



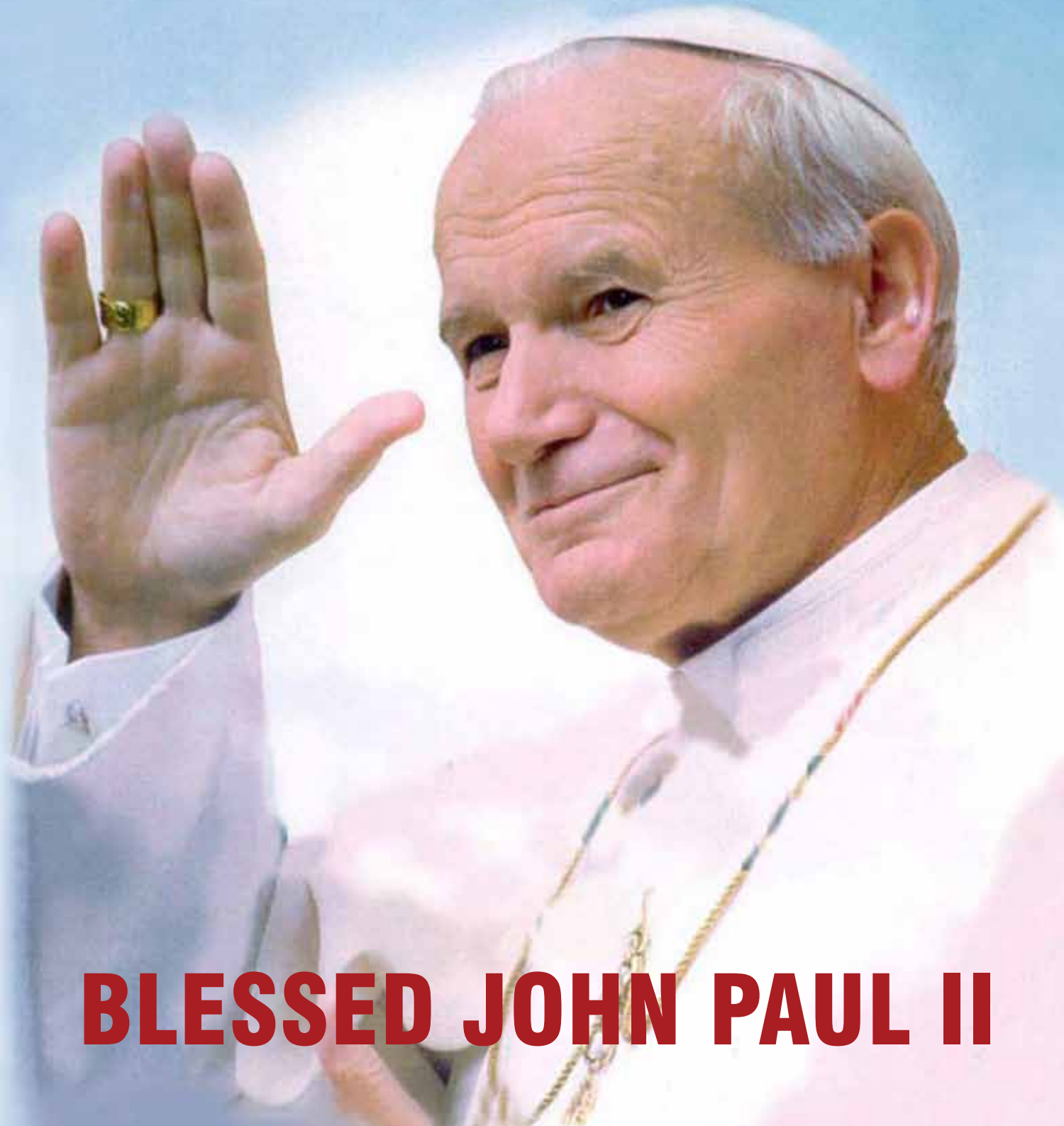
MICHAEL

For the Triumph of the Immaculate

Edition in English 56th Year No. 365

May/June/July 2011

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BLESSED JOHN PAUL II

MICHAEL

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

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



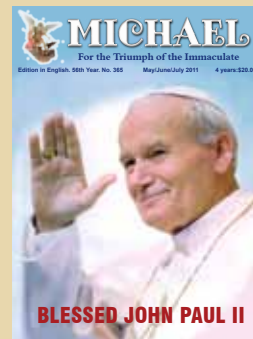
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“Blessed are you, John Paul II”



An exceptional beatification for an exceptional Pope

On May 1, 2011, in St. Peter's Square, Pope Benedict XVI presided over the beatification of his immediate predecessor, Pope John Paul II, in front of a crowd of over 1.5 million, the largest crowd ever for a beatification ceremony. As editor,



Polish Cardinal Stanislaw Dziwisz — the long-
time personal secretary of John Paul II — celebrates
Holy Mass at the altar that contains the remains of
the new blessed, in the Chapel of St. Sebastian, lo-
cated within Saint Peter's Basilica, next to the sculp-
ture of the Pieta.



Giovanni Maria Vian wrote in the Vatican newspaper *L'Osservatore Romano*, about the history of the Church, it is the first time that a Pope is raised to the honours of the altar by his immediate successor. In the 20th century, Pius X, the most recent Pope Saint, Innocent XI, Pius IX and John XXIII were raised to the honours of the altar but not by their immediate successors.

This beatification also took place in record time: John Paul II died on April 2, 2005 and was beatified exactly six years and twenty-nine days later. The record belonged to Mother Teresa of Calcutta, who died on September 5, 1997 and was beatified by John Paul



John Paul II with Mother Teresa of Calcutta in 1986

The liturgical feast of Blessed John Paul II will be celebrated every year on October 22, the anniversary of the inauguration of his pontificate, October 22, 1978. Everybody remembers the famous words of his homily on that day, that marked the rest of his pontificate:

“Do not be afraid. Open wide the doors for Christ. To his saving power open the boundaries of States, economic and political systems, the vast fields of culture, civilization and development. Do not be afraid. Christ knows ‘what is in man.’ He alone knows it.”



II on October 19, 2003, six years and forty-four days later.

Here are excerpts from the homily of Pope Benedict XVI on May 1 for the beatification of John Paul II:

Dear Brothers and Sisters, six years ago we gathered in this Square to celebrate the funeral of Pope John Paul II. Our grief at his loss was deep, but even greater was our sense of an immense grace which embraced Rome and the whole world: a grace which was in some way the fruit of my beloved predecessor's entire life, and especially of his witness in suffering. Even then we perceived the fragrance of his sanctity, and in any number of ways God's people showed their veneration for him. For this reason, with all due respect for the Church's canonical norms, I wanted his cause of beatification to move forward with reasonable haste. And now the longed-for day has come; it came quickly because this is what was pleasing to the Lord: John Paul II is blessed! (...)

Today is the Second Sunday of Easter, which Blessed John Paul II entitled Divine Mercy Sunday. The date was chosen for today's celebration because, in God's providence, my predecessor died on the vigil of this feast. Today is also the first day of May, Mary's month, and the liturgical memorial of Saint Joseph the Worker. All these elements serve to enrich our prayer, they help us in our pilgrimage through time and space; but in heaven a very different celebration is taking place among the angels and saints! Even so, God is but one, and one too is Christ the Lord, who like a bridge joins earth to heaven. At this moment we feel closer than ever, sharing as it were in the liturgy of heaven. (...)

In his Testament, the new Blessed wrote: "When, on October 16, 1978, the Conclave of Cardinals chose John Paul II, the Primate of Poland, Cardinal Stefan Wyszyński, said to me: 'The task of the new Pope will be to lead the Church into the Third Millennium.'" And the Pope added: "I would like once again to express

my gratitude to the Holy Spirit for the great gift of the Second Vatican Council, to which, together with the whole Church — and especially with the whole episcopate — I feel indebted. I am convinced that it will long be granted to the new generations to draw from the treasures that this Council of the twentieth century has lavished upon us. As a Bishop who took part in the Council from the first to the last day, I desire to entrust this great patrimony to all who are and will be called in the future to put it into practice. For my part, I thank the Eternal Shepherd, who has enabled me to serve this very great cause in the course of all the years of my Pontificate."



John Paul II and Cardinal Ratzinger: two close friends

And what is his "cause"? It is the same one that John Paul II presented during his first solemn Mass in Saint Peter's Square in the unforgettable words: **"Do not be afraid! Open, open wide the doors to Christ!"** What the newly-elected Pope asked of everyone, he did first of all, himself: society, culture, political and economic systems he opened up to Christ, turning back with the strength of a titan — a strength which came to him from God — a tide which appeared irreversible. By his witness of faith, love and apostolic courage, accompanied by great human charisma, this exemplary son of Poland helped believers throughout the world not to be afraid to be called Christian, to belong to the Church, to speak of the Gospel. In a word: he helped us not to fear the truth, because truth is the guarantee of liberty. To put it even more succinctly: he gave us the strength to believe in Christ, because Christ is *Redemptor hominis*, the Redeemer of man. This was the theme of his first encyclical, and the thread which runs through all the others.

Finally, on a more personal note, I would like to thank God for the gift of having worked for many years with Blessed Pope John Paul II. I had known him ear-

lier and had esteemed him, but for twenty-three years, beginning in 1982 after he called me to Rome to be Prefect of the Congregation for the Doctrine of the Faith, I was at his side and came to revere him all the more. My own service was sustained by his spiritual depth and by the richness of his insights. His example of prayer continually impressed and edified me: he remained deeply united to God even amid the many demands of his ministry. Then too, there was his witness in suffering: the Lord gradually stripped him of everything, yet he remained ever a "rock," as Christ desired. His profound humility, grounded in close union with Christ, enabled him to continue to lead the Church and to give to the world a message which became all the more eloquent as his physical strength declined. In this way he lived out in an extraordinary way the vocation of every priest and bishop to become completely one with Jesus, whom he daily receives and offers in the Church.

Blessed are you, beloved Pope John Paul II, because you believed! Continue, we implore you, to sustain from heaven the faith of God's people. You often blessed us in this Square from the Apostolic Palace: Bless us, Holy Father! Amen.

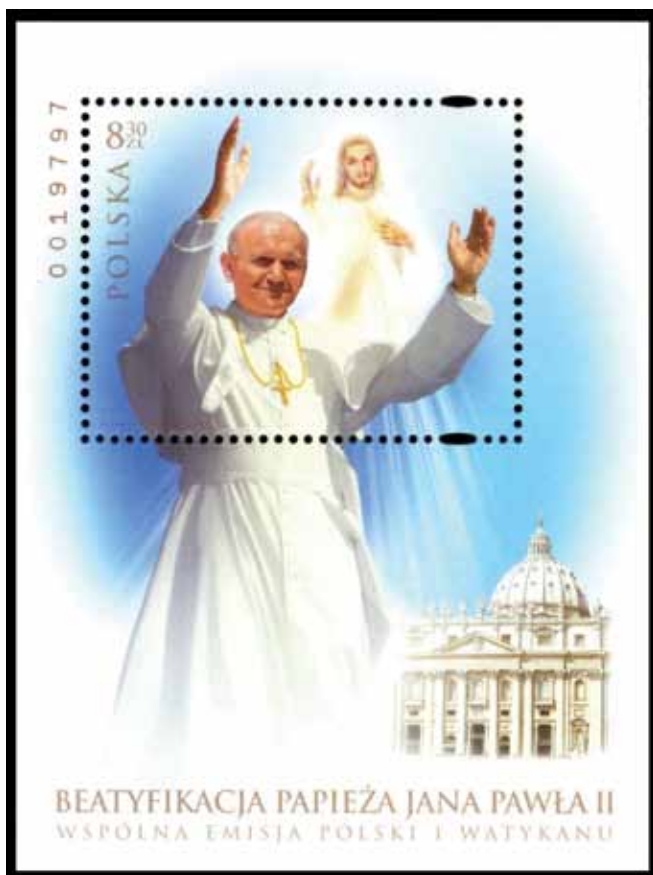
Formed at the school of suffering

Karol Jozef Wojtyła was born in Wadowice, a small city of 15,000 inhabitants 50 kilometres from Krakow, on May 18, 1920, the second of two sons born to Karol Wojtyła (then aged 40) and Emilia Kaczorowska (then aged 36). He was born in an apartment whose windows looked out on the Church of Our Lady where he would later worship and serve as an altar boy. At his birth, his mother asked the midwife to open the window, and the hymns of the vespers in honor of Mary, sung in the church, were the first sounds that the future Pope heard at his birth.



Emilia with her newborn, Karol. "My 'Lolek' will become a great man," she said.

Karol's father, born in 1879, earned his livelihood as a tailor until he was drafted into the Austrian army in 1900. The military became his lifetime career. In 1906, he married Emilia Kaczorowska, the daughter of a Krakow upholsterer. On the same year, she gave birth to her first child, Edmund. In 1914, she gave birth to a girl, Olga, who died a few days later.



Polish stamp issued for the beatification of John Paul II. (Joint issue with the Vatican.)



Karol at age 12

tion of both heart and kidney. On April 13, 1929, when he was arriving home back from school, the neighbour bluntly told him that his mother had died in the afternoon, at the age of 45. Karol was only 8 years old. His father took him to Kalwaria, a Marian shrine close to Wadowice. Karol's lifelong devotion to the Virgin Mary began on that trip after the loss of his mother.

His eldest brother, Edmund (who shared Karol's passion for theatre and soccer), became a doctor in 1930. Two years later, on December 5, 1932, he died (at the age of 26) from scarlet fever contracted from one of his patients at the hospital of Bielsko-Biala. This was a severe blow to the father and the young Karol, who said to his father, to comfort him: "Don't cry, it was God's will." Left to themselves, the young Karol and his father grew closer to each other, the father

The young Edmund was doing so well at school that it was decided he would become a doctor. As for Karol ("Lolek", as she called him), Emilia adored him. She told the neighbors that he would be a great man, a priest. She taught him to cross himself. She read Scripture with him. But she was often in bed, suffering from inflammation

spending whole nights kneeling in prayer. As pope, John Paul II remembered:

"Day after day I was able to observe the austere way in which my father lived. By profession he was a soldier and, after my mother's death, his life became one of constant prayer. Sometimes I would wake up during the night and find my father on his knees, just as I would always see him kneeling in the parish church. We never spoke about a vocation to the priesthood, but his example was in a way my first seminary, a kind of domestic seminary."



Karol with his father in 1936

Karol's father took a great interest in his son's work, giving every encouragement to do well. He was very proud of him, since he was a model child: Karol obtained excellent marks at school in every subject,

excelled in sports and was extremely popular with his schoolmates. A program was set: waking up at 6, followed by breakfast and Mass at the parish church where the young Karol served as an altar boy, school from 8 a.m. to 2 p.m., recreation, back to church in the afternoon, homework, supper, and a late walk with his father. They prayed and played together. One of Karol's classmates in Wadowice remembers that "after the death of his wife, Karol's father devoted himself solely to his son's upbringing... His father was sewing, washing, and cooking, being Karol's mother, father, friend, and colleague."

In 1938, father and son moved to Krakow, so that the young Karol could enroll at the Jagiellonian University to study the Polish language, literature, and philosophy. Wishing to make the most of the courses offered, he enrolled in 36 hours of class a week, although the university only required 10. As usual, Karol obtained good marks in all of his exams. While studying at the university, he joined the "Studio 38," an experimental theater group founded by Tadeusz Kudlinski.

During the period of Nazi occupation of Poland, together with his studies that he carried on in secret, he spent four years (October 1940 to August 1944) working in the Solvay chemical factory, directly encountering the social problems of the working world and gathering the precious wealth of experience that he was able to draw upon in his future social teachings, first as Archbishop of Krakow and subsequently as Supreme Pontiff.

Jan Tyranowski and the Living Rosary



Jan Tyranowski

Throughout these years his inclination towards the priesthood developed, a path he furthered by attending clandestine courses in theology at the Seminary of Krakow from October of 1942. He was assisted greatly in recognizing his priestly vocation by a lay man, Jan Tyranowski, a true apostle of youth.

It was during the first months of German occupation that Karol Wojtyla came across Tyranowski, a tailor who lived alone, and who was convinced that anyone can become a saint. In Krakow, the Salesian Fathers organized a Lenten retreat in 1940 and asked Tyranowski to organize the Living Rosary, which consisted in groups of 15 young people who each meditated upon one of the 15 mysteries of the Rosary each day. Tyranowski had a rather curious way of recruiting members: early in the morning or Sundays after Mass, he would stand at the door of the church watching who came and went. Then he would choose a young man and approach him. This was how he noticed Karol Wojtyla. He soon became for him, as he was for many other young people, a spiritual master, pledging them to follow the commandment of Christ of loving God and neighbour above all.

The Pope of Divine Mercy

John Paul II died on Saturday, April 2, 2005, at the end of the vigil Mass of Divine Mercy Sunday, the feast that he himself instituted five years earlier for the universal Church. A few minutes before his death, at 9:37 p.m. Rome time, a Mass had been celebrated in the Pope's private apartments, during which he was given the Holy Viaticum and the Anointing of the Sick.

John Paul II had designated the second Sunday of Easter to be Divine Mercy Sunday in a surprise announcement at the canonization, on April 30, 2000, of Sister Faustina Kowalska, a Polish nun who died in Krakow in 1938. The essence of St. Faustina's mission was to proclaim God's mercy toward every human being. Her spiritual legacy to the Church is devotion to Divine Mercy, inspired by a vision in which Jesus himself asked that a painting be made of his image with the invocation "Jesus, I trust in you" appearing below. St. Faustina also wrote in her diary that Our Lord said to her: "Poland is dear to My Heart in a very special way. If Poland is faithful and obedient to My Will, I will raise it high in power and sanctity; it will project the spark that will light the world and prepare it for My second coming." This spark out of Poland was certain-

ly Pope John Paul II himself.

In 1981, at the Shrine of Merciful Love in Italy, John Paul II stated: "**Right from the beginning of my ministry in St. Peter's See in Rome, I considered this message (of Divine Mercy) my special task. Providence has assigned it to me in the present situation of man, the Church and the world. It could be said that precisely this situation assigned that message to me as my task before God.**"

During his last journey to Poland in August of 2002, the Holy Father visited the Divine Mercy Shrine of Lagiewniki, near Krakow, where Sister Faustina lived and died. John Paul II said: "**How much the world is in need of the mercy of God today! In every continent, from the depths of human suffering, a cry for mercy seems to rise. In those places where hatred and the thirst for revenge are overwhelming, where war brings suffering and the death of innocents, one needs the grace of mercy to pacify the minds and the hearts and make peace spring forth. In those places where there is less respect for life and human dignity, one needs the merciful love of**

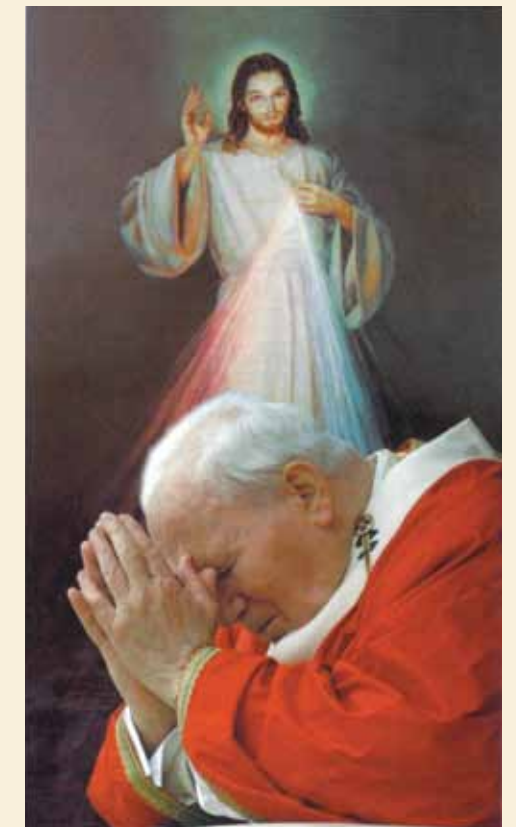
God, in whose light we see the ineffable value of every single human being. Mercy is needed to ensure that every injustice may find its solution in the splendour of truth.

"So today, in this Sanctuary, I solemnly wish to entrust the world to Divine Mercy. I do so with the burning desire that the message of God's merciful love, proclaimed here through Saint Faustina, may reach all the inhabitants of the earth and fill their hearts with hope. May this message spread from this place to our beloved homeland and throughout the world. May the binding promise of the Lord Jesus be fulfilled: from here has to come out "the spark that will prepare the world for his final coming."

John Paul II had prepared a short homily from his deathbed that was to be read on Divine Mercy Sunday. It was indeed read, not by him but by a Vatican official after the Mass at St. Peter's for the eternal repose of Pope John Paul II. It was an urgent plea for a greater understanding of Divine Mercy and was read as follows:

"As a gift to humanity, which sometimes seems bewildered and overwhelmed by the power of evil, selfishness, and fear, the Risen Lord offers His love that pardons, reconciles, and reopens hearts to love. It is a love that converts hearts and gives peace. How much the world needs to understand and accept Divine Mercy!

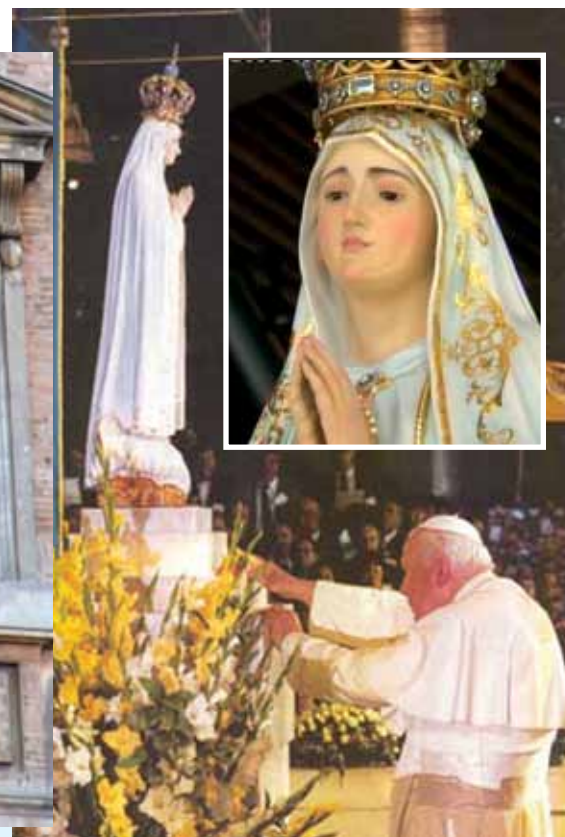
"Lord, who reveal the Father's love by Your death and Resurrection, we believe in You and confidently repeat to You today: Jesus, I trust in You, have mercy upon us and upon the whole world. Amen."



Tyranowski, who was a real mystic and ascetic, urged them to read the latest books on theology and led them on the path to holiness with the readings of the writings of the two great Spanish mystics, St. John of the Cross and St. Teresa of Avila. Tyranowski was a true educator and Karol found in him a guide who was patient, meek but also firm and tenacious. Tyranowski's motto was: "Every moment must be used for something." This thought was to become one the most outstanding characteristics of the life and work of the future Pope.

The death of his father

In the winter of 1941, Karol's father fell seriously ill and could no longer take care of their apartment, having become bed-ridden. After his day work, Karol used to go to the Kydrynskis, family friends of his, to have supper and then bring his father a plate prepared by his hostess. On February 18, 1941, when he arrived home, he found his father dead from a stroke. He was 62. As he told later French writer Andre Frossard, **"At twenty I had already lost all the people I loved."** Karol ►



The Pope of Our Lady of Fatima

On May 13, 1981, in St. Peter's Square, exactly 64 years after the first apparition of the Virgin Mary to the three shepherd children in Fatima, Portugal; Turkish gunman Mehmet Ali Agca took aim at the Pope with a handgun (circled at left, above). Four bullets hit John Paul II, two of them lodging in his lower intestine, the others hitting his left hand and right arm.

The bullet missed his central aorta by a few millimetres — had it not missed this, the Holy Father would have been killed instantly. The Pope, who lost nearly three-quarters of his blood and suffered shock from blood loss, underwent five hours of emergency intestinal surgery at the hospital.

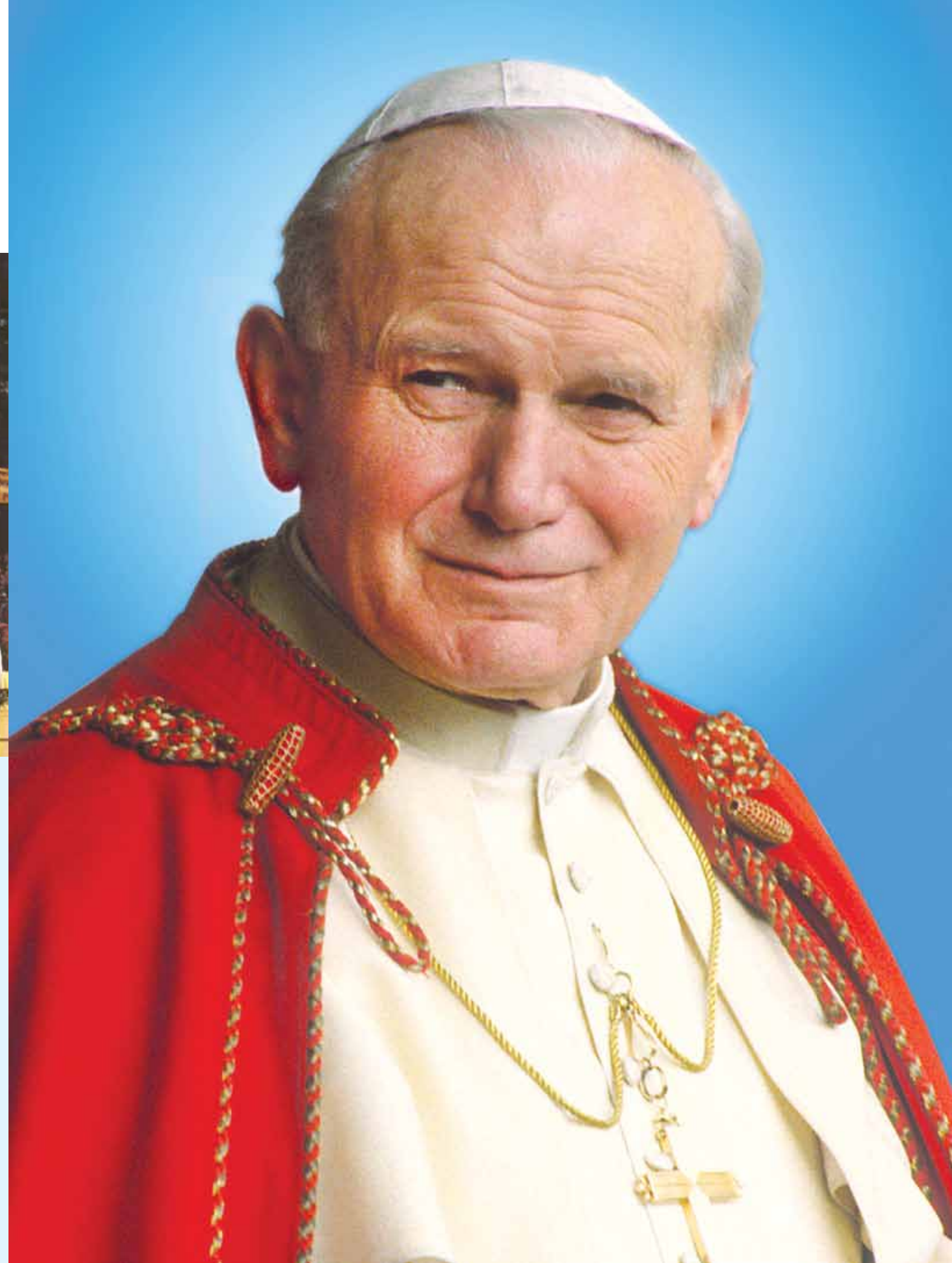
While he was in the hospital, Pope John Paul reviewed the Church's documentation of Fatima and the Third Secret of Fatima. He was convinced that Our Lady of Fatima had saved his life. Later that year, he had a mosaic of the Virgin Mary (*Mater Ecclesiae* — Mother of the Church) installed on St. Peter's Square. He went three times afterwards to the shrine of Fatima in Portugal (1982, 1991 and 2000) — to thank the Virgin Mary. On March 25, 1984, to fulfill the request of Our Lady of Fatima, the Pope consecrated the

world — including Russia — to the Immaculate Heart of Mary and Communism collapsed soon afterward.

On Dec. 27, 1983, when Pope John Paul II visited Mehmet Ali Agca, his would-be killer in jail, the man asked him: "Why didn't you die? I know that my aim was true and I know that the bullet was very powerful and mortal." The Pope responded: "One hand fired the shot. Another (the hand of the Virgin Mary) guided it."

As a measure of his gratitude, John Paul gave the bullet that was extracted from his abdomen to the shrine; the bullet today forms part of the crown of the statue of the Virgin of Fatima. During John Paul's 2000 visit to Fatima, the third part of the message the Virgin gave to the three children in 1917 was revealed; it was a description of the assassination attempt on Pope John Paul: the "bishop clothed in white" who prays for all the faithful is the Pope. As he makes his way with great effort towards the Cross amid the corpses of those who were martyred (bishops, priests, men and women religious and many lay persons), he too falls to the ground, apparently dead, under a burst of gunfire.

Right: official image of the beatification taken by Grzegorz Galazka during a visit to a Roman parish on Feb. 19, 1989.



spent the whole night kneeling in prayer, watching over the corpse.

Karol then moved to the Kydrynskis' for six months. He spent a lot of time in prayer, sometimes prostrated on the floor, his arms stretched out at the sides. The death of his father brought him even deeper into mystical and philosophical thoughts. In front of the brutality of the Nazis, Karol said: **"Prayer is the only weapon that is worth using."** Prayer and confidence in God were his only weapons during these years of occupation to fight evil and violence.

"I want to become a priest"



Karol at age 18

Karol preferred to work on night shifts at the Solvay factory, for he could take advantage of the calm that reigned in the factory to pray and meditate more easily. He was reading his breviary and another book that was to have a deep influence on him, "The Treaty of the True Devotion to the Virgin Mary" by St. Louis Marie de Montfort.

The situation in Poland was becoming more and more dangerous. After the Warsaw uprising on August 1, 1944, in which 200,000 Poles were massacred, the Germans reacted by arresting all the Poles who could represent a threat to them. On August 6, fearing a similar revolt in Krakow, the Nazis organized a search. Street by street, house by house, they searched, taking away all males between the ages of 15 and 50. 8,000 were thus arrested and deported.

As it happened, they also visited the house of the Koltarczyks, where Karol lived. Karol was home at that time and when he heard the soldiers come in, he knelt down and began to pray. The soldiers visited the rooms on the first floor, but forgot to search the room in the basement — Karol's room. Once again he was saved, through prayer.

Archbishop Sapieha then decided to hide the twenty underground seminarians in his palace. On his request, Karol's name was removed from the list of workers of the Solvay factory. The seminarians stayed hidden there until Krakow was "liberated" by the Soviet army in January of 1945.

This liberation of Poland from the Nazis will be

short-lived, since it will be replaced by an even worse dictatorship, that of Soviet Communism, that soon proved to be very hostile to the Church.

Ordained to the priesthood

Karol had become enamoured of the mystical writings of the great Carmelite Saint John of the Cross, and wanted to become a contemplative friar. Wojtyla petitioned Archbishop Sapieha three times for permission to enter a monastery; each time, the Archbishop would hear none of it. "The war is over. We are in a serious shortage of priests, so we terribly need Karol Wojtyla in our diocese," the Archbishop said, adding, "Later, it is the universal Church that will need him."

On November 1, 1946, All Saints' Day, Karol Wojtyla was ordained a priest (at the age of 26) by Archbishop Sapieha (soon after to be made a cardinal) in his private chapel of the archbishop's palace.

From all over the world, it is the custom for Bishops to send exceptionally promising priests to study in Rome, and that is obviously what happened with Wojtyla. Most of the Poles who studied theology in Rome resided at the Polish Seminary but Archbishop Sapieha chose to send Karol to the Belgian College and to study at the Angelicum Pontifical Institute, run by the Dominican Fathers, specialists in the theology of St. Thomas Aquinas.

There were 22 seminarians at the Belgian College, including five Americans. Karol spent two years there, which gave him the opportunity to improve his French with the Belgians and his English with the Americans, while learning Italian at the Angelicum. (Karol already spoke German and had learned Spanish Castilian by himself in Krakow, to be able to read the writings of the Spanish Saint John of the Cross in their original language.)

As usual, Karol had exceptional results in his exams and as if this was not enough, he surprised his fellow seminarians by his athletic skills. Karol's doctoral thesis was on "The Doctrine of Faith in the writings of St. John of the Cross," and it was Father Garrigou-Lagrange who directed him in his thesis. (St. John's motto was: "One must renounce everything that is not of God.") Karol obtained for this thesis an exceptional mark of 50/50 with the mention "magna cum laude" ("with great distinction").

In Poland, a Communist "People's Republic" had been imposed and tensions were rising between the Church and the government. The Primate of Poland,



The newly-ordained priest

Cardinal August Hlond, died on October 23, 1948, at the age of 67. On November 12, Pope Pius XII appoints Bishop Stefan Wyszyński, then aged 47, to replace him as Primate and Archbishop of Gnezno and Warsaw.



Father Wojtyla watches over the 5,500 souls of his parish.

He saw for himself the effects of Stalinism, with the secret police trying to dismantle the Catholic Youth Association of his parish and replace it with the Young Socialists Section.

On March 17, 1949, Father Wojtyla is appointed curate of St. Florian's in Krakow. Starved of religious education in schools, youngsters followed Father Wojtyla on walks and mountain rambles. A makeshift altar would be erected, Holy Mass celebrated, and he would talk to them about their eternal destiny as children of God.

Cardinal Sapieha died in 1951. His successor, Archbishop Eugeniusz Baziak, told Father Wojtyla to take a two-year sabbatical to study philosophy and prepare another thesis, to acquire the status of professor.

In October, 1954, the Communist Government closed down the Theology Faculty of the Jagiellonian University, where Father Wojtyla was teaching Christian ethics. In 1956, he is appointed head of the Institute of Ethics at Lublin University, the only Catholic University in Communist Eastern Europe.

Bishop Wojtyla

On June 4, 1958, Father Wojtyla was enjoying a canoeing holiday on the Masurian lakes with some students when he was called to see the Primate of Poland, Cardinal Stefan Wyszyński, to learn about his appointment by Pope Pius XII to the post of Auxiliary Bishop of Krakow. When the Primate asked him: "Do you accept this nomination," Father Wojtyla replied, without hesitation: "Where must I sign?" He was consecrated Bishop in Wawel Cathedral by Archbishop Baziak of Krakow on September 28.



At 38, Karol is Poland's youngest Bishop.

Karol had read so avidly when he was working at the Solvay factory. This motto (I belong entirely to you, and all that I have is yours. I take you for my all. O Mary, give me your heart) shows that Karol Wojtyla had consecrated himself to the Virgin Mary and totally belonged to Her.



St. Louis Marie de Montfort



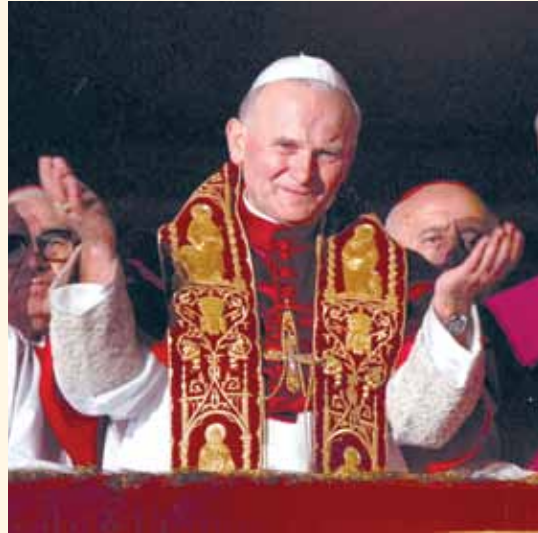
From now on, he had these words (*Totus Tuus*) on the top right of every document and paper he wrote, even as a Pope.

On October 9, Pope Pius XII died. On October 28, a new Pope was elected, Cardinal Angelo Roncalli of Venice, who took the name of John XXIII. In January of 1959, he decided to convoke a new Council, Vatican II, which opened in October of 1962. Bishop Wojtyla was one of the about 2,500 Bishops invited and he took part in all four sessions of the Council, which ended in 1965.

In 1960, Karol Wojtyla published his most famous written work, *Love and Responsibility*, which quickly became a best-seller in Poland, with 100,000 copies sold. It was also translated into several other languages — most of these translations being published only after the election of Wojtyla as Successor of St. Peter. Pope Paul VI, delighted with this apologetical defense of the traditional catholic teaching of marriage, relied extensively on Archbishop Wojtyla's counsel in writing his encyclical letter *Humanae Vitae*.

On June 15, 1962, Archbishop Baziak of Krakow died. His auxiliary, Bishop Wojtyla, became Vicar Ca-

The first words of the newly-elected Pope to the crowd, October 16, 1978:



"May Jesus Christ be praised. Dearest brothers and sisters, we are still grieved after the death of our most beloved Pope John Paul I. And now the most eminent Cardinals have called a new Bishop of Rome. They have called him from a distant country, distant but always so close through the communion in the Christian faith and tradition. I was afraid to accept this nomination, but I did it in the spirit of obedience to Our Lord Jesus Christ and of total confidence in His Mother, the most holy Virgin Mary.

"I do not know whether I can explain myself well in your... our Italian language. If I make a mistake, you will correct me. And so I present myself to you all to confess our common faith, our hope, our confidence in the Mother of Christ and of the Church, and also to start anew on this road of history and of the Church, with the help of God and with the help of men."

pitular (administrator) of the Archdiocese, until a new Archbishop was officially appointed, which would take some time because of the conflict between the Communist Government and the Church. Cardinal Wyszyński proposed a few names, which were vetoed by the Government.



The two Polish Cardinals, Stefan Wyszyński and Karol Wojtyła, in 1974

When Wyszyński proposed the name of Wojtyła, the Government accepted, thinking that this young Bishop would behave more like an intellectual and not as a fervent opponent of Communism, like Cardinal Wyszyński. They thought he would be more accommodating than the Primate but they soon discovered that Wojtyła was just as great a foe of Communism as the Cardinal and agreed with him on every issue, never compromising the truth.

On May 29, 1967, Archbishop Wojtyła was created a cardinal by Pope Paul VI. Wojtyła was appointed secretary of the Synod of Bishops in Rome and served

on three Congregations of the Vatican, which required him to travel often to Rome. In 1976, Cardinal Wojtyła was invited by Pope Paul VI to preach (in Italian) the Lenten "retreat" sermons to the Roman Curia (the Vatican's top civil servants) and His Holiness himself, which shows how much he was appreciated by the Pope. These sermons were published under the title *A Sign of Contradiction*.



Pope Paul VI and Cardinal Wojtyła

When Cardinal Wojtyła heard the shocking news of the sudden death of Pope John Paul I, after thirty-three days of papacy, he turned as white as a sheet, and retired in his chapel for several hours to pray. "Pray for me" were the last words he said on Polish soil as their Cardinal.

On October 16, 1978, Karol Wojtyła was elected the first non-Italian Pope since Adrian VI (from the Netherlands) in 1523 and obviously, the first Pope from Poland. When asked by Cardinal Villot if he accepted his election, Karol Wojtyła replied: "In the obedience

faith before Christ my Lord, abandoning myself to the Mother of Christ and the Church, and conscious of the great difficulties, I accept."



John Paul II is responsible more than any other single human for the fall of Communism in Eastern Europe. Here are his famous words on Victory Square, Warsaw, on the vigil of Pentecost, June 2, 1979: "Let your Spirit descend. Let your Spirit descend and renew the face of the earth, the face of this land!" The face of the Polish land indeed changed a few years later, with the creation of the Solidarity trade union and the fall of the Berlin Wall in 1989.

The surprise of the election of a Polish Pope was enormous in the world but so was the joy in Poland, for all knew this was the beginning of a deadly blow against Communism in this country, and in the rest of Eastern Europe.

However, many in Poland were not really surprised, for they knew that Karol Wojtyła had been prepared for a long time by Jesus and His Mother, the Virgin Mary, to become the Successor of Peter, that he truly was a gift from Mary to today's Church. On this subject, it is worth quoting excerpts from the letter of the Polish Bishops, which was read in every church in Poland on January 28, 1979:

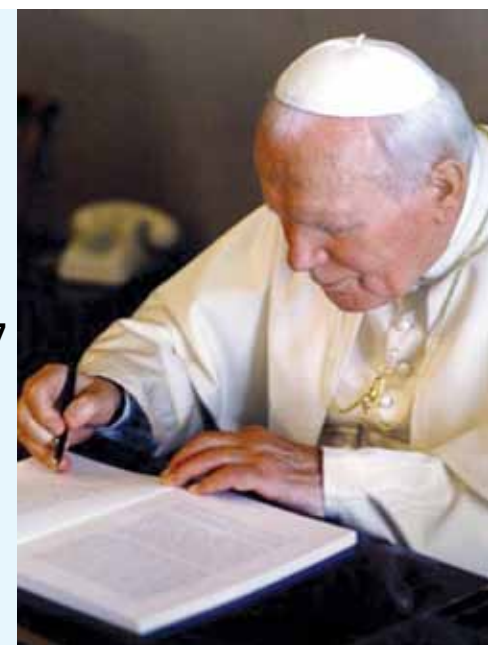
"For the first time in the history of the universal Church, a son of the Polish soil sits on the throne of Peter. It is an immense joy, a great grace, and a historic event of such dimension that we are bound to talk about it, especially at the time when we inaugurate the 4th year of thanksgiving before the 600th Anniversary of Our Lady of Jasna Gora. For we do feel that this election is Her work; that it is a grace obtained through Her intercession with Her Son.

"During history, Poland has been called more than once to help the Church and the human family. In 1683, Polish King John Sobieski, at the battle of Vienna, saved Christianity and Western civilization. Learning that the Turks wanted to turn St. Peter's into 'a stable for the horses of the Turkish vizier,' he hastened to go to Vienna, to answer the call of Pope Innocent XI: 'Son, save Christianity and Western culture!'

"Now, amidst the torments of the world, at a time when secularization dominates everywhere, when young people get lost in a life without faith nor an ideal, all the eyes of the world are now turned on Poland... It seems that we can hear all of humanity ►

Here are the 14 Encyclical Letters that John Paul II wrote:

1. *Redemptor Hominis* (The Redeemer of Man) March 4, 1979
2. *Dives in Misericordia* (Rich in Mercy) November 30, 1980
3. *Laborem Exercens* (On Human Work) September 14, 1981
4. *Slavorum Apostoli* (The Apostles of the Slavs) June 2, 1985
5. *Dominum et Vivificantem* (On the Holy Spirit) May 18, 1986
6. *Redemptoris Mater* (The Mother of the Redeemer) March 25, 1987
7. *Sollicitudo Rei Socialis* (The Social Concern of the Church) Dec. 30, 1987
8. *Redemptoris Missio* (The Mission of Christ the Redeemer) Dec. 7, 1990
9. *Centesimus Annus* (100th Anniversary of *Rerum Novarum*) May 1, 1991
10. *Veritatis Splendor* (The Splendor of Truth) August 6, 1993
11. *Evangelium Vitae* (The Gospel of Life) March 25, 1995
12. *Ut Unum Sint* (On Commitment to Ecumenism) May 25, 1995
13. *Fides et Ratio* (Faith and Reason) September 14, 1998
14. *Ecclesia De Eucharistia* (On the Eucharist) April 17, 2003





repeat to the Pope issued from Poland the words of Pope Innocent XI: 'Son, save Christianity!'

"One can see the realization of the prophetic words of the Polish poet Julius Slowacki (written in 1846):

**'Amid dissention, God our Lord
Strikes a huge bell for a Slavic Pope.
He shall cleanse every decay
From the world's wounds, vermin, reptile.
Health he shall bring, love enkindle,
And the world he will save.'**"

Only two Popes — including St. Peter, the first one — had a pontificate longer than John Paul II. St. Peter reigned on the See of Rome between 34 and 37 years; Blessed Pope Pius IX (1846-1878) reigned for 31 years and 7 months. Pope John Paul's pontificate is the third longest in history: 26 years and 168 days.

What this Pope has accomplished in almost 27 years is simply extraordinary and has no parallel in the history of the papacy — so much so that he will probably go down in history as one of the greatest Popes of all time and be known by future generations as "John Paul the Great." He was a very prolific writer, with 14 encyclical letters, 15 apostolic

exhortations, 11 apostolic constitutions, and 45 apostolic letters. All of his writings and speeches (over 100,000 pages) fill over 200 volumes.

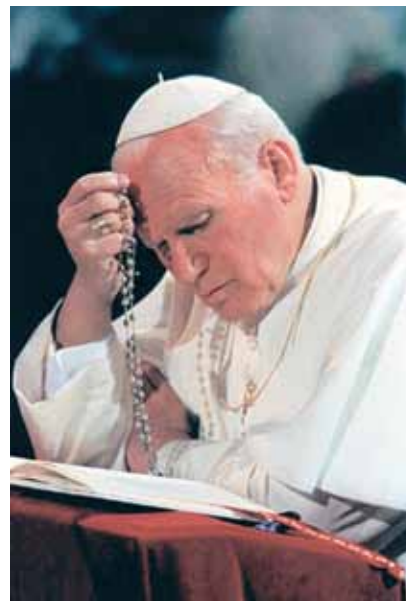
John Paul II accomplished 102 apostolic journeys in 129 different countries, with over 2,400 official speeches delivered in 580 days spent outside of Italy. He also completed 146 journeys within Italy and as Bishop of Rome, he visited 301 of the 334 parishes. His love for young people made him inclined to establish in 1985 the World Youth Days, to which he summoned millions of young people in various parts of the world. No human being in history has drawn such huge crowds: Why so much enthusiasm for one person? It is because he was the Vicar of Christ, representing Jesus on earth, and that by looking at his face, one had a glimpse of God the Father's infinite goodness. Quin Hillyer, in the *American Spectator*, said he finds it impossible to resist the conclusion that he was "one of the greatest men not just of this age but of any age in recorded history."

To set them as an example to people and to show that God, through them, is still active in our world, John Paul II canonized 482 people and beatified 1,338, which is more than all his predecessors combined (since the foundation of the Congregation of Saints in 1594). He was the first Pope to visit a Jewish synagogue (in Rome in 1986) and a Moslem mosque (in Syria in 2001). He miraculously survived an assassination attempt in 1981, and appears to be the Pope mentioned in the Third Secret of Fatima. In 1992, he issued *The Catechism of the Catholic Church*, the first such comprehensive document issued since the Council of Trent in the 16th century, which clearly summarizes all the essential beliefs and moral tenets of the Church.

In order to promote occasions for a more intense spiritual life for the people of God, he proclaimed the extraordinary Jubilee of Redemption in 1983-1984, the Marian Year in 1987-1988, the Year of the Eucharist in 1994-1995, the Great Jubilee of 2000, and the Year of the Rosary in 2002-2003, during which he recommended the addition of five new mysteries of the Rosary — the luminous mysteries: Christ's baptism; His self-revelation at Cana; His proclamation of the kingdom of God; His transfiguration; and His institution of the Eucharist.

Eternal Father, God of Heaven and earth, we thank you for having given us, in these perilous times, this great Pope guided by the Virgin Mary since his birth, directly enlightened by the light of the Holy Spirit, and strong with your omnipotence.

May Jesus, the Virgin Mary and John Paul II himself continue to guide the present Holy Father and hold his hand, until the final triumph of good over evil, of love over hatred, of justice over dishonesty.



God returned Gerard Migneault to us A favor obtained by John Paul II

Gerard Migneault has been a Pilgrim of St. Michael for the last 53 years; he currently serves as one of the seven directors of the Institute of Louis Even for Social Justice. He had, as in years past, devoted himself to his duties during our Congress and week of study of September 2009. He has been a faithful disciple of the road for many years and he is one of the full-time Pilgrims who holds meetings in the different regions.

After ten days, during which time we celebrated our International Congress and week of study, Gerard Migneault felt very tired and on Monday morning, September 7, was driven to the emergency room in Granby. We thought it was something insignificant so we left for our pilgrimage to St. Joseph's Oratory. At the end of the day, we were on our way back to Rougemont when we received the telephone call telling us that Gerard Migneault had suffered a heart attack and been transferred to the hospital in Sherbrooke. He was dying.

After informing the family of the news, several members of the Pilgrims of St. Michael went with Fr. Eloi Yog Lambon of Togo to the emergency room. When we arrived, we saw that Mr. Migneault was asleep because of the medication and was connected to many machines. The nurse in charge told us that he was dying and they saw no hope of recovery, so Fr. Eloi administered the Sacrament of the sick.

The next day, Cardinal Bernard Agre (who had spent the entire Congress and week of study with us in Rougemont), accompanied us. He blessed Mr. Migneault and said: "He will not die, let us pray to John Paul II."

The cardiologists told us that according to their diagnosis, Mr. Migneault had no chances all to survive. In fact, the machines were keeping him alive artificially and if they removed them, he would die in just a few hours or days. They were very sure of that fact. In Mr.



Migneault's file, Dr. Cort states that, "He is not a candidate for surgery because the cardiovascular arteries are not visible, thus inoperable." The next day, they removed the balloon and even though he was asleep, Mr. Migneault remained alive. Slowly, they removed the strong medication that kept his heart rate normal; afterwards, they removed the respirator.

Mr. Migneault then revived from the coma that he had been under for 11 days; completely lucid. The next day, they removed all oxygen masks. "They tested my respiration, it was at 99.99%," Mr. Migneault told us. From this moment on, the nurses called Mr. Migneault: "the miraculous recovery." Another doctor, a Dr. Pharand, told him, "it is the first time in my life I have ever seen a case



On May 1, 2011, Mr. Migneault (left) was in Rome with our full-time Pilgrim Marcel Lefebvre for the beatification of John Paul II.

such as yours and, without a doubt, it will be the last." Something extraordinary had definitely happened.

During the time that Mr. Migneault was in the hospital, we had Holy Masses said and many people were praying to John Paul II for his recovery. All of the priests who had joined us for the International Congress and the week of study offered Holy Masses for his recovery as well.

After another examination, Dr. Denyse Normandin decided to operate on him. The operation lasted for 5 hours and Dr. Normandin spent the night with his patient to ensure a good follow-up to the operation.

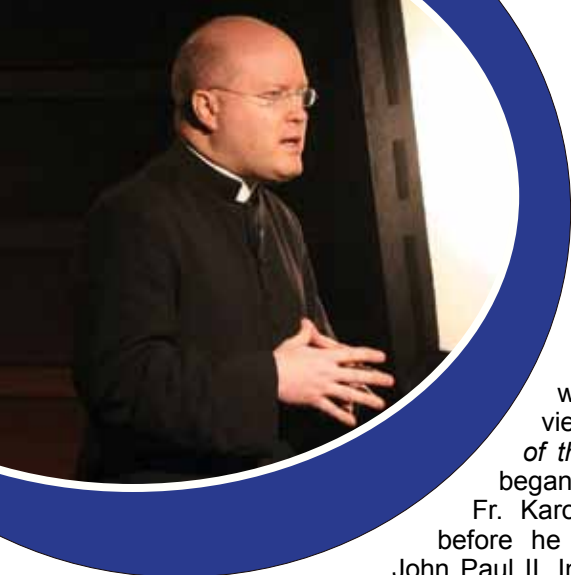
Here are some clinical notes taken after the operation: "Mr. Migneault is a patient of 78 years of age who is very fragile, he had a severe heart attack after an occlusion of the core artery and it is impossible to perform an angioplasty. He suffered from pneumonia and shock. We inserted an aortic balloon and he is under a high dosage of medication. He was refused a surgery by all the surgeons of the Sherbrooke hospital and astonishingly, almost miraculously, the patient survived."

After the operation, Mr. Migneault left the hospital for a rehabilitation center for one month.

Today, Mr. Migneault is 80 years old; he has taken up his regular duties in the community. He just had another visit with his doctor, who told him that for his age, he is in very good health.

God gave life back to Gerard Migneault; without doubt because he still has something to accomplish in this life. Mr. Migneault has generously given the sacrifice of his life to God and has placed himself totally into the Hands of Divine Providence, uniting his sufferings to those of Christ. May God be praised, adored and loved, because He alone is the only Master of life.

Therese Tardif



By Fr. Roger Landry

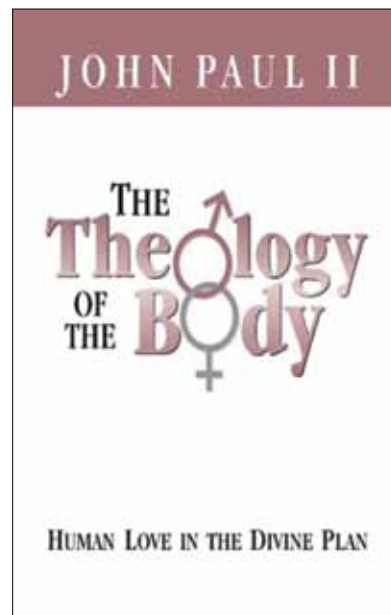
The Divine Plan for humanity

Part 1

Let us start with a simple review of *Theology of the Body*, which began in the mind of Fr. Karol Wojtyla long before he became Pope John Paul II. In a book called *Crossing the Threshold of Hope* that was published in 1994; he told us that as a young priest, he fell in love with human love. Throughout his years as a priest, he studied and observed the many facets of human love and what it means to each person, how God loves us and how we are called to love Him. His entire priestly project has revolved around this great bi-lateral reciprocity of Divine and human love.

Karol Wojtyla's expansive knowledge, acquired through endless counseling sessions while preparing married couples, gave him an exclusive insight to the importance of these questions that are so often at the core of the human heart. The sheer volume of people seeking guidance during his priestly ministry gave him the unique opportunity to discover, in a way that no lay person ever could, many questions that needed concrete answers. What he wanted to talk about, as a young professor at the Catholic University in Lublin where he was teaching philosophical ethics, was who the human person is and how that person is supposed to flourish in human love.

He realized that many of his young students had become guinea pigs of the Communist ideology; that they were trying to live a completely different understanding of the human person in their relations with each other and their relationship with God. He thought that, in order for them to best see what it is that God is actually calling them to in human love; he needed to demonstrate this in a philosophical way. Not on the basis of theology, because the Communists were atheists, but on the basis of human philosophy. This meant that he needed to do two things: one was to confront human experience with doctrine (with the Church's teaching) and see if there were any tensions there or how each reflects the other. The other was to introduce Christ's type of love into the human experience of love; comparing the human experience to God's love for us. These lectures were published in his book entitled *Love and Responsibility*.



In the first section of his book, Pope John Paul II discusses the sexual urge. He places something that has always been viewed in the past as something negative, into its perspective. "God made the human person with the sexual urge, so that man would realize that in and of himself he was unfulfilled, that he was dependant and had a need for another person. The sexual urge calls him out of himself, to give of himself to another. This, (calling out of himself) leads to real love; it is the possible starting ground for real love."

"Real love," states John Paul II, "is the gift of oneself to another person, this making of the other person the end with his or her own goal rather than a means for the achievement of our own goals, as a subject rather than an object to be used for our own self-gratification."

He said that the opposite of love is not hating a person but using them; using someone for one's own ends. The third aspect of his book speaks about the control of one's self, being responsible; responsible for the gift of your own love, the gift of your sexual urge and of the other person who might be in love with you. In order to have this reciprocity, you have to be master of yourself; self-controlled, chaste and continent. All of these things refer to different aspects of the same reality.

In order for man and woman to truly love each other, they need to own themselves and control their desires, rather than let their desires control them. The fourth aspect of John Paul's book explains that when a man and woman look at each other, they see something of the others' masculinity or femininity, some of the paternal meaning of masculinity and some of the maternal meaning of femininity. In real justice to the Creator and towards each other; they should be embracing the fullness of the gift of who the other person is in his or her entirety as God made that person.

When he applied that entire understanding to the controversial subject of artificial contraception and periodic continence, (what we would call in the United States, Natural Family Planning), he said that they were completely divergent views. Firstly, contraception leads couples to use each other's sexuality whereas periodic continence (which features chastity) leads each person to be able to give themselves wholly and entirely to each other and accept the other person fully as God made them. And for man vis-à-vis a woman, that would mean

accepting a woman with her divergent physical capacities, during which time she is infertile or must remain continent, allowing (if there is a serious reason) for the spacing of children or the delay of a pregnancy.

Pope John Paul II, during his episcopate, realized that the teachings he was bringing forth would have far-reaching effects, not only for his home country of Poland but also for the entire world. People had assimilated what Pope Paul VI had taught in *Humanae Vitae* as just a series of "rules" they had to follow. They didn't see how those "rules" flow directly from who God made the human person to be, what Christ revealed the human person's personality to be in all its fullness.

And so, Pope John Paul II wanted to give a much deeper anthropology, a greater understanding of the human person based on the Bible, so that Catholics throughout the world would be able to see that the conclusions of *Humanae Vitae* (why contraception between married couples is wrong and harmful to their love), are fully in accord with what Christ Himself revealed.

Pope John Paul II starts his book with the question that the Pharisees asked Jesus about whether divorce was allowable. Jesus' response took all of us back to the beginning. In St. Matthew's Gospel, we read that in the beginning "it was not so" that the human heart had led to divorce but God in the beginning made man and woman to leave father and mother and cling to each other, to become one flesh. "What God has joined, man must not divide."

Even though man was created with all the animals, he experienced an original solitude, realizing that he was different from the other creatures that God had allowed him to name and he was also different from God, Who created him. Then God said, "It is not good for man to be alone, I will make a fitting helper for him." And so, God created Eve out of Adam's side, and that original solitude led to original unity. They were called to give of themselves to each other in a communion of persons in love.

That communion of persons in love was shown in a particular way by their originally innocent glances toward each other. That lack of shame in the beginning pointed to their original innocence, to their purity of heart. When Eve looked at Adam, she saw two things: first, she saw somebody whose whole nature spoke a gift, a gift of himself to her. And secondly, Eve saw a summons for her to give herself over to Adam in love. Adam, looking at Eve, saw exactly the same thing. He saw both this gift and this summons to give of themselves in a mutual giving and acceptance of the other person in an act of love. That will all be shattered in the Fall, which we will study in the second section of *Theology of the Body*.

Christ Himself, in the Sermon on the Mount, took the experience of original sin and showed us in a concrete way just how much man's heart had become hardened. He said, "Any man who looks at a woman with lust, has already committed adultery with her in his heart." (*Matt 5:27-28*) Christ taught that morality is not just external actions but that the real source of morality is in the human heart and in what the human being thinks and feels, in the experience with another person. And so, in the original experience of the three-fold lust that St. John describes in his first letter, Pope John Paul II develops how Christ shows how man's heart has become hardened and then takes it back to the original sin which led to it.

Original sin was basically distrust of the other; we see it encapsulated in the expression, that they "hid themselves out of fear because they were naked." They covered themselves, especially their sexual parts, from each other because they lost the original trust they had in that nuptial spousal meaning for each other as a gift in love. They also hid themselves from God in the goodness of creation and the goodness of God's love for them. Original sin shattered that trust; it destroyed the communion of Adam and Eve and the communion of persons that is meant to exist between the human person and God, Who is the communion of persons.

This leads to the third of the seven sections of the *Theology of the Body* that the Holy Father described, which is, life in the spirit. Man needs to be able to recover, in Christ's Redemptive love, what it means to be a person and what it means to be a real lover. But God recognizes that man cannot do this on his own, so Pope John Paul takes a section of St. Paul's letter to the Romans (*Romans 8:5-10*) in which St. Paul makes a huge contrast between life, according to the spirit (meaning the Holy Spirit) and life according to the flesh. He says that we are called, with the help of the Holy Spirit, to God's grace given to us through the Redemption of Jesus on the Cross to restore those original values, so that we can truly love each other as God loves us. In ►



this way we can be ministers of that love to each other and there could be a real communion of persons between Adam and Eve.

Part of that means living as a temple of the Holy Spirit, holding the body in holiness and honor, avoiding all types of unchaste behavior and glorifying God in the body. All other passages from St. Paul's writings that the Holy Father will use to elucidate this call of the human person to live according to the spirit in a genuine communion of persons in love. That leads to the fourth section of *Theology of the Body* which has to do with man's destiny at the end of time.

The human body will be raised from the dead at the end of time by Christ, so it is meant to experience Heaven fully, just like the human soul experiences Heaven. And we see in that nuptial-spousal giving of the human body and the human person, that the body, which is meant for the communion of persons in this life, is meant to achieve its fulfillment in the communion of persons in Heaven; and this, through the body.

What does that mean?

God is a communion of persons in love; Father, Son and Holy Spirit. Heaven, more precisely, is our entrance into that community of persons in love, body and soul, just like Jesus entered into that communion, both Body and Soul. When we enter into that communion of persons with God; Father, Son and Holy Spirit, it becomes the basis for the communion of saints in Heaven, because we exist in communion with them.

That whole understanding leads to the fifth section of the *Theology of the Body*. This is described in another way of living the nuptial meaning of the body in this world, which is in consecrated virginity or celibacy. Because of the eternal destiny of the human person (body and soul) people can, in this world, for the sake of the communion of Heaven, respond to God's Divine gift and give of themselves wholly and entirely over to God and thus anticipate Heaven. Thereby they give a sign to everyone of what the eternal destiny of the human body is; to be given over to God in love and be given in exchange, in a chaste way, in the communion of persons which is the communion of saints.

The sixth section explains how Christ reveals man to himself in his eternal destiny, in the gift of self in marriage, here in this world. Christ is the full meaning of Who it is to be a human person and in His marriage with the Church that St. Paul describes in the fifth letter to the Ephesians (*Eph 5: 21-33*), we learn how in marriage, human spouses are supposed to relate to each other in self-giving love. That is the basis that the Holy Father uses to take all of these topics and apply them to the burning issue of every age; artificial contraception in marriage.

When we look at the human person as God has revealed them, what do we see?

We see that nuptial meaning; we see that call to the full communion of persons through the body, the full acceptance of who God made that other person to be. In artificial contraception, the Holy Father says, that nuptial meaning is rejected because the paternal meaning of a man's body or the maternal meaning to a woman's body is rejected in the very act made for it by God: this union of two persons in one flesh. That's where we are going to be heading in the course of this series, and we will be speaking more in depth of Pope John Paul II's historically essential work: *Theology of the Body*.

To sum up, Pope John Paul II follows with the same methods of Jesus Himself, Who, in describing what marriage is supposed to be, first takes it back to the beginning before the Fall with Adam and Eve. He then describes man, who he is right now; with a need to repair and renew his heart in order to bring him to the end in Heaven, which would culminate in the fulfillment of the human person.

This course of the *Theology of the Body* is meant for those who are already married to get more out of the great gift that God has given them, to couples preparing for marriage so that they might fulfill what God asks of them, to consecrated religious and to priests who are called to live the nuptial meaning of the body fully in their lives and for all of us, so that we might understand better what it is to be a man and a woman called to love as Christ Himself loves.

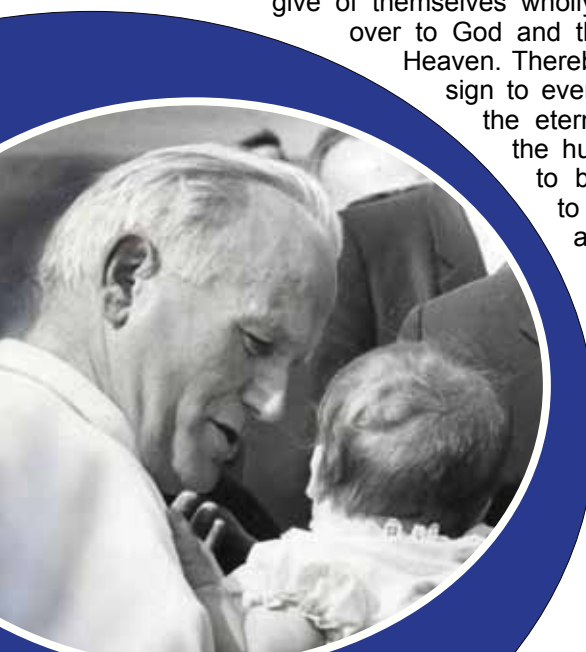
Fr. Roger Landry

(to be continued in the next issue)

This is a partial transcript of a talk given by Fr. Roger Landry that has aired multiple times on EWTN, it can also be found on YouTube. Father Landry is pastor of St. Anthony of Padua Parish in New Bedford, Massachusetts and executive editor of the *Anchor*, the weekly newspaper of the Diocese of Fall River. His homilies and articles can be found at catholicpreaching.com. We thank Fr. Landry for the permission to print this first segment of his homily.



Photo above: the Cright family from Quebec, Canada



Bernard Nathanson's Conversion

By Julia Dunn

One cold January morning in 1989, Bernard Nathanson, famous Jewish abortionist-turned atheistic pro-lifer, began to seriously entertain the notion of God. Seven years later, thanks to a persistent Opus Dei priest, the sixty-nine-year-old doctor, author of *Aborting America* and *The Abortion Papers*, is becoming a Roman Catholic.

Even though pro-lifers have had him on their prayer lists for some time, Nathanson is still considered quite a big fish to reel in. Unique in the medical profession for having made a public turnabout on the abortion issue in the 1970s, he had been aware of being a spiritual target for nearly a decade.

"I was not unmoved as time wore on," he now says. But back then, he was not letting on that he was gripped by despair, waking up mornings at 4 or 5 a.m., staring into the darkness or reading from St. Augustine's *Confessions* along with heavy-duty fare from other intellectuals: Dostoyevsky, Tillich, Kierkegaard, Niebuhr, Lewis Mumford, and Waldo Frank; what he termed the "literature of sin." As he read and pondered, the doctor realized his despondency had to do with just that, a worthy consideration in that, in his time, he had presided over 75,000 abortions and had helped sculpt the landscape from whence emerged *Roe v. Wade* in 1973. Sixteen years later, there was no escaping the interior dialogue that haunted and accused, then pointed out Albert Camus' central question of the twentieth century: Whether or not to commit suicide. A grandfather and sister had gone that route; his father had attempted to.

Along came the fateful January morning at a Planned Parenthood Clinic on Manhattan's Lower East Side, where he witnessed 1,200 Operation Rescue demonstrators wrapping their arms around each other, singing hymns, smiling at the police and the media. Nathanson, who was already well known for founding the National Abortion Rights Action League in 1968 and overseeing the world's largest abortion clinic before the advent of

ultrasound in the 1970s changed his mind forever on the subject, was writing a magazine article on the morality of clinic blockades. He circled about the demonstrators, doing interviews, taking notes, observing the faces.

"It was only then," he writes in his new book, *The Hand of God*, "that I apprehended the exaltation, the pure love on the faces of that shivering mass of people, surrounded as they were by hundreds of New York City policemen." He listened as they prayed for the unborn, the women seeking abortions, the doctors and nurses in the clinic, the police, and reporters covering the event.

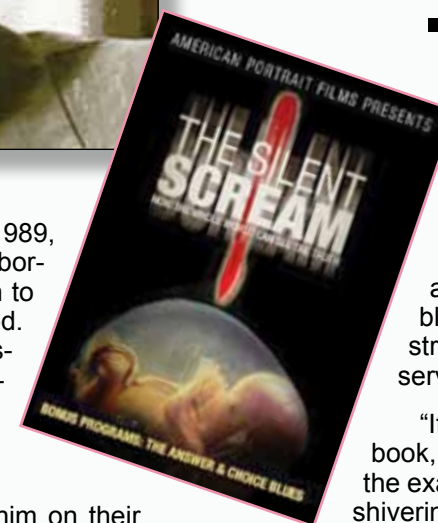
"They prayed for each other but never for themselves," he writes. "And I wondered: How can these people give of themselves for a constituency that is (and always will be) mute, invisible and unable to thank them?"

"It was only then," he adds, "that I began seriously to question what indescribable Force generated them to this activity. Why, too, was I there? What had led me to this time and place? Was it the same Force that allowed them to sit serene and unafraid at the epicenter of legal, physical, ethical and moral chaos?"

Prodded by an intellectual compulsion to find out more, Nathanson changed his reading material. His conversion was by now not "if," it was "when." He plunged into Malcolm Muggeridge, Walker Percy, Graham Greene, Karl Stern, C. S. Lewis, Simone Weill, Richard Gilman, Blaise Pascal and Cardinal Newman, all of whom had taken the path he was considering.

By then he had already gotten to know John McCloskey, an Opus Dei priest based in Princeton with a doctorate in theology and a reputation for helping intellectual seekers.

"He'd heard I was prowling around the edges of Catholicism," the doctor says. "He contacted me and we began to have weekly talks. He'd come to my house and



give me reading materials. He guided me down the path to where I am now. I owe him more than anyone else.”

Other than McCloskey, the biggest influence on Nathanson's decision was Karl Stern, a world-renowned psychoanalyst who was one of his professors in the 1940s at McGill University Medical College in Montreal. Stern had converted from Orthodox Judaism to Catholicism in 1943 and later chronicled his spiritual journey in *Pillar of Fire*. Nathanson never knew of this until 1974, when he discovered a tattered copy of Stern's book. Nathanson would return to this book again and again, fascinated with how Stern could use his brilliant mind to embrace faith and adopt as his heroine Teresa of Avila, a doctor of the Church. Nathanson found Stern's demeanor exquisitely sensitive to the doubts and questions of intellectuals who struggled with how much to allow for reason, how much to turn over to faith.

By then, Nathanson had been involved in abortion for nearly thirty years, beginning in 1945 when he persuaded a pregnant girlfriend to abort their child, which, he says, “served as excursion into the satanic world of abortion.” Years later, he impregnated another woman and aborted that child himself. He was directing the country's largest abortion clinic in New York.

“What is it like to terminate the life of your own child?” he writes in the book. “I have aborted the unborn children of my friends, my colleagues, casual acquaintances, even my teachers. There was never a shred of self-doubt, never a wavering of the supreme self-confidence that I was doing a major service to those who sought me out.”

Still, his confidence was wavering by the early 1970s. Ultrasound, a new technology, was making it clear that what was in the womb could suck its thumb and do other human-like things, and thus Nathanson began distancing himself first from the clinic, then from abortions altogether. In 1984, he premiered a movie, *The Silent Scream*, that showed an ultrasound of a child being aborted. The spectacle of such film backed by a cofounder of NARAL lent it credibility and created a sensation. Pro-lifers scrambled to watch it; pro-choicers repudiated their former ally.

But Nathanson was no angel of light. He had already broken the Hippocratic Oath, which forbids abortions; he was failing at the upbringing of his one son,

Joseph, now thirty, and he was plowing through his second and third marriages with a vengeance. His divorce from his third wife, Adelle, is final this spring.

For a while, he tried therapy, self-help books, counseling, and spiritualities ranging from theosophy to Swedenborgianism, while finding his Judaism inadequate at best. Except for his first marriage in a Jewish ceremony and getting his son bar mitzvahed, he had hardly functioned as a Jew after his midteens. Still he went to speak with two rabbis, one Orthodox and the other Conservative, about his doubts.

“I was looking for a way to wash away my sins,” he says. “There's no such formal mechanism for doing that in Judaism. One can atone for sins, as in Yom Kippur, but that doesn't absolve you. That's not to condemn the religion but I just didn't find in it what I needed.”

Another Orthodox rabbi, David Lapin, founder of the Mercer Island, Washington-based Toward Tradition, wonders if Nathanson ever understood his Jewish faith.

“Atonement is the action that leads to absolution,” he says, “and absolution is only granted during the Day of Atonement. Then there are steps taken throughout the year that include rejecting the wrong and resolving not to repeat it again.”

There may be a deeper reason to Nathanson's disenchantment, the rabbi guesses, which has to do with the high level of Jews involved in the abortion business. Nathanson has written of the high percentage of Jewish abortionists. The new national leader of Planned Parenthood, who comes on board in June, is Gloria Feldt, a Jew. (Author's note: Feldt was president of Planned Parenthood from 1996-2005)

“I believe that Bernard Nathanson's conversion to Catholicism is spurred not by theological deficiencies in a Judaism I don't believe he knew but by a deep compelling desire to distance himself from a faith whose secular wing has embraced abortion with a fervor,” Lapin says.

“And there's no question about it. *Boston Herald* columnist Don Feder points out nearly half of the religious organizations endorsing abortion are Jewish in spite of Jews being 2.3 percent of the US population, not 50 percent. The Jewish community is disproportionately

represented in the pro-abortion movement. This taking up the cudgels for abortion is not by any means an expression of Judaism. It is a rejection of God and a rejection of the religious core of Judaism, and in those terms I understand why Bernard Nathanson had to seek another faith.”

Nathanson also felt he had to seek something that had the theological construction he needed to face his sin. Life's twilight was approaching and inexorable judgment looming, and the doctor was entranced by the idea of going round and round in one of Dante's seven circles of hell.

“I felt the burden of sin growing heavier and more insistent,” he writes. “I have such heavy moral baggage to drag into the next world that failing to believe would condemn me to an eternity perhaps more terrifying than anything Dante envisioned in his celebration of the redemptive fall and rise of Easter. I am afraid.”

He began casting about for a system that provided space for guilt and could assure him “that someone died for my sins and my evil two millennia ago.”

“The New Testament God was a loving, forgiving, incomparably cossetting figure in whom I would seek, and ultimately find, the forgiveness I have pursued so hopelessly, for so long.”

McCloskey, now 42, was half Nathanson's age when he met the doctor nine years ago and was all too glad to help along the way. The well-read priest was Nathanson's intellectual equal, able to discuss everything from medieval Jewish philosophers like Spinoza to Etienne Gilson, a twentieth century French philosopher as Nathanson wrestled with his questions.

“He's receptive, he's a listener, and he speaks the language of reason and erudition,” Nathanson says of his instructor. “He's simpatico with someone like myself who's seeking faith but still wants reason – a difficult language to speak simultaneously.”

“I needed faith but I needed reason to prop me up. Reason was a safety net for the leap of faith,” he said, borrowing the term from Kierkegaard. “You can remove the net, but only after you've made the leap.”

Nathanson was likewise fascinated with Luke the Evangelist, who besides being a physician was also a credible first-century historian. Reading Luke and Acts was essential to Nathanson's slow switch to Christianity as he grasped Luke's point that the unbelievable events such as a physical resurrection of the dead were possible and had actually happened.

“It requires true courage to admit not only you're wrong but you're awfully wrong,” McCloskey says. “He is a man of goodwill and a man interested in pursuing the truth no matter what the cost. I think he's been doing enormous penance for the pro-life cause since the late '70s when he changed his mind. In a human sense, he's been making reparation. The cross of Jesus Christ and the sacrament of baptism washes away any guilt and temporal punishment for his sins. Once he's baptized, he's a different man. That's the whole essence of Christianity.”

Nathanson has since taken off a year to take courses at the Kennedy Institute of Ethics at Georgetown University. He then wrote the book, floating through which are occasional references to his new love: Jesus Christ, as opposed to his old love: himself. He is considering changing careers and taking up a teaching position at a hospital, possibly a Catholic one. There are several offers. He attends a parish in Manhattan's Chelsea district where soon he will stand before the baptismal font and renounce forever the world, the flesh, and the devil. “I will be free from sin,” he says. “For the first time in my life, I will feel the shelter and warmth of faith.”

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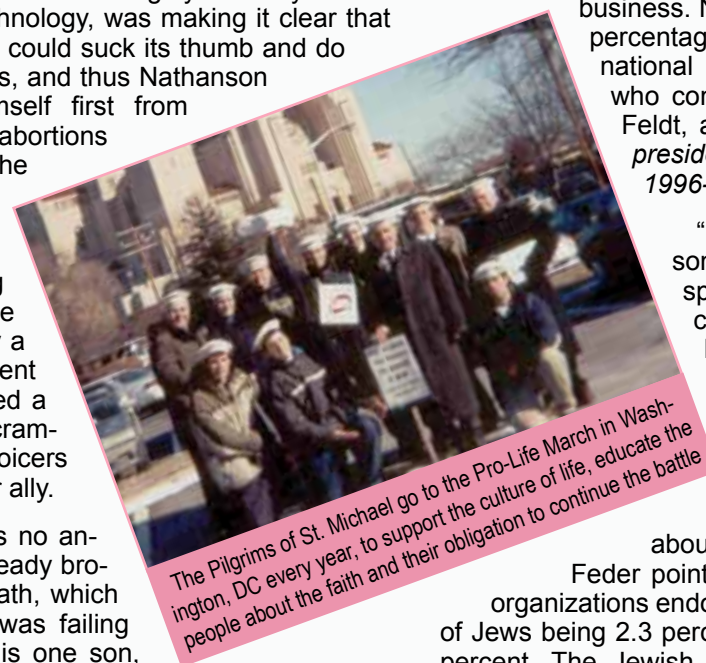
THE SILENT SCREAM

By Dr. Bernard Nathanson

“I am personally responsible for 75,000 abortions. This legitimizes my credentials to speak to you with some authority on the issue. I was one of the founders of the National Association for the Repeal of the Abortion Laws (NARAL) in the US in 1968. A truthful poll of opinion then would have found that most Americans were against permissive abortion. Yet within five years we had convinced the U.S. Supreme Court to issue the decision, which legalized abortion throughout America in 1973 and produced virtual abortion on demand up to birth. How did we do this? It is important to understand the tactics involved because these tactics have been used throughout the western world with one permutation or another, in order to change abortion law.

The first key tactic was to capture the media

We persuaded the media that the cause of permissive abortion was a liberal, enlightened, sophisticated one. ►



The Pilgrims of St. Michael go to the Pro-Life March in Washington, DC every year, to support the culture of life, educate the people about the faith and their obligation to continue the battle

Knowing that if a true poll were taken, we would be soundly defeated, we simply fabricated the results of fictional polls. We announced to the media that we had taken polls and that 60% of Americans were in favor of permissive abortion. This is the tactic of the self-fulfilling lie. Few people care to be in the minority. We aroused enough sympathy to sell our program of permissive abortion by fabricating the number of illegal abortions done annually in the US. The actual figure was approaching 100,000 but the figure we gave to the media repeatedly was 1,000,000. Repeating the big lie often enough convinces the public. The number of women dying from illegal abortions was around 200-250 annually. The figure we constantly fed to the media was 10,000. These false figures took root in the consciousness of Americans convincing many that we needed to crack the abortion law. Another myth we fed to the public through the media was that legalizing abortion would only mean that the abortions taking place illegally would then be done legally. In fact, of course, abortion is now being used as a primary method of birth control in the U.S. and the annual number of abortions has increased by 1500% since legalization.

The second tactic: to play the Catholic card

We systematically vilified the Catholic Church and its “socially backward ideas” and picked on the Catholic hierarchy as the villain in opposing abortion. This theme was played endlessly. We fed the media such lies, as “we all know that opposition to abortion comes from the hierarchy and not from most Catholics and polls prove time and again that most Catholics want abortion law reform.” And the media drum-fired all this into the American people, persuading them that anyone opposing permissive abortion must be under the influence of the Catholic hierarchy and that Catholics in favor of abortion are enlightened and forward-looking. An inference of this tactic was that there were no non-Catholic groups opposing abortion. The fact that other Christian as well as non-Christian religions were (and still are) monolithically opposed to abortion was constantly suppressed, along with pro-life atheists’ opinions.

The third key tactic was the denigration and suppression of all scientific evidence that life begins at conception

I am often asked what made me change my mind. How did I change from prominent abortionist to pro-life advocate? In 1973, I became director of obstetrics of a large hospital in New York City and had to set up a prenatal research unit, just at the start of a great new technology which we now use every day to study the fetus in the womb. A favorite pro-abortion tactic is to insist that the definition of when life begins is impossible; that the question is a theological or moral or philosophical one, anything but a scientific one. Foetology makes it undeniably evident that life begins at conception and requires all the protection and safeguards that any of us enjoy.



Why, you may well ask, do some American doctors who are privy to the findings of foetology, discredit themselves by carrying out abortions? Simple arithmetic at \$300 a time, 1.55 million abortions means an industry generating \$500,000,000 annually, of which most goes into the pocket of the physician doing the abortion. It is clear that permissive abortion is purposeful destruction of what is undeniably human life. It is an impermissible act of deadly violence. One must concede that unplanned pregnancy is a wrenchingly difficult dilemma, but to look for its solution in a deliberate act of destruction is to trash the vast resourcefulness of human ingenuity, and to surrender the public weal to the classic utilitarian answer to social problems.

As a scientist I know, not believe, know that human life begins at conception

Although I am not a formal religionist, I believe with all my heart that there is a divinity of existence, which commands us to declare a final and irreversible halt to this infinitely sad and shameful crime against humanity.

Dr. Bernard Nathanson

Soon after writing this, Dr. Nathanson converted to Catholicism and was baptized at St. Patrick's Cathedral in New York by Cardinal John O'Connor. He passed away on February 21, 2011, at the age of 84.

Moving?



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God or the golden calf

Homily of Bishop Masengo of the Democratic Republic of Congo



Homily of Bishop Valentin Masengo, bishop of Kabinda in the Democratic Republic of Congo, Thursday, April 7, 2011 at the parish church of St. Michael in Rougemont, during our week of study:

First reading: Exodus 32, 7-14

Psalm: 106, 19-23

Gospel: John 5, 31-47

Dear brothers and sisters, assembled in the Lord; we are almost at the end of our week of formation, we have been very assiduous during this week, not only because of the teaching of social credit but also because of the Word of God and the sharing of the Bread come down from Heaven. The readings of each day help us to enter more profoundly into this time of Lent so that we will no longer continue to harden our hearts — or at least the world, the world today; will no longer harden their hearts.

God or the golden calf — this is the problem that poses itself in the world today. This problem is not only happening today because, in the time of Moses in the desert, this problem was obvious. *Nihil novi sub sole* said wise Latin scholars, and the Holy Scriptures: There is nothing new under the sun (Ecclesiastes 1, 9).

God or the golden calf, this seems to be the continuous battle of man. Even in institutions that we believe are secure in what concerns truth; doubt continues to exist. For the short time that Moses was on Mount Sinai — he was not wasting time but doing his duty — the people understood that things had perhaps gone wrong and they lost themselves to idolatry, to the golden calf.

Today we are here and, in the Gospel once again, Christ speaks to us of truth and our witness to the truth. That is God and the counter-witness is the golden calf. Today, we speak often regarding this critical situation of the Church, this Church that is suffering. She suffers because her own children have become destroyers of the teachings of God, the teachings of Jesus Christ and the Magisterium. We could say that man really loves to lie. We find today that, once again, after all we have taught for 2000 years, people are able to deconstruct and entice men to adore the golden calf.

We said a few days ago in one conference that this

destruction was desired by Freemasons or other institutions, including the financial and banking institutions who wish to destroy the Church. These institutions innovate and give new ethics; above all they wish that these ethics be accepted by the whole world.

The deconstruction is the work of the false theologians, or theologians who would once again; have us adore the golden calf. Yes, loyalty is quickly gone in the human heart and each man tells lies to his neighbor. They flatter and speak with forked-tongue, says the Psalmist. This is a situation that causes suffering in the Church every day. Our prayer, in these circumstances, is to ask the Lord that His Spirit descends on those who wish to continue to adore the true God, to adore truth and to know and live truth, as Christ Himself said: “I am the Way, the Truth and the Life.”

We do not always accept this truth; we fight against it in many ways. This is what we call deconstruction. This deconstruction is not only done in an exterior manner, it enters into the interior of the Church, it finds new strategies so that the people that we think are the servants of God and who, like Moses, should transmit the Word of God, today introduce lies into the fold and destroy bit by bit; they give conferences to destroy and discourage; that finally bring continuous and perpetual doubt; that do not help us to advance.

Truth comes from God and I believe that it is also a battle to follow this

truth. May we be able, through prayer, sacrifice and the Eucharist, to accept this truth and to reject all the counter-truths that are today becoming a commonplace occurrence and for which everything is put forth to discourage the children of God. Let us pray that the Lord our God, once we return to our respective countries — because we know that we came here for a battle, the battle for truth and for Social Credit: will bring the human race to understand the truth; to understand the true God and to adore Him without hindrance or flinching.

May the Lord protect the Pilgrims of St. Michael in their daily work, in their work for the truth and their battle to adore the true God and not the golden calf. May the Lord give us this grace and may He bless us, He who lives and reigns forever and ever. Amen.



Bishop Valentin Masengo

Goods at the service of needs through Social Credit

Summary of the week of study assisted by ten bishops from Africa

Here is a summary given by Fr. Felicien MWANAMA G., of the recent week of study held in Rougemont. Fr. Felicien is the assistant secretary-general of the Conference of Catholic Bishops in the Democratic Republic of Congo (DRC). Seven bishops from DRC, three from Cameroun, one from Burundi, besides many African priests and lay specialists from different countries, assisted at this week of study.

The participants of the week of study had assisted first of all, to the closing of the "Siege of Jericho," organized by the Pilgrims of St. Michael. This event was marked with moments of prayer, penance and Eucharistic celebrations that lasted 7 days and 6 nights, putting God and His grace at the center of the action of the Pilgrims of St. Michael, in order to have success in their apostolate in the social field.

Their spirituality is based on the four pillars of the social doctrine of the Catholic Church: the human person, the common good, subsidiarity and solidarity. From March 28th to April 5th, 2011, the participants of the week of study followed on a day to day basis, different presentations given by Mr. Alain Pilote. These lessons continue from the book that was placed at the disposition of each participant, entitled: *Economic democracy (or the Social Credit proposals) explained in 10 Lessons, viewed in the light of the social doctrine of the Catholic Church*.

We present here, in condensed form and in the same manner, an expose of the ideas given in the diverse lessons.

Lesson 1: the goal of the economy: that the goods meet the needs

In order to dispel all confusion between the ends and the means, it is supposed here that the final goal of the production of goods is to satisfy the needs. It is unacceptable to assign other tasks to the economy, such as to create jobs, obtain a favorable commercial balance or distribute money to the population. When opting for one or the other of these goals it causes the means to conflict with the ends used. Money is not a material benefit but a means to obtain them.

Man has a grave moral duty to oversee the economic, social and temporal orders, to be sure that they meet their goals. To this end, he needs a minimum of temporal goods to facilitate the practice of virtue. This is what Pope Benedict XV meant when he said: "it is in the economic field that the salvation of souls is at stake." The person of whom we are speaking is the consumer, for whom the economy should be ordained. This means to all men and to the whole man.

Social Credit could be understood as the policy of a philosophy of association or the common good. Associations could not make sense until they assured the good of each of their associates. In other words, Social Credit means the society at the service of each member; it is politics at the service of each citizen; the economy at the service of each and every consumer.

Henceforth, social credit promotes social life because it is synonymous with faith and confidence. It is mutual confidence that links the members of society together. It follows that without social credit, life in society would be inconceivable and bring fear and mistrust. Social credit, or social trust, is at its maximum where

the Christian religion is practised, and at its minimum where it is denied and derided.

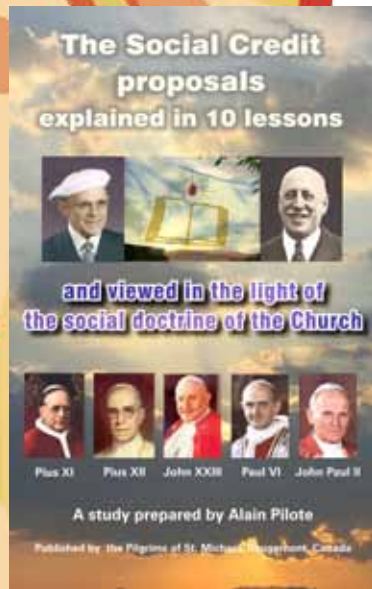
Lesson 2: Poverty in the face of abundance: the birth and death of money

The abundance of goods and overproduction are incontestable facts today. Unfortunately, poverty endures. The goods are not lacking but families are lacking goods, simply because they do not have the right to appropriate them. So the products are there but men do not have the right to have them or they do not have the permission. This is a problem of purchasing power.

Money is only a sign to facilitate the exchange of products. The quantity of money should correspond to the products so that there is equilibrium; this money should be in the hands of all. We cannot imagine that it is not possible to arrive to a correlation because the quantity of money today is not stable. Money was born somewhere. We can then arrange it to equal the existing products. Alas! Today, it is not the governments that create money, it is the greedy bankers that create and destroy money for their own profit.

Lesson 3: Banks create money as a debt

When granting credit, the bank creates money that did not exist before and consents to the loan thanks to a signature passed in favor of the banker, without the financial equivalence of paper money. The bank knows from experience that the financial procedures in creating this loan does not necessarily come from cash or coin money, at least not more than 10% of the loan. The power of the banks to loan more than 10 times the amount of paper money that they have in their safe is called fractional-reserve banking.



Alain Pilote, author of the 10 lessons and professor for the week of study

Right: Mass in St. Cesaire (next to Rougemont, QC) with ten bishops, a few priests and several Pilgrims of St. Michael who attended the week of study.





Evariste NGOYAGOYE
Archbishop of Bujumbura
Burundi

Camille LEMBI
Bishop of Isangi
Democratic
Republic of Congo

Joseph ATANGA, S.J.
Archbishop of Bertoua
President of the Episcopal
Conference of Cameroon

Samuel KLED
Archbishop of Douala
Cameroon

This system is even more vicious because the bankers demand interest that was never created in the first place. This is where the accumulated public debt comes from, because the investments of States do not generally produce more and are at the service of the debt. In consequence, it is those who contribute who pay the never-ending debts. There is then, a dictatorship of bankers to individuals and governments, with the consequences of poverty and strangulation of countries because of compound interest. This is the obvious situation in both Canada and the United States, even if they are developed countries.

Lesson 4: The solution to the debt problem: money created by society without debt

We have understood: money is not wealth but a sign, a symbol that facilitates exchange and gives a right to wealth. Based on society's capacity to produce, money also belongs to society. In principle, logically speaking, society should not pay the bankers for usage of its own money. It is the government, the legitimate representative of society, who should directly emit money without going through the bankers. In regards to Social Credit, society should take back this right ceded to the bankers and create its own money.

Money should be brought back to its proper role, that of numbers that represent products, in order to have simple and exact accounting. This should be guaranteed and executed by a Commission of accountants — an independent organism that we could also call the "National Credit Office." Its role would be to make sure that money reflects, as much as possible, the financial expression of economic reality. Production would be expressed in assets and destruction or consumption in liabilities. We would avoid the risk of inflation, which is the abuse of the power used to print more money than is necessary.

In the case of a just debt that represents a true expense on the part of the borrower, justice requires that he reimburse only the capital. Debts created at the stroke of a pen (by the commercial banks) should not exist and should be erased. The demand for justice, formulated during the Jubilee of the year 2000 by John Paul II to abolish the public debts, is more than intelligible and pertinent.

In this context, money cannot produce interest; "it does not produce young" (Aristotle). On the other hand, if the investment brings about an augmentation of production, the part due in capital would be determined through intent and according to equity, such as in the use of a dividend.



Jesus chasing the money changers

We know that the Lord rose up against interest when he chased the money changers out of the Temple (Matt 21, 12-13; Mk 11, 15-19); the teaching of the doctors of the Church (St. Thomas Aquinas) and the Magisterium of the Church is always firm in the condemnation of interest (ref. *Vix Pervenit* of Benedict XIV). We must then have the courage to affirm that interest is immoral.

Lesson 5: The chronic lack of purchasing power; the dividend

Financing production is not enough. The products must also reach those who need them. Unfortunately, there is a deficiency in the purchasing power. This means that those who are in need are generally incapable of buying the goods produced. This is because of the lack of purchasing power, even though the production distributes money in the form

of salaries, profits, dividends. Only those who receive a salary, profits and dividends have a certain purchasing power. No-one else.



Gaston RUVEZI
Bishop of Sakania
Kipushi, Democratic
Republic of Congo

Bernard KASANDA
Bishop of Mbujimayi
Democratic Republic
of Congo

Valentin MASENGO
Bishop of Kabinda
Democratic Republic
of Congo

Stanislas LUKUMUENA
Bishop Emeritus of
Kole, Democratic
Republic of Congo

Even then, salaries do not suffice to buy the all the products necessary: we must find a solution to the problem. This solution is Social Credit that would give a dividend to all, including the employees who will always receive an insufficient salary. This is because the prices of goods will always be superior to the salaries distributed. This is according to the theory of the Scottish engineer, Clifford Hugh Douglas, who stated that A cannot buy A plus B .

In fact, A represents the salary, which is only a constitutive part of prices, which are made up of other costs of production (B) such as materials to build with, taxes, banking fees, the upkeep and destruction of machinery, benefits, etc. The sale price ($A+B$) will always be superior to the salary (A). Even if we raise the salaries, prices will also reflect this growth so that the salaries will never reach the same level as prices. In order to buy production, there must be supplementary revenue outside of salaries, at least equal to B . This is what the dividend of Social Credit would do. Neither selling on credit (a consequence of the lack of purchasing power), hiring in jobs that distribute salaries without augmenting the products (public works, the production of armaments, etc.), or the favorable commercial balance of countries can be a solution to the chronic lack of purchasing power.

Purchasing power cannot be linked to salaries because there will be less and less remunerated employment through technology. Even so, the goods of the earth are destined for everyone. How will we get to this point, if it is only the salary that distributes the money necessary to attain the wealth of the country?

Full employment is not necessary in a highly industrialized society such as today when machinery replaces man with hardly any effort. In today's society we create artificial needs and produce goods that last for only a brief time, creating a mentality of materialism and consumerism. The dividend would permit people to replace salaried work with activities that are more freeing and useful for men, especially for family life.

The dividend is the solution that guarantees purchasing power. It comes from Social Credit and constitutes a fundamental right that each man is the co-heir of the natural resources and technology or invention of those who preceded him.

Lesson 6: Money and prices — the dividend

The dividend causes the money of the country to augment when necessary and places this money directly in the hands of the consumers. In order for this operation to be beneficial, the purchasing power of the consumers must be strengthened. Purchasing power depends on two factors: the quantity of money in the hands of the buyer and the price of the products for sale. If the price diminishes, the purchasing power augments; if the price rises, then the purchasing power diminishes.

Purchasing power cannot be increased with wage increases, since these increases in salaries are included into prices. The national dividend does not enter into prices because it is new money distributed by the government, independently of the workers' salary.

However, when there is more money in society, there could be a tendency towards raising prices, causing inflation. The government cannot impose price fixing, because that would discourage production. Hence the Social Credit proposal to fight inflation through its technique of the "adjusted price" or compensated discount.

The just price is the real cost of the product, of the riches that have been consummated in order to have this product. The consumer will then pay the price of the riches consumed and, so that the seller will not lose, Social Credit would pay the difference between the marked price (sale price) and the just price or the cost of the riches consumed in order to have the product. This difference is called the "compensated discount."

There exists then, three fundamental principles in Social Credit: money issued without debt by society, a monthly dividend granted to all citizens and the compensated discount. We have remarked that in the Social Credit system, money remains an exact reflection of reality; it is created when a new product is made and disappears when that same product disappears or is consumed.

Social Credit is really economic democracy as the consumers are assured an adequate amount of purchasing power and plays a decisive role in the choices of the goods to produce, or rather decide what will be produced by the usage of their monetary vote.



Joseph BEFE ATEBA
Bishop of Kribi
Cameroon



Etienne UNG'EYOWUN
Bishop of Bondo,
Democratic Republic
of Congo



Fr. Hubert Martin SATANABOUA
Vicar of Thetford
Mines, QC, Canada



Fr. Felicien MWANAMA
Assistant Secretary
Episcopal Conference
of Dem. Rep. of Congo

Lesson 7: The history of banking control in the United States

The history of the USA comes down to the battle between the voracious bankers and those fighting to save the sovereign power of the government to create money. These bankers wished to install a fraudulent system of debt-money, of dishonest money to the detriment of an honest money system freed from the control of the financiers; this system that should remain the work of the government.

This history of this battle in the United States attest to the courage and perspicuity of certain people who distinguished themselves in the battle against the iniquitous system of the bankers: most notably, Benjamin Franklin, Andrew Jackson and Abraham Lincoln. The Constitution of the United States of America in 1787 states in Article 1, Section, Paragraph 5 that the right to regulate and create money belongs to Congress.



Benjamin Franklin, Andrew Jackson, Abraham Lincoln

In this story, we can see that the battle was very tough. Obtaining the complete monopoly of control of credit in the US is linked to the ignorance of the population on the issue of currency, of its nature, credit and circulation. It is obvious that in order to destroy this iniquitous system; the people must be educated and formed. The strength and victory is found then in formation, in order to create an informed and organized public opinion.

During these exchanges, the participants were astonished that this state of affairs continues to our day. The most revolting aspect, they realized, is this interminable debt that was paid many times over by the poor countries in Africa. Certain people among the group expressed the wish to see that Social Credit become the

theme for a synod; others promised to use their moral authority so that the information will reach the people; one economist was amazed to never have heard these analogical teachings during his academic studies and proposed (in order to attain a larger audience), that the Pilgrims of St. Michael create a movie. Another stated the necessity to educate the people "en masse" in Africa and to translate the book, *Economic democracy explained in 10 Lessons in the light of the Social Doctrine of the Church*, into the African languages. What would be even better, would be to introduce this theme into the schools.

The ultimate goal of the financiers is a world government with a global currency

The bankers have a diabolical project to impose their will on others. How? They proceed with a debt-money system, using money that does not exist and that causes unpayable debts. They create crises and revolutions, social friction in which they can intervene to impose their solution and attain their objective: to rise up a one world government with a global currency. That will sound the death-toll of the sovereign states.

The shrewdness and accuracy of the foresight shown by John Paul II in *Sollicitudo Rei Socialis* were indisputable. He underlined how the desire for profit and thirst for power, the self-imposition of will on others are elements of the structures of sin. The Pope invites us to give of ourselves, to do apostolate work for the good of others.

Lessons 9-10: Social Credit and the Social Doctrine of the Church

The question of the dignity of man and his destiny is not unknown to the solicitude of the Church. Through her social teachings, the Church wishes to impregnate society with the Gospel. To this end, the Church makes a call to the lay faithful to bring the Gospel into the temporal order and work to renew the earth so that it may correspond to the Gospel.

Social Credit as promoted by Louis Even is inscribed in this effort. It employs us to rigorously respect the four basic principles of the social doctrine of the Church. Let us re-read them: the absolute respect and primacy of the human person; the common good; subsidiarity and

solidarity. This helps us to understand that all systems should be at the service of man. In consequence, neither capitalism nor communism can pretend to incarnate the social teaching of the Church. In either one or the other, there is a list of grievances attached to their perversion and limits.

Communism is anti-Christian, intrinsically perverted, a destructor of private property, of family and religion. Capitalism does not condemn the system of production (meaning free enterprise and private property) as much but is defective as a system of distribution; it has been made stale by the financial system. It submits to the dictatorship of money. Its great vice is the creation of debt-money. Through accumulated interest it approves the finality and attains its objective: to impose its will. We then agree with St. John Chrysostom that "nothing is more shameful or as cruel as usury."

Once again, in this context, cancelling or writing off the debt shows an imperious and moral necessity. There is only the reimbursement of the capital that is just. It is what is overcharged that is immoral. Here appears with crystalline clarity, the pertinence of the objective of Social Credit: that society, through an organism of national accounting, is the only one who creates money for the nation. That it stops to borrow from the banks in order to permit the economy to attain its objective, to be at the service of man, of the whole man and his essential needs.

The present contradiction between the overabundance of both production and poverty in the world is unacceptable. It calls us with greater urgency to the reformation of the financial system that Social Credit teaches, that the primacy of the human person will be rigorously respected and that the goal of the economy is that the products meet the needs of the human person. The call of John Paul II at the 6th Conference of the United Nations on Commerce and Development in Geneva in 1975 is pertinent: **"A structural reform of the world financial system is without a doubt one of the most urgent and necessary initiatives."**

We also see in that in respect of the principle of subsidiarity that it denounces all centralization in its most extreme expression and that the world government rejects the inherent competence of natural and intermediary societies in favor of one State.

The principle of solidarity translates, in the social domain, the duty of love that encompasses each person towards the other. This is why Benedict XVI spoke about the globalization of love.

The conclusion of the study of the Commission of the nine theologians mandated in 1939 by the bishops of the province of Quebec in Canada, on Social Credit of the Church, clearly understood that this philosophy is in tune with the social doctrine of the Church. It is a technique to attain and guarantee to each person in society, an earthly joy, a foretaste of the eternal joy with God. It is the mission of the Church in society, in the name of God, for the salvation of all men.

On April 5th, 2011, all of the archbishops, bishops, priests and laity who participated in the seminar also participated in the Eucharistic celebration in the parish church in Rougemont; the closing was presided over by Most Rev. Francois Lapierre, bishop of St. Hyacinthe. At the end of the Mass, the bishops had an exchange with their colleague from St. Hyacinthe in the House of St. Michael and shared a meal with the pastor of Rougemont, Fr. Gerald Ouellette.

Fr. Felicien MWANAMA G.
Reporter of the seminar



A civilization of men financially free



by Louis Even

One day, Douglas, the founder of the Social Credit school, was asked what he expected the propagation of his doctrine to achieve. The great man answered as follows:

"I will tell you, generally, what we are striving for. We are trying to bring a new civilization into this world, something which extends far beyond the bounds of a change in the financial system. We are hoping, by various means that are chiefly financial, to enable the human community to step out of one type of civilization into another and the first requirement, as we see it, is that of absolute economic security."

A liberation

What will this new civilization be like? What will the conduct of men be in their relationships with one another? Will they be better than they are today? What will be the characteristics of this new Social Credit civilization in which, according to Douglas, men will be able to accede.

No one can give exact answers to such questions. Social Credit has never pretended to be blueprint for a particular way of life for anyone. It would emancipate man but it has no wish to dictate to him.

Or, as another Social Credit writer put it, Social Credit is not a panacea but liberation. A panacea is a universal cure for all physical or moral disease. Obviously panaceas are not reality; this is something like a utopia. Social Credit is not a panacea.

Under a Social Credit system, it will still be necessary to maintain production; there will be difficulties to surmount, diseases to be cured, sorrows to bear, studies to be pursued, evils to be fought and virtues to be acquired. Arrogant desires will have to be restrained, injustice will have to be addressed and charity practiced.

Why do we speak of a new civilization? Because the men, who will build and live in this new civilization, will be free from the perpetual anxieties about tomorrow, so

long as the earth brings forth enough wheat to supply bread and other necessities of life to everyone.

Today, grain elevators are full to breaking point and farmers decry the ever-increasing surplus of wheat. Yet there are still many who go hungry. Under a Social Credit system, such a situation would be impossible. The supply of bread would be determined by the supply of wheat and not by money. There would be money equivalent to the supply of wheat necessary to make bread; that is to say, there would be both wheat to make bread and money with which to buy the bread. The same would be true for all the other goods and services that are available to meet the necessities and needs.

The right of all to material goods

Our present civilization certainly abounds in material and cultural riches, and religion offers its spiritual wealth in abundance.

Yet our civilization is a civilization of men in bondage, of men subjected to conditions which make it difficult or impossible for them to share in these material and cultural treasures. Even the pursuit of the spiritual is hampered because a man absorbed in the battle for material necessities does not live in a climate favorable to the contemplation and acquisition of virtue.

Saint Thomas Aquinas, the great theologian, pointed out the necessity of a certain amount of material goods for the practice of virtue. This is not to say that the mere possession of wealth in itself renders a man virtuous. He must still work at the practice of virtue. However, the lack of this prerequisite, of necessary material conditions, creates an obstacle and it is the duty of the economic and social order to remove this obstacle.

The same holds true for culture. Earning a livelihood should not occupy a man so that he has no time for other human activities which are more important. But this invariably happens when a man is trapped by the anxiety about tomorrow.

Absolute economic security

We admit, then, that Douglas is right when he says that, in his mind, the first condition necessary for the foundation of a new and better civilization is "absolute economic security."

"Absolute" — that is without condition. In other words, the guarantee of one's daily bread because of the simple fact of having been born into a world that is able to give abundance to all.

Relatively few people enjoy such absolute security today. Even among the people who possess the means of making a living for their families, the majority are never sure that they will have these means tomorrow or in ten or twenty year's time.

Yet, if our socio-economic system were well ordered and the acquisition of the goods and products of nature depended only upon the existence in sufficient quantities of such goods, then everyone in the world would be able to enjoy absolute economic security.

But when the reception of goods depends upon financial conditions which are not in accord with the existence of goods and needs, then absolute economic security is impossible. Security depends then upon fluctuating conditions over which the individual has no control; and any security is then degenerated into insecurity.

In physical reality, we have a basis for security but our financial system is the root of insecurity. And since finance is given priority over reality, it follows that insecurity prevails over security.

Hence the statement of Douglas regarding the emergence of a new civilization presupposes the application of certain measures, especially in the field of finance. And this is the specific goal of Social Credit's financial propositions which Douglas himself formulated.

What will result?

— What effects would this absolute economic security have upon individuals?

— What implications would it have upon you personally?

Let us suppose that a sum of money (or capital) were invested in your name. You cannot withdraw the capital thus invested but it brings you an annual revenue to the end of your days, a revenue that is sufficient to permit you to live decently and comfortably. This would be absolute economic security for you. In what way would this affect your life?

One thing is certain: you would immediately lose any uncertainty about being able to provide for your needs. Would you continue to work for a salary? You might, if you liked the work and if the extra revenue permitted you to live a larger and fuller life. Perhaps you would choose to leave your occupation in search for another which, though less lucrative, would be more to your taste (for you now no longer live in the shadow of debt). Perhaps you might choose to work for yourself, profitably or otherwise, making your own choice regarding what type of work you want to do.

You are now financially speaking, a free man. Your neighbor also would enjoy this privilege, were he to benefit from absolute economic security. And so also would all citizens when, according to Social Credit principles, they are endowed with this absolute economic security.

It becomes apparent immediately that certain inevitable changes would take place spontaneously.

Since purchasing power would belong (for the most part) to the consumers, they would dictate what the producers would manufacture. The economy would belong to the consumer and in this way, regain its true function and goal.

Again, the relations between employer and employee would automatically take on a new aspect. There would no longer be any question of workers unions and syndicates fighting amongst themselves. Once assured of their daily bread, men would no longer have to submit to the imposition of disagreeable or intolerable conditions. The various groups of those employed in production would surely take new forms, associationism would gradually replace payment by salary.



A statue in front of our headquarters in Rougemont: Homage to Louis Even, great benefactor of mankind (1885-1974), founder of "Michael"

When men are set free by economic security, arrogant dictators will no longer have the power to make them kneel and grovel. This is why those who wish to dominate over the world are so violently opposed to Social Credit.

The fear of abuse

— **But will not some people abuse this new liberty?**

Would you yourself abuse it? If you had the chance to acquire this freedom, would you wish to have it withdrawn for fear you might abuse it?

But let us admit for argument's sake that some might misuse it. Is this a good reason for holding on to economic slavery, an economics that propagates extreme anxiety for the future, when economic security is possible?

Pope Pius XI noted that a certain level of ease and culture does not hinder but instead facilitates the exercise of virtue, providing one makes wise use of such benefits. He knows some will misuse them but nevertheless, he wishes that conditions of a well-constituted economic and social system would exist. (Encyclical letter *Quadragesimo Anno*.)

We have previously stated that, even under a system of absolute economic security, there would still be problems to be resolved. But they will no longer be problems of finance but only relate to the functions of man. There will be educational, civic, medical, moral and religious problems — as there are today. Are we afraid of them? Does anyone imagine that the influence of our existing financial system can replace or aid any educator or priest in any degree or help morality and religion in any way?

Should not a man be able to learn mastery over himself by some other means than that of the continuous fear of going hungry?

Why should it be necessary for this spirit of fear for the future be perpetuated through the conniving money masters, when our granaries are full to the point of bursting?

The present system is nothing but economic heresy — it is starvation in the presence of abundance. Social Credit would substitute for it a true orthodox economy, an economy of security for everyone — justified by the evidence of concrete, physical facts.

Louis Even

Bishop Paprocki authorizes St. Michael Prayer after Masses

His Excellency the Most Reverend Thomas John Paprocki, Bishop of Springfield in Illinois, has authorized the public recitation of the Prayer to St. Michael the Archangel — originally composed by the Holy Father Pope Leo XIII in 1886 — following the dismissal at the end of Mass and before the recession. He announced this authorization at the conclusion of the Chrism Mass, April 19, 2011.

Prayer cards with the text of the Prayer to St. Michael the Archangel were distributed after every Mass with the newly blessed and consecrated oils to be placed in the pews of the parish churches throughout the Diocese.

In a letter to parish leaders accompanying the cards, Bishop Paprocki explained the reason he has authorized this practice. He wrote: "One of Satan's greatest assets is his camouflage, the belief that he doesn't exist. Disbelief in Satan and the forces of evil leave us unable to resist them. That is why it is good to remember the Prayer to Saint Michael the Archangel. We need to remember that each time we pray we work to defeat our real enemies, not each other, but rather the devil and his evil spirits..."

"In recent years, a number of parishes have begun reciting the prayer once more, and many individual Catholics have kept up the practice," Bishop Paprocki said. "Both John Paul II and Pope Benedict XVI have urged the faithful to pray it daily, and especially after Mass."

Fr. Daren J. Zehnle
dzehnle.blogspot.com



St. Michael the Archangel, defend us in battle.

Be our protection against the wickedness and snares of the Devil.

May God rebuke him,
we humbly pray,
and do thou,
O Prince of the heavenly hosts,
by the power of God,
thrust into hell Satan,
and all the evil spirits,
who wander about the world
seeking the ruin of souls. Amen

DIocese of Springfield in Illinois

"How is it that the banks become the owners, the masters of what we produce!"

Reflections of bishops after our week of study on Social Credit

Twice a year, we invite bishops, mostly from Africa, to our week of study on Social Credit at our headquarters in Rougemont, Canada. The ten African bishops who took part in our seminar last March left us thrilled and determined to further our cause in their dioceses. Here are the comments of a few of them:

Bishop Etienne Ung'Eyowun of the diocese of Bondo in the Democratic Republic of Congo:

Our professor Alain Pilote is a real pilot who brought us to very high and far places. It was a great pleasure to follow him. And in a particular way I would like to underline the point that struck me: it was the mastery of the Social Doctrine of the Church by a lay person... Everything was presented in a skillful manner, with well-chosen texts that are arranged and orderly, in such a way that it is easy to understand.

There are two elements that I have learned here. Firstly, the great question of world indebtedness, with its repercussions on our States of Africa: we speak many times about our governments but now I am starting to understand that the big problem is the bankers. Our States have been taken by the throat; perhaps they do not realize much but now is the moment to enlighten them. This is why the proposition to inform the political actors is very important; they should take into consideration that the solution is here. Mr. Pilote reminded us that each society, each State, should create its money without interest! If, at the national level, we take this confidence and liberate the people, I believe that we will have taken a big step.

The second point that you showed us is that this is a battle against evil. The system is vicious from the beginning. This was fully demonstrated during the week of study. We should put all of our intelligence and strength towards this the task of eradicating it but you added another element, the spiritual dimension. It is a battle against evil, against the devil. Your emblem that we will bring home with us shows this victory of St. Michael over the devil... Each day in my personal "litany" that I have composed, I say: "St. Michael, protect



Bishop Ung'Eyowun with our Directress, Theresse Tardif, receives a banner of St. Michael.

my diocese; St. Gabriel, protect my diocese; St. Raphael, protect my diocese." I put my diocese under the protection of the archangels, knowing that the battle that I fight is a very difficult one and I believe that these protectors that the Church gives us are from the Lord. I am also implicated in this spirituality and it is with joy that I receive this gift, (the banner of St. Michael) because this enters also into our spirituality.

The first problem of the population of my diocese is hunger; it is the problem of food: the people are not able to satisfy their hunger. And when I arrived here and heard this repeated many times, it touched and struck me: the first need is nourishment, to give food to the population. What a call for me! And the theme of the week of study was: the daily bread distrib-

uted to all! Thank you very much for reminding us of this crucial question of bread for everyone. For me, this is not an imaginary problem; it is a real need of the population. Our professor quoted St. Thomas Aquinas who said that there must be a minimum of well-being in order to practice virtue; the first point is, that the people eat.

I will return home with these new ideas that should send us on the road and push us to action, we cannot simply stay with the joy of this knowledge but we must move forward to action... We must influence those who make decisions... it is in this sense that we must engage ourselves. We must not simply let the economic and political operators direct us without worries — this reminds me of the intervention by Cardinal Tumi of Cameroon during the Eucharistic Congress in Quebec in 2008 that Mr. Pilote showed us during the week of study: we must cause them to have an uneasy conscience! We must reach people in high places, not leave them in peace. You know about our Episcopal Conference, I believe that we will not allow these things to pass and we will continue the battle because, as much as possible, tomorrow must be better; in the sense of your magazine *Vers Demain* (Towards Tomorrow), tomorrow will be better. We believe it and I thank you.

Most Rev. Gaston RUVEZI, bishop of the diocese of Sakania Kipushi of the Democratic Republic of Congo:

I came here because I was curious and in revolt against the Americans and the Canadians. Why? Because it is the big businesses that I see in my country, in my diocese, that exploit the minerals that we have and after they leave the population in the blackest misery. In coming here, I discovered that the Canadians and Americans have the same enemy as we do.



We have singled out the problem here; it is the education of the people. Thank you for creating this spirit of family between the laity, priests and bishops that forms the Church family that we all wish for. I give myself and my collaborators the duty to propagate the message of social credit, using the education of the people through the poor means that we have. If we do not do it, if I do not do it, I will also be a financial assassin. I thank you.

Most Rev. Joseph Befe Ateba, Bishop of the diocese of Kribi in Cameroon:



I was also strongly impressed by your explanation of the experiences of apostolate that we have listened to: what benevolence, people who go to knock on doors and pray with the people, who speak of the faith with them; this reminded me of another witness: there was a famous American lawyer (Samuel Pizar) who is the sole survivor of his family — he was a Polish Jew, all of his parents were massacred — but he decided to live. He called his book “The blood of hope.” I think that I have received this blood of hope, here.

I was struck also by the open and courageous denunciation of Freemasonry and the Illuminati. I just looked up on Google (the internet) all that concerns the Illuminati and it gave me cold chills. As you say, it is really a Satanic world that has the final goal of eliminating the Church and installing a New World Order.

In regards to the seminar itself, I appreciated many things. What I have learned here, with much enjoyment, is the origin of money and the motivations behind it, because the monetary and banking system could seem to the world as a natural thing. I appreciated the complimentary information that I received, the revelations on the monetary and banking system, and that it is possible to do otherwise, that money is not consubstantial to our States. We can do otherwise than the system that we now have and we had a demonstration yesterday (by Mr. de Siebenthal) on the creation of local money, which really impassioned us.

I also appreciated the keen knowledge of the Social Doctrine of the Church that motivated my participation from the beginning. We have, in the ecclesiastical province that I come from, stirred up many ideas on what we call today the “social Gospel” or “social ecclesiology.” The new evangelization in Africa calls us, especially in the social fields. There are plenty of problems to be addressed: environmental misery, questions of injustice, the lack of daily bread, etc., every day there is a problem in Africa and we are left behind. Africa is a continent that is clinically dead, as we said; the diagnostics do not give us a chance: we are killed by AIDS, indebtedness, malaria, it is a dead country. In the production of the goods of the world, in 2008, Africa contributed 0.001 percent in the world patrimony, despite the fact that we have the riches that are underground that we do not consider. But the banking system has classed us; it is the economic systems that evaluate us and give us a label, even if all that the world today is made of — metals and minerals that we use — come from us.

I also learned much about the mechanisms of power in the world and what most pleased me, is the proposition of another possibility. It presents a new social order which would be free of the tutelage of the great monetary and banking powers, which have no other criterion of action other than that of their own interests. It is not man that preoccupies them, not at all. In this they differ fundamentally with the Social Doctrine of the Church.

What struck me also is the proposition to hand over monetary and financial power to its legitimate beneficiaries: to society, the people, to humanity; this is what I learned about from what you call economic democracy, meaning the end of the monopoly of money by those who unjustly appropriate it.

Throughout the presentations, I never stopped wondering how it would be possible to bring this teaching to Africa. For me the concern lies in the awareness of the people: how to get this information to the little people who are the immediate victims of this whole system.

Faced with these systems, these powers, even the most elaborate thought is not sufficient to attack the system because it is so seriously implemented. It has all the means — military and financial resources, systemic, political and diplomatic assets... When you look at this, you say: “What can the small Social Credit can do in the face of all of this?”

We have the examples from the Bible. It is in this sense that David found himself in front of Goliath. When you read the story of David, you see that Goliath recalled his victories and said to David: “Who are you? I can crush you!” David said, “I come to you in the name of Yahweh Sabaoth (the Lord of Hosts)!” He did not advance until David came towards him in the name of Yahweh Sabaoth. And in the end it was David who had the upper hand. So this could be a repetition of the story of David and Goliath.

Bishop Bernard Kassanda, of the diocese of Mbuji-Mayi and in the Democratic Republic of Congo :

Of all the texts in the manual of the *10 Lessons*, there are many that edified me but especially the passage on pages 177-178: “What would be infinitely better, would be to correct the problem at the source, to attack the causes of poverty and to re-establish each human being in his rights and his dignity of a person created in the image of God, having a right to the necessities of life.”



And the text continues with a quote from Pope Paul VI (taken from his encyclical *Populorum Progressio*): **“More than anything else, he who is animated with true charity is ingenious to discover the cause of poverty and to find way to fight it, and to resolutely overcome it.”** And the author of the book continues: **“What we need are apostles to educate the population on the Social Doctrine of the Church and concrete solutions to apply it, such as the financial proposals of Social Credit.”**

For me, this is the essential element. To go towards a concrete application, we must educate the population. At home, I give myself the duty to have the lessons translated into Tshiluba, the language spoken in my diocese. And I would like to do something as well for the world, to share the ideas that hide the unheard of riches of our Church, these riches that are synthesized here by Douglas and were taken up in the spirit of the Church by Louis Even. You, Pilgrims of St. Michael, you have work to do. With Mary on one side and St. Michael on the other, why should you be afraid?

Rougemont monthly meetings

June 26, July 24

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

Next week of study begins on Aug. 25

International Congress: Sept. 3-5

Toronto monthly meetings

June 12, August 14, October 9

Lithuanian Hall, 1573 Bloor St. W.

(One block west of Dundas Subway Station)

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

For information call: (416) 452-6639

Most Rev. Samuel Kleda, archbishop of Douala in Cameroon:

Thank you for the occasion that you have given me to know you and to live your conviction concerning Social Credit, another way to organize the economy that gives the priority to the human person. Thank you for your hospitality and amiable fraternity. Now, the expression “Pilgrims of St. Michael” is not only an expression for us, it is the will of a group of men and women to trace a new way in the management of the world economy.



What struck me, in general, is the vision of things. After a week of study on social credit, I admire today the intelligence of Douglas, the audacity and courage he had to trace this new route, a different route that is admitted to and followed by the rest of the world. He proposed another route that permits man to be liberated and to be responsible for what he produces. In this way, man is liberated of an economic system that makes him a slave, a system that above all has a goal of egoistic profit. We must dare to trace a road against all opposition; you see now, what is my interpretation of the genius of this man. And for this, we must have a good dose of prophetic courage. When we study the prophets of Israel, we realize that each had a message to transmit and this message answered a precise problem. In his time, Douglas saw a problem but he was the only one who said: “No, there is another way to see the problem and to organize the economy in the world.”

The merit of Louis Even was great, to assimilate the economic theory of Douglas, and I liked this phrase that Douglas said on the subject of the work of Louis Even: “After my death, if you wish to have an explanation about Social Credit, you must refer to Louis Even; it is he who understood the best.” This means that Louis Even understood Social Credit and had undertaken to apply it because he gathered around him a whole community, the group of people of whom you are a part.

I really appreciate what you teach because through Social Credit, you wish to resolve the problem of misery and poverty while destroying the evil at its roots. What causes me to rejoice is that you are not only at the service of an Africa that is under constant infusion; but you intervene all over the world. Misery and poverty does not only concern one country or continent; all these grave problems concern the entire world. When we discover that the system in which we live was invented by a man and that it can be changed if men wish, it becomes very revolting. How is it that the banks become the owners, the masters of what we produce! Here is the problem, here is the revolt.

The cause of Colony Collapse Disorder



Commercial beehives pollinate over a third of North America's crops and this pollination encompasses everything from fruits like peaches, apples, cherries and strawberries to ninety percent of nuts. Crops of wheat, corn, and many other condiments are part of this marvelous process of pollination. Without pollination, most crops would simply cease to exist.

What is Colony Collapse Disorder?

Colony Collapse Disorder or CCD, is the name given to the mysterious decline of honeybee populations around the world beginning around 2006. Each winter since, one-third of the United States honeybee population has died off or disappeared (more than twice what is normal). While CCD appears to have multiple interacting causes including pathogens, a range of evidence points to sub-lethal pesticide exposures as important contributing factors.

Neonicotinoids are a particularly suspect class of insecticides, especially in combination with the dozens of other pesticides found in honeybee hives. Key symptoms of CCD include: 1) inexplicable disappearance of the hive's worker bees; 2) presence of the queen bee and absence of invaders; 3) presence of food stores and a capped brood.

The crisis of CCD in the honeybee population is an increasingly widespread phenomenon of bees disappearing or abandoning their hives. Bayer CropScience, the manufacturer of one of the implicated pesticides, imidacloprid and clothianidin, dismisses the pesticide connection. But countries, including France, Germany and Italy, have taken steps to limit their use, along with other pesticides like fipronil. The National Union of French Beekeepers brought the problem to national attention and forced their government to restrict these pesticides. The US lags behind, outside the glare of public outrage and protests that have been seen in Europe.

Bees support our environment, pollinating half the flowering plant ecosystem and one-third of agricultural plants. The disappearance of the bees alerts us to a fun-

damental and systemic flaw in our approach to the use of toxic chemicals – and highlights the question as to whether our risk assessment approach to regulation will slowly but surely cause our demise without a meaningful change of course.

Beekeepers ask EPA to remove pesticide

Beekeepers and environmentalists cited a leaked EPA (US Environmental Protection Agency) memo that discloses a critically flawed scientific support study. The November 2nd (2010), memo identifies a core study underpinning the registration of the insecticide clothianidin as unsound after EPA quietly re-evaluated the pesticide just as it was getting ready to allow a further expansion of its use. Clothianidin (product name "Poncho") has been widely used as a seed treatment on many of the country's major crops for eight growing seasons under a "conditional registration" granted while EPA waited for Bayer CropScience, the pesticide's maker, to conduct a field study assessing the insecticide's threat to bee colony health.

Bayer's field study was the contingency on which clothianidin's conditional registration was granted in 2003. As such, the groups are calling for an immediate stop-use order on the pesticide while the science is redone, and redesigned in partnership with practicing beekeepers. They claim that the initial field study guidelines, which the Bayer study failed to satisfy, were insufficiently rigorous to test whether or not clothianidin contributes to CCD in a real-world scenario: the field test evaluated the wrong crop, over an insufficient time period and with inadequate controls.

According to beekeeper Jeff Anderson, who has testified before EPA on the topic, "The Bayer study is fatally flawed. It was an open-field study with control and test plots of about 2 acres each. Bees typically forage at least 2 miles out from the hive, so it is likely they didn't ingest much of the treated crops. And corn, not canola, is the major pollen-producing crop that

bees rely on for winter nutrition. This is a critical point because we see hive losses mainly after over-wintering, so there is something going on in these winter cycles. It's as if they designed the study to avoid seeing clothianidin's effects on hive health."

According to James Frazier, PhD., professor of entomology at Penn State's College of Agricultural Sciences, "Among the neonicotinoids, clothianidin is among those most toxic for honey bees; and this combined with its systemic movement in plants has produced a troubling mix of scientific results pointing to its potential risk for honey bees through current agricultural practices. Our own research indicates that systemic pesticides occur in pollen and nectar in much greater quantities than has been previously thought, and that interactions among pesticides occurs often and should be of wide concern." Dr. Frazier said that the most prudent course of action would be to take the pesticide off the market while the flawed study is being redone.

Clothianidin has been on the market since 2003. With a soil half-life of up to 19 years in heavy soils, and over a year in the lightest of soils, commercial beekeepers are concerned that even an immediate stop-use of clothianidin won't save their livelihoods or hives in time.

"We are losing more than a third of our colonies each winter; but beekeepers are a stubborn, industrious bunch. We split hives, rebound as much as we can each summer, and then just take it on the chin – eat our losses. So even these big loss numbers understate the problem," says 50-year beekeeper, David Hackenberg. "What folks need to understand is that the beekeeping industry, which is responsible for a third of the food we all eat, is at a critical threshold for economic reasons and reasons to do with bee population dynamics. Our bees are living for 30 days instead of 42, nursing bees are having to forage because there aren't enough foragers and at a certain point a colony just doesn't have the critical mass to keep going. The bees are at that point, and we are at that point. We are losing our livelihoods at a time when there just isn't other work. Another winter of more studies are needed so Bayer can keep their blockbuster products on the market and EPA can avoid a difficult decision, it's unacceptable."

Citing the imminent economic and environmental hazards posed by the continued use of clothianidin, the National Honey Bee Advisory Board, Beekeeping Federation, Beyond Pesticides, Pesticide Action Network, North America and Center for Biological Diversity are asking EPA administrator Lisa Jackson to exercise the Agency's emergency powers to take the pesticide off the market.

"The environment has become the experiment and all of us – not just bees and beekeepers – have become the experimental subjects," said Tom Theobald, a 35-year beekeeper. "In an apparent rush to get products to the market, chemicals have been routinely granted 'conditional' registrations. Of 94 pesticide active ingredients released since 1997, 70% have been given conditional registrations, with unanswered questions of unknown magnitude. In the case of clothianidin those questions were huge. The EPA's basic charge is 'the prevention of unreasonable risk to man and the environment' and these practices hardly satisfy that obligation. We must do better, there is too much at stake."

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1

"The most merciful thing that a family does to one of its infant members is to kill it."

Margaret Sanger, "The Woman Rebel," Volume I, Number 1. Reprinted in *Woman and the New Race*. New York: Brentanos Publishers, 1922.

2

"Birth control must lead ultimately to a cleaner race."

"Margaret Sanger. *Woman, Morality, and Birth Control*." New York: New York Publishing Company, 1922.

3

"Eugenics is... the most adequate and thorough avenue to the solution of racial, political and social problems."

Margaret Sanger. "The Eugenic Value of Birth Control Propaganda." *Birth Control Review*, October 1921, page 5.

4

"Eugenic sterilization is an urgent need... We must prevent multiplication of this bad stock."

Margaret Sanger, April 1933 *Birth Control Review*.

5

"The campaign for birth control is not merely of eugenic value, but is practically identical with the final aims of eugenics."

Margaret Sanger. "The Eugenic Value of Birth Control Propaganda." *Birth Control Review*, October 1921

6

"[Our objective is] unlimited sexual gratification without the burden of unwanted children..."

Margaret Sanger, "The Woman Rebel," Volume I. Reprinted in *Woman and the New Race*. New York: Brentanos Publishers, 1922.

7

"The undeniably feeble-minded should, indeed, not only be discouraged but prevented from propagating their kind."

Margaret Sanger, quoted in Charles Valenza's "Was Margaret Sanger a Racist?" *Family Planning Perspectives*, January-February 1985.

Margaret Sanger

The Founder of Planned Parenthood

In order to establish a factual biography on the life of Margaret Sanger, the author of this article had recourse to Sanger's own works, which are fortunately extensive. It is in this context that we present to you, dear readers, the true face of Margaret Sanger, founder of Planned Parenthood. Planned Parenthood is the strongest organization advocating abortion in the United States today. We invite those who oppose the pro-life movement to face the reality concerning the ideologies that Margaret Sanger propagated during her lifetime.

Early life

Margaret Sanger was born on September 14, 1879 to Michael and Anne Higgins. Although skilled in trade, Michael Higgins alienated many of his customers because of his alcoholism and his promotion of radical politics. As a result of this, the couple's eleven children were not properly cared for and suffered from cold, privation and hunger. Margaret left this unhappy situation at an early age and went to briefly study nursing at Claverack College.

She was a poor student, skipping classes and neglecting her part-time job. She soon dropped out of school and, after a brief stay at home to help care for her dying mother, moved in with her older sister and worked as a first grade teacher. She taught the children of immigrants but left after only two terms. This bleak experience may have contributed to her later enthusiastic embrace of eugenics.¹

1 Margaret Sanger: Darwinist, racist and eugenicist by Jerry Bergman

In 1902, Margaret married architect and painter, William Sanger, and they had three children. Her marriage was very unhappy; she detested domestic life and neglected her children to the point where the neighbors had to care for them.



Margaret Sanger

Sanger's second husband, oil magnate and founder of the 3-in-1 Oil Company, James Noah H. Slee, was also very wealthy. At one point, Margaret wrote to her secretary, "I don't want to marry anyone, particularly a stodgy churchgoer... Yet ...how often am I going to meet a man with nine million dollars?"²

Soon after her second marriage, Margaret discovered Marxism, anarchism, secular humanism, free love and Darwinism; in these radical ideas, she found her passion in life and used her husbands' wealth to support her activities. Above all else, the sexual license evidenced in her own life influenced many of her writings.³

She kept a journal entitled *The Woman Rebel*, in it she wrote that in her opinion, marriage is "a degenerate institution" and that modesty is an "obscene prudery."

2 Gray, M., *Margaret Sanger: A Biography of the Champion of Birth Control*, Richard Marek Publishers, New York, p. 17, 1979

3 Grant, G., *Killer Angel: A Short Biography of Planned Parenthood's Founder, Margaret Sanger*, Highland Books, Nashville, TN, ref. 3, p. 52

Founding the Birth Control movement

From 1917 to the 1940's, Sanger founded the *Birth Control Review* and was either an editor or contributor of this publication during most of its existence. Sir Francis Galton, who founded the Galton Laboratory of National Eugenics for Great Britain, was one of many eugenicists that were a source of inspiration for Sanger's articles and speeches. Her passion for eugenics was clearly expressed in the pages of *Birth Control Review* from its inception, and was reflected in her books, *The Pivot of Civilization* (1926) and *The Medical and Eugenic Aspects of Birth Control* (1926).

Her writings

"Birth Control demands a 'scientific means by which and through which each human life may be self-directed and self-controlled.' ...Only when given intelligent mastery of the procreative powers can the great mass of humanity be aroused to a realization of responsibility of parenthood... upon this may we base the quality of the race... The lack of balance between the birth-rate of the 'unfit' and the 'fit' is admittedly the greatest present menace to the civilization."⁴

4 *The Pivot of Civilization*, Margaret Sanger, p. 8

"The neo-Malthusian (Malthus believed that the earth could only sustain a certain amount of people and so we had to control the population growth through abortion/birth control) movement in Great Britain with its history of undaunted bravery, came to our support."⁵

"The example of the inferior classes, the fertility of the feeble-minded, the mentally defective, the poverty-stricken, should not be held up for emulation to the mentally and physically fit, and therefore less fertile, parents of the educated and well-to-do classes. On the contrary, the most urgent problem today is how to limit and discourage the over-fertility of the mentally and physically defective. ...Chance and chaotic breeding has resulted from our stupid, cruel sentimentalism."⁶

"Paternalistic philanthropies and sentimental charities, which sprang up like mushrooms, only tended to increase the evils of indiscriminate breeding. ...Birth Control... is really the greatest and most truly eugenic method, and its adoption as part of the program of Eugenics would immediately give a concrete and realistic power to that science."⁷

5 *The Pivot of Civilization*, Margaret Sanger, p. 5

6 *The Pivot of Civilization*, Margaret Sanger, p. 9

7 *The Pivot of Civilization*, Margaret Sanger, p. 66



Margaret Sanger gets ready to speak at the KKK Rally at Silverlake.

"I have touched upon these various aspects of the complex problem of the feeble-minded, and the menace of the moron to human society, not merely for the purpose of reiterating that it is one of the greatest and most difficult social problems of modern times, demanding an immediate, stern and definite policy, but because it illustrates the actual harvest of reliance upon traditional morality, upon the biblical injunction to increase and multiply, a policy still taught by politician, priest and militarist... **We prefer the policy of immediate sterilization, of making sure that parenthood is absolutely prohibited to the feeble-minded.**"⁸

"Eugenics seems to me to be valuable in its critical and diagnostic aspects, in emphasizing the danger of irresponsible and uncontrolled fertility of the 'unfit' and the feeble-minded establishing a progressive unbalance in human society and lowering the birth-rate among the 'fit.'"⁹

The *Birth Control Review* regularly published articles written by eugenicists such as Ernst Rudin, the psychologist who was president of the International Federation of Eugenic Organizations and a world leader of the eugenics movement. (*Author's note: incidentally, Rudin's ideology of an Aryan race was a great influence on the policies used by Adolf Hitler during World War II.*)

In 1917, Sanger used her imperfect knowledge as a nurse to promote the Birth Control methods used during that time period. In her brochure, *Family Limitation* she states that Birth Control is, "simply a part of woman's personal hygiene and that every intelligent woman should use and share this information."

The Church opposes Sangers' ideology

Many churches, especially the Catholic Church, opposed Sanger because she championed "sex without consequences," eugenics, abortion and segregation (concentration camps) for the "unfit" – all practices to



which Christianity is fundamentally opposed. Margaret said that she was against the Catholic Church because they opposed "science," evolution, eugenics and race improvement.

The Church's view that the handicapped, diseased and deformed were all equals in the eyes of God "struck Sanger as anathema to the dictates of the Brave New World" that she wanted to create. She even argued that persons "whose religious scruples prevent their exercising control over their numbers" were "irresponsible and reckless" and that the "procreation of this group should be stopped." Sanger "attributed insanity, epilepsy, criminality, prostitution, pauperism, mental defectiveness," and "everything from child labor to world war," to "unchecked breeding."

Racism

In 1916, Sanger illegally operated a birth control clinic in the Brownsville section of Brooklyn, New York. This clinic received crucial grants from John D. Rockefeller Jr.'s Bureau of Social Hygiene from 1924 onwards. The clinic serviced the poor immigrants who heavily populated the area – those deemed "unfit" to reproduce. In 1929, Margaret Sanger turned her full attention to the promotion of Birth Control on the Negro race specifically. Sanger addressed the women's branch of the Ku Klux Klan in Silver Lake, New Jersey, and received a "dozen invitations to speak to similar groups."¹⁰

In December 10, 1939, Sanger wrote to Dr. Clarence Gamble about her "Negro Project," saying: **"We do not want the word to go out that we want to exterminate the Negro population and that the minister is the man who can straighten out that idea if it ever occurs to any of their more rebellious members."**

Margaret dies by her credo

To the end of her life she fiercely supported eugenics. To demonstrate this fact, she continually attacked the welfare programs for "not eliminating the feeble-minded and unfit" and proposed "incentive sterilization," a program to bribe the "unfit" to be sterilized.

Sanger died on September 6, 1966 in the same unhappy manner as she had lived her life, an alcoholic drug-

¹⁰ Sanger, M.H., *Margaret Sanger: An Autobiography*, Norton, New York, pp. 366–367, 1938, (*Author's note: the Ku Klux Klan is a white supremacist group*)

addict; a solitary and bitter woman. She lived and died by her credo published in *The Woman Rebel*; namely "The Right to be Lazy. The Right to be an Unmarried Mother. The Right to Destroy. The Right to Create. The Right to Live and the Right to Love."

Sanger's legacy – Planned Parenthood

The Planned Parenthood Federation of America has grown to an organization with 129 affiliates and operates 875 health centers and serves about 5 million women each year. Ninety-eight percent of their services to pregnant women are abortions. **Through their efforts, 332,278 babies were killed in 2009 alone. In between 2008 and 2009, 650,000 abortions were performed.** Non-marital births and sexually transmitted diseases are on the rise, thanks to the 4 million contraceptive services they provided in 2008.

One in four teenage girls has a sexually transmitted disease; this shows that Planned Parenthood does not give even a *basic* instruction on sexual health care. In fact, thanks to the efforts of *Live Action* and the *Expose Planned Parenthood Coalition*, it has been proven that not only does Planned Parenthood *not* provide health care but they also break the law by advising young girls to go back to their sexually abusive situations, (thus ensuring a returning abortion customer). Planned Parenthood headquarters recently issued a directive mandating that all of its affiliates provide abortions by 2013 because of the huge revenue that abortion provides them. **As if to prove this point, Planned Parenthood has adamantly opposed laws in nearly two dozen states that require clinic staff to show a woman a sonogram before an abortion. Why? Because more often than not, after the woman sees her baby, she no longer wishes to have an abortion!**¹¹

Planned Parenthood has nearly one billion dollars in net assets and has recently launched a multi-million dollar ad campaign. They receive one-third of their entire budget from American tax money every year, thanks to the legislation that was implemented by the Obama administration.

Conclusion

Throughout history and with much insistence, the Catholic Church has continued to urge the faithful to be aware of the seriousness of the contraceptive/abortive mentality. Pope Paul VI wrote in *Humanae Vitae*: "Responsible parenthood... concerns the objective moral order which was established by God, and of which a right conscience is the true interpreter. **From this it follows that they (the couple) are not free to act as they**

¹¹ *Exposing the Planned Parenthood business model*, by Abby Johnson

choose in the service of transmitting life, as if it were wholly up to them to decide what is the right course to follow. On the contrary, they are bound to ensure that what they do corresponds to the will of God the Creator.

"Therefore We base Our words on the first principles of a human and Christian doctrine of marriage when We are obliged once more to declare that the direct interruption of the generative process already begun and, above all, all direct abortion, even for therapeutic reasons, are to be absolutely excluded as lawful means of regulating the number of children. Equally to be condemned, as the magisterium of the Church has affirmed on many occasions, is direct sterilization, whether of the man or of the woman, whether permanent or temporary.

"Similarly excluded is any action which either before, at the moment of, or after sexual intercourse, is specifically intended to prevent procreation – whether as an end or as a means.



It is a serious error to think that a whole married life of otherwise normal relations can justify sexual intercourse which is deliberately contraceptive and so intrinsically wrong."¹²

The contraceptive mentality is what has caused the explosive rise in the number of abortions that we see today, most especially in our Western countries. Most countries in the world have accepted legislation legalizing abortion, thus guaranteeing the ultimate destruction of their societies. Prayer and educative diffusion of the materials provided to us by the Catholic Church are an absolute must if we are to re-evaluate our choices during these last fifty years, most especially if we want to avoid the wrath of God.

Injustice towards those who are innocent and unprotected is *not* ignored by God and we would do well to remember that Our Lady has warned us of this many times in her apparitions. At La Salette, she said: **"If my people will not submit, I shall be forced to let fall the arm of my Son. It is so strong, so heavy, that I can no longer withhold it. For how long a time do I suffer for you! If I would not have my Son abandon you, I am compelled to pray to him without ceasing; and as to you, you take not heed of it."**

Marie Anne Jacques

¹² *Humanae Vitae* by Pope Paul VI, http://www.vatican.va/holy_father/paul_vi/encyclicals/documents/hf_p-vi_enc_25071968_humanae-vitae_en.html

THE END OF THE PRESENT WORLD

Here are some excerpts from a book of homilies released in 1881 by Father Charles Arminjon (1824-1885). Fr. Arminjon was a French priest from Chambery, France, who preached many conferences and homilies – the most famous of which form the basis for his book, *“The End of the Present World and the Mysteries of the Future Life.”* The profound wisdom evidenced by Fr. Arminjon’s preaching made a great impact on the life and spirituality of St. Therese of Lisieux.

The Persecution by the Antichrist

The end of the world, and the subsequent final coming of the Son of God, will happen unexpectedly, with the rapidity of lightning, rending the clouds as it darts from east to west. St. John Chrysostom said, “The earthquakes and the chilling of charity are, as it were, the forerunners and omens of that terrible event.”

St. Paul said, “We beg you, brothers, not to be so easily agitated or terrified... into believing that the day of the Lord is here... since the mass apostasy has not yet occurred nor the man of lawlessness has been revealed... before the end of the world, there will appear on earth a profoundly evil man, invested with a quasi-superhuman power, who, challenging Christ, will wage an impious and foolish war against Him. Through the fear this man will inspire, and, particularly, by his stratagems and seductive genius, he will succeed in conquering almost the entire universe; he will have altars erected to himself and will compel all peoples to adore him.”

St. Paul designates this great adversary by a noun, calling him a man: *“the man of sin, the son of perdition.”* What may be safely asserted of this man of iniquity is that, right from his most tender years, he will be completely possessed by the spirit and genius of the Devil. The lion of the abyss, which, in the last ages of mankind, God will unleash in His inscrutable justice in order to punish the infidelity of men, will unite himself with him in a certain way, infusing him with the fullness of his evil... His hatred for God will be so violent, his aversion for every good work so invincible, and his

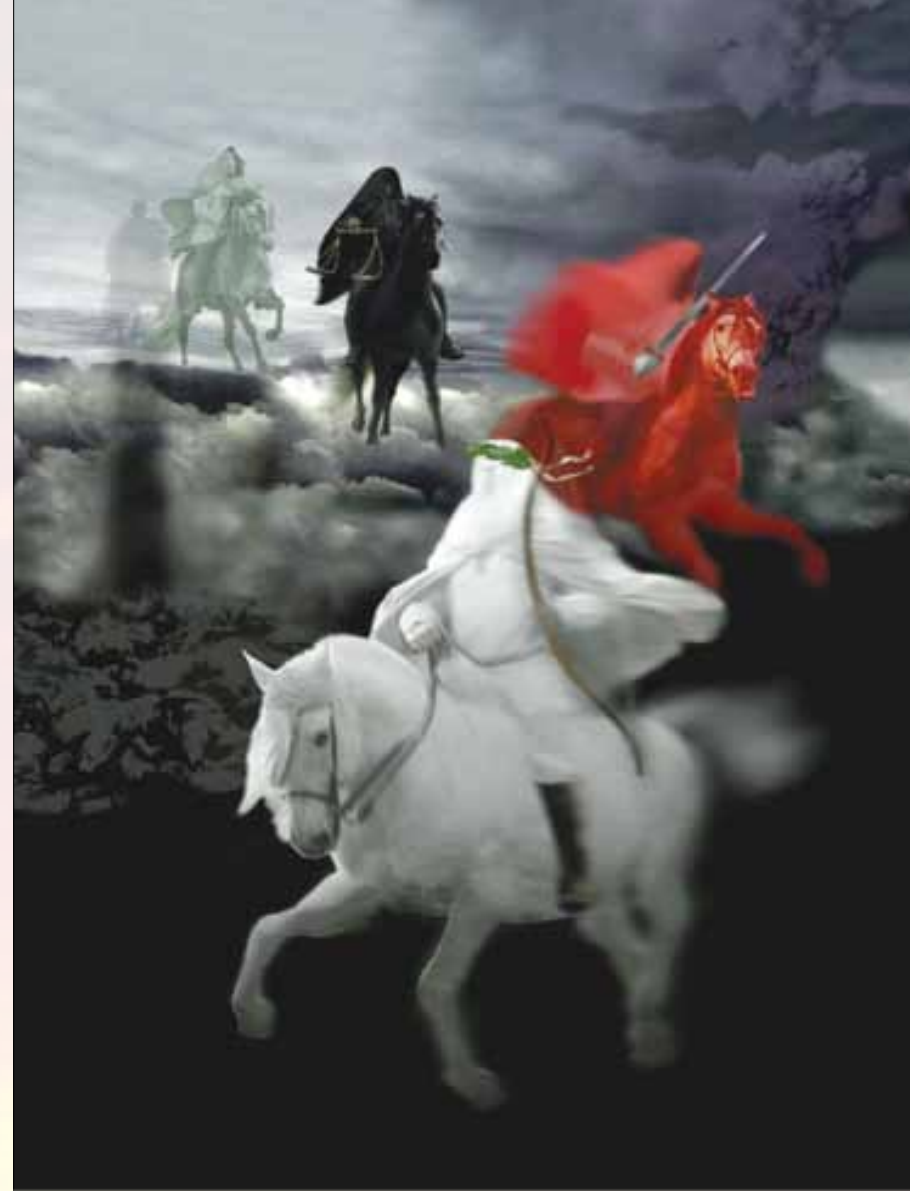
association and commerce with the spirit of darkness so close and continual that, from his cradle to his last breath, he will remain immutably hostile to all divine invitations, and grace from above will never penetrate his heart.

St. Thomas tells us that, in his person and works, he will reveal himself as the reverse of the Son of God, and will parody His miracles and works. The adversary of the last times, then, will not only set himself up as the avowed, personal enemy of Jesus Christ: he will aim openly to dethrone Him, to replace Him in the homage and veneration of men and have directed to himself the worship and glory that are due to the Creator alone. He will declare, says St. Thomas, that he is the supreme, eternal being, and, by virtue of this, he will ordain that honors and a cult of worship shall be accorded to him. Thus, he will have priests, he will have sacrifices offered to him, he will demand that his name should be invoked in oaths, and that men should use it to guarantee the security of treaties.

St. Thomas characterizes this delegate of Satan by calling him *“the fountain of evil”*: the prince and instigator of all the covetousness of the flesh and all the aberrations of the mind – so much so that the masters of lies and architects of evil who have followed one another in the course of the ages will seem, by comparison with this man, mere pygmies beside a giant. If you ask why Divine Providence will allow him to exercise such power and seduction, St. Paul the Apostle gives us the reason: “Because they have not opened their hearts to the truth in order to be saved. In punishment, God is sending them a perverse spirit which leads them to give credence to falsehood, so that all who have not believed the truth but have delighted in iniquity will be condemned.”

As he succeeds in overcoming the saints by a persecution carried to the extreme limit, he will simultaneously give free rein to all kinds of licentiousness, and there will be no freedom except for evil... He will be a master of the occult sciences and in the art of magic, and, through the agency of demons, he will perform wonderful deeds, which deluded men will take for true miracles.

The first of these miracles mentioned by St. John will be an apparent resurrection... Secondly, the man of sin will make fire come down from heaven, in order to cre-



ate the belief that he is the master of nature, the ruler of seasons, and that he has dominion over the sky and the stars... Thirdly, he will make a statue speak; demons will use a tree or a lifeless piece of wood as an instrument, with whose aid they will utter their fabrications and false oracles... Then, by an incomprehensible judgment of God, the freethinkers and the great skeptics of the last times will take these impostures and conjuring tricks seriously... Lastly, it is written that the pride of the man of sin will be boundless.

He will make away with the Cross and every religious symbol; as Daniel again declares, he will substitute abominable rites for the Christian sacrifice in every church. Pulpits will be silent; teaching and education will be lay, compulsory, and godless. Jesus Christ will be banished from the child’s cradle, from the altar where spouses are united, from the bedside of the dying. Over the whole surface of the earth, worship of any god other than this Christ of Satan will not be tolerated.

In His impenetrable designs, God will allow men to undergo this supreme, terrible trial in order to teach them how great the power of the Devil is, and how immense their weakness; He desired to announce it to us that that

we might prepare ourselves even now to sustain it, by having recourse to Him through prayer, and by providing ourselves with the spiritual weapons of charity and faith. In addition, the Antichrist is destined to bring out, in its splendor, the fidelity and constancy of those whose names are written in the Book of Life, those whom all his violence and wiles will not succeed in daunting.

On the other hand, it is certain that the duration and bitterness of this persecution will make it the ultimate criterion for discerning the elect from the reprobate since it will also be the ruin of many whose perseverance will fail; thus, it will be a test “destined to be the downfall and the rise of many... so that the thoughts of many hearts may be laid bare.” Again, St. John speaks of a strange, mysterious character that all, “both small and great, rich and poor, slave and freeman,” will be forced to have on their right hand or on their forehead; this mark will be a sign of apostasy, attesting that all those who bear it, whether to the please the master, or escape his wrath, have renounced the true Christ and enlisted forever under the banner of His enemy.

Those who bear this degrading mark will enjoy the advantages of fortune in abundance; they will have high salaries, the public offices, and multiplicity of pleasures and of all desirable possessions; but those who refuse to clothe themselves with this abominable seal will be outlawed. It is written that “no man might buy to sell anything unless he was first marked with the name of the beast or with the number that stood for its name.”

Hence, it follows that the point when Christ will no longer be present on our altars, offering Himself as a victim to His Father’s justice in order to offset men’s crimes, is to be reckoned from the day when the Antichrist has obtained universal dominion; but, until that day, and during the time taken by the Antichrist to achieve his kingship, the Sacrifice of the Mass will continue to subsist. St. John tells us that, in a language he does not make known to us, the name of the beast is expressed by the number 666.

St. Paul tells us that God is faithful, for He has made a pact with temptation and does not permit man to be tested beyond his strength. Here, the temptation will exceed the normal conditions and laws of mankind. It befits the mercy of God that the remedy should be proportionate to the extent of evil. Now, the means of succor foretold is the most superhuman and extraordinary, the most alien to the rules of history and the ordinary workings of Providence, of all those that heaven has sent man since the Incarnation.

Just when the tempest is at its most violent, when the Church is leaderless, when the unbloody Sacrifice has everywhere ceased and everything seems humanly lost, two witnesses, St. John tells us, will be seen to arise. “And when they shall have finished their testimony, the beast that ascends out of the abyss shall make war against them and shall overcome them and kill them.”

“Reading this book was one of the greatest graces of my life.” – St. Therese of Lisieux

St. John does not tell us what the fate of the Antichrist will be, but St. Paul teaches that “the Lord Jesus will destroy him with the breath of His mouth and annihilate him by manifesting His own presence.”

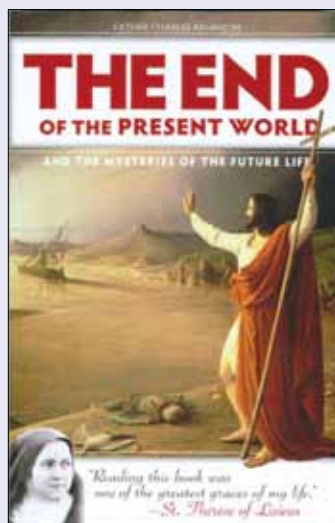
At the outset, what is certain and should be taken in faith is that, of all the persecutions the Church has had to suffer, that of the Antichrist will be the most terrible and the most violent. First, because this persecution will be general, and will extend over the whole earth. Secondly, this persecution will be the most severe and violent of all because it will be inspired not by superstitions or fanaticism, nor by a blind attachment to the worship of idols, as were the persecutions unleashed by the pagan emperors. Its purpose will not be to assuage pride, or to satisfy an unbridled lust for power, like the persecution of Mohammed. It will be a persecution inspired solely by the hatred of God, in which God and His Christ will be directly challenged, and its sole objective will be the exterminations of the Divine Kingdom, and complete annihilation of Christianity and of all positive religion.

Thirdly, this persecution, which will mark the last ages, will be waged with an irresistible seductiveness, “inso-much as to deceive (if possible) even the elect.” Fourthly, he will fill all men with admiration by his genius, and by the amazing rapidity of his elevation to the height of fortune and omnipotence. Fifthly, the persecution under the Antichrist will be the bloodiest and most barbarous of all those which Christianity has ever suffered. Finally – the last feature of the persecution under the Antichrist – it will be so violent that it will succeed in making almost the entirety of Christians apostatize.

St. Augustine tells us that, in the reign of the Antichrist, these will be multitudes of martyrs who will display a heroic constancy, and also a number, more or less large, of confessors who will manage to escape into caves and high or sheer mountains, and God will see to it that these sanctuaries shall elude the vigilance and investigations of the persecutors, and will not permit the Devil to point them out to them.

The triumph of the wicked one will be of short duration, but the consolations that follow will be universal, abundant, proportionate to the extent of the tribulations the Church will have suffered. “And then the seventh angel blew his trumpet, and loud voices in heaven cried out; the voices of angels and of virgins, together with the voices of confessors and holy martyrs, will hail Christ with praise and acclamations, giving thanks for His victory over the Antichrist, and for the extermination of the wicked.”

Fr. Charles Arminjon



The economic crisis – an update

As the world economy stumbles to its knees, the standard of living for its citizens is subsequently diminishing to an alarming degree. History has shown us many times before that if a government says that it cannot correct a problem with the economy, then their solution is to take their nation into a war.

A leading economist in the United States, Marc Faber, has said repeatedly that: **“The next thing the government will do to distract the attention of the people on bad economic conditions is they’ll start a war somewhere.”** With the economic crisis escalating all over the world, this means that their idea of an “economic boost” would have to be another World War.

In the United States, over 44 million people are currently using food stamps and in one year that figure will over 60 million. The number of people who apply for Medicaid has risen to 17% and welfare to 18%. Recently, there were 2,000 job openings and 75,000 people applied. The birth/death ratio is bogus and real unemployment is up to 22.4%. The top 10% of taxpayers will end up paying 75% of total income taxes. For the last 24 months the United States has been in an inflationary depression.

Europe’s economy is also collapsing; the European Union has endorsed a permanent rescue fund (stimulus packages) for its member states, ensuring that each country’s debt continues to sky-rocket. Strikes have become common; citizens are protesting the bailouts.

In the Middle East there is a serious problem in countries like Iraq, Iran, Libya and Syria. It does not take a genius to realize that a World War could rise up from this man-made conflict based on the greed of the few who control the world, a war created by the World Bank and International Monetary Fund to cover up their plan for the world’s economic and financial collapse.

The World Bank and the IMF know that the countries around the world can never pay off their debts. That is why world governments are making so little effort to correct their weakening economies. Their true goal is to completely destroy the system and introduce the New World Order through a World War.

This concludes our update on the events taking place regarding the economic crisis and where it is leading us. We, as Catholics, have a grave responsibility to inform the people about the often harsh reality that is around us. Let us not shirk our duty and maintain relativistic or indifferent attitudes; but move forward with concrete solutions to correct the problems that face us, remaining strong and knowing that we fight for the triumph of the Immaculate Virgin Mary, under the banner of St. Michael the Archangel.

– Editorial Staff



www.michaeljournal.org

How to finance public works in a Social Credit system *A bridge built without taxes*

by Alain Pilote

Nobody likes to pay taxes but most of the people think that taxes are necessary. Yet, if the financial system were in conformity with reality, most taxes would have no reason to exist. Clifford Hugh Douglas, the founder of the Social Credit school, wrote in *Warning Democracy*:

“It is well understood that taxation in its present form is an unnecessary, inefficient and vexatious method of attaining the ends for which it is ostensibly designed. But while this is so, there is, of course, a sense in which, while private enterprise and public services exist side by side, taxation is inevitable. Public services require a provision both of goods and human service, and the mechanism by which these are transferred from private enterprise to the public service must in its essence be by a form of taxation.”

In his booklet called *A sound and efficient financial system*, Louis Even explains this point:

“When the government has, let us say, a road built, or a piece of road, does this hinder or reduce in the least the production of milk, butter, vegetables, clothing, shoes or other consumer goods? Is not this production, on the contrary, activated because the wages distributed to the workers on the road stimulate the sale of these consumer goods?”

“Now, in the present system, the government imposes taxes on the taxpayers to pay the workers on the road. It takes away money which would buy the consumer goods, to pay for the construction of the road.”

The Champlain Bridge in Montreal, that crosses the St. Lawrence River, is the busiest bridge in Canada, with nearly 160,000 daily crossings. Opened in 1962, it is due to be replaced; cost estimates run up to \$6 billion.

“This system is not in keeping with reality. If the country is capable of producing at the same time both private and public goods, the financial system must supply the money to pay for both. There is no reason to reduce the private sector’s standard of living for the public sector’s standard of living, when the country’s production can feed both.”

“Under a Social Credit financial system, money would come automatically to finance all the production that is physically possible and requested by the population, whether it is private or public.”

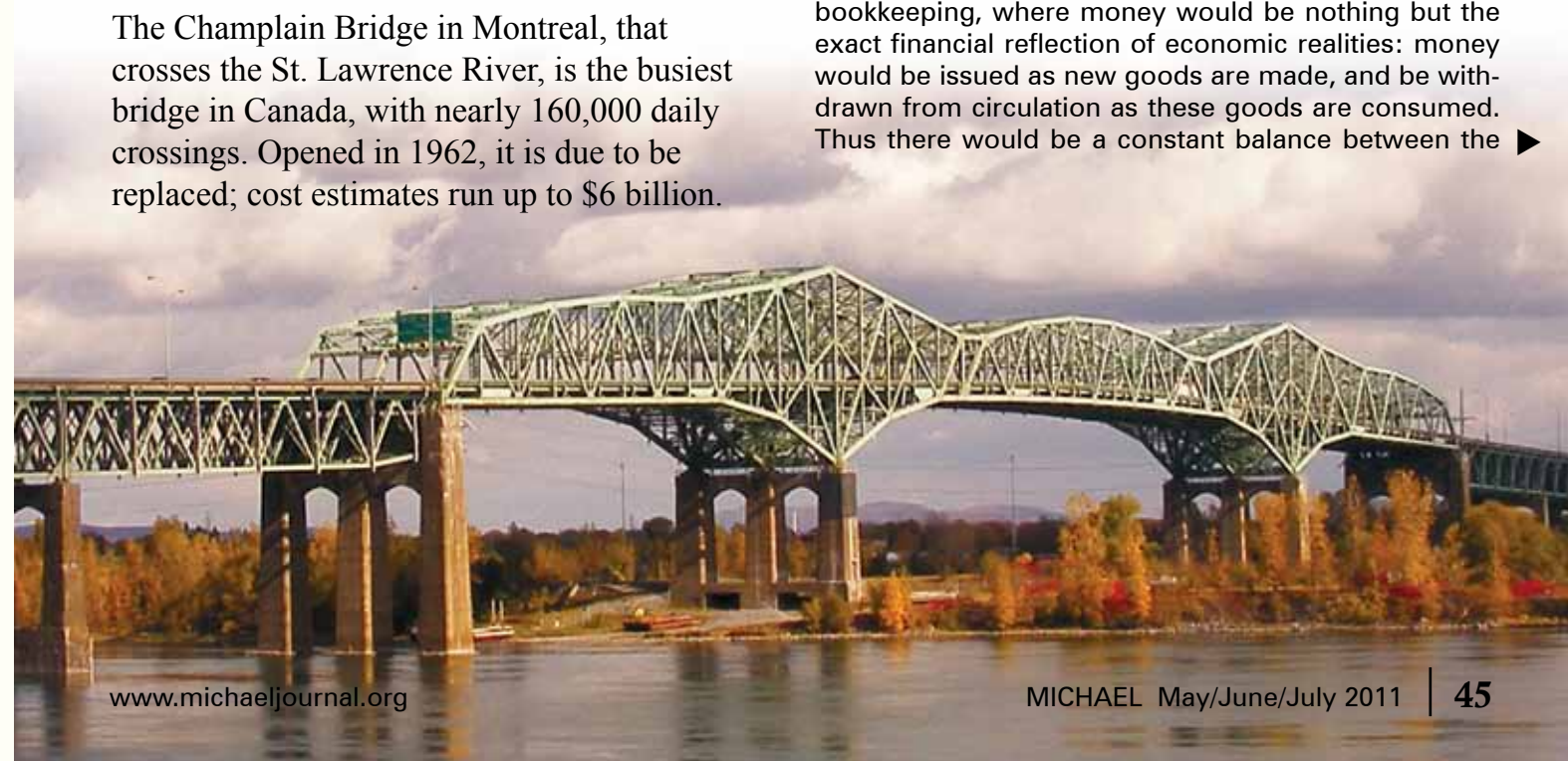
Solution: a social money

Since new money belongs to society, simple justice requires it to be issued by society, not by private banks. This is precisely what is proposed by the “Social Credit” system — a set of financial proposals expressed for the first time in 1918 by Scottish engineer Clifford Hugh Douglas: instead of having money created by the banks, a banking credit, one would have money created by society, a social credit.

It is good at this point to remind our readers, especially the new ones, that whenever the words “social credit” are mentioned in this paper, we do not speak about the political parties that may be labelled under this name but about C.H. Douglas’ financial proposals, which could be applied by any political party in office.

Accurate bookkeeping

How would this “social money” be issued? The government would appoint a commission of accountants, an independent organism called the “National Credit Office,” which would be charged with setting up accurate bookkeeping, where money would be nothing but the exact financial reflection of economic realities: money would be issued as new goods are made, and be withdrawn from circulation as these goods are consumed. Thus there would be a constant balance between the



capacity to produce and the capacity to pay, between prices and purchasing power.

This method of issuing money therefore involves no government control whatever: money would not be issued according to the whims of the accountants or the men in office, but according to the statistics of production and consumption, according to what the Canadians produce and consume.

Dividend

Moreover, because wages are not sufficient to purchase all of existing production, the National Credit Office would give each citizen a monthly dividend, a sum of money, to fill the gap in the purchasing power, and to ensure each person, a share in the goods of the country. This dividend would be based on the two biggest factors to modern production: the inheritance of natural resources and the inventions of past generations. Both are free gifts from God and therefore belong to all. Those who would be employed in production would still receive a salary but everyone, employed as well as unemployed, would receive a dividend. In Canada, this dividend could be at least \$1,000 per month per person.

Financing public works

And how would services and public works be financed in such a social money system? Whenever the population would want a new public project, the government would not ask: "Do we have the money?" but: "Do we have the materials and the workers to realize it?" If they are available, the National Credit Office would automatically create the required money to finance this new production.

Let us suppose the population wants a new bridge, that costs \$500 million to build. The National Credit Office then creates \$500 million to finance the construction of this bridge. And since all new money must be withdrawn from circulation as the new production is

consumed, then the money created to build the bridge must be withdrawn from circulation as this bridge is consumed.

How can a bridge be "consumed"? Through wear and depreciation. Let us suppose the engineers who built this bridge expect it to last 50 years. This bridge will therefore lose one fiftieth of its value every year: since it costs \$500 million to build, it will depreciate by \$10 million every year. It is therefore \$10 million that will have to be withdrawn from circulation every year, during 50 years.

The adjusted price

Will this withdrawal of money be done through taxation? No, this is not necessary at all, says Douglas, there is another way, which is much simpler, to withdraw money from circulation — the method of the adjusted price (also called the compensated discount). Douglas said in London on January 19, 1938:

"The immense, complex, irritating and time-wasting taxation system, which keeps hundreds of people busily working, is a complete waste of time. The results which are supposed to be achieved by the system of taxation could be achieved without any book-keeping at all; they could be achieved entirely through the price system."

How would this adjusted price work? The National Credit Office would be charged with keeping an accurate accounting of the nation's assets and liabilities, which requires only two columns: one to write down all that has been produced in the country during the given period (assets), and one for all that has been consumed (liabilities). So, in the example mentioned above, the bridge's \$10 million annual depreciation would simply be written down in the "consumption" column and added to all the other kinds of consumption or disappearance of wealth in the country during the given year.

How to calculate the national accounts and the adjusted price

Let us consider the first column, the assets:

A country becomes richer in goods when it develops its means of production: its machines, factories, means of transportation, etc. These are called capital goods.

A country is richer in products when it produces items for consumption: wheat, meat, furniture, clothing, etc. These are called consumer goods.

A country again becomes richer in products when it gets wealth from abroad. Thus Canada becomes richer in fruits when it gets bananas, oranges, and pineapples; this is called importation.

All these factors will thus be inscribed in the first column, the assets of the nation.

Accordingly, the opposite column, the liabilities, will represent the opposite situation, the reduction of wealth in the nation:

A country's goods are reduced when there is destruction or wear of the means of production: burnt factories, worn-out machines, etc. This is called depreciation. (This is where the \$10 million yearly depreciation of the bridge is inscribed.)

A country's goods are also reduced when they are consumed. Eaten food, worn-out clothing, etc., are not available any more. This is destruction through consumption.

A country's goods are reduced again when they leave the country: for example, there will be less apples, butter, bacon, in Canada, if this country sends these products to England. This is called exportation.

Now let us suppose that a year's return gives:

- Production of capital goods — 3 billion
- Production of consumable goods — 7 billion
- Importations — 2 billion
- Total acquisitions (assets) — 12 billion
- Moreover:
- Depreciation of capital goods — 1.8 billion
- Consumption — 5.2 billion
- Exportations — 2.0 billion
- Total reduction (liabilities) — 9.0 billion

We conclude that: while the country became richer with \$12 billion worth of production, it used, consumed, or exported, \$9 billion worth of production.

The real cost of the production of \$12 billion is \$9 billion. If it actually cost the country \$9 billion to produce \$12 billion worth of goods and services, the country must be able to enjoy its \$12 billion worth of production while spending only \$9 billion.

So for example, if Canada's national accounts show that in a year, the total production of the country, both public and private, was \$1,200 billion and that,

in the same year, total consumption was \$900 billion, this means that Canada was able to produce \$1,200 billion worth of goods and services while consuming only \$900 billion worth of goods and services. In other words, it really \$900 billion to produce what the price bookkeeping shows at \$1,200 billion.

The real cost of the production that is priced at \$1,200 billion is therefore \$900 billion. The population must therefore be able to reap the fruit of its labour — the \$1,200-billion production — by paying only \$900 billion for it. Besides, we have seen before that money must be withdrawn from circulation as goods are consumed: if \$900 worth of goods and services are consumed in the country during a year, it is \$900 billion that must be withdrawn from circulation, no more no less.

Discount on prices

How can Canadians get \$400 billion worth of goods and services while paying only \$300 billion? This is quite simple, the retail price of all goods and services only has to be reduced by 1/4 — a 25% discount: the National Credit Office therefore decrees a 25% discount on all retail prices during the following term. For example, if an article is priced at \$400, I will pay only \$300 for it.

But if the retailer wants to stay in business, he must recover \$400 for the sale of that product, for the price of \$400 includes all the costs of the retailer, including his profit. That is why Douglas speaks about a "compensated discount": in the example mentioned above, the retailer will be compensated by the National Credit Office, which will pay him the \$100 that was discounted.

For each of his sales, the retailer will only have to present his sale vouchers to the National Credit Office, which will reimburse the discount granted to the consumer to him. Thus, nobody is penalized: the consumers obtain the goods which, otherwise, would have remained unsold and the retailers recover all their costs.

Thanks to this mechanism of the discount on prices, all inflation would be impossible, since the discount actually lowers prices. Inflation means increasing prices and the best way to prevent prices from increasing is to lower them! Moreover, a discount on prices is exactly the opposite of a sales tax: instead of paying more for goods because of taxes, the consumers would pay less because of the discount. Who would complain about it?

So, with a "social credit" (or social money) system, as proposed by C.H. Douglas, the government could finance public works and supply services to the population without having to bother them with any form of taxation. All those who think that taxes are too high should therefore hasten to study and make such a "social credit" system known.

Alain Pilote

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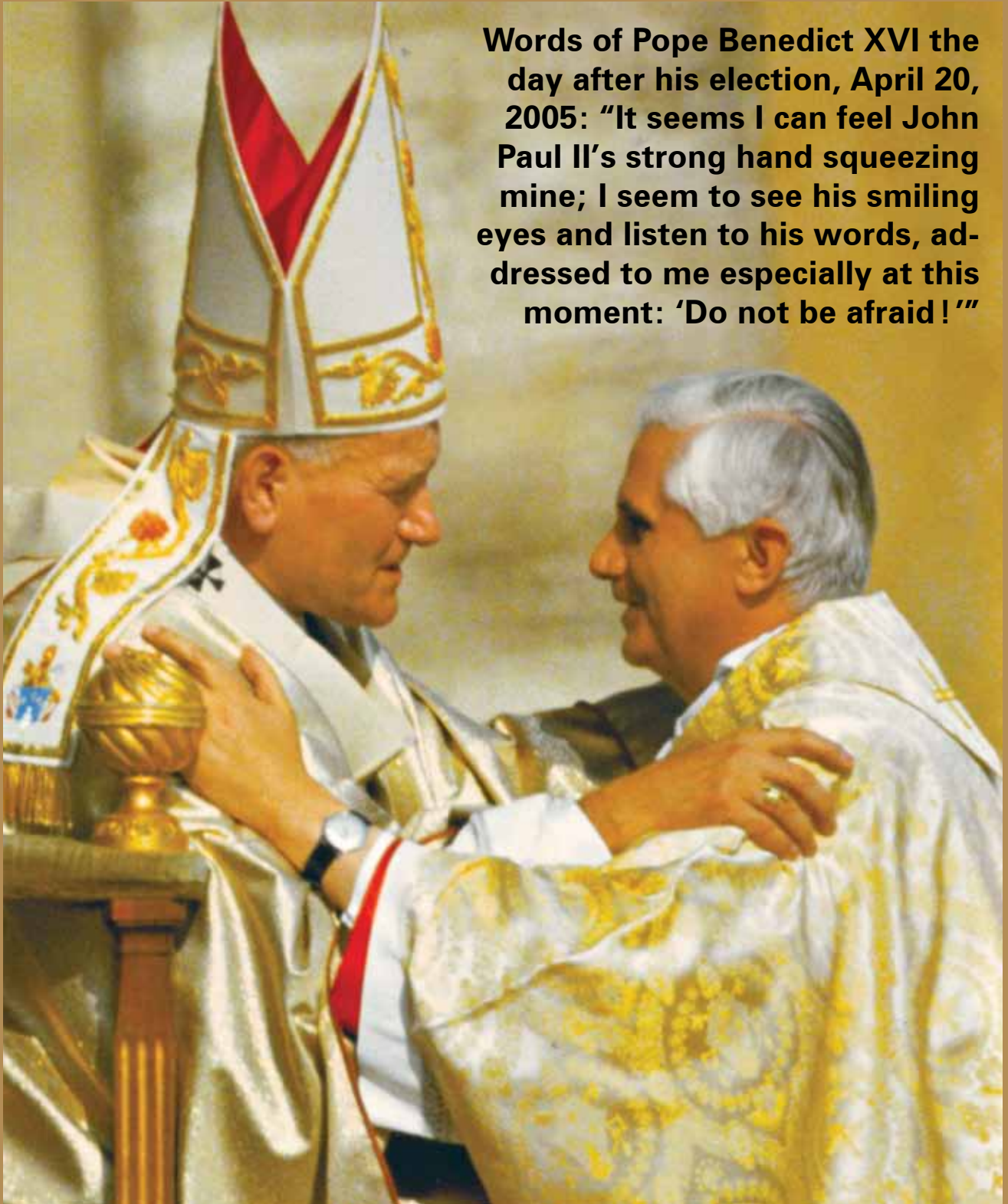
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Words of Pope Benedict XVI the day after his election, April 20, 2005: "It seems I can feel John Paul II's strong hand squeezing mine; I seem to see his smiling eyes and listen to his words, addressed to me especially at this moment: 'Do not be afraid!'"

Oct. 22, 1978: John Paul II embraces his future successor, Cardinal Ratzinger