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# MURDER

## In the Magic Kingdom

*Special to The Fatima Crusader*

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**N**asrudin is a comic character in Middle Eastern folklore whose misadventures illustrate bits of homely wisdom or, in some cases, a more profound truth. In one story, Nasrudin's wife looks out the window at midnight to find her husband, returned home from a night of carousing, crawling around under the street lamp.

“What are you doing?” she asks.

“Looking for my house key,” he answers.

“Where did you lose it?” she asks.

“Over there,” he says, pointing to a dark corner some distance from where he is crawling around.

“Then why are you looking under the street lamp?” she asks.

“Because the light's better here.”

The story underscores a common failing: a desire to avoid difficulties by pretending

that the “real” problem is elsewhere, where easier (but false) solutions can be found. This failing is repeatedly on display following the endless parade of bombings, shootings, stabbings and assorted atrocities preceded by the cry of “Allahu akbar!” Whenever an act of savagery is visited upon the West by Muslims following the dictates of the Koran, our leaders of Church and state can always be found crawling around under the street lamp, looking for a key that isn't there.

The key to these attacks is clearly Islam itself: not “radical” Islam or some aberrant “interpretation” that distorts Islam (the “religion of peace”), but Islam itself. There is no act of Islamic terror that cannot find its provenance in one of the *suras* (chapters) of Mohammed's book, or in the *hadith*, the sayings and acts of the Prophet accepted as guiding principles in Islam. And no perpetrator of these bloody incidents ever cites as his motivation anything other than his or her allegiance

to Islam.

### The Disturbing Truth

The attempt to suggest a moral equivalence between “radical” Christians and “radical” Muslims is preposterous, but that has not stopped Pope or President from attempting such ridiculous comparisons. And when was the last time you read or heard of someone shouting “Praise Jesus Christ” before driving a car bomb into a building or cutting off the head of a non-believer? That Islam is now unique among the world’s religions in its espousal of murder as a holy duty is a dark and disturbing truth.

So, naturally, our leaders look for answers where the light is better: that is, where the truth is not, for the truth compels us to address a reality that has been assiduously avoided for a very long time in the West. C.S. Lewis, commenting on the modern age’s attempt to embrace all alternatives and thus avoid any conflict or confrontation, wrote the following in *The Great Divorce*:

“The attempt is based on the belief that reality never presents us with an absolutely unavoidable “either-or”; that, granted skill and patience and (above all) time enough,

some way of embracing both alternatives can always be found; that mere development or adjustment or refinement will somehow turn evil into good without our being called on for a final and total rejection of anything we should like to retain. This belief I take to be a disastrous error. You cannot take all luggage with you on all journeys; on one journey even your right hand and your right eye may be among the things you have to leave behind.”

If this desire for an impossible conciliation of radically opposed forces was prominent in Lewis’ day, it has become an overarching preoccupation, to the point of absurdity, in our time.

The truth is sought where the light is better, not where it is to be found. The light, for our leaders, is any solution that does not call for anything more than stale rhetoric and candlelight vigils and vague denunciations of “evil” and “hate”, with a careful avoidance of any mention of where evil and hate originate.

A frank acknowledgement that Islam is the key to these ceaseless assaults upon what ISIS, Al Qaeda, the Taliban, Al Shabab and a host of Islamic

groups call “the crusaders” (that’s us) would compel our leaders to face the glaring truth that Islam is at war with the West: not just with a particular Western nation, but with the entire culture of Europe and the Americas. And then what?

We would have to take a hard look at immigration from Islamic countries. Open borders would become closed borders. Imams who preach jihad would have to be expelled. Business dealings with Islamic nations that support terror would have to be ended. No matter what the cost, economically or politically, our leaders would be compelled to protect our citizenry from the threat of Islam. Imagine that!

And here’s the big one: We, the nations of the West, would have to admit that religion matters. We would have to say plainly that how a culture conceives its God can have profound implications on how its people live and act. Acknowledging the truth about Islam would compel us to face hard truths about ourselves, about the Western way of life and its underlying assumptions.

It is presently assumed that religion is a purely private matter, and that it should remain so. Further, it is an article of public faith that those

who profess religious beliefs should refrain from judging the behavior of those who do not. The abiding controversy over abortion highlights the absurdity of these assumptions. If I believe that abortion is murder, but you do not, then as a matter of good manners in our democratic republic it is incumbent upon me to allow you to commit murder with good grace and forbearance.

### Tolerance Is Indifference

Tolerance as an absolute principle is unworkable. How can an apostle of tolerance be tolerant of the intolerant? Even John Locke saw the problem, which is why he thought Catholics socially unacceptable: they insist upon an absolute truth. The essence of tolerance is indifference, if not practical denial, of absolute truth.

Islam has in common with the Catholic Faith its insistence on absolute truth, that is, exclusive truth. So Islam and Catholicism are inevitable foes, as they have been since the first cry of “Allahu akbar!” accompanied the first beheading of an “infidel” more than 1300 years ago.

It is sometimes said that “radical Islam” is rooted in a 7th century ideology, the implication

being that “moderate” Islam is consonant with modern values. All of Islam is rooted in a 7th century ideology. It *IS* that ideology, from which it has never departed. Defenders of Islam like to point out that most Muslims live among us peacefully. But such co-existence is not the result of their religion, but of a falling away from that religion.

### Peaceful Muslims Can Become Radical

The problem is that peaceful Muslims can become “radical” Muslims without warning. All that has to happen to effect the transition is a deepening of faith, a closer reading of the Koran, the inspiration of a sermon on the duty of jihad at the local mosque. It is not an easy thing to acknowledge, but every Muslim is a potential jihadist.

Unwittingly, those who attempt to dismiss a call for restricted Muslim immigration by pointing out that some atrocity, such as the gay nightclub murders in Orlando, were committed by someone who grew up in a Western nation, underscore the potential danger any Muslim represents, no matter where he was born and raised. “Self-radicalization” and “homegrown terrorist” are terms designed to demonstrate

the futility of restricting or ending Muslim immigration. In fact, they emphasize not only how vital it is as a matter of self-defense, but how much further we have to go in investigating just who is living among us with murderous intent.

Islam is the enemy. We must face it, if we are to survive this war. But this war will not last forever. Sooner or later, Russia will be consecrated to the Immaculate Heart of Mary. When that happens, much will change.

The late Bishop Fulton Sheen believed that Our Lady appeared at Fatima as a sign that Islam would be converted. Fatima is the name of Mohammed’s daughter, as well as the name of the Muslim girl who converted to the Catholic Faith in the town named after her in Portugal. Of all the places Our Lady might have appeared, She chose Fatima.

So in this crisis involving Islam, as with every other problem we face, Our Lady is the key. Why look where the key is not. If we turn to Our Lady and obey Her requests, the darkness will be dispelled and the light of love and peace will dawn at last. 