

September/October 2023

CRUSADE

MAGAZINE



TRADITION
FAMILY AND
PROPERTY®

Tradition
Family
Property

1973-2023

CELEBRATING HALF A CENTURY

OF THE AMERICAN TFP'S FIGHT FOR CHRISTIAN CIVILIZATION

Introducing the Milestones of the First 50 Years



“In times of great crisis, there are two kinds of men: those who are overwhelmed by the crisis, and those who rise up to resist the trend of events, and so change the course of history.”

—Prof. Plinio Corrêa de Oliveira

As 2023 marks fifty years of the American Society for the Defense of Tradition, Family and Property (TFP), it is quite appropriate to look back on some of the milestones that have characterized the first five decades of the TFP, an ongoing effort to influence the course of America and bring about God’s marvelous plan for the nation.

The official act of incorporation in the state of New York in 1973 marked an important first milestone in the history of the American TFP, which began as a tiny mustard seed with a handful of devoted souls. Given time and cooperation with Divine Providence, the mustard seed has grown into a formidable tree, fighting



SPECIAL
EDITION

the Revolution in the United States, inspired by Professor Plinio Corrêa de Oliveira and his seminal work, *Revolution and Counter-Revolution*.

Amid the cultural war, the TFP has helped America continue to be a rock in a raging river, opposing the moral decay of modern society at every step and exhorting all people of goodwill to action for the restoration of Christian civilization.

Through upholding commendable traditions, continuing efforts to defend and strengthen families, and preserving the right to private property, the American TFP has undoubtedly been a crucial part of the battle for the soul of America. ■

CONTENTS

SEPTEMBER/OCTOBER 2023

Cover Story

Celebrating Half a Century of the American TFP's Fight for Christian Civilization 4

Interview

A Co-Founder's Chronicles:
Interview with Mr. Philip Calder 9

Christian Civilization

Fighting Communism for Half a Century 11

TFP Caravans

Five Decades of TFP Caravans 12

Nobility

Nobility and Analogous Traditional Elites 14

Academy

Saint Louis de Montfort Academy 15

TFP Student Action

Fighting the Good Fight with Holy Boldness 16

Call to Chivalry

Call to Chivalry Camps 17

Return to Order

Why *Return to Order* Is More Timely than Ever 18

March for Life

Defending the Unborn Since 1973 19

Pro-Family Initiatives

On the Frontlines of the Culture War 20

America Needs Fatima

Winning the Heart and Soul of America for Our Lady 22

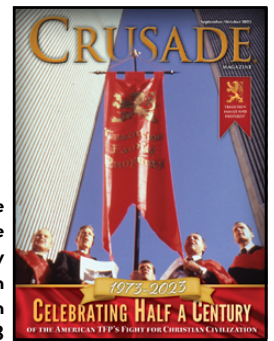
Back Cover Rosary Rallies

Invoking Our Lady's Powerful Help 24

Crusade Magazine is a publication of The American Society for the Defense of Tradition, Family and Property (TFP). Direct all requests and inquiries to:

Crusade Magazine, P.O. Box 341, Hanover, PA 17331 or email to: crusade@TFP.org. Web: www.TFP.org. Tel.: (888) 317-5571. © 2023 by The Foundation for a Christian Civilization, Inc. This publication may include images from iStockphoto™ and Dreamstime™ which are protected by copyright laws of the U.S. and elsewhere. ISSN 1096-3782 LCCN 98-641433

M-185 (HF2309)



The first members of the American Society for the Defense of Tradition, Family and Property (TFP) campaign at the World Trade Center in New York City in 1973



9 Interview with a founding member of the American TFP



12 Staunch defenders of the American flag and the values it represents



16 Where no one else would go: protesting blasphemy for fifty years



17 Future warriors are called to chivalry at TFP summer camps

CRUSADE

Editor: Michael Gorre

Associate Editor: C. Michael Drake

Contributing Editors: James Bascom, Ben Broussard, Vincent Gorre, Stacie Hiserman, John Horvat II, Tonia Long, Robert Nunez, Gustavo Solimeo, Luiz Solimeo, Rex Teodosio, Renato Vasconcelos

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 anti-socialist network of Catholic inspiration.



COVER STORY

CELEBRATING OF THE AMERICAN TFP'S

BY RAYMOND DRAKE

“[The apostolate] combat[s] the Revolution, that is, more particularly, so-called Catholic leftism in the religious realm and communism in the temporal realm.”

1971 began with just two members, John Hart and Philip B. Calder (see interview with Mr. Calder on pages 8–9). Both lived in New York City and had known each other for some time.

In the summer of 1970, John Hart attended an audiovisual presentation given by Dr. José Lúcio Araújo Corrêa, a member of the Brazilian TFP. Dr. Araújo Corrêa's trip to New York City was one of several that he, Dr. Caio Xavier da Silveira, Mario Navarro da Costa, and other representatives of the Brazilian or Argentine TFPs had made to the United States, starting in 1966. They gave talks and represented their organizations at conservative conferences such as *The Wanderer Forum* (now *The Bellarmine Forum*).

In December 1970, Mr. Hart traveled to Brazil to learn more about the Brazilian TFP's outlook, principles, and methods of action, and the history of its organized struggle to defend the values of Christian civilization, which Professor Plinio Corrêa de Oliveira, its founder and president, had started in 1928.

The TFP Apostolate

In a 1951 article, Professor Corrêa de Oliveira would call the TFP's organized apostolate “The Twentieth Century Crusade.”

Under his leadership, this apostolate was first structured in 1928. In 1933, Professor Corrêa de Oliveira was made director of the publication *Legionário*. Professor Corrêa de Oliveira called upon his closest followers to form the editorial staff of this journal,

TFP founder Professor Plinio Corrêa de Oliveira. His far-reaching vision and militant Catholic example inspired the founding and expanding of the American TFP.



An early photograph of the first members of the American TFP. These spiritual pioneers formed the initial nucleus of a movement that today reaches people from all walks of life in every corner of the United States.

Fifty years ago, on May 18, 1973, The Foundation for a Christian Civilization, Inc.—the corporate name of the American Society for the Defense of Tradition, Family and Property (TFP)—filed articles of incorporation with New York's Department of State, and became established as a nonprofit organization.

A few months later, the Internal Revenue Service recognized the new organization's 501(c)(3) charitable organization status.

With this 1973 legal filing, the handful of concerned American Catholics who had gathered informally around the publication *Crusade for a Christian Civilization* to defend the principles of tradition, family, and property—essential mainstays of a Christian order—adopted a corporate structure for purposes of civil law.

Earliest Origins

As the years rolled by, many would join the ranks of the TFP's spiritual crusade. However, *Crusade's* first issue in January



HALF A CENTURY

FIGHT FOR CHRISTIAN CIVILIZATION

which he quickly turned into a national Catholic weekly. In 1947, however, they had to relinquish editorial control in the aftermath of Professor Corrêa de Oliveira's bombshell book, *In Defense of Catholic Action*, which denounced the neo-modernistic trends appearing within the Church. But Professor Corrêa de Oliveira and his group did not give up. They continued their apostolate and, in 1950, helped launch the monthly *Catolicismo*, which is still published. It became their new podium.

In 1960, with the incorporation of the Brazilian Society for the Defense of Tradition, Family and Property—the first TFP—Professor Corrêa de Oliveira's apostolate adopted the corporate structure that would define it for the decades ahead.

In 1959, Professor Corrêa de Oliveira wrote his masterpiece, *Revolution and Counter-Revolution*, “with the intention of making it a bedside book for about one hundred young Brazilians . . . the seed of the future TFP.”¹ In part two of this essay, he laid out the “principles, goals, and norms” for this apostolate.

In 1976, he defined it as an apostolate that “combat[s] the Revolution, that is, more particularly, so-called Catholic leftism in the religious realm and communism in the temporal realm.”²

This struggle always was and continues to be legal and peaceful. Rather than the use of physical weapons, it employs those of the spirit: prayer; the clear expounding of the divine and natural moral laws; the development and presentation of arguments based on faith-enlightened reason, common sense, and logic. It is always grounded in the traditional teachings of the Supreme Magisterium of the Catholic Church, and its goal is to influence and persuade individuals and public opinion to follow them.

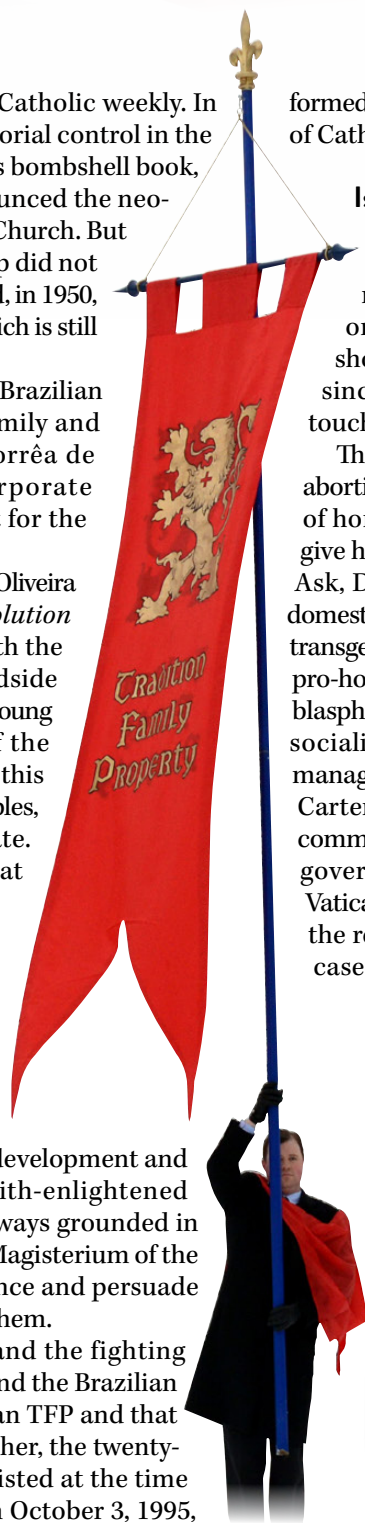
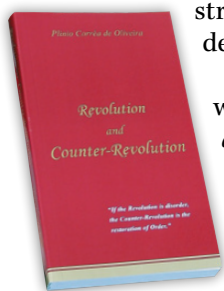
Revolution and Counter-Revolution, and the fighting example of Professor Corrêa de Oliveira and the Brazilian TFP, inspired the founding of the American TFP and that of all other TFPs around the world. Together, the twenty-five sister and autonomous TFPs that existed at the time of Professor Corrêa de Oliveira's death on October 3, 1995,

formed the largest network of anti-communist organizations of Catholic inspiration worldwide.

Issues of TFP Involvement During These Fifty Years

While major American TFP milestones would require much space, a general overview of the organization's activities during these fifty years shows a wide range of topics. This is understandable since the TFP is concerned with everything that touches in one way or another on Christian civilization.

Thus, the American TFP has opposed: contraception; abortion; euthanasia; human cloning; the social acceptance of homosexual practice; anti-discrimination laws that give homosexuals a privileged status; the lifting of “Don't Ask, Don't Tell” in the military; homosexual adoption; domestic partnerships, civil unions, and same-sex “marriage;” transgenderism; homosexual films, theater plays, events, and pro-homosexual clubs on Catholic college campuses; public blasphemy; nudism; socialist childcare; socialist healthcare; socialist allocation of federal waters; death taxes; self-managing socialism; international communism; President Carter's human rights policy; the policy of détente with communist regimes pursued by the American and Western governments; progressivism; liberation theology; the Vatican's policy of *Ostpolitik* with communist governments; the retroactive lifting of statutes of limitations for civil cases involving clergy sexual abuse; the enactment of



The early years: TFP members campaign on the streets of New York City selling the TFP publication *Crusade for a Christian Civilization*.



The American TFP at the March for Marriage in Washington, D.C. Since the beginning, the TFP has been in the thick of every moral and cultural battle for the restoration of a moral order in America.

State laws forcing clergy to violate the seal of confession in cases of child abuse; the removal of beauty from and the democratization of the Catholic Church; “frenetic intemperance” in the economy; the ecological movement; pacifism; imprudent nuclear disarmament; the Occupy Wall Street movement; Drag Queen Story Hours; and After School Satan Clubs.

And on the positive side, the American TFP has *promoted*: a love for Christian heritage; chivalry, social graces, and refinement; an appreciation for healthy and just social inequalities and traditional elites; respect for the flag and the honor of the nation; patriotism; the need for beauty in art and architecture; the right to own firearms; the Fatima message of prayer, penance, and conversion; love of purity and the faith on college campuses; Public Square Rosary Rallies; affirming the Catholic faith in the public square; the Catholic teaching on “just war;” the refusing of Holy Communion to pro-abortion politicians; parental rights; homeschooling; free enterprise and the right to private property; and a sound economy as an integral part of an organic Christian society.

TFP Symbols in Action

In the course of these activities, the American TFP’s symbols have become known to the public at large. Among these symbols are the trademark red standard with its golden rampant lion, the red cape, and the TFP ceremonial habit.

It seems appropriate to register here how even ideological adversaries recognize the impact of these symbols and activism. On November 24, 2003, sophomore Jessica Cisneros wrote a letter to the editor titled “Fight Back,” published by the *GW Hatchet*, the student newspaper at George Washington University:

Walking to class on Thursday afternoon, I suddenly heard bagpipes and saw the dreaded red sashes. Yes, our good friends, the fanatical members of the American Society for the Defense of Tradition, Family and Property, were yet again on the GW campus. Their



In 1998, indignant Catholics thronged the sidewalks of New York City to protest the opening of the blasphemous and sacrilegious theater play “Corpus Christi”.

mission *du jour*? Handing out flyers discussing the need to “make homosexuality illegal” and badgering students who, for the most part, want nothing to do with them.

As I walked into the Marvin Center I overheard University police officers discussing the spectacle, wistfully commenting that they could do nothing about the situation because the group was breaking no laws.

I thought about the TFP throughout the day. I support free speech, so I agree that we cannot just throw them off of campus, no matter how offensive they may be. However, I believe the student body needs to mobilize against people and groups such as the TFP.³

National Scope

Since 1993, the American TFP’s headquarters have been in Spring Grove, Pennsylvania. Presently, it has offices in McLean, Virginia; Park Ridge, Illinois; Milwaukee, Wisconsin; Hazleton and Freeland, Pennsylvania; Rossville, Kansas; Orange and San Jose, California; Honolulu, Hawaii; Clermont and Hollywood, Florida; with other centers in Houston and Arlington, Texas; and New Orleans, Louisiana (TFP-Louisiana’s headquarters are in Lafayette, Louisiana). The TFP’s activities during these fifty years have reached all fifty states and the District of Columbia, not just online and by direct mail, but through person-to-person contact.

TFP members have done street campaigns in all states, displaying the red cape and golden lion-embellished red standard. Two TFP activities involving personal witnesses have also been carried out in every state of the Union, the District of Columbia, and Puerto Rico, namely, the annual Public Square Rosary Rallies held since 2007 and the Fatima home visits made since 1995. Moreover, the Public Square Rosary Rallies extended their reach to the Northern Mariana Islands, Guam, American Samoa, and the U.S. Virgin Islands.

International Activities

During these fifty years, the American TFP has participated in several international joint campaigns with sister autonomous

TFPs worldwide. Most notable among these were:

- "The Vatican Policy of Détente with Communist Governments—Should the TFPs Stand Down? Or Should They Resist?" (1974);
- "What Does Self-Managing Socialism Mean for Communism? A Barrier? Or a Bridgehead?—A Message of the 13 TFPs" (1981–1982);
- "Has Communism Died? And What About Anti-Communism? Talking to the Man in the Street" (1989);
- "Communism and Anti-Communism on the Threshold of the Last Decade of the Millennium" (1990);
- "The Lithuania Campaign" (1990);
- "The Book of Nobility Campaign" (1993–1994);
- "The Americas on the Dawn of the Third Millennium: Convictions, Apprehensions, and Hopes of the Hemispheric TFPs" (1994);
- "I Have Weathered Other Storms Campaign" (2002);
- "Defending a Higher Law: Why We Must Resist Same-Sex 'Marriage' and the Homosexual Movement Campaign" (2004);
- Public Square Rosary Rallies (2007–ongoing);
- "Filial Appeal to His Holiness Pope Francis on the Future of the Family" (2015).

Washington and Chicago Bureaus

Since 1981, the American TFP's Washington bureau, under the direction of Mario Navarro da Costa, and, since 1995, its Chicago bureau, under the direction of C. Preston Noell III, have networked with conservative individuals and organizations in the nation's capital and the Windy City, participating in conferences and meetings and providing information on TFP activities.

One of many letters is reproduced here to illustrate the efficacy of this work. (*See below left.*)

The American TFP and Church Authority

While structured as a nonprofit corporation in the eyes of civil law, from the perspective of Canon Law, the American TFP is simply an independent, non-canonical, *de facto* association of lay faithful, whose members are subject to the vigilance of the Church hierarchy in matters of faith, morals, and discipline, like all other members of the laity. Thus, its canonical status is the same as that of the Knights of Columbus.⁴

Notwithstanding this independent, non-canonical status, the American TFP has networked with numerous bishops, priests, and religious during these fifty years and received hundreds of letters of praise and encouragement for one or more of its activities. By way of example, here is a letter from Justin Cardinal Rigali, Archbishop of Philadelphia:

I extend the assurance of my prayers and my solidarity to all those participating in rosary rallies across the nation on October 13 of this year, sponsored by the American Society for Defense of Tradition, Family and Property.

Please convey to the participants my encouragement as they undertake this public witness to their faith in Jesus Christ and their love and devotion to His holy Mother. It is my prayer that this witness be a means of inculcating a true spirit of repentance and conversion in the hearts of all who participate.

May Mary, Our Lady of Fatima, watch over them.

— Justin Cardinal Rigali
Archbishop of Philadelphia

THE WHITE HOUSE
WASHINGTON
February 13, 1984

Dear Mr. Spann:

Thank you for your letter of support and for providing me with an up-to-date account of the activities of the American Society for the Defense of Tradition, Family and Property.

I am very pleased by the support your society has given to me on many occasions and I would therefore like to express to all your members my best wishes for TFP's continued growth and prosperity. The present time affords the United States many possibilities to do good but also imposes weighty responsibilities. With your help and the help of all patriotic Americans, I know our nation can surmount all the challenges which lie ahead.

With warm regards,

Sincerely,

Ronald Reagan

Mr. John R. Spann
President
American Society for the Defense
of Tradition, Family and Property
Post Office Box 121
Pleasantville, New York 10570



Catholics from around the country gather at a TFP seminar near New York City in the eighties. Events like these were an essential means of forming the American TFP intellectually and attracting new souls to the good fight.

Generous Dedication from Donors and TFP Members

Nothing the American TFP has accomplished during these fifty years would have been possible without the generous contributions from numerous donors—today, 163,000 strong—but special mention is owed to our 30,000 “Child of Mary” monthly donors and, above all, our major benefactors. Among the latter, honorable mention and lasting gratitude must be made to three very dear benefactors that God has called to Himself: Mrs. Virginia Hallinan Tatton, her first cousin, Mrs. Mary O’Connor Braman, and the latter’s son, Daniel. God knows the extent of their unparalleled generosity.

These fifty years also reflect the generous dedication of numerous TFP members, who see their service to the American TFP’s mission and goals as a God-given vocation. Among these TFP members, we gratefully mention twelve whom God has called to eternity: John Hart, Thomas W. Godwin, Jr., Joseph Edward Parrot, Frederick Vincent Porfilio, Daryl Huang, Jeremiah B. Wells, John R. Spann, Charles Laczkoskie, Antonio Fragelli, Edward Ritchie, Howard Whitcraft, and Luiz A. Fragelli. May

the Blessed Mother, whose slaves of love (following the method of Saint Louis de Montfort) they were here on earth, be their reward in Heaven.

The TFP’s activities also benefited from the countless hours of volunteer service rendered by TFP supporters, friends, and America Needs Fatima campaign members, who gave of themselves generously in street campaigns, protests, and rallies and in personal apostolate with other individuals and families.

We particularly wish to thank longtime TFP director Mr. Luiz A. Fragelli of good memory. In 1973, the pioneering members starting to organize in the United States wrote to Professor Corrêa de Oliveira asking if he could spare someone from the Brazilian TFP to help their incipient efforts. Professor Corrêa de Oliveira turned to Mr. Fragelli, who without hesitation moved with his wife and young family to the United States and dedicated forty-seven years to building the American TFP and focusing it ever more on its mission.

Especially worthy of gratitude is Professor Corrêa de Oliveira, who started this spiritual crusade in Brazil. From him, TFP members learned the value of organized resistance and the immense and undeserved honor of fighting for the Blessed Virgin Mary. With a moral certainty that he is in Heaven, may he be an intercessor at the feet of Our Lady, for he was most devoted to her during life and struggled valiantly for her cause. May he pray for all—TFP directors, members, supporters, rally captains, donors, and friends—and obtain from Mary Most Holy the urgent fulfillment of her promise at Fatima: “Finally, my Immaculate Heart will triumph!” ■



TFP director Luiz Antonio Fragelli (second left) came to the United States in 1973 to guide the newly-formed American TFP and selflessly dedicated his life to its growth and fruition.

Notes:

1. Plinio Corrêa de Oliveira, *Revolution and Counter-Revolution* (York, P.A.: The American Society for the Defense of Tradition, Family and Property, 1993), 126.
2. *Ibid.*, 127.
3. Jessica Cisneros, “Fight Back,” *GW Hatchet*, November 24, 2003, <http://www.gwhatchet.com/2003/11/24/letters-to-the-editor-128/> (accessed May 28, 2023).
4. James A. Coriden, *An Introduction to Canon Law* (Mahwah, N.J.: The Paulist Press, 1991), 69. “Is the Knights of Columbus an Official Part of the Catholic Church?” <https://www.kofc.org/en/about/questions/4.html> (accessed April 12, 2013).

TFP-Related Corporations

December 1973—*Crusade for a Christian Civilization, Inc.* was incorporated as a Louisiana nonprofit corporation. In 1982, The Foundation for a Christian Civilization, Inc. (the “Foundation”) assumed its assets and activities, and the corporation was dissolved.

June 1975—The American Society for the Defense of Tradition, Family and Property was incorporated as a New York nonprofit corporation. In 1987, its assets and activities were transferred to the Foundation, and some years later, the corporation merged into the Foundation.

June 1983—*Western Hemisphere Cultural Society, Inc.* was incorporated as a New York nonprofit corporation. Years later, its activities were assumed by the Foundation,

and it became a 509(a)(2) supporting foundation.

June 1993—*Tradition, Family, Property, Inc.* was incorporated as a New York nonprofit corporation. This corporation established itself with the Internal Revenue Service as a 501(c)(4) social welfare organization.

August 1995—Saint Louis de Montfort Academy, Inc. was incorporated as a Pennsylvania nonprofit, independent religious school.

August 2006—*Tradition, Family, Property—Louisiana, Inc.* was incorporated as a Louisiana nonprofit and recognized by the Internal Revenue Service as a 501(c)(3) charitable organization.



A Co-Founder's Chronicles: *Interview with Mr. Philip Calder*

Crusade: Will you please tell us a little about yourself?

Philip Calder: I was born in Western Massachusetts near the New York State border. I developed a passion for music at a young age, playing an old piano with ivory keys. By age four, I was picking out tunes, inspired by my father's playing. At six, I began playing more complex pieces and even reproduced a song I heard on the radio. I continued my musical education with the help of a famous composer at a private school. Later, I auditioned and studied at the Julius Hartt Conservatory in Hartford, Connecticut.

After spending around twenty-three years in the Berkshires, I moved to New York to pursue my musical career and explore the world. In New York, I received recommendations for music jobs and started working with an accompanist from the Metropolitan Opera.

I met my future wife, Magdalena, while accompanying her and other singers. Inspired by my religious mother and my deep involvement with classical music, I converted to Catholicism. In 1966 I got married and received several sacraments at St. Patrick's Cathedral in New York. We lived in New York for four years, during which I performed in concerts across the United States, Canada, and Brazil. Columbia Records even recorded one of my compositions. That summarizes my background as I pursued a music career.

Crusade: How did you come to know Professor Plinio Corrêa de Oliveira and the TFP?

Philip Calder: In early 1970, my wife and I were invited to a meeting about Fatima. We had started praying the Block Rosary in the Bronx. Although we didn't resonate with the people or the progressive

approach of the gathering, we met a traditional and knowledgeable gentleman named Mr. John Hart. We decided not to return to the meeting and began meeting with him in his apartment in New York. We became close with him as he taught us more about Catholicism.

In the spring of 1970, Mr. Hart attended an audiovisual presentation by a representative of the Brazilian Society for the Defense of Tradition, Family and Property (TFP). He was impressed and traveled to Brazil at their invitation. Upon his return, he started a publication called *Crusade for a Christian Civilization*. We were deeply impressed by the first issue, especially the lead article, "The Crusade of the Twentieth Century." It recounted the reconquest of Spain and emphasized the need for a crusade to reclaim the world for the Immaculate Heart of Mary.

Throughout 1971, we continued studying articles together and met another passionate Catholic, John Spann. Impressed by the work of the Argentine TFP, he traveled to Brazil to meet Professor Plinio and become a TFP member. By early 1972, Mr. Spann arrived in New York to assist us, bringing his language skills and scholarly background in Latin, English, and Chinese. When Mr. Spann came, our group expanded to four, and he began giving substantive TFP meetings. In 1971, representatives from the Brazilian TFP visited us, including Dr. Caio Xavier da Silveira and Mr. Nelson Fragelli, whose apostolic zeal was unmatched.

In August 1972, I traveled to Brazil with the assistance of Mr. Fragelli. During my visit, I had a profound encounter with Professor Plinio. He looked at me as if peering into my soul, and we later had a private meeting where he provided deep insights about my life and spiritual journey. He spoke of the importance of European values and invited me to make my Consecration to Jesus through Mary at the Seat of the Reign of Mary. I returned



Mr. Philip Calder, 2023

to the United States deeply inspired by this experience.

Crusade: Do you recall what Professor Plinio told you regarding the United States specifically at the time?

Philip Calder: Professor Plinio had great hope for the American TFP and believed that America had a capacity for enthusiasm. During my visit, I attended a lecture by Professor Plinio on the Middle Ages to dispel misconceptions spread by modern historians. This experience, along with other meetings, filled me with enthusiasm. It was clear that we needed to establish the American TFP formally.

Crusade: Why was it important that you helped found the TFP in the United States?

Philip Calder: In 1972, a significant event occurred when the International Pilgrim Virgin Statue of Our Lady of Fatima wept in New Orleans. We recognized the importance of proclaiming Our Lady's message, as the hierarchy or the Vatican was not doing it. This motivated us, along with Mr. Hart, Mr. Spann, Mr. Reese, and Mr. Denchfield, to establish the American TFP.

Despite skepticism, we believed Americans would respond as enthusiastically as any other country. Our goal was to promote tradition, family and property, which were under attack. Though we faced challenges with limited resources, the achievements of the Brazilian TFP inspired us, and we saw the immense potential for our cause in the United States.

Crusade: Was Professor Plinio surprised that you were able to found a TFP in the United States?

Philip Calder: We received a positive response to our campaigns in the streets and signature drives, which showed the potential for the TFP to flourish in the United States. Professor Plinio analyzed the American personality and recognized that despite the negative influence of Hollywood and materialism, the country's magnificent landscapes revealed God's great plan. He believed that the American soul had the potential to be attracted to elevated ideals, leading to the awakening of the Crusader Spirit.

Crusade: What was the atmosphere in the country like in 1973?

Philip Calder: In 1973, the Vietnam War was ongoing until 1975. The sixties and seventies were a tumultuous time in the country, with the Vietnam War and the sexual revolution of the sixties spilling over. The Revolution was making significant strides, giving Our Lady many reasons to weep.

Crusade: What challenges did you face in the beginning stages of the American TFP?

Philip Calder: One challenge was the lack of suitable physical space, as the group initially had to make do with Mr. Hart's two-room apartment. Eventually,

they rented a house in Little Neck, Queens, New York, which became the first formal seat of the TFP. Another challenge was the lack of experience leading such an organization, leading to potential crises and personal trials. Recognizing the need for guidance, we requested someone with expertise to serve as a mentor and father figure.

*To future generations,
I encourage you to
have confidence
in Our Lady and
persevere in defending
her message.*

Crusade: That actually leads to my next question. That man was Luiz Antonio Fragelli, right?

Philip Calder: Yes. In 1973, Luiz Antonio Fragelli initially came to the United States for a seminar. He later returned with his family in early 1974. Throughout the years, he acted as a father figure to the group, providing crucial support. His influence and guidance helped many members persevere in their apostolate. When the American TFP faced challenges in finding suitable seats, Mr. Fragelli helped secure locations in New Rochelle and later in Cleveland. TFP apostolic centers were also established in Kansas and California.

The TFP engaged in various activities, including door-to-door magazine distribution, seminars, and conferences. International conferences in Brazil were particularly grand events. Mr. Fragelli's deep devotion to Professor Plinio and his leadership qualities were evident in his careful consideration of each member's assignments. His paternal patience was crucial to the group's survival amidst numerous trials and

challenges. Over time, I became increasingly convinced that Professor Plinio was a chosen instrument of God, bearing witness to His will in history.

This realization led me to wholeheartedly follow Professor Plinio's guidance, setting aside my aspirations for a music career. With Mr. Fragelli's encouragement, I showcased my musical talents at national conferences, providing special performances. I created a presentation called "The Power of Music," which connected historical developments, particularly in the Middle Ages, with the role of music in society. I saw this as an application of Professor Plinio's ideas from *Revolution and Counter-Revolution*, where he discussed the influence of tendencies, ideas, and actions.

Crusade: What words do you have for future generations of Americans who want to defend the values of tradition, family, and property?

Philip Calder: To future generations, I encourage you to have confidence in Our Lady and persevere in defending her message. Professor Plinio Corrêa de Oliveira, whom I had the privilege to know, was a prophet and a true proclaimer of Our Lady of Fatima's message. His life exemplified his unwavering trust in Our Lady, and he became an instrument for her will through his sacrifices.

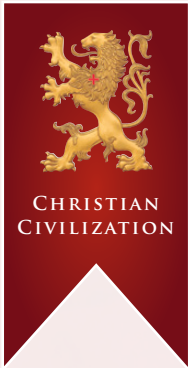
When you encounter the TFP, pay attention and be open to its influence, as it calls people on every level to embrace the cross and strive for higher spiritual heights. Each person must decide how to respond to this call. If the TFP is the work of Our Lady, embrace it and discern what she desires for you. Don't miss the opportunity when grace passes by your door. Pray, follow, and have faith in the ultimate triumph, despite the challenges and destruction caused by the Revolution. The Reign of Mary is the goal, and we must continue to pray, hope, and believe in its realization.

Crusade: Mr. Calder, thank you very much.

Philip Calder: My pleasure. ■



A consummate musician, Mr. Calder graced many TFP gatherings and Masses with his God-given talents at the organ and piano.



Fighting Communism for Half a Century

BY VINCENT GORRE



Professor Plinio Corrêa de Oliveira, intrepid defender of Christian civilization, never hesitated to proclaim his devotion to the One, Holy, Catholic, and Apostolic Church.

The significance of the American Society for the Defense of Tradition, Family and Property's (TFP) existence since 1973 cannot be overemphasized. Five decades of ideological battle with communism in the United States, and continuing, have potential repercussions worldwide due to America's substantial and multi-faceted global influence in economics, politics, and culture. In other words, what happens in the United States affects the rest of the world.

The 1970s: Time of Turmoil

The year of 1973 was markedly significant in the American TFP's history. As the Cold War heated up, the newly-formed group organized SEFACs (Specialized Education and Formation in Anti-Communism) in New York, Texas, and California to introduce skills and know-how to interested counterrevolutionaries. TFP founder Professor Plinio Corrêa de Oliveira laid out the principles of action in his seminal work *Revolution and Counter-Revolution*. SEFACs would pave the way for future counter-revolutionary campaigns throughout the rest of the country.

In 1974, the American TFP launched another campaign, this time on the Vatican's policy of détente with communist regimes. In a statement published in newspapers in South America and by the autonomous TFPs around the world, Professor Corrêa de Oliveira's "resistance manifesto" provided a balanced, vigorously studied, and wise answer to the most perplexing question of its day: what was the correct position to take in the face of the Vatican's policy of détente with communist regimes? This public statement defended the practice of an obedient and submissive protest, thus opening a new era for Catholics—the era of filial resistance.

Then in 1977, the U.S. Department of Interior planned to enforce an obscure 1902 law limiting the amount of land that could receive federally subsidized water. This policy would practically limit farm ownership to 160 acres and would have devastating effects particularly in the West where water is generally scarce. Armed with a study that proved the policy as unjust, socialistic, confiscatory, and thus undermining property rights, members of the American TFP personally visited 2,000 farmers across California, informing them of the dangerous consequences of the policy. The Department of Interior eventually shelved the planned enforcement and later amended the law to preserve the structure of farmlands,

thus achieving the TFP's goal.

In 1978, American TFP members and about 1,000 of its friends and supporters gathered at the national headquarters of the pro-abortion organization Planned Parenthood in New York City. The occasion was to vehemently protest the publishing of a blasphemous caricature of the Blessed Mother in a brochure that insinuated Our Lady could procure an abortion. This attack on the Catholic faith sparked outrage and indignation from faithful Catholics gathered at the event. As a result, a Planned Parenthood representative was compelled to read aloud to the crowd a written, unconditional apology for the organization's actions.

The Fight Against Communism Continues

In 1981, the American TFP managed the worldwide publication of a critical study titled, "What Does Self-Managing Socialism Mean for Communism: A Barrier? Or a Bridgehead?" This study denounced the ideas and plans of international socialism. Masterfully authored by Professor Corrêa de Oliveira, the study had far-reaching consequences, including the French Socialist Party's abandonment of its stated goals. Years later, the study's analysis shed light on Mikhail Gorbachev's similar "new" policies in the Soviet Union.

The spread of communism did not end with the collapse of the Soviet Union in 1991. It stealthily metamorphosed into other movements. Since communist ideology encompasses most fields of human activity, its erroneous principles have seeped into the very fabric of society. Professor Corrêa de Oliveira prognosticated that from the communist revolution, a cultural and sexual revolution would be born. Thus, in the eighties, nineties, and until this day, the American TFP continues to engage in issues such as ecology, homosexuality, same-sex "marriage," transgenderism, assisted suicide, legalized drugs, indoctrination and corruption of children, and the like.

Professor Corrêa de Oliveira also predicted that the revolutionary process would eventually reach a most disturbing phase—the open worship of Satan. For twelve years now, the American TFP has been at the forefront of the fight against Satanism in America. But armed with calm, courage, and confidence, the American TFP continues to engage in counter-revolutionary actions until that victorious end, when Our Lady's glorious reign will finally be realized. ■



5 Decades of TFP Caravans

BY REX TEODOSIO

One of the most effective forms of outreach the American Society for the Defense of Tradition, Family and Property (TFP) employs is the caravans. First developed by the Brazilian TFP, this method of reaching the man in the street with the hottest topics of the day spread to all the countries where the TFP has a sizeable presence. TFP directors saw its capacity to bypass and, sometimes, surpass the liberal narrative.

Caravans: Campaigns on Tour

There are a few differences between a TFP street campaign and a caravan.

A TFP campaign is a form of street activism where TFP volunteers are on the front lines of the culture war, working to restore the values of Christian civilization. The volunteers wear distinctive red capes and hold poster signs, banners, and the eighteen-foot grand standard of the TFP, frequently accompanied by a band or even a lone bagpiper. Professor Plinio Corrêa de Oliveira designed it to reach public opinion by bypassing the mass media.

A TFP caravan is a campaign on tour. Typically, the volunteers sleep away from a TFP center. Anywhere from four to forty-plus TFP volunteers will travel in a caravan. By going mobile, a caravan amplifies the effect of a street campaign.

In the TFP's fifty years of epic counter-revolutionary activism, there have been over a hundred caravans. Since there are too many to list individually, the following are some of our most celebrated campaigns.



Frederick Vincent Porfilio, whose love for Our Lady knew no bounds, died in a car crash while on caravan in her service.

1974—Caravan Launching the Expansion of the TFP in the United States

Goal: To expand the TFP's field of action. The American TFP had a modest start with five founding members. It was legally established in 1973. To grow its contacts and expand its field of action, it was necessary to reach outside its first center of operation in New York. So, the first caravan was launched in 1974 after a solemn Mass at the foot of the Memorial Cross at St. Clements Island in Maryland, where the first Catholic Mass was celebrated in the English-speaking colonies.¹ It went from New

York to California, passing through the Southern states.

Results: This is the modest start of the TFP's growth which now has millions of members, volunteers, supporters, and followers in every single state and major city in the United States.

1989—Flag Caravan

Goal: Nationwide petition drive to defend the U.S. flag from desecration. This is one of the biggest caravans the American TFP has done to date. It involved as many as sixty volunteers in as many as five vehicles. It visited practically every major city in the continental United States.

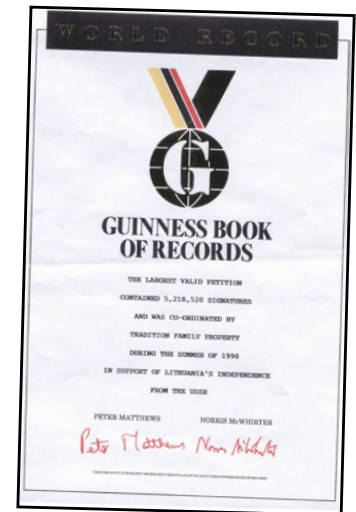
Results: A combined 182,000 signatures were collected and submitted to White House Chief of Staff John Sununu. The issue stayed hot in the decades that followed. In fact, the 104th to 109th Congresses voted on a constitutional amendment to protect the flag from desecration, and many states have passed amendments defending the flag.²

1990—Free Lithuania Caravans

Goal: Worldwide petition drive to give Lithuanians the moral support they needed and to make the public aware of the tyrannical attitude of Soviet Russia. The predominately Catholic country of Lithuania had voted to break free from

the Soviet Union. Mikhael Gorbachev opposed their bid for independence with military force.

Results: In the United States, 833,575 signatures were collected. In the world, 5.2 million were collected. The death of two TFP caravanners inspired Lithuanians to stand their ground. They fought back with their bare hands, and some died for their freedom. Today, Lithuania remains a free country.



1992—Pro-life Caravan in Pennsylvania

Goal: Statewide petition drive calling on the president to recognize the legal personhood of the unborn.



The "Free Lithuania Campaign" was a monumental success, thanks be to Our Lady. Over 5,200,000 signatures were gathered, achieving international recognition for the cause as well as a mention in the *Guinness Book of World Records*. (See page 12.)

Results: The caravanners collected 43,615 signatures in just twelve days in eighty-five cities.³

1994—University Caravans

Goal: Reach out to university students with flyers, publications, and discussions on campuses to defend moral values.

Results: This is the beginning stage of TFP Student Action, whose videos are now watched in practically every country in the world.

1997—Cuba Libre Caravan

Goal: To unmask Fidel Castro's tyranny and demand Cuba's freedom from communism.

Results: The caravan contributed to the continued loss of prestige of the dictator in the United States. Until today, American public opinion rejects the communist Cuban government.

2001—Reality Check on China Caravan (EP-3 affair)

Goal: Flyer campaign alerting the public to the dangers posed by communist China.

Results: Thousands of flyers were distributed, and the campaign became part of an effort to reject a communist dictatorship from being accepted by public opinion.

2004—Saint Joseph Caravan

Goal: Petition drive asking Catholic hierarchy to create a moral climate where homosexuality is rejected and Traditional Marriage is upheld. As states passed laws and amendments defending the sanctity of marriage, the

Catholic clergy remained largely silent.

Results: Over half a million signatures were collected.

2007–2012—Caravans Defending the School of the Americas

Goal: To support the military against Catholic leftist activists and to confront liberal Catholics. The School of the Americas (SOA) Watch at Fort Moore (formerly Fort Benning) was the largest annual gathering of leftist Catholics, organized by the Jesuits and promoted by several notorious leftist Catholics, like Jeannine Gramick and excommunicated priest Roy Bourgeois. The gathering gave the impression that the Catholic Church opposed the military.

Results: After a few years of counter-protests, the gathering eventually lost enthusiasm, support, and momentum. It soon dropped to a few hundred from tens of thousands of attendees. In 2016, the organizers announced the SOA Watch would no longer gather at Fort Benning.

2008—Proposition 8 Caravan

Goal: To campaign in as many cities in California as possible, passing out flyers defending Traditional Marriage. In 2000, 61% of Californians voted to approve Proposition 22, a referendum to pass a law to define marriage as between one man and one woman. The state Supreme Court struck it down. In 2008, Proposition 8 was put up for a vote in that year's November election. Proposition 8 would amend the state constitution to define marriage as only between one man and one woman.

Results: The caravan drove over 8,000 miles, campaigned in cities and on college campuses up and down California over thirty days, and passed out tens of thousands of flyers. 52% of Californians voted to defend Traditional Marriage.

2009, 2011, 2012—Traditional Marriage Caravans

Goal: To encourage people to support God's marriage of one man and one woman throughout the United States where state referendums and amendments were being debated.

Results: The effort helped thirty-one states to pass amendments in support of Traditional Marriage.⁴

2020—Fifty-State (+ Territories) Rosary Caravans

Goal: To ask God and the Blessed Virgin Mary to bring the nation back to order after the onset of the COVID lockdowns and Black Lives Matter riots.

Results: Rosary rallies were held in every state capitol and U.S. territory. One of the caravans had the honor of traveling with the International Pilgrim Virgin Statue of Our Lady of Fatima, under the custodianship of the World Apostolate of Fatima.

These caravans and others are a testament to the American TFP's ongoing commitment to fight for the country and the faith. They have never failed to address any critical issue, retreated from any confrontation, or shied away from any discussion. God-willing, the American TFP will continue to represent those whose voices are silenced in the public square. ■

Notes:

1. Statement from Philip Calder.
2. "Flag Desecration Amendment," Wikipedia, last modified June 6, 2023, https://en.wikipedia.org/wiki/Flag_Desecration_Amendment#:~:text=The%20full%20text%20of%20the,flag%20of%20the%20United%20States.
3. *The Washington Times*, edition A10, April 22, 1992.
4. "U.S. state constitutional amendments banning same-sex unions," Wikipedia, last modified June 20, 2013, [https://en.wikipedia.org/wiki/U.S._state_constitutional_amendments_banning_same-sex_unions.](https://en.wikipedia.org/wiki/U.S._state_constitutional_amendments_banning_same-sex_unions)



Nobility and Analogous Traditional Elites

BY JENIFER SEGERSTROM

Many people, influenced by the worn-out egalitarian ideas of the French Revolution, view the nobility as a meaningless, even if beautiful, remnant of bygone days.

Such was not the perspective of Pope Pius XII. In his powerful and moving addresses to the patricians and nobles of Rome, he describes the nobility's important role in contemporary society. He explains its mission of leadership, which it cannot neglect even when deprived of wealth.

Many nations—including the United States—forbid the creation of a titled nobility. Nonetheless, they have traditional, aristocratic elites. These analogous elites are also called to guide society and assume responsibilities for the common good.

With these thoughts in mind, Professor Plinio Corrêa de Oliveira challenged the egalitarian underpinnings of the modern culture war in his last book, *Nobility and Analogous Traditional Elites in the Allocutions of Pius XII—A Theme Illuminating American Social History*.

On September 28, 1993, the American Society for the Defense of Tradition, Family and Property (TFP) hosted an international seminar at the historic Mayflower Hotel in Washington, D.C. for the launching of the American edition. Held under the high patronage of Her Imperial and Royal Highness Archduchess Monica of Austria, Duchess of Santangelo, and her father-in-law, His Excellency the late Duke of Maqueda, the event brought together nearly 1,000 people from across the globe and from the most varied walks of life.

The seminar consisted of a series of panels, with distinguished speakers addressing a variety of topics covered in the book's pages. The first panel, "**The Liberal Establishment: a Failed Pseudo-Elite,**" emphasized the crucial distinction between authentic and antithetical elites. The next panel, "**The Great Republic: An Aristocratic Nation within a Democratic State,**" analyzed the American paradox.

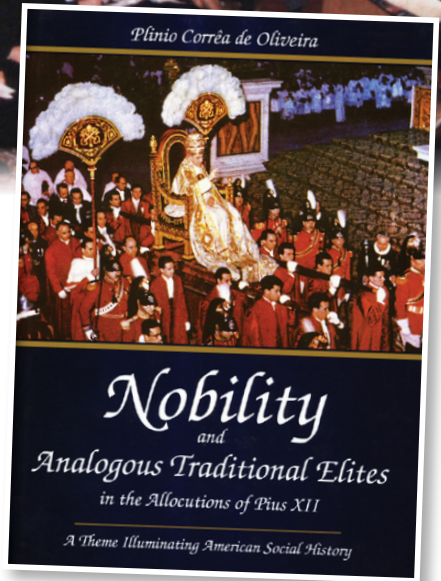
The seminar concluded with the panel, "**Uncommon Valor as a Common Virtue: Our Military Traditions,**" which was comprised entirely of patriots and war heroes and focused on the role of fighting men to be leaders in society, on and off the battlefield.

Though the author was unable to be present for the event, Professor Corrêa de Oliveira's prepared remarks were delivered, the final words echoed in the hearts of all in attendance:

"The great foundation, indeed the greatest foundation, of Christian civilization, is that each and every soul cultivates a generous love that embraces the Holy Cross of Our Lord Jesus Christ."

The Nobility campaign continued for the promotion of the book and the principles contained therein. An important milestone was reached on August 25, 2010, the feast of King Saint Louis IX, with the launching of Nobility.org, a web site to promote and introduce historical and contemporary examples of the need for social inequalities, true elites, and heroic leadership.

Since the web site's launch, its readership has steadily grown. Today, its



popular e-mail newsletter, sent twice weekly, now includes more than 8,871 subscribers worldwide.

The web site provides a sample and endorsements of the book, where to buy the book, and in what language. The Nobility Book is currently available in six different languages.

Of the many features the site has incorporated over the years, one of the most notable continues to be *Short Stories on Honor, Chivalry, and the World of Nobility*. The lives of martyrs and saints, writings of Professor Plinio Corrêa de Oliveira, and various tales of military heroes, past and present, contribute to an impressive resource for the enrichment of the mind and elevation of the soul.

While the state of contemporary society accelerates its decline, the principles of true nobility continue to inspire men of goodwill to strive for excellence and the practice of heroic virtue, which, with the grace of God, will lay the foundations for a return to an authentic Christian social order. ■



Saint Louis de Montfort Academy

BY TED HUERENA, HEADMASTER

“Remember that knowledge without morals is the ruin of the soul.”

—Saint John Bosco

Realizing the longtime dream to expand work with the youth, the fall of 1995 marked the foundation of one of the American Society for the Defense of Tradition, Family and Property’s (TFP) most important apostolates: Saint Louis de Montfort Academy. The Academy is an independent, religious boarding school for boys encompassing grades seven through twelve in Herndon, Pennsylvania. Following a suggestion from its inspirer Professor Plinio Corrêa de Oliveira, it was named after one of the greatest Marian missionaries of all time, Saint Louis-Marie Grignion de Montfort. Devotion to the Mother of God is the very soul of students’ daily activities.

Staffed by full-time volunteers of the American TFP, the Academy seeks to provide a solid academic foundation emphasizing Catholic culture and civilization. Hence the environment promotes everything a gentleman should be by teaching chivalry. From the practice of good manners to frequent reception of the sacraments, the modern and, at times, neo-pagan boy becomes the Catholic gentleman. Ultimately, the goal is to provide the Church, the nation, and an increasingly chaotic world with young knights ready to lead in the fight against the evils of today.

Professor Corrêa de Oliveira’s book *Revolution and Counter-Revolution* contains many of the principles and historical perspectives taught at the Academy. The five-hundred-year revolutionary process has debilitated society to such a degree that Satanic clubs and straight-out immorality are promoted in schools. The Academy puts counter-revolutionary ideals into action by forming young men who are profoundly attached to their Catholic faith and culture and disposed to defend them

by word and example.

Since its modest beginning, the school has seen steady growth over the years. The 2012–2013 academic year marked an important milestone in the Academy’s history: the dedication of the new school building of Our Lady of Good Success, the fruit of many years of planning and perseverance. The Academy can accommodate forty students with the added classrooms and much-needed space. Recently, in 2020 a neighboring property was annexed, thus providing the perfect game field and more means for growth. Plans to expand and triple the student body are currently on the horizon.

With Saint Louis de Montfort, Saint Jean-Baptiste de La Salle, and Saint John Bosco as patrons, together with the counter-revolutionary principles, the formation of mind, body, and soul are balanced to foster young gentlemen ready to fight Our Lady’s battles, rejecting the errors of the modern world and standing up for *bonum, verum, pulchrum*, the good, true, and beautiful.

With the eyes and hearts of students and alumni set on the triumph of Mary’s Immaculate Heart prophesied by Our Lady at Fatima as well as by their patron, Saint Louis de Montfort, the Academy motto could be no other than:

Ut adveniat regnum tuum, adveniat Regnum Mariae, “So that Thy kingdom come, may the Reign of Mary come!” ■



The graduates of the Academy are equipped to bring the ideals of Christian civilization with them into the world.



For nearly thirty years, at the TFP’s Saint Louis de Montfort Academy, the characters of young Catholic men have been formed through rigorous academics and an authentic experience of Christian ideals without compromise.



Fighting the Good Fight with Holy Boldness

BY JOHN RITCHIE

Summer 2002 marked another significant milestone for the American Society for the

Defense of Tradition, Family and Property (TFP) with the birth of TFP Student Action. Networking with thousands of students and concerned parents, TFP Student Action defends traditional moral values on college campuses. Inspired by the teachings of the Holy Catholic Church, TFP volunteers are on the front lines of the culture war, working to restore the values of Christian civilization.

Over the last twenty years, TFP Student Action volunteers have traveled to campuses nationwide, tackling hot-button issues at the forefront of the moral and cultural debate. Bringing the bold red and gold standards, signature red capes, and often accompanied by bagpipes, the young men of TFP Student Action have distributed thousands of pro-family flyers, opposed the culture of death, challenged the lies of the homosexual revolution, and unmasked the Left's socialist-Marxist agenda.

Their work on college campuses usually sparks lively debate that has a positive and lasting impact. Their campaigns achieve multiple goals: Proclaim the truth, shatter

the myth that all young Americans follow woke trends, and encourage students who feel isolated to stand up and fight for traditional moral values.

Videos of TFP campaigns have gone "viral." Consequently, invitations to "come to our campus" have multiplied within U.S. borders and abroad. More than 491,900 students and parents follow and support these campaigns.

Giving thousands of students and the general public a voice, TFP Student Action has achieved many victories. Here are a few noteworthy examples:

March 2010: When Tarleton State University in Stephenville, Texas announced it would host the play *Corpus Christi*, a blasphemous performance that portrays Our Lord and the Apostles as homosexuals, TFP Student Action launched a peaceful protest. Thousands of students joined. "Staggering" is how one press report described the number of protest e-mails and phone calls the university received. The lewd play was canceled. On March 26, Tarleton State University confirmed the cancellation, adding that the offensive play would not be rescheduled.

May 2014: What few people thought remotely possible happened. The Satanic "Black Mass" scheduled at Harvard University was unexpectedly canceled on May 12. Grave sacrilege was averted. Lucifer lost. TFP Student Action was on the front lines with other Catholic Harvard students opposing this attack against God and the true Mass.

January 2020: Catholic Georgetown University scheduled a "Papaya Workshop" for January 22 that would teach students how to



By encountering individual people on the street, TFP Student Action has influenced countless souls by their public presence and a dialectic based on Catholic doctrine.

perform Manual Vacuum Aspiration abortions. TFP sounded the alarm. On January 20, TFP Student Action launched a last-minute petition urging Georgetown to stop the pro-abortion event from taking place at the oldest Catholic university in America. In two days, nearly 19,000 signatures accumulated. Faithful Catholics wrote and called, and the "Papaya Workshop" was prohibited on campus.

For several years now, TFP Student Action has generated a thriving YouTube channel. Viewers from 213 countries have watched TFP videos, and only three countries have yet to access them: Burkina Faso, Kosovo, and South Sudan. Their channel has over 217,000 subscribers and their videos, over 65,657,546 views.

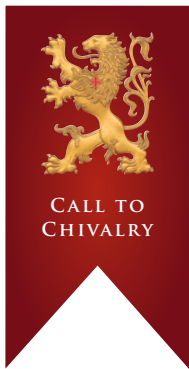
By the grace of God, many have come across the Fatima message by witnessing these young men in either the street or online through their videos. One young lady wrote in saying:

"Blessings to you all for defending our faith. I feel so excited and blessed to know I am not alone in the spiritual war. Keep up the good fight."

When good men defend what is true, good, and beautiful, the powers of darkness are rendered powerless. Therefore, trusting above all in the grace of God and the Blessed Mother, TFP Student Action continues to expand its outreach, activities, conferences, and campaigns for moral values. The future belongs to those with faith, truth, and holy boldness. ■



In a bold and daring move, TFP Student Action invades the liberals' inner sanctum, college campuses and universities across the country.



Call to Chivalry Camps

BY DOMENICK GALATOLO

“Youth was not made for pleasure, but for heroism.” – Paul Claudel

Since the early years of work with the youth in the 1970s, the American Society for the Defense of Tradition, Family and Property (TFP) has sponsored youth camps in many parts of the country with the goal of marking young men with the ideals of Catholic militancy.

Summer 2002 marked a significant milestone, with the first Call to Chivalry Camp in rural Louisiana. Catholic boys aged twelve to eighteen and their fathers participated in the eight-day event. The first camp, focusing on the principles of chivalry, proved an excellent opportunity to instill Catholic heroism and courage in the participants. With a combination of prayer, talks, outings, and games, TFP staff ensured the program was suitable for today’s younger generation.

From the morning bagpipe reveille to the nightly rosary procession, not a moment of boredom was possible for the attendees. The event went by rapidly, with boys and staff eager to return the following year.

The Call to Chivalry Summer Camp in Louisiana has since become an annual event, with similarly themed camps now in Pennsylvania and Florida. Further indicating the growing popularity of the camps, TFP-Louisiana now sponsors yearly Call to Chivalry Camps in the spring (Texas or Louisiana) and fall (Arkansas), giving more opportunities for the unique combination of adventure and sacrality during the year. In addition to the camps, Call to Chivalry weekends at Saint Louis de Montfort Academy in Herndon, Pennsylvania now occur during the school year.

Popular outings over the years have included visits to Civil War battlefields, walking pilgrimages, overnight campouts and hikes, and seeing some of America’s most important historical and cultural sites. Talks, skits, and other presentations always focus on a time in Catholic history when men have had to defend the Faith boldly. Numerous speakers have brought to light an array of impressive role models to imitate in today’s society. The *Cristero* Martyrs of Mexico, Saint Louis IX of France,

Saint Patrick of Ireland, Blessed Emperor Charlemagne, and so many others have all served as exemplars of Catholic heroism.

Piety is an essential element in the camp program. Every activity begins and ends with prayer, which, coupled with the recitation of the rosary and reception of Holy Communion, make up the “spiritual arms” of these modern-day knights. In addition, participants learn that knights are not just figures from the past. Instead, the boys are challenged to adopt the same code of chivalry in their modern-day lives.

The Call to Chivalry Camp’s most anticipated event arrives on closing day, when the boys take to the field for a series of medieval games, their families cheering them on amid a festive atmosphere. As the afternoon yields to evening, an honor guard is formed: TFP members in ceremonial habit escort the Blessed Mother in a rosary procession that advances to the medieval closing banquet. There, an impressive lordly feast awaits the young warriors. The victors of each tournament, including chess and archery, are ceremoniously awarded, and all participants leave with a memento emblazoned with the camp theme.

Upon returning home, parents of the attendees have found there is little else their boys talk about for weeks afterward. Many young men have returned summer after summer, year after year, and have gone on to put the principles of chivalry into practice. May Our Lady Queen of Crusaders continue to grant the graces necessary to raise up men of purity and honor to defend Holy Mother Church. ■



Employing the disciplines of ceremonial (top), theatrics (middle) and competition (bottom), Call to Chivalry camp instructors instill Catholicism in the hearts of these young men in creative and memorable ways.



Why *Return to Order* Is More Timely than Ever

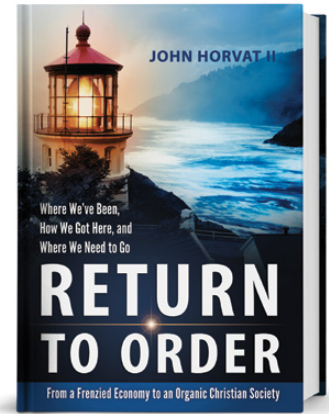
BY WILLIAM SIEBENMORGEN

Americans seek guidance in the aftermath of the COVID crisis, massive civil unrest, and economic disruption. They want to know how to navigate these uncertain waters. The solution must go beyond securing material prosperity. It must involve turning to a moral compass to return America to order.

To address this need, the American Society for the Defense of Tradition, Family and Property (TFP) launched the book *Return to Order: From a Frenzied Economy to an Organic Christian Society—Where We've Been, How We Got Here, and Where We Need To Go* at its McLean, Virginia center (the TFP Washington bureau). The event was held on January 23, 2013. It launched not only a book but also a nationwide campaign to spread its ideas far and wide.

Written by TFP vice president John Horvat II, this 381-page ground-breaking book defines the problems that afflict the nation and outlines the means to turn America away from the “frenetic intemperance” at the root of the present economic troubles and back to God’s plan for the country.

The book was the culmination of twenty years of research and reflection that started in 1986, when Professor Plinio Corrêa de Oliveira, founder of the Brazilian TFP, invited a few American TFP members to study modern socio-economic problems and the principles that informed medieval Christian economy. He foresaw many of the economic woes America faces. He urged a special TFP study commission to explore these issues in depth so as to have serious Christian analyses and solutions ready at hand.



“I think *Return to Order* is more timely than ever,” said John Horvat in an interview with *Crusade*. “Too many people rely on trendy economic theories and shortcuts to guide them. This book has recourse to perennial truths, valid for all times and places.”

As the book reached its tenth anniversary, the author believes that the ideas of *Return to Order* have entered into the mainstream of the debate.

People are open to many ideas that they would never have supported in the past.

“I think it has to do with the aggressiveness of the culture war of our times,” Mr. Horvat commented. “People are mugged by the reality of our crumbling liberal order and are willing to explore the wisdom of the Church. I am amazed at how the Church’s solutions are so applicable to what is happening now.”

“These ideas and principles have served us well in the past. They can now be employed, resulting in refreshing and novel solutions that are so much needed. Of course, a return to order does not make sense without a return to God, the Blessed Mother, and the Church.”

Return to Order has won eleven awards and much acclaim. Drawing on the book’s principles, Mr. Horvat has written hundreds of op-eds published in major media and sites. His web site reaches hundreds of thousands of subscribers and readers. He has also given over seven hundred radio and television interviews. The book has sold at hundreds of events, speeches, and talks.

The American TFP has featured *Return to Order* at its conferences, book tables, and Fatima home visitations. It has been translated into Spanish, Portuguese, German, and Italian. It is also available in e-book, audiobook, soft-cover, and hard-cover formats. Overall, nearly 380,000 copies are now in circulation. ■

Author John Horvat II speaks at a book launching for *Return to Order* in January 2013.





MARCH FOR LIFE

Defending the Unborn Since 1973

BY ROBERT NUNEZ



TFP members have witnessed the March for Life swell from just a few thousand participants in the beginning years to more than half a million marchers in its ranks, the majority today composed of young people.

Since January 1974, the American Society for the Defense of Tradition, Family and Property (TFP) has actively participated in every March for Life in Washington, D.C., held on the anniversary of the infamous *Roe v. Wade* decision, which struck down anti-abortion laws in all fifty states, making abortion on demand the law of the land. TFP members have witnessed the March for Life swell from just a few thousand participants in the beginning years to more than half a million marchers in its ranks, the majority today composed of young people. Moreover, inspired by the March for Life in Washington, cities across America and in other countries have held vibrant marches of their own, reverberating America's indignant opposition to legalized abortion around the world.

The American TFP's striking red standards, large banners with bold messages, and stirring marching band complete with brass, bagpipes, and drums have been a mainstay at the March for Life for many years, encouraging the crowds amid the often harsh January weather. TFP volunteers also carry banners with the names of those who cannot attend yet desire to express their outrage at the ongoing killing of the innocent unborn. Various sister organizations of the TFP from Europe and South America have also

come to the March with their own banners, presenting a unified multi-national anti-abortion front to the public.

Each year, TFP manifestos in the form of flyers and leaflets are distributed to the crowds of marchers, highlighting the ongoing obstacles to winning the cultural battle against abortion in America. Challenging the status quo, the American TFP has perennially advocated for consistency in the anti-abortion effort, opposing not only abortion but also contraception, the LGBT revolution, and the culture of impurity and promiscuity, which remains its underlying cause.

In addition to attending the March for Life, the American TFP has further expanded its presence to dozens of smaller pro-life rallies across the nation, such as the annual Walk for Life in San Francisco, California, and the Gift of Life Walk in New York City.

After many years of prayer and marching, pro-life Americans everywhere rejoiced at seeing the seemingly impossible made possible. On June 24, 2022, the U.S. Supreme Court declared in *Dobbs v. Jackson Women's Health* that abortion is not a constitutional right, overturning *Roe v. Wade*. The American TFP, while celebrating this historic victory, has cautioned pro-lifers not to rest on their laurels nor to seek compromises but rather

to redouble their efforts until abortion is banned in every state and America returns to a moral order.

This invocation to a new stage in the pro-life struggle was the core of the American TFP's latest message, distributed to the first post-*Roe* March



for Life participants: "A post-*Roe* America must reject the entire sexual revolution. From contraception and no-fault divorce to the present LGBTQ+ agenda in all its moral horror . . . a post-*Roe* America must not rest until every last moral destruction wrought by the sexual revolution has been reversed.

"As we march this year, let us thank God for the victorious overturning of *Roe v. Wade*. Let it catapult us to the next phase of the pro-life crusade." ■



On the Frontlines of the Culture War

BY VINCENT GORRE

Defending Catholic culture against attacks by the left is crucial at this moment in our history. As morals continue to decline, modern society's inevitable self-destruction is only a matter of time. Upholding and promoting Catholic beliefs, values, and morality is critical to the mission of the American TFP as it aims to stop threats to a stable and harmonious society.

In the past fifty years, intensified battles over abortion, homosexuality, drugs, the sexual revolution,

a perfect society and the practice of normal and vital principles of a true culture and civilization.

In the Spring of 1985, French filmmaker Jean-Luc Godard produced *Hail Mary*, clearly to blaspheme the Mother of God. At its opening at the New York Lincoln Center, the American TFP joined 8,000 vehement protesters to voice their indignation and outrage. The TFP distributed 300,000 leaflets during protests throughout the country where the film was shown, describing their in-depth analysis of the blasphemous film.

In August 1988, film director Martin Scorsese's *The Last Temptation of Christ* was released by Universal Studios. The film blasphemously defamed the character of Our Lord Jesus Christ, the highest ideal of moral perfection. American TFP members and friends did not just stand on the sidelines. They promptly voiced their vehement protest outside the theatre premiering the film in New York City. A one-page advertisement was published in *The New York Times* to protest the blasphemy. Both print and electronic media covered the TFP protests worldwide. Later, in an interview with a Spanish newspaper, Martin Scorsese lamented that because of all the protests, people's eyes were tainted and he could not achieve the goals he had set for the film.

When another controversial and blasphemous film, *Dogma*, was unveiled at the New York Film Festival on October 4, 1999, the American TFP once again did not waste time and organized a two-hour rally of reparation featuring prominent clerics leading the prayers. Director Kevin Smith and the film's cast were caught off guard. Following the premier showing, more than 300 protests were organized, and thousands of protest flyers were distributed



A 2023 rally of reparation held in Boston, Massachusetts, sent the clear message that Satan and his agenda are not welcome.

climate change, the LGBTQ agenda, and similar hot-button issues dominated the cultural landscape. But one of the ways to disparage the ideals of a true civilization is to attack the sacred persons of Our Lord Jesus Christ and His Blessed Mother and the spirit of the Catholic Church. By doing so, the Left attempts to destroy the God-given laws to attain



1978



1985





While gullible adults flocked to theaters to watch *The Da Vinci Code*, based on Dan Brown's blasphemous book of the same name, these innocents professed their love for Jesus Christ with enthusiasm and conviction.

throughout the country.

The Da Vinci Code was another blasphemous movie that came out in 2006. Based on a *New York Times* best seller, author Dan Brown's novel depicts Our Lord as not divine, married to Mary Magdalene, and with children. Before the film version was even released, the American TFP and its America Needs Fatima (ANF) campaign began mobilizing massive protests nationwide. A TFP book, *Rejecting The Da Vinci Code: How a Blasphemous Novel Brutally Attacks Our Lord and the Catholic Church*, was published and sent to 100,000 ANF donors. An outpouring of support followed from Americans of all walks of life. Eight weeks of protests in 2,092 locations, including in front of Sony Entertainment offices in Los Angeles and New York, and 1,000 Holy Hours of reparation resulted in the film's flat ticket sales and negative publicity. Most importantly, the protests enabled Catholics nationwide to experience joy in standing up for Our Lord and Holy Mother Church in public squares nationwide.

The American TFP has been fighting against public blasphemy since 1978. Since then, the TFP has organized protests against blasphemies involving art exhibits, plays, movies, cartoons, and books.

In recent years, the TFP has organized rallies in

reparation for Satanic Black Masses performed in some cities across the country. The Satanic Temple's efforts to create after school clubs in elementary schools throughout America have triggered TFP/ANF protest petition drives that garnered the support of thousands of alarmed parents who are opposed to introducing Satan to their children.

This year, a Satanic gathering of 800 Satanists, billed as "the largest in history," was held in Boston, Massachusetts, on April 28–30. Protesters from all over the country converged in Boston to hold peaceful, powerful, and prayerful rosary rallies of reparation. The TFP-organized opposition protest was attended by TFP members who were joined by

By engaging in peaceful activism, education, and public outreach, the TFP aims to defend traditional values and foster a society rooted in the three pillars of civilization—tradition, family, and property.

the TFP-staffed Saint Louis de Montfort Academy students who enthusiastically participated and prayed. Catholics from several other states sacrificed to put into practice their Catholic baptismal vows to "reject Satan and all his works."

By engaging in peaceful activism, education, and public outreach, the TFP aims to defend traditional values and foster a society rooted in the three pillars of civilization—tradition, family, and property. ■





Winning the Heart and Soul of America for Our Lady

BY FRANCIS SLOBODNIK

In February 1985, the American Society for the Defense of Tradition, Family and Property (TFP) began the apostolate of America Needs Fatima. With a modest start, the goal from day one was clear: to win the heart and soul of America for Mary, our Blessed Mother. By spreading Our Lady's urgent Fatima message and encouraging devotion to her Immaculate Heart, the modest beginning quickly expanded to become the most extensive activity of the American TFP.

Through an invaluable network of donors and volunteers, America Needs Fatima has connected people nationwide to work together in spreading Our Lady's Fatima message through various efforts. From the beginning until today, every activity centers on faith-filled prayer, word, and action. Hundreds of thousands have already accepted encouragement to pray the daily rosary and carry out the Five First Saturdays devotion requested by Our Lady.

Focusing on campaigns to promote the requests of the Blessed Mother, efforts have continued in various spheres to foster the Fatima message.

Fatima Home Visitation Program

Since the America Needs Fatima Home Visit Program started in 1995, Fatima custodians have had the privilege of bringing the statue of Our Lady of Fatima to the homes of Catholics around the nation. Our Lady of Fatima

Working to promote the Fatima message at every opportunity, TFP volunteers attend numerous political and cultural gatherings, bringing Our Lady with them wherever they go.

has been welcomed into more than 34,000 households, with an estimated 340,000 people attending the visitations.

At the visits, custodians meet families of various backgrounds and economic levels. On occasion, even non-Catholics have hosted visits. No two visits are ever the same, even if they are made in the same city, on the same street, in the same block, or fifty miles apart.

Another impressive aspect of the visits is how seriously people receive Our Lady in their homes. Some hosts and their guests receive so many graces that they request visits again. Conversions and amendments of life take place as a result of these visits. Families and friendships are strengthened and, when needed, made whole. Hosts and their guests take their faith more seriously. At almost all visits, the hostess is moved to tears. Children in attendance experience the palpable graces of Our Lady and learn about Fatima. The elderly, those who are ill, those who are poor, those who suffer, and those who suffer anti-Catholic persecution are consoled. Some custodians have brought Our Lady to homes since the beginning in 1995! They never tire of participating in the miracles of grace that occur in homes all across America.

Visits have ranged from homes with small gatherings to larger crowds numbering five hundred persons. Testimonies over the years confirm that this effort is one step closer to helping



This is just one of the thousands of happy homes that have received a visit from Our Lady of Fatima, thanks to the heroic efforts of Fatima custodians and the Fatima Home Visitation Program.

Our Lady triumph in hearts. Experience shows that when people open their hearts and homes to her, she works marvels in souls. Such souls will, in turn, with Our Lady's help, also work marvels in society.

Our Lady visits those whom she wishes to visit. Sometimes Our Lady miraculously arranges for a visit to a person's home. For instance, one gentleman was mistakenly arrested for a crime he did not commit. In the hallway of his apartment building was a postcard advertising our apostolate. He picked up the card with Our Lady's image, kissed it, and asked Our Lady to help him. He was released and immediately called our office to schedule a visit.

On numerous occasions, hosts have mistakenly received invitation postcards delivered to the wrong address. They have called to schedule a visit from Our Lady.

According to the testimony of Saint Louis de Montfort, "If we give Our Lady something as small as an egg, she will give us something as big as an ox in return." Again, based on the abundance of visits over the years, the best of all mothers will never fail us.

That is why each Fatima custodian travels over twenty thousand miles yearly in the cold, heat, rain, or snow. They have an unquenchable thirst for souls they wish to present to Our Lady. ■





(continued from back cover)

especially the recitation of the rosary. It is also a response to a culture that increasingly banishes and ridicules displays of faith in the public square,” Mr. Ritchie concluded.

The Public Square Rosary Rallies also offer reparation for the innumerable daily sins and offenses committed against the Sacred Heart of Jesus and the Immaculate Heart of Mary.

Participants nationwide reported great joy in professing their faith in public. Catholics of all ages gathered for various programs, including hymns, speeches, and other devotions. In those first rallies in 2007, America Needs Fatima distributed over 1,000 large banners calling for passersby to join with rally participants in praying for the conversion of America. News of the rallies spread quickly and to such an extent that there were rallies in every major city and all fifty states.

In October 2022, over 21,000 rallies took place! Since 2007 over 200,000 Public Square Rosary Rallies have taken place in the month of October! Imagine the graces Our Lady showers upon America due to these rallies. The rallies had a simple purpose: to implore God to save America from its current moral, spiritual, financial, and political crises. Since the first successful rallies in 2007, the movement has steadily grown yearly, with more rosary rallies now taking place monthly. Besides those in October, approximately 1,000 rallies take place each month. As a result of the October rallies, Catholics have become bolder in proclaiming their faith.

Each month has a theme. A few examples are: December is in honor of Christmas; one month, the rallies are in defense of Traditional Marriage; another

month, the rallies support law enforcement. June is dedicated to the Sacred Heart of Jesus in opposition to the celebration of “pride” month.

Rally captains have attested to the overwhelming power of Our Lady’s intercession, often in the face of numerous obstacles. From high winds that ripped banners apart and sometimes unpredictable weather extremes, volunteers have continually shown immense dedication. Great confidence in the Mother of God has characterized the rosary rallies from day one and gives the reason for the impressive growth in just a few short years.

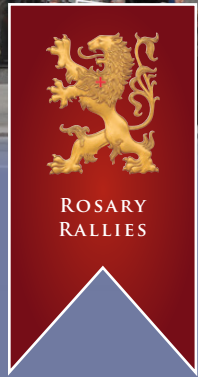
Rosary rallies now take place in thirty-five countries worldwide, including Australia, Brazil, Canada, Colombia, Denmark, Ecuador, Germany, South Africa, India, Ireland, Malaysia, Mexico, the Philippines, Poland, Spain, the United Kingdom, Venezuela, and even communist China and Cuba.

Recently, in conjunction with the annual and monthly rosary rallies, America Needs Fatima developed a new network of Catholic activists to further Catholic action in the public square. This network is called “The *Deus Vult* (God wills it) Commission.” This commission organizes rallies of reparation and protests against public blasphemies, LGBT public sins, Drag Queen Story Hours, transgenderism promoted among minors, and all manner of public offenses against Our Lord, Our Lady, and the Holy Catholic Church.

Full of confidence as more join the ranks for this spiritual crusade, rally captains and participants the world over bear public witness to Our Lady’s words at Fatima: “Finally, my Immaculate Heart will triumph!” ■

All across the nation, thousands of rosary rallies make a bold declaration of the existence of good vs. evil and a call to make reparation for the evils committed against the Sacred Heart of Jesus.

Since 2007, the Rockefeller Center in New York City has been the scene of the flagship Public Square Rosary Rally. Rallies like this are held across America on the Saturday closest to the anniversary of Our Lady's miracle of the sun, which took place on October 13, 1917.



Invoking Our Lady's Powerful Help

BY FRANCIS SLOBODNIK

Even a small rally, like this one held on October 15, 2016, brings down countless blessings from Heaven on participants, passersby, and the American people.

In 2007, America Needs Fatima formed the idea of the Public Square Rosary Rally to encourage Catholics to get more involved in spreading devotion to Our Lady of Fatima. For too long, Catholics have been conditioned to hide their light under a bushel basket. Public Square Rosary Rallies display the light of the Catholic faith in the public square and help bring about the conversion of America.

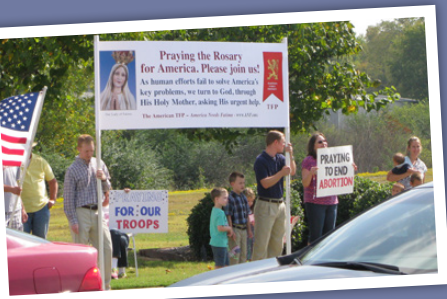
On October 13, 2007, Catholics gathered in public squares across the country, in busy intersections, in city parks, and in front of town halls or local abortion clinics to take part in more than 2,000 public rosary rallies. The American Society for the Defense of Tradition, Family and Property (TFP) organized these rallies for its America Needs Fatima campaign in honor of the ninetieth anniversary of the apparitions



of Our Lady of Fatima in Portugal.

As a first effort, the rallies were an overwhelming success! "These rallies represent mainstream America," said Robert Ritchie, executive director of America Needs Fatima. "The Public Square Rosary Rally campaign is a response to the Fatima call for conversion, penance, and prayer,

(continued inside back cover)



*On October 13, 2007, America Needs Fatima launched the first Public Square Rosary Rallies in honor of the ninetieth anniversary of the Fatima apparitions.

**On October 14, 2017, an estimated one million faithful attended these rallies and prayed for the conversion of America in a public place — in honor of the 100th anniversary of the Marian apparitions in Fatima, Portugal in 1917.

