

March/April 2026

CRUSADE[®]

MAGAZINE



TRADITION
FAMILY AND
PROPERTY[®]



How a *Painting* Crossed the Sea

The Story of Our Lady
of Good Counsel of Genazzano



FORGOTTEN
TRUTHS

He Who Has Not Mary for His Mother, Has Not God for His Father

BY SAINT LOUIS DE MONTFORT

As a recompense for her profound humility, God has given [Our Lady] the power and permission to fill with saints the empty thrones from which the apostate angels fell by pride. Such has been the will of the Most High, who exalts the humble, that Heaven, earth and Hell bend with good will or bad will to the commandments of the humble Mary, whom He has made Sovereign of Heaven and Earth, General of His Armies, Treasurer of His Treasures, Dispenser of His Graces, Worker of His Greatest Marvels, Restorer of the Human Race, Mediatrix of Men, the Exterminator of the Enemies of God and the Faithful Companion of His Grandeurs and His Triumphs.

God the Father wishes to have chil-

dren by Mary till the consummation of the world; and He has said to her these words: *In Jacob inhabita*—“Dwell in Jacob”—that is to say, “Make your dwelling and residence in My predestinated children, figured by Jacob, and not in the reprobate children of the devil, figured by Esau.”

Just as in the natural and corporal generation of children there is a father and a mother, so in the supernatural and spiritual generation there is a Father, Who is God, and a Mother, who is Mary. All the true children of God, the predestinate, have God for their Father, and Mary for their Mother. He who has not Mary for his Mother, has not God for his Father. This is the reason why the reprobate, such as heretics, schismatics



The humble Virgin Mary, whom God has made Sovereign of Heaven and Earth, Dispenser of His Graces and Mediatrix of Men.

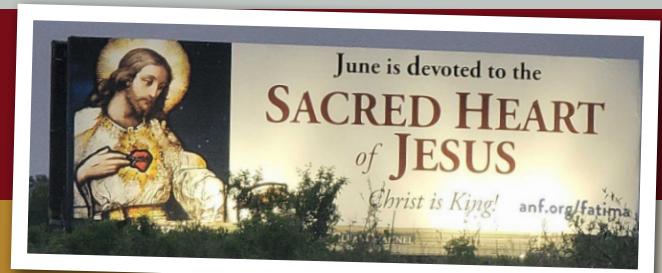
and others who hate Our Blessed Lady, or regard her with contempt and indifference, have not God for their Father, however much they boast of it, simply because they have not Mary for their Mother. For if they had her for their Mother, they would love and honor her as a true and good child naturally loves and honors the mother who has given him life. ■

Taken from *A Treatise on True Devotion to Mary*, by Saint Louis de Montfort (The American Society for the Defense of Tradition, Family and Property—TFP, 2026, p. 11).

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Your donation will help America Needs Fatima post more billboards and win back the month of June for the Sacred Heart of Jesus.

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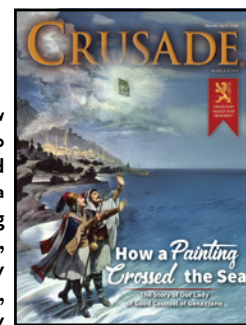
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THE AMERICAN TFP

The American Society for the Defense of Tradition, Family and Property (TFP) is an organization of lay Catholic Americans concerned about the moral crisis shaking the remnants of Christian civilization. Its earliest origins date back to January 1971, when the first TFP members started to group around the publication *Crusade for a Christian Civilization*. It is a civic, cultural and nonpartisan organization which, inspired by the traditional teachings of the Supreme Magisterium of the Roman Catholic Church, works in a legal and peaceful manner in the realm of ideas to defend

Two Albanians follow the miraculous fresco of Our Lady of Good Counsel from Albania to Italy. Painting by Prospero Piatti, Basilica of Our Lady of Good Counsel, Genazzano, Italy



12 What does an eleventh century archbishop and the current crisis in the Church have in common?



16 Catholics nationwide braved the cold to keep Christ in Christmas ... and drive Satan out.



19

A wreath of red rosettes was delivered in honor of God's own Little Flower, Saint Thérèse, in Lisieux, France.



22

Yet another Planned Parenthood comes tumbling down — one abortion mill at a time.

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.



Do We Let the Barbarians In?

BY JOHN HORVAT II

Nick Fuentes is one of the unruly individuals who want to undermine the conservative movement.



During the long decline of the Roman Empire, the Roman legions defended the borders against the barbarians. With their organizational and military skills, the Romans kept them out.

However, as Rome decayed, it became harder and harder to keep control. Citizens no longer wanted to fight; they preferred to feast. Roman officials often entered into alliances with the neighboring barbarian tribes to fight off more aggressive hordes threatening the Empire.

At some point, the Romans opened their borders and built bridges across the Danube. They invited the friendly barbarians inside so that they might help man the Imperial defenses. But barbarians, being barbarians, could not be trusted to maintain the Empire. As the Romans found out, such arrangements did not end well.

A Very Rough Analogy

The Nick Fuentes and Groyper debate finds the conservative movement in a situation roughly analogous to that of

The strength of Rome was irreparably compromised once they invited the "friendly barbarians" inside to help man the Imperial defenses.

the Romans. An unruly crowd wants to join the movement.

The more established conservatives rightly believe in defending the cherished values of religion, family and country. They acknowledge the existence of a moral law. However, these conservatives suffer from the corrosive decadence of society that thins their ranks. No offense to anyone, but these conservatives would be likened to the Romans struggling to survive.

On the other hand, there is a confused mass of other conservatives who have little to unite them and give them a clear collective purpose. They gather around notions of identity as a means of survival. They cannot bother with moral niceties. Others are attacking them, and they need to fight back. They are willing to make alliances, break rules and engage in brutal tactics. No offense to anyone, but these conservatives might be likened to the friendly barbarians. Indeed, some Groyper would embrace the label heartily.

Both conservatives, Romans and barbarians alike, agree they face a com-

mon threat from the radical leftists who attack all society. These liberal activists seek to impose a cancelling woke agenda that grants no quarter. These woke leftists can be compared to the outside, attacking hordes. If allowed to win, they will destroy America.

An Existential Question

The big question is how to fight this leftist threat with the confused mass of people at hand. With such a variety of components, the conservative movement faces an existential question about what it means to be a conservative.

With the present order crumbling, the matter takes on an urgency. The temptation is to reach out to whoever is available to man the defenses.

Indeed, the central question right now is: Do we let the barbarians in?

It is not an easy question to answer since some barbarians are already within. Each side has something that the other needs. Each also has things that the other cannot accept.

Common Needs

The two groups share common needs. The Roman conservatives have order, albeit inside a decadent society. It is a sterile and secular order, the fruit of certain liberal doctrines. But some order must be defended, because the alternative is unacceptable.

"Order is the first need of the soul," wrote Russell Kirk. "Without order, one cannot be free," continued Kirk. "Freedom, justice, law or virtue are all extremely important, but order is the first and most basic need."

Abandoning order in the name of political expediency is self-defeating



and dangerous. The outer walls must be maintained.

On their part, the barbarian conservatives, especially the grassroots followers, have a combative spirit and energy that, if properly channeled, could be effective against the chaotic, attacking hordes.

Things that Separate

There are also many things that set the two apart. The Romans tend to cling to their sterile order; the barbarians want to burn it down. The Romans worship strange liberal yet dying gods (like materialism and individualism). These do not align well with the more tribal, barbarian gods (such as nationalism, false mysticism or anarchism).

At the same time, the Romans look upon barbarian practices and beliefs (like racism, anarchy, lewdness, vulgarity, etc.) and find them unacceptable. The barbarians complain of Roman imperialism, complacency and protocol as taboos that must be smashed.

Complicating the scenario, there is some overlap between the two groups, which often makes it hard to separate them.

Thus, the conservative movement finds itself at an impasse as it must decide if it is the case to let (more) barbarians in. Hence, the raging controversy.

A Way Out

The simple answer to the question is *no!*

Mixing the two and pretending they are one is a recipe for disaster. Barbarians are not team players. Any attempt at an artificial union can degenerate into brutal power politics. Such a descent into disorder will always favor the barbarian.

The two can and must still fight hard against the common enemy, the chaotic horde. However, they do not share the same goals and that needs to be made clear.

Indeed, if a solution is to be found, it must lie beyond the categories of Roman and barbarian. It must appeal to something missing from the political debate that can serve as a point of unity.

Filling the Void

The two sides share something more than just a common enemy. With the breakdown of the present order, significant sectors on both sides suffer from a

stifling spiritual emptiness where they search for meaning beyond self-interest and gratification.

They share a discontent that is often hidden by the feverish activity of modern life. This void causes depression, sadness and despair that spans all groups involved. It transcends political and economic systems.

What is needed is something so powerful that it can address this void and render the categories of the two groups irrelevant. It must put in place a framework for the real transformation that America needs, not a patch to keep things the same.

Entrance of Another Player

Returning to the Roman analogy, another player emerged as the Empire disintegrated. Amid the civilizational decay, this then politically insignificant player injected vitality into the demoralized Roman and tamed the heart of the barbarian without taking away his dynamism. Upon the ruins of that decadent Empire, this player forged and united the two parties together, Roman and barbarian, and built a glorious civilization.

Of course, God is the player that entered the equation and, through His Church, accomplished what no one dreamed possible with so little.

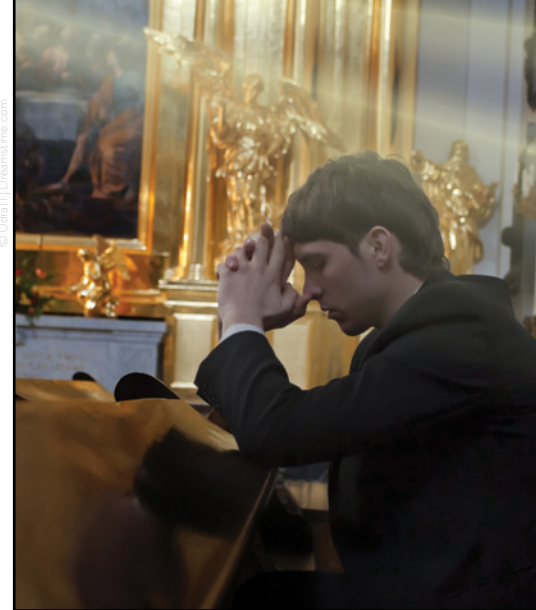
Each side has something that the other needs. Each also has things that the other cannot accept.

Something Is Moving

This spiritual transformation that towers over ideologies is what is needed today. It is a proposal so daring that it startles and even terrifies a skeptical and cynical world.

However, there are signs that some conservatives, Roman and barbarian alike, are questioning certain liberal premises and expressing a desire for a grand return to grace and God to fill the vacuum created by a world without beauty and truth.

Young people, and especially young men, are thinking outside the box and inside the pew, in a movement that surprises the most veteran observers and churchmen. Even those from the un-



Catholics are called to deep prayer so they may hear the Voice of Truth, excluding the clamor of the frenetic barbarian without.

friendly horde are touched by this appeal and are changing their lives drastically.

People are converting. It does not yet involve huge numbers, but something is moving.

Someone Is Moving

Perhaps more importantly, *Someone* is moving that can change everything. Inside countless souls, God is acting almost without human agency due to the apocalyptic crisis inside the Church. Those touched by grace appear out of nowhere despite the complete lack of evangelization.

These poor souls cry out with Saint Augustine: "Too late have I loved Thee, O Beauty so ancient and so new! Too late have I loved Thee!"

In such transports of ardor and joy, the old idols, modern and postmodern, come crashing down. Nothing seems impossible.

It calls to mind the scene of a similar "impossible" conversion long ago that set in motion the founding of Christendom.

On Christmas Day in 496, Saint Remigius, Bishop of Reims, said to Clovis, the pagan King of the Franks, as he baptized him, "Adore what you have burned and burn what you have adored."

Today's Romans and barbarians should unite under this same resolution. It is a good place to start a return to order. The politics and economics can come later. First, let the yearnings of so many souls searching for meaning be satisfied. ■



How a Painting Crossed the Sea: The Story of Our Lady of Good Counsel of Genazzano

BY THOMAS RYDER

A few miles from the city of Rome lies Genazzano, a city rich in history and blessed with the presence of a miraculous painting of the Blessed Virgin, which has an amazing story.

The origins of Genazzano date back to the times of the Roman emperors. Because of its proximity to Rome, the city was chosen by many patricians and imperial courtiers as a site for their country villas. The vast gardens surrounding these villas often served as the stage

for perverse feasts, pagan games and heathen rituals in honor of the gods to whom the Romans attributed the fertility of their fields.

One of these celebrations was held every April 25 in honor of the goddesses Flora and Venus. For this event, people of all social classes—freemen and slaves, patricians and plebeians—gathered together for a great feast. This practice gradually dissolved, and the temples fell into ruins as the life-giving breath of Christianity re-

generated the peoples of Europe.

In the third century, an order was given to build a shrine dedicated to the Mother of God under the tender invocation of Mother of Good Counsel on the ruins of the Roman temples.

As the years passed, the city grew increasingly populous, and the Shrine gained in fame. During the Middle Ages, the Franciscans and the Augustinians founded monasteries nearby. With the passing of years, the primitive

shrine erected in honor of the Mother of Good Counsel began to show signs of disrepair. Moreover, as the Shrine was small, the faithful built larger and richer churches for their solemn functions.

In 1356, about a century before the appearance of the miraculous painting that would introduce Genazzano into the annals of marvels in the Church, the Colonna Family, which had acquired lordship of the city, assigned the most ancient church of the city and its parish to the care of the Hermits of Saint Augustine. The faithful would thereby have the necessary pastoral assistance, and repairs could be made on the old church.

Although the prayers of the faithful intensified, financial difficulties prevented the necessary and urgent restoration of the ancient shrine. But the mother who gives wise counsel in every circumstance and attentively provides for the necessities of men, chose a Third Order Augustinian, Petruccia de Nocera, to carry out a supernatural prodigy that would bring about the much-desired restoration.

A Confident Devotee

Petruccia had been left a modest fortune following her husband's death in 1436. Living alone, she dedicated most of her time to prayer and services in the church of the Mother of Good Counsel. It grieved her to see the deplorable state of the sacred premises, and she prayed fervently that they would be restored. Finally, she resolved to take the initiative. After obtaining permission from the friars, she donated her goods to initiate the restoration in the hope that others would help complete it once it was commenced.

A plan was drawn up for the building of a magnificent church. However, once that arduous undertaking had begun, Petruccia, who was already eighty years old, found that her generous offering was scarcely enough to complete the first phase of the new construction. To make matters worse, no one came forth to help.

To her dismay, the building had hardly risen three feet when construction came to a halt due to a lack of resources. Her friends and neighbors began to ridicule her, and detractors accused her of imprudence. Others severely reprimanded her in public. To all of them, she would say: "My dear children, do not put too much impor-

tance on this apparent misfortune. I assure you that before my death, the Blessed Virgin and Our Holy Father Augustine will finish the church begun by me."

On April 25, 1467, the feast day of the city's patron, Saint Mark, a solemn celebration began with Mass. It was Saturday, and the crowd began to gather in front of the church of the Mother of Good Counsel. The only discrepant note in the celebration was the unfinished work of Petruccia.

Blessings Bestowed by the Mother of Good Counsel

At about four in the afternoon, everyone heard the chords of a beautiful melody that seemed to come from Heaven. The people looked up toward the towers of the churches and saw a white cloud that shone with a thousand luminous rays; it gradually neared the stupefied crowd to the sound of an exceptionally beautiful melody. The cloud descended on the church of the Mother of Good Counsel and poised over the wall of the unfinished Chapel of Saint Blaise, which Petruccia had started.

The people looked up toward the towers of the churches and saw a white cloud that shone with a thousand luminous rays; it gradually neared the stupefied crowd to the sound of an exceptionally beautiful melody.

Suddenly, the bells of the old tower began to ring by themselves, and the other bells of the town rang miraculously in unison. The rays that emanated from the little cloud faded away, and the cloud itself gradually vanished, revealing a beautiful object to the enchanted gaze of the spectators. It was a painting that represented Our Lady tenderly holding her Divine Son in her arms. Almost immediately, the Virgin Mary began to cure the sick and grant countless consolations, the memory of which was recorded for posterity by the local ecclesiastical authority.



One of the original bells of Genazzano, which rang miraculously at the approach of the fresco of Our Lady of Good Counsel in 1467.

The news of the painting and its miracles spread throughout the province and beyond, attracting multitudes. Some cities formed enthusiastic processions to see the picture that the people called the Madonna of Paradise, due to its celestial entrance into the city. Numerous alms were donated as an answer to the unwavering confidence that Our Lady had inspired in Petruccia.

Amidst the general enthusiasm caused by the painting, Our Lady wished to divulge the true origin of the marvelous fresco to her devotees. Two foreigners named Giorgio and De Sclavis entered the city among a group of pilgrims that had come from Rome. They wore strange clothes and spoke a foreign tongue, saying they had arrived in Rome earlier that year from Albania. While most people had refused to believe their story, it had a special significance for the inhabitants of Genazzano.

The Death of Scanderbeg

January of 1468 saw the death of the last great Albanian leader, George Castriota, better known as Scanderbeg. (To read more about Scanderbeg, see p. 10.) Raised by an Albanian chief, he placed himself at the head of his own people.

Subsequently, Scanderbeg inflicted stunning defeats on the Turkish army and occupied fortresses all over Albania.

With Scanderbeg's death, the Turkish army, finally free from the Fulminating Lion of War, poured into Albania, occupying all its fortresses, cities and provinces with the exception of Scutari, in the north of the country.

However, the city's capacity to resist was limited, and its capture was expected at any moment. With its fall, Christian Albania would be defeated.

Faced with this prospect, those who wished to practice the Faith in Christian lands began a sad exodus. Giorgio and De Sclavis also studied the possibility of fleeing, but something kept them in Scutari, where there was a small church, considered the shrine of the whole Albanian kingdom. In this church, the faithful venerated a picture of Our Lady which had mysteriously descended from the heavens 200 years before.

According to tradition, it had come from the East. Having poured out innumerable graces over the whole population, its church became the principal center of pilgrimage in Albania. Scanderbeg himself had visited this shrine more than once to ardently ask for victory in battle. Now the shrine was threatened with imminent destruction and profanation.

A Traveling Fresco

The two Albanians were torn by the idea of leaving the great treasure of Albania in the hands of the enemy in order to flee the Turkish terror. In their perplexity, they went to the old church to ask their Blessed Mother for the good counsel they needed.

That night, the Consoler of the Afflicted inspired both of them in their sleep. She commanded them to prepare to leave their country, which they would never see again. She added that the miraculous fresco was also going to leave Scutari for another country to escape profanation at the hands of the Turks. Finally, she ordered them to follow the painting wherever it went.

The next morning, the two friends

went to the shrine. At a certain moment, they saw the picture detach itself from the wall on which it had hung for two centuries. Leaving its niche, it hovered for a moment and was then suddenly wrapped in a white cloud through which the image continued to be visible.

The pilgrim painting left the church and the environs of Scutari. It traveled slowly through the air at a considerable altitude and advanced in the direction of the Adriatic Sea at a speed that allowed the two walkers to follow. After covering some twenty-four miles, they reached the coast. With unbounded confidence, Giorgio and De Sclavis walked on the waves of the Adriatic Sea.

Without stopping, the picture left land and advanced over the waters while the faithful Giorgio and De Sclavis continued to follow, walking on the waves much like their Divine Master had done on Lake Genesareth. When night would fall, the mysterious cloud, which had protected them with its shade from the heat of the sun during the day, guided them by night with light, like the column of fire in the desert that guided the Jews in their exodus from Egypt.

They traveled day and night until they reached the Italian coast. There, they continued to follow the miraculous picture, climbing mountains, fording rivers and passing through valleys. Finally, they reached the vast plain of Lazio from where they could see the towers and domes of Rome. Upon reaching the gates of the city, the cloud suddenly disappeared before their disappointed eyes.



The fresco of Our Lady of Good Counsel miraculously crossed the Adriatic Sea from Scutari, Albania, to Genazzano, Italy, followed by her two devotees, Giorgio and De Sclavis.

The Painting Receives a New Home

Giorgio and De Sclavis began to search the city, going from church to church, asking if the painting had descended there. All their attempts to find the painting failed, and the Romans regarded the two foreigners and their strange tale incredulously.

Shortly thereafter, amazing news reached Rome: a picture of Our Lady had appeared in the skies over Genazzano, accompanied by beautiful music, and had come to rest over the wall of a church that was being rebuilt. The two Albanians rushed to find their country's beloved treasure miraculously suspended in the air next to the wall of the chapel, where it remains to this day.

Although some inhabitants found the strangers' story difficult to believe, careful investigation later proved that the two were telling the truth and that the image was indeed the same one that graced the shrine in Scutari.

Thus, Mary Most Holy, with the humble participation of a pious Third Order Augustinian on one side of the Adriatic and two faithful Albanians on the other, transported her mysterious fresco from the unhappy and unfortunate Albania to a little city very close to the heart of Christendom. Beginning her historic journey from that small Albanian shrine, which she had not chosen by chance, she traveled across the sea to pour on the world a new torrent of graces under the invocation of Mother of Good Counsel. ■



A picture of Our Lady and the Infant Jesus appeared in the skies over Genazzano, accompanied by beautiful music, coming to rest over the wall of a church that was being rebuilt.



MEDITATION

Pray for Us in These Times of Confusion, O Mother of Good Counsel

BY PLINIO CORRÊA DE OLIVEIRA

Does the devotion to the Mother of Good Counsel have any significance for our times?

Undoubtedly, innumerable souls in our disturbed and afflicted times are in need of good counsel in some way or another. They could do nothing better than to implore the help of her, whom Holy Church invokes as *Mater Boni Consilii* in the Litany of Loreto.

Evidently, the greater the importance of one's predicament, the greater is the value of the counsel given.

This is the first premise, which shows that the devotion to Our Lady of Genazzano is especially necessary in these times, which could go down in history as the greatest period of confusion.

Moreover, if we broaden our horizons beyond our individual lives and consider, from a historical perspective, the crisis through which the Church of God is now passing, we cannot help but conclude that, now more than ever, mankind needs the good counsel of the Virgin of Virgins.

The modern world finds itself at the crossroads of a dark, gloomy future, faced by either capitulation before the extremes of evil or an enthusiastic embracing of the plenitude of truth and goodness. The problem is how to move humanity towards the path taken by the Prodigal Son who returned to his father's house.

This is impossible without the powerful help of grace speaking in the interior of countless souls. And what better way is there to obtain this good coun-

sel, which must be intimately present in hearts for the salvation of humanity, than to implore the Mother of Good Counsel to convert, through a new grace, the "super-civilized" barbarians of our times?

Only in this way will we be able to "burn what we have adored and adore that which we have burned," as did the sub-civilized barbarians of the fifth century. Only then can a new and even more splendid era of faith be born. This is the good counsel par excellence that the devotees of Our Lady must ask for themselves and for all men of our days.

It may appear excessive to some readers that we call these the most confused times in history. Nevertheless, among the many proofs of this assertion, we need only one to justify our affirmation; indeed, it would be difficult to prove that the confusion in Catholic circles has ever been greater than it is today.

Certainly, there were times when the Church appeared to be engulfed by greater confusion. But those crises were struggles that either involved personal matters rather than principles or jeopardized only some principles—albeit basic ones—of Catholic doctrine.

Today, on the contrary, there is no error, no matter how crass or total, that does not seek to clothe itself in more or less new clothing in order to gain free admission into Catholic ambiances. One can say that we are seeing in our midst an open parade of all errors, disguised in sheep's clothing and deceiv-



Professor Plinio Corrêa de Oliveira, founder of the Brazilian Society for the Defense of Tradition, Family and Property in São Paulo, Brazil, had a lifelong and ardent devotion to the Mother of Good Counsel.

ing many unwary, superficial Catholics who have but little love for the Faith.

How many concessions, how many acts of false prudence, how many criminal courtships with heterodoxy take place! The confusion is so great that more than a few zealous Catholic circles are regarded with derision or suspicion, while the horde of disguised errors reigns confident.

Describing this scene, we affectionately but apprehensively consider the many souls whose circumstances of life do not permit them to undertake comprehensive religious studies. How necessary it is for them to have the good counsel of Our Lady to overcome this confusion!

It is natural, then, for us to affirm that these times represent the greatest confusion of history and for our lips to plead a supplication to the Mother of God: Our Lady of Good Counsel, pray for us and help us to remain faithful to the Way, the Truth and the Life in the midst of so much rebellion, so much deceit and so much destruction! ■



The Story of Scanderbeg: Our Lady of Good Counsel's Last Faithful King in Albania

BY JOSEPH DUNLAP

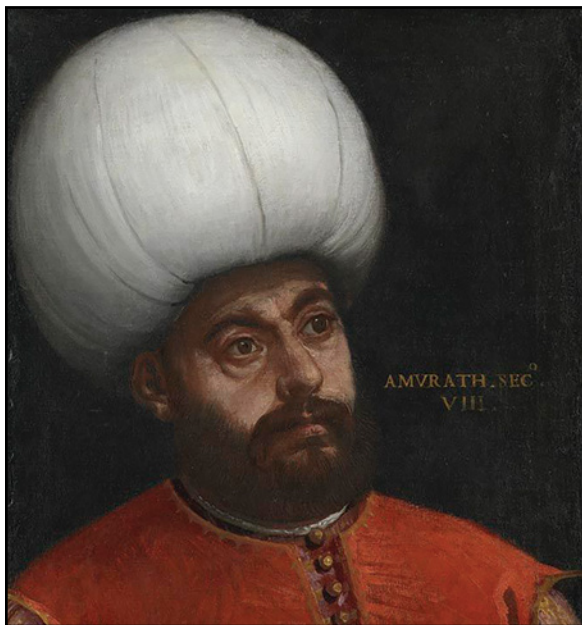
During the fifteenth century, the image of Our Lady of Good Counsel miraculously flew over the Adriatic Sea to Genazzano, Italy, where she found great faith and many jubilant devotees. She mysteriously came from the city of Scutari in Albania, where she had stayed for over two centuries, working many miracles and solving countless spiritual problems.

The event leading to her departure from Albania is a marvelous story that is part of her legend. Our Lady left her former shrine in Scutari following the death of her last faithful king in those lands. The errors of Islam then took over, and Catholics were persecuted.

His Name was Scanderbeg

In January of 1468, in the Albanian city of Lissa, the great defender of Christendom and scourge of the Muslim hordes lay in his final agony. The sweat rolled off his noble brow while his ashen face looked upon the mournful crowd about his bed. Suddenly, the whole city was paralyzed by the terrifying cry that the Turks were coming and marching through the city's gates.

The panic-stricken crowd feared defeat without the leadership of their invincible leader. However, their cries quickly gave way to jubilation. Scan-



Murad II, a Mohammedan ruler, recognizing Scanderbeg's physical strength and mental acuity, educated him as if he were his son.



Albania honors Scanderbeg as its national hero, displaying his equestrian statue in a prominent place in its capital, Tirana.

derbeg, Our Lady's Albanian Champion, miraculously rose from his dying agony and called all his men to arms.

After donning his armor and sword, he rode out at the head of his outnumbered band and decimated the Islamic ranks. After seeing his most feared enemy still alive, the surprised Islamic commander Mehmed II retreated in disgrace.

With the confidence of a true devotee of Our Lady of Good Counsel, Scanderbeg vanquished the enemy with cunning and power only possible with the aid of the Queen of Heavenly Hosts. Nonetheless, the rejoicing of the city returned to grief when the victorious yet humble conqueror returned to his bed and gave up his soul to God.

A Catholic Champion in Muslim Captivity

Not much is known about Scanderbeg's earlier years. When still young, George Castriota, more commonly known as Scanderbeg, was given as a hostage as part of an accord with the Turks, who were ravaging Christian Albania in 1423.

As the son of King John Castriota, Scanderbeg stood out for his surprising aptitude for command and was specially trained as an elite Janissary. The Mohammedan ruler, Murad II, recognized his stellar abilities of both mind and body, and educated him as if he were his son. Thus, Scanderbeg learned four different languages besides his own, trained in every branch of the Turkish military and excelled in everything asked of him. He was even given an early command in Asia and defeated opposing Muslim sectarians, Murad II's enemies.

However, either unknown or overlooked by Murad, Scanderbeg rejected the religion of Islam, retained his faith and kept his devotion to Our Lady of Good Counsel. This devotion gave him confidence under pressure and cunning in battle.

Scanderbeg's story teaches that nothing is impossible with Our Lord and His Blessed Mother. Even now, it is possible to combat sin and convert.

The Power of Confidence in Our Lady

While Scanderbeg remained within the Muslim ranks, he fought against the different Islamic sects opposing Murad. However, he was soon sent to Albania to fight against his Christian brothers.

He noticed in his army a large number of fellow Albanians deeply rooted in their devotion to the Madonna of Scutari. He then made the difficult and irreversible decision to break with Murad. Filled with confidence in Our Lady's intercession, the day of reckoning came during a pitched battle with the Christian army sent to fight against him.

He took the field in full battle array with his usual air of confidence and determination, causing Murad to believe that nothing was amiss. However, Scanderbeg had his own plans. As his Albanian company charged headlong towards the Christian frontline, he sounded the call to reverse the charge. His men then attacked the terror-stricken Muslim troops, who fled in disbelief. Murad, who expected victory just minutes before, left the field in utter defeat.

Odds Mean Nothing to the Lord of Heavenly Hosts

This success was the beginning of the end for the Muslim armies. No matter the odds, Our Lady's champion never surrendered.

Enraged with Scanderbeg, Murad twice sent hand-picked troops to destroy the heavily outnumbered Christian forces. Once, he took as many fighting men as he could muster into Albania, taking city after city until arriving at the walls of Croia, where Scanderbeg came to meet him.

Once again, Scanderbeg placed total confidence in the Madonna of Scutari, who granted him victory. In his book on the Virgin of Genazzano, Monsignor Dillon writes: "With energy almost superhuman, he swept unexpectedly, now here and now there, by night and by day, into the midst of the foe; every swordsman of his band hewed down scores, and his own blade flashed like lightning and caused Muslim heads to fall like snowflakes where he passed."

Finding his once magnificent army in total ruin, Murad II crept back to his capital in Adrianople and died of grief.

The Muslims eventually saw no reason to



Woodcut by Jost Amman depicting the Liberation of Croia where Scanderbeg and his soldiers recaptured the city from the Ottoman Empire in 1443.

continue their humiliations and signed a peace agreement in 1461. Scanderbeg stood the victor, and Our Lady had gained many devotees during this time of peril.

Schism Rejects God, and Our Lady Follows Him

Unfortunately, this devotion did not last. The influence of the Greek schismatics found acceptance among the Albanian people, and bitterness towards Rome and Catholicism took root. With their apostasy, the Albanians fell from the heights of Christianity into the depths of vice, just like that of the pagan empires of old. Monsignor Dillon wrote, "[Albania] sinned as did Babylon. . . The pride and delirium of pleasures turned its reason."

After the death of the pious King, the Turks returned and dominated the nation. This prompted the miraculous translation of the fresco of Our Lady of Good Counsel from Scutari, Albania, to the grateful town of Genazzano, Italy.

A Call to Remain Faithful

This often-overlooked piece of history should be a wake-up call for Catholics worldwide. The modern world has fallen into immorality and infidelity caused by the Sexual Revolution. Blasphemies and sacrileges are everywhere. How much longer will it be before the nations are chastised for their sins like the Albanians in the fifteenth century? Will they convert, or will they force Our Lady to flee?

Scanderbeg's story teaches that nothing is impossible with Our Lord and His Blessed Mother. Even now, it is possible to combat sin and convert. All must turn their eyes to the Blessed Virgin, plead for her intercession and fight the advance of evil with total confidence in her. ■

Saint Anselm: The Priest Who Changed England

BY PLINIO CORRÊA DE OLIVEIRA

Saint Anselm of Canterbury, intrepid in his defense of the True Faith, is a model for all Catholics in the post-Christian world.



The feast of Saint Anselm of Canterbury (1033–1109), Bishop, Confessor and Doctor of the Church, is on April 21. Intrepid in the battles for the Faith, he defended the Church against the English King William Rufus II.

Saint Anselm once said that “Christ does not want a slave for a spouse. He loves nothing in this world so much as the freedom of His Church.”

How Saint Anselm Became Archbishop

An account of the consecration of Saint Anselm is published in René François Rohrbacher’s *Universal History of the Church*. A translated summary follows:

The English bishops decided to consecrate Saint Anselm as Archbishop of Canterbury, but he flatly refused to accept because he knew of the royal interference into this office.

The prelates showed him the consequences of his refusal for England. The Saint replied he was aware of these effects, but he was old and barely able to get around. How could he bear the burden of an entire Church in England? On the other hand, he said it was not according to his nature to take care of temporal affairs.

“Stick to the ways of God; we will take charge of temporal affairs,” replied the prelates.

Saint Anselm said he had many responsibilities that were impossible to abandon. Then they took him to King William Rufus II, who was seriously ill. The King was troubled because he had kept the Canterbury See vacant and confiscated its revenues.

The distressed King said to him, “Anselm, what are you doing? Why are you sending me to Hell? Remember the friendship that my parents had for you and do not let me perish. I know that I am condemned to die if I keep this archbishopric.” The King’s entreaties moved all those present. They insisted that Saint Anselm accept the office, and accused him of killing the King.

The Saint turned to the two monks who accompanied him and said, “My brothers, why don’t you help me?”

One replied, “If this is God’s will, who are we to resist Him?”

“Alas!” said Saint Anselm. “You surrendered much too quickly.”

Seeing him so obstinate, they accused him of being a coward. Saint Anselm, however, firmly refused the honor, whereupon a strange scene took place. He was dragged by force to the King’s bedside and a pastoral staff was thrust into his closed hand. The bishops tried to pry it open until they made him scream. Finally, they lifted up his hand with the staff in it, saying, “Long live the Bishop!” They took him to a neighboring church, chanted the *Te Deum*, and, under his protests, made him bishop.

The Importance of the Office

How strange and magnificent is this scene!

To understand this set of events, we need to bear in mind that Canterbury is the oldest diocese and, therefore, the primatial See of all England. Archbishops and prelates back then held much more sway on the country’s bishops than today.

In those times, communication with Rome was difficult and took a long time. There was no fully organized system of apostolic nuncios. Thus, bishops felt a greater need to find support from a fellow bishop who served as a cornerstone. That bishop in England was the Archbishop of Canterbury.

He was a very important figure because he was in a position to combat the germs that would later give rise to the Revolution against Christendom. The root of this revolt was found in the ruler’s desire for excessive temporal power. Heads of state, particularly kings, wanted to turn the Church and its prerogatives into instruments of their material domination. They tried to silence the bishops because many prelates denounced the kings and their powerful allies for their misdeeds. Rulers also wanted to take possession of the goods with which the Church helped many poor people and maintained the splendor of divine worship.

Saint Anselm knew he would have to fight those in temporal power and naturally feared for his weakness. . . . However, his virtue was such that everyone confided that God would grant him the grace to fulfill this mission.

At the same time, bishops often were feudal lords, which brought an element of impartiality when dealing with these matters of temporal power. However, led by a bad spirit, certain kings would take over other feudal lands to use as a means to combat the lords of Church lands. All these factors contributed to the practice of monarchs seeking to appoint bishops for important positions to become their instruments.

It is naïve to think that these concerns do not continue today. How successful these maneuvers are is debatable. However, we do not see archbishops resisting presidents when they need to be reprimanded for their misdeeds. Thus, there is some basis for this suspicion.

The Reason for Saint Anselm's Resistance

Saint Anselm was an elderly man who had rendered many services to the Church. The King and bishops ardently wanted him to become the Archbishop of Canterbury. The bishops wanted him in this office because he was a natural leader in defending them against the King. The King wanted him to accept the office because he had had difficulties with the Church. He was sick and feared that he would die and go to Hell if he did not prevent a catastrophic appointment of a bad archbishop for Canterbury. Indeed, fear of Hell takes many people to Heaven. Few things close the door of Hell for the vast majority of men than the fear of it.

How he became bishop led to a very curious scene. The bishops asked Saint Anselm to accept the post. He refused with an argument worthy of a saint. He did not excuse himself out of false humility. He merely stated the truth that he was a tired old man who could barely get around. He was exhausted by his previous services to the Church. He naturally feared he could not do such a heavy job satisfactorily. He, therefore, sought to avoid this burden.

He knew the King and his supporters well. He perceived that when the King recovered from his illness, he would probably create more problems for the Church (once bitten, twice shy). Likewise, the King's successors, who were part of his court, had the same mentality. Saint Anselm knew he would have to fight those in temporal power and naturally feared for his weakness. He figured that



King William Rufus II (lower right) on his deathbed, implored Saint Anselm (left) to become the next Archbishop of Canterbury.

a young man would better conduct this struggle. However, his virtue was such that everyone confided that God would grant him the grace to fulfill this mission. Everyone wanted him to become archbishop.

This desire gave rise to the violent scene related by his biographers. Perhaps some kind person obtained Saint Anselm's consent, smiling at his obstinacy—the chronicle is silent about this point. However, the hypothesis cannot be dismissed. We perceive that amid smiles and pressure to accept, Saint Anselm surrendered. He no longer felt physically coerced but morally persuaded that he should not resist such a general and unanimous desire. Saint Anselm would not have accepted the consecration if he was convinced that it was not the will of God. Being a saint, he would rather have died a martyr than allow himself to be consecrated against the will of God. It would have been the first martyrdom of a priest who preferred to be killed rather than become a bishop!

Since he is in Heaven, we can be sure that he accepted this mission of becoming the Archbishop of Canterbury. Operating freely and wisely, divine grace often employs very strange means. These means can never be immoral or illegitimate, but they can be surprising and disconcerting.

Intrepid in the battles for the Faith, Saint Anselm defended the Church against King William Rufus II. Today, Holy Mother Church is going



Canterbury Cathedral where Saint Anselm, though sick and elderly, was pressed to serve as archbishop for his remaining years.

through the greatest crisis in her existence. Let us believe in the divinity of the Church and love the Holy Catholic Church more than ever!

The Need for Insistence

Who knows if grace wanted this insistence to reach such a point as a way to show this man's detachment and grant him more freedom to fight against the King?

The words of Our Lord Jesus Christ in the Gospel come to mind: "The Kingdom of Heaven suffers violence." We need "to do violence" to enter the Kingdom of Heaven.

Sometimes we even need to do "holy violence" to God. Our Lord Himself relates the admirable parable of a man already lying in bed when someone knocks on the door asking for bread. He says he has no bread and slams the door shut in the face of the beggar. He returns to his bed only to hear the beggar knocking again. He does not want to answer. However, he becomes so annoyed that he finally gets up and gives him the bread saying, "I am giving you this because of your badgering, now go away." Our Lord explains that this is a model for those who pray.

When we have no merits, we must be very persistent. By being insistent, we, so to speak, "annoy" Our Lord and obtain what we want.

The case of Saint Anselm is something similar. We face the higher, unfathomable ways of God that are not always entirely explainable. However, these are beautiful episodes in Church history.

The Role of Mysteries

If everything were explainable and extremely clear, it could not be the history of the Church of God. It would lack one truly divine note, which is a note of holy mystery. The more clearly divine something is, the more mysterious it should be. The presence of mystery is a mark of divine superiority that imposes respect.

We are reminded of what Saint Thomas Aquinas says about obscure and mysterious passages in

Scripture. He writes that one could object: A passage is made to be understood. If it is made to be understood, God knows how to express Himself clearly and correctly. If a passage is not expressed clearly as it should, then it was not made by God, or God expressed something incomprehensible.

How to resolve this seemingly impossible conundrum? Saint Thomas surmounts the problem, saying that for the formation of the human mind, divine things must have certain mysteries. Sometimes God speaks to man, showing Himself mysterious to manifest His greatness and speak of His divinity. Therefore, He does not express some things clearly to show how unfathomable He is. This manner of expression represents a manner of acting that is full of wisdom.

The episode with Saint Anselm is a mystery in the Church's life. God shows His divine greatness through these mysterious events that later are explained.

For some contemporaries of Our Lord, for example, the Passion must undoubtedly have seemed an inexplicable mystery, which needed the Resurrection to be understood.

Indeed, never did a man face a mystery as terrible as Saint Joseph in relation to the conception of Our Lord, but then, what an explanation, what a clarification!

The Mystery of the Present Crisis Inside the Church

With the crisis inside the Church today, we live in the presence of a mystery. It is the greatest mystery in the life of Holy Mother Church. Let us believe in the divinity of the Church and love the Holy Catholic Church more than ever! Let us do this not "despite the mystery," but because of it.

Only a holy and divine Church can have the fortitude and greatness to bear such a deep and dark mystery. She would have to be a Divine Church not to die from this mystery. Indeed, we know she will cross this era of mystery and show herself on the other side glorious and resplendent as if risen!

From this small and mysterious episode in the life of Saint Anselm, we must fly to the much higher regions of the great mysteries of the Catholic Church. Thus, let us kneel before Our Lady and make an act of love for the enormous mystery which we face and live. We can be certain that great mysteries later have great explanations.

Indeed, never did a man face a mystery as terrible as Saint Joseph in relation to the conception of Our Lord, but then, what an explanation, what a clarification! It was the explanation of explanations! ■



AMERICA NEEDS FATIMA®

MARCH/APRIL 2026

PROGRESS REPORT

From the Desk of Robert Ritchie

Dear Soldier of Our Lady,

It is incredibly hard to believe it, but it's true—schools and libraries are no longer safe places for our children. Across the country, teachers and librarians continue to provide young children access to immoral books that feature graphic porn and LGBTQ content.

Children everywhere are threatened by these destructive and sexualized books that have immoral subjects, themes and images that affect young and highly-impressionable minds. It's time to defend our children's innocence!

That is why we are planning a special campaign in April to remove these immoral books and restore classrooms and libraries to places where our children can learn and grow a moral foundation.

I hope you will join me in this special crusade to protect our children! Please gather your friends, family and community members in a public place on **Wednesday, April 8, 2026, or Saturday, April 11, 2026**, at noon your local time and join me in praying the rosary, asking Our Blessed Mother to shield children from porn and LGBTQ books, as well as all immoral, unnatural and demonic influences.

It's easy to sign up. Simply email Protest@TFP.org.

Once innocence is lost, it cannot be regained and can cause lifelong confusion. We owe it to our children to protect them from this blatant evil. Our Lady is calling on us to protect children from exposure to porn and LGBTQ books in schools and libraries and once again make them safe and nurturing places for the most innocent among us.

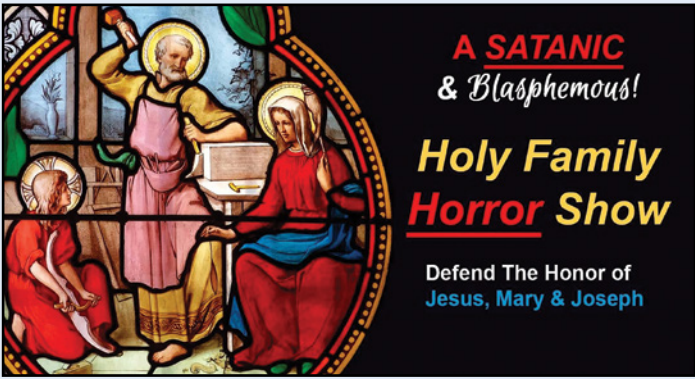


Sincerely,
In Jesus and Mary,

Robert E. Ritchie
Executive Director



TAKEN FROM ANF'S PUBLICATION, *BATTLELINES*



Victory! Protest Rallies Lead to Commercial Failure of Blasphemous *The Carpenter's Son* Movie

Thanks to Our Lady's faithful children, ninety-seven peaceful and legal rosary rallies of reparation and protest were held nationwide in front of movie theaters on November 14, 2025, to protest against the blasphemous and satanic movie, *The Carpenter's Son*.

This film mocks the Holy Family and the divinity of Our Lord Jesus Christ. It contradicts traditional Catholic teachings by portraying Jesus as an unhinged, rebellious and horrific youth.

Thanks to the support and prayers of many, the movie was a complete commercial failure! According to The Numbers, an online movie-tracking site, the movie grossed a paltry \$257 per theater after one week of showings in 549 theaters across the country and sold an unsustainable 23.9 tickets per theater.

Your efforts to fight the spread of Satanism helped this hateful, malicious movie fail in spectacular fashion!

An Hour of Public Prayer in Pennsylvania

A group of concerned Catholics held a protest rally outside Mauch Chunk Opera House in Jim Thorpe, Pa., to make reparation against a "Christmas" drag show.

Walter, a rally captain, felt the drag event was a great offense to Christ's Birth and the Holy Family. He said it reminded him of Our Lord's Agony in the Garden, when He lamented to His Apostles, "Could you not keep Me company for one hour?" and that's why it was important for them to pray for one hour.

"It is so important today for faithful Catholics to defend the Faith when so many outrages and blasphemies are hurled at it," he said. "What a grace it was from Our Lady to be there. I'm sure during His suffering in the Garden, Jesus was also relieved to see all of those who, in the future, would not be sleeping, but taking the time to defend His honor."



Prayer Warriors Take Action Against Disturbing Krampusnacht Festival in Florida

Catholicism and moral values were defended once again by a group of faithful prayer warriors in Pinellas Park, Fla. Saying NO to Satan in the public square, they stood in public to peacefully protest against a disturbing Krampusnacht (Krampus Night) festival.

This evil event features the satanic and demonic Krampus,

You can help TFP-ANF defend the Faith by hosting a rally close to your home. Just text PROTEST to 87837 or contact Jose Ferraz toll-free at (844) 830-3570!



and was hosted by the German-American Society. Carol, a rally captain, and her friends spoke out in reparation, prayer and protest despite facing opposition from satanic supporters.

The counter-protestors tried filming the group to intimidate them and convince them Krampus isn't evil, but the group stood strong with their prayers.

"There were many people walking by during our rally. Some people praised us for praying the rosary. All in all, we left there without a hair on our head touched. After I left, I had all the graces of Heaven and peace and tranquility within my soul," Carol said.

Annual Protest Rally Denounces Satanic "Christmas" Display

For the past several years, a group of dedicated TFP-ANF friends and supporters have held a protest rally of reparation against a satanic "Christmas" display at a park in San Jose, Calif.

Since San Jose "Christmas in the Park" organizers allow all entities to set up a display, anyone who attends hoping to proclaim the glory of the Nativity of Our Lord is faced with this blasphemous satanic display filled with hellish symbols.

Philip, a rally captain, said the annual protest rallies have forced organizers to try to hide the display in the middle of the park. But his group continues to pray every year. This year, they prayed near the park's entrance where they were very visible to passersby.

Philip said, "We encouraged people who were really upset to contact the organizers and voice their protest. Unfortunately, there was much indifference as well. But generally, people were alarmed to hear that Satanism had been allowed in a park that is supposed to honor Christmas."



Dedham, Mass.

Nativity Scene Desecration; Massachusetts Catholics Unite

Faithful Catholics in Dedham, Mass., gathered across from St. Susanna Parish to make reparation against blasphemous signs that were placed in a Nativity scene outside the church. One sign said, "ICE was here," while a sign below it said, "The Holy Family is safe in the Sanctuary of our Church."



Miami, Fla.

As they prayed, the group held a picture of the Holy Family and displayed a statue of Our Lady of Fatima. They focused their prayers on making reparation for the blasphemous exploitation of the Holy Family they found at the church.

Several rally participants said there was a considerable amount of local support for the rally and discontent with the desecration that was done to the beloved representation of the Birth of Our Savior.

Since the church claimed it owned the spot of their rally, the group was asked by police to move, but it did not deter them from praying. God bless those who defend Him with love, truth and patient witness!

Nationwide Public Square Rallies Remind Everyone to Keep Christ in Christmas

In 2025, 1,157 Keep Christ in Christmas Rallies were held in cities across the country as dedicated prayer warriors reminded everyone of the true reason for the season. Here are just two reports among many:

In Kansas City, Mo., Francis, a rally captain, organized a rally to protest a decree from city officials that religious symbols would not be allowed at the city hall, although secular decorations were permitted. Francis said they received many honks of support from passersby.

"This is a terrible affront to what Christmas is all about; the birth of Jesus," Francis said. "It is important to take a public stand to defend Christmas and to oppose those who would attempt to eliminate it."

In Miami, Fla., Sergio, a rally captain, organized his own Keep Christ in Christmas Rally at the city's Tropical Park. He said the group was proud to join many other rallies across the country.

"It was a very blessed rally. We received a lot of honks and signs of approval," Sergio said.

These true warriors of Christ took time out of their busy schedules to slow down and openly celebrate the Birth of Our Lord and Savior and prayerfully protest against those who offend God. ■



Our Readers and Viewers Write

FROM OUR READERS:

ANF Apostolate

“May you continue on with your important work for Our Lord and Mary and the world. May God bless your life-giving work.”

Brother W.M.

“God bless each of you for the hard work you do to restore faith to our beloved country! And all the rosaries you have sent me, I have donated to a group of Catholic missionaries so they can take them to the Cuban people who have suffered so much under the communist dictatorship that has enslaved my original homeland for sixty-seven years. I ask you to pray for the conversion of both the American and Cuban people. Thank you, and God bless.”

M.G., Cresskill, N.J.

“Many thanks for all you do daily for Our Lady and for our home—America!”

B.M., Alexandria, Va.

2026 Fatima Calendar

“I receive numerous calendars, beautiful ones from you. I donate them to residents in nursing homes. That way, many more people will see Our Lady and be introduced to her than if I kept them all to myself!”

P.M., Newark, N.Y.

“I go to a local convalescent home to say the rosary with the residents. I plan to give them the calendars you send me. My granddaughter will also get one. It’s a lovely calendar. A great tribute to the Lady of Fatima. Thank you!”

S.R., Whittier, Calif.

“I called Customer Service and asked for (and received) two more of the beautiful 2026 Fatima calendars that honor Our Lady of Fatima so much, and console her much maligned Immaculate Heart by inspiring devotion in all who gaze upon her. I have to imagine that whomever gazes upon her, already consoles her. Thank you

a million times over for the calendar. I have ordered your calendars for years, and each year they are more beautiful; you surpass yourself. Enclosed is a check for the extra you sent this year; wish I could send more but this is the best I can do. May God bless you all, and thank you again.”

W.A., Mount Carmel, Tenn.

True Devotion to Mary Book

“Thank you for your love for Our Lady and for sharing Saint Louis De Montfort’s book with so many people in dire need of it.”

L.U., Parrish, Fla.

FROM OUR VIEWERS:

“Watching your videos is better than any television show and all forms of cheap entertainment—all while learning how to stand up for God. May the Virgin protect you, TFP!”

@Sunsets238

“May God bless and keep you, young men! You give me so much hope! Wholehearted appreciation and respect from California.”

@mjmc

“2026 will be a strange year guys. Continue to fight the good fight TFP.”

@ericmadsen7470

“We experienced the aftermath of communism when we adopted our son from Ukraine many years ago. There was poverty everywhere, and we couldn’t believe the blatant corruption.”

@denisebiendarra5996

“Thank you for the information on liberation theology. In 1968, a priest told our class that the Catholic Church was the closest thing to pure communism. I was in eighth grade and very confused.”

@bechworth1

“Why are they screaming at you? It’s demonic. Thank you for pointing out the errors of liberation theology. Pray for all of them, especially that young man who

claims to be Catholic but doesn’t accept the Church’s teachings on socialism.”

@mikesarno7973

“Socialism kills millions. Blessings from Poland, experienced communism for forty-five years, until 1989.”

@emactonpl

“Your fight against communism pleases the Immaculate Heart and the Holy Face of Christ! Keep up the spiritual battle for the salvation of souls!”

@ChrysyKid

“As a Spaniard, I can say that Spain suffered socialism in the most atrocious way and today history is beginning to repeat itself. God save us from such a disastrous ideology.”

@desconecta-te



“My grandmother regretted so much voting for Chavez. She truly believed he would bring good change. It led to the downfall of Venezuela. It is now but a shadow of the rich country my grandma remembers.”

@ForgeMondes

“Hierarchy exists in nature. Communism is a fantasy; it’ll never work.”

@SalMonella

“It is literally impossible to be equal. Even children from identical parents are different. On average, the difference in IQ between two children from the same family is approximately 12 points.”

@mashizzung9990



Lisieux and Monte Gargano: Two Holy Sites United by Faith

BY VINCENT GORRE

There are moments when simple actions take on deeper meanings. Carrying a wreath or lighting a candle may seem like a small action, but when these offerings are placed on holy ground and joined to prayer, they become acts of trust, love and hope.

Such was the meaning behind the delivery of a wreath from America Needs Fatima benefactors to the cemetery in Lisieux, France, where Saint Thérèse of Lisieux was first buried, as well as the offering of a large candle at the Shrine of Saint Michael the Archangel in Monte Gargano, Italy. At both sacred places, the intentions of benefactors were carried in prayer, entrusted to God in places long marked by grace.

Before the worldwide devotion to Saint Thérèse, there was a quiet cemetery in Lisieux. It was there that Saint Thérèse was first laid to rest after her death in 1897. This original burial place became the starting point of her extraordinary spiritual influence. People visited there because they sensed holiness. They prayed simply and confidently, just as Saint Thérèse herself had taught—asking God for small things with great trust.

It was at this burial site that many of the earliest favors and miracles attributed to Saint Thérèse were reported. Devotion to her spread rapidly through answered prayers, conversions and quiet spiritual healings. Those who came believed, as she promised, that she would “spend her Heaven doing good on earth.” The wreath from America Needs Fatima benefactors placed there stands as a visible sign of gratitude and petition, offered in the same spirit of childlike confidence that marked Saint Thérèse’s life and teaching.

From France, the journey of prayer continued south to Italy, to the Sanctuary of Saint Michael the Archangel at Monte Gargano. The Shrine, located in the town of Monte Sant’Angelo, is one of the oldest and most important places of

devotion to Saint Michael in the world.

Saint Michael himself appeared there in the late fifth century, consecrating the cave as a place of worship. Because of this, it is often called the only shrine not consecrated by human hands. For centuries, pilgrims have climbed Monte Gargano seeking protection, strength and guidance. Kings, popes, saints and soldiers have knelt there.

Among the notable figures associated with the Shrine are emperors, crusaders and saints such as Saint Francis of Assisi, who felt unworthy to enter the cave and prayed instead at its entrance. The Shrine is recognized as a powerful place of prayer and spiritual warfare.

Benefactors of America Needs Fatima sent in small candles which were all melted together into one large candle. The candle was brought to the Shrine at Monte Gargano and placed inside the sanctuary. After it was lit, prayers were said for the intentions of all who returned their small candles.

Light has always been a symbol of Christ, of truth and of hope that dispels darkness. To place a candle before Saint Michael is to ask for heavenly protection, courage in trials and fidelity in the spiritual battles faced by every Catholic.

Countless miracles and favors have been attributed to prayers offered at Monte Gargano—healings, conversions and deliverance in moments of danger and despair.

What unites these two holy places is not geography, but faith. In Lisieux and Monte Gargano alike, offerings are not ends in themselves. A wreath or a candle becomes a prayer when it is joined to intention. It becomes intercession when it is lifted up with trust.

God, Who sees the heart, receives these offerings from America Needs Fatima benefactors as expressions of their love and dependence on His mercy. ■



Top: The holy Cave of Gargano consecrated by Saint Michael the Archangel, who appeared there in the late fifth century.

Middle: Author presents Saint Michael with a candle and the prayers of those whose smaller candles were used to make it.

Bottom: The author’s son and fellow pilgrim offers a large wreath comprised of many tiny rosettes at the cemetery in Lisieux, France, where Saint Thérèse was first buried.



How the American TFP Was Able to Make Reparation in Vienna

BY JON PAUL FABRIZIO

The Künstlerhaus, one of Austria's most prestigious art venues, shamelessly put together an exhibit titled "You Shall Make for Yourself an Image." This new exhibit showcases some of the most blasphemous artwork from around the world. Affronts include images of a frog attached to a crucifix, a bearded man and an LGBT activist dressed as the Blessed Mother, priestly vestments stained with excrement and pornographic depictions of the Holy Family.

Righteous Anger Turns into Action

Catholics all over the world, especially those in Austria, were rightfully outraged. The Künstlerhaus clearly offended God and countless Catholics, who were inspired to react.

The Austrian Society for the Defense of Tradition, Family and Property (TFP) took the initiative to prepare an online petition of protest.

As news of the exhibit spread beyond Austria, TFPs from around the world joined the effort. The American TFP collected a total of 23,448 signatures through three separate petition drives. These petitions requested that Tanja Prušnik, the President of Künstlerhaus Association, remove the exhibit immediately.

A delegation of American TFP members traveled from the United States to deliver these signatures in person. An appointment to deliver the petitions was arranged for December 9, 2025. However, just a few days before, the appointment was suddenly cancelled by a museum spokesperson. It appears that the Künstlerhaus does not value the pleas of so many Catholics.



The American TFP and its sister organization, The Austrian Society for the Defense of Tradition, Family and Property, joined forces to protest a disgusting and blasphemous exhibit at the Künstlerhaus in Vienna.

Taking to the Streets of Vienna

However, the TFPs took their protest beyond the petition. As the TFP activists often affirm, public blasphemy demands public reparation. Thus, dozens of people gathered in front of the Künstlerhaus for a rosary rally of reparation.

The timing and location of this rally were carefully planned. To reach as many people as possible, it began at 6:00 p.m.; foot traffic was abundant, since the evening was a peak time for visitors at the nearby Christmas market.

The most symbolic aspect was the date, December 8, which is the Feast of the Immaculate Conception. Many of the exhibit's blasphemies specifically target the virtue and purity of the Blessed Mother. This was the best day to make a solemn act of reparation.

Everyone was equipped with rosaries, the most important weapon in the war against blasphemy. The rosary was led by members of TFP Student Action Europe and was recited in German, the local language.

The participants sang the Creed, the *Salve Regina* and a traditional Austrian hymn. Additionally, many of them approached the statue of Our Lady of Fatima and paid homage to the Queen of Heaven.

The beauty of the rally contrasted sharply with a grotesque image of the blasphemy advertised on the Museum's façade. One man emerged from the Museum and began beating on a trash can, hoping to disrupt the prayers.

His antics only lasted a few seconds before security removed him. Another man screamed at the participants from across the street in such a violent way that not even the Austrians could understand him.

However, most people were shocked by the blasphemy and wanted to do everything they could to oppose it. One woman said she found out about the protest from an email from the American TFP and drove two hours from Czechia to attend. Several others approached the Americans and thanked them for flying across the Atlantic to participate.

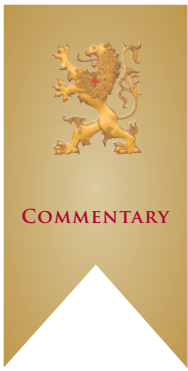
After spending an hour in front of the Künstlerhaus making reparation for the blasphemies inside, the rally concluded. The conversation afterwards was very lively, with many people discussing possible next steps to close this exhibit for good.

Why This Protest Matters for Americans

Witnessing Catholics from around the world unite against this blasphemy was truly beautiful. These members of the universal Church recognize that blasphemy is not confined by borders. Each and every blasphemy represents a profound offense to God, Who is omnipresent.

These international rosary rallies of reparation tell God that no matter where He is attacked, faithful Catholics will always be there to protest and make reparation.

Thanks to the generous support and donations of many God-fearing Americans, the American delegation was pleased to represent the nation in the public square. ■



In Polarized America, Planned Parenthood's Influence Disintegrates

BY EDWIN BENSON

"They that hate thee, shall be clothed with confusion: and the dwelling of the wicked shall not stand" (Job 8:22).

Perhaps no organization has been more consistently a "dwelling of the wicked" than Planned Parenthood. Since its establishment in 1921 as the American Birth Control League, hatred for the unborn has been its centerpiece.

Yet for decades, this dwelling stood. Men and women of great power and wealth supported it. This organization influenced presidents, governors, legislators and courts. It maintained a presence in the biggest cities and many small towns. Its intertwined "P" logo was known from coast to coast. Until recently, it appeared that Planned Parenthood would be a permanent scar on the face of America.

Dismantling and Destruction

Today, its empire of death is in disarray. One reason is *Dobbs v. Jackson Women's Health Organization*, the 2022 case that overturned the infamous *Roe v. Wade*. Overnight, the organization went from a national *carte blanche* to commit procured abortion to a situation where it faced fifty different sets of rules. Now,



state regulations range from nearly total prohibition to permission to kill children until the moment of birth.

Additionally, Planned Parenthood's "cash cow," surgical abortions, has been replaced in many cases by chemical processes of self-administered poisons. These are far less expensive and can be obtained by ordering the pills online. However, this procedure is potentially dangerous, despite claims to the contrary.

The current administration's policy also threatens the organization's financial situation. While the current President, unfortunately, still favors allowing the fatal procedures to continue, he is unwilling to use taxpayer dollars to pay for them. Hitherto, these government funds made up a substantial portion of Planned Parenthood's income.

California Nightmare

These financial considerations have led to many locations closing and others significantly reducing their activities. Surprisingly, Planned Parenthood Mar Monte (PPMM), the largest affiliate in the country, is especially hard hit. Until recently, PPMM operated thirty-five facilities in California and Nevada. Despite the two states' extremely permissive abortion laws, PPMM has closed five locations since May. An Instagram post makes the reason for the closures perfectly clear: "The Trump administration budget bill recently passed by Congress has 'defunded' Planned Parenthood. . . This law is clearly a back-

Thanks to the prayers and sacrifices of countless Americans for over half a century, the nation's largest abortion "mill" has been defunded and is rapidly closing shop.



This vibrant family of six does more than march for life.

door ban on abortion in reproductive freedom states. . ."

Troubles in Texas

Texas has far more restrictive abortion laws. Some might think Planned Parenthood would be very busy with the procedures that are allowed. However, the situation there is similar to that in California. Things are closing down.

For ninety years, Planned Parenthood Gulf Coast (PPGC) provided "services" to the people of Texas and for forty years to Louisianans. That grizzly record ended on September 30, 2025. That day, after closing two of its six facilities, it ceased operations. One closed center was the largest in the country. The four remaining outlets fell under the control of Planned Parenthood of Greater Texas (PPGT).

A statement from PPGC's president, Melaney Linton, makes it evident that the changes in government policy lie at the heart of the changes. She complained of "relentless, coordinated efforts to dismantle access to sexual and reproductive healthcare across our region." She continued, "And let's be clear: having to reduce PPGC's future footprint in Houston is heartbreaking, infuriating and the direct result of these sustained political attacks."

Way Down South

Perhaps though, the most dramatic dismemberment process, described in a recent *Mother Jones* article, is taking place down south. In addition to problems common to all the other affiliates, Planned Parenthood Southeast (PPSE) is in the throes of internal revolt.

On one side are the stalwart pro-

aborts who work in PPSE's facilities. On the other side is PPSE's interim CEO and most of the board, who hope a more moderate approach might help them weather the storm in three of the most anti-abortion states in the Union—Georgia, Alabama and Mississippi.

The embattled leader is Mairo Akposé. In an email to *Mother Jones*, she tried to reconcile God and killing the unborn: "My story is filled with adversities and triumphs. Through it all, my faith has guided me. The same faith grounds my belief in bodily autonomy and reproductive freedom—in every person's right to access quality, compassionate care, including abortion care, and to receive accurate information that empowers them to make the best choices for their lives."

However, past and current PPSE employees aren't buying their boss's attempt to appear religious or her outreach to pro-lifers. While she tries diplomacy, the employees want a barricade-storming ideologue. The leftist website Prism describes the employees' position and the actions they are taking.

In a new online campaign titled Save PPSE, former workers allege that the

branch has been taken over by leaders who do not align with the organization's pro-LGBTQIA+ and abortion rights mission, including Interim CEO Mairo Akposé, who started as a human resources consultant and rose through the ranks within a year. Akposé's time with PPSE, the campaign alleges, has included unexplained layoffs, new hires with little to no experience in nonprofits, and retaliation and transphobic harassment from management.

The Path Ahead

Planned Parenthood finds itself in a microcosm of the nation's current distress. For decades, liberals controlled most cultural and bureaucratic institutions and made liberal values mainstream. Thus, they tried to impose procured abortion as a women's health issue or an expression of freedom without involving a moral judgment.

Fortunately, there was a reaction in which conservatives raised the moral issue of procured abortion as the murder of innocent life. This position turned the abortion issue into one of the most contested issues in the nation.

On the other side, more socialist



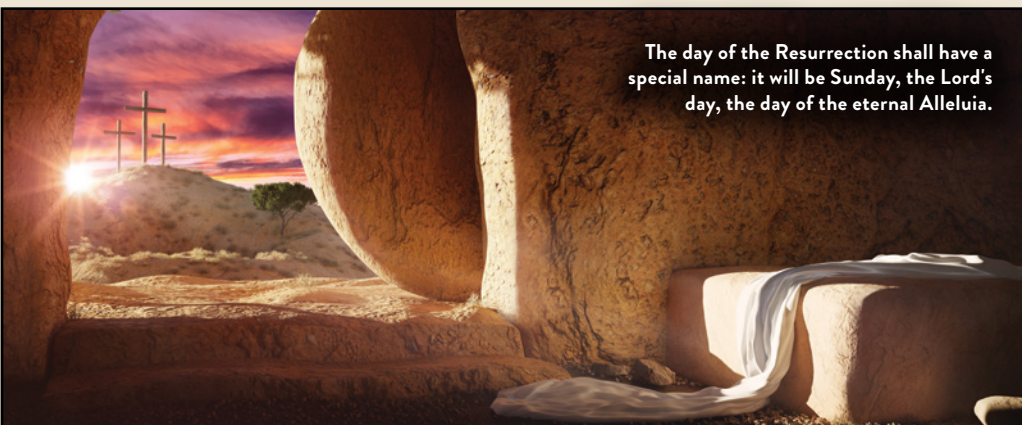
The next generation is increasingly a pro-life generation.

and less patient leftists—those called “woke”—demanded immediate and more radical action.

The result has been a disintegration of the center. The left is especially torn between its moderate and extremist wings. In some cases, this is tearing the movement asunder.

For those who embrace the traditions of Western Christian civilization, the course is clear. Now is the time for increased resolve. That is true whether the enemy is Planned Parenthood, a school board, a bureaucracy or any of the old liberal outposts. ■

(Continued from back cover...)



On that day, His Father invested Him with royalty over the offspring of Adam whom He had wrested from death and Hell. Wherefore the Cross, the instrument of His victory, was to become the standard of His royalty, *Vexilla Regis*, and through it, He was to conquer all nations—Jews, Romans and barbarians. And it was with this that He longed for the baptism of blood: “When I shall be lifted up between Heaven and earth,” He said, “I will draw all things to Myself.”

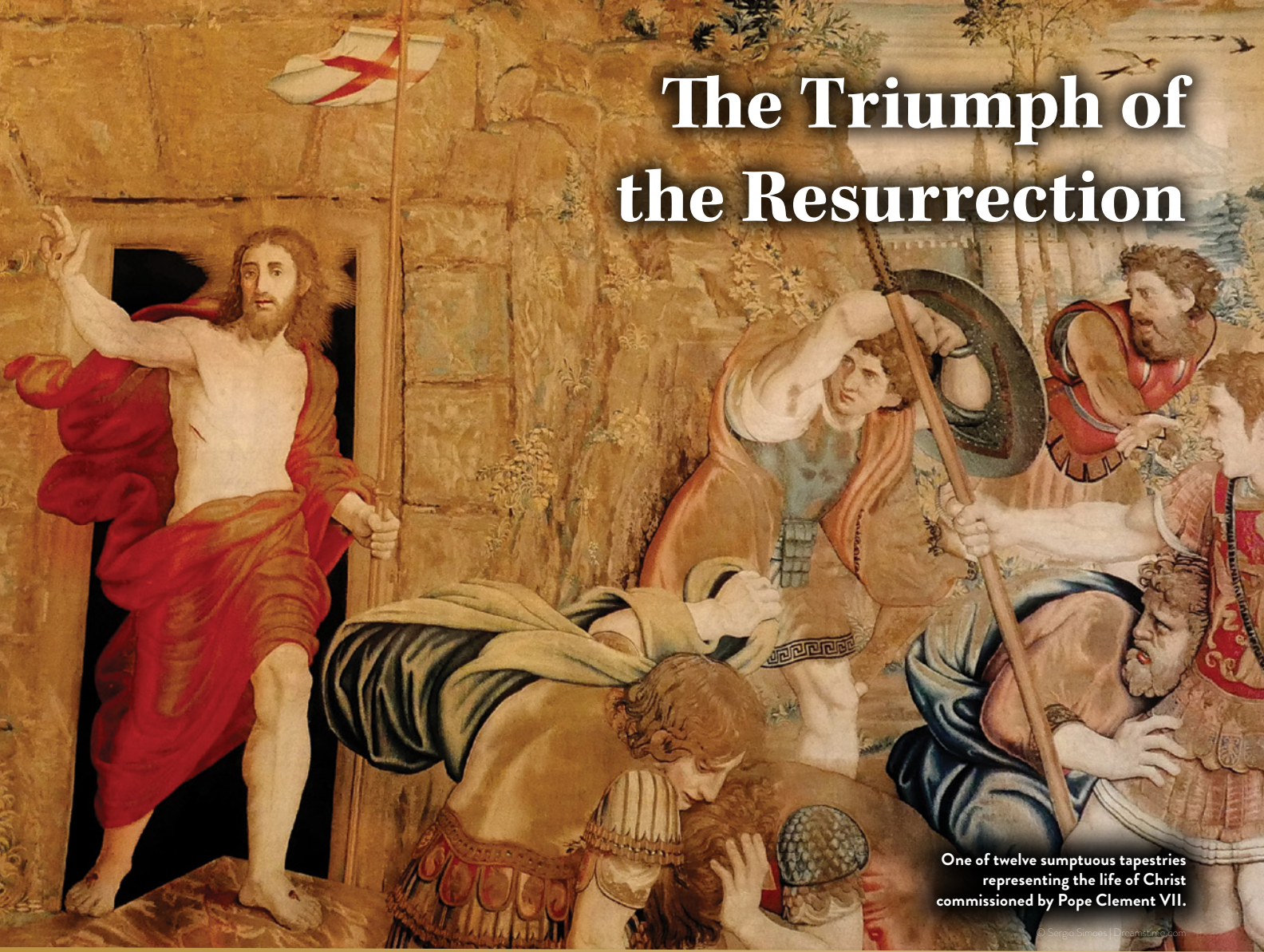
On Easter Sunday, when He came out of the tomb, there remained to Him, for founding His Kingdom, one soul, the only one that had not suffered shipwreck at the time of His Passion. It was His Mother, the Mother of Sorrows. Mary, at the foot of the Cross, beheld her Son die, but her faith underwent not the slightest eclipse. Never did she forget that Jesus, her Son and her God, would rise on the third day, as He had foretold. So, in mentioning the different apparitions of Jesus to the unbelieving

Apostles, Scripture is silent concerning the apparitions of Jesus to Mary, lest we should imagine that He appeared to her as He had done to them to reawaken their faith. There was, then, one day, Saturday, the eve of the Resurrection, when Our Lady alone constituted the nascent Church. By the side of the New Adam stood the New Eve, the Mother of Believers.

Thus was Christianity born of the Most Precious Blood of the Man of Sorrows. We must fight for it to triumph entirely, and with the greatest splendor possible, on this earth. Let us ask Our Lady, the august Mother of Sorrows, who stood unwavering even when she saw her Divine Son dying on the Cross, for the strength necessary to not falter in this good fight. She kept her faith, the absolute certainty that He would resurrect on the third day. ■

Excerpts adapted for publication from *Jesus Christ: His Life, His Passion, His Triumph*, by Fr. Augustine Berthe, C.Ss.R., Second ed. (St. Louis, Mo. & London W.C.: B. Herder Book Co., 1919), Ch. 8.

The Triumph of the Resurrection



One of twelve sumptuous tapestries representing the life of Christ commissioned by Pope Clement VII.

BY FR. AUGUSTINE BERTHE, C.S.S.R.

The end seemed to have come. The Prophet of Nazareth had died on a cross, like a vile slave. The Apostles, terrified, had disappeared; some women, after following Him to His burial place, were returning home weeping. The chief priests and Pharisees were unquestionably triumphant, and nevertheless, astonishing to say, they seemed still to dread that prodigious personage, Who had so often frightened them by His power. The darkness overspreading the city during His Agony, the earthquake at the moment of His Death, the veil of the Holy of Holies miraculously rent, appeared to all as sinister forebodings. But what made them especially uneasy was that the Crucified had declared that He would rise again three days after His Death.

When predicting His Death, Jesus always added that He would rise again on the third day. "Destroy this Temple," said He to the Jews, when speaking of the Temple of His Body, "and I will rebuild it in three days." He even declared to the Pharisees, who demanded of Him a sign from Heaven in proof of His divinity, that the great sign of His divine mission would be His Resurrection. "Just as Jonas remained three days and three nights in the belly of the whale, so shall also the Son of Man remain three days in the bosom of the earth." That was the great miracle; the miracle which was to draw the world to the feet of the Son of God. Jesus foretold it, and His word must necessarily be fulfilled.

The victory which Jesus gained on this day over a power which no man has ever

overcome or shall ever overcome throws all other victories into the shade. By this sign, the universe recognizes its God, its Savior. This day of the Resurrection shall have a special name: it will be Sunday, the Lord's day, the day of the eternal Alleluia, "because on this day Death and Life have fought a gigantic duel, and the Master of Life hath overcome Death. The Lord is truly risen. Alleluia!" Thus shall the children of the Kingdom sing, and Jesus, after leaving the tomb, will establish in the whole world and perpetuate to the end of the ages.

The life of men and their influence over the world end at their death; the life of Jesus and His reign here below begin at the very moment in which He died for the salvation of mankind.

(Continued on page 23. . .)