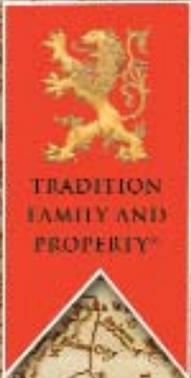


November/December 2009

# CRUSADE

MAGAZINE



**Our Lady of  
Guadalupe:**  
*She Who Smashes  
the Serpent*

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FORGOTTEN  
TRUTHS

## The Christmas Season Is a Time for Joy and Gratitude\*

BY ABBOT GUÉRANGER, O.S.B.

This is not the season for sighing or for weeping, for unto us a Child is born. He for whom we have been waiting is come, and He is come to dwell among us. Great and long was our suspense; so much the more to let us love Him. The day will too soon come when this Child, now born to us, will be the Man of Sorrows, and then we will compassionate Him; but at present we must rejoice and be glad at His coming and sing around his crib with the angels. Heaven sends us a present of its own joy; we need joy, and forty days are not too many for us to get it well into our hearts. The Scripture tells us a secure mind is like a continuous feast, and a secure mind can only be where there is peace; now it is Peace that these blessed days bring to the earth; Peace say the Angels, to men of good will.

Intimately and inseparably united with this exquisite mystic joy is the sentiment of gratitude. Gratitude

is indeed due to Him who, neither deterred by our unworthiness nor restrained by the infinite respect that becomes His sovereign Majesty, deigned to be born of His own creature, and have a stable for his birthplace. Oh! How vehemently must He not have desired to advance the work of our salvation, to remove everything that could make us afraid of approaching Him, and to encourage us by His own example, to return, by the path of humility, to the heaven we had strayed from by pride!

Gratefully, therefore, let us receive the precious gift, this Divine Babe, our Deliverer. ■

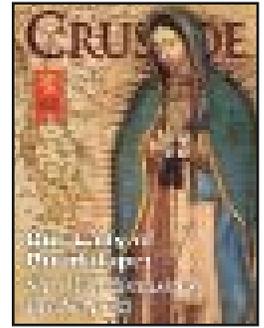
\* Adapted from Abbot Guéranger, O.S.B., *The Liturgical Year* (Great Falls, MT: St. Bonaventure Publications), 18.

### Errata

In the September/October issue of *Crusade*, we mentioned Saint Thérèse of Lisieux's feast day was October 10. It is in fact on October 1. We apologize for the misprint.

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Miraculous image of Our Lady of Guadalupe beside a map of North of America.

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**Page 5** TFP publishes position paper on health care reform in the *Washington Times*.



**Page 13** Banner with thousands of ANF member names unfurled at Fatima.



**Page 18** Photo essay of TFP pro-traditional marriage street campaigns.

*Crusade Magazine* is a publication of The American Society for the Defense of Tradition, Family and Property (TFP). Direct all requests and inquiries to: *Crusade Magazine*, P.O. Box 341, Hanover, PA 17331 or e-mail to: [crusade@TFP.org](mailto:crusade@TFP.org). Web: [www.TFP.org](http://www.TFP.org). Tel.: 888-317-5571, Fax: (570) 450-6352. © 2007 by The Foundation for a Christian Civilization, Inc. This publication includes images from iStockphoto™ which are protected by copyright laws of the U.S. and elsewhere. ISSN 1096-3782 LCCN 98-641433 M-102

## CRUSADE

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## The American TFP

The American Society for the Defense of Tradition, Family and Property (TFP) was founded in 1973 to confront the profound crisis shaking the modern world. It is a civic, cultural and nonpartisan organization which, inspired by the traditional teachings of the Supreme Magisterium of the Roman Catholic Church, works in a legal and peaceful manner in the realm of ideas to defend and promote the principles of private ownership, family and perennial Christian values with their

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



### **Oklahoma Places Ten Commandments in State Capital Park**

Oklahoma House Bill 1330 has authorized the Ten Commandments to be placed in the State Capitol Park in Oklahoma City. The Oklahoma House passed the bill by a vote of 83-2 and the Oklahoma Senate passed the bill by a vote of 37-9.



Mrs. Catherina Lorena Cenzone-DeCarlo was ultimately forced to participate in the child's death under threats including an "insubordination and patient abandonment" charge that would destroy her nursing career. Mrs. Cenzone-DeCarlo is suing the hospital for violating her rights and because she believes "lots of nurses and doctors throughout the country are being pressured to assist at abortions, and I want them to know they are not alone, and they should speak up for their rights of conscience." The "rights of conscience" is a 35-year-old federal law that protects healthcare workers with ethical objections to assisting at abortions, as well as providing contraception or sterilization.

### **Homeschoolers Excel Academically**

On average, homeschoolers scored 37 percent above public-school students on standard achievement tests, according to the *Progress Report 2009: Home-school Academic Achievement and Demographics* conducted by Dr. Brian Ray of the National Home Education Research Institute.

### **Homosexual "Marriage" Advocates Admit Defeat in California**

According to the *New York Times*, political consultants, polls and major financial backers of homosexual "marriage" are saying that more efforts in California to change the definition of marriage will be disastrous right now. David Bohnett, who contributed over \$1 million to fund homosexual lobby groups, summed up the opinion by saying, "The only thing worse than losing in 2008 would be to lose again in 2010."

### **Four Arizona Pro-Life Bills Signed**

Arizona's governor has signed House Bills 2400, 2564, 2616, and Senate Bill 1175 banning partial-birth abortion; prohibiting non-doctors from doing surgical abortions; protecting the right of conscience for all healthcare providers, including pharmacists, on abortion and abortion drugs; requiring clear parental consent for children and requiring an informed consent before an abortion; having a right to know the risks and alternatives to abortion; and a 24-hour waiting period. Some legislation mirrors federal bills but having them in state law makes it easier to prosecute criminals and harder for the laws to be changed by the federal government.

### **Rights of Conscience**

A catholic nurse, in a New York hospital, said she felt "violated, betrayed, like I had been raped," after being forced to assist at an abortion of a 22 week old fetus. Despite repeated and emotional objections,

### **New Nuns and Priests Want More Tradition**

The *New York Times* reports that two-thirds of the new priests and nuns who recently joined religious orders chose orders that wear habits all the time or regularly. Sister Mary Bendyna, executive director of the Center for Applied Research in the Apostolate, says, "They're more attracted to a traditional style of religious life where there is community living, common prayer, having Mass together, praying the Liturgy of the Hours together."



### **Trust in the Media**

*Media Standards Trust*, an organization fostering high standards of excellence in journalism on behalf of the public, has found

that 93 percent of the respondents do not believe the newspapers behave responsibly, and 75 percent of the respondents think newspapers frequently publish stories known to be inaccurate. Last election, Rasmussen Reports found 69 percent of the respondents believe reporters use biased reporting to promote the candidates they support.



# Socialist Intervention in the Private Sector is Not True Health Care Reform

*Is There a Right to Health Care and Must the State Provide it?*

The great controversy over health care reform is centered on concerns of countless Americans that proposed legislative changes will move the country yet one more step down the road toward State intervention and socialism.

This concern is well founded. For decades, the State at all levels and branches has increasingly absorbed the functions of the private sphere. It has weakened the social fabric of the nation by usurping many rights and privileges of individuals, families and businesses with excessive regulation and bureaucratic red tape.

It has imposed similar burdens on those private associations which are the natural intermediate bodies between the individual and the State, such as institutions of the Catholic Church<sup>1</sup> and other religious bodies; health and educational institutions; trade and labor associations; and countless charitable groups.

Many Americans are now concerned that direct State intervention in health care will go yet farther and lead to the socialization of our economy.

## Respecting the Principles of a Christian Social Order

There is no doubt that the State can act within the **principle of authority** which affirms the need for a moral force in society capable of efficaciously directing and encouraging the actions of all towards the common good of the social body.

However, there are two other pillars of a Christian social order that must be considered. First, the **principle of solidarity**, derived from the common nature of men, which leads them to show mutual concern and support for others. There is also the **principle of subsidiarity**—whereby what can be done by an individual or smaller group is not assigned to a larger group. This principle stems from the fact that man is not only a social being but also a rational, essentially free and responsible being. Thus, he is guaran-

teed the right to resolve his problems either by himself, through his family or other intermediate social bodies without being obliged to wait for solutions from public authority.

When the State intervenes unnecessarily in the life of its citizens, it invokes the **principle of authority** to suppress the **principles of solidarity** and **subsidiarity**. However, while the principle of authority is fundamental for the promotion of the common good, its role is to support and complement the principles of solidarity and subsidiarity, not to destroy them. Without balance and harmony among these three fundamental principles, society falls into disarray and easily slides towards totalitarianism, a regime that respects neither individual rights nor freedom.<sup>2</sup>

Undue State intervention in the private sphere (that is, individuals, families, businesses, religious and other associations) inexorably leads to socialism.

## Socialism: A Utopian Ideology

Socialism is a utopian ideology that seeks to eliminate human selfishness by destroying individual freedom, private property and free enterprise. Socialists believe they can eliminate injustice by transferring responsibilities from individuals and families to the State. However, their efforts are tantamount to killing the patient to cure his illness.

By suppressing individual responsibility, socialism actually creates the greatest possible injustice because it destroys true liberty, which is every man's freedom to decide for himself all matters that lie within his competence, to follow the course shown by his own reason, and to keep within the laws of morality and the dictates of justice and charity.

Socialism is anti-natural because it destroys man's initiative—a fruit of his intellect and free will—which tends to manifest itself in everything he does. When the State replaces individual initiative, socialism's totalitarian aspect enters with the inherent appearance of government and police repression that has been

abundantly seen wherever it is implemented.

### Is There a Right to Health Care?

According to natural law, man has the right to take care of his own health and physical integrity. However, this individual freedom does not mean that the State must provide for one's health care at others' expense.

Take property rights, for example. Every man has the right to acquire property. However, this natural freedom does not oblige the State to give him property. Likewise, the fact that every man has a right to take care of his health needs does not oblige the State to give him direct medical assistance at taxpayers' expense. Under natural law, the State's obligation is to further the common good and guarantee the rule of law so that no one is *prevented* from seeking the means to obtain treatment, just as no one is *prevented* from acquiring property.

Thus, in ordinary circumstances, the State is under no strict obligation to provide health care for citizens, though it must foster general conditions that are favorable to the health of all. The State has no right to intervene directly in health care except in a subsidiary way, as it has done for years, when private initiative (including the efforts of religious and char-

itable organizations) is unable to provide health care. **However, it must do this in a way that never weakens, much less destroys, private initiative.**

One might ask how the poor who cannot afford health care should obtain it. In virtue of the principle of solidarity and above all of Christian charity, it behooves primarily society, through its members, particularly the most wealthy, be it individually, be it through charitable organizations, to come to the aid of those who are unable to provide by themselves for their health needs, as is amply done already through America's own extensive charitable networks.<sup>3</sup>

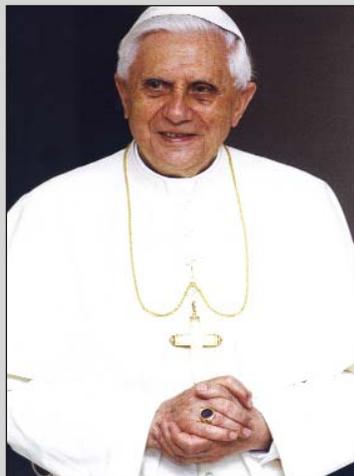
### Right to Health Care or to Procure it?

Most Rev. Joseph F. Naumann, Archbishop of Kansas City, Kansas, and Most Rev. Robert W. Finn, Bishop of Kansas City-St. Joseph (Missouri), have made some important distinctions that help clarify the debate.

Quoting from a document of the Catholic Medical Association, the two bishops remind the faithful that instead of speaking of the "**Right to Health Care,**" **it is more appropriate to speak of the "Right to Acquire the Means of Procuring for One's Self and One's Family these goods and concomitantly, a duty to exercise virtue (diligence, thrift, charity) in every as-**

## The Principle of Subsidiarity in the *Compendium of the Social Doctrine of the Church*

*Subsidiarity is among the most constant and characteristic directives of the Church's social doctrine*



His Holiness, Pope Benedict XVI.

and has been present since the first great social encyclical. It is impossible to promote the dignity of the person without showing concern for the family, groups, associations, local territorial realities; in short, for that aggregate of economic, social, cultural, sports-oriented, recreational, professional and political expressions to which people spontaneously give life and which make it possible for them to achieve effective social growth. This is the realm of *civil society*, understood as the sum of the relationships between individuals

and intermediate social groupings, which are the first relationships to arise and which come about thanks to "the creative subjectivity of the citizen." This network of relationships strengthens the social fabric and constitutes the basis of a true community of persons, making possible the recognition of higher forms of social activity.

*The necessity of defending and promoting the original expressions of social life is emphasized by the Church in the Encyclical Quadragesimo Anno, in which the principle of subsidiarity is indicated as a most important principle of "social philosophy."* "Just as it is gravely wrong to take from individuals what they can accomplish by their own initiative and industry and give it to the community, so also it is an injustice and at the same time a grave evil and disturbance of right order to assign to a greater and higher association what lesser and subordinate organizations can do. For every social activity ought of

pect of their acquisition and discharge.”<sup>4</sup>

The bishops go on to say that “the right of every individual to access health care does not necessarily suppose an obligation on the part of the government to provide it....The teaching of the Universal Church has never been to suggest a government socialization of medical services. Rather, the Church has asserted the rights of every individual to have access to those things most necessary for sustaining and caring for human life, while at the same time insisting on the personal responsibility of each individual to care properly for his or her own health.” Existing safety nets “are not intended to create permanent dependency for individuals or families upon the State, but rather to provide them with the opportunity to regain control over their own lives and their own destiny.”<sup>5</sup>

### **State Centralization Obstructs Health Care**

To centralize health care in the hands of the State also harms the speed and efficiency of the medical assistance being provided. It further destroys the natural and trusting relationships between physicians and other health providers with their patients. Everything tends to become impersonal and remote.

its very nature to furnish help to the members of the body social, and never destroy and absorb them.” (Internal notes omitted)

*(Pontifical Council for Justice and Peace,  
Compendium of the Social Doctrine  
of the Church, nn. 185-186)*

### **Pope Benedict XVI: “We do not need a State which regulates and controls everything”**

“The State which would provide everything, absorbing everything into itself, would ultimately become a mere bureaucracy incapable of guaranteeing the very thing which the suffering person—every person—needs: namely, loving personal concern. We do not need a State which regulates and controls everything, but a State which, in accordance with the principle of subsidiarity, generously acknowledges and supports initiatives arising from the different social forces and combines spontaneity with closeness to those in need. ... In the end, the claim that just social structures would make works of charity superfluous masks a materialist conception of man: the mistaken notion that man can live ‘by bread alone’ (Mt 4:4; cf. Dt 8:3)—a conviction

Centralization is not possible without creating a huge bureaucratic machine which will absorb hard-earned taxpayer dollars which should be applied to those purposes the State is directly responsible for.

### **Bishops Warn of Dangers**

Several other Catholic bishops have emphasized this centralizing aspect of the health care debate. In this sense, Most Rev. R. Walker Nickless, Bishop of Sioux City, Iowa, warns that health care should not be subject to “federal monopolization” and that “the proper role of government is to regulate the private sector in order to foster healthy competition and curtail abuses. Therefore any legislation that undermines the viability of the private sector is suspect.”<sup>6</sup>

In the same line, Most Rev. Thomas G. Doran, Bishop of Rockford, Illinois, writes: “Our federal bureaucracy is a vast wasteland strewn with the carcasses of absurd federal programs which proved infinitely worse than the problems they were established to correct.” He continues: “Modern socialist governments like to control... the means to protect and extend life. Some have called the current efforts of our federal government ‘senioricide’ or ‘infanticide.’ That perhaps is too severe, but we as Catholics should take care that health care does not morph

that demeans man and ultimately disregards all that is specifically human.”

*(Pope Benedict XVI, Encyclical  
Deus Caritas Est, Dec. 25, 2008, n. 28)*

### **Pope Pius XI: “No one can be at the same time a good Catholic and a true socialist”**

“Society, therefore, as Socialism conceives it, can on the one hand neither exist nor be thought of without an obviously excessive use of force; on the other hand, it fosters a liberty no less false, since there is no place in it for true social authority, which rests not on temporal and material advantages but descends from God alone, the Creator and last end of all things.

“If Socialism, like all errors, contains some truth (which, moreover, the Supreme Pontiffs have never denied), it is based nevertheless on a theory of human society peculiar to itself and irreconcilable with true Christianity. Religious socialism, Christian socialism, are contradictory terms; no one can be at the same time a good Catholic and a true socialist.

*(Pope Pius XI, Encyclical Quadragesimo Anno,  
May 15, 1931, nn. 119-120)*

into life control.<sup>7</sup>

Most Rev. James V. Johnston, Bishop of Cape-Girardeau and Springfield, Missouri, writes: “One might legitimately ask if giving a large, inefficient, but powerful bureaucracy like the federal government control of health care is a wise move. For one, this runs counter to the well-known principle of subsidiarity, so prominent in Catholic social teaching.... Certainly, [the government] has a role to play, but that does not necessarily mean that it should be the sole provider of health care....The essential element of the principle of subsidiarity is the protection of individual freedoms from unjust micromanagement and manipulation by the state.”<sup>8</sup>

Likewise, Most Rev. Charles J. Chaput, O.F.M. Cap., Archbishop of Denver, writes: “[A] proper government role in solving the health-care crisis does not necessarily demand a national public plan, run or supervised by government authorities. Real health-care reform need not automatically translate into federal programming.”<sup>9</sup>

In a letter to the clergy and faithful of his diocese, Most Rev. Samuel J. Aquila, Bishop of Fargo, North Dakota, cites the danger of thinking “the national government is the sole instrument of the common good.”<sup>10</sup>

### Abortion and Health Care Reform

Finally, the issue of abortion must be addressed since the nefarious practice is not health care but its contrary. Although proponents have insisted that the various Majority-supported bills will not favor abortion, this assertion does not withstand serious scrutiny. Amendments that would have clearly excluded abortion were rejected in committee. Further, there is every reason to believe that, in the future, the courts could rule that, constitutionally, abortion cannot be excluded from coverage.

The risk that abortion and euthanasia will somehow be included in the health care reform legislation is in itself grounds to oppose it. Cardinal Justin Rigali, Archbishop of Philadelphia, and numerous other prelates have gone on record to reiterate that this is a line the Church cannot cross.<sup>11</sup>

In light of the considerations above, the American TFP calls on the nation to redouble its vigilance and its peaceful and legal opposition to any health care reform that favors an increase in State interventionism in the private sector, abortion or other anti-natural initiative.

Socialism will not resolve the problems inside the American health care system. Indeed, it will destroy the present system at its very core and

thus irreversibly ruin that which, despite its shortcomings, is universally recognized as one of the best systems in the world.

May Our Lady, Consoler of the Afflicted, help the nation’s elected officials to resist the temptation to implement any kind of socialism. Rather, let them be faithful to the mores and principles underpinning a truly Christian and just social order. ■

September 21, 2009  
*The American TFP*

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#### Notes:

1. An estimated 25% of America’s hospitals are associated with the Catholic Church. One should also consider the thousands of Catholic schools and colleges, cemeteries, and untold charitable projects to help the poor.

2. Cf. Baltasar Pères Argos, S.J., “Los Cuatro Pilares fundamentales del Orden Social y Economico, Segun la Doctrina de la Iglesia,” *Verbo*, Mar.-Apr. 1991.

3. The right to health care by those who cannot afford it is a right based in charity, not in strict justice. Now then, the rights based in charity “are rights *latu sensu* as they do not oblige with precision and are not enforceable (legally)” (Régis Jolivet, *Traité de Philosophie* [Paris: Emmanuel Vitte, 1949], Vol. 4, p. 153—Our translation). Cf. Joseph Rickaby, S.J., *Moral Philosophy: Ethics, Deontology and Natural Law* (London: Longmans, Green & Co., Ltd., 1929), 246–247; Michael D. Greaney, “Universal Health Care—Justice or Charity?” *Social Justice Review*, Sept.-Oct. 2003, 132.

4. Archbishop Joseph F. Naumann and Bishop Robert W. Finn, *Joint Pastoral Statement on Principles of Catholic Social Teaching and Health Care Reform*, Aug. 22, 2009, [www.diocese-kcsj.org/news/viewNews.php?nid=60](http://www.diocese-kcsj.org/news/viewNews.php?nid=60). (The bishops’ emphasis.)

5. *Ibid.*

6. Bishop R. Walker Nickless, *Pastoral Message on the Assumption of Mary*, Aug. 17, 2009, [www.scdiocese.org/DiocesefSiouxCity/AssumptionofMary/tabid/415/Default.aspx](http://www.scdiocese.org/DiocesefSiouxCity/AssumptionofMary/tabid/415/Default.aspx).

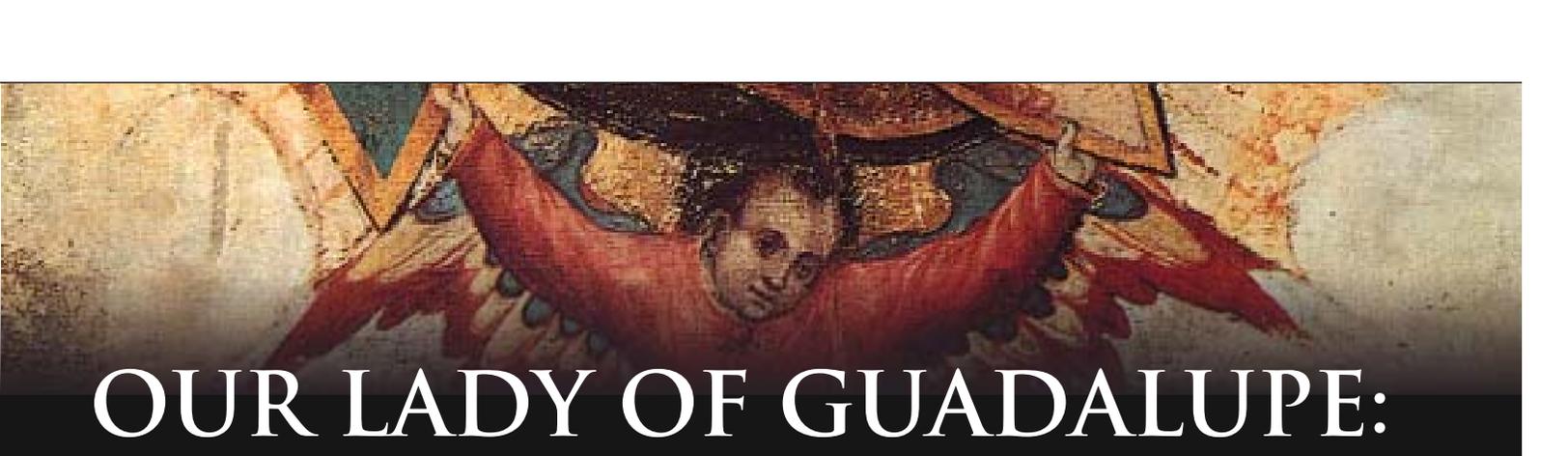
7. Bishop Thomas G. Doran, “Concerns to take to heart in health care and proposed reforms,” *The Observer*, Aug. 7, 2009 at [observer.rockforddiocese.org/Columnists/BishopThomasGDoran/BishopDoran2009columns/August72009/tabid/2259/Default.aspx](http://observer.rockforddiocese.org/Columnists/BishopThomasGDoran/BishopDoran2009columns/August72009/tabid/2259/Default.aspx).

8. Bishop James V. Johnston, “Skinning the ‘Health Care Cat,’” *The Mirror*, Sept. 4, 2009, [home.catholicweb.com/diocspfdcape/index.cfm/NewsItem?id=272041](http://home.catholicweb.com/diocspfdcape/index.cfm/NewsItem?id=272041)

9. Archbishop Charles Chaput, O.F.M. Cap., “Health care, justice, and the course of our national debate,” *Denver Catholic Register*, Sept. 2, 2009, [www.archden.org/index.cfm/ID/2491/Archbishop](http://www.archden.org/index.cfm/ID/2491/Archbishop).

10. Bishop Samuel Aquila, Letter of Aug. 28, 2009, at [www.fargodiocese.org/Bishop/Homilies/HealthCare20090828.pdf](http://www.fargodiocese.org/Bishop/Homilies/HealthCare20090828.pdf).

11. Cf. Aug. 11, 2009 letter from Cardinal Justin Rigali as Chairman of the USCCB Committee on Pro-Life Issues to the U.S. House of Representatives, [www.usccb.org/prolife/CardRigaliHealthCareReformLetter-08-11-09.pdf](http://www.usccb.org/prolife/CardRigaliHealthCareReformLetter-08-11-09.pdf).



# OUR LADY OF GUADALUPE: SHE WHO SMASHES THE SERPENT

BY CESAR FRANCO

Pope Pius XII gave Our Lady of Guadalupe the title of “Empress of the Americas” in 1945. Since December 12 is the feast of Our Lady of Guadalupe, this is a propitious moment to recall how she reigns over our nation from Heaven, protecting and guiding us with motherly solicitude and tenderness. The constant miracle memorialized on Saint Juan Diego’s *tilma* and the context of the apparitions remind us that Our Lady is victorious over the serpent, intervenes in history and is eager to intercede for those who seek her intercession in this vale of tears.

## How Our Lady Intervened in History

The oldest reliable source of the apparitions of the Mother of God to Saint Juan Diego was written in Náhuatl by Antonio Valeriano. He was a contemporary of Saint Juan Diego and Bishop Frey Juan de Zumárraga. Mr. Valeriano’s account was published in 1649 and is known as the *Nican Mopohua*.

On December 9, 1531, Juan Diego was on his way to attend Mass in what is today Mexico City. It was dawn as he approached Tepeyac Hill, a few miles from his destination. Juan Diego was no ordinary Indian, but the grandson of King Netzahualcoyotl,<sup>1</sup> and the son of King Netzahualpilic and Queen Tlacayehuatzin, who was a descendant of Moctezuma I.

As Juan Diego neared the hill’s summit, something extraordinary happened. Unseen birds began to sing in a supernatural way. The birds would pause while others responded, forming a heavenly duet. He thought he was perhaps dreaming and pondered how unworthy he was to witness something so extraordinary.

The heavenly symphony stopped and a sweet voice

called him from the summit, “Juanito. Juan Diegito.” Hearing this, he happily ascended the hill. What he found upon reaching the source of the voice changed his life forever. There, on a rock, stood a beautiful lady. Everything around her was transformed. Her clothing was as radiant as the sun. The rock she stood upon seemed to emit rays of light. She was surrounded with the splendors of the rainbow. Cacti and other plants nearby looked like emeralds. Their spines sparkled like gold and their leaves were like fine turquoise.

Juan Diego bowed before her in ceremonious respect. A tender dialogue between Our Lady and Juan Diego followed, “Listen, *xocoyote*<sup>2</sup> *mio*, Juan, where are you going?”

*... Our Lady is victorious  
over the serpent, intervenes  
in history and is eager  
to intercede for those who  
seek her intercession in  
this vale of tears.*

church built, where she might bestow all her love, mercy, help and protection. She showed overflowing love to Juan Diego, “and to all the other people dear to me who call upon me, who search for me, who confide in me; here I will hear their sorrow, their words, so that I may make perfect and cure their illnesses, their labors and their calamities.”

Then Our Beloved Lady, respecting the authority established by God, sends the noble Juan Diego with this message to the bishop-elect of Mexico. She tells him to accomplish the mission diligently, promising to reward his services. He bows, telling her that he will go straightaway to fulfill her wishes, and departs.





**Left:** The author brought a rose to the Basilica on behalf of his family. **Right:** The Basilica of Our Lady of Guadalupe was given basilica status by Saint Pius X in 1904.

Frey Juan de Zumárraga was one of the first twelve Franciscan missionaries to go to Mexico and the first bishop of that new land. When Juan Diego reached the bishop's palace, he promptly announced he wished to deliver a message for the bishop. The servants made Juan Diego wait before allowing the audience. Obediently, and with great enthusiasm, he told the bishop what he had seen and heard. Bishop Zumarraga listened attentively, but told Juan Diego to return when they could discuss the matter at greater length. After all, how did he know the story was true?

Juan Diego returned to Tepeyac Hill. As he approached the hill, Our Lady was waiting for him. He drew near and knelt. With sadness, he told Our Lady that he failed in his mission. The marvelous dialogue continues, "My Holy One, most noble of persons, my Lady, my *xocoyota*, my Damsel . . ."

Juan Diego explained why he failed, how unworthy he was for such a mission and how the bishop was suspicious. Our Lady listened tenderly and patiently

as he suggested she send one of the well-known and respected lords of the land. Then, he thought, her message would be believed.

Our Lady was not persuaded. She wanted him to accomplish the mission, and said, "I pray you, my *xocoyote*, and advise you with much care, that you go again tomorrow to see the bishop and represent me; give him an understanding of my desire, my will, that he build the church that I ask . . ."

Juan Diego did not fear the difficulties of the mission, he was only afraid the mission would not be accomplished. However, he told Our Lady he would fulfill her command and return the following evening with the bishop's reply.

"And now I leave you, my *xocoyota*, my Damsel, my Lady; meanwhile, you rest." Juan Diego suggested that Our Lady rest! It is impressive that she not only allowed him to treat her this way, but also loved his candidness.

The next day, he traveled to Mass. Afterwards, he went directly to the bishop's palace, fell on his knees and repeated all that Our Lady had told him. The bishop, in turn, asked questions about the lady. Not entirely convinced, however, the bishop told Juan Diego that he could not affirm that the apparition was Our Lady and asked for a sign of reassurance from Our Lady to build a church.

Juan Diego confidently stated he would ask Our Lady for a sign. The bishop agreed, and sent a few servants to follow Juan Diego and report on everything he did. But they lost him and could not find him. They returned annoyed, speaking poorly of him to the bishop. They even resolved to seize and punish Juan Diego when he appeared again.

Juan Diego should have returned with the sign on Monday, but when he returned home, his uncle Juan Bernadino was seriously ill. His health worsened throughout Monday night, and on early Tuesday morning asked Juan Diego to call a priest. The nephew obediently went, making sure his route did not pass near Tepeyac Hill as he feared Our Lady would see him and persuade him to continue the mission she entrusted to him. So he took a shortcut he thought concealed him from Our Lady.

Stealthily advancing along, he was discovered by Our Lady, who descended the slope and asked, "*Xocoyote mio*, where are you going? What road is this you are taking?"

Caught red-handed, Juan Diego replied diplomatically, "My daughter, my *xocoyota*, God keep you, Lady. How did you waken? And is your most pure body well, perchance?" Then he explained his predicament, "My Virgin, my Lady, forgive me, be patient with me until I do my duty, and then tomorrow I will come back to you." One cannot help but smile while imagining Juan Diego, in his simplicity, asking



The Basilica viewed from the hill where Our Lady appeared to Saint Juan Diego.

Our Lady to wait until he returned the next day after helping his dying uncle.

The Mother of God responded affectionately, “Do not be frightened or grieve, or let your heart be dismayed; however great the illness may be that you speak of, am I not here, I who am your mother, and is not my help a refuge?”

She told him his uncle was already cured. Juan Diego rejoiced, and asked her to give him the sign that the bishop wanted. She told him to go to the hilltop and cut the flowers he would find. Then, he was to bring them back to her. It was December, and only cacti and a few other sparse plants grew on the hill. However, Juan Diego found Castilian roses in abundance there and delighted in their fragrance. He carefully cut several, wrapping them in his *tilma* or cloak made of cactus fiber. He returned to Our Lady and she tenderly arranged them inside his *tilma* with her own hands, and commanded him to go to the bishop and show him the sign he was waiting for. She also told him not to open his *tilma* for anyone but the bishop.

He made haste to Bishop Zumárraga, confident now that he would accomplish Our Lady’s designs. Along the way, the wonderful fragrance of the roses pleased him. At the bishop’s palace, he was left waiting for a long time. The servants saw him as a nuisance and made him wait until it was very late, and even demanded to see what was in his *tilma*. Because he refused to show them, they pushed and knocked him about.

When he perceived he would not see the bishop unless he showed them something, he let them peek in the *tilma*. Seeing and smelling the celestial roses, the servants made three attempts to take some. At each attempt, the roses miraculously became part of the *tilma* as if they were painted. With this, they ushered Our Lady’s ambassador in to see the bishop. Juan Diego knelt down and began to explain all he saw and heard from Our Lady. The bishop listened intently. To prove what he said was true, he untied his *tilma* and let the roses fall to the ground. Those watching fell to their knees in silent amazement. Miraculously imprinted on the *tilma* was Our Lady’s perfect image. Recalling their disbelief and mistreatment of the Blessed Mother’s ambassador, the servants were shamed.

Bishop Zumarraga tearfully took the *tilma* from Juan Diego, placed it in his private chapel, and entreated Juan Diego to stay with him for the night in the palace. The next day, with a crowd following behind them, the two went to the site where Our Lady wanted her church built. Juan Diego gave a detailed account of the apparitions. Then they went to see



A painting in the Basilica of Saint Juan Diego receiving the roses from Our Lady.

Juan Bernadino and check on the state of his health.

### **She Who Smashes the Serpent**

Juan Bernadino was surprised to see his nephew accompanied by the bishop and a crowd of admirers. Naturally, he asked what was happening. The miracle was told again and Juan Bernadino acknowledged that he was cured. Our Lady appeared to him and cured him. She told him of her desire to be called *Santa María de Guadalupe*. *Guadalupe* in Spanish corresponds phonetically to *Coatlaxopeuh* in Náhuatl, which means “I smashed the serpent with the foot.”

The bishop then displayed the *tilma* in the Cathedral of Mexico for public veneration, and called on all to help in the construction of the new church, which was completed on December 26, 1531. On that day, a great procession was made from the cathedral to the new church. Spaniards and Indians, ecclesi-

astical and imperial officials alike, accompanied Our Lady of Guadalupe to her new shrine. The Indians performed war dances in her honor, and covered the whole path to Tepeyac Hill with flowers.

Amid the festive rejoicing, an overzealous Indian fired an arrow, mortally piercing the throat of another Indian. There were cries and sobs over the dead Indian. Then, inspired by grace, all began to ask that his lifeless body be placed in front of the *tilma*. As everyone began to invoke Our Lady of Guadalupe’s help, the dead Indian came back to life, his throat instantly healed. Everyone cheered as he rose to his feet. Strengthened by the miracle, the procession resumed and the image was placed in the new shrine.

### **Miracles That Defy Science**

Since the *tilma* is made of cactus fiber, it should have disintegrated after 20 years. However, it has survived from 1531 until the present day without cracking or fading. Scientists cannot explain how this is possible. In the 18th century, Dr. José Ignacio Bartolache had two copies of the image made and placed where the original

*The Indians performed war dances in her honor, and covered the whole path to Tepeyac Hill with flowers.*

was. After several years, the two copies deteriorated.

Over time, the faithful have tried to “embellish” the *tilma*. A crown was painted on Our Lady’s head and angels in the clouds. However, unlike the *tilma*, these additions have worn away and are no longer visible. The rays of the sun, for example, were coated with gold and the moon plated with silver. These embellishments also faded away. In fact, the silver-plated moon turned black.

Scientists are baffled how the image was imprinted on the *tilma*. There are no brush strokes or sketch marks on it. Richard Kuhn, a Nobel Prize winner in chemistry, ascertained that Our Lady of Guadalupe’s image does not contain natural, animal or mineral pigments. The *tilma* defies natural explanation.

At the Guadalupe shrine in Mexico City, a stone sail ship monument is visible near the chapel on the hill. The landmark commemorates a miracle that took place in 1565 when General Miguel López de Legazpi was returning from the Philippines and his ship was engulfed by a tempest. On the verge of sinking, the crew in desperation made a vow to Our Lady of Guadalupe; if she saved them, they would carry their last remaining sail to her on pilgrimage. The storm abated and they fulfilled their promise.

The greatest miracle was that eight million Indians converted in only seven years following the apparitions. The early Franciscan and Dominican



Symbolism is found throughout Saint Juan Deigo’s *tilma*.

missionaries were busy night and day baptizing and administering the Sacraments. On average, over three thousand Indians a day were baptized throughout the seven years.

### Symbolism of the *Tilma*

The miraculous *tilma* is like a catechism class for the Mexican Indians. Our Lady, as she appears, eclipses the sun, showing her superiority over the Aztec sun god. She stands on the moon, trampling the Aztec moon god under foot. She is surrounded by clouds and attended by an angel, showing that she is not of this earth. Yet her hands are folded in supplication and her head is tilted in a position of humility, thus showing that while she tramples the pagan gods, she is not God. Around her neck, she wears a brooch with a cross, leading mankind to the Supreme Being, the God of the Christians.

May the goodness and tenderness Our Lady showed to Saint Juan Diego encourage our readers to have more devotion to her. Like every good mother, she is also the implacable foe of those who inflict harm on her children. Therefore, she is our special aid in the struggle against evil today. Let our battle cry be “¡Viva la Virgen de Guadalupe!” (“Long live Our Lady of Guadalupe!”) ■

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Joan Carroll Cruz, *Miraculous Images of Our Lady* (Charlotte, NC: TAN Books and Publishers, 2009).

Sister Mary Amatora, O.S.F., *The Queen’s Portrait: The Story of Guadalupe* (New York: Exposition Press, 4th ed., 1972).

### Notes:

1. Netzhuualcoyotl is famous in Mexican history as a warrior, philosopher and poet. Analyzing the order of nature, he deduced the existence of only one, invisible God, the Creator of all things, Whom he adored by burning incense and in Whose honor he composed sixty psalms of praise similar to those by King David. He disliked human sacrifice and the worship of pagan gods. (Cf. Juan Antonio Montalvo, “Plática sobre la Virgen de Guadalupe,” in *Historica*, órgano del Centro de Estudios Guadalupeños, AC, Colección II, México, Editorial Hombre S. de R.L., 1983, 7, 8.)

2. This Náhuatl word means “smallest of my sons.” *Xocoyota* is the feminine for daughter.



Unlike the *tilma*, the sail mounted by the saved seafarers decayed and was replaced by a stone monument.



# America Needs Fatima.

November/December 2009

PROGRESS REPORT

## 276,000 Calendars Are Going to American Homes

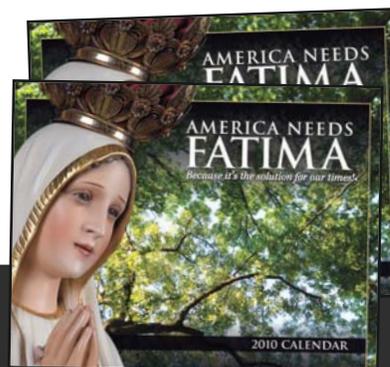
BY KENNETH MURPHY

Thanks to Our Lady, 276,000 America Needs Fatima Calendars for 2010 will be delivered to homes across the country. That's over twice as many as last year's 115,000 calendars.

These calendars are an invitation to take a yearlong "pilgrimage" with Our Lady through America's gardens, coastlines, skylines and more. The awe-inspiring International Pilgrim Virgin Statue of Our Lady of Fatima, superimposed on each month's background, makes this cal-

endar a perfect gift to help or introduce the faith to family, friends, neighbors, teachers and business colleagues.

The calendar features inspiring quotes about Our Lady that will encourage you through every day of 2010. There is also room for you to organize, plan and keep your appointments. With this calendar you will never forget Our Lady's feast days, the days of fasting and abstinence, the holy days of obligation or to which saint the day is dedicated. ■



**THE 2010 CALENDAR IS NOW AVAILABLE!**

*Order 10 or more and receive a 20 percent discount.*

Order yours by calling (888) 317-5571  
Item #Y14.....\$5.95



The ANF banner in front of the Basilica of Our Lady of Fatima.

## Cloth Banner Delivered to Shrine

BY ANTONIO FRAGELLI

On September 21, 2009, I arrived in Fatima, Portugal, with the sole purpose of depositing at our Blessed Mother of Fatima's feet a large banner composed of thousands of small squares of cloth sewed together. Each piece of cloth contained a written petition, a prayer or only a name of a Fatima devotee from somewhere in the United States.

After offering Our Lady these tokens of their devotion, I prayed a Rosary a few feet from the exact spot where Our Lady appeared to Lucia, Francisco and Jacinta in the specific intention of all those whose names were on the banner. I especially prayed for their sanctification and that they may be-

come in their own way a Fatima apostle, a light of hope and an inspiration to others so that many more people may be converted and led to God.

America Needs Fatima brings annually to Fatima a similar banner with the names of those who may never be able to come to Fatima, Portugal, to express their devotion to Our Lady. As the years pass, we hope and pray this banner will keep on growing as a symbol of the ever-growing devotion to the Immaculate Heart of Mary, for when all hearts truly belong to Mary, they will truly belong to God. ■



# Monthly Rosary Rallies Spread Throughout the Country

BY DANNIEL PRIBBLE

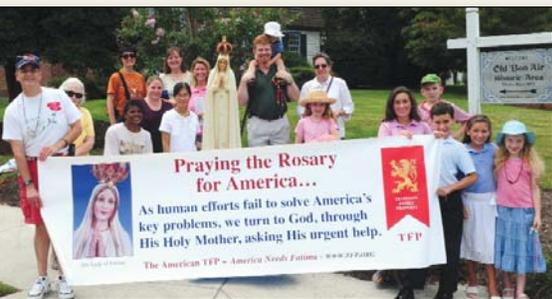
Why is a new Rosary Rally in Richmond, Va., part of a growing number of groups around the country committed to praying the Rosary in public every month?

According to Mrs. D'Aconti, organizer of the Richmond Rosary Rally, "the situation of our country is getting so bad that human solutions are not good enough. America needs Our Lady's help. Hopefully, through the good example of Catholics praying the Rosary and through the power of the Rosary itself, America will follow the plans of Providence."

People come for many reasons. This is "an opportunity to give public witness to prayer," according to Miss Ronnie Lauderdale, a Richmond Rosary Rally participant, "and to fulfill our Confirmation promise not to be afraid to show our Catholic faith."

Passersby have been showing their support for the Rosary Rallies by pointing to their car Rosaries, showing thumbs-up or giving an encouraging smile. One lady in particular stopped her car to say, "I just wanted to tell you that what you're doing is wonderful."

In Brecksville, Ohio, a Rosary group will be saying their thirtieth Rosary Rally in December. "First, we did the 'once a year Rosary Rally,' but the moral decay is getting worse, so we're doing the Rallies each month," says Mr. Edward Ritchie, a local organizer. "It takes a while for more people to join, but once they see it's happening every month and you're serious about it, they come running." ■



Over 20 people came to the August Rosary Rally in Richmond, Va.

You too can start a monthly Rosary Rally. Here are a few tips to help you get started:

- Don't worry about how many people show up; just do the rally and they will come
- Do it on the Saturday closest to the thirteenth of the month at noon
- Keep the same time, date and location
- Find a *very busy* intersection
- Hold signs telling people what you are doing
- Get more people involved by inviting them to lead one decade of the Rosary
- Keep the rally to the allotted time
- With time, you can even hand out a leaflet explaining why you're saying the Rosary; this will get more people to join you
- Above all, you are doing this for God and Our Lady, and they will bless you

*Fear not! As Saint Theresa of Avila used to say, "God and I are the majority."*

For more help, please call (866) 584-6012 and ask for Mr. Francis Slobodnik.

## Where There's a *Will*, There's a Way!

Some very generous ANF members have paved the way into the Fatima message's future by including America Needs Fatima in their wills. We are forever grateful to these special devotees of Our Lady.

If you are thinking about helping America Needs Fatima flourish far into the future, you may ask your attorney to include the language in either **Option 1** or **Option 2** in your will:

### Option 1:

"I give and bequeath the sum of \$ \_\_\_\_ dollars to be used for the general purposes of America Needs Fatima, a special campaign of The Foundation for a Christian Civilization, Inc., of 1358 Jefferson Rd., Spring Grove, PA 17362, a 501(c)(3) tax-exempt charity."

### Option 2:

"I give, devise and bequeath to America Needs Fatima, a special campaign of The Foundation for a Christian Civilization, Inc., of 1358 Jefferson Rd., Spring Grove, PA 17362, a 501(c)(3) tax-exempt charity, for its general purposes all (or \_\_\_\_ percent) of the rest, residue and remainder of my estate, whether real or personal."

Name: \_\_\_\_\_

Address: \_\_\_\_\_

City: \_\_\_\_\_ State: \_\_\_\_ ZIP: \_\_\_\_\_

E-mail: \_\_\_\_\_

I have already placed the America Needs Fatima Campaign in my will and have included the language in  **Option 1**  **Option 2**.

I would like to speak with someone about placing America Needs Fatima in my will.

Kindly call me at: (\_\_\_\_) \_\_\_\_\_ - \_\_\_\_\_

Time of day: \_\_\_\_\_ a.m./p.m. (Circle one)

**Mail to:** America Needs Fatima  
P.O. Box 341, Hanover, PA 17331



# CUSTODIAN'S

CORNER

## Our Lady Protects a Fatima Visit Hostess

BY JOSEPH G. FERRARA

At the close of a Fatima visit, our hostess said it was a miracle that she was able to have the visit that night. I asked what she meant, and she related to me a marvelous story of how Our Lady protects those who invoke her.

One morning, as our hostess drove carefully to work through a thick fog that diminished visibility, our hostess' car ran into a large piece of plastic that stalled the engine. She immediately dialed 911 for assistance. However, two cars struck her car, which sent her spinning. As a third car came bearing down on her she exclaimed, "Oh God, don't let this car hit me!"

When the police arrived and approached her car, they found our hostess unharmed. When they expressed their disbelief, she merely showed them the Miraculous Medal she always wears

around her neck.

Our Lady is, above all, good to those who return her maternal solicitude with gratitude. I am certain our hostess was thus favored because she was devoted to Our Lady and she has tried to put into practice what Our Lady requested at Fatima.

If we wish to see the intervention of Our Lady in our lives and in the life of our nation we need only comply with her requests at Fatima and offer to God prayer, especially the Holy Rosary, penance and the amendment of our lives. After all, for those who love God, all things are possible and it behooves us to turn more than ever to Our Lady and confide in her power and great promise, "Finally, my Immaculate Heart will triumph!" ■



This demolished vehicle belonged to the hostess of the visit of our pilgrim statue.

*To schedule a Fatima visit in your home, call toll free (888) 460-7371*

## More Custodians for Fatima Home Visit Apostolate

BY KENNETH MURPHY

American Needs Fatima is pleased to announce the introduction of two new Fatima Home Visit "teams" in Texas and Massachusetts. They will be doing three visits a day, six days a week.

"It's a bit daunting if you think about it. Fatima visits involve walking to strangers' homes, describing what happened in Fatima in 1917 and what Our Lady asked of us, namely: prayer, sacrifice and amendment of life," says Mr. Peter Miller, who has joined with veteran Fatima Custodian Mr. Michael Shibler to bring Our Lady to Texas on behalf of Tradition Family Property—Louisiana. "However," Mr. Miller continues, "I love meeting new people and seeing Our Lady give them joy and consolation."

The second team consists of Mr. Charles

Sulzen, aged 22, and Mr. Matthew Taylor, aged 23. "Charles and I have always enjoyed doing things together and we now get to do something that is most important—helping the faith of dozens of people a week," says Mr. Taylor, who used to volunteer on weekends but is now in Massachusetts for three months at a time. "I am thrilled to have the honor of taking Our Lady to people so she can touch their souls with many graces. Seeing Our Lady help people makes it all worthwhile," said Mr. Sulzen. ■



Michael Chad Shibler and Peter Miller in Texas.



Charles Sulzen and Matthew Taylor in Massachusetts.



# There's Only One Queen in Poland

BY ROBERT E. RITCHIE

When Madonna announced she would be performing her "Sticky & Sweet" tour in Warsaw's Bemowo Airport on August 15, 2009, the Feast of the Assumption of the Blessed Virgin Mary and the day when hundreds of thousands of Polish pilgrims arrive at Our Lady of Czestochowa shrine, America Needs Fatima joined the firestorm of protest sweeping Poland.

Many saw Madonna's choice of this special day as yet another provocation. In 2006, she offended Poles by having her face appear on the cover of *Machina*, parodying Our Lady of Czestochowa. Promotion material for the event claimed, "There is no room for two queens in Poland."

America Needs Fatima sponsored an e-mail protest campaign to Poland's Minister of the Interior, asking him to prohibit the concert because the event does not promote the common good and it violates Article 196 of the Polish Criminal Code since the promoters have shown they intend to offend the religious sentiment of Polish Catholics.

Almost 10,000 people participated in the ANF-sponsored e-mail protest, showing one does not have to be Polish to defend the only Queen of Poland. ■

## Our Readers Write...



✉ I'm writing you to let you know how thankful I am for all your correspondence. It's as refreshing as a drop of water in a desert.

*M.E., via e-mail*

✉ My dear friend Maria is dying of cancer as we speak. Well, on Saturday I received the picture of the Fatima statue and an invitation to have a visit. It brought tears to my eyes because Our Lady is coming to us. I shared this with Maria when I visited her at the hospital. Her words were, "She's coming for me." I know in my heart this is not a coincidence. I plan on framing this photo and placing it near my dinner table so Mary can always be with us.

*J.T., New York, N.Y.*

✉ I was a Rosary Rally Captain. It was a wonderful experience. We had nearly 300 people and had a lot of great responses. Hope you included a red rose for me to go to Fatima, Portugal. I'm 82 years old and I know Our Lady is helping all the way.

*N.R., via e-mail*

✉ Last Sunday, coming out of the Latin Mass at St. Agnes in Manhattan, N.Y., I was

amazed to find members of the TFP/America Needs Fatima in front of the church handing out traditional marriage leaflets! I absolutely couldn't believe that people from your organization would actually be standing in front of my church! Everyone was wonderful. I was so proud to have first-hand knowledge of ANF. Absolutely amazing!

*B.W., New York, N.Y.*

✉ Thank you for spreading the great message of Fatima at our home. One of our guests left the visit and went straight to confession. She hadn't gone in years.

*L.S., Fort Smith, Ark.*

✉ Delighted to know that you have the St. Joseph Caravans out on the highways and byways. And I feel your pain: among things tossed at us were black paint, which caught me in the face; two daggers; a bunch of sharp metal pieces from an electrical equipment truck; eggs, lots and lots of spit; cars driven toward us at rapid speed, causing us to jump for cover; and we had two guns pulled on us. We got a driver arrested, and recently took a spitter to court where she got a \$100 fine. She was an attorney and tried to get out of the charge by saying

spitting was a form of free speech. Not even the judge bought that. But it's a great life. Keep up the good work. I'd like to join your St. Joseph Caravan someday.

*Joe Scheidler, National Director Pro-Life Action League, <http://proliferaction.org>*

✉ Every Monday night at 10 p.m., my wife and I visit the Blessed Sacrament for one hour and light a candle that burns in front of the Blessed Sacrament to ask Almighty God for the special needs and protection of all involved in these caravans.

*C.R., via e-mail*

✉ You and all those in the caravans are in the prayers of the Sisters of St. Joseph. It is the era of modern martyrs. Otherwise our faith is hollow. People who share our belief in the institution of the sacrament of matrimony will begin to speak out with you. Don't give up. It has never occurred to many young people that they should speak up, but they will follow you. This nation is hungry for those who live their faith.

*Sister E., via e-mail*



# The International and Miraculous Statue of Fatima Visits TFP Headquarters

BY ANTONIO FRAGELLI

From August 19–26, 2009, old-time TFP members felt privileged with a visit of the International Pilgrim Virgin Statue of Our Lady of Fatima to our headquarters in Spring Grove, Pa. It is perhaps one of the few statues in the world that generates a deep soothing spiritual presence. Only those who have had the opportunity of spending time praying before this statue know of the almost infinite maternity and gravity of her gaze and presence. After a few minutes before her gaze, the seriousness of life and eternity is transmitted, and yet, the maternal gaze seems to communicate the comforting words, “Fear not, because I am taking care of you.”

On August 19, 2009, the statue traveled to Herndon, Pa., where the Academy of St. Louis de Montfort held the yearly summer camp for boys. That same night, the boys held the all-night Vigil of Arms, where every 30 minutes during the night a boy took his turn praying before the statue of the Mother of God.



An open house allowed locals to come and see Our Lady.

On August 23, 2009, an open house was held allowing visitors from the vicinity to come pray and lay their concerns and petitions before Mary Most Holy’s maternal eyes. A few days later, she was off to continue her continual world tour.

If you ever have the occasion to have this special statue come by your area, don’t spare any sacrifice to spend some time before her. Given the opportunity, try to approach her so as to have a clear view of her expression. Her maternal gaze will be impressed on your heart forever, for this is the miraculous statue of Our Lady of Fatima, carved under Sister Lucia dos Santos’ direction, that wept in New Orleans in July 1972. ■

TFP members in their ceremonial habit escorting Our Lady during a Rosary procession.



International Fatima Pilgrim Statue at the medieval games of the summer camp for boys.



# Saint Joseph's Caravans Crusade for Traditional Marriage

BY MICHAEL FERRE



TFP IN ACTION

Three motivated caravans of young TFP volunteers finished touring Maine, New York and Rhode Island from July 16 to August 1, 2009. They held signs and distributed thousands of fliers explaining why homosexual "marriage" is harmful to society and must be opposed.

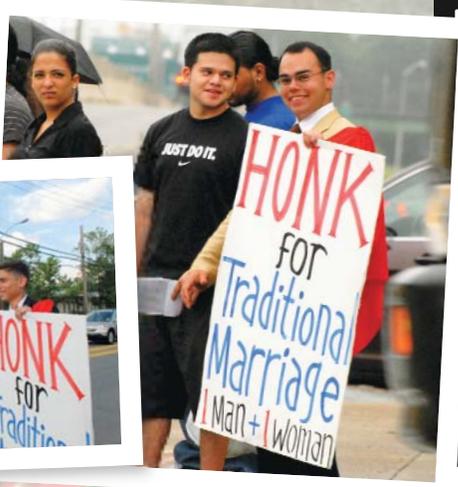
The volunteers received overwhelming signs of support with motorists honking and giving thumbs-up, and pedestrians stopping with words of encouragement. An angry minority of passersby voiced their disapproval with insults and, at times, by throwing objects at the volunteers. However, the young men remained undaunted, and campaigned at

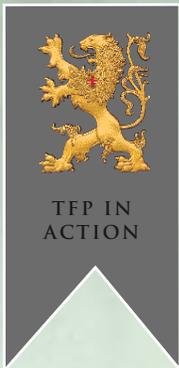
busy intersections for over two weeks.

It would be impossible to convey the excitement of all the debates and discussions during these campaigns. Therefore, we present a photo essay to give a small sampling of the action.

Thank you for all your support in this crusade for God's marriage! Get involved and distribute "10 Reasons Why Homosexual 'Marriage' Is Harmful and Must be Opposed" by calling (888) 317-5571. ■







# A Call to Chivalry in Ireland

BY RORY O'HANLON

On July 19–25, 2009, the Irish Society for Christian Civilization hosted its third Summer Program on the grounds of the beautiful and majestic Mount St. Joseph's Cistercian Abbey in Roscrea, County Tipperary, Ireland.

The camp began on Sunday night with a call to chivalry and an explanation of the Ten Commandments of Chivalry by Mr. Byron Whitcraft, who had traveled from the United States. The participants were convoked to a crusade of ideas to confront the neo-pagan tendencies of today's secular world. Mr. Whitcraft gave talks the following days on good manners, the principles of dress, true piety, and the fight between good and evil throughout history.

Mr. Julio Loredo, who traveled from Italy, gave an analysis of the centuries-old Revolutionary process that aims to destroy Christian civilization. He showed clearly and precisely how the God-centered Christian society of the Middle Ages progressively declined, reaching its nadir in our troubled times.

Mr. Neil McKay, who traveled from Scotland, gave a PowerPoint presentation analyzing the Christian spirit of the medieval society in contrast with our culture today. His

presentation included pictures of medieval art in contrast with some of the "art" and "architecture" of our modern times.

During the camp, the participants traveled to places of historic interest. One of these was Clonmacnoise, the ancient ruins of a monastery founded by Saint Ciaran in the sixth century. The participants also visited Bir Castle with its majestic gardens. Even though Bir Castle is privately owned and cannot be toured, just viewing it and its extensive gardens made it a worthwhile visit. Other outings included visits to Portumna Castle, Portumna Abbey and Redwood Castle.

In addition to all the wonderful sightseeing, the camp also included outdoor games, a treasure hunt and board games. The last day of the program held the customary medieval games and banquet.

After the medieval games, the medieval banquet was held in the monastery guesthouse. The honored guest was the newly elected Abbot Richard who led the prayers. A fine letter opener, shaped like a medieval



The camp participants toured several historical castles and monastic sites.

Crusader's sword, was given to all the participants of the 2009 Summer Program. To end the day, a beautiful Rosary torch procession was held in the honor of the Blessed Mother, followed by an Adoration of the Blessed Sacrament.

The next morning the participants traveled back to their homes. Each one left with solid principles to help him in the fight for Christian civilization. When thinking about the blessings of the camp, a quote from Saint Louis de Montfort comes to mind:

And we, great God! Although there is so much glory and profit, so much sweetness and so many advantages to be gained by serving Thee, shall there be so few to take up Thy cause? Hardly any soldiers under Thy banner! Hardly a Saint Michael to proclaim among Thy brethren in zeal for Thy glory: Who is like unto God? ■



On the last day, medieval games were held in the Cistercian monastery grounds in County Tipperary.



# Reflections on the Kennedy Funeral Mass

BY LUIZ SERGIO SOLIMEO

The Mass celebrated on August 29, 2009 at Our Lady of Perpetual Help Basilica in Roxbury, Mass., in memory of Senator Edward Moore Kennedy is rightly causing scandal among Catholics, who see it as a posthumous glorification of the deceased Massachusetts politician, as well as a resounding approval of his pro-abortion and pro-homosexual endeavors.

Leaving aside his tumultuous life, to pay homage to someone whose political actions consistently opposed Catholic morals is a grave scandal, made even graver by the use of a liturgical ceremony for ideological and political ends.

## The Scandal of a Public Mass

There would not have been scandal if instead a private Mass, reserved for the deceased senator's relatives, had been celebrated, all the more since he is said to have died assisted with Church sacraments, though there is no record of any public statement or gesture by him before dying, in which he rejected his positions opposed to Catholic morals, or any request for forgiveness for having upheld those positions. Not even in his now-released letter to the pope does he show repentance and ask forgiveness for his attitudes.<sup>1</sup>

The scandal is really about the aspect of glorification the ceremony took on with the presence of four presidents, as well as Archbishop Sean Cardinal O'Malley, numerous clergy, countless politicians, family members and special guests. In addition, the ceremony was televised globally.

## Gravity of the Sin of Scandal

The sin of scandal is especially grave because of the evil it does to third parties, particularly to the weak. The special gravity of the sin of scandal stems from its being the occasion for others to sin, often producing a loss of the faith and consequently causing

the risk of eternal damnation.<sup>2</sup>

Objectively, the public Mass for the deceased senator is a scandal that risks the faith of many and strengthens the Church's enemies. It suggests that a Catholic can publicly and continuously oppose Catholic doctrine, support positions opposed to Church teachings and still continue to be seen as a Catholic in good standing and even worse, to deserve funeral honors of a head of state.

In extremely grave times, when one sees throughout the world an onslaught to impose laws, customs and practices diametrically opposed to Catholic morals and the natural law, including homosexual "marriage," abortion and euthanasia, it is extremely sad and grave for religious authorities to glorify a politician whose public life was marked by ignorance of, and even contempt for, the teachings of the Church.

*"Eternal rest grant unto them, O Lord, and let perpetual light shine upon them."*

## Requiem Mass . . .

While watching the TV broadcast of the Mass, I could not fail to remember other funeral Masses that I saw in times preceding the cycle of liturgical reforms of the 1960s. A comparison can help the reader

better understand what happened at the liturgy glorifying the deceased politician.

Back in those times, people still had a very respectful notion of the solemnity of death, when the human soul separates from the body and appears before the judgment seat of God, "Who will render to every man according to his works" (Rom. 2:6). Likewise, there was still a notion of the gravity of sin and the weakness of man, "[f]or a just man shall fall seven times" (Prov. 24:16). Therefore, the need for divine mercy is clear, "[i]f thou, O Lord, wilt mark iniquities; Lord, who shall stand it?" (Ps. 129:3).

For this reason, the Requiem Mass or Missa pro defunctis (Mass for the deceased) was offered to God as a propitiatory sacrifice for the soul of the deceased, imploring God's mercy upon him. The liturgy

was grave and solemn; the vestments, as well as the cloth covering the coffin, were black to symbolize the sorrow of separation and the humility of man, aware that he is a sinner. The ambience used to be one of serene sadness, recollection and prayer.

And the Church, through the voice of the priest, raised to God this supplication, "*Requiem æternam dona eis, Domine, et lux perpetua luceat eis.*" ("Eternal rest grant unto them, O Lord, and let perpetual light shine upon them.")

### . . . or Resurrection Mass?

The funeral mass for Senator Kennedy was completely different. First of all, according to the main celebrant, Father Donald Monan, S.J., it was not a Requiem Mass but a "[M]ass and resurrection, to commemorate the life of Senator Kennedy."<sup>3</sup> A Mass "to commemorate the life of Senator Kennedy" could not fail to become a glorification of the deceased senator, not so distant from a canonization Mass.

At least that was the impression left on those who listened to the homily by Father Mark R. Hession, one of the concelebrants, who went so far as to compare the faith of the deceased senator with that of the Old Testament prophets, "Ted Kennedy was a public man, with a public faith. His strong suit was a central stream of biblical faith, expressed both in the Hebrew and Christian scriptures."<sup>4</sup>

Father Hession continues, "His strong suit was the faith of the great Hebrew prophets of Isaiah, Jeremiah, Amos."<sup>5</sup> Finally, Father Hession insisted, "His public faith was reinforced and nurtured in the Christian scriptures."<sup>6</sup>

A soul's eternal destiny is a secret known to God alone. My ardent desire is for the senator to have died in God's friendship and, after purging his faults, to be received in the eternal abode. However, to say that in his public life he bore witness to his faith and was guided by a faith worthy of the prophets is to ignore notorious facts or, even more grave, to suggest that abortion, homosexual practice and stem-cell research are compatible with Catholic doctrine, Revelation and natural law. In fact, his resolute support for these practices is public and notorious.<sup>7</sup>

### A Liturgy Turned into Ideological Political Preaching

In the Prayer of the Faithful, younger members of the Kennedy family took turns at the ambo to read messages of a politico-ideological note to which the congregation would respond, "Lord, hear our prayer."

Thus, supporting the insurance healthcare reform proposed by President Obama, Max Allen, Kara Kennedy Allen's son, recited, "For what my grandpa call[ed] the cause of his life, as he said so often, in every part of this land, that every American will have decent

quality health care, as a fundamental right, and not a privilege. We pray to the [L]ord."<sup>8</sup>

Even graver was turning a Catholic Mass into a podium for the homosexual movement, as Jack Schlossberg, the son of Caroline Kennedy Schlossberg and the deceased senator's grandnephew, led in prayer, "For a new season of hope that my uncle Teddy envisioned, where we rise to our best ideals, close the book on the old politics of race and gender, group against group and straight against gay. We pray to the [L]ord."<sup>9</sup>

### No Lack of Jokes and Laughter

Once the Mass was over, the funeral eulogies started. In the text transcribed from the ceremony, "LAUGHTER" appears several times between parentheses. Indeed, the orators interspersed their speeches with jokes to entertain the assembly.

In addition to the deceased's two sons, President Obama spoke. In his speech, Obama praised the senator's endeavors on behalf of the poor. But as Kathleen Gilbert pointed out in her article on LifeSiteNews.com, "Obama also alluded to Kennedy's support for ending the ban on open homosexuality in the military, noting his defense of 'the young soldier denied her rights because of . . . whom she loves.'"<sup>10</sup>

### Blessed by a Cardinal of Holy Church

Casting aside the austere Franciscan habit he usually wears, Cardinal O'Malley donned the garb of cardinal to lend prestige to the deceased senator's memory. Before giving the corpse his last blessing, he stated, "Mr. President, we thank you for your presence and for your words of appreciation for the life and work of Senator Kennedy. We've gathered here today to pray for a man who has been such an important part of our history and our country."<sup>11</sup>

Instead, for a Catholic, and *a fortiori* for a cardinal, the "life and work" of Senator Kennedy, his support of abortion, homosexual "marriage" and other aberrations should be the object of criticism rather than of appreciation.

### Pro-Abortion and Pro-Homosexuality Organizations Join the Praise for Kennedy

Because of that support, several organizations that promote abortion and the homosexual agenda joined the chorus of praise to the deceased senator from Massachusetts.

Nancy Keenan, president of NARAL Pro-Choice America, and Andrea Miller, executive director of NARAL Pro-Choice Massachusetts, issued a joint statement paying tribute to Senator Kennedy's legacy of support for women's equality and privacy "by following his example of moving forward, even against great odds and relentless opposition from opponents of progress."<sup>12</sup>

The Human Rights Campaign released the follow-

ing statement, “The nation has lost its greatest champion and strongest voice for justice, fairness, and compassion,” said Human Rights Campaign President Joe Solmonese. “The loss to our community is immeasurable.”<sup>13</sup>

Incoming President of the Gay & Lesbian Alliance Against Defamation (GLAAD) and former Massachusetts State Senator Jarrett Barrios issued the following statement on the passing of Senator Kennedy:

It is impossible to fully describe the transformative impact of Ted Kennedy in the Senate for lesbian, gay, bisexual and transgender Americans. From the outset, he valued our contributions and supported our equality. In those early years, his support may have turned heads but didn’t dampen his support—and eventually helped change hearts and minds about LGBT equality in the Senate and around the country.<sup>14</sup>

### ***De Mortuis Nil Nisi Bonum, But . . .***

Diogenes once wrote, “Do not speak ill of the dead.” But this applies, with reservations, to people who live in the private sphere and whose actions and attitudes do not have great influence on public opinion and on the nation’s destiny. This does not apply to public persons whose wrongdoings are known to all and who therefore should be properly critiqued lest they would influence public opinion in a bad direction and thus have an effect on the nation’s life.

At the same time as we pray for the repose of the soul of the late Senator Edward Moore Kennedy, we offer God reparation for the scandal caused by the funeral commemoration unduly held for him. ■

### **Notes:**

1. “Ted Kennedy’s Letter to Pope Benedict XVI, and the Papal Reply,” August 30, 2009, <http://www.bostonherald.com/news/kennedy/view.bg?articleid=1194186>.

2. Cf. *Summa Theologica*, II-II, q. 43.

3. “Transcript of Ted Kennedy’s Funeral Service,” August 29, 2009, [http://www.realclearpolitics.com/articles/2009/08/29/transcript\\_of\\_ted\\_kennedy\\_funeral\\_service\\_98097.html](http://www.realclearpolitics.com/articles/2009/08/29/transcript_of_ted_kennedy_funeral_service_98097.html).

4. Ibid.

5. Ibid.

6. Ibid.

7. Cf. Kathleen Gilbert, “Pro-Abort, Homosexual, Human Stem-Cell Groups Mourn Loss of ‘Greatest Champion’ Kennedy—Pressure from Senator caused defeat of Massachusetts True Marriage Amendment,” August 28, 2009, LifeSiteNews.com, <http://www.lifesitenews.com/ldn/2009/08/28/09082809.html>.

8. “Transcript of Ted Kennedy’s Funeral Service,” August 29, 2009, [http://www.realclearpolitics.com/articles/2009/08/29/transcript\\_of\\_ted\\_kennedy\\_funeral\\_service\\_98097.html](http://www.realclearpolitics.com/articles/2009/08/29/transcript_of_ted_kennedy_funeral_service_98097.html).

9. Ibid.

10. Kathleen Gilbert, “Pro-Abortion Kennedy Lauded as ‘Champion for Those Who Had None’ at Funeral Mass,” August 31, 2009, LifeSiteNews.com, <http://www.lifesitenews.com/ldn/2009/08/31/09083101.html>.

11. “Transcript of Ted Kennedy’s Funeral Service,” August 29, 2009, [http://www.realclearpolitics.com/articles/2009/08/29/transcript\\_of\\_ted\\_kennedy\\_funeral\\_service\\_98097.html](http://www.realclearpolitics.com/articles/2009/08/29/transcript_of_ted_kennedy_funeral_service_98097.html).

12. “Pro-Choice Leaders Pay Tribute to Sen. Kennedy’s Legacy of Support for Women’s Equality and Privacy,” August 26, 2009, [www.prochoiceamerica.org/news/press-releases/2009/pr08062009\\_kennedy.html](http://www.prochoiceamerica.org/news/press-releases/2009/pr08062009_kennedy.html).

13. “Senator Edward Kennedy: A Record of Leadership on Lesbian, Gay, Bisexual, Transgender and HIV Issues,” August 26, 2009, <http://www.hrc.org/13439.htm>.

14. “Statement from Incoming GLAAD President on the Passing of Sen. Edward M. Kennedy,” August 26, 2009, <http://www.glaad.org/Page.aspx?pid=911>.

*Continued from back cover . . .*

Still, as conversation stretched, glasses and mugs multiplied. Inevitably, some lost their sobriety. Conversation, at first focused, interesting and elevated, degenerated. Literature and science flew out the window. And as glasses and mugs emptied, so did the purpose of the meeting.

Coffee freed the art of conversation from this objectionable fate. It stimulates thought and renders one more alert while preserving sobriety. Coffee’s very flavor invites the soul to recollection, while unleashing temperamental movements that influence reason. One could say, “Coffee renders wise the heart of the just.”

As a small child, I remember struggling with Sunday sermons. I confused Pentecost with Saint Peter and the Good Samaritan with the Prodigal Son. At a certain point, I was so confused that my mind began to wander and I turned to play with the boy next to me. Noticing behavior unworthy of a sacred place, my mother’s stare turned me back into a model parishioner.

The flavors of coffee focus our attention like a mother’s chastening look: from the first sips the mind is turned to reflection. The

bitterness of the coffee encourages the mind to focus rather than disperse into unfocused wonderings. The bitterness throbs in the back of the palate like an unsolved problem. It discreetly produces in the spirit a similar effect: our conscience is restless until it finds the desired solution. That restlessness encourages thought.

However, one cannot reduce the flavor of coffee to its bitterness, which, incidentally, excessive sugar never conquers. By lessening that bitterness, sugar cancels out the quintessence of coffee and reduces it to sugary syrup.

In coffee there are layers of quintessence that evoke fantasies of its Oriental origins. Once roasted, it exhales aromas more delightful than even its flavor. They are perfumes evocative of the Orient, fragrances poising somewhere between the sweetness of jasmine and the stringency of myrrh. Its flavor also transmits that aromatic quintessence and redeems its bitterness.

No, do not cancel this “bouquet” of gifts inherent to coffee with excessive sugar. For it is between reflective concentration and imaginative elevation where one finds coffee’s great stimulation to the noblest art—the art of conversation. ■



# COFFEE *and the Art of* CONVERSATION

BY NELSON FRAGELLI

Coffee began to conquer the West in the seventeenth century, and by the eighteenth century, the stimulating beverage had become a widespread habit. Since its arrival in Europe, coffee has been associated with the art of conversation.

The 18th century enticed minds with new scientific discoveries, greater participation in politics and a new appreciation for the arts. People visited art exhibits and attended performances. A visit to the coffee shop was a fitting complement after a Mozart or Haydn concert. In coffee, conversation found a stimulating ally.

Undoubtedly, conversation mainly developed in countries where the culinary arts attained a high degree of perfection. People often commented, "Good food must, above all, nourish the soul." How true! However, this assertion should also be extended to drinks. Up until the 18th century, wine and beer were the usual accompaniments to conversations. These two beverages stimulated minds and imparted agility to thoughts, which helped uncover new ideas and new arguments. As some were wont to say, "Answers arrived at the bottom of the bottle."



AMBIENCES,  
CUSTOMS AND  
CIVILIZATIONS

Wine or beer can also animate conversation. The reader will say, "This is because of the alcoholic content in those drinks." True, but there is another reason: wine, for one, with its wide range of flavors, stirs up a spirit of observation and leads to the discovery of new ideas. There is no monotony in wine. From port to bordeaux, one's palate is treated to an impressive array of flavors and vivid, differing impressions. It so happens the Creator established a direct connection between the impressions of the palate and the intelligence: "Wine—when taken in moderation—cheers the heart of the just." And heart and mind are intertwined.

Beer brought, above all, vigor to one's thoughts. Because of its stout, affirmative nature, beer has been considered the drink of the strong. Dispensing with the multiple subtleties of wine, which could lead to irresolution or hesitation, a resolute mind seeks encouragement to forge ahead, and it finds that encouragement in beer.

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