



# MICHAEL

For the Triumph of the Immaculate

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

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

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

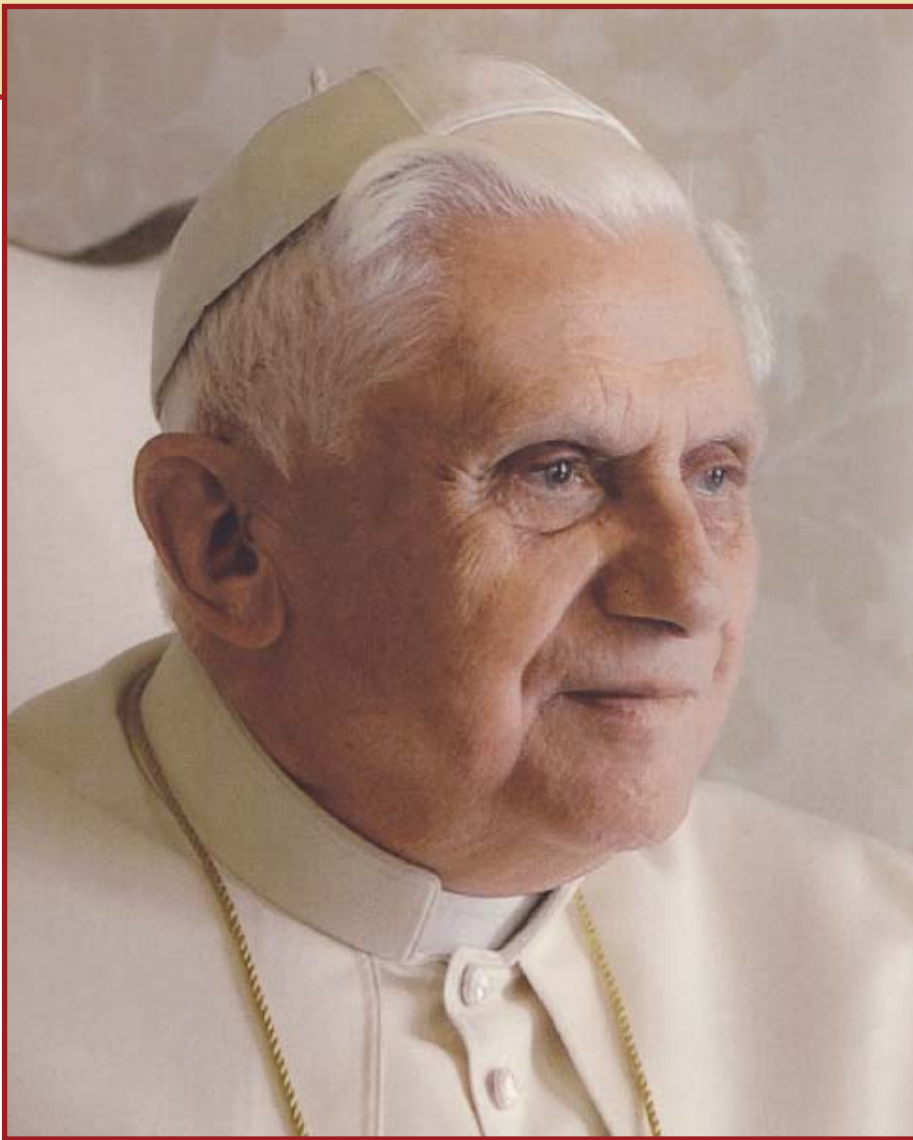
Edition in English. 54th Year. No. 356

August-September 2009

4 years: \$20.00

## Encyclical *Caritas in Veritate* of Benedict XVI on integral human development *Economics and finance at the service of man*

by Alain Pilote



On July 7, 2009, the Vatican released Pope Benedict XVI's third encyclical letter titled *Caritas in Veritate* (charity in truth, as first words of the encyclical explain). The subject is "integral human development in charity and truth" and the document was published on the occasion of the 40<sup>th</sup> anniversary of Pope Paul VI's encyclical *Populorum Progressio* on the development of peoples. This long-awaited encyclical letter of Benedict XVI was supposed to be released in 2007 but, as the Holy Father explained, the new encyclical was delayed in order to add comments relevant to the present financial crisis. This subject has not been treated since Pope Paul VI's encyclical was published in 1967.

The day after the encyclical was released to the public, Benedict XVI offered a summary during the Wednesday general audience. He reminded us that the Church does not offer technical solutions, but principles upon which any economic and financial system can be based, in order to truly be at the service of the human person:

**"A better future for all is possible, if it is founded on the rediscovery of fundamental ethical (moral) values. What is needed, then, is new financial planning... based on the ethical foundation of responsibility before God and to the human being as God's creature.**

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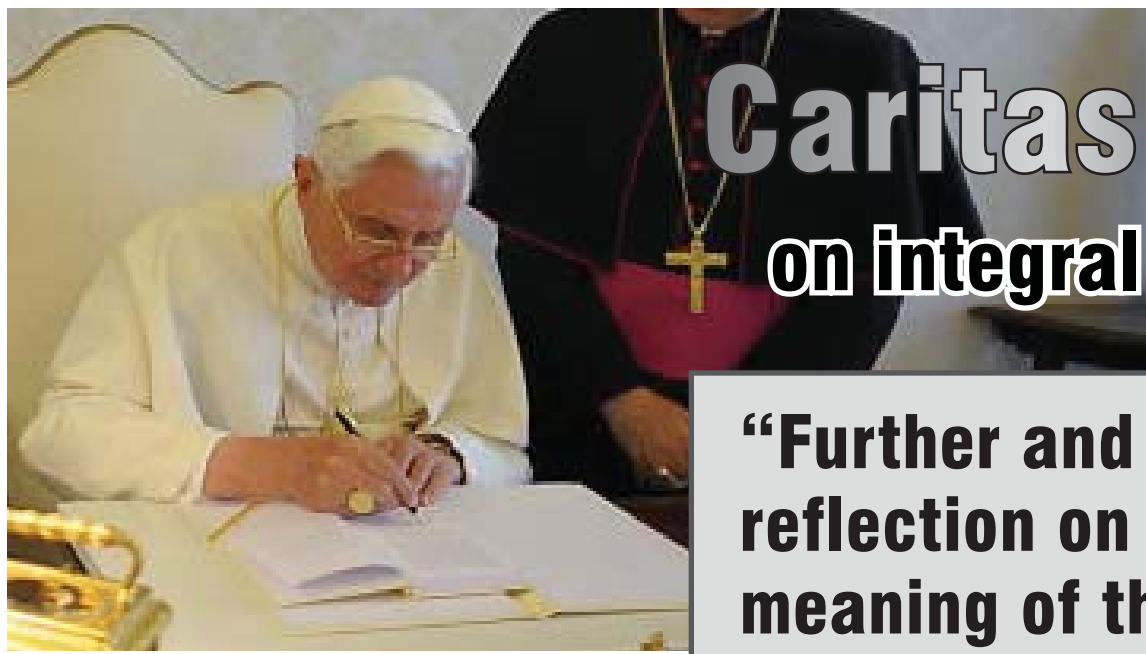
"Finance — through the renewed structures and operating methods that have to be designed after its misuse, which wreaked such havoc on the real economy — now needs to go back to being an instrument directed towards improved wealth creation and development. Insofar as they are instruments, the entire economy and finance, not just certain sectors, must be used in an ethical way." (*Caritas in Veritate*, 65.)



**Bl. Mary Mackillop**

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# Caritas in Veritate

## on integral human development

**“Further and deeper reflection on the meaning of the economy and its goals”**



The Holy Father signs his new encyclical

(continued from page 2)

“The Encyclical does not of course aim to offer technical solutions to the vast social problems of the contemporary world. This lies outside the competence of the Magisterium of the Church (cf. n. 9). Yet, it recalls the great principles that prove indispensable to building human development in the years to come. Among them, in the first place, is attention to human life, considered to be the core of all true progress.”

The Church leaves the faithful free to apply the system that would implement the principles of her social doctrine in the best way possible. To our knowledge, no other solution than the Social Credit financial proposals (first conceived by the Scottish engineer Clifford Hugh Douglas and after explained by Louis Even in the “Michael” Journal) would apply the social doctrine of the Church in a way that is truly Christian. As a matter of fact, a commission of nine theologians who were appointed by the Roman Catholic Bishops of the Province of Quebec in 1939 concluded that Social Credit was neither tainted with Socialism nor Communism. They stated that there was nothing in the Social Credit doctrine contrary to the teachings of the Church and that any Catholic was free to support it without danger.

In *Caritas in Veritate*, Benedict XVI repeats the fundamental message of Paul VI’s encyclical *Populorum Progressio*: “In order to be authentic, development must be integral, that is, it has to promote the good of every man and of the whole man.” (*Populorum Progressio*, n. 14.) In his Wednesday audience, Benedict XVI said:

“The Gospel reminds us that man does not live on bread alone: it is impossible to satisfy the profound thirst of the human heart solely with material goods. The human horizon is undoubtedly higher and broader; for this reason every development programme must consider alongside the material the spiritual growth of the human person, who is endowed with both

a body and a soul. This is the integral development to which the Church’s social doctrine constantly refers.”

To be authentic, progress must not only be economic and technological, but also moral. Since man is made up of a body and a soul, he has both material and spiritual needs.

Many articles in previous issues of “Michael” showed how the Social Credit philosophy would apply the teachings of the Popes on social justice in a concrete manner. Pope Benedict XVI’s latest encyclical is no exception. It contains principles which, to our knowledge, can be applied only by the Social Credit financial proposals, as you will read in the following paragraphs.

### Redefining the goal of economics

In Paragraph 32 of the new encyclical one reads that the massive increase in poverty in our society brings about “the progressive erosion of ‘social capital’: the network of the relationships of trust, dependability, and respect for rules, all of which are indispensable for any form of civil coexistence.”

Those who have read Louis Even’s book *In this Age of Plenty* or the *10 Lessons on Social Credit*, know that it is important not to confuse ends and means. The goal or the end of economics is to allow goods to meet the needs; not only to produce the necessities of life but to also make sure that these goods actually reach the human beings who need them. We have to be sure that the goods, once produced, do not remain on the shelves and people starve to death in consequence. It is therefore a matter of both production and distribution: goods must be produced and then distributed. There are products in plenty today; it is the distribution that is defective.

When the Holy Father talks about “social capital: the network of relationships of trust, dependability, and respect for rules, all of which are indispensable for any form of civil coexistence”, it reminds us of these words of Geoffrey Dobbs that we quoted in Lesson One of the book *The Social Credit financial proposals explained in 10 lessons*:

“‘Credit’ is another word for ‘faith’ or ‘confidence’, social credit is therefore the faith or confidence which binds any society together... How can we live in peace or comfort if we cannot trust our neighbours? How could we use the roads if we could not trust others to observe the rules of the road? And what happens when the concept of Christian marriage and to the Christian family and its upbringing, is abandoned?”

The objective of economics is not to supply jobs or to make profit and economic growth at any cost. (As Benedict XVI wrote in paragraph 68, “development is exposed as a destructive

sham if it relies on the ‘wonders’ of finance in order to sustain unnatural and consumerist growth.”) All of these — jobs, profits, economic growth — are only the means; the end is to satisfy human needs in the respect of the dignity and freedom of the human person. If goods can be produced with less human labour, thanks to machines and new technology, that is just great. It will allow man to give his leisure time over to other activities, free activities of his own choosing. (But this providing he is given an income to replace the salary he lost with the installation of the machine. This is what the Social Credit dividend is designed for.)

Profit is not the ultimate end either, but is also a means. The end or goal, let us repeat it, should be the satisfaction of human needs. Benedict XVI writes: “Profit is useful if it serves as a means towards an end that provides a sense both of how to produce it and how to

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# MICHAEL

August-September, 2009

Date of issue: August, 2009

\$1 per issue

Published 5 times a year by

*Louis Even Institute*  
For Social Justice

Editor-in-chief: Thérèse Tardif

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

website: [www.michaeljournal.org](http://www.michaeljournal.org)  
e-mail: [mail@michaeljournal.org](mailto:mail@michaeljournal.org)

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

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

Printed in Canada

PUBLICATION MAIL AGREEMENT No 40063742  
PAP REG. No 09929

Legal deposit - National Quebec Library

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

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

make good use of it. Once profit becomes the exclusive goal, if it is produced by improper means and without the common good as its ultimate end, it risks destroying wealth and creating poverty." (n. 21.)

Finance is only a means, an instrument, and not an end in itself: its goal is to finance production and distribution. Finance also must submit to moral rules: "Finance, therefore — through the renewed structures and operating methods that have to be designed after its misuse, which wreaked such havoc on the real economy — now needs to go back to being an instrument directed towards improved wealth creation and development. Insofar as they are instruments, the entire economy and finance, not just certain sectors, must be used in an ethical way so as to create suitable conditions for human development and for the development of peoples." (*Caritas in Veritate*, 65.)

John Paul II wrote about systems that became "structures of sin" ("the all-consuming desire for profit and the thirst for power, with the intention of imposing one's will upon others", cf. encyclical *Sollicitudo rei socialis*, 37). But these systems are run by human beings who are also responsible for their actions. Benedict XVI says in *Caritas in Veritate* (71): "Development is impossible without upright men and women, without financiers and politicians whose consciences are finely attuned to the requirements of the common good... When technology is allowed to take over, the result is confusion between ends and means, such that the sole criterion for action in business is thought to be the maximization of profit, in politics the consolidation of power, and in science the findings of research."

### Present-day problems

The Pope continues to describe the present problems of economics and society: "The technical forces in play, the global interrelations, the damaging effects on the real economy of badly managed and largely speculative financial dealing, large-scale migration of peoples, often provoked by some particular circumstance and then given insufficient attention, the unregulated exploitation of the earth's resources: all this leads us today to reflect on the measures that would be necessary to provide a solution to problems that are not only new in comparison to those addressed by Pope Paul VI, but also, and above all, of decisive impact upon the present and future good of humanity... The current crisis obliges us to re-plan our journey, to set ourselves new rules and to discover new forms of commitment, to build on positive experiences and to reject negative ones." (n. 21.)

"The scandal of glaring inequalities continues. Corruption and illegality are unfortunately evident in the conduct of the economic and political class in rich countries, both old and new, as well as in poor ones (n. 22.) ... The global market has stimulated first and foremost, on the part of rich countries, a search for areas in which to outsource production at low cost with a view to reducing the prices of many goods... Consequently, the market has prompted new forms of competition between States as they seek to attract foreign businesses to set up production centres, by means of a variety of instruments... budgetary policies, with cuts in social spending often made under pressure from international financial institutions, can leave citizens powerless in the face of old and new risks." (n. 25.)

Nations are fighting against each other to attract those coveted jobs even if it means giving extravagant subsidies to corporations. Just to mention a recent occurrence, it has been calculated that the financial aid of the Canadian and Ontarian governments last June to help General Motors amounted to 1.4 million dollars



Paul VI signing *Populorum Progressio* on March 26, 1967

**"More than any other, the individual who is animated by true charity labours skilfully to discover the causes of misery, to find the means to combat it, and to overcome it resolutely... Genuine development is not wealth that is self-centered and sought for its own sake, but rather an economy which is put at the service of man, the bread which is daily distributed to all, as a source of brotherhood and a sign of providence." — Paul VI, encyclical *Populorum Progressio***

per job. This is what happens when the means (the job) is more important than the ends (satisfying human needs).

### Feed the hungry

"Life in many poor countries is still extremely insecure as a consequence of food shortages and the situation could become worse. Hunger still reaps enormous numbers of victims among those who, like Lazarus, are not permitted to take their place at the rich man's table, contrary to the hopes expressed by Paul VI. To feed the hungry (cf. Mt 25: 35, 37, 42) is an ethical imperative for the universal Church as she responds to the teachings of her Founder, the Lord Jesus, concerning solidarity and the sharing of goods.

"Moreover, the elimination of world hunger has also, in the global era, become a requirement for safeguarding the peace and stability of the planet. Hunger is not so much dependent on lack of material things as on the shortage of social resources, the most important of which are institutional. What is missing, in other words, is a network of economic institutions capable of guaranteeing regular access to sufficient food and water for nutritional needs. Also they must be capable of addressing the primary needs and necessities ensuing from genuine food crises, whether due to natural causes or political irresponsibility, nationally and internationally.

"The problem of food insecurity needs to be addressed within a long-term perspective, eliminating the structural causes that give rise to it and promoting the agricultural development of poorer countries. This can be done by investing in rural infrastructures, irrigation systems, transport, organization of markets, and in the development and dissemination of agricultural technology that can make the best use of the human, natural and socio-economic resources that are more readily available at the local level, while guaranteeing their sustainability over the long term as well." (n. 27.)

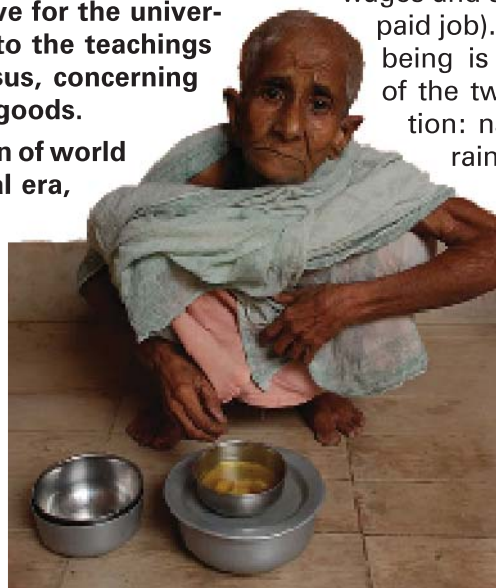
### Distributive justice

As the Holy Father pointed out, it is not production that is lacking ("lack of material things") but distribution that is defective. One must therefore have recourse to "distributive justice", to distribution through a dividend.

"The social doctrine of the Church has unceasingly highlighted the importance of distributive justice and social justice for the market economy (n. 35) ... Economic life undoubtedly requires contracts (wages given in exchange of work, for example), in order to regulate relations of exchange between goods

of equivalent value. But it also needs just laws and forms of redistribution governed by politics, and what is more, it needs works redolent of the spirit of gift." (n. 37.)

Those who have studied the Social Credit philosophy know that wages and salaries are not sufficient to buy all of production and that it is not everyone who is hired in production. (Because of the machines that replace human labour, among other reasons.) That is why Social Credit proposes to give a monthly dividend (sum of money) to every human being (on top of wages and salaries for those who have a paid job). This is because each human being is truly co-owner and co-heir of the two largest factors of production: natural resources (sun, water, rain, wind, minerals, all of which are gifts of God to all men) and progress, the legacy of the inventions of past generations.



In *Caritas in Veritate*, Benedict XVI insists forcefully on the economy of gift, for people and institutions alike, an economy in which many goods and services can be obtained for free. Everything cannot be calculated in wages and salaries, a lot of good can be done through voluntary help. In a Social Credit system, since all citizens would have economic security guaranteed by a dividend, mutual aid and volunteer work would blossom naturally. God Himself showers us with free production with natural resources and food given in plenty, so the Social Credit dividend would be the reflection of the generosity of God.

Karl Marx claimed that work created all wealth and Adam Smith said that capital (money invested in an enterprise) also contributes to production. However, both ignored what C.H. Douglas called the "cultural inheritance", the legacy of natural and inventions that are responsible for more than 90% of today's production in developed nations. Pope John Paul II wrote about this in 1981 in his Encyclical letter *Laborem Exercens* (On human work).

"Through his work man enters into two inheritances: the inheritance of what is given to the whole of humanity in the resources of nature, and the inheritance of what others have already developed on the basis of those resources, primarily by developing technology, that is to say, by producing a whole collection of increasingly perfect instruments for work. In working, man also "enters into the labour of others." (n. 13).

In his new encyclical Benedict XVI also talks about technology (n. 69): "Technology enables

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# Encyclical *Caritas in Veritate* of Benedict XVI

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us to exercise dominion over matter, to reduce risks, to save labour, to improve our conditions of life... Technology, in this sense, is a response to God's command to till and to keep the land (cf. Gen 2:15) that he has entrusted to humanity, and it must serve to reinforce the covenant between human beings and the environment, a covenant that should mirror God's creative love."

The Sovereign Pontiff added that like in any human activity, technology must be submitted to ethics, especially as regards bio-technology (in-vitro fertilization, embryo research, the possibility of manufacturing clones) where the danger of manipulating human life is omnipresent. **"In this most delicate and critical area, the fundamental question asserts itself forcefully: is man the product of his own labours or does he depend on God?"** (n. 74).

## Plundering resources

In Paragraph 49 of *Caritas in Veritate*, Benedict XVI wrote: **"The fact that some States, power groups and companies hoard non-renewable energy resources represents a grave obstacle to development in poor countries. Those countries lack the economic means either to gain access to existing sources of non-renewable energy or to finance research into new alternatives. The stockpiling of natural resources, which in many cases are found in the poor countries themselves, gives rise to exploitation and frequent conflicts between and within nations. These conflicts are often fought on the soil of those same countries, with a heavy toll of death, destruction and further decay. The international community has an urgent duty to find institutional means of regulating the exploitation of non-renewable resources, involving poor countries in the process, in order to plan together for the future."**

One example that comes to mind is that of the Democratic Republic of the Congo (DRC, also known as Congo-Kinshasa or former Zaire). Africa is the martyr-continent of modern times and the DRC is its bleeding heart: every month, 45,000 Congolese die in armed conflicts. The MONUC (United Nations mission in the DRC), with 20,000 employees and an annual budget of one billion dollars, observes and counts the deaths without intervention. This brought the Bishops of the DRC to say: "We don't need the UN to count our dead people". (One could add, especially if it costs a billion dollars...)

These civil wars in the Democratic Republic of the Congo that have caused the death of over 10 million people since 1994 are launched by rebels with the support of neighbouring countries like Rwanda, Uganda and Burundi. The real purpose behind these wars is to allow the plundering of DRC's precious minerals like coltan (columbite-tantalite, which is used in electronic products like cell phones, DVD players and computers), diamonds, cobalt, gold, copper and other resources for the benefit of multinational corporations. DRC's mineral exports officially amount to 3 billion dollars per year but the plundered minerals are worth at least twice as much. All this occurs while 75% of the Congolese population live under the poverty level, earning less than a dollar per day.

The Pope added that **"at present it is pos-**



The author of this article, Alain Pilote (left, with a white beret), waves to the Pope in St. Peter's Square, during the Wednesday general audience, April 1, 2009.

sible to achieve improved energy efficiency while at the same time encouraging research into alternative forms of energy." In the documentary *Home* created by photographer and film-maker Yann Arthus-Bertrand that was released in 130 countries on Earth Day, June 5, 2009, one can hear:

"The sun is the earth's original energy source; can humans not imitate plants and capture its energy? In one hour, the sun gives the earth the same amount of energy as that consumed by all humanity in one year. As long as the earth exists, the sun's energy will be inexhaustible. All we have to do is stop drilling the earth and start looking to the sky. All we have to do is learn cultivate the sun." Alternative technology exists, with cheap costs (like the sun, which no multinational can control), but there are powerful financial interests that still impose the use of oil on our societies.

## The true problem: falling birth rates

For years, one has heard the so-called experts claiming that there were too many people on earth. They said that there were not enough resources on the globe to support them so we needed to have recourse to abortion and artificial birth control (plus wars, famine and epidemics) to reduce population drastically. (Many developed countries still impose the legalization of abortion and artificial contraception as conditions for financial aid to developing countries.) Benedict XVI destroys this Malthusian myth by saying (n. 44) that the real problem today in the world is not overpopulation but the decline in births, or what some people call the "demographic winter":

**"To consider population increase as the primary cause of underdevelopment is mistaken,**

even from an economic point of view. Suffice it to consider, on the one hand, the significant reduction in infant mortality and the rise in average life expectancy found in economically developed countries, and on the other hand, the signs of crisis observable in societies that are registering an alarming decline in their birth rate.

**"Morally responsible openness to life represents a rich social and economic resource. Populous nations have been able to emerge from poverty thanks not least to the size of their population and the talents of their people. On the other hand, formerly prosperous nations are presently passing through a phase of uncertainty and in some cases decline, precisely because of their falling birth rates; this has become a crucial problem for highly affluent societies. The decline in births, falling at times beneath the so-called "replacement level", also puts a strain on social welfare systems, increases their cost, eats into savings and hence the financial resources needed for investment, reduces the availability of qualified labourers, and narrows the "brain pool" upon which nations can draw for their needs..."**

**"These situations are symptomatic of scant confidence in the future and moral weariness. It is thus becoming a social and even economic necessity once more to hold up to future generations the beauty of marriage and the family, and the fact that these institutions correspond to the deepest needs and dignity of the person. In view of this, States are called to enact policies promoting the centrality and the integrity of the family founded on marriage between a man and a woman, the primary vital cell of society, and to assume responsibility for its economic and fiscal needs, while respecting its essentially relational character."**

Let us add that in a Social Credit system, the arrival of a newborn child in a family will not represent a financial burden. This is because the newborn child will also receive his monthly dividend as new shareholder of the resources of the nation, which will automatically increase the family income.

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**"On this earth there is room for everyone: here the entire human family must find the resources to live with dignity, through the help of nature itself — God's gift to his children — and through hard work and creativity." (n. 50.)**

## The environment

Another worry today is the environment. The ecological balance of the planet that is threatened by pollution and the waste of resources — problems which, as the attentive students of Social Credit know, are directly caused by the present financial system. This brings about, among other things, the creation of useless needs to create jobs that are not really necessary. Douglas justly pointed out that once the necessities of life are guaranteed, most people will content themselves with a simpler lifestyle which in turn will reduce the destruction of the environment by far. Pope Benedict XVI did not forget about the environment issue in his latest encyclical:

**“Today the subject of development is also closely related to the duties arising from our relationship to the natural environment. The environment is God’s gift to everyone, and in our use of it we have a responsibility towards the poor, towards future generations and towards humanity as a whole. When nature, including the human being, is viewed as the result of mere chance or evolutionary determinism, our sense of responsibility wanes. In nature, the believer recognizes the wonderful result of God’s creative activity, which we may use responsibly to satisfy our legitimate needs, material or otherwise, while respecting the intrinsic balance of creation. If this vision is lost, we end up either considering nature an untouchable taboo or, on the contrary, abusing it. Neither attitude is consonant with the Christian vision of nature as the fruit of God’s creation... Nature is at our disposal not as ‘a heap of scattered refuse’, but as a gift of the Creator who has given it an inbuilt order, enabling man to draw from it the principles needed in order “to till it and keep it” (Gen 2:15). (n. 48.)**

**“On this earth there is room for everyone: here the entire human family must find the resources to live with dignity, through the help of nature itself — God’s gift to his children — and through hard work and creativity. At the same time we must recognize our grave duty to hand the earth on to future generations in such a condition that they too can worthily inhabit it and continue to cultivate it... One of the greatest challenges facing the economy is to achieve the most efficient use — not abuse — of natural resources... (n. 50.)**

To save and care for nature and the animals is good. However, to save human beings is even more important. Benedict XVI explains: **“It is contrary to authentic development to view nature as something more important than the human person. This position leads to attitudes of neo-paganism or a new pantheism — human salvation cannot come from nature alone, understood in a purely naturalistic sense. (Like transforming the earth into a god such as Gaia, the Greek mother-earth goddess.) This having been said, it is also necessary to reject the opposite position, which aims at total technical dominion over nature, because the natural environment is more than raw material to be manipulated at our pleasure; it is a wondrous work of the Creator containing a ‘grammar’ which sets forth ends and criteria for its wise use, not its reckless exploitation.” (n. 48.)**

On this matter, Pope John Paul II wrote in his Encyclical Letter *Centesimus Annus* (n. 38): **“In addition to the irrational destruction of the natural environment, we must also mention the more serious destruction of the human environment, something which is by no means receiving the attention it deserves. Although people are rightly worried — though much less than they should be — about preserving the natural habitats of the various animal species threatened with extinction, because they realize that each of these species makes its particular contribution to the balance of nature in general,**

# Pope against one-world government

Most of the newspapers and other news media retained only one line of Pope Benedict XVI’s latest encyclical. Many of them ran the following headline: the Pope is for a “world political authority” or even a “one-world government.” But the reality is quite the opposite. The Holy Father speaks directly against a world government that would abolish national States and here we quote an excellent explanation from editorialist John-Henry Westen of *LifeSiteNews.com*:



“Confusion seems to have come from Paragraph 67 of the encyclical, which has some choice pull-quotes which have spiced the pages of the world’s news, from the New York Times to those of conspiracy theorist bloggers seeing the Pope as the Anti-Christ. The key quote which has led to the charge reads: ‘To manage the global economy; to revive economies hit by the crisis; to avoid any deterioration of the present crisis and the greater imbalances that would result; to bring about integral and timely disarmament, food security and peace; to guarantee the protection of the environment and to regulate migration: for all this, there is urgent need of a **true world political authority**, as my predecessor Blessed John XXIII indicated some years ago.’

“However in Paragraph 41, the Holy Father specifically differentiates his concept of a world political authority from that of a one-world government. ‘We must,’ he says ‘promote a dispersed political authority.’ He explains that ‘The integrated economy of the present day **does not make the role of States redundant**, but rather it commits governments to greater collaboration with one another. Both wisdom

and prudence suggest **not being too precipitous in declaring the demise of the State**. In terms of the resolution of the current crisis, the State’s role seems destined to grow, as it regains many of its competences. In some nations, moreover, the construction or reconstruction of the State remains a key factor in their development.’

“Later in the encyclical (57) he speaks of the opposite concept to one-world government — subsidiarity (the principle of Catholic social teaching which states that matters ought to be handled by the smallest, lowest or least centralized competent authority) — as being essential. **‘In order not to produce a dangerous universal power of a tyrannical nature, the governance of globalization must be marked by subsidiarity,’** says the Pope.” (*End of the quote from LifeSiteNews.com*)

At the beginning of Paragraph 67, Pope Benedict explains that the “world political authority” that needs to be reformed — a need that was mentioned by John XXIII in *Pacem in Terris* and Paul VI in *Populorum Progressio* — is the United Nations: **“there is a strongly felt need, even in the midst of a global recession, for a reform of the United Nations Organization, and likewise of economic institutions and international finance, so that the concept of the family of nations can acquire real teeth.”**

There is no question of turning the United Nations into a one-world government that will eliminate nation States, it is only about creating a place where heads of states and representatives of nations could meet and talk to each other. All the while respecting the concept of “family of nations” with each country continuing to exist and keep its sovereignty.

**too little effort is made to safeguard the moral conditions for an authentic ‘human ecology’.”**

### Family founded on marriage

If there are laws that must be abided by in order to keep the equilibrium of nature, there are also laws that must be observed in order to keep the equilibrium of the human environment. This begins with the respect of the family, founded on marriage between a man and a woman. Benedict XVI develops this point in his encyclical (n. 51):

**“If there is a lack of respect for the right to life and to a natural death, if human conception, gestation and birth are made artificial, if human embryos are sacrificed to research, the conscience of society ends up losing the concept of human ecology and, along with it, that of environmental ecology. It is contradictory to insist that future generations respect the natural environment when our educational systems and laws do not help them to respect themselves. The book of nature is one and indivisible: it takes in not only the environment but also life, sexuality, marriage, the family, social relations: in a word, integral human development. Our duties towards the environment are linked to our duties towards the human person, considered in himself and in relation to others.”**

In his first encyclical *Deus Caritas Est* (God is Love, n. 25-26) Benedict XVI wrote: **“In God’s family, no one ought to go without the necessities of life... The aim of a just social order is to guarantee to each person, according to the principle of subsidiarity, his share of the community’s goods.”**

### Work for justice

In his new encyclical Benedict XVI concludes that in order to change the world and bring it in coherence with God’s will, and to put an end to the scandal of poverty and hunger in

the world, we must realize that we are all God’s children, sons of the same Father and that love for God must necessarily be accompanied by love of neighbour (n. 78):

**“Without God man neither knows which way to go, nor even understands who he is. In the face of the enormous problems surrounding the development of peoples, which almost make us yield to discouragement, we find solace in the sayings of our Lord Jesus Christ, who teaches us: ‘Apart from me you can do nothing’ (Jn 15:5) and then encourages us: ‘I am with you always, to the close of the age’ (Mt 28:20)... Awareness of God’s undying love sustains us in our laborious and stimulating work for justice and the development of peoples, amid successes and failures, in the ceaseless pursuit of a just ordering of human affairs.”**

Let us conclude this article with these words of Pope Paul VI, taken from his encyclical *Populorum Progressio* (nn. 75 and 86):

**“More than any other, the individual who is animated by true charity labours skilfully to discover the causes of misery, to find the means to combat it, and to overcome it resolutely. A creator of peace, he will follow his path, lighting the lamps of joy and playing their brilliance and loveliness on the hearts of men across the surface of the globe, leading them to recognize, across all frontiers, the faces of their brothers, the faces of their friends... All of you who have heard the appeal of suffering peoples, all of you who are working to answer their cries, you are the apostles of a development which is good and genuine, which is not wealth that is self-centered and sought for its own sake, but rather an economy which is put at the service of man, the bread which is daily distributed to all, as a source of brotherhood and a sign of providence.”**

*Alain Pilote*

# Social Credit: economic democracy



Louis Even

In his new encyclical "Caritas in Veritate", Pope Benedict XVI wrote in Paragraph 66: "A more incisive role for consumers, as long as they themselves are not manipulated by associations that do not truly represent them, is a desirable element for building economic democracy."

Scottish engineer Clifford Hugh Douglas (1879-1952), who conceived the Social Credit financial proposals, wrote in "Credit-Power and Democracy": "Social Credit is a socio-economic philosophy wherein consumers, fully provided with adequate purchasing power, establish the policy of production through exercise of their monetary vote. In this view, the term economic democracy does not mean worker control of industry. Removing the policy of production from banking institutions, government, and industry, Social Credit envisages an 'aristocracy of producers, serving and accredited by a democracy of consumers.'"

Before being known as Social Credit, Douglas's financial proposals were in fact called "Economic Democracy" (also the name of the first book of Douglas on the subject). Here is an article of Louis Even that explains how a Social Credit system will be true "economic democracy", in which there will be "a more incisive role for consumers", as the Pope wrote.

## by Louis Even

Major C.H. Douglas, the genius who invented the doctrine and propositions of Social Credit, published his first book on the subject in November of 1919. It was entitled *Economic Democracy*. It was only at a later period that his philosophy was christened "Social Credit".

However, the two terms are perfectly compatible with the economic theory of Douglas. In fact the entire matter concerns society's credit (Social Credit), the monetization of which should serve society and its members rather than indebt and impoverish them. But this doctrine also speaks about a true economic democracy.

## Demos, Kratein

On the political level, the word democracy sums up the idea of a government of the people and for the people; of a political organization in which the people freely choose their governments. And also a system in which they can make clear to their governments how they expect their public affairs to be administered.

Yet, for a great number of people the word democracy signifies almost exclusively nothing more than the instrument, the periodic elections by which the representatives of the people are chosen for a specific term. For these people, perfect democracy is achieved when universal suffrage is achieved; when everyone (all the

adults at least) has the right to vote. Everyone — does this not translate adequately the sense of "demos" (the people)? And when the people choose their own government, is this not proof that they rule "kratein" since they delegate this ruling power?

Now, whether we consider democracy under one or other of the above two aspects — as obedience to the will of the people or as a voting mechanism — if we transpose the term democracy to the sphere of economics we find that it fits perfectly with the doctrine of Social Credit.

## The economic sphere

The economic sphere is one of needs, and the goods to fill these needs. Economic activity understands the production and distribution of products and services, both to private individuals and to the community.

In the political sphere the individual is the citizen. In the economic sphere he is the consumer.

In the political sphere the citizen expresses his will and demands results from the government and other public bodies.

In the economic sphere the consumer addresses his requirements to the productive system of his country. From agriculture and allied industries he asks nourishment and from the textile industry, clothing. He asks lodging from the building trade and from doctors and hospitals he requires care for his ailments. And so on with all other branches of industry and commerce.

The productive system is the total of all such activities from which flow goods and services. It is the capacity to produce.

The consumer gets what he asks for when his request is accompanied by the instrument which renders this request efficacious, namely money or purchasing power. Purchasing power is the power to pay.

Productive capacity makes it possible to offer goods and services. Purchasing power makes it possible to obtain these goods and services.

## Capacity to pay and produce

If the capacity to produce fails, then the capacity to pay does not mean anything. Even with a sack of gold you can not buy bread at the North Pole, because there is neither bread nor any possibility to grow wheat there.

**On the other hand, if the capacity to pay fails to keep in step with the capacity to produce, then production stops as long as goods remain unsold. This occurs even if needs remain unfilled. This is often the case in our country where produce is abundant. Families with no purchasing power must do without goods that they need even if these goods are in the store. The cries of the needy, no matter how loud they are, fall on deaf ears if the poor cannot pay.**

So we see that it is not human needs that decide productive activity, but the possession or lack of money.

**This is what we call a financial dictatorship.**

**In economics as in politics, dictatorship is the contrary of democracy. There is no question of economic democracy when the individual, as a consumer, can no longer obtain from the productive system the goods which he has a right to expect. A man cannot feel that he is being treated in a democratic manner when he must go without necessities in front of an immense productive capacity, simply because he is being denied the power to purchase goods.**

**A country which calls itself democratic and yet accepts the continuation of this financial**



Clifford Hugh Douglas

**dictatorship has a curious idea of the meaning of democracy. The tyranny of money weighs down on the lives of individuals and families; all year it is a hindrance to the administration of our institutions and public bodies. The government which permits such a state of affairs to exist in the country over which it has jurisdiction is hardly a democratic government even if it was born with the ballot box. It is a government in servitude to a dictatorship.**

Under a Social Credit system the capacity to pay would coordinate with the capacity to produce. One would go with the other.

The capacity to produce would not be stopped or restricted because of the inability to pay. This is because the ability to pay would be adjusted to the facility to produce goods required by existing needs.

We would not continue to have the situation of human needs with all the goods that are available. Production and distribution would not be ruled by money because money would be adjusted to the needs of production and distribution.

This would be true economic democracy. As long as the productive system could meet his demands, the individual consumer would receive all the goods he needs to produce and services to which he has a right in order to live decently.

## Economic suffrage

Furthermore this democracy would be complete; it would apply to all consumers (that is to all citizens) of every age and condition. This would be a universal, economic suffrage, more universal than a political suffrage. It would be a suffrage exercised each day.

This economic democracy would be exercised through the medium of true economic ballots. By means of these ballots the consumer would select, not the candidate of his choice, but the goods of his choice. These economic ballots are called dollars in Canada.

Each dollar is a ballot allowing the bearer to vote for one dollar's worth of products or services according to his choice. The more of these economic ballots (dollars) that he has in his pocket the wider the range of products open to him.

And in order that this economic suffrage may be universal, each individual as a consumer must possess these ballots which permit him to vote for such-and-such goods.

**Social Credit achieves this end because it gives revenue to each individual irrespective of age, sex, occupation, skin color, or religious and political beliefs.**

(continued on page 7)

(continued from page 6)

This basic revenue, this primary right to draw on the productive capacity of a country should be, at the very minimum, sufficient to procure the necessities of life. It is inadmissible that any citizen should want for the necessities of life in a country of overabundant production.

**In the Social Crediter's vocabulary, this basic revenue that is granted on the sole condition that one be a member of society is called the "social dividend." It is national or provincial, depending on whether the system extends to the nation or to the province. This dividend is the real instrument of universal economic suffrage.**

Dollars earned as salaries, fees, profits, or industrial dividends are economic ballots also, but they are conditioned by the circumstances under which they are earned. Salaries are tied up with employment. Not everyone can be employed. Children, for example, cannot work in a factory. This includes also the sick, the old people, homemakers, and others who could be employed but have been replaced by machines. These machines produce goods more efficiently and in greater quantity than it is possible for humans.

**The universal dividend is the only economic ballot which is truly democratic. Therefore, Social Credit is the most advanced theory of economic democracy.**

### Producers undisturbed

What is more, this system takes nothing away from private initiative or enterprise. The economic ballot demands results — goods which will meet needs. But it leaves the productive system free as to the manner of producing these goods. The modern technique of producing goods is efficient, but it would do even better were it not for financial hindrances. If it were not for the lack of these economic ballots (dollars), the goods would flow freely to meet the demand. Distribution would be as efficient as production. And would not this ideal be as efficient and greatly desired, by the producers and consumers alike?

It is wrong to blame private enterprise for something which is the fault of finance and not production. Instead of seeking to change the productive setup, steps should be taken to revise the financial system. The financial system should be socialized, not the productive system — for the good reason that money by nature, is social. It is only by an act of perversion that money has become the instrument of abuse.

**Social Credit then, would replace the present financial dictatorship with a true economic democracy in which the consumer (who is after all, the reason why production exists) would be the real master of any program of production — of the program, not the methods, of production. The consumer would decide what to produce, not how to produce it. Production would obey the consumer, desiring nothing but to be allowed to meet his demands.**

**The efficiency of this economic democracy would surpass all that has ever been experienced as regards to political democracy.**

### Efficiency compared

Since we have made the comparison between the current political democracy and the economic democracy that is Social Credit, between the political ballot and the economic ballot of Social Credit, it would be interesting to compare the efficiency of political and economic ballots.

We will leave aside the question of quantity or frequency. Obviously, the citizen gets only one political ballot and that he receives at election time when he must choose one of a number of aspiring candidates to represent him in the government. Between elections, if the citizen doesn't get what he expected from

**Social Credit would replace the present financial dictatorship with a true economic democracy in which the consumer (who is, after all, the reason why production exists) would be the real master of the program of production. The consumer would decide what to produce, but not how to produce it. Production would obey him, desiring nothing so much as to be allowed to meet his demands.**

the government, he cannot have recourse to a vote. He must seek other means which as yet he does not know how to use. For this he must wait, chagrined, until the next election when he can trip himself up again.

But with the economic ballot it is the contrary that takes place. He should have it or them every day, since he has needs to fill every day. But he does not get the products to fill these needs until he deposits his ballot (dollar) on the merchant's counter.

The chief difference, however, is in the efficiency. When you put your political ballot in the ballot box, it is marked with a cross indicating the candidate of your choice. But it can very easily happen that on election night, you get the candidate that you do not want.

You asked for Peter to be your deputy, and Paul got elected. Or if you do get Peter, then the people who voted for Paul are not happy.

But your economic vote always gives you what you want providing you have an economic ballot. And it gives your neighbour what he wants even if it's something contrary to what you want. There is a diversity of products to answer to a diversity of tastes and every taste is satisfied when the economic ballots are available to everyone.

If you take your ballots (dollars) out of your wallet and say to the shopkeeper "this is for butter", then he will not give you jam. If your neighbour takes out his ballots (dollars), and says "jam please", the merchant will not hand him butter.

Your vote is thus always effective: for black or brown shoes, a pair of trousers, a trip on the railway, a TV set or a coffin.

There's no question of a winning majority or of a losing minority. Your economic ballot gains for you what you want, what you as an individual choose.

And when you have picked out something, the merchant replaces it by ordering it from the producer, either industrial or agricultural. And industry makes the products that are in demand, not the products for which no one votes.

In this fashion, your choice determines what is to be produced but not the manner of producing it. Your choice tells the farmer and the industrialist what to produce without any mention of "how". The "how" is not your business; it is a matter for the producer. Moreover, modern production could be in no way embarrassed to produce anything that might be demanded of it.

**And so everything depends upon whether or not we have these ballots, or dollars. He who does not have them possesses nothing. He cannot vote for produce. He exercises no influence on the production of his country. He does not live in a state of economic democracy. And under these conditions, political democracy has little meaning for him.**

**Men and women, citizens who are deprived of economic ballots and remain at the mercy of charity — such is the case for many under our present dictatorship of money. But such a condition would not exist under a system of true economic democracy, under the organization of a Social Credit democracy.**

*Louis Even*

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Information: (416) 749-5297

### Rougemont monthly meetings

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1101 Principale St.

Congress: Sept. 5-6-7, 2009  
Feast of St. Michael: Sept. 27

Simultaneous translation into English  
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Springfield, MA 01103  
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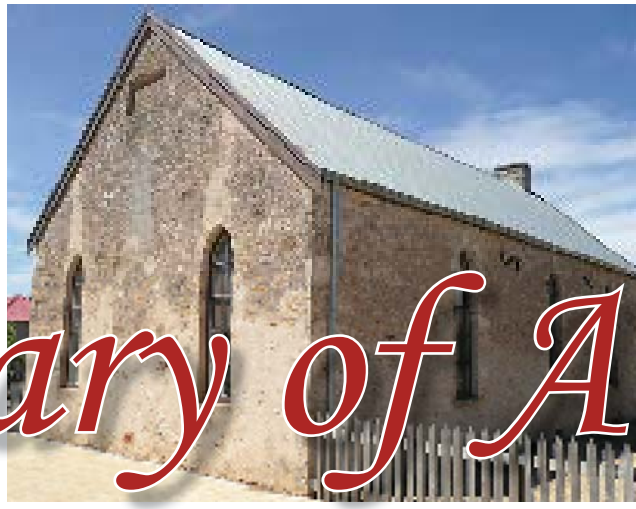
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# Mary of Australia

From left to right: Bl. Mary MacKillop at 33 years old, the convent at Penola and Fr. Julian Woods

## Beginnings

Mary was born on January 15<sup>th</sup>, 1842 during a time of great spiritual upheaval. The Stephens Act of 1872 was ruining the lives of Catholics in Australia through the system of education. Mary's life was spent in the battle for the establishment of true Catholic schools and other charitable institutions in Australia. Her nuns are still carrying out her mission today, not only in Australia but in different countries around the world.

Mary's parents were born in Lochaber, Scotland. Her father, Alexander MacKillop, was an educated and energetic man who defended his faith against the often anti-Catholic sentiments of the day. Although he was a good man at heart, Alexander's financial situation was often very unstable. This caused much grief among the family members and often left his family to be supported by their relatives. As a result of the family's financial crisis Mary was compelled to work at a young age.

Mary's first position was that of governess for family members and because of their large families she was able to help them in raising their children. These experiences served her well in later years when she would become a teacher for Australian youth. Her older sister Annie said this about her; "She was a very wise and beautiful child. People often stopped her nurse just to look at her; she was so like pictures of angels. She had a wonderful memory and was always old for her years. One day when she was walking with her mother, Mary being then four years old, her mother complained of being tired and Mary offered her arm to help her."

When the family's financial situation was more stable, Mary attended a private school with her brothers and sisters. This did not last long because of their father's financial difficulties, but even so Mary's education was of the highest quality. This is believed to be because her father undertook much of her education himself.

Mary had a very remarkable manner of self-expression. She was especially gifted with the spoken word, and this is evidenced in the many letters she wrote during her life. Her deep knowledge of the Catholic faith with its traditions and history and her ability to deal with delicate and difficult subjects, all served to make Mary an unusually educated woman. She inherited some of her father's fighting temperament. Her sister Annie notes that one day when Mary was eleven years old, she sent home a drunken servant-woman who was supposed to be nursing her baby brother.

Mary was employed as a governess in Penola, Australia at the age of eighteen. It was there that she met Fr. Julian Woods for the first time. He was to be instrumental in the foundation of the Institute of St. Joseph. She also became sacristan for the first time in the little church there and this particular employment was to be her joy throughout her life.

Mary's life was very quiet and retiring during her years as governess. "One great happiness I enjoy is being able to visit the chapel at any time, where the Blessed Sacrament always is..." she said.

In 1866, Mary established a small convent for herself and two other women in Penola. It was there that she was first called "Sister Mary." Two of the rooms of the house were used for the school so it was very crowded, but with the help of Fr. Woods, a

larger building was soon given to the new congregation.

After organizing the convent in Penola, Mary traveled to Adelaide in 1867 to establish a house there. Although the sisters began with sixty students, within six months' time they had over two hundred attending the school.

Mary took religious vows on August 15<sup>th</sup>, 1867. She chose the name Sister Mary of the Cross. The Rule for the new order was written by Fr. Julian Woods.

## Secularism in Australia

From the 1830s to the 1880s the school system in Australia was under great strain. The secularists were systemically taking over the building and running of schools to the dismay of the Catholic population. Many people were favouring the State schools because one could obtain grants for students, as such they were more practical for the impoverished families.

The Stephens Act of 1872 stated: "**In a couple of generations, through the missionary influence of the State schools, a new body of State doctrine and theology will grow up, and the cultured and intellectual Victorians of the future will directly worship in common at the shrines of one neutral-tinted deity, sanctioned by the State department.**" Henry Parkes, the New South Wales Premier, stated that with the secularisation of the schools he held in his hands "**what will be the death to the calling of the priesthood of Rome.**"

The secularists of the 1800s were working for the same goal as the secularists today. Archbishop Vaughn said that the secularist society would destroy the Catholic Church in Australia.

In their Joint Pastoral letter of 1879, the Catholic bishops issued a statement saying; "**The Church knows that instruction is not education, and that a system of national training from which Christianity is banished is a system of practical paganism, which leads to corruption of morals and loss of faith, to national effeminacy and to national dishonour. We prize above all imaginable things, the Faith of our Fathers; that Faith is in peril in a great measure on account of the menacing condition of modern society; and cost what it may, it must be preserved and fostered in the hearts and intellects of the rising generation.**"

Catholic education was experiencing a downward spiral because of the shortage of priests and nuns who were willing to travel through the rough outback as well. Often the roads were only a deep rut, and travel by stagecoach was very difficult. The only practical method of transportation was by horseback.

Because of these difficult situations, the work of Mary and her nuns were very much supported by Bishop Vaughn of Adelaide. He knew that the Catholic faithful needed good teachers to bring them up in the practice of their faith.

In 1873, Mary wrote to Rome to request support in her mission. She commented as well on the lack of religious personnel in the teaching field. She made a point of speaking about the indifference of the secular governments towards the Catholic poor, and reiterated that the secularists were a danger to the Catholic society at large.

## Difficulties and expansion of the order

Mary MacKillop knew very quickly in her life that nothing advanced spiritually without trials and that

was especially true of those who followed the Cross. She often told Fr. Woods that it is not a good thing to allow others to think badly of you unjustly (and thus give yourself a heavier cross to carry), especially when these people become disturbed because of what they believe about you. "Humility in its truest form," she said, "demands that you tell them the truth. It is not right to not do this just to keep that Cross for yourself."

Mary left for Brisbane in December of 1869, leaving seventy-two nuns in Adelaide directing twenty-one schools, an orphanage and a home for the aged.

Mary's sisters remembered her as kind and thoughtful towards others, and she was always gentle and humble when she had to admonish any of them. Her inner peace and trust in divine providence were traits that everyone noted and admired.

Mary established a Refuge in Brisbane for women who were just coming out of prison or who were on the streets. She also founded a home for the elderly, the incurably ill and those with habits such as drinking that made it impossible for them to live in society. These institutions were kept by the nuns who were aided by young girls who "had, in one way or another, made a false step, and wished to place themselves under the care of the Sisters." These young ladies had their own Rule of Life and were called Magdalens.

During these early days of the Institute, Bishop Sheil from Adelaide gave support to the sisters by expressing his happiness at the success of their work. However, there were many other Catholics who were critical of the Josephites.

Some of the clergy had negative opinions as well, among them a certain Fr. Haron, who was a close adviser to the bishop. The newspapers were controlled by the secularists, and advocated the opinions of the State and the enemies of the Church. They used the clergy's murmuring to aid the cause against Catholicism. The clergy had complaints against Fr. Woods most of all and a few even made threats to the bishop that they would leave the diocese.

During this time two of the Sisters threatened the future of the order with alleged visions and apparitions. Mary and Fr. Woods' opinions differed dramatically regarding these phenomena. Fr. Woods believed in the authenticity of the nun's visions but Mary had serious doubts. This put a strain on their collaboration in the future of the order and created many problems of morale among the other sisters. Mary was very upset by these developments but continued to have faith in God. "**There are times,**" she said to herself, "**when the thought of God's immense love and patient mercy come before me with a force that I cannot describe.**"

The two sisters, Angela and Ignatius, eventually confessed their complicity. This was not before they caused much grief to both the community and to Mary, however. They would create scenes of confusion, saying they had been visited by phantoms or had seen demons. Among the other occurrences there was the disappearance of the Blessed Sacrament from the tabernacle in the convent chapel.

Another obstacle that Mary had to overcome was in the person of a Dr. Cani. He was the Vicar General and representative of the bishop, who advocated the Government grants that were issued for education. These grants from the Government came with strings attached, namely that all textbooks had to be standardized and that religious education was restricted to a bare minimum. In Brisbane the dio-





Artwork depicting Mary during her travels, Mary (in the wheelchair) and her sisters, and the chapel in Sydney dedicated to Bl. Mary MacKillop

case was used to accepting these grants, with the compromises that came with them. Mary's refusal to compromise on this issue infuriated her superiors, but she would not budge, saying that "clinging to duty could possibly have unpleasant consequences." Fr. Woods gave his full support to Mary on the subject of grants.

Mary wrote to Dr. Cani, "**My position as Guardian of our Holy Rule enforces this (decision) and in the presence of God I must say what the voice of conscience and duty dictate. It is impossible for us to become in any way connected with Government and be true to the spirit as well as the letter of our Rule.**"

Despite this opposition the Josephites founded three schools in Brisbane within only three months of their arrival. They wished to build a Refuge in Brisbane also but this request was ignored by the religious authorities, so the nuns welcomed all those who were in need in the convent itself.

By the year 1870, Fr. Wood's health was fading, both mentally and physically. His erratic behaviour continued to draw much criticism from his fellow clergymen, which did not favour the work of the Institute in the eyes of the bishop.

#### Excommunication

In the beginning of 1871, Bishop Sheil returned to Adelaide after being in Rome for a year and a half in absence from his diocese. Due to the criticism of his priests and the adverse influence of Fr. Charles Haron, he started to take steps to force the Sisters to abandon their Director's leadership and their own Rule.

Mary was traveling in other parts of the country but upon returning to Adelaide, she saw just how much ridicule her sisters were being subjected to by the local clergy. She wrote to the Bishop several times, stating that if he changed the Rule, she would not remain in the Institute but try to live the Rule elsewhere. Although she said, he had every right to change the Rule; her responsibilities were first to God.

The bishop and Fr. Haron started an examination of the sisters, above all testing them for their "competence" in teaching. The questioning was so distressing that many of the sisters protested as to the validity of the proceedings. After these examinations most of the sisters were stripped of their status and removed from the convent. Many of them refused to accept the new Rule proposed by the bishop and were dismissed from the Institute.

Matters climaxed with a formal excommunication of Sister Mary by Bishop Sheil in the chapel of the convent. All the charges against her were completely false but Mary remained calm and serene throughout the ordeal.

She later wrote: "**I really felt like one in a dream. I seemed not to realize the presence of the Bishop and priests; I know I did not see them; but I felt, oh, such a love for their office, a love, a sort of reverence for the very sentence which I then knew was being in full force passed upon me. I do not know how to describe the feeling, but I was intensely happy and felt nearer to God than I had ever felt before. The sensation of the calm beautiful presence of God I shall never forget.**"

Several priests supported Mary, recognizing that she had been accused without just cause, but it was very risky for them to oppose the bishop. Many of these priests and religious were ridiculed because of their defence of her. In Mary's opinion however, great trials meant the event of a great work and suffering must always precede victory. She never criticized those who persecuted her, preferring to think of them as instruments of God's providence.

During this time Sisters Angela and Ignatius admitted their guilt in fabricating the apparitions and visions, admitting that the phenomena had been contrived. This admission greatly aided the cause of the sisters and improved the opinion of the clergy in Adelaide.

Soon after that Bishop Sheil became very ill. Fr. Haron had taken advantage of his poor health for years in order to further his own designs and had created much havoc in the Church. Bishop Sheil realized too late that his close administrator and adviser had deceived him. He said, "I am dying with a broken heart. Those whom I trusted contracted bad habits. At times I acted at their suggestions – I'm sorry."

The excommunication was lifted at the request of the dying bishop and Mary and her entire community were reinstated into their community on March 19<sup>th</sup>, 1871.

#### Commission Inquiry

The upheaval caused by this controversy prompted Rome to hold an inquiry as to the events surrounding the Institute of St. Joseph. Cardinal Barnabo sent a group of representatives from Rome to form a commission to study the case and question all those involved. The main subjects they reviewed were the events surrounding the apparition phenomena and the capability of the sisters to teach.

The final outcome was the complete exoneration of the sisters of all the charges against them and the replacement of Fr. Woods as director

by Fr. Tappeiner. Fr. Wood's instability and disobedience to Church authority was considered a hindrance to the expansion of the Institute. The commission was confident that without him, the Sister's would continue their work more efficiently.

Fr. Haron was recalled back to his monastery for the part he had played in deceiving his bishop and for the manner in which he had treated Fr. Woods and the sisters. The commission informed him that he was instrumental in causing grievous scandal and discord in the Church.

#### Journey to Europe

Due to the pressure put on the Institute by all these events, it was decided that Mary should go to Rome and plead for the Rule to be approved by the Pope. So on March 28<sup>th</sup>, 1873, she left Adelaide. Upon arrival in Rome, Mary wasted no time making contact with several bishops and priests who were to aid her in the advancement of her Institute in the years to come.

On August 1<sup>st</sup>, she left for her European journey with the knowledge that Rome would supervise the structures of the Rule and continue its progression to completion. Mary's visit left a very good impression of the integrity of her character on the authorities of the Vatican.

During her travels across England and Scotland, Mary asked for prayers for her community and begged for donations to help finance the foundation of the buildings. Her inspection of different schools and convents taught her a great deal, and it was her intention to use this knowledge upon her return to Adelaide. Another goal for this European trip was to recruit nuns and priests for Australia.

In 1874, Mary returned once again to Rome hoping to secure the Rule before her return, but further delays made this impossible. Mary wished to have all opinions on her Institute studied, so she decided to wait. Especially, the issue of multiple novitiates was a cause of deep concern for her. During the early days they had many problems of novices being sent out without proper training and she was loath to repeat the experience. She requested that a single novitiate be established to eliminate this problem.

Before she left Rome, Mary was given a revised Rule by the Propaganda for the Faith to be tested by the Sisters on its feasibility in practical circumstances. Mary's request for a novitiate at the mother house was granted and the new Rule stressed the need for proper formation of the sisters. Certain safeguards were also made in regards to the changes that a bishop could make either to the Rule or on how much authority they held over the superiors of the Institute. With much gratitude for the blessings her Institute had received, she left for the long return voyage to Australia on October 31<sup>st</sup>.

#### The Quinn brothers and Mary

During the mid-1870s, Mary came into conflict with two bishops. James and Matthew Quinn both opposed the Constitution of the Institute. They said that they, as bishops of their respective dioceses, should have higher authority over the Rule and the sisters.

Because the structure of the community had been directly ordered by the Holy See, Mary was not prepared to make compromises. As Mother General she was obligated to observe strict obedience to Rome. Despite this, the Quinn brothers gave her a most difficult time. She knew what she had to do but her problem was preserving the respect for the office of the bishops, all while maintaining her position towards Rome.

Eventually they were told by their superiors in the Vatican that they did not have total jurisdiction over the convents in their dioceses. And so, Mary was able to continue her work with the Institute without further opposition from them.

Even in these most difficult circumstances, Mary was full of strength – her wisdom, fortitude, patience, humility and charity were to be remembered by all with whom she served.

#### Mother Mary's health

Mary suffered from a chronic illness called dysmenorrhoea. She carried this disease with her through most of her life although only a few of her acquaintances knew of this, because of her innate modesty. She would tell people, even her relatives, "I cannot enter into the particulars."

In those days, this illness was treated by a teaspoon of brandy that was administered during the high point of the pain. Mary was so strict in the administration of even such a small dose of the liqueur that she would order one of her sisters to give it to her. This was due largely to the slander that the press enjoyed so much to indulge in. She wrote about the shame and humiliation that this caused her, saying: "God knows that I was kept up by such

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# Mary of Australia

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when I should otherwise have sunk and not been able to do my duty."

Her illness was often so severe that her doctors would tell her to rest and stop all work. Of course, the exhaustion brought on by overwork, fatigue, anxiety over difficult situations and disappointments did not aid her in her general health. In a letter to her mother she wrote: "The illnesses you know of try me terribly. The doctor orders quiet and freedom from care."

## 1883 – A great trial for Mary

Another great trial was in store for Mary, this time from an unexpected source. Bishop Augustine Reynolds at first supported Mary in the promotion of the Institute. However his mind soon became poisoned against her by her enemies, two among them being Archdeacon Russell and Fr. Polk. Fr. Polk succeeded Fr. Tappeiner after his death in the spiritual direction of the Josephite sisters. This caused much grief to the sisters because Fr. Polk was a harsh and exacting superior and confessor. Many of the sisters were afraid to even ask him for spiritual advice.

With the advice and criticism supplied by Russell and Fr. Polk, the bishop became so prejudiced against Mary that he summoned a commission to delve into these suggested notions of her misconduct.

The commission was totally controlled and supported by Mary's opponents, so without looking at any facts in the case or allowing the sisters to defend themselves, the commission found her guilty of many different charges. This, although not a formal declaration, caused much sorrow to Mary because she knew that the testimony was falsely contrived.

Bishop Reynolds accused her in his letter of November 13<sup>th</sup>, 1883 of being a drunkard, violating her vows of religious poverty, of allowing the debts of the convent to become excessive and all manner of false atrocities. The bishop decided to banish her to Sydney to found a new convent there, far from the diocese of Adelaide.

Mary's answer to her bishop is a lesson to all of us in humility and obedience, considering the injustice that she was suffering. **"The instructions in your last letter surprised me but I submit. All is, I hope, for the best – at least, I know you so intend it. I have made all the haste possible and will leave by Penola tomorrow. I can say no more, but grieving deeply for having caused you any sorrow, I remain your humble child in Jesus, Mary and Joseph."** – Mary of the Cross.

## A new home in Sydney

Mary's letter to her sisters upon her departure for Sydney was full of hope and encouragement. "The Institute is passing through a severe trial but with humility, charity and truth on the part of its members all will in the end be well. Have patience, my own loved children, – pray – pray humbly and with confidence and fear nothing. Our good God is proving His work."

"We have had much sorrow and are still suffering its effects, but sorrow or trial lovingly submitted to does not prevent our being happy – it rather purifies the happiness." She warned her sisters to maintain a loving respect for the bishop and to blame instead those who misled him.

On December 17<sup>th</sup>, Mary sent another letter to her sisters telling them of the new Mother House in North Sydney. This is the site where Mary's body is buried and many pilgrims go to venerate her. Most recently Pope Benedict XVI during his visit to Australia for the World Youth Day.

While in Adelaide the problems with Bishop Reynolds continued, Mary found a close friend and adviser in the person of Archbishop Patrick Moran. His support during the battle between Reynolds and the Institute proved to be invaluable, largely because of his visits to Rome in 1885 and 1888. He brought a

complete report to Rome with him stating the events that had taken place, as well as many letters attesting to the good character of Mother Mary.

In February on 1886, Mary admitted to one of her sisters in a letter: "I now feel the effects of years of care and anxiety. It seemed only to require this quarrel with a Bishop I loved to make me almost completely break down. I say almost for I am trying hard for my Sisters' sake to keep up, but there are times when the effort is too much for me and I break down and am quite helpless. It is so hard to know that many faithful children are suffering and that my hands are tied and I cannot help them, oh, it is very hard."

"There is no Order in the Church doing any good that has not been so tried, and often by some of God's greatest servants. See how the work of Teresa was persecuted, how she and St. John of the Cross suffered, and oh, ever so many more... Our many trials have done us great good and serve to strengthen us."

When Bishop Moran went to Rome in 1888 he was given the final decision regarding the Institute of St. Joseph. The chief concern was the issue of central government and this was granted at last after many years of debate and suffering.

The documents were signed on July 25<sup>th</sup>, 1888, by Cardinal Simeoni and the Secretary to the Holy See.

During the following years Mary supervised the foundation of new houses in many places in the continent of Australia. Her health continued to fail steadily and the difficulties of maintaining the Institute and the constant travel and hard work augmented the serious illness that was always with her.

In a letter to Mother Bernard, she mentions: "Another thing dear Mother, that I must ask you to remember – I have had a very heavy strain on me and am now feeling the effects of it. Was very seriously ill in Adelaide, and just one week after I was better, got very bad again – so bad that I had to keep as quiet as possible, in pain and misery for another week. Owing to your fears – and wicked minds – I could not take the remedy that would have done me good, so that I lost a week of valuable time."

Mary continued to travel extensively, spending almost three years in New Zealand founding convents, orphanages, shelters for the neglected and unwanted. These three years were among the happiest of her life, and she was often to say after: "I like New Zealand so much and have been very well here."

From 1896 to 1897, she continued her duties as Assistant Mother General in Australia. In 1899

she was once again elected in a unanimous vote by her sisters to Mother General of the Institute of St. Joseph. Between the years 1899 to 1902, she traveled to South Australia several times and made two more trips to New Zealand to supervise the houses there.

Mary saw the work of the Institute not as a service to the public, but as an important effort and spirit of Christianity lived through the inspiration of the Holy Spirit. This in no way diminishes its value, but makes it all the more necessary and beautiful in the eyes of God. The dignity of the human person is something that needs to be protected and this has been the message of the Church throughout the centuries.

Mary's whole life was one of charity to her neighbour and she practiced this to a very high degree. One sister says of her: "She had driven some miles in a snow storm, but her first wish was to visit the school. There was a poor little bare-footed and

ragged boy standing in class. Mother went straight to him, and putting her arms around him she kissed him saying, 'Ah, Sister, these are the children I love.'"

In 1902, Mary returned once again to New Zealand not to establish another convent or Refuge, but because of her severe rheumatism. She suffered a stroke and became incapable of walking on her own except for very short distances. Many people with whom she had been in contact with during her busy life came to visit her and were again edified by this remarkable woman.

"My first impression was that I met an extraordinary person," was a common statement by her visitors. During her last sufferings, she still found the strength to share her wisdom with her sisters. "My own dear Sisters, let us refuse nothing to God's love. He humbled Himself and suffered for us – let us be glad to show Him we are willing to suffer whatever He deigns to ask of us."

One of the sisters, who assisted her during her last moments, recounted what took place during Mary's last few hours on earth. "There was no struggle at her death. She was conscious up to the moment of her death, and was able to press my hand. The blessed candle was in her hand all the time."

Mother Mary Mackillop died on August 8, 1909. Her last words to her sisters were, **"Whatever troubles may be before you, accept them cheerfully, remembering Whom**

**you are trying to follow. Do not be afraid. Love one another, bear with one another, and let charity guide you in all your life."**

Mary Mackillop was beatified January 19, 1995 by Pope John Paul II.

During the ceremony he spoke of Mary's mission in Australia and New Zealand and the promotion of the Josephites around the world.

"We are gathered here in Sydney to venerate and invoke the intercession of this fervent and stalwart woman whom the Lord made 'holy and blameless and irreproachable before him' (Col. 1:22).

"The beatification of Mary MacKillop reminds us that all efforts to renew the face of the earth (cf. Ps. 104:30) are sterile if they are not grounded in the gift of new and abundant life by which a person 'is brought into the supernatural reality of the divine life itself and becomes a 'dwelling place of the Holy Spirit,' 'a living temple of God' (*Dominum et Vivificantem*, 58).

**"Dear friends: Mary MacKillop cannot be understood without reference to her religious vocation. The recent Synod of Bishops on the consecrated life reflected on many questions regarding consecration itself. What clearly emerged from the synod's discussion is the fact that the consecrated life is a specific vocation, not to be confused with other forms of commitment and dedication to the apostolate. People look to religious to walk side by side with them along the path of life, precisely as those who are wise in the ways of God. Mother Mary of the Cross did not just free people from ignorance through schooling or alleviate their suffering through compassionate care. She worked to satisfy their deeper, though sometimes unconscious longing for 'the unsearchable riches of Christ' (Eph. 3:8).**

"Today we praise you, O God, for your gracious gift to us of Mother Mary of the Cross. We thank you for the wonders of holiness which you wrought in her as a disciple of Jesus and a faithful daughter of the church. Beloved sisters and dear friends: From this day forward you will have a powerful intercessor before the throne of God in the person of Blessed Mary MacKillop. I pray that her example of ardent love for the church, the body of Christ, will ever inspire you to serve the Lord with gladness – in the weak, the brokenhearted and the oppressed. In Mary MacKillop all Australians have a sign of the flowering of holiness in their midst Let us truly 'rejoice and be glad' (Ps. 118:24). Amen."

**Marie Anne Jacques**

Quotes are taken from: "An Extraordinary Australian: Mary MacKillop" by Paul Gardiner S.J.



Mother Mary after her stroke

*"See how the work of Teresa was persecuted, how she and St. John of the Cross suffered, and oh, ever so many more... Our many trials have done us great good and serve to strengthen us." – Mother Mary MacKillop*

# A GLOBAL CURRENCY

The idea of a single global currency has been quietly batted around in banking and economist circles since the closing days of the Second World War. Over the years this call has increased in intensity. Consider some quotes:

**1969:** "Let me turn from digging away at the opposition to something more positive, and start with the best and worst of international monetary systems. **The first-best, in my judgment, is a world money with a world monetary authority.**" — Charles P. Kindleberger, [Professor of Economics, MIT], speaking at a Federal Reserve Bank of Boston conference.

**1984:** "I have put forward a radical alternative scheme for the next century: the creation of a common currency for all the industrial democracies with a common monetary policy and a joint Bank of Issue to determine that monetary policy... This proposal is far too radical for the near future, but it could provide a 'vision' or goal which can guide interim steps..." — Richard N. Cooper [Harvard professor], speaking at a Federal Reserve Bank of Boston conference.

**1998:** "...the transition to a single currency for the entire world could come with a speed that might surprise many. The world might easily move from having almost 200 currencies today to having one within a decade, and twenty-five years from now, historians would wonder why it took so long to eliminate the Babel of currencies which existed in the twentieth century." — Bryan Taylor, Chief Economist at Global Financial Data.

**2001:** "When VISA was founded twenty-five years ago, the founders saw the world as needing a Single Global Currency for exchange. Everything we've done from a global perspective has been about trying to put one piece in place after another to fulfill that global vision." — Sarah Perry, Director of VISA's Strategic Investment Program.

**2004:** "...if the global market economy is to thrive over the decades ahead, a global currency seems the logical concomitant." — Martin Wolf, chief economics commentator for the *Financial Times*, former senior economist at the World Bank.

In 2007, the Council on Foreign Relations propelled the idea of a planet-wide currency restructuring by publishing an article in its journal, *Foreign Affairs*, titled "The End of National Currency." [Note: on the cover of this *Foreign Affairs* issue, the article is titled "One World, Too Many Monies."]

Benn Steil, the Director of International Economics at the CFR, wrote that national money systems should be abandoned, "Since economic development outside the process of globalization is not longer possible..." Stated even more succinctly, "Monetary nationalism is simply incompatible with globalization." And, "In order to globalize safely, countries should abandon monetary nationalism and abolish unwanted currencies..."

Morrison Bonpasse, President of the Single Global Currency Association (SGCA), a group of economists working towards a world currency, answers that question, "The monetary unions of the twenty-first century, and those which survived the twentieth, are the milestones on the path to the future, and to the Global Monetary Union."

Bonpasse elaborates on this point further, "Thanks to the success of the European and other monetary unions, we now know how to create and maintain the 3-Gs: a Global Monetary Union, with a Global Central Bank and a Single Global Currency."

"The world is ready to begin preparing for a Single Global Currency, just as Europe prepared for the euro and as the Arabian Gulf countries are preparing for their common currency. After the goal of a Single Global Currency is established by countries representing a significant proportion of the world's GDP, then the project can be pursued like its regional predecessors."

Simply put, the regional model becomes the steppingstone to a one-world currency. However, the problem of nationalism prevails. Discussing this "problem," Bonpasse writes, "The task can be stated quite simply: how to move from the current 147 currencies to 1. Developing the political will to overcome the residual strength of nationalism is the major challenge for the movement to a 3-G world. As with the implementation of the euro, the economics and politics

of monetary union are inextricably bound together; and the logic of both point toward the 3-G world.

The question now is not whether the world will adopt a Single Global Currency but When? and How smooth, inexpensive, and planful OR rough, costly and chaotic will the journey be?" [Italics and capitals in original]

To the internationalist, national sovereignty is the overriding obstacle. In order for a Global Central Bank and world currency to exist, some other political arrangements will have to be formed. Robert Mundell understood this political problem when giving a lecture in 2003 titled, "The International Monetary System and the Case for a World Currency." His response was frank: "a global single currency could not be achieved without a global government. To enforce a single currency would involve big problems of organization."

But this reality isn't stopping the SGCA and others of like mind from progressive planning. As Bonpasse asserts, "It is now time to seriously pursue the goal of a Single Global Currency as managed by a Global Central Bank within a Global Monetary Union."

Already the SGCA has a date in mind: 2024. Regarding a headquarters for the Global Central Bank, Bonpasse suggests Basel, Zurich, or Geneva. "Switzerland has a reputation for sound money, and locating the GCB in Switzerland just might be the necessary incentive for that country to join the Global Monetary Union as a member."

"The governing structure of the GCB should be relatively easy to design, given the available, successful models of the US Federal Reserve, European Central Bank, International Monetary Fund, World Bank, United Nations, and associated organizations such as the World Health Organization. Not everyone is happy with the structure of all those organizations, but it's a negotiable political question..."

He's right: it is a political question. This was evident to Richard Cooper when he brought up the idea of a global central bank and currency while at a 1984 Federal Reserve conference in Bretton Woods, New Hampshire. "The idea is so far from being politically feasible at present — in its call for a real pooling of monetary sovereignty — that it will require many years of consideration before people become accustomed to the idea."

However, even then Cooper advanced a specific timetable to begin taking this idea seriously: "This one-currency regime is much too radical to envisage in the near future. But it is not too radical to envisage 25 years from now..."

In retrospect, Cooper's timing appears fairly accurate: Twenty-five years after 1984 brings us to 2009, and today the idea of a single global currency is starting to gain traction through organizations like the SGCA and through major advocates such as Robert Mundell. Moreover, the Bank for International Settlements — which is viewed as the central bank for the world's central bankers — has publicly considered the potential for a one-world currency built around regional groupings.

But will all of this "help the farmer in Africa," or bring wage equality to the worker's of the world? Probably not: it will, however, give unprecedented powers to an international banking cartel, the likes of which has never been seen or experienced before. As a critic of global banking once wrote, "Money is money, and banking is banking, and neither recognizes any allegiances that don't bear compound interest."

Carl Teichrib, [www.forcingchange.org](http://www.forcingchange.org)



## New Study Shows Homeschoolers Excel Academically

Today, the Home School Legal Defense Association (HSLDA) released a new study. Progress Report 2009: Home-school Academic Achievement and Demographics, conducted by Dr. Brian Ray of the National Home Education Research Institute, which surveyed 11,739 homeschooled students for the 2007-08 academic school year. The results were consistent with previous studies on homeschool academic achievement and showed that homeschoolers, on average, scored 37 percentile points above public school students on standardized achievement tests.

"These results validate the dedication of hundreds of thousands of homeschool parents who are giving their children the best education possible," said Michael Smith, president of HSLDA. The Progress Report drew homeschoolers from 15 independent testing services and is the most comprehensive study of homeschool academic achievement ever completed. While the academic results are impressive, the study also showed that the achievement gaps common to public schools were not found in the homeschool community.

Homeschooled boys (87th percentile) and girls (88th percentile) scored equally well; the income level of parents did not appreciably affect the results (household income under \$35,000: 85th percentile — household income over \$70,000: 89th percentile); and while parent education level did have some impact, even children whose parents did not have college degrees scored in the 83rd percentile, which is well above the national average for public school students. Homeschooled children whose parents both had college degrees scored in the 90th percentile.

"Because of the one-on-one instruction homeschoolers receive, we are prepared academically to be productive and contributing members of today's society," said Smith. The average public school spends nearly \$10,000 per child per year whereas the Progress Report shows that the average homeschool parent spends about \$500 per child per year. "Homeschooling is a rapidly growing, thriving education movement that is challenging the conventional wisdom about the best way to raise and educate the next generation," said Smith. There are an estimated 2 million homeschooled children in the U.S. today, which is about 4% of the school-aged population, and homeschooling is growing at around 7% per year.

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# Dangerous entertainment



Nominated for the Nobel Prize in the field of medicine by the Paris Institute of Sciences, Simone Morabito is one of Italy's leading psychiatrists. Among other things, his book *Psichiatria all'inferno* (Psychiatry in Hell) deals with the influence of satanic rock music on the human mind.

For over thirty years Dr. Morabito has been carrying out research in the fields of psychiatry and internal diseases. Many young people seek his counsel and treatment. Many of them were once excellent students, but at a certain point in their lives began to experience mental and spiritual problems. They lost interest in life, work, and study, their will weakened, and their intelligence became dulled.

They began to suffer from various neuroses, depression, pessimism, and a loss of self-confidence. Bereft of initiative, they had difficulty in making decisions, tired quickly, and were unable to carry out their day-to-day tasks either at work or in school. Morabito discovered that the crisis in their lives arose when they began to frequent discos regularly and listen to heavy satanic rock music.

Morabito argues that music is a tool of communication capable of the shaping of the thoughts, attitudes, and behaviour of its listeners. It suggests to the subconscious mind new ideas, which people accept as their own without realizing the harm and danger that these may represent.

Music with an anti-Christian and satanic message destroys the self-preservation instinct, which is necessary for normal life. The lyrics of many songs, such as *Highway to Hell*, *Die Young – Die Pretty*, *Destroy Yourself*, and *The Suicide Solution*, are explicit invitations to commit suicide, to give oneself over to the service of Satan. Small wonder, then, that among people listening to such music the thought of suicide becomes an obsession.

"For us psychiatrists [Satanic rock music] is like a slow-acting, highly effective poison. Our medical journals inform us that in recent years 5000 young people in the USA have taken their lives. I am convinced that one of the chief causes is satanic rock music that promotes the taking of one's life."

Morabito claims that the scientific explanation for the deadly effects of such music must be sought in the human subconscious mind. The fact is that if the human mind receives an idea below the auditory threshold, it receives that idea as if it came from the personal "I." The Devil knows this psychological law very well and takes advantage of it to seduce people and lead them astray. Essentially, every satanic temptation is conveyed to us in a highly seductive way at the subconscious level. If a person believes these evil suggestions and gives in to them, he is led to acting on them in the form of sin, which wreaks terrible destruction on the human spirit as well as on his relations with God and others.

Many rock songs poison the natural subconscious mind, causing it to confuse certain subconscious thoughts and rhythms and thus destroy the personal "I" and the human soul. Dr. Morabito stresses that the human person is free only when it enjoys autonomy of thought, action, desire, and love. But the messages conveyed by satanic work lead to the destruction of the person's autonomy and thus enslave him through the power of evil. For example, the song *Stairway to Heaven* contains the suggestion that Satan is God, and that it is he who saves.

The song *Hot Summer Night* expresses a longing to follow Satan. And even if one does not believe in the existence of the Evil One and yet listens to this kind of music, the negative message contained in it becomes coded in the subconscious mind, prompting it to hate God and other people, to commit mur-

der, sexual license, prostitution, theft, suicide, etc. If a person freely gives himself over to the power of evil, his life becomes a nightmare of satanic enslavement.

One of Morabito's female patients, who experienced the worst form of demonic possession, admitted that her appalling condition started with her going to discos. The woman was freed from this terrible enslavement only after enduring four years of the most unspeakable torments, undergoing about one hundred exorcisms, making regular confessions, praying constantly, and receiving the Eucharist daily.



King Diamond

Many young people are unaware that the creators of techno music are Satanists and that many rock bands sing satanic lyrics. Aside from the satanic and negative messages that are so harmful to the life of the soul, disco frequenters expose themselves to both mental and physical harm through the deafening noise (110-112 decibels above what is humanly bearable), the blinding stroboscopic lights as well as through alcohol and narcotics. All these

stimulants cause irreversible changes in the brain, destroying its cells. On top of this, they release rushes of adrenaline and heighten sexual arousal, which in turn lead to various forms of aggression, including rape.

Holy Scripture warns us that we must avoid "every form of evil" (1 Thes 5:22). For the Christian, satanic music and discotheques featuring this kind of music are an obvious evil. Thus to listen to these works and to frequent places where they may be heard is to expose oneself to the mortal danger of enslavement to sin and the powers of evil. We must never willingly enter the territory of Satan's works, for the consequences of such a decision will be truly tragic!

Dr. Morabito, who has attended hundreds of exorcisms conducted by priests known for their great experience and holiness, states: "There exists a *mysterium iniquitatis* (mystery of evil), there exists Satan, the enemy of all, and no form of psychoanalysis or any other scientific concept is able to deny it, unless of course the scientist is ill-intentioned. *Contra factum non datur argumentum*. (Against facts there are no arguments.) Science must surrender to what is visible to the eyes. Satan exists, he is among us, constantly leading people astray and enslaving all those who through sin freely give themselves over to his power." During exorcisms, Satan is forced by the power of Christ to reveal his presence visibly.

Fr. Mieczyslaw Piotrowski SChr

## Think Twice Before Listening to Black Metal...

It has taken me years to get up the nerve to write this letter. But today is the first Saturday of the month, a day devoted to Mary, and I have been to confession and Holy Communion. I want to warn your readers about the dangers of heavy metal music, especially black metal and satanic rock. I have in mind groups like Celtic Frost, Slayer, Venom, Possessed, and Mercyful Fate. In my opinion, the most destructive music of all is that of King Diamond, who has made several concert tours of Poland.

I began listening to this music when I was eighteen years old. The group Mercyful Fate particularly fascinated me. Diamond, who has since left the group to perform on his own, was its lead singer. Everything in this music is perverted. The very name "Mercyful Fate" (the group's lyrics contain satanic messages) is a grotesque irony. God endowed Diamond with an incredible voice, which is, unfortunately, what draws the fans, and it was this that attracted me to him. His two first records *Melissa* and *Don't Break My Heart*

were a typical homage to the Evil One, an expression of his war with the Christian faith.

I am cautioning your readers not to listen to these songs or any of the later albums Diamond has recorded; for example, *Fatal Portrait* and *Abigail*. Diamond's voice and music enchanted me. I even acquired translations of his lyrics in Polish. I pored over them and read them to my younger brother and mother. Until then I had been very religious. As a boy I served on the altar and prayed earnestly to Mary. Unfortunately, I replaced her picture in my room with posters of trash-black metal groups.

On Christmas Eve morning, when I was eighteen, I went over to a friend's to play my first Mercyful Fate record. I felt I was doing wrong; after all, it was Christmas Eve, but I did it anyway. That evening I went to sleep and heard a voice inside my head, "I am in you... I am in you." I felt it was the voice of the Evil One. Frightened out of my wits, I was at a loss what to do. It was like a horror movie. I was afraid to tell my mother. I felt terrified and desperately alone in my suffering.

I remember switching on the TV to calm myself. I began watching *Midnight Mass*, which Pope John Paul II was celebrating at the Vatican. That was the twenty-fourth of December 1988.

After that I began having similar terrifying experiences. I even had one during class at school and had to leave the building. After graduating from high school, I entered the University of Warsaw where I wanted to study Polish Literature; and so, I began to study theater.

In the meantime, my mother had taken me to see a faith healer, who had a practice not far from where we lived. He healed by the laying on of hands. I went to see him several times after that. One day he invited me to visit his home where his congregation lived. I told him I was studying theater. He said that was wonderful, since his Christian group of twenty members also put on plays.

After a few visits to his house, which was located near Lublin, I went to stay there for good. After a year I withdrew from my studies and left my family – my mother, father, and brothers. The year was 1991 and I was twenty years old. In those days in Poland there was no talk yet of religious sects. And so I was unaware of what I was getting myself into. It was here that I met my future wife, who also worshipped King Diamond.



A death-metal concert performance

Today I am convinced that it is only due to my wonderful grandmother's prayers to the Merciful Jesus that, after five years, I got out of that sect. I owe it to her that my two children are safe and sound today. They are baptized and have received their First Holy Communion. Unfortunately, my marriage did not survive, but then we were never married in the Church.

A series of exorcisms, intercessory prayers offered up by members of the Renewal of the Holy Spirit, frequent rosaries, consultations with priests and psychotherapists gradually helped me to function once more in society. Now I try to go to confession once a month, receive Jesus frequently in Holy Communion, and pray the chaplet of divine mercy every day at 3 p.m.

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# REIKI THERAPY UNSCIENTIFIC “INAPPROPRIATE FOR CATHOLIC INSTITUTIONS”

The U.S. bishops have issued guidelines that call Reiki therapy, an alternative medicine originating in Japan, unscientific and inappropriate for Catholic institutions.

They outlined the position in “*Guidelines for Evaluating Reiki as an Alternative Therapy.*”

The guidelines were developed by the United States Conference of Catholic Bishops’ (USCCB) Committee on Doctrine, chaired by Bishop William Lori of Bridgeport, Connecticut.

They were approved by the USCCB Administrative Committee, March 24, during its spring meeting in Washington. The Administrative Committee is the authoritative body of the USCCB to approve committee statements.

The Guidelines describe Reiki as a healing technique “invented in Japan in the late 1800s by Mikao Usui, who was studying Buddhist texts.” The guidelines state that “according to Reiki teaching, illness is caused by some kind of disruption or imbalance in one’s ‘life energy.’ A Reiki practitioner effects healing by placing his or her hands in certain positions on the patient’s body in order to facilitate the flow of Reiki, the ‘universal life energy,’ from the Reiki practitioner to the patient.”

The Guidelines state that “Reiki lacks scientific credibility” and “has not been accepted by the scientific and medical communities as an effective therapy.”

“Reputable scientific studies attesting to the efficacy of Reiki are lacking, as is a plausible scientific



explanation as to how it could possibly be efficacious,” they state.

The Guidelines note that “Reiki is frequently described as a ‘spiritual’ kind of healing as opposed to the common medical procedures of healing using physical means.”

They assert, however, that there is a radical difference between Reiki therapy and the healing by divine power in which Christians believe: “for Christians the access to divine healing is by prayer to Christ as Lord and Savior, while the

essence of Reiki is not a prayer but a technique that is passed down from the ‘Reiki Master’ to the pupil, a technique that once mastered will reliably produce the anticipated results.”

In sum, Reiki therapy “finds no support either in the findings of natural science or in Christian belief,” the Guidelines state.

“For a Catholic to believe in Reiki therapy presents insoluble problems,” the Guidelines state. “In terms of caring for one’s physical health or the physical health of others, to employ a technique that has no scientific support (or even plausibility) is generally not prudent.”

The guidelines warn that in using Reiki for one’s spiritual health, “there are important dangers.”

“To use Reiki one would have to accept at least in an implicit way central elements of the worldview that undergirds Reiki theory, elements that belong neither to Christian faith nor to natural science. Without justification either from Christian faith or natural science, however, a Catholic who puts his or her trust in Reiki would be operating in the realm of superstition, the no-man’s-land that is neither faith nor science,” they state.

“Superstition corrupts one’s worship of God by turning one’s religious feeling and practice in a false direction,” the Guidelines state. “While sometimes people fall into superstition through ignorance, it is the responsibility of all who teach in the name of the Church to eliminate such ignorance as much as possible.”

“Since Reiki therapy is not compatible with either Christian teaching or scientific evidence, it would be inappropriate for Catholic institutions, such as Catholic health care facilities and retreat centers, or persons representing the Church, such as Catholic chaplains, to promote or to provide support for Reiki therapy,” the Guidelines said.

## Prayer to offer your Holy Communion for priests

*Heavenly Father, for the greater glory of your Holy Name, we offer You the Incarnate Word. He Who we have just received in Your Sacrament of Love and in whom you have all your complacency. We offer ourselves with Him, through the hands of Mary Immaculate, for the sanctification and increase of your priests and those in the religious life.*

*Fill them with your Divine Spirit, inspire in them a love for the Cross and may their apostolate be fruitful.*

*Amen.*

## Dangerous entertainment

*Continued from page 12*

Meanwhile my wife became addicted to alcohol and narcotics. It took many long years to bring her out of these addictions and persuade her to seek treatment. Throughout the period of her alcoholism my children and I prayed to Saint Faustina that my wife might be freed from her addictions and come to her senses. She has now been sober for two years.

When I think back and try to understand why I wasted the most beautiful years of my life, why I came to experience such hell, I am reminded of how I was as a teenager, and how gradually, step by step, I distanced myself from the Church and her holy sacraments, and how I took down from the wall that picture of Our Lady of Czestochowa because it did not go with my idols – my long-haired metal heroes. I know now that by listening to King Diamond and Merciful Fate, by reading their satanic messages, I crossed the invisible line separating good from evil, and opened myself up to evil, which then attached itself to me.

Dear readers of (MICHAEL Journal) Love One Another Magazine! When someone tries to talk you into listening to any evil type of music, be it satanic, black metal, King Diamond, or techno, I beg you not to listen to it. Do not even take it into your hands! The music has something about it that even when you listen to it out of mere curiosity, it will instantly draw you in, and then you will need a great deal of will power not to go back to it again.

If this testimony prevents even one person from experiencing what I have had to endure, it will be worthwhile. God be with you!

**Adam**

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## Connecticut Catholics reject Bill 1098

State Senator John McKinney and State Representative Michael P. Lawlor recently acted in direct violation of the First Amendment of the United States Constitution in a stumbling attempt to undermine Church authority. Senator McKinney and Representative Lawlor are both members of the General Assembly’s judiciary committee of Connecticut.

The introduction of Bill 1098 would have taken away the privileges given to us by the First Amendment that safeguard religious freedom. It would have removed pastors and bishops from their administrative positions in Church matters in the state of Connecticut and the State would take their place as direct administrators of the Catholic Church. This unprecedented and unconstitutional proposal would have put the Catholic Church back more than a century and reduced the authority of the bishops and priests (over their *own* Church) to practically nothing.

*The New York Times* stated that: “Bishop William E. Lori of the Bridgeport Diocese called it (Bill 1098) payback for the bishops’ opposition to gay marriage.” Seeing that these two representatives from the judiciary committee are openly gay and as such would be in opposition to the Catholic Church’s position on gay marriage, we have to agree that Bishop Lori has a valid point.

Attorney Philip Lacovara sent a letter to the members of the judiciary committee saying just how unconstitutional this bill was:

“One of the key doctrines embodied in this protection of religious liberty is that the State has no legitimate power to intrude into the internal affairs of a hierarchical church. That is, the guarantee of religious liberty applies not only to the private beliefs of individuals; it also protects the autonomy of organized churches as such. That principle has been established for two centuries. The so-called ‘internal affairs’ doctrine means that the leaders of a hierarchical church have the final and absolute authority to decide how the church will be organized and governed, and no State may override that autonomy by purporting to require that the church be reorganized in some other way simply because a public official may think that a different organization is ‘better’ for the members of the congregation.”

After overwhelming opposition from the Catholic population in Connecticut (who also represent a large majority of voters), the bill was shelved indefinitely. The chagrin of these two judiciary committee members is complete. Why they imagined that a bill of this nature would ever be passed is totally incomprehensible, however it does give a strong testimony of the vigour and determination of Catholics in the state of Connecticut. State officials and members of the judiciary committee will perhaps think a little more clearly before attempting to meddle in matters of Catholic morality in the future.

**Catherine Duchesne**



Bishop Lori speaks at the rally in Connecticut

# Biotechnology: freedom or slavery

## Biochips for disease prevention

A team of scientists in the United States are developing a bio-chip that is called the ImmunoSensor, a 2-millimetre chip that will be used to identify specific diseases. These scientists are University of California-Berkeley molecular and cell biology professor P. Robert Beatty, public health professor Eva Harris, and electrical engineering and computer science (EECS) professor Bernhard Boser.

This biochip can find a disease very quickly and download the information into a laptop computer. "We are not reinventing diagnostics, but we're making them faster, cheaper, and easier," stated Beatty.

The process is becoming faster as time goes on. To begin with, a drop of blood or serum is placed onto a micro-scale well that is located on the chip. After this, the blood or serum comes into contact with a series of tiny sensors that are coated with a viral protein or whatever the specific antigen is that indicates the disease in question.

If there are disease-specific antibodies present, then they will attach themselves to the disease antigen and any of the thousands of magnetic beads. Then a magnetic field will be applied causing the beads that are NOT attached to an antigen to be pulled away from the group. This process is called magnetic washing. Sensors then verify if there is a presence of the magnetic field in the remaining beads, thus bringing out those that are carrying a disease.

Beatty has stated that the project's success is due to the large amount of co-operation between various entities and departments. In the United States and Korea, scientists have currently developed a biochip that can be used to check what a person's blood group is just by looking at the monitor.

Tai Hun Kwon from the Pohang University of Science and Technology led the team that invented the prototype of this biochip. He says, "It only takes three minutes to identify the blood group of a sample." The whole idea is to make these bio-chips available for mass production at very low cost.

Dan Schabacker, who is the team leader of the biochip group at Argonne National Laboratory in Illinois, has helped develop the biochip technology system. "In the last two years we've transitioned from basic research to mainly development of assays."

This biochip system is able to detect disease in any time between two hours to 15 minutes, depending on what is being tested. According to Schabacker, each biochip has hundreds of thousands of gel drops, and each one of them is about 100 microns – which is about the diameter of a human hair. "The array of gel drops can be tailored to specific strains of infectious diseases or other biological organisms. Each drop can detect trace quantities of the agents for which they are specific."

The bio-chips are being tested for many different uses, including identifying biological warfare agents, rapid diagnostic testing to detect cancer, verify vaccines and therapeutic targets. The various licensees are working on a program to deploy these bio-chips to the public in the near future.

At the DNA Chip Facility, they have built and developed a robot called the "OmniGrid spotting robot" that can produce 100 DNA chips at the same time. This Chip Facility also has its own specific research projects in the field of health medicine. The University of Ulm and the Chip Facility are working together to produce chips that detect difficult types of cancerous tumours, differentiating them from each other. Professor Thomas Gress is heading a team that is developing a diagnostic chip that is able to differentiate in almost 100% of cases, between inflammatory and malignant tumours of the pancreas.

The researchers at Argonne and scientists in Russia have stated that these biochips can identify mutant Tuberculosis bacteria as well. This is accomplished by testing strains categorized using usual methods employed by scientists. Statistics published by the World Health Organization state that TB kills more people today than any other existing infectious disease. Thus, a biochip that detects different strains of TB is a very valuable discovery.

Now, where does all this amazing technology leave us? Our readers are well aware of the MICHAEL Journal's opinion about these technologies. Although there are many possibilities that could benefit the future of the human person, we can see that today it is not being used for this purpose.

## Biochips for "genetic enhancement"

Now we will study the new genetic "enhancement" techniques being developed in the field of biomedicine. Scientists are developing a gene therapy that increases levels of enzymes and they have as a consequence developed a new breed of mice that have super physical abilities. They do this by genetically altering the gene that affects the metabolism. This gives the mice an above-average capacity for running faster and longer than "normal" mice can do. "They are metabolically similar to Lance Armstrong biking up the Pyrenees," said Richard W. Hanson, Ph.D., who led the research at the Case Western University.

The question of applying these techniques to humans has of course been in the mainstream media and the topic of many discussions between modern scientists.

"We're in an era when breakthroughs in biology and intelligence are outpacing the culture's capacity to deal with the ethics. There will be issues of access and who can afford it and whether the social wealthy class will have the intellectual advantage over poor people." said Joe Tsien, Ph.D. from Princeton University.

Lee Silver, who is a molecular biologist from Princeton University, has written some disturbing works on the subject of a "higher" class of individuals who would dominate over the "lower" class. These "higher" class people would be enhanced with specific synthetic genes that would permit them to do things at a more advanced level than the "lower" or normal class of people.

The use of biotechnologies has become morally questionable and very dangerous. Through the manipulation of the ethics of human life, our world leaders are putting human "liberties" over the moral guidelines given us by the Creator Himself.

## Pope Benedict on modern biotechnology

Pope Benedict XVI has recently stated his concerns about biotechnologies and we of the MICHAEL Journal share his preoccupation about these matters. On speaking about the value of human life over science, he said: "In our time ... the way of conceiving man is more and more placed in the hands of man himself by modern biotechnology."

"The solutions to the current problems of humanity cannot be merely technical, but must take account of all the needs of the person, who is endowed with soul and body, and must thus take the Creator, God, into consideration. These technologies, are the 'fruit of a materialistic and mechanistic understanding of human life' that reduces love without truth to 'an empty shell, filled in an arbitrary way.'"

Henrietta Markdale

## Hillary Clinton admits Council on Foreign Relations controls Washington



US Secretary of State Hillary Clinton

Secretary of State Hillary Clinton told the Council on Foreign Relations that she is happy to have a new office near the state house because now she can receive her "advice" without having to travel to New York. This is definitely something new, because CFR members and speakers normally avoid all reference to being anything other than a "meeting place" where "foreign policy" is discussed and debated. Its mission statement says that the goal of the Council is to, "find and nurture the next generation of foreign policy leaders." Hillary seems to have another understanding of the objective of the CFR:

"Thank you very much, Richard, and I am delighted to be here in these new headquarters. I have been often to, I guess, the 'mother ship' in New York City, but it's good to have an outpost of the Council right here down the street from the State Department. **We get a lot of advice from the Council, so this will mean I won't have as far to go to be told what we should be doing.**"

The Council has states many times that they support a globalist agenda. They have been extremely influential throughout the years promoting the North American Union and the New World Order with a global currency. Director of International Economics for the Council Ben Steil stated that the world must: "Abandon unwanted currencies, replacing them with dollars, euros, and multinational currencies as yet unborn." Speaking at the Council on Foreign Relations, Secretary of the Treasury, Timothy Geithner affirmed that he is open to the idea of a global currency to replace the dollar.

Former Congressman John R. Rarick spoke about the plans of the CFR: "The CFR, dedicated to one-world government, financed by a number of the largest tax-exempt foundations, and wielding such power and influence over our lives in the areas of finance, business, labor, military, education and mass communication media, should be familiar to every American concerned with good government and with preserving and defending the U.S. Constitution and our free-enterprise system. Yet, the nation's right to know machinery – the news media – usually so aggressive in exposures to inform our people, remain conspicuously silent when it comes to the CFR, its members and their activities."

Long-time advocate of globalism and director of the CFR David Rockefeller stated: "We are grateful to *The Washington Post*, *The New York Times*, *Time Magazine*, and other great publications whose directors have attended our (CFR) meetings and respected their promises of discretion for almost forty years. It would have been impossible for us to develop our plan for the world if we had been subject to the lights of publicity during those years. But the world is now more sophisticated and prepared towards a world government. The supranational sovereignty on an intellectual elite and world bankers is surely preferable to the national auto-determination practiced in past centuries."

We will finish our report with the concluding statement given by Hillary Clinton: "More than 230 years ago, Thomas Paine said, 'we have it within our power to start the world over again.' Today, in a new and very different era, we are called upon to use that power. I believe we have the right strategy, the right priorities, the right policies, we have the right President, and we have the American people, diverse, committed, and open to the future."

What is the current administration of the United States working towards? Let us observe the events unfolding before our eyes and make our own conclusions. The globalist agenda of the CFR is something the public should both know about and work to eradicate, if we value the sovereignty of all countries around the world. Religious and civil liberties are being taken away from us and it is up to us, as citizens, to work to promote the future freedom of our country.

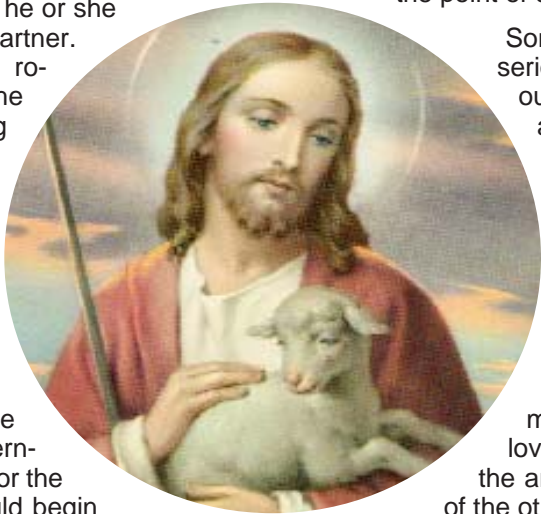
Catherine Duchesne



## “Man cannot live without love.” JP II

### Q. What's the difference between dating and courtship?

A. The concept of dating is about eighty years old – as old as the automobile. Nowadays we are so used to it that we might not be able to imagine any other approach to relationships. But back before the car, the purpose of investing time with a young man or woman was to see if he or she was a potential marriage partner. The reason you expressed romantic interest was to woo the person toward that lifelong commitment. This process usually took place within the context of family activities. When the car was invented, this courting could be divorced from spending time with family because the couple could leave the family behind. Soon, the whole point of spending time together shifted from discernment of marriage to wooing for the sake of wooing. People would begin a relationship simply because they found the other to be cute and fun.



This put a new spin on the focus of relationships, and short-term relationships became commonplace. With this mentality, a person who dates successfully breaks up with everyone in his life except for one person (and this is supposed to be good preparation for a successful marriage). Of course, the majority of relationships do not end in marriage, but some become so intimate and intense that the couple might as well be married. If a breakup occurs, then they experience a sort of emotional divorce. It is not uncommon that by the time a person is married, he feels like he has already been through five divorces.

You may ask, “Well, what is the alternative? Am I supposed to shelter myself, put walls around my heart, and forget having a social life?” Not at all. The alternative is to rethink the way we approach relationships. Whether we admit it or not, the world has molded our views of preparing for marriage. We need to seriously ask ourselves: “What is the godly approach to relationships?” What would God have us do? Perhaps his ways are a 180-degree change from everything you’ve experienced. Perhaps you are burned out from the dating scene anyway, and could use a breath of fresh air.

Either way, I suggest a return to the principles of courtship. When I first heard of the resurgence of Christian courtship, I was skeptical. I remember thinking: “Oh, courtship. So if I want to spend time with a girl, I have to arrange for our families to go to a pumpkin patch together, followed by an exciting evening of board games, and then go home by seven. Woo hoo – real practical for a guy just out of college, living in Southern California.” I had heard a great deal about courtship, but when I began reading books on the subject I ended up liking the idea more than I hoped I would. There was a great deal of wisdom that I had never tapped into.

Many books propose different forms of biblical dating, but the fact is that no one ever dated in the Bible. In some passages the parents arranged the marriage, and in other places we read of men going to foreign countries to capture their wives. The idea of traveling overseas and capturing a wife is appealing, but the Bible does provide guidelines that are more practical. Just because the concept of dating was unknown to those before the twentieth century, that doesn’t mean that Scripture cannot help us understand the mind of God on the matter.

In Psalm 78:8 we read of a generation that had wedlock birth rates among sexually experienced teens... steadfastly on God. If that is a good description of our relationships, they need some reworking. We should be intent on finding out if it is the Lord’s will for us to be with a certain person, and until we are ready to move in the direction of marriage, what is the point of committing to another?

Some may retort that this is all too serious, but should we be giving our hearts away to people who are in no position to make a real commitment? I am not proposing that you build an impenetrable wall around your heart, but that you guard it with prudence. We can wrestle over the terms “courtship” and “dating,” but the essential thing is to glorify God and act wisely. The time spent prior to marriage must be a school of love where two young people learn the art of forgetting self for the good of the other.

While there is nothing wrong with becoming friends and spending time with members of the opposite sex, committed relationships should be entered into for the sake of discerning marriage. When we do enter into relationships, we should allow the humility to become accountable to others. Find a member of the same sex that you look up to, and go to him or her for guidance in your relationship. As Proverbs says, “Without counsel plans go wrong, but with many advisers they succeed” (Prov. 15:22).

There is also a great deal of wisdom in spending time together with the other person’s family. Not only does it honor the parents, it also helps you get to know the family that you may one day join. Finally – and this may be a real eye-opener: How this person treats his or her family will likely be how he or she treats you when the feelings taper off. For example, if you are a young woman dating a guy who is disrespectful toward his mother and sisters, but is a perfect gentleman around you, guess what you have to look forward to if you settle down with him. If we spend every waking hour tucked away in private gazing into our sweetheart’s eyes, we will never find out who they are. The type of time a guy and girl spend together is essential if they wish to ground their relationship in reality. Spending time in service, with family, and even playing sports will help reveal who the person really is.

These are some of the principles of courtship: ask God’s blessing at the beginning of a relationship; enter it with direction, toward discerning marriage; involve the families; be accountable to others; pace yourselves as you spend time together; and always listen for the Lord’s guidance.

### Q. Isn’t using birth control better than having unwanted teen pregnancies and abortions?

A. Look at both of these issues and judge for yourself if contraception is part of the solution or part of the problem.

Because of the widespread use of birth control, more people than ever have sex without intending to have children. Sex out of wedlock has become far more common, and more sex means more babies. Some argue that teaching people how to use contraceptives will alleviate the problem. But research shows that “programs in safer sex education and condom distribution have not reduced the out-of-

The fact is, increased condom use by teens is associated with increased out-of-wedlock birth rates.”<sup>1</sup>

A few years ago in Colorado, one school began passing out condoms to the students. Within three years the birth rate rose 31 percent above the national average, and in one school year one hundred births were expected among the twelve hundred students. The administrators were described as “searching for explanations.”<sup>2</sup>

When unwanted pregnancies occur, many turn to abortion as a solution. In fact, studies show that about half of all unintended pregnancies end in abortion.<sup>3</sup> Some argue that increased use of contraception could have lowered these abortion rates. However, the research institute of the nation’s largest abortion provider admits that most women who receive abortions had been using birth control during the month they became pregnant!<sup>4</sup> Such couples feel that the “fault” of the pregnancy can be blamed on the failed contraception, but by contracepting they have already set their wills against new life. Since contraception treats pregnancy as if it were a disease, many people conclude that abortion must be the cure.

I once saw a condom advertisement that called pregnancy “the mother of all nightmares.” With this mentality it is no surprise that the sex researcher Alfred Kinsey said, “At the risk of being repetitious, I would remind the group that we have found the highest frequency of induced abortion in the group which, in general, most frequently used contraception.”<sup>5</sup> Even a former medical director of Planned Parenthood admitted in 1973, “As people turn to contraception, there will be a rise, not a fall, in the abortion rate.”<sup>6</sup> Fifty million abortions later, no one can dispute his prediction.

Mother Teresa did not need to see the statistics. She was well aware of the connection between contraception and abortion when she said in a speech in the presence of Bill and Hillary Clinton.

“The way to plan the family is Natural Family Planning, not contraception. In destroying the power of giving life, through contraception, a husband or wife is doing something to self. This turns the attention to himself and so destroys the gift of love in him or her. In loving, the husband and wife must turn the attention to each other. Once that living love is destroyed by contraception, abortion follows very easily.”<sup>7</sup>

1. The Consortium of State Physicians Resource Councils, “New Study Shows Higher Unwed Birthrates Among Sexually Experienced Teens Despite Increased Condom Use” (10 February 1999).

2. Jana Mazanee, “Birth Rate Soars at Colorado School,” USA Today, May 19, 1992, 3A.

3. Stanley Henshaw, “Unintended Pregnancy in the United States,” Family Planning Perspectives 30:1 (1998): 24–29, 46.

4. Rachel Jones, et al., “Contraceptive Use Among U.S. Women Having Abortions in 2000–2001,” Perspectives on Sexual and Reproductive Health 34:6 (November/December 2002): 296.

5. Mary S. Calderone, ed., Abortion in the United States: A Conference Sponsored by the Planned Parenthood Federation of America and the New York Academy of Medicine (New York: Harper and Row, 1958), 157.

6. Malcolm Potts, Cambridge Evening News, 7 February 1973, as quoted in “The Connection: Abortion, Permissive Sex Instruction, and Family Planning,” Life Research Institute (January 2000).

7. Mother Teresa, 5 February 1994, National Prayer Breakfast, Washington, D.C.

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