prevented him from attending this year's event, Prince Bertrand of Orleans-Braganza gave his traditional closing address through video, calling on the participants to embrace the cross of suffering and engage with ever greater dedication in the battle to restore Holy Mother Church and Christian civilization.

Despite an overall somber tone to the event, taking place in an era of chastisement and tragedy, the ambience inside the 2021 National Conference was not one of doom and gloom but that of a family reunion, a family of souls to be exact. Perhaps more than ever before, people realized how



Conference participants were treated to delicious meals beneath a massive tent festively decorated with banners and fine china.

necessary and reassuring it is to come together for events of Catholic fellowship to recharge for the good fight. In an era where the modern world is overwhelmed by darkness and pessimism, the sense of joy and expectation that pervaded the 2021 conference seemed to promise a bright and vibrant future for the Counter-Revolution. ■



The Burj Al Arab Hotel exudes a very different spirit of hospitality than the Sandhof Inn.

How different is the modern hotel experience, such as at the Burj Al Arab Hotel in Dubai.

The Burj Al Arab Hotel certainly cost much more to build than the Sandhof. Since money is the supreme value of modern society (and is particularly important in Dubai culture) it was important to the builders that the material wealth of the hotel be as dominant and conspicuous as possible.

Like most modern buildings, its interior and exterior construction was intended to shock and impress visitors with its eccentric shapes, colors and materials. Like a piece of modern art, its extravagant design expresses an esoteric meaning that is only fully understood by the designer himself, certainly not by the ordinary observer.

Although the Burj Al Arab Hotel is the embodiment of the moneyed “jet-set” of the twenty-first century, its design shares a radical materialism with twentieth-century socialist ideology. Its sweeping size proudly declares the supremacy of matter over spirit, not unlike a communist-era “Palace of the Soviets” built by Stalin in Moscow or Warsaw. This effect, coupled with the almost totalitarian extravagance of its physics-defying shape, doesn’t inspire deep reflections like the immense nearby

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desert sands or picturesque camels resting by an oasis. Rather, the hotel reminds guests of their insignificance before the supposedly all-mighty dollar (or the “dirham,” in this case) and reminds them of their duty to bow down before it, just like everyone else.

Most importantly, this hotel exudes a very different spirit of hospitality than the Sandhof. Its highly paid employees are certainly instructed to put on Colgate smiles and greet guests with a scripted welcome. But the artificial smile and memorized greeting always fall short compared to a genuine personal connection found at a traditional, family-run inn. A guest may feel contented knowing that he is staying at one of the wealthiest hotels in the world, but he will never escape the inkling that his money is the one and only reason for the VIP treatment he is receiving.

In short, the Burj Al Arab Hotel does not offer genuine hospitality with its cold, impersonal and materialistic social exchanges. The hotel is a trophy to be checked off a jet-setter’s “bucket list.” Traditional, family-run inns like the Sandhof, on the contrary, are an opportunity to make a personal connection with a real family with a real history, something that only now are we as a society discovering is important. ■



OLD AND NEW SPIRIT OF HOSPITALITY

BY JAMES BASCOM

Hospitality is as old as humanity itself. Ever since man began traveling the Earth he has needed a place to stay. Innkeeping can be found in all cultures around the globe, and it is mentioned several times in the Bible. Convents and monasteries all over Christian countries considered hospitality as a sacred duty. A certain number of monastery doorkeepers were even canonized.

Inspired by the monastic example, innkeeping was a very personal affair until the twentieth century. An inn was often little more than a family that opened up part of their home to travelling strangers. The owner's wife and daughters cooked simple yet hearty meals for their guests. His sons might serve the table, take care of the stables and perform other manual tasks. The inn may not have had the latest technology or the finest china, but guests truly felt served and welcomed with warmth and charity.

Portraits and other charming relics of family history often decorated the interior of an inn. The house may have been built by a revered ancestor, with the personal style and taste of the family in evidence throughout. Perhaps a game trophy hangs above the fireplace. The family members were probably born under its roof and

would almost certainly die under it.

Hence the allure of the traditional, family-run inn. An example of one is the Sandhof Inn in the Austrian Tyrol, once owned by the family of Andreas Hofer, the famous Austrian leader who fought against Napoleon.

Judging by its design and decoration, the Sandhof truly reflects the alpine personality of the Austrian people and of the Hofer family from which it draws its fame. Everything about it, from the window flowers and garden to the wooden roof to the portrait of Andreas Hofer himself hanging from the outside wall, suggests an unpretentious human touch that is so appealing to many modern travelers. It is a glimpse into a time when staying at an inn was not, as it is today, a mere business transaction between a "consumer" and some impersonal, multi-national hotel conglomerate. Rather, it was an opportunity to participate in a human-to-human interaction, for a family to serve a weary traveler regional treats like local cheese, the family's traditional ham or sausage or their wine—all not found anywhere else—or even an occasion to make a new friend along the way.

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