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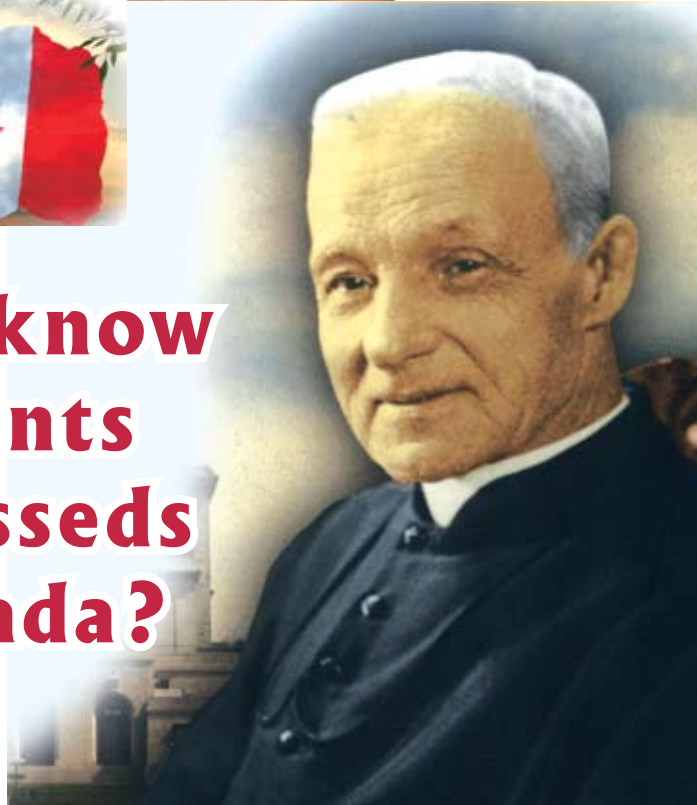
For the Triumph of the Immaculate

Edition in English. 56th Year. No. 363

January/February 2011



**Do you know
the saints
and blessed
of Canada?**

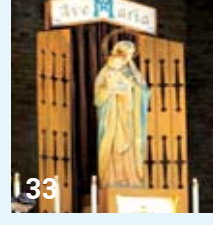
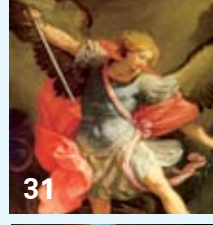


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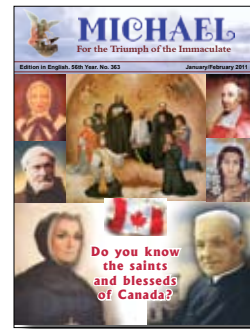
A journal of Catholic patriots
for the kingship of Christ and Mary
in the souls, families, and countries

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

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Cover:
A few of the
Canadian
saints and
blesseds,
including St.
Margerite
d'Youville and
Saint André
Bessette

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“The very future of the world is at stake”

Benedict XVI compares present times to the fall of the Roman Empire

Every year, a few days before Christmas, Pope Benedict XVI meets with members of the Curia today for his traditional Christmas greetings, which gives the opportunity to give his views on the state of the Church and society in the world today. Last year, in his speech given on December 20, the Holy Father used strong words to describe the seriousness of the situation, and compared today's current state of affairs to that of the collapse of the Roman Empire. Here are large excerpts from the Pope's address:

Excita, Domine, potentiam tuam, et veni. (Arouse, Lord, Your Power and Come.) Today too, we have many reasons to associate ourselves with this Advent prayer of the Church. For all its new hopes and possibilities, our world is at the same time troubled by the sense that moral consensus is collapsing, consensus without which juridical and political structures cannot function. Consequently, the forces mobilized for the defence of such structures seem doomed to failure.

Excita – the prayer recalls the cry addressed to the Lord who was sleeping in the disciples' storm-tossed boat as it was close to sinking. When his powerful word had calmed the storm, he rebuked the disciples for their little faith (cf. Mt 8:26 et par.). He wanted to say: it was your faith that was sleeping. He will say the same thing to us. Our faith too is often asleep. Let us ask him, then, to wake us from the sleep of a faith grown tired, and to restore to that faith the power to move mountains – that is, to order justly the affairs of the world. (...)

The Book of Revelation includes among the great sins of Babylon – the symbol of the world's great irreligious cities – the fact that it trades with bodies and souls and treats them as commodities (cf. Rev 18:13). In this context, the problem of drugs also rears its head, and with increasing force extends its octopus tentacles around the entire world – an eloquent expression of the tyranny of mammon which perverts mankind. No pleasure is ever enough, and

the excess of deceiving intoxication becomes a violence that tears whole regions apart – and all this in the name of a fatal misunderstanding of freedom which actually undermines man's freedom and ultimately destroys it.

In order to resist these forces, we must turn our attention to their ideological foundations. In the 1970s... It was maintained... that there is no such thing as evil... Anything can be good or also bad, depending upon purposes and circumstances. Morality is replaced by a calculus of consequences, and in the process it ceases to exist.

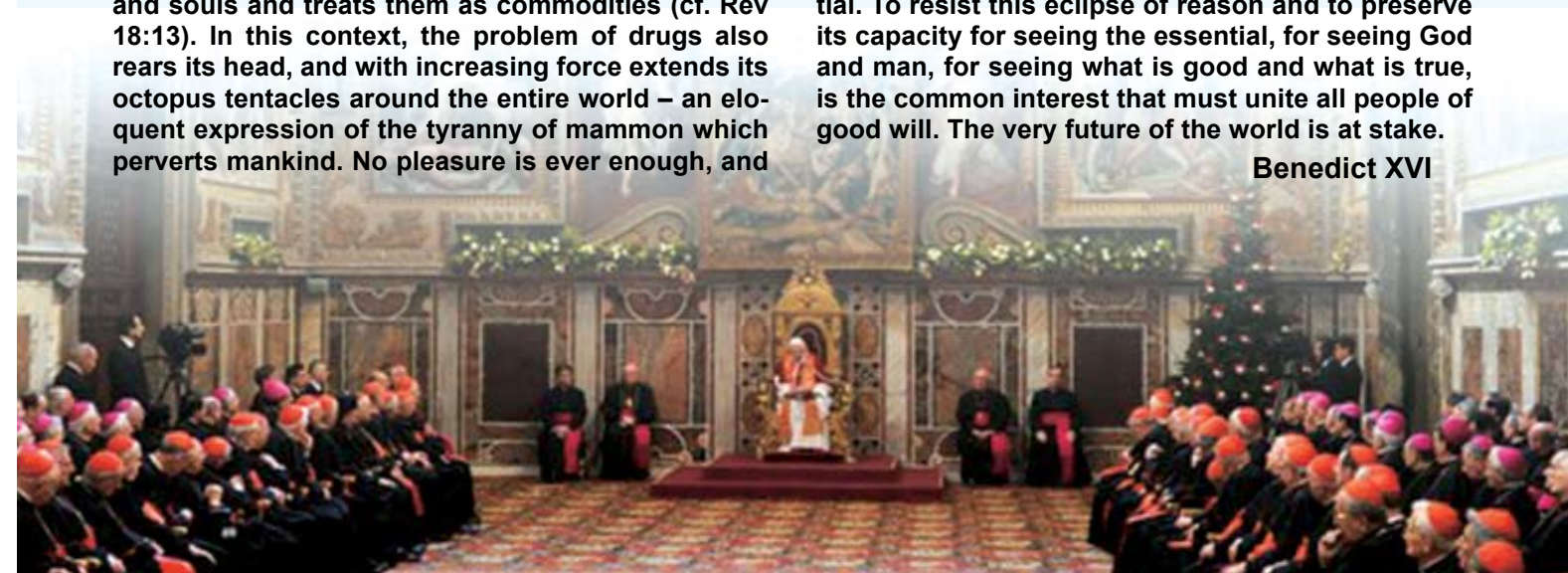


The effects of such theories are evident today. Against them, Pope John Paul II, in his 1993 Encyclical Letter *Veritatis Splendor*, indicated, with prophetic force in the great rational tradition of Christian ethics, the essential and permanent foundations of moral action. Today, attention must be focussed anew on this text as a path in the formation of conscience. It is our responsibility to make these criteria audible and intelligible once more for people today as

paths of true humanity, in the context of our paramount concern for mankind. (...)

Alexis de Tocqueville, in his day, observed that democracy in America had become possible and had worked, because there existed a fundamental moral consensus which, transcending individual denominations, united everyone. **Only if there is such a consensus on the essentials can constitutions and law function. This fundamental consensus derived from the Christian heritage is at risk wherever its place, the place of moral reasoning, is taken by the purely instrumental rationality of which I spoke earlier. In reality, this makes reason blind to what is essential. To resist this eclipse of reason and to preserve its capacity for seeing the essential, for seeing God and man, for seeing what is good and what is true, is the common interest that must unite all people of good will. The very future of the world is at stake.**

Benedict XVI





Do you know the Saints and Blessed of Canada?



Saints and blessed are given to the Church as examples of courageous lives to imitate and, for God's greatest glory, a number of men and women have, in some particular way, shaped the life of the Church in Canada. Some gave their lives to ensure that the Good News be heard throughout North America. Others, out of steadfast faith and profound love, dedicated their lives to the service of their brothers and sisters, whom very often were among the most underprivileged. Declared saint, blessed, or venerable by the Popes over the years, these extraordinary people are lights on the journey and examples of holiness and charity that Catholics can follow.

Canada has officially 11 Saints, 14 Blessed, and 5 Venerables. How many of them could you name? Do you know any detail about their saintly lives? The following pages will help you to discover them.

The great majority of them were born in France and died in Canada. For example, when Brother Andre Bessette of Montreal (1845-1937), the humble lay brother credited with healing thousands of sick, and founder of St. Joseph's Oratory, was declared a saint in Rome last October 17, it was mentioned that he was the first male Canadian saint. So, the first saint born in Canada was a woman. Do you know who is she?

Answer: Marguerite d'Youville was the first saint born on Canadian territory (in Varennes, near Montreal, Quebec), in 1701. Canada's other saints include Marguerite Bourgeoys, who was born in France in 1620 and is considered the co-founder of Montreal, and eight French-born Jesuit martyrs who were killed during wars in the 1640s.

Until the 1980s, Canada counted only these Jesuit martyrs as Saints and three others as Blessed. It is during those years that the late Canadian Cardinal Edouard Gagnon (1918-2007), who was at that time based in Rome as president of the Vatican's Pontifical Commission for the Family, championed the case of many Canadians, who became saint and blessed.

Now, let's meet the Canadian saints.

The North American Martyrs

The North American Martyrs, also known as the Canadian Martyrs or the Martyrs of New France, were a group of six Jesuit priests and two associates who




St. John of Brebeuf and his 7 companions, patron saints of Canada (along with St. Joseph) since 1940.

came from France to work selflessly as missionaries to the Hurons in the colonial days of New France in the 1640s. Five were martyred in what is now Canada (near Midland, Ontario), and three in what is now the United States (near Auriesville, New York). There was not yet any bishop to assist them; the first bishop of Quebec, Blessed Francis Montmorency de Laval, arrived only in 1658.

The Martyrs are: St. Jean de Brébeuf (1593-1649), St. Noël Chabanel (1613-1649), St. Charles Garnier (1606-1649), St. René Goupil (1608-1642), and St. Gabriel Lalemant (1610-1649). Having

been martyred for their faith, they were beatified by Pope Pius XI on June 21, 1925, and canonized by the same Pope on June 29, 1930. Their feast day is celebrated in Canada on September 26, and on October 19 in the rest of the world.

The three steps to sainthood



All Christians aspire to become saints, that is, persons in heaven (officially canonized or not), who lived lives of great charity and heroic virtues. In official Church procedures, there are three steps to sainthood (like the three medallists on the podium): one becomes Venerable, Blessed, and then a Saint.

Venerable is the title given to a deceased person recognized as having lived heroic virtues. To be recognized as a blessed, and therefore beatified, in addition to personal attributes of charity and heroic virtue, one miracle, acquired through the individual's intercession, is required. Canonization requires two, though a Pope may waive these requirements. Martyrdom does not usually require a miracle. Saints are venerated by the universal Church, and Blessed by the local Church. The martyrs are those who die in defense of their faith.

St. John de Brebeuf (1593-1649)



"The giant of the Huron missions" was born on March 25, 1593, in Normandy, France, and was noted for his physical height and strength and still stronger love of God. He arrived in Quebec City in 1625, and spent three years with the Hurons of Ontario, becoming a master of the Indian language, and winning their love

and respect to such a degree that they wept when he was recalled to Quebec City for a time in 1628. Political questions obliged him to return to Europe in that year, but he was back in Canada in 1633, and among his Hurons the following year. He labored until 1649, in which year the luminous Cross he had seen in the sky the year before, presage of his martyrdom, became a reality for this glorious father of the Faith in America.

On July 4, 1648, when the Huron warriors had left to trade with their neighbors, the Iroquois attacked the Saint Joseph and Saint Michael Missions in Huron territory. Many inhabitants were massacred including **Father Antoine Daniel** who was riddled with arrows, and his body burned in the chapel in which he had been celebrating Mass.



On March 16, 1649, Father Jean de Brebeuf, aged 56, suffered one of the most horrible and cruel martyrdoms in the annals of Christianity. The Iroquois

took him prisoner in the village of Saint Louis near the Georgian bay of Lake Huron. He was tortured, scalped; pieces of his flesh were removed and eaten before his eyes; boiling water was poured over him, and hatchets heated red-hot, were placed on his chest, back and shoulders. He did not utter a single cry. The Iroquois even ripped his heart from his chest to eat it, hoping in this way to acquire the courage of this "Lion of the Canadian Missions."

His young companion in the mission, **Father Gabriel Lalemant**, 39 years old in that year and of a delicate constitution, was martyred the next day. He had been forced to witness the death of his beloved Father Brebeuf. He cried out: "Father, we are given up as a spectacle to the world, the angels and men!" And he went up to him and kissed his bleeding wounds. Facing the same fate afterwards, he knelt down and embraced the stake to which he was to be tied, to make his final offering to God. He himself survived for longer still, seventeen hours. The Iroquois set fire to the bark they had attached to him; he was "baptized" in mockery of the faith, in boiling water, not once but many times. The savages cut the flesh of his thighs to the bone and held red-hot axes in the wounds. They finally tired of their task and finished him with a blow from an axe.

Nine months after the martyrdom of these two, **Saint Charles Garnier**, also missioned with the Hurons, fell victim in his turn. He was a valiant priest who had said: "The source of all gentleness, the sustenance of our hearts, is Jesus in the Blessed Sacrament." He was of a wealthy family, and as a student in the Jesuit college of Clermont, would deposit his weekly allowance in the



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church's collection box for the poor. In the mission he slept without a mattress, and when traveling with the Indians, would carry the sick on his shoulders for an hour or two to relieve them. He died on December 7, 1649, while aiding the wounded and the dying; an Iroquois fired two bullets directly into his chest and abdomen. Seeing a dying man near him, twice he tried to stand and go to him, and twice he fell heavily. Another Iroquois then ended his life with an axe.

Saint Noel Chabanel had been a professor in France; he suffered the temptation to return to Europe when he saw clearly the state of the souls of the natives. He overcame it and made a vow in writing of perpetual stability in the Huron mission. He died alone when, pursued by the Iroquois in the company of a few of his Huron neophytes, he had to stop, exhausted, in the woods. He told the others to flee. It was later that an apostate Huron avowed he had killed him in hatred of the Christian religion and had cast his body into a river. He died on December 8, 1649.



The great missionary **Isaac Jogues** was martyred, as it were, twice; after being surprised by the Iroquois while traveling, he might have escaped from the midst of his Hurons who were being seized at the same time, but did not want to abandon them. He was tortured in ways like those we have described for the others, but he survived and was held prisoner under the most painful conditions for long months by the Iroquois

of what is now New York State. He finally escaped and returned to Europe, aided by the Dutch. He was not recognized when he knocked on the door of the Jesuit house in Paris. When the Holy Father Urban VIII was asked for a dispensation for him to say Mass, since his fingers had been badly mutilated, he replied: "Can one deny the right to say Mass to a martyr of Christ?" The Saint returned to Quebec and offered himself for an Iroquois mission, saying he would not return. He was killed in 1646 by a sudden blow of an axe from behind, by a savage of the mission where he stayed.

During the original captivity of Father Jogues, his assistant, Brother **René Goupil**, was with him, a prisoner like himself. He was the first of the Jesuit mar-

tyrs to die. He was a *donné*, a coadjutor Brother who desired to come to the American missions to assist the priests, having been found to have too unstable a health to be ordained. He was said never to have lost the smile which characterized his gentle disposition. He died in 1642, when least expecting it, from the blow of an axe, while he was helping a little child to make the sign of the cross. Father Jogues succeeded in burying his young assistant, at once calling him a martyr, because slain in hatred of God and the Church, and of their sign which is the Cross, and while exercising ardent charity towards his neighbor.

And finally, **Saint Jean de la Lande**, who had "the heart of an apostle," engaged himself to work as an auxiliary of the missionaries, for love of Jesus Christ and souls. On the day of his departure, he was expecting to meet with death in the new world. Unafraid of the sufferings he knew awaited him, he accompanied Father Jogues and was slain in the same mission as the priest, on the following day, October 19, 1646.



St. Marguerite Bourgeoys (1620-1700)

Marguerite Bourgeoys established the first school in Ville-Marie (literally Mary's town, present-day Montreal) and founded the Congregation of Notre Dame, an order of religious women, largely responsible for bringing Christian education to many areas of the New World.

Marguerite was born in Troyes, France, on April 17, 1620. She was the sixth of twelve children. Her parents were devout people. When Marguerite was nine-



teen, her mother died. Marguerite took care of her younger brothers and sisters. Her father died when she was twenty-seven. On October 7, 1640, during a Rosary procession, she has a vision of the Virgin Mary who told her to go to Canada for the missions. Still hesitating, she hears a few years later the voice of the Blessed Virgin

who said to her: "Go, I shall not abandon you. Then Marguerite did not hesitate anymore, left France on June 20, 1653, to arrive in Canada on November 16.

Marguerite began the construction of a chapel in 1657, in honor of Our Lady of Good Help.

In 1658, she opened her first school. Marguerite realized the need to recruit more teachers. She returned to France in 1659 and returned with four companions. In 1670, she went to France again and brought back six companions. These brave women became the first sisters of the Congregation of Notre Dame.

In 1693, Mother Marguerite handed over her congregation to her successor. The new superior was Marie Barbier, the first Canadian to join the order. Marguerite spent her last few years praying and writing an autobiography. On the last day of 1699, a young sister lay dying. Mother Marguerite asked the Lord to take her life in exchange. By the morning of January 1, 1700, the sister was completely well. Mother Marguerite had a raging fever. She suffered for twelve days and died on January 12, 1700. She was beatified by Pius XII on November 12, 1950, and declared a saint by Pope John Paul II on October 31, 1982.

St. Marguerite d'Youville (1701-1771)

Marguerite Dufrost de Lajemmerais, the future foundress of the Sisters of Charity, known as the "Grey Nuns," was born at Varennes, near Montreal, October 15, 1701, of Christophe-D. de Lajemmerais and Renee de Varennes, the sister of Laverendrye, discoverer of the Rocky Mountains. She married François d'Youville in 1722, who treated her with indifference, and eight years later left her a widow with three children and a heavy debt. She was forced to carry on a small trade in order to meet her obligations. The only two of her sons who reached manhood became priests. Out of her own poverty, she helped the needy.



Mother d'Youville conceived an ardent devotion to the Eternal Father, which was to be the keynote of her life. Providence destined her to rescue from debt and ruin the hospital, founded in 1694 by Mr. Charon. When, in 1747, the General Hospital was entrusted to her, she had already, with a few companions living under a provisional rule, begun practicing the spiritual and corporal works of mercy. When, in 1766, the General Hospital was destroyed by fire, fully resigned to her loss, she knelt with her sisters and recited the «Te Deum». She died from a stroke on December 23, 1771. Her institute has spread throughout Canada and even to some of the neighbouring states. She was be-

atified in 1959 by Pope John XXIII, and declared a saint on December 9, 1990. Her feast day is celebrated on October 16.

Saint André Bessette (1845-1937)

Born on August 9, 1845, in St. Gregoire d'Iberville near Montreal, Canada, as Alfred Bessette, he was the son of a wood-cutter, and eighth of twelve children. His father died in a work-related accident, his mother of tuberculosis, and he was adopted at age twelve by a farmer uncle who insisted he work for his keep. Farm-



hand, shoemaker, baker, blacksmith, factory worker. At 25, he applied to join the Congregation of the Holy Cross; initially refused due to poor health, but he gained the backing of Bishop Bourget of Montreal, and was accepted. Doorkeeper at Notre Dame College, Montreal, Andre had a special ministry to the sick. He would rub the sick person with oil from a lamp in the college chapel, and many were healed. Word of his power spread, and when an epidemic broke out at a nearby college, Andre volunteered to help; no one died. The trickle of sick people to his door became a flood. His superiors were uneasy; diocesan authorities were suspicious; doctors called him a quack. "I do not cure," he always said. "Saint Joseph cures." By his death, he was receiving 80,000 letters each year from the sick who sought his prayers and healing.

For many years the Holy Cross authorities had tried to buy land on Mount Royal. Brother Andre and others climbed the steep hill and planted medals of Saint Joseph on it, and soon after, the owners yielded, which incident helped the current devotion to Saint Joseph by those looking to buy or sell a home. Andre collected money to build a small chapel and received visitors there, listening to their problems, praying, rubbing them with Saint Joseph's oil, and curing many. A larger basilica was built, which is now the world's largest shrine dedicated to St. Joseph. Brother Andre died on January 6, 1937 of natural causes; more than a million people paid their respects at his funeral. He was beatified on May 23, 1982 by Pope John Paul II, and canonized on October 17, 2010 by Pope Benedict XVI. (A longer biography of Brother Andre was published in our March/April 2010 issue.)

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“May the example of Brother André inspire Canadian Christian life!”



Many Pilgrims of St. Michael from Canada and other countries were present in Rome for the canonization.

Here is what Pope Benedict XVI said about Saint Andre Bessette during his homily for the canonization of the latest Canadian saint, on St. Peter's Square on Sunday, October 17, 2010:

Brother André Bessette, a native of Quebec in Canada, and a religious of the Congregation of the Holy Cross, experienced suffering and poverty at a very early age. That led him to have recourse to God through prayer and an intense inner life. As porter of the College of Notre Dame in Montreal, he demonstrated boundless charity and strove to relieve the distress of those who came to confide in him. With very little education, he had nevertheless understood where the essential of his faith was situated. For him, believing meant submitting freely and through love to the divine will. Wholly inhabited by the mystery of Jesus, he lived the beatitude of pure of heart, that of personal rectitude. It is thanks to this simplicity that he enabled many people to see God. He had built the Oratory of St. Joseph of Mount Royal, whose faithful custodian he remained until his death in 1937. He was the witness of innumerable cures and conversions. “Do not seek to

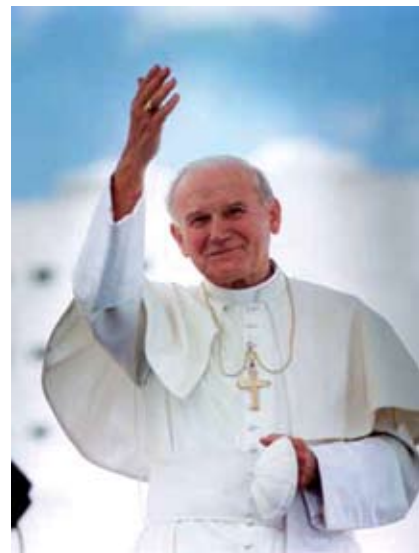
have your trials removed,” he said, “ask rather for the grace to bear them well.” For him, everything spoke of God and of God’s presence. May we, in his footsteps, seek God with simplicity in order to discover him ever present in the heart of our life! May the example of Brother André inspire Canadian Christian life!

Photo: CNS/Paul Haring



Great news! John Paul II will be beatified on May 1

Benedict XVI will preside over the beatification rite for John Paul II on May 1, Divine Mercy Sunday, in the Vatican. The Vatican made the announcement on January 14, when Pope Benedict XVI signed the decree that said that the cure from Parkinson’s disease of French nun, Sister Marie Simon Pierre Normand of the Little Sisters of Catholic Motherhood, is miraculous. It is John Paul II himself who had established the feast of Divine Mercy in April, 2000, when he canonized Sister Faustina of Krakow, Poland, who had revelations from Jesus on His Infinite Mercy. In August 2002, in the Divine Mercy Shrine of Lagiewniki, near Krakow, Poland, where Sr. Faustina lived and died, John Paul II said: “Today, in this Sanctuary, I solemnly wish to entrust the world to Divine Mercy. I do so with the burning desire that the message of God’s merciful love, proclaimed here through Saint Faustina, may reach all the inhabitants of the earth and fill their hearts with hope. May this message spread from this place to our beloved homeland and throughout the world. May the binding promise of the Lord Jesus be fulfilled: from here has to come out ‘the spark that will prepare the world for his final coming’.”



The Saints and Blessed of Canada

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Now let us talk about those who have reached the “silver medal” of sainthood, the Blessed.

Blessed André Grasset (1758-1792)



Here is something special: as most of the saints and blessed of Canada first came from France, which is understandable, since the French missionaries were the first to bring the Catholic Faith to North America, we now have the opposite way, a blessed who was born in Canada and died in France. André Grasset de Saint-Sauveur was born in Montreal on April 5, 1758. His father is secretary of Mr. De Vaudreuil, the governor of New France. After the signature of the Treaty of Paris in 1763, France cedes Canada to the English, and most of the nobility in French Canada decides to return to France, including the family of Andre, who is then six years old.

In 1783, at the age of 25, he is ordained a priest in the Archdiocese of Sens. A few years later, it is the French Revolution: in 1791, all the priests of France are asked to pledge allegiance to a new “civil constitution of the clergy”, in which the Bishops are appointed by the State, and not by Rome. The priests who want to remain faithful to Rome are then persecuted and killed.

At the beginning of 1792, Father Grasset takes refuge at the Eudist Fathers in Paris with about sixty other priests, waiting for the persecution to stop. He is arrested in August, 1792, and is imprisoned at the Hôtel des Carmes, the Carmelite monastery of Paris. On September 2, after a mockery of a trial, each one of the 92 priests and 3 bishops imprisoned must answer the following question: “Have you pledged allegiance to the civil constitution of the clergy?” When the priest answers: “No, my conscience forbids it”, he is thrown outside the monastery, where soldiers finish him off with swords and bayonets.

Andre was 34 years old when he was martyred. He was beatified with 187 priests and the 3 bishops, called the “Martyrs of September”, by Pope Pius XI on October 17, 1926. His feast is celebrated on September 2. He is thus the first Canadian-born blessed.

Blessed Kateri Tekakwitha (1656-1680)

Kateri Tekakwitha, the “Lily of the Mohawks,” was born in 1656. Her mother was a Christian Algonquin who had been captured by the Iroquois. When Kateri was about four years old, her parents and brother died of smallpox, and she was adopted by her aunts and an uncle who had become chief of the Turtle clan. Smallpox had marked her face and seriously impaired her eyesight. As a result, Kateri was a very shy young girl.

In 1667, she secretly accepted the Gospel taught by Jesuit missionaries and was baptized at the age of eighteen. She lived her Christian faith and chastity courageously in the face of almost unbearable opposition, since virginity and the single life were considered out-of-step with her own culture. In her love of chastity, she was radically counter-cultural. Finally, Kateri was forced to escape to Kahnawake on the St. Lawrence, just south of Montreal.

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Her whole life was devoted to teaching prayers to children and helping the sick and the aged until she was struck with a serious illness. She died in Kahnawake on April 17, 1680, at the age of 24. Her last words were "Jesus Konoronkwa," which means "Jesus, I love you." Fifteen minutes after her death – before the eyes of two Jesuits and all the natives surrounding her – Kateri's scars disappeared and her face was beautifully transformed. On June 22, 1980, she was beatified by John Paul II and became the first Native American to be declared "blessed." Her feast is celebrated on April 17 in Canada, and on July 14 in the United States.

Blessed Marie de l'Incarnation (1599-1672)



Marie Guyard, the first superior of the Ursuline Sisters in Quebec City, was born in Tours, France, on October 28, 1599. At the age of seventeen, in obedience to her parents, she was married to Claude Martin, a silk manufacturer, and devoted herself without reserve to the duties of a Christian wife. The union was a source of

trials: the only consolation it brought her was the birth of a son, who afterwards became a Benedictine as Dom Claude, wrote his mother's biography, and who died in the odour of sanctity. Left a widow after two years of married life, she entertained the idea of joining the Ursuline Sisters of Tours, but the care which her child required of her delayed the realization of this project, until he had reached the age of twelve in 1631, when she followed her vocation unhesitatingly, and became Sister Marie de l'Incarnation.

The care of the novices was confided to her two years after her entry into the convent. She always felt intense zeal for saving souls, and at the age of about thirty-four, she experienced new impulses of «the apostolic spirit which transported her soul even to the ends of the earth»; and the longing for her own sanctification, and the salvation of so many souls still under the shadows of paganism, inspired her with the resolution to go and live in America. She communicated this desire to her confessor, who, after much hesitation, approved it.

After a perilous voyage of three months, Marie de l'Incarnation arrived at Quebec City in 1639. In the spring of 1641, the foundation-stone was laid of the Ursuline monastery, on the same spot where it now stands. Marie de l'Incarnation was acknowledged as the superior. To be the more useful to the aborigines,

she set herself to learn their languages immediately on her arrival. On December 29, 1650, a terrible conflagration laid the Ursuline monastery in ashes. On May 29 of the following year, she inaugurated the new monastery. She died in Quebec City on April 30, 1672, and was declared blessed by Pope John Paul II on June 22, 1980. Feast day: April 30.

Blessed François de Laval (1623-1708)

François Montmorency de Laval, who was to become later the first Roman Catholic bishop of Canada (and of North America) — was born on April 30, 1623, in Montigny-sur-Avre, Normandy, France. He was ordained on May 1, 1647. He became a member of the Paris Foreign Mission Society at the age of thirty, and was appointed Vicar Apostolic of Tongkin, Indochina (modern Vietnam) in 1653, but family obligations and the turmoil of the region prevented him from moving there. He resigned his position in 1654 to spend four years in a hermitage in Caen.

In 1658, Pope Alexander VII appointed him Vicar Apostolic of New France, with the title of Bishop of Petrea. He was consecrated as a bishop on December 8, 1658, and arrived in Quebec City to take up his new duties on June 16, 1659. His territory covered all of Canada and the central section of what would become the United



States — a territory now divided into about a hundred dioceses. It was an enormous frontier diocese in need of administration, stability, and evangelization, and Francis approached it as spiritual work. He promoted missionary work, and supported missionaries from the Jesuits and Recollect Franciscans. He restored the shrine of Saint Anne de Beaupré, built the Cathedral of the Immaculate Conception, founded the seminary of Quebec in 1663, promoted devotion to the Holy Family, and started the Catholic school system throughout Canada. Quebec City was established as a diocese in 1674, and Laval was consecrated its first bishop. (Baltimore, the first diocese in the United States, was established in 1789.) He fought the alcohol trade to the Indian tribes, had it outlawed within his territory, and excommunicated those who dealt in it. His work slowed the trade and improved the lives of the natives, but made him many enemies within the liquor trade.

In 1684, he went into retirement, living as a hermit at the seminary in Quebec, hoping to live out his

life in prayer. However, disastrous fires in November 1701 and October 1705 brought him out of retirement to oversee the needed construction, and he was ever involved in charitable work for the poor, and available to consult with his successor. He died on May 6, 1708, and was beatified on June 22, 1980 by Pope John Paul II. His feast day is May 6.

Blessed Marie-Rose Durocher (1811-1849)

Eulalie Durocher was born on October 6, 1811, at St. Antoine sur Richelieu, near Montreal, Canada, the tenth of eleven children. After her education at the hands of the Sisters of Notre Dame, she helped her brother, a parish priest in Beloeil, and in the process established the first Canadian parish Sodality for young women. In 1843,

she was invited by Bishop Ignace Bourget of Montreal to found a new congregation of women dedicated to Christian education. Accordingly, she founded the Sisters of the Holy Names of Jesus and Mary, and took the religious name of Marie Rose. Under her saintly and wise leadership, her community flourished in

spite of all kinds of obstacles, including great poverty and unavoidable misunderstandings. She remained unswerving in her concern for the poor. Worn out by her many labors, Marie Rose was called to her heavenly reward on October 6, 1849, at the age of thirty-eight. She was declared Blessed by Pope John Paul II on May 23, 1982. Her feast day is October 6.

Blessed Marie Leonie Paradis (1840-1912)

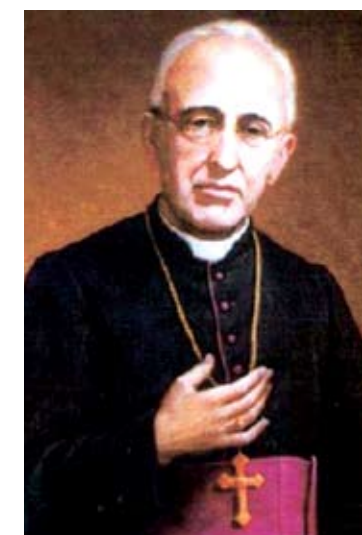
Elodie Paradis was born in the village of L'Acadie in Quebec, Canada, on May 12, 1840. Her parents were poor but devout Catholics. Her father worked hard, running a mill. But times were bad, and the mill did not produce enough to support his wife and children. He heard wonderful reports of the gold rush in California. He was so desperate that he decided to go. In California, Mr. Paradis did not find the wealth he hoped for. When he returned to L'Acadie, he was shocked to find that his Elodie had joined the convent. She had entered the Holy Cross congregation on February 21, 1854. Mr. Paradis went to the convent. He begged his daughter to return home, but she chose to remain. Finally, her father accepted it. She pronounced her vows in 1857.



Marie-Leonie taught school in different cities. She prayed and lived her life joyfully. As time went on, Sister Marie-Leonie was led by Jesus to begin a new religious order in the Church. In 1874, she was called upon by Father Camille Lefebvre to direct the young Acadian women in New Brunswick in the service of the College of Memramcook; this is where, in 1880, she officially founded her Institute of the Little Sisters of the Holy Family devoted to the service of priests.

In 1895, Bishop Paul LaRocque of Sherbrooke favored the transfer of the community by welcoming them to his diocese. The Foundress gradually came to serve more than forty houses, until God called his servant to Himself on May 3, 1912. That very day, she had had the joy of receiving permission to print the "Little Rule" of the constitutions, which she had been patiently awaiting for twenty years. After the end of the evening meal, she suddenly went to her final sleep after saying to a sick Sister: "Good bye. See you in heaven." She was seventy-one years old. She was beatified on September 11, 1984, in Montreal by Pope John Paul II during his visit to Canada. Her feast is celebrated on May 4.

Blessed Louis-Zéphirin Moreau (1824-1901)



Louis-Zephirin Moreau was born on April 1, 1824 in Bécancour, Quebec, Canada, the fifth of thirteen children. He was educated in his native parish until the age of fifteen before being admitted into the Seminary of Nicolet. In 1844, he received the ecclesiastic habit at Quebec City, but in 1845, Bishop Signay sent him back home, because he found him to be in fragile health. It would

take more than this setback to discourage the young

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man on his path towards the priesthood. He then begged Bishop Bourget of Montreal to permit him to achieve his dream at the Ecole de theologie of Montreal. This was accomplished, thanks to the kindness of Msgr. Prince, head of this institution.

Father Moreau was ordained a priest on Dec. 19, 1846, at the age of 22. Six years later, Msgr. Prince became the first titular of the new diocese of Saint-Hyacinthe, and he appointed Father Moreau as secretary-chancellor. The apprenticeship of the future prelate was as parish priest for the cathedral, and he was five times administrator of the diocese. On January 15 1876, at the age of 51, Father Moreau became the fourth bishop of Saint Hyacinthe. His motto: "There is nothing I cannot do in the One who strengthens me." (Phillipians 4:13.) As bishop, he founded the Sisters of Saint Joseph of Saint-Hyacinthe and the Sisters of Saint Martha, and remained what he had always been: "good, simple, humble, and poor". He died on May 24, 1901, and was beatified on May 10, 1987, by Pope John Paul II. Feast day: May 24.

Blessed Frédéric Janssoone (1838-1916)



Blessed Frederic Janssoone was born in Flanders, France, on November 19, 1838. His life took many interesting turns. His was not an ordinary nineteenth-century way of life. Frederic was born of wealthy farm parents, and he was the youngest of thirteen children. He was just nine when his father died, so the boy left school to help support his mother. He

soon realized that he had a «knack» for selling. He enjoyed people. He liked meeting new people, and he knew how to explain his products.

Frederic's mother died in 1861. It was then that the twenty-three-year-old reached into his heart in search of his own life's call. He realized that he was experiencing a strong desire to join the Franciscan Order. After his seminary studies were finished, Frederic was ordained a Franciscan priest. He became a military chaplain for a time. Then, in 1876, he was sent to the Holy Land. Father Frederic preached the Gospel in the places made sacred by Jesus Himself. He used his skills to help various groups of Christians cooperate in the upkeep of two sacred churches. He built a church in Bethlehem. Blessed Frederic is also remembered for reviving an old custom of having pilgrims

make the Stations of the Cross throughout the streets of Jerusalem.

Father Frederic's ministry in Canada began when he was transferred there in 1881. He was sent on a fundraising tour. In 1888, he returned to Canada to stay, and was to spend the rest of his life there. It is that year that he contributed to the foundation of the national Marian shrine of Our Lady of the Cape, where he was a preacher for fourteen years.

Father Janssoone was an interesting person and a fascinating writer. He wrote several articles and biographies of saints, and was even going door to door to sell his books, even passed the age of 70. Father Frederic died in Montreal on August 4, 1916. His remains are kept in the Franciscan monastery of Trois Rivieres, Quebec. He was declared "blessed" by Pope John Paul II on September 25, 1988. His feast is celebrated on August 5.

Blessed Catherine de Saint-Augustin

Catherine de Longpré was born in Saint-Sauveur-le-Vicomte, Normandy, on May 3, 1632. Raised mainly by her grandparents, she became familiar at a very young age with both the virtues as well as the misery of the poor and the sick, thanks to her grandmother's kindness towards these people. As a response to several callings and to her own natural sensitivity towards the poor, she entered the Monastère des Augustines hospitalières de l'Hôtel-Dieu de Bayeux (an Augustine Monastery) in 1644. She would from then on be known as Marie-Catherine de Saint-Augustin.



In 1648, at the age of 16, she left France in order to assist the Hospitalières de Québec (nurses), who had founded the Hôtel-Dieu nine years before her arrival. She became very sick during the sea voyage from France to New France, but was miraculously healed by the Blessed Virgin Mary. She arrived in Quebec City on August 19, and began her job immediately. She was an expert in economical and hospital functions, as well as a teacher of the noviciate, and so she therefore devoted her life to the service of others. Moreover, the Hurons affectionately gave her the name "Iakonikonriostha", meaning "she who makes the interior more beautiful". She died on May 8, 1668, at the Hôtel-Dieu de Québec, at the age of 36.

Thanks to her role as co-founder of the Canadian Church and to her involvement in the salvation of New

France, Catherine de Saint-Augustin was beatified on April 23, 1989, by Pope John Paul II. Her feast is celebrated on May 8.

Blessed Dina Bélanger (1897-1929)



Dina Bélanger was born in Quebec City on April 30, 1897. She was raised by her pious parents, and studied first at the St. Roch Convent, then at Bellevue College. She then headed to New York City to embark on two years of musical studies. Her first profound experience with God occurred on March 25, 1908. She

returned to Quebec City in 1918.

Upon her return, she agreed to give a few piano concerts for charity, but eventually Dina Bélanger, along with her mother, decided to devote herself entirely to the poor. She entered the Noviciat de Jésus-Marie in Sillery in 1921, professing her vows two years later, becoming Sister Mary St. Cecilia of Rome. She then devoted herself to the educational undertaking of her own religious congregation, mainly through music education. She died of pulmonary tuberculosis on September 4, 1929, at the age of 33.

Though she had numerous "mystical encounters" with Jesus, she never profoundly spoke of them at any other time other than in her autobiography, published in 1934. It is therefore this autobiography that teaches us who Dina Bélanger truly was, as well as the nature of her relationship with Jesus and Mary. According to the testimony that she gives in her autobiography, the mission that Jesus had confided to her was to guide souls to His Eucharistic Heart. Dina's spiritual life was marked by prayer, fidelity, and a trusting abandonment to God. It was also marked by her illness from which she suffered in complete serenity. Above all, she was at all times intimately connected with Jesus, her one and only Love, the path to the Holy Trinity. "Love, and allow Jesus and Mary do what they will", such was the motto that she lived by through her entire religious life. She was declared Blessed on March 20, 1993. The church celebrates her feast day on September 4. (For more details on her life, see our Oct.-Nov.-Dec, 2009 issue.)

Blessed Marie-Anne Blondin,

Esther Blondin, in religion Sister Marie Anne, was born in Terrebonne (Quebec, Canada) on April 18, 1809, in a family of deeply Christian farmers. Esther and her family were victims of illiteracy so common in French Canadian milieux of the nineteenth century. Still an illiterate at the age of 22, Esther worked as a domestic in the Convent of the Sisters of the Congre-

gation of Notre Dame that had been recently opened in her own village. A year later, she registered as a boarder in order to learn to read and write. She then became a novice in the Congregation, but had to leave, due to ill health.

In 1833, Esther became a teacher in the parochial school of Vaudreuil. In 1848, under an irresistible call of the Spirit, Esther presented to her Bishop, Ignace Bourget, a plan she long cherished: that of founding a religious congregation "for the education of poor country children, both girls and boys in the same schools."



The Congregation of the Sisters of Saint Anne was founded in Vaudreuil on September 8, 1850. Esther, now named Mother Marie Anne, became its first superior. In 1853, the new chaplain, Father Louis Adolphe Marechal, interfered in an abusive way in the private life of the community. After a year of this existing conflict between the chaplain and the foundress, the latter being anxious to protect the rights of her community, Bishop Bourget asked Mother Marie Anne "to resign". Mother Marie Anne obeyed her Bishop whom she considered God's instrument.

Assigned to mostly hidden work in the laundry and ironing room, she led a life of total self-denial, and thus ensured the growth of the congregation. To a novice who asked her one day why she, the foundress, was kept aside in such lowly work, she simply replied with kindness: "The deeper a tree sinks its roots into the soil, the greater are its chances of growing and producing fruit." She was beatified by Pope John Paul II on April 29, 2001. Her feast is celebrated on April 18.

Blessed Émilie Tavernier-Gamelin

Émilie Tavernier was born in Montreal, Canada, on February 19, 1800, of modest parents, who were hard working and virtuous. She is the last born of 15 children. In 1823, Émilie Tavernier married Jean-Baptiste Gamelin, an apple grower by profession, in whom she found a friend of the poor who equaled her own aspirations. Their home was blessed with three children, but the happiness was soon overshadowed by the deaths of these



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children who had been welcomed with such love and devotion. During this same period, her husband, the one with whom she had lived so happily in faithfulness to the marriage vows that they had promised, died as well. Though confronted with these numerous trials, Émilie did not turn in upon herself in sorrow, but rather she found in Mary, Mother of Sorrows, the model that would orient her entire life!

A poor mentally handicapped child and his elderly mother were the first to benefit, not only from the resources left to her by her husband, but even more so by her time, her devotion, her well-being, her leisure, and even her health. Emilie's home becomes their home, and the number of residences multiplies in order to receive the indigent. During a period of fifteen years, she multiplied these "heroic acts of dedication". Bishop Bourget of Montreal called upon the faithful of his diocese, and soon recruits were sent to help Mrs. Gamelin. So it is that, in the House of Providence, the Sisters of Providence are born in the Church of Montreal. Emilie Tavernier Gamelin will join this group of religious, first as a novice, and then as their Mother Superior and foundress. Blessed Emilie died of cholera on September 23, 1851. She was beatified by John Paul II on October 7, 2001. Her feast day is September 23.

To conclude the list of the blessed, here are two Ukrainian Bishops who spend time in Canada and who were beatified in Lviv, Ukraine, on June 27, 2001, by Pope John Paul II. Their feast day is April 2:

Blessed Nykyta Budka (1877-1949)



The first bishop the Ukrainian Catholic Church in Canada was born on Sept. 7, 1877 in Dobomirka, Zbarazh District, Ukraine. Ordained on October 25, 1905, he was appointed first bishop for Ukrainian Catholics in Canada on July 15, 1912. The tasks for the first bishop were monumental as his diocese stretched from the Pacific to the Atlantic Oceans and encompassed approximately 150,000 Ukrainians and 80 churches and chapels.

In 1927, after 15 years of hard work in strengthening and expanding the Ukrainian Catholic Church in Canada, Bishop Nykyta Budka returned to Europe to compile and submit his report on the work accomplished to the Church authorities in Rome. His health did not permit him to return to Canada. For some time, he was the general vicar to Metropolitan Andrey Sheptytsky in Lviv, where he was arrested by the Bolsheviks in 1945 and was exiled to Siberia. There, in a dismal prison barrack, his life ended in martyrdom on September 28, 1949.

Blessed Vasyl Velychkovsky (1903-1973)



Vasyl Velychkovsky was born on June 1, 1903, in Stanislaviv, Ukraine, son of catechists Volodymyr and Anne Theodorowych Velychkovsky, and belonged to the Greek Catholic Church. He entered the seminary in Lviv, Ukraine in 1920, and was ordained on October 9, 1925. He became teacher and missionary in the Volyn region of Ukraine, and Prior of the monastery at Ternopil, Ukraine in 1942. Arrested for his "Christianity" faith at Ternopil in 1945, he was condemned to death and sent to Kiev, where his sentence was changed to ten years in a forced labour camp. There he ministered to other prisoners.

His sentence served, he returned to Lviv in 1955. In 1963, he was secretly consecrated Bishop of the "clandestine" Ukrainian Greek Catholic Church of the Congregation of the Most Holy Redeemer, and was arrested again for his faith and for listening to Vatican Radio, in 1969. He was sentenced to three years in the camps, where, between torture sessions, he ministered to other prisoners. When his health failed, he was released. He travelled to Rome, Italy, and then to Winnipeg, Canada, where he died on June 30, 1973.

Now let us talk about the venerable.

Venerable Vital Grandin (1829-1902)



Vital Grandin was born in St. Pierre-la-Cour, France, on February 8, 1829, in a family of thirteen children. He joined the Oblate Fathers of Mary Immaculate, and was ordained on April 23, 1864 by the very founder of that community, St. Eugene de Mazenod, who sent him as a missionary to Canada.

He spent most of his adult life in the northwestern area that would become Saskatchewan and Alberta. He became Vicar of Saskatchewan missions in 1867 and the first Bishop of the then vast and newly created diocese of St. Albert in 1871 (now called the Archdiocese of Edmonton, Alberta). His motto was "Infirma mundi elegit Deus" - God chooses the weak of this world. Through difficulties and dangers, he travelled incessantly over the vast prairie regions in an endeavour to save souls. He endured his crosses with true courage and with a genuine love for his fellow man. Bishop Grandin remained in this office until his death in St. Albert on June 3, 1902. He was declared Venerable on December 15, 1966.

Venerable Alfred Pampalon (1867-1896)

Alfred Pampalon was born on November 24, 1867, in the city of Levis, near Quebec City. Alfred desired to live his life as a son of Saint Alphonsus, as a Redemptorist priest. To achieve his dream, he had to travel to Belgium to study. A few years later, on October 4, 1892, he was ordained into the priesthood. But all too soon the signs of tuberculosis became evident. The disease would end Alfred's life within two years and cause him to suffer greatly. On September 4, 1895, he left Belgium to return home to Canada. A little before eight o'clock on the morning of September 30, 1896, on his deathbed, good Father Alfred opened his eyes and looked up smiling as he saw a vision. He breathed his last. The Virgin had come to take him home. He died at the age of 28, one year to the day exactly before St. Thérèse of Lisieux. He was declared Venerable on May 14, 1991.



The remains of Venerable Alfred Pampalon rest in the Basilica of Saint Anne de Beaupre, near Quebec City. He has come to be considered as the Patron of alcoholics and drug addicts, of people who are enslaved by narcotics. There are many testimonies of such favors obtained.

Venerable Elizabeth Bergeron (1851-1936)

Elizabeth Bergeron was born on May 25, 1851, in the village of La Présentation, near St. Hyacinthe, the fourth of eleven children. When she is fourteen, her family emigrates to Massachusetts, where she found her vocation teaching catechism to neighbourhood children after shift work in a U.S. factory.

A few years later, back in La Presentation, and despite rejections from three area religious communities, she was sought out by the Bishop of St. Hyacinthe, Blessed Louis-Zephyrin Moreau, and asked to establish a new order dedicated to teaching rural children. So in 1880, she and three companions took formal vows of poverty, chastity and obedience, and founded the Congregation of the Sisters of St. Joseph of St. Hyacinthe. She is now called Mother St. Joseph. She passed quietly to her Maker on April 29, 1936, at the establishment that she had built. She was declared Venerable on January 12, 1996.



Venerable Délia Tétreault (1865-1941)

Delia Tetreault was born in Marieville, Quebec, on February 4, 1865. At the age of two, her mother died, and she was brought up by her aunt and uncle. She had a weak health, and was usually sick. When she was a child, she had a very significant dream. She was kneeling by her bed when, all at once, she saw a wheat field. The heads of the wheat each changed to heads of children from different parts of the world. At the age of 18, she asked to join the Carmelite Order of Montreal, but they refused her. She went to Sisters of Charity of St-Hyacinthe where she was accepted as a postulant. However, her poor health brought her back to her uncle.



Her dream was an apostolic school for women and a seminary for the foreign missions. She met Father Gustave Bourassa who was her guide, and he led her to all the important persons she needed to fulfill her dreams. In 1902, Bishop Bruchesi went to Rome and spoke to Pope Pius X about this new foundation. Pope Pius X immediately answered, "Found, found, and all the blessings of Heaven will fall upon this new Institute, and you will call them the Missionary Sisters of the Immaculate Conception."

In 1905, Delia had her perpetual commitment, and took the name Sr. Marie du Saint Esprit. In 1909, the first six Sisters of the Missionary Sisters of the Immaculate Conception left for Canton, China. Within a short time, several convents opened in the Province of Quebec to support the missions. In 1933, a stroke left Delia paralysed. Her physical sufferings ended on October 1, 1941, leaving 554 sisters in 8 different countries. She was declared Venerable on December 18, 1997.

Jérôme Le Royer de la Dauversière



On July 6, 2007, Pope Benedict XVI declared venerable the Servant of God Jérôme Le Royer de la Dauversière, layperson of the diocese of Le Mans; married; founder of the Institute of the Daughters of Saint Joseph of Flèche (today the Religious Hospitaliers of Saint Joseph); born on March 18 1597, in La Flèche, Sarthe (France), and died on

November 6, 1659, in La Rochelle, Charente-Maritime (France). Along with Paul Chomedey de Maisonneuve, he decided to found a new settlement in Canada, called Ville Marie (which was called later Montreal).



Our Lady of Guadalupe

PATRONESS OF THE NEW EVANGELIZATION

"She Who Crushes the Serpent"

by Yves Jacques

Our Blessed Lady understands all her children; she knows what is in their hearts, and how to reach out to each and every one of them. Through her words to Juan Diego, and by the miraculous image that she left imprinted on his tilma, she "speaks" to her children; a message that is still as relevant today as it was to the Indian people almost 500 years ago. For this reason she was declared *Patroness of the New Evangelization for the Americas* by Pope John Paul II in 1999:

"Now Our Lady accompanies each one of her daughters and sons with her motherly presence. I ask her to 'visit' as a 'pilgrim of faith' – each and every diocese, parish and family in America, repeating to her children what she said at Cana, 'Do whatever He tells you' (Jn 2:5). May she cross this continent bringing it 'life, sweetness and hope'! May she enliven and protect work of the New Evangelization, so that Christians may live their faith with consistency and fervor, and that those who have abandoned it may return. May she promote the unity of the Church, reuniting as in a new Pentecost those who believe in Jesus Christ and those who need to be renewed by the Spirit." (Ecclesia in America)

In this image of Our Lady, the word of God is proclaimed in a manner that the Aztec people could relate to. The "symbols" of the image imprinted on the tilma gave a distinct message to them. The young Virgin, dressed as Aztec Royalty, is wearing a black sash at her waist – a sign that she is with child. Her head is bowed and Her eyes are lowered, indicating that She is not a goddess: She is instead, in prayerful adoration before the Incarnate Word made Flesh whom She carries within Her womb. She is standing in front of the sun with 12 of the rays encircling her head, and the moon under her feet ... **"A great sign appeared in heaven: a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars." (Revelation 12:1)**

By this it could be clearly understood that she was greater than both the sun and the moon which they worshipped. She is held up by an angel, a celestial being, signifying Her Heavenly origin. The constellations of stars imprinted on her robes seem to encircle her womb. There is also a jasmine flower, the only four-petal flower depicted on the tilma, that appears directly over her womb. The jasmine is the Aztec symbol for divinity and the "center of the cosmic order." This



Juan Diego Cuauhtlatatzin, a simple indigenous peasant, saw a vision of the Virgin Mary on December 9, 1531, while he was on the hill of Tepeyac near Mexico City. He told the local bishop, who asked for some proof. Three days later, the image of Mary appeared miraculously on his cloak when he was showing it to the bishop. (See article in our August/Sept. 2010 issue.) Today the icon is displayed in the Basilica of Guadalupe nearby, one of the most visited Catholic shrines in the world. Page 10: the face of the Virgin Mary on the miraculous picture.

left them to understand that the child, Jesus Christ, was the One True God, "Center of the Universe." The words of love that she spoke to her humble servant Juan Diego comforted them:

"...I am the ever-virgin Holy Mary, Mother of the True God, for whom we live, of the Creator of all things, Lord of heaven and earth. I wish that a temple

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be erected here quickly, so I may therein exhibit and give all My love, compassion, help, and protection, because I am your merciful mother, to you and to all the inhabitants on this land and all the rest who love Me, invoke and confide in Me, to listen there to their lamentations, and remedy all their miseries, afflictions and sorrows. And to accomplish what My clemency pretends..."

All these signs prompted them to place themselves under the protection of her maternal mantle. They began coming from far and wide to see this miraculous image and, in a very short period of time, more than nine million souls were baptized. These same people who had up until then been worshipping the serpent god, sacrificing their own people to these gods, were now coming in large numbers to confess their sins and to receive, for the first time, Jesus in the Holy Eucharist.

Our Lady continues to manifest herself through her holy image, and millions of people come in pilgrimage to her shrine in Mexico annually to implore her motherly intercession. Exact replicas of this image have been reproduced and touched to the original tilma.

These missionary images now travel throughout the world. They are carried in processions in churches and even through the streets, enabling millions more to experience her maternal love and compassion. There have been thousands of conversions, healings and miracles that have happened. Just from having the image present, or by touching it, many young mothers contemplating an abortion have had a change of heart and have not gone through with their abortion. There have even been abortion clinics that have closed through her intercession.

When the Virgin Mary appeared to Juan Diego in 1531, she had her children of the 20th Century in mind. Some of the signs on the tilma have only been discovered because of the modern technology of today. Recently, it was discovered that there are at least 13 people reflected in the eyes of the Virgin. Among them is a mother carrying her baby on her back. In these times today, where the family is under such attack from so many different dimensions, and babies are being destroyed by millions in their mother's wombs in abortion mills, this is a very significant find!



John Paul II in the Basilica of Our Lady of Guadalupe in 1999, with the miraculous picture behind him.

"The Catholic Social Teaching; an essential part of the New Evangelization." (Pope John Paul II)

Our Lady of Guadalupe makes no distinctions as to who her children are. She invites us all to come to her, and she offers to each of us her motherly care. She invites us to renounce sin and to turn to her Son Jesus. It is her promise that she will "crush the head of the Serpent". The new idols of our day: power, money, pleasure, consumerism...degrade and dehumanize the world. The Church does not remain idle. She has identified these *demons* in the present social, financial, and political spheres, and it is through the Catholic Social Teaching that she proposes a remedy in order to build a civilization of love.

In his encyclical letter *Caritas in Veritate*, Pope Benedict XVI states that the Catholic Social Teaching "... is an expression of the prophetic task of the Supreme Pontiffs to give apostolic guidance to the Church of Christ and to discern the new demands of evangelization." This is illustrated by the four pillars: **The Dignity of the Human Person, the Common Good, Subsidiarity and Solidarity**. These pillars of the Social Doctrine confirm that the human person is created in the image and likeness of God and has a right to life from the moment of conception. Each person is unique, and should be permitted to develop to his full potential in

the family of God throughout his entire life, until natural death. We all have God as our Father, with Christ as our brother and Mary as our Mother.

Presently, we are faced with many different ideologies such as: Communism, Socialism, secular humanism, unbridled capitalism, globalization... these contain many errors that the Church must address and which are contrary to the dignity of man.

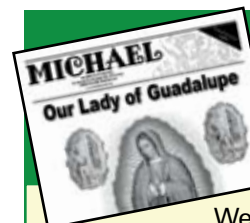
"The Church does not have a technical solution to offer...She does, however, have a mission of truth to accomplish, in every time and circumstance, for a society that is attuned to man, to his dignity, to his vocation...Fidelity to man requires fidelity to the truth, which alone is the guarantee of freedom (cf. Jn 8:32) and of the possibility of integral human development. For this reason, the Church searches for truth, proclaims it tirelessly, and recognizes it wherever it is manifested. This mission of truth is something that the Church can never renounce. Her social doctrine is a particular dimension of this proclamation: it is a service to the truth which sets us free. Open to the truth, from whichever branch of knowledge it comes,

the Church's social doctrine receives it, assembles into a unity the fragments in which it is often found, and mediates it within the constantly changing life-patterns of the society of peoples and nations." (Pope Benedict XVI, *Caritas in Veritate*)

According to the Second Vatican Council, it is the role of the laity to bring Christ to the contemporary world. As laity, we all need to find concrete solutions for the application of the Church's Social teaching and to apply the Gospel in every aspect of today's society; economic as well as political. As Pilgrims of St. Michael, we take the Popes' request seriously to renew the whole of society. Twice a year we have seminars that are attended by numerous bishops, priests and laity from all over the world. They come to learn about the Social Credit proposals as taught by our founder Louis Even and presented in the light of the Church's Social Teaching. (Our next seminar in Rougemont will be held March 28-April 6; for more information on our seminars, please contact us at www.michaeljournal.org)

In closing, let us recognize that this is a spiritual as well as a temporal battle that we are engaged in. Let us ask the Virgin of Guadalupe to enlighten us, unit-

ing us as "one body in Christ." St. Paul, in his letter to the Romans (12:9-10), entreats us to: **"Let love be sincere; hate what is evil, hold on to what is good; love one another with mutual affection; anticipate one another in showing honor."** Yves Jacques



Order our new leaflet on Our Lady of Guadalupe

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What does Social Credit want?

Social Credit wants each and every member of society to benefit from life in society.

It calls, for each and everyone, a sufficient share in the abundant goods of the country, in order to ensure to each and everyone an honest livelihood.

Since it is the monetary system that does not work properly, Social Credit condemns the present way of creating money (as a debt), and calls for a way more in conformity with the common good.

Today, money is created by the banks, for the profits of the banks, and by getting governments and industry into debt.

This way of creating and issuing money gives to the banks a power of control on all of society.

Social Credit wants society itself to issue the money, all the money it needs, for required production to be made and sold.

Social Credit maintains that all new money, corresponding with a development in the country's production capacity, belongs to the public, not to a group of private individuals, and must be given back to the public, that is to say, to all citizens.

In freeing man from the submission to money, Social Credit liberates him, makes him enter into an era of economic security and of personal freedom.

In recognizing the common social inheritance, Social Credit develops the spirit of solidarity and brotherhood.

Social Credit therefore demands, in the monetary system:

1. **That money be made by the nation, in relation to the possibilities of production and the needs of consumption;**

2. **That all new money be distributed to the consumers;**

A. **By a national dividend equally divided among all men, women, and children of the country;**

B. **By a discount granted on sales, calculated so as to balance the purchasing power with the prices. This discount, in favor of the buyer, is compensated to the retailer by an issue of new credit.**

The new money, thus distributed to the public, without tax increases, will increase purchases, activate work, and eliminate unemployment.

The dividend to each citizen will make the condition of big families less harsh, as each member of the family will bring into the home a dividend.

Money being sufficient in the consumers' hands, it will be possible to consume the products. Then private property will be consolidated, and farmers and industrialists will be able to meet their obligations and develop their production for the greatest good of all consumers of the country

Louis Even

Social Credit: not socialism, not a political party

For those who are completely new to the Social Credit philosophy advocated by MICHAEL, two points must be immediately clarified: 1. Social Credit is by no means a form of Socialism; and 2. Social Credit is not a political party.

Not Socialism

Because of the word social in the term "Social Credit", some people erroneously assume it to be a form of Socialism, and automatically reject it. On the contrary, Social Credit is the best way to fight Socialism and Communism, and to protect private property and individual freedom. A Dominican Father, who had studied the Social Credit proposals, even wrote: **"And if you want neither Socialism nor Communism, bring Social Credit in array against them. It will be in your hands a powerful weapon with which to fight these enemies."**

And in 1939, a Commission of nine theologians appointed by the Bishops of Quebec found that Social Credit was not tainted with Socialism nor Communism, and was worthy of close attention. In fact, Social Credit wants to make every member of society a real capitalist, a shareholder in the wealth of the country. If the expression "social" credit scares some people, Douglas's financial proposals can also be referred to under other names: public credit, economic democracy, or New Economics.

Not a political party

Concerning the issue of political parties, it is true that parties called "Social Credit" existed in the past, and that is why some people may be confused: a "Social Credit" party existed on the federal scene in Canada for a while, and was even in power in the Province of Alberta, Canada, from 1935 to 1971, and in the Province of British Columbia, from 1952 to 1991 (except for three years, from 1972 to 1975). None of these provincial parties applied Social Credit. (The very day he took office as premier in 1952, Bennett, the B.C. "Social Credit" leader even said that his party would do absolutely nothing to apply Social Credit principles. Actually, there was nothing even closely related to real Social Credit in this party or its platform; it should have been more accurately called "conservative".)

The fact is that there is no need for a so-called "Social Credit" party to have C. H. Douglas's Social Credit principles implemented. These principles can be applied by any political party presently in office, whatever its name — Liberal, Conservative, etc. Some people may have thought that promoting "So-

cial Credit" parties was the better way to promote Social Credit, but C. H. Douglas and Louis Even thought exactly the opposite.

As Douglas and Louis Even pointed out, the creation of "Social Credit" parties was even a nuisance, and did nothing but to prevent the implementation of real Social Credit. For example, as soon as you use the words "Social Credit" to name a political party, you just close the minds of people of other parties to even study Social Credit, since they will consider it only as another party to be fought.

Real democracy means that elected representatives are sent to Parliament precisely to represent their constituents, and to express the will of their constituents. So the point is not to create new parties, and divide the people even more, but to unite the people around common objectives, and then to put pressure on the Government to implement these objectives. This method of pressure politics is the one advocated by the Michael Journal.

In a speech given to Social Crediters on March 7, 1936, Douglas said: **"If you agree that the object of sending a set of men to Parliament is to get what you want, then why elect a special set of men, a special party at all? The men who are there should get you what you want — that is their business. It is not their business to say how it is to be got... How things are done is the responsibility of the expert."**

On the same occasion, Douglas said that the idea that a Social Credit party should exist (in any country) was a "profound misconception". He even added: **"If you elect a Social Credit party, supposing you could, I may say that I regard the election of a Social Credit party in this country as one of the greatest catastrophes that could happen... (It) would be to elect a set of amateurs to direct a set of very competent professionals. The professionals, I may tell you, would see that the amateurs got the blame for everything that was done."** This is precisely what happened in Alberta in the 1930s. (Douglas wrote a very interesting book on that subject, entitled *The Alberta Experiment*, from which the following information is taken.)

The Alberta experiment

William Aberhart was a principal of Calgary High School, who commanded a province-wide audience every Sunday with his religious broadcasts. He came across a book on Social Credit and, being so carried away by this new light, he began to use his radio pro-

gram to preach the "gospel" of Social Credit, and to mobilize support for it. Hundreds of study groups soon appeared across the province, and a majority of Albertans became in favour of Social Credit. The ruling party in Alberta at the time, the United Farmers, was also open to Social Credit, but said that it could only be applied nation-wide, and not provincially. Aberhart disagreed, and decided to present Social Credit candidates in the 1935 provincial election, and he captured 56 of the 63 seats in the provincial legislature. They were all new to politics, being a "set of amateurs", and were no match for the Financiers.

For example, when Aberhart took office, instead of listening to Douglas's advice, he went to Ottawa to seek financial assistance, and an economic adviser, Mr. Robert Magor, was given to him. This Mr. Magor had obviously only one objective in mind: to discredit Social Credit. Measures were adopted that were just the opposite of Social Credit, and that is what Douglas called "a policy of capitulation to orthodox finance... Almost every mistake of strategy which could be made in Alberta had been made."

It must also be mentioned that Aberhart, although sincere enough, had also little knowledge of Social Credit, and did not understand its technical basis, which led him, in an effort to simplify Douglas's ideas, to often distort them. In the following years, fifteen Social Credit bills were voted on by the Alberta Government, but vetoed by higher authorities (either disallowed by the Federal Government, or ruled unconstitutional by the Supreme Court).

One point of contention was obviously that money and banking was under federal jurisdiction, according to the Canadian Constitution. Douglas explained to Aberhart that Alberta could bypass this difficulty by making use of its own credit by establishing a provincial credit system, since the Constitution grants to the provinces the right to "raise loans upon the sole credit of the Province."

As Douglas wrote in *The Social Crediter* of September 11, 1948: **"When Mr. Aberhart won his first electoral victory (in 1935), all he did was to recruit an army for a war (against the monopoly of credit). That war has never been fought."**

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William Aberhart

Aberhart had learned from his mistakes during his first years in office, and was ready, after World War II, to take up the fight again, but he unfortunately died in May, 1943. His successor, Ernest Manning, soon made it clear that he was not prepared to take up that fight again, and finally declared, in 1947, that his government would no longer do anything to implement Social Credit in Alberta. (Incidentally, after retiring from politics, Ernest Manning became a director of a bank.)

So those who say that "Social Credit is that funny money scheme tried in Alberta, where it failed", are dead wrong. Social Credit did not fail in Alberta, for the simple reason that it was never tried: all the attempts to implement Social Credit policies were opposed and defeated by a centralized power. As Douglas said, if Social Credit was absurd and worthless as an effective answer to the Great Depression of the period, the best way to have this

demonstrated would have been to permit the Government of Alberta to go ahead with a Social Credit policy. The credit monopolists feared that even a partial application of Social Credit would prove so successful that every effort had to be made to prevent this from taking place.

★ ★ ★

The only effective way to have the Social Credit proposals implemented by governments is therefore not to promote so-called "social credit" parties, but to make Social Credit principles known to the population — by distributing our Michael leaflets, and, above all, to solicit subscriptions to our Michael Journal — in order to create a public pressure that will be strong enough to get the government — of any party — of our country to issue its own money, debt free, and to implement Douglas's Social Credit principles.

You, dear reader of MICHAEL, have a direct role to play in that: Social Credit ideas will gain ground as long as YOU take action and pass the message on. Try to find a new subscriber as early as today, and the implementation of Social Credit will get closer.

Alain Pilote

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THE MONSTER

What is a monster? Here is the definition given by the Webster's Dictionary: "An animal, plant, or thing that departs from the customary course of nature." Or else: "A person of unnatural or extreme ugliness, deformity, wickedness, or cruelty."

We may call our monetary system, our system of money, a monster. It is not in conformity with the facts; it does not behave like a money system. It is unnatural in its results, nothing less, than a monster of cruelty.

These are serious accusations.

Monstrosity, barbarism

Here are three families. Family A is devoid of everything. It has nevermore than the strict necessities of life, and this is often long in coming. Parents and children suffer. The little ones vegetate, but the parents do all they can and, confronted with the situation, they are the first to deprive themselves.

Family B possesses a little more. Not in luxury, but a certain comfort. Children, like the parents, enjoy an honest living.

Family C draws permanent revenue, which allows to it an air-conditioned house, nutrition, varied to choice, modern furniture, spare-time activities, and tourist holidays. All of the family members take advantage of it, each one following his likings, which he moreover endeavors to guide by reason.

The three families are in very different situations. But we have nothing to reproach to the head of family A, nor to the head of family B, nor to the head of family C. In each one, the goods, scarce or abundant, are accessible to all of the family members, in the proportion to which the circumstances allow it.

But let's return to family C. Let's say that the parents put their revenue under lock and key, and that they leave their children in tattered garments, reduced to malnutrition of the last order, sick and without medical care, ignorant and deprived of the right to get



instruction, except maybe for a privileged one in the family who, himself, will have a hundred times more than he is able to make use of.

In such a case, people will say that these parents are barbarous, that they let their children unjustifiably suffer. Their behavior, a monstrosity!

Now, we have a country, Canada, where workers and machines can bring into the world all that is needed in order that all the Canadians live in comfort. A regulation is made, by virtue of which, in order to draw on the wealth of Canada, a Canadian must have a permission that is called money.

Nothing bad, in itself, in this regulation which allows to establish a certain order in the distribution.

Besides, if money is at the level of production, seeing that the distribution is at the level of money, it happens that we live according to the possibilities of production, and it is in conformity with the facts.

But if, instead of using the regulation to establish order in the distribution, a few individuals are allowed to limit the quantity of permissions to their liking, to decrease the permissions when things are abundant. It is no longer a regulation, but a disorder. It is to subject the multitude to the will of some dictators.

These money dictators are acting in such a way that the wheat remains in the granaries when the families lack bread, that products of all kinds accumulate, that the production has to stop, when there are urgent needs everywhere. These dictators are literally barbarians, their behavior a monstrosity, and the governments' tolerance, a cowardice or a complicity.

It is not lawful!

One can say what he wants in favor or in defense of the money system; it does not function for the common good. It punishes the multitude, even though it suits some individuals.

Money is no longer in conformity with the facts. It does not act according to the end for which it has been invented. It does not distribute the production. It evades a function that it nevertheless reserved to itself.

"Those who control money and credit have become the masters of our lives," said Pope Pius XI. In regulating the level of money and credit, they regulate our level of life, and they regulate it very much below the possibilities of the country.

Therefore it is not necessary to leave Canada in order to find acts of barbarism – odious barbarism, even though it enjoys the governments' protection.

Whatever may be the power of the barbarians and their accomplices, let's have the courage, even if they

hold the sword in hand, to shout to them, like John the Baptist: "It is not lawful!" (Mk 6:18: For John said to Herod, "It is not lawful for you to have your brother's wife.")

It is not lawful! You are not permitted to restrict the distribution of the abundant goods of the earth to human beings who are in deprivation.

It is not lawful! You are not permitted, you today's governments, to protect with your laws the monsters who remove blood from the economic body. The children, the women, the men, who suffer from needs in front of a paralyzed abundance, accuse you before mankind and before the Creator who gave the earth to

all of the human species.

You can reduce to silence voices that should denounce you, in stuffing them with money or honors or in threatening them with your vengeance. All the same, there will remain some unmanageable souls to put before your eyes, in broad daylight, your infringements of human rights, and to repeat to you, even though you are shaking up with anger: *It is not lawful!* You had been made the guardians of a people. You are hand in glove with its executioners.

They and you will have to account one day for this — to the outraged public perhaps, to God surely.

Louis Even

The Holy See calls for an end to vulture funds



VATICAN CITY, JUNE 8, 2010 (Zenit.org). The Holy See is urging the international community to end speculation with vulture funds, by which heavily indebted developing countries are being exploited.

Archbishop Silvano Tomasi, (picture), the Holy See's permanent observer at the U.N.

offices in Geneva, Switzerland, made this appeal at a June 2 session of the Human Rights Council.

In a subsequent interview with Vatican Radio, he explained more about these "funds or investments that take the name of this bird that eats away the bones of the carrion of other animals, or attacks when an animal is about to die."

This name was chosen, the prelate said, for these "speculative funds that acquire, at a low price, the debt of developing countries to public or private creditors, but especially to the State."

"The company that buys the debt at a very reduced price," he continued, then "goes to ask the debtor country, in a completely legal way, to reimburse the initial credit, increasing the exigency and also asking for interest, so that the initial cost greatly increases."

"When the country cannot pay, especially developing countries in Africa, these 'vulture funds' try to get the money coming from public financial backers,

or from any primary resource of the country, such as oil or other raw materials, not only to recuperate the initial expense, but also so as to make great profits at the expense of these countries," the archbishop noted.

In this context, he said, the Holy See appeals for the elimination of this type of speculation "because it is to the detriment of poorer countries, which, instead, have the right to have what is necessary for their people and to undertake their development."

In other words, "the economy has social consequences" that must be "taken into consideration" and to which "priority must be given because, in the end, the common good we are seeking, the good of persons is above mechanisms of profit," Archbishop Tomasi asserted.

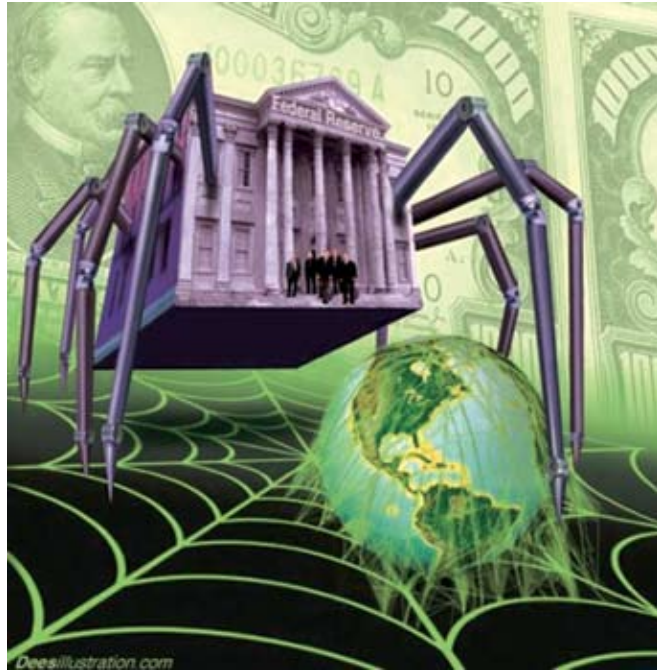
"We uphold the principle that debts must be paid, but at the same time, it is also said that peoples have the right to survive," added the prelate, affirming that "the exercise of fundamental human rights must be guaranteed."

Hence, he said, debt "must not become a form of oppression, blocking development and survival."

Formulas must be found to encourage the debtor countries to "avoid the lack of transparent management, to avoid corruption, to avoid unsuccessful planning," the archbishop pointed out, and to urge the rich countries "to condone these debts whenever possible, in order to guarantee a new recovery for these countries."



THE BIRTH OF THE MONSTER



by Louis Even

There has always been on earth, since the days of Cain and Abel, men who tried to dominate their brethren in ways other than by legitimate authority. Besides, the latter is a function of the common good, whereas the domination by private individuals is a function of pride or covetousness.

The shepherd peoples were fighting for pasture lands; the Indians of America, for hunting and fishing grounds. The Danes, the Norse, like the Visigoths and the Ostrogoths, were seeking for territories of more abundant or easier wealth than in their countries of origin.

At least, it was for wealth, for useful goods, that they were fighting for, not for the sign.

The sign, money, has taken primacy over the real wealth.

There again, if we are not misled in reading between the lines, it seems to us that, for a long time, they exerted themselves to keep the sign scarcer than the thing. The money controllers have seen to it that money was absent, even though the product was there.

We see, for example, in the Gospel, Judas who made this remark: "For this ointment might have been sold for much, and given to the poor." (cf. *Matt 26:9*.)

The sale of the ointment and the distribution of money to the poor would not have placed one more loaf of bread on the shelf of the storekeeper, and yet money in the hands of the poor would have allowed them to eat. Does this not mean that, even in that time,

there were more things offered than of money to buy them?

The life of Saint Augustine shows us the young man, who was not yet in the priesthood, seeking for the position of Rhetor at the University of Milan, because of the remuneration attached to the function. They were eight aspirants; all eight were competent. He obtained the position, thanks to the patronage of the city prefect. Therefore, there was also in that time an abundance of services to offer, compared with the capacity to pay the employments. One would also practice patronage.

Moliere was a famous French comedy playwright who lived in the seventeenth century. In his play *L'Amour medecin* (Love is medicine), Sganarelle, not knowing how to dispel the melancholy of his daughter, seeks advice from his two neighbors – one, a tapestry-maker; the other, a goldsmith. The tapestry-maker answers: "Give her tapestries." The goldsmith says: "Give her jewels." Both seek the sale of their merchandise. In the seventeenth century, was the problem then already of selling, more perhaps than of producing?

Obviously, with the growing specialization of work, which claims a parallel increase of the system of exchanges, and particularly with mechanized production, motorized today, the contrast between the abundant wealth and the rare sign is much more striking and more exasperating.



Before also, it was individuals or localized groups who exploited the others in a territory rather limited. Often in the margin of the law. Such as the usurers of the Middle Ages.

Today, usury is legalized, exploitation is centralized and enjoying the protection of the governments in all of the civilized countries.

How were we brought to that?

The Bank of England

An important stage was certainly the foundation of the Bank of England and the privilege given to private

individuals to issue the nation's money by getting the nation into debt. The year 1694 could be considered as the birthday of the international monster. Even though there have been precursory monsters everywhere, there was wealth to distribute or to sweep off.

This is how Christopher Hollis relates the foundation of the Bank of England in his book *The Breakdown of Money*, pages 49 and 50:

"In 1694 the government of King William III (of England) was in sore straits for money to pursue a war. He was not in a rather strong position to raise enough money by taxes.



William Paterson

"A London company of rich men under the leadership of one William Paterson offered to lend King William £1,200,000 at 8 per cent on the condition that 'the Governor and Company of the Bank of England', as they called themselves, should have the right to issue notes to the full extent of its capital.

"That is to say, the Bank got the right to collect £1,200,000 in gold and silver, and to turn it into £2,400,000; lending £1,200,000, the gold and silver, to the Government, and using the other £1,200,000, the bank-notes, themselves.

"This was to confer to the Bank a privilege all the way to royalty — that of making up money for England.

"William Paterson knew very well all the significance of the obtained privilege, and he wrote:

"If the proprietors of the Bank can circulate their

own foundation of 'twelve thousand pounds without having more than two or three hundred thousand pounds lying dead at one time with another, this operation will actually bring to the nation from nine hundred thousand pounds to a million pounds of fresh money.'"

"In practice they did not even keep a cash reserve of two or three hundred thousand pounds. By 1696 we find them circulating £1,750,000 worth of notes against a cash reserve of only £36,000 (barely 2% reserve)."

This is therefore a private company, the Bank of England, which became more powerful than the king, more powerful than any governments of England.

From the very beginning of this exploiters' seizure on the common good, it is found that the new monetary machine functions especially to finance wars.

The machine extended to other civilized countries, and it functions with the same spirit: keep money tight so that we be always at the doors of the money creators, who are at the same time the debt creators. In wartime, the machine takes speed to finance the slaughter. Moreover with appreciable profits.

President Roosevelt well said, in a speech: "I do know of one single war that has been won or lost by the very fact of its finance". It is men and the material that decide the war. That does not prevent us from paying it to some financiers when the war is ended.

The monster therefore received a charter in England in 1694. It has been consolidated in 1844, and perfected by Mr. Baldwin in 1928.

In the next article, we are giving some information on the way that the monster stretched out its claws on America.

Louis Even

"The anonymous capital that enslaves man is a false divinity"



Here are excerpts from the reflection offered on October 11, 2010 by Benedict XVI at the opening of the first general congregation of the Special Assembly for the Middle East:

"Let us remember all the great powers of today's history, let us remember the anonymous capital that enslaves man, which is no longer in man's possession, but is an anonymous power served by men, by which men are tormented and even killed. It is a destructive power, that threatens the world. And then the power of the terroristic ideologies. Violent acts are apparently made in the name of God, but this is not God: they are false divinities that must be unmasked; they are not God. And then drugs, this power that, like a voracious beast, extends its claws to all parts of the world and destroys it: it is a divinity, but it is a false divinity that must fall. Or even the way of living proclaimed by public opinion: today we must do things like this, marriage no longer counts, chastity is no longer a virtue, and so on. These ideologies that dominate, that impose themselves forcefully, are divinities. And in the pain of the Saints, in the suffering of believers, of the Mother Church which we are a part of, these divinities must fall."

The monster's tentacles on America

by Louis Even

International Finance has no country. It covers all, is from everywhere, stretches out its tentacles all over where there is plunder to take, scatters innumerable ruins, and does not hold itself responsible for anything. **"Where a man's fortune is, there is his country,"** Pope Pius XI rightly wrote in his encyclical letter *Quadragesimo Anno*.

Naturally, you find neither bankers nor financiers in forests that are being cleared. Their time will come later. We draw the following information from the book of Gertrude Coogan, *Money Creators*, published in Chicago in 1935.

When America was in its infancy, fighting against the wild animals or the hostile Indians, the Colonists remained free enough to choose their medium of exchange, their money, and to issue it in the measure of their needs. The first charter of Virginia, in 1606, that of Massachusetts, in 1628, and the customs of New England in the eighteenth century, are there to prove it.

But when the American Colonies emerged from their years of tribulation, and became fertile sources of production, the lusts of the motherland (England) searched the means to usurp a good part of it.

The Bank of England, founded in 1694, was already inspiring the laws of the London Government. In 1767, the British Chancellor of the Exchequer, having proposed various duties on glass, chinaware, paper, pasteboard, colors, tea, etc., in order to grow rich at the expense of the American Colonists who were obliged to buy these things in England, a Member of Parliament, Grenville, stood up and, calling all these things as trifles, said:

"I will tell the members of this House the simplest and the most efficacious means to assure us of something in America: make paper money here for the Colonies, declare it the only legal money, and lend it to the Colonists with interest. With the interest, you will obtain what you wish to have."

The advice appeared to be good. On this, a certain Mr. Townsend stood up and introduced before the House a bill all prepared for that purpose. Of course, it would be the Bank of England that would issue the paper money for the Colonies and, by the interest, would hold them under its thumb.

It was because of this rapacity of the London Financiers that the American Colonies rebelled against England. They wanted to keep the right to make their money according to their needs, and they refused to pay tribute on their medium of exchange.

So, the Americans did take good care to expressly declare in their Constitution (Article 1, Section 8, Paragraph 5): **"Congress shall have the power to coin money and to regulate the value thereof."**

The Americans won the war. Their Constitution remains. But it is not the Congress that issues money, not the Congress that regulates the volume of it, therefore, it is not the Congress that de-

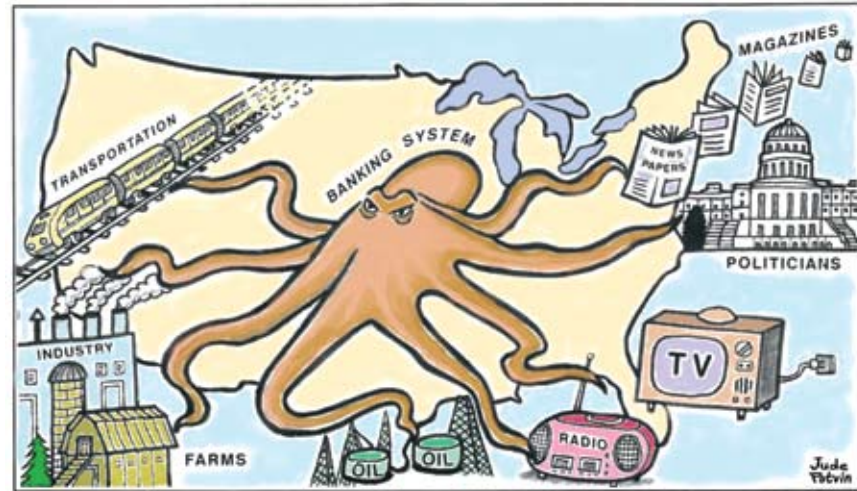
termines the value of it. The Congress remains powerless in front of the lack of money that reduces millions of Americans to misery in a plentifully rich country.

How did this happen? It is that, if the English Government lost the war, the International Financiers won theirs, and they continue to speculate upon America as a colony of International Finance. Besides, it was not a prey to be released. Everything was to be done so as to keep in leash a continent that was already giving signs of a prodigious future.

Alexander Hamilton

In all of the large-scale operations to take a country in their meshes, the Masters of Finance operate through generally unsuspected middlemen. One is very careful not to compromise them by never letting the objectives known. Finance even sees to it that the press of the concerned countries exalts these men as eminent citizens or skillful businessmen. It makes use of its influences to have them publicly honored.

The man of the hour at the cradle of the American Republic was Alexander Hamilton. He was born in the West Indies. His father, one Levine, was a wealthy



Alexander Hamilton

planter. His mother, Rachel, was unfaithful, and the two spouses divorced about two years after Alexander's birth. The wife took a second husband, by the name of James Hamilton, and it is this name which later Alexander adopted.

Alexander had a precocious mind, and was conspicuous in everything that concerned figures, finance, money... As young as the age of thirteen, he was at the service of the richest merchant in the Caribbean. At seventeen years of age, he came to New York. It is there that he was to die in 1804, in a duel with a business and political rival, Aaron Burr.

Hamilton took part in the war for the American independence and was, for a while, secretary to General George Washington. He took advantage of his leisure time to avidly study all that concerns money, coin, gold, silver, and foreign exchange. His mind was particularly admiring the system of a central bank owned by private individuals, and provided with sovereign privileges, like the Bank of England. He found ideal this submission of the great human mass to a group of a privileged few.

During the War for Independence, the rebel Colonies issued a national currency. The European Financiers, the creators and lenders of the debt-money, who were already governing the world, were not able to tolerate such boldness. They made use of their powers and of their relations to have the value of this American money drop.

Such power into the hands of private individuals, operating without the hindrance from the frontiers, struck Hamilton, and stimulated him in his researches. He wanted to know how some individuals were able to exercise such a power, not to fight them, but to imitate them.

He stuck more and more to the idea of the control of a nation's money by a private bank cooperating with the International Money Powers. He especially encouraged himself to the idea that it was relatively easy to impose such a system to an ignorant and unsuspecting public.

During the war period, Hamilton was already nurturing plans to make a success of the same iniquity in his country. On April 30, 1781, the 24-year-old Hamilton, who had succeeded to gain a hold on Robert Morris, administrator of the Public Revenue Department for Washington, did dare write to him:

"A national debt, if it is not excessive, will be a national blessing, a powerful cement of union, a spur to industry." Do our present governors of central banks think differently?

America given to the Financiers

We are in 1789. The American Constitution having just been adopted, George Washington, appointed president, proceeds to the formation of his first cabinet. He wants to entrust the Treasury to Morris. To his great surprise, Morris refuses and recommends Hamilton. And Washington makes the great error of his Administration, which will compromise all his work. Hamilton becomes the first U.S. Secretary of the Treasury. (The equivalent

of the Minister of Finance in Canada, or the Chancellor of the Exchequer in England.)

Benjamin Franklin, who had enjoyed a strong influence on the public opinion, died in 1790. From now on, Hamilton feels more free to execute his plans, to realize the desired work. But he must maneuver. The U.S. Constitution is clear, and reserves to the Congress the coining and the issuance of money. If Franklin is dead, the patriot Thomas Jefferson is always there and watches over a work to which he took so great a part. Jefferson is then, in Congress, the leader of an honest debt-free money system; here is one of his quotes:

"I believe that banking institutions are more dangerous to our liberties than standing armies. Already they have raised up a money aristocracy that has set the Government at defiance. The issuing power should be taken from the banks, and restored to the people."



Thomas Jefferson

The debt of the States, contracted especially for the conduct of the war, rises to 75 million dollars, a part due to foreign private capitalists, a part to some private individuals in the country who had received this money from the Rothschilds of Frankfurt to make it bear interest in a country at war, a part to some investors.

The new nation needs a medium of exchange, money, to allow the running of business. The nation being sovereign, a wise means would be to coin or to print the needed money, in silver or paper, and to put this money into circulation by repurchasing its debt.

Hamilton has another philosophy. He proposes that the debt be converted into interest-bearing bonds. Instead of creating free money for circulation, which would repurchase the debt in paying an average of \$19 per capita, he prefers to fund a core of national debt of \$19 per capita. And Hamilton studies the means to have a thing so opposed to the ideals of the Republic, accepted.

By his functions, Hamilton is held to keep secret his report and his projects until he introduces them for discussion to the Congressmen. But he makes a point of approaching, one by one, the more influential Congressmen, except, however, the known incorruptible ones. He makes each one think that he is the only one let into the secret, and suggests that he draw profit from the transaction.

The international speculators had had the war-debt certificates beaten down to 15% of their face value. In view of the fact that the Government will repurchase them by an issuance of bonds, and will be held responsible for the payment of the interests, the securities will

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obviously rise. Also, every Congressman possessing the "official secret" hastens to go as far as in the most remote places to buy the dropping certificates which were driving their holders to despair.

Corruption produces its fruits. When Hamilton introduces his project, the most influential Congressmen have in their wallet the papers likely to at least quintuple or sextuple in value as soon as the carrying of the proposition. They hasten therefore to approve the funding of the public debt by State bonds on which the laborious but ignorant public will pay interest. The most democratic among the democracies thus defiles its virginity; politicians already grow fat in sacrificing their electors.

It was no use for Jefferson to protest against "a prostitution of laws which constitute the pillars of our whole system of jurisprudence." It was no use for the agricultural class to conform to the line of Jefferson. Communications are slow at this time; Alexander Hamilton's debt-philosophy, supported by compromised representatives, is imposed to the young nation.

It remains to seal the work by the establishment of a private bank, to create and issue money according to the principles of the Bank of England. The Secretary of the Treasury tackles it in 1791. Obviously, he has to face up to Jefferson, Madison, Adams, and a few others. Thomas Jefferson, the first Secretary of State, urged President Washington to veto the new bank, in these words:

"If the American people ever allow the private banks to control the issue of currency, first by infla-

tion and then by deflation, the banks and corporations that will grow up around them will deprive the people of all property until their children will wake up homeless in the continent their fathers conquered."

But Hamilton can rely on the assistance of compromised Congressmen, and he now excels in the art of deceiving and of smearing. Let us listen to his virtuous argumentation:

"The emitting of paper money by the authority of Government is wisely prohibited to the individual states by the national Constitution; and the spirit of that prohibition ought not to be disregarded by the Government of the United States. The wisdom of the Government will be shown by never trusting itself with the use of so-dangerous and seductive an expedient."

After having removed the credit from the control of the inferior states, this control will be passed on from the control of the Central State to that of the private financiers. Don't our centralizers tend to do that nowadays?

And the House of Representatives votes for the private bank. George Washington, fearing of this sabotage, asks Madison to prepare a veto. But he finally wavers before the persuasive eloquence of the witty Hamilton. The "financial expert" is the vanquisher of the great general and statesman.

As a crowning, Hamilton is the honor guest at a special reception given by the Chamber of Commerce of New York City, to celebrate the triumph of finance over the nation.

Louis Even

GM crops breed economic dependence, new form of slavery

If farmers in Africa had greater access to fertile, arable land, safe from armed conflict and pollutants, they would not need genetically modified crops to produce food, said Cardinal Peter Turkson, head of the Pontifical Council for Justice and Peace. "As a result, you wouldn't need any genetic engineering," Turkson told the the Vatican newspaper *L'Osservatore Romano* Jan. 5, 2011.

It is "a scandal" that nearly 1 billion people suffer from hunger, Cardinal Turkson said, especially since there is more than enough food to feed the whole world. Crops and livestock are destroyed because of strict trade restraints or in order to keep food prices high and, in wealthier countries, edible food "is thrown in the garbage," he said. "All it would take is a little bit more solidarity and much less egoism" and there would be enough food to nourish even twice the current world population, he said.

Cardinal Turkson said some multinational companies are actively engaged in trying to persuade bishops in Africa to support greater use of genetically modified organisms. "I think that the real issue is not

being for or against GMO," he said. There would be no need for such crops if African growers had access to fertile land that was "not destroyed, devastated, or poisoned by the stockpiling of toxic waste" and if growers were able to benefit from the fruits of their labors by being allowed to set aside enough seeds for planting the next year, and not be forced to continually buy genetically modified seeds from abroad, he said.

"Why force an African farmer to buy seeds produced in other lands and by other means? I'm beginning to wonder if, behind this, there isn't the usual game of maintaining economic dependence at all costs," he said. "I'd even say it becomes like a new form of slavery," he added.

Cardinal Turkson said he is not opposed to scientific and technological progress, but it's important to evaluate whether there is a real need for genetically modified crops.

He said people should "honestly ask themselves whether it's more about business trying to make somebody rich," which was "a reasonable suspicion" given the many examples of similar exploitation in Ghana.

"Fight poverty, but don't eliminate the poor!"

Address of Cardinal Turkson to the United Nations

Here are large excerpts from an address given on September 20, 2010 at the United Nations headquarters in New York City by Cardinal Peter Turkson, president of the Pontifical Council for Justice and Peace and head of the Holy See delegation to the summit of heads of state and government on the Millennium Development Goals.

In addition to providing the financial means to redress the problems associated with the international financial system, hard work is still needed to eradicate the debts of poor countries and to prevent the recurrence of certain situations of international usury that have marked the last decades of the 20th century. We need constant low-cost cash flows for the less developed countries, specifically destined to create structures for sustainable local productivity and stable high-level employment. Developed countries and emerging economies should also generously keep their markets open, without excessive demands for trade reciprocity, in order to help poor countries grow towards the economic independence necessary to promote their socio-economic development. A constant sharing of knowledge in the areas of science and technology has to be offered to poorer countries so that they can generate, on a local level, the capacities necessary to solve effectively, by themselves, their health-care problems and their need to diversify agricultural and industrial production. (...)

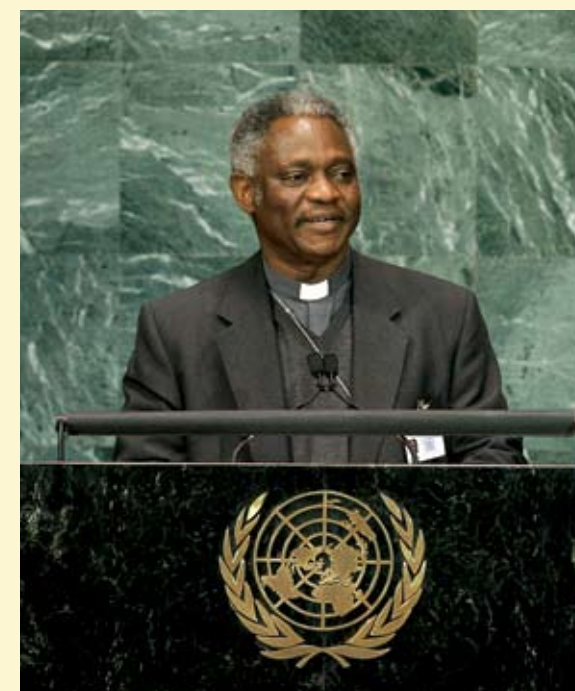
Countless innocent victims, whole populations, have been left in the wake of the international financial crisis. The unethical and irresponsible conduct of large private financial operators, together with the lack of foresight and control by Governments and the international community, have all played a role. Excessive nationalism and corporate self-interest, as well as old and new ideologies, fomenting wars and conflicts, are all obstacles to development. Illicit trafficking of persons, drugs and precious raw materials linked to the situation of war and extreme poverty, on the one hand, and the lack of scruples of certain economic and social contractors from more developed regions, on the other hand, continue to be serious impediments to

development. (...)

All Governments, both of developed and developing countries, must accept their responsibility to fight corruption against reckless and sometimes immoral behavior in the areas of business and finances...in order to guarantee the «rule of law» and to promote the human aspects of development (...)

Any attempt to use the MDGs (Millennium Development Goals) to spread and impose egoistic lifestyles or, worse still, population policies as a cheap means to reduce the number of poor people, would be malevolent and short-sighted. I say this, not just as a religious leader, but also as an African and a man coming from a poor family. I urge the international community not to be afraid of the poor. MDGs should be used to fight poverty, and not to eliminate the poor! Instead, give poor countries a friendly financial and trade mainframe, and help them to promote good governance and the participation of civil society, and Africa and the other poor regions of the world will effectively contribute to the welfare of all.

The inherent and equal dignity, the individuality, and the transcendence of each human being must be the foundation of each and every policy on development. Morally responsible openness to life represents a rich social and economic resource (Caritas in Veritate, 44). Reverence for human life, from conception until natural death, and respect for the capacity of men and women to live upstanding moral lives, affirms their personal transcendence, even if they live in poverty. Controlling one's passions and overcoming hedonistic impulses, constitute the starting point for building a harmonious society. Such respect is also the necessary and essential condition for sustainable economic development and integral human development. Hence, the Holy See reaffirms its conviction that great benefits will accrue to all men and women now living in poverty, only if the MDGs are understood and pursued in harmony with objective moral standards and human nature (cf. Caritas in Veritate, nos. 44, 68- 70 and 75).



Cardinal Peter Turkson at the UN headquarters in New York (UN Photo/Ky Chung)

The Chaplet of St. Michael

The Chaplet of St. Michael is a wonderful way to honor this great Archangel along with the other nine Choirs of Angels. What do we mean by Choirs? It seems that God has created various orders of Angels. Sacred Scripture distinguishes nine such groupings: Seraphim, Cherubim, Thrones, Dominations, Powers, Virtues, Principalities, Archangels and Angels (Isa. 6:2; Gen. 3:24; Col. 1:6; Eph. 1:21; Rom. 8:38). There may be more groupings, but these are the only ones that have been revealed to us. The Seraphim is believed to be the highest Choir, the most intimately united to God, while the Angelic Choir is the lowest.

The history of this Chaplet goes back to a devout Servant of God, Antonia d'Astonac (see picture), who had a vision of St. Michael. He told Antonia to honor him by nine salutations to the nine Choirs of Angels. St. Michael promised that whoever would practice this devotion in his honor would have, when

approaching Holy Communion, an escort of nine angels chosen from each of the nine Choirs. In addition, for those who would recite the Chaplet daily, he promised his continual assistance and that of all the holy angels during life.



The Chaplet of St. Michael

O God, come to my assistance. O Lord, make haste to help me. Glory be to the Father, etc.

Say one Our Father and three Hail Marys after each of the following nine salutations in honor of the nine Choirs of Angels.

1. By the intercession of St. Michael and the celestial Choir of Seraphim may the Lord make us worthy to burn with the fire of perfect charity. Amen.
2. By the intercession of St. Michael and the celestial Choir of Cherubim may the Lord grant us the grace to leave the ways of sin and run in the paths of Christian perfection. Amen.
3. By the intercession of St. Michael and the celestial Choir of Thrones may the Lord infuse into our hearts a true and sincere spirit of humility. Amen.
4. By the intercession of St. Michael and the celestial Choir of Dominations may the Lord give us grace to govern our senses and overcome any unruly passions. Amen.
5. By the intercession of St. Michael and the celestial Choir of Powers, may the Lord protect our souls

against the snares and temptations of the devil. Amen.

6. By the intercession of St. Michael and the celestial Choir of Virtues, may the Lord preserve us from evil and falling into temptation. Amen.

7. By the intercession of St. Michael and the celestial Choir of Principalities, may God fill our souls with a true spirit of obedience. Amen.

8. By the intercession of St. Michael and the celestial Choir of Archangels, may the Lord give us perseverance in faith and in all good works in order that we may attain the glory of Heaven. Amen.

9. By the intercession of St. Michael and the celestial Choir of Angels, may the Lord grant us to be protected by them in this mortal life and conducted in the life to come to Heaven. Amen.

Say one Our Father in honor of each of the following leading Angels: St. Michael, St. Gabriel, St. Raphael, and our Guardian Angel.

Concluding prayers:

O glorious prince St. Michael, chief and commander of the heavenly hosts, guardian of souls, vanquisher of rebel spirits, servant in the house of the Divine King and our admirable conductor, you who shine with excellence and superhuman virtue deliver us from all evil, who turn to you with confidence, and enable us, by your gracious protection, to serve God more and more faithfully every day.

Pray for us, O glorious St. Michael, Prince of the Church of Jesus Christ, that we may be made worthy of His promises. Almighty and Everlasting God, Who, by a prodigy of goodness and a merciful desire for the salvation of all men, has appointed the most glorious Archangel St. Michael Prince of Your Church, make us worthy, we ask You, to be delivered from all our enemies, that none of them may harass us at the hour of death, but that we may be conducted by him into Your Presence. This we ask through the merits of Jesus Christ Our Lord. Amen.

Pope John Paul II: "Recite the Prayer to Saint Michael"

The Prayer to Saint Michael is a prayer, used mainly by Catholics, which is addressed to Michael the Archangel:

"Saint Michael the Archangel, defend us in battle, be our protection against the wickedness and snares of the devil. May God rebuke him, we humbly pray, and do thou, O Prince of the heavenly host, by the power of God, thrust into hell Satan and all the evil spirits who prowl about the world seeking the ruin of souls. Amen"

Pope Leo XIII added it in 1886 to the Leonine Prayers, which he had directed to be said after Low Mass two years earlier. The practice of reciting these prayers after Mass was abandoned in 1964. However, Pope John Paul II referred to the St. Michael prayer in his Regina Coeli address of April 24, 1994 as follows:

"May prayer strengthen us for the spiritual battle that the Letter to the Ephesians speaks of: 'Be strong in the Lord and in the strength of his might' (Ephesians 6:10). The Book of Revelation refers to this same battle, recalling before our eyes the image of St. Michael the Archangel (cf. Revelation 12:7). Pope Leo XIII certainly had this picture in mind when, at the end of the last century, he brought in, throughout the Church, a special prayer to St. Michael: 'Saint Michael the Archangel, defend us in battle. Be our protection against the wickedness and snares of the devil...' Although this prayer is no longer recited at the end of Mass, I ask everyone not to forget it and to recite it to obtain help in the battle against the forces of darkness and against the spirit of this world."



THE EXISTENCE OF ANGELS, A TRUTH OF FAITH

Here is what the Catechism of the Catholic Church, published by the Vatican in 1992, has to say about the angels (Paragraphs 328 to 336):

The existence of the spiritual, non-corporeal beings that Sacred Scripture usually calls "angels" is a truth of faith. The witness of Scripture is as clear as the unanimity of Tradition.

St. Augustine says: "'Angel' is the name of their office, not of their nature. If you seek the name of their nature, it is 'spirit'; if you seek the name of their office, it is 'angel': from what they are, 'spirit', from what they do, 'angel.'" With their whole beings the angels are servants and messengers of God. Because they "always behold the face of my Father who is in heaven" (Mt 18:10) they are the "mighty ones who do his word, hearkening to the voice of his word". (Ps 103:20.)

As purely spiritual creatures angels have intelligence and will: they are personal and immortal creatures, surpassing in perfection all visible creatures, as the splendour of their glory bears witness. (cf. Dan 10:9-12.)

Christ is the centre of the angelic world. They are his angels: "When the Son of man comes in his glory, and all the angels with him." (Mt 25:31.) They belong to him because they were created through and for him: "for in him all things were created in heaven and on earth, visible and invisible, whether thrones or dominions or principalities or authorities - all things were created through him and for him." (Col 1:16.) They belong to him still more because he has made them messengers of his saving plan: "Are they not all ministering spirits sent forth to serve, for the sake of those who are to obtain salvation?" (Heb 1:14.)

Angels have been present since creation (cf. Job 38:7, where angels are called "sons of God") and throughout the history of salvation, announcing its salvation from afar or near and serving the accomplishment of the divine plan: they closed the earthly paradise (cf. Gen 3:24); protected Lot (cf. Gen 19); saved Hagar and her child (cf. Gen 21:17); stayed Abraham's hand (cf. Gen 22:11); communicated the law by their ministry (cf. Acts 7:53); led the People of God (cf. Ex 23:20-23); announced births (cf. Judg 13) and callings

(cf. Judg 6:11-24; Isa 6:6; and assisted the prophets (cf. 1 Kings 19:5), just to cite a few examples. Finally, the angel Gabriel announced the birth of the Precursor and that of Jesus himself. (Cf. Lk 1:11,26.)

From the Incarnation to the Ascension, the life of the Word incarnate is surrounded by the adoration and service of angels. When God "brings the firstborn into the world, he says: 'Let all God's angels worship him.'" (Heb 1:6.) Their song of praise at the birth of Christ has not ceased resounding in the Church's praise: "Glory to God in the highest!" (Lk 2:14.) They protect Jesus in his infancy (cf. Mt 1:20; 2:13,19), serve him in the desert (cf. Mk 1:12; Mt 4:11), strengthen him in his agony in the garden (cf. Lk 22:43), when he could have been saved by them from the hands of his enemies (cf.

Mt 26:53) as Israel had been. (Cf. 2 Macc 10:29-30; 11:8.) Again, it is the angels who "evangelize" by proclaiming the Good News of Christ's Incarnation (cf. Lk 2:8-14) and Resurrection (cf. Mk 16:5-7). They will be present at Christ's return, which they will announce (cf. Acts 1:10-11), to serve at his judgement. (cf. Mt 13:41; 24:31; Lk 12:8-9.)

In the meantime, the whole life of the Church benefits from the mysterious and powerful help of angels. (Cf. Acts 5:18-20; 8:26-29; 10:3-8; 12:6-11; 27:23-25.)

In her liturgy, the Church joins with the angels to adore the thrice-holy God. She invokes their assistance (in the Roman Canon's Supplices te rogamus... ["Almighty God, we pray that your angel..."]); in the funeral liturgy's In Paradisum deducant te angeli... ["May the angels lead you into Paradise..."]). Moreover, in the "Cherubic Hymn" of the Byzantine Liturgy, she celebrates the memory of certain angels more particularly (St. Michael, St. Gabriel, St. Raphael, and the guardian angels).

From infancy (cf. Mt 18:10) to death (cf. Lk 16:22) human life is surrounded by their watchful care (cf. Ps 34:7; 91:10-13) and intercession. (Cf. Job 33:23-24; Zech 1:12; Tob 12:12.) "Beside each believer stands an angel as protector and shepherd leading him to life." (St. Basil, Adv. Eunomium III, I.) Already here on earth the Christian life shares by faith in the blessed company of angels and men united in God.



Our Lady of Good Help

The first formally approved apparition in the United States

"I encourage the faithful to frequent this holy place of solace and answered prayer." (Bishop David L. Ricken, Champion, WI, Dec. 8, 2010)

by Melvin Sickler

It finally happened. After 235 years of formal existence as a nation, the United States now has its first fully approved apparition of the Blessed Mother — Our Lady of Good Help in Champion, Wisconsin (once Robinsonville)! Bishop David L. Ricken of Green Bay has approved the Marian apparitions seen by Adele Brise in 1859, making the apparitions of Mary that occurred some 18 miles northeast of Green Bay the first in the United States to receive approval of a diocesan bishop.

Reading from his decree at a special Mass held on December 8, 2010 at the Champion, Wisconsin shrine, Bishop Ricken stated: **"I declare with moral certainty and in accord with the norms of the Church that the events, apparitions, and locutions given to Adele Brise in October of 1859 do exhibit the substance of supernatural character, and I do hereby approve these apparitions as worthy of belief — although not obligatory — by the Christian faithful."** Bishop Ricken cited in his decree the continuous streams of faithful who have come to the shrine for over 150 years to pray to Jesus through the intercession of Our Lady of Good Help, the long tradition of answered prayers, the graces poured out through the sacraments, the character of the visionary, and the immediate and continuing effects and mandate of our Blessed Mother.

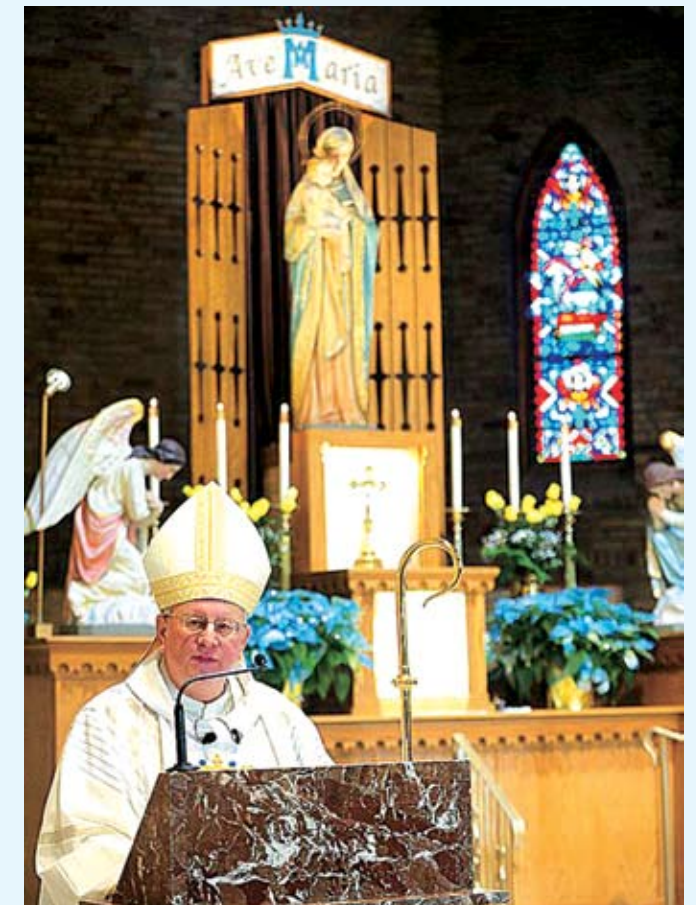
Bishop Ricken also issued a second decree, formally approving the shrine as a diocesan shrine. As he stated in his homily, **"I encourage the faithful to frequent this holy place of solace and answered prayer."**

So let us now read the story behind this shrine of Our Lady of Good Help, beginning with the seer, Adele Brise.

The seer, Adele Brise

Adele Brise was born in Dion-le-Val, in the Belgian province of Brabant on January 30, 1831. As a child, Adele was involved in an accident with lye that resulted in the loss of an eye. Despite this handicap and a meagre education, Adele was known for her charming and inviting personality, fervent piety, simple religious ways, and confidence in the intercession of the Blessed Virgin Mary.

She and several of her companions had promised Our Lady at that time to become religious and devote their lives to the foreign missions. Adele had wished to remain in Belgium where she had made her First Communion to join a religious community, but her parents wished her to come with the rest of the family to im-



Bishop Ricken reading the decree at the shrine

migrate to America. Before leaving Europe, Adele discussed her mixed emotions with her confessor who told her to obey her parents and join them on their move to America, saying: "If God wills it, you will become a sister in America. Go. I will pray for you."

Included in the wave of Belgium immigration to the Green Bay peninsula area during the 1850's was the Brise family. Lambert and Marie Catherine left Belgium in early June of 1855 with their four children, including 24-year-old Adele Joseph Brise. After a seven-week voyage, the Brise family landed in New York, and then ventured westward for Wisconsin. By August of 1855, the Brises purchased 240 acres of land in the town of Red River for \$120.00.

Upon moving to the new world, Adele obediently bore the burdens of pioneer life. She was 28 years old when she received the visions of Our Lady, which took place in October of 1859.

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Our Lady of Good Help

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Adele's story

Sister Pauline LaPlant, to whom Adele often told her story, wrote an account of what had taken place.

"She (Adele) was going to the grist mill about four miles from here (Champion) with a sack of wheat on her head... As Adele came near the place, she saw a lady all in white standing between two trees, one a maple, the other a hemlock. Adele was frightened and stood still. The vision slowly disappeared, leaving a white cloud after it. Adele continued on her errand and returned home without seeing anything more. She told her parents what had happened, and they wondered what it could be — maybe a poor soul who needed prayers?

"On the following Sunday, she had to pass again on her way to Mass at Bay Settlement, about eleven miles from her home... This time, she was not alone, but was accompanied by her sister, Isabel, and a neighbour woman, Mrs. Vander Niessen. When they came near the trees, the same lady in white was at the place where Adele had seen Her before. Adele was again frightened, and said, almost in a tone of reproach, 'Oh, there is that lady again.'

"Adele had not the courage to go on. The other two did not see anything, but they could tell by Adele's look that she was afraid. They thought, too, that it might be a poor soul that needed prayers. They waited a few minutes, and Adele told them it was gone. It had disappeared as the first time, and all she could see was a little mist or white cloud. After Mass, Adele went to confession and told her confessor how she had been frightened at the sight of a lady in white. He (Father William Verhoef) bade her not to fear, and to speak to him of this outside of the confessional. Father Verhoef told her that if it were a heavenly messenger, she would see it again, and it would not harm her, but to ask in God's name who it was and what it desired of her. After that, Adele had more courage. She started home with her two companions, and a man, who was clearing land for the Holy Cross Fathers at Bay Settlement, accompanied them.

"As they approached the hallowed spot, Adele could see the beautiful lady, clothed in dazzling white, with a yellow sash around Her waist. Her dress fell to Her feet

in graceful folds. She had a crown of stars around her head, and her long, golden, wavy hair fell loosely around Her shoulders. Such a heavenly light shone around Her that Adele could hardly look back at Her sweet face. Overcome by this heavenly light and the beauty of Her amiable visitor, Adele fell on her knees.

"**'In God's name, who are you and what do you want of me?'** asked Adele as she had been directed.

"**'I am the Queen of Heaven who prays for the conversion of sinners, and I wish you to do the same. You received Holy Communion this morning, and that is well. But you must do more. Make a general confession, and offer Communion for the conversion of sinners. If they do not convert and do penance, My Son will be obliged to punish them.'**

"**'Adele, who is it?'** asked one of the women. **'O why can't we see Her as you do?'** said another weeping.

"**'Kneel,'** said Adele. **'The Lady says She is the Queen of Heaven.'** Our Blessed Lady turned, looked kindly at them, and said, **'Blessed are they that believe without seeing. What are you doing here in idleness... while your companions are working in the vineyard of My Son?'**

"**'What more can I do, dear Lady?'** asked Adele, weeping.

"**'Gather the children in this wild country and teach them what they should know for salvation.'**

"**'But how shall I teach them who know so little myself?'** replied Adele.

"**'Teach them,'** replied her radiant visitor, **'their catechism. How to sign themselves with the Sign of the Cross, and how to approach the sacraments; that is what I wish you to do. Go and fear nothing. I will help you.'**

The manifestation of Our Lady then lifted Her hands, as though beseeching a blessing for those at Her feet, and slowly vanished, leaving Adele overwhelmed and

prostrate on the ground.

The reaction of the people

When the news spread about Adele Brise's vision of the Blessed Virgin, most people believed the account and were astonished. Some considered the event a demoted delusion. Adele Brise, however, considered it a commission to catechize the children and admonish the sinners of the Bay Settlement. To honor the alleged ap-

parition, Adele's father erected a makeshift chapel near the spot of Adele's vision. Later, a second chapel was built there along with a convent nearby and a school.

Adele was a tertiary Franciscan religious who wore a habit and lived as a nun, as there was no formal order there to join at that time.

Fulfilling obligations

After receiving the apparitions, Adele Brise immediately began to fulfill the obligations the Blessed Virgin had entrusted to her. She gathered local children and taught them how to pray, make the Sign of the Cross, and to give love, thanks, and praise to the Lord. She would admonish sinners throughout the Bay Settlement and the Green Bay Peninsula. Weather conditions, fatigue, lack of education, dangers of the forest, and ridicule did not deter Adele's duty to Our Lady's request to her. Adele would venture up and down the peninsula, as far as fifty miles from her home, to accomplish her mission.

In 1865, The Reverend Philip Crud was appointed pastor of the Belgian colony. Impressed with the sincerity of Adele and the success of her work, Father Crud advised Adele to recruit help for her assigned mission. He urged her to appeal for funds and to build a convent and school so, in Sister Pauline's words, those in need of religious instruction "could come to her instead of her going to seek them." Enlisting others in her efforts would allow Adele to conserve her health and strength. With a letter of recommendation from Father Crud, Adele and an English-speaking companion, Sister Marguerite Allard, set out to solicit funds around the Green Bay Peninsula. One individual Adele and Marguerite encountered in their fundraising travels was Eliza Allen Starr, author of the book *Patron Saints*. Starr journaled her meeting with Adele in the book as follows:

"On one of the warmest days of this last summer, coming into my little parlor, I saw two women seated there, dressed in black serge gowns and cloaks, and wearing bonnets exactly like the cape-bonnets that little girls wear. Theirs were made of black berege with narrow strips of pasteboard run in to make them stand out from the face. It gave an air of rustic humility to their costume. I welcomed them as 'Sisters' of some order unknown to me, and found that only the youngest one could speak English; but the letter in choice French from Rev. Father P. from Robinsonville (Champion), near

Green Bay in Wisconsin, gave me a clue to the mystery before me. It introduced me to Sister Adele, a humble Belgian woman to whom had been granted, undoubtedly, an apparition of our Blessed Lady, leaving her to tell me, through her young interpreter, the story of her graces and of her labours.

"...Sister Adele had no 'price' for teaching...no tuition bills to make out to her pupils, even at the end of a whole year, and their parents, finding the school a free school, were glad to send their children. Once started, there was no lack of scholars, and very soon, Adele found her room was too small for her school. Then, this courageous woman undertook to beg, from more favored communities, the money necessary for building a large schoolhouse, then a chapel, and finally to raise a home for the religious whom she hoped to persuade to assist her in her great work. It was on this errand that she had come to our city, where churches and schools and sisterhoods flourish, and there were few hearts on which her appeal fell unheeded...

"Sister Adele does not yet belong to any religious order; but if she ever does, I hope she will wear her simple cape-bonnet as a memorial of the rustic garb on which she met the Queen of angels and of saints, and received her commission to teach the little ones of the 'household of faith'."

Persistent solicitation of funding and sustenance proved successful, and in 1867, the school was in operation. Adele's fundraising consisted not only of raising money for building projects

and education funding, but also for mere sustenance. Adele would beg local farmers for vegetables, grain and meat. But Adele's confidence in Mary's promise to her did not waver. Even when Adele's fellow sisters did not know where the next meal was coming from, Sister Adele would gather her companions, after the children were in bed, and beg for Mary's help in the chapel. Before morning, someone would invariably drop off a bag of flour or supply of meat at the door. Many boarders brought supplies from home as a means of compensation for their education from the sisters.

Following the advice of Father Crud, Sister Adele sought out and gained the help needed for operating a school and convent. Adele enlisted the aid of Sister Mary Gagnon, who was the school's first teacher, and Marguerite Allard, affectionately known as "Sister Mag-

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"Teach the children their catechism,"
Our Lady said to Adele.



Sister Adele Brise

Our Lady of Good Help

(continued from page 33)

ie”, who served as Sister Adele’s assistant for 20 years. Sister Adele taught religion to the French and Belgian speaking children.

The raging fire of October 8, 1871

On October 8, 1871, exactly 12 years to the date since the first vision of Our Lady, a tremendous catastrophe struck by way of a raging fire that destroyed massive swaths of Northeastern Wisconsin and Upper Michigan. It was considered to be the worst recorded forest fire in American history. By the time it was over, 1.2 million acres — 1,850 square miles (the size of Rhode Island) — had been consumed, and one to two thousand people were dead. It was described in some parts as “a wall of flame a mile high, five miles wide, traveling 90 to 100 miles an hour, hotter than a crematorium, turning sand into glass.”

The fire was so intense that it sent cinders several miles over the waters of Green Bay, and even burned parts of the Door Peninsula. A witness named Edward J. Hall of nearby Oconto had recalled: “Balls of fire were observed to fall like meteors in different parts of the town (Peshtigo), igniting whatever they came in contact with. By this time, the whole population was thoroughly aroused and alarmed, panic-stricken. A brilliant and fearful glare grew suddenly into sight. Men and women snatched their children and ran for the river.

“Inhaling the burning air, hundreds dropped within sight of the river while many fell within a few feet of the river. Those who reached the river threw water and wet cloths on their heads, and even kept under water as much as they could, and yet were burned to death.” Some of those who sought refuge in ponds or wells

boiled to death.

The miraculous escape

Remarkably — miraculously — Adele, who was in the heart of it, escaped. Seeking refuge in the chapel, she and other farmers, nuns, and companions made the dash there as fire raged in every direction.

“Awe-stricken, they thronged the chapel grounds,” says the history account of the event. “Already, the chapel was filled with terror-stricken people, beseeching the Mother of God to spare them, many wailing aloud in their fright.

“Filled with confidence, they entered the chapel, reverently raised the statue of Mary, and kneeling, bore it in procession around their beloved sanctuary.

“When wind and fire exposed them to suffocation, they turned in another direction and continued to hope and pray, saying the Rosary.

“After hours of horror and suspense, Heaven sent relief by way of a downpour of rain. The fire was extinguished. When they looked out the next morning, everything was destroyed. There was literally desolation for miles.

“But the convent, school, chapel, and the five acres of land consecrated to the Virgin Mary shone like an emerald isle in a sea of ashes,” notes the pamphlet. “The raging fire licked the outside palings and left charred scars as mementos. Tongues of fire had reached the chapel fence and threatened destruction to all within its confines — but the fire had not entered the chapel ground.”

No one ever found a cause for the disaster. They speculated that it was sparked from hunters’ camp fires, fires used by loggers or those building a railway, lightning, or even fragments from the comet Biela which disintegrated in 1851 and is thought to have rained down meteors for years afterwards (though such fragments



are usually cold by the time they hit ground). Whatever its cause, a key lesson: the only sanctuary then and in times to come is under Mary’s mantle.

There is this added mystery: October 8, 1871 — date of the Wisconsin catastrophe — was also the day of the Great Chicago Fire.

Approaching the end

Following an accident in which she was thrown from a wagon on her way to a Mass in Champion, Sister Adele experienced continual physical suffering from that point until her death. Adele soon passed more stewardship duties of the chapel and school to Sister Maggie Allard. After the death of Sister Maggie in February of 1890, an ailing Sister Adele placed the management of the home to Sister Marie Madeleine, a young woman who had joined Sister Adele’s group in 1888. This decision discouraged the older members, causing more than half of them to leave at one time. Six years later, Adele’s group of sisters dwindled to three, and the school greatly diminished in numbers. Near the time of Sister Adele’s death, Sister Pauline met with her mentor one last time.

“We went into the chapel and prayed. I can still see the calm, serene and happy look on the face of the good sister as if a light from Heaven had shone upon her.”

On July 5, 1896, Sister Adele Brise uttered her last words: “I rejoiced in what was said to me. We shall go into the house of the Lord.” She died that day and was laid to rest near the chapel. A simple tombstone bears the following in French: “Sacred Cross, under thy shadow I rest and hope. Sister Marie Adele Joseph Brise, who died on July 5, 1896, at the age of 66.”

In conclusion

Sister Pauline remembered her friend and teacher, Sister Adele, in this excerpt from a letter she wrote 11 years after Adele’s death: “Dear Sister Adele had a great deal to suffer from some misunderstandings, especially from the clergy, but all this was to make her feel that this is not our true home, and she took it in good faith. I never heard her say an unkind word against them. She was always charitable and obedient. Her work prospered, and she did a great deal of good...Dear Sister Adele, from your happy home above, remember us.”

More than a hundred years after her death, lay and religious catechists continue in the path of Sister Adele Brise in continuing her mission to instill Christian principles of living faith and worship in our Catholic youth. Because of her steadfast obedience to the commission of Our Blessed Mother and her unwavering confidence in God, Sister Adele’s has been, is, and always will be a wonderful example to all religious education instructors of the tremendous good that can be done when zeal for Christ’s teachings is extended to those who care about

fostering the growth of strong Catholic families and the reinforcement of Christian principles in today’s society.

(Resource: www.shrineofourladyofgoodhelp.com)

Basic information on apparitions

Here are the basic guidelines that the Diocese of Green Bay, Wisconsin, USA has published that a Bishop uses to determine the authenticity of an apparition.

1. An apparition is an appearance of Jesus Christ, the Blessed Virgin Mary, or one of the saints.
2. Some well-known apparitions of the Blessed Virgin Mary are Our Lady of Guadalupe, Mexico in 1531; Lourdes, France in 1858; and Fatima, Portugal in 1917.
3. All true apparitions point the way to Jesus Christ. None of the messages given in true apparitions contain anything new. They repeat what God has already revealed to us through Jesus Christ.

4. Out of His care for us, God permits apparitions to remind us of the Gospel Message and draw us closer to Christ.

5. Like a good mother who reminds us of things that are important for our well-being, the Blessed Virgin Mary has appeared at times in history to remind us of elements of the Gospel for our own good and to lead us closer to Her Son, Jesus Christ.

6. The Bishop of a diocese (not the Holy See nor the United States Catholic Conference of Bishops) is responsible for judging the authenticity of apparitions that are said to have occurred in his diocese.

7. Not all alleged apparitions are given Church approval.

8. No one can prove the supernatural. The Church judges apparitions on the basis of their consistency with Sacred Scripture, Sacred tradition and the teachings of the Church, the subsequent spiritual benefits in the lives of people, and whether there is anything in the life of the seer that detracts from the credibility of the account.

9. Over the decades, the Bishops of Green Bay, Wisconsin, have supported the Shrine of Our Lady of Good Help as a place of prayer and pilgrimage, but no formal declaration had been made regarding the Apparition of the Blessed Virgin Mary to Adele Brise.

10. On January 9, 2009, Bishop Ricken opened a formal investigation into the apparition and appointed a team of experts to study the matter.

11. On December 8, 2010, Bishop Ricken declared with moral certainty that the events, apparitions and locutions given to Adele Brise in October of 1859 do exhibit the substance of supernatural character, and approved these apparitions as worthy of belief (although not obligatory) by the Christian faithful.

(Source: www.gbdioc.org)



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**“In the beginning was the Word
and the Word was made flesh”**

Apostolic Exhortation Verbum Domini

Here are large excerpts from Pope Benedict XVI's postsynodal apostolic exhortation "Verbum Domini" (the word of the Lord), which was presented on November 11, 2010 in the Vatican. The document, which is dated Sept. 30, draws from the 12th Ordinary General Assembly of the Synod of Bishops, held Oct. 5-26, 2008. The assembly reflected on the theme "The Word of God in the Life and Mission of the Church":

As the Prologue of John clearly shows us (Jn 1:1-18), the *Logos* refers in the first place to the eternal Word, the only Son, begotten of the Father before all ages and consubstantial with him: *the word was with God, and the word was God*. But this same Word, Saint John tells us, "became flesh"; hence Jesus Christ, born of the Virgin Mary, is truly the Word of God who has become consubstantial with us. Thus the expression "word of God" here refers to the person of Jesus Christ, the eternal Son of the Father, made man.

While the Christ event is at the heart of divine revelation, we also need to realize that creation itself, the *liber naturae*, is an essential part of this symphony of many voices in which the one word is spoken. We also profess our faith that God has spoken his word in salvation history; he has made his voice heard; by the power of his Spirit "he has spoken through the prophets". (*Nicene-Constantinopolitan Creed*)

God's word is thus spoken throughout the history of salvation, and most fully in the mystery of the incarnation, death and resurrection of the Son of God. Then too, the word of God is that word preached by the Apostles in obedience to the command of the Risen Jesus: "Go into all the world and preach the Gospel to the whole creation" (Mk 16:15). The word of God is thus handed on in the Church's living Tradition. Finally, the word of God, attested and divinely inspired, is Sacred Scripture, the Old and New Testaments.

All this helps us to see that, while in the Church we greatly venerate the Sacred Scriptures, the Christian faith is not a "religion of the book": Christianity is the "religion of the word of God", not of "a written and mute word, but of the incarnate and living Word". Consequently the Scripture is to be proclaimed, heard, read,

received and experienced as the word of God, in the stream of the apostolic Tradition from which it is inseparable. (...)

The Prologue of Saint John says of the divine *Logos*, that "all things were made through him, and without him was not anything made that was made" (Jn 1:3); and in the *Letter to the Colossians*, it is said of Christ, "the first-born of all creation" (1:15), that "all things were created through him and for him" (1:16). The author of the *Letter to the Hebrews* likewise states that "by faith we understand that the world was created by the word of God, so that what is seen was made out of things which do not appear" (11:3).

For us, this proclamation is a word of freedom. Scripture tells us that everything that exists does not exist by chance but is willed by God and part of his plan, at whose center is the invitation to partake, in Christ, in the divine life. (...)

The word of God makes us change our concept of realism: the realist is the one who recognizes in the word of God the foundation of all things. This realism is particularly needed in our own time, when many things in which we trust for building our lives, things in which we are tempted to put our hopes, prove ephemeral. Possessions, pleasure and power show themselves sooner or later to be incapable of fulfilling the deepest yearnings of the human heart. In building our lives, we need solid foundations which will endure when human certainties fail. (...)

The Son himself is the Word, the Logos: the eternal word became small – small enough to fit into a manger. He became a child, so that the word could be grasped by us. Now the word is not simply audible; not only does it have a voice, now the word has a face, one which we can see: that of Jesus of Nazareth. (...)

He (Jesus) who 'has made God known' (Jn 1:18) is the one, definitive word given to mankind". Saint John of the Cross expresses this truth magnificently: "Since he has given us his Son, his only word (for he possesses no other), he spoke everything at once in this sole word – and he has no more to say... because what he spoke before to the prophets in parts, he has spoken all at once by giving us this All who is his Son. Any person questioning God or desiring some vision or revelation would be guilty not only of foolish behaviour, but also of offending him, by not fixing his eyes entirely on Christ and by living with the desire for some other novelty". (Saint John of the Cross, *Ascent of Mount Carmel*, II, 22.)

Definitive revelation and private revelations

Consequently, the Synod pointed to the need to "help the faithful to distinguish the word of God from private revelations" whose role "is not to 'complete' Christ's definitive revelation, but to help live more fully by it in a certain period of history". (*Catechism of the Catholic Church*, 67.)

The value of private revelations is essentially different from that of the one public revelation: the latter demands faith; in it God himself speaks to us through human words and the mediation of the living community of the Church. The criterion for judging the truth of a private revelation is its orientation to Christ himself. If it leads us away from him, then it certainly does not come from the Holy Spirit, who guides us more deeply into the Gospel, and not away from it. Private revelation is an aid to this faith, and it demonstrates its credibility precisely because it refers back to the one public revelation. Ecclesiastical approval of a private revelation essentially means that its message contains nothing contrary to faith and morals; it is licit to make it public, and the faithful are authorized to give to it their prudent adhesion. A private revelation can introduce new emphases, give rise to new forms of piety, or deepen older ones. It can have a certain prophetic character (cf. *1 Th* 5:19-21) and can be a valuable aid for better understanding and living the Gospel at a certain time; consequently it should not be treated lightly. It is a help which is proffered, but its use is not obligatory. In any event, it must be a matter of nourishing faith, hope and love, which are for everyone the permanent path of salvation. (...)

The Synod Fathers declared that the basic aim of the Twelfth Assembly was "to renew the Church's faith in the word of God". To do so, we need to look to the one in whom the interplay between the word of God and faith was brought to perfection, that is, to the Virgin Mary, "who by her 'yes' to the word of the covenant and her mission, perfectly fulfills the divine vocation of humanity". The human reality created through the word finds its most perfect image in Mary's obedient faith. From the Annunciation to Pentecost she appears as a woman completely open to the will of God. She is the Immaculate Conception, the one whom God made "full of grace" (cf. *Lk* 1:28) and unconditionally docile to his word (cf. *Lk* 1:38). (...)

The word of God and Marian prayer

Mindful of the inseparable bond between the word of God and Mary of Nazareth, along with the Synod Fathers, I urge that Marian prayer be encouraged among the faithful, above all in life of families, since it is an aid to meditating on the holy mysteries found in the Scriptures. A most helpful aid, for example, is the individual or communal recitation of the Holy Rosary, which ponders the mysteries of Christ's life in union with Mary, and which Pope John Paul II wished to enrich with the mysteries of light. It is fitting that the announcement of each mystery be accompanied by a brief biblical text pertinent to that mystery, so as to encourage the memorization of brief biblical passages relevant to the mysteries of Christ's life.

The Synod also recommended that the faithful be encouraged to pray the *Angelus*. This prayer, simple yet profound, allows us "to commemorate daily the mystery of the Incarnate Word". It is only right that the People of

God, families and communities of consecrated persons, be faithful to this Marian prayer traditionally recited at sunrise, midday and sunset. In the *Angelus*, we ask God to grant that, through Mary's intercession, we may imitate her in doing his will and in welcoming his word into our lives. This practice can help us to grow in an authentic love for the mystery of the incarnation. (...)

Commitment in the world

The word of God sheds light on human existence and stirs our conscience to take a deeper look at our lives, inasmuch as all human history stands under God's judgment: "When the Son of Man comes in his glory, and all the angels with him, then he will sit on his glorious throne. Before him will be gathered all the nations" (Mt 25:31-32). Nowadays we tend to halt in a superficial way before the importance of the passing moment, as if it had



The word of God is not only a written text: it is also the Word made flesh, Jesus Christ.

nothing to do with the future. The Gospel, on the other hand, reminds us that every moment of our life is important and must be lived intensely, in the knowledge that everyone will have to give an account of his or her life. In the twenty-fifth chapter of the *Gospel of Matthew*, the Son of Man considers whatever we do or do not do to "the least of his brethren" (cf. 25:40, 45) as done or not done to himself: "I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me" (25:35-36). The word of God itself emphasizes the need for our engagement in the world and our responsibility before Christ, the Lord of history. As we proclaim the Gospel, let us encourage one another to do good and to commit ourselves to justice, reconciliation, and peace.

God's word inspires men and women to build relationships based on rectitude and justice, and testifies to the great value in God's eyes of every effort to create a more just and more liveable world. The word of God itself unambiguously denounces injustices and promotes solidarity and equality. In the light of the Lord's words, let us discern the "signs of the times" present in history, and not flee from a commitment to those who suffer and the victims of forms of selfishness. The Synod recalled that a commitment to justice and to changing our world is an essential element of evangelization. In the words of Pope Paul VI, we must "reach and, as it were, overturn with the force of the Gospel the standards of judgement, the interests, the thought-patterns, the sources of inspiration and life-styles of humanity that are in contrast with the word of God and with his plan for salvation".

BENEDICT XVI

What to do about Pornography – Part 2



Peter Kleponis

Here is the second part of an interview by Genevieve Pollock of the Catholic news agency ZENIT with Peter Kleponis, a Catholic psychotherapist who specializes in marriage and family therapy, men's issues and pornography addiction recovery. Part 1 of this interview appeared in our previous issue.

ZENIT: If a person came to you and asked, "Am I addicted to pornography?" how would you define this for him?

Kleponis: A person who uses it on a regular basis is not necessarily addicted.

What I ask is: Do you find yourself drawn to it? Do you find yourself thinking a lot about it? Do you find yourself looking forward to coming home from work at night and getting online and looking at the pornography?

Do you rely upon it to deal with the stress of loneliness, male insecurity or job pressures? Is it very difficult for you to go several days without looking at pornography? If you're answering yes to these questions you very well may be addicted to pornography.

ZENIT: What problems do you see in single men and how to you counsel them?

Kleponis: We tell single young men that by engaging in pornography they're giving into profound selfishness, which is undermining their ability to relate in a healthy way to young women.

We tell them case studies of the growing problem of younger men, college students, who are incapable of relating to females. They lack confidence and subsequently have to struggle with anxiety.

Also, pornography use contributes to overreacting in anger as men lose a sense of refinement and true manly confidence in how to relate to a woman. The women they see in pornography don't have feelings, needs and opinions. When the men leave their fantasy world and meet a real woman who does have emotions and opinions, they often don't know how to deal with her, and withdraw due to insecurity or overreact in anger.

Parents need to respond to this crisis in masculinity by teaching their children the truth about sexual morality and the dangers of pornography and compulsive masturbation in their lives.

ZENIT: Let's talk about the healing process. What are some ways a person can begin to address this problem?

Kleponis: First, the person needs to accept that there is a problem with pornography and then try to grow in self-knowledge about its causes.

The person cannot do it alone. So many men think, "I'm going to pull myself up by my bootstraps; I'm going to do it by myself." They are rarely successful.

The six point plan we recommend includes: protection of the home; peer support (or a 12 step program for severe addictions); counseling or an increased self-knowledge as to the origins of the pornography use; growth in faith and a commitment to work on the virtues that will help with the resolution of the causes; friendship; and education.

The most common problems leading to the use of pornography that are uncovered are: selfishness, various types of loneliness, male insecurity, excessive work pressures, marital conflicts and a weak spiritual life.

Virtues can assist in the resolution of these conflicts. When a person commits himself to the hard work of growing in virtues, he usually experiences much less vulnerability to pornography.

Next, growth in peer support and in friendships is very helpful. Many men who struggle with pornography don't have any close friends, not even their wives.

Sharing one's struggle with one's spouse or with a close male friend is helpful. Friends can be an extra support for accountability and can receive weekly printouts of Web sites visited through covenanteyes.com and other programs. We have witnessed the truth of the Scripture passage, "A brother strengthened by a brother is like a fortified city," (Prov. 18:19).

Another important part of the healing process is education. The influence of the contraceptive mentality over the past 40 years cannot be underestimated in regard to an appreciation of marital love and sexuality. The contraceptive mentality has strongly influenced the serious difficulty of men viewing women as sexual objects and has contributed in a significant way to the pornography epidemic.

An outstanding document of the U.S. bishops' conference in this area is "Married Love and the Gift of Life." (www.usccb.org/laity/marriage/MarriedLove.pdf)

Other excellent educational resources are the Web sites: www.socialcostsofpornography.org and www.pornharms.com.

Helpful books include: "Boys to Men" by Tim Gray and Curtis Martin; "Out of the Shadows" by Patrick Carnes; "Every Man's Battle" by Stephen Arterburn and Fred Stoeker; "Breaking Free" by Stephen Wood; "Be a Man," by Father Larry Richards; "Theology of the Body for Beginners" by Christopher West; and "Genuine Friendship" by Father Philip Halfacre.

Next, the home should be protected by putting



the computer in an open area, monitoring its use and decreasing the use of television. Of course, another challenge to the family is the transmission of porn on cell phones.

The role of faith is very helpful in fighting against pornography use. Many men who struggle experience relief and grace when they admit that they are powerless over their use of porn and then turn it over to God.

The sacrament of reconciliation, a spiritual plan for life, spiritual direction, Scripture reading and the reception of the Eucharist facilitate the resolution of the emotional, personality and spiritual conflicts that drive the compulsive use of pornography.

ZENIT: The field of positive psychology also sup-



Prayer to St. Joseph for Purity

O St. Joseph, guardian and father of virgins, into whose faithful custody was entrusted Innocence itself – Christ Jesus and Mary the Virgin of virgins – I pray and implore you through Jesus and Mary – those pledges so dear to you – to keep me from all uncleanness, and to grant that my mind may be untainted, my heart pure and my body chaste; help me ever to serve Jesus and Mary in perfect chastity. Amen.

Indulgences: 3 years, each time; plenary once a month; for daily recitation on the usual conditions. (S. Ap. Penit., May 18, 1936.)

ports the role of virtues in addressing emotional and personality conflicts. What virtues are particularly helpful with pornography?

Kleponis: The virtues that are helpful in resolving selfishness are generous self-giving to one's spouse and to children, friendship with one's spouse, self-denial, gratitude, responsibility, temperance, humility and much greater love for one's spouse and for the Lord that would motivate a person not to inflict further hurt and pain.

The virtues that help with growth in male confidence include gratitude for one's God-given gifts and body, forgiveness of those who have damaged one's confidence, healthy friendships and faith.

Growth in faith can help one to appreciate the presence of the Divine love of God the Father or Our Lady if a person did not feel affirmed and loved by a parent, or the presence of the Lord if a person did not feel affirmed and loved by male friends.

The virtues that help with loneliness include cheerful self-giving to one's spouse and to the Lord, hope, forgiveness of those who have not been emotionally sensitive, positive communication, detachment with less self-reliance, and trust and faith in the reality of Divine love if a person did not feel loved at different developmental stages. Often men can benefit from spiritual direction so that they can grow in the capacity to receive love.

The virtues that decrease the excessive anger associated with loneliness and sadness are forgiveness, compassion, kindness, respect and humility.

The virtues addressing anxiety are trust, detachment, wisdom to see the goodness in one's spouse and faith in God's protective love and in his ability to lift the burdens and worries of daily life.

As a person grows in virtue he experiences greater happiness and fulfillment in his self-giving in the vocation.

ZENIT: Could you say more about addressing loneliness in married life?

Kleponis: Married couples need to protect their romantic love, marital friendship, and betrothed love, which includes intimacy.

Couples should spend time together in the evenings in the same room as much as possible and should communicate.

Communication is essential to the marital friendship. They should also try to follow the advice of marital communications expert, John Gottman, and offer five positive comments for each negative comment.

They should try to trust the Lord daily with their marriage and family which will protect the marriage from the excessive worries that can create stress and tension in marital friendship.

They should also try to go to bed at the same

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What to do about Pornography

(continued from page 41)

time. One of the reasons some men get caught up in pornography is because they spend the evenings in a different room from their wives and go to bed at different times. This sets the stage for loneliness and then pornography use.

Couples need to be sensitive to the Lord's words in Genesis that it is not good for man to be alone.

ZENIT: What can parents do to protect their children from pornography and help in the healing of this



Prayer to Our Lady of Purity

O Lady of Purity, purest of virgins, tabernacle of the Most High, treasury of all graces, to Thee I have recourse in my needs, my sorrows, my temptations. O Mary, marvel of purity, I consecrate to Thee my eyes, my ears, my lips, my thoughts, my words, my heart, my actions so that the spirit of evil may never have the slightest claim on me, and that free from sin, I may serve God wholeheartedly and attain under your motherly patronage to eternal felicity, there to enjoy forever with You, the possession of the Blessed Trinity. Amen.

Nihil obstat: -Paulus Lacouline, Censor
Imprimatur: + Lionellus Audet, V.G.
Quebeci, die 25 a martii 1954

epidemic?

Kleponis: We recommend that parents evaluate their parenting style and try to engage in responsible parenting, not in permissive or controlling parenting.

The permissive parenting style is the most prevalent in the culture and can contribute to the pornography epidemic. Permissive parents usually fail to correct selfishness in their children and, in fact, model it. They are often weak in faith and do not provide the effective spiritual leadership that can protect children from the obsession with the body and with sex in this culture. They fail to warn children about the dangers of pornography, compulsive masturbation and the hook-up culture.

Bishop Paul Loverde of Arlington, Virginia, in his letter on pornography wrote: "The human person progressively builds or destroys his or her character by each and every moral choice. When one's gaze is directed askance, one becomes the kind of person who is willing to use others as mere objects of pleasure."

Responsible parents commit themselves to form their children in virtue, warn them of the dangers of using others as sexual objects, provide regular loving correction and teach their children the beauty of God's plan for human sexuality within the sacrament of marriage.

They show and teach their children that sacramental married love makes present in the world the love and beauty of the Trinity.

Finally, John Paul II wrote in Letter to Artists (1999): "Thanks to this enthusiasm, humanity, every time it loses its way, will be able to lift itself up and set out again on the right path. In this sense it has been said with profound insight that 'beauty will save the world.' (16).

"Beauty is a key to the mystery and a call to transcendence. It is an invitation to savour life and to dream of the future.

"That is why the beauty of created things can never fully satisfy. It stirs that hidden nostalgia for God, which a lover of beauty like St. Augustine could express in incomparable terms: 'Late have I loved you, beauty so old and so new: late have I loved you!'" (16).

A true appreciation for love and beauty can contribute to healing the pornography epidemic.

[With the contribution of Richard Fitzgibbons]

On the Net: www.MaritalHealing.com

Genevieve Pollock

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On Jan. 25, 2011, the Canadian Conference of Catholic Bishops released an excellent pastoral letter to young people on chastity. The letter can be downloaded freely from www.cccb.ca.

On October 30, 2010, over 45,000 people gathered in Montreal's Olympic Stadium for a Thanksgiving Mass in honor of Brother André's canonization. 58 Canadian Bishops were also present, as well as many religious from Br. André's Congregation of Holy Cross. Here are excerpts from the homily given by Cardinal Jean-Claude Turcotte, Archbishop of Montreal:

The Church never canonizes someone solely for who he was and how he lived before. She canonizes someone also for what he has to say to and show the men and women of today. What then does he have to say to us? What then can be shown to us by Brother André, who, in his time, was recognized as a great miracle worker and had the audacity to undertake construction, on Mount Royal, of what would become the largest oratory dedicated to Saint Joseph. He first tells us and shows us that life is beautiful and fruitful when it is oriented towards listening to and serving others.

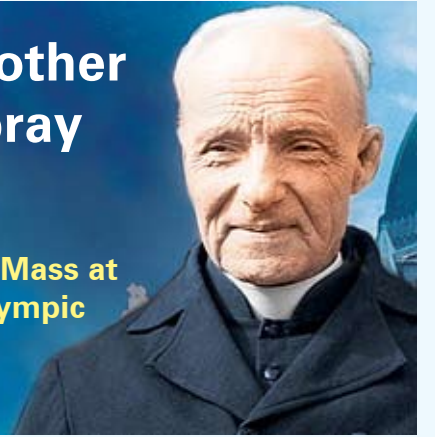
Brother André was a man of attentiveness and compassion. He left it up to all those who were unhappy — rich or poor — to approach him. Very often, he went to those who could not come to him. Almost every day, in his office, for hours and hours, he lent his ear. He made himself attentive to those who confided in him their misfortunes, their sufferings, their illnesses, their disappointments, their failures, their unhappiness... After listening, he comforted them. He called them to courage and hope. He exhorted them to trust in God. He prayed a lot for those who spoke to him. He prayed to God. He prayed to Mary. With fervour, he prayed to St. Joseph, he prayed before Christ on the Cross.

One of his friends, Mr. Joseph Pichette, said of him, "Before leaving to visit the sick, he took us to pray with him in the chapel, and he would pray for a long time. During his visits with the sick, he would ask us from time to time to drive him to the church, where he sometimes prayed for an hour or more." (...)

What Brother André also tells us and shows us is that life is worth living in the company of God. In God, Brother André had a living faith. Not an intellectual faith. Not a complicated faith. Not a faith learned from books. A faith received on the knees of his mother. A faith informed by long times of prayer and meditation. A faith that was bathed in love. If there was one thing that the brother was certain of, it was the love of God. It pleased him to say, "How the good God is good! How He takes care of us!" He also loved to say, "The good God loves us so much, infinitely, he wants us to love Him."

Saint Brother André, pray for us

Thanksgiving Mass at Montreal's Olympic Stadium

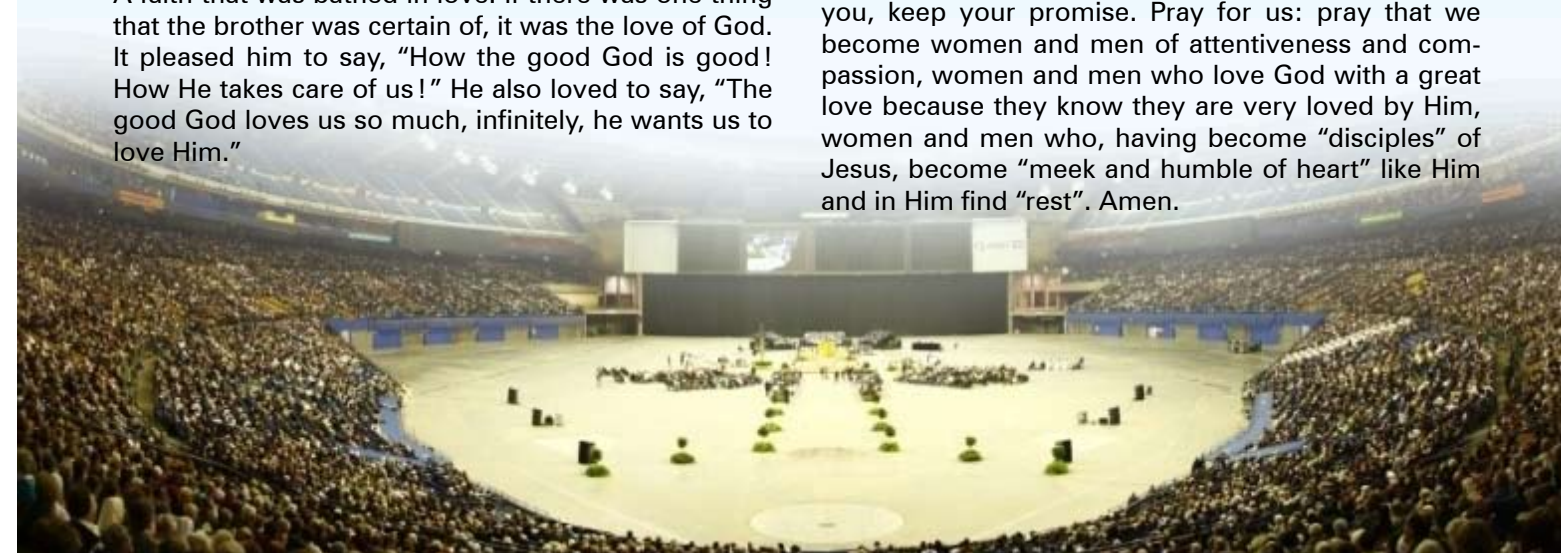


Brest in him. Brother André spoke about suffering in words that were simple, yet surprising and luminous. He said, "Those who suffer have something to offer to the good God." He said, "Don't ask that your trials would be lifted; ask God more for the grace to bear them well." He said, "Place yourselves in the hands of the good God; He abandons no one in adversity." We live in an era when it's tempting to think that one can live without reference to God. Brother André reminds us that what gives flavour to life and makes it fruitful is living it with God, in His intimacy and in His love.

Brother André was convinced that God could use him to accomplish wonderful things. For many decades, people came to him as a worker of wonders. It never went to his head. In fact, he often said: "The world is silly if it thinks that Brother André is doing miracles. It is the good God who does the miracles. Saint Joseph obtains them." And, following Saint Paul, he said, in reference to God, "An artist makes the most beautiful paintings with the smallest of brushes".

This is not a small Saint that has been canonized, but a great, great one. This great saint — Brother André — is from our country, our own town. Among our parents and grandparents, or among the friends of our parents and grandparents, many knew him. He lived close to us on Mount Royal and said, "When I die, I'll be much closer to the good God than I am now, I will have much more power to help you."

Brother André...Saint Brother André, we pray to you, keep your promise. Pray for us: pray that we become women and men of attentiveness and compassion, women and men who love God with a great love because they know they are very loved by Him, women and men who, having become "disciples" of Jesus, become "meek and humble of heart" like Him and in Him find "rest". Amen.



A tragedy for the Church: The sacrament of confession is forgotten

On June 9, 2010, on the occasion of the international meeting of priests, at the end of the Year for Priests, Cardinal Joachim Meisner gave a meditation to more than 4,000 priests gathered at the Basilica of Saint Paul Outside the Walls, in Rome, 9 June 2010. The meditation was entitled *Conversion and mission*, and talked about the forgotten sacrament of confession. Here are large excerpts of this meditation:

Dear Fellow Priests! One of the most tragic failings that the Church has suffered in the second half of the twentieth century is to have neglected the gift of the Holy Spirit in the sacrament of penance. In us priests this has caused a tremendous loss of spiritual profile. When the Christian faithful ask me: "How can we help our priests?" I always reply: "Go to them to confess". When the priest is no longer a confessor he becomes a social worker of a religious kind. In fact he lacks the experience of the greatest pastoral achievement, of working together so that a sinner, thanks also to his help, leaves the confessional newly sanctified. In the confessional the priest can penetrate into the hearts of many people and from that impulses result, encouragement and inspiration for his own following of Christ. (...)



enters into a grave identity crisis. The sacrament of penance is the privileged locus for the deepening of the identity of the priest, who is called upon to make himself and believers return to draw upon the fullness of Christ. (...)

The spiritual maturity to receive priestly ordination by a candidate for the priesthood, in my opinion, becomes evident from the fact that he regularly receives – at least as often as once a month – the sacrament of penance. Indeed in the sacrament of penance I meet the merciful Father with the most precious gifts He has to give, namely the giving, forgiving, and the giving of grace to us. But when someone, precisely because of his rare attendance at confession, says in fact to the Father: "Keep your precious gifts for yourself! I don't need you or your gifts!", then he stops being a child, because he excludes himself from the fatherhood of God, because he does not want to receive His precious gifts. And if one is no longer a child of the heavenly Father, then he cannot become a priest, because the priest first and foremost is the son of the Father through baptism, and then, through priestly ordination is, along with Christ, son with the Son. Only then can he truly be a brother to men.

The passage from conversion to mission can be seen in the first place in the fact of moving from one side to the other of the confessional grille, from the side of the penitent to that of the confessor. The neglect of the sacrament of penance is the root of many evils in the life of the Church and in the life of the priest. And the so-called crisis of the sacrament of penance is not only due to the fact that people no longer go to confession, but also to the fact that we priests are no longer present in the confessional. A confessional in which there is a priest, in an empty church, is the most moving symbol of the patience of God that waits. God is like this. He awaits us all through life.

In my thirty-five years of episcopal ministry I have known poignant examples of priests present daily in the confessional without a single penitent coming; until, one day, the first penitent, after months or years

The biggest obstacle preventing Christ being seen through us is sin. It prevents the presence of the Lord in our lives and for that reason nothing is more necessary to us than conversion, also for the purposes of the mission. It is a matter, in short, of the sacrament of penance. A priest who does not frequently take his place on one and the other side of the grille of the confessional suffers permanent harm to his soul and his mission. Here certainly lies one of the major causes of the manifold crisis in which the priesthood has come to find itself in the last fifty years. The very special grace of the priesthood is precisely that the priest can feel "at home" on both sides of the grille of the confessional: as penitent and as minister of forgiveness. When the priest distances himself from the confessional, he

"One of the most tragic failings that the Church has suffered in the second half of the twentieth century is to have neglected the gift of the Holy Spirit in the sacrament of penance".

Cardinal Joachim Meisner of Cologne, Germany



of waiting, finally shows up. Thus, one could say, the situation became unlocked. Since then, the confessional began to be very popular. (...)

When this essential area of priestly service is lost, we priests easily fall into a functional mindset or a level of mere pastoral technique. The placing of ourselves on both sides of the confessional grille leads us, with our testimony, to make Christ become perceptible to people. To clarify with a negative example: whoever comes into contact with radioactive material, becomes radioactive. If he then comes into contact with others, then these too will also be contaminated by radioactivity. But now however we will turn to our positive example: whoever comes into contact with Christ, becomes "Christ-active". And if then the priest, being "Christ-active", comes into contact with other people, they will certainly be "contaminated" by his "Christ-activity". This is the mission, as it was present from the beginning of Christianity. People flocked around the person of Jesus to touch him, even when it was only the hem of his dress. And they were healed even when he was turned away from them, "Since power came forth from him and healed them all" (Lk 6, 19).

With us, however, people often shun us, do not approach to come into contact with us. Instead, they shun us. To prevent this, we must ask ourselves the question: who do they come into contact with when they come into contact with me? With Jesus Christ, in his boundless love for mankind, or with some private theological opinion or a complaint about the situation of the Church and the world? Coming into contact with us, do they come into contact with Jesus Christ? If it so, then people will come. So, talking among themselves about a priest, they will speak about him with words such as these: "With that one there you can talk. He understands me. He can really help me". I am profoundly convinced that people are longing for priests like this, in whom they can meet Christ authentically, who frees them from all ties and unites them to His Person. (...)

The forgiveness of God reconciles us with Him, with ourselves, with our brothers and sisters and with the whole world. It makes us authentic missionaries. Do you believe it, dear brothers? Try it, this very day!

Cardinal Joachim Meisner

World's tallest statue of Jesus unveiled in Poland



Fr. Zawadzki standing in front of the head of the statue before its completion.

On Sunday, November 21, 2010, the solemnity of Christ the King on the liturgical calendar, about 15,000 Christian pilgrims and tourists streamed into the western Polish town of Swiebodzin for the unveiling of what has been billed as the world's tallest statue of Jesus, eclipsing Rio's famous Christ the Redeemer. The statue stands at 36 metres (118 feet). Father Sylwester Zawadzki, who is the Roman Catholic pastor of the local parish dedicated to Divine Mercy, came up with the idea to build a statue of Christ larger than any other in the world five years ago. The statue is a total 58 metres (190 feet) high from the base and 24 metres wide at the arms. Like Christ of Concordia in Bolivia and the Christ of Rio de Janeiro in Brazil — both of which measure about 33 metres without their pedestals, the Christ of Swiebodzin is entirely white, but unlike the other two statues, the figure in Poland has a golden crown.



“The embryo is not an accumulation of biological material, but a new living being”

On Saturday evening, 27 November, 2010, in St Peter's Basilica, the Holy Father presided at the celebration of First Vespers of the First Sunday of Advent, on which the Liturgical Year of the Church begins. This year the celebration was preceded by a half-hour Prayer Vigil for unborn life and by the exposition of the Blessed Sacrament. The celebration ended with the Pope's prayer for life and with adoration of the sacrament and the Eucharistic Blessing. The pro-life Prayer Vigil was organized by the Pontifical Council for the Family and similar vigils were celebrated on the same day in Catholic Churches across the world. The following is a translation of the Holy Father's homily, which was given in Italian:

Dear brothers and sisters, our coming together this evening to begin the Advent journey is enriched by another important reason: with the entire Church, we want to solemnly celebrate a prayer vigil for unborn life. I wish to express my thanks to all who have taken up this invitation and those who are specifically dedicated to welcoming and safeguarding human life in different situations of fragility, especially in its early days and in its early stages.

The beginning of the liturgical year helps us to relive the expectation of God made flesh in the womb of the Virgin Mary, God who makes himself small, He becomes a child, it speaks to us of the coming of a God who is near, who wanted to experience the life of man, from the very beginning, to save it completely, fully. And so the mystery of the Incarnation of the Lord and the beginning of human life are intimately connected and in harmony with each other within the one saving plan of God, the Lord of life of each and every one of us. The Incarnation reveals to us, with intense light and in an amazing way, that every human life has an incomparable, a most elevated dignity.

Man has an unmistakable originality compared to all other living beings that inhabit the earth. He presents himself as a unique and singular entity, endowed with intelligence and free will, as well as being com-

posed of a material reality. He lives simultaneously and inseparably in the spiritual dimension and the corporal dimension. This is also suggested in the text of the First letter to the Thessalonians which was just proclaimed: “May the God of peace himself – St. Paul writes – make you perfectly holy and may you entirely, spirit, soul, and body, be preserved blameless for the coming of our Lord Jesus Christ” (5:23).

Therefore, we are spirit, soul and body. We are part of this world, tied to the possibilities and limits of our material condition, at the same time we are open to an infinite horizon, able to converse with God and to welcome Him in us. We operate in earthly realities and through them we can perceive the presence of God and seek Him, truth, goodness and absolute beauty. We savour fragments of life and happiness and we long for total fulfilment.

God loves us so deeply, totally, without distinction, He calls us to friendship with him, He makes us part of a reality beyond all imagination, thought and word; His own divine life. With emotion and gratitude we acknowledge the value of the incomparable dignity

of every human person and the great responsibility we have toward all. “Christ, the final Adam, – says the Second Vatican Council – by the revelation of the mystery of the Father and His love, fully reveals man to man himself and makes his supreme calling clear... by His incarnation the Son of God has united Himself in some fashion with every man.” (*Gaudium et Spes*, 22).

Believing in Jesus Christ also means having a new outlook on man, a look of trust and hope. Moreover, experience itself and reason show that the human being is a subject capable of discernment, self-conscious and free, unique and irreplaceable, the summit of all earthly things, that must be recognized in his innate value and always accepted with respect and love. He has the right not to be treated as an object of possession or something to manipulate at will,



not to be reduced to a mere instrument for the benefit of others and their interests. The human person is a good in and of himself and his integral development should always be sought.

Love for all, if it is sincere, naturally tends to become a preferential attention to the weakest and poorest. In this vein we find the Church's concern for the unborn, the most fragile, the most threatened by the selfishness of adults and the darkening of consciences. The Church continually reiterates what was declared by the Second Vatican Council against abortion and all violations of unborn life: “from the moment of its conception life must be guarded with the greatest care” (*ibid.*, n. 51).

There are cultural tendencies that seek to anesthetize consciences with misleading motivations. With regard to the embryo in the womb, science itself highlights its autonomy capable of interaction with the mother, the coordination of biological processes, the continuity of development, the growing complexity of the organism. This is not an accumulation of biological material, but a new living being, dynamic and wonderfully ordered, a new unique human being. So was Jesus in Mary's womb, so it was for all of us in our mother's womb. With the ancient Christian writer Tertullian we can say: “he who will be a man is already one” (*Apologeticum IX, 8*), there is no reason not to consider him a person from conception.

Unfortunately, even after birth, the lives of children continue to be exposed to abandonment, hunger, poverty, disease, abuse, violence or exploitation. The many violations of their rights that are committed in the world sorely hurt the conscience of every man of good will. Before the sad landscape of the injustices committed against human life, before and after birth, I make mine Pope John Paul II's passionate appeal to the responsibility of each and every individual: “respect, protect, love and serve life, every human life! Only in this direction will you find justice, development, true freedom, peace and happiness!” (*Encyclical Evangelium vitae*, 5). I urge the protagonists of politics, economic and social communications to do everything in their power to promote a culture which respects human life, to provide favorable conditions and support networks for the reception and development of life.

To the Virgin Mary, who welcomed the Son of God made man with faith, with her maternal womb, with loving care, with nurturing support and vibrant with love, we entrust our commitment and prayer in

favour of unborn life. We do in the liturgy – which is the place where we live the truth and where truth lives with us – worshipping the divine Eucharist, we contemplate Christ's body, that body who took flesh from Mary by the Holy Spirit, and from her was born in Bethlehem for our salvation. *Ave, verum Corpus, natum de Maria Virgine!*

Benedict XVI

★ ★ ★

Prayer for life written by Benedict XVI

Lord Jesus, You who faithfully visit and fulfill with your Presence the Church and the history of men; You who in the miraculous Sacrament of your Body and Blood render us participants in divine Life and allow us a foretaste of the joy of eternal Life; We adore and bless you.

Prostrated before You, source and lover of Life, truly present and alive among us, we beg you, reawaken in us respect for every unborn life, make us capable of seeing in the fruit of the maternal womb the miraculous work of the Creator, open our hearts to generously welcoming every child that comes into life.

Bless all families, sanctify the union of spouses, render fruitful their love.

Accompany the choices of legislative assemblies with the light of your Spirit, so that peoples and nations may recognize and respect the sacred nature of life, of every human life.

Guide the work of scientists and doctors, so that all progress contributes to the integral well-being of the person, and no-one endures suppression or injustice.

Give creative charity to administrators and economists, so they may realize and promote sufficient conditions so that young families can serenely embrace the birth of new children

Console the married couples who suffer because they are unable to have children and in Your goodness provide for them.

Teach us all to care for orphaned or abandoned children, so they may experience the warmth of your Charity, the consolation of your divine Heart.

Together with Mary, Your Mother, the great believer, in whose womb you took on our human nature, we wait to receive from You, our Only True Good and Saviour, the strength to love and serve life, in anticipation of living forever in You, in communion with the Blessed Trinity. Amen.





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