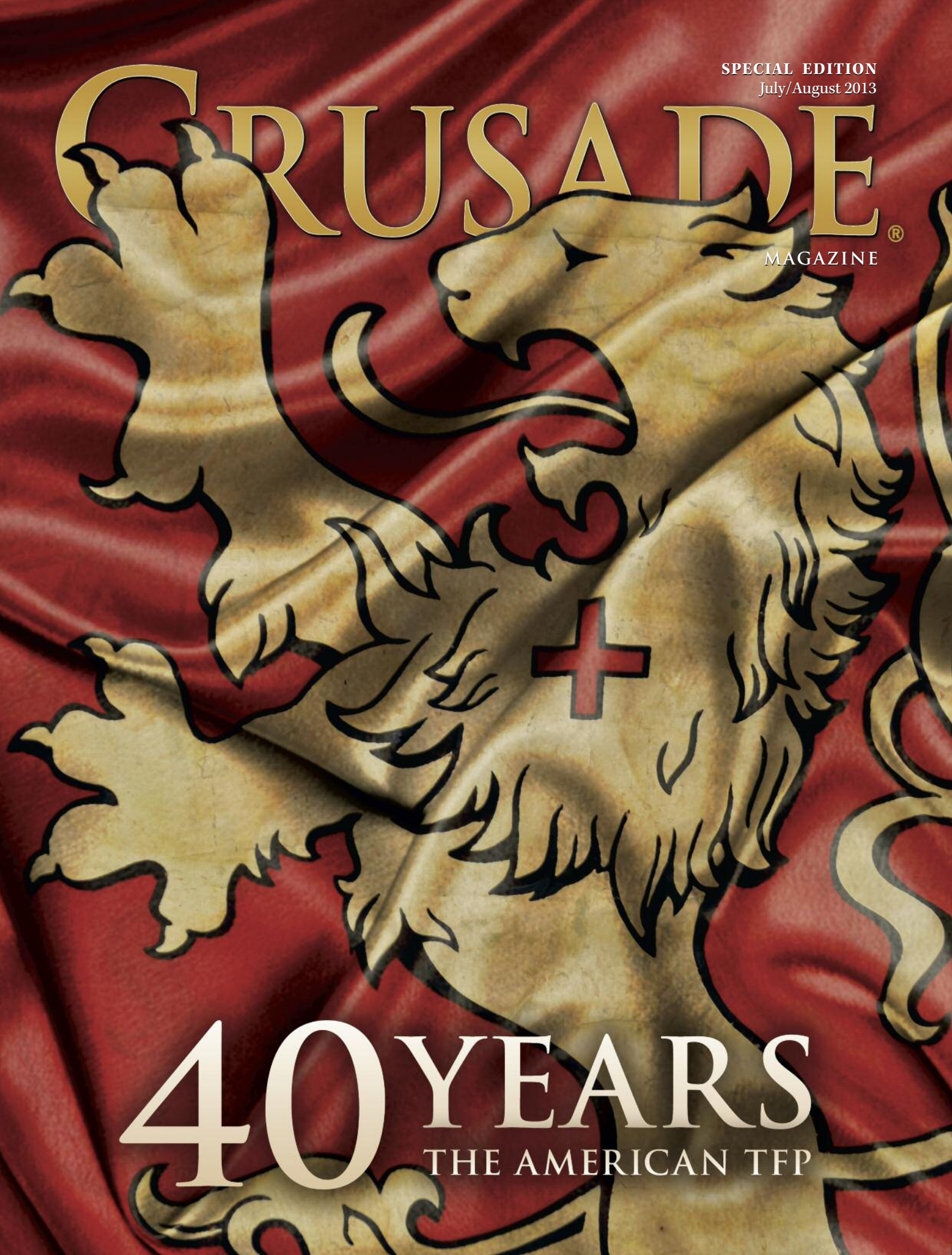


SPECIAL EDITION  
July/August 2013

# CRUSADE<sup>®</sup>

MAGAZINE



# 40 YEARS

THE AMERICAN TFP

**At Fatima, Our Lady called the world to prayer, sacrifice and amendment of life. Since 1985, America Needs Fatima has helped people understand and follow Our Lady's wishes with the help of books, pictures and action. Below are some of our to-date achievements:**

#### Anti-Blasphemy Protest and Public Acts of Reparation

Street protests outside blaspheming venues.....	2,433
Estimated number of individual protesters.....	60,000
Blasphemy protest flyers distributed.....	11,100,000
Blasphemies we have protested by e-mail.....	101
Emails sent out.....	10,400,000
E-protests registered ( <i>delivered to blaspheming venue</i> ).....	1,045,048

#### Public Square Rosary Rallies

2007 rallies.....	2,000
2008 rallies.....	3,455
2009 rallies.....	4,337
2010 rallies.....	5,963
2011 rallies.....	7,515
2012 rallies.....	9,077
2013 rallies.....	10,000 ( <i>goal</i> )

#### PRAY FOR AMERICA!

*To become a rally captain, visit*  
[www.ANF.org/2013Captain](http://www.ANF.org/2013Captain)  
*or call*  
**866-584-6012**

#### Our Lady of Fatima Home Presentations

Visits to date.....	approximately 55,000
Estimated attendance.....	825,000 ( <i>average of 15 adults per visit</i> )

#### Books and Booklets

Our Lady at Fatima: Prophecies of Tragedy or Hope for America and the World?.....	174,485
Fatima: A Message More Urgent Than Ever.....	131,662
Jacinta's Story.....	45,334
Francisco of Fatima.....	110,000
Meet the Witnesses of the Miracle of the Sun.....	118,446
Exposing Socialism: The "Errors of Russia".....	80,000
The Rosary: Great Weapon of the XXth Century...	23,774
Way of the Cross.....	18,528
Book of Confidence.....	230,487
One Hour Meditation Booklet.....	222,040
Sermons of Hope.....	104,550
Secret of the Rosary.....	74,994
Perfect Contrition Booklet.....	110,000
Novena to St. Joseph Booklet.....	100,000

#### Devotionals and Pictures

How to Say the Rosary kits.....	125,684
Miraculous Medals.....	662,913
First Saturday Devotion cards.....	245,000
Sacred Heart Badges.....	320,000
Free Rosaries distributed.....	722,037
Scapulars.....	80,000
Way of the Cross CD.....	230,000
Glories of Mary CD.....	69,769
Fatima Calendars.....	2,987,337
Consecration to the Immaculate Heart of Mary forms.....	270,000
"Look Deep into Her Eyes and Let Her Look into Yours" flyer distributed.....	5,700,000
Pictures of the Sacred Heart.....	484,000
Pictures of Our Lady of Fatima.....	12,678,743



**If you would like to order items from America Needs Fatima, please call 888-317-5571.**

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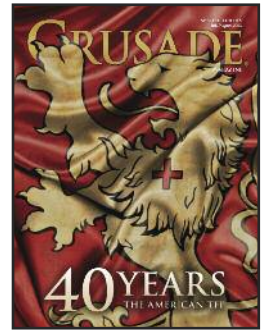
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The trademark  
rampant lion of the TFP.



## FROM the EDITOR

This year, the American Society for the Defense of Tradition, Family and Property (TFP) celebrates its 40th anniversary. By way of thanking our supporters and members, this issue explores some of its well-known campaigns. These campaigns would not have been possible without prayer and dedication, the generosity of our donors and the grace of Our Lady.



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## CRUSADE

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## THE AMERICAN TFP

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

defend and promote the principles of private ownership, family and perennial Christian values with their twofold function: individual and social. The TFP's words and efforts have always been faithfully at the service of Christian civilization. The first TFP was founded in Brazil by the famous intellectual and Catholic leader Prof. Plinio Corrêa de Oliveira in 1960. His work inspired the formation of other autonomous TFP sister organizations across the globe, thus constituting the world's largest anticommunist and antisocialist network of Catholic inspiration.

# THE AMERICAN TFP: FOUR DECADES LATER

BY RAYMOND DRAKE

Forty years ago, on May 18, 1973, articles of incorporation were filed with New York's Department of State establishing The Foundation for a Christian Civilization, Inc.—the American Society for the Defense of Tradition, Family, and Property's corporate name—as a nonprofit organization. A few months later, the Internal Revenue Service recognized the new organization's 501(c)(3) charitable organization status.

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

## Our Earliest Origins

As the years rolled by, many would join the ranks of this spiritual crusade. However, *Crusade's* first issue, in January 1971, began with just two members, John Hart and Philip B. Calder, in New York City.

In the summer of 1970, John Hart attended an audiovisual presentation given by Dr. José Lúcio Araújo Corrêa, a member of the Brazilian TFP. It was one of many talks which, starting in 1966, representatives of *Cruzada* (Argentina), and the Brazilian and Argentine TFPs gave in cities across the country. They also represented their organizations at conservative conferences such as The Wanderer Forum.

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



Prof. Plinio Corrêa de Oliveira (1908-1995)  
Right: His most important book *Revolution and Counter-Revolution*.

president, had started in 1928.

## The TFP Apostolate

In an article he penned in 1950, Prof. Corrêa de Oliveira would call this organized apostolate, "The Twentieth Century Crusade."

Under his leadership, this apostolate was first structured in 1928. In 1933, it obtained a first publication, when Prof. Corrêa de Oliveira was made director of *Legionário*. Prof. Corrêa de Oliveira called upon his closest friends to form this journal's editorial staff, which he quickly turned into a nationwide Catholic weekly. In 1947, however, in the aftermath of Prof. Corrêa de Oliveira's bombshell book *In Defense of Catholic Action*, denouncing the neo-modernistic trends appearing within the Church, they had to relinquish editorial control. But Prof. Corrêa de Oliveira and his group did not give up. They continued their apostolate and, in 1950, helped launch the monthly *Catolicismo*, which is still in publication. It became their

new podium.

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

In 1959, Prof. Corrêa de Oliveira had written his masterpiece, *Revolution and Counter-Revolution*,

"with the intention of making it a bedside book for about one hundred young Brazilians...the seed of the future TFP."<sup>1</sup>

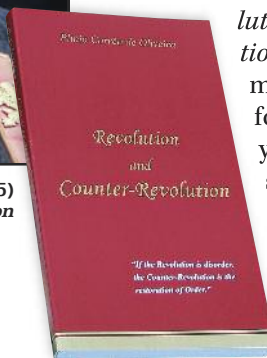
In Part II of this essay, he laid out the "principles, goals, and norms" for this apostolate. In

1976, he defined it as an apostolate that "com-

bat[s] the Revolution, that is, more particularly, so-called Catholic leftism in the religious realm and communism in the temporal realm."<sup>2</sup>

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

*Revolution and Counter-Revolution*, and the fighting example of Prof. Plinio Corrêa de Oliveira and the Brazilian TFP, inspired the founding of the American TFP and that of all other TFPs around the world. Together, the twenty-five sister



and autonomous TFPs that existed at the time of Prof. Corrêa de Oliveira's death on October 3, 1995, formed the largest network of anti-communist organizations of Catholic inspiration in the world.

### Issues of TFP Involvement During These Forty Years

While major American TFP milestones are discussed in a separate article, a general overview of the organization's activities during these forty years shows their broad scope. This is understandable as we are concerned with everything that touches in one way or another on Christian civilization.

Thus, the American TFP has opposed: contraception; abortion; euthanasia; human cloning; the social acceptance of homosexual practice; anti-discrimination laws that give homosexuals a privileged status; the lifting of "Don't Ask, Don't Tell" in our military; homosexual adoption; domestic partnerships, civil unions, and same-sex "marriage"; transgenderism; homosexual films, theater plays, events, and pro-homosexual clubs on Catholic college campuses; public blasphemy; nudism; socialist childcare; socialist healthcare; socialist allocation of federal waters; death taxes; self-managing socialism; international communism; President Carter's human rights policy; the policy of détente with communist regimes pursued by the American and Western governments; progressivism; liberation theology; the Vatican's policy of Ostpolitik with communist governments; the retroactive lifting of statutes of limitations for civil cases involving sexual abuse; the enactment of State laws forcing clergy to violate the seal of Confession in cases of child abuse; the removal of beauty from and the democratization of the Catholic Church; "frenetic intemperance" in the economy; the ecological movement; pacifism; imprudent nuclear disarmament; and the Occupy Wall Street movement.

And, on the positive side, the American TFP has promoted: the love for our Christian heritage; a love of chivalry, social graces, and refinement; an appreciation for healthy and just social inequalities, and traditional elites; re-

spect for the flag and the honor of the nation; patriotism; the need for beauty in art and architecture; the right to own firearms; the Fatima message of prayer, penance and conversion; love of purity and the faith on college campuses; public square Rosary rallies; affirming our faith in the public square; the Catholic teaching on "just war"; the refusing of Holy Communion to pro-abortion politicians; parental rights; homeschooling; free enterprise and the right to private property; and a sound economy as an integral part of an organic Christian society.

### TFP Symbols in Action

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

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

Walking to class on Thursday afternoon, I suddenly heard bagpipes and saw the dreaded red sashes. Yes, our good friends, the fanatical members of the American Society for the Defense of Tradition, Family and Property, were yet again on the GW campus. Their *mission du jour*? Handing out fliers discussing the need to "make

homosexuality illegal" and badgering students who, for the most part, want nothing to do with them.

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

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

### National Scope

Since 1993, the American TFP's headquarters have been in Spring Grove, Pennsylvania. Presently, it has offices in McLean, Virginia; Park Ridge, Illinois; Hazleton, Pennsylvania; Rossville, Kansas; Orange, California; and Honolulu, Hawaii (TFP-Louisiana's headquarters are in Lafayette, Louisiana). The TFP's activities during these forty years have reached all fifty states and the District of Columbia, not just by Internet and direct mail, but through person-to-person contact.

TFP members have done street campaigns in most states—displaying the red cape and golden lion-emblazoned red standard. However, there are two TFP activities that have been carried out in every state of the Union, in the District of Columbia, and Puerto Rico, namely, the annual public square Rosary rallies held since 2007, and the Fatima home visits being done since 1995. Moreover, the public square Rosary rallies extended



The TFP has attended every March for Life in Washington D.C. since they first started in 1974.

their reach further to the Northern Mariana Islands, Guam, American Samoa and the U.S. Virgin Islands.

### International Activities

During these forty years, the American TFP has participated in several international joint campaigns with autonomous sister TFPs around the world. Most notable among these were:

- “The Vatican Policy of Détente Towards the Communist Governments: For the TFPs, to Resist or to Withdraw?” (1974);
- “What Does Self-Managing Socialism Mean for Communism? A Barrier? A Bridgehead?—A Message of the 13 TFPs” (1981-1982);
- “Russian Influence in the Falkland Crisis” (1982);
- “Has Communism Died? And What About Anti-Communism? Talking to the Man in the Street” (1989);
- “Communism and Anti-Communism on the Threshold of the Last Decade of the Millennium” (1990);
- “No to Fidel Castro at the Meeting of Heads of State in Mexico” (1991);
- The signature drive for the freedom of Lithuania (1991);
- The campaign promoting *Nobility and Analogous Traditional Elites in the Allocutions of Pius XII* (1993-1995);
- “The Americas on the Dawn of the Third Millennium: Convictions, Apprehensions and Hopes of the Hemispheric TFPs” (1994).

### Washington and Chicago Bureaus

Since 1981, the American TFP’s Washington Bureau, and, since 1995, its Chicago Bureau, have networked with conservative individuals and organizations in the nation’s capital and in the Windy City, participating in conferences and meetings, and providing information on our activities.

To illustrate the efficacy of this work, we reproduce here just one of the many letters received over the years:

THE WHITE HOUSE  
WASHINGTON

February 13, 1984

Dear Mr. Spann:

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

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

With warm regards,

Sincerely,

Ronald Reagan

### The American TFP and Church Authority

While structured as a nonprofit corporation in the eyes of civil law, from the perspective of Canon Law, the American TFP is simply an independent, non-canonical, de facto association of lay faithful, whose members are



The American TFP outside the UN headquarters in New York, asking diplomats to recognize Lithuania’s, Latvia’s and Estonia’s grievances against communism.



All clothing is a form of communication. The TFP ceremonial habit communicates the triple values of a TFP member: prayer, militancy and slavery to Our Lady, as explained by St. Louis de Montfort.

subject to the vigilance of the Church hierarchy in matters of faith, morals, and discipline, like all other members of the laity. Thus, our canonical status is the same as that of the Knights of Columbus.<sup>4</sup>

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

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

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



A collection of TFP standards from various TFPs on the Danube River in Austria during a boat ride marking the conclusion of an international TFP conference in 2007.

of all who participate.

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

—Justin Cardinal Rigali  
Archbishop of Philadelphia

### Generous Dedication From Donors and TFP Members

Nothing the American TFP has accomplished during these forty years would have been possible without the generous contributions from numerous donors—today, 123,000 strong—but special mention is owed to our 24,000 “Child of Mary” monthly donors, and, above all, our major benefactors. Among the latter, we owe honorable mention and lasting gratitude to three very dear benefactors that God has called to Himself: Mrs. Virginia Hallinan Tatton, her first cousin, Mrs. Mary O’Connor Braman, and the latter’s son Daniel. God knows the extent of their unparalleled generosity.

These forty years also reflect the generous dedication of numerous TFP members, who see their service to the American TFP’s mission and goals as a God-given vocation. Among these TFP members, we gratefully mention five whom God has called to eternity: John Hart, Thomas W. Godwin, Jr., Joseph Edward Parrot, Thomas Zawislak, Frederick Vincent Porfilio, and Daryl Huang. May the Blessed Mother, whose slaves of love (following the method of Saint

Louis de Montfort) they were here on earth, be their reward in Heaven.

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

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

In finishing, we express our gratitude to Prof. Plinio Corrêa de Oliveira, as it was he who started this spiritual crusade in Brazil. From him we learned the value of organ-

ized resistance and what an immense and undeserved honor it is to fight for the Blessed Virgin Mary. We have a moral certainty that he is in Heaven, at the feet of Our Lady, for he was most devoted to her during life and struggled valiantly for her cause. We ask that he pray for us all—TFP directors, members, supporters, rally captains, donors, and friends—and obtain from Mary Most Holy the urgent fulfillment of her promise at Fatima: “Finally, my Immaculate Heart will triumph!” ■

#### Notes:

1. Plinio Corrêa de Oliveira, *Revolution and Counter-Revolution* (York, Penn.: The American Society for the Defense of Tradition, Family, and Property, 1993), p. 126.

2. *Ibid.*, p. 127.

3. Jessica Cisneros, “Fight Back,” in *GW Hatchet*, Nov. 24, 2003, <http://www.gwhatchet.com/2003/11/24/letters-to-the-editor-128/> accessed Apr. 13, 2013.

4. Cf. James A. Coriden, *An Introduction to Canon Law* (Mahwah, N.J.: The Paulist Press, 1991), p. 69. “Is the Knights of Columbus an Official Part of the Catholic Church?” Frequently Asked Questions at <https://www.kofc.org/en/about/questions/4.html> accessed Apr. 12, 2013.

### TFP-RELATED CORPORATIONS

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

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

**June 1983**—incorporation of Western Hemisphere Cultural Society, Inc. as a New York nonprofit corporation. Years later, its activities were assumed by the Foundation and it became a 509(a)(3) supporting foundation.

**June 1993**—incorporation of Tradition, Family, Property, Inc. as a New York non-profit corporation. This corporation established itself with the Internal Revenue Service as a 501(c)(4) social welfare organization.

**Aug. 1995**—incorporation of Saint Louis de Montfort Academy, Inc. as a Pennsylvania nonprofit, independent religious school.

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



TFP member Mr. Frederick Porfilio passed away in a car accident while campaigning for Lithuania’s freedom. A street in Vilnius, Lithuania, is named in his honor.

# American TFP sends letter to Pope Francis I

**O**n March 15, 2013, Raymond E. Drake, TFP president, sent a filial letter to the newly elected Pope Francis I, respectfully requesting his Apostolic Blessing for the organization's directors, members, and supporters. The letter also mentioned that between the resignation of Pope Benedict XVI and the new Pope's election, a total of 11,163 persons had signed on to the organization's petition with its major concerns, and submitted these for the consideration of the new Pontiff. The concerns listed in the TFP's petition were as follows:

- The "silent apostasy" of millions inside the Church;
- The crises within the clergy and religious congregations, including the rebellion of many against Church authority and doctrine;
- The growing secularist persecution of the Church; and
- The merciless persecution of Catholics by Islamists in numerous countries. ■



# The Early Years

BY BEN BROUSSARD

*An enthusiastic minority with the ability to attract—  
this is the type of group that brings change.*

—Prof. Plinio Corrêa de Oliveira

**T**he first issue of *Crusade for a Christian Civilization* was put together in a small apartment, the first American TFP center in New York. When ready, the few persons who formed the initial TFP nucleus boarded the subway for Manhattan to campaign in the style now so well known around the world, selling the magazine in the hopes of earning enough to get the next issue out. Little did they know that four decades later the TFP thought would reach people from all walks of life, of all ages and in every corner of the United States.

## SEFACs (Specialized Education and Formation in Anti-Communism)

The initial period of organization and expansion of any association is normally one of intense apostolate as well as intellectual formation. Naturally, it was no different for the American TFP. Within a few months, the movement grew from four persons to a large circle of friends stretching well beyond the borders of New York State.

The 1970s marked a time when tensions in the Cold War were increasing, and the growing menace of communism threatened the United States and her allies. To provide the skills and know-how needed to apply the principles of action of *Revolution and Counter-Revolution*, the American TFP, borrowing a successful method

of TFPs in other countries, held its first SEFAC (Specialized Education and Formation in Anti-Communism) in 1973 at Walden, New York. Very quickly, others followed in parts of the country as far away as Texas and California.

### The “Resistance Manifesto”

Shortly after the publication of the first issue of *Crusade for a Christian Civilization*, the American TFP published its first manifesto, one regarding the plight of Cuba, and questioning those who would help Fidel Castro.

Later, in 1974, the future Cardinal Agostino Casaroli visited Cuba, and subsequently reported that everyone there was happy. This led Professor Plinio Corrêa de Oliveira to write his famous “Resistance Manifesto,” declaring that he could not in conscience as a Catholic assent to the Vatican’s policy of détente with Communist regimes. The American TFP, together with the other TFPs throughout the world, gave its full adherence to this declaration and distributed it widely in the United States.

### Land Reform in the Western States— Private Property threatened

An unfortunate but nevertheless longstanding myth among Americans is that confiscatory policies, such as those carried out in socialist and communist countries, would never occur in the United States. However, in the summer of 1977, that myth crumbled for many farmers living west of the Mississippi, when the Department of the Interior announced that it would begin enforcing an obscure 1902 law limiting the amount of land that could receive federally subsidized water. For all practical purposes, farm ownership would be limited to 160 acres. In the West, where water is generally scarce, the impact of the regulations would have been devastating, since much of the water is, in one way or another, subsidized through federal water projects.

In response to this threat, the American TFP prepared a study on the problem, including a historical analysis of the development of the 1902 law, its later amendments, and its application throughout the years in a manner consistent with its original intent: to help develop the agricultural system in the western states. The study showed that rigid application of the 1902 law would be the height of injustice, and would amount to a socialist and confiscatory land reform that would undermine the right of private property in the United States.

Members of the American TFP then endeavored to contact farmers personally on their farms, in their fields, or at their homes to present the aforemen-



Campaign against Planned Parenthood’s blasphemous depiction of the Mother of God in New York City. Towards the end of the protest, Planned Parenthood apologized in writing.

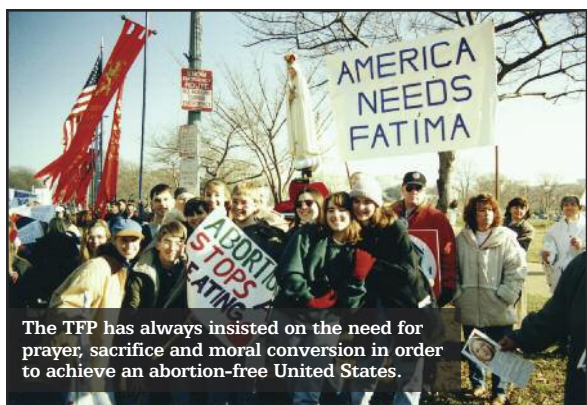
tioned study to them, to hear their comments, and to prepare the way for a larger action in cities across the country. More than 2,000 farmers were personally visited during the campaign, which was carried out across California, from rural areas north of Sacramento to the city of El Centro on the Mexican border. The campaign achieved its goal of stopping the Department of the Interior’s regulations, as the project was shelved and later amended in such a way as not to destroy the structure of this vital agricultural section of our country.

### Campaign against Planned Parenthood

From its beginning, the American TFP has been active in the anti-abortion movement, campaigning in defense of the unborn child. One particularly poignant episode in this effort took place in May 1978, when the well-known pro-abortion organization Planned Parenthood, whose ostensive purpose is fundamentally at odds with the traditional teachings of the Catholic Church, published a brochure containing a blasphemous caricature of Our Lady, insinuating that the Mother of God could procure an abortion. This outrageous act revealed a clearly anti-religious and anti-Catholic side of Planned Parenthood.

About 1,000 TFP members and friends, outraged by this vile attack against the Blessed Virgin Mary, poured into the streets in front of Planned Parenthood’s national headquarters on Seventh Avenue in New York City to publicly protest. The indignation of the crowd was such that a representative of Planned Parenthood felt compelled to provide and read aloud to the crowd a written, unconditional apology for what the organization had done. ■

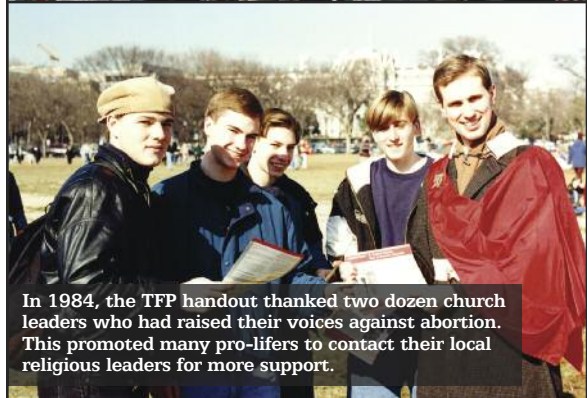
# MARCH FOR LIFE



The TFP has always insisted on the need for prayer, sacrifice and moral conversion in order to achieve an abortion-free United States.



The TFP red standards have become an expected sight at the annual March for Life.



In 1984, the TFP handout thanked two dozen church leaders who had raised their voices against abortion. This promoted many pro-lifers to contact their local religious leaders for more support.



The TFP's marching band of fifes, drums, brass and most notably, the bagpipes, has become a fixture of the march.

*We must understand that abortion is a necessary pillar of the Sexual Revolution that rocked the country in the sixties and has so devastated the family ever since.*

—from the TFP manifesto at the March for Life 2010

Starting in January 1974, the American TFP has actively participated in every March for Life in Washington, D.C., held on the anniversary of the infamous *Roe v. Wade* decision which struck down anti-abortion laws in all fifty states, making abortion on demand the law of the land. With just a few thousand participants in the beginning years, TFP members have witnessed the March for Life swell to include more than half a million marchers in its ranks, the overwhelming majority today composed of young people. Moreover, inspired by the Washington march, cities across America have started holding their own marches, reverberating America's indignant protest over legalized abortion from coast to coast.

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

The American TFP's striking red standards and marching band complete with brass, bagpipes, and drums, have been a mainstay at the March for Life for many years, encouraging the crowds amid what has often been Washington's harshest January weather. More recently, TFP volunteers also carried banners with the names of those who were unable to attend, yet desired to express their outrage at the ongoing killing of the innocent unborn. An impressive cross is also carried by TFP members, composed of over 11,000 pieces of blessed wood inscribed with petitions of Catholics from all fifty states begging God to put an end to the scourge of abortion.

In addition to attending the annual March, TFP volunteers have also organized student conferences for the enrichment and education of young university students. Beginning in 2007 with the conference titled "Beyond Pro-Life: Why We Must Challenge the Whole Cultural Revolution," the event remains an unequalled opportunity for intensive intellectual formation in timeless principles, a solemn occasion of prayer and reparation for the sin of abortion, and a welcome time for fellowship with like-minded Catholics from around the nation.

March for Life 2013 marked a record-breaking turnout estimated at over 650,000 amid the 40th anniversary of *Roe v. Wade*. The American TFP distributed the flyer *Saint Michael the Archangel and the Pro-Life Victory*, encouraging devotion to the Prince of the Heavenly Armies in fighting the abortion dragon. As the battle continues to intensify, may Saint Michael and all of the Heavenly Host lead this growing anti-abortion movement to victory. ■

## "The Message"

In December of 1981, the American TFP published in thirty-nine major newspapers throughout the world an uncommonly prescient analysis by Prof. Plinio Corrêa de Oliveira of French self-managing socialism. It was titled: "What Does Self-Managing Socialism Mean for Communism: A Barrier? Or a Bridgehead?" Though a joint campaign of the thirteen TFPs, most of the practical work of this huge international effort was handled by the American TFP.

The ideas and plans of international socialism, so clearly spelled out by the French Socialist Party and so well denounced by Prof. Corrêa de Oliveira, had far-reaching consequences. The French newspaper *Le Figaro*, which had agreed to publish the study as a paid advertisement, reneged on the deal, probably because of government pressure within France.

As a consequence of what came to be known as "The Message," the French Socialists had to abandon many of their stated goals.

The campaign did not stop here. First, this muzzling of the freedom of expression by socialists was denounced in a widely circulated advertisement titled, "In France, the Fist Crushes the Rose." Then, during the following year, summaries of this study were published in newspapers throughout the world and in fifty-two editions of *Reader's Digest*, in many different languages.

There was yet more. Years later, when Mikhail Gorbachev was drawn out of obscurity to lead the Soviet Union, he parroted ideas similar to those of the French Socialists. But Prof. Corrêa de Oliveira's analysis was easily applied to Gorbachev's supposedly "new thinking," showing the very radical and revolutionary changes taking place within the Soviet Union. ■

## CAMPAIGN IN DEFENSE OF THE AMERICAN FLAG

Although Americans are generally imbued with the fundamentally liberal idea of absolute freedom, many were shocked in 1989 when the Supreme Court ruled in *Texas v. Johnson* that burning the American flag was protected free speech. Immediately, the American TFP launched a campaign "to defend the honor of our flag." For the first time, the American TFP's band went on "caravan" playing in cities across the United States, while other TFP members gathered signatures from the public on a petition asking for a constitutional amendment that would outlaw the desecration of the American flag.

In a little less than three months, over thirty members of the TFP travelled the country from New York to Florida and all the way to California, collecting over 130,000 signatures from Americans of all walks of life. These signatures were then presented to the White House Chief of Staff, John Sununu, as well as to congressional leaders in the Senate and House of Representatives.

Months later, when American troops returning from the Persian Gulf War marched in Washington and other cities, the American TFP once again called on President Bush to press for a constitutional amendment to prevent the desecration of the American flag. The appeal "The Celebration of Victory: the Honor of Our Flag" was published in both *The Wall Street Journal* and *The Washington Post*.

These efforts were met with widespread support from all parts of the country, and even though no such amendment was ever passed, Americans remain adamant in their opposition to desecrating the flag and all it represents. ■

*The value of the flag as a symbol cannot be measured.*  
—Justice John Paul Stevens,  
dissenting opinion, *Texas v. Johnson*



The statement, "The Celebration of Victory: the Honor of Our Flag" was distributed on the streets and published in two major papers.

Over 130,000 signatures were collected in three months.

TFP president Raymond Drake presents the signatures to Senator Bob Dole.



# Hail Mary *and* The Last Temptation of Christ

Consistent with their goal of eliminating every vestige of Christian civilization, the enemies of the Church seek to destroy the very notion of the sacred persons of Our Lord Jesus Christ and His Holy Mother. Two such dramatic attempts were the films *Hail Mary* and *The Last Temptation of Christ*.

*Hail Mary* first appeared in France in the spring of 1985. The French TFP published an in-depth analysis of the blasphemous character of Jean-Luc Godard's film, vehemently protesting this brazen assault on Mary, the Mother of God. When the film opened at New York's Lincoln Center (Alice Tully Hall) in October of that year, the TFP joined thousands of others there to voice indignation and outrage. The protesting crowd of over 8,000 people caught the police completely off-guard.

All across the country, the TFP analysis of the film was used in protests wherever *Hail Mary* was shown. Altogether, more than 300,000 copies of the leaflet were distributed during the campaign.

In August 1988, Universal Studios released the film *The Last Temptation of Christ*. Although there were some who alleged, as at the time *Hail Mary* was showing, that protesting would only attract more attention to the film, our conscience would not permit us to remain silent. Evil, if it is never opposed, will always be victorious. Like Saint Veronica breaking from the crowd to comfort Our Lord,

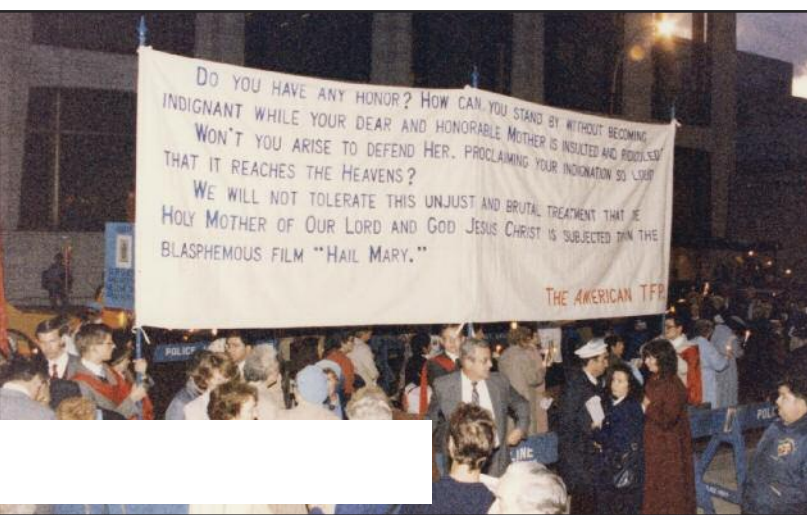


Martin Scorsese, the film's director, blamed the protests for the cold reception of *The Last Temptation of Christ*.

oblivious to whether her action would attract even more abuse upon Him, the members of the American TFP not only could not remain indifferent, but also had to show their compassion for Him by protesting.

On the morning of the film's premiere in New York City, members and friends of the American TFP campaigned on Fifth Avenue handing out, in flier form, the full-page advertisement it published in the *New York Times* to protest this blasphemy. The TFP statement pointed out that never in history had such extensive means been used to insult Our Lord Jesus Christ as was being done that day. As evening fell, the American TFP moved its campaign to the Ziegfeld Theater where the blasphemy was to be premiered. The TFP protest in front of the theater had media repercussions around the world, being covered extensively by both the print and electronic media in places as far away as Australia.

The effectiveness of the campaign can be measured by the response it drew from Martin Scorsese, the film's director. In an interview he gave to the Spanish newspaper *Ya*, he said that because of all the protests against the film, people went in to see it with tainted eyes, and that he was not achieving the goals he had set for it. Testimonies such as this clearly show how wrong is the belief that to protest something is only to give it publicity. Protesting creates negative publicity, and it is extremely effective. ■



For more examples of how protests are effective, please visit [www.ANF.org/protests](http://www.ANF.org/protests)

# CAMPAIGN FOR THE FREEDOM OF LITHUANIA

*Lithuania is Lithuania and cannot be partly Lithuania. It cannot be partly independent, it can only be independent.*

—Emmanuel Zinger,  
activist for Lithuanian independence



Many of the signatures were collected at college campuses.



On March 11, 1990, a freely elected Lithuanian government declared its independence from the Soviet Union, the first Soviet republic to do so. Enraged, Moscow placed an economic embargo on the country, cutting off its oil and natural gas supplies. Most leaders in the West stood idly by as the sufferings of millions continued, placated by propaganda stating communism had changed.

Later in the spring of 1990, the Lithuanian people, disgusted by Soviet oppression of their right to self-determination, again asserted their independence. Immediately, the once impassive and supposedly good-natured Mikhail Gorbachev, president of the USSR, reacted by declaring a blockade of tiny Lithuania in order to force her into submission. At this moment, the TFPs from around the world threw themselves into the fray, launching an international petition drive on May 31. The petition was simply an affirmation of moral support for the Lithuanian people to let them know that although some Western governments had ignored them, the public had not. As part of this campaign, “TFPs on Five Continents Protest in Favor of Lithuanian Independence” was published as an advertisement in *The Wall Street Journal* on June 1.

When the campaign ended on October 15, the TFP had collected 5,218,520 signatures, including 833,575 from the United States. Although it had not been planned at the outset, this campaign set a world record for the number of valid signatures on a petition. This fact was duly acknowledged by the well-known *Guinness Book of Records*. (Cf. Congressional Record, Mar. 31, 1991; *The Guinness Book of Records*, 1993 ed., p. 180.)

In the midst of this glorious effort, however, a tragedy struck one of the groups of petitioners: the van of the caravan campaigning in Tennessee was involved in a terrible accident that took the lives of two of the passengers, Frederick V. Porfilio, one of the oldest members of the American TFP, and Daryl Huang, one of the newest.

In December, an international TFP delegation delivered copies of the petitions to President Vytautas Landsbergis in Vilnius, the capital of Lithuania. One month later, the *Washington Post* carried “An Urgent Message from the American TFP to the Leaders of Our Nation and to the American People,” containing a plea from Antanas Racas, a member of the Supreme Council of the Republic of Lithuania. This appeared one day before Soviet tanks crushed to death Lithuanian civilians trying to defend their country’s independence with their bare hands.

The TFP campaign became national news throughout Lithuania, and provided a much-needed psychological boost to the people, showing Western support during Lithuania’s plight. In September of 1991, the Soviet Union officially recognized Lithuania as a sovereign independent country. The Lithuanian people have not forgotten this monumental effort and have never ceased to express their gratitude to the TFP. ■

Each petition sheet had twenty signatures on the front and twenty more on the back.

# NOBILITY *and* ANALOGOUS TRADITIONAL ELITES

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

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

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

With these thoughts in mind, Prof. Plinio Corrêa de Oliveira challenged the egalitarian underpinnings of the modern Culture War in his last book, *Nobility and Analogous Traditional Elites in the Allocutions of Pius XII—A Theme Illuminating American Social History*. On September 28, 1993, the American TFP hosted an international seminar at the Mayflower Hotel in Washington, DC for the launching of the American edition. Held under the high patronage of Her Imperial and Royal Highness Archduchess Monica of Austria, duchess of Santangelo, and her father-in-law, His Excellency the Duke of Maqueda, the event brought together nearly 1,000 people from across the globe and from the most varied walks of life.

The seminar consisted in a series of panels, with many distinguished speakers addressing a variety of topics covered in the book's pages. The first panel, "The Liberal Establishment: a Failed Pseudo-Elite," emphasized the crucial distinction between authentic and antithetical elites. The next panel, titled "The Great Republic: An Aristocratic Nation within a Democratic State," analyzed the American paradox. The seminar concluded with the panel, "Uncommon Valor as a Common Virtue: Our Military Traditions," which was comprised entirely of patriots and war heroes, and focused on the role of fighting men to be leaders in society, on and off the battlefield.

Though the author was un-

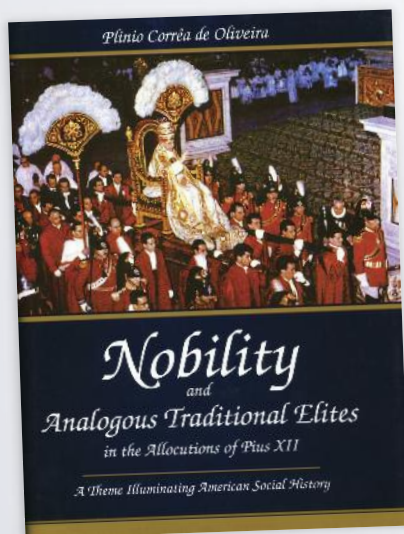


Nearly 1,000 gathered at the Mayflower Hotel in Washington, D.C. for the book launching.

able to be present for the event, his prepared remarks were delivered, the final words echoing in the hearts of all in attendance: "The great foundation, indeed the greatest foundation, of Christian civilization, is that each and every soul cultivates a generous love that embraces the Holy Cross of Our Lord Jesus Christ."

The campaign continued for the promotion of the book and the principles contained therein. An important milestone was reached in August 2010 with the launching of [www.Nobility.org](http://www.Nobility.org). Created as a website to promote an understanding of the need for social inequalities, true elites, and heroic leadership, the site's readership has steadily grown. Today, its popular email newsletter sent twice weekly now includes more than 9,500 subscribers. Of the many features the site has incorporated over the years, one of the most notable continues to be "Short Stories on Honor, Chivalry, and the World of Nobility." The lives of martyrs and saints, writings of Prof. Plinio Corrêa de Oliveira, and tales of military heroes past and present contribute to an impressive resource for the enrichment of the mind and the elevation of the soul.

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



*Nobility* has been published in six languages.

Learn more about true solutions to today's leadership crisis by subscribing to the Nobility Newsletter at [www.Nobility.org](http://www.Nobility.org).



# Saint Louis de Montfort Academy

*Remember that knowledge without morals is the ruin of the soul.*

—Saint John Bosco

Realizing the dream of many years to expand the work with youth, the summer of 1995 marked the foundation of one of the American TFP's most important apostolates: Saint Louis de Montfort Academy in Herndon, Pennsylvania, an independent, religious boarding school for boys encompassing grades 7 through 12. Following a suggestion from Prof. Plinio Corrêa de Oliveira, it was named for one of the greatest Marian missionaries of all time, Saint Louis Marie Grignon de Montfort. Devotion to the Mother of God forms the backbone for all of the students' daily activities.

Staffed by members of the American TFP, Saint Louis de Montfort Academy seeks to provide a solid academic foundation, where Catholic culture and civilization are emphasized. It strives to provide an environment that promotes everything a Catholic gentleman should be. From the practice of good manners to frequent reception of the Sacraments, the Academy seeks to make of the Catholic boy a Catholic gentleman. Ultimately, it hopes to provide the Church,

*Top: The students enjoy regular field trips and outings. Left: Devotion to Our Lady and reception of the sacraments form the cornerstone of spiritual development.*

our nation and an increasingly chaotic world with young men who will grow up to make a difference.

Prof. Corrêa de Oliveira's book *Revolution and Counter-Revolution* contains many of the principles and historical perspectives taught at the Academy. In addition, the Academy seeks to put these ideals into action by the formation of young men who are profoundly attached to their Catholic Faith and culture and disposed to defend them by word and example.

Since its modest beginning, the school has seen steady growth over the years. The 2012-2013 academic year marked an important milestone in the Academy's history: the dedication of the new school building of Our Lady of Good Success, which is the fruit of many years of planning and dedication. With the added classrooms and much-needed space, the Academy is now able to accommodate 40 students.

With Saint Louis de Montfort, Saint Jean-Baptiste de la Salle, and Saint John Bosco as patrons, the formation of mind, body, and soul are balanced to foster young men ready to fight Our Lady's battles, rejecting the errors of the modern world and standing for the good, the true, and the beautiful.

Forming the Academy's motto, the immortal words of Saint Louis de Montfort live on in the hearts of numerous students and alumni:

*Ut adveniat regnum tuum, adveniat regnum Mariae:* "Lord, that your kingdom may come, may the reign of Mary come!" ■



To learn more, please visit [www.MontfortAcademy.edu](http://www.MontfortAcademy.edu)



Following the example of Saint John Bosco, the students are given many physically demanding activities.



*It is my hope that your organization can respond to the very serious challenges to our nation's social moral welfare.*  
—Most Rev. John C. Nienstedt, Archbishop of St. Paul and Minneapolis

Summer 2002 marked another significant milestone for the American TFP with the birth of TFP Student Action. Networking with thousands of students and concerned parents, TFP Student Action defends traditional moral values on college campuses. Inspired by the teachings of the Holy Catholic Church, TFP volunteers are on the front lines of the culture war, working to restore the values of Christian civilization.

Over these 13 years, TFP Student Action volunteers have travelled to campuses throughout the nation, tackling the hot-button issues that are at the forefront of the moral and cultural debate of the day. Bringing the bold red and gold standards, signature red capes, and often accompanied by bagpipes, the young men of TFP Student Action have passed out thousands of flyers covering a host of issues, and entered into numerous lively debates surrounding controversial topics. Experience has shown that although there are a considerable number of university students today infected with moral relativism, there are also numerous good students who are encouraged and confirmed by the witness of the Student Action campaigns. Cam-



In addition to handing out fliers and debating with the man on the street, TFP Student Action engages road traffic at intersections.

paigns on college campuses by TFP Student Action volunteers have gone a long way to ending the sense of isolation felt by students who affirm traditional values.

Reaching out to thousands of students and the general public via the Internet, TFP Student Action has spread numerous petitions aimed at urging Catholic universities to stop supporting events which violate their Catholic identity, and petitions in support of defending traditional values. Showing the evidence of the effectiveness of these efforts, in 2008 the popular video-sharing site YouTube removed dozens of videos showing blasphemous desecrations of the Holy Eucharist thanks to a TFP Student Action petition signed by 18,200 Catholics. Then in 2011 Notre Dame University finally dropped the charges against eighty-eight pro-lifers thanks, in part, to more than 20,000 petitions sent to university

president Fr. John Jenkins. Other online protest initiatives have included petitions denouncing the numerous Catholic colleges and universities allowing pro-homosexual clubs on campus, protests decrying the showing of the morally reprehensible play "The V-Monologues," and petitions in support of those wrongfully punished on campus for proclaiming the timeless truths of the Catholic Faith.

Given its strong online presence since the beginning, TFP Student Action has produced several popular videos of university and street campaigns which have spread quickly. In 2012, an important milestone was reached in this regard with the release of the video "Attacked by Tolerance," a compilation video of several campaigns exposing the violence and intolerance of the homosexual movement. A few months later, another video was released showing TFP volunteers attacked for campaigning against socialist Obamacare, and which, at 188,600 views on YouTube alone (as this issue goes to press), remains the most-viewed TFP video to date.

Since 2003, TFP Student Action has annually sponsored a table at CPAC, taking advantage of the excellent opportunity to network with conservatives from around the nation. TFP volunteers played a crucial role at CPAC 2011, when pressure was put on event organizers to disinvite the homosexual group GOProud. TFP Student Action called on conservatives to unite around principles and reject those who deny the objective moral law. ■



TFP Student Action director John Ritchie gives an interview during a campaign for traditional marriage.

To learn more, visit [www.TFPStudentAction.org](http://www.TFPStudentAction.org)

# CALL TO CHIVALRY *Camps*

*Youth was not made for pleasure, but for heroism.*

—Paul Claudel

Since the early years of work with the youth in the 1970s, the American TFP has sponsored youth camps in many parts of the country with the goal of imbuing young men with the ideals of Catholic militancy.

Summer 2002 marked an important milestone in this regard, with the first Call to Chivalry camp taking place in rural Louisiana. Catholic boys aged twelve to eighteen and their fathers took part in the eight-day event. The first camp, focusing on the principles of chivalry, proved an excellent opportunity to instill Catholic heroism and courage in the participants. With a combination of prayer, talks, outings, and games, TFP staff made sure the program was suitable for today's younger generation.

From the morning bagpipe reveille to the nightly rosary procession, not a moment of boredom was possible for the attendees, activities taking place at every instant. The event went by very quickly, with boys and staff alike eager to return the next year.

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

Popular outings over the years have included visits to Civil War battlefields, walking pilgrimages, overnight campouts and hikes, along with seeing some of the most significant historical and cultural



The 1996 TFP youth camp participants.

sites in America. Talks, skits, and other presentations always focus on a time in Catholic history when men have had to boldly stand in defense of the Faith. Numerous speakers have brought to light an array of impressive role models to imitate in today's society. The Cristero Martyrs of Mexico, Saint Louis IX of France, Saint Patrick of Ireland, Blessed Emperor Charlemagne, and so many others have all served as exemplars of Catholic heroism.

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

The most anticipated event of the camps does not arrive until the closing day, when the boys take to the field for a series of medieval games, their families cheering them on amid a festive atmosphere. As the afternoon yields to evening, a Rosary procession advances to the closing medieval banquet, where an impressive lordly feast awaits the young



The 2012 Louisiana Call to Chivalry Summer Camp treasure hunt winners.



The 2012 Pennsylvania Call to Chivalry Summer Camp.



The entirely edible castle cake is enjoyed at the close of the medieval banquet.

warriors. The victors of each camp's various tournaments, including chess and archery, are ceremoniously awarded, and all participants leave with a memento emblazoned with the camp theme.

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

To learn more about Call to Chivalry camps in your area, please call Cesar Franco at (717) 521-8013.

# ST. JOSEPH CARAVANS DEFENDING TRADITIONAL MARRIAGE

*To the arguments in favor of homosexuality and same-sex “marriage” we respond with arguments based on right reason, natural law and Divine Revelation.*

—from the flier “10 Reasons Why Homosexual ‘Marriage’ Is Harmful and Must Be Opposed”

On June 26, 2003 the Supreme Court’s decision in *Lawrence v. Texas* granted constitutional protection to sodomy, striking down laws criminalizing unnatural behavior in thirteen states. In response, the TFP published and distributed the statement, “Are We Still One Nation Under God?” in which it qualified *Lawrence v. Texas* as “America’s Moral 9/11.”

On March 19, 2004, the TFP launched *Defending a Higher Law: Why We Must Resist Same-Sex “Marriage” and the Homosexual Movement*, a dynamic book exposing the myths surrounding the same-sex “marriage” debate. The book has been widely distributed in the United States and translated into multi-

support greeted them in many cities, while vocal college students attempted to engage in debate.

In August 2008, another caravan left for the state of California to rally support for traditional marriage, which would be on the ballot in November. For over a month, TFP volunteers distributed tens of thousands of fliers at universities and the downtown areas of major cities across the Golden State, and actively encouraged Californians to support traditional marriage. The caravan visited the San Francisco Bay area, Fresno, Bakersfield, Los Angeles, and San Diego, as well as major universities including Stanford, UCLA and UC Berkeley. The caravan concluded with a three-day campaign in Arizona.

In October 2008, the destination was Florida. For seven days, ten young volunteers actively encouraged the defense of true marriage in Florida. The volunteers gave out thousands more fliers on busy city streets and at college campuses. Street campaigns with the TFP’s red and gold standard, banners, and bagpipes garnered enthusiastic support despite bad weather.

The new flier printed in both English and Spanish for the caravans in 2008 titled “10 Reasons Why Homosexual ‘Marriage’ Is Harmful and Must Be Opposed” proved to be an effective tool for encouraging everyone to oppose homosexual “marriage” and the homosexual movement. This flier has since become one of the most recognizable resources distributed by the American TFP, providing a succinct and cogent defense of moral principles.

In 2009, the battlefield widened as the



Fliers with ten reasons for traditional marriage are distributed at every opportunity.

homosexual movement increased its efforts to force same-sex “marriage” on New York and the New England states. In July, three Saint Joseph Caravans were organized to travel throughout the region, covering vast areas of New York, Maine and Rhode Island. The caravans met with support, as well as violent opposition from “tolerant” homosexuals.

2011 saw new efforts, with caravans descending on Maryland and Rhode Island in March, New York in June, and Illinois in August. The Saint Joseph Caravan volunteers were honored guests at traditional marriage rallies in many places, all of which were well attended but received little media coverage.

Three groups of volunteers mobilized once again in September 2012 for ventures to Maine, Rhode Island, Maryland and Minnesota. In October, another caravan journeyed to Maine, with epic campaigns taking place during Hurricane Sandy.

Thanks to the tireless efforts of brave TFP volunteers, the Saint Joseph Caravan continues to have a profound effect on American public opinion. May God protect America from the homosexual agenda. Saint Joseph, pray for us! ■



Large banners and signs keep the message simple but powerful.

ple languages.

Summer 2004 marked the beginning of the Saint Joseph Caravans. Under the patronage of the watchful protector of the Holy Family, TFP volunteers travelled to the streets and college campuses of Arkansas, Kentucky, Louisiana, Mississippi and Oklahoma, distributing thousands of fliers and actively engaging Americans from all walks of life. Overwhelming numbers of honks in

# Protesting *The Da Vinci Code*

*If you love your mother, the Church, will you stand idly by and allow her to be degraded?*

—Most Rev. Anthony Apuron, Archbishop of Agana, Guam

Media hype was heralding *The Da Vinci Code* as the unstoppable and unforgettable movie of 2006. Like the book that dominated *The New York Times* best-seller list for over two years, Sony's Columbia Pictures had high hopes for the film. Marketers were already planning to spin off brand products to ride the wave.

With champagne bottles ready, everything seemed set for the celebrations... except for one tiny dot on the distant horizon—an unsettling controversy which gradually spread all over the country.

## Mobilizing the Rejection

The book's blasphemous affirmations, denying the Divinity of Christ and claiming He was married to Saint Mary Magdalene and had children, offended countless faithful.

Starting in 2005, the American Society for the Defense of Tradition, Family and Property (TFP) and its America Needs Fatima campaign started mobilizing for massive protests. The first step was the publication of *Rejecting The Da Vinci Code: How a Blasphemous Novel Brutally Attacks Our Lord and the Catholic Church*. This book was sent to 100,000 America Needs Fatima members. In early 2006, the country was di-

vided into areas and local coordinators assigned to recruit, mobilize, and motivate local protest rally captains.

This TFP network enjoyed an impressive outpouring of support from Americans from all walks of life. Everyone wanted to get involved. Housewives, students and professionals suddenly found themselves on the front lines in today's Culture War. People who never thought about defending publicly Our Lord and the Blessed Mother suddenly were leading the charge and making a stand. Eleven American Catholic bishops joined in encouraging such protests in front of theaters. Numerous priests denounced the film and announced the protests from the pulpit.

The enthusiasm was such that protest rallies did not wait for the film's official release on May 19. They started on May 1. By May 19, the film was embroiled in a quagmire of controversy. The tiny dot on the horizon had turned into a huge storm. Media was everywhere reporting on the protests. The protests lasted a full eight weeks. By the time it was all over, outraged Catholics had logged in an impressive 2,092 protests across the nation. Protesters also organized over 1,000 Holy Hours of reparation on June 18. On June 24, ac-



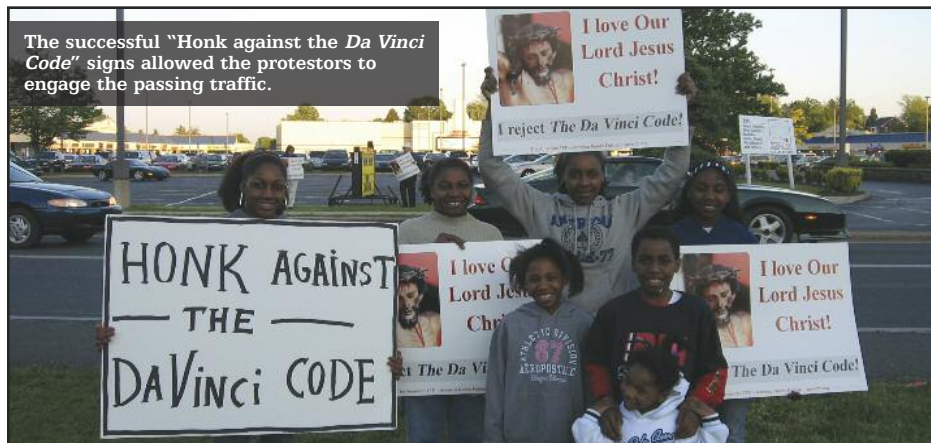
There were nearly 2,100 protests across the nation.

tivists gathered at the two Sony head-quarter locations in New York and Los Angeles to voice their outrage at the corporate entertainment giant's endorsement of blasphemy. Even today, this wave of blasphemy protests is the largest ever organized by the TFP.

What happened to *The Da Vinci Code*? With all the publicity, the film had all the momentum and hype to make it a blockbuster, even with its negative reviews at the Cannes Film Festival. It opened with plenty of fanfare and impressive opening weekend ticket sales. However, after the first weekend of protests, the climate radically changed. A curtain of silence fell over both the film and the protests. No one was talking about *The Da Vinci Code* anymore.

Did the protests work? In the United States where there were protests, the film ticket sales fell flat. However, two thirds of the receipts came from international markets where few or no protests were held. Spin-off *Da Vinci Code*-branded merchandise simply did not get off the ground. The book suddenly dropped off the best-seller lists. The film was not even in the running for Hollywood film awards. The unforgettable film of 2006 was forgotten. The unstoppable *Da Vinci Code* juggernaut lost all of its steam.

However the greatest result of the protest was the encouragement of Catholics nationwide who experienced the joy of standing up for Our Lord and Holy Mother Church in the secular public square—an encouraging proof that one can still make a difference while under fire. ■



The successful "Honk against the *Da Vinci Code*" signs allowed the protestors to engage the passing traffic.

# Fighting Catholic Pacifism at Fort Benning

The School of the Americas Watch was founded in 1990 by Roy Bourgeois, at the time a Maryknoll priest who has since been laicized and excommunicated for demanding the ordination of women priests in the name of equality. Bourgeois started the annual SOA Watch protests at Fort Benning, claiming that the U.S. Army was teaching foreign military officers how to be assassins. Over the years, thousands of participants came from around the U.S., turning the SOA Watch into the annual booster for the American Catholic Left. In fact, the organization's website reads: "Join thousands of teachers, farmers, students, unionists, queer folk, environmentalists—revolutionaries all of us!—as we converge at the gates of the School of the Americas (SOA...), where we continue to reaffirm life and our creativity in the face of Empire."<sup>1</sup>

In 2007, a group of young TFP members decided *enough was enough*. They started driving down to Columbus, Georgia to stage a counter-protest. On November 17, they lined the streets; two of them wearing the TFP ceremonial habit, carried a four-

foot Pilgrim Virgin Statue of Our Lady of Fatima. They prayed the Rosary in public for our troops. Their signs read: "Rosary for the troops," "God Bless America," "Honk to Support the Troops!" They estimated receiving 5,400 honks during the 3-hour campaign. That same day, *The Columbus Ledger-Inquirer* printed a full-page TFP statement titled "To the SOA Watch Protesters: Be Consistent! To the Military: Be Proud!" This TFP statement was well received by Columbus residents who mostly resent the annual theatrics of the Catholic Left.

This first TFP counter-protest was followed by four others. Year after year, the TFP members witnessed a downsizing SOA Watch. In 2011, Capt. J. D. Hawk of the Columbus Police Department estimated the shrinkage: 22,000 protesters in 2006, and now down to 3,210 protesters in 2011.

These counter-protests are one more way the American TFP denounces the pacifist character of the American Catholic Left. ■

1. "November 22-24, 2013. Where will you be?" at [www.soaw.org/take-action/november-vigil](http://www.soaw.org/take-action/november-vigil), accessed May 2, 2012.

## Protesting *Dogma*

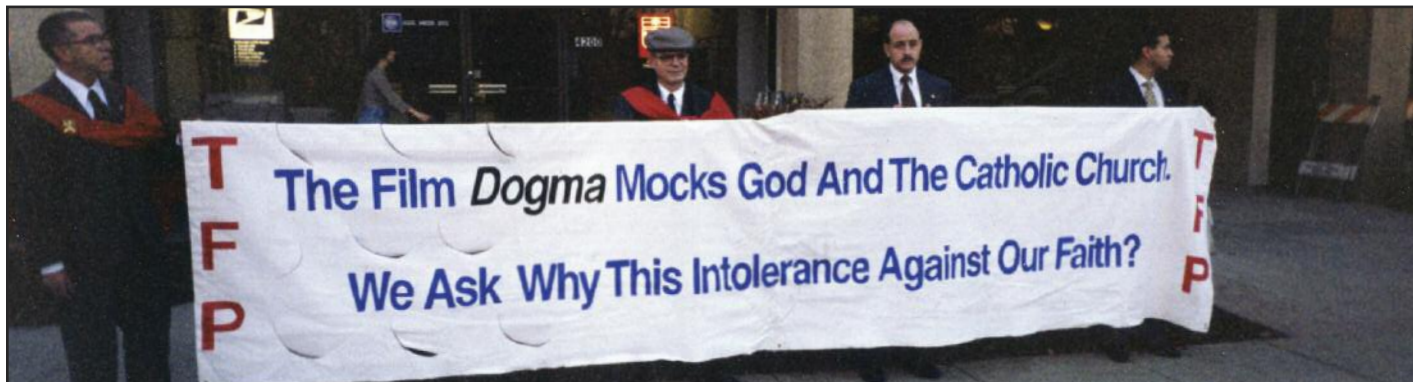
*I do not blush to invoke Saint Michael to rebuke [the film makers] with the other devils and to consign them to the same fate.*

—Most Rev. Thomas G. Doran, Bishop of Rockford

On October 4, 1999, more than 2,000 Catholics gathered in front of New York City's Lincoln Center to express their outrage at the controversial film *Dogma* making its debut at the New York Film Festival. The two-hour rally of reparation saw speeches, prayers, and hymns along with the prayer of the Most Holy Rosary, which caught the director Kevin Smith and the film's cast completely off guard. On hand to encourage the protesters were eminent figures including the Most Rev. Francisco Garmendia, Auxiliary Bishop of New York, and Fr. Benedict Groeschel of the Franciscan Friars of the Renewal. Letters of support from all over the nation also came from bishops, priests, and laity unable to

attend the protest in person. Following the opening premiere, the TFP directly organized more than 300 protests nationwide, with America Needs Fatima sending over 120,000 Protester Organizer Kits so that others could follow. Thousands upon thousands of protest flyers were distributed throughout the country. The flyer underscored the affront the movie represents to the Catholic Faith, stating that the film's script mocks "everything we hold sacred—God, the Church, the Mass and Mary's virginity. It condones what we condemn—murder, obscenity, profanity, drugs, drunkenness and rebellion."

The thousands of Americans who protested *Dogma* answered the call to rise up in defense of Jesus, Mary, and the Church, and proclaimed a resolute "No!" to blasphemy. ■



# PUBLIC SQUARE ROSARY RALLIES

On October 13, 2007, all across the country, Catholics gathered in public squares, busy intersections, city parks, and in front of town halls or local abortion clinics to take part in more than 2,000 public rosary rallies organized by the TFP's America Needs Fatima campaign in honor of the 90th anniversary of the Marian apparitions of Our Lady at Fatima in Portugal.

"These rallies represent mainstream America," said Robert Ritchie, executive director of America Needs Fatima. "The Public Square Rosary campaign is a response to the Fatima call for conversion, penance, prayer and especially for the recitation of the rosary. It is also a response to a culture that is increasingly banishing displays of faith from the public square," Mr. Ritchie concluded.

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

The rallies had a simple purpose: to implore God to save America from its current moral, spiritual, financial and political crises. Since the first successful ral-

*Public prayer is far more powerful than private prayer to appease the anger of God and call down His mercy and Holy Mother Church, guided by the Holy Ghost, has always advocated public prayer in times of public tragedy and suffering.*

—Saint Louis de Montfort, *The Secret of the Rosary*

lies in 2007, the movement has steadily grown yearly, with greater numbers of rosary rallies now taking place on a monthly basis. With the help of the campaign's central office near Topeka, Kansas, Rally Captains receive all that is necessary to organize their own events—a banner, organizing kit and name tags. Downloadable materials, including posters and programs, further contribute to the organized efforts.

The 10-foot banner each Rally Captain receives is printed at TFP headquarters in Spring Grove, Pennsylvania. Its message sets the tone for rallies nationwide: "As human efforts fail to solve America's key problems, we turn to God, through His Holy Mother, asking His urgent help."

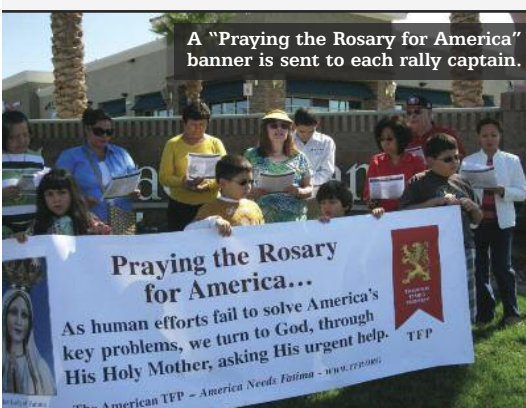
Rally Captains have attested to the overwhelming power of Our Lady's intercession, often in the face of numerous obstacles. From high winds that ripped apart banners in 2008 to encounters with "Occupy" protesters in 2011, volunteers have continually shown immense dedication. Great confidence in the Mother of God has characterized the rosary rallies from day one, and gives the reason for the im-

pressive growth in just a few short years.

As the rallies have become better organized, rally locations have been published on America Needs Fatima's website so that participants are able to locate the rally nearest to them. An impressive network has been formed in which local organizers meet nearby Catholics. Participants from rallies of past years have gone on to become Rally Captains in subsequent years, which has often increased the number of rallies in a single city. Highlighting the impressive growth, rosary rallies now take place also in 35 countries around the world, including Australia, Brazil, Canada, Colombia, Denmark, Germany, Ireland, Malaysia, Mexico, the Philippines, Poland, Spain, the United Kingdom and Venezuela.

Full of confidence as more join the ranks of this spiritual crusade, Rally Captains and participants the world over bear public witness to Our Lady's words at Fatima: "Finally, my Immaculate Heart will triumph!" ■

**To become a rally captain, visit  
[www.ANF.org/2013Captain](http://www.ANF.org/2013Captain)**



A "Praying the Rosary for America" banner is sent to each rally captain.



Captains can choose any public location for their rally.



Many captains add tents, statues, choirs and processions to improve their rally.



# AMERICA NEEDS FATIMA

In February 1985, the American TFP began the apostolate of America Needs Fatima. With a modest start, the goal from day one was clear: to win the heart and soul of America for Mary, our Blessed Mother. By spreading Our Lady's Fatima Message and encouraging devotion to her Immaculate Heart, the modest beginning quickly expanded to become the largest activity of the American TFP.

Through an invaluable network of donors and volunteers, America Needs Fatima has connected people nationwide to work together in spreading Our Lady's Fatima Message through a variety of efforts. Since the very beginning, every activity centers on faith-filled prayer, word and action. To date, hundreds of thousands have already accepted our encouragement to pray the daily Rosary and carry out the "First Saturday" devotion requested by Our Lady.

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

## Fatima Home Visitation Program

Since the America Needs Fatima Home Visitation Program started in 1995, Fatima custodians have had the privilege of bringing the statue of Our Lady of Fatima to the homes of Catholics around the nation. Our Lady of Fatima has been welcomed into more than

55,000 households, with an estimated 825,000 people in attendance for the visitations.

At the visits, custodians have marveled at the diversity of God's creation. No two visits are ever the same even if they are made in the same city, on the same street, in the same block or fifty miles apart. They are all different.

Another impressive aspect of the visits is how seriously people receive Our Lady in their homes. One gentleman remarked afterward, "This is the fifth time that she has visited our home. Once you receive her the first time, it is impossible not to want her back every year."

All custodians have also had the honor to witness the fruits that grace produces through these visits of the Blessed Mother to homes across America. If these fruits of grace are so perceptible, the many years of work leave no doubt that Our Lady will not abandon those who have Faith on their journey.

Visits have ranged from the homes of single individuals to gatherings

*Every member of TFP, to the best of my knowledge, lives the totus tuus consecration to Our Lady and there is probably no organization in the world doing more to promote authentic devotion to Our Lady, and especially to her Fatima message.*

—John M. Haffert, Co-Founder of the Blue Army of Our Lady of Fatima



Some of ANF's Fatima custodians with their vehicles.



Custodians are trained to make the presentation interesting for any age or group.



Hosts are encouraged to invite their friends.



Many devotionals are distributed at the presentations.

numbering five hundred persons. Testimonies over the years confirm that this effort is one more step toward helping Our Lady triumph in hearts. Experience shows that if people open their hearts and homes to her, she will work marvels in souls.

According to the testimony of Saint Louis de Montfort, "If we give Our Lady

something as small as an egg, she will give us something as big as an ox in return." Again, based on the numerous visits over the years, the best of all mothers will never fail us.

This is why each Fatima custodian travels some 30,000 miles every year in the cold, heat, rain or snow, like apostles

looking for five loaves and two fish with which to present Our Lady at the moment of the fulfillment of her prophecy at Fatima. ■

**To schedule a Fatima Home Visit, please call (888) 460-7371.**

# Return to Order

*The depth of knowledge and originality of Horvat's analysis, plus the scope and inspiration of his vision for a true solution to our current economic crisis, make Return to Order worthy of becoming the bedside book for those who believe America is worth fighting for.*

—Joseph M. Scheidler  
Here

America and the West are increasingly bombarded with bad news on the economic front. Crash follows crash, with ever more dire consequences. Financial losses worldwide from the 2008 subprime mortgage crisis alone are estimated at \$13 trillion.

Against this worrisome economic backdrop, on January 26, 2013, the TFP launched the book *Return to Order: From a Frenzied Economy to an Organic Christian Society—Where We've Been, How We Got Here, and Where We Need To Go* at its McLean, Virginia center (TFP Washington bureau). The event was greatly honored by the presence of Duke Paul of Oldenburg and foreign delegations from some of our European sister organizations.

Written by TFP vice president, John W. Horvat II, this 400-page ground-breaking book is the backbone of a new, three-year TFP campaign, one that seeks to turn America away from the "frenetic intemperance" at the root of our economic troubles and back to the plan God has for us.

The book was the culmination of twenty years of research and reflection that started in 1986, when Prof. Plinio Corrêa de Oliveira invited a few TFP members to study current socioeconomic troubles and the principles that informed Christian medieval economy. He was convinced that America would suffer a devastating economic collapse and urged the American TFP to study these issues in depth so as to have serious Christian analyses and solutions to offer America when the full brunt of the crisis hit home.

In an interview with *Crusade*, Mr. Horvat expounded on what is at stake:

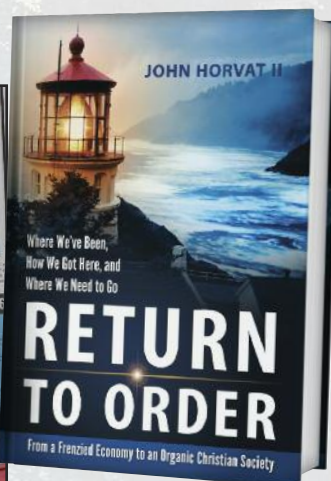
"We need to understand the crisis and engage in the debate over the future of our nation. *Return to Order* invites everyone to join the debate over these issues which we believe will be gaining ever great importance as the present crisis deepens.... [T]he present American model, which sustained us over generations, is now unraveling.... When the time of reckoning comes, when the time of crisis comes, I fear that people will simply take the first thing that's presented out there. And sometimes those things are socialist plans.... A return to order is what is needed.... We are proposing ideas and principles that have served us well in the past. These same timeless principles can be applied to the new circumstances and result in refreshing and novel solutions that are so much needed. Of course, a return to order does not make sense without a return to God, the Blessed Mother and the Church."

As this issue of *Crusade* goes to press, the campaign to promote *Return to Order* is in full swing. Opinion pieces and some fifty interviews given by Mr. Horvat have been carried in television, radio and print media and the book is being sold in multiple ways: on its own website, [ReturnToOrder.org](http://ReturnToOrder.org); at Amazon.com, Barnesandnoble.com, and bookstores around the country; regional TFP conferences, local book launchings and signings; Fatima home visitation teams; TFP sales tables at conservative conferences nationwide; fliers and e-mail appeals; and media ads. Thus far, more than 6,000 copies have been sold or distributed. ■

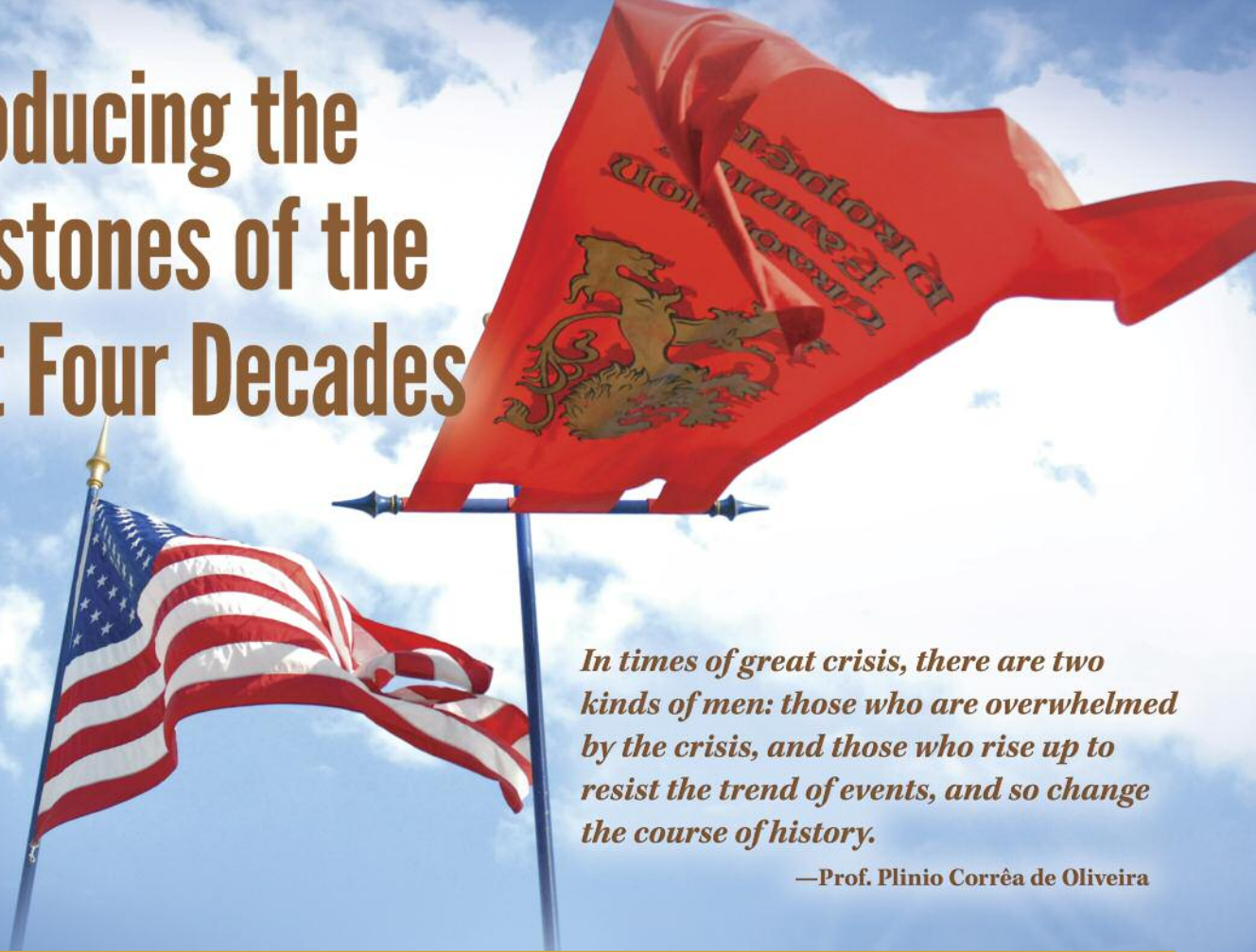
**To learn more, visit [www.ReturnToOrder.org](http://www.ReturnToOrder.org)**



Author John Horvat II



# Introducing the Milestones of the First Four Decades



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

—Prof. Plinio Corrêa de Oliveira

Marking forty years in 2013, it is quite appropriate to look back on some of the milestones which have characterized the first four decades of the American Society for the Defense of Tradition, Family, and Property: an ongoing effort to influence the course of America and bring about God's marvelous plan for the nation.

Though a few members were already engaged in street campaigning in New York City (*see related article*) before their organization was incorporated in the state of New York in 1973, this official act marked an important first milestone in the history of the American TFP, which began as a tiny mustard seed, with a handful of devoted souls. Given time, and cooperating with Divine



SPECIAL  
EDITION

Providence, the mustard seed has grown into a formidable tree, fighting the Revolution in the United States, inspired by Professor Plinio Corrêa de Oliveira and his seminal work, *Revolution and Counter-Revolution*.

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

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