

November/December 2023

CRUSADE[®]

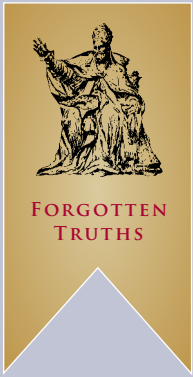
MAGAZINE



TRADITION
FAMILY AND
PROPERTY[®]



True Devotion
— A TRILOGY —



We Should Rise to God

BY POPE PIUS XII

From individual and social life we should rise to God, the First Cause and Ultimate Foundation, as He is the Creator of the first conjugal society, from which we have the society which is the family, and the society of peoples and of nations. As an image, albeit imperfect, of its Exemplar, the One and Triune God, Who through the Mystery of the Incarnation, redeemed and raised human nature, *life in society, in its ideals and in its end, possesses by the light of reason and of revelation a moral authority and an absoluteness which transcend every temporal change.* It has a power of attraction that, far from being weakened or lessened by delusions, errors, and failures, draws irresistibly the noblest and most faithful souls to the Lord, to take up with renewed energy, with added knowledge, with new studies, methods, and means, the enterprises which in other times and circumstances were tried in vain.

The origin and the primary scope of social life is the conservation, development, and perfection of the human person, helping him to realize accurately the demands and values of religion and culture set by the Creator for every man and for all mankind, both as a whole and in its natural ramifications.

A social teaching or a social reconstruction program which denies or rescinds from this internal essential relation to God of everything that regards men, is on a false course; and while it builds up with one hand, it prepares with the other the materials which sooner or later will undermine and destroy the whole fabric. *And when it disregards the respect due to the human person and to the life which is proper to that person, and gives no thought to it in its organization, in legislative and executive activity, then instead of serving society, it harms it; instead of encouraging and stimulating social thought, instead of realizing its hopes and expectations, it strips it of all real value and reduces it to a utilitarian formula which is openly rejected by constantly increasing groups.* ■

The above was taken from the Christmas Radio Message of 1944, given by Pope Pius XII.



Statue of Pope Pius XII, Basilica of Our Lady of the Rosary, Fatima, Portugal

Join ANF's *Keep Christ in Christmas* Campaign

Do you remember a time when everyone said "Merry Christmas" instead of "Happy Holidays"? Be a part of the movement to restore the primacy of Our Lord Jesus Christ as we celebrate the season of His holy birth by hosting a Christmas Rosary Rally.

When you sign up to host a Christmas Rosary Rally, America Needs Fatima will send you a banner (like the one pictured here) FREE of charge so that passersby in your hometown will be emboldened to declare "*Merry Christmas!*" once again, drawing the graces of Our Lord's Nativity on your hometown this December and throughout 2024.

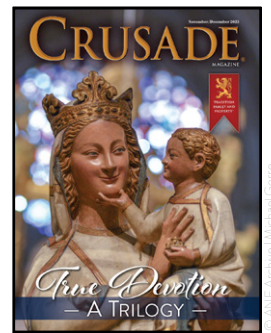


To become a Christmas rally captain today, you can either:

- Scan this QR code with your smartphone camera;
- Type this URL into your browser:
<https://americaneedsfatima.org/december-rally-captain-sign-up>
- Or call our rosary rally hotline at (866) 584-6012.

CONTENTS

NOVEMBER/DECEMBER 2023



Statue of La Virgen Blanca, a gift from King Saint Louis IX to his cousin Saint Ferdinand III of Castile and Leon, Primate Cathedral of Saint Mary, Toledo, Spain.

In Brief	4
Christ in the Home	
The Alphabet of Gratitude	5
Return to Order	
The Harpist in Orlando's Airport	6
Cover Story	
True Devotion: A Trilogy	8
America Needs Fatima Progress Report	
◆ From the Desk of Robert Ritchie	15
◆ Battlelines	16
◆ Our Readers and Viewers Write	18
TFP In Action	
◆ Satanic Rock Band 'Ghost' Faces Protests	19
◆ Pandora's Box Book Has Worldwide Repercussions	20
◆ Why Do Liberals Rage When Children's Innocence Is Defended?	21
Back Cover	
Seven Sublime Ways to Make Christmas Merry Again	24



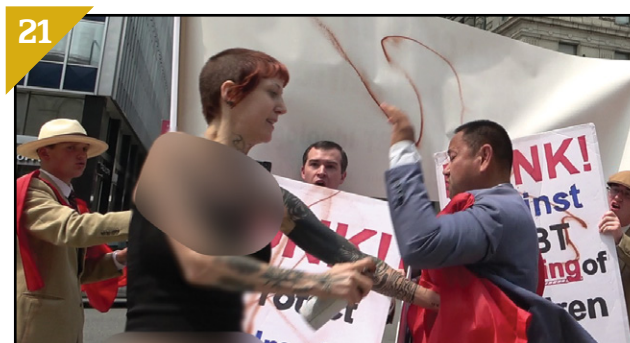
Sounds of tranquility at the Orlando airport?



Catholics boldly reject Satan and his Satanic rock band, "Ghost".



Sounding the alarm: New book exposes dangers of "synodality."



Outraged liberal attacks defender of innocence.

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-186 (HF2310)

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 antisocialist network of Catholic inspiration.



IN BRIEF

Catholic Church Miraculously Untouched by Devastating Wildfires

As buildings and homes around it burned to the ground, the Catholic parish of *Maria Lanakila*, or Our Lady of Victory,

in Maui, Hawaii, stood untouched by the flames. The discovery is a source of hope and consolation to the Catholics of Maui after devastating wildfires destroyed much of the historic city of Lahaina on August 8, 2023, killing over a hundred people. The fires were declared the worst natural disaster in Hawaii's history. The church was established in 1846 by Father Aubert Boullion of the Congregation of the Sacred Hearts of Jesus and Mary. Inside the church are paintings thought to be gifts of Hawaiian King Kalakaua or his sister Queen Liliuokalani. The parish is a vibrant community with numerous services, including Latin Masses, weddings, and a school.



Dawkins Admits Christianity Might Be a Force for Good in the World

During a recent interview with left-wing talk show host David Pakman,

British biologist Richard Dawkins, one of the world's leading atheists and a staunch opponent of Christianity, admitted that, compared to the threat posed by Islam and the transgender movement, "... We need Christianity as a sort of buttress against something worse." Dawkins thus implied that Christianity, with its moral framework and reason-based thinking, is a breath of sanity compared to the irrationality of transgender ideology and the brutality of Islam. Despite his militant anti-Christian activism, Dawkins has been censured by other atheists for upholding that sex is determined by biology instead of emotions. In 2021, the American Humanist Association revoked the Humanist of the Year award presented to Dawkins in 1996 as a punishment for criticizing the transgender movement.

Having Children Is Beneficial to the Mother's Health

An article in *Scientific American* reveals the marvelous discoveries of science regarding pregnancy and the deep bond between a mother and child. Scientists found that during pregnancy, a symbiotic relationship develops in which the mother and baby exchange and circulate cells in a process called microchimerism. While the mother protects the baby from outside danger, stem cells from the baby enter the mother's body and leave a permanent imprint in her tissues, blood, bones, brain, and skin, thus influencing the mother's health for many decades. Mounting evidence shows that these fetal stem cells help reduce the risk of cancer, fight against autoimmune disorders like rheumatoid arthritis, and help mothers with thyroid and liver damage by morphing into organ cells. During pregnancy, they can detect and act to repair a damaged heart or organs during a serious maternal illness.

Target's Earnings Drop Due to "Pride" Merchandise

As consumer boycotts continue against companies promoting leftist social causes, retail giant Target reported

suffering severe losses in earnings and stock value. Target has faced backlash over its "Pride" collection, aimed largely at young children and featuring pieces designed by a Satanic artist. According to its second-quarter earnings report, the company's sales declined 5.4 percent in the latest quarter, and its online sales fell 10.5 percent. Its stock price also fell nearly 20 percent after the boycott and has not recovered. While Target acknowledged that backlash to its "Pride" merchandise was a factor in its dismal sale numbers, it has no plans to abandon its commitment to the LGBT agenda. It is instead planning "potential changes to timing, placement in stores, and the mix of brands it sells."



Google Cancels Drag Queen Show After Public Outcry

In a rare instance of caving in to "anti-woke" backlash, tech giant Google canceled a "Pride and Drag Show" featuring a drag performer known by the blasphemous stage name "Peaches Christ." Several hundred Google employees signed a petition against the company's sponsorship of the event, which they claimed constituted a "direct affront to the religious beliefs and sensitivities of Christians" and violated company guidelines against events featuring sexually explicit activity. As a result, Google dropped its affiliation with the event and encouraged employees to attend a different event at its offices. To save face, organizers moved the drag show to a small bar in San Francisco, but only a few dozen employees showed up, a tiny fraction of the 30,000 on the payroll. Google denied that the decision was the result of the public outcry. ■



CHRIST IN
THE HOME

The Alphabet of *Gratitude*

BY ANTONIO FRAGELLI

Melinda had the blues. The thirteen-year-old girl walked around for two days, eyes on the floor and shoulders hunched. Her mother, Beatrice, didn't know what else to say or do. At the end of the third day, Melinda again shut herself in her room after school.

As Christopher walked in from work, he found a frustrated Beatrice. He handed his wife a half-dozen roses and watched her expression relax; she smiled and sighed.

"I don't know what to do about Melinda," she poured out her worries over fresh coffee.

"Let me talk with her," her husband said after his last sip of coffee. Plucking one of the roses from the bunch, he went upstairs. He knocked, then creaked the door open to a muffled, "Come in." Christopher handed his daughter the rose.

"For me?" said the teary teenager with a coy smile.

Christopher settled down on the edge of Melinda's bed and asked about her, how she was feeling, and what was bothering her.

As Melinda twirled the rose in her hands, she enumerated the usual reasons or lack of them. It began with her best friend, who said some nasty things at school, and then Mom, who had little time for her. The list went on.

At these moments, Christopher knew letting his daughter talk was important. He also knew this was one of those times when he must push everything else out of his mind and listen with his ears and his heart. He did. And his daughter felt it.

After twenty minutes, Melinda was feeling better. Now it was Dad's turn to talk.

"Sweetie," he began, "You are a sensible girl with reasons to feel down. But when we are overwhelmed by life's negativities, we tend to forget about the good things happening to us. Have you ever heard of the Alphabet of Gratitude?"

Melinda shook her head.

"Here's how it works. For each of the letters of the alphabet, we find a corresponding good thing happening to us. Some of the letters can be challenging, which makes this game interesting. So, let's give it a try.

"**A**—How about the A's you got at school this semester? You only got a few B's, but all the rest were A's.

"**B**—Beatrice for Mom. She is a good mother, isn't she?" Melinda put her head down.

"Yes. Sometimes she gets on my nerves, but overall she is a really good mom."

"**C**—our Creator." Christopher described all that God the Creator had given his daughter.

"**D**—Dessert. Now, your mother is a great cook, but when it comes to her desserts . . . Wow!"

"Yes," Melinda agreed, "her desserts are the best!"

They played for a while, now laughing and commenting.

By letter "Q," Melinda put her hand on her father's arm.

"Okay, Dad, I've been foolish, and I'm sorry. I promise I will make a better effort to remember all the good things in my life. When you think about it, it is impressive how the good things actually outweigh the bad ones."

"Did you enjoy our time together?" her father asked. "Isn't the Alphabet of Gratitude a neat trick?"

Melinda was all smiles now. "I'll always use it, Dad! One correction, though," she said, hugging his neck, "D' should have been for 'DAD! I have the BEST!'"

As father and daughter walked into the kitchen, Melinda hugged her mother from behind. Beatrice looked at her husband, wide-eyed, as if she was looking at a first-class miracle worker.

Of course, half of the solution to Melinda's blues was the time her father spent with her. The other half was the Alphabet of Gratitude, for it gave Melinda a mind tool, a concrete formula to help her the next time she felt low. ■



Taking the time to listen can be all it takes to inspire gratitude, even in a teenager.

This article first appeared on ANF.org in 2015. The author was our longtime editor, who passed away in December 2021.



The Harpist in Orlando's Airport

BY NORMAN FULKERSON

Few places are more frenzied than modern airports. The nervousness of air travel has only been compounded in our post 9-11 world. There is the agitation of the pre-check, x-rays, and the dread of being frisked or having a TSA agent rummage through one's carry-on. Florida is no exception, which made a recent trip to Orlando's airport all the more interesting.

I was there to pick up a friend, not travel. However, the tension in the air was palpable and disturbed my soul. I asked a police officer for directions to arrivals. He was in a hurry and had a look of concern. Who knows what problem was on his mind in our fragile and sometimes violent world? He pointed out the direction, which happened to be where he was also heading.



Victoria Schultz, a lone harpist, creates an oasis of calm in the heart of the hectic and often stressful Orlando airport.

Since my friend was still on the plane, I was in no hurry. The extra time allowed me to sit, listen, and observe. It was a much-needed reprieve from the hustle and bustle of an airport that is a tourist mecca for those visiting Disney World.

As the harpist filled the air with enchanting music, I was transported into another realm. In our world, one can rarely enjoy such music in public places. Instead, one finds "music" that is actually obnoxious noise that disturbs the soul and frays the

En route, I suddenly noticed a calming, otherworldly sound. When the officer and I reached its source, we found a woman graciously plucking a harp, my favorite instrument.

nerves. Most people might think, "That's just how things are." They may get used to it, but I will not!

With these thoughts, I noticed the harpist's effect on hurried travelers. Like the officer and me, they likely heard the notes wafting through the air from a distance. When beholding the source of the sound, their steps slackened, and smiles softened their troubled faces. It seemed to provide the kind of balm for the soul which I was enjoying in a nearby chair.

It seemed their thoughts became more elevated, and this was manifested on their faces. One particular man had a telltale nostalgic expression as if momentarily removed from the twenty-first-century chaos.

The most striking reaction was an emotional woman who approached the harpist to express her gratitude. "This has made my day," she said as she wiped away her tears. "The song you just played reminded me of my grandmother." She was too overwhelmed to say more and walked away, sad but comforted by thoughts of a loved one.

Lamentably, not everyone had this type of response. Most people were too occupied with their smartphones even to notice. One lady, her daughter in tow, was so entranced with her device that she almost bumped into me.

Since many seemed to pay no attention or even notice, I took advantage of the remaining songs to battle the indifference by punctuating the conclusion of each piece with applause.

“Bravo, bravo,” I yelled as loud as possible, “give it up for the harpist.” People from a nearby restaurant joined in, as did many others. Even those formerly engrossed with their phones looked up and clapped with smiles of appreciation. Thank God, I thought, they finally took note.

A lone harpist in a bustling airport is important because it reveals desires for things that are contrary to our world’s frenetic intemperance. The United States is not often portrayed in this light. One would expect woke propaganda but not a harpist in Orlando’s airport. Could this Florida harpist—one paradox among so many found in our country—be lighting the way for America’s return to order?

The reaction of a friend from South Africa supported my conclusion. I sent him a video of



the harpist, and his response was effusive. “Wow, fantastic,” he responded, “I love the harp. It is so serene. It seems to civilize everything it touches and takes one to a higher place.” He astutely pointed out that, “It’s not Gregorian chant, but there is something in that direction in its effect.”

Yes, it is something spiritual that clashes with the intemperance that dominates our world. It appeared unexpectedly in America, and someone from another continent recognized this important fact. It is unsurprising to me that his final comment about the Florida harpist was part of a phenomenon that happens only in America. ■



Join The Return to Order Podcast

If you would like to be a part of the Return to Order movement, join the podcast *The Return to Order Moment*, through your podcast app.

Based on the book *Return to Order*, this podcast addresses the root causes of the nation’s moral decay and shows how we can return to those God-given institutions and principles that naturally regulate society and bring it back into balance.

Hosted by Edwin Benson, *The Return to Order Moment* brings you insight, analysis, and information for a culture in crisis.



Please visit <https://www.returntoorder.org/podcast-2/> or scan this QR code with your smartphone camera.

In 1980, Professor Plinio Corrêa de Oliveira wrote three articles explaining the timeliness of Saint Louis de Montfort's "slavery of love" to Jesus Christ through Mary. Indeed, nothing could be so contrary to the spirit of our age, and yet, nothing can truly provide such a complete solution. The first of these articles is titled "To You, Dear Atheist."



Statue of Saint Louis Marie de Montfort kneeling before the Blessed Virgin Mary, Montfort-sur-Meu, France.





True Devotion

— A TRILOGY —

BY PLINIO CORRÊA DE OLIVEIRA

Part I: To You, Dear Atheist

Dear? This adjective may make readers wonder. After all, they have seen me, through my articles and other means, fight atheism for decades, especially the most actively imperialistic form it has assumed in the course of history, that is, Marxist atheism. How, then, can one justify the adjective “dear”? The explanation is this:

God wills the salvation of all men: of the good, so that they may receive the reward of their merits in Heaven; of the bad so that, touched by grace, they may amend and attain Heaven. Therefore, from different standpoints and for different reasons, both the former and the latter are dear to God. Since they are dear to God, how could they not be so to a Catholic? Yes, dear even when to defend the Church and Christendom, a Catholic fights them. So, for example, at the very moment when a crusader was fiercely fighting a Mohammedan during the reconquest of the Holy Sepulcher, he could have addressed the Mohammedan as “dear brother.”

The expression “dear atheist” is therefore valid and includes a range of different nuances; for there are nuances in atheism. Naturally, a specific sense of the word “dear” applies according to the nuance. Thus, there are atheists who rejoice to such an extent over their conviction that “God does not exist,” that if some evident fact, such as a spectacular miracle, should convince them of the contrary, they might easily come to hate God and even to kill Him, if it were possible.

Other atheists are so mired in the things of the earth that their atheism consists not in denying the existence of God but rather in being completely unconcerned about the matter. If the distinction is permissible, they are not “atheists” in the most radical sense of the word, but rather “a-theists” that is, secularists. God is not part of their conception of life and the world. Were it proven to them that God exists, they would see Him as being with whom or without whom the world would go on just as it does. Their reaction would be to totally and perpetually banish Him from earthly affairs.

There is still a third kind of atheist who, crushed by the labors and disappointments of life and seeing,

by bitter personal experience, that the things of this world are no more than “vanity and vexation of spirit” (Eccles. 1:14), desires that God exists. But hobbled by the sophistries of atheism, to which they had formerly opened their souls and tied by rationalistic mental habits to which they had attached their minds, they are now groping in the darkness, unable to find the God they once rejected. When I meditate on that apostrophe of Jesus Christ, “Come to Me all you that labor, and are burdened, and I will refresh you” (Matt. 11:28), I think especially of this kind of atheist and feel especially inclined to call them “dear atheists.”

This explains the kinds of atheists to whom these reflections are particularly directed. Nevertheless, it is not only them that I have in mind, but many other readers who are much more dear to me: some brothers in the Catholic Faith, members, as I am, of the Mystical Body of Jesus Christ. Having read a reference I made to the spirituality of Saint Louis-Marie Grignon de Montfort, they wanted me to say something more about the matter.

Now I speak to the especially dear atheists, hoping to touch them to the depth of their souls, in the same text I speak to my very dear brothers in the Faith.

Imagine yourself, dear atheist, in one of those intervals of the daily life of yore in whose calm the agreeable and profound impressions—which the labor of the day, charged with the dust of triviality and the sweat of effort, had smothered in the subconscious—would rise to the surface of the spirit. Those were the ample moments of leisure in which the yearnings for a smiling past, the enchantments and hopes of a harsh but luminous present, and the so-often treacherous fantasies would make an agreeable stereoscope for relaxing the soul, “put in peace . . . in that gay and blind deceit that fortune



In the current perspective, “free” is one whom the law permits to buy the drugs he wants, to use them as he wishes, and finally, enslave himself to them.



The “slavery of love” is, then, for all the faithful that angelic and supreme liberty with which Our Lady awaits us at the threshold of the twenty-first century, smiling and attractive, inviting us to her reign, according to her promise at Fatima: “Finally, my Immaculate Heart will triumph.”

does not permit to long endure” (Camões, *Lusiadas*, Canto III, verse 120).

In today’s scanty moments of leisure, on the contrary, it is the neurotic tumult of disappointments, worries, wild ambitions, and exacerbated weariness that rise to the surface. And over this tumult hovers an overwhelming, leaden, and obscure question: “What am I living for?”

Part II: Service, a Joy

Imagine that to your spirit—bruised by life, calloused or even wounded, hot with fever—one of those figures appears about which your childhood innocence, dead now for many years, used to dream. A majestic and smiling queen leads you by the hand into the rays of radiant, peaceful, rainbow-colored light surrounding her in an effort to help you. The atmosphere is of such purity that it seems fragrant with all the perfumes of nature: flowers, incense, or what you will. And you, dear atheist, let yourself be drawn. You walk gazing upon that figure even more beautiful than the lights enveloping her and more aromatic than the perfumes flowing from her—magnificent gifts she receives from an invisible but sovereign source not confounded with her but shining through her.

You recognize how much foolishness there is in the vast ocean of your bitterness. But now it is forgotten. You see that incommensurably beyond the daily sphere, in which your sorrows rage and multiply, there is a sublime and tranquil order of being that you will finally be able to enter. You perceive that only in this higher order will you find that happiness you sought among the worms but which really dwells beyond the stars.

You thought that happiness was to have everything. Now, on the contrary, you find that happiness consists of giving yourself completely.

You increasingly gaze upon the Lady, and it seems you already know her. You search her countenance, trying to identify what seems so profoundly familiar to you. In something, about her gaze, in a certain loving note of affection, in her smile, in some of the assurance that she radiates—rich in implied expressions of affection—you recognize certain ineffable flashes of soul that you saw in the most generous motions of the soul of the earthly mother you had or, if one of the innumerable forms of orphanhood in today’s world should have befallen you, of the mother you would like to have had.

You fix your gaze, and you see still more. Not just a mother, your mother, but someone—Someone—who seems to you the ineffable quintessence, the complete synthesis of all the mothers that were, are, and will be, of all the motherly virtues that man’s intelligence and heart can know. Even more, she seems the complete synthesis of degrees of virtue that only saints, flying on the wings of grace and heroism, know how to imagine and approach. She is the mother of all children and all mothers. She is the mother of all men. She is the mother of *the Man*.

Yes, of the God-Man, the God who became Man in her virginal womb to redeem all men. She is a mother defined by one word—*mare* (sea)—whence, in turn, comes a name, a name that is a heaven: MARY.

Through her come to you all graces and favors from the divine Son, infinitely superior but seeming to dwell in her (like the sun’s rays seem to dwell in stained glass windows). You beg, and you see yourself heeded. You want and see yourself satisfied. From the depth of the peace beginning to anoint and envelop you, you sense a kind of happiness emerging that

is the radiant opposite of that which, until a short while ago, you frantically sought after. This earthly happiness—if you did possess it—you finally cast aside as worn out, blasé, like a child pushing aside toys that are no longer entertaining.

Like a lily arising in a swamp or a spring welling up in a desert, something new begins to appear in the frustrated egoist you were. This something new is not egoism, the exclusive love of yourself, but it is love; love of eternal principles, brilliant ideals, and lofty and spotless causes, that you see shining in the ineffable Lady and that you begin to desire to serve.

Behold the name of your new happiness: To serve, to dedicate yourself, to immolate yourself and all that belongs to you. This happiness you will find in everything you formerly avoided: unrewarded good dedication, misunderstood goodwill, logic scorned

by hypocrites or ignored by ears not wishing to hear, confrontation with calumny which at times howls like a hurricane, then discreetly hisses like a serpent, now, finally, lies like a lukewarm breeze loaded with deadly stench. Your joy now consists of resisting infamy, advancing and overcoming, even though you be wounded, rejected, or ignored. Everything for the service of the Lady “clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars” (Apoc. 12:1). Yes, everything to serve her and those who follow her.

You thought that happiness was to have everything. Now, on the contrary, you find that happiness consists of giving yourself completely.

Perhaps you fear that I may be dreaming and making you also dream as you read these lines, which, in your kindness, you may have imagined delectable. No, I do not dream, nor do I make you dream, nor are these lines magnificent. They are colorless compared to *True Devotion to the Blessed Virgin Mary*, by Saint Louis-Marie Grignon de Montfort. In this work, the famous missionary of the end of the seventeenth century and the beginning of the eighteenth (whose followers were the “Chouans,” heroes of the fight against the atheistic and egalitarian French Revolution of the late eighteenth century) justified, through impeccably logical reasoning founded on the most solid truths of the Faith, the profile of the sanctity of Mary. He deeply scrutinized the meaning of her virginal motherhood, her role in the redemption of the human race, her position as Queen of Heaven and Earth, co-Redemptrix of men, and Universal

Mediatrice of the graces that come to us from God as well as of the prayers of suffering humanity to Almighty God. In light of all this, the saint analyzes the providence of Mary and shows how the Mother of God has each man in mind, loving each of us with greater love than all the mothers in the world could concentrate on one child.

It was to attract you to the consideration of these great treasures, thoughts, and truths that I resolved to write you. At the same time, I fulfilled the desire of several brothers in the Faith, who want nothing more than to have you in their midst, very close . . . to her.

Suppose grace has designed to bedew my words. In that case, you have felt within yourself something like distant music, so consonant with yourself and with your liveliest aspirations that one would say it was composed for you, that you felt a thirst for harmony and that you were born to give yourself to it.

In a word, you are ordered for her, and without her, you are nothing but disorder.

And if, in the great harmony of the universe, even the most insignificant grain of sand, the most obscure drop of water, and the lowest and most contorted worm of the earth have their place and their function, will it not be the same with the order of the universe— or, rather, with its highest peaks—that is, the panorama of truths that I have just presented to you through metaphors and that Saint Louis de Montfort deduces, with most sane and firm consistency, from the Catholic Faith, from that Faith which Saint Paul, in turn, defined as “*rationabile obsequium*” (Rom. 12:1)?

Saint Louis de Montfort proposes that the faithful consecrate themselves freely to the Blessed Virgin as “slaves of love,” giving her their bodies and souls, their goods, both interior and exterior, and even the value of all their good actions, past, present, and future, so that Our Lady might dispose of them for the greater glory of God, in time and in eternity.

Famous lower plaza at the Basilica of Saint Francis of Assisi, Umbria, Italy



If all this panorama that orders you and without which you are only chaos is false, then you, like every man, are out of place, a misfit, a— pardon my prosaism— a wart, an excrescence, a cancer, a catastrophe in this universe so supremely ordered. Can you imagine this being true of yourself, of us, of all men, who, as men, are in reality the royal apex of that order?

To believe that this is so, to believe in such a monstrous contradiction placed at the very apex of so perfect an order, is indeed, irrational. It is the peak of absurdity.

Part III: Obey in Order to Be Free

No, dear atheist. Giving a distant echo to the words of the bishop Saint Remigius upon baptizing Clovis, the first Christian

King of the Franks, I say to you: “Burn what you have adored and adore what you have burned.” Yes, burn egoism, doubt, apathy, and, moved by the love of God, love and serve and fight for the Faith, the Church, and Christian civilization. Sacrifice yourself. Renounce yourself.

How? As they, those who fought for Jesus Christ the “good fight” (2 Tim. 4:7), did throughout the ages.

And you will do it remarkably well if you follow the method defined and justified by Saint Louis de Montfort. It concerns the “slavery of love” to the Most Holy Virgin.

Slavery . . . a harsh and strange word, especially for modern ears, accustomed to hearing talk at every moment about disalienation and freedom, and

Yes, burn egoism, doubt, apathy, and, moved by the love of God, love and serve and fight for the Faith, the Church, and Christian civilization.

follow, deliberated with manly vigor to pursue them, and overcame the assaults of the disorderly passions that tried to blind him, weaken his will, and block the way he had freely chosen. Free was the man who, having gained this supreme victory, walked with a firm step in the proper direction.

On the contrary, he who allowed himself to be dragged by the unruly passions in a direction neither approved by his reason nor preferred by his will was a “slave.” These defeated people were called “slaves of vice.” By slavery to vice, they had “liberated” themselves from the wholesome dominion of reason.

With his brilliant skill, Leo XIII explained these concepts of liberty and servitude in his encyclical *Libertas*.

Today, everything is inverted. A “hippie” going about aimlessly with a flower in his hand, or spreading terror at his pleasure with a bomb in his hand, is regarded as a model of a “free” man. On the contrary, whoever lives in obedience to the laws of God and men is considered to be bound rather than free.

In the current perspective, free is one whom the law permits to buy the drugs he wants, to use them as he wishes, and, finally, enslave himself to them. Enslaving and tyrannical is the law forbidding man to become enslaved to drugs.

In this cross-eyed perspective derived from an inversion of values, a religious vow by which a monk, in all awareness and freedom, renounces any step backward and surrenders himself to the abnegated service of the highest Christian ideals, is enslaving. To protect his decision against the tyranny of his weakness, the monk subjects himself to the authority of vigilant superiors. Today, whoever thus binds himself to conserve himself free from bad passions is liable to be considered a vile slave, as if his superior imposed upon him a yoke that cut off his will. Instead, the superior serves as a handrail for elevated souls that aspire, freely and fearlessly—without yielding to the dangerous vertigo of the heights—to reach the top of the stairways of the highest ideals.

In brief, some consider him free who, with his reason fogged and his will shattered and driven by the madness of his senses, is capable of sliding voluptuously downward in the toboggan of bad manners. And he is a “slave” who serves his own reason, overcomes with his willpower his own passions, obeys divine and human laws, and puts order into practice.

increasingly inclined to the grand anarchy which, like the grim reaper with scythe in hand, seems to laugh sinisterly at men as it waits for them at the threshold of the exit from the twentieth century.

Now, there is a slavery that frees and a freedom that enslaves.

A man fulfilling his obligations was formerly said to be a

“slave of duty.” In fact, he was a man at the height of his liberty, a man who, through a completely personal act of will, understood the ways that befell him to

Today, a “hippie” going about aimlessly with a guitar in his hand is regarded as a model of a “free” man.



In that perspective, “slave,” above all, is he who, to guarantee his liberty more completely, freely chooses to submit himself to authorities that guide him toward his goal. This is how far we are led by the present atmosphere, impregnated with Freudianism!

It was from another perspective that Saint Louis de Montfort devised the “slavery of love” to Our Lady, a slavery proper to all ages and to all states in life: layman, priest, religious, and so on.

What does the word “love” mean here, joined to the word “slavery” in a surprising way, since the latter is dominion brutally imposed by the strong upon the weak, by the egotistical upon the wretched whom he exploits?

In sound philosophy, “love” is the act by which the will freely wants something. In this way, also in the current language, “to want” and “to love” are words that can be used in the same sense. “Slavery of love” is the noble apex of the act by which someone freely gives himself to an ideal or a cause or, at times, binds himself to another.

The holy affection and the duties of matrimony have something that binds, that joins, that ennobles. In Spanish, handcuffs are called “spouses.” The metaphor makes us smile, and since it alludes to indissolubility, it can bring a chill to those who believe in divorce. In English, we speak of the “bonds” of matrimony. More binding than the state of a married man is that of a priest. And, in a certain sense, still more binding is that of the religious. The higher the state freely chosen, the stronger the bond, and the more authentic the liberty.

So, Saint Louis de Montfort proposes that the faithful consecrate themselves freely to the Blessed Virgin as “slaves of love,” giving her their bodies and souls, their goods, both interior and exterior, and even the value of all their good actions, past, present, and future, so that Our Lady might dispose of them for the greater glory of God, in time and in eternity (cf. “Consecration to Jesus Christ, the Incarnate Wisdom, through the Blessed Virgin Mary”). In exchange, as a sublime mother, Our Lady obtains for her “slaves of love” the graces of God that elevate their intellects to the most lucid understanding of the highest themes of the Faith, that grant their wills an angelic strength to rise freely to those ideals and to conquer all the interior and exterior obstacles that unduly oppose themselves to them.

But, someone will ask, how will a monk, already subject under a vow to the authority of a superior, be able to begin practicing this diaphanous and angelic liberty?

Nothing is easier. If he is a monk through a call of God (vocation), it is by the will of God that the religious obeys his superiors. The will of God is the will of Our Lady. In this way, whenever a religious is consecrated as a “slave of love” to Our Lady, it is



A religious vow by which a monk, who in all awareness and freedom, renounces any step backward and surrenders himself to the service of the highest Christian ideals, is considered enslaving by those who are “of the world.”

as her slave that he obeys his superior. The voice of this superior is, for him, like the very voice of Our Lady on earth.

Calling all men to the heights of liberty afforded by the “slavery of love,” Saint Louis de Montfort employs prudent terms that allow ample room for important nuances. His “slavery of love,” so replete with special meaning for the persons bound by vow to the religious state, can be equally practiced by secular priests or laymen because, unlike the religious vows that bind for a certain period or an entire life, the “slave of love” can leave this most elevated condition at any moment without *ipso facto* committing sin. And while the religious who disobeys his rule incurs a sin, the lay “slave of love” does not commit any sin by simply contradicting in something the total generosity of the gift he made. The layman maintains himself in this condition of slavery through a free act, implicitly or explicitly repeated each day, or better, at each instant.

The “slavery of love” is, then, for all the faithful that angelic and supreme liberty with which Our Lady awaits us at the threshold of the twenty-first century, smiling and attractive, inviting us to her reign, according to her promise at Fatima: “Finally, my Immaculate Heart will triumph.”

Come, dear atheist, convert and walk with me, with all the “slaves of love” of Mary, toward that reign of supremely ordered freedom and of supremely free order, to which the Slave of Our Lord, the Queen of Heaven, invites you.

Turn aside from the threshold at which the devil, like the grim reaper with his macabre laugh, holds in his hand the scythe of supremely enslaving freedom and of supremely libertarian enslavement, the scythe of anarchy. ■

The preceding article by Professor Plinio Corrêa de Oliveira was first published in the *Folha de S.Paulo* on September 20, 1980. It has been translated and adapted without his revision.

—Ed.

A close-up photograph of a hand reaching out, wearing a blue and gold patterned sleeve. The background is a soft-focus outdoor scene with a stone wall and greenery.

Consecration

of Ourselves to Jesus Christ,
the Incarnate Wisdom,
by the Hands of Mary

By Saint Louis de Montfort

O Eternal and Incarnate Wisdom! O sweetest and most adorable Jesus! True God and True Man, only Son of the Eternal Father, and of Mary always Virgin! I adore Thee profoundly in the bosom and splendors of Thy Father during eternity; and I adore Thee also in the Virginal bosom of Mary, Thy most worthy Mother, in the time of Thine Incarnation.

I give Thee thanks for that Thou hast annihilated Thyself, in taking the form of a slave, in order to rescue me from the cruel slavery of the devil. I praise and glorify Thee for that Thou hast been pleased to submit Thyself to Mary, Thy holy Mother, in all things, in order to make me Thy faithful slave through her. But, alas! ungrateful and faithless as I have been, I have not kept the promises which I made so solemnly to Thee in my Baptism; I have not fulfilled my obligations; I do not deserve to be called Thy child, nor yet Thy slave; and as there is nothing in me which does not merit Thine anger and Thy repulse, I dare not come by myself before Thy Most Holy and August Majesty.

It is on this account that I have recourse to the intercession of Thy most holy Mother, whom Thou hast given me for a mediatrix with Thee. It is through her that I hope to obtain of Thee contrition, the pardon of my sins, and the acquisition and preservation of wisdom.

Hail, then, O Immaculate Mary, living tabernacle of the Divinity, where the Eternal Wisdom willed to be hidden, and to be adored by angels and by men. Hail, O Queen of heaven and earth, to whose empire everything is subject which is under God. Hail, O sure refuge of sinners, whose mercy fails no one. Hear the desires which I have of the Divine Wisdom; and for that end, receive the vows and offerings which in my lowliness I present to thee. I, (name), a faithless sinner, renew and ratify today

in thy hands the vows of my Baptism; I renounce forever Satan, his pomps and his works; and I give myself entirely to Jesus Christ, the Incarnate Wisdom, to carry my cross after Him all the days of my life, and to be more faithful to Him than I have ever been before.

In the presence of all the heavenly court I choose thee this day for my Mother and Mistress. I deliver and consecrate to thee, as thy slave, my body and soul, my goods, both interior and exterior, and even the value of all my good actions, past, present, and future; leaving to thee the entire and full right of disposing of me, and all that belongs to me, without exception, according to thy good pleasure, for the greater glory of God, in time and in eternity.

Receive, O benignant Virgin, this little offering of my slavery, in the honor of, and in union with, that subjection which the Eternal Wisdom deigned to have to thy maternity, in homage to the power which both of you have over this little worm and miserable sinner, and in thanksgiving for the privileges with which the Holy Trinity hath favored thee, I declare that I wish henceforth, as thy true slave, to seek thy honor and to obey thee in all things.

O admirable Mother, present me to thy dear Son as His eternal slave, so that as He hath redeemed me by thee, by thee He may receive me.

O Mother of mercy, grant me the grace to obtain the true Wisdom of God; and for that end receive me among those whom thou lovest and teachest, whom thou leadest, nourishest and protectest as thy children and thy slaves.

O faithful Virgin, make me in all things so perfect a disciple, imitator, and slave of the Incarnate Wisdom, Jesus Christ thy Son, that I may attain, by thy intercession, and by thy example, to the fullness of His age on earth, and of His glory in Heaven.

Amen.



AMERICA NEEDS FATIMA[®]

NOVEMBER/DECEMBER 2023

PROGRESS REPORT

From the Desk of Robert Ritchie

Dear Soldier of Our Lady,

The war on Christmas has lately grown more intense. Some simply leave Christ out of Christmas. Others attack Him in ugly and blasphemous ways and even rent billboards with such blasphemous messages as, “Keep the merry, dump the myth,” and, “Make Christmas great again—skip church.”

To counter these attacks, let’s respond with our own message of love for the Holy Family. We are doing something very special this Christmas: a Christmas-centered rosary rally on any weekend in December leading up to the 25th in a public place to honor the Infant Jesus.

All you need to do to hold a rosary rally is gather a group of friends and pray the rosary in a public place. To help you have a successful rally, we will send you a banner, special manuals, and other materials.

It’s easy to sign up. Just e-mail RosaryRally@ANF.org, call (866) 584-6012, or sign up at this link: <https://americaneedsfatima.org/december-rally-captain-sign-up>.

Restoring Christmas to America will help lead our nation back to God. I hope you will join hundreds of others and say, “Yes, I will do a public rosary rally this Advent and help keep Christ in Christmas!”

May the Christ Child smile upon you as you spread the glad tidings of Christmas cheer to your community.



Sincerely,
In Jesus and Mary,

Robert E. Ritchie

Robert E. Ritchie,
Executive Director



TAKEN FROM ANF'S PUBLICATION, *BATTLELINES*



Nationwide Billboard Campaign Promotes the Sacred Heart of Jesus

A TFP-ANF campaign to promote June as the month of the Sacred Heart of Jesus saw ninety-three billboards posted in twelve states across America, including twenty-six in Florida alone. There were also 1,205 public rosary rallies of reparation and protest against “pride month.”

This campaign was sparked by our chapter in Ocala, Florida. When dedicated correspondents Dominick and Ruby saw offensive displays celebrating “pride” at their supermarket, they took a stand and quickly organized three billboards in their area honoring the Sacred Heart. After sharing their story on our weekly conference call, others were eager to do the same in their states.

Millions of people read these billboards because of Dominick and Ruby’s inspiration.

These public acts of reparation were a huge blessing for our nation and a holy way to honor Our Lord. Next June, we plan on repeating this effort with even more billboards.

Would you like to help us by renting one or a few billboards in your area? Or by contributing with a donation especially dedicated to this purpose? For more information or to make a pledge to rent a billboard, contact Jose at Protest@TFP.org or call (844) 830-3750.

Thank you for being one who truly loves Our Lord and stands up to console His Sacred Heart. It is devotion to the Sacred and Immaculate Hearts that will bring our nation back to one of which Our Lady is not ashamed.

Defending the Catholic Church Against Blasphemous LGBTQ Movie

Rally Captains June and Michael organized a rosary rally of reparation outside Saint Patrick–Saint Anthony Catholic Church in Hartford, Connecticut, to protest the blasphemous movie *Wonderfully Made–LGBTQ+R(eligion)*.

Michael and several TFP-ANF supporters prayerfully rallied in reparation for the church hosting a screening event for the film, which depicts Our Lord in solidarity with the LGBTQ community and includes a highly blasphemous image of a pride flag draped on Our Lord’s cross. During the rally, the group prayed for mercy for the sins hurled against the Immaculate Heart of Mary and the Sacred Heart of Jesus.

Michael said that despite some backlash, he is very glad the group held the rally. He affirmed, “Although we had some negative feedback, including from a transgender man from the parish staff, we had several demonstrations of support, even from some parish members. Overall, it was a very blessed protest rally in reparation for this horrible movie.”



Monthly Rosary Rally Commemorates Feast of Saint John the Baptist

Rally Captain Sergio and many TFP-ANF friends and supporters commemorated the feast day of Saint John the Baptist during one of their monthly men’s rosary rallies at Ponce de Leon Park in Coral Gables, Florida.



If you see “pride” events happening in your area, we invite you to host a peaceful, legal rosary rally against them.

Contact Jose Ferraz toll-free at (844) 830-3570 or e-mail him at Protest@TFP.org, and he will work with you to plan it.



A large group of dedicated rosary rally warriors attended the event and prayed in front of a statue of Our Lady.

In addition to praying the rosary, they distributed flyers to passersby asking everyone to pray that June be restored to the Sacred Heart of Jesus and for help to “conquer the sin of pride.”

Reflecting on the Importance of Praying the Rosary

Rally Captain Bernadette organized a rosary rally of reparation as part of a Day of Reflection held at Saint Thomas Aquinas Church in Knox, Indiana.

The day began with a group discussion led by a priest on why we should pray the rosary and wear the brown scapular in devotion to Our Blessed Mother.

The Day of Reflection included confessions and a Mass before the public rosary rally. Bernadette said all who attended had a wonderful experience.

“All enjoyed a beautiful day of prayer and community camaraderie. I heard the remark, ‘I see the rosary in a new light and will now pray it every day.’ Sacraments, sacramentals, and delicious food filled us both spiritually and temporally as we enlarged our circle of faith-filled friends. I think we enjoyed a bit of heaven today!”



Rallying Against Pride Night in Houston

Many TFP-ANF friends and supporters attended a Sacred Heart of Jesus rosary rally at Annunciation Parish in downtown Houston. The prayerful attendees assembled to make reparation for a Pride Night event the Houston Astros were hosting at their stadium across the street.

The event organizers, Rally Captain Mary and TFP-ANF friend James, received a special blessing from the parish priest. Mary said, “Thanks be to God and the TFP for the invitation to lead a rosary rally. James met all in the Sacred and Immaculate Hearts of Jesus and Mary, to the Glory of God!”

Many previous rally participants were blessed to attend and Mary noticed many new attendees who had not come to past rallies. ■





Our Readers and Viewers Write

A Friend in Russia

"Hello! My name is Y.R. I am a producer with a weekly entertainment news program that is aired in Russia. Right now, we are preparing a story discussing an After School Satan Club in Pennsylvania, which has brought much controversy over there. How would you feel to comment on this? Please, join us!"

Y.R., Central Television Show, NTV

Dodger Stadium

"When I arrived [at the Dodgers protest] and saw your banner, I was star-struck. I've been following your mission and was so honored to be standing with you at this event. Respect. Keep fighting the good fight."

A.B.

"Before I found out about that [blasphemous] group coming to the Dodger Stadium, I would have been mad at you because I am a big Dodgers fan. But now that I find out the Dodgers bowed down to public pressure, I lost a lot of respect for them, so I appreciate what you guys are doing. I'm not even Catholic. I'm a Christian, but you guys are very brave to do this!"

Katie

High Schoolers with High Ideals

"My name is Dominic. I live in New Jersey and am currently in high school.

"I have become increasingly engrossed by your movement and Christianity as a whole, up until the point where I now consider myself a Christian.

"In previous years, I had considered myself to be agnostic. However, I recently found that I share many of the same ideological beliefs with Christianity. As I witness more and more undesirable behavior in my surroundings, I feel my position has solidified.

"I truly appreciate your generous contributions to my thinking, as well as your boldness and dedication. I wish to be as virtuous and knowledgeable as I can be according to this religion. I am now eager to know: How should I better learn Catholic Christianity as someone quite new and how can I find more like-minded people to learn alongside?"

D.R.

"I'm writing from Ontario, Canada, a province known for its liberal values. Recently, I wore a shirt to school that read, '2 GENDER CLUB.' I was informed that I needed to remove it because it was deemed 'too political' and potentially offensive. What confuses me about this is the apparent double standard at my school. On the same day I wore my shirt, a teacher wore a 'trans lives matter' shirt, and the school itself prominently displays pride and trans flags.

"I have decided to take a stand for what I believe in. I'm printing 100–200 shirts identical to the one I wore, adding the Canadian Charter of Rights and Freedoms on the back, emphasizing the right to freedom of thought, belief, opinion, and expression. I expect some pushback from my school, but I am prepared to accept the consequences and have already been in contact with legal professionals.

"The plan is to peacefully protest by wearing these shirts on the last day of school. I would greatly appreciate it if your organization could show support in any way you deem appropriate."

Q.B., Ontario, Canada

America Needs Fatima

"America Needs Fatima is doing a great job. You do need help for the work you are doing, so I am pleased to be able to donate to this great need, and my prayers will help in the areas that money cannot. May this offering help you and help me, and may it assist in bringing Saint Michael the Archangel into the battle for America's soul and spread his protection to more souls."

C.V., Drexel Hill, Pennsylvania

"Rest assured, I am trying to send this [TFP petition] to others to sign. God bless you. You are the SAINT JOAN OF ARC OF TODAY'S TIMES. Praying for more crusaders and knights like you fighting for Our Lord God, Jesus, and Mary."

M.D.

"You guys are true disciples of God. While we sit at home doing nothing, you guys take it on the chin for God. Thank you. I pray for you and your safety during these difficult times. May Saint Michael lead you and protect you with the legions of angels around you."

A.S.



Satanic Rock Band “Ghost” Faces Protests

BY CESAR FRANCO

On September 2, 2023, volunteers with Tradition, Family and Property—Texas and America Needs Fatima led over seventy prayer warriors in a rosary rally protest against the openly Satanic rock band “Ghost”. The band’s songs mock and blaspheme Our Lord, Our Lady, and the beliefs of the Holy Catholic Faith. Its members often perform wearing Catholic vestments.

After canceled performances in Florida and South Carolina due to hurricanes and inclement weather, the group brought its blasphemy to The Woodlands, Texas.

At the rosary rally, banners such as “Satan Has No Rights” and “We Are One

Nation Under God: Satanism Is Not an American Value” were displayed. Other signs read, “Honk to Honor Christ,” “I Am Catholic. Stop Attacking My Faith!” and “Blasphemy Is Not Free Speech!”

Hordes of concertgoers had to pass by the protest to reach the Cynthia Woods Mitchell Pavilion, where the event was held.

Hell Vomits Its Contents

Those attending the concert dressed in black and wore macabre makeup to make themselves look sinister. They wore clothes with blasphemous imagery. Many women even dressed mockingly as nuns. It was as though hell vomited forth its contents. Sadly, at least a few thousand entered the concert area.

Rosary rally participants were apprehensive at the beginning of the protests as concertgoers mocked them and invoked Satan as they walked by. It was

as if experiencing something of the hatred and vilification Christ endured during His Passion.

The blasphemy and mockery were met with shouts of “Viva Cristo Rey!” and “Viva La Virgen Maria!” One favorite slogan was, “Satan IS... the eternal loser!”

Your Mother Is Here

The rally began without the pilgrim statue of Our Lady of Fatima. She arrived midway through the first rosary. The protesters paused and held a solemn crowning of Our Lady with hymns accompanied by bagpipes. This beautiful ceremony filled all present with confidence and reassurance.

The protesters were struck by the stark contrast of this crowning of the Blessed Mother Mary with the black-clad crowds of Satanic concertgoers.

Support from Cars

The arrival of Our Lady’s statue turned the prior sense of apprehension into sentiments of enthusiasm and determination. The rosary was held at the corner of a bustling intersection where those in cars waiting for a green light manifested a surprising amount of support.

“While we chanted the Divine Praises, it seemed as though all the cars began honking and would not let up!” said Jesus Ramos, one protester.

The protest finished with the chanting of the *Salve Regina* after three hours of reparation and public witness. ■



Three hours of valiant protest against a Satanic rock band were offered to Our Lord and Our Lady in reparation for this blasphemous event attended by thousands.



Pandora's Box Book Has Worldwide Repercussions

BY MICHAEL GORRE

When Pope Francis convoked what he called a “Synod on Synodality” for the month of October, many Catholics did not know what to think about the meeting. Nearly 400 cardinals, bishops, priests, laymen, and laywomen gathered to talk and vote about the future of the Church. Some called the Synod the most important such meeting since Vatican II. The Synod on Synodality will conclude at a second event scheduled for October 2024.

To address the concerns of countless Catholics, the American Society for the Defense of Tradition, Family and Property (TFP) associations and sister organizations from several countries published *The Synodal Process Is a Pandora's Box: 100 Questions & Answers*.

Written by TFP authors Julio Loredó de Izcúe and José Antonio Ureta, the book explains, in catechism format, with questions and answers, what is at stake clearly and directly. It is well documented, citing many Synod sources explaining the event's objectives. The authors explain that a plan is afoot to reform Holy Mother Church, which, carried to its final consequences, could subvert her very foundations.

The goal of the book is to arm concerned clergy and laity alike with the doctrinal insight and facts necessary to defend the immutable, divinely-established hierarchical structure of the Church, replacing it with an egalitarian, democratic one. After reading this short, exactly one-hundred-page book, any concerned Catholic can have an accurate idea of what the Synod was all about and can take a position. Since the synodal

process is ongoing, the book remains timely and necessary.

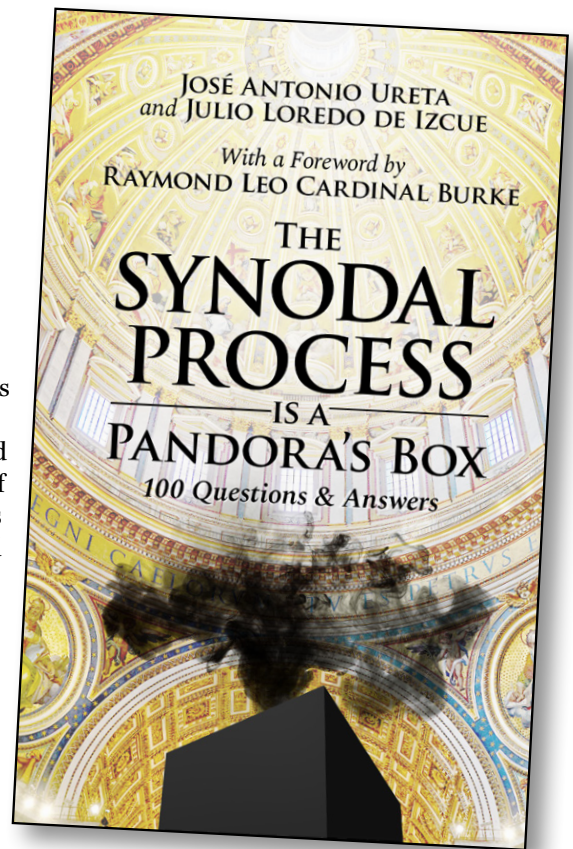
The book has a foreword by Raymond Leo Cardinal Burke, former prefect of the *Apostolic Signatura*. In it, he states that the work “addresses clearly and comprehensively a most serious situation in the Church today. It is a situation that rightly concerns every thoughtful Catholic and persons of good will who observe the evident and grave harm which it is inflicting upon the Mystical Body of Christ.”

For both the right and the left, the book has become an instant reference guide for all who want to know about the Synod worldwide.

News of the publication has spread over all major media, including major outlets like *The New York Times*, *The Washington Post*, *Breitbart News*, MSN, EWTN, the *Catholic Herald*, *National Catholic Register*, *America Magazine*, *National Catholic Reporter*, LifeSiteNews, and countless other sites. Catholic and religious news service releases extended yet further news coverage of the effort.

The New York Times cited TFP director Charles Preston Noell, who qualified the effort as one to “defend the traditional teachings of the Church.”* It also reported that an English translation of the book was mailed to “all the cardinals, bishops, priests, deacons, and religious brothers in the United States—about 41,000 in all.”

As part of the worldwide TFP campaign, the book was published in eight languages—Italian, Dutch, English, French, German, Polish, Portuguese, and Spanish. Similar efforts to spread



the book were undertaken in the many countries on six continents where TFPs and associated organizations exist. Over a hundred thousand copies of the e-book and paperback are circulating worldwide.

The authors have broken down the often-convoluted language of the Synod organizers and watchers and reduced it to 100 easy-to-understand questions and answers about the Synod, the synodal process, and what it means for the Church.

The Synod on Synodality says that the Church must be guided by listening to “the spirit.” It also involves listening to believers, non-believers, atheists, LGBTQ advocates, and all excluded minorities. This novel way of governing and orienting the One, Holy, Catholic, and Apostolic Church is truly a Pandora's box. Once opened, anything can happen. ■

*Quotes taken from: <https://www.nytimes.com/2023/09/01/us/pope-francis-conservative.html>.

NEW
BOOK!

Get your book today!

To purchase the new book, *The Synodal Process Is a Pandora's Box: 100 Questions & Answers*, by José Antonio Ureta and Julio Loredó de Izcúe, or to download a free digital version, please go to: store.tfp.org, or scan the QR code with your smartphone camera.

Or call: 1-888-317-5571



Why Do Liberals Rage When Children's Innocence Is Defended?

BY REX TEODOSIO

Nothing is more precious to our nation's future than our children. Nothing is more precious to them than their innocence. It is hard to conceive why anyone would oppose these truths. Yet, that is what eleven TFP Student Action volunteers encountered in Chicago, Illinois.

Over the summer, these volunteers did an eight-day tour through the Midwest, campaigning twenty-two times in eleven cities. The first campaign was on July 24, in front of the Art Institute of Chicago.

We had two large banners, the TFP grand standard, and multiple hand-held honk signs, one saying, "Preserve children's innocence. Stop the sexualization of children."

We also shouted slogans in practiced cadence loud enough to be heard over the Chicago traffic and inside buildings, including the museum. The message was very well received by Chicagoans despite their city being a bastion of liberalism. People honked non-stop. A public school teacher thanked us for being there because she is bullied into silence in her workplace. A Muslim taxi driver parked his car so he could hold a sign.

The campaign was focused solely on defending the innocence of children and not all the other corollary topics associated with it. It avoided any personal insults.

For this reason, it is puzzling that several liberals took issue with our campaign. Perhaps

the overwhelming number of honks approving our signs triggered them. One man pestered us with his small megaphone, shouting accusations that all Catholic priests are abusers. To this, we responded that all abusers belong to the LGBT movement because the intergenerational movement promotes the legalization of adult access to minors.

One LGBT advocate told us that we were suffering a delusion and that absolutely no abuses were happening. It seems to be a form of gaslighting technique that might work on willing minds. We told him that child abuse and human trafficking are real and victimize millions of children worldwide. It is a reality he refused to believe.

A little past noon, a woman was so enraged by our campaign that she returned with a can of red spray paint. A chaotic attack ensued. She sprayed our banners, honk signs, four adults, and a minor. One volunteer was hit straight in the face, which caused his eyes to burn for hours.

Dozens of people saw the attack, and several called the police. The woman was charged with a misdemeanor. We stopped her assault peacefully and legally. The video of the scene quickly went viral and was set to reach half a million views on YouTube in only five days. It was removed for "privacy" reasons, even though the event happened publicly.

In the aftermath of the attack, we repaired our banners, signs, and clothing as best we could. We

Liberal aggression and a complete lack of tolerance for conservative ideals became evident in the physical attack made against members of the American Society for the Defense of Tradition, Family and Property in Chicago.





Pro-family volunteers remained on the streets of Chicago despite acts of aggression against person and property.

continued our tour of the Midwest and reached as many Americans as possible. In every single city, we can affirm that the great majority of American public opinion is in favor of preserving the innocence of children. Children have a right to experience the joys of an innocent childhood. It is

a God-given right and the basis of the pursuit of happiness. America must do everything to prevent radical agendas from introducing a child to the tumult of a troubled conscience caused by the loss of innocence. ■

Children have a right to experience the joys of an innocent childhood. It is a God-given right and the basis of the pursuit of happiness.

Following the posting of the Chicago campaign assault video to YouTube, the video went viral, receiving a massive number of views. Shortly after the video spread like wildfire, YouTube removed it from its platform.

The shocking incident, involving red paint sprayed at

TFP posters and in the faces of TFP members themselves, may have been erased from the web, but it was not erased from the minds of those who viewed it. The following are comments from viewers who saw the viral video and e-mailed TFP with words of encouragement and promise of prayers.

“I saw the video and made a \$100 donation, hopefully to offset some of the damaged posters. You are brave warriors of God’s faith. I always send out your videos to others. I will include you in my rosary intentions. People, and especially other Catholics, need to see your videos because you demonstrate what it truly means to take up your cross for Christ. God bless you and thank you for coming to Dodger Stadium in support of the prayer vigil protest. We saw some of you and I made sure to tell those around me what wonderful and brave Catholic men you are. What you do makes me so PROUD to be Catholic! God Bless you, always.”

YouTube Viewer

“Never ever stop doing what you are doing. Never stop praying for these people. I was out as a lesbian for over two decades. These are the people I surrounded myself

with and this is how I behaved. Jesus rescued me and he can rescue them, too.”

H.W.

“If anyone wants to know what a demon-possessed person looks like, those LGBT counter-protesters are the perfect example. You can feel the pain their souls are experiencing. Hell is only going to be worse for them.”

Mike

“I finally figured out what these videos reminded me of. This may be a common feeling shared by many, so forgive me if I’m a little late to the party. They remind me of exorcisms. The priests are calling out the demons. They chant and speak about God’s teachings, using the ‘good’ to release the demons from people. And just like the Sinéad O’Connor wannabe, the demons are brought out, screaming and acting crazy, and on a path of destruction

for what the priests are saying. It’s street exorcism. The ‘evil’ manifests itself, what we now basically called being ‘triggered.’ These men, and those like them, are out exposing the demons that live within so many of us. I don’t think many demons are actually given their walking papers by doing this, if any at all. But it DOES expose them and proves that they are out there, living in any type of human, be they man or woman, old or young, black or white, bald and blue-haired. I thank these guys for showing us what we are up against. We need more people like this, because the moment is getting closer each and every day.”

YouTube Viewer

“Dear John, good afternoon. I have seen the video. After that, I went to our chapel and prayed for all supporters who defend children’s innocence. May Our Lord bless all of you.”

H.M.

The best remedy for this situation is to do something sublime this Christmas.

It is really the only way to make Christmas merry again. By sublime, we mean doing those things which, by their excellence, cause souls to be overawed by their magnificence, grandeur, and marvelousness. It provokes what Edmund Burke rightly calls “the strongest emotion which the mind is capable of feeling.”

Doing something sublime this Christmas need not involve great expense, but it does ask that we be not niggardly and selfish. It may be experienced alone but more often involves sharing with others. All that is necessary for the sublime to work is that we are turned toward that which inspires awe. It is only natural that our search would lead us to the manger where Christ awaits us.

Thus, doing something sublime might involve works of art, music, ideas, or feats associated with Christmas that strongly draw and overwhelm us. It involves the extraordinary, not the ordinary; the beautiful, not the ugly; all that is marvelous and innocent.

To enjoy a sublime Christmas, engage in activities that have always captivated the soul. Such a list might include:

1. Put up that kind of Christmas tree with all types of lights and ornaments that one can easily spend hours contemplating. Avoid the three-minute, popup, pre-lit holiday tree.
2. Participate in that kind of Christmas caroling where the person sings with full lung those beautiful Christmas carols that capture the sublime scene of that first silent night.
3. Attend a traditional Christmas concert and be overawed by a full choir and live orchestra. Marvel at the fact that so many still gather for these events in our secular days to celebrate the birth of Our Savior.
4. Seek to live Christmas through the eyes of children. Their overawing innocence delights the soul and regenerates innocence lost. Do everything possible to cultivate this innocence in children and the child in one’s own soul.
5. Visit an elaborate and beautiful nativity scene that delights the soul by its variety and imaginative characters.



Glass bells hand-blown in the traditional German style convey something of the sublimity of the Christmas season.

6. Attend a Midnight Mass that observes all the pomp and ceremony of the occasion, allowing all to see the sublime in the symbolism and liturgy.

All these things (and so many others) can be sublime since they fill the holiday emptiness with intense admiration, wonder, and reverent love. They can be excellent, inspiring, and extremely beautiful. However, they are mere means to contemplate better “the reason for the season.”

The **seventh** and most important sublime thing we can do this Christmas is to contemplate the Christ Child in the manger under the loving gaze of His Holy Mother and Saint Joseph. We should consider the fact that Christ came to save us. “For a child is born to us, and a son is given to us” (Isa. 9:6).

On that ineffable night when Our Savior was born to Mary Ever-Virgin, an immense impossibility became possible: the God-man was born. From the moment of His birth, this Divine Infant desired to bear hardship for us. We sense His striking, audacious, and sublime love for us. From heaven descended torrents of graces that paved the way for our salvation and made Christian civilization possible.

Such considerations should inspire us to serve the object of our admiration and to give of ourselves freely to Him Whom we love. It is then that Christmas makes sense and is again made merry.

And so let not this Christmas be an ordinary and empty holiday. Let it not be a bland celebration of self. Rather, fill this special season with all that can fill us with reverent love, awe, and wonder for the Christ Child. Let it be a merry and sublime Christmas! ■

The feast does not lend itself to mediocrity. It refuses to be reduced to ornaments, holly, and folly. When we turn Christmas into a social occasion, it loses meaning and becomes empty.





Seven Sublime Ways to Make Christmas Merry Again

BY JOHN HORVAT II

Christmas should be a time of great joy, but oftentimes it isn't. Perhaps the joy is lost in the season's gaudy and frantic commercialization that has turned a great holy day into a secular holiday. There is also the loud revelry of winter parties present that tends to suffocate the memories of calm Christmases past. Whatever the cause, the fact remains that the merry is often taken out of our Christmases.

It is not as if people do not try to celebrate Christmas. They do all the right things: put up Christmas trees, get together with family, send out Christmas cards, or even

go to church. But this vague desire to be merry often triggers only warm and fuzzy feelings. The final result is a sensation of great emptiness, of something missing.

There is a reason for this emptiness. Christmas cannot just be a jumble of fuzzy feelings. It asks more of us than simply gathering together with family and friends or putting in a shallow appearance at church. The feast does not lend itself to mediocrity. It refuses to be reduced to ornaments, holly, and folly. When we turn Christmas into a social occasion, it loses meaning and becomes empty.

CONTINUED INSIDE BACK COVER...