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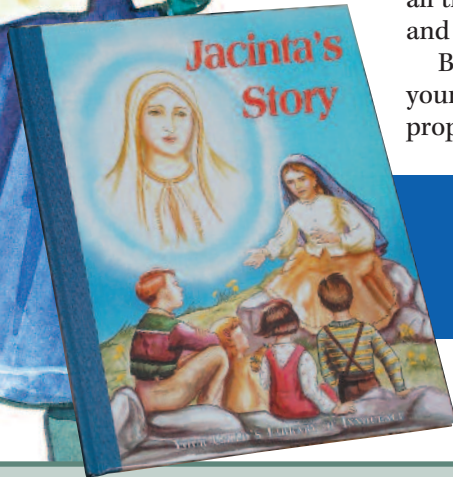
July/August 2017

MAGAZINE



Jacinta of Fatima:
Suffering to Save Sinners

The Fatima Story *for Children*



Jacinta's Story is the story of Fatima told in a fresh, unique way. Imaginatively placing the narrative on the lips of the youngest seer, Saint Jacinta Marto, author Andrea Phillips gives a fascinating spin to the marvelous apparitions of the Blessed Virgin Mary to three young Portuguese shepherds.

Little Jacinta invites young readers to follow her as she takes them on a lively journey into the history of her country, introduces them to Aljustrel, her native town, and then delves into the wondrous apparitions of the Angel of Portugal, and the six consecutive visits of the Mother of God. She shares all that happens to herself, her brother Francisco and cousin Lucia during and after the apparitions.

Beautifully illustrated in full color, this book will hold the attention of young and old alike, as they travel back to a time of innocence, promises and prophecies. ■

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Catholics Are Born for Combat

FROM THE ENCYCLICAL *RERUM NOVARUM* BY POPE LEO XIII



FORGOTTEN
TRUTHS

To recoil before an enemy, or to keep silence when from all sides such clamors are raised against truth, is the part of a man either devoid of character or who entertains doubt as to the truth of what he professes to believe. In both cases such mode of behaving is base and is insulting to God, and both are incompatible with the salvation of mankind.

This kind of conduct is profitable only to the enemies of the faith, for nothing emboldens the wicked so greatly as the lack of courage on the part of the good. Moreover, want of vigor on the part of Christians is so much the more blameworthy, as not seldom little would be needed on their part to bring to naught false charges and refute erroneous opinions, and by always exerting themselves more strenuously they



might reckon upon being successful. After all, no one can be prevented from putting forth that strength of soul which is the characteristic of true Christians, and very frequently by such display of courage our enemies lose heart and their designs are thwarted.

Christians are, moreover, born for combat, whereof the greater the vehemence, the more assured, God aiding, the triumph: "Have confidence; I have overcome the world." Nor is there any ground for alleging that Jesus Christ, the Guardian and Champion of the Church, needs not in any manner the help of men. Power certainly is not wanting to Him, but in His loving kindness He would assign to us a share in obtain-

ing and applying the fruits of salvation procured through His grace. ■

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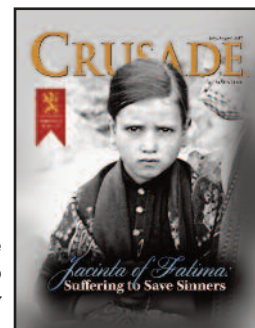
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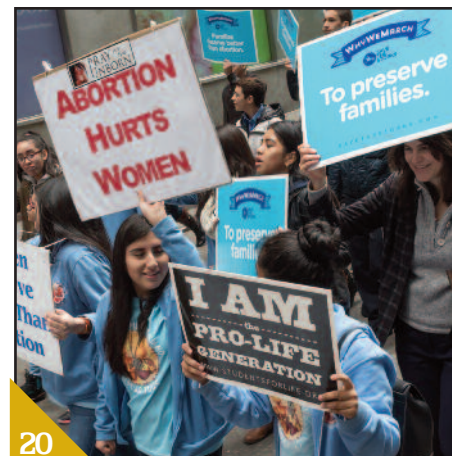
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Saint Jacinta Marto, the youngest of the three shepherds to whom Our Lady appeared in Fatima.



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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

Two Major Abortion Clinics Closed

Live Action News reported that the provider of one third of Pennsylvania's total abortions was officially closed. Planned Parenthood Keystone's Easton, PA location was located close to two high schools which gave the abortion facility access to vulnerable teens. The closure brought down the number of Planned Parenthood clinics statewide



by one third. In Louisiana, an abortion facility that performed 7,482 abortions was closed for good. The Bossier City Medical Suite's operators returned their medical license to the state Department of Health. The closure brought down the number of abortion facilities in that state to three.

Target's Earnings Drop Due to Transgender Fiasco

Due to its controversial and unpopular decision to allow transgendered people to use fitting rooms and restrooms, the retailer Target suffered losses both in its earnings and stock value. Family Research Council reported that the company experienced a 43-percent decline in earnings for the fourth quarter of 2016. Its stock value also declined from more than \$84 to \$59 in a matter of months. Although company executives ignore the effect of the public's boycott of Target's stores due to its bathroom policy, they are warning of a bleak outlook for 2017.



TV Viewers Not Interested in Pro-LGBTQ Programs

As the entertainment industry continues to push its homosexual agenda, Americans are rejecting pro-LGBTQ programs as evidenced by the low ratings they are getting. Associated Broadcasting Company (ABC) recently launched an ambitious miniseries about the homosexual "rights" revolution with great fanfare and promotion. But

viewers did not tune in to watch *When We Rise*. The ratings were the lowest among the big four networks during its 9 p.m. Monday night time slot, despite having a star-studded cast. Another pro-homosexual production big loser was the Oscar best-picture-winning movie, *Moonlight*, which turned out to be the lowest-grossing Oscar Best Picture to win that award ever.

Millennials Embrace Male and Female Traditional Gender Roles

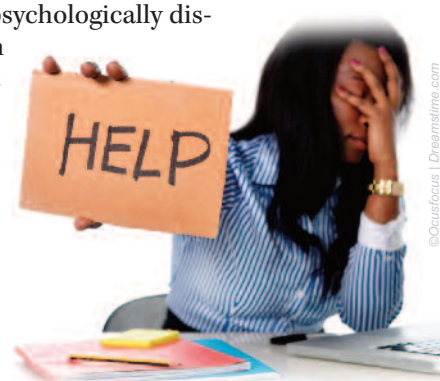
In a seeming departure from what most of the "Baby Boomers" and "Gen Xers" prefer, millennials are more likely to choose traditional roles at home, with men acting as the breadwinner and women staying at home to raise children. This was the result of a study done by sociologists Joanna Pepin and David Corter. One of the reasons cited by the



researchers is that there is growing frustration with '90s-type feminism among millennials, in which women are becoming frustrated with the challenges of balancing family and work.

Psychologically Distressed Americans Can't Get Help

An estimated 8.3 million American adults (about 3.4 percent of the U.S. population) suffer from psychological distress in the form of anxiety, stress and depression. This was the conclusion of a study of federal health data conducted by researcher Judith Weissman at the NYU Langone Medical Center in New York City. The study also found that many in the psychologically distressed population are unable to get the help they need, such as access to a psychiatrist or mental health counselor, partly because of the costs involved.



The Father's Vocation as **HEAD** *of the* **FAMILY**

BY FR. MARTIN J. SCOTT, S. J.



The very best way for a father to win the respect and obedience of his children is by his own example.

If a man does not obey the Church, which commands him to go to Mass on Sundays and to receive the Sacraments properly, he should not be surprised if his children fail to respect and obey him. Moreover, if his children see that he neglects the Church, they will soon follow his example. That means that the best influence of life is taken from them.

Even with the help of religion, the path of youth is full of dangers, today more than ever. Without religion, it is one continuous pitfall. Every father knows that. The religious young man and woman have a protection and assistance in the journey of life which those without religion can never have. By fidelity to his religion the father will equip his dear ones with the God-given armor which they will need throughout life. I need not remind the father that he will have to render to God an account of the example he has been to his children in regard to religious observance.

God's way is the best way. And God made the father to be the head of the family. The head is not directed by the members, but guides and directs them. What the head is to the body, God intends the father to be to the family. The mother is the heart of the family. Head and heart working together constitute the well-being of the home.

Fathers of families, if you would have

*I need not remind the father
that he will have to render to
God an account of the example
he has been to his children in
regard to religious observance.*

obedient and loving children, love and obey your Father in heaven and reverence the mother of your children! Even the father who does his full duty to God and towards the mother of his children will find many difficulties, embarrassments and disappointments in the rearing of his family. But he will have the assurance that these unfortunate happenings have not occurred because he failed to do his duty.

If a man does his best, he can bear with a calm mind the ups and downs of family life, but if he feels in his heart that he has neglected his duty, the mishaps will become almost unbearable. He will realize that the wayward son or daughter was made so by his neglect of his paternal duties. It is bad enough to have a bad son or daughter, but much worse to have been a bad father.

On the other hand, what a constant comfort to the father to know that the little ones whom God has given him were started right in life, by his example and direction. It is worth all the toil and worry that a good father experiences, to realize that his life has had a noble purpose, and has put those dear to him in the right way to achieve in their turn a noble purpose in life.

Nor is that all. A good father will stand with his hands full before the judgment seat of God. He will hear from the Father of us all words which will repay him for the efforts and sacrifices he has made, and he will rejoice forever that he manfully did his duty. If you would be a happy father in eternity, be a good father now. ■

Taken from "Christ in the Home: Practical Talks on Home Life" by Fr. Martin J. Scott, pp. 19-22.



A good father obeys God's commands and by doing so teaches his children to do the same.



God Will Give the Victory: Protest at George Washington University

BY ROBERT NUNEZ

It was a sunny morning on April 3, 2017, when thirteen TFP Student Action volunteers, equipped with pro-family fliers and enthusiasm, reached the “Trustees Gate” at George Washington University in downtown Washington, D.C. They positioned themselves on the sidewalk in front of the entrance and unfurled their 14-foot-long banner. Its bold letters spelled a clear message, “God created them male & female. (Gen. 5:2) Stop the ravages of transgender ideology.” To begin, as is the custom for every TFP campaign, they prayed three Hail Marys and gave the rally cry, “Tradition, Family, Property—America!”

The “Tolerant” Get Violent

Not long after the campaign commenced, a group of students approached the banner and asked for a

flier. They congregated in a circle to read it. “I got you a dollar if you spit on one of them,” said one. Another added, “If I wouldn’t get caught, I’d kill them all.” His friends, hearing the threat, responded with amusement and laughter.

Minutes later, they came up to TFP volunteer Bentley Hatchett to dispute several points, which he readily explained, politely emphasizing the importance of objective truth over relativistic fantasies promoted by transgenderism. No sooner had he finished when some students began to name call and swear.

It seems the famous marketplace of ideas has been reduced to a liberal echo-chamber where moral values are forbidden. In fact, several students shouted: “You don’t belong here,” “Why are you here?” and “Is this some sort of joke?”

With the hard-hitting handout, *10 Reasons Why Transgenderism Is the Family’s Worst Enemy**, TFP volunteers stood their ground and explained why transgender ideology is harmful to society. Many students, however, simply stood in disbelief. Those who argued repeated the same questions and insults. One man put the same query to four volunteers in a row, getting essentially the same answer each time. “What about you?” he said to a young lady who had been intently listening to the discussion. “I absolutely agree with them [TFP],” she replied. In a daze, the man walked away. The young lady warmly greeted each TFP volunteer, stating, “I want to thank you for being here. What you’re doing is very brave. Too many students accept everything they are told. It’s really hard to be a student here.”

Dozens of pro-transgender students and professional D.C. area agitators appeared on the scene to stifle the exercise of free speech. They attempted to block the banner with LGBT flags and makeshift signs that contained vulgar messages such as “F*** these guys.” Several held a banner that read, “Respect existence or expect resistance” (they misspelled “existence”). Ironically, some screamed obscenities and insults while at the same time others chanted, “No fear! No hate! Everyone is welcome here!” That is, everyone except God, reality, truth and logic.

To reduce the din of the constant swearing, two TFP volunteers took out their bagpipes and played patriotic



Members of TFP Student Action campaign in front of George Washington University in Washington, D.C. where they found intense opposition from students.

songs. This caused the counter-protestors to swell with anger. In an attempt to counteract this, a male student dressed as a woman brought in a portable speaker from which he blasted punk music. Some counter-protestors then began dancing to the “music” in a lewd manner. The contrast between the controlled conduct of the TFP volunteers and the agitated, vulgar, and irrational behavior of the pro-transgender activists was evident.

When Did Biology Become “Hate”?

“This is hate! This is hate!” an incensed woman cried again and again as she aggressively jabbed a TFP volunteer’s chest with her finger.

“How is our message of common sense and truth hateful or harmful?” he asked.

Rather than responding, she only screamed louder.

Although TFP Student Action members found themselves arguing with as many as ten students at once, they were able to stand their ground and expose the absurdity of transgender ideology, using common sense and the principles of the faith.

The following exchange sums up how reason is vanishing:

TFP volunteer: “Women are XX and men are XY, and you can’t change that.”

Liberal: “That’s totally different from gender. Gender is whatever you feel.”

TFP volunteer: “If I can be whatever I feel, can I be a tree?”

Liberal: “Yes, you can be a tree.”

TFP volunteer: “Then would you treat me as a tree if I said I was one?”

Liberal: “Sure! How does you being a tree hurt anyone?”

When LGBT advocates couldn’t answer the volunteers’ counter-arguments, many employed the leftist tactic of using personal attacks. While insisting that the TFP had no right to judge others, pro-transgender students had no problem labeling them as pedophiles, science-deniers, murderers, and even insulted them on the basis of race.

Woman: “Look at you! You’re all white!”



Above: Bentley Hatchett from TFP Student Action discusses the need for objective truth versus the fantasies of the transgender ideology with students. Right: TFP member Matthew Shibley offers the 10 Reasons Why Transgenderism is the Family’s Worst Enemy flier to a police officer.



One volunteer, pointing to a fellow TFP member said, “We’re both Mexican. But even if none of us were white, would that change your view?”

Woman: “That’s even worse! You’re a traitor to your race! You should be supporting us!”

Pro-Transgender Advocate Gets Arrested

A pro-transgender activist was arrested by the police after physically assaulting the author, who was distributing fliers on the other side of the street. The attacker let loose a barrage of profanities before grabbing him by the back and ripping off his cape—the symbol of the TFP on campaign.

Another student accepted a flier from volunteer Matthew Shibley only to turn around and slap him in the face with it. Interestingly enough, right afterwards, several people suddenly came up and asked for a copy of the flier.

Mr. Hatchett was also slapped with fliers several times. A counter-protestor snatched a stack out of his hand and dumped them into a nearby garbage bin.

One woman tore several fliers to shreds and scattered the pieces over the heads of two TFP volunteers as if it were confetti. There were cases of spitting as well. Yet, despite all of these unpleasant experiences, the pro-family campaigners continued with smiles and courtesy.

Pockets of Support

“Great job, guys!” said an enthusiastic man after receiving a flier. “You guys are awesome! Keep it up!”

“Thank you all for coming here. I support you all being here,” said a student, adding with a satirical grin, “I think you’re very brave in bringing an opposing opinion to all these [liberal] snowflakes and flurries. It’s good for them.”

“Don’t tell anyone else, but I support you,” another student whispered in the ear of a volunteer. Many other students who were afraid to speak out discreetly gave nods, thumbs-ups, and winks to let us know they stood with the TFP.

As the campaign was wrapping up, the police officer who had been overseeing the rally approached and said, “Thank you all for exercising your first amendment rights in such a peaceful and respectful manner.” He was thanked in return for his service and given a Saint Michael the Archangel medal.

The unruly group of pro-transgender advocates followed the TFP Student Action volunteers to the edge of the campus as they taunted, jeered, and yelled. The volunteers responded in turn by invoking Saint Michael the Archangel aloud.

While the rash of violence is becoming more prevalent on liberal college campuses, advocates of the family should turn to God, knowing that He will give us all the strength and courage to fight for moral values with increasing zeal and dedication.

In the words of Saint Joan of Arc, “The soldiers will fight, and God will give the victory.” ■

** To order your free copy of this clear and articulate explanation of the transgender ideology, please call (888) 317-5571.*



Jacinta of Fatima:

Suffering to Save Sinners*

BY BENOIT BEMELMANS



COVER
STORY

March 11, 1910: Jacinta is born
From May 13 to October 13, 1917: the Blessed Mother appears to the three little shepherds
October, 1918: Jacinta's illness begins
February 20, 1920: Jacinta dies

A Mystery to Many

“Why should I read an article about Jacinta?” you may ask. “What can I get out of it? I already know everything about Fatima: the Blessed Mother appeared in Portugal to three little shepherds in 1917, told them to pray the rosary, and Jacinta was a very lucky little girl even though she died very young... she is now another little angel among the angels!”

“How does it concern my life? How can I relate to a little girl who lived almost 100 years ago? Will I find it interesting at all?”

As you read this article you will discover that which is still a mystery to many, namely, why, during the apparition of July 13, 1917, the Blessed Virgin showed Hell to the three children: Lucia, 10, Francisco, 9, and Jacinta, 7.

Yes, the Blessed Virgin showed Hell to a little girl of seven, with demons in the form of horrible monsters, and souls of the damned burning in a huge fire! Why would she do such a thing?

That vision transformed Jacinta's life: from then on she agreed to suffer so that sinners could convert, and therefore avoid losing their souls forever. As you read these few pages, you will see how the love of neighbor, including sinners, can lead a child to a heroic acceptance of suffering.

And how she suffered! Small, ignorant, poor and sick, through suffering Jacinta is transformed into a giant of virtue, a universal model of wisdom, inner richness and strength.

I am convinced that Jacinta has something very special to convey to you. Read her story, look her in

*Jacinta and Francisco Marto were both canonized by Pope Francis in Fatima, Portugal on May 13, 2017.

the eyes, and discover for yourself what her questioning look suggests.

**"How I have pity for souls
who go to Hell!"**

The concept of eternity was one of the things that most impressed Jacinta in the vision of Hell. At times she would stop in the middle of a game and ask her cousin,

"But look. So, after many, many years, will Hell still not be over? And you never get out of there?"

"No."

"Even after many, many years?!"

"No. Hell never ends. Neither does Heaven. Whoever goes to Heaven never leaves. And those who go to Hell don't either. Don't you see that they are eternal, that they never end?"

Also:

"And those people burning there do not die? They do not turn into ashes? If we pray a lot for sinners, does Our Lord deliver them from there? And with sacrifices too? Poor ones! We will pray and make many sacrifices for them...How good that Lady really is! She has already promised to take us to Heaven!"

The vision of Hell had caused Jacinta such horror that all the penances and mortifications she could make seemed little to prevent a few souls from falling into it.

How could Jacinta, so small, understand and accept such a spirit of mortification and penance? Lucia explains,

"It seems to me that it was first by a special grace God wished to grant through the intercession of the Immaculate Heart of Mary; secondly, by seeing Hell and the terrible state of the souls that fall into it.

"There are people, even pious ones, who do not want to talk about Hell to children so as not to frighten them. But God did not hesitate to show it to a seven-year-old child, knowing that she was going to be horrified, I would almost venture to say, to the point of dying of terror."

Often, Jacinta would sit on a stone, and plunged into her thoughts, would say:

"Hell! Hell! What pity I have for the souls that go to hell! And the people burning alive there, like wood in a bonfire!"

Then, shuddering, she would kneel down, clasp her hands and recite aloud the prayer which the Blessed Virgin had taught them:

"O my Jesus, forgive us our sins, save us from the fires of hell, lead all souls to Heaven, especially those in most need of thy mercy."

"There are so many who go there!"

Jacinta remained on her knees for a long time,



Traditional Portuguese "azulejos," or painted tiles, depicting the apparition of Our Lady of Fatima and angels consoling the souls in Purgatory.

repeating the same prayer. From time to time she stopped to call her companions:

"Francisco, Francisco, are you praying with me? We need to pray a lot to deliver souls from hell. So many go there! So many!"

One day Lucia went to see her cousin and found her sitting in bed, pensive.

"Jacinta, what are you thinking about?"

"About the war that is to come. So many people will die! And almost all will go to hell! Many houses will be razed and many priests killed. Look, I am going to Heaven. And as soon as you see that night light the Lady said will come before [the war], make sure to flee there too!"

"Don't you see that one can't flee to Heaven?"

"It's true! You can't. But do not be afraid! In Heaven I will pray very much for you, for the Holy Father, for Portugal* so the war does not come here, and for all priests."

*Indeed, despite great pressure brought to bear upon the government, Portugal remained neutral throughout World War II. Just as Jacinta had prayed, Portugal was kept out of the great conflict.

At other times, she would ask,

“Why does Our Lady not show Hell to sinners? If they only saw it they would no longer sin to avoid going there! You must tell the Lady to show hell to all those people [present at Cova da Iria at the time of the apparition]. You will see how they will convert.”

Then, somewhat dissatisfied, she would ask Lucia,

“Why didn’t you tell Our Lady to show hell to those people?”

“I forgot,” she replied.

“I did not remember it either!” Jacinta said sadly.

At other times she also asked,

“What sins do these people commit to go to hell?”

“I don’t know. Perhaps the sin of not going to Mass on Sunday, stealing, saying ugly words, cursing, swearing.”

“And they go to hell just because of a single word?!”

“Of course! It’s a sin!”

“What would it cost them to keep silent and go to Mass? What a pity I have for sinners! If only I could show them hell!”

And then she would take Lucia by the arm and insist,

“I am going to Heaven, but you who will stay here, if Our Lady lets you, tell everyone what hell is like so they don’t sin anymore and don’t go there.”

At other times, after a period of reflection, she would say,

“So many people falling into hell, so many people in hell!”

To reassure her, Lucia would remind her:

“Do not fear; you are going to Heaven.”

“I am,” she said peacefully, “but I wanted all those people to go there too.”



Saints Jacinta and Francisco Marto and their cousin Lucia dos Santos (center) shortly after the July apparition which included the vision of Hell.

Suffering to Save Sinners

Jacinta would not miss any opportunity of making sacrifices to obtain the conversion of sinners.

When Jacinta would not eat to mortify herself, Lucia would tell her:

“Jacinta! Come on, now eat!”

“No. I offer this sacrifice for sinners who overeat.”

And when, already very affected by illness, she would go to Mass during the week, Lucia tried to prevent her:

“Jacinta, don’t come, you cannot. Today is not Sunday!”

“It does not matter. I am going for the sinners who do not even go on Sunday.”

And if she happened to hear unseemly words uttered by some people, she would hide her face with her hands and say,

“O my God! Don’t these people know that by saying these things they can go to hell? Forgive them, my Jesus, and convert them. Surely they do not know that, with this, they offend God. What a pity, my Jesus! I pray for them.”

The three little shepherds knew children of two

Left: Francisco, Lucia and Jacinta posing with pilgrims after an apparition.

Right: House in Aljustrel where Jacinta and Francisco were born, and where Francisco died.



poor families who begged for alms from door to door. Seeing them one day when leading her flock, Jacinta proposed to Lucia and Francisco:

“Shall we give our lunch to those poor people for the conversion of sinners?”

And she ran to take her lunch to them.

Of course, in the afternoon, the three little shepherds got hungry. To remedy that, Francisco climbed up a green oak tree and filled his pockets with long, sweet and nutty acorns. But Jacinta suggested that they could instead eat acorns from great oaks to make the sacrifice of chewing something very bitter.

That became one of her usual sacrifices. She also gathered olives before the brine bath that would cut down their bitterness. The acorns and olives were so bitter that one day Lucia said to her:

“Jacinta, do not eat that, it’s very bitter!”

“That’s why I eat it, to convert sinners.”

Jacinta seemed insatiable in offering sacrifices. In her generosity as a little victim, all she thought of was to suffer to save sinners. For this end, she frequently accepted the harsh conditions of life as it presented itself.

Everyday Sacrifices to Save Sinners

Jacinta’s mother knew well her little girl’s repugnance for milk. One day, she brought her a cup of milk and a nice bunch of grapes.

“Here, Jacinta,” she told her, “if you can’t take the milk, just leave it and eat the grapes.”

“No, mother, I do not want the grapes, you may take them. Let me have the milk.”

And without showing the slightest repugnance, she drank it. Her mother was happy, thinking that her daughter’s distaste for milk was gone. Then Jacinta told Lucia:

“I craved those grapes so much, and it was so hard to drink the milk! But I wanted to offer this sacrifice to Our Lord.”

One morning, Lucia found her with an altered countenance and asked if she felt any worse.

“Tonight,” she replied, “I’ve had many pains and wanted to offer Our Lord the sacrifice of not going back to bed, so I did not sleep at all.”

Another time she confided to Lucia,

“When I am alone, I get out of bed to say the prayers of the angel; but now I can no longer reach

the ground with my head because I fall. I pray only on my knees.”

Concerned, Lucia mentioned it to the confessor who knew how to guide her. He ordered that Jacinta should no longer get out of bed to pray but say all the prayers she wanted in bed, without tiring too much. She hastened to pass the message on to Jacinta, who asked:

“Will Our Lord be pleased?”

“He will,” I replied. “Our Lord wants us to do what the pastor tells us.”

“Then it’s fine; I will never get up again.”

Saint Jacinta’s Love for the Holy Father

On one very hot day, the children spent the siesta hour on the well at the back of the garden of Lucia’s house. Jacinta asked her cousin,

“Haven’t you seen the Holy Father?”

“No!”

“I do not know how it happened! I saw the Holy Father in a very large house, on his knees, in front of a table, with his hands on his face, crying. Outside the house were many people and some threw stones at him, others cursed and told him many ugly words. Poor little Holy Father! We have to pray a lot for him!”

Another day, two priests who had gone to interrogate them explained who the Pope was and asked the children to pray for him. Jacinta then asked Lucia,

“Is he the same one I saw crying, and of whom the Lady spoke in that secret?”

“Yes.”

“Certainly that Lady also showed him to these priests! See? I was not mistaken. We must pray a lot for him.”

In fact, Jacinta was taken with such a love for the Holy Father that every time she offered one of her sacrifices to Jesus, she added:

“And for the Holy Father.”

At the end of each rosary she always recited three Hail Marys for the pope and sometimes would say,

“I wish I could see the Holy Father! So many people come here and the Holy Father never comes.”

Another time, the three little shepherds had gone to their favorite rock hollows on Cabeço hill, where the angel had appeared to them. Prostrating

“O my God! Don’t these people know that by saying these things they can go to hell? Forgive them, my Jesus, and convert them.

Surely they do not know that, with this, they offend God.

What a pity, my Jesus! I pray for them.”

with their foreheads on the ground, they fervently recited the prayer he had taught them. After a moment, Jacinta arose and asked,

“Don’t you see many roads, paths and fields full of people crying with hunger, who have nothing to eat? And the Holy Father in a church, praying before the Immaculate Heart of Mary? And many people praying with him?”

After several days, she asked Lucia:

“Can I say that I have seen the Holy Father and all those people?”

“No. Don’t you see that it is part of the secret and they would soon discover it?”

“All right, then I won’t say anything.”

Jacinta’s Illness

One year after the last apparition, towards the end of October 1918, Jacinta fell ill, followed by Francisco. The flu epidemic affecting so many people at the time was undoubtedly the cause of her very strong bronchopneumonia, which never healed but degenerated into an infected pleurisy with an external abscess, and ultimately tuberculosis.

On the eve of her illness, she said to Lucia,

“My head hurts so bad and I am so thirsty! But I do not want to drink in order to suffer for sinners.”

Despite her pain, she would not complain. Her only confidante was Lucia:

“I feel such pain in my chest! But I do not say anything to my mother; I want to suffer for Our Lord in reparation for the sins committed against the Immaculate Heart of Mary, for the Holy Father,

and for the conversion of sinners.”

One morning, when Lucia came to see her, she asked,

“How many sacrifices did you offer to Our Lord tonight?”

“Three: I got up three times to say the prayers of the angel.”

“I have offered Him many, many; I do not know how many, for I had many pains and did not complain.”

“I am not going there to be healed”

On July 1, 1919, Jacinta, who had been ill for almost a year, was taken to the hospital at Vila Nova de Ourém, the same town where she had been imprisoned by the Mayor back in August, 1917.

Her father carefully arranged her thin and feverish body on the back of a mule for the three-mile journey from their hamlet to the town.

She knew very well that she was not at the hospital to be cured, but to suffer for the conversion of sinners. The Lady had told her so.

Along the way she remembered a visit the Lady had paid to her and Francisco when she was doing a little better and would spend her day sitting on her brother’s bed. Immediately afterwards she had called Lucia to tell her,

“Our Lady came to see us and says that she will soon come to take Francisco to Heaven. And she asked me if I wanted to convert more sinners. I told her I did. She told me that I would be going to a hospital and would suffer a lot there; that I should suffer for the conversion of sinners, in reparation for sins against the Immaculate Heart of Mary, and for the love of Jesus. I asked her if you were going with me. She said no. For me this is the hardest part. She said that my mother was going to take me and I would be there alone!”

The poor little girl was extremely afraid of staying alone in a place she imagined to be terrible. So she added:

“If you only went with me! The hardest thing for me is to go without you. Maybe the hospital is a very dark house where you cannot see anything, and I will be there suffering alone!”

And then she immediately returned to the only thing that really mattered:

“But it is all right; I suffer for Our Lord’s sake, to make reparation to the Immaculate Heart of Mary, for the conversion of sinners, and for the Holy Father.”

In fact, the Saint Augustine Hospital in Vila Nova de Ourém was all white and flooded with light. But the treatment Jacinta received there for two months

Our Lady of Fatima showing her Immaculate Heart to the three shepherd children. Painting in the Basilica and Shrine of Our Lady of Perpetual Help in Boston, Mass.



Courtesy of Felipe Barandarian

could do nothing to improve her health, and she suffered greatly.

What had begun as the flu in October 1918 had turned into tuberculosis, which affected one of her lungs. An abscess had formed and a wound opened on her left side through which oozed foul-smelling pus.

She received few visits, as distance and daily occupations prevented her mother from visiting her youngest child as often as she would like. When she came to see Jacinta, she asked if she wanted anything. Of course, what Jacinta wanted the most was to see Lucia and converse with her.

So, as soon as she could her mother brought Lucia with her, not a small complication as she had to make a round trip of more than twelve miles in a single day. This trip was made, not in a car or by train, but as all the poor traveled, by donkey cart.

As soon as Jacinta saw Lucia she kissed her with joy and asked her mother to leave them together while she went shopping.

“Do you suffer much?” Lucia asked her.

“Yes, I do suffer; but I offer everything for sinners and to make reparation to the Immaculate Heart of Mary.”

And she began to speak enthusiastically of Our Lord and the Blessed Mother:

“I am so glad to suffer for Their love! To make Them pleased! They love very much those who suffer to convert sinners.”

The visit went by quickly and when Jacinta’s mother asked her again if she wanted something, she asked her to bring Lucia again when she came to visit.

The second time around, her cousin found her suffering with the same joy for the love of God, of the Immaculate Heart of Mary, for sinners and the Holy Father.

Lucia wrote, “It was her ideal; that was what she talked about,” adding:

“She was only a child of ten. As for the rest, she already knew how to practice virtue and show her love for God and the Blessed Virgin by practicing sacrifice.”

In Lucia’s opinion, she had an intimate and meticulous knowledge of the profound meaning of the message which the three had received:

“It seems to me that Jacinta was the one to whom the Blessed Virgin communicated a greater abundance of grace, knowledge of God and virtue.”

Back from the Hospital

After two long months in the hospital of Vila Nova de Ourém, she returned home. She never complained or showed impatience during the daily care required by the open and infected wound on her side.



Jacinta, Lucia and Francisco standing in front of the parish church in Fatima on July 13, 1917.

In September 1919, despite her lamentable state, Jacinta was still moving a little. Weakened and emaciated, she went to Mass at the church of Fatima. But the Cova da Iria was too far away for her feeble strength.

In October, a friend of the family found her in a pitiful state, remarking: “The little one is skeletal. Her arms are woefully skinny. She continually burns with fever. Her appearance inspires compassion.”

She was again the object of endless visits and questions from people who came to see her now that she could no longer hide.

“I offer also this sacrifice for sinners,” she said with resignation. “I wish I could go to Cabeço to say a chaplet in our grotto! But I am no longer able to.”

A New Visit by the Blessed Mother

Again the Blessed Virgin came to see Jacinta, bedridden, to announce new crosses and sacrifices. She hastened to break the news to Lucia:

“She told me that I am going to Lisbon, to another hospital; that I will not see you again, or my parents; that, after suffering very much, I will die alone but should not be afraid, as she is going to take me to Heaven.”

Jacinta wept as she kissed her cousin:

“I’ll never see you again. You’re not going to visit me there. Look, pray a lot for me, as I am dying alone.”

“Do not think about it,” I told her one day.

“Let me think, because the more I think, the more I suffer; and I want to suffer for the love of Our Lord and for sinners. And then I do not care! Our Lady is going there to fetch me to Heaven.”

She was also worried that she still had not been able to receive Communion:

“Am I going to die without receiving the hidden Jesus? If only Our Lady would bring Him to me when she comes to get me!”

And when Lucia asked her what she would do once in heaven, she replied:

“I am going to love Jesus and the Immaculate

Heart of Mary very much, pray a lot for you, for sinners, for the Holy Father, for my parents and siblings, and for all those who have asked me to pray for them.”

If asked whether she needed anything, she replied:

“No, thank you very much, I need nothing.”

After people left, she would say to Lucia:

“I’m very thirsty but do not want to drink; I offer it up to Jesus for sinners.”

On another occasion, Lucia found her kissing an image of the Blessed Virgin and saying,

“O my sweet heavenly Mother, will I then die alone?”

The poor child seemed frightened at the idea of dying alone. To console her, Lucia recalled,

“What do you care if you die alone, if Our Lady will come fetch you?”

“It’s true! I do not care at all. I don’t know what will happen to me; sometimes I do not remember that she’s coming to get me, just that I will die without you standing by me.”

Jacinta’s Parents Make a Difficult Decision

In mid-January, 1920, Canon Formigão, a priest who had been present at several of the apparitions and had been able to question the seers with tact and precision, returned with a doctor from Lisbon, a pious soul who came to pray at Cova da Iria with

Lucia. He then met Jacinta and her parents.

Although they told him that she had shown no improvement after the two-month stay at the hospital in Vila Nova de Ourém, and that they knew the Blessed Virgin would soon take their little Jacinta to heaven, the doctor finally convinced them to send her to Lisbon.

Knowing that the use of all possible remedies to cure the little patient was not opposed to the will of God, her parents agreed and her father went to announce their decision.

Jacinta was saddened by the news but accepted it with resignation.

Her father explained to her that they had to send her to Lisbon so people would not say they had refused a treatment that could have cured her.

“Oh, daddy! Even if I recover, another illness will come and I will die. If I go to Lisbon, you can bid me goodbye.”

Shortly before Jacinta left for Lisbon, where she knew she was going to die away from her family, finding her immersed in her memories, Lucia told her,

“Do not be sad that I am not going with you. It is a short time; you can spend it thinking of Our Lady, Our Lord, and often saying these words that you like so much: “My God, I love You! Immaculate Heart of Mary! Sweet Heart of Mary!”

“That’s right!” she answered in a lively way. “I will never tire of saying them until I die! And then I will sing them many times in Heaven!”

Before leaving her home forever, Jacinta asked her mother to take her to the Cova da Iria, where she wanted to pray again and see the place where the Blessed Virgin had appeared.

With the help of a neighbor who lent a mule, they made the journey which they had traveled so often in the past. The little one got off of the mule a little before arriving in order to pluck a few flowers. These she placed in the little chapel that had been built where the little green oak once stood which served as a pedestal to the Queen of the Universe.

She prayed on her knees for a long while, and then, rising, showed her mother the trees over which the Lady would pass when she went back to Heaven.

Departure from Fatima

The day of departure for Lisbon, January 21, 1920, finally arrived. Jacinta’s farewells to her dear Lucia were poignant. She embraced her for a long time, weeping and saying,

“We’ll never see each other again! Pray a lot for me, until I go to Heaven. Then, there, I will pray a lot for you. Never tell anyone the secret, even if they kill you. Love Jesus and the Immaculate Heart of Mary very much, and make many sacrifices for sinners.”

Jacinta’s room (*below*) in the orphanage (*right*) of Our Lady of Miracles on Estrela Street in Lisbon where she spent twelve days before being moved to the hospital where she died. The orphanage was later transformed into a monastery for the Poor Clare sisters.



Courtesy of Felipe Barandiaran

Then Jacinta departed with her mother to take the train to the capital.

At the Orphanage of Mother Godinho

Having arrived at the Lisbon station, three ladies came to fetch them and took them to the orphanage of Our Lady of Miracles, founded and directed by Mother Godinho, where Jacinta had to wait a little while before being admitted to the hospital.

Her mother stayed with her for a few days, and after a week returned to the hamlet, leaving her little Jacinta in the care of Mother Godinho, whom all the little orphans called "Godmother."

Jacinta's great consolation was to discover that the house where she was had a passage to the back of the church adjoining the pulpit. She was installed on a small chair from which she could see the tabernacle and the altar, and she would stay there for as long as they would allow it.

She was also permitted to receive Holy Communion almost daily while at the orphanage. Finally, the hidden Jesus was the guest of her heart!

Having noticed that many visitors were talking and laughing in the orphanage chapel, Jacinta asked Mother Godinho to admonish them about the lack of respect that this represented to the Real Presence. When that didn't work, she asked that the cardinal be warned: "Our Lady does not want us to talk in church."

Conversations with Our Lady

It is certain that the Most Holy Virgin came to see her several times, conversing with her and announcing the day and hour of her death. Jacinta had someone write this to Lucia, again recommending her to be very good.

Who can tell the depth of Jacinta's conversations with the Mother of God? Knowledge of certain future events and discernment of souls are also a small indication of what these conversations were like. Following are several examples:

She confided to Godmother that the Blessed Virgin would have liked two of her sisters, aged sixteen and seventeen, to become nuns. But since her mother opposed it, Our Lady would soon take them to heaven, something that happened shortly after Jacinta's death.

A doctor who looked after her asked her to pray for him when she was in heaven. Jacinta said yes, but told him to be prepared, for he too would soon die.

She likewise predicted to another physician his coming death and that of his daughter.

After hearing the sermon of a priest whom everybody admired, she said, "Godmother, when you least expect it, you will see how bad this priest is." Indeed, shortly after that the priest left the

priesthood and began to live openly in scandal.

She was well aware that, even if she prayed for sinners, their conversion depended on themselves and if they persisted in sin it was their own responsibility. Thus, when Godmother asked her to pray for some people in a miserable spiritual state, she replied,

"Yes, Godmother, but those are already beyond any hope!"

Her Last Days

She was finally admitted to the hospital on February 2nd with two ribs that were turning necrotic and were about to be removed in the hope of containing the infection in the lungs.

There she was separated from the company of her good Godmother and especially from the presence of Jesus hidden in the tabernacle and frequent Communion.

Placed in a large, cold and sad infirmary with many beds, she was as sorry as ever for sinners.

She blamed some nurses and visitors for their frivolous and hardly modest way of dressing:

"What's all this for? If these people only knew what eternity is!"

Jacinta's operation was performed on February 10, 1920. Because of her great weakness they did not use chloroform to make her sleep, but only the local anesthetic available at the time.

Her greatest suffering, however, was to have her small body undressed at the hands of doctors, so little attentive to the admirable modesty of that little Christian girl. She cried a great deal.

Every day they had to tend to the gaping wound, which rekindled excruciating pain. As they were taking care of her, she groaned softly:

"Ai! Nossa Senhora! Ai! Nossa Senhora!" (In English it would have been, "Ouch, Mother of God! Ouch, Mother of God")

And then she would add:

"Patience! We must all suffer to go to Heaven."

For the rest of the time she was never heard to complain. The Most Holy Virgin, who came to see her several times in this infirmary, completely removed her pain four days before taking her away.

To her "Godmother," Mother Godinho who came to see her once a day, Jacinta said,

"Our Lady has appeared to me again; she will soon come for me and has already taken away my pains."

As her Godmother was about to sit on a chair nearby, Jacinta protested:



An inside balcony from where Jacinta was able to attend Mass in the orphanage.

“Not there, Godmother. That is where Our Lady sat.”

Shortly before her death, someone asked her if she wanted to see her mother. Jacinta replied:

“My family will last a short time and we will soon meet again in heaven. Our Lady will appear another time, but not to me, for without a doubt I will die as she told me.”

The day fixed for her departure to heaven, February 20th, a Friday, finally arrived.

About six o'clock in the evening, feeling ill, she asked to receive the last sacraments. A priest came from the nearby parish and heard her confession. She insisted that she should be given Communion, but the priest told her that he would bring It the next day.

Once he left, Jacinta insisted again in her request to receive Communion, saying she was going to die.

About half-past ten Jacinta died very quietly, but without Communion. Only a young nurse, whom

recognizing the authenticity of the miracle necessary for the beatification. Finally, on May 13, 2000, Pope Saint John Paul II went personally to the Sanctuary of Fatima where he solemnly beatified the servants of God Francisco and Jacinta Marto before a crowd calculated at 400,000. On May 13, 2017, the 100th anniversary of Our Lady of Fatima's first apparition, Pope Francis canonized the two youngest seers of Fatima before a crowd of 500,000. Their canonical feast is celebrated annually on February 20th.

* * *

Jacinta had told Lucia what she would do once in Heaven:

“I am going to love Jesus and the Immaculate Heart of Mary very much, pray a lot for you, for sinners, for the Holy Father, for my parents and siblings, and for all those who have asked me to pray for them.”

* * *

The story of Jacinta Marto is not for the Catholic inclined to sentimentality. It is a story of a little girl who saw the Mother of God with her own eyes, but she also saw Hell. As a consequence of these facts and of her correspondence to graces received, Jacinta went from being a simple little shepherd girl in the fields of Portugal to a great Saint.

She understood what really matters in this life as well as the immense importance and reality of eternity. She was called to be what the Church calls an “expiatory victim” and she accepted this calling with great love and generosity. Her life and example stand in sharp contrast with the twenty-first century and that is precisely why her story is so relevant for us today.

Saint Jacinta, Pray for us! ■



The infirmary in the Hospital Dona Estefania where Jacinta died on February 20, 1920.

she affectionately called “my little Aurora,” stood beside her and watched over her remains for the rest of the night.

“In Heaven I will pray much...”

“I will return to Fatima, but only after my death,” Jacinta told Godmother. She was first buried in the cemetery of Vila Nova de Ourém, in the vault of Baron de Alvaíazere, protector of her family.

Francisco was buried in the cemetery of Fatima. On September 12, 1935, Jacinta's precious remains were transferred to the Fatima cemetery and placed in a new grave prepared especially for her and her brother. The tombstone bore this simple inscription: “Here lie the mortal remains of Francisco and Jacinta, to whom Our Lady appeared.”

Subsequently (in 1951 and 1952, respectively), the precious remains were moved to the Basilica of Fatima, where they now rest.

The preparatory canonical processes for the beatification of the two Fatima seers were officially opened in 1949. And on June 28, 1999, a decree was issued



The final resting place of Saint Jacinta Marto and her cousin Lucia dos Santos in the Basilica of Our Lady of the Rosary in Fatima, Portugal.



AMERICA NEEDS FATIMA®

JULY/AUGUST 2017 PROGRESS REPORT

4,121 Rallies Mark 100-Year Anniversary of First Fatima Apparition

America Needs Fatima members, supporters and friends gathered and prayed the rosary at 4,121 public locations around the country to mark the 100-year anniversary of Our Lady of Fatima's first apparition. It was on May 13, 1917 when Our Lady first appeared to Lucia dos Santos and her two cousins, Jacinta and Francisco Marto.

The significance of this historic and most important event of the 20th century cannot be taken too lightly, as Catholics and non-Catholics alike recognize that the heavenly messenger who appeared on that spring day in Fatima, Portugal was none other than the Mother of God Herself. Bearing an urgent message of conversion, penance and amendment of life, Our Lady appeared five more times. Each time she appeared, she insisted on the daily recitation of the Holy Rosary.

Heeding Our Lady's request, America Needs Fatima members and supporters prayed the rosary and displayed large banners that proclaimed loud and clear: "As human efforts fail to solve America's key problems, we turn to God, through His Holy Mother, asking His urgent help."

Even as awareness of the Fatima message makes a revival during its centenary year, there is no question that the current state of the country in terms of morality has not improved since Our Lady gave her warnings and admonitions in 1917. The solutions that she gave to save our souls and solve the world's problems are more necessary now than ever before. ■



The Public Square Rosary Rallies for the Fatima Centennial began with 4,121 Rallies on May 13, 2017. Concerned Catholics around the world joined this initiative and held rallies in such far-flung places as Jinan, China (left). The goal for October, the 100th Anniversary of the Miracle of the Sun, is 20,000 Rosary Rallies.



Over 3,000 Rallies for Marriage Make It Clear: It's One Man and One Woman

BY JOHN HORVAT II

As I prepared to attend a rally for traditional marriage, I wondered how people would react to a public display on this issue that many have declared “settled.” Perhaps the public would be hostile and see us as divisive. Perhaps others would become furious and seek to curtail our right to free speech.

I am sure many others had similar thoughts as I joined tens of thousands of concerned Americans from all walks of life who gathered nationwide in the public square on March 18th. In light of the disastrous U.S. Supreme Court’s *Obergefell* decision approving same-sex “marriage,” these Americans held 3,109 rosary rallies registering their affirmation of one of America’s most fundamental and cherished institutions.

Reactions to the Rally

The step into the public square seemed to be one that would soon answer my question. Our intersection was a busy artery with thousands of cars and trucks passing by. It could not have been a better place to gauge public opinion. It would not take long to see what people thought.

The rally was just beginning when I arrived. The rally captain and his family had set up a large banner reading: “God’s Marriage = 1 Man + 1 Woman.” There were also handmade signs, several of which encouraged people to honk for traditional marriage. As I came into the field of battle, there were already some people honking their support of the rally from the safety of their cars. Our extraordinary rally was



already being photographed from passing cars and posted on countless Facebook pages.

Surprising Support

By the time we began praying the rosary, there was a steady stream of support in the form of honks. Evidently, it shows that there are still a lot of people out there that do not consider the matter settled.

The support varied in its intensity and passion. Some people were so overjoyed to see us standing up for traditional marriage that they honked long and loud. Others manifested their enthusiasm with multiple honks as they sped by the rally. Truckers would let loose with their loud horns. Shouts of support and thumbs up were very common. It was quite a symphony on that intersection that I had feared might be hostile.

There were also those who were more cautious. These ventured to register only a short toot. Others

Banners with “God’s Marriage = 1 Man + 1 Woman” were displayed and rosaries prayed in more than 3,000 locations in the U.S. While the State conceded and the Church remained largely silent on the issue of same-sex “marriage,” faithful Americans proclaimed loud and clear their belief and fidelity to God.





honked on the run so as not to appear too committed to the cause. When one honked, it seemed to give courage to the hesitant who would then join in and contribute to the grand disharmony.

Crude Opposition

Of course, there were also a few who opposed the rally. However, they were generally quite crude and cowardly. These would usually consist of people who would scream out something unintelligible or make some obscene gesture as they sped away.

There were a brave few who took advantage of the traffic light to stop, open the window and scream out something about hatred, quite unaware of the hatred they themselves were exhibiting.

Far from discouraging us, the displays of counter-protest actually encouraged us, since it revealed the weaknesses of the opposition. Their descent into irrationality showed they had no arguments—only insults. By our presence there, we had shaken their certainties and proven the debate still rages.

And then there were the indifferent ones. They pretend not to see what they cannot help seeing—even when next to a busy highway. They straddle the line without commitment. The indifferent never determine the course of history.

Public Square Rallies

These “public square” rallies are sponsored by the American TFP’s America Needs Fatima campaign, which is dedicated to spreading Our Lady of Fatima’s urgent message for society. The idea of these gatherings is to bring the fight for America’s heart and soul to the public square by inviting people to pray publicly for our nation. This might include groups of five, ten, fifty or hundreds gathered at conspicuous locations with a large banner to pray the rosary and clearly bear witness to the need for America’s return to order.

In March, these rallies bear witness to the family in what have come to be called the “Saint Joseph



traditional marriage rallies.” These rallies focus on the agenda of the sexual revolution that makes use of misguided public policy and judicial fiat to force its agenda upon the nation, especially in the area of marriage.

In October, the rallies are dedicated to the more general theme of the need to return to God as requested by the Fatima message. These rallies have grown steadily. Last year, there were 16,323 rosary rallies. This year, the 100th anniversary of the Fatima apparitions, the goal is 20,000 rallies nationwide.

Making History

The most rewarding part about these rallies is the impression that you are participating in something historic. These are not just isolated protests. They are part of a whole movement that calls upon God to address what appears to be an impossible situation in desperate times.

We may be reviled, ridiculed and even physically attacked by “tolerant” individuals at these rallies. However, this is more than compensated by the outpouring of support of so many Americans who are relieved at seeing people defending moral values in the public square.

It is actions like these that will determine which way America will go. That is why I went to the rally. I was not protesting, but making history. ■





First “Gift of Life Walk” Conquers New York City

The sound of bagpipes and drums echoed as a large crowd marched down Broadway in New York City. What was the occasion? The first “Gift of Life Walk” in the Big Apple.

The event took place on March 25th, the Feast of the Annunciation, and was organized by the director of Personhood Education New York, Mrs. Dawn Eskew. Among the many pro-life advocates present were several high-profile activists, including Dr. Alveda King, director of Civil Rights for the Unborn, and Eileen Slattery of Expectant Mother Care. Students for Life were also present.

Prior to the commencement of the march, Dr. Alveda King, the niece of Dr. Martin Luther King Jr., thanked the crowd for coming and gave a special acknowledgement to the combined marching bands of the American TFP and the St. Louis de Montfort Academy.

The march itself began at Foley Square and passed by iconic landmarks of the city such as Ground Zero and the Wall

Street Charging Bull. At the rear of the march was a sight not unfamiliar to those who attend the annual March for Life in Washington, D.C., the TFP’s band, its crimson standards and a statue of Our Lady of Fatima carried by an honor guard wearing the TFP ceremonial habit. Behind them were banners, which displayed messages such as “Pray and Act to End the Sin of Abortion” and “a Child, not a Choice.”

Despite New York’s reputation of being liberal, the march was surprisingly well received by onlookers. The typical first reaction of those who saw the parade was to film it with their smart-phones. Others watched in awe and a few Catholics blessed themselves when the statue of Our Lady of Fatima passed them. One man from Long Island reported that he saw passive onlookers step off the sidewalk and join the march.

Indeed, it is difficult to imagine how someone accustomed to the doldrums of the city would not react with admiration upon seeing hundreds of pro-life advocates—mostly young Americans—marching down Broadway, singing patriotic and religious hymns.

TFP volunteers also distributed “Thank You” packages containing Saint Michael medals to the New York police officers who were protecting the march. New York’s finest received the packages with gratitude. One officer returned to ask for three more packages “to give to the men under me.”

As the march came to an end,



As the pro-life movement grows across the nation, the first “Gift of Life Walk” took place in New York City this past March. As in the Washington, D.C. March for Life, a large percentage of the participants were young.

demonstrators converged at the intersection of Broad and Stone streets. Yet although the event had officially concluded, everyone continued singing hymns and chanting pro-life slogans for another thirty minutes. Catholics also gathered around the statue of Our Lady to venerate their heavenly Queen.

The atmosphere was positive. In the words of nineteen-year-old TFP Student Action volunteer Robert Nunez: “I came expecting the usual angry people shouting curse words, as they did at an earlier pro-life march in Washington, D.C. But that didn’t happen. Today was more of a triumph. It was like a crusade for the unborn that conquered the city.”

One woman added, “I’ve been doing pro-life work in New York almost my entire life and I’ve never seen anything like this. This is from heaven.”

As we commemorate the Fatima centennial, may Our Lady bless this noble initiative and allow it to flourish and expand. ■



The bagpipes and drums gave a militant note to the first “Gift of Life Walk” in Manhattan.



TFP Regional Conferences: *Giving Hope for Today's Battles*

BY BEN BROUSSARD

Beginning in March 2017, the American TFP hosted regional conferences around the United States. The important 100th anniversary of the apparitions of Our Lady at Fatima served as a timely theme for the various events. Informative talks and fruitful discussion gave hope and encouragement for continuing to fight Our Lady's battles today.

TFP Louisiana hosted the first regional conference in Lafayette. Despite heavy thunderstorms predicted for the warm Saturday in March, thankfully the weather held out. Mr. John Horvat gave opening and closing presentations about America's Fatima Future. Lively conversations between friends old and new filled the time between talks. The more than eighty souls who attended were filled with hope and enthusiasm. Most importantly, TFP supporters and friends took the opportunity to renew their commitments to carrying on the fight for the future of our country.

The end of March saw another successful conference in Topeka, Kansas. Mr. Norman Fulkerson gave a series of talks about the Protestant Revolution, the French Revolution and the Communist Revolution. His informative presentations helped show the origins of



Photos on this page are from the Hazleton, Pennsylvania Regional Conference where more than ninety participants attended the TFP conference with great interest. One of the topics discussed was the controversial issue of the acceptance of divorcees to the Sacraments.

the present crisis. The important context he gave also reiterated the timeliness of Our Lady's Fatima message. The crowd of fifty gathered that afternoon left with newfound enthusiasm for Christian civilization.

On the first weekend of April, more than ninety gathered in Hazleton, Pennsylvania for the third regional conference of 2017. The confusion surrounding *Amoris Laetitia* and the crisis in the Church led to some heated discussions. TFP member Danniell Pribble defended the traditional Catholic position during his presentation on the subject. His defense of true principles and the other inspiring presentations encouraged the audience to continue the fight for perennial Catholic truth.

The month of May began with two California conferences. On the first Saturday, friends from near and far gathered in

Anaheim for the Southern California regional conference. The following day, the Northern California regional conference took place in Sacramento. At both events, those gathered appreciated the rare opportunity to be among so many like-minded members of the Church militant. The varied presentations saw many taking notes and asking questions. Serious conversations centered on advancing the Counter-Revolution in the Golden State.

The last conference took place in Honolulu, Hawaii on May 13th. The centennial day of the first apparition at Fatima underscored the importance of putting Our Lady's messages into action. The full day of presentations concluded with everyone fulfilling part of Our Lady's requests: recitation of the Most Holy Rosary. Participants also made plans for continuing and increasing Hawaii's numerous monthly Rosary Rallies.

At each conference it was clear: the hope for 2017 lies with Our Lady of Fatima. May she bless the fight of the TFP around the country as we work for the triumph of her Immaculate Heart. ■





A Good Friday to Remember

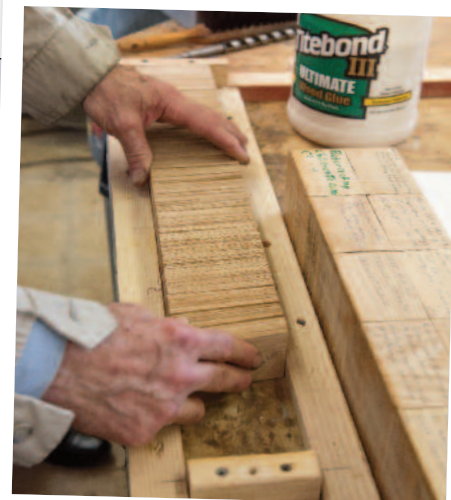
BY MICHAEL GORRE

On Good Friday, April 14, 2017, I had the distinct privilege of representing America Needs Fatima members by carrying a special cross along the Via Dolorosa in Jerusalem. Made from 10,000 thin wood pieces inscribed with prayer intentions, the cross was designed and assembled by Mr. Michael R. Shibler, our in-house carpenter, who accompanied me to the Holy Land.

We planned to be at the First Station of the Way of the Cross one hour before the Catholic procession at 12:15 p.m. As our taxi approached the old walls of Jerusalem, police blocked us from getting closer to the Lion's Gate, our starting point. So we jumped out of the taxi, and with the cross only partially assembled, walked through the Jaffa Gate.

Weaving through the throngs of pilgrims, a human wall stopped us halfway to the First Station. When we tried to go around through other streets, Israeli policemen barred our way. They were only letting the local residents through the surrounding streets of the Via Dolorosa because we were inside the Moslem Quarter. Frustrated, I decided to retrace our steps and try to go outside the city walls and walk around to our starting point.

On our way, a boy asked me in broken English, "Where you go?" I told him we needed to go to the Lion's Gate. "I take you," he said.



Assembling the cross made from blessed wood pieces inscribed with over 10,000 prayer petitions.

Top: A crowd of pilgrims is held back by Israeli police at St. Helena Road near the Church of the Holy Sepulcher.

Below: The glow of twilight hovers over Jerusalem as seen from the top of the Mount of Olives.



Against my better judgement, I decided to follow the boy. He took us up an ungarded street devoid of tourists or pilgrims. Finally, just before a busy street, the boy said, "Okay, go left and three streets you at Lion Gate." Then he stuck out his hand. I suspiciously gave him four dollars. "What is this? What is this? More!" he demanded. Then as soon as I gave him another four dollars, he ran away.

We walked to the busy street and I immediately realized our "guide" had taken us in a circle! However, the human wall that blocked us earlier had disappeared and we proceeded a few blocks before another crowd barred the way. Policemen with machine guns had completely sealed off the Via Dolorosa at the

Courtesy of Michael Gorre





Fourth Station. Thankfully, we found a sympathetic policeman who told us to speak to his commanding officer. After we explained that we needed to carry our cross in the procession up the road, the officer asked, "Just the two of you? Okay, go." He opened the barrier for us.

We reached the courtyard of the Church of the Flagellation where we fully assembled the cross. About fifty other pilgrims were also waiting to join the Catholic procession. Yet, the Israeli police barricaded us in the courtyard and informed us that the Moslems had amassed around the Via Dolorosa. The Israeli police were concerned there would be violence on the part of the Moslems if they did not stop the flow of the Catholic procession. Before, we were frustrated. Now, we were scared.

Finally, after an hour, the police allowed us to start our procession. We followed Our Lord's steps as we carried the 47-pound ANF cross from one sta-

tion to the next for half a mile. A group of Polish pilgrims enthusiastically helped us carry the cross. At the doors of the Church of the Holy Sepulcher, the crowd pressed hard and it was a struggle to get inside. We made it inside and placed the cross at the Stone of the Anointing. Then we squeezed back outside.

It was a tremendous honor for us to

take the ANF cross on the Via Dolorosa. The difficulties we encountered were nothing compared to what Our Lord suffered for our sins in that very place two thousand years ago. However, we offered our little sufferings and all of our prayers for the intentions of all America Needs Fatima members, especially those whose intentions made up the cross we carried. ■



ANF volunteers Michael R. Shibler (left) and Michael Gorre (right) carry the ANF cross following in the footsteps of Our Lord Jesus Christ.



On May 13, 2017 in Fatima: **Rosette Wreath, Petitions and Candles**

BY JOHN SIEBENMORGEN

On May 13th, two members of America Needs Fatima took a large white Rosette wreath to Our Lady of Fatima representing thousands of her devotees in America. We also prayed for all those who were responsible for this beautiful wreath. We prayed for them and for their loved ones and all their intentions.

A large number of petitions and intentions slips were also taken to Fatima. These petitions came to us through the regular mail and in response to our on-line campaign. Those who could not physically be present in Fatima were well represented that day and their heart-felt petitions will not go unheard by that august Queen.

Finally, two large candles were presented to Our Lady and lit in Fatima. This was the result of a multitude of small red candles melted into large ones. ■



A Multitude of ROSES

BY ANTONIO FRAGELLI

It was May 13, 2017 and the America Needs Fatima Delegation had arrived in Fatima, Portugal.

The Virgin Mary had come 100 years previous to announce the end of a war and the beginning of another. She came asking for prayer and sacrifice and, if her requests had been heeded, world peace would have been the reward; but the presence of soldiers in Fatima was yet another sign that peace still evades mankind.

We were on a mission: to deliver 10,000 roses to the spot where Our Lady appeared a century ago. Friends of America Needs Fatima nationwide were given the opportunity to choose roses as an offering to the best of all Mothers. The result: magnificent bouquets expressing...

Love with red roses

Gratitude with pink roses

*Warmth and friendship with yellow roses and
Reverence for her purity with white roses.*

Pilgrims from all over the globe came to inquire as to the reason for so many beautiful roses. A frequent and repeated commentary was, "Oh, this is for Our Lady? How appropriate!"

Later that same day, a large banner listing 17,358 names of friends of America Needs Fatima was carried aloft during the candlelight procession. As we walked shoulder to shoulder in this procession with Marian devotees from all over the world, our banner represented the love we all have for Our Lady and the hope we place in her promise that:

"Finally, my Immaculate Heart will triumph."

While absolutely true that the world at large has not responded to Mary's requests made in 1917, it became obvious for anyone in Fatima this May 2017, that she nevertheless is Queen of many a heart. The 10,000 roses and the long list of names on the America Needs Fatima banner were proof of it. ■



Images courtesy of Felipe Barandiaran