



MICHAEL

For the Triumph of the Immaculate

A journal of Catholic patriots
for the kingship of Christ and Mary
in the souls, families, and countries

Pilgrims of Saint Michael
1101 Principale Street, Rougemont QC, Canada J0L 1M0
Tel.: Rougemont (450) 469-2209; Montreal area (514) 856-5714; Fax (450) 469-2601
Publications Mail Reg. N° 40063742. (PAP) reg. N° 09929
website: www.michaeljournal.org Printed in Canada

For a Social Credit economy
in accordance with the teachings of the Church
through the vigilant action of heads of families
and not through political parties

Edition in English. 55th Year. No. 360

May-June-July 2010

4 years: \$20.00



Regina Pacis – Queen of Peace (© Convent of the Sacred Heart, Sault, Montreal, Canada)



Benedict XVI in Fatima
Pages 23-24



The mystery of the Holy Shroud of Turin
Pages 12-13

Also in this issue:

- The HAARP program
- Social Credit
- Psychology Part 2
- Thomas Sankara
- Consecration of priests



Our Lady of Good Success in Quito, Ecuador

Pages 14 to 16

Society must create its own money

Answers to a few questions

The regular readers of the "Michael" Journal will have noticed that the first request of the Social Crediters, the "White Berets" of the "Michael" Journal, is that the Federal Government, the official representative of society, should take back its power to issue, create the money for our country. Once this is done, it will then be possible to implement the two other principles of Social Credit: a monthly dividend to every citizen and a periodical discount on retail prices, to prevent any inflation.

However, for the new readers, this request may give rise to a few questions. We will mention here the most frequent ones and give them short answers.

Question: You say that the government should create the money. Does it not already do it, with the Bank of Canada notes?

Answer: If the Federal Government creates its own money, why is it over \$566 billion in debt? The truth is that bank notes and coins come into circulation only when they are lent by private banks, at interest. Moreover, this kind of money (cash) represents less than ten per cent of the money supply in our country. The other kind of money, which represents over 90 per cent of the money supply, is digital or checkbook money, that is to say, figures written on checks or bank accounts.

Question: Why do you want the government to create the money? Is not the present bank money good?

Answer: Chartered banks lend out money and put it into circulation at interest, in the form of a debt, which creates unpayable debts. For example, let us suppose that the bank lends you \$100, at 6 per cent interest. The bank creates \$100, but wants you to pay back \$106. You can pay back \$100, but not \$106; the \$6 for the interest does not exist, since only the bank has the right to create money, and it created \$100, not \$106.

In other words, when a chartered bank lends you money, it actually demands you to pay back money that does not exist. The only way to pay back \$106 when there is only \$100 in existence is to also borrow this \$6 from the bank. Your problem is not solved yet; it has only gotten worse: you now owe the bank \$106, plus an interest payment of 6 per cent, which makes a total of \$112.36. As years pass, your debt gets bigger; there is no way to get out of it.

Some borrowers, taken individually, can manage to pay back their loans in full — the

An article of Alain Pilote, full-time Pilgrim for 28 years and editor of the English language edition of "Michael"



principal plus the interest — but all the borrowers as a whole cannot. If some borrowers manage to pay back \$106 when they received only \$100, it is because they take the missing \$6 in the money put into circulation through the money loaned to other borrowers. For some borrowers to be able to pay back their loans, others must go bankrupt. And it is only a matter of time until all the borrowers, without exception, find it impossible to pay the bankers back, whatever the rate of interest on their loans.

Some may say that if one does not want to get into debt, one has only not to borrow. Well, if no one borrowed money from the banks, there would simply be not a penny at all in circulation. And this money borrowed from the bank cannot remain in circulation indefinitely: it must be returned to the bank when the loan is due... and returned with interest, of course.

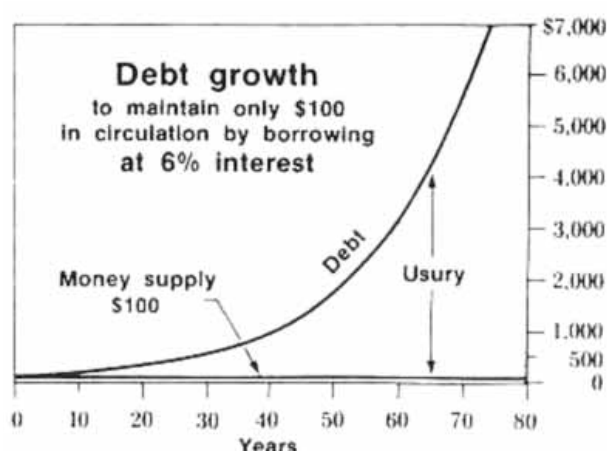
Unpayable debts

This means that just to maintain the same amount of money in circulation in our country, year after year, unpayable debts must pile up. For example, if one wants to maintain only \$100 in circulation, year after year, by borrowing at 6% interest, the debt will be \$106 after one year, then \$112.36 after two years (\$106 plus the 6% interest) and so on. After 70 years, the debt will have reached the sum of \$5,907.59 and there will still be only \$100 in circulation.

\$100 debt growth at 6% interest

Year	Original borrowed capital	Debt at year end *	Interest due at year end	Money in circulation
1	\$100	\$106.00	\$6.00	\$100
2	(remains the same)	\$112.36	6.36	(remains the same)
3	"	119.10	6.74	"
4	"	126.25	7.15	"
5	"	133.82	7.57	"
10	"	179.08	10.14	"
20	"	320.71	18.15	"
30	"	574.35	32.51	"
40	"	1,028.57	58.22	"
50	"	1,842.02	104.26	"
60	"	3,298.77	186.72	"
70	"	5,907.59	334.39	"

* includes interest due



In the case of public debts, the bankers are satisfied as long as the interest on the debt is paid. Is it a favour they do for us? No, it only delays the financial impasse for a few years since, after a while, even the interest on the debt becomes unpayable. Thus, in the example of the \$100 borrowed at 6%, the interest due on the debt will have reached \$104.26 after 50 years, which is more than all the money in circulation.

No wonder the national debts of all the civilized countries in the world are reaching astronomical proportions. For example, Canada's national debt, which was \$24 billion in 1975, is now over \$566 billion. So, to satisfy the bankers, the government must slash all its other expenditures. Will the government wait until servicing the debt takes 100% of the taxes to change the system or will it prefer to let people starve? Moreover, the national debt is only the peak of the iceberg: there are also the debts of the provinces, the municipalities, corporations and individuals!

The government has the power

Question: Does the government have the power to create money? Would this money be as good as that of the banks?

Answer: The government has indeed the power to create and issue the money of our country, since it is itself, the Federal Government, that has given this power to the chartered banks. For the government to refuse to itself a privilege it has granted to the banks, is the height of imbecility! Moreover, it is actually the first duty of any sovereign government to issue its own currency, but all the countries today have unjustly given up this power to private corporations, the chartered banks. The first nation that thus surrendered to private corporations its power to create money was Great Britain, back in 1694. In both Canada and the U.S.A., this right was surrendered in 1913.

It is not the bankers who give money its value; it is the production of the country. Bankers produce absolutely nothing; they only create the figures that allow the nation to make use of its own producing capacity, its own wealth. Without the production of all the citizens in the country, the figures of the bankers are worthless. So, the government can just as well create these figures itself, without going through the banks and without getting into debt. Then why should the government pay interest to a private banking system for the use of its money, when it could issue it itself, without going through the banks, without interest or debt?

This question was asked to Graham Towers, Governor of the Bank of Canada from 1935 to 1954, before the House of Commons Standing Committee on Banking and Commerce in the spring of 1939 (page 394 of the Minutes of Proceedings and Evidence Respecting the Bank of Canada, Committee on Banking and Commerce, 1939):

"Will you tell me why a government with power to create money should give that power away to a private monopoly and then borrow that which parliament can create itself back at interest to the point of national bankruptcy?"

Answer of Towers: "If parliament wants to change the form of operating the banking system, then certainly that is within the power of parliament."

As a matter of fact, the power of the Federal Government to create the money of our country is clearly stated in the Constitution (Section

Contents

"Michael" May-June-July 2010

Pages

Society must create its own money. A.P.	2-3
Testimony of Bishop Bernard E. Kasanda	4
Speech of President Thomas Sankara	5-6
Who is above governments? Louis Even	6
Social Credit not through parties. L. Even	7
In defense of Benedict XVI. Card. Ouellet	8-9
A study of psychology, Part II. M.A.J.	10-11
The Holy Shroud of Turin. A. Pilote	12-13
Our Lady of Good Success	14 to 16
The HAARP program. M. Chossudovsky	17
The life of Eve Lavalliere	18-19
Homily on same-sex "marriage"	20-21
An analysis of Bill C-384	21
Holiness in youth	22
Act of consecration of priests. Benedict XVI	23
Fragility of the economic system	23
Our Congress and week of study	24
The mission of Fatima. Benedict XVI	24

Society must create its own money

(continued from page 2)

91 of the British North America Act, paragraphs 14, 15, 16, 18, 19 and 20).

No danger of inflation

Question: *Is there not any danger that the Government might misuse this power and issue too much money, which would result in runaway inflation? Is it not preferable for the Government to leave this power to the bankers, in order to keep it away from the whims of the politicians?*

Answer: The money issued by the Government would be no more inflationary than the money created by the banks: it would be the same figures, based on the same production of the country. The only difference is that the Government would not have to get into debt, or to pay interest, in order to obtain these figures.

On the contrary, the first cause of inflation is precisely the money created as a debt by the banks: inflation means increasing prices. The obligation for the corporations and governments that are borrowing to bring back to the banks more money than the banks created, forces the corporations to increase the prices of their products, and the governments to increase their taxes.

What is the means used by the present Governor of the Bank of Canada to fight inflation? Precisely what actually increases it, that is to say, to increase the interest rates! As many Premiers put it, "It is like trying to extinguish a fire by pouring gasoline over it."

It is obvious that if the Canadian Government decided to create or print money anyhow, without any limits, according to the whims of the men in office, without any relation with the existing production, there would definitely be runaway inflation. This is not at all what is proposed here by the Social Crediters.

Accurate bookkeeping

What the Social Crediters advocate, when they speak of money created by society, is that money must be brought back to its proper function, which is to be a figure, a ticket, that represents products, which in fact is nothing but simple bookkeeping. And since money is nothing but a bookkeeping system, the only necessary thing to do would be to establish accurate bookkeeping:

The Government would appoint a commission of accountants, an independent organism called the "National Credit Office" (in Canada, the Bank of Canada could well carry out this job if ordered to do so by the Government). This National Credit Office would be charged with setting up accurate accounting, where money would be nothing but the reflection, the exact financial expression, of economic realities: production would be expressed in assets and consumption in liabilities. Since one cannot consume more than what has been produced, the liabilities could never exceed the assets and deficits and debts would be impossible.

In practice, here is how it would work: the new money would be issued by the National Credit Office as new products are made and would be withdrawn from circulation as these products are consumed (purchased). (Louis Even's booklet, *A Sound and Effective Financial System*, explains this mechanism in detail.) Thus there would be no danger of hav-

ing more money than products: there would be a constant balance between money and products, money would always keep the same value and any inflation would be impossible. Money would not be issued according to the whims of the Government or of the accountants, since the commission of accountants appointed by the Government, would act only according to the facts; to what the Canadians produce and consume. The volume of money in circulation would therefore not be dictated by the Government or party in office; money would be simply issued in keeping with the statistics of production and consumption, which come from the free activities of producers and consumers.



Bank notes and coins come into circulation only when they are lent by private banks, at interest.

The best way to prevent any price increase is to lower prices. And Social Credit does also propose a mechanism to lower retail prices, called the "compensated discount", which would allow the consumers to purchase all of the available production for sale with the purchasing power they have at their disposal, by lowering retail prices (a discount) by a certain percentage, so that the total retail prices of all the goods for sale would equal the available total purchasing power of the consumer. This discount would then be refunded to the retailers by the National Credit Office.

No more financial problems

If the Government issued its own money for the needs of society, it would be automatically able to pay for all that can be produced in the country and would no longer be obliged to borrow from foreign or domestic financial institutions. The only taxes people would pay would be for the services they consume. One would no longer have to pay three or four times the actual price of public developments because of the interest charges.

So when the Government would discuss a new project, it would not ask "do we have the money?" but "do we have the materials and the workers to realize it?" If that is so, new money would be automatically issued to finance this new production. Then the Canadians could really live in accordance with their real means, the physical means, the possibilities of production. In other words, all that is

physically possible would be made financially possible. There would be no more financial problems. The only limit would be that of the producing capacity of the nation. The Government would be able to finance all the developments and social programs demanded by the population that are physically feasible.

The education of the people

Question: *If all that you have said above is true and that a social money system, money created by a public organism on behalf of society, is so beneficial, why is it that the Government does not implement it right away?*

Answer: Constitutionally speaking, there is nothing that prevents the Government from doing it immediately, since it has already the right to issue its own currency. It is the sovereign government of the nation that must be responsible for the monetary policy of our country and not private corporations, for whom the objective is not at all the common good, but their own profit. On July 21, 1961, Louis Rasminski, who was Governor of the Bank of Canada from 1961 to 1973, sent the Government the following letter:

"If the Government disapproves of the monetary policy being carried out by the Bank (of Canada), it has the right and the responsibility to direct the Bank as to the policy which the Bank is to carry out... and the Bank should have the duty to comply with these instructions."

The governments, despite statements that are often stupid, are perfectly aware of the iniquity of the creation of money by private companies but they dare not to challenge the money power, for want of support among the population.

The only thing that is lacking is the education of the people, to show the falseness, absurdity and injustice of the present financial system and the existence of a corrective system like Social Credit. Only the "Michael" Journal denounces the present system and brings the Social Credit solution. The population must therefore study the "Michael" Journal. To that end, everyone must be subscribed and subscribe those around them.



MICHAEL

May-June-July 2010
Date of issue: June 2010

\$1 per issue
Published 5 times a year by
Louis Even Institute
For Social Justice
Editor-in-chief: Thérèse Tardif

Head Office and Postal Address:
Pilgrims of Saint Michael
1101 Principale Street
Rougemont, Que., Canada - J0L 1M0

website: www.michaeljournal.org
e-mail: mail@michaeljournal.org

United States address: "Michael" Journal
P.O. Box 86, South Deerfield, MA 01373
Phone/Fax: (413) 665-5052; Toll free: (888) 858-2163

Canada and U.S.A., four years.....	\$20.00
two years.....	\$10.00
Other countries: four years.....	\$48.00
two years.....	\$24.00
Airmail, one year.....	\$16.00

Printed in Canada
PUBLICATION MAIL AGREEMENT No 40063742
PAP REG. No 09929
Legal deposit - National Quebec Library

We acknowledge the financial support of the Government of Canada, through the Publications Assistance Program (PAP), toward our mailing costs.

Canada

Send all correspondence that cannot be delivered in Canada to: Michael Journal, 1101 Principale St. Rougemont, QC J0L 1M0

Toronto monthly meetings

June 13, August 8

Lithuanian Hall, 1573 Bloor St. W.

(One block west of Dundas Subway Station)

Rosary at 2:00 p.m. - Meeting at 2:30 p.m.

Information Roger: (416) 749-5297

Rougemont monthly meetings

House of the Immaculate

1101 Principale St.

June 27 - July 25

Week of study: Aug. 27- Sept. 3

Annual Congress: Sept. 4-5-6

Simultaneous translation into English

10:00 a.m. opening; 5:00 p.m. Holy Mass

The Pilgrims of St Michael and Social Credit

Testimony of Bishop Bernard Emmanuel Kasanda Mulenga

Last March, at our latest week of study in Rougemont, Canada, on the social doctrine of the Church and its implementation (based on Alain Pilote's book *The Social Credit Proposals Explained in 10 Lessons*), we had two bishops from the Democratic Republic of Congo, including Most Rev. Bernard Emmanuel Kasanda Mulenga, Bishop of the Diocese of Mbuji-Mayi. Here is the testimony he gave:

I have already told you how delighted I was and happy to have met you. And I am very grateful for all the work that is being done and that which was done by Alain Pilote. I strongly recommend that this book, *Ten Lessons on Social Credit*, be distributed to the people you wish to reach. I think this book says it all.

Let me share with you a phone conversation I had this morning with the archbishop of Ottawa. He knew I was in Rougemont and he enquired about the object of my visit. I said I came to attend a week's seminar on the social doctrine of the Church and on Social Credit.

He asked: "How many Bishops are there?"

I said: "We are two Congolese Bishops."

Then he asked: "Was there any mention, did you talk about the Pope's latest Encyclical letter (*Caritas in veritate*)?"

I said to him: "Yes indeed! It is really a course based upon the social doctrine and the Magisterium of the Church but in relation to the intuition of how to cancel debts, how to function without a debt-money system to avoid debts, public debts and debts as a whole. And also, how to allow people to consume all the goods and products they make. I gave him a very short summary, but I do believe that sending him a book like this (*The Social Credit Proposals Explained in 10 Lessons*) could do much to appease him and to, why not, charm him!

Thus I am very happy. I am returning home and I will study further. I hope that tomorrow, we will recapitulate what we have learned today, as good students together with our teacher. We will go over some of the material but this is a book to study in depth. And I believe that all has been said or that much is written in this book.

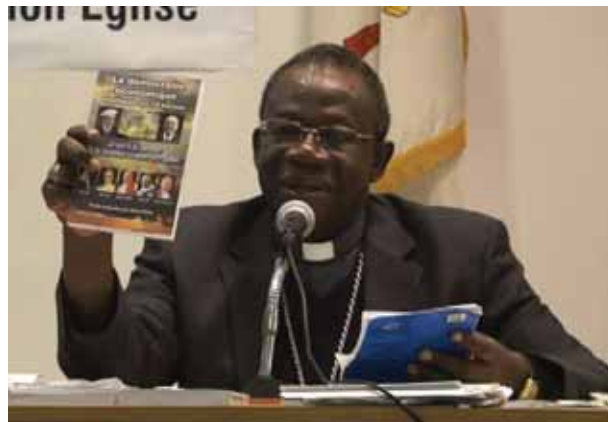
In his lifetime, Mr. Louis Even spoke up as few people have: visionaries who understand and who see far ahead into the future. And once they have seized the reality, nothing stops them from going to the very end; nothing. They must push forward with the idea. They remain steadfast, "the great tenacious apostles", as you call them.

Mr. Even persevered. He went to the end. And I am impressed by his having spent forty-five years in your organization after beginning in 1934-35 as you have mentioned. These were outstanding people.

How delightful! Added to the pleasure was my meeting all of you. Different faces with highly diverse experiences. And I wish to keep in touch with you. To keep in touch also with your other distinguished guests whom I was able to meet. I truly enjoyed their approach and their vision of the world and thoughts on economic reality.

Here is how I met the Pilgrims of Saint Michael. It is through Mr. Marcel Lefebvre who came to my Diocese of Mbuji-Mayi. This story includes Bishop Nestor Ngoy (of the Diocese of Kolwezi, also in the Democratic Republic of Congo, who came to the "Michael" Congress in Rougemont, Canada, a few years ago) and Father Albert Kaumba, also of the Diocese of Kolwezi, who accompanied Mr. Lefebvre in his tour in Africa. Bishop Nestor is attached to our diocese for some special events. There is a Marian Shrine he cherishes, the Shrine of Our Lady of Fatima. He often comes to pray there. With the team of people who organize the pilgrimages at the Shrine, including its rector, Msgr. Placide Mukendi (vicar general of the diocese of Mbuji-Mayi, who came to Rougemont in

2009). Bishop Nestor has kept in touch with us. Thus it is that through his priest we learned of the existence of this Movement, the Pilgrims of Saint Michael with the message that they spread, it could only pass through his diocese in order to reach us.



Bishop Kasanda showing the 10 lessons

Only recently, in February, as part of the permanent education of priests, Msgr. Placide gave a conference entitled "Social Credit, an efficient way to fight poverty." He had to bring the light to those who did not know Social Credit in our country, or the Pilgrims of Saint Michael and Mr. Louis Even. And he had to bring on a new way of looking at things. This took place last February. So it is still fresh in our minds.

I personally believe and hope that with your help we will see our diocese relieved of poverty thanks to the implementation of the Social Credit principles, which you so rightly call "Economic Democracy." It will not be easy, but we will seek together how we can organize ourselves to spread this idea. The main goal is not to act rapidly but first to understand thoroughly what it entails. With local input we may obtain better results. We receive the intuition and then we make it part of our own culture, as Mr. Francois de Siebenthal said, we must take it a step further with this idea.

I have given some thought and I have shared with the directors my wish to have a priest to whom I have entrusted a great responsibility in our finances, though he is not an economist, but I would like him to create money with the people. This is what I want done. I would like him to come and listen to our side and to see how things are done. His name is Joseph. I believe he will come.

The work you do is that of apostles. I greatly appreciated your testimonies of yesterday. (The the "Michael" staff who go door to door to solicit subscriptions to "Michael".) The ladies who stood before us and who told us in simple words

about their work. It is worthy of admiration. More so since you carry within you what I would call two hats. Under your white beret, you have two hats hidden. You have first, a social theory that is true and which must transform society but you also have on the other hand, faith. The faith which gives you the strength to carry out your work.

In faith, many things can be achieved. You have gone through moments of uncertainty in the work you had to accomplish. You have headed into the unknown not knowing what awaited you. You have left and, as Mr. Migneault would say, found yourself with a ripped necktie, attacked by dogs. You have lived through moments, through situations that had to be dealt with; armed with faith, the faith in God.

And in this we are one in our faith as apostles of Jesus. I believe this and I have repeated it during my trip here, to all who would listen: in the structures I am giving my diocese, in their organization, I rely upon three important realities that make up the pillars of a single dimension, of a single reality: faith in God, faith in myself and faith in others.

What is faith? The faith in God that I think is expressed by Providence; this I have. I have said: I will undertake things because I believe in Providence. And this is faith in God which expresses itself in faith in Providence.

Faith in myself: when I speak, when I set out to work, I do not hesitate. I begin by having faith in myself. I say to myself: "I will act, but it is in the name of God that I do so."

And thirdly, faith in others: others whom I meet, towards whom I move. And among these other people, there is the Virgin Mary: faith in the Virgin who holds us by the hand, who carries and protects us. Faith in others who are there as collaborators with whom we can go further.

What more could I hope for, more important, more precious than this, to carry through the work the Lord gives me in my vocation. And you, as apostles, as apostles of Jesus Christ, I wish to tell you that the deeds you have to accomplish might at times exact a lot from you. But do not give up for when we speak of faith we speak also of Satan who is at hand doing his work. He is there, he fights you. He is there to disorganize you. He is there to inspire in you a distaste for your work. But stand fast! The Lord Jesus said: "Fear not; take heart! I have conquered the world." And the Lord will overcome, you are but His instruments. You are but the tools He uses.

Most Rev. Bernard Emmanuel Kasanda



On May 15, 2010, five members of the "Michael" staff met in Rome with Cardinal Peter Turkson, Prefect of the Justice and Peace Pontifical Council. From left to right: Lucie Parenteau, Marcelle Caya, Therese Tardif, Cardinal Peter Turkson, Marcel Lefebvre, Alain Pilote.

Speech of Burkina Faso President Thomas Sankara

“The debt cannot be paid. Because if we do not pay, the lenders would not die. Be sure of that. But, if we pay it, it is we who are going to die. That is also sure.”

Thomas Sankara (1949-1987) was the President and leader of Burkina Faso (formerly known as Upper Volta) from 1983 to 1987. In 1984, on the first anniversary of his accession, he renamed the country Burkina Faso, meaning “the land of upright people” in Mossi and Djula, the two major languages of the country. In order not to be subjected to the diktats of the International Financiers, he refused any aid from the International Monetary Fund and the World Bank. His nation, half-desert, hungry, deep in debt, with one of the highest infant mortality rates, could only rely on itself.



Thomas Sankara

Sankara rejected the inevitability of “poverty” and was one of the first proponents of food security. His slogan, “two meals and 10 litres of water everyday for everybody,” became a reality. He achieved the spectacular feat of making his country self-sufficient for food within four years, through sensible agricultural policy.

However, the burden of the external debt accumulated by previous governments was still threatening his nation. On July 27, 1987, he gave the following speech at the 25th African United Organization Summit in Addis Ababa, Ethiopia. He called for a united front of all African nations against debt. “If Burkina Faso stands alone refusing to pay, I will not be here for the next conference!” Sankara was assassinated three months after this speech.

On the United Front against Debt by President Thomas Sankara

We think that debt has to be seen from the standpoint of its origins. Debt’s origins come from colonialism’s origins. Those who lent us money are those who colonized us. They are those same people who used to manage our states and economies. It was these colonists who indebted Africa, through their brothers and cousins who were the lenders.

We had no connections with this debt. Therefore we cannot pay for it. The debt is still neo-colonialism, in which colonizers transformed themselves into “technical assistants.” We should better say “technical assassins.” It is they who presented us with financing.

In French, a financial backer or sponsor is called a *baillieur de fonds*, literally, someone who “yawns funds.” This is a term that we use every day (in French), as if someone’s yawn could create development. We have been advised to go to these lenders. We have been proposed with nice financial set-ups. We have been indebted for fifty, sixty years and even more. That means we have been led to compromise our people for fifty years and more.

Under its current form, that is dominated and controlled imperialism, the debt is a cleverly managed re-conquest of Africa, aimed at subjugating Africa’s knowledge, growth and development through regulation that is totally foreign. Thus, each one of us becomes the financial slave (the worst kind of slave), of those who had the opportunity, who were so treacherous as to lend money to our countries with the obligations to repay them.

We are told to repay, but it is not a moral issue. It is not about a so-called honor whether we should repay (the debt) or not. Mr. President, we have been listening and applauding Norway’s prime minister when she spoke here. She is European, but she said that the debt cannot be paid.

The debt cannot be paid. Because if we do not pay the lenders would not die. Be sure of that. But, if we pay it, it is we who are going to die. That is also sure.

Those who led us into debt, gambled as if in a casino. As long as they were winning, there were no problems. But now that they lost the game, they are demanding payment. And we talk about crisis. No! Mr. President, they played, they lost, that’s the rule of the game and life goes on.

We cannot pay the debt because we don’t have any means to do so. We cannot pay because we are not responsible for this debt. We cannot pay the debt because others owe us what the greatest riches could never repay, that is, a blood debt. It was our blood that was spilled! We hear about the Marshall plan that rebuilt Europe’s economy. But we never hear about the African plan which allowed Europe to face Hitlerian hordes when their economies and stability were at stake.

Who saved Europe? Africa. One rarely mentions it, to the point that we cannot be the accomplices of that thankless silence. If others cannot sing our praises, at least we have the obligation to say, that our fathers were courageous and that our troops had saved Europe and set the world free from Nazism.

Debt is also the consequence of confrontation. When we are told about economic crisis, nobody says that this crisis didn’t come out suddenly. The crisis has always been there but it gets worst each time that the popular masses become more and more conscious of their rights against exploiters.

We are in crisis today because the masses refuse that the wealth be concentrated into the hands of a few individual’s. We are in a crisis because some people are putting huge sums of money into foreign bank accounts; this wealth could be used to develop Africa. We are in a crisis because of this private wealth that we cannot name; because the popular masses refuse to live in ghettos and slums. We are in a crisis because everywhere people refuse to be in Soweto facing Johannesburg. There is then a struggle and its amplification worries those who hold the financial powers.

Now we are asked to be accomplices in the search for equilibrium. An equilibrium that is in favor of those holding financial power, which in turn, is a detriment towards the popular masses. No! We cannot be accomplices. No! We cannot go with those who suck our people’s blood and live on our people’s sweat. We cannot follow them in their murdering ways.

Mr. President, we hear about clubs – Club of Rome, Club of Paris, club everywhere. We hear about the Group of Five, Group of Seven, Group of Ten, and maybe Group of hundred. And what else?

It is normal that we too have our own club and our own group. Let Addis Ababa become from now on, the center from which will come a new breath. The club of Addis Ababa. It is our duty to create Addis Ababa’s unified front against the debt. It is the only way to assert that refusing to pay (the debt) is not an aggressive move on our

part, but instead a fraternal way to speak about what is.

Furthermore, popular masses of Europe are not opposed to the popular masses of Africa. Those who want the exploitation of Africa, are those who exploit Europe too. We have a common enemy. So our club started at Addis Ababa will have to explain to each person that debt shall not be paid.

And by saying that the debt will not be paid, we are not against morals, dignity and the respect of the word. There is not the same morality involved. Between the rich and the poor, there is not the same morality. The Bible and the Koran cannot serve those who are exploiting and those who are exploited in the same way. There should be two different editions of the Bible and two different editions of the Koran.

We cannot accept to be told about dignity and merit of those who pay and the distrust toward those who don’t. On the contrary, we must say that it is normal today; we have to understand that the greatest thieves are those who are the wealthiest.

When a poor man steals, it’s just a theft, a peccadillo; it’s just about survival and necessity. When the rich man steals, it’s through their fiscal authority, it is they who exploit the people.

Mr. President, my proposal doesn’t aim at provoking or showing off. I just would like to say what each one of us thinks and wishes. Who, here, doesn’t wish the debt to be merely cancelled? The one who doesn’t can go out, jump into his plane and go straight to the World Bank and pay!

I do not want people to think this opinion is only from Burkina Faso and that this proposal is coming from youth without maturity and experience. I wouldn’t want people to think either that only revolutionaries speak this way. I would want one to admit it is mere objectivity and obligation.

I can cite, as examples, others who said not to pay the debt, revolutionaries as well as non-revolutionaries, old and young alike. I would mention Fidel Castro who said not to

pay; he is not my age, even if he is a revolutionary. I would also mention Francois Mitterrand who said that African countries cannot pay the debt, poor countries cannot pay.

I would mention Madam Prime Minister of Norway, I don’t know her age and I cannot bring myself to ask her. But it’s an example. I would also mention President Felix Houphouet-Boigny, he is not my age, but he officially, publicly declared, for his own country at least, that the Ivory Coast cannot pay. Even if the Ivory Coast is considered among the wealthiest countries in all French-speaking Africa.

Mr. President, it is definitely not provocation. I would like you to offer us some wise solutions. I would wish our conference to adopt the necessity of saying clearly that we cannot pay the debt. Not with a warlike spirit but to prevent us from being individually assassinated.

If Burkina Faso stands alone refusing to pay, I will not be here for the next conference!

But, with everybody’s support, which I need, we could avoid paying the debt. By avoiding paying the debt, we could devote our small resources

(continued on page 6, 3rd column)

Who is above governments? The power of the money creators

Who is above governments? God, you will say. This is right, even though some people refuse Him the first place. However, there is also a human power to which no government seems to be able, or want, to refuse precedence: the power of the money creators. The most famous conquests grow dim in front of this silent, lasting and inexorable conquest of the few leaders of the Bank of England and of their henchmen, who hold influential posts in every civilized country. Underhanded tricks, base acts, hypocrisy, lies, threats, murders, blackmail, intimidation, mockery, bribery — these torturers of mankind will do anything to get what they want.

As early as 1694, the Bank of England was given the right to print paper money and lend it out at interest, thus quickly replacing the "tallies" of the English kings.

Napoleon himself, the military genius who conquered Europe, never fought the money creators. On the contrary, he flattered them to get their support. The foundation of the Bank of France (a private institution) in 1800 helped perhaps as much as his cannons to conquer Europe. If genius matters, one can also work wonders with money. Why did not he, who had overcome the French Revolution, try to issue government money? Whom did he obey?

Benjamin Franklin wrote that the determining cause of the War of Independence, which caused Great Britain to lose its colonies in North America, was the seizure of the colonial money by the Bank of England. The American colonies had issued their own paper money and were prosperous. The money creators in England could not suffer that their power be undermined, even by their own colonies. "Where a man's fortune is, there is his country." (Pope Pius XI, Encyclical Letter *Quadragesimo Anno*.)

The new Government of the United States of America made sure to include in its Constitution that "Congress shall have the power to coin money and regulate the value thereof." But just like in England, the money powers managed to take the place of the government as regards the creation of money. As always, this is done thanks to the ignorance of the population; no government can resist the pressure of the money powers when there is no public opinion to support its resistance. As early as 1787, John Adams, the successor of George Washington (as President of the U.S.A.), wrote to Thomas Jefferson:

"All the perplexities, confusion and distress in America arise, not from defects in the Constitution, not from want of honor or virtue, so much as from downright ignorance of the nature of coin, credit and circulation."

Thomas Jefferson, who also became the President of the United States, wrote to George Logan in 1816:

"If the American people ever allow private banks to control the issue of their currency, first by inflation, then by deflation, the banks... will deprive the people of all property until their children wake up homeless on the continent their fathers conquered. I hope we shall crush in its birth the aristocracy of our moneyed corporations, which dare already to challenge our Government to a trial of strength, and bid defiance to the laws of our country... The issuing power should be taken from the banks and restored to the people, to whom it properly belongs."

Jefferson was right on. The ancestor of the bankers had put it cynically, a quarter of a century before: "Permit me to issue and control the money of a nation and I care not who makes its laws." But the money creators were already the masters in America, which led Jefferson to write the following to John Monroe:

"The Bank (the private banking system of the United States) is firmly in the saddle and keeps



Thomas Jefferson

"History records that the money changers have used every form of abuse, intrigue, deceit and violent means possible to maintain their control over governments by controlling money and its issuance."

Later, another American President, Abraham Lincoln, with all his righteousness and moral strength, did not content himself with noticing this state of affairs. He wanted to dethrone the appalling usurpers and restore to the State its exclusive right to issue money. A bribed assassin reduced him to silence.

Later, President Garfield, who also came from the common people, stated that **"the hand that controls the money supply of a nation controls that nation."** He too was assassinated (by Guiteau). Who gave orders to the killer? The international magicians of money will permit everything but constitutional and honest money.

More recently, U.S. President Woodrow Wilson said:

"A great industrial nation is controlled by its system of credit. Our system of credit is concentrated. The growth of the nation, therefore, and all our activities, are in the hands of a few men. We have come to be one of the worst ruled, one of the most completely controlled and dominated Governments in the civilized world — no longer a Government by free opinion, no longer a Government by conviction and the vote of the majority, but a Government by the opinion and duress of a small group of dominant men."

Wilson was re-elected for a second term; he was for two years the star of international affairs, acclaimed as the greatest leader of the greatest nation. However, he was controlled by a greater power and changed nothing.

President Hoover acknowledged the existence of the same evil. He was asked: **"Why then don't you restore to Congress its powers?"** He replied: **"I would not be permitted to do so."**

In 1936, Macdonald, Prime Minister of Great Britain, said categorically: **"We shall maintain the gold standard and the pound sterling at twenty shillings everywhere."** And soon after, Macdonald gave up the gold standard and put the pound sterling at fourteen shillings on foreign markets.

Also in 1936, French President Leon Blum said: **"We shall never consent to devalue the franc."** While he was saying this, he was negotiating the devaluation of the franc with the power that rules governments.

In Canada, on election night, following a landslide victory with an unprecedented majority in Parliament, Prime Minister elect Mackenzie King said:

"Today's vote proves that the people want the Government to direct the issuance of money and the dispensation of credit."

A few days later, Canadians learned that Charles Dunning, chairman of the Barclay International Bank, was appointed Finance Minister. Dunning was not even a Member of Parliament — he had already been a Liberal MP in 1930, but King did not want him to run again in 1935. Who imposed Dunning on King?

a tight rein on the nation; the Bank is firmly installed on our back and we are forced to go where it leads us."

Don't forget that it is the head of a democratic State who wrote these lines. President Madison, the successor of Jefferson, said:

Notice that there was no further mention of dispensation of credit by the Government. Many newspapers even wrote that King had chosen the best Finance Minister Canada could have had under the present critical circumstances.

Governments seem to have two mandates to carry out: the mandate of the people, and that of High Finance. They carry out the first mandate with soporific speeches and the second mandate with silent acts. The news media shower praises on statesmen for this betrayal and complete the job of putting the population to sleep.

So everyone can see the loss of the sovereign rights of governments. It is Pope Pius XI who wrote in *Quadragesimo Anno*:

"The state, which should be the supreme arbiter, ruling in kingly fashion far above all party contention, intent only upon justice and the common good, has become instead a slave, a docile instrument at the service of all passions and ambitions of interest."

Louis Even

Thomas Sankara

(continued from page 5)

to our own development. And I would like to conclude by saying that each time an African country buys a gun, it is against an African. It is not against a European, it is not against an Asian, it is against an African.

Consequently, we should take advantage of the debt issue to solve the weapons problem. I am military and I carry a gun. But Mr. President, I would want us to disarm. Because I carry the only gun I have and others have concealed guns.

My dear brothers, with everybody's support, we will make peace at home. We will also use these huge potentialities to develop Africa, because our soil and subsoil are rich. We have enough labor force and a vast market from North to South and East and West. We have enough intellectual capabilities to create or at least, use technology and science from wherever we find it.

Mr. President, let's set up an Addis Ababa unified front against debt. Let's make from Addis Ababa the commitment of limiting armament among weak and poor countries. The clubs and knives we buy are useless.

Let's make the African market, a true market of Africans. Produce in Africa, transform in Africa and consume in Africa. Let's produce what we need and let's consume what we produce instead of importing. Burkina Faso came here showing the cotton fabric produced in Burkina Faso, weaved in Burkina Faso, sewed in Burkina Faso, to dress the inhabitants of Burkina Faso.

Our delegation and I are dressed by our weavers, our peasants. There is not a single thread coming from Europe or America. I would not do a fashion show, but I would simply say that we must accept the African life. It is the only way to live free and to live dignified.

I thank you, Mr. President. The nation or death, we will overcome!

Thomas Sankara



With a speech like this, President Sankara became a scandal that had to be eliminated. He was overthrown and assassinated in a coup d'etat led by Blaise Compaore on October 15, 1987. Compaore returned to the IMF fold, spurning Sankara's legacy. Today, landlocked Burkina still ranks as the third least developed country in the world. One week before he died, Sankara said: "While individuals can be killed, you cannot kill ideas." The point is to educate not only one person — the president of the nation — but the whole population about the swindle of the present debt-money system and how a country can create its own debt-free currency and ensure economic security for all its inhabitants. This is the idea the "Michael" Journal promotes and, like the truth, this idea cannot be killed or silenced, it will spread all over the world!

The implementation of Social Credit will be obtained *by apostolate work, not by political parties*

In this article, I will talk about Social Credit as taught by the "Michael" Journal for the last 55 years, and not about so-called "Social Credit parties" to which our Movement is opposed.

What is Social Credit?

The Social Credit financial proposals can be summed up as follows: everyone would receive, each month or on a regular basis, a dividend that would allow one to have access to the necessities of life. This dividend would increase as production does away with the need for manpower and employment.

As you know, employment is rewarded by a salary while capitalism is rewarded by a dividend. Thus it is that every man is born a capitalist today in our modern world. Why? Because individuals inherit many things that have been passed down from previous generations that allow production to be made ten times, a hundred times faster, to be a hundred times more abundant than a few centuries ago. And this is not due to modern workers. It is due to the inheritance passed down from generation to generation: knowledge, advances in technology, applied science, etc.

On the other hand, at all times, total purchasing power must be at the same level as total production. That is to say if there is, for example, thirty billion dollars worth of production in a year in a country, there must be during the course of that year, thirty billion of purchasing power to obtain it. And possibly more since some people do not use all of their purchasing power. Production must not sit still in the face of needs.

Above all, the Social Credit dividend is an acknowledgement of the rights of the individuals. Each person has a fundamental right to the earth's goods. We have said often: as a human being, one has the right to a share of earthly goods and it is the duty of the country to see to it. In our country, production can easily achieve this goal. And since money is required to purchase goods: the fundamental right to a share of production is therefore the fundamental right to a given quantity of money; this is the dividend.

A dividend better recognizes the individual's right to a share of earthly goods than social security does today. These are good laws. Why are they good? Because they help those in need. But they allow the people to be helped as those who are in need, instead of rewarding them as capitalists. They are helped so that they look like beggars; they have to beg to receive the necessities. And so to obtain their monthly unemployment insurance allowance, an allowance owed to them by law, they have to submit their case, to have it studied by inspectors. Where is the human dignity in all this? There are better ways of doing things.

We, as Social Crediters, consider social assistance laws as being of interest but only as temporary measures. We must go beyond these. Individuals must be recognized as holders of the benefits of association and life in society. Fine! But when will this happen?

When will Social Credit be applied?

When will it happen? When mentalities are won over to this idea. There is progress in mentalities... Fifty years ago one could not speak of unearned money to be distributed free. This is the case today with social security laws. This money is not earned through work but it is distributed nonetheless; this represents a step forward. Other steps were also taken. Our Movement works towards improving the spirit in which laws are applied. We cause civil servants to become more human. We force governments to better understand the needs of individuals by making them known.

Here is a case in point, and Social Crediters are good at this. They travel everywhere, they know what is going on, they cry out, they demand change. The "Michael" Journal, that is spread ever further by the Social Credit apostles, speaks out against and denounces situations of misery that go without aid. It also denounces the poor mindset in which laws are applied, it points out the shortcomings in these matters. And it goes on asking for Social Credit to be applied.

You may ask: "When will you get Social Credit applied? You will not obtain it until you have people in power!" This line of reasoning is wrong. We will not change people's mentality by sending members to parliament! Quite the opposite! To place people in parliaments is the goal of political parties. And today's Social Credit Party is the exact copy of the other parties. It is worse than other parties since it makes bad use of a good idea to do the same nefarious things.

Today, look at the White Berets, at what they do. Are they for "Social Credit" political parties? No! They are hard workers. Apostles look elsewhere, away from the political party. The financiers were very happy to see a Social Credit Party in Canada exist to steal the idea. Why? Because a Social Credit Party sullies the expression "Social Credit." When you visit a family to discuss Social Credit, if the people in front of you are Liberal or Conservative, they will say: "We don't belong to your party!" They will only consider the idea of a party instead of considering the doctrine and thus they are turned off. Right from the start they are opposed to the presentation of the Social Credit doctrine.

Social Credit is a universal principle good for all people, not only in our country but worldwide. It is a doctrine that the whole world can accept. So if you squeeze it into a political party you close off the minds of others. You make them turn down your visit. This is not the way to go. Furthermore financiers are very happy to divide the people, thus preventing them from joining forces. The financiers, do not fear parliaments. When all they have before them is parliament, it suits them just fine. Why? To get into the parliament, one needs the financiers to start with. They are the ones who finance the elections.

Secondly, when in parliament, financiers are backstage. And they are powerful: without occupying any of the countries they lead. They direct the lawmaking process of the country without seeking to be elected. They are a power. A power upon the elected and they have no fear of them. Financiers are more powerful than the elected. Change the elected officials all you want; bring in large and small ones, the blue, red or people with new ideas, it does not matter. They may come to parliament filled with sincerity, (a rare commodity.) But even with sincerity, in order to remain in power, they will go the way the others have. They will be unable to do anything. They keep on telling you: "I am unable: it is the party, it is parliament or the government." Or else: "It is impossible: there is no money, etc."

The financiers hold the first place backstage. They hold the first place among the population

as well. We need to change the people's mentality. We must build a power within the people that will do what the financiers do backstage. We must build a power within the people that will not place its trust in elections or the elected representatives but rather on the people themselves and upon the affirmation of their ideas. Then and only then will you have something lasting, enduring and powerful: nothing less than this can be acceptable.

You may say: "It will take time to achieve this." Sure enough, it takes time to transform a people. It takes time to transform an idea: to transform today's idea where all was done for money. We belong to a civilization of money. We must turn it into a civilization of man, into a civilization of the spirit and brotherhood. It takes a lot of time when

the very opposite was done for years, if not for centuries. But progress can be seen. To those who say: "You are not getting anywhere," we answer that we obtain a lot more than they give us credit for.

Those who have promoted so-called Social Credit parties obtained nothing. Those who were in parliaments under a Social Credit label gave the people nothing permanent, nothing long-lasting, nothing good. They did not pull a single person out of misery or distress, while those not in parties, such as those trained by the "Michael" Journal, the people found in the "Michael" Movement — call them White Berets or what you wish — these people take action, they go to the people. They take today's laws and have them applied. They settle situations. They help others. They build a better world for tomorrow. Stone by stone they build, unlike parliamentarians and those who depend on elections, not to save the people but to say they will save the people, seeking to have a majority in parliament so as to legislate first.

You will not obtain a Social Credit majority in parliament before the year 3000 or 4000. You will never get it, it is not the way to go. And should a so-called "Social Credit" party ever get a majority of seats in parliament, they could do nothing because financiers are more powerful than all elected governments worldwide. Something else is needed: once more, the power of the people.

And we obtain results not only through the social security laws that we have. These are results indeed. We have led people to admit that those who are in need have a right to live and if they have the right to live, they have also the right to some money. That in itself is a major point. Other points came to be accepted: we have led to the acceptance that financial dictatorship is the cause of much hardship. We are employed at its destruction. You will say: "It cannot be broken!" But the more we grow in numbers, the more it crumbles.

People must be empowered and politicians must be brought down to size. We will obtain results slowly but surely faster than we think if this power of the people, through education, is made greater. And this power will grow in as much as the people are led in the right way and not sidetracked with false information.

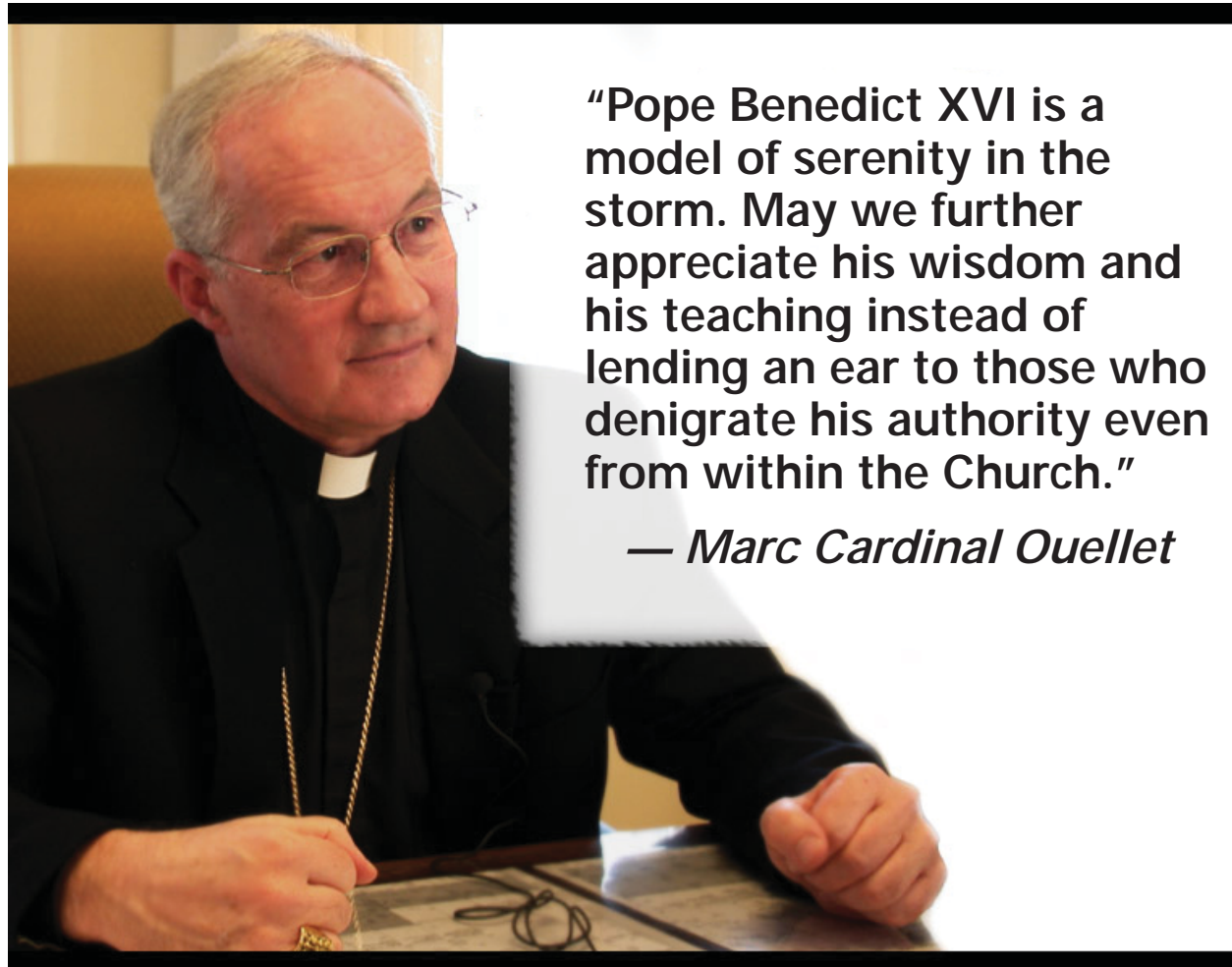
Louis Even



Louis Even, founder of "Michael"

Pope Benedict unjustly attacked by the media

Words of Cardinal Ouellet to support the Holy Father



“Pope Benedict XVI is a model of serenity in the storm. May we further appreciate his wisdom and his teaching instead of lending an ear to those who denigrate his authority even from within the Church.”

— Marc Cardinal Ouellet

Not long before Easter, a huge campaign was launched in the news media all over the world to accuse Pope Benedict XVI of having “covered up” the scandal of priests who sexually abused children, as if the Holy Father was the main person responsible for these scandals. Yet, there is no one in the Church hierarchy who has done more than Pope Benedict XVI to put an end to these scandals. Far from covering up anything, Pope Benedict is not afraid of telling the truth, and it is for this very reason he is attacked by the enemies of the Church.

On March 19, 2010, in an unprecedented letter to the Church in Ireland, the Holy Father required the Church of that country to put itself in a penitential state for an entire year, and wrote these strong words:

“Dear brothers and sisters of the Church in Ireland, like yourselves, I have been deeply disturbed by the information which has come to light regarding the abuse of children and vulnerable young people by members of the Church in Ireland, particularly by priests and religious. I can only share in the dismay and the sense of betrayal that so many of you have experienced on learning of these sinful and criminal acts and the way Church authorities in Ireland dealt with them.

“On several occasions since my election to the See of Peter, I have met with victims of sexual abuse, as indeed I am ready to do in the future. I have sat with them, I have listened to their stories, I have acknowledged their suffering, and I have prayed with them and for them. Earlier in my pontificate, in my concern to address this matter, I asked the bishops of Ireland, ‘to establish the truth of what happened in the past, to take whatever steps are necessary to prevent it from occurring again, to ensure that the principles of justice are fully respected, and above all, to bring healing to the victims and to all those affected by these egregious crimes’ (Address to the Bishops of Ireland, October 28, 2006).

“The disturbing problem of child sexual abuse has contributed in no small measure to the weakening of faith and the loss of respect for the Church and her teachings... Urgent action is needed to address these factors, which have had such tragic consequences in the lives of victims and their families, and have obscured the light of

the Gospel to a degree that not even centuries of persecution succeeded in doing.”

Speaking to the priests and religious who have abused children, the Holy Father wrote:

“You betrayed the trust that was placed in you by innocent young people and their parents, and you must answer for it before Almighty God and before properly constituted tribunals. You have forfeited the esteem of the people of Ireland and brought shame and dishonour upon your confreres. Those of you who are priests violated the sanctity of the sacrament of Holy Orders in which Christ makes himself present in us and in our actions. Together with the immense harm done to victims, great damage has been done to the Church and to the public perception of the priesthood and religious life. God’s justice summons us to give an account of our actions and to conceal nothing. Openly acknowledge your guilt, submit yourselves to the demands of justice, but do not despair of God’s mercy.”

And more recently, on May 11, on his way to Portugal, Pope Benedict said on the airplane:

“Attacks on the Pope and the Church come not only from without, but the sufferings of the Church come precisely from within the Church, from the sin existing within the Church. This too is something that we have always known, but today we are seeing it in a really terrifying way: that the greatest persecution of the Church comes not from her enemies without, but arises from sin within the Church, and that the Church thus has a deep need to relearn penance, to accept purification, to learn forgiveness on the one hand, but also the need for justice. Forgiveness does not replace justice. In a word, we need to relearn precisely this essential: conversion, prayer, penance and the theological virtues. This is our response, we are realists in expecting that evil always attacks, attacks from within and without, yet that the forces of good are also ever present and that, in the end, the Lord is more powerful than evil and Our Lady is for us the visible, motherly guarantee of God’s goodness, which is always the last word in history.”

During Holy Week 2010, many bishops courageously stood up for the Pope. We would like to quote one of them, Cardinal Marc Ouellet of Quebec City, who addressed these unjust attacks in his homilies, of which we give large excerpts:

**Homily given by Cardinal Ouellet
Quebec City’s Cathedral
Chrism Mass, March 31, 2010**

In this year dedicated to the Priesthood by Our Holy Father, Pope Benedict XVI, priests are better recognized and appreciated but they are also put to the test in many ways. Let us be confident, it is a sign of purification and of growth. The Evil One has a habit of balking loudly when the Church lives great moments of grace. Saint John Mary Vianney experienced this in his times and we observe the same today. Be it in the wake of the Holy Week or during this whole year of sanctification and recognition for the priests, the media uproar has never ceased to express suspicion and to cast doubt on the truth of our testimony and on the meaning of our life consecrated to God.

Dear friends, let us be patient. The news, reported and often manipulated by the media, scourges us and saddens us but this does not intimidate us as Pope Benedict XVI has reminded us with courage. Some would like to silence God’s Word that carries us but its fire prevents us from running and from betraying. The treasure we carry in pottery vases escapes the media’s superficial eyes. We are aware of this and we are not surprised by this. If Christ was not recognized in the Jesus who came so humbly and who did nothing but good deeds, why should He be recognized in us poor sinners, in our ministry both discredited and despised? If God was not recognized in the abysmal humiliation of the crucified Innocent, why would people kneel today to receive from our hands His pardon and life of resurrection?

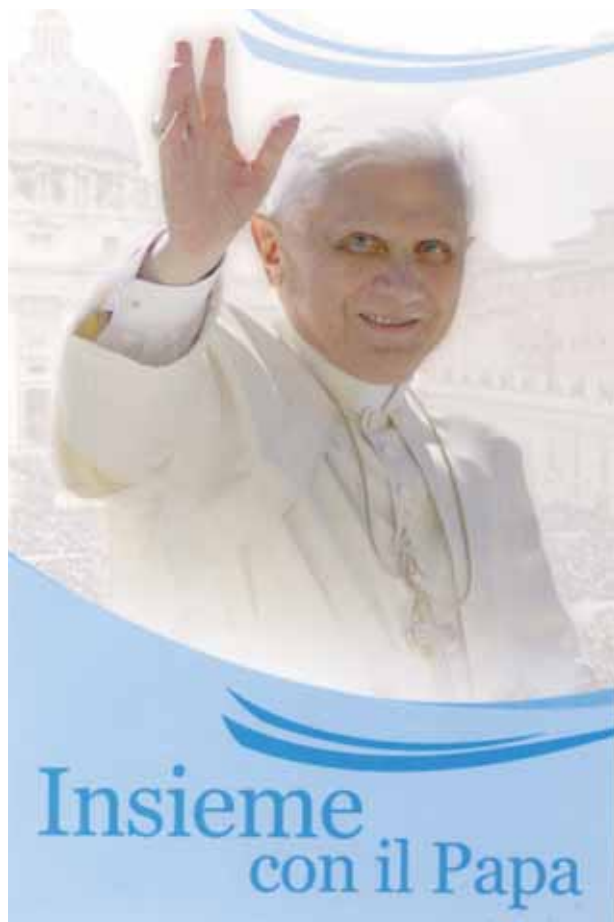
The failure to appreciate God’s gift is an integral part of the history of Jesus Christ and the Church. This failure is also part of the history of each priest even when most of us are faithful to the promises of our ordination. We obviously pay dearly for the deplorable misbehaviour of the few amongst us who have destroyed innocent lives, thereby bringing dishonour to their ministry. May the shame that we feel because of this, arouse within us a true feeling of contrition for all our shortcomings and return us humbly but sternly upon the road to sanctity.

The Saint Cure of Ars used to say: “There are some, in this world, who hope for too much, and others who do not hope sufficiently. We want to go to Heaven but with all our comforts, without giving up anything, this is not how we become saints.” Let us take advantage of the difficulties and critiques that befall us to amend ourselves and to rebound, for today, the grace of God erupts in our lives. The work of God keeps being accomplished and the celebration of Holy Week is a witness to our invincible hope.

Homily for Good Friday, April 2, 2010

The passion of Christ is of concern to the whole world. The death of the Son of Man expiates the multiform sin of all mankind. But Christ the Saviour takes upon Himself first and foremost the sin of the Church, Judas’ treason, Peter’s denial and the cowardice of His disciples. It is the sins of His most intimate friends that cause Him the greatest suffering.

Since today’s news covers the Church with insults, disgrace and shame because of the pedophile crimes committed by a few members of the clergy, may this Good Friday 2010 be above all a sincere act of contrition, an authentic confession and an offer for reparation for the harm, often irreparable, inflicted to innocent victims. The Holy Father Benedict XVI invites us to do so in his letter to the Church in Ireland. Let us be one with him in these difficult times. No one has fought this catastrophe in the Church, more strongly than he has, whatever some media may say in their spreading of false accusations.



(continued from page 8)

Let us not forget however that this decried evil is but the tip of the iceberg of man's sins that crucify the Son of God. How many crimes nowadays are covered in a mantle of dignity? All government paid abortions for which further financing is requested for Third World aid programs, so as to degrade, to our own level, the moral standards of nations who still have respect for life.

O Face of Christ covered with blood, swollen by our heinous and hypocritical spit, have mercy on us.

So many hidden and covered sins could we denounce in this hour of judgement and mercy: Sins of injustice, of blasphemy, of violence, of apostasy and omission, that cry out to heaven because they hold in contempt the Alliance sealed by God with mankind in his crucified Son.

O Face of Christ covered with blood, tortured still today by all the violence, and injustice in our world, have mercy on us.

But the hour has come to repent and to contemplate the passion of love of the Son of God. Let us be touched by His love which takes upon itself the sin of mankind, our sins. May our hearts be strongly moved by the chastisement He suffers because of our faults: "My God, my God, why have you forsaken me?" What abysmal sorrow He suffers and which allows us a glimpse at the Hell the Son of Man is subjected to in our place. What condescension in the divine Love for sinners, the Love of the only Son and that of the merciful Father who repair together, sorrowfully, the true face of man and woman, disfigured by sin, but forgiven by God and reconciled with Him.

O Abyss of mercy revealed by the Cross of Christ, have mercy on us, save us!

Let us bend our knees before the cross of Our Lord Jesus Christ and let us confess humbly our faith in the Name three times blessed of God who is Love.

We adore you O Christ, and we praise You, because by Your Holy Cross you have redeemed the world. Amen!

Homily for Easter Sunday, April 4, 2010

We are gathered on this morning of Easter to celebrate the Lord's resurrection, the victory of Love, and to proclaim joyfully our faith in the songs and hymns of the Liturgy: "This day the Lord gave us is a day of joy! Alleluia."

Current events seem to ignore this good news. They seem to converge to cast doubt upon it. Have you noticed in the last few years how the nearing of Easter is saluted by a frenzy in the media? The theme varies but the goal seems to always be the same, to discredit the Church. Some years ago, it was the DaVinci Code and



On May 16, 2010, 200,000 people gathered in St. Peter's Square to show support for the Pontiff. Their slogan: "Insieme con il Papa" (Together with the Pope).

later the discovery of compromising apocryphal manuscripts and after this there was the archaeological hoax of the finding of the tomb of Jesus' family. This year, it is a charge against the Pope that fills the media.

By His cross and His resurrection from the dead, Christ has dethroned Satan, the Father of all lies, but He has not annihilated him. He gave him enough rope to harass the disciples and to put them to the test. But we must have faith. The victory of truth over lies is a given. Pope Benedict XVI is a model of serenity in the storm. May we further appreciate his wisdom and his teaching instead of lending an ear to those who denigrate his authority even from within the Church.

Instead of biting the hand that blesses it and feeds it, the Christian Western Hemisphere countries should remember that their values of liberty, equality and fraternity, are derived from Christian values and from the permanent announcement of the Risen Christ. The people of Quebec must realize that by cultivating disdain and hate towards the Catholic Church, they are destroying themselves.

Dear friends, the Feast of Easter invites us to celebration and to the renewing of our baptismal promises. To be Christ's witness is to personify the power of His love in our daily lives, in committing ourselves against all forms of violence and injustices, to the point of self-sacrifice. To be Christ's witness is to dare to ascertain our faith, humbly but faithfully, in a world that is more and more hostile to the Christian message.

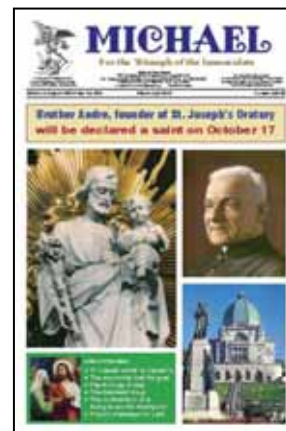
Moving?

Make sure "Michael" moves with you

If you are about to move or have just moved, it is very important to give your new address to your post office so that they can inform us. Otherwise, Canada Post returns your "Michael" Journal to our office with the notation "moved, address unknown," and charges 95 cents for each paper thus returned.

"Michael" published in four languages

Did you know that the "Michael" Journal is published in four languages — English, French, Spanish, and Polish? If you know someone who can read one of these languages, don't hesitate to offer them a gift subscription, or subscribe yourself, to improve your skills in a second language! The price is the same for each of the four editions: \$20 for 4 years.



Choose the edition: English French Spanish Polish

LAST NAME _____ FIRST NAME _____

ADDRESS _____

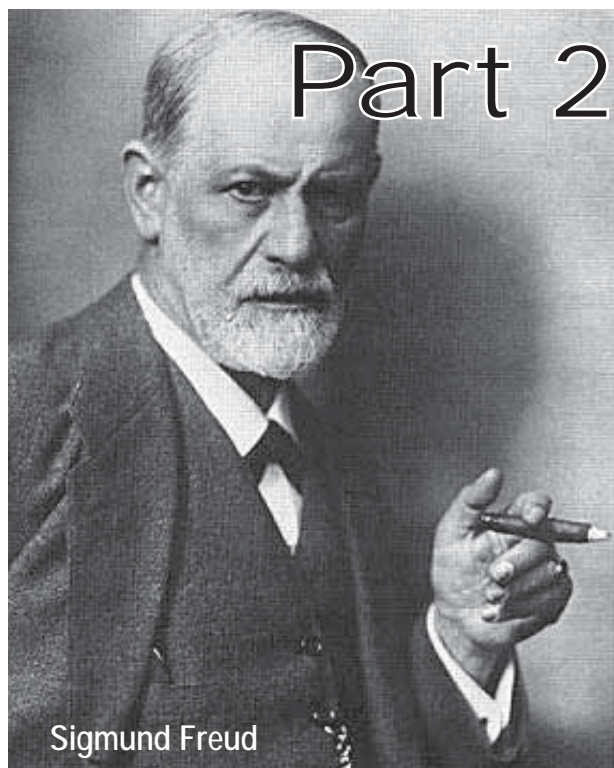
TOWN _____ PROV. _____ COUNTRY _____

POSTAL CODE _____ PHONE _____

Send this form with your cheque or money order to:

For Canada: "Michael" Journal, 1101 Principale St., Rougemont, QC J0L 1M0; Tel.: 1 (450) 469-2209
 For the U.S.A.: "Michael" Journal, P.O. Box 86, South Deerfield, MA 01373; Tel.: 1 (888) 858-2163

Part 2: A Study of Psychology



Sigmund Freud

In our first article, we followed Bishop Fulton Sheen's analyzes on the fields of psychology and psychiatry, which he presented through a Christian perspective. Early psychologists will be the subject of this second treatise. We have placed them in order of date, to give our readers a clear view of how psychology was formulated through theories and ideas.

The history of psychology could bring us to the conclusion that scientific credibility is not very likely in this field, especially when the belief in God is eliminated. Psychologists themselves admit that their methods are basically trial and error, in other words, guesswork.

The influence of Nietzsche

Friedrich Nietzsche influenced many of the ideas of both early and modern psychologists. He was born in 1844, the son of a Lutheran pastor. Rejecting his father's faith, Nietzsche became a lifelong rebel against Christianity; he believed instead that all life evidences a will to power. Hopes for a higher state of being after death were explained by Nietzsche as compensations for failures in this life.

His statement on the death of God can be interpreted religiously or atheistically: "God is dead. God remains dead. And we have killed him... What was holiest and most powerful of all that the world has yet owned has bled to death under our knives: who will wipe this blood off us?" (in *Die Frohliche Wissenschaft*, 1882). This now famous quote about the "death of God" resulted from his observations of the movement from traditional beliefs to the trust in science and commerce.

Nietzsche dissected Christianity as a faith of the "little men," where excuses for weakness are paraded as moral principles. According to Nietzsche, instead of worshipping God, man should concentrate on his own elevation. He argued that no single morality can be appropriate to all men. Indeed, one could say Nietzsche's ideas nullified all morality.¹

The founders of psychology

■ Benjamin Rush 1746 – 1813

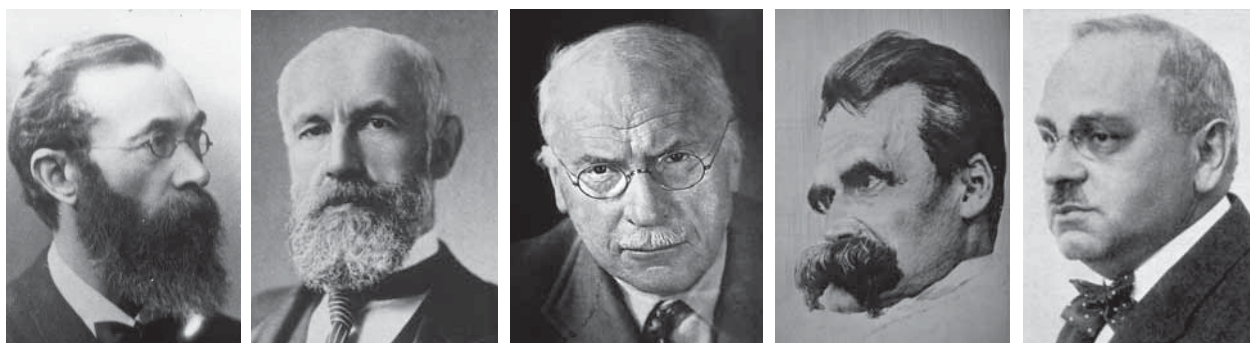
Benjamin Rush was among those who signed the Declaration of Independence. He was Dean of the Medical School at the University of Pennsylvania and called the "Father of American Psychiatry." He described Negroes as suffering from an affliction called *Negritude*, which he theorized to be a mild form of leprosy. He taught that the only cure for the "disorder" was to become white.

Using this "disease" as the reason for segregation, Rush drew the conclusion that "Whites should not tyrannize over [blacks], for their disease should entitle them to a double portion of humanity. However, by the same token, whites should not intermarry with them, for this would tend to infect posterity with the 'disorder'... attempts must be made to cure the disease."² His theories helped to cement the idea that slavery was the only method of curing this "disease," and that a "treatment" of harsh manual labour was actually a favour that those supposedly higher intellects gave to the Negro. Ironically, even

¹ Friedrich Nietzsche, biography. <http://www.kirjasto.sci.fi/nietzsch.htm>

² An Early History – *African American Mental Health*, by Vanessa Jackson

Prominent figures in psychology



From left to right: Wilhelm Wundt, G. Stanley Hall, Carl Jung, Friedrich Nietzsche, and Alfred Adler

today, Rush's portrait adorns the official seal of the American Psychiatric Association.

■ Wilhelm Wundt 1832 – 1920

In 1897, Professor Wilhelm Wundt of Leipzig University in Germany used experimental psychology to promote his theory that man did not have a soul. He said that his idea was built on the fact that a soul could not be measured with scientific instruments, therefore it (the soul) did not exist. According to Wundt, the animal sensation/reaction towards stimuli is the same as that of humans. Wundt has a now famous quote that states: "Man is a stimulus-response and soulless animal."

Because of his efforts to denigrate life, his work had a major influence on the spread of the idea that man could kill each other easily and without remorse.³ Because he theorized that the human person is really an animal, then there are no moral restrictions to any kind of evil behaviour. "... it truly appears to be a useless waste of energy to keep returning to such aimless discussions about the nature of the psyche..."⁴ Wundt's theories were taken up by many other psychologists of the day, including Ivan Pavlov, Herbert Spencer and Ernst Rudin. His work was also instrumental in establishing the radical eugenic ideas of Adolf Hitler.

■ G. Stanley Hall 1844 – 1924

Darwin's theory of evolution had a large influence on G. Stanley Hall's career. His work delved into controversial portrayals of the differences between women and men, as well as the concept of racial eugenics. Hall was born into a religious family, but when questioned whether his studies had made him more or less devout, Hall replied, "Less..." In 1887, Hall theorized that Africans, Indians and Chinese were members of "adolescent races" in a stage of "incomplete growth." Thus, he believed that psychology should intervene and save them from the "liabilities and dangers of freedom."

Hall had no sympathy for the poor, the sick or those with developmental differences or disabilities. A firm believer in selective breeding and forced sterilization, Hall believed that any respect or charity toward those he viewed as physically, emotionally, or intellectually weak or "defective" simply interfered with the movement of natural selection toward the development of a super-race. Hall's vision was a socialism of the right, a blueprint for the future German National Socialism that arose just a few years after his death.

■ Sigmund Freud 1856 – 1939

Freud was born in Freiberg, Moravia in 1856. In 1885-86, Freud spent the greater part of a year in Paris, where he was deeply impressed by the work of the French neurologist Jean Charcot, who was at that time using hypnotism to treat hysteria and other abnormal mental conditions. Freud experimented with hypnosis often afterwards, although he later discarded the practice.

Freud was arguably the first thinker to apply deterministic principles systematically to the sphere of the mental, and to hold that the broad spectrum of human behaviour is explicable only in terms of the (usually hidden) mental processes or states which determine it. Freud put a lot of the significance to slips of the tongue or pen, obsessive behaviour and

³ Wilhelm Wundt biography and the Stanford Encyclopaedia of Philosophy

⁴ Paolo Lionni and Lance J. Klass, *The Leipzig Connection* (Portland, Ore: Heron Books, 1980), p. 8.

dreams – all, he theorized, are determined by hidden causes in the person's mind, and so they reveal in covert form what would otherwise not be known at all.

According to Freud's theories, freedom of will is, if not completely an illusion, certainly more tightly circumscribed than is commonly believed, for it follows from this that whenever we make a choice we are governed by hidden mental processes of which we are unaware and over which we have no control. This idea conflicts greatly with the Christian view of the human being, which says that God created all of us with a free will, which is respected even by the Creator Himself. Freud himself saw spiritual belief as superstition and called it the "universal obsessional neurosis."⁵

He also envisioned the slow disintegration of the Church through the application of psychiatry: "The scientific spirit brings about a particular attitude towards worldly matters; before religious matters it pauses a little, hesitates, and finally there too crosses the threshold. In this process there is no stopping; the greater the number of men to whom the treasures of knowledge become accessible, the more widespread is the falling-away from religious belief – at first only from its obsolete and objectionable trappings, but later from its fundamental postulates as well."⁶

It is undeniable that Freud gave sexual drive an importance and centrality in human life, actions and behaviour in a way that is truly unnatural. He argued that while the sexual drives can be discerned in children from birth (the theory of infantile sexuality), sexual energy (libido) is the single most important motivating force in adult life.

Criticism about Freud's theories has also been generated by the confusion arising out of his long-standing addiction to cocaine. It stands to reason that theories based on the confused mind of a drug addict should cause some motivation for doubt and should be studied with caution or even discarded out of hand. We may add that there has been no discriminate study of the validity of Freud's theories and their relation to his cocaine addiction.

One important fact to note is that Freud was permitted to leave Austria during the Nazi occupation, even though all of the other members of his family were detained in concentration camps. His connections with government officials were obviously brought to personal advantage. In September of 1939, Freud prevailed on his doctor and friend, Max Schur, to help him to commit suicide with an overdose of morphine. His daughter Anna, who was also a psychologist and later was instrumental in the promotion of Freud's work, assisted in the procedure.⁷

■ Alfred Adler 1870 – 1937

In collaboration with Sigmund Freud and others, Adler was among the co-founders of the psychoanalytic movement. He was also a core member of the Vienna Psychoanalytic Society. He was the first major figure to break away from psychoanalysis to form an independent school of psychotherapy and personality theory.

⁵ Sigmund Freud, M.D., LL.D., *The Future of an Illusion*, translated by W.D. Robson-Scott (New York, Liveright Publishing, 1953), p. 76

⁶ Sigmund Freud M.D., LL.D., *The Future of an Illusion*, translated by James Strachey (New York, W. W. Norton & Company, Inc., 1961), p. 38

⁷ Sigmund Freud, biography. <http://www.iep.utm.edu/freud/>

Adler advocated for a holistic approach, which means viewing the individual holistically rather than reductively, the latter being the dominant lens for viewing human psychology. Adler was also among the first in psychology to argue in favor of feminism making the case that power dynamics between men and women (and associations with masculinity and femininity) are crucial to understanding human psychology (Connell, 1995).

In a later work, *Social Interest: A Challenge to Mankind* (1938), Adler turned to the subject of metaphysics, where he integrates Jan Smuts' evolutionary holism with the ideas of teleology and community. Unabashedly, he argues his vision of society: "Social feeling means above all a struggle for a communal form that must be thought of as eternally applicable... when humanity has attained its goal of perfection... an ideal society amongst all mankind, the ultimate fulfillment of evolution."

Adler said, "I see no reason to be afraid of metaphysics; it has had a great influence on human life and development. We are not blessed with the possession of absolute truth; on that account we are compelled to form theories for ourselves about our future, about the results of our actions, etc. Our idea of social feeling as the final form of humanity – of an imagined state in which all the problems of life are solved and all our relations to the external world rightly adjusted – is a regulative ideal, a goal that gives our direction. This goal of perfection must bear within it the goal of an ideal community, because all that we value in life, all that endures and continues to endure, is eternally the product of this social feeling."

This social feeling, theorized Adler, is a community feeling whereby one feels he or she belongs with others and has also developed an ecological connection with nature (plants, animals, the crust of the earth) and the cosmos as a whole. Clearly, Adler himself had little problem with adopting an esoteric (occult) type of spirituality to support his theories.⁸

■ Ernst Rudin 1874 – 1952

Ernst Rudin was a German psychiatrist at Munich University. He is described as "one of the most evil men in Germany," and the chief architect of the Nazi's racial hygiene program. Before Hitler, he started a campaign to purge Germany of its "unfit stock" as early as 1916. He claimed that psychiatry should take a major role in purifying the race which, he said, involved ensuring that genetically "defective" persons shall not be able to procreate.

Rudin was president of the International Federation of Eugenic Organizations and a world leader of the eugenics movement which sought to remove "inferior" individuals from society by segregation, sterilization, or death in order to create a "better" race.

In 1916, he established the field of "psychiatric hereditary biology" which became "psychiatric genetics" in the 1930s, and which has subsequently been used to justify the efforts towards the mass destruction of unwanted ethnic groups around the world.

In 1933, Rudin was chosen by Hitler's Reich Ministry to lead Germany's racial purity program. Rudin wasted no time in drafting the Nazi Sterilization Law which originally called for the sterilization of "schizophrenics," "alcoholics" and "manic-depressives" – all the subjects of Rudin's "research." As these legal sterilizations began, programs were already underway to sterilize "black" Germans. The sterilization program expanded to include many different cultures including Poles, Gypsies, Russians, Ukrainians and countless others. In the words of Rudin, these people were "inferior race types" that were to be exterminated at will.

Rudin's program led to the establishment of a pilot-killing program at several of Germany's psychiatric hospitals. The first inmates to die were 375,000 mental patients. Rudin publicly praised Hitler for making his "more than thirty-year-old dream a reality" by imposing "racial hygiene" upon the German people. Rudin admitted that when the killing program was started, he had not been informed, "because it was not thought right that I should have such a matter on my conscience."

"The significance of Rassenhygiene [racial hygiene] did not become evident to all aware Germans until the political activity of Adolf Hitler. It is

⁸ Alfred Adler "Biography" Encyclopedia of World Biography. *The Individual Psychology of Alfred Adler*, 1956, edited by H. L. Ansbacher, R. R. Ansbacher, pp. 132–133

only through his work has our thirty-year long dream of translating Rassenhygiene into action finally become a reality," stated Ernst Rudin.

"Whoever is not physically or mentally fit must not pass on his defects to his children. The state must take care that only the fit produce children. Conversely, it must be regarded as reprehensible to withhold healthy children from the state." Ernst Rudin said in a speech to the German Society for Rassenhygiene, quoting Hitler.⁹

■ Carl Gustav Jung 1875 – 1961

Even more than Freud, Jung has inspired the New Age movement with his interest in occultism, Eastern religions and mythology. "My situation is mirrored in my dreams," Jung wrote in 1898 in his diary. With his cousin Helene ("Helly") Preiswerk, he conducted esoteric experiments.

His first published paper, *Zur Psychologie und Pathologie sogenannter occulter Phänomene* (On the Psychology and Pathology of So-Called Occult Phenomena), appeared in 1902 and formed the basis for his doctoral thesis. Its material was partly based on his observations with Helene, whom he described in the work as "a young girl somnambulist."

In 1938 he went to India and discussed his theories with Subrahmanya Iyer, the guru of the Maharajah of Mysore. In his thesis, Jung had a large scroll showing Shiva on top of Mount Kailas.

In 1937, Jung made a pronouncement about Adolf Hitler: "He is a medium. German policy is not made; it is revealed through Hitler. He is the mouthpiece of the Gods of old... He is the Sybil, the Delphic oracle."¹⁰

⁹ Ernst Rudin, biography and his part in racial eugenics. <http://violence.freedommag.org/page21.htm>

¹⁰ Carl Gustav Jung, biography



Ernst Rudin

Conclusion

Throughout history, psychology has given us theories in a manner that seems to say that the field should be viewed and studied with respect. Indeed, some of the theories that a few psychologists have presented have common sense and can benefit humanity. The study of the human person is an important one and should not be neglected. However, this is IF it is conducted in a manner in coherence with the dignity of the human person and the teachings of the Catholic Church in mind.

However, if we can see that a psychologist is seriously maladjusted in his character, if he has had adherence to the occult or to chronic drug use; if he promotes and advocates racism, murder, racial "cleansing" and the belief that man is only an animal, etc., how can anyone possibly come to the logical conclusion that there is any credibility involved in this?

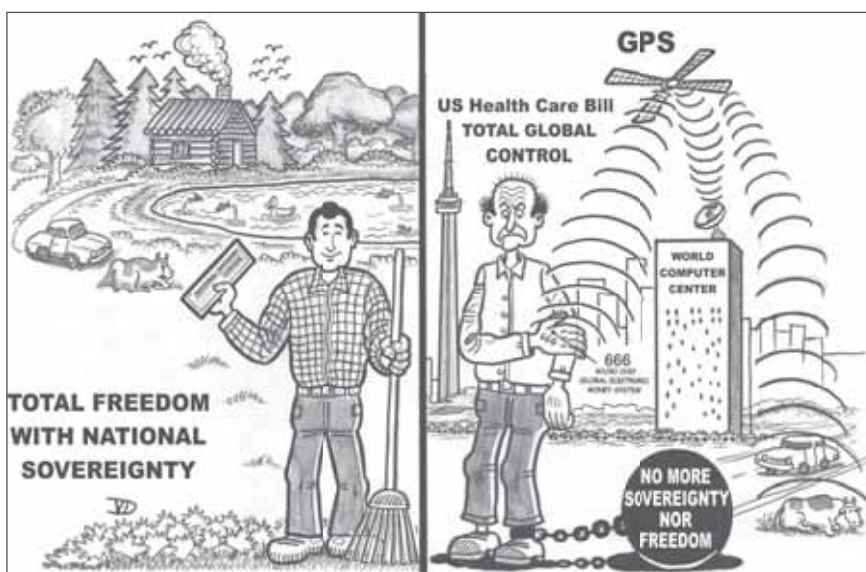
Man, in his search for the truth that comes from God alone, must make a discernment based on his own intellect and on the inspirations that God gives him through grace. If a theory, no matter how it is presented, does not conform to the just order that God gave to us, then it must be studied with a critical eye and then discarded as being unworthy of notice.

Those who study the human person should do so with the Christocentric ideology in mind. He, who is the Creator of the universe, has given to us the tools we need. He has given us an intellect, will and ingenuity; let us use them to serve Him and to work towards our final end, which is to be with Him in Heaven. We must always remember the reason for which we were created. As St. Augustine proclaimed so well: "Our hearts are restless, O God, until they rest in Thee!"

(End of Part 2)

Marie Anne Jacques

MICROCHIPPING IN HEALTHCARE BILL



US Health Care implements the microchipping of humans

Bill], pages 1001-1008, explains that: (1) The Secretary shall establish a national medical device registry (in this subsection referred to as the "registry") to facilitate the analysis of post-market safety and outcomes data on an implantable device that – "(A) is or has been used in or on a patient; (B) and is – (i) a class III device; or (ii) a class II device that is implantable, life-supporting, or life-sustaining."

On page 1004, it describes what the term "data" means in paragraph 1, section B: "In this paragraph, the term 'data' refers to claims data, patient survey data, standardized analytic files that allow for the pooling and analysis of data from disparate data environments, electronic health records, and any other data deemed appropriate by the Secretary."²

What exactly is an implantable class II device?

Approved by the Federal Drug Administration, a class II implantable device is an "implantable radio frequency transponder system for patient identification and health information." See pages 1001-1008 on the National Medical Device Registry section.

Page 1006 says: "to be enacted within 36 months upon passage." Page 503 declares the use of a: "... medical device surveillance."

Why would the government use the word "surveillance" when referring to citizens? The definition of surveillance is the monitoring of the behavior, activities, or other changes in information, usually of people and often in a secret manner. The root of the word [French] means to "watch over." We really need to work to be sure this does not get implemented in our country and indeed, in every other country around the world.

¹ "Daily Ron Paul" – member of the U.S. Congress. "Microchipping included in Healthcare Bill?" Url: <http://www.daily-paul.com/node/105079>

² <http://www.fda.gov/downloads/MedicalDevices/DeviceRegulationandGuidance/GuidanceDocuments/ucm072191.pdf>

The mystery of the Holy Shroud of Turin

“An image that everyone sees but no one can explain” — John Paul II

“It corresponds to everything that the Gospels say of Jesus” — Benedict XVI



A negative of the Holy Shroud

Last May 2, Pope Benedict XVI went to Turin, Italy, to pray before the Holy Shroud, a centuries-old linen cloth that bears the image of a crucified man, a man that millions believe to be Jesus of Nazareth. (The Church says that it is not a matter of Faith, so people are free to believe or not that it is the real Shroud.) It looks as if, when Jesus resurrected, He took on a glorified body, shining with brilliant light, just like on the occasion of His Transfiguration, and this light left His imprint on the shroud. If it is really this linen that wrapped the body of Our Lord just before His Resurrection, this would be the most extraordinary artifact in history, a proof of the reality of the Resurrection of Our Lord.

So one can understand why the Holy Shroud has been the subject of hundreds of thousands of studies and researches, with the most sophisticated methods — in fact, the Holy Shroud is the most studied artefact in history. And after all those studies, no one has yet been able to explain how this image of a crucified man has been done. In fact, only Faith can explain it. Even those who came to the conclusion that the fabrics date from the fourteenth century still could not explain the fabrication of this image. For those who do not have the Faith, this piece of linen is really mind-boggling; and remains a mystery.

Here are some of the remarks Pope Benedict XVI gave today after venerating the Holy Shroud of Turin:

“I thank God for the gift of this pilgrimage, and also for the opportunity to share with you a brief meditation, which was suggested to me by the title of this solemn exhibition: “The Mystery of Holy Saturday.” One could say that the Shroud is the icon of this mystery, the icon of Holy Saturday. It is in fact a winding sheet, which covered the corpse of a man who was crucified, corresponding to everything that the Gospels say of Jesus, who was crucified about noon and died at about 3 in the afternoon. (...)

“This face, these hands and these feet, this side, this whole body speaks, it is itself a word that we can hear in silence. How does the Shroud speak? It speaks with blood, and blood is life! The Shroud is an icon written in blood; the blood of a man who has been scourged,

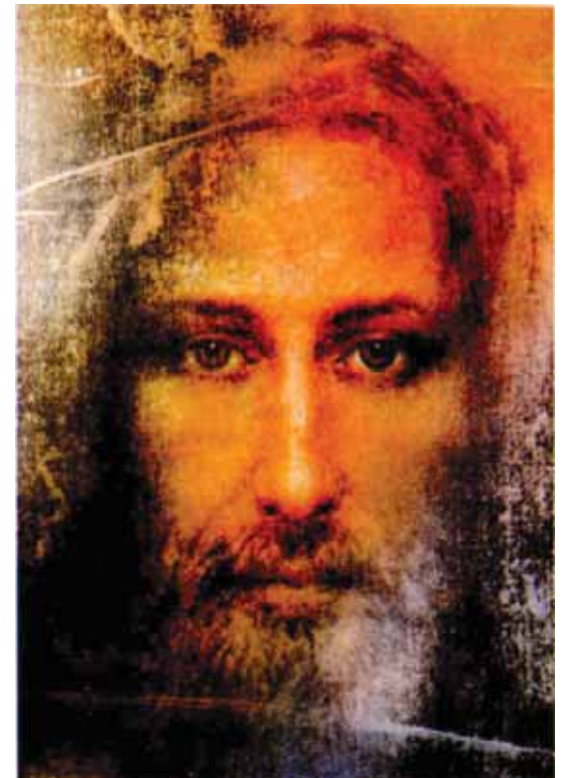
crowned with thorns, crucified and wounded in his right side. Every trace of blood speaks of love and of life. Especially that large mark near the side, made by blood and water that poured copiously from a great wound caused by a Roman spear, that blood and that water speak of life. It is like a spring that speaks in silence, and we can hear it, we can listen to it, in the silence of Holy Saturday.

“Dear friends, let us praise the Lord always for his faithful and merciful love. Departing from this holy place, we carry in our eyes the image of the Shroud, we carry in our heart this word of love, and we praise God with a life full of faith, of love and of charity.”

Pope John Paul II

The Holy Shroud is a “challenge to our intelligence,” an “image that everyone sees but no one can explain,” a mystery that is a subject for deep meditation, and an extraordinary token of the love of God for us. Pope John Paul II had also prayed in front of the Shroud of Turin on May 24, 1998. Here are some excerpts from what he said on that occasion:

“The Shroud is a challenge to our intelligence. It first of all requires of every person, particularly the researcher, that he humbly grasp the profound message it sends to his reason and his life. The mysterious fascination of the Shroud forces questions to be raised about the sacred Linen and the historical life of Jesus. Since it is not a matter of Faith, the Church has not specific competence to pronounce on these questions. She entrusts to scientists the task of continuing to investigate, so that satisfactory answers may be found to the questions connected with this Sheet, which, according to tradition, wrapped the body of our Redeemer after He had been taken down from the Cross. The Church urges that the Shroud be studied without pre-estab-



The face of Jesus obtained by NASA in 1978 with the use of techniques of image processing, from photographic negatives of the Shroud of Turin.

lished positions that take for granted results that are not such; she invites them to act with interior freedom and attentive respect for both scientific methodology and the sensibilities of believers. (...)

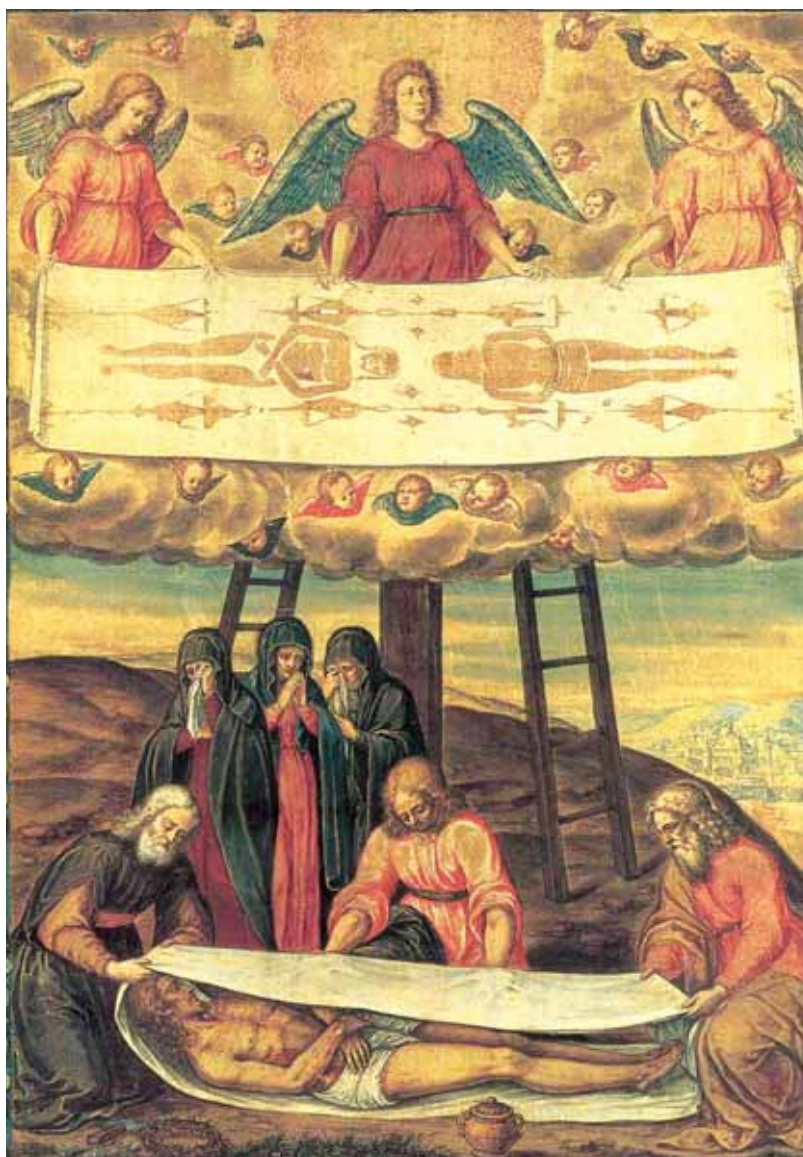
“Before the Shroud, the intense and agonizing image of an unspeakable torment, I wish to thank the Lord for this unique gift, which asks for the believer’s loving attention and complete willingness to follow the Lord. (...)

“For the believer, what counts above all is, that the Shroud is a mirror of the Gospel. In fact, if we reflect on the sacred Linen, we cannot escape the idea that the image it presents has such a profound relationship with what the Gospels tell of Jesus’ passion and death, that every sensitive person feels inwardly touched and moved at beholding it. Whoever approaches it is also aware that the Shroud does not hold people’s hearts to itself, but turns them to Him, at whose service the Father’s loving providence has put it. Therefore, it is right to foster an awareness of the precious value of this image, which everyone sees and no one at present can explain. For every thoughtful person it is a reason for deep reflection, which can even involve one’s life.

“The Shroud is thus a truly unique sign that points to Jesus, the true Word of the Father, and invites us to pattern our lives on the life of the One who gave Himself for us. (...)

An image of God’s love

“The Shroud is also an image of God’s love as well as of human sin. It invites us to rediscover the ultimate reason for Jesus’ redeeming death. In the incomparable suffering that it documents, the love of the One who ‘so loved the world that he gave his only Son’ (Jn 3:16) is made almost tangible and reveals its astonishing dimensions. In its presence believers can only exclaim in all truth: ‘Lord, you could not love me more,’ and immediately realize that sin is responsible for that suffering: the sins of every human being.



How Christ was buried in the Shroud, a painting of Giulio Clovio (1498-1578)

"As it speaks to us of love and sin, the Shroud invites us all to impress upon our spirit the face of God's love, to remove from it the tremendous reality of sin. Contemplation of that tortured Body helps contemporary man to free himself from the superficiality of the selfishness with which he frequently treats love and sin. Echoing the word of God and centuries of Christian consciousness, the Shroud whispers: believe in God's love, the greatest treasure given to humanity, and flee from sin, the greatest misfortune in history. (...)

"This icon of Christ abandoned in the dramatic and solemn state of death, which for centuries has been the subject of significant representations, and for 100 years, thanks to photography, has been so frequently reproduced, urges us to go to the heart of the mystery of life and death, to discover the great and consoling message it has left us. The Shroud shows us Jesus at the moment of his greatest helplessness, and reminds us that in the abasement of that death lies the salvation of the whole world. The Shroud thus becomes an invitation to face every experience, including that of suffering and extreme helplessness, with the attitude of those who believe that God's merciful love overcomes every poverty, every limitation, every temptation to despair.

"May the Spirit of God, who dwells in our hearts, instill in everyone the desire and generosity necessary for accepting the Shroud's message and for making it the decisive inspiration of our lives. Soul of Christ sanctify me, Body of Christ save me, Passion of Christ console me, in Your wounds hide me." (*End of Pope John Paul II's meditation.*)



Pope Benedict XVI praying before the Shroud.

The history of the Shroud

The Shroud is a linen sheet, 4.36 metres long by 1.10 metres wide. Other than the two dark parallel lines with the white triangles (burn marks from the Chambery fire in 1532), the imprint of an image (a negative) — front and back — of a man who died from crucifixion, with nails in his hands and feet, is clearly visible.

The Shroud arrived in Turin in 1578 from Chambery, then the capital of the Duchy of Savoy, and it has been kept in the Turin Cathedral ever since. Reliable historical documents record the Shroud's movements, without interruption, from the mid-fourteenth century. It is known that in the 1350s, the Shroud was in Lirey, France, and perhaps previously it was in the East, initially in Edessa and later in Constantinople, before being brought to Europe during the Crusades.

In 1453, it was ceded to Duke Louis of Savoy, and it followed the ruling family when the capital of Savoy was transferred to Turin, in 1478. Since 1694, it has been kept (brief interruptions aside) in the splendid chapel built between the Cathedral and the Royal Palace. Umberto II left the Shroud to the Pope in his will, and in 1983, it became the property of the Holy See.

The Holy Shroud and science

Modern scientific interest in the Shroud can be said to have begun in 1898 when the Italian photographer, Secunda Pia, took the first photographs of the Shroud. While he was making a photographic print, Pia noticed that the negative image on the Shroud looked very much like a photographic positive. This discovery raised scientific eyebrows, and then began a continuous and growing scientific interest in the Shroud until the present day. The negative of that photograph revealed in detail, and with even greater clarity than the positive image, all the "wounds" that the Shroud preserved. How was the image on the

Blessed Maria Pierina De Micheli Spread devotion to the Holy Face of Jesus

Blessed Maria Pierina De Micheli (1890–1945) is a Roman Catholic religious Sister who was born near Milan, Italy, and joined in 1914 the Daughters of the Immaculate Conception, based in Buenos Aires, Argentina. She was beatified on Sunday, May 30, 2010 at the Basilica of Santa Maria Maggiore in Rome by Archbishop Angelo Amato, Prefect of the Congregation for the Causes of Saints.



Sister Maria Pierina was urged in many visions by the Blessed Mother and Jesus Himself to spread the devotion to the Holy Face of Jesus, in reparation for the many insults that Jesus suffered in His Passion, such as to be slapped, spit upon and kissed by Judas, as well as now being dishonoured in many ways in the Blessed Sacrament by neglect, sacrileges and profanations.

She was given a medal, which on one side, bore a replica of the Holy Shroud of Turin and the inscription, "Illumina, Domine, vultum tuum super nos." (Psalm 66: "May, O Lord, the light

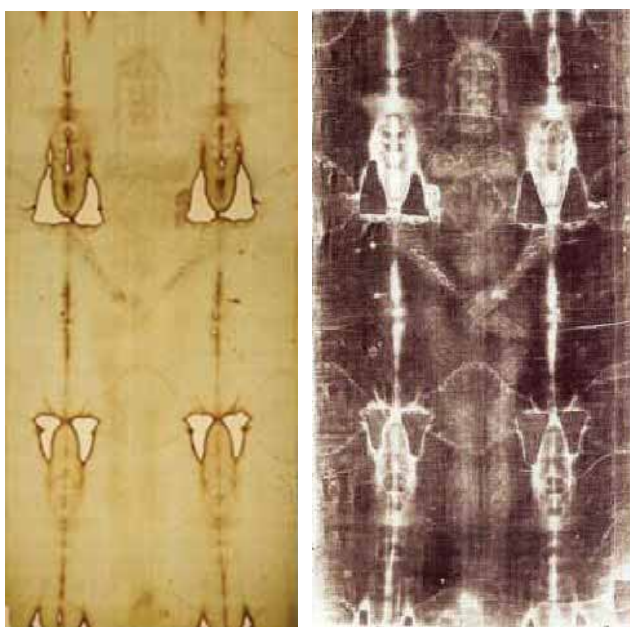
of Thy countenance shine upon us"). On the reverse, was a radiant host with the words, "Mane nobiscum, Domine." ("Stay with us, O Lord").

In 1940, when the Second World War had the world in turmoil, Italy saw a wide distribution of this medal. Relatives and friends saw that their soldiers, sailors and aviators were provided with the replica of the Holy Face of Jesus since the medal was already famous for its miracles and countless spiritual and temporal favours.

The first medal of the Holy Face was offered to Pope Pius XII who approved the devotion and the medal. She had also reported that Jesus wanted a special Feast on the day before Ash Wednesday in honor of His Holy Face, to be preceded by a Novena (9 days) of prayers. In 1958, Pope Pius XII declared the Feast of the Holy Face of Jesus as Shrove Tuesday (the Tuesday before Ash Wednesday) for all Roman Catholics.

Shroud formed? Science has not yet come up with any plausible explanations. Below is a list of definitive results from research carried out during this century:

The image is not a painting and it was left by the corpse of a man who was beaten and crucified. Computer processing has shown that the image has three-dimensional properties, something which neither paintings nor standard photographs possess; pollens have been found on the cloth, strongly supporting the view that the Shroud spent time not only in Europe, but also in the Near East; tests on traces of blood from the Shroud have revealed the presence of human blood from blood group AB; there is no body image under the bloodstains, so the image must have formed subsequently.



The Shroud as it appears to the naked eye (left) and its negative photograph (right), where the wounds are more visible.

The body image is the result of a molecular change in the linen cellulose. No extraneous chemical agents of any significance were detected that could be associated with the image. The possibility that the Shroud of Turin is the burial cloth of Jesus comes primarily from a consideration of the many wounds found on the Shroud. In particular, the evident wounds of crucifixion in the wrists and feet, numerous scourge-like marks over the back, puncture wounds on the top of the head, and a wound in the side all correlate well

with the New Testament accounts of the Passion of Jesus.

Barrie M. Schwartz, an Orthodox Jew, was a member of the team that completed the first extensive scientific examination of the Shroud of Turin in 1978, being the official documenting photographer for the team, taking more than 2,700 pictures of the Shroud. He said, twenty years later:

"Frankly, I am still Jewish, yet I believe the Shroud of Turin is the cloth that wrapped the man Jesus after he was crucified. That is not meant as a religious statement, but one based on my privileged position of direct involvement with many of the serious Shroud researchers in the world, and a knowledge of the scientific data, unclouded by media exaggeration. The only reason I am still involved with the Shroud of Turin is because knowing the unbiased facts continues to convince me of its authenticity. And I believe only a handful of people have really ever had access to all of the unbiased facts. Most of the public has had to depend on the media, who always seem to sensationalize the story or reduce the facts to two-minute sound bites from so-called experts who have 'solved the mystery.'"

In 1988, carbon-14 dating was carried out on a fragment of the Shroud. The results date the fabric to be between 1260 and 1390 A.D. The scientific community itself now questions these results, and more recent experimental studies have reopened the debate, because the 1532 fire deposited more carbon-14 than normal in the area where the sample was taken, thus flawing the results. (This is why Pope John Paul II asked "not to take for granted results that are not such.") Being that the totality of the various types of historical and archaeological data concerning the Shroud are sufficiently compelling towards authenticity, it is unwise to tacitly accept the radiocarbon date without a rigorous critique of its applicability to the Shroud. For example, the late Dr. Max Frei reported finding numerous pollens on the Shroud from plants that grow only in the Middle East (and not in Europe). If the Shroud dates only from the fourteenth century, and we know historically that it has been in Europe continuously from that time, then we must critically ask: how did all the pollens from the Middle East come to exist on the Shroud?

Let us thank God for this extraordinary "memento" of His Passion and let us seek the Holy Face of Jesus in all of our brothers and sisters!

Alain Pilote

Our Lady of Good Success



One day in the year 1582, a young nun prayed before the Blessed Sacrament in the choir of her convent in Quito. Suddenly, she heard a terrifying rumble and saw the church enveloped in a thick, smoke-filled darkness. The main altar alone remained illuminated, as if in broad daylight. There, the tabernacle door swung open and our crucified Lord came forth, nailed to a life-size cross. The Blessed Virgin Mary, Saint John the Evangelist, and Saint Mary Magdalen stood by, as on Calvary. Our Lord was agonizing.

The young nun heard a voice: "This punishment is for the twentieth century." Then she saw three swords hanging over Our Lord's head, each with an inscription. On the first was written, "I shall punish heresy;" on the second, "I shall punish blasphemy;" and on the third, "I shall punish impurity."

Then the Blessed Virgin addressed the young nun: "My daughter, do you wish to sacrifice yourself for these people?" "I am ready," responded the nun. At that, the three swords plunged into the nun's heart and she fell dead by the violence of the pain.

Mariana

In the year 1563, a little girl was born to Don Diego Torres and Dona Maria Berriochoa, both noble Spaniards and fervent Catholics. At the baptismal font the girl, their first child, received the name of Mariana Francisca.

This privileged girl was singled out by Divine Providence from her earliest days. To begin with, she was graced with a rare angelical beauty. As she grew, her one fascination was Jesus hidden in the Blessed Sacrament, before Whom she knelt for hours even at the age of six. Because of her spiritual maturity, her confessor allowed her to receive Communion at nine years, an age then considered very early for first communicants.

So intense was Mariana's joy at this first meeting with her Sacramental God that she swooned and fell into a deep faint. During this "faint" she saw Our Lord Jesus as a young boy of her own age placing a beautiful ring on her finger, claiming her for Himself. Mariana readily accepted this proposal. The Blessed Virgin Mary and Saint Joseph witnessed the event and stood as sponsors to this "engagement."

In this same vision, the Blessed Virgin showed her that she was destined to belong to Her Order of the Immaculate Conception. This order had recently been founded by another privileged soul, Saint Beatrice da Silva, a Portuguese woman of noble lineage.

The Order of the Immaculate Conception

The new order adopted the Franciscan rule and took Saint Francis of Assisi as their mentor and father. Their habit is white and blue, the colors of the Immaculate Conception, with a black veil.

Some influential and pious ladies, in the then Spanish colony of Ecuador, learned of the recently

established order. Delighted with the new institute's devotion, these ladies wished to have it established in Quito, their country's capital. They submitted their request for this to King Philip II of Spain. Acceding to their petition, he named a nun of great virtue, Mother Maria of Jesus Taboada, to head the foundation of the new convent. This virtuous and holy nun, an aunt of Mariana, was to be accompanied by six other nuns, all women of great merit and solid virtue.

They were Mothers Francisca of the Angels, Anne of the Conception, Lucy of the Cross, Magdalen of Saint John, Catherine of the Conception, and Maria of the Incarnation.

The separation

Mariana was then just nine years old, but God wished to pluck this rose before it even budded. One day, as she received Holy Communion, He again appeared to her and told her that He wished her to leave her father's house and to embrace His cross in a far-off land. Mariana understood that she was to go with her aunt as part of the expedition to found the order of the Immaculate Conception in the Americas. Burning with love for her crucified Jesus, she had already reached that stage of love where sufferings pose no obstacle.

Broken-hearted but resigned, her most Christian parents gave her over to her holy aunt, who now promised to be her true mother.

The voyage

The devil could not bear the thought of this foundation being accomplished. No sooner had the nuns' ship left port than a terrible tempest, the likes of which had seldom been seen before, overtook them. The sky changed from clearest day to the darkest night. The frightened sailors did not know what to do and thought all was lost. In fact, the ship seemed doomed.

It was then that both aunt and niece saw in the raging waters a horrible and gigantic snake with seven heads, attempting to destroy the ship. Mariana screamed at seeing this and lost consciousness. Mother Maria prayed to God with all her soul, asking that if He truly willed that the foundation be accomplished, He quell the storm.

As soon as Mother Maria said this prayer, Mariana opened her eyes and the light of day overcame the darkness. But a terrible voice was heard: "I will not allow this foundation to come about; I will not allow its progress; I will not allow it to endure to the end of time; I will persecute it." Mother Maria knew that Mariana had seen something during her faint and, retiring with her to a secluded place, asked her to relate all she had been shown.

"I don't know where I have been, my Mother," answered the girl, "but I saw a serpent bigger than the sea, twisting and contorting itself. Then I saw a lady of incomparable beauty, garbed with the sun and crowned with stars and with a babe in her arms. On the lady's breast, I saw a monstrance with the Blessed Sacrament. In one of her hands she held a golden cross having a lance point.

"Anchoring the lance over the Blessed Sacrament and in the infant's hand, she struck at the serpent's head with such force that it was completely split. At that moment, the serpent cried out all his horrible threats about not allowing the founding of the Order of the Immaculate Conception."

Mother Maria understood all that this vision signified and was later to have a large medal cast depicting the scene. To this day, the nuns of the Immaculate Conception of Quito wear this medal over their habits.

Foundation

Arriving in Quito on December 30, 1576, the foundresses were received with great joy and housed in a few of the inhabitable buildings of the convent, which was still under construction. When the construction was concluded, the official founding took place on January 13, 1577.

At fifteen, Mariana entered the novitiate and, a few years later, professed. As she pronounced her vows before Mother Maria Taboada on the day of her nuptials, she was taken up in a sublime ecstasy.

Our Lord Jesus presented His own cross to His spouse and showed her all the enormous sufferings, persecutions, sicknesses, and temptations she would undergo for His sake and ours. He preserved her only from temptations against purity. She was never to have a single thought or inclination against this angelic virtue.

Resurrection

Mariana, always the first at all the acts of the community, did not appear on the day following her vision of Our Lord on His cross. Noting her absence, the abbess and the other nuns searched for her. They found her dead in the lower choir, her body already cold. With enormous grief they carried the young nun's remains to her cell and laid her on her bed.

The doctor, Don Sancho, and the Franciscan Friars, who attended the convent, were all called. Don Sancho confirmed that death had occurred and there was nothing to be done except give her proper burial.

Outside, the people of Quito clamored at the convent doors to see the body of their beloved benefactress, for Mother Mariana had become well-known in the town, having helped many with her counsels, penances, prayers, and even miracles.

The two crowns

Mother Mariana appeared before the Divine Judge. Finding no fault in her, He said, "Come, beloved of My Father, and receive the crown We have prepared for you from the beginning of the world." She was thus in heaven before the Blessed Trinity and the celestial court, in unutterable happiness.

Sighing and weeping, the people begged God to return her to them. Wishing to lend an ear to the supplications of these children on earth, Our Lord presented Mother Mariana with two crowns, one of glory and the other of lilies intertwined with thorns. He bade her choose one, making her understand that by choosing the crown of glory, she would remain in Heaven, as was her right, but by choosing the other, she would return to earth and resume her suffering.

The humble virgin then asked her Beloved to choose for her. "No," answered Our Lord. "When I took you for my spouse, I tested your will, and now I wish to do the same." The Blessed Virgin Mary now spoke: "My daughter, I left the glories of Heaven and returned to earth to protect My children. I want you to imitate Me in this, for your life is very necessary for My Order of the Immaculate Conception.

"Woe to the colony in the twentieth century!" continued the Virgin. "If then there are no souls who, with their life of sacrifice and holocaust following your example, will appease Divine Justice, fire will come from heaven and, consuming its inhabitants, will purify Quito."

Hearing this, the humble virgin agreed to return to earth. She was to have a long life of incredible sufferings, since part of her mission on earth was to atone for the sins of our poor, chaotic, corrupted, and sinful century.



Mother Mariana de Jesus Torres

Stigmata, sickness, and death

Because Mariana of Jesus was destined for extraordinary graces all her life, Our Lord spared her nothing that could possibly contribute to her purification and perfection. Thus, on the night of September 17, 1588, as Mother Mariana prayed, she received the holy wounds of Our Lord Jesus in her hands, feet, and side. She cried out and was left trembling, and had to be helped to her bed. The stigmata appeared in the palms of her hands and the soles of her feet like puncture wounds; on her side was a reddish-purple mark like a sword wound.

After this, she sickened terribly and entered an excruciating trial. She could not move a single member of her body. Aggravating her sufferings, the devil did his utmost to break her by suggesting to her that her life had been in vain, a lie, a hoax. He prowled around her bed constantly in the form of a hideous serpent, the sight of which tormented her unceasingly.

One night, no longer being able to bear this terrible five-month ordeal, she called to the Most Blessed Virgin. Then, feeling a hand caressing her head, she looked up to see the Queen of Heaven, beautiful, kind, and majestic in a nimbus of light.

She could now move and no longer saw the hideous serpent. Her condition still worsened, however, and, to the distress of the entire community, she once again breathed her last. It was Holy Saturday, and her body was laid in state in the low choir. The multitudes came to view it and cried aloud: "The saint is dead! Our angel is gone!"

Yet, the next morning, as the community filed into the high choir to recite the Office, they found her praying! Like her Divine Spouse, Whom she sought to copy in everything, she had been resurrected on Easter morning and returned to life once more to continue suffering for souls and for the world.

Predictions about the community

Both Mother Mariana and Mother Maria were shown that very soon, incited by mankind's enemy, some unruly and disobedient nuns of their convent, who wanted a less stringent rule than the Franciscan rule, would attempt and obtain the separation of their community from the direction of the Franciscan Friars. Since the order of the Immaculate Conception was like a branch on the tree of the Franciscan Order, this separation caused the faithful nuns a most grievous suffering.

In 1594, Mother Maria Taboada, who had been truly a mother to Mother Mariana and all those under her care, rendered her soul to God. She had suffered greatly before her death, and the community was inconsolable at the loss of their beloved foundress. She frequently spoke with Mother Mariana in visions when the latter sought her guidance and counsel.

Our Lady of Good Success

In the early morning of February 2, 1594, Mother Mariana was praying in the high choir. Prostrate with her forehead touching the floor, she implored help for her community and mercy for the sinful world.

She then heard a sweet voice calling her name. Rising quickly, she beheld a most beautiful lady in an aura of light. On her left arm, she held the Child Jesus and on her right, a crosier of the purest gold adorned with such precious stones as are not to be found on this earth.

"Who art thou, beautiful lady?" she asked, "and what dost thou wish? Dost thou not know that I am but a poor nun, filled with love for God, true, but suffering and tried to the utmost?"

The lady answered: "I am Mary of Good Success, the Queen of Heaven and Earth. Precisely because you are a religious soul full of love for God and for His Mother, who now speaks to you, I have come from Heaven to sooth your burdened heart."

Then the Mother of God showed her how her prayers and penances pleased God. She explained that she held the golden crosier in her right hand because she wished to govern the convent herself, and that the devil would do all in his power to destroy the convent by means of some ungrateful daughters of hers dwelling there.

"He will not attain his goal," she continued, "because I am the Queen of Victories and the Mother of Good Success. Under this invocation, I wish, in the centuries to come, to perform miracles for the preservation of this, my convent and its inhabitants.

"Until the end of the world, I will have holy daugh-

ters, heroic souls, in the obscure life of their convent, who, suffering persecutions and slanders from within their own community, will be much loved by God and His Mother...

"Their lives of prayer, penance, and sacrifice will be extremely necessary in all times. After having spent their lives unknown to all, they will be called to heaven to occupy an exalted throne of glory." She then revealed to Mother Mariana that hers would be a long and suffering life, but she bid her never lose courage.

Saying this, she placed the Infant Jesus in the humble virgin's arms. Claspng Him tightly to her heart, Mother Mariana felt the strength to suffer all for His honor and glory and the good of souls. Our Lady was to appear several times to Mother Mariana under the title of the Mother of Good Success. During some of these apparitions she prophesied many things about our own twentieth century.

The ominous day predicted both to Mother Maria and Mother Mariana had arrived, the day in which their small flock would be separated from their divinely appointed shepherds. There had been new elections for a superior and Mother Magdalena of Jesus Valenzuela, the newly appointed prioress, lost no time in accomplishing this. This lady was not a bad person, but being weak, she often served as a tool in the hands of other nuns with evil intent.

She worked to annul the obedience to the sons of Saint Francis and to submit the direction of the monastery to the Bishop of Quito. This was a sad day for the heroic and saintly foundresses and all the obedient Conceptionists of that house. As the Franciscan Fathers said farewell, Mother Mariana and all the obedient nuns wept inconsolably. Nevertheless, they obediently submitted to the new authority. The Father Provincial of the Franciscans left them with words of encouragement and consolation, assuring them of their future return. For the unruly ones, he left words of malediction.

Prison

Immediately, with Mother Valenzuela at the helm but manipulated by the unruly faction, observance of the rule began to decline, prescribed times of silence were no longer observed, and abuses multiplied. Worried and afflicted in her heart with this situation, which defeated the true purpose of the conventual life, Mother Mariana humbly approached her new superior, begging as foundress and ex-prioress that these infractions and deviations be corrected for the good of the community.

The secular ecclesiastical prelate, now in authority over the convent, heard of this appeal. But the rebellious faction made sure he received the worst possible report, making Mother Mariana out to be unruly, insubordinate, and much more. As a result, he ordered the innocent virgin to be imprisoned for three days. He also ordered that her veil be removed, that she receive a public scourging at meal times in the refectory, and that she eat kneeling on the floor.

These three days were spent in a dark, underground prison. There, Sister Mariana had to expiate her perfect innocence. After three days, she was removed to a solitary room. The Spanish foundresses, unable to contain themselves seeing her suffering, visited her there. For this they were ordered to be incarcerated along with Mother Mariana for a full month. Others who showed solidarity with them also joined the holy foundresses in prison. At one time, they were twenty-five thus paying for their fidelity. Thus did these holy souls spend those bitter days of imprisonment within their own house, persecuted, reviled, and abandoned by their own.

Tortured by pity and remorse, Mother Valenzuela could no longer bear the thought of these innocent and holy nuns incarcerated in that awful place. She wrote a letter to the Bishop confessing her weakness in allowing the rebellious nuns to manipulate her and cause the imprisonment of these perfectly innocent women. The prelate was very upset on receiving this message. He reprimanded Mother Valenzuela severely and ordered the immediate release of the victims.

After this release from imprisonment, Mother Mariana was again elected prioress, receiving the majority of the votes from the obedient faction of the convent. This caused such a fury in the rebellious band that again she was slandered to such a point that the Bishop, not knowing what to do, had her isolated in a cell. The hate-filled, unruly bloc wished to send her to the dark prison again but Mother Valenzuela would not hear of it.

Further prophecies

One day during this second period of isolation, as she prayed and suffered, Mother Mariana again beheld a lady of incomparable majesty and beauty surrounded by light. Once more the lady called herself Mary of Good Success.

This time, among many other things, the Mother of Good Success said: "In the nineteenth century, a truly Christian president will govern Ecuador. He will be a man of character to whom God Our Lord will grant the palm of martyrdom on this same central square where my convent stands. He will consecrate the Republic of Ecuador to the Sacred Heart of my most holy Son, and this consecration will sustain the Catholic Faith in the years to come, which will be ominous for the Church.

"During these years, in which Masonry, that accursed sect, will take over the government, there will be a cruel persecution against religious communities. They will also violently attack this convent which is particularly mine. To those wretched men this monastery will seem finished, but unbeknown to them, I live and God lives to raise in their very midst powerful defenders of this work. We will also place unsurmountable difficulties in their paths, and the triumph shall be ours." These predictions were fulfilled to the letter.

Gabriel Garcia Moreno

Gabriel Garcia Moreno was a man of unshakable courage, brilliant intellect, and had an ardent love for the Church and the Papacy. As president of Ecuador, he led the republic in the paths of Faith and righteousness for several years, accomplishing tremendous religious, moral, educational, and economic reform.



Gabriel Garcia Moreno was killed by a Masonic assassin from Peru

Shortly after his re-election, in a great impulse of manly fervor, he shouldered a huge wooden cross during a Holy Week procession and led the cortege through the streets of Quito. Shortly thereafter, the Masonic lodges of Peru sent an assassin to kill him.

He was brutally murdered on August 6, 1875, in front of the presidential palace as he returned from Mass and Holy Communion in the Cathedral. He fell in the square on which stands the convent of the Immaculate Conception, just as Our Lady had predicted. It is said that while dying in a pool of blood from multiple machete wounds, he managed to dip his finger into his own blood and write on the pavement, "*Dios no muere*" – *God does not die*.

During this same apparition, the Blessed Virgin of Good Success asked Mother Mariana to have a statue of her made exactly as Mother Mariana saw her.

Mother Mariana was puzzled over how to obtain the Heavenly Lady's exact measurements. Noticing her confusion, Our Lady had her remove the cord from the waist of her habit. Then, with immeasurable grace, she took one end of the cord and held it at her forehead while Mother Mariana touched the other end to Our Lady's foot. The cord, too short for such a measurement, stretched to the perfect length.

Affairs remained far from settled in the Convent of the Immaculate Conception. Always spurred by the devil who had vowed to destroy this holy house that caused so much havoc to his plans, the same brood of rebellious, disgruntled, and envious nuns never ceased plotting.

Blinded by envy and hate, the leader of the rebellion, a small nun known as "La Capitana" requested the post of prioress for herself while reviling and insulting Mother Mariana and the Spanish foundresses. She also requested their return to Spain.

This proved a fatal mistake for the revolted ones, for the Bishop now clearly saw with whom he

(continued on page 16)

Our Lady of Good Success

(continued from page 15)

wadealing. Indignant, the Bishop ordered La Capitana to be immediately removed and locked in the prison where her innocent victims had formerly suffered so much.

As this hate-filled and crazed creature spoke to the Bishop, Mother Mariana was sitting quietly in a corner of the room, whence she beheld hideous monkeys approaching this nun. Their mouths, eyes, and nostrils vomited fire that they poured into her heart and into those of her rebellious followers.

Mother Mariana saw that this unhappy nun and several of her followers would not be saved. But, well aware of Mother Mariana's unbounded love for souls, Our Lord appeared to her and proposed the unimaginable. There was but one way to save this soul from the eternal flames of Hell that she well deserved for her many sins and the harm caused to the community for the coming centuries: this way was for Mother Mariana to agree to suffer five years in Hell for her. The heroic nun trembled to her very core, but she accepted.

La Capitana

One day, the prioress and ex-prioress heard ugly voices issuing from the prison. Mother Valenzuela asked Mother Mariana what she thought these might be, to which the holy nun responded: "Mother, this poor sister is a victim of the devil. Let us go and visit her and bring her out to the garden so she does not despair. We must look after her soul." On seeing them, the miserable creature began running around the prison hitting her head against the walls and screaming: "I'm dying! I'm dying! The devil is going to take me!" Then she fell face to the ground.

Turning to Mother Valenzuela, Mother Mariana beckoned, "Come, Mother." "No," answered the superior, Mother Valenzuela, much frightened, "your Reverence must go alone." Bending down to the fallen nun, Mother Mariana, turned her over, weeping as she did so. Her tears bathed the face of the wretched creature, who was foaming at the mouth and had blood flowing from her nose. Mother Mariana cleaned and rubbed her, attempting to bring her back to her senses. Then she asked for Mother Francisca of the Angels, who was the infirmarian, to provide a few remedies.

As Mother Mariana waited, she suddenly noticed two black creatures crouching against the wall in a corner of the room, timidly trying to hide from her. Indignant, she addressed them in a loud voice: "Vile and abominable beasts, what are you doing here? Go back to your cruel home, for this is a holy place, a house of prayer and penance. All your efforts to snatch my sister's soul will be in vain. Jesus Christ died for her and, in spite of you, she will be saved. I command you in the name of the mysteries of the Most Holy Trinity, of the Divine Eucharist, of The Divine Maternity of Mary Most Holy and the glorious Assumption of her body and soul into Heaven, that you immediately leave this holy place. Leave it, and never more return to torment any of my sisters with your abominable presence."

As she pronounced these last words, there was a terrible noise. The ground shook and horrible screams were heard. Then the devils were gone.

On returning to her senses, the sick nun was very embarrassed, but she would talk only to Mother Valenzuela. She spent a terrible night suffering the cruelties of a criminal conscience. Still, envy had such a hold over her heart that she could not bring herself to ask pardon of Mother Mariana, much less bring herself to love her. A priest was called, but she would not confess. The priest left, saddened by this scene of dying impenitence. She then breathed her last.

Mother Mariana continued to hold the corpse in her arms. Her Spanish sisters and co-foundresses begged her to lay her back on the bed, but Mother Mariana said: "My Sisters and Mothers, do not so soon forget my sacrifice that was accepted to save this soul. Pray to God fervently for her. She is now before the judgment seat of God and she has realized all the evil she has done. She will live again. Do not be frightened; remain calm because she will repent and amend. Later she will die and be saved, but her Purgatory will last to the day of Judgment. This the Lord has revealed to me."

As she finished saying this, the dead nun's body quivered and she opened her eyes. She looked all around the room as if seeking someone. Then, fixing her eyes on Mother Mariana, she wanted to speak but her voice choked in a torrent of tears. After a general confession, she slowly began to recover.

Mother Mariana enters Hell

Some time later, Our Lord appeared to Mother Mariana. He reminded her that the time had come for her to pay the price for the salvation of La Capitana's soul. He let her know that the next day, after receiving Holy Communion, as soon as the sacramental species dissolved within her, she would enter Hell.

The next day, as she approached to receive her God in Holy Communion and to take leave of her intimate relationship with Him for the long duration of five years, she felt as if her heart would break. She sought to hold on to Him as much as possible, but as soon as the divine species dissolved, she felt a terrible pain as if her heart had been wrenched from her chest. From that moment she became totally insensitive to God.

Although she was to remain five years in the state of a damned soul, she lost the notion of time and was convinced that it would be endless. Her sublime love for God and her most holy Mother now changed into a feeling of hate, disgust, and despair.

Meanwhile, as her soul suffered all the torments of the damned, her five bodily senses were steeped in incredible torture. Her body was like a glowing ember, burning without being consumed amidst unspeakable pains. Her eyes beheld the most horrible infernal scenes, while the most atrocious blasphemies constantly assaulted her ears.

Her sense of smell was plagued by all the filth of humanity and her sense of touch was tormented by sharp points penetrating to the very center of her body. Her palate was tortured by a horrible, unknown taste, while demons forced melted sulphur down her throat. At the same time, the demons beat her head to the point of spilling her brains, thus inciting her to wrath, despair, and blasphemy.

She suffered all this while living her daily life in the convent. She never opened her lips with a single complaint to the community. Rather, she remained a perfect example of sweetness, humility, and obedience. Only the Franciscan priest who directed her and the other foundresses knew what Mother Mariana endured, and they prayed for her unceasingly.

Death of La Capitana

Five years later, while in prayer, Mother Mariana cried out and fell as if dead. She was unconscious for a long time and then finally, sighing deeply, opened her eyes, which filled with tears of relief. Her hell was over. Gradually she recovered her beautiful color and health. Not long after, La Capitana fell sick once again and approached her end. She confessed all her sins and died calmly, assisted by Holy Mother Church.

Mother Mariana of Jesus saw the sister's judgment, where she was shown that her salvation was owed to her mother's five years in Hell. She carried this immense gratitude with her to eternity. After Mother Mariana's death, this soul in Purgatory was gradually forgotten.

The miraculous statue

On January 21, 1610, the Blessed Mother of Good Success appeared for the second time, now accompanied by the three archangels Michael, Gabriel, and Raphael, to request again that her statue be made.

Even after these two requests of Our Lady herself, Mother Mariana still hesitated. She feared that

the Bishop would doubt her and pose obstacles to the erection of such an image. She also feared that the Indian population of Quito, only recently catechized and still with inclinations to idolatry, would offer the wrong reverence to such a magnificent representation of God's Mother.

On February 2, she found herself before the Queen of Heaven, who stood bathed in glowing lights within an oval frame of glimmering stars. Mariana felt an impulse to escape but something restrained her. She saw the sovereign Queen looking at her with severity and without saying a word.

The Heavenly Lady then reprimanded her patiently, asking her why she doubted and feared, despite knowing her to be a powerful Queen. She assured Mother Mariana that there would be no danger of idolatry. Much to the contrary, this statue was not only meant for the good of the convent but also that of the people in general throughout the centuries.

On the morning of January 16, as the sisters approached the high choir to pray the morning Office, they heard a beautiful melody. On entering the choir, they beheld the statue, bathed in a celestial light, while angelic voices sang the "Salve Sancta Parens." They saw that the statue had been exquisitely finished and that its face emitted rays of the brightest light!

Francisco del Castillo, the sculptor, arriving and beholding the image, fell to his knees saying, "Mothers, what do I see? This precious statue is not the work of my hands. I do not know how to describe what I feel in my heart. This was made by angelic hands!" In fact, the outer layer of the statue lay on the ground. The Bishop attested also that the image had been modified and enriched by other than human hands.

Home

At three o'clock on the morning of February 2, 1634, Mother Mariana had just finished her prayer in the upper choir when she noticed that the sanctuary lamp had gone out.

Instinctively, she prepared to descend to the church in order to re-light it, but an unknown force immobilized her so that she could not take a single step. At this moment, Our Lady of Good Success appeared carrying the Divine Infant in her left hand and the crosier in her right. Calmly approaching, she said: "My beloved daughter, today I bring you the pleasant notice of your death, which shall occur in eleven months. Your eyes will then close to the material light of this world in order to open to the brilliance of eternal light. Prepare your soul so that, purified ever more, it may fully enter into the enjoyment of your Lord." Knowing the day and hour of her death, she prepared her aggrieved daughters for her final voyage to eternity. She was to go to her Lord at 3 p.m. on January 16, 1635. She was then seventy-two years of age.

Around one o'clock of that day, she asked the Mother Abbess to summon the community. When they arrived, she read aloud her magnificent testament, which began by affirming that she died a faithful daughter of the Holy Roman Catholic and Apostolic Church.

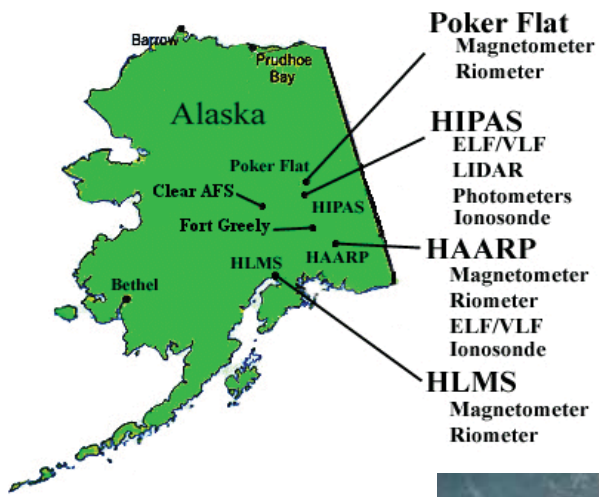
Then, with a voice vibrant with emotion but firm with the strength of faith and sincerity, she echoed Her Master's words: "It is necessary that I go but I will not leave you orphans. I go to my Father and your Father, to my God and your God, and the Divine Consoler will descend to comfort you." After receiving the Holy Viaticum, she, on fire with love, calmly closed her eyes and ceased breathing. Mariana of Jesus was with God. □



Mother Mariana measures Our Lady

The HAARP Program

Beware of the US military's experiments with weather warfare



Prof. Michel Chossudovsky is professor of economics (emeritus) at the University of Ottawa and Director of the Centre for Research on Globalization (CRG). He has taught as visiting professor at academic institutions around the world and acted as an economic adviser to governments of developing countries and worked as a consultant for several major international organizations.



Michel Chossudovsky

After the September 11 terrorist attacks, he has been involved in highlighting the historical relationship between the US Government, Bin Laden and Al Qaeda. His latest book is titled *America's "War on Terrorism"*. He is editor for the Centre for Research on Globalization. The Centre is committed to "curbing the tide of globalization and disarming the New World Order."

"Climatic warfare" has been excluded from the agenda on climate change.

"HAARP is a weapon of mass destruction, capable of destabilizing agricultural and ecological systems globally."

"Climatic warfare' potentially threatens the future of humanity, but has casually been excluded from the reports for which the IPCC (Intergovernmental Panel on Climate Change) received the 2007 Nobel Peace Prize."

Rarely acknowledged in the debate on global climate change, the world's weather can now be modified as part of a new generation of sophisticated electromagnetic weapons. Both the US and Russia have developed capabilities to manipulate the climate for military use.

Environmental modification techniques have been applied by the US military for more than half a century. US mathematician John von Neumann, in liaison with the US Department of Defense, started his research on weather modification in the late 1940s at the height of the Cold War and foresaw "forms of climatic warfare as yet unimagined." During the Vietnam War, cloud-seeding techniques were used, starting in 1967 under Project Popeye, the objective of which was to prolong the monsoon season and block enemy supply routes along the Ho Chi Minh Trail.

The US military has developed advanced capabilities that enable it selectively to alter weather patterns. The technology, which is being perfected under the High-frequency Active Auroral Research Program (HAARP), is an appendage of the Strategic Defense Initiative – "Star Wars." From a military standpoint, HAARP is a weapon of mass destruction, operating from the outer atmosphere and capable of destabilizing agricultural and ecological systems around the world.

Weather-modification, according to the US Air Force document AF 2025 Final Report, "offers the war fighter a wide range of possible options to defeat or coerce an adversary," capabilities, it says, extend to the triggering of floods, hurricanes, droughts and earthquakes: "Weather modification will become a part of domestic and international security and could be done unilaterally... It could have offensive and defensive applications and even be used for deter-

rence purposes. The ability to generate precipitation, fog and storms on earth, or to modify space weather... and the production of artificial weather all are a part of an integrated set of [military] technologies."

In 1977, an international Convention was ratified by the UN General Assembly which banned "military or other hostile use of environmental modification techniques having widespread, long-lasting or severe effects." It defined "environmental modification techniques" as "any technique for changing – through the deliberate manipulation of natural processes – the dynamics, composition or structure of the earth, including its biota, lithosphere, hydrosphere and atmosphere, or of outer space."

While the substance of the 1977 Convention was reasserted in the UN Framework Convention on Climate Change (UNFCCC) signed at the 1992 Earth Summit in Rio, debate on weather modification for military use has become a scientific taboo.

Military analysts are mute on the subject. Meteorologists are not investigating the matter and environmentalists are focused on greenhouse gas emissions under the Kyoto Protocol. Neither is the possibility of climatic or environmental manipulations as part of a military and intelligence agenda, while tacitly acknowledged, part of the broader debate on climate change under UN auspices.

The HAARP Program

Established in 1992, HAARP, based in Gokona, Alaska, is an array of high-powered antennas that transmit, through high-frequency radio waves, massive amounts of energy into the ionosphere (the upper layer of the atmosphere). Their construction was funded by the US Air Force, the US Navy and the Defense Advanced Research Projects Agency (DARPA). Operated jointly by the Air Force Research Laboratory and the Office of Naval Research, HAARP constitutes a system of powerful antennas capable of creating "controlled local modifications of the ionosphere." According to its official website, www.haarp.alaska.edu, HAARP will be used "to induce a small, localized change in ionospheric temperature so physical reactions can be studied by other instruments located either at, or close to, the HAARP site."

But Rosalie Bertell, president of the International Institute of Concern for Public Health, says HAARP operates as "a gigantic heater that can cause major disruptions in the ionosphere, creating not just holes, but long incisions in the protective layer that keeps deadly radiation from bombarding the planet."

Physicist Dr. Bernard Eastlund called it "the largest ionospheric heater ever built." HAARP is presented by the US Air Force as a research programme, but military documents confirm its main objective is to "induce ionospheric modifications" with a view to altering weather patterns and disrupting communications and radar.

According to a report by the Russian State Duma: "The US plans to carry out large-scale experiments under the HAARP programme [and] create weapons capable of breaking radio communication lines and equipment installed on space-ships and rockets, provoke serious accidents in electricity networks and in oil and gas pipelines, and have a negative impact on the mental health of entire regions."

An analysis of statements emanating from the US Air Force points to the unthinkable: the co-

vert manipulation of weather patterns, communications and electric power systems as a weapon of global warfare, enabling the US to disrupt and dominate entire regions. Weather manipulation is the pre-emptive weapon *par excellence*. It can be directed against enemy countries or "friendly nations" without their knowledge, used to destabilize economies, ecosystems and agriculture. It can also trigger havoc in financial and commodity markets. The disruption in agriculture creates a greater dependency on food aid and imported grain staples from the US and other Western countries.

HAARP was developed as part of an Anglo-American partnership between Raytheon Corporation, which owns the HAARP patents, the US Air Force and British Aerospace Systems (BAES).

The HAARP project is one among several collaborative ventures in advanced weapons systems between the two defence giants. The HAARP project was initiated in 1992 by Advanced Power Technologies, Inc. (APTI), a subsidiary of Atlantic Richfield Corporation (ARCO). APTI (including the HAARP patents) was sold by ARCO to E-Systems Inc, in 1994. E-Systems, on contract to the CIA and US Department of Defense, outfitted the "Doomsday Plan," which "allows the President to manage a nuclear war." Subsequently acquired by Raytheon Corporation, it is among the largest intelligence contractors in the World. BAES was involved in the development of the advanced stage of the HAARP antenna array under a 2004 contract with the Office of Naval Research.

The installation of 132 high frequency transmitters was entrusted by BAES to its US subsidiary, BAE Systems Inc. The project, according to a July report in *Defense News*, was undertaken by BAES's Electronic Warfare division. In September it received DARPA's top award for technical achievement for the design, construction and activation of the HAARP array of antennas.

The HAARP system is fully operational and in many regards, dwarfs existing conventional and strategic weapons systems. While there is no firm evidence of its use for military purposes, Air Force documents suggest HAARP is an integral part of the militarization of space. One would expect the antennas already to have been subjected to routine testing.

Under the UNFCCC, the Intergovernmental Panel on Climate Change (IPCC) has a mandate "to assess scientific, technical and socioeconomic information relevant for the understanding of climate change." This mandate includes environmental warfare. "Geo-engineering" is acknowledged, but the underlying military applications are neither the object of policy analysis nor scientific research in the thousands of pages of IPCC reports and supporting documents, based on the expertise and input of some 2,500 scientists, policymakers and environmentalists. "Climatic warfare" potentially threatens the future of humanity, but has casually been excluded from the reports for which the IPCC received the 2007 Nobel Peace Prize.

Prof. Michel Chossudovsky



The HAARP program in Alaska and (inset) an aurora borealis created by HAARP



Eve Lavalliere (stage name of Eugenie Fenoglio) was born in Toulon, France, on April 1, 1866. The second child and only daughter of Emile and Albanie Fenoglio, she later described her painful youth. "As a child, I knew not what the love and care of a mother was. My life was tears and suffering from the time I reached the age of reason." Her father, a tailor, alcoholic and libertine, often gave himself over to jealous brooding and fits of rage. Her mother often had to flee with the children, seeking refuge in relatives' homes, until her husband had calmed down. This continued until one day, he shot and killed his wife, pointed the pistol at his daughter but did not shoot, and then shot himself.

Eve lived a life of privation and suffering until entering a theater company. The sudden death of one of the leading actresses of the theatre became the opportunity for Eve and she did not disappoint. Her voice was exceptional and she was able to use it to convey every sort of emotion – from silence to violence, from authority to disgust.

Her beauty, voice and poise took her to the best theaters in Paris. She became the foremost actress in France and the idol of the multitudes. The entire world viewed her coiffures and clothing as a model and ran after perfumes, soaps and cosmetics "a la Lavalliere."

Listening to Eve brought the audience into the very heart of the tragedy or comedy, whichever she was playing. Even the great contemporary actress, Sarah Bernhardt, told her, "What you do is innate: you create – you do not copy the characters. You give birth to them from within yourself. It is very beautiful."

At this time, Eve also became the mistress of a local marquis. He changed her name to Eve Lavalliere (she often wore a tie which was at that time known as the "Lavalliere tie") to avoid detection from her family. Ironically, this had been the name of a mistress of King Louis XIV who ended her days as a penitential Carmelite nun!

King Carlos of Portugal, King Leopold II of Belgium, King Edward VII of England, Henry of Bavaria, diplomats, magnates and princes all came to hear and applaud her. Dazzled by glory, she threw herself into the vast sea of sin.

"Gold ran through my hands," Eve confessed. "I had everything the world could offer, everything I could desire. Nevertheless, I regarded myself as the unhappiest of souls."

Out of control

Despite the fame, the money and the popular acclaim, Eve's life continued to spiral out of control. She left the marquis, only to fall in love with a theatrical director with whom she had a child. However, this man was far from faithful and had several other women friends. Eve herself was also enjoying liaisons with a variety of men who rewarded her sexual favors. She also enjoyed the attentions of the critics who considered her musical comedy to be lively and witty.

In her time, she was as famous in France as many of the Hollywood actresses are today. She was the "Belle Dame" of the Paris stage; often she acted before the kings and queens of Europe as they visited the capital. Yet, offstage, Eve was miserable. Three times she decided to kill herself, each time changing her mind at the last moment.

On her way to Damascus

In June, 1917, Eve wanted to rest far from the world's agitation to prepare the repertoire of songs and pieces she was to perform in the United States.

So she rented the palace of Porcherie in Chanceux, near Tours. She retired there with Leonia, a young Belgian refugee she had met in Paris in 1915 and who accompanied her as a lifelong confidante. The trustee of this palace was the parish priest, Father Chasteigner, a simple, austere and pious man, genuinely solicitous for his parishioners' souls.

The day following Eve's arrival was a Sunday. Father Chasteigner, noting her absence from Mass, called upon her to express his concern. Eve promised him she would not miss Mass again, and on the following Sunday, when the good pastor preached on the great converted sinners, she attended the Mass with a frivolous attitude.



(left) Fr. Chasteigner (right) Eve performs



Eve Lavalliere: the idol of multitudes

Returning to the palace that afternoon, the pastor commented to Eve, "What a pity that you have no faith!"

"But what is faith?" replied Eve, in the tone of one who has permanently lost it.

She then told him of her experiences with spiritism, in which, she said, the devil took part. "I took advantage of the occasion to ask him to restore my youth, which was what I most desired, and to cure me of enteritis. Satan promised he would do so on the condition that I would become his. I accepted, adding that my lifestyle was perfect for gaining him many adepts. Obviously quite content, he disappeared.

"Some days later I was at another session, with a new presence of the devil. I denounced him for failing to fulfill his promise. In reply, he guaranteed that he would grant what I asked, but under one more condition: that I not bless myself when I encountered a funeral. That was the only vestige of religiosity that remained in me.

"But Satan still did nothing for me. In the following session, filled with indignation, I called him an impostor and a cheat. By then I had concluded that spiritism was nothing but a farce and that the devil did not exist."

"Well, I assure you that he exists," the good priest said, and with that, he mounted his bicycle and left without further ceremony.

Eve, struck by his conviction, began to think. "If the devil exists, God also exists. And if God exists, what am I doing in this world? What am I doing with my life?"

"On the following morning," Leonia recalls, "we were walking in front of the castle when the pastor appeared."

"Mademoiselle," he said, "what you told me yesterday disturbed me. I confess that I spent the better part of the night in prayer, asking God to inspire me in your regard. I also celebrated Holy Mass for the same intention. Here, I brought you *The Life of Saint Mary Magdalene*, by Father Henri Lacordaire. Read this book on your knees and you will see what God can do with a soul such as yours."

"After lunch," Leonia continues, "Eve settled down near the kitchen and, opening the doors so that the servants might hear, began to read in a loud voice. Enthusiasm seized her. Never had I heard her read with such conviction. Sitting at her feet, I began to cry. The servants were likewise moved. Eve continued reading, her voice broken by sobs."

Eve and Leonia spent the rest of the week in pity and recollection.

"Sunday arrived, the tenth of June," says Leonia. "We went to Mass, but Eve's disposition differed completely from that of the previous Sunday. It was on this day, during lunch, that I ventured to say to her, 'I would like to make my first Communion. I have reached 23 years of age without ever receiving, but I want to do so.'"

Eve was quite moved. Not only did she encourage Leonia, but offered to make the necessary arrangements and affirmed that she too would receive Holy Communion with her. At the same time, she told her, "From now on do not address me as 'my lady.' Simply call me 'Eve,' for you are my sister and I am yours."

When the pastor arrived later and learned of Leonia's resolve, he promised to assist her. Since she first needed instruction, he said he would provide her a catechism. The priest then prepared to leave, but Eve detained him.

"And I, Reverend Father?"

"You?"

"Yes, me! I promised this little one that I would help her, be her sponsor, and receive Holy Communion with her."

"But..."

"Yes, I know well. I am a sinner and have not lived as a Christian, but even so, I hope I still have the right to return to God."

Leonia writes, "I can still see Eve on the main avenue of the palace, walking decisively at the pastor's side and, in a loud voice, accusing herself publicly of her sins. The good priest seemed embarrassed."

"Wait! Wait a moment!" he protested. "And above all, don't shout so loud!"

"Wait? Wait for what? Can Leonia's happiness not also be mine?"

"It's just that... it's that, compared to you, Leonia is a child. Her case is simple. You, you are Eve Lavalliere... you are well known... your life is public. I cannot treat you in the same manner. Moreover, you gave yourself over to spiritism. We are talking about a reserved sin."

ONCE TALK OF PARIS, ACTRESS IS RECLUSE

Eve Lavalliere, Until 1915 One
of the Gayest at Montmartre,
Is Found in the Vosges.

MODEST HOME A CLOISTER

In a White House With a Green Door
She Lives Apart From the World
Except for Village Poor.

Copyright, 1921, by The New York Times Company.

Special Cable to THE NEW YORK TIMES.

PARIS, Aug. 16 - In a white house with a green door on the outskirts of a village in the Vosges is living almost as retiringly as a hermit, a woman who only a few years ago was one of the best known, gayest and most talked of actresses in Paris.

Eve Lavalliere is her name. As recently as 1915 she was singing, in the slang of the Montmartre, patriotic songs with a kick in them in the variety theatres of the capital. The characters she acted and the songs she sang were all of the very personal kind. She was the embodiment of singing and acting and she was everything that the name Montmartrise conveys to a Frenchman.

Now she is living like a hermit in a white house with a green door at the foot of a quiet valley, in the Vosges and the only time she sings is at Mass every day in the village church.

It was in 1917 that the news suddenly burst on Paris that Eve Lavalliere was going to leave the stage and enter a Carmelite convent. To reporters and even to her friends she refused to give any explanation. Rumor had it that she had discarded all her jewels and clothes, that were the wonder even of the Paris stage, and that she was wearing only coarse sackcloth garments. Soon people forgot her, and quietly and completely she disappeared.

Down in the Vosges, she was found again by a Matin correspondent who, while stopping in the village, asked casually who lived in the white house with the ikon over the door. When he learned the name, he waited at the church door until she came out. The woman, who used to be the best dressed actress in Paris, was wearing a neat black frock and under her umbrella, she walked with a peasant girl who had accompanied her to Mass.

Her blue eyes, the correspondent writes, are more lovely than ever and her hands and feet are fine and small, such as are rarely found in the country.

With a quick step, she passed him and entered her house. But not daunted, he demanded an audience. The peasant girl, who had been to church, opened the door. No, she informed him, Mademoiselle never received. All friends from Paris especially were forbidden entry. "This house," said the maid, "is not an ordinary house. It is a cloister." Her health, it seems, prevented the reception of the would-be nun into a religious order and so she has chosen to seclude herself in the country where she spends her time between the church and her walled-in garden, receiving only the poor people of the village who come to her for help.

Only twice in these years has she left her home, once to go on a pilgrimage to Lourdes and once to go to the quiet resort of Vittel. But when she returned from there, her maid said, she was very melancholy. "Does she ever think and talk about the past?" the Matin correspondent asked. "Never," was the maid's answer. "When she gets letters from her old friends, she sometimes smiles, for she has no bitterness about the past, but she doesn't think about it. She thinks only of the present and the future."

Published by The New York Times on August 17, 1921

"Oh, my God! How unhappy I am! God does not concern Himself with me because I am such a sinner."

"Be calm, Mademoiselle! God does love you, and to prove that, I shall leave immediately for Tours, to request the necessary permission."

"And if they do not wish to grant it?"

"They will. What motive would they have for refusing? Mademoiselle, I will be back in less than an hour, and I will come with all the powers." With that, the good priest disappeared on his bicycle. Eve remained in a state of anxiety, lamenting and weeping.

Eve's sole consolation amidst her sorrow, from Leonia's account, was her confidence in Our Lady! "How good it now feels to think of her. In times past I used to love her, and I never completely forgot her. I used to send her the flowers they offered me. She will have pity on me!"

Nevertheless, as she waited, Eve's anxiety grew. Despair nearly took hold of her. Falling upon her knees, she raised her hands to Heaven. Bathed in tears, she exclaimed, "Lord, take me! Send me death. I can endure no more!"

Just then, Leonia, peering through the window, shouted, "Good news! I see him, I see him at last! He is pedaling with all his strength!" Eve rushed out to meet him.

"For the rest of my life," writes Leonia, "I will never forget her great cry of joy. I will ever see her there, kneeling on the grass, expressing to God her happiness and gratitude."

"The peace of the Lord be with you, my daughter!" said the priest, leaping from his bicycle. "The Vicar General immediately gave me all the authorizations requested." Eve stood up, calmed, transfigured. With what attention and gratitude she heard those words of peace!

For an entire week the two friends prepared themselves for confession and Holy Communion. They walked through the wheat-covered fields each morning to the rectory. There they sat side-by-side on the old sofa in the parlor and, like two well-behaved children, recited their catechism lesson. In the afternoon, Father Chasteigner would go to the palace to speak of Heaven and the things of God. Father Chasteigner gave each of them a Rosary, and it was Eve who taught Leonia how to pray it. Preparing for their general confessions, "We wrote out our sins on sheets of paper so as not to forget anything," said Leonia.

On the afternoon before the important day, the two were in Eve's room saying their prayers aloud. Eve said, "When I was a child, on the day before first Communion day, we used to ask forgiveness of our parents for the faults we committed against them." Then, throwing herself on her knees at Leonia's feet, she implored, "Forgive me, Leonia, for the bad example I have given you and all the affliction I have caused you." Leonia, in turn, did the same, and afterwards they retired to await the great day.

Dead to the World

Morning finally dawned. It was overcast and raining. "Naturally," said Eve, "today you have precedence, for you are making your first Communion. Confess and receive Holy Communion ahead of me."

They found the church draped in mourning, for a Mass was going to be offered later for a soldier killed in the war. "They are preparing for a funeral," declared Eve, "and on this day, Leonia, we will also bury our life of sin."

"Father Chasteigner was waiting for us in the deserted church," Leonia recalls. "He lit a candle before the image of the Most Holy Virgin and entered the confessional. I went in first and knelt down. After I had confessed, Eve took her turn. After her confession, I had the impression that she had already received Holy Communion, such was the purity of her countenance and so great her recollection."

Father Chasteigner returned to the sanctuary. Eve and Leonia knelt expectantly at the Communion rail. "While lighting the altar candles, the Reverend Father's eyes were bathed in tears. As it had been agreed, I received Communion first and Eve right after. The priest's hand trembled upon giving her the Sacred Host. She was white, as if dead, upon receiving her God. Returning to my place, I remained only a short time in recollection, for prolonged prayer was not for my temperament. But Eve seemed in another world.

"We had been invited to have brunch in the rectory. At a sign from the Reverend Father, I called Eve several times. But she, deeply absorbed, heard nothing. Finally, Father Chasteigner went and roused her himself and she returned to earth.

"What a joyful and radiant celebration! Afterwards, we returned on foot through the sun-drenched fields, the sun having overcome the clouds and rain.

"Eve was exultant with joy. 'Does it not seem to you, Leonia, that the fields have prettier tones and that the flowers today are more beautiful than ever?' We felt ourselves as delicate as shadows.

"Eve always considered that day, June 19, 1917, as the most special day of her life. She considered it the day her life really began. She renounced the theater forever, canceled her contracts, rid herself of her jewels, and repudiated all that reminded her of her worldly life. After her conversion, she was to affirm, 'It was the devil that led me to God!'



The house where Eve retired to after her conversion

"My resolution is made," Eve wrote. "From now on, only Jesus has a right to my life, for He alone gave me happiness and peace."

A True Repentance

"She left Paris in order to be safe from its dangers, distributing her immense fortune to the poor, the missions, and religious houses, and went to live in remote locales. She asked of God much suffering in order to atone for her past sins and ascend to the heights of contemplation, virtue and sanctity."

The Divine Majesty granted her request for suffering in a variety of ways. For example, she desired to enter a convent to expiate her sins and to labor for the conversion of sinners. Notwithstanding her great ability to love and her purity of heart, she was repeatedly rejected on account of her poor health and notoriety. It was a trial that she fully accepted, realizing it to be God's will.

For four years, she devoted seven months a year serving on a lay-missionary nursing team in Tunisia, but poor health and periods of depression forced her to give up this work and return to France. There, with Leonia, she led a life of prayer, meditation, almsgiving and much suffering from illnesses.

She, who had been the toast of Paris, faced extreme suffering at the end of her life. There was not one of her once-beautiful features that did not become a means of expiation, sanctification and apostolate. Rendering gratitude to God, Eve herself said, "I have sinned through these faculties, good Lord. Now I thank Thee for permitting me to expiate my sins through this suffering."

In 1929, a large Parisian newspaper published an interview of the former celebrity.

"Do you suffer a lot?"

"Yes, horribly," she responded.

"Have you any hope of being cured?"

"None. But I am so happy! You cannot imagine how great my happiness is."

"Even with so much suffering?"

"Yes, and because of it. I am in God's hands. Tell my friends of days gone by that you met the happiest person on earth."

In her last letter she wrote, "All my being and all my will are turned toward this last end: to love God, Who loves me so much in spite of my past and present miseries."

She died on July 10, 1929, at the age of 63. On her grave was placed a simple cross with these words, engraved according to her request:

**"I left everything for God; He alone is enough.
O Thou Who didst create me, have pity on me."**

□



Homily on same-sex "marriage"

Today, I want to talk about a crisis that is threatening one of our basic institutions. The institution is marriage and the crisis is the federal government's legislation on same-sex "marriage."

The definition of marriage has always been the union of one man and one woman to the exclusion of all others.

The government's intention is to equate the sexual union between two men or two women with traditional marriage in order to eliminate an alleged unjust discrimination against homosexuals.

To accomplish this, the government has defined marriage as the union of two persons to the exclusion of all others.

At the outset, we need to recall what the Church teaches about homosexuality. Homosexuality refers to relations between men or women who experience sexual attraction toward persons of the same sex.

A distinction must be made between the person who is homosexual and a homosexual act.

The homosexual person may not have freely chosen his or her condition; for some of them, it is a trial. But like all persons, they must be treated with respect, compassion and sensitivity. Every sign of hatred, violence, or unjust discrimination in their regard must be avoided.

The homosexual act, however, is another matter. Basing itself on Sacred Scripture, which presents homosexual acts as gravely wrong, tradition has always declared that homosexual acts are intrinsically disordered.

They are contrary to the natural law because they are closed to life. They do not proceed from a genuine, effective and sexual complementarity.

The contradictions that same-sex "marriage" presents, then, are that disorder is order, the unnatural is natural, illusion is reality, wrong is right, and evil is good.

All of these deceits serve to remind us that in same-sex "marriage" we are coming face to face with sin and debating whether to enshrine sin in God's gift of marriage – marriage the font of life-giving love.

Where does marriage come from? God designed marriage.

His first proclamation on what He intended marriage to be is found in Genesis, the first book of the Bible. You recall how He created the world in seven days. And finally He created a human being – Adam. Seeing that Adam was lonely, because he was incomplete without a fitting mate, He created Eve.

When He presented Eve to Adam, Adam made this joyful exclamation: "At last here is one of my own kind – bone taken from my bone, and flesh taken from my flesh. 'Woman' is her name because she was taken out of man."

That is why a man leaves his father and mother and is united to his wife, and they become one flesh (complete, in other words)... So God created man in His own image, in the image of God He created them. And God blessed them and said, "Be fruitful and multiply and fill the earth and subdue it" (*Gen 2:23-24; 1:27-28*).

The astounding truth that Genesis teaches us is that at the moment God created the universe, He decreed that marriage was to be a lasting and exclusive union of one man and one woman, and the procreation of children – the bringing forth

of new life – was to be an essential element of marriage.

Jesus affirmed His Father's intentions for marriage when He answered the Pharisee's question about whether a man can divorce his wife (*see Mk 10:2-12*).

Jesus answered them, "Have you not read that He who created them, created them male and female? For this reason a man shall leave his father and mother and be joined to his wife and the two shall become one flesh. So they are no longer two but one flesh. What God has joined together let no man separate" (*Mk 10:6-9*).

In short, Genesis and Jesus tell us that:

Heterosexual gender is a divine creation.

Heterosexual marriage is a divine institution.

Heterosexual fidelity is a divine intention.

That's what religious faith tells us about traditional marriage. Now, let's look at what reason tells about it.

Marriage is the union of one man and one woman to the exclusion of all others.

Why does marriage have to be that way?

Well, reason tells us that that is the only way marriage can fulfill what nature called it to do, and that is to ensure the survival of the human race.

So there's a vital public interest in traditional marriage – it ensures the survival of society.

It ensures it first of all because of marriage's procreative potential – its power to bring new life into the world.

Secondly, it ensures the survival of society because marriage, as the union of one man and one woman, is a stabilizing force for the family, which is the basic unit of society. Weaken the family and society's future is in danger.

And thirdly, it ensures the survival of society because of the permanence of the commitment the spouses make in traditional marriage – a commitment that is meant to create the stable environment necessary to raise a family.

Now, when we compare traditional marriage to same-sex unions, we see that they are essentially different. This becomes clear when we consider the purposes of marriage as they are reflected in the sacred act of marital intercourse.

The purpose of sexual intercourse is threefold:

- 1) the potential of the act to procreate children,
- 2) the growth of the spouses in love and
- 3) the sexual pleasure, which is meant by nature to be enjoyed.

In the light of this then, the homosexual act of intercourse is sterile; and because of its sterility, a homosexual act cannot fulfill the public's interest in marriage, which is the survival of the human species. There is no public interest in sex for its own sake, or in the gratification of sexual impulses for their own sake – which is what homosexual acts are reduced to. By their very nature, homosexual acts cannot make the gift of a new life to society.

In this debate, we need to recognize the unnatural character and the physical dangers of the anatomical acts that define homosexual intercourse and hence we will define all same-sex unions.

At best, same-sex "marriage" is a shadowy imitation of marriage, a heartbreaking attempt to create a semblance of some features of marriage, a pretending to be something like the relationships of husband and wife, parents and children – the defining elements of traditional marriage. This reality is not changed if the state collaborates in the pretence and calls it "marriage."

Reason also tells us that the emotional and physical complementarity of a man and a woman are essential to the purposes of marriage – that is, the growth of spousal love and the procreation of children.

The sexes were designed to complement and complete each other both emotionally and physically – and that complementarity finds its fulfillment only in the union of one man and one woman.

This is not the case in the sexual union of two men or two women. These unions neither complement nor complete the partners.

The complementarity factor is missing and because of this, the partners in a same-sex relationship ultimately repel each other, as the high breakup of same-sex relationships shows.

To call both the union of a man and a woman and the union of two men or two women "marriages" is to camouflage the reality that they are essentially different from each other.

Reason and faith, then, both confirm the truth that marriage is the union of one man and one woman to the exclusion of all others.

How, then, did we arrive at the crossroads where our federal parliamentarians voted into law a bill that contradicts what God and nature intended marriage to be?

It didn't happen overnight. It is part of an agenda that has been gathering momentum over the past forty years. Let me review some of the milestones during that period that have set the stage for the present crises:

- 1) The distribution of contraceptives was made legal in 1967. That opened the door to artificially separating the act of intercourse from procreation – the unitive from the procreative.
- 2) Grounds for divorce were widened in 1968, and again in the early 1980s – a threat to the stability of the family.
- 3) Abortion, the killing of preborn babies, was legalized in 1969. This also implied the heterosexual rejection of one of the essential purposes of marriage – the generation of new life.
- 4) Homosexual acts in private between adults 18 years and older were legalized in 1969. Immediately thereafter, homosexuals opened their public bathhouses. Not long after this, "gay" parades were forced on cities across Canada (and the United States), with elected officials participating in the idolatrous frenzy.
- 5) Strict regulation of the moral content of movies disintegrated during these years.
- 6) Television has deteriorated so much since the late sixties that even in prime time hours it is no longer safe to watch.
- 7) Sex abuse has increased and, shame to say, some of it at the hands of priests.
- 8) Teenage pregnancies and common-law marriages have skyrocketed.

9) One of the consequences of legalizing homosexual acts in private has been the spread of AIDS.

10) Prostitution is on the rise; there is a strong pressure to legalize it. Some European countries already have.

11) Pornography – especially “kiddie porn” – is a multi-billion dollar industry, readily available on the internet to young and old at any hour of the day.

12) Pressure is growing to legalize pedophilia; there is also pressure to legalize euthanasia and assisted suicide.

13) There are more and more broken families.

It is not hard to see the “domino effect” in action in this incredible sequence of events since 1967 – many of them originating in our federal parliament and the Supreme Court of Canada.

It is really surprising, then, that the next item on the agenda was same-sex marriage? Where will it end?

There are other concerns about same-sex “marriage”:

1) Deprivation. There is today near unanimous agreement that there is no more important factor in the lives of children than having a mother and father in the home. **Two same-sex parents cannot be mothers and fathers.** Given the uncertainties of children achieving security in their gender identity, deliberately denying them the experience of having a mother and a father is a cruel deprivation. (See “The Marriage Amendment,” *First Things*, October 2003.)

2) The journey to gender identity is delicate and complex. At a certain point in his development, a boy, for example, needs to disconnect from his mother and connect or identify with his father, if he is to successfully achieve his masculine identity. Physical bonding with his father is all-important – the father spending time with his son, attending his games, playing with him, hugging him – yes, hugging him. As the experts say, “Fathers, if you don’t hug your sons, someday another man will.”

Masculinity can be a mystery for a boy if his father is cold, distant, or absent. If a boy is to discover his masculine identity, he needs the comforting and supportive presence of his father, or a legitimate father substitute, to model genuine masculinity. His absence could be a tragedy. In a sense, it is easier for a girl to achieve her gender identity, because she does not have to detach from her mother as radically as the boy. But she too needs the experience and presence of her father so she can learn to relate her feminine identity to the masculine. But what if a girl is adopted into a household of two fathers, as could easily be the case if the proposed law passes? Where would the mother be for her to identify with?

3) The instability of gay couples: **Reliable studies show that “gay” couples who consider themselves to be in a committed relationship have difficulty maintaining sexual fidelity. The meaning of “committed” typically means something radically different than in a heterosexual marriage.** Of some 165 of the best male homosexual relationships in one study – some for 18 years – none were able to maintain sexual fidelity for more than 5 years. Why did they stay together for so long? It’s because there is an implicit or explicit understanding in the “gay” community that if you want your relationship to last, don’t expect fidelity.

Such is the compulsive nature of “gay” promiscuity and it has serious implications for the adopted children growing up in a same-sex parent environment. (See: *Getting It Straight*, pp. 103-105.)

Same-sex “marriages” repercussions in the classroom

Now that same-sex “marriage” has become the law, it will mean that heterosexuality and homosexuality, traditional marriage and same-sex “marriage,” will be presented to children and adolescents in the schools on a basis of strict equality. They will be presented as normal alter-

natives and the pupils will be assured that when they are adults they will have access to either lifestyle or marriage options. It’s hard to think of a clearer go-ahead for activist recruitment of the young and innocent into the “gay” world. Parents will be told that it is forbidden to object. That would be discrimination. We cannot and must not allow this to happen in Catholic and public schools.

Since almost no parents want their children to be homosexual or “gay,” this prospect will generate powerful resistance. School curricula have already been altered in some districts in recent years. **Families with two mothers or two fathers are discussed openly in public elementary classrooms even now. Now that same-sex “marriage” has been legislated into law, the pressure to expand the curricula will grow even more drastically, confusing more and more children about their gender identity, and this at the most delicate period of their development. Do not give in.**

You may say: What influence can my little effort possibly have on this issue? The odds are overwhelmingly against us. The media have already won the battle.

A remark by an eighteenth century Irish thinker, Edmund Burke, speaks to this doubt, and it was never more timely than now:

“For evil to triumph, all that is necessary is for good men (and women) to do nothing.”

What can we do in the meantime? First and most important, continue to pray. Without prayer, anything else we do will not succeed.

Secondly, we have to review and renew our own understanding of marriage. Pope John Paul II’s *Theology of the Body* should be studied.

Find out what your children or grandchildren are being taught in school. **Do not for one moment think that, because the children are enrolled in a Catholic school, therefore they will be safe.** The pressure on principals, teachers, and school trustees will be enormous. “Gay” activists will threaten lawsuits. The Ontario English Catholic Teachers Union is not on the sidelines. (At the time of the Ontario Marc Hall case in 2002, the Ontario English Catholic Teachers Association [OECTA] contradicted the teaching of the Catholic Church – explained and represented by Toronto’s Bishop Meagher – and claimed that this was only one view, even that of a minority.)

Stand up for freedom of speech and freedom of religion when individuals in your province are being attacked by Human Rights Commissions or provincial departments of justice.

Do not get discouraged, but keep on fighting; keep on resisting this falsehood.

One final point

Do not lose hope. When all is said and done, the Holy Spirit is still in charge of worldly affairs. **All the Holy Spirit asks for is faithfulness to the teaching God has given us. Remember the famous saying of Mother Teresa: “We are not called to be successful; we are called to be faithful.”**

And I repeat from the Letter to the Hebrews: “Jesus Christ is the same yesterday and today and forever. Do not be led astray by diverse and strange teachings.” (13:8)

Note: In Canada the new definition of marriage, that of two persons (instead of one man and one woman) became the law of the land on July 21, 2005. This homily may be reproduced at will. It may also be found on our website at www.catholicinsight.com.

**Fr. Norman Fitzpatrick, C.S.B.
Fr. Alphonse De Valk, C.S.B.**

An Analysis of Bill C-384

On May 13, 2009, Francine Lalonde MP (La Pointe-de-l’Île, Quebec) introduced Bill C-384: *An Act to amend the Criminal Code (right to die with dignity)*.

Euthanasia is a deliberate act undertaken by one individual with the intention of ending the life of another individual to relieve that person’s suffering, where the act is the cause of death. Assisted suicide is the act of intentionally killing oneself with the assistance of another who provides the knowledge, means, or both. (*Of Life and Death* – 1995)

Bill C-384 states that the individual is eligible if: *“after trying or expressly refusing the appropriate treatments available that they continue to experience severe physical or mental pain without any prospect of relief.”*

The bill states that an individual is eligible for intended death if they experience severe physical pain without any prospect of relief. **However, we know that physical pain can always be mitigated.** Modern palliative care has substantially improved over the past 30 years. The concept of experiencing physical pain without any prospect of relief is a sign of a patient who has not been appropriately cared for and not a justifiable reason for intended death.

Bill C-384 directly threatens the lives of people with disabilities and/or people with chronic conditions. People with disabilities and chronic conditions are often perceived as being without any prospect of relief. These same people will usually view their life experience differently from those who are making judgements on their quality of life.

The bill states that an individual is eligible for intended death if they experience severe mental pain without any prospect of relief. **Chronic depression and mental pain are always treatable.** One must question the concept of intending the death of an individual who experiences chronic depression or mental pain because you can never be sure that the individual is competent to consent. The bill states that you must only “appear to be lucid.” Bill C-384 does not require that medical practitioners refer individuals with mental pain to a specialist.

The bill states that the individual is eligible for intended death *if they suffer from a terminal illness.* **Bill C-384 does not define terminal illness.** Many people live with a terminal illness but are not actively dying. Bill C-384 qualifies an individual for an intended death when they are diagnosed. Bill C-384 states that the individual is eligible for intended death if: *“the person has provided a medical practitioner, while appearing to be lucid, with two written requests made more than 10 days apart expressly stating the person’s free and informed consent to opt to die.”*

Bill C-384 would allow intended death to someone who may not actually be competent. Making two written requests more than 10 days apart is designed to prove the lasting intent of the individual. It is an illusion, because the individual who makes the request only needs to “appear to be lucid.”

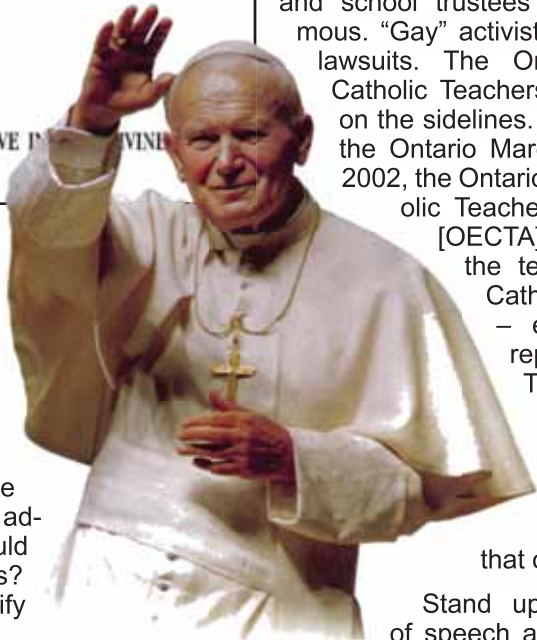
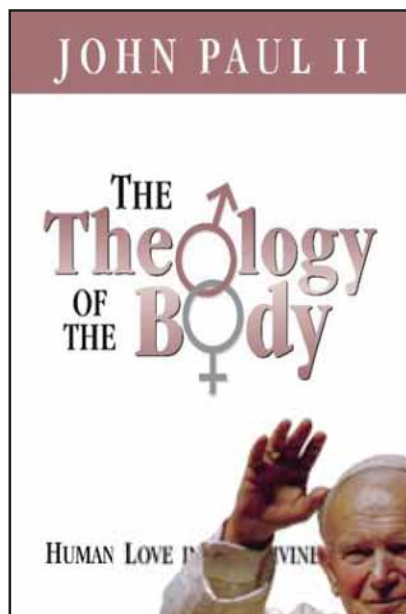
Bill C-384 states that if: *“the person has designated in writing, with free and informed consent, before two witnesses with no personal interest in the death of the person, another person to act on his or her behalf with any medical practitioner when the person does not appear to be lucid.”*

It is unclear whether the individual who does the act of intended death of the incompetent individual must be a medical practitioner.

Bill C-384 requires that *“the medical practitioner has informed the person of the consequences of the request for euthanasia or assisted suicide and of the alternatives that are available to the person.”* This is designed to guarantee that the individual is aware of the available options. It is an illusion because the individual is not required to try effective treatments and there is no requirement to refer the individual to a palliative care specialist.

Legalizing euthanasia and/or assisted suicide is always wrong because it directly and intentionally threatens the lives of the most vulnerable members of society. The lives of people with disabilities and chronic conditions, people who live with depression and mental illness, and others are directly threatened by intended death.

Note: Although the current Bill was overturned by the majority on April 21, 2010, we must continue to work to be sure that the “right to die with dignity”, or euthanasia law, will never be introduced again.



HOLINESS IN YOUTH



Alexia Gonzalez Barros
Spain 1971-1985

The patient on the white hospital bed was obviously very ill. A large metal device was fitted to her head and neck with screws, and she had been given medication that turned her mouth purple. Alexia Gonzalez-Barros contracted and died of a cancerous tumor in her spine at the age of 14.

She offered her suffering for others and faithfully lived her motto and constant prayer, **“Jesus, may I always do what you want.”** She told her mother, “Mommy, please be calm. I am not afraid anymore. I’m happy.”

She was a very artistic child, and loved the fashionable clothes that her mother would make for her. As did all the members of her family, she was also an avid reader. Alexia once began a school paper with these words, **“To serve is to live joyfully.”** Alexia’s cause for beatification has been entered in Rome.



Fathi Baladi
Lebanon 1961-1980



On New Year’s eve in 1980, Fathi Baladi was on his way to Araya to visit a fellow student. He did not return. His parents found him riddled with bullets, lying on the seat of his car, his arms folded in the form of a cross, his face serene, suggesting peace of soul and resignation to his tragic fate.

He said, **“If you sometimes feel cold at night, look around you and see those who are shivering even more than you, and you will feel warmed. If you suffer hunger or thirst one day, look around you at those who are dying of hunger and thirst, and you will be calmed.** Do not look for life in distant wonders; it is close to you and awaits you with arms outstretched, smiling, bearing the sheaf of wheat and heather of a flower.”

As the last vestiges of life slipped from the body of the 17 year old tuberculosis patient, Annie Zelikova, told her visitor, **“I must smile to my last breath. All I can give God now are my heartbeats and my smile. Nothing is left to me except love and trust.”**

“In the midst of the world we can live like in heaven. Everything around us always mirrors God. And the less the world thinks of Him, so much greater is our duty to let our thoughts be attentive only to Him. To let resound the words: I am God’s, I belong to Heaven. How our neighborhood is depends on us – always. We have to change it, at least where we are; we have to produce Heaven.”



Annie Zelikova
Czechoslovakia 1924-1941

While playing tennis one day, Chiara Luce Badano experienced a very sharp pain in her shoulder. At first she didn’t take any notice. But because the pain simply didn’t go away, she went to see her doctor. The verdict: osteogenic sarcoma – one of the most serious and painful forms of cancer.

Referring to a intravenous drip attached to her arm, she said, **“These drops are nothing compared to the nails driven into the hands of Jesus.”** And with each falling drop, she would say, **“For You, Jesus.”** When Cardinal Saldarini visited her in the hospital, he asked her, “The light in your eyes is splendid. Where does it come from?” She replied, “I try to love Jesus as much as I can.” On Sunday, October 7th at 4.00 am, she met her “Spouse.” Her father and mother were at her bedside, and all her friends were in the adjoining room. There was a great sense of peace. Her last words to her mother were, **“Goodbye. Be happy because I’m happy.”** Chiara will be beatified on Sept 25th.



Chiara Luce Badano
Italy 1971-1989



Charlene Richards
USA 1947-1959

After reading a book about St. Therese of Lisieux, Charlene Richards took it home to read to her grandmother. Then her grandmother asked her if she, too, could become a saint. **“Yes, if you pray in the right way,”** replied Charlene. Charlene became ill at 12 years old with acute lymphatic leukemia. She died just thirteen days after the diagnosis and suffered terribly. Throughout her brief illness, she always remained cheerful and never complained.



“Amen, amen, I say to you, unless you become as little children, you shall not enter into the Kingdom of Heaven.”



POPE BENEDICT XVI'S ACT OF CONSECRATION OF PRIESTS

"May the Church be thus renewed by priests who are holy"

FATIMA, Portugal, May 12, 2010 (Zenit.org). Here is a Vatican translation of the Act of Entrustment and Consecration of Priests to the Immaculate Heart of Mary, prayed today by Benedict XVI at the conclusion of the celebration of vespers with the religious, seminarians and diocesan priests at the Church of the Most Holy Trinity in Fatima:

Immaculate Mother, in this place of grace, called together by the love of your Son Jesus the Eternal High Priest, we, sons in the Son and his priests, consecrate ourselves to your maternal Heart, in order to carry out faithfully the Father's Will.

We are mindful that, without Jesus, we can do nothing good (cf. Jn 15:5) and that only through him, with him and in him, will we be instruments of salvation for the world.

Bride of the Holy Spirit, obtain for us the inestimable gift of transformation in Christ. Through the same power of the Spirit that overshadowed you, making you the Mother of the Saviour, help us to bring Christ your Son to birth in ourselves too. May the Church be thus renewed by priests who are holy, priests transfigured by the grace of him who makes all things new.

Mother of Mercy, it was your Son Jesus who called us to become like him: light of the world and salt of the earth (cf. Mt 5:13-14).

Help us, through your powerful intercession, never to fall short of this sublime vocation, nor to give way to our selfishness, to the allurements of the world and to the wiles of the Evil One.

Preserve us with your purity, guard us with your humility and enfold us with your maternal love that is reflected in so many souls consecrated to you, who have become for us true spiritual mothers.

Mother of the Church, we priests want to be pastors who do not feed themselves but rather give themselves to God for their brethren, finding their happiness in this. Not only with words,



In the evening of May 12, the Pope prayed the Rosary with the crowd, in front of the statue of Our Lady, at the shrine of Fatima.

but with our lives, we want to repeat humbly, day after day, our "here I am".

Guided by you, we want to be Apostles of Divine Mercy, glad to celebrate every day the Holy Sacrifice of the Altar and to offer to those who request it the sacrament of Reconciliation.

Advocate and Mediatrix of grace, you who are fully immersed in the one universal mediation of Christ, invoke upon us, from God, a heart completely renewed that loves God with all its strength and serves mankind as you did.

Repeat to the Lord your efficacious word: "They have no wine" (Jn 2:3), so that the Father and the Son will send upon us a new outpouring of the Holy Spirit. Full of wonder and gratitude at your continuing presence in our midst, in the name of all priests I too want to cry out: "Why

is this granted me, that the mother of my Lord should come to me?" (Lk 1:43).

Our Mother for all time, do not tire of "visiting us", consoling us, sustaining us. Come to our aid and deliver us from every danger that threatens us. With this act of entrustment and consecration, we wish to welcome you more deeply, more radically, for ever and totally into our human and priestly lives.

Let your presence cause new blooms to burst forth in the desert of our loneliness, let it cause the sun to shine on our darkness, let it restore calm after the tempest, so that all mankind shall see the salvation of the Lord, who has the name and the face of Jesus, who is reflected in our hearts, for ever united to yours!

Benedict XVI

"The fragility of the present economic system"

Here are excerpts from the address Benedict XVI gave today to participants in the 16th plenary session of the Pontifical Academy of Social Sciences, on April 30, 2010:

The worldwide financial breakdown has, as we know, demonstrated the fragility of the present economic system and the institutions linked to it. It has also shown the error of the assumption that the market is capable of regulating itself, apart from public intervention and the support of internalized moral standards. This assumption is based on an impoverished notion of economic life as a sort of self-calibrating mechanism driven by self-interest and profit-seeking. As such, it overlooks the essentially ethical nature of economics as an activity of and for human beings. Rather than a spiral of production and consumption in view of narrowly-defined human needs, economic life should properly be seen as an exercise of human re-

sponsibility, intrinsically oriented towards the promotion of the dignity of the person, the pursuit of the common good and the integral development – political, cultural and spiritual – of individuals, families and societies.

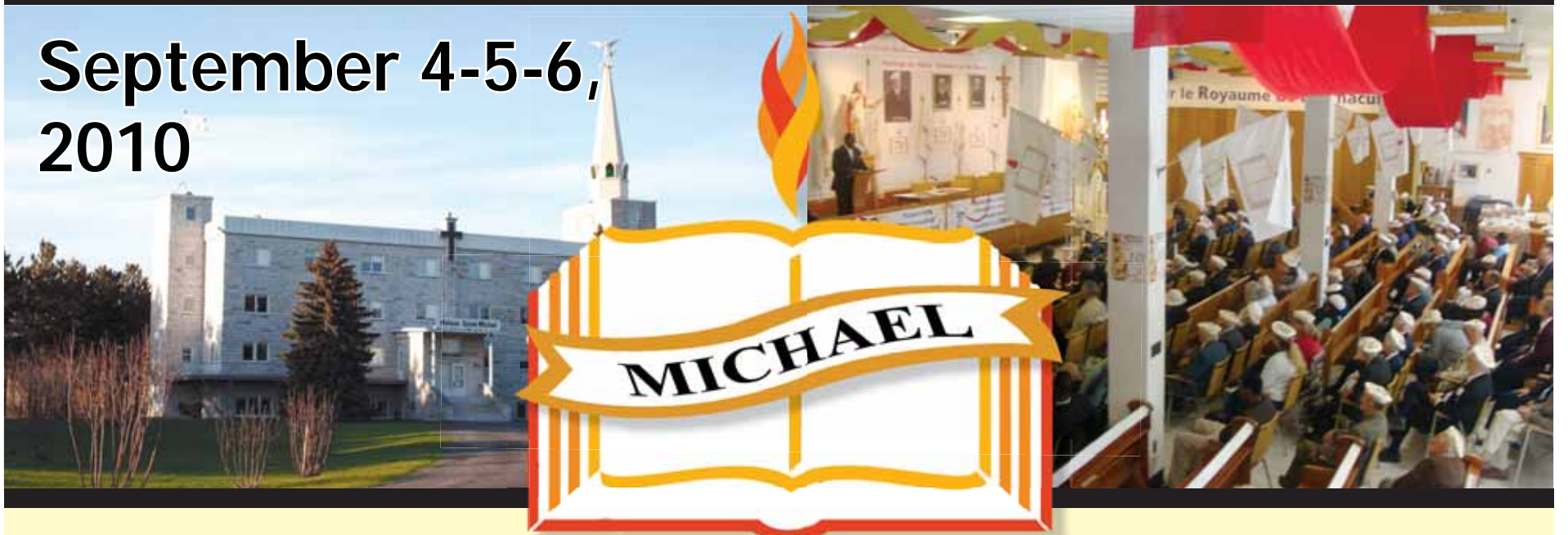
In my Encyclical *Caritas in Veritate*, I observed that "the current crisis obliges us to re-plan our journey, to set ourselves new rules and to discover new forms of commitment" (No. 21). Re-planning the journey, of course, also means looking to comprehensive and objective standards against which to judge the structures, institutions and concrete decisions which guide and direct economic life. The Church, based on her faith in God the Creator, affirms the existence of a universal natural law which is the ultimate source of these criteria (cf. *ibid.*, 59). Yet she is likewise convinced that the principles of this ethical order, inscribed in creation itself, are accessible to human reason and, as such, must

be adopted as the basis for practical choices. As part of the great heritage of human wisdom, the natural moral law, which the Church has appropriated, purified and developed in the light of Christian revelation, serves as a beacon guiding the efforts of individuals and communities to pursue good and to avoid evil, while directing their commitment to building an authentically just and humane society.

Among the indispensable principles shaping such an integral ethical approach to economic life must be the promotion of the common good, grounded in respect for the dignity of the human person and acknowledged as the primary goal of production and trade systems, political institutions and social welfare. In our day, concern for the common good has taken on a more markedly global dimension. It has also become increasingly evident that the common good embraces responsibility towards future generations; intergenerational solidarity must henceforth be recognized as a basic ethical criterion for judging any social system.

Benedict XVI

September 4-5-6,
2010



International Congress of the Pilgrims of St. Michael

House of the Immaculate, 1101 Principale St., Rougemont (Quebec), Canada, J0L 1M0 Tel.: (450) 469-2209

Week of Study
August 27th to September 3rd



Based on the book "The Social Credit principles explained in 10 lessons", more than 15 African Bishops, as well as priests and lay people from many other countries, will be present.

The theme of our Congress: The economy at the service of man, the daily bread distributed to all

Congress, September 4-5-6

Opening on Saturday at 1:30 p.m. Holy Mass at 4 p.m. on Saturday and on Sunday, 5 p.m. On Monday, Sept. 6, in honor of the canonization of Brother Andre, all activities will be held at St. Joseph's Oratory: Holy Mass, Adoration, Way of the Cross on the mountain, conferences, etc. The next day, Sept. 7, we will be on a pilgrimage to St. Anne de Beaupre.

Benedict XVI: Fatima's mission is not complete

Here are excerpts from Pope Benedict XVI's homily given on May 13, 2010, at the marian shrine of Fatima, Portugal, to a crowd of 500,000 pilgrims. The visit of the Holy Father was on the occasion of the 10th anniversary of the beatification of the two young shepherds, Jacinta and Francisco Marto, to whom Our Lady appeared in 1917. The third seer, Lucia, who became a Carmelite nun, died in 2005 and the cause for her beatification has begun. In her messages, Mary asked people to pray the Rosary and to consecrate themselves to her Immaculate Heart. She added further that "in the end, her Immaculate Heart will triumph":

We would be mistaken to think that Fatima's prophetic mission is complete. Here there takes on new life the plan of God which asks humanity from the beginning: "Where is your brother Abel [...] Your brother's blood is crying out to me from the ground!" (Gen 4:9). Mankind has succeeded in unleashing a cycle of death and terror, but failed in bringing it to an end... In sacred Scripture we often find that God seeks righteous men and women in order



to save the city of man and he does the same here, in Fatima, when Our Lady asks: "Do you want to offer yourselves to God, to endure all the sufferings which he will send you, in an act of reparation for the sins by which he is offended and of supplication for the conversion of sinners?" (Memoirs of Sister Lucia, I, 162).

At a time when the human family was ready to sacrifice all that was most sacred on the altar of the petty and selfish interests of nations, races, ideologies, groups and individuals, our Blessed Mother came from Heaven, offering to implant in the hearts of all those who trust in her the Love of God burning in her own heart. At that time it was only to three children, yet the example of their lives spread and multiplied, especially as a result of the travels of the Pilgrim Virgin in countless groups throughout the world dedicated to the cause of fraternal solidarity. May the seven years which separate us from the centenary of the apparitions hasten the fulfilment of the prophecy of the triumph of the Immaculate Heart of Mary, to the glory of the Most Holy Trinity.