



# 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

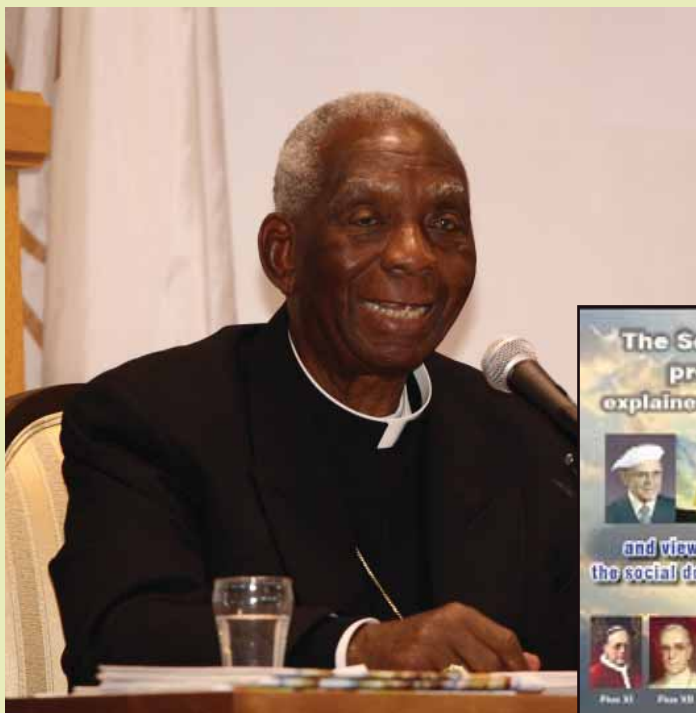
For a Social Credit economy  
in accordance with the teachings of the Church  
through the vigilant action of heads of families  
and not through political parties

Edition in English. 53rd Year. No. 351

September-October, 2008

4 years: \$20.00

## Cardinal Agre at the headquarters of the Pilgrims of St. Michael "Social Credit is based on the Social Doctrine of the Church"



see pages 3 to 6

Cardinal Agre with the editors of "Michael" (from left to right: Jacek Morawa, Polish; Alain Pilote, English, Therese Tardif, French, and Carlos A. Reyes, Spanish)



### Pope Benedict in France

see pages 12 to 14

## Is it the end of the present financial system?



Throwing trillions of dollars at the banks won't save the system  
See article page 2

# Is it the end of the present financial system?

After the recent bank failures and unprecedented losses on the stock markets in New York and elsewhere, people are getting nervous: is it the end of the present financial system as we know it? Is the whole economic system on the verge of total collapse? The answer is definitely: yes... unless the present-debt money system is replaced with a debt-free money system, accompanied by dividends given to every citizen.

The news media reported that banks made bad loans that could not be repaid and so they could no longer lend any money, and therefore needed to be "rescued" by governments. Financial authorities threatened governments by saying that if these bailouts were not approved, total chaos and the collapse of the entire economic system would ensue. So the U.S.A. voted in an unprecedented \$700 billion rescue program, followed the week after by an even bigger rescue plan by Europe: \$2,300 billion. Will this be enough?

No, throwing trillions of dollars at banks will never save the system, it will only delay its collapse for a few weeks. And if one studies how the present debt-system operates, these huge bailouts aggravate the situation even further.

The regular readers of the "Michael" Journal, and those who have studied the 10 lessons on Social Credit know that in the present financial system, all money is created as a debt in the form of loans. Commercial banks create the money they lend, but not the interest they ask in return. If one borrower succeeds in paying back his loan, both the principal and interest, someone else must go bankrupt because, all together, we are not able to repay more money than has been made. If no money was borrowed from the banks, there would be no money at all in circulation. They only way to keep the present system going is to create more money... and therefore more debt. The time comes when this system reaches its mathematical limit, when even paying the interest on the debt is impossible: we have reached that point.

When one understands that to come into existence, all money has to be lent by the banks as a debt, these so-called government rescue plans are complete nonsense: governments have to borrow money from the banks to come to he banks' rescue! Governments just get deeper into debt to the private corporations that have usurped the power to create money for the nation.

Those in charge of the present banking system know perfectly that there is no way these debts can ever be paid, and that we are heading for a deadend, but this is precisely what they want: they create the problem to be able to then impose their own drastic solution.

As Clifford Hugh Douglas, the founder of the Social Credit school, said: "The Money Power does not, and never did, want to improve the money system — its consequences in war, sabotage and social friction are exactly what is desired." Why? It is because the Financiers believe that they are the only ones capable of governing mankind properly. They want to bring every nation in the world to such a state of crisis that these

countries will think they have no alternative but to accept the solution of the Financiers to save them from disaster: complete centralization, a single world currency, and a one-world government, in which all nations will be abolished, or forced to give up their sovereignty.



## Which boat do you prefer?

The real solution would be for each nation to be truly sovereign and issue its own debt-free currency, which would not stop commerce between nations, but even make it easier. But this is not what the Financiers want: they claim that for a global problem, there can only be a global solution (a single world currency).

David Walker, U.S. Comptroller General and chief of the Government Accountability Office (until March 2008) has said that the United States could no longer service its debt beyond 2009. As reported on the halturnernshow.com website, the plan is to intentionally bankrupt the United States to force integration with Canada and Mexico. Once merged, the U.S., Canada and Mexico would be a new entity called the North American Union. The U.S. Treasury will declare that the U.S.A. has to default its debt, the present U.S. Dollar will be demonetized (declared to be "not money" by the U.S. Treasury), and a new common currency imposed for the three merged countries: the Amero (just as there is the Euro for Europe). "Old dollars" will be devalued by ninety percent (90%): in other words, you will get only 2 cents on the dollar...

Since the Chinese presently hold about \$2.3 TRILLION U.S. Dollars in cash from U.S. trade imbalance, the Chinese demanded and got billions of the new AMERO currency in advance of everyone else. The 20 AMERO coin shown on the picture was minted at the Denver Mint in 2007, which proves this collapse of the U.S. Dollar had been planning for over a year! Here is the choice offered by the Financiers: people will be left instantly, totally, destitute, unless they accept the merging of the U.S. with Canada and Mexico into something called the North American Union (NAU) and take the new AMERO currency for pennies on the dollar.



## The "psychological moment"

Is this choice acceptable (to have your present money devaluated by 90%)? Is there no other alternative? Yes, to apply the Social Credit principles, and guarantee enough purchasing power to every citizen.

Douglas predicted that the present debt-money system of the Bankers would become unworkable and fall by itself, because of all of the unpayable debts that it creates. He added that "a psychological moment" will come, a critical moment when the population, given the gravity of the situation, and despite all the power of the Financiers, will have suffered their debt-money system long enough, and will be disposed to study and accept Social Credit. Douglas wrote the following in 1924, in his book Social Credit:

"The position will be tremendous in its importance. A comparatively short period will probably serve to decide whether we are to master the mighty economic and social machine that we have created, or whether it is to master us; and during that period a small impetus from a body of men who know what to do and how to do it, may make the difference between yet one more retreat into the Dark Ages, or the emergence into the full light of a day of such splendour as we can at present only envisage dimly. It is this necessity for the recognition of the psychological moment, and the fitting to that moment of appropriate action, which should be present in the minds of that small minority which is seized of the gravity of the present times." This moment is now!

Alain Pilote

## How to save the U.S. Economy

by Richard C. Cook

The crashing stock market has given its verdict. The financial rescue plan currently being implemented by the U.S. Treasury Department and the Federal Reserve System will fail to revitalize the producing economy, even with continued interest rate cuts. This is because the banking system is essentially a supply-side, trickle-down mechanism with a currency based on a pyramid of bank lending and debt. All the current plans being suggested by economists and others to save the financial system by varying degrees of tinkering are useless. Similarly useless is the pumping in of credit or liquidity by Treasury or the Federal Reserve because it is no more than new debt to roll over old debt.

The cause of the financial failure is that the producing and consumer economy is "maxed out" and is unable to repay existing loans much less new ones. This is because purchasing power in the U.S. has collapsed.

Purchasing power has collapsed not only because we have outsourced our industry abroad and allowed our infrastructure to crumble, but also because of structural defects identified decades ago by C.H. Douglas and John Maynard Keynes.



These defects occur due to the need for retained earnings (i.e. savings) to overcome the Law of Diminishing Returns. This leads to insufficient aggregate demand; i.e., the gap between prices and purchasing power that is endemic in an industrial economy.

The problem is not the collapse of the stock market which simply reflects the deflation of the bubble economy. The problem is the oncoming recession/depression caused by the absence of an economic engine to generate new producing power.

Keynesian plans for top-down creation of jobs by government deficit spending has never worked and has always ended in an attempt by the government to inflate its way out of debt. Everything being suggested by the Obama/McCain campaigns is based on the failed Keynesian formula.

Still, the gap (in the purchasing power) has been filled, except it has been filled by debt, by consumer borrowing, and by the hundreds of different kinds of exotic debt instruments dreamed up by Wall Street firms since Reagan took office in the 1980s. This debt pyramid is what is crashing today.

(continued on page 3)

## Contents

"Michael". September-October, 2008

Pages

Is it the end of the financial system? A.P.	2
How to save the U.S. economy. R.C. Cook	2-3
Social justice established. Fr. Savadogo	3
The Social Credit lessons. Cardinal Agre	4 to 6
Fight the North American Union.M.S.	6
Building a DNA database. W. D. Alston	7
From debt to prosperity. J.C. Larkin	8 to 11
Pope Benedict in Paris and Lourdes	12 to 14
John Paul I's legacy: humility	15
The imperialism of money. Alonso	16-17
Woman, God's last creation. R. Salbato	18-19
Encyclical Vix Pervenit. Benedict XIV	20
The book "The Secret". C.A. Reyes	21
Vocation and mission. Fr. Savadogo	23
Death wish! Fr. John Corapi	24

(continued from page 6)

And behind all the exoticism is the debt-based monetary system run by the banks who own the Federal Reserve, because it is these banks that provided the leverage for it all to happen... Just remember, it's the big banks that are really the ones behind the bailouts. They are the ones who call the shots with the Bush administration and the leadership of both the Republican and Democratic parties. I

And what is a real solution? It's a dividend-based economy, as I have written many times, and as the Social Credit movement in Great Britain, Canada, Australia, and New Zealand have known for decades... Among many other benefits, we would have a rebirth of local and regional economies as well as family farming, all of which the banks, under the global monetarist regime, have wiped out.

Richard C. Cook

## Rougemont monthly meetings

House of the Immaculate  
1101 Principale St.

November 23, December 28, 2008

Simultaneous translation into English

10:00 a.m. Opening. Rosary. Lectures  
5:00 p.m. Holy Mass

## It is high time social justice was established

I had the joy of accompanying Cardinal Agre, who was your guest of honor for this Congress and week of study. You know, when we have the joy of accompanying someone, we have the joy of seeing where he is going, and sometimes of eating what he eats. It is the history of the Apostles of Jesus. The Pharisees wanted to know why the apostles who were the family of Jesus did not fast, while those of St. John the Baptist did. But the friends of Jesus were given the grace to accompany Jesus. They accompanied the spouse, so it was not the time to fast, but the time to eat.

Dear brothers and sisters, I love you. I tell you this because during the two trips that I did to Canada, I learned that Canadians are direct. They are not poets, they are not dreamers, but they are people who are concrete. And that is what is written in the ten lessons of Social Credit for which we have been invited.

I would like, at the end of my greetings, to tell you of my gratitude to my brothers and sisters the Pilgrims of St. Michael. Thank you for your sense of openness, of welcome, sharing, and charity. Thank you for what we have seen. Thank you for what we have not seen. The welcome that you have reserved for us brings me to ask a question, because we were invited to discover Social Credit and to certainly adhere to Social Credit and even more than that, to spread Social Credit.

We take the time, we the Africans, to listen, to say "yes" because it is wisdom. When we say "yes," it is right, we go forward. But in fact I would like to share with you something that concerns me personally. And what concerns me is the following. With the Pilgrims of St. Michael, we have been invited to go "towards tomorrow." (Vers Demain, the name of our journal in French.) But what tomorrow? A tomorrow with the Word of God, or a tomorrow with a project for society? A new project. What is the tomorrow to which we are invited? That is the question that I ask myself.

I find the first answer in the formation that we have received from our master, Mr. Pilote. It is he who we must applaud. As I am a bit curious, I went to go see when it was that this history started with Louis Even. I came to realize that we are in the 70<sup>th</sup> anniversary of the work of the Pilgrims of St. Michael. You have accomplished a lot and gained ground over the past 70 years. 70 years is quite something in the life of a man. The psalmist salutes this, for the psalmist, it is a big achievement.

But after 70 years we see that God helps the travelers, the Pilgrims who leave their homes, their chains of slavery, and head for the Promised Land. In this march for the Promised Land, there are those who fall and others who take up the banner, there are those who continue the fight, but this land is always promised to them. I think we will soon share this Promised Land. We will share it because it is not the promised land of a project of society, but the promised land of the Word of God. It is from the Word of God that the light has made a click; that it shone in the spirit of Louis Even. It is from the Word of God that this new fire will come and cover the entire world, in the expression of Social Credit, which is making its way.

To see the light, with the permission of Professor Pilote, I have two or three proposals. I had the occasion to exchange words with our brother and sister Pilgrims. The first proposal would be to integrate into the formation of the weeks of study; Bible study and formation on the Word of God,



Fr. Patrice Savadogo of Ivory Coast

because it is this Word of God that we should receive in all truth, without choosing only the parts that please us, and putting aside those that upset us.

This simply means that in the Word of God, there is the story of the Parable of the talents that we listened to yesterday in the Gospel. They are talking about interest here. We received five talents, we have to multiply these talents and gather five more. There are those who received one talent, but they did not work to multiply the talent that they received. God will not be happy with those people, the Parable tells us.

But these words should not disturb us; why? This is why we must have Bible formation; Bible formation will open our eyes to say that the Bible is not a book on economics. The Bible traces the road to go towards God and it gives images and expressions even from economics. It is the same Word of God that speaks of the dishonest but shrewd steward, who owed a large sum of money to his master and his master called him but he was not able to reimburse him. What did he do? Quickly, he called all those who owed something to his master. He said: "Come, come, come: How much do you owe my master?" "100 barrels of oil." "Sit here, and write 50." This steward received praise from his master because he was shrewd.

Should a parable like this one disturb us? No, it should not because it always traces the ideal road to go to God. The Word of God will not disappoint us. It does not contradict Social Credit, but it opens our eyes to the imperious urgency for us here to convert with the talent of our intelligence and the ardor of our commitment, in the way that Marcel Lefebvre does, so that Social Justice will advance.

I will finish with the other parable of the man who wanted to put Jesus on the spot and set a trap for Him. He said, "Lord, shouldn't we pay taxes to Ceseur?" So Jesus said to his questioner: "Give me a coin." And when he had the coin, Jesus responded to His questioner and told him:


"We must give to Caesar what is Caesar's and to God what is God's."

It is on this that I wish to conclude, to tell you Pilgrims that I am in agreement with all that I have heard here during this week of study on Social Credit. Social justice precedes charity, the fallacious charity that is given to our countries of Africa. It is high time that Social Justice was established as a priority and primary goal. If this social justice is put first, we will be more comfortable in believing in the charity that ensues.

The second small lesson that Social Credit has left us, it is that we must not be mistaken about charity: it is easy to do charity with the goods of others, but what is more difficult is to practice charity with our own goods. Social Credit has just opened our eyes to what we are receiving in our African countries, which does not correspond to the charity that comes from the pockets of our benefactors, but of the charity that comes from fictitious numbers that do not correspond to the goods. What is crucial is that not only these figures are fallacious, from what we have just understood, but that these figures maintain us in a sealed, a very well sealed tomb. When will we be able to leave it? When will we have the right to a better life, if we are forced to remain under the yoke of this financial and economic law; where the credits and interest on credits will never let us free, and will never let us see a better tomorrow? These are the few reflections that I wanted to share with you.

I dared to speak just after His Eminence the Cardinal but believe me, all that I have just told you has the blessing of Cardinal Agre.

Fr. Patrice Savadogo



# MICHAEL

September-October, 2008  
Date of issue: October, 2008

---

**\$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.

## Canada

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

# The Social Credit lessons are based on the Social Doctrine of the Church

## *We must take action to settle the problem of poverty*

*The Pilgrims of St. Michael had the honor to receive His Eminence Cardinal Bernard Agre at their 2008 Congress in Rougemont, Canada. He participated in Rome, along with four other Cardinals and other members of the Pontifical Council for Justice and Peace, to the realization of the Compendium of the Social Doctrine of the Church. Being knowledgeable on social issues he was likely to be interested in the Work of the Pilgrims of St. Michael, and that's what happened indeed!*

*He was born on March 2, 1926 in Monga, Ivory Coast. Holder of a doctorate in canon law from the Urban Pontifical University, he was ordained on July 20, 1953 for the diocese of Abidjan. His religious ministry was shared between the parish pastoral and as a teacher before becoming the vicar-general of the diocese of Abidjan. Appointed bishop of Man on June 8, 1968 he was consecrated the following October 3<sup>rd</sup> by Cardinal Bernard Yago. He presided over the Episcopal Conference of the French-speaking bishops of West Africa (CERAO) from 1985 to 1991. On June 6, 1992 he was appointed bishop of Yamoussoukro before becoming the archbishop of Abidjan on December 19, 1994. He retired from this charge at 80 years old on May 2<sup>nd</sup>, 2006. He was appointed cardinal by John Paul II on February 21, 2001. He has been a great peace-maker for his people and a Good Shepherd for his flock. He is known throughout the world for preaching retreats.*

*Here are excerpts from the very comforting conference of Cardinal Agre at the International Congress of the Pilgrims of St. Michael on August 31, 2008:*

### by Cardinal Bernard Agre

Miss Tardif, dear directors, dear full-time of the Work of the Pilgrims of St. Michael, sympathizers, ladies and gentlemen: I begin by greeting you cordially as Jesus greeted his apostles: "shalom!" May peace be in your hearts! May you have no fear and believe in a better tomorrow!

This is my second contact with the Pilgrims of St. Michael. (*The first contact was in June, see end of article.*) When we received the invitation, I had read a while ago in your journal (*May-June-July, 2004 issue in English*) that we receive, the intervention that I made, rather unexpectedly, at the Pontifical Council for Justice and Peace in Rome to which I belong; I had spoken about the "blockage of development in Africa by the banks."

I wanted to come, but I hesitated a bit. So I called someone in Canada and was told: "The Pilgrims of St. Michael? Beware! They are cranks!"

**Then I said to myself: how can they be cranks and at the same defend an ideal like they do, it's very surprising! So I came (last June), I saw, I really liked what I saw, and I came back!**

You are a movement that is very Marial. When I first came last June, I wanted to see and hear, I learned a lot, and I saw the pedagogy of your lecturers. I went through your books, and found them not bad at all! I continue to observe and will see in a little while what we will do. As I said to Miss Tardif just a little while ago, we will start by making people aware of your message, and after we will see about a permanent centre. It was like this with the Focolari, I sent people there (in Italy) and after I went myself, and then they came (to Ivory Coast) and stayed.

**What brings us here? It is the recurrent problem of poverty in the countries that are called "developing" or "poor" countries.**

In Italy I spoke with directors of large enterprises in Milan, and they said to me: "Ivory Coast is not only a rich country, but an *extremely* rich country."

So then they started to list all that my country produces — Ivory Coast is not very big, it covers

an area about as large as Italy with 17 million inhabitants. You will find in this country: agriculture — it is the first producer of cocoa in the world; coffee, third producer in the world; wood, pineapples, fruits of all kinds, and many bananas. The French believed that grapevines or wheat would not grow in Ivory Coast. The grapevines grow very well and they produce good fruit. There is plenty of oil (about as much as in Kuwait) and natural gas, as well as gold and diamonds. What do you think of that?



Mexican people offer Cardinal Agre (right) a picture of Our Lady of Guadalupe.

**The problem is that the people are poor in a rich country like this. We walk on gold and the people are poor.**

In Switzerland — I went to visit northern and southern Switzerland, I went often to preach retreats there as I did in Canada — I noticed that Switzerland is a country poor in natural resources, there are only mountains and cows. But the inhabitants are rich. The country is poor, but the people are rich because they are clever, they have all the banks there, they are organized.

**In my country, we look for the way and means to be free of this recurrent and paradoxical poverty.**

**So there is hope; here while listening, seeing and reading, we cannot say that we are completely ignorant about the problem or its solution now. But we must educate the people and make them aware of the solution; we must speak with them and teach them how to organize themselves. Alone, they cannot do anything, but together, they can achieve a lot; they can take action with lecturers and specialists who without a doubt will come to explain the solution to us, as it was explained here.**

What has made me speak here? It is the atmosphere. You know, I was in the diocese of Man, organizing a new diocese full of pagans, Muslims and others; many times we had meetings. I did not speak of Heaven with the leaders who came to fraternize. However, they asked me questions about it.

There was a pagan leader wanted to become Catholic. He said to me: "You always speak of Heaven and Hell, but what is Hell? What is Heaven?" I could not give him a theological reply.

So I said to him: "Hell is a place where I would not want you to go, because there each one keeps his problems for himself and cannot communicate with the others because the walls are closed. So you see, when we go in the villages, the old do not speak with the young, and vice versa. They are alone; this is hell because Heaven and Hell start on the earth. Each one keeps his problems to himself.

On the contrary, I would like to you to be the first one in Heaven, and myself second. In Heaven we communicate, we speak and our joys are shared; there is no pain at all. It is the same as if in your village everyone communicated and made decisions together; it would be already a bit of Heaven. And in Heaven it is not like the Tower of Babel in which everyone talks at the same time and nobody hears anything, but it is like Pentecost! If you speak in Portuguese, Spanish, or English we understand; that is very important: fraternal communion.

**We have lived through a bit of Heaven here in total communication and in communion we searched for the ways and means to create a better world. I wanted to stress this because we cannot have traveled so many kilometers to come live together without developing much friendship. You have exchanged much peace, have you not? Together, we can search for ways to make a good presentation.**

**What is it that is blocking us? A small group of people who take refuge in a system, a system in which they stick together in evil ... they know very well that they are heading for a dead end, they create wars, they create chaos ...**

When I went to the United States, they gave me a chauffeur and we transported things; he was a young American and I asked him: "What is it that you do?" He said to me: "My job is to create chaos here and there in the world in order to sell weapons."

Here is what he did for his main job, with a "liaison agent" job to cover-up. In fact, he sells weapons. And in order to sell them wars must be created. So when we see in history that wars were fomented for money, it is true.

You call money: iniquity, Mammon, etc. What are young people told today? Value is money. Money is not a value that is absolute. It is a means of work, it cannot be the master. We must use this money to do good, this money is good as a servant but not as a master. Many times the dollar has become an absolute in the heads of people. Money comes first and people after.

Now in the Gospel we have a modification. When you speak of Social Credit it is based on the Gospel. When they speak of love in the Focolari Movement, their founder Chiara Lubich, with whom we spoke many times, used to say: "It is the living Gospel, applied in everyday life."

**When you take the ten lessons on Social Credit, they directly originate from the thought that was condensed in the Compendium of the Social Doctrine of the Church; you can fully sense the content of the Social Doctrine and the application of the Gospel in these ten lessons. I believe that we must pay much attention to this. The Gospel is there and we explain, we teach from the Gospel and we take something from it.**

There was a great believer and researcher who came to see me to discuss and he asked me: "Suppose everything is destroyed, including all the Bibles; what are the one or two phrases that could summarize it all?" We do not need to search very long, for it is Christ who has already given the answer: "**You will love God with all of your heart, with all your strength; you will love your neighbor as yourself**" (Mark 12: 29-30). It is the law of the prophets, it is the holy Scripture condensed.

(continued on page 5)

(continued from page 4)

When we, the five Cardinals, were given the first draft of the "Compendium of the Social Doctrine of the Church," it was a big book, we re-edited (to reduce the number of pages) and effectively when you read it you see each moment a reference to the New Testament and Old Testament. This means that everything which had been revised and corrected was from this fundamental text of the Gospel.

When I saw you here, living this way, I noticed that you live the Gospel and you pray to Jesus Christ and the Virgin Mary, and it goes together.

For example, if you read the Compendium; it is full of Bible quotations. There are Bible quotations and there is the Second Vatican Council, the Catechism of the Catholic Church, and the Compendium. Today you should have, for your Christian and permanent formation, four manuals: 1. The Bible, 2. the decrees of the Council, 3. the Catechism of the Catholic Church, (I suppose you have all read it, and that you have it in your library) 4. You have a goldmine in the Compendium that assembles all what the great Popes spoke and said about society, starting with those who spoke most: Pius XI, Pius XII, John XXIII, Paul VI who also wrote a lot, and John Paul II. It is all of this together that makes the Social Doctrine of the Church. We must remember this.

Money is not to be rejected, but earned honestly, and one must be careful. I leave you with this phrase: "We must dishonor money earned through evil." This means that today all the banks create money, but there is clean money and dirty money. Dirty money creates nothing, dirty money of prostitution, of all kinds of evils that we cannot name. It exists, the banks create money. All money that the banks receive is money that is clean and earned, but the money that banks create out of nothing is dirty money.

I come back to what the Church has done from the social point of view. There is the Social Doctrine of the Church. But also there is also the social action of the Church. Starting from all that we have learned, we have seen this action bear fruit.

In the history of humanity, that is long and odious, the Catholic Church has instilled the Gospel, little by little. While looking at the misery of man, she said as her Master said: "I have pity for this crowd." (Mt 9:36.) When there was slavery, what did the Church do? She did everything so that the owners did not keep all of the slaves or servants at work. She instituted what? She instituted feast days. The feast days were multiplied and the Church then demanded that they observe Sundays. There was a long battle so that Sunday would be institutionalized as a day of rest for all people. It was to give relief to the workers; it was to give relief to the slaves.

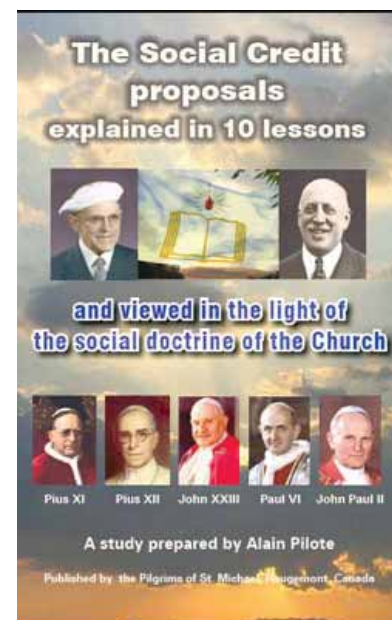
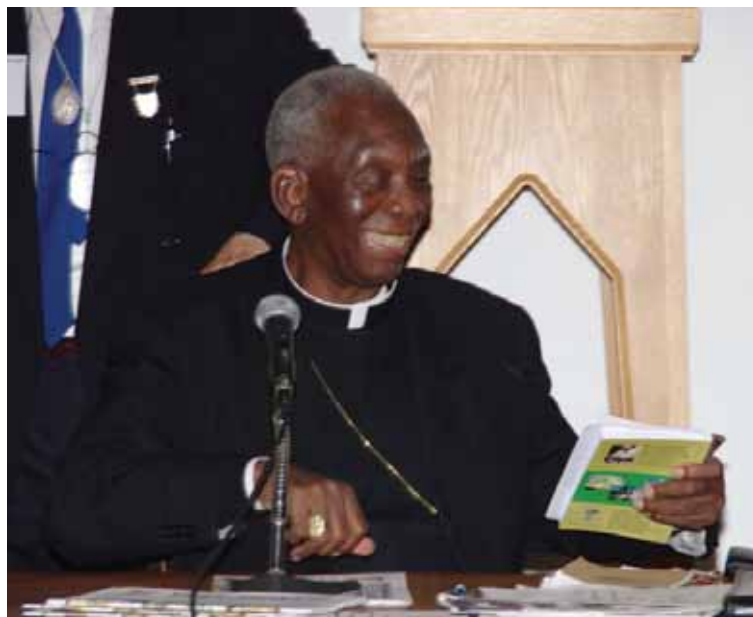
And the Church started to build schools and universities that are issued in direct line from the Church, from the modern part of our history. The universities and schools, you have them everywhere, plus hospitals and leper-houses, so that we can gather the poor. "Give them something to eat," says Jesus Christ; give them something to eat and do not content yourselves only with speaking, but give them something to eat.

Very often people were waiting. In certain regions they waited for the priests who are really the benefactors of all. In a certain village that was very poor, the people did not eat every day and so when Lent came the priest explained to all the



With the editors of our edition in Polish: Jacek Morawa (left) and Janusz Lewicki (right).

## Words of appreciation for Social Credit



Before going back to Ivory Coast, Cardinal Agre wrote the following text, to be included in the Polish edition of the Social Credit proposals explained in ten lessons:

At the request of the Pilgrims of St. Michael, I have decided to compose this small text as a foreword for the edition in the Polish language of the Social Credit proposals explained in ten lessons.

This 150-page manual guides the animators for the weeks of study and the meetings in Rougemont.

With the participants who came from the continents of Africa, America, Europe and Asia, I had the pleasure of taking part in this lively and instructive teaching.

In the line of Louis Even, the founder of this strongly Marian organization that draws its major themes from the Social Doctrine of the Catholic Church, we salute the relevance of the dominant features of Social Credit that calls for a new social world of justice and charity.

Fortunately, the Compendium of the Catholic Church in its recent edition, offers a source that enlightens the work that you now hold in your hands in its four fundamental principles, namely:

- The respect of the human person
- The search for the common good
- The principle of subsidiarity
- And solidarity

people that they had to fast, they had to eat only once a day. When he finished his homily one of the faithful came to tell him: "Ah, Father, you said that we could only eat once a day, but do you have a granary where we can find rice to eat at least once a day?" They had no need to fast, because they fasted all the time since they could not even afford one meal per day.

Dishonor money that is ill-gained and ill-employed as well, because money that is ill-employed becomes noxious. That is what you read in the ten lessons on Social Credit and other teachings.

Like everyone else, I came looking for hope. My hope is that no matter what, by dint of talking, educating, creating study circles, we will finally manage to break this law of iron and fire of money, of an international financial house that controls all of us; we will succeed, it is certain.

But it takes what exactly? It takes apostles, prophets, hardheads, we must have a hardheaded love, a hardheaded love.

It is a bit like that with mothers, they have a hardheaded love. Look at St. Augustine, leaving for adventure in Rome to a very infamous circle of people and St. Monica was crying; she cried and finally someone said to her: "The child who cost so many tears cannot be lost." And Augustine was not lost.

The ten lessons on social credit and the Compendium are available in many languages in order to be precious instruments of personal and communal reflection.

We are all concerned by the recurrent misery and poverty of peoples.

How can the lack of the necessities of life on an earth that is so fertile be understood? How can we understand that millions of adults and children die of hunger and malnutrition? How can we understand that countries who are extremely rich, collapse under debts that cannot be paid, due to a global viciated financial system that holds these countries in captivity, thanks to a handful of powerful individuals who stand together in evil?

This allows us to hope for our our liberation from the banks and their merciless intermediaries. It requires millions of men and women who are enlightened, organized, filled with faith and love, who rise from everywhere to cry out their discontent and build a new national and international environment where "no one goes without the necessities of life." (Benedict XVI, *Deus caritas est*, 25.) The Pilgrims of St. Michael have started the fight seventy years ago. There is still a lot a work ahead.

Apostles, men of faith, specialists, men of good will, stand up, it is your turn. Do not be afraid, Christ is alive, and He is the Master of time and history.

*Bernard Cardinal Agre  
Emeritus Archbishop of Abidjan*

So blows you will receive; incomprehension, it is certain; even threats, threats of death; you will have them. But in the end the Holy Spirit will act, the Virgin Mary and St. Michael as well.

I read recently 33 proposals that are the orders given by the power of darkness. I mean the Freemasons who want to destroy, take away what is sacred from the Mass. Inside (these proposals) it is written that everything must be done so that at the Mass, we do not pronounce the name of St. Michael because in years past, after the Mass, there was a prayer to St. Michael to prevent the demons from attacking. The people must know that St. Michael has a great importance.

So when you founded your Movement, you have started to call your journal *Vers Demain* (Towards tomorrow), towards tomorrow and accompanied by St. Michael who covers you with his wings and prepares the ground before you. When I say "you," I should really say "we" because I believe that we have the same cause. I will never be a Full-Time because I am retired. I finished my official apostolate; I pray, I have friends and contacts, but I think that what we are doing will bear fruit. All of the people will not put themselves under the guidance of St. Michael and his sword right away, but little by little, the

(Continued on page 6)

# Let us fight the North American Union and work for the salvation of souls

leaders, the priests and the faithful will be more numerous with you in your initiatives, to carry high the flag of the Gospel that passes through the Compendium and Social Credit with the ten lessons.

I say to you a big, big thank you for everything and for the love that we have for each other. Once again, thank you. May Almighty God bless you, in the name of the Father, the Son, and the Holy Spirit. Amen.

Cardinal Agre came for the first time to Rougemont last June to see the Pilgrims of St. Michael for three weeks, on the occasion of the International Eucharistic Congress in Quebec City. He had already attended the week of study about the Social Credit proposals explained in 10 lessons, viewed in the light of the Social Doctrine of the Church. Here are some extracts of a speech he gave during his first visit:

I found in you brothers and sisters, who teach with simple words. We went through a beautiful book: "Social Credit explained in ten lessons." You have taught us well in a language that is simple and clear. This is what I've found. The teaching is limpid, profound and nourishing. You are people who make us reflect. I reflected much. It has given me a hope, a great hope ... That which you call "Social Credit" is not impossible, it is not at all impossible; it is in the possible of God.

Yes, we can change and we should change. We should change and it will come from us, from each one of us. Before my brother who was speaking was saying: I gave a trilogy, and this trilogy is something very serious. We should be prophets. What does a prophet do? The prophet denounces, but from whom does he have the authority to denounce? He must denounce; and when he has renounced and denounced, after he must announce. It is a trilogy, it goes together. If he does not renounce the situation that he denounces, if he himself is in the system and is comfortable in it, he has privileges; he takes away all the authorization to denounce to others what he cannot see himself. If his family eats the golden calf or if at work he eats the golden calf that we all have in our plates, and continues to do so; he can never say: "here is the new Jerusalem", it is not possible because he is in (the system) himself ...

Come to see us, why not send Pilgrims to Africa, and we can arrange that they give courses, because these courses must be given. Our people who are in parliament and finance must hear another speech than the one they are used to hearing.

I also want to do something, I do not want to remain silent, although I do not promise anything because I am old... but I also want to contribute to make Social Credit a little more known.

You advocate the Social Credit proposals in the name of the Trinity, these are technical strategies that we are putting into action, but he who sends us is Jesus Christ. So I believe in your proposals, I believe because today... you know that we are prophets, and I was saying today to a brother, "I did not waste my time because I learned many things, I saw my brothers act. This gave me a great hope. These people (the Pilgrims of St. Michael) have found a great light like their founder, and I found a great light on my path; I want to carry this light with love in 'Trinitarian charity'." Thank you.

+ Bernard Cardinal Agre

## Moving?

### Make sure "Michael" moves with you

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

Melvin Sickler is a remarkable apostle. He does the door-to-door Rosary Crusade all over Canada and the United States to solicit subscriptions to Michael, and hold meetings. From September 2007 to August 2008, he took 4,224 subscriptions to Michael. Here are excerpts from his speech at our 2008 Congress in Rougemont, Canada:

People often ask the question: "Why do you do this work? What motivates you to work as a missionary for no salary?"

In the work of the Pilgrims of St. Michael we learn to be apostles, we learn what it means to work for the love of our neighbour. We learn to work for the common good, to make sacrifices, to renounce ourselves. In summery, we could say that we learn to live our faith.

We know that there is nothing more precious in the eyes of the Eternal Father than the soul. Today, we live in a world where few people still pray, where there is more sin than ever before. We live in an age where more souls are daily falling into hell, like snowflakes falling during a winter snowstorm. Many souls fall into hell because there are so few who pray and make sacrifices for their conversation.

We see a great need to bring back the practice of reciting the daily rosary in the families, to educate the people on the importance of the sacraments of the Church, especially frequent confession and to encourage adoration of the Blessed Sacrament. There is a great need to evangelize all over the world, to reach out to all our brothers and sisters and to help each one experience the love and mercy of God. With our journals in four languages and our leaflets in twelve languages, we have the means to make this kind of apostolate a reality. Saving souls from hell should be one of our main priorities. The more we help the souls in their spiritual life, the more treasure we will store up in heaven.

### The apostolate in the temporal field

The work of the Pilgrims of St. Michael is special because we work on the temporal field. Pope Benedict XV said "Many souls are lost on the economic grounds." Pope Benedict XVI just said in one of his encyclicals, "In the family of God, no one ought to go without the necessities of life."

We read how each day, thousands of people die of hunger amidst all of this abundance. We read also in the encyclicals of the Popes that it is the duty of every Christian to work for a better economic system and how we sin by omission when we ignore the plight of these people, especially when we know the beautiful solution of Social Credit. We know that with the help of heaven we will some day see the philosophy of Social Credit applied in every country of the world to bring about the triumph of the Immaculate. As Pilgrims of St. Michael, we have the grace to actually do something to help all the poor in the world, by educating the people with our leaflets and our journals on the subject of money reform.

### The North American Union

Another issue that we are concerned about is the merging of Canada, the United States and Mexico into one territory called the North American Union. Our freedoms are slowly being removed, and people don't even realize it is happening. The government officials of Canada, the United States and Mexico have already signed agreements for this to become a reality without consulting either the Parliament of Canada or the Congress of the United States.

The "Amero" money for the three countries has already been printed. The micro-chip technology to replace all currencies is already in place. The European Union has been formed. The Asian Union has been formed. Finally the three Unions will be merged into a global government.

If we truly love our countries then we must speak up to our representatives to ban a North American Union. Through trade agreements the one world people want to take away all of our sovereign rights and eliminate the three countries. We must not let these evil men usurp our liberties that our forefathers have fought and died for in all of our wars. Each home, each family should receive our leaflets against the "North American Union".

This is part of a blueprint for global enslavement. It is in the plan of the globalists that, in the near future, the earth will be dominated by a powerful world government. Once free nations will be enslaved to the will of the elite, it will be the dawn of a new dark age. Countries as we know them will be a thing of the past. Every form of independence will be under attack; the institutions, the families and the individual himself will be near extinction.

We will all be tested by an evil that has never been seen before in the history of mankind. We will all need to pray hard for strength and call upon the angels to protect our souls from this onslaught of evil.

We will need more young people to join us in this spiritual battle against evil, for it is indeed a supernatural war we are engaged in. I tell young people to pray to the Holy Spirit to guide them in choosing their vocation in life. Heaven has a plan for each one of us, and it is certainly in the plan of Heaven that the armies of Our Lady continue to grow throughout the world to fight the forces of evil. The Pilgrims of St. Michael is certainly one of these armies; in fact one of the most important ones.

Think about what a privilege it is to work with Heaven for the salvation of souls. Each day that is given to us in life is an opportunity for graces and good deeds. At our judgement, we will be held accountable for what we did with each day of our lives. We will be held accountable on how we loved God and our neighbour. We will be held accountable on how we used our gifts and talents given to us by God. We will be held accountable for both our sins of commission and omission. Each day we awake to is another opportunity to make use of the grace to help people and be useful in helping Heaven to save souls.

Going back to the original question: "Mr. Sickler, what is it that motivates you?" I guess you could summarize the answer by saying, love of God, love of neighbour and love of country.

I extend an invitation to everyone to join us in these battles to save souls and the peoples of the world from a global dictatorship. I invite everyone to order our leaflets to distribute in their surroundings and to ask others to also subscribe to our journals. Remember that the eventual victory will be with Heaven.

Melvin Sickler



Melvin Sickler

## Toronto monthly meetings

December 14, 2008, Feb. 8, 2009

Lithuanian Hall, 2573 Bloor St. W.  
(One block west Dundas Subway Station)  
Rosary at 2:00 p.m. - Meeting at 2:30 p.m.  
Information: (416) 749-5297

# Building a DNA database

The federal government has just enacted two bills related to DNA. The first would drive the collection of DNA from all infants. The second would attempt to prevent the DNA that is collected from being misused.

The passage of two bills in the Senate and the House, and the recent signing of those bills into law by President Bush, provides an object lesson in the type of logic that governs the coercive state. Simply put, the actions for an intrusive government necessitate further actions by that government to attempt to undo the unintended negative consequences of the initial government actions, but pushy politicians simply don't care. Or so it seems.

The bills in question are known as the Newborn Screening Saves Lives Act of 2007 and the Genetic Information Non-discrimination Act (GINA) of 2008. The Newborn Screening Act passed via an un-recorded voice vote in both houses. GINA had been under discussion in one form or another since about 1995, and passed by a vote of 420 to 3 in the House and 95 to 0 in the Senate.

The official summary of the Newborn Screening Act states that is "a bill to amend the Public Health Service Act to establish grant programs to provide for education and outreach on newborn screening and coordinated follow-up care once newborn screening has been conducted." This is legislative codespeak for using grant money to coerce healthcare providers to "provide outreach," i.e., collect and transfer genetic data to the state.

The official summary of GINA states that it is "a bill to prohibit discrimination on the basis of genetic information with respect to health insurance and employment," meaning it uses the power of the government to prevent insurance companies and employers from actually acting upon the information the state collected via the Newborn Screening Act.

The Newborn Screening Act essentially creates a nationwide government databank of infant DNA, and by offering millions of dollars to healthcare providers, it seeks to ever enlarge the contents of that "DNA warehouse." GINA supposedly prohibits providers of insurance coverage from using this nearly mandatory information from what could quite accurately be called genetic testing. However, it does not prevent the government from using that information.

The most striking irony might be how one bill effectively claims to limit the negative effects of the other. One law generates the data while a second law supposedly protects the public from its use. As usual, the state provides the worst case of several options—coerced data collection, loss of private DNA ownership, and ostensive protection from the results of both. Why not simply allow for personal choice and respect appropriate personal data ownership in all cases?

## What's the worse that could happen?

The negative consequences from a state-mandated DNA warehouse, including involuntary genetic research on entire populations, have already been well identified and analyzed by people like Twila Brase, from the Citizens' Council on Health Care (CCHC). In Minnesota, where CCHC has its national office, the DNA of 780,000 children resides in the state's DNA Warehouse, and 42,210 of these children have been subjects of research without parental consent. Brase claims DNA storage and use violate privacy, parent, patient and DNA property rights. Similarly, the federal Newborn Screening Act attempts to usurp the property rights of each individual by allowing the state to collect his DNA at birth. Only two states require consent, and only a few states, like Minnesota, have an "opt-out" system which Brase says actually assures high compliance rates because most parents going through post-par-

tum exhaustion and excitement do not realize its' the state, not the hospital, coming in to take their baby's blood. Afterward the State owns that DNA in perpetuity. Thus, the federal legislation, the premise of which is little else but theft, is tragically flawed.

The premise of the Genetic Information Nondiscrimination Act—that discrimination is wrong generally, and therefore discrimination based upon genetic information is also wrong specifically—is also flawed. Claiming to protect the public from discrimination is a classic Red Herring. Frankly, it is only a coercive state that could create a situation whereby people would need protection from this information.

According to a piece appearing in the *New York Times* for May 2: "Democrats and Republicans alike cited anecdotes and polls illustrating that people feel they should not be penalized because they happened to be born at higher risk for a given disease." The polls tell us that many Americans do not want to be automatically penalized for any aberrant genetics—understandable.

However, when Congress succumbs to codifying this desire, it illustrates its misunderstanding of the economic basis of insurance: to analyze each person's risk and insure him according to that risk. One cannot remove this basis via

legislation. If a person is at risk for a malady that will result in higher-than-expected payouts by his insurance, the company *should* be able to charge him more for his premium. However, that is a secondary point.

*(Editor's note: Insurance companies today take advantage of their clients, many times forcing them to forego medical attention because of premiums that are too high, or because the insurance does not cover the services needed. The healthcare field have become corrupt because they are the owned by large corporations who are controlled.)*

Fundamentally, when Congress creates incentives for the collection of citizen DNA, it creates a situation where government—an organization renowned for not being able to protect information and for having a suspect record of honoring private property rights—generates an ever-increasing mound of stolen property. This amassed record of information on private citizens opens the door for a troubling condition fundamental to any large bureaucracy. That which is supposedly owned by everyone—the basis of state ownership—will generally be adequately protected by no one. Ironically, it is only the state that can create such a situation: the collection of data that should be given by informed consent but is not, combined with an ever-growing stockpile of data that is ostensibly protected but is not, and cannot be.

## Whose choice is it, anyway?

If there is advantage to be had by genetic testing, each individual is best suited to make his own risk/reward decision. If those advantages are legitimate, there is no need to surreptitiously drive the collection of DNA via legislative sleight-of-hand such as grants to providers, which are primarily state health departments. For every patient who potentially faces a possible higher insurance premium, there is a corresponding patient—or more likely, a bevy of patients, whose life would be better because he is informed. The owner of the DNA is uniquely suited to make this decision, if he is informed and allowed to do so.

The fundamental question is: "Does it make sense for the state to require the collection of genetic information (or incentivize its collection), take perpetual ownership of that information, and then claim to protect the citizenry from its misuse?" In all cases the answer is the same. No.

If the information is important enough to collect in the first place, shouldn't each individual decide this question for his own DNA? If the answer is yes, why should the government collect it? And why should the government do so in such a blatantly sneaky manner, at a time when few if any parents will be worrying about protecting the property of their just-born child? Why store this data in an ever-expanding, state-owned stockpile? Isn't it self-evident that an individual's DNA belongs to him, not the state? If that individual—or his parent acting on his behalf—chooses to submit DNA for testing to collection or storage or research, it should be between the doctor and the patient, not the hospital and the government. If that submission subsequently uncovers some negative consequence, that should be left to the market to regulate, ultimately still between the individual and those who provide him products and services.

In the best case scenario, the consumer is free to decide whether or not to submit to a DNA test or to provide the test results to an insurance company. An insurance company could make DNA testing a condition of insurance—but consumers would be free to shop around for other insurance. Also, consumers could seek redress in the courts if the DNA information, which should be treated like other medical records a health-care provider may possess, is released without permission. In the worst-case scenario, the state drives the collection of the information on the one hand, does who-knows-what with it, and requires providers of insurance to act as if that information does not exist on the other hand, leaving more people with no course to redress any unauthorized releases of their DNA. We have theft of the most basic ownership—that of self—and an ever-swelling pile of information in the hands of a government chronically unable, and quite possibly unwilling, to protect it. Ironically, even if we are dissatisfied with the outcome of that collection, we are still required to fund the organization which caused the problem in the first place.

Ultimately, a free society is based upon equal measure of being able to maintain ownership of that which is yours, choose an action to take with that item, and reap the personal rewards (or endure the penalties) of that action. These two bills usurp most portions of that scenario. Few are likely to benefit as a result—least of all those whom the state claims to protect—and many are likely to be harmed by the analysis, profiling, and targeting of individuals that may soon result from government ownership of citizen DNA. The ominous question remains: why let government collect data in the first place?

by Wilton D. Alston

*(Used with permission, this article was published in The New American Magazine, June 9, 2008).*



Children's DNA is being taken right after birth.



The structure of DNA

**Books and leaflets to order**

**Prices of books, including shipping and handling:**

**By Louis Even on Social Credit**

In This Age of Plenty .....\$20.00  
What Do We mean by Real Social Credit?...\$3.00  
A Sound and Effective Financial System.....\$3.00  
The 10 lessons on Social Credit.....\$11.00

**By Major C.H. Douglas on Social Credit**

Economic Democracy.....\$10.00  
Social Credit.....\$13.00  
The Monopoly of Credit.....\$10.00

**Free Leaflets to order:**

(NEW) The Federal Reserve  
The North American Union and the Anti-Christ  
The Eucharist  
The Holy Mass  
The Money Myth Exploded

# FROM DEBT TO PROSPERITY

The booklet that caused Louis Even understand Social Credit

The following pages are excerpts taken from the 96-page booklet "From Debt to Prosperity," written by J. Crate Larkin of Buffalo, New York, U.S.A. It is this booklet that changed the course of the life of Louis Even and made him a Social Creditor in 1934. "It was a great light on my path," Louis Even said. Read the following pages of Part I of this article and become inspired as Louis Even was. You are sure to be pleased that you took the time to read this important information. Part II will be published in our next issue of Michael.

by J. Crate Larkin

## Foreword

This booklet outlines briefly the economic analysis and constructive proposals known as Social Credit. These are basically the work of Major Clifford Hugh Douglas, a Scottish engineer of broad practical experience in science, business, and economics.



C.H. Douglas

The proposals of Social Credit are designed to revive business, to preserve private property and the profit system, to reduce debt, to lower taxes, and to provide economic security for every American citizen.

These aims would be accomplished by the issuance of purchasing power directly to consumers in the form of credit. Three definite practical steps are required:

1. The establishment in the United States Treasury of a National Credit Account in which the nation is credited with the production of real wealth and debited with its consumption.
2. The sale of all consumers' goods at the Just Price, by means of a Retail Discount determined by the true cost of production.
3. The issuance of monthly Dividends to every American citizen.

Social Credit very properly comes under the heading of "the new economics," which approaches our present-day business problems from the practical viewpoint of a civilization equipped with every modern device of science for satisfying the needs and desires of its members. In answer to the problems of poverty and depression, Social Credit proposes a definite solution, the most sensible and least difficult way out of our financial confusion. Social Credit points the way from depression to permanent economic security, achieved through the true financial valuation of America's real wealth and the provision of adequate buying power to American citizens.

Social Credit is founded on two propositions:

First, that money must accurately reflect the true facts of our real wealth. Second, that in any civilized nation where the money-system reflects the facts and performs its function of distributing goods and services for consumption, in that nation prosperity and permanent economic security will be achieved, and poverty, paralyzing debt, and depression banished.

Yet Social Credit is neither Socialism, Fascism, nor Communism, for it involves no confiscation and would sacrifice neither the liberty nor property rights of anyone. More than anything else it means every day common sense applied to money and business.

Should the principles of Social Credit be put into operation today by the President and Congress of the United States, within six months the economic security of every American citizen would be won, and the nation could enjoy the prosperity of plenty warranted by its rich resources.

Governments, instead of whipping the people, whip the banker



## Facing the facts of today

In recent years we have suffered from a worldwide depression. (*Editor's note: this was written in the 1930's; but we might well suffer from similar depression very soon!*) Everyone wants business recovery. Yet millions are hungry while knee-deep in wheat, lacking clothing when cotton is plowed under, homeless while houses stand vacant. Surrounded by an abundance of the things we need, we experience want in the midst of plenty. What a sad contrast!

But this sorry spectacle becomes even more vivid when we contrast producing America with consuming America. When we compare America the manufacturer with America the shopper we find that the manufacturer can produce but the shopper cannot buy. In this situation the machinery of business is stalled.

Business recovery means economic recovery. Economics is a matter of everyday business experience for it is only the business housekeeping of society. Everyone in business is familiar with economics by practical experience. We needn't fear economics as something difficult to understand for we can talk about it in simple everyday words. Instead of struggling to grasp a mass of abstract ideas it is much better to think of economics simply as everybody's business.

If we are to talk about business we had better begin by defining it so that we may know just what business is. The process of satisfying desires with goods in exchange for money is called trade or business.

Business must be carried on because its transactions actually do satisfy our desires for goods. We know that we have constant needs for goods and abundant means for producing them. So to understand the meaning of any sort of economic recovery requires first that we know what is the purpose of the economic system.

## Purpose of the economic system

Let us picture in our imagination a vast plate glass shopwindow, reaching all the way across the continent from New York to San Francisco. Inside that window are all the goods that America makes. Outside it are millions of us, would-be shoppers, all of us with our noses flattened against the window just as we used to do when we were children.

Let's go into the shop and see what we find there. The first thing that impresses us is the amazing variety of goods that are on sale in the

shop. There are millions of items offered for sale — everything that we need in order to live in comfort and convenience and satisfaction.

Suppose we ask the shopkeeper how he can maintain this supply of goods? He will show us warehouses bulging with goods. Behind the warehouses is a chain of factories and behind the factories are farms and mines, and behind those, laboratories and schools, and in the back of all these things the American people themselves with their ambition, their enthusiasm, their inventiveness and their history. With these resources the shopkeeper can guarantee to provide us with a supply of goods beyond the limits of imagination.

That supply of goods and services is America's real wealth. The ability to produce and deliver these goods and services is the only true limit of our real credit. There is no question about the abundance of our tangible real wealth.

As we look around in this workshop of wealth, we remark how few people are working in it. Everywhere we look we see labor-saving machinery that has been designed and installed purposely to eliminate human drudgery. Thanks to science, the curse of Adam has been lifted from the backs of men and transferred to the broader backs of nature's forces by means of power: steam and electrical energy. Our control over these forces can keep the shopwindow filled with goods, yet we have just begun to use our servants efficiently. The sight of all the goods they can produce in the store of plenty should make us feel very wealthy.

Now let's join the millions of shoppers outside the window. What a change we find here! Instead of the orderly scientific cooperation of the productive system and all the abundance of goods created by it, when we get outside we find a struggling mob of worried people. Everybody is fighting everybody else and most of us seem to be getting the worst of it.

All of us are shoppers and consumers of goods. We need food; clothing and shelter in order to live. We have many other desires besides that we would like to satisfy. Why have we built up this vast store of wealth and all the activities necessary to maintain its supply?

As shoppers and consumers of goods, if we ask ourselves this question the answer is obvious. We produce goods in order that we may consume them. The purpose of production is consumption. All of us know from experience that there are many goods and services that we must obtain from

(continued on page 9)

others who are better able to supply them than we are. Some systematic process for the production and distribution of these goods is necessary if we are to work together in an orderly and intelligent fashion. So modern business developed and its enormous capacity to produce goods and render services is now highly specialized.

**Briefly, we may define the purpose of the economic system by saying that it exists to deliver goods and services as, when, and where they are required for consumption.**

With this purpose clearly in mind, and remembering that we are to contrast America the manufacturer with America the shopper, let us look at our economic system of today.

The general facts of our present difficulties are painfully familiar to all of us by personal experience. They may be classified in four main groups: Poverty, Debt, Taxation, and Depression. Of these it is hard to say which is the heaviest curse on our 20th century civilization. But it is significant that all four are found together in the greatest age of science and power over nature that man has ever known.

### The paradox of plenty

Thanks to science we have at last achieved the long-desired age of plenty. Inventions and technological advances have, almost unbelievably, increased our capacity to produce real Wealth in the United States, yet we cannot distribute the consumable goods that even now we produce. And at least half of this immense productive ability lies idle.

Producers wish to sell. Their salesmen offer goods to distributors, who dare not buy because they cannot sell to consumers. Shoppers are eager to buy. Many are hungry and cold and homeless. But they cannot eat or clothe themselves or find shelter, for they have no money to purchase what the producer wishes to sell them.

This is the famous paradox, "poverty in the midst of plenty" of which we have all heard — a humiliating state of suffering and misery in the richest nation on earth. The Rt. Rev. C. E. Riley, Dean of Niagara, has referred to this paradox as a "damned blasphemy." Those are strange words from a clergyman. But stranger still, it seems that all this suffering is due to a glut of goods, to the very surplus of wealth itself.

Ninety percent of the population of the United States does not manage to get enough to live in decent security. Worse than this, more than thirty million people, nearly one quarter of our total population, are living on a mere subsistence level, with barely enough food to keep them alive, a roof over their heads, and clothing to cover their bodies.

### Taxation and debt — and more to come

Meanwhile business stagnates for lack of sales, and we struggle under an increasing burden of heavy taxation and debt. Today (in 2008) every person at work gives one day out of two for the payment of taxes alone.

As tax-payers we are all headed for the day of drawing our belts still tighter over an already empty stomach. For the skyrocket of climbing taxation is on the way up, and the zenith of its course will bring an explosion of national bankruptcy. Must we patiently sit by waiting for this to happen?

**Every man, woman and child in this country today (October, 2008) is \$33,875 in debt for Federal Government indebtedness alone and that figure is going up (the federal debt of 10.3 trillion, is increasing by \$3.44 billion every day). How can it ever be repaid? How can more debt be the way out of our present indebtedness? We might as well try to stop the weather from getting cold by taking off more clothes.**

We also have the surprising spectacle of an organized and government-sanctioned plan of sabotage — the deliberate destruction of agricultural wealth to restrict production to the level of current consumption. How can wealth be made available to needy consumers by destroying it? Obviously the destruction of wealth also destroys corresponding human satisfactions.

### Plain facts

Certainly our rich natural resources, our fields and mines and factories, with all their productive ability, exist today as they did in 1929. Yet we are told now that we are in debt. From 1929 to 1935, the value of our national wealth, measured in money, has shrunk by more than 100 billion dollars — nearly one-third of its total 1929 value. The "financial experts" report that in terms of money almost one-third of our wealth has vanished into thin air.

Now, if one-third of our country had been destroyed by earthquake, fire, or flood we could understand how one-third of our wealth might have been destroyed. But there has been no such catastrophe. Nature has been kind to us. America is here as beautiful and plentiful as ever with her rich crops and her factories filled with machinery.

What has happened to this wealth that has made it lose its value? Nothing at all. *The wealth itself still exists, but its value in terms of money has been destroyed.* We have made the fatal mistake of confusing our **wealth** with **money**, and we have thus deprived ourselves of the wealth we need.

Outside the shopwindow of plenty we stand looking in and wishing for more money, for more *buying power*. Discouraged and bewildered, we yearn for the wealth of goods in the window when it is denied us simply by the limitations of our own creation, the Money System. What a tragic absurdity! And it is doubly stupid because it can be changed whenever we decide to change it.

### Under-consumption — and why

Now we are getting close to the heart of the problem. Apparently our difficulty is concerned not with over-production but rather with *under-consumption*. To be able to buy goods consumers must have buying power. But there is a shortage of this necessary buying power. Under-consumption exists because we have not sufficient purchasing power to buy *the total of the goods we produce*.

**There is ample provision for financing production but little and faulty provision for financing consumption. Producers can produce but consumers cannot consume.**

And why do consumers lack buying power? The answer is to be found in the financial system itself. This constant lack exists because the money system, which was designed to accomplish the smooth flow of goods from producer to consumer, *has inherent in its nature two fundamental defects so serious that the system has broken down.* These disastrous defects are the root causes of depression, poverty, debt, and taxation, because they give birth to a chronic shortage of buying power. The shortage has been with us both in time of "depression" and of "prosperity."

### The failure of finance

With the coming of power, money has failed man. So long as production remained difficult, and goods were relatively scarce, our antiquated money system could operate well enough to enable business to continue. New markets were constantly being opened up to absorb the surplus of our production. But today, when we are able, through the use of power machinery, to produce on the greatest scale in history, the money system has not been adjusted to these new conditions. Science and invention have outgrown our old ideas of money.

To understand why this has happened, and to see clearly the basic cause of our chronic shortage of buying power, we must first know how the money system works in practical operation. Since its operation has resulted in failure we must discover the facts behind this failure. We have seen that the lack of buying power is responsible for under-consumption. Now let us determine what causes the chronic shortage of money.

### Wealth, credit, money

In every discussion about the money system we find three words frequently recurring. These three words are put to a great deal of abuse. And if we are to understand clearly why the operation of the money system produces a chronic and increasing shortage of purchasing power, we must first have a definite understanding of these three words. They are all vitally related to each other. But their meaning has become confused.

The first of these words is **wealth**. Wealth has been defined by Webster as "large possessions, a comparative abundance of things desired, especially of worldly estate." From this definition it is apparent that wealth consists largely of goods. "All things possess the attribute of wealth if they can be used directly or indirectly for the satisfaction of human desire." The term wealth is thus a word used to express the total of goods which can satisfy human desire, as well as the means of producing such goods.

In considering our wealth as a nation we must include as a very important part the great cultural heritage that has been handed down to us by our forefathers. The rich natural resources, the farms and factories which make America wealthy, would be of little use and could never have evolved were it not for the organized scientific knowledge bequeathed to us by our ancestors. This part of our wealth is an asset belonging to the entire nation.

**"The modern economic production system is not a system of individual production and exchange of production between individuals. It is more and more the synthetic assembly, in a central pool, of wealth consisting of goods and services which are preponderatingly due to the use of power, to modern scientific processes and all sorts of organizations."** (C. H. Douglas, Oslo, Norway. Feb. 1935.)

**The real wealth of any person, of any nation, may be measured by his or its ability to deliver wanted goods and services.**

It is not always easy to measure wealth, for the value of any one article of Wealth depends directly upon the desire that people have for that article. But since we must all deal in wealth to satisfy our desires, it is essential to have some means of measuring its value in relation to our desires for the goods which compose wealth.

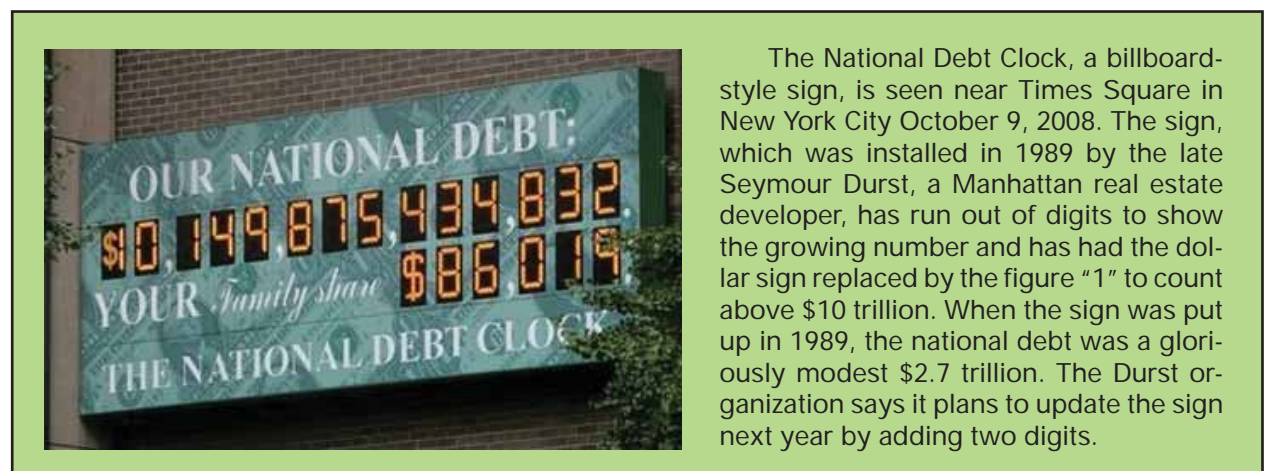
The necessity for dealing with wealth leads directly to the second of the words we must define in order to understand the money system. This word is **credit**.

### Credit — real and financial

"Credit is the vital air of modern commerce." The word "credit" comes from the Latin "credere" meaning to believe.

"Credit... is something founded on belief." All of us use the word "credit," and when we say a man's credit is good we mean simply that we have confidence in his ability to make good on

(Continued on page 10)



The National Debt Clock, a billboard-style sign, is seen near Times Square in New York City October 9, 2008. The sign, which was installed in 1989 by the late Seymour Durst, a Manhattan real estate developer, has run out of digits to show the growing number and has had the dollar sign replaced by the figure "1" to count above \$10 trillion. When the sign was put up in 1989, the national debt was a gloriously modest \$2.7 trillion. The Durst organization says it plans to update the sign next year by adding two digits.

# From debt to prosperity

(continued from page 9)

his promise to pay. In other words credit rests upon the ability to pay or to "deliver the goods" as promised.

But it is not generally realized that there are two different and distinct kinds of credit, known respectively as *real* credit and *financial* credit. "Real credit may be defined as the rate at which goods and services can be delivered as, when, and where required. Financial credit may similarly be defined as the rate at which money can be delivered ... The inclusion in both definitions of the word rate, is of course, important." (C. H. Douglas, *The Monopoly of Credit* p. 21.)

Thus real credit depends upon the ability to deliver *goods* or *services*. Financial credit depends upon the ability to deliver *money*, as required. This distinction is very important, and we must have it clearly in mind as we consider the monetary system. Let us note it well, for we shall refer to it later.

## What is money

The third word we must understand clearly is **money**. Money is the title to life in modern society. But there is probably no other word in our language about which there is so much confusion and muddled thinking. It is no exaggeration to say that most of the wreckage in our stalled economic machinery is due to misunderstanding of the true nature and function of money. Therefore it is vital to understand money itself, even though this may require some revision of our former notions.

Money has been defined as a "medium of exchange, a means of expressing an effective demand for goods. In these days of economic hysteria this simple definition will remove much of the confusion that shrouds money in mystery.

We read and hear a great deal about "sound money." What is this "sound money" the experts talk about? Certainly it is sensible to say that a sound money system is a system that works — a system that makes effective the existing demand for goods.

## The nature of money

We know then that goods are conveyed from producer to consumer by means of money. Money is thus the connecting link between production and consumption. It acts as a bridge between the desire for goods on the part of the consumer and their supply on the part of the producer. We might say that money is the equalizing medium between desire and goods, enabling the one to be satisfied in terms of the other. It functions as a force which, like electricity running a motor, is invisible, and we see only its effects transforming desire, which is mental, into physical goods which represent the satisfaction of that desire.

**From this it should be plain that money is something numerical, not a material substance. Money is not wealth, but a symbol of wealth and a means of measuring its value. Money gives us a method for applying number values to goods.**

If we stick to our personal experience, we cannot fail to realize that money is only a ticket, a ticket authorizing us to go shopping in the nation's store of wealth. Money entitles us to claim the wealth of goods in the store. A money-ticket is exactly like a railroad ticket except that a railroad ticket is only good for transportation while a money-ticket is good for anything in the store up to its stated value in prices.

"We thus arrive at a true conception of the nature of money; money is simply a social mechanism designed to facilitate orderly production and distribution. The money system is to all intents and purposes merely a system of tickets entitling the holders to goods and services. Above all, money as such is not a commodity; it has no intrinsic value apart from the function it performs, and to regard money as a commodity is proof of a radical misunderstanding of that function."

Money is **not** a commodity with substance, size and weight, like wheat or steel. Thinking about money as a commodity, such as gold, instead of as

a measure of value, has caused much of our confusion today. For even "financial experts" agree that commodities fluctuate in value according to supply and demand, and thus no one commodity by itself is suitable as a single absolute measurement of value for all others. Prof. Frederick Soddy says, "Gold is in all respects about the worst commodity to choose as a money standard." (*Money versus Men*, p. 53.)

**Money is so important in our lives that we may well think of it as the keystone which holds together the whole of our economic structure. The reason why money is so important that people quarrel about it, is that these money-tickets are indispensable to our shopping. Money-tickets are just as necessary to our shopping as shopping is to our lives. In civilized society our lives depend on money and the money system. For without money that works, that is "sound," we cannot touch any of the wealth that fills the shopwindows of America.**

But to deserve the name "sound," money must possess two important qualifications. For one thing it must have acceptability, which means simply that everyone who uses it has confidence that it can be exchanged for wanted goods or services. And secondly since it is the medium of exchange, we should expect to find money accurately expressing the current demand for available goods.

**Any sort of a sound money system, in short, must reflect the true facts of production. It must provide enough of the means of exchange to keep goods moving from producers to the shoppers who consume the goods.**

## Two kinds of money

There are mainly two kinds of money in use today. The first of these is *currency*, or tangible government money which circulates as coins; pennies, nickels, dimes, quarters, and dollar bills. The second is credit-money, or bank deposits circulating in the form of *cheques*.

**Currency is only the pin-money of business. Credit-money (or cheques) is used in practically all large transactions, where coins or bills are not convenient. In fact, more than 90% of our business is done with cheques, or credit-money.**



We know that currency is issued by the government as coins or printed bills, but many people do not know just where or how credit-money comes into existence. We use cheques because they are safe and handy, they can be written for paying an exact amount to specific individuals, and so long as they are acceptable we think no more about it.

## The birth and death of credit-money

Suppose we look into the source of this credit-money with which we do at least 90% of our buying and selling. Where is it born? We know that a cheque is an order against a bank balance. The bank balance consists of deposits credited to an account. These deposits themselves may be in the form of cheques drawn upon other accounts. No currency actually changes hands in paying for goods or services with this kind of money. Complicated transactions involving immense sums of money are handled purely by means of the bookkeeping carried on by the banks, entering credits and debits on their books. In their bookkeeping the banks credit and charge the accounts of their customers.

It is clear from this that whatever money was once intended to accomplish, by means of cur-

rency, it is a different story now that we write cheques. *The cheque system today is simply a series of bookkeeping entries*, and our monetary system functions mainly as the circulation of these cheques. We do almost all our business by means of bits of paper, which are evidences of Financial Credit. *And this credit is itself created or destroyed in the bookkeeping process of the banks. "The cheque system is in itself a great advance upon the use of tokens in many ways. But its invention has resulted in the banks, not indeed coining money as that is quite unnecessary, but creating money without even the issue of printed notes..." (Prof. Frederick Soddy, Money versus Man, pp. 31-32.)'*

C. H. Douglas stated in Oslo, in 1935, that "the method by which the banker makes money is ingenious and consists largely of bookkeeping." This kind of money is born in a bank and dies in a bank. And the bank is responsible both for its birth and its death. "The banker creates the means of payment out of nothing."

The fact that banks create and destroy money by the bookkeeping process of issuing or cancelling credits is illustrated by any ordinary bank loan. Suppose we go to the bank to borrow \$1,000. The banker passes judgment on our credit rating, accepts our note, and grants the loan, crediting our account exactly as though we had deposited this sum in cash. We are now "in debt" to our friend the banker. We owe him the \$1,000 we have borrowed, plus the interest he charges for its use. We can then write cheques against our new account, and these cheques are acceptable as money.

**Now the banks are permitted to lend up to ten times their actual cash reserve, and in so doing the banker "creates" in the case of our loan, \$1,000 (less interest) in new money.**

But when the time comes to repay this sum the credit he has extended to us is destroyed. We can no longer write cheques against it. Indeed, we must pay the banker promptly or forfeit whatever security has been placed with him as collateral. If we cannot pay, our security then passes into his hands. **In other words, every bank loan creates a deposit and every repayment of a bank loan destroys a deposit.**

Loans are made and deposits created by crediting the borrower's account in the banker's book. And the money thus created is destroyed in the same way, by debiting the borrower's account. What has it cost the bank to lend us \$1,000? *Nothing but the expense incurred in its bookkeeping.*

As a result of the bookkeeping process of the banks, new money is constantly being created and destroyed. And this money, said by the Encyclopedia Britannica to be created "out of nothing," is really being manufactured out of little more than pen, paper, confidence, and a bottle of ink.

This bookkeeping process, the banking method governing the birth and death of money, is clearly described by Reginald McKenna, Chairman of the Midland Bank of London and former Chancellor of the Exchequer: "The amount of money in existence varies only with the action of the banks. Every bank loan creates a deposit..." and further, "there is only one method by which we can add to or diminish the aggregate amount of our money . . . The amount of money in existence varies only with the action of the banks in increasing or diminishing deposits. We know how this is effected. Every bank loan and every bank purchase of securities creates a deposit, and every repayment of a bank loan and every bank sale destroys one." (*Speech at General Meeting, Midland Bank, Ltd., Jan. 25, 1924.*)

When we think of our own hard-earned personal bank accounts we perhaps imagine that our deposits are used by the banks to create new credit-money. But the banks do not, as many people believe, lend such deposits. By virtue of their privilege of lending up to ten times their

(continued on page 11)

**"The process by which banks create money is so simple that the mind is repelled." — U.S. economist John K. Galbraith, in "Money: Whence it came, where it went", p. 29.**

(continued from page 10)

cash reserves, *banks create financial credit* which in their bookkeeping becomes a **debt** against the borrower.

"It is not unnatural to think of the deposits of a bank as being created by the public through the deposit of cash representing either savings or amounts which are not for the time being required to meet expenditure, *but the bulk of the deposits arises out of the action of the banks themselves*, for by granting loans, allowing money to be drawn on an overdraft or purchasing securities a bank creates a credit in its books which is the equivalent of a deposit." (*Report of the MacMillan Committee on Finance and Industry, presented to Parliament, June 1931, Paragraph 74.*)

"Although, then, we are stressing the function of the banking system as a manufacturer of money, it is far from our object to impress the reader with any suspicion that such manufacture is criminal. Our object is to impress the reader with the importance of the fact that it is a private body, not responsible to the nation, which actually manufactures and controls the manufacture of money, and by so doing controls the nation's means of life." (*Maurice Colbourne, Economic Nationalism, p. 138.*)

### Our economic blood

Money circulates. This is a fact familiar to every one. In the economic system money may well be compared to the blood of the human body. Money in business is equally as vital as the blood in our bodies. It circulates, carrying life and vitality in its flow. Money is the medium of exchange. Business cannot survive without exchange. Exchange implies activity, and this activity is the flow of money, its circulation. The flow cannot cease, for money satisfies desire only when it is *exchanged* for goods and services. It has no inherent value in itself. Money itself cannot be worn or eaten but it can buy clothing to wear and food to eat. When money ceases to flow, its power to satisfy desire dies, exactly as we die when our blood stops circulating. Only so long as money circulates is business alive and healthy.

We know the time blood takes to circulate through the human body. We measure its circulation by our pulse rate. And in just the same way it takes time for money to circulate through business. Time and flow taken together give us a *rate of flow*, and this rate of flow is the way we measure the speed of the circulation of money.

But the likeness between money and blood is still closer. For both of them circulate; that is, the course of their flow is circular. Money tends to flow in a circle through business. Its circulation begins in a bank, since it is in the bank that most of our money is born. The banker, for example, makes a loan to a producer. The producer pays his workmen, executives and shareholders, who presently appear as shoppers, consumers of goods in the retail market. The retailer then pays the wholesaler, who in turn pays the producer, who at length repays his loan to the bank. Whereupon that amount of credit is destroyed until the bank makes a new loan, when it creates more new credit. Then the circle is repeated. And business is dependent for its existence on this life-blood circulating in its economic body.

### Business versus debt

Now our study of money grows exciting, for here we come face to face with Debt. We know debt well, for it is always at our door. And it poses as our friend credit, a wolf in sheep's clothing. More than that, debt plagues us always, since every bank loan, in creating a deposit, at once puts the borrower into the clutches of debt. Banks, it is true, create "credit," which they are said to extend to borrowers. *But the bank's "credit" becomes the borrower's debt.* Strictly speaking, therefore, most of our business is done on debt, because the money thus created is issued as loans which must be repaid with interest.

### The deluge of debt

The old Biblical tale of Noah and the Flood has its modern parallel. We are told that in Noah's day the world was submerged under great waters. But

our modern flood is even greater than Noah's and just as real. For in our day we are steadily sinking under a deluge of debt. "We are not thinking of war debts, or of international debts, or of any relatives of these which may be in the limelight at any given moment, but of the system itself by which *all money is debt.* It is a debt to the banking system."

Struggle against this as we may, so long as money comes into being as a debt to the banking system we are its slaves. As Maurice Colbourne says, "**Even our vocabulary is perverted. When a bank is said to extend you credit it is doing nothing of the kind; it is extending you debt.**" (*Economic Nationalism, p. 147.*)

It may be a disturbing thought to realize that the bulk of our money is debt-money, created by the banking system on the basis of the country's resources and its ability to deliver wanted goods. But however disturbing it may be, it is nevertheless true. Our money is a circulating evidence of debt to the banking system. This is the solid fact which we must grasp: The bulk of our money is debt-money.



**How can we ever hope to get out of debt when all the money to pay off the debt is created by creating a debt? When banks create new money in the form of loans, they ask the borrowers to pay back more money than what was created. (The banks create the principal, but not the interest.) Since it is impossible to pay back money that does not exist, one must borrow again to feed the monster (the debt), and debts pile up, to the point of a world-wide bankruptcy.** (*Picture taken from the video "Money as debt."*)

### Unpayable debt

Is it any wonder that we sink in a flood of debt when every article of wealth we buy must be paid for with money which itself is debt? Debt surrounds us from birth to the grave. We cannot be rid of its grip because of the ingenious financial device called **interest**.

The deluge of our present debt can never be drained away because *interest requires that the debtor repay more than has been loaned him.* The process by which debt-money is created is cumulative — it grows. The debt cannot be liquidated because it grows faster than business can repay it. It can never be repaid, now or at any other time.

Thomas A. Edison is the author of the statement, "In all our great bond issues the interest is always greater than the principal." The total of principal and interest, which is more than the original loan, can be met only by the creation of fresh debt. Thus debt breeds more debt, and the more we struggle the deeper we sink.

But our situation, bad as it appears now, is growing worse. For example, when we try to use this borrowed money to draw wealth from the shopwindows of the nation *it becomes impossible, at the same time, to use the money to draw wealth from the shopwindow and to repay the debt.*

But this is not the whole story. Business depends upon the debt-money of the banking system. Every dollar loaned to business must be recovered in prices. "Now, money is never borrowed except to be spent; but, as it must subsequently be repaid, the borrowers have to spend it in producing, or inducing the production of, something that can be sold; which means that the harder the community works and the more it produces, the deeper it goes into debt to the banks."

So debt mounts at the expense of our ability to buy goods.

"It must, I think, be quite obvious to anybody that, if the world as a whole is consistently getting further and further into debt, it is not, as the ordinary business man would say, paying its way — The public is paying all that it can, and buying what it can. The failure to pay more is therefore forcing the destruction of some of it and at the same time it is piling up debt." (*C. H. Douglas, Oslo, Norway, February 1935.*)

How fast does debt grow? Douglas continues: "In the 17th century, that is to say, in the century in which the Bank of England was founded, the world debt—and we have plenty of accurate figures with regard to these matters—increased 47 per cent. The Bank of England was founded only at the end of the 17th century.

"By the end of the 18th century the world debt had increased by 466 per cent, and by the end of the 19th century the world debt, public and private, had increased by 12,000 per cent; and, according to some very exact calculations which have been carried out by a quite irreproachable professor of industrial engineering of Columbia University, Professor Rautenstrauch, taking the year 1800 as the origin and taking one hundred years as the unit, the world debt is now increasing as the fourth tower of time; that is to say, increasing as time goes on, not as the square of time and not as the cube of time, but as the fourth power of time; and that is in spite of the numerous repudiations of debt, the writing down of debts which takes place with every bankruptcy, and other methods to write off debts and start again."

### The Douglas key to deliverance from debt

But we must not miss the one vital point which gives the key to this dilemma. The debt-money created and destroyed by banks is called "financial credit," and in this term it is the word "financial" that deserves our attention. The deluge of debt is purely *financial debt* since it is based upon what the banks call the "credit" they create.

Now we have already seen that there are two kinds of credit: *financial* credit and *real* credit, and herein lies our key. It was to make this point clear that we defined both financial credit and real credit before we began to examine the money system.

Later on we shall have occasion again to return to our definition of real credit.

### Our findings thus far

At this point we may well pause for a moment to sum up what we have found in the money system, and see what conclusions are possible. We can list our findings as follows:

1. Money is not wealth. Money and wealth are two separate and distinct things.
2. Our modern money system has outgrown its former metallic coins, and become a system of bookkeeping.
3. More than 90% of our money is created and destroyed in the bookkeeping of the private banking system.
4. Money comes into being as a debt which is loaned to us at interest by the private banking system. The economic blood circulating in the veins of business is the blood-money of debt.

The first conclusion that stands out from all of this is that a money system built on debt and interest can function in the long run only to create more debt. And this is precisely what has happened. The facts of experience confirm our findings.

It is worth pointing out that this curious device of interest is peculiar to finance alone. It has no parallel in nature. It is one of man's inventions, and certainly not his happiest.

The second conclusion, which is perhaps not quite so easy to see, is that under this system a shortage of money is inevitable, making it increasingly difficult to buy goods. (*This shortage of purchasing power will be the topic of Part II in the next issue.*)

J. Crate Larkin

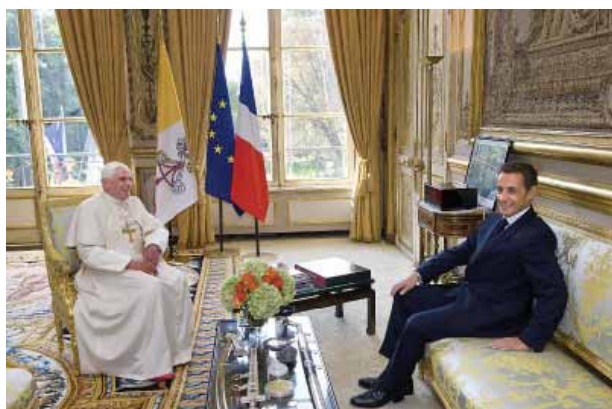


## Pope Benedict XVI in France for the 150th anniversary of the Apparitions of the Virgin Mary at Lourdes



On September 12-15, Pope Benedict XVI made a pilgrimage to Paris and Lourdes, France, on the occasion of the 150<sup>th</sup> anniversary of the apparitions of the Virgin Mary to St. Bernadette Soubirous. It was a visit that deeply moved the French people who, despite living in a deeply secularized society, still remember their Christian roots. Here are excerpts from the many speeches of the Holy Father during this journey to France, the "eldest daughter of the Church":

After having been welcomed at the airport by French President Nicolas Sarkozy and his wife, the Holy Father was officially received in the Elysee presidential palace, where he gave an address to State authorities.



Pope Benedict XVI with French President Nicolas Sarkozy at the Elysee

In his address, Pope Benedict XVI said among other things: "The principal reason for my visit is the one hundred and fiftieth anniversary of the apparitions of the Virgin Mary at Lourdes. It is my desire to join the multitude of countless pilgrims from the whole world who during this year are converging on the Marian shrine, filled with faith and love. It is this faith and this love that I will celebrate here in your land during these four days of grace which have been granted to me.

"During your visit to Rome, Mr President, you called to mind that the roots of France – like those of Europe – are Christian. History itself offers sufficient proof of this: from its origins, your country received the Gospel message... The thousands of chapels, churches, abbeys and cathedrals that grace the heart of your towns or the tranquillity of

your countryside speak clearly of how your fathers in faith wished to honour him who had given them life and who sustains us in existence.

**"The Pope, as witness of a God who loves and saves, strives to be a sower of charity and hope. All of human society needs hope. This hope is all the more necessary in today's world which offers few spiritual aspirations and few material certainties... I am also concerned by the social situation in the Western world, marked sadly by a surreptitious widening of the distance between rich and poor. I am certain that just solutions can be found that go beyond the necessary immediate assistance and address the heart of the problems, so as to protect the weak and promote their dignity.**

"The Church, through her many institutions and works, together with many other associations in your country, often attempts to deal with immediate needs, but it is the State as such which must enact laws in order to eradicate unjust structures. From a broader perspective, Mr President, I am also concerned about the state of our planet. With great generosity, God has entrusted to us the world that he created. We must learn to respect and protect it more. It seems to me that the time has come for more constructive proposals so as to guarantee the good of future generations."

*In the evening, the Pope celebrated vespers at Notre Dame Cathedral in Paris with the priests, religious, seminarians and deacons. Before the beginning of the ceremony, the Holy Father venerated the Crown of Thorns worn by Christ during His Passion. (See text below.)*

*Here are excerpts from the Holy Father's homily:*

"Notre-Dame Cathedral rightly remains one of the most celebrated monuments of your country's heritage. Following a tradition dating back to the time of Saint Louis, I have just venerated the relics of the True Cross and the Crown of Thorns, which have now found a worthy home here, a true offering of the human spirit to the power of creative Love.

"The Son of God took flesh in the womb of a woman, a virgin. Your cathedral is a living hymn of stone and light in praise of that act,

unique in the annals of human history: the eternal Word of God entering our history in the fullness of time to redeem us by his self-offering in the sacrifice of the Cross. Our earthly liturgies, entirely ordered to the celebration of this unique act within history, will never fully express its infinite meaning. Certainly, the beauty of our celebrations can never be sufficiently cultivated, fostered and refined, for nothing can be too beautiful for God, who is himself infinite Beauty. Yet our earthly liturgies will never be more than a pale reflection of the liturgy celebrated in the Jerusalem on high, the goal of our pilgrimage on earth. May our own celebrations nonetheless resemble that liturgy as closely as possible and grant us a foretaste of it!



The Pope arrives at Notre-Dame Cathedral

### The false idol of money

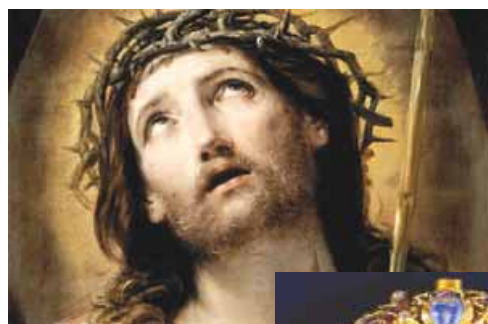
The next morning on September 13, feast of St. John Chrysostom, Pope Benedict XVI spoke of false idols in his homily at a Mass celebrated at the Esplanade des Invalides (a hospital for soldiers founded by Napoleon in 1804), which gathered some 260,000 people. The Pope was joined by some 90 cardinals and bishops and 1,500 priests:

"In the First Letter of Saint Paul to the Corinthians, we discover, in this Pauline year inaugurated on June 28, how much the counsels given by the Apostle remain important today. 'Shun the worship of idols' (1 Cor 10:14)...

**"This appeal to shun idols, dear brothers and sisters, is also pertinent today. Has not our modern world created its own idols? Has it not imitated, perhaps inadvertently, the pagans of**

*(continued on page 13)*

## The crown of Thorns in Paris' Notre-Dame Cathedral



The relics of the Passion presented at Paris' Notre-Dame Cathedral consist of a piece of the True Cross kept in Rome and brought by St. Helena, mother of Constantine, a nail of the Passion, and the Crown of Thorns. This holy crown, brought from Constantinople by St. Louis IX King of France in 1239, is undoubtedly the most precious and venerated. In 409, Saint Paulinus of Nola mentions the Crown of Thorns as being one of the relics kept in the basilica on Mount Zion in Jerusalem. Be-



Pope Benedict XVI kissing the Crown of Thorns

tween the 7th and the 10th centuries, the relics were moved progressively to the Byzantine emperors' chapel in Constantinople, mainly to keep them safe from pillaging.

In 1238, Byzantium was governed by Latin Emperor Baldwin of Constantinople. As he was in great financial difficulty, he decided to pawn the relics in a Venetian bank to get credit. Saint Louis IX, King of France, took over and paid back the Venetians. In August of 1239, followed by a brilliant procession, he took the Crown of Thorns to Notre-Dame de Paris before placing the relics in the palace chapel. He built a reliquary worthy of housing these relics, called the Sainte Chapelle.

There the great relic remained until the French Revolution, when, after finding a home for a while in the National Library, it was eventually restored to the Church and deposited in the Notre-Dame Cathedral in 1806. In 1896, a magnificent new reliquary of rock crystal was made for it..

(continued from page 12)

antiquity, by diverting man from his true end, from the joy of living eternally with God? This is a question that all people, if they are honest with themselves, cannot help but ask. What is important in my life? What is my first priority?...



A crowd of 260,000 people for the papal Mass

"Saint Paul explains to the Colossians that insatiable greed is a form of idolatry (cf. 3:5), and he reminds his disciple Timothy that love of money is the root of all evil. By yielding to it, he explains, 'some have wandered away from the faith and pierced their hearts with many pang' (1 Tim 6:10). Have not money, the thirst for possessions, for power and even for knowledge, diverted man from his true Destiny, from the truth about himself?"

In the afternoon, the Pope headed for Lourdes, in Southern France, the main purpose of his pilgrimage. Here are excerpts from the address he gave at the end of the torchlight Marian procession:

"One hundred and fifty years ago, on February 11, 1858, in this place known as the Grotto of Massabielle, away from the town, a simple young girl from Lourdes, Bernadette Soubirous, saw a light, and in this light she saw a young lady who was 'beautiful, more beautiful than any other'. This woman addressed her with kindness and gentleness, with respect and trust: 'She said *vous* to me', Bernadette recounted, 'Would you do me the kindness of coming here for a fortnight?' she asked her. 'She was looking at me as one person who speaks to another.'

"It was in this conversation, in this dialogue marked by such delicacy, that the Lady instructed her to deliver certain very simple messages on prayer, penance and conversion. It is hardly surprising that Mary should be beautiful, given that — during the apparition of March 25, 1858 — she reveals her name in this way: 'I am the Immaculate Conception.'

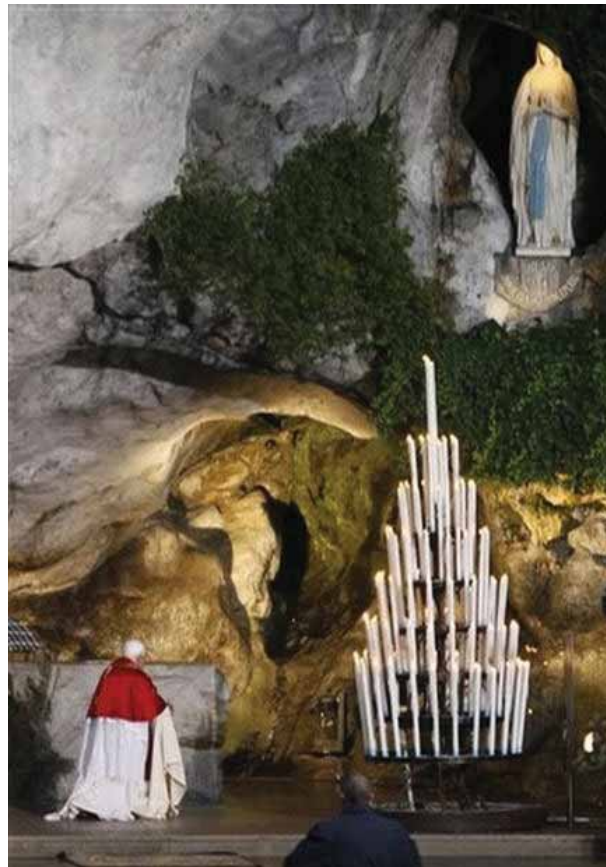
"Let us now look at this 'woman clothed with the sun' (Rev 12:1) as she is described for us in Scripture. The Most Holy Virgin Mary, the glorious woman of the Apocalypse, wears on her head a crown of twelve stars which represent the twelve tribes of Israel, the entire people of God, the whole communion of saints, while at her feet is the moon, image of death and mortality.

"Mary left death behind her; she is entirely re-clothed with life, the life of her Son, the risen Christ. She is thus the sign of the victory of love,

of good and of God, giving our world the hope that it needs. This evening, let us turn our gaze towards Mary, so glorious and so human, allowing her to lead us towards God who is the victor.

"Countless people have borne witness to this: when they encountered Bernadette's radiant face, it left a deep impression on their hearts and minds. Whether it was during the apparitions themselves or while she was recounting them, her face was simply shining. Bernadette from that time on had the light of Massabielle dwelling within her.

"The daily life of the Soubirous family was nevertheless a tale of deprivation and sadness, sickness and incomprehension, rejection and poverty. Even if there was no lack of love and warmth in family relationships, life at the cachot was hard. Nevertheless, the shadows of the earth did not prevent the light of heaven from shining. 'The light shines in the darkness...' (Jn 1:5). Lourdes is one of the places chosen by God for his beauty to be reflected with particular brightness, hence the importance here of the symbol of light...



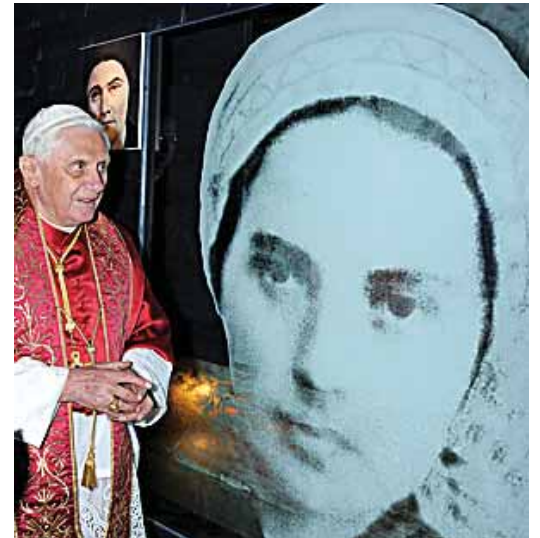
The Pope praying at the grotto of the Apparitions

"By coming here to Lourdes on pilgrimage, we wish to enter, following in Bernadette's footsteps, into this extraordinary closeness between heaven and earth, which never fails and never ceases to grow. In the course of the apparitions, it is notable that Bernadette prays the rosary under the gaze of Mary, who unites herself to her at the moment of the doxology. This fact confirms the profoundly theocentric character of the prayer of the rosary.

"When we pray it, Mary offers us her heart and her gaze in order to contemplate the life of her Son, Jesus Christ. My venerable Predecessor, Pope John Paul II, came here to Lourdes on two

occasions. In his life and ministry, we know how much his prayer relied upon the Virgin Mary's intercession. Like many of his predecessors in the Chair of Peter, he also keenly encouraged the prayer of the rosary; one of the particular ways in which he did so was by enriching the Holy Rosary with the meditation of the Mysteries of Light...

"In this shrine at Lourdes, to which the Christians of the whole world have turned their gaze since the Virgin Mary caused hope and love to shine here by giving pride of place to the sick, the poor and the little ones, we are invited to discover the simplicity of our vocation: it is enough to love."



Pope Benedict visiting St. Bernadette's family home, the "Cachot" (the dungeon), called that way because it was formerly a jail.

On Sunday, September 14, feast of the Exaltation of the Holy Cross, the Holy Father celebrated the Holy Mass in the "Prairie", a field in front of the grotto of the Apparitions:

"What a great thing it is to possess the Cross! He who possesses it possesses a treasure. On this day when the Church's liturgy celebrates the feast of the Exaltation of the Holy Cross, the Gospel you have just heard reminds us of the meaning of this great mystery: God so loved the world that he gave his only Son, so that men might be saved (cf. Jn 3:16). The Son of God became vulnerable, assuming the condition of a slave, obedient even to death, death on a cross (cf. Phil 2:8).

"By his Cross we are saved. The instrument of torture which, on Good Friday, manifested God's judgement on the world, has become a source of life, pardon, mercy, a sign of reconciliation and peace. 'In order to be healed from sin, gaze upon Christ crucified!' said Saint Augustine (*Treatise on Saint John, XII, 11*). By raising our eyes towards the Crucified one, we adore him who came to take upon himself the sin of the world and to give us eternal life.

"And the Church invites us proudly to lift up this glorious Cross so that the world can see the full extent of the love of the Crucified one for mankind, for every man and woman. She invites us to give thanks to God because from a tree which brought death, life has burst out anew. On this wood Jesus reveals to us his sovereign majesty, he reveals to us that he is exalted in glory. Yes, 'Come, let us adore him!' In our midst is he who loved us even to giving his life for us, he who invites every human being to draw near to him with trust.

"This is the great mystery that Mary also entrusts to us this morning, inviting us to turn towards her Son. In fact, it is significant that, during the first apparition to Bernadette, Mary begins the encounter with the sign of the Cross. More than a simple sign, it is an initiation into the mysteries of the faith that Bernadette receives from Mary. The sign of the Cross is a kind of synthesis of our faith, for it tells how much God loves us; it tells us that there is a love in this world that is stronger than death, stronger than our weaknesses and sins.

"The power of love is stronger than the evil which threatens us. It is this mystery of the universality of God's love for men that Mary came to reveal here, in Lourdes. She invites all people of good will, all those who suffer in heart or body, to raise their eyes towards the Cross of Jesus, so as to discover there the source of life, the source of salvation."



At our Congress in Rougemont this September, we re-enacted the Apparitions of Lourdes, with our Full-time Pilgrim Diane Guillemette (our cook) dressed as Our Lady.

# "Accept to offer yourselves to him who has given us everything"

## Pope Benedict XVI's reflection at Lourdes on Eucharist

Here is the Vatican translation of the splendid and profound meditation Benedict XVI gave on Sunday night, September 14, 2008, at the conclusion of the Eucharistic procession in the prairie at the Marian shrine in Lourdes, France:

Lord Jesus, You are here!

And you, my brothers, my sisters, my friends, You are here, with me, in his presence!

Lord, two thousand years ago, you willingly mounted the infamous Cross in order then to rise again and to remain forever with us, your brothers and sisters.

And you, my brothers, my sisters, my friends, You willingly allow him to embrace you.

We contemplate him. We adore him. We love him. We seek to grow in love for him.

We contemplate him who, in the course of his Passover meal, gave his body and blood to his disciples, so as to be with them "always, to the close of the age" (Mt 28:20).



We adore him who is the origin and goal of our faith, him without whom we would not be here this evening, without whom we would not be at all, without whom there would be nothing, absolutely nothing! Him through whom "all things were made" (Jn 1:3), him in whom we were created, for all eternity, him who gave us his own body and blood — he is here, this evening, in our midst, for us to gaze upon.

We love, and we seek to grow in love for him who is here, in our presence, for us to gaze upon, for us perhaps to question, for us to love.

Whether we are walking or nailed to a bed of suffering; whether we are walking in joy or languishing in the wilderness of the soul (cf. Num 21:4): Lord, take us all into your Love; the infinite Love which is eternally the Love of the Father for the Son and the Son for the Father, the Love of the Father and the Son for the Spirit, and the Love of the Spirit for the Father and the Son. The sacred host exposed to our view speaks of this infinite power of Love manifested on the glorious Cross. The sacred host speaks to us of the incredible abasement of the One who made himself poor so as to make us rich in him, the One who accepted the loss of everything so as to win us for his Father. The sacred host is the living, efficacious and real sacrament of the eternal presence of the saviour of mankind to his Church.

My brothers, my sisters, my friends,

Let us accept; may you accept to offer yourselves to him who has given us everything, who came not to judge the world, but to save it (cf. Jn 3:17), accept to recognize in your lives the presence of him who is present here, exposed to our view. Accept to offer him your very lives!

Mary, the holy Virgin, Mary, the Immaculate Conception, accepted, two thousand years ago, to give everything, to offer her body so as to receive the Body of the Creator. Everything came from Christ, even Mary; everything came through Mary, even Christ.

Mary, the holy Virgin, is with us this evening, in the presence of the Body of her Son, one hundred and fifty years after revealing herself to little Bernadette.

Holy Virgin, help us to contemplate, help us to adore, help us to love, to grow in love for him who loved us so much, so as to live eternally with him.

An immense crowd of witnesses is invisibly present beside us, very close to this blessed grotto and in front of this church that the Virgin Mary wanted to be built;

the crowd of all those men and women who have contemplated, venerated, adored the real presence of him who gave himself to us even to the last drop of blood;

the crowd of all those men and women who have spent hours in adoration of the Most Holy Sacrament of the altar.

This evening, we do not see them, but we hear them saying to us, to every man and to every woman among us: "Come, let the Master call you! He is here! He is calling you (cf. Jn 11:28)! He wants to take your life and join it to his. Let yourself be embraced by him! Gaze no longer upon your own wounds, gaze upon his. Do not look upon what still separates you from him and from others; look upon the infinite distance that he has abolished by taking your flesh, by mounting the Cross which men had prepared for him, and by letting himself be put to death so as to show you his love. In his wounds, he takes hold of you; in his wounds, he hides you. Do not refuse his Love!"

The immense crowd of witnesses who have allowed themselves to be embraced by his Love, is the crowd of saints in heaven who never cease to intercede for us. They were sinners and they knew it, but they willingly ceased to gaze upon their own wounds and to gaze only upon the wounds of their Lord, so as to discover there the glory of the Cross, to discover there the victory of Life over death. Saint Pierre-Julien Eymard tells us everything when he cries out: "The holy Eucharist is Jesus Christ, past, present and future" (*Sermons and Parochial Instructions after 1856, 4-2.1, "On Meditation"*).

Jesus Christ, past, in the historical truth of the evening in the Upper Room, to which every celebration of holy Mass leads us back.

Jesus Christ, present, because he said to us: "Take and eat of this, all of you, this is my body, this is my blood." "This is", in the present, here and now, as in every here and now throughout human history. The real presence, the presence which surpasses our poor lips, our poor hearts, our poor thoughts. The presence offered for us to gaze upon as we do here, this evening, close to the grotto where Mary revealed herself as the Immaculate Conception.

The Eucharist is also Jesus Christ, future, Jesus Christ to come. When we contemplate the sacred host, his glorious transfigured and risen Body, we contemplate what we shall contemplate in eternity, where we shall discover that the whole world has been carried by its Creator during every second of its history. Each time we consume him, but also each time we contemplate him, we proclaim him until he comes again, "*donec veniat*". That is why we receive him with infinite respect.

Some of us cannot—or cannot yet—receive Him in the Sacrament, but we can contemplate Him with faith and love and express our desire finally to be united with Him. This desire has great value in God's presence: such people await his return more ardently; they await Jesus Christ who must come again.



When, on the day after her first communion, a friend of Bernadette asked her: "What made you happier: your first communion or the apparitions?" Bernadette replied, "they are two things that go together, but cannot be compared. I was happy in both" (*Emmanuelite Estrade, June 4, 1958*). She made this testimony to the Bishop of Tarbes in regard to her first communion: "Bernadette behaved with immense concentration, with an attention that left nothing to be desired... she appeared profoundly aware of the holy action that was taking place. Everything developed in her in an astonishing way."

With Pierre-Julien Eymard and Bernadette, we invoke the witness of countless men and

women saints who had the greatest love for the holy Eucharist. Nicolas Cabasilas cries out to us this evening: "If Christ dwells within us, what do we need? What do we lack? If we dwell in Christ, what more could we desire? He is our host and our dwelling-place. Happy are we to be his home! What joy to be ourselves the dwelling-place of such an inhabitant!"

Blessed Charles de Foucauld was born in 1858, the very year of the apparitions at Lourdes. Not far from his body, stiffened by death, there lay, like the grain of wheat cast upon the earth, the lunette containing the Blessed Sacrament which Brother Charles adored every day for many a long hour. Father de Foucauld has given us a prayer



Bl. Charles de Foucauld

from the depths of his heart, a prayer addressed to our Father, but one which, with Jesus, we can in all truth make our own in the presence of the sacred host:

"Father, into your hands I commend my spirit."

This was the last prayer of our Master, our Beloved... May it also be our own prayer, and not only

at our last moment, but at every moment in our lives:

Father, I commit myself into your hands; Father, I trust in you; Father, I abandon myself to you; Father, do with me what you will; whatever you may do, I thank you; thank you for everything; I am ready for all, I accept all; I thank you for all. Let only your will be done in me, Lord, let only your will be done in all your creatures, in all your children, in all those whom your heart loves, I wish no more than this, O Lord. Into your hands I commend my soul; I offer it to you, Lord, with all the love of my heart, for I love you, and so need to give myself in love, to surrender myself into your hands, without reserve, and with boundless confidence, for you are my Father."

Beloved brothers and sisters, day pilgrims and inhabitants of these valleys, brother Bishops, priests, deacons, men and women religious, all of you who see before you the infinite abasement of the Son of God and the infinite glory of the Resurrection, remain in silent adoration of your Lord, our Master and Lord Jesus Christ. Remain silent, then speak and tell the world: we cannot be silent about what we know. Go and tell the whole world the marvels of God, present at every moment of our lives, in every place on earth. May God bless us and keep us, may he lead us on the path of eternal life, he who is Life, for ever and ever. Amen.

Pope Benedict XVI

# John Paul I's spiritual legacy: humility

## His last audience: To love God and neighbor

Sunday, September 28, 2008, marked the 30<sup>th</sup> anniversary of the death of Pope John Paul I (born Albino Luciani), the "smiling Pope," whose pontificate lasted only 33 days but left an unforgettable impression among all the faithful. On that Sunday, before the prayer of the Angelus, Pope Benedict XVI mentioned this anniversary in his address:

Dear Brothers and Sisters! Jesus teaches us that humility is essential for welcoming the gift of salvation. St. Paul, too, in the passage from the Letter to the Philippians that we meditate on today, calls for humility. "Do nothing out of selfishness or vainglory," he writes, "but humbly regard others as superior to you" (Philippians 2:3). These are Christ's own sentiments, he who laid aside divine glory for love of us, became man and lowered himself even to dying on the cross (cf. Philippians 2:5-8). The Greek verb that is used here, "ekenōsen," literally means that he "emptied himself" and places the profound humility and infinite love of Jesus, the humble Servant par excellence, in a clear light.

Reflecting on these biblical texts, I immediately thought of Pope John Paul I, the 30th anniversary of whose death is today. He chose Charles Borromeo's motto as his own episcopal motto: "Humilitas" a single word that synthesizes what is essential in Christian life and indicates the indispensable virtue of those who are called to the service of authority in the Church.

In one of the four general audiences of his very brief pontificate he said, among other things, in that tone that distinguished him: "I will just recommend one virtue so dear to the Lord. He said, 'Learn from me who am meek and humble of heart.' ... Even if you have done great things, say: 'We are useless servants.' Alternatively, the tendency in all of us is rather the contrary: to show off." (General Audience of Sept. 6, 1978). Humility can be considered his spiritual legacy.

Because of this virtue of his, 33 days were enough for Pope Luciani to enter into the hearts of the people. In his speeches he used examples taken from concrete life, from his memories of family life and from popular wisdom. His simplicity was a vehicle of a solid and rich teaching that, thanks to the gift of an exceptional memory and great culture, he adorned with numerous references to ecclesiastical and secular writers.

He was thus an incomparable catechist, in the line of Pius X, his fellow countryman and predecessor in the See of St. Mark and then in the see of St. Peter. "We must feel small before God," he said in the same audience. And added: "I am not ashamed to feel like a child before his mother; one believes in one's mother; I believe in the Lord, in what he has revealed to me."

These words display the whole breadth of his faith. As we thank God for having given him to the Church and to the world, let us treasure his example, exerting ourselves to cultivate his humility, which made him capable of talking to everyone, especially the little and so-called distant. For these intentions let us call upon Mary Most Holy, humble handmaiden of the Lord.

\* \* \*

On September 27, 1978 (the day before his death) on the occasion of the weekly general audience, Pope John Paul I had given a meditation on the virtue of charity. Here are large excerpts:

"My God, with all my heart above all things I love You, infinite good and our eternal happiness, and for your sake I love my neighbour as myself and forgive offences received. Oh Lord, may I love you more and more." This is a very well-known prayer, embellished with biblical phrases. My mother taught it to me. I recite it several times a day even now, and I will try to explain it to you, word by word, as a parish catechist would do.

We are at Pope John's "third lamp of sanctification": charity. I love. In philosophy class the teacher would say to me: You know St. Mark's bell tower? You do? That means that it has somehow, entered your mind: physically it has remained where it was, but within you it has imprinted almost an intellectual portrait of itself. Do you, on the other hand, love St. Mark's bell tower? That means that portrait, from within, pushes you and bends you, almost carries you, makes you go in your mind towards the bell tower which is outside. In a word: to love means travelling, rushing with one's heart towards the object loved. The Imitation of Christ says: he who loves "currit, volat, laetatur," runs, flies and rejoices (*The Imitation of Christ*, 1.III, c. V, n. 4).



To love God is therefore a journeying with one's heart to God. A wonderful journey! When I was a boy, I was thrilled by the journeys described by Jules Verne ("Twenty Thousand Leagues Under The Sea", "From The Earth To The Moon", "Round The World In Eighty Days", etc). But the journeys of love for God are far more interesting. You read them in the lives of the Saints. St. Vincent de Paul, whose feast we celebrate today, for example, is a giant of charity: he loved God more than a father and a mother, and he himself was a father for prisoners, sick people, orphans and the poor. St. Peter Claver, dedicating himself entirely to God, used to sign: Peter, the slave of the negroes forever.

The Journey also brings sacrifices, but these must not stop us. Jesus is on the cross: you want to kiss him? You cannot help bending over the cross and letting yourself be pricked by some thorns of the crown which is on the Lord's head (cf. St. Francis de Sales *Oeuvres*, Ancecy, t. XXI, p. 153). You cannot cut the figure of good St. Peter, who had no difficulty in shouting "Long live Jesus" on Mount Tabor, where there was joy, but did not even let himself be seen beside Jesus at Mount Calvary, where there was risk and suffering (cf. *Ibid.*, 140).

With all my heart. I stress, here, the adjective "all." Totalitarianism, in politics, is an ugly thing. In religion, on the contrary, a totalitarianism on our side towards God is a very good thing. It is written: "You shall love the Lord your God with all your heart, and with all your soul, and with all your might. And these words which I command you this day shall be upon your heart; and you shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise. And you shall bind them as a sign upon your hand, and they shall be as frontlets between your eyes. And you shall write them on the doorposts of your house and on your gates" (Dt 6:5-9). That "all" repeated and applied insistently is really the banner of Christian maximalism. And

it is right: God is too great, he deserves too much from us for us to be able to throw to him, as to a poor Lazarus, a few crumbs of our time and our heart. He is infinite good and will be our eternal happiness: money, pleasure, the fortunes of this world, compared with him, are just fragments of good and fleeting moments of happiness. It would not be wise to give so much of ourselves to these things and little of ourselves to Jesus.

Above everything else. Now we come to a direct comparison between God and man, between God and the world. It would not be right to say: "Either God or man." We must love "both God and man"; the latter, however, never more than God or against God or as much as God. In other words: love of God, though prevalent, is not exclusive.

And for your sake I love my neighbour. Here we are in the presence of two loves which are "twin brothers" and inseparable. It is easy to love some persons; difficult to love others; we do not find them likeable, they have offended us and hurt us; only if I love God in earnest can I love them as sons of God and because he asks me to. Jesus also established how to love one's neighbour: that is, not only with feeling, but with facts. This is the way, he said. I will ask you: I was hungry in the person of my humbler brothers, did you give me food? Did you visit me, when I was sick (cf. Mt 25:34 ff).

The catechism puts these and other words of the Bible in the double list of the seven corporal works of mercy and the seven spiritual ones. The list is not complete and it would be necessary to update it. Among the starving for example, today, it is no longer a question just of this or that individual; there are whole peoples.

We all remember the great words of Pope Paul VI: "Today the peoples in hunger are making a dramatic appeal to the peoples blessed with abundance. The Church shudders at this cry of anguish and calls each one to give a loving response of charity to this brother's cry for help" (*Paul VI, Populorum Progressio*, 3). At this point justice is added to charity, because, Paul VI says also, "Private property does not constitute for anyone an absolute and unconditioned right. No one is justified in keeping for his exclusive use what he does not need, when others lack necessities" (*Paul VI, Populorum Progressio*, 23). Consequently "every exhausting armaments race becomes an intolerable scandal" (*Paul VI, Populorum Progressio*, 53).

In the light of these strong expressions it can be seen how far we — individuals and peoples — still are from loving others "as ourselves", as Jesus commanded.

Another commandment: I forgive offences received. It almost seems that the Lord gives precedence to this forgiveness over worship: "So if you are offering your gift at the altar, and there remember that your brother has something against you, leave your gift there before the altar and go; first be reconciled to your brother, and then come and offer your gift" (Mt 5:23-24).

The last words of the prayer are: Lord, may I love you more and more. Here, too, there is obedience to a commandment of God, who put thirst for progress in our hearts. From pile-dwellings, caves and the first huts we have passed to houses, apartment buildings and skyscrapers; from journeys on foot, on the back of a mule or of a camel, to coaches, trains and aeroplanes. And people desire to progress further with more and more rapid means of transport, reaching more and more distant goals. But to love God, we have seen, is also a journey: God wants it to be more and more intense and perfect. He said to all his followers: "You are the light of the world, the salt of the earth" (Mt 5:13-14); "You must be perfect, as your heavenly Father is perfect" (Mt 5:48). That means: to love God not a little, but so much; not to stop at the point at which we have arrived, but with his help, to progress in love.

# THE INTERNATIONAL IMPERIALISM OF MONEY

## Instrument of mankind's slavery

by Santiago Roque Alonso

Translated from Spanish  
by Carol and Jorge Topete

Carroll Quigley, author of *Tragedy and Hope*—considered by some sectors of the North American continent as “the bible of globalization”—states in his book:

“...the powers of financial capitalism had another far-reaching aim, nothing less to create a world system of financial control in private hands able to dominate the political system of each country and the economy of the world as whole. This system was to be controlled in a feudalist fashion by the central banks of the world acting in concert, by secret agreements arrived at in frequent private meetings and conferences. The apex of the system was to be the Bank for International Settlements in Basel, Switzerland; a private bank owned and controlled by the world's central banks which were themselves private corporations. Each central bank... sought to dominate its government by its ability to control Treasury loans, to manipulate foreign exchanges, to influence the level of economic activity in the country, and to influence cooperative politicians by subsequent economic rewards in the business world.” (p. 324.) (*Emphasis added.*)

In another passage of his work, Quigley explains that the heads of the Central Banks mentioned above do not constitute “substantive powers in world finance”, but function as simple agents or delegates of the “the substantive powers of the world”, which are no other than “these investment bankers” who, as a general rule, “remained largely behind the scenes in their own unincorporated banks.” Finally, the author defines the true dimension and the scope of the “autonomous” powers saying that these “formed a system of international cooperation and of national dominance that was more private, more powerful, and more secret than that of their agents in central banks.” (*Emphasis added.*)

As was expressed in the prologue of the book *How the World Really Works*, by Alan B. Jones, and what Carroll Quigley described in 1966, the practical and historical terms took many by surprise and roused the curiosity of some, although it had already been anticipated clearly and fearlessly in 1931 by Pope Pius XI in his Encyclical Letter *Quadragesimo Anno*. Even more, the vision of reality that Pius XI mentions in that historical moment has acquired a quasi-prophetic dimension in our days, because it is—under the generic and apparently inoffensive euphemism of “globalization”—already being fulfilled today, that which was warned about seventy three years before.

After following and studying the world's events in the last five years—since the first edition of *How the World Really Works* of Alan B. Jones (in 1977)—as well as the experience obtained in this period for the diffusion of the ideas and concepts related to the “international imperialism of money” in seminars, panels, and conferences, I have decided to include in this new edition of the book a brief commentary about the previously men-

From left to right: Alain Pilote, editor of the “Michael” Journal; Yves Jacques, Pilgrim of St. Michael from Massachussets, and Santiago Roque Alonso, a publisher from Argentina; at the American Monetary Institute 2008 Conference in Chicago, last September.



tioned encyclical. I consider that the latter constitutes a decisive key—setting aside the beliefs and religious feelings of the reader—that contributes to expanding a comprehension of the events and a broadening of the situations documented in this excellent book of Alan B. Jones.

### Purpose, structure and content of the encyclical

The purpose of the encyclical was the commemoration of the 40th anniversary of the Encyclical *Rerum Novarum* of Leo XIII in 1891 that Pius XI called “the Magna Carta of the Social Order”. Among the goals of this encyclical *Quadragesimo Anno* were:



Pius XI

• To remember the great good that *Rerum Novarum* had promoted.

• To explain certain doubts of the teachings of the above mentioned encyclical and the completion of the the development of some of its points.

• To discover the root of the social disorder of that time.

• To show the only way for salvific restoration and the reform of the Christian morals.

And for this purpose the encyclical puts together a theme in three large groups:

I. Benefits of the encyclical *Rerum Novarum*.

II. The authority of the Catholic Church in social and economic matters.

III. The profound changes that have developed since the time of Leo XIII.

In the third part, Pius XI compared the capitalistic and socialistic systems from the time of Leo XIII with that of his own time, pointing out the defects and excesses of both ideologies. At the same time he informed the world clearly and publicly of the development of a new political entity “the international imperialism of money.”

### The system of economic capitalism and the right order

Pius XI reaffirms the conception of *Rerum Novarum*. It is superfluous to say that capitalism is the economic system characterized so energetically by Leo XIII. It consists of an economy in which some contribute the capital and others the labor and in which “Neither capital can do without labor, nor labor without capital” (Paragraph 53), that which is not condemnable of itself nor is it a vice by nature. Since the capitalistic system is not intrinsically bad, one can try to improve it and to regulate order.

Capitalism is damnable “when capital hires workers, that is, the non-owning working class, with a view to and under such terms that it directs business and even the whole economic system according to its own will and advantage, scorning the human dignity of the workers, the social character of economic activity and social justice itself, and the common good” (101). That is to say, when the economic order violates the right order, when it serves the exclusive ends of capital's arbitrary will and the spirit of gain or utility. This deviation or degeneration is not a characteristic of the capitalistic system, but it originates from the moral disorder and when human egotism abuses the idea of liberty, it causes the social order to become totally uncontrollable.

### The defects and excesses of capitalism during the period of 1891-1931

As no other Pope before him, Pius XI critically points out using very harsh words, without euphemisms, the defects and excesses that characterize the development of capitalism in the years 1891 to 1931. If we should limit ourselves to mention them just as simple facts of the past, we would be confusing or hiding the truth.

In a constrained synthesis, the principal concepts pointed out by Pius XI are the following:

1. The “immense power and despotic economic dictatorship” (105)—resulting from the accumulation of wealth and the birth of enormous powers in the hands of a few—constitutes the most significant change. That is, obviously, the monopolistic capitalism which is dominant today has displaced the competitive capitalism not even taking into account its real existence, or its theoretical ends.

2. That the tyrannical exercise of the economic domination is made through “financial capitalism” which, in terms of the power of the political theory, is known as “plutocracy” or the government of the rich or the ones who have more wealth. The instrument of domination that is utilized, the Pope points out, is “credit.” This is obtained from the banks.

If this was true seventy-three years ago, it is an unquestionable truth even more so now, in our times, particularly for the people of Argentina and for the majority of countries of the world who are subjected to the pillaging and to extinction as the consequence of payments to the “national or exterior debt.”

Pius XI defines it with great clarity, in what is probably the most vigorous passage of the encyclical, that can only be found with difficulty in other similar documents: “This power becomes particularly irresistible when exercised by those who, because they hold and control money, are

(continued on page 17)

### Moving?

Make sure “Michael” moves with you

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

able also to govern credit and determine its allotment, for that reason supplying, so to speak, the lifeblood to the entire economic body, and grasping, as it were, in their hands the very soul of production, so that no one dare breathe against their will." (Paragraph 105).

3. That the cause of the extraordinary concentration of power that has resulted, resides in the "unlimited freedom of struggle among competitors" (107). The Pope does not condemn competition, but the unlimited freedom of the competition, because it is a reflection of the law of the jungle encouraged by liberalism, which necessarily leads only to the survival of the "strongest...; and this is often the same as saying, those who fight the most violently, those who give least heed to their conscience" (107).

4. Such "accumulation of might and of power" has created three types of conflicts:

- In first place for the economic predominance or hegemony.
- Then, in order to take possession of the "political power" or government there is a fight among groups that concentrate the wealth in order to seize control of the State or other institutions of the state. Consequently, they abuse their influence in the economic conflicts for the benefit of their particular interests.
- Finally, the different states or nations fight among themselves with the purpose of promoting the respective interests of their enterprises which already control the "public power."

5. That "individualist spirit" is responsible for the "deadly consequences" that plague the social and economic order: **"Free competition has destroyed itself; economic dictatorship has supplanted the free market; unbridled ambition for power has likewise succeeded greed for gain; all economic life has become tragically hard, cruel, atrocious"** (109).

To this the Pope adds that the State, which should find itself "free from all partiality and intent upon the one common good and justice" and that "it ought to sit on high like a queen and supreme arbitress, free from all partiality and intent upon the one common good and justice," instead has become itself a **"slave, surrendered and delivered to the passions and greed of men"** (109). This description is a painting of the present situation and could not have been expressed more succinctly and with such exactitude as the Pope has done here.

6. Finally, that in the fight for power among nations "two different streams have issued from the one fountain-head: On the one hand, economic nationalism or even economic imperialism; on the other, a no less deadly and accursed 'internationalism' or '**international imperialism of money**' for which, his country is where profit is" (109). (*Emphasis added.*)

### **"The international imperialism of money": a political entity**

With the names "internationalism" or "international imperialism of money," Pius XI refers to the imperialism managed by what normally is known as **international financial capital**.

The Pope characterizes such imperialism as a real and concrete "power" born as a consequence of the concentration of the world's wealth in the hands of a few and the enslavement of the public powers or governments which is wielded in a despotic, tyrannical, arbitrary or dictatorial form through the absolute appropriation of money and credit. In fact he is referring to an entity not only economical but also essentially political, with which he introduces a new political category in this realm, which—in spite of having existed seventy-three years—is ignored as if it did not exist at all.

In this sense and from the moral perspective, Pius XI points out the absolute lack of scruples of the "**international imperialism of money**," applying to it the Latin proverb "*ubi bene, ibi patria*," that is to say: "where it is the fortune of a man, there is his fatherland." In this way he describes an attitude of pure selfishness, lacking of any interest, responsibility, compromise, roots or loyalty for the nation of origin or for the one that has

received him as a guest.

On the other hand, the analysis of the "**international imperialism of money**" from the political and geopolitical point of view, demonstrates that it constitutes a political entity characterized by the following particularities:

1. That this power is performed on a world-wide scale, but it is not tied to any specific national State, nor identifies with any specific political or national power. This power is "denationalized" and for that reason Pius XI surely qualifies it explicitly as "international".

2. That its origin and nature is different from the one of the nations and is alien to the elements constitutive of any State, since its essence is rooted in the extraordinary concentration of wealth and of money in the hands of a few—a worldwide financial elite and of international corporations consolidated in an oligarchic-plutocratic net—and not in the factors or elements that traditionally become a National State and of which it lacks by itself: territory, population, armed forces, judicial jurisdiction, currency, etc. In other words it is a power "without territory" and "without population" on which to settle and to exercise its sovereign jurisdiction.

3. That the seat of its residence or territorial settlement, if it has one, is always circumstantial and temporary and it is determined by the guarantees of physical security offered to it by the State that hosts it.

4. That, in consequence, it is a supranational or transnational private political entity without territory or population, that surges in the world arena usurping or subordinating the national States, which execute the role of mere instruments at the service of a greater and more important power and eliminate resistance that oppose that power.

5. That the nucleus of this ideological-operative system of this supranational or transnational political entity consists in the combination of double powers in international relations—one formal (state) and other real (the one exercised by it) —; in a radical liberalism; in the elimination of borders of the national states; in the standardization of the "democracy" as the universal political regime obedient to the international oligarchy and plutocratic will; in the direct or indirect control of the multilateral institutions of credit, of the emission of currency of international payment (the dollar) and of the largest part of the world-wide commerce, as well as the so called "external debts" of the debtor countries —practically there are no countries free of debt— and, finally, in the utilization of the means of communication as the definite tool to alter and to shape the world vision and the psychology of the public, imposing on the States, the societies, and the individuals paradigms of conduct generally permissive in relation to the values and morals of traditional society.

It is in this way for example, that the nature of the "international imperialism of money" desires to dominate and manifest with unlimited power, the so called "Rothschild's formula"—attributed to the founder of the gigantic banking and financial network that carries his name (Meyer Amschel Rothschild)—that says: **"Permit me to issue and control the money of a nation, and I care not who makes its laws."** In turn, Paul Samuelson —one of the most influential monetary economists of the Twentieth Century—complements it from the practical point of view with a second formula that is more modern, and based on Rothschild's formula, which says: **"I don't care who writes a nation's laws... if I can write its economic textbooks."**

This quote reinforces the claim of the first one and justifies a subsequent claim, and from the point of view of economic theory; what is simply an act of power. In second place, by means of the the operation of a gigantic cultural and educational propaganda apparatus that controls all the means of communication and attempts to dissimulate before the public the brutality with which Rothschild consecrates "money" in its diverse forms, especially through loans and debts, using these as instruments and mediums of power and domination —is both concrete and real.

## **Continuity of Doctrine**

The definition introduced by Pius XI on the "international imperialism of money," was not an isolated or an accidental voice inside the Catholic Church. It was explicitly ratified under the same name by John XXIII on the sixtieth anniversary of *Rerum Novarum* (1961) and later by Paul VI in 1971.

In the first case, John XXIII, thirty years afterwards—in the middle of the post-war years —returns to the very grave denunciations of his predecessor, confirming the continuity of his words and accentuating with clarity what appeared to be a systematized normality: the subordination of the public powers to the economic interests.

### **1. Encyclical Mater et Magistra of John XXIII**

"36. Hence, as the Pope remarked so discerningly, 'economic domination has taken the place of the open market. Unbridled ambition for domination has succeeded the desire for gain; the whole economic regime has become hard, cruel and relentless in frightful measure', determining the submission of the public power to the interests of group, and **ending in the international imperialism of money.**" (*Emphasis added.*)

Later Paul VI must have realized that this power was so large in size and monstrous in its consequences that directly and without euphemisms attributed its origin, through the relationship of cause and effect, to "liberal capitalism" and called that imperialism a "dictatorship."

### **2. The Encyclical Populorum Progressio of Paul VI (1967)—Liberal Capitalism**

"26. But unfortunately, upon these new conditions of society has been built a system that considers profit as the chief spur to economic progress, free competition as the guiding norm of economics, and private ownership of the means of production as an absolute right, having no limits or concomitant social obligations. This unbridled liberalism paves the way for a particular type of tyranny, rightly condemned by Our predecessor Pius XI, for it results in the "**international imperialism of money.**" (*Emphasis added.*)

As it can be observed, both Popes ratified and gave continuity to the wholesome doctrine of Pius XI regarding the "international imperialism of money." But their human wisdom would not be sufficient if it were not inspired by the Holy Spirit and was not grounded on the Words and the Deeds of Our Lord Jesus Christ. Any consideration made concerning "money" cannot omit that inexorable mandate (and at the same time a theological dilemma): **"No one can serve two masters. Either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve both God and Mammon"** (Matthew 6:24).

Mammon is "personified in the manner of a god". Also, it is the personification of money and wealth—greed for money and material possessions. St. Paul defines: **"For the love of money is the root of all evil..."** (I Timothy 6:10), because it is not just a material power, but like the worship of any false god, produces a perverse moral illness—malignant and extremely corrosive.

As a consequence it is the theological dilemma expressed by Our Lord Jesus Christ that the love and service of God is absolutely contradictory with the love and service of money (Mammon). Therefore, the works produced by the love of God, are also opposite and contrary to the ones produced by the love of money or Mammon. There is no possibility of coexistence between the power of God and the money power, because no one can serve two masters.

For that reason we agree with the opinion of Professor Jordan Bruno Genta, when he affirms that: "The social question that, nowadays, has acquired world-wide dimensions, is resolved in the decisive theological question set up between Christ the King and the managers (owners) of the wealth of the world."

**Santiago Roque Alonso**

(*The second and final part of this article will be published in our next issue.*)



# Woman, God's Last Creation

To understand the theology of women, we must go back to the first chapter of the Bible, to Genesis. On the first day of creation, God created light, "And God saw that the light was good, and He divided the light from the darkness. And he called the light day, and the darkness night, and there was evening and morning the first day."

Now, there are two things about this passage that are interesting. One is that He did not call the darkness good and it is the only thing He did not call good. The second is that the sun and moon and stars had not been created yet, so how could there be day and night as we know it? But we will come back to that later.

Then God created the firmament, and the waters, dry land, trees, fruits, sun, moon, stars (on the fourth day), and the fish, birds, and the animals, and then on the sixth day out of the slime of the earth He created man in His own image and likeness. Male and Female he created them. In chapter two we have a second account of the creation of man. "And the Lord God formed man out of the slime of the earth and breathed into his face the breath of life and man became a living soul. Then God made the paradise of pleasure for man to live in and the Tree of Life and the Tree of the Knowledge of Good and Evil. And the four rivers. Then God commanded man not to eat of the Tree of Knowledge or "thou shall die the death." Genesis 2:17

God had not yet made woman. God cast Adam into a deep sleep and reached into Adam's side and pulled out a rib. Out of the rib God formed Woman. God has never created anything since. Thermo-Dynamics (a proven science) states that all matter remains the same, and all energy remains the same, therefore nothing new is being created only changing forms – forms of energy and forms of matter. That being the case, the last thing God created on His own (without the help of natural process or the co-operation of man) was woman.

Well! We men might say that woman is the "wo" of man, and that God saw that He made a mistake and ended His creation. The woman would say that He saved the best for last. The answer to why God created woman last, will explain who woman really is. That answer also comes from scripture.

He gave Adam the Law and let him name all the animals, birds, fish and plants. But Adam was alone on earth. And then God put Adam in a deep sleep and opened his side to bring out Eve. The last thing that God created without the co-operation of the natural process was woman. In the same way God would create the Church out of the side of Christ.

It has been argued by good theologians that woman is subservient to the man. After all woman is not allowed in the Holy of Holies. She is not allowed to become a priest. She never becomes the head of the home. She must be silent in Church. She is stoned in adultery and the man is not. In Matt. 14:21 and Matt. 15:38 the men are counted but not the women and children. Paul says that she must wear a veil in Church, or her head should be shaven. She is a second class Christian, it would seem.

If these theologians are right, then they are right about the reason for veils. Paul said that when in church a woman should wear a veil over her head in the presence of God. Many think the reason for

this is humility, and that is a good reason. A woman's pride is her looks. Even if she is very humble, her very humility makes her even more beautiful to men. She knows this subconsciously and her humility gives her pride. For this reason, they say, Paul demanded that that false pride be covered.

The man, however, does not get pride from acts of humility, for his pride is not in his looks but in his confidence. A man, even a very good looking man, who does not have self-confidence is not attractive to women. All he has to do to show true humility is leave his confidence outside the church.

This is a good argument but this is not the true reason for veils. In Scripture, what is veiled? The Ark of the Covenant was veiled at the command of God. The Table that the Ark sat on was veiled at the command of God. Everything, the chalices, the bowls, the utensils, the Holy of Holies, the door, even the entire tent, everything that was sacred to God was veiled. To God what is sacred must be veiled out of respect for the sacred. Then why is woman veiled?

**A woman is the tabernacle of creation. God and woman work together to create something in the image and likeness of God that can never die. Only woman can create with God. Only woman, not even angels, can give to God a living soul. Only woman shares creative power with God. Only woman shares in the creative suffering that Christ suffered. Woman is sacred to God, and therefore, could never be a servant as man is. Woman is sacred and therefore must be treated as sacred. She must be dressed holy, honored, respected and waited on just as anything holy.**

In the Jewish Talmud (before Babylon) you will find that all throughout the history of the Jews, woman were thought of as special, and they were to be treated as such. They were honored with special dignity. They were showered with gifts, and beautiful and expensive clothes and furniture, while the man took what was left over. All throughout the history of the Jews up until the Romans and Pharisees took over, the Jews treated woman like something sacred and special.

Why then does the law require a woman to be stoned if caught in adultery? In woman is a tabernacle that is very sacred to God. This tabernacle holds the only thing God wants from us humans, a soul that can never die. Just like a chalice used for the Body and Blood of Christ. If that chalice is defiled in any way, it must be destroyed and buried. It can never be used again. The man is not the chalice. He is not sacred.

Let's face it, men. Women are smarter than we are. They mature at least ten years earlier in life than we do. They are more social. They are stronger, at least in withstanding pain. They live longer. They are holier in most cases. They are more civilized. And even women will admit that they are more beautiful. Not even the angels can do what woman can do, create a living soul. And this is what Scripture means by "because of the angels". Everything about women sounds out as God's greatest creation.

Yes! Man was placed over the woman to be her authority. Sometimes I think it was because God didn't give man anything else, so he gave him the

one thing he could give, which is authority. But then Christ answered that when He washed the feet of the apostles. As I have done, so you do. He who is the greatest of authority is the servant of the rest. Man is in authority so that he can be the servant of the family. It is man's job, just as the High Priest, to protect the woman and the children. He must provide for them, protect them from danger. Honor them with the best he can provide. Woman must be left alone to socialize the children and the man, and therefore the world.

**A family is like a box of diamonds. The man is the box that holds everything together. The woman and children are the diamonds. When the box lets go, the diamonds scatter. When the woman wants to be the box, you end up with two empty boxes. Scripture counted boxes and not the diamonds, because God loves the family unit.**

Woman is to be subject to her husband for the same reason soldiers must be subject to their captain. He must have that authority in order to protect the lives of his men. So too, must a man have that authority to protect his family. Man must love his wife like Christ loves His Church, and this is a great mystery, I mean in reference to the Church. What does Paul mean a great mystery? When God reached into the heart of Adam and pulled out God's greatest creation, He was foreshadowing when He would reach into the heart of Christ as He also slept and bring forth the Church. Men must love, protect and reverence women in the same way that Christ loves his Church, which came forth from His own Heart.

The Fourth Commandment demands that we obey authority in all things except sin, for all authority comes from God; even bad authority. So teaches the Church. In the family we must look to the greatest of all families for guidance. The least in the family, Joseph, was the greatest in authority. The greatest, Christ (God) was the least in authority. Mary, who was the greatest of all creation and would be Queen of Heaven and Earth, obeyed Joseph in all things. Then let us consider the example Christ gave us regarding obeying our mother.

Christ was twelve years old and was lost in the temple. Three days later he was found by Joseph and His Mother. "Why have you done this to us." She said. "Woman! Do you not know that I must be about My Father's business?" We do not know what Mary said to Him in reply, we only know what Scripture teaches, "He went away and was subject to them."

What is interesting here is that He did not go about His Father's business for another 18 years.

What is it that Mary said to Him? We know from Luke's paintings that She knew He had to go about His Father's business and that part of that business was to become the sacrificial lamb.

Then 18 years later, Mary came to Christ and said, "Son, they have no wine." His answer in Greek is the whole mystery of women. In the Greek it reads "What is that between you and I, woman." Or in modern English it would read, "What is that between our agreement."

*(continued on page 19)*

# Society speaks through clothing

The Catechism of the Catholic Church section 2521 states: "Purity requires modesty, an integral part of temperance. Modesty protects the intimate center of the person. It means refusing to unveil what should remain hidden. It is ordered to chastity to whose sensitivity it bears witness. It guides how one looks at others and behaves towards them in conformity with the dignity of persons and their solidarity."

(The following are extracts from a booklet available for easy distribution: Queenship Publishing Company, P.O. Box 220, Goleta, California.)

By Monsignor Charles M. Mangan

Dress for both men and women has changed dramatically during the last fifty years. Much of what is worn today is meant to expose rather than conceal the human body.

Clothing fulfills three necessary requirements: hygiene, decency and adornment. Hygiene pertains mostly to "the climate, its variations, and other external factors" (e.g. discomfort, illness). Decency involves the "proper consideration for the sensitivity of others to objects that are unsightly, or, above all, as a defense of moral honesty and a shield against disordered sensuality." Adornment is legitimate and "responds to the innate need, more greatly felt by woman, to enhance the beauty and dignity of the person with the same means that are suitable to satisfy the other two purposes."

Fashion "has achieved an indisputable importance in public life, whether as an aesthetic expression of customs, or as an interpretation of public demand and a focal point of substantial economic interests.

"The rapidity of change (in styles) is further stimulated by a kind of silent competition, not really new, between the 'elite' who wish to assert their own personality with original forms of clothing, and the pub-

lic who immediately convert them to their own use with more or less good imitations."

Pope Pius XII isolated the difficulty with fashion. "The problem of fashion consists in the harmonious reconciliation of a person's exterior ornamentation with the interior of a quiet and modest spirit." Like other material objects, fashion can become an undue attachment – even perhaps an addiction – for some persons. The Church "does not censure or condemn styles when they are meant for the proper decorum and ornamentation of the body, but she never fails to warn the faithful against being easily led astray by them."

Clearly, "the immorality of styles depends in great part on excesses either of immodesty or luxury." How is immodesty to be judged? "The garment must not be evaluated according to the estimation of a decadent or already corrupt society, but according to the aspirations of a society which prizes the dignity and seriousness of its public attire."

Let us contemplate well the following three points concerning modesty in dress.

**1. The Influence of Styles.** There is a "language of clothing" that communicates certain messages, even destructive ones. One who with knowledge and deliberation routinely dresses provocatively so as to entice another to impurity commits a mortal sin. The souls of both are wounded.

Jesus demanded purity in glances, thoughts, desires and actions and warned against giving scandal. Isaiah (3:16-24) prophesied that the city of Sion would be dirtied by its daughters' impurity.

Pope Pius XII declared: "It might be said that society speaks through the clothing it wears. Through its clothing it reveals its secret aspirations and uses it, at least in part, to build or destroy the future."

**2. The Importance of Control.** Fashion designers, critics and consumers are to recall "that style should be directed and controlled instead of being abandoned to caprice and reduced to abject service." Those who "make style," cannot allow the "craze" to dictate when that particular trend goes against right reason and established morality. Consumers must remember that their "dignity demands of them that they should liberate themselves with free and enlightened conscience from the imposition of predetermined tastes, especially tastes debatable on moral grounds."



We can be tastefully and modestly dressed!

**3. Moderation is Necessary.** The respect for a standard measure is "moderation." It provides "a pattern by which to regulate, at all costs, greed for luxury, ambition, and capriciousness." Pope Pius urged: "Stylists, and especially designers, must let themselves be guided by moderation in designing the cut or line of a garment and in the selection of its ornaments, convinced that sobriety is the finest quality of art."

When Christian decency is present, then one's dress is "the worthy ornament of the person with whose beauty it blends as in a single triumph of admirable dignity."

One needn't necessarily wear clothes popular decades ago in order to be modest; however, there are standards which are so basic that to transgress them – regardless of the era, one's good intention or ignorance – is to offend against decency.

(continued from page 18)

In other words, eighteen years earlier, Mary had said something like this to Christ, "Son! You always obey your own commandments as an example to others. I wish to hold you to the Fourth Commandment and not go about Your Father's business until I give you permission."

Eighteen years later Christ is saying to His Mother, "Are you now giving Me permission to go about My Father's business. With tears in Her Eyes, She knew that She could not hold Him back any longer, "Do whatever He asks of you." Christ changed the water to wine and started His Father's business.

He could not come into the world without Mary saying, "Yes" to the angel, because without Her "Yes" we could not be saved. Without Her, "Do whatever He asks of you," we could not be saved.

Look at the Holy Family. The first is last and the last is first. Those in authority are the servants to those they protect. The Holy Father is called (officially) the servant of servants, so what more can I say about authority?

**So you young women, hold your head high, knowing that God created you last because he created you best. Do not feel guilty about dressing yourselves well, with beauty, dignity and modesty, just as the priests dress up the altar of Our Lord. But this body of yours is sacred and should be treated as sacred.**

You mothers, hold your head high, knowing that you brought into the world the only thing that God

wants from all of his creation, living souls that can never die. The man has nothing to do with this except to plant a seed. When he is long gone, God works his miracle in the tabernacle of your womb and creates or doesn't create a soul that He can love for all eternity.

**You young men, hold a woman in awe. When you look at women, look with respect and even envy, knowing that you were given the commandment to care for them. Know this also, that before you were created God knew you, and if He meant for you to be married, He picked your wife for you before you were born. If you have an affair with a woman, you are not only committing a sacrilege against God's tabernacle of creation, but you are committing adultery against the wife you have not met yet. You would be wise to say to your future wife: "I have been loyal to you all my life, even before I met you, because I knew that God chose you for me. I have loved you even before I met you and will all the days of my life."**

You husbands, remember St. Joseph. He was the first in authority but the last before the eyes of God and in grace. St. Joseph was picked to protect and care for the diamonds. You should treat your wives with respect and even awe. Provide for them, protect them, and never let even the children give them any disrespect. Stand up when they come into the room. Wait on them at the dinner table. Make sure they have all they need to do what they do best, socialize the world. Men could never socialize the world. Women are social, we are animal. They are loving, we are fighters; and we should be, for that is how we protect the diamonds.

Consider again the first day of creation. God created light and He saw that it was good. Then He divided the light from the darkness, but He did not

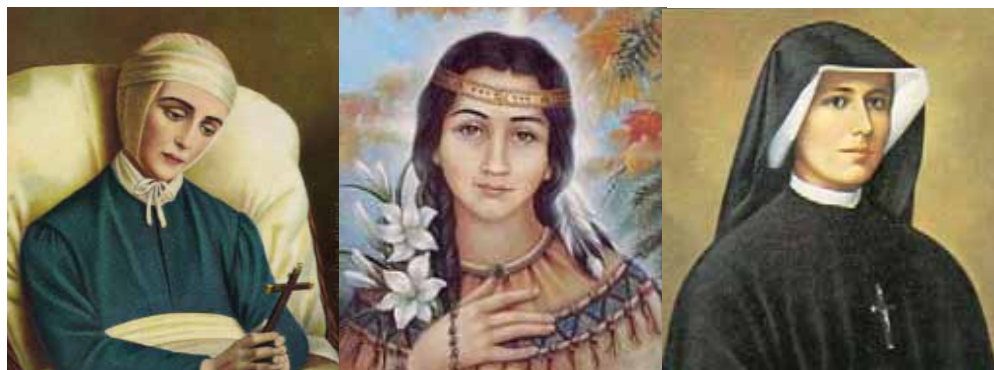
say the darkness was good. This darkness (not the darkness of day and night) is the only thing in creation that God did not say was good. He had not created the stars, the moon or the sun. What happened? We find the answer in Apocalypse 11:19. "And the temple of God was opened in heaven: and the ark of his testament was seen in his temple, and there were lightnings, and an earthquake and great hail. And a great sign appeared in heaven, a woman clothed with the sun, and the moon under her feet and on her head a crown of twelve stars."

Before the earth was created, God created the angels, and He gave them one test. He showed them a sign (not the real thing, but a sign of what would come) the ark that would hold His Son, the woman clothed with all graces. And Satan rebelled at this sign, and like lightning and an earthquake and great hail, drew a third part of the stars (angels) out of heaven, "and cast them to the earth". (Rev. 12:4) "And the dragon was angry against the woman: and went to make war with the rest of her seed, who keep the commandments of God, and have the testimony of Jesus Christ." (Rev. 12:17)

Woman has no seed, but in Genesis 3:15 God said, "I will put enmities between thee and the woman, and thy seed and her seed." The Devil has no seed and the woman has no seed. Man has the seed. But in this case God produced Christ without the use of man, and therefore the Son of God came from Mary without the help of man. Mary's children are those who keep the commandments of Her Son, and Satan's seed are those who break the commandments of Her Son. One of those commandments is to Honor (*kabed*) your Father and Mother. This type of honor, unlike *hadar*, is reserved for God and Father and Mother only. It means to reverence, venerate and revere. We must treat our wives and mothers with the same reverence we would treat God if we saw Him face to face, or the way we would treat the Holy Grail that held the blood of Christ, for women are the holy grails of creation.

Rick Salbato "The Publican"

(Reprinted with the kind permission of Rick Salbato)



Bl. Anne Catherine Emmerich, St. Kateri Tekatwitha, and St. Faustina Kowalska



## ENCYCLICAL ON USURY AND OTHER DISHONEST PROFIT

***This document was issued for the Catholic bishops in 1749 and then applied to the entire Church. We have then to consider our role as Catholic laity and to take up our responsibility in the application of Church teachings.***

To the Venerable Brothers, Patriarchs, Archbishops, Bishops and Ordinary Clergy of Italy.

Venerable Brothers, Greetings and Apostolic Benediction.

Hardly had the new controversy (namely, whether certain contracts should be held valid) come to our attention, when several opinions began spreading in Italy that hardly seemed to agree with sound doctrine; We decided that We must remedy this. If We did not do so immediately, such an evil might acquire new force by delay and silence. If we neglected our duty, it might even spread further, shaking those cities of Italy so far not affected.

Therefore We decided to consult with a number of the Cardinals of the Holy Roman Church, who are renowned for their knowledge and competence in theology and canon law. We also called upon many from the regular clergy who were outstanding in both the faculty of theology and that of canon law. We chose some monks, some mendicants, and finally some from the regular clergy. As presiding officer, We appointed one with degrees in both canon and civil law, who had lengthy court experience. We chose the past July 4 for the meeting at which We explained the nature of the whole business. We learned that all had known and considered it already.

2. We then ordered them to consider carefully all aspects of the matter, meanwhile searching for a solution; after this consideration, they were to write out their conclusions. We did not ask them to pass judgment on the contract which gave rise to the controversy since the many documents they would need were not available. Rather We asked that they establish a fixed teaching on usury, since the opinions recently spread abroad seemed to contradict the Church's doctrine. All complied with these orders. They gave their opinions publicly in two convocations, the first of which was held in our presence last July 18, the other last August 1; then they submitted their opinions in writing to the secretary of the convocation.

3. Indeed they proved to be of one mind in their opinions.

**I. The nature of the sin called usury has its proper place and origin in a loan contract. This financial contract between consenting parties demands, by its very nature, that one return to another only as much as he has received. The sin rests on the fact that sometimes the creditor desires more than he has given. Therefore he contends some gain is owed him beyond that which he loaned, but any gain which exceeds the amount he gave is illicit and usurious.**

**II. One cannot condone the sin of usury by arguing that the gain is not great or excessive, but rather moderate or small; neither can it be condoned by arguing that the borrower is rich; nor even by arguing that the money borrowed is not left idle, but is spent usefully, either to increase one's fortune, to purchase new estates, or to engage in business transactions. The law governing loans consists necessarily in the equality of what is given and returned; once the equality has been established, whoever demands more than that violates the terms of the loan. Therefore if one receives interest, he must make restitution according to the commutative bond of justice; its function in human contracts is to assure equality for each one. This law is to be observed in a holy manner. If not observed exactly, reparation must be made.**

III. By these remarks, however, We do not deny that at times together with the loan contract certain other titles—which are not at all intrinsic to the contract—may run parallel with it. From these other titles, entirely just and legitimate reasons arise to demand something over and above the amount due on the contract. Nor is it denied that it is very often possible for someone, by means of contracts differing entirely from loans, to spend and invest money legitimately either to provide oneself with an annual income or to engage in legitimate trade and business. From these types of contracts honest gain may be made.

**IV. There are many different contracts of this kind. In these contracts, if equality is not maintained, whatever is received over and above what is fair is a real injustice. Even though it may not fall under the precise rubric of usury (since all reciprocity, both open and hidden, is absent), restitution is obligated.** Thus if everything is done correctly and weighed in the scales of justice, these same legitimate contracts suffice to provide a standard and a principle for engaging in commerce and fruitful business for the common good. Christian minds should not think that gainful commerce can flourish by usuries or other similar injustices. On the contrary We learn from divine Revelation that justice raises up nations; sin, however, makes nations miserable.

**V. But you must diligently consider this, that some will falsely and rashly persuade themselves—and such people can be found anywhere—that together with loan contracts there are other legitimate titles or, excepting loan contracts, they might convince themselves that other just contracts exist, for which it is permissible to receive a moderate amount of interest. Should any one think like this, he will oppose not only the judgment of the Catholic Church on usury, but also common human sense and natural reason.** Everyone knows that man is obliged in many instances to help his fellows with a simple, plain loan. Christ Himself teaches this: "Do not refuse to lend to him who asks you." In many circumstances, no other true and just contract may be possible except for a loan. Whoever therefore wishes to follow his conscience must first diligently inquire if, along with the loan, another category exists by means of which the gain he seeks may be lawfully attained.



4. This is how the Cardinals and theologians and the men most conversant with the canons, whose advice We had asked for in this most serious business, explained their opinions. Also We devoted our private study to this matter before the congrega-

tions were convened, while they were in session, and again after they had been held; for We read the opinions of these outstanding men most diligently. Because of this, We approve and confirm whatever is contained in the opinions above, since the professors of Canon Law and Theology, scriptural evidence, the decrees of previous popes, and the authority of Church councils and the Fathers all seem to enjoin it. Besides, We certainly know the authors who hold the opposite opinions and also those who either support and defend those authors or at least who seem to give them consideration. We are also aware that the theologians of regions neighboring those in which the controversy had its origin undertook the defense of the truth with wisdom and seriousness.

5. Therefore We address these encyclical letters to all Italian Archbishops, Bishops, and priests to make all of you aware of these matters. Whenever Synods are held or sermons preached or instructions on sacred doctrine given, the above opinions must be adhered to strictly. Take great care that no one in your dioceses dares to write or preach the contrary; however if any one should refuse to obey, he should be subjected to the penalties imposed by the sacred canons on those who violate Apostolic mandates.

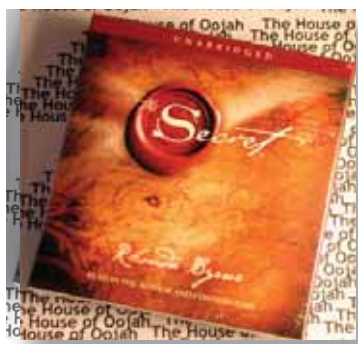
6. Concerning the specific contract which caused these new controversies, We decide nothing for the present; We also shall not decide now about the other contracts in which the theologians and canonists lack agreement. Rekindle your zeal for piety and your conscientiousness so that you may execute what We have given.

**7. First of all, show your people with persuasive words that the sin and vice of usury is most emphatically condemned in the Sacred Scriptures; that it assumes various forms and appearances in order that the faithful, restored to liberty and grace by the blood of Christ, may again be driven headlong into ruin.** Therefore, if they desire to invest their money, let them exercise diligent care lest they be snatched by cupidity, the source of all evil; to this end, let them be guided by those who excel in doctrine and the glory of virtue.

8. In the second place, some trust in their own strength and knowledge to such an extent that they do not hesitate to give answers to those questions which demand considerable knowledge of sacred theology and of the canons. But it is essential for these people, also, to avoid extremes, which are always evil. For instance, there are some who judge these matters with such severity that they hold any profit derived from money to be illegal and usurious; in contrast to them, there are some so indulgent and so remiss that they hold any gain whatsoever to be free of usury. Let them not adhere too much to their private opinions. Before they give their answer, let them consult a number of eminent writers; then let them accept those views which they understand to be confirmed by knowledge and authority. And if a dispute should arise, when some contract is discussed, let no insults be hurled at those who hold the contrary opinion; nor let it be asserted that it must be severely censured, particularly if it does not lack the support of reason and of men of reputation. Indeed clamorous outcries and accusations break the chain of Christian love and give offense and scandal to the people.

9. In the third place, those who desire to keep themselves free and untouched by the contamination of usury and to give their money to another in such a manner that they may receive only legitimate gain should be admonished to make a contract beforehand. In the contract they should explain the conditions and what gain they expect from their money. This will not only greatly help to avoid con-

*(continued on page 21)*



*"A triumph of marketing and magic"*

# The Secret

A woman with long black hair looks through the window of a jeweler's store, she desires to have the gold necklace that she sees there. She fixes her gaze on the subject of her desire, then something happens in the atmosphere and suddenly the necklace appears around her neck, as if by magic.

The scenes in "The Secret", a movie that is 90 minutes long, teaches the power of positive thinking and has sold more than 2 million copies. More than 5.2 million copies have been printed. "The Secret" has led several medical professionals to say that it may lead to confusion and could be dangerous for those who suffer from diseases or serious mental disorders. "It's a triumph of marketing and magic," says John Norcross, a psychologist and professor at the University of Scranton in Pennsylvania. He conducts research in self-help books. "The Secret" has won my antipathy for its incredible and improbable assertions. I think that they go beyond the excessive promises that we find regularly in self-help books," he said. "The Secret" is the work of Rhonda Byrne, an Australian television and stage writer, whose central argument is that the "law of attraction" governs the universe. There is nothing like a secret and Rhonda knew that when she re-packaged the book by Wallace Wattle and called it "The Secret".

She told The Associated Press that she had personal and professional problems for many years, and then someone gave her a book that was nearly 100 years old entitled "The Science of Getting Rich" by Wallace D. Wattle. In this book readers are guaranteed to become millionaires if they follow "certain laws which govern the process to get rich."

Inspired to broaden her search, she decided to create a movie to let the world know what she had learned about the "law of the attraction." The film is a series of interviews and drama featuring commentators who have titles like Quantum Physics, phi-

## VIX PERVENT

*(continued from page 20)*

cern and anxiety, but will also confirm the contract in the realm of public business. This approach also closes the door on controversies—which have arisen more than once—since it clarifies whether the money, which has been loaned without apparent interest, may actually contain concealed usury.

**10. In the fourth place We exhort you not to listen to those who say that today the issue of usury is present in name only, since gain is almost always obtained from money given to another. How false is this opinion and how far removed from the truth!** We can easily understand this if we consider that the nature of one contract differs from the nature of another. By the same token, the things which result from these contracts will differ in accordance with the varying nature of the contracts. Truly an obvious difference exists between gain which arises from money legally, and therefore can be upheld in the courts of both civil and canon law, and gain which is illicitly obtained, and must therefore be returned according to the judgments of both courts. Thus, it is clearly invalid to suggest, on the grounds that some gain is usually received from money lent out, that the issue of usury is irrelevant in our times.

11. These are the chief things We wanted to say to you. We hope that you may command your faithful to observe what these letters prescribe; and that you may undertake effective remedies if disturbances should be stirred up among your people because of this new controversy over usury or if the simplicity and purity of doctrine should become corrupted in Italy. Finally, to you and to the flock committed to your care, We impart the Apostolic Benediction.

Given in Rome at St. Mary Major, November 1, 1745, the sixth year of Our Pontificate.

**+ Pope Benedict XIV**

losopher and visionary. Her breakthrough film has mysterious pictures; hidden, yellow music rolls that present a mystique which reminds us of the other advertising hit, "The Da Vinci Code."

However, the fear is that "The Secret" is giving a dysfunctional and unrealistic attitude to many people and it should seriously be looked at; it has the potential to cause problems for many Catholics.

Psychotherapist Stacy Kaiser said that after reading "The Secret" many of her patients feared that it was their fault if they were abused or laid off from work. Others appeared to be hoping that everything would change in their lives overnight. Several others expressed that they do not longer need their free will, that they do not have to choose.

### What does "The Secret" tell us?

The book tells us that: "The Secret" gives you all you want: happiness, health and wealth." But what is the focus of "The Secret"? A deeper look reveals answers that are not new or secret. In essence, it emphasizes the "law of the attraction" that the author says is supported by geniuses such as Buddha, Plato, Jesus, Beethoven, Einstein and many other "great masters of the past" (p. 14) "like many religions including Buddhism, Islam and Christianity" (p. 4).

"You are God in a physical body. You are an Incarnate Spirit. You are speaking as eternal life. You are a cosmic being. You are omnipotent. You are omniscient. You are pure intelligence. You are perfection. You are magnificence. You are the creator and you are creating your creation on this planet.

"All the traditions have said you've been created in the image and likeness of the creative source. That means that you have the potential of a god and have the power to create the world. Maybe you created wonderful things, and perhaps not. What I would like you to ask yourself is: Are the results you have received in your life what you really wanted? Are they worthy of you? If they are not, then would not now be the best time to change them? Because you have the power to do so!

"You can have, do or be anything you want. No matter what the scope of your desire is. "The Secret" was only for a few. We are all guided by the same laws. The great masters of all time have taught that the law of attraction is the most powerful law of the universe. This law has existed since the dawn of time. People who have accumulated wealth have used "The Secret" consciously or unconsciously. Thoughts are magnetic and have a frequency.

"You're the most powerful transmission tower of the universe. The law of attraction is the law of the creation. It never fails. Some great thinkers of the past related the law of attraction to the law of love.

"Everything is energy. You are God in a physical body. You are Spirit Incarnated. You are a cosmic being. You are omniscient. Knowing this, don't you think it is a good idea to use these two powerful words; I AM. Your mission is the mission that you yourself create. "The Secret" is inside you. You are the heir to the kingdom!" — *(These are quotes from "The Secret" by Rhonda Byrne).*

These phrases from "The Secret" reflect the living portrait of millions of people who no longer read the Scriptures and Catholic doctrine, but who instead seek to fill the void with the emptiness of a New Age philosophy called "The Secret".

In addition to the notion that human beings create their own reality, "The Secret" presents ideas of a monistic pantheism (everything is one, everything is divine). "The Secret" states that everything is one and everything is energy. Bertley gives us a typical pantheistic conclusion: "You are god in a physical

body... You are a cosmic being and creator..." (p. 164; see also 155, 156, 159, 160 and 162.)

"The Secret" denies the entire Christian doctrine implicitly and explicitly. Its content is not religion, but carries a menu of false ecumenism. It misuses the words "law of attraction," which are placed in all its teachings and affirmations.

In like manner it uses previous concepts and others in line with a new paradigm, a new way of perceiving reality. Byrne and her "amazing teachers" who are the "stars" in her book, takes and adapts an innumerable amount of keyword phrases from them and from testimonials from real life, in this way indicating their eclecticism.

Another feature of "The Secret" is its syncretism and multiform character that is demonstrated in several of its chapters: The Secret Revealed, The Secret Simplified, The Secret and Money, The Secret Relations, The Secret and Health, The Secret World, The Secret and You, and The Secret Life with all its Processes, which makes the task of making a serious critic of all its parts difficult. Furthermore "The Secret" presents aspects which in themselves are not negative but attractive and positive.

As we have seen in the above paragraphs, "The Secret" is one of the latest world best-sellers and we could say, another virus that seeks to infect the spiritual life of the baptized, conducting them to a possibility of eternal damnation. "The Secret" clearly discloses the incompatibility of the philosophy of "New Age" with Catholic Dogma, and reveals the materialistic character of today's world.

"The Secret" denies the personal God and gives vision to the egocentric "I Am". It promotes a living "Light" filled with a vain joy and triumph. It is a copy of the Luciferian initiation of the Illuminati.

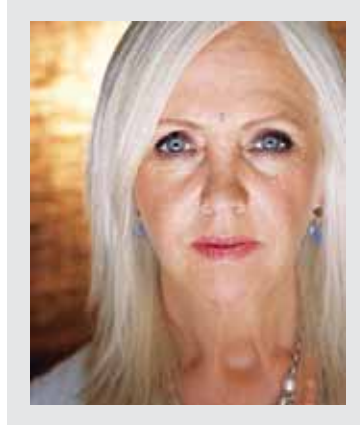
Thus "The Secret" is presented this way as a new challenge to Christians in the Third Millennium, it uses for the third time the seal of heresy that Lucifer used during his two minutes of universal rebellion and pride: with his falling from heaven and with the fall of Adam and Eve (original sin) telling us again: you will be like God!

Lets us remember that our Lord Jesus Christ never said that we are beings of divine energy, capable of dominating man and nature, but taught that we are all sinners in need of redemption. Far from promising a perfect life, Jesus said: "If anyone wishes to come after me, let him deny himself and take up his cross and follow me." Mt 16:24-34; Luke 8; Mk 9:23. Jesus never taught hidden truths. Jesus Himself said: "I have spoken openly to the world, I always taught in the synagogue and the Temple, where all the Jews meet and I have never spoken anything in secret."

In the Gospel of St. Matthew Chapter 16, Jesus said: "What does it serve you to win the whole world if you lose your soul in the process?" "The Secret" causes us to believe that we must acquire health, property, pleasures and money to be happy according to the "law of attraction" and to basically get everything we want. But Christ teaches us that life is not about winning the world. Our eternal destiny is at stake.

"The Secret" is a production of pernicious marketing and the occult. The real secret is not a secret, it is God himself who became incarnate in Holy Mary, Who died for our sins and was resurrected in glory. And God, the "Great Secret" has revealed himself in Jesus Christ where all the Treasure of Wisdom and Knowledge is hidden (Ch. Colossians 2:3). And Jesus Christ in our day remains an unknown secret for many people who do not wish to know Him or His Church.

**By Carlos Reyes**



Rhonda Byrne

## Ecuador's Leading Catholic Bishop Holds Outdoor Masses

QUAYAQUIL, Ecuador, September 18, 2008 (LifeSiteNews.com) –The Archdiocese of Guayaquil, Ecuador, held three open-air Masses last weekend, September 13, to remind the faithful of the intrinsic value of human life and the duty of government to protect it.

Although the sermons given at the Masses did not mention Ecuador's newly proposed constitution, they were widely seen as a response to the document's pro-abortion and anti-family language.

The Masses were held under the leadership of Archbishop Antonio Arregui Yarza, who is the head of the nation's conference of Catholic bishops, and who has been vocal in his criticism of the document. His opposition has resulted in numerous death threats, denunciations from government officials, and even criminal charges being filed against him.

In his homily, Arregui Yarza said of unborn children, "We all should support the viability of those lives, when there are difficulties. We can never accept the sacrifice of those lives."

The constitution, which will be voted on September 28, must pass with the approval of at least 50% of eligible voters. In recent weeks, public opinion polls have indicated a movement in favor of ratification, although the ultimate outcome is far from clear.

The Masses drew bitter criticism from Ecuadorian President Rafael Correa, who said that the Catholic bishops of his country were pathetic specters who are reviving the Church-State conflict, "which was overcome 100 years ago."



Rafael Correa

"They are simply phantoms who dress in black. They speak of God and don't know him, they speak of respecting life and they don't respect it," said Correa.

Although Correa characterized the Masses as a "failure," some media reports indicated that they received "massive" attendance, numbering in the thousands. However, attendance was apparently not as high as expected. Of 18 city blocks closed off for the services, only five were filled.

The Masses were also attended by Quayaquil mayor Jamie Nebot, former Ecuadorian President Gustavo Noboa, and Evangelical Pastor Francisco Medina. Nebot has stated that Quayaquil will seek some degree of "autonomy" if the constitution is ratified, echoing the intentions of several provinces in Bolivia, where some local governments are resisting the policies of President Evo Morales.

**By Matthew Cullinan Hoffman**

## UNITED STATES CATHOLIC BISHOPS DRAW THE LINE FOR POLITICIANS

DENVER, Colorado, SEPT. 8, 2008 (Zenit.org) the second statement in two weeks responding to comments made by Catholic politicians on the Sunday morning program, Archbishop Charles Chaput and Auxiliary Bishop James Conley of Denver are telling politicians "who describe themselves as Catholic," to begin to "act accordingly."

House Speaker Nancy Pelosi appeared first on the program in late August. When asked to comment on when life begins, she said that as a Catholic she had studied the issue for "a long time" and that "the doctors of the Church have not been able to make that definition."



Nancy Pelosi

Senator Joseph Biden, Senator Barack Obama's running mate on the Democratic presidential ticket, appeared on the same program last Sunday. The senator "compounded the problem" with his explanation of when life begins, according to the bishops.

The senator said that although he knows "when [life] begins for me," he claimed it to be fundamentally a "personal and private issue."

And, even though as a Catholic he is "prepared to accept the teachings of my Church," the senator said that in a pluralistic society it would be "inappropriate" to "impose that judgment on everyone else."

### Always wrong

In the wake of Pelosi's appearance on "Meet the Press," Cardinal Justin Rigali, chairman of the U.S. bishops' Committee on Pro-Life Activities, and Bishop William Lori, chairman of the Committee on Doctrine, responded that her answer "misrepresented the history and nature of the authentic teaching of the Catholic Church against abortion."

The prelates noted that since the first century the Church has "affirmed the moral evil of every abortion."

A series of statements were released by other bishops across the United States, including Archbishop Donald Wuerl of Washington, D.C.; Archbishop Charles Chaput and Auxiliary Bishop James Conley of Denver; Cardinal Edward Egan, archbishop of New York; Archbishop John Nienstedt of St. Paul and Minneapolis; Bishop Samuel Aquila of Fargo, North Dakota; Cardinal Francis George, archbishop of Chicago; and Archbishop George Niederauer of San Francisco.

Responding to the comments of Biden, the bishops of Denver refuted the claim that the moment when life begins is "a personal and private issue."

"Modern biology knows exactly when human life begins," they explained, "at the moment of conception."

"Religion has nothing to do with it," the prelates continued. "People might argue when human 'personhood' begins – though that leads public policy in very dangerous directions – but no one can any longer claim that the beginning of life is a matter of religious opinion."

The statement also said that the senator also "confused the nature of pluralism."

The bishops of Denver continued: "Real pluralism thrives on healthy, nonviolent disagreement; it requires an environment where people of conviction will struggle respectfully but vigorously to advance their beliefs."

"In his interview, the senator observed that other people with strong religious views disagree with the Catholic approach to abortion. It's certainly true that we need to acknowledge the views of other people and compromise whenever possible – but not at the expense of a developing child's right to life."

"Abortion is a foundational issue; it is not an issue like housing policy or the price of foreign oil. It always involves the intentional killing of an innocent life, and it is always, grievously wrong."

Acknowledging that the senator successfully backed a ban on partial-birth abortions, the bishops also stated that "his strong support for the 1973 Supreme Court decision *Roe v. Wade*, and the false 'right' to abortion it enshrines, can't be excused by any serious Catholic."

"Roe is bad law," they said. "As long as it stands, it prevents returning the abortion issue to the states where it belongs, so that the American people can decide its future through fair debate and legislation."

Regarding Biden's weariness to "impose" his beliefs on others, the bishops of Denver affirmed that "resistance to abortion is a matter of human rights, not religious opinion."

"American Catholics have allowed themselves to be bullied into accepting the destruction of more than a million developing unborn children a year." Continued the statement. "Other people have imposed their 'pro-choice' beliefs on American society without any remorse for decades."

The statement continues: "If we claim to be Catholic, then American Catholics, including public officials who describe themselves as Catholic, need to act accordingly."

"We need to put an end to Roe and the industry of permissive abortion it enables. Otherwise all of us – from senators and members of Congress, to Catholic laypeople in the pews – fail not only as believers and disciples, but also as citizens."

### ATTENTION!

The new constitution in Ecuador was passed on September 28th. Let us pray for our fellow Catholics in Latin America.

## Ireland and the Lisbon Treaty

President Sarkozy visited Ireland last July and told Prime Minister Brian Cowen to continue his efforts to push through the Lisbon Treaty. Sarkozy is strongly in favor of the treaty and told the Irish people that they would have to vote again – and the sooner the better. But we know only a complete fool would sign a document designed to take away his/her country's sovereignty, and hand it to unelected foreign nationals.

The Lisbon Treaty would cause chaos in Ireland, allowing companies to bring immigrant workers from other countries to exploit at cheap labor, undermining the minimum wage of their own workers. This would mean that as is already happening throughout Europe, the Irish workers would be forced to take a big cut in wages or see their jobs go elsewhere.

Two-thirds of the laws are already made by the European Union. The Lisbon treaty would allow tighter control of 32 new areas of policy. The Euro has already created a higher cost of living and over-pricing of exports as well as massive job loss in the country.

The same can be said for all EU countries, but according to many reports, there are only a few countries such as Ireland who are putting up a fight. The Irish people are convinced that the Lisbon Treaty will drag their country to ruin. We already know that 95% of the French and Dutch people rejected it, but France passed it anyway.

The intent of the leaders of the European Union countries is to create a European Council that would dictate what the citizens would do. One of the many disadvantages of this would be that Ireland would not have a voice in the most important table in the EU and Ireland's voting weight would be reduced to 50%.

The question is: can the Irish result be overturned by another referendum? If the question is left to the people of the country the Lisbon Treaty will never be accepted. But we already know that this is not the way that the EU countries typically work. Prime Minister Cowan continues to consort with his high-ranking friends in the EU to work to pass the Lisbon Treaty with or without the consent of his people.

**Marie Anne Jacques**



# Vocation and Mission

## CATHECISIS BY FR. PATRICE SAVADOGO

We are going to begin a reflection that will be dedicated to the young people. Now, I don't have the pretension of having all of the answers to your questions, so do not count on me to furnish you with a magic recipe. No, I do not have any recipes. But I would like that we, together, reflect as youth. And we will base our topic on Chapter 16, verses 13-24 from the Gospel of Matthew.

**“Jesus said to his disciples, ‘If anyone wishes to come after me, let him deny himself, and take up his cross, and follow me. For he who wishes to save his life will lose it, but he who loses his life for my sake, will save it. For what does it profit a man if he gains the whole world, but suffer the loss of his own soul? For the Son of Man is to come with his angels in the glory of his Father, and then he will render to everyone according to his conduct.’”**



To renounce ourselves means to die to ourselves. This can be carried out in our daily lives in a radical manner. We must die to ourselves. The invitation can be resumed in these words; to forget ourselves, to count ourselves as nothing is to empty ourselves of all attachment. Attachment to our goods, our personal happiness, even attachment to our own life! Self-renunciation; this is how Jesus wants His disciples to live. Not lukewarm disciples; but disciples that will die to themselves totally and completely.

To take up our cross means to accept even the signature of blood for Jesus. And you know that the signature of blood corresponds to that which Jesus Himself told us “there is no greater proof of love than to give one's life for those we love.” This means to be ready to sacrifice our lives, even by a most humiliating death, as our Lord Himself did by the death of the Cross. I would like to underline this; the law of suffering is a *redemptive* law. The youth of today especially want to live a religious life that is void of any suffering. It is almost as if we wish to hear: I will accept to walk in the footsteps of Christ, but I want to stop suffering. No.

I'm going to tell you a story. There was a village in Africa where things were going very well. One day the ancients of the village gathered together and said; “God has just sent us a delegation from Heaven and He is asking us to accept either suffering or death. After reflecting on this, the ancients decided to keep death but to renounce suffering. They said “take away suffering, we do not want it.” So God respected their choice. Everything was going well until a woman went to the river to get water. She got bitten by a snake, and since suffering was taken away by God, she did not realize that the snake had bitten her because she did not feel pain. When she returned home with her water jug, she fell down and died.

Then a few days later, some young people from the village went out to hunt. They were able to catch many animals, but unfortunately a bee's nest was shaken up and they came down on the young people and stung them all. But because suffering was taken away, they did not realize what had happened, and so many of them died. The few who survived went back to the village, and they recounted what had happened. But the worse was yet to come, because the water of the village had become contaminated and cholera with all the sufferings that go with it, spread throughout the village. But unfortunately, suffering was taken away. So they did not realize in time what had happened and many people died.

The few people who survived gathered together and said “let us address a new letter to God to ask Him to give us back suffering.” The moral of this story tells us that we must not only see in suffering that which is evil, but as a way to purification and salvation. It is a way that brings us to life. See how easy it is for the world to train us to deny the necessity to work, to suffer, to invest ourselves in abnegation in order to receive greater fruits.

If we take up our cross; we have to accept our cross because also there are those who try to shorten it. With a saw they try to cut it down so that it will be small according to their convenience.

The third point is to follow Christ. It is the Imitation of Our Lord Jesus Christ. Do you know this book “The Imitation of Jesus Christ?” This work is an invitation to imitate Jesus. All the joy of the disciple should be to resemble the Master. All this leads me to my main subject; which is the main preoccupation of the youth. My wish is to direct you to follow in the path of Our Lord Jesus Christ so that He may introduce to us the call of vocation and mission.

When we are young, and we do not take the road that leads us to make the good choice, we could have a life of regret. We could have a life that leaves us with a heavy heart when we look behind. When we are young, we have to make the right choice. What are the good choices that God proposes to us, so that we will find our vocation and accomplish our mission?

We all know the story of young Samuel in the Old Testament. Samuel lived in the temple of God, so he lived very close to God. But the danger for all those who are close geographic neighbours to God is they can also ignore Him. That means we have the grace to be here in the house of the Pilgrims of St. Michael and we think we have a close proximity with God. But we have the big risk that people who do not have the same proximity; who do not have the celebration of the Eucharist, daily prayer, the recitation of the Rosary, can have an advantage on us. This is why we should make this closeness an occasion for salvation.

This is why Samuel heard the call of the Lord a few times without understanding who was calling him. Each night he went to see Heli who told him that he had not called him because in his imagination, Samuel thought that he was being called by Heli. You know the story. Samuel can be used as a model for us today in our life as young people. Samuel gave us the lesson, he needed a spiritual director; he needed someone to accompany him, he needed a spiritual guide. And this guide told Samuel for the third time, when Samuel asked him, “why do you call me?” he told him “when you hear the voice, this is what you will say. Speak Lord, your servant is listening.” Does this tell you something?

Do we open ourselves to a quest, a research in discernment or do we content ourselves with a personal discernment where each person stays in his little corner and “Oh, I feel like the Lord is calling me to be a religious! I feel weight on my head. I feel the Lord wants me to be a religious.” No, we must not dream!

We must share these dreams with those who can help us, with spiritual guides and others who are accompanying us. Who will give us good advice? You have to weigh the pros and cons and then you have to act.

When we are young, we must be careful about the advice that we receive. Not all advice is salvific. Our responsibility obliges us to discern in a profound way. We can receive advice from friends, parents, spiritual directors; but this does not dispense us from intelligent discernment and the responsibility of our choices.

This is what brings us to the subject of our vocation that ultimately helps us to address our life's mission. So it is on the subject of mission that we finish this reflection. When we are young one thing is important to have. And this thing is called LOVE. Love is a word that is difficult to describe because it is a word that evokes. This means that it does not only have one meaning, so it is not precise, but it is plural.

I will try to help you to understand what love is... what we have in our heart and the choices of love that we make in our lives. Because if we have received the Word of God and are discerning our vocation; we can only become active in it if we are motivated by love. Outside of the things we do by obedience; as if for example I said to my friend William here; “go get a glass of water” it is not because of love that he does this, but by obedience or fear because he is afraid to be punished.

**But the life of a young person that is engaged in following Christ is manifested by the discernment of his vocation and illustrated in his mission; cannot be satisfactory outside of love. It is not possible! Outside of love, no happiness is possible.**

We must be careful, as young people, on the subject or object of our love. This means that if Felix says to Felicity “I love you” this means “Felicity, I want your good, I want you to have life, I want that the love that comes from my heart helps you to be satisfied, to live.” But if I allow my thought to be perverted and I allow my moral perception to turn from the correct road, then when I say that I love Felicity, it does not mean that I wish the happiness of Felicity. It means that I want to make Felicity an object of love. That destroys the sense of the word “love.” But even so, I say that I love Felicity. See the perversion of the word that does not change, but it is evocative in its character. We have to know how to be right, so that our moral perception stays just and true in its proportions. In that way our correct morality brings us to a true love; a just love.

We will try to apply this to the life of the Pilgrims of St. Michael. I love the life of the Pilgrims of St. Michael. If I say, according to the evocative meaning of the word love, what would be the attitude that would help the Pilgrims of St. Michael? And what would be the attitude that permits the diffusion of the work of the Pilgrims of St. Michael?

When we love our mother or our father; that cannot be identical to our love for bananas! When we love our father and mother, this obliges us to die to ourselves with sacrifice, work, attention, affection; by all that we could do to die to ourselves in order to procure life and happiness for our mother or for our father.

If you understand the meaning of the word LOVE well; that will help us to discern our vocation and our mission. What is the love that God is expecting of us? And if we understand the distinction well, we will accept the renouncement of ourselves easier and we will take up our cross and follow Jesus. Amen.



Fr. Patrice Savadogo



# Death wish! The impending suicide of a once great nation



by REV. JOHN A. CORAPI, SOLT, STD

A large number of endangered, unwanted, and unborn children held a town hall meeting on the 4th of July — alarmed at the brutal and untimely killing of millions of their brothers and sisters in recent years. That the murderous war waged on them had the full force and respectability of the law made their plight all the more terrifying.

Their complaint was humble and it was simple. They were not distressed by rising gas prices, or the deteriorating economy in general. They were not even frightened by the exponential increase of natural disasters. The threat of global warming or global terrorism did not greatly disturb them.

They had become an endangered species, and little had been done to answer their terrified and silent screams from the womb. They decided that the barbaric treatment that they and their fellow unwanted unborn human beings have had to endure for perilous decades was unconscionable and unbearable. They cried out to their Creator for inspiration and protection, and then unanimously they put forth a declaration. It began as follows:

“When in the course of human events it becomes necessary for one people to dissolve the political bands which have connected them with another and to assume among the powers of the earth, the separate and equal station to which the Laws of Nature and of Nature’s God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

**We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty and the pursuit of happiness...**”

**That among these is life; that among these is life; that among these is life!**



**A nation that kills its babies has no future.**

The first and pre-eminent right is the right to life. This truth the Founding Fathers were sure of, and anyone with any common sense at all is equally sure of it. 232 years after the Declaration of Independence was signed the amount of common sense that seems to be operative in many spheres of influence — most notably the courts and the political arena — can easily be poured into a very small thimble.

The United States of America seems to have a death wish, and we have traveled far down the road to having that wish realized.

When law divorces itself from common sense and spawns the illegitimate offspring of distortions of law, resulting in illegal laws — based neither on the natural law nor divine law — this undermines law itself, generating disdain for the law. Erosion of trust in the courts, or the system in general, is inevitable.

**The genesis of the death wish is rooted in the fall of man that we see in the Book of Genesis. The substance of the fall is wrapped up in Lucifer’s pride, transferred to Adam and Eve — “You can be like gods, knowing good and evil.”**

**The unholy, yet inevitable, consequence of that pride is disobedience — eating the forbidden fruit. The ultimate end is death, as God said it would be. That’s the way it was in the beginning. That’s the way it is now. That’s the way it will be until time breathes forth it’s last moment.**

The prototypical sin is pride, the pride that seeks to exalt the creature above the Creator: “I can be like God.” Then, subjectively and arbitrarily, man tries to assert himself, imagining that he knows what’s good and evil for himself without reference to God and God’s law. This was the fall of the angels and the fall of man. The attempt by creatures to usurp what is only the province of God. Only God knows what is good for His creation.

In recent years it took the form of a self-inflicted heart wound when some dissident Catholics rejected the teaching of the Church, a teaching that clearly held that artificial contraception is intrinsically evil. Then, as Pope Paul VI had warned, it metastasized into abortion. From abortion it degenerated even further into partial-birth abortion. It was then a short and easy step to infanticide.

**The exclamation point at the end of the death wish is that now there is yet another candidate for the office of president of the United States who has in an extraordinary way done everything possible to breathe life into all of the barbaric elements of the death wish. He and his party make no apologies for their support of abortion, partial-birth abortion, and even infanticide. It’s hard to believe that we have degenerated to the point that we’ll murder a helpless baby should it escape the violence of an abortion and be born alive. Can a Catholic vote for such persons? We are told, “yes” for a “proportionate reason.” What, I might ask, is the proportionate reason so weighty as to excuse supporting those responsible for what is tantamount to genocide?**

The judges and politicians that support such barbaric practices are truly guilty of genocide: *genocide* — the deliberate and systematic destruction of an ethnic, racial, religious, national, or social group. “What is the group so targeted?” you might ask. The group is unwanted, unborn children — tens of millions of them.

The Supreme Court justices that gave us *Roe v. Wade* will have to plead temporary insanity in the court of history. There will be no defense in the highest Court that is the judgment seat of almighty God if they do not repent of the incalculable evil they have wrought.

Yet, despite the life and death importance of this travesty of authentic law, there will be no serious discussion among political candidates, or anyone else. It is as if society has been bewitched, blind to the splendor of truth, deaf to the cries of the most innocent, most vulnerable, and most utterly helpless.

From artificial contraception to abortion to partial-birth abortion, then on to infanticide we march toward the abyss of oblivion, a society marked for death. Is it any wonder we can rationalize the killing of the elderly or the sick through euthanasia? The tragic murder of Terri Schiavo is a logical extension of a morally numb society’s mad march toward its own suicidal death. She wasn’t sick. She wasn’t dying. They murdered her, starved her to death — one of the cruelest forms of death. She was innocent, yet subjected to a most cruel and unusual punishment. Why? Because she was helpless? Because she was too much trouble, too hard to look at?

**As Abraham Lincoln asserted, “If destruction be our lot, we must ourselves be its author and finisher. As a nation of freemen, we must live through all time, or die by suicide.” We are dying by suicide, moral and spiritual suicide, and the moral demise of a nation almost always precedes the ultimate demise of a nation.**

Many of our leaders, political and legal, are reminiscent of the horrid witches in Act 1 Scene 1 of Shakespeare’s “Macbeth,” chanting shrilly to a morally sick public all too eager to be confirmed in their sins,

**“Fair is foul, and foul is fair: Hover through the fog and filthy air.”**

Good is evil, and evil is good. The truth is a lie and lies are the truth, hover through the fog of moral relativism and the filthy air of a world gone mad with the madness of sin.

The words of the prophet thunder through the ages, “Woe to those who call evil good and good evil, who put darkness for light and light for darkness” (Isaiah 5:20).

**We have inverted the poles of the moral power grid. We have begun to call the negative pole the positive, and the positive the negative. This inversion of reality begets disaster: The power fails, the lights go**

**out, darkness falls — and indeed, if your light is darkness, how deep, how very deep will the darkness be! (cf. Mt 6:23).**

This death wish has marched toward its logical and inexorable conclusion with little opposition from leaders — political, legal, or religious. The world knows the Catholic Church and any self-respecting and faithful Christian roundly reject abortion and all of the other nails in the coffin of contemporary society, but the defense of life has been weak. Weak leadership, whether in society in general, or in the Church in particular, is punishment for sin. The Old Covenant has examples enough of the Chosen People being turned over to exile and their enemies because of infidelity. They lamented, “We have no priest, prophet, or king.” These were taken away because of infidelity. In recent times large numbers of Catholics and other Christians rejected Pope Paul VI’s landmark and prophetic encyclical *Humanae Vitae*, on Human Life.

The great Archbishop Fulton Sheen lamented bitterly in the 1970s that the prophetic spirit of Christ had all but been extinguished in the contemporary Church. Today there are many CEOs, all too few Apostles. Are we afraid of a fight? Do we fear rejection, misunderstanding, or derision? Are we cowed and intimidated by fallacious notions of the separation of Church and state? Could we be afraid of persecution? Could we be afraid of losing our tax-exempt status? Have we declared *détente* with evil?

**The clock is ticking. Midnight is approaching. Time is running out for our nation, a nation that once was great, and could be great again if enough of us wake up and renounce this curse of a death wish. Will God turn his friends over to His enemies as He has done multiple times in the past? Will radical Islam overrun us? Will the planet cook? Will one too many natural disasters grind us into dust? Will we collapse economically? All of the above? Perhaps these are all merely effects of the underlying cause — a death wish that chokes the life out of us.**

In the end it is likely that President Abraham Lincoln had it right: “Intoxicated with unbroken success, we have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to the God that made us.” Thus forgetting that we are one nation under God, we become a nation gone under (President Ronald Reagan).

And, indeed, “If destruction be our lot we ourselves will be its author and finisher. As a nation of freemen we must live through all time, or die by suicide.”

May God grant us the grace to awake from this deadly moral slumber, renounce the death wish, and live like truly free men and women — in the glorious freedom of the children of God.

Rev John Corapi, SOLT-2008