

# A Message About Islam to the American People

By Brittany Macias

Elisabeth Sabaditsch-Wolff, an Austrian native, spent her adolescence viewing the turmoil in the Middle East from a front row seat. She has spent the better portion of her adult life educating others on the dangers of the Islamic ideology seeping into our nations.



The daughter of an Austrian diplomat, Sabaditsch-Wolff has lived in multiple countries and experienced varying stages of war and governmental types. As a young child, Sabaditsch-Wolff and her family lived in the United States, where she attended kindergarten in New York. From there, Sabaditsch-Wolff moved to Iran, where she was taken from one freedom extreme to the other. During this time, Ayatollah Khomeini made his entry into Tehran, beginning a revolution that resulted in the overthrow of the Pahlavi monarchy and the institution of the Islamic Republic of Iran.

What young Elisabeth Sabaditsch-Wolff witnessed during a time that many would refer to as some of the most important learning years of life, indeed became events that greatly shaped her. As the Iranian Revolution, also known as the Islamic Revolution, ran rampant around Elisabeth, she began to hear shouting in the streets and saw black-clad women in droves, stirring up confusion and fear in her. In addition, she missed the majority of second grade due to the cancellations caused by piles of dead bodies in front of her German school in Iran.

After witnessing these atrocities, Elisabeth Sabaditsch-Wolff, along with her mother and younger sister, were packed up and sent away to Austria without the patriarch of their family after a forced deportation of all diplomatic dependents was announced. The separation of their family proved difficult, though they were allowed to return to Iran for summers and Christmas, times from which Elisabeth recalls multiple life-altering instances.

Some of these particular occurrences include the food scarcity in Iran and despite that scarcity, her mother cooking for the hostages held in the Iranian Foreign Ministry Office and Elisabeth penning letters to the hostages—even receiving some back from hostage Bruce Laingen. In addition, Elisabeth recalls

waking from a summer nap to smoke, only to find that her family's Iranian housekeeper had set the house on fire with the family still inside asleep.

In September of 1980, Elisabeth's father made it on the last flight out of Iran before the Iran-Iraq War began and the family reunited to live in Baghdad where she was able to witness the other side of the coin. "I saw both sides. I saw Iran and then I saw Iraq," she states.

From Iraq, Sabaditsch-Wolff's family moved to Chicago, bringing back to remembrance the fluent English she learned as a young child and introducing her to the Constitution of the United States. Concerning which, she voices, "I have been left with a profound appreciation for the American Constitution. The beauty of (it) has impacted me, it fascinates me... I would call it a perfect piece of paper. You don't need more than that, it's simple." By this point, Elisabeth had begun to decide for herself the importance of freedom and contemplate the sheer wrongness of the Islamic ideology she'd seen, but her story does not end there.

Elisabeth Sabaditsch-Wolff returned to her homeland of Austria to finish high school, soon after which she became a ski instructor in Vienna. Having a fairly seasonal occupation, her father informed her of a summer position stamping visas in the Austrian Embassy of Kuwait. Young and optimistic, Elisabeth took the position and relocated once again in May of 1990.

With her first-hand experiences, Elisabeth began to suspect Kuwait would be invaded shortly by Saddam Hussein, and by August of the same year, she was proven correct, adding another war-torn land to her list of occupied countries. The Embassy became a safe-haven for Austrians in Kuwait flocking there for protection. The Austrians were stranded in the Embassy for two weeks during the annexation process of Kuwait due to the restriction of foreigners leaving the country, as well as the beginning of violence and rape in the streets by Iraqi soldiers.

After two weeks, Saddam announced that citizens of neutral countries—such as Austria—were allowed to leave Kuwait. With the fear of incoming American missiles, Elisabeth and her fellow Austrians embarked in the night on a difficult caravan journey through the Kuwait desert toward Turkey, bribing Iraqi soldiers at checkpoints as they went. Upon reaching the border of Turkish Iraq into Turkish Turkey, with thousands of scared, sleeping evacuees surrounding them, the Austrian travelers' bribes were denied as the soldiers had received new orders from Saddam to only allow eighteen passports to leave Kuwait. After much haggling and more bribes, the soldiers agreed passports would be counted, not heads. The Austrians added children to the paper passports of whoever they could, regardless of relation, and successfully got all of the children across the border into Turkey.

But Elisabeth Sabaditsch-Wolff was left behind in Kuwait, afraid for her life and the lives of the several others left behind with her. The truly remarkable bravery of Elisabeth that night cannot go unnoticed. “I was on the list to go across the border and I said no, I want the kids to go because my mother has another daughter if I don’t make it.” With the terror and dread of war looming over them, the remaining few spent the night in a hotel, courtesy of Saddam Hussein, and drowned their despair the best way they knew how.

A couple of days later, by the negotiation of the Austrian president and no doubt the hand of God, Elisabeth and her companions were allowed to leave on a flight to Turkey, eventually landing in Vienna. Home in Austria, she was greeted with PTSD rather than relief. The experiences Elisabeth had faced wreaked havoc on her and took a long time for her to overcome. To this day, Elisabeth is still afraid of the sound of helicopters in the air, with good reason.

Seven years later, Sabaditsch-Wolff decided to return to Kuwait to finish that season of her life on *her* terms, not Saddam’s. This decision resulted in the culmination of all the events in Elisabeth’s life, beginning an innate rebellion of Islam that catapulted her onto the path she treads today. Her job was not only to stamp visas, but to read the English newspapers printed in Kuwait. Doing so, she discovered the existence of Islamic-declared prophet Muhammad’s child bride, Aisha, who was six years old at the time of their marriage and nine years old when the marriage was consummated—Muhammad was 54. This realization sent Elisabeth reeling and she confronted her well-loved Muslim interpreter, asking if he knew of the child bride. His angered response was merely to never question that fact ever again.

Disturbed, Sabaditsch-Wolff dug deeper. “Once again Elisabeth does what she shouldn’t be doing... she asks questions and she reads books.” Amidst meeting her now-husband in Kuwait and giving birth to their daughter, Elisabeth Sabaditsch-Wolff researched Islamic doctrine, using their own scripture and holy documents as her guide, as well as a book by an Atheist Indian entitled, “Gabriel’s Whisperings.” What Elisabeth found disturbed her even further. Among other things, she read about “the beheading of Jews with Aisha sitting right next to him (Muhammad). I read about all the atrocities and it made me want to weep.”

After years of first-hand experience and thorough study, Sabaditsch-Wolff declares “I’ve become quite proficient in Islamic theology,” which she finds to be 70% ideology and 30% theology. She states that “Islam is the most intelligent system ever created and that’s what makes it so scary... It’s so much more dangerous than Socialism, Stalinism... than Korean Stalinism. You’re not born a Communist, you’re not born a National Socialist, you’re made into one. But you

are *born* into the Muslim faith and you have no chance of leaving without death.”

Upon returning to Austria from Kuwait in the late 90's, Sabaditsch-Wolff was met with a change in the demographic of her own country in Europe. She began to see black-clad women in abundance in her homeland, Islamic Halal meats, shops, and banking institutions—all of which fund terrorism. She clarifies, “It’s not just the dress; it’s the entire lifestyle they’re importing.” Out of the immediate fear of something happening, based on the changes occurring in Austria and the daily rape and assault by Muslims, Elisabeth and her daughter both carry an alarm with them that can be sounded at the first sign of danger.

Elisabeth explains that the people of the world don’t understand the Trojan Horse that comes with allowing Muslims to enter their countries and Christian ‘love’ cannot be an excuse. “With Christian love, love your family first, then love your neighbors. You can tell me a lot of things, but the Syrians are not my neighbors.” According to the Islamic scriptures in the Qur’an, Muslims are expected to immigrate and emulate Muhammad who migrated from Mecca to Medina. A devout Muslim must emulate him and therefore immigrate to foreign lands in order to bring Islam to the infidels. Elisabeth explains the reasoning, “Because Allah says peace on Earth will only reign when the entire world has submitted to Islam.” This comes about by infidels being “annihilated or subjugated,” explaining the violence accompanied by Islam.

Though Elisabeth Sabaditsch-Wolff declares there is no way to resolve the infiltration of Islam in our countries, she states that we must prepare and boldly claims that she will never be silenced. “Even in Austria, I will not be silenced. They will not shut me up.” She has even been formally [charged](#) with “hate speech,” a charge that was later changed to “denigration of religious beliefs of a legally recognized religion” for her vocalization of Muhammad’s documented marriage to Aisha, a child, as pedophilia. She was found guilty; with the judge deciding Sabaditsch-Wolff’s statements were “factually incorrect” due to pedophilia generally referring to an adult and a child, while Muhammad remained married to Aisha once she’d reached adulthood.

Regardless of opposition, Elisabeth won’t be stopped from speaking the truth about the dangers of Islam. “I want my daughter to know I did everything I personally could... I owe it to my daughter—the love of my life—to continue, because I want her to know her mommy did everything in her power to stop it. I want her to be proud of me.”

Sabaditsch-Wolff also voices a disappointment in the Christian Church. “What really depresses me is the Church. If we can’t count on the Church, who can we count on?” She points out that the Pope recently brought twelve Greek Muslims

into the Vatican and states, “How can there be any hope if the *Church* abandons us?”

Elisabeth believes we must prepare for war, the likes of which we’ve never seen, and one that won’t be army against army but perhaps person versus person, even in America. She states that Islamic ascendancy in Europe poses a security threat to the United States and calls out the American government’s attempt to replicate the European model in our nation.

Despite waning hope and seemingly inevitable war, Sabaditsch-Wolff, however, does not believe a fear of travel or of terrorism should render the citizens of our nations immobile. “That is the ‘beauty’ of terrorism... how are you going to know where is next?” Instead, she suggests an alternative to fear. “We should all continue to live our lives and be aware. Educate yourself about this danger. There is no excuse not knowing what is going on.” She points out that Hitler had a blueprint of his plans that was apparent, and so does Islam. “How about if we woke up and listened and paid attention? Why are we repeating this? We are in a worse situation than our forefathers were in the 1930’s... especially because the United States has been so weakened. This is a message to the American people.”

Until next time....

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