



MICHAEL

For the Triumph of the Immaculate

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

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

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

Edition in English. 51st Year. No. 340

June-July-August, 2006

4 years: \$20.00

“In God’s family, no one ought to go without the necessities of life”



This quote from Pope Benedict XVI, taken from his encyclical letter *Deus Caritas Est* (God is love), will be the theme of our International Congress this year in Rougemont, September 2-4, 2006. Since we are all children of the same God, all human beings are our brothers and sisters, and we should care when many of them suffer from hunger, and even starve to death, in a world where there is enough food to feed all people.

In the same encyclical, the Pope adds that “the aim of a just social order is to guarantee to each person, according to the principle of subsidiarity, his share of the community’s goods.” This would be achieved so well by the Social Credit dividend to all, which would respect the dignity of the human person created in the image of God. (See article pages 2-3.)



Come to our Congress in Rougemont, September 2-4, 2006!

There will be representatives from the five continents present, as well as several Bishops and priests from various nations; all our subscribers and their friends are invited to this very important meeting, which will be followed by a week of study on Social Credit. (See page 16 for more information.) Here is the program for the weekend:

Saturday, September 2

- 1:30 p.m.: Opening. Rosary for our apostles and sympathizers who died in the last 12 months.
- 1:30 p.m. to 4:00 p.m.: Priests will hear confessions at the House of the Immaculate, before the Mass at Rougemont’s parish church.
- 2:15 p.m.: Welcoming speech, presentation of our special guests.
- 3:00 p.m.: Movies of Louis Even and Gilberte Côté-Mercier. Lecture by Alain Pilote.
- 4:30 p.m.: Holy Mass at St. Michael’s Church in Rougemont.
- 5:30 p.m.: Supper in the hall. Each one brings his own food or eats at nearby restaurants.
- 7:05 p.m.: Delegations from the U.S.A., Pierre Marchildon and Yves Jacques.
- 10:00 p.m.: Termination for the day.

Sunday, September 3

- 9:00 a.m.: Opening with the Rosary (five decades).
- 9:20 a.m.: Lectures by our delegates of France, Poland, Switzerland, Ecuador, Columbia, Paraguay.
- Noon: Lunch time.

- 1:30 p.m.: Prayer and speeches of the Filipino Bishops and other delegations. Presentation of our delegates of Africa.
- 3:00 p.m. to 4:00 p.m.: Confessions at the House of the Immaculate, before the Mass at Rougemont’s parish church.
- 4:00 p.m.: Procession with the Blessed Sacrament, from the House of the Immaculate to Rougemont’s parish church. Picture of the group before entering the church.
- 5:00 p.m.: Holy Mass concelebrated by all the Bishops and priests present at our Congress.
- 6:30 p.m.: Supper.
- 7:30 p.m.: Lectures, presentation of our young Social Crediters, and our delegation of Mexico.

Monday, September 4

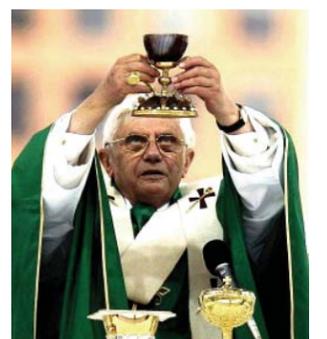
- 8:30 a.m.: Confessions and Rosary at Rougemont’s parish church.
- 9:00 a.m.: Holy Mass at St. Michael’s Church in Rougemont.
- 10:00 to noon: Back to the House of the Immaculate, program of action for the delegations of each country. End of the Congress.
- 2:00 p.m.: Departure for our pilgrimage to St. Joseph’s Oratory in Montreal.

September 5-11: Week of study

After our three-day Congress, there will be a week to study and deepen our understanding of Social Credit. And on Monday, September 11, there will be a pilgrimage to St. Anne de Beaupré (near Quebec City) and Cap-de-la-Madeleine (Shrine of Our Lady of the Cape).



Also in this issue: Social Credit and the Kingdom of God, by Eric Butler; the Bilderbergers who recently met in Ottawa; Pope Benedict XVI in Spain to defend the traditional family (He celebrated the Holy Mass with the Holy Chalice used by Our Lord at the Last Supper.); Benedict XVI in Poland, etc.



Full income instead of full employment

A dividend to all to buy the fruits of progress

by Louis Even

Perversions of ends and means

To speak of full employment, that is of universal employment, is to make a contradiction with the pursuit of progress in the techniques and processes of production. New and more perfect machines are not introduced to tie man to employment, nor are new sources of energy tapped for this end, but rather they are brought into production for the purpose of liberating man from work.

But, alas, we seem to have lost sight of ends. We are confusing means and ends. We mistake the former for the latter. This is a perversion, which infects our whole economic life and which makes it impossible for men to enjoy to the full the logical rewards of progress.

Industry does not exist to give employment, but to furnish products, goods. If it succeeds in furnishing such goods, then it has accomplished its purpose, met its end. And the more completely it meets this end with the minimum of time and the minimum employment of human hands, the more perfect it is.

Mr. Jones, for example, buys his wife an automatic washing machine. Now the weekly wash will take only a quarter of the day instead of a full day. When Mrs. Jones puts the clothing in the washing machine along with the soap, when she turns on the taps bringing in the proper mixture of hot and cold water, she has nothing more to do except to turn on the machine. The machine washes the clothes, rinses them, and then stops automatically when the clothes are ready to come out.

Is Mrs. Jones going to bemoan the fact that she now has more time to do what she pleases? Or is Mr. Jones going to search for another type of work to replace that from which his wife has been freed? Certainly not. Neither one is that stupid.

But we do find such stupidity running rampant in our social and economic life, for the system makes progress penalize the individual, instead of bringing him relief, in that it persists in tying purchasing power, the distribution of money, to employment, and employment alone — employment in production. Money comes only as a recom-



Louis Even

pense for effort and labour in production.

The role of money has also been perverted. Money, basically, is nothing more than a ticket which we present in order to obtain goods or services. It is a ticket which is universally valid permitting the purchaser to buy what he wants and which makes available to him the entire market of goods and services. He has at his disposal the entire production of the country.

If it is desirable that the economy of the country fulfill its reason for existence, which is to satisfy human needs, then individuals must have sufficient use of these "tickets" to be able to lay hands on enough products, in as far as the country's capacity for production can meet such demands. The volume of money with which to buy goods should be regulated by the sum total of goods and services offered, and not by the sum total of work necessary to produce them.

It is true that production distributes money to those who are employed in the work of producing. But this is as a means, and not as an end. The end of production is not to supply money, but to furnish goods and services. And if production is able to replace twenty salaried individuals by the introduction of one machine, it has not in any way thwarted its true purpose. And if it could furnish all the production necessary for humans, and not distribute one cent of money, it would still be meeting the end for which it exists: to furnish goods and services.

In freeing men from labour, industry should certainly receive the same gratitude which Mr. Jones received from his wife when he liberated her from hours of work by purchasing an automatic washing machine for her.

**When purchasing power disappears
But how can a man say "thank you" when he has been liberated from work by a machine, when he finds to his consternation that he has no money?**

And this is precisely where our economic system has become defective, in that it has not adapted its financial mechanism to its productive mechanism.

In the measure that industry or production passes out of human hands, so too should purchasing power, in the form of money, be channeled to consumers through

some other means than just recompense for employment.

In other words, the financial system should harmonize with production, not only with respect to volume, but also with respect to the manner in which it is distributed. If production is abundant, then money should be abundant. If production is liberated from human labour, then money should be dissociated from employment.

Money is an integral part of the financial system, and not a part of the production system, strictly speaking. When the production system finally reaches a point where it can distribute goods without the aid of salaried individuals, then too the financial system should reach the point where purchasing power can be distributed by some other means than salaries.

If such is not the case, it is because, unlike the production system, the financial system has not adapted itself to progress. And it is precisely this difference which has given rise to grave problems, when in fact progress should make all problems of such a nature disappear.

Replacing men by machines in production should lead to the enrichment of men, to their deliverance from purely material worries and cares, permitting them to give themselves over to human pursuits other than those which are related solely to the economic function. If, on the contrary, such a substitution leads to privation, it is because we have refused to adapt the financial system to this progress.

The financial system is false and obsolete

Our physical capacity to produce no longer poses any problem to producing, easily and efficiently, all that is required by normal needs. And we have all the means to transport and distribute such production. If the financial system truly reflected this state of affairs, it, neither, would pose any problems. There would be no financial problem, just as there is no production problem and no problem in transportation and distribution. But finance does not reflect the realities of production and distribution. It is in flagrant opposition to such realities.

Our financial system is as false as a map which would put Toronto to the east of Montreal. A traveller who set out for Toronto, following such a map, would soon end up in the gulf of St. Lawrence. The further he went, the further he would be from his goal.

Nevertheless, the financial system, which is not a thing devised by the Almighty, was invented by men certainly to serve our economic life, and not to command it, much less tyrannize it. It should, then, reflect the realities of our economic life at all times.

Two extreme situations

In a primitive economy, where production depends almost solely upon the employment of all available hands all the time, the right to the fruits of production might quite justifiably be tied to employment in production. A financial system then which distributes purchasing power only through salaries paid to employment in production, might be quite suitable in a primitive economy.

(continued on page 3)

Contents

"Michael". June-July-August, 2006

	Pages
In God's family — Program of Congress	1
Full income instead of full employment.	
By Louis Even	2-3
The case for the dividend. A. Pilote	3
True democracy leads to social justice	3
Social Credit and the Kingdom of God.	
By Eric D. Butler	4 to 7
Charlie Chaplin and Social Credit	6
Full employment is outmoded. JP II	7
The Bilderbergers. Daniel Estulin	8 to 10
A dividend to all Albertans	10
Canada suffers from secularism. Pope	11
My Immaculate Heart will triumph	11
Pope Benedict XVI in Spain	12-13
The Holy Chalice of Valencia	14
Build your house on Christ. Pope	15-16
Our September 2006 Congress	16

Full income

(continued from page 2)

At the other extreme, that of total automation, where all production flows forth without the need of a single human hand, any financial system which tied the distribution of purchasing power uniquely to employment would achieve absolutely nothing. In such a hypothesis then, in order to give the consumers the "tickets" which would permit them to choose what goods they need, and thus, incidentally, guide the activities of automated production, it is necessary to find a means for distributing this purchasing power absolutely dissociated from employment, since employment would no longer exist.

This purchasing power, dissociated from employment is called by the Social Crediters a dividend. And it is a particularly suitable word. The dividend which the capitalist receives is something quite apart from his employment. It is the employment of others

which brings in this dividend. Likewise, in the hypothesis of completely automated production, the consumers' dividends would be completely dissociated from their employment; it would be the employment of progress which would bring them their dividends. Such a dividend would necessarily be the same for all, since it would be earned by no individual. This would be a dividend whose capital would be the greatest of all capitals, the preponderant factor in modern production, that is, progress; progress which has been built up by generation after generation, and handed down from one to the other. It is a capital in which all the living are equal co-heirs.

A financial system, then, which reflected exactly the facts of a completely automated production system, would by necessity be exclusively a financial system of dividends.

The case of existing production

But between these two extremes, between a primitive economy and a system which is totally automated, there are various stages. These various stages should

reflect a system of purchasing power, neither totally tied to salaries nor totally tied to dividends.

We are, at present, far from the primitive economy. So the distribution of purchasing power tied uniquely to employment contradicts the evolution of our production system.

A part of our production is due to the effort of men employed in production. This part then justifies the distribution of a part of the purchasing power through salaries.

But a very large part of production — and a growing percentage — is due to technological progress and not to the employment of people. This part then should be reflected by the distribution of dividends, of dividends to all, since it is the fruit of progress, a common heritage, and not the fruit of any present effort.

The raising of salaries, when the amount of work being done by human hands is reduced, is likewise a perversion. It is to turn the dividend for all into salaries for the producers. It is to deny to all, as heirs to the fruits of progress, their claims on a free share in the fruits of production. It is to make even wider the divergence between the cost price and the real production price of the goods produced. It leads to the necessity of taxing the revenues of producers for various allocations, a brutal manner of imperfectly compensating for the refusal to issue the dividends due to everyone. It is to add still another inflationary factor to a financial system which is already inherently inflationary.

A double distribution of purchasing power — that which is in accord with the efforts of individuals needed in production, and the dividend for all — would soon cause these difficulties to disappear. It would in no way diminish the total of goods flowing out to families. In fact, it would increase it, since all production, freed from financial hindrances, would meet the needs of the people in a more direct manner.

Louis Even

The case for the Social Credit dividend

In a Social Credit financial system, part of the new money created interest-free by the nation would be distributed to every citizen in the form of a monthly dividend. This dividend would be based on the two biggest factors to modern production: the inheritance of natural resources and the inventions of past generations, which are both free gifts from God, therefore belonging to all. Those who are employed in production would still receive a salary, but everyone, employed as well as unemployed, would receive his or her dividend.

Another reason for giving this dividend to people is to fill the present gap in the purchasing power: In the present financial system, wages are not sufficient to purchase all of existing production, wages being just one part of the production cost of any item. A Social Credit system would therefore not only finance the production of goods satisfying human needs, but it would also finance the distribution of these goods to make sure that they reach those who need them.

The dividend formula would be infinitely better than the present social programs like welfare, unemployment insurance, etc., since the dividend would not be financed by the taxes of those who are employed, but by new money created by the National Credit Office. No one would therefore live at the expense of the taxpayers; in the case of Canada, the dividend would be a heritage that is due to all Canadian citizens, who are all stockholders in "Canada Limited". And contrary to welfare, this dividend would be given unconditionally, without means tests, and would therefore not penalize those who want to work. Far from being an incitement to idleness, the dividend would allow people to

allocate themselves to jobs to which they are best suited. People could develop the talents that God gave them, and use them advisedly.

In 1850, manufacturing as we know it today was barely started, with man doing 20% of the work, animals 50%, and machines accounting for only 30%. By 1900, man was doing only 15%, animals 30%, and machines 55%. By 1950, man was doing only 6%, and machines the rest — 94%. (The animals have been freed!)

And we have seen nothing yet, since we are only entering the computer age, which allows places like the Nissan Zama plant in Japan to produce 1,300 cars a day with the help of only 67 humans — that is more than 13 cars a day per man. There are even some factories that are entirely automated, without any human employee like the Fiat motor factory in Italy, which is under the control of some twenty robots who do all the work.

A recent Swiss study said that "in thirty years from now, less than 2% of the present workforce will be enough to produce the total of the goods that people need." Three out of every four workers — from retail clerks to surgeons — will eventually be replaced by computer-guided machines.

If the rule that limits the distribution of income to those who are employed is not changed, society is heading for chaos. It would be plain ludicrous to tax 2% of workers to support 98% of unemployed people. One definitely needs a source of income that is not tied to employment. The case is definitely made for the Social Credit dividend.

Alain Pilote

Pope: True democracy leads to social justice

VATICAN CITY, MAY 19, 2006 (Zenit.org).- There is only social justice when there is authentic democracy, says Benedict XVI.

The Pope made these comments today when receiving those participating in a congress organized by the Vatican Foundation Centesimus Annus-Pro Pontifice. The congress, entitled "Democracy, Institutions and Social Justice," was ending today.

The Holy Father pointed out the decisive elements for a system of government to be able to be regarded as authentically democratic.

One of these elements is the "tenacious, lasting and shared effort for the promotion of social

justice," the Pontiff said.

Benedict XVI continued: "Democracy only attains its full realization when each person and nation is able to accede to primary goods — life, food, water, health, education, work, assurance of rights — through the ordering of internal and international relations that ensure for everyone the possibility to participate.

"And there can only be authentic social justice in a perspective of genuine solidarity, which commits to living and working always with one another, and never one against, or to the detriment of, others. "The great challenge of lay Christians in today's world context is to make all this tangible."



MICHAEL

June-July-August, 2006

Date of issue: August, 2006

\$1 per issue

Published 5 times a year by

**Louis Even Institute
For Social Justice**

Editor-in-chief: Thérèse Tardif

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

**website: www.michaeljournal.org
e-mail: mail@michaeljournal.org**

United States address: "Michael" Journal
P.O. Box 86, South Deerfield, MA 01373
Phone: (413) 534-1991; Fax: (413) 534-1991

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

Printed in Canada

**PUBLICATION MAIL AGREEMENT No 40063742
PAP REG. No 09929**

Legal deposit - National Quebec Library

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

Canada

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

Social Credit and the Kingdom of God

It is with great sadness that we learned of the passing of Eric Dudley Butler, on June 7, 2006, at the age of 90. Eric was one of the main advocates of Social Credit in Australia; he was also the founder and national director of the Australian League of Rights for 47 years, and the advisory national director from 1993 until his retirement in 1999. Here are a few excerpts from the eulogy given at the funeral by Jeremy Lee:

"Every so often — probably once a century on average — a man or a woman comes along whose wisdom, integrity and talents are so pronounced as to affect the times in which they live. Such a one is the man we honour today...

"In 1935, at the height of the Great Depression, came the experience which was to change and focus his life. In one afternoon he read C.H. Douglas's book, *Economic Democracy*, which was the first foundation stone of the Social Credit movement... He left his farm on foot the next morning and reported to the small city office of a group headed by the Catholic writer and editor T.J. Moore, and said, 'I am reporting for duty, and am prepared to give the rest of my life'. And so he did...

"In the legacy he has left us, perhaps Eric's greatest contribution has been the series of small booklets, each a gem in its own right, on aspects of Christian freedom. Titles like *The Root of all Evil*, *The Essential Christian Heritage*, *Is the Word Enough?*, *Releasing Reality* and many more, each containing almost lost gems of truth that will be cherished more and more in the years ahead."

Here are excerpts from Eric Butler's book "Releasing Reality", subtitled "Social Credit and the Kingdom of God", which was produced in 1979 to commemorate the centenary of the birth of Clifford Hugh Douglas. It has been described as the most masterly synthesis of the Work of C. H. Douglas and his ideas yet produced, demonstrating how Social Credit brings a new relevance to every aspect of man's affairs. The author concludes with the observation that the future of Christianity now depends upon those who have grasped the "glimpse of reality" provided by Douglas:

by Eric D. Butler

The push for a totalitarian State

Not until I read Douglas... did I completely grasp that the excessive centralisation of power over individual initiative was the major cause of civilisation collapsing, and that the creation and control of money was a major instrument of power.

In one of his many profound observations, Douglas said that history was not merely a series of disconnected episodes concerning the birth of kings, wars and other events, but was "crystallised politics." And policies are manifestations of underlying philosophies.

While the development of policies may, from time to time, be influenced by what Douglas described as "unrehearsed events", they are in the main the result of a conscious effort by individuals organised to pursue policies reflecting philosophies.

In an address given at Liverpool, England, in 1936, *The Tragedy of Human Effort*, Douglas said: "The general principles which govern association for the common good are as capable of exact statement as the principles of bridge-building, and departure from them just as disastrous.

"The modern theory, if it can be called modern of the totalitarian state, for instance, to the effect that the state is everything and the individual nothing, is a departure from



**Eric D. Butler
1926-2006**

those principles, and is a revamping of the theory of the later Roman Empire, which theory, together with the financial methods by which it was maintained, led to Rome's downfall, not by the conquest of stronger Empires, but by its own internal dissensions. It is a theory involving complete inversion of fact, and is, incidentally, fundamentally anti-Christian..."

Astronomical debt, crushing taxation and inflation produced in Rome the same disastrous economic, social and political results which are a feature of what is now clearly another disintegrating civilisation. The lessons of history are vital. Those who refuse to learn from the disasters of history are doomed to repeat those disasters.

Douglas's vital contribution towards an understanding of real history was to show how the money system has, over centuries, been a major instrument through which power has been centralised.

The basic flaw in the system

Douglas described how when he first made his discovery about the basic flaw in the present finance-economic system, he thought that all he had to do was to tell those in control of the system about the flaw, that they would thank him, and then proceed to correct the flaw. But he soon discovered that so far from wanting to correct the flaw, those in control of financial policy were determined to resist any suggestion of correcting a flaw which made the progressive centralisation of power appear inevitable.

The Marxists and other will-to-power groups also strongly resisted any corrective policy which would remove the conditions they require for revolution.

As Douglas said, he soon realised that he was embarking upon a project which would not only absorb the whole of his lifetime, but many lifetimes to come. In revealing the basic flaw in the finance-economic system, Douglas was brought face to face with the more basic question of the age-old power question.

If the present state of the world is not the result of policies fashioned by individuals who are organised to advance those policies, but is the result of blind forces and mere chance, then clearly there is nothing the individual can do about averting further disasters. This is the village idiot theory of history, and naturally it tends to produce a passive attitude towards events. It cripples individual initiative.

Christianity did not develop by chance

But the absurdity of the theory can be demonstrated by asking, "Did western Christian civilisation develop over nearly two thousand years by 'mere chance'?"

The development took place because sufficient individuals strove, sacrificed, many died, to advance a concept of how individuals should live together in society. The retreat from that civilisation has taken place because individuals with an anti-Christian view of how men should live, have used instruments of power and influence to strive to create a world in which their philosophy prevails. They must be described as conspirators, even though many of them are in competition with one another.

"Practical Christianity"

Douglas shed a blinding light on much of what had appeared obscure or irrelevant concerning Christianity. His presentation of the vital importance of the Doctrine of the Incarnation was a revelation to me, and I have long come to the conclusion that Social Credit is, as Douglas said, "practical Christianity," and that the very future of genuine Christianity now depends upon Social Credit and the Douglas revelations.

It is relatively easy to criticise the alleged disastrous effects of Christianity on the human drama, but G. K. Chesterton was right when he said that so far from Christianity having failed, it had not yet been tried. To the extent that it had been tried, it has resulted in a tremendous advance for mankind.

Without the Christian influence, the high-water mark of western civilisation, reached before the First World War, would never have been possible. Since then, there has been a retreat from Christianity. That retreat can, however, be reversed if sufficient individuals will, with proper humility, search for what has gone wrong, and realistic repentance take place. Douglas has shown the way by advancing policies which can make the Word flesh.

Releasing reality

History provides many examples of great truths being destroyed, not by direct opposition, but by perversion. The most dangerous perversion is that of those who proclaim they are supporting the author of the truth they are perverting. Large numbers of people who call themselves Christians — followers of Christ — support policies which increasingly crush the individual's freedom. The ultimate in blasphemy is the profession of "Christian-Marxism" and support for the World State — an International Caesar.

Many of those describing themselves as Social Crediters and Douglas supporters have perverted by describing Douglas as a "money reformer" and a "great idealist". It was the famous Jewish writer, Dr. Oscar Levy, who observed that the ideal is the enemy of the real. Idealism is a manifestation of man's false pride and suggests that man can be his own God.

Douglas's approach was that of proper respect and humility, as expressed in his comment that "the rules of the universe transcend human thinking", and that if man desired the greatest satisfaction in human affairs, he should painstakingly attempt to discover what those truths are, and then obey them. Douglas was primarily a man concerned with discovering truth, reality.

In another comment, he said that Social Credit provided "a glimpse of reality". Douglas modestly claimed that Social Credit provided only a "glimpse" of reality. A fuller under-

(continued on page 5)

standing of reality requires a constant search for truth. In one of those profound statements which can be pondered upon indefinitely with increasing benefit, Douglas said Social Crediters were seeking "to release reality."

As for the claim that Social Crediters were concerned with creating a utopia, Douglas specifically repudiated this on a number of occasions, stating that "society is never in more deadly danger than when it is committed to the mercies of the idealist, and particularly the utopianist. The fact is that there is no single utopia which would give satisfaction to more than a small percentage of us, and that what we really demand of existence is not that we shall be put into somebody else's utopia, but that we shall be put into a position to construct a utopia of our own."

Social Credit does not say, "This is how things ought to work, and we must reform the financial and other systems so that this happens," but that things work best in accord with their own nature. In the preface to *Credit Power and Democracy* (1920) Douglas wrote, "That is moral which works best." Later he pointed out that the word "moral" "is used in such a loose manner as though the word defines itself. Much of what is called progress is a-moral. The use of better tools does not automatically ensure better objectives. We can improve planes so that we can fly from one place to another in less time. Is this progress? Or is the real question, 'What do we do with the time we saved? Build more planes?'"

How Douglas discovered Social Credit

In an address to members of the Canadian Club in Ottawa in April, 1923, when he was in Canada by invitation to present his views to the Canadian Parliamentary Committee on Banking and Commerce, Douglas sketched the history of his discoveries and the development of the line of thought which had brought him to the conclusions he had reached.

The beginning of this "rather long-winded story was about fifteen years ago." Douglas explained how, while in India in charge of the Westinghouse interests in the East, he had conducted a survey of a large district with considerable water-power. The survey had been at the insistence of the Government of India. Douglas said that when he went back to Calcutta and Simla and asked what was going to be done about using the water-power, the reaction was, "Well, we have not got any money." This was at a time when the manufacturers in Great Britain were finding it hard to obtain orders and the prices for machinery were very low. Douglas said that he accepted the statement made, and, he supposed, pigeon-holed the fact in his mind.

He went on to recall how, when he dined frequently with the controller-general of India, he was bored considerably by long lectures on the subject of credit. The controller-general related his experiences with Treasury officials in India and Britain, insisting that silver and gold had nothing to do with the situation. "It nearly entirely depends upon credit," he said. Douglas remarked that, at the time, his friend's comments made little sense to him, but, nevertheless, he felt that they had also been pigeonholed in his mind.

Douglas proceeded to explain how just before the First World War he was employed by the British Government in connection with the building of the Post Office tube railway in London. There was no physical problem about the enterprise, but periodically he was ordered to pay men off, as there was insufficient money. "Then the war came," said Douglas, "and I began to notice that you could get money for any purpose." That struck him as being rather curious.

During the First World War, Douglas, who had seen service in France and had been men-

tioned in despatches, was sent to the Farnborough Royal Aircraft Works to sort out "a certain amount of muddle." After weeks he had discovered that after introducing tabulating machines to assist his examination of the costing system of the factory, costs were being generated at a much greater rate than incomes were being distributed in the form of wages and salaries.

Like a true scientist, Douglas had an investigation made of a cross section of hundreds of British industrial organisations, and found that they all created total costs, reflected in prices, at a greater rate than they distributed purchasing power through wages and salaries. Douglas later provided mathematical proof of his discovery, stated in the form of the famous $A + B$ theorem.

Continuing, Douglas said that later he noted that with the withdrawal of something like seven million of the best producers in the country, those left, the older people, women and children, had been able to build wonderful concrete cities. Immense quantities of production were being poured out to be destroyed by war. Yet everyone was living on at least as high a standard of living as before the war.

Douglas was thinking these things over when his mind went back to his Anglo-Indian friend. He thought to himself, "That man was right. The key to the problem is credit." Douglas said, "The people at large have not got sufficient purchasing power."

"I know from my own technical knowledge," said Douglas, "that there is no production problem in the world at all; that there is no single thing which, if you will put your money down on the table, you cannot get."

Man must follow God's Law

One of the most revealing word pictures we have of Douglas the man and his philosophy comes from Mr. L. D. Byrne:

"Notwithstanding a mental stature unusual in any society, Douglas's outstanding characteristic was a profound humility — a humility which was reflected in his writings and in his life... Where others viewed the world in terms of mankind's struggles and achievements, and society as the creature of man's brain and behaviour, with the realism of the engineer and the penetrating spirituality of a Medieval theologian, Douglas saw the universe as an integrated unity centered in its creation, and centered in its Creator and subject to His Law.

"It was the basis of Douglas's philosophy, of which Social Credit is the policy, that there is running through the warp and woof of the universe the Law of Righteousness — Divine Law — which he termed the Canon. He must seek it actively, and to the extent that he finds it and conforms to it, he will achieve harmony with the universe and his Creator. Conversely, to the degree that he ignores the operation of the Canon and flouts it, he will bring disaster upon himself."

"It was inherent in Douglas's writings that he viewed society as something partaking of the nature of an organism which could have 'life and life abundant' to the extent it was God-centred and obedient to His Canon... Within it (this organism) the sovereignty of 'God the Creator of all things visible and invisible' being absolute, there must be full recognition of the sanctity of human personality, and, therefore, of the individual person as free to live his life, and within the body social, to enter into or contract out of such associations as, with the

responsibility to his Creator, he may choose. And no person may deny another this relationship to God and his fellow men without committing sacrilege.

"This concept, reflecting the ideal of Christendom as the integration of Church and society which was the inspiration of European civilisation for centuries, involves adherence to a policy in every sphere of social life, economic, political and cultural. This is the policy which Douglas termed 'Social Credit.'

"Looking out upon the world with a clarity of vision which was unique in his time, Douglas saw a doomed civilisation committed to the opposite policy, stemming from a conflicting philosophy, a philosophy which deified man and sought to subjugate the world to him."

In a 1933 address, *The Pursuit of Truth*, Douglas stressed that his primary concern was with rightness in all things, that there was running through the universe something called a "canon", and that "genuine success only accompanies a consistent

attempt to discover and conform to this canon in no matter what sphere our activities lie."

Money is a man-made symbol

While it is true that the world-wide Social Credit Movement which came into existence played the major role in publicising how financial credit is created and destroyed by the banking system, long before Douglas appeared on the public scene, a number of authorities had explained to select audiences how money was created in the form of financial or bank credit.

And, of course, those who operated the credit-creating system over the centuries were well aware of the enormous power they exercised — so long as people generally believed that banks only loaned out money first deposited with them, and were generally ignorant about the realities of a money system.

Irrespective of what form it takes, money is but a man-made symbol of no value unless real wealth is created. Just so long as sufficient people can be mesmerised into believing that, for example, a credit symbol is more important than a pound of butter, they are at the mercy of those who create and control the symbols. The shadow is more important than the substance!

Douglas once recalled how not long after he had published his findings on the basic defect in the modern finance-economic system, he was asked by a representative of one of the Wall Street international finance groups what he proposed to do about obtaining a rectification of the defect. As Douglas said, at that stage he did not fully appreciate the fact that his discovery and proposals struck right at the core of a monopoly whose representatives, so far from relinquishing the power they already exercised, were determined to protect and increase that power.

Subsequently every effort was made to suppress, or misrepresent and pervert what Douglas was proposing. The hostile reaction of an unholy alliance of international bankers, Marxists and various other groups, including those do-gooders who earnestly claim to know what is best for the individual, brought into clear relief the fact that it was the philosophical challenge of Social Credit which was seen as the major threat by all representatives of the will-to-power.

(continued on page 6)



Clifford Hugh Douglas

Social Credit and the Kingdom of God

(continued from page 5)

Douglas, the physical man, died in 1952. But the truths he revealed now belong to eternity. They are essential for the regeneration of civilisation, irrespective of how long that regeneration takes. Those who have grasped those truths have the responsibility of carrying the knowledge of them forward into the future.

To the extent that western civilisation still continues is only possible because the spiritual and moral capital of the past has not yet been completely exhausted. But one only has to consider the plight of the disorientated youth, victims of an insane policy of "full employment" at a time when the computer has given an even bigger impetus to the Industrial Revolution than did the introduction of solar energy via the steam engine, to realise what the future must be.

Cut off from their own heritage it is not surprising that large numbers of the youth of western nations are recruited for political violence, or turn to drugs and other forms of escapism. Disintegrating Rome also had a youth-revolt problem.

Policies and philosophies

Douglas observed that a problem correctly stated is already half solved. The starting point for solving the problems of human beings must be to ask the question, "What is the purpose of man himself, and of his activities?" The basic problem is, therefore, philosophical.

Douglas implicitly accepted the Christian philosophy when he wrote: "The group exists for the benefit of the individual, in the same sense that the field exists for the benefit of the flower, or the tree for the fruit... Christ's famous rejoinder to the Pharisees, that 'the Sabbath was made for men, and not man for the Sabbath', clearly revealed Christ's concern with the supreme value of the individual. Christ's revelation paved the way to free the individual from the domination of the group or the system.

Examining this question more closely in *The Realistic Position of The Church of England*, Douglas stressed that a genuinely Christian society is one in which power is effectively in the hands of the individual members of that society, who are then in the position to make free choices, accepting of course personal responsibility for the choices made. The purpose of the antiChrist, Douglas warned, was to force man into bigger and more highly centralised groups in which man's most divine

attribute, his creative initiative, is killed.

One of the most illuminating statements made by Douglas, one which reveals his proper humility in the search for truth, was that the rules of the universe transcend human thinking, and that if the individual wished to live in a world of harmony, he should make every endeavour to discover those rules, and then obey them. Douglas did not say how things ought to work; we are trying "to release reality" he said, in order that things can work in accordance with their own nature. Douglas warned that passing laws indefinitely in an attempt to make systems work in defiance of reality could only complicate the defects in these systems.

No State monopoly

It was only natural that those whose only understanding of Social Credit was that it was merely some type of credit-expansion scheme for overcoming the conditions of the Great Depression, should believe that all that was necessary was for governments to nationalise the banks, thus breaking the "private credit monopoly."

Douglas was not primarily concerned with the private monopoly of credit creation, but with the monopoly itself. Nationalising the banks merely changed the name over the doors without changing policies. And a government monopoly can be even worse than a private monopoly, sheltering behind the facade that it has been "democratically elected."

The credit of a society belongs to the individual members of that society, and governments should have to come to individuals for required credits in the same way that a company is dependent upon shareholders for its share capital. A State monopoly of credit creation and issue is one of Karl Marx's ten steps for communising a State. This policy is an expression of a philosophy diametrically opposed to the philosophy of Social Credit.

Dividends to individuals

Douglas said that the proper role of the State is to distribute dividends to individuals. The individual must be free to decide how best to use his own credit.

During the Great Depression of the thirties, when Marxism was making an enormous appeal to large numbers of desperate people, Stalin's colleague, Molotov, made the comment to the "Red" Dean of Canterbury, Dr. Hewlett Johnson, that the Soviet leaders knew all about Social Credit, and that it was the only movement they feared. Relating a revealing experience he had with the famous

Fabian Marxist leader, Sidney Webb, Douglas said that after he had effectively disposed of all the arguments against the practicability of his proposals, he was confronted with the real objection to those proposals: **Webb said that he did not like the purpose of the proposals, the purpose being to free the individual from the domination of those exercising power over him.**

What Douglas did was to bring a new strategy and tactics to an age-old problem, the struggle by the individual to defend himself against all manifestations of the will-to-power. With the precision of the trained engineer, he analysed the basic defects in the finance-economic system.

Some of his most brilliant comments deal with the true purpose of man and the threat to that purpose by the advocates of centralised power using financial, economic and political institutions to enslave. One of his most brilliant revelations was that the true purpose of production was consumption, and that the policy of "full employment" was in defiance of the progress of the industrial arts, which made it possible for the genuine requirements of the individual to be provided with progressively less labour.

Nothing caused so much bitter opposition to Douglas than his observation that so far from labour creating all wealth, the major factor in modern production was the use of solar energy in various forms to drive automatic and semi-automatic machinery, and that as the individual was an heir to a cultural heritage, he was morally entitled to a type of dividend. Such a policy was contrary to the carefully-fostered view that the individual could not be trusted with the type of freedom which Douglas had demonstrated was both practical and desirable. Opposition to the principle of a dividend based upon an inheritance was a manifestation of the will-to-power philosophy.

God's Kingdom can only come on earth if individuals seek to know God, to serve God, and to advance His purpose for man. Christ commanded, "Be ye perfect."

Striving for perfection is only possible when the individual possesses the freedom to do so. The goal of perfection means that Christ came to restore, to make atonement with God possible. Atonement means at-one-with, and Christ said that it was only through Him that the individual could come to know the Father, to make complete contact.

So far from ignoring the material world, Christ said He had overcome it. Man did not live by bread alone, but sufficient bread was essential. "Give us this day our daily bread." God the Father has provided an abundance of the material things required for the "life more abundant" which Christ spoke about.

"Full employment" denies access to the Kingdom

The overriding policy being used to deny man access to the potential real security and expanding freedom which is his birthright is that of "full employment." Although the policy blatantly contradicts every advance in technology, it is promoted persistently as the most important objective towards which man can strive.

The underlying philosophy is materialistic, treating the human being as so much raw material to be fed into an expanding mass production system, and anti-Christian, because it denies that the major factor in modern production is inheritance.

When Douglas first put forward the policy of a national dividend for the individual as a

(continued on page 7)

Charlie Chaplin and Social Credit



Chaplin as the tramp with his cane, and without make-up.

Most people have heard of Charlie Chaplin (1889-1977), probably the most popular screen comic of all times with his character of the tramp that captivated audiences all over the world. But did you know that Chaplin was in favor of Douglas's Social Credit? He mentioned it himself in his autobiography, published in 1964:

"During the filming of *City Lights*, the stock market crashed. Fortunately, I was not involved because I had read Major C. H. Douglas's *Social Credit*, which analysed and diagrammed our economic system... I was so impressed with his theory that in 1928, I sold all my stocks and bonds, and kept my capital fluid."

On another page, Chaplin wrote: "I was discussing Major Douglas's book, *Economic Democracy*, and said how aptly his credit theory might solve the present world crisis."

right reflecting the reality of inheritance, it was scathingly denounced as "something for nothing."

Yet, life itself is a gift, as are the most important factors which sustain life — water, air and unlimited solar energy. The failure to accept God's gifts with proper respect is a manifestation of man's false pride, a refusal to accept the truth that man is not self-sufficient, that he does depend upon God and His abundant universe, abundant in materials and the laws which, if discovered and applied, provide both security and freedom.

The tendency to worship science as some type of God is but further evidence of man's false pride. Science cannot create anything. It is but an orderly method of discovering and using that which already exists. Formulae are but man-devised instruments which man has invented to increase his effectiveness in arranging associations which result in natural action.

Each new generation inherits knowledge built up by previous generations. Even ideas are inherited, as pointed out by that great scientist, Isaac Newton: "If I have seen further than other men, it is because I have stood on the shoulders of giants."

As Douglas said, every generation of mankind receives contributions from two sources, the effort of human beings applied to instruments which have been created by previous generations. Douglas summarised: "We have an association between the present and the past yielding an increment which is *present*; and relatively to one another, the past is enormously the most effective element in this association."

One of the most shallow statements by those who endorse the 'full employment' policy, is that "hard work never hurt anyone." So far from being true, much hard work has had a brutalising effect on the individual. And activities which can be seen to be unnecessary, except to obtain a monetary income, are soul-destroying. Human drudgery is not conducive to man seeking the Kingdom of God.

The major contributions to civilisation have come from those who have enjoyed relative security and freedom. But in defiance of the facts, many Christians support the policy of 'full employment' on the authority of St. Paul's statement that if a man did not work, neither would he eat. (2 Thess. 3:10.) That statement was generally true when Paul made it. There was a time when human energy was the only means of production. But St. Paul had never seen or even envisaged a computer-controlled automated production system.

(Editor's note: commenting on this passage of St. Paul, Pope Pius XI wrote in his encyclical letter Quadragesimo Anno: "But the Apostle in no wise teaches that labor is the sole title to a living or an income.")

A much greater authority than St. Paul, Christ, said something much more fundamental and of permanent value:

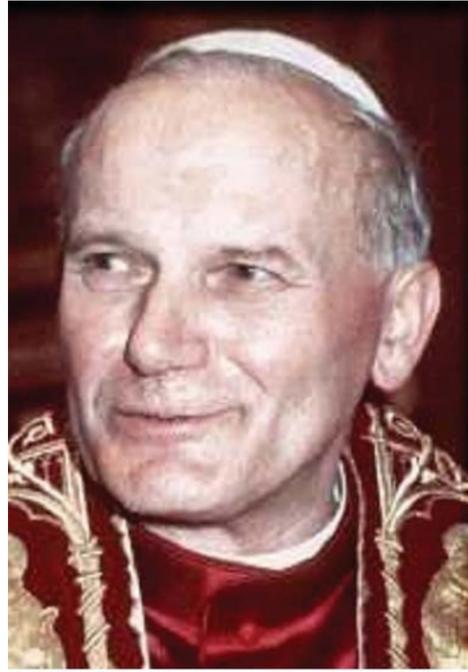
"Behold the birds of the air: for they sow not, neither do they reap, nor gather into barns; yet your Heavenly Father feedeth them. Are ye not much better than they?... And why take ye thought for raiment? Consider the lilies of the field; how they grow; they toil not, neither do they spin... Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall He not more clothe you, O ye of little faith?" (Matt. 6:26-30).

Christ said that He came in order that the individual might enjoy life more abundantly. He did not say, as a former Governor of the Bank of England, Sir Montagu Norman said, that poverty was good for people.

The great Christian philosopher, St. Thomas Aquinas, said that "Spiritual danger ensues from poverty when the latter is not

Full employment is "outmoded and useless," said John Paul II

The Social Crediters have said for years that the call of politicians for full employment, or human participation in production, is contrary to facts, since, thanks to new inventions, technology, progress, there is less and less need for human labour to produce goods: it is computers, robots, that do the job in our place. Work is just a means to produce goods, not an end in itself: if the work can be done by the machine, that is just great; it will allow man to give his free time over to other activities, in which he can really develop his personality and God-given talents.



This is exactly what Pope John Paul II said on November 18, 1983, when he received in audience the participants in a national conference sponsored by the Italian Episcopal Conference's Commission for Social Problems and Work. Here are excerpts from the Pope's address:

"The primary foundation of work is in fact man himself... Work is for man and not man for work... Furthermore, we cannot fail to be concerned about the

opinions of those who today hold that discussion of a more intense participation is now outmoded and useless, and demand that human subjectivity be realized in so-called free time. It does not seem just, in fact, to oppose the time dedicated to work to the time that is free of work, in so far as all man's time must be viewed as a marvellous gift of God for overall and integral humanization. I am nevertheless convinced that free

time deserves special attention because it is the time when people can and must fulfil their family, religious, and social obligations. Rather, this time, in order to be liberating and useful socially, is spent with mature ethical awareness in a perspective of solidarity, which is also expressed in forms of generous volunteer services."

(Taken from L'Osservatore Romano, weekly edition in English, January 9, 1984, p. 18.)

voluntary... no man ought to live unbecomingly."

Increasing freedom from compulsory economic activity does not presume growing idleness. Such freedom would place the individual in the position where he could participate in the type of activity which appealed to him. There would be a flowering of creative activity with individuals employing themselves. It can be predicted with certainty that an intensification of the policy of 'full employment' can only hasten the growing disintegration of what is left of Christian civilisation. Regeneration depends upon that and on associated policies being opposed and rejected.

Social Credit action must reject the old power game of divisive party politics. It must seek to unite, to heal, in accordance with the Christian law of love. As the Kingdom of God is within each individual, access to the Kingdom is available now.

Regeneration of civilisation must start with regeneration of the individual. The development of the Kingdom of God can start now with individuals seeking to use their initiative, in association with others who are also "practical Christians," to resist wherever possible the policies of evil. Refusal to act is a failure to strive to enter the Kingdom.

Douglas said that "Christianity, democracy, and Social Credit have at least three things in common: they are said to have failed; none of them is in the nature of a plan, and every effort of some of the most powerfully organised forces in the world is directed to the end, not only that they shall never be accepted, but that as few persons as possible shall ever understand their nature."

Douglas devoted considerable attention to stressing that genuine Christianity, democracy, and Social Credit were all concerned with ensuring that individuals had effective control over their own lives and accepted personal responsibility for how they used power. Christianity has struggled for nearly two thousand years to free itself from that Pharisaic influence which Christ so strongly attacked. Christianity's alleged failure is that of individuals who failed to grasp the message of real freedom which Christ brought and to take Christ's advice.

The genius of Douglas enabled him to present the true nature of both democracy and Christianity. Douglas has provided the key to the door which must be opened to enable the individual to enter the Kingdom. But that key must be turned by individuals with the knowledge and the will to do so. The future of Christianity now depends upon those who have grasped the truths — the glimpse of reality discovered and presented by Douglas.

Eric Butler

(The full text of other books of Eric Butler and Douglas is available on the internet at this address: www.alor.org/Library1.htm)

Toronto monthly meetings

August 13, October 8

Lithuanian Hall, 2573 Bloor St. W.

One block west Dundas Subway Station

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

Information: (416) 749-5297

The Bilderberg Club: a secret society of the richest and most influential people conspiring to achieve a world government



Daniel Estulin

The November-December, 2005 issue of the Kingston Eye Opener (Box 3514, Kingston, ON, Canada, K7L 5J9) published an interview of editor Geoff Matthews with Daniel Estulin, Communications Training Specialist, who wrote

a book on the Bilderbergers:

Daniel, could you please define Bilderberg for our readers.

Bilderberg is not a person, but an idea. It is an idea centred on the perception of man as intrinsically evil. Humanity cannot gain its freedom from synarchism unless it defeats the idealism that it represents. It is the idea that creates the policies of state which rip up the tallest constitutions and drag humanity into war from the highest position of power. That is why it must be acknowledged that World War II has not been won in real terms. A single man and his clique had been brought down in this war at a cost of a hundred million lives lost, but the idea behind them had not been defeated. The idea has now come to roost in America, and has infested its platform of business, its economy, its institutions for learning, and finally, its highest position of government.

Who was the most prominent individual involved with the founding of the Bilderbergers?

Without a doubt, Joseph Retinger, a 33rd degree mason. He was the political aide to General Sikorski, and served for the London-based Polish government-in-exile. In addition, at the age of 58, he parachuted into German-occupied territory outside Warsaw for some sabotage missions.

Due to his high-profile career, in the 1950s he was able to create contacts with numerous high-ranking military officials and political leaders. His main aim was to unite the world in peace. His peace dividend was to be under the control of supranational, powerful organisations. He believed that such organisations would be immune from short-term ideological conflicts erupting between governments. To Retinger, it was insignificant what dominated the economic ideology of a country. He believed these differences could be brought into line by powerful multinational organisations dictating and applying powerful economic and military policies, thereby creating a union and a bond between the nations.

Oh really! ? I thought that it was Prince Bernhard of Holland who actually founded the secret Club.

Bernhard was a poster boy. A pretty face and a facade. In 1952, Retinger approached Bernhard with a proposal for a secret conference to involve the NATO leaders in an open and frank discussion on international affairs behind closed doors. Prince Bernhard, at the time, was an important figure in the oil industry and held a major position in Royal Dutch Petroleum (Shell Oil), as well as Société Générale de Belgique — a powerful global corporation.

In which ways (people, institutions, etc.) are the decisions of the Club "networked" and forwarded in the level of international organizations, the media, banks, states and governments in a way that they can be implemented?

You know, everywhere you look — government, big business, and any other institution seeking to exercise power — the key is secrecy. Meetings such as those of the Organisation for Economic Co-operation and Development (OECD), the G-8, World Trade Organisation, World Economic Forum, Central Banks, the European Union Council of Ministers and the EU Commission, EU summits, government cabinet meetings, numerous think tanks, etc., are always conducted behind closed doors. The only possible reason for this is that they don't want you and me to know what they are really up to. That well worn excuse for keeping things under wraps — "it is not in the public interest" really means that it is not in the interest of the powers that be that the public should know.

However there is, in addition, a network of private forums and meetings that take place where the secrecy principle extends to the forums and meetings themselves — by and large, we don't even know that they are taking place, let alone what is being planned and discussed.

There's the World Economic Forum at Davos in January/February, the Bilderberg and G8 meetings in June/July, and the IMF/World Bank annual conference in September. A kind of international consensus emerges and is carried over from one meeting to the next. But no one's really leading it. This consensus becomes the background for G8 economic communiqués; it becomes what informs the IMF when it imposes an adjustment programme on Argentina; and it becomes what the US President proposes to Congress.

With what other international centres of power/authority does the Club cooperate and in what aspect?

Bilderberg controls the IMF, the World Bank, the UN, all the European Central Banks. Every prominent European commissioner has at one time or another attended a Bilderberger meeting. Every NATO general secretary is a Bilderberger. You see what we are up against.

Are there any other centres of power/authority that are considered opposite/rival to the Club? If yes, which are they and what do they stand for?

Bilderberg, in fact, is a foreign policy arm of an all-powerful and completely unknown group called "The Committee of 300" whose ancestors were the British East Indian Tea Company, whose main line of work didn't have anything to do with selling tea but rather with moving drugs.

In fact, the entire world drug trade is controlled by the most powerful man and a few women in the world. All of them belong to the Committee of 300. I have spoken on several occasions with deep cover intelligence officers, both in Europe and the US, and all of them have given me a rough estimate of annual drug profit margins between US \$500-\$700 billion. Most of this dirty money is recycled through all the major stock markets, and then pocketed as a legitimate profit.

Who invites the people that attend the gatherings of the Bilderberg, and what criteria do the guests have to fulfil in order to be invited?

Bilderberg, from its inception, has been administered by a small nucleus of persons, appointed since 1954 by a committee of the wise men, which is made up of a permanent chair, an American chair, European and an American secretary and treasurer. The annual

invitations are only sent out to important and respected people who, through their special knowledge, personal contacts and influence in national and international circles, can amplify the objectives and resources of the Bilderberg Group.

Nobody can buy their way into a Bilderberg meeting, although many corporations have tried. The steering committee decides who to invite — what the Guardian newspaper of London aptly calls a "Bilderberg person", that hasn't changed in 50 years of secret meetings — a Fabian Socialist (Translation: Fabianism believes in what it describes as "the democratic control of society in all its activities." The key word is control of the individual. This as being best achieved through global government, a goal it shares with Communism) and a One World Order enthusiast.

What means do they use in order to keep their activity silent and away from the media?

Big time media is part of the world elite and with the slyness of a slave, they don't need to be told by the Bilderbergers to keep the meeting secret. They do it voluntarily. The Washington Post, The New York Times, Grupo Prisa in Spain, Le Monde, The Economist, the Wall Street Journal, Toronto Star, the National Post to name just a few, fully realize the advantages of cooperating with the Bilderbergers.

They also know what will happen if they are to "betray" the most secret of secret societies. Newspapers live and die by the advertising they take in. Do you know how simple it is for Rockefeller, the Prime Minister of Canada, Etienne Davignon, and other influential Bilderbergers to pick up the phone and tell GE, Siemens, Mercedes, Novartis, etc., to stop advertising in such and such media?

Actually, as all the biggest and the most powerful corporations in the world belong to the Bilderbergers, they police themselves. For those not entirely convinced what may happen to them, we have a case of Richard Nixon being destroyed in the false Watergate crisis for the entire world to see, as I explain in my new best seller on the Bilderbergers.

Or the case of Argentina being destroyed, again, for the whole world to see by the New World Order in the Falkland's War because Argentina was willing to sell nuclear power, the cleanest, cheapest, and best source of energy to Mexico against the wishes of the Global Masters. So, Kissinger gave the order to attack.

If the President of the US can be put out of business, or an independent nation be subjugated, what chance, I ask you, does a newspaper have against the all-powerful Bilderbergers? So, the big-time media follows every direction and command without as much as a whimper.

What would you consider to be the more "curious coincidences" for some of Bilderberger recruits?

The most dramatic example of a "useful recruit" was the obscure governor of Arkansas, Bill Clinton, who attended his first Bilderberg meeting at Baden Baden, Germany, in 1991. There, Clinton was told what NAFTA (North American Free Trade Agreement) is by David Rockefeller, and that he was to support it. The next year, he was elected President. Tony Blair attended a Bilderberg meeting in 1993, became party leader in July 1994, and became Prime Minister in May 1997. John Edwards was invited to a Bilderberg meeting

in 2004, several weeks later to be "chosen" John Kerry's Vice Presidential candidate. The fact that Edwards wasn't invited back this year suggests to me that his political career is over by the way he was discarded as an old shoe by the Bilderbergers.

What Canadians have participated in previous Bilderberg meetings?

There have been many over the years; this is just a partial list: Donald S. MacDonald, ex-Finance Minister; Conrad Black, Ralph Klein, Israel Asper of the CanWestCapital Group; Lloyd Axworthy, Isabel-Bassett, Parl. Assistant Finance Minister of Ontario; Jean Chretien, Marshall A. Cohen of Olympia & York; Stephane Dion, A.L. Flood, Chairman, Canadian Imperial Bank of Commerce; Louise Frechette, Deputy Secretary-General, United Nations; David Frum from the National Post; Peter C. Godsoe, Chairman and CEO, Bank of Nova Scotia; Allan E. Gotlieb, former Ambassador to the US; Michael Harris; Donald J. Johnston, Secretary-General, OECD; Preston Manning; Paul Martin; Stephen Harper; etc.

What are some of the Bilderberger objectives?

Amongst some of their more ambitious plans are the creation of a One World Government with a single globalized marketplace, policed by a world army; a single global currency financially regulated by a world bank; a universal church as an outlet to channel mankind's inherent religious belief in the direction desired by the New World Order.

All other religions of the world will be destroyed; empowering international bodies to completely destroy all national identity through subversion from within. Only universal values will be allowed to flourish in the future; creation of "the post-industrial zero-growth society" (Translation: Zero growth is necessary to destroy vestiges of prosperity and be able to divide the society into owners and slaves. When there is prosperity, there is progress, which makes repression a lot harder to execute) which is meant to bring an end to all industrialization and the production of nuclear generated electric power (except for the computer and service industries.)

The remaining Canadian and American industries will be exported to poor countries such as Bolivia, Peru, Ecuador, Nicaragua, etc., where slave labor is cheap. One of the principal objectives for NAFTA will then be realized; empowering the United Nations until it becomes a demure, as well as a de facto, world government. Advancing this goal by creating a direct UN tax on "world citizens," expanding NAFTA throughout the Western Hemisphere as a prelude to creating an "American Union" similar to the European Union; establishing NATO as the UN's world army.

What are some of Bilderberger achievements?

Bilderberg proposed and decided to establish formal relations with China before Nixon's administration made it publicly known policy. At a meeting in Saltsjöbaden, Sweden, in 1973, Bilderbergers agreed to increase the price of oil to \$12 a barrel, a 350% jump, in order to create economic chaos in the United States and Western Europe, as part of the "softening up" policy.

In 1983, Bilderbergers got a secret promise out of the then "ultraconservative" President Ronald Reagan to transfer \$50 billion of American taxpayers' money to the Third World and communist countries through its favourite conduits, the IMF and the World Bank, in order

Splintering of Canada

Splintering of Canada. This theme was originally scheduled for discussion in 1997, but unexpected Bilderberg media coverage in the Toronto Star, Canada's leading daily during the 1996 meeting in King City, forced the globalists to postpone their plan to 2007.

Really!!! I think our readers would love to hear the details of the plan to destroy Canada!

The long and short of it is that the Bilderbergers planned the destruction of Canada through the Quebec referendum which they themselves organised, which also ties into a billion dollar scheme they concocted to steal Canada's water supply through the Grand Canal project. Of course, to destroy Canada, these vile people needed NAFTA and GATT as a precursor to US-Canadian continental union by 2007. That's the intended result. However, as you well know, not every plan, no matter how brilliantly set up, can be executed to perfection.

Do you remember Quebec's supposedly "authentic" independence drive in 1995? It was all a hoax. Through my intelligence sources, I discovered that Quebec was to separate from Canada abruptly

via a Unilateral Declaration of Independence, orchestrated by the Rockefeller-controlled Canadian politicians. Most of the key political figures on both sides, though apparently in "opposition" to each other, are connected to David Rockefeller such as Brian Mulroney, ex Prime Minister; Lucien Bouchard, separatist PQ leader brought into politics by Brian Mulroney; Preston Manning also controlled by the Rockefeller-Bilderberg combines; Jean Chretien, ex-Prime Minister, liberal party, controlled by David Rockefeller.)

Let me give you an example:

John Rae was a leading strategist for former Prime Minister Chretien's election campaign. He was also an Executive Vice-President of Power Corp. and Paul Desmarais' right-hand man.

His brother is **Bob Rae**, ex-NDP Premier of Ontario (who is now running for the leadership of the Liberal Party of Canada), who appointed **Maurice Strong** to the chairmanship of Ontario Hydro, which he proceeded to dramatically cut in both skilled human resources and generating capacity (to provide a future need for power from James Bay/Grand Canal.)

Paul Martin, former Canada's Prime Minister, rose through the ranks at Power Corp., mentored by Paul Desmarais. He also attended the 1996 meeting of the-Bilderberg Group where the dismantlement of Ontario Hydro is hotly debated.

Jean Chretien's daughter, France, is married to Andre Desmarais, son of Paul Desmarais, chairman of Power Corporation. Chretien's "advisor, counsellor and strategist" for the past 30 years has been **Mitchell Sharp**, who brought Chretien into politics when he

(continued on page 10)



The 2006 meeting of the Bilderbergers took place June 8-10 at the Brookstreet Hotel, in Ottawa, Canada. Ottawa police officers were standing guard outside a dozen metal gates that served as security checkpoints a half kilometre from the hotel. But to approach the hotel property, even uniformed officers had to show their credentials to the half-dozen black-suited men working for a private security firm hired by the Bilderbergers.

Some of this year's attendees were pictured on the front page of the Ottawa Citizen: from left to right, first row: David Rockefeller, founder of the Trilateral Commission and former chairman of the Chase Manhattan Bank; Frank McKenna, former Premier of New Brunswick and ex-ambassador to the U.S.; Gordon Nixon, President and CEO of the Royal Bank of Canada; second row: James Wolfensohn, former president of the World Bank; Richard Perle, assistant secretary of defence to U.S. President Reagan and advisor of present President Bush; Queen Beatrix of the Netherlands

to pay the interest the Bilderbergers owed on their loans to the Western banks. That pledge was more than kept and became known as the Brady Plan.

The Bilderberg-orchestrated decision of getting rid of Margaret Thatcher as British Prime Minister, because she opposed the wilful hand-over of British sovereignty to the European Super State designed by the Bilderbergers. And incredulously, we all watched as her own party sold her out in favour of the Bilderberg poodle — John Major.

In 1985, Bilderbergers were ordered to give full support to the Strategic Defence Initiative (Star Wars), long before it became the official policy of a US government, grounding it on the premise that it would grant unlimited riches to the Masters of the Universe.

At their 1990 meeting at Glen Cove, Long Island, in New York, they decided that taxes had to be raised to pay more towards the debt owed to the International Bankers. Bilderberg ordered President [George] Bush Sr. to increase taxes in 1990, and watched him sign off of the tax-hiking "budget agreement" that lost him the election.

The multimillion dollar sale of Ontario Hydro, whose owner at the time was the Canadian Government, was discussed for the first time at the Bilderberg meeting in King City, Toronto, Canada, in 1996. Shortly after, Ontario Hydro was broken up into five independent companies and privatised.

Leaked reports from the 2002 meeting stated that the war in Iraq had been delayed until March 2003 at a time when every newspaper in the world was expecting the attack to be launched in the summer of 2002.

Bilderbergers

(continued from page 9)

was Finance Minister. Sharp has been, since 1981, Vice-Chairman for North America of David Rockefeller's Trilateral Commission. Chretien, like so many lackeys, attended the 1996 meeting of the Bilderberg Group in King City, Toronto.

However, there is much more. **Daniel Johnson**, former leader of the Quebec Liberal party and Quebec Premier in 1994, also rose through the ranks of Power Corp.

Brian Mulroney needs no introduction. He is one of the most hated Prime Ministers in Canada's history. He was also a lawyer and a lobbyist for Power Corporation and a member of the board of Archer-Daniels-Midland, a Rockefeller-owned conglomerate, which was headed by Dwayne Andreas who, like Rockefeller himself, is also a member of the Bilderberg Group.

Finally, you have Mike Harris, former Premier of Ontario, close friend of George Bush and Paul Martin. Harris, like his colleague Ralph Klein of Alberta, is also a Bilderberger.

So, the former federal Conservative Party (via Mulroney), the Liberal Party (via Chretien) and the NDP (via Rae) are all tightly connected to... Paul Desmarais and Power Corp. And we have the Prime Minister, the Finance Minister, and the Prime Minister's key aide all tightly connected to... Paul Desmarais and Power Corp.



Power Corp. co-chief executives Andre Desmarais, left, and Paul Desmarais Jr., right, leave with their father, Paul Desmarais Sr., after the company's annual meeting in Montreal Thursday, May 11, 2006. Paul Desmarais Sr. was obviously one of the attendees at this year's Bilderberger meeting.

If you have ever wondered why the same experts and politicians, though apparently representing opposing ideologies, always seem to appear on news, political debates, and current event programs, all pushing the same line, now you have the answer.

Who would benefit from Quebec's separation?

The answer is the Bilderberg Group. The ultimate outcome was a planned Continental Union of the U.S. and Canada by the early 21st century, in which both would be regionalized. This would necessitate a new Constitution for the resulting United States of North America. A fundamental piece of this jigsaw puzzle was a little known "Grand Canal" water-transfer project, a scheme estimated to cost between \$80 billion and \$130 billion.

Never heard of the continent-wide "Grand Canal" project? GRAND being an acronym for Great Recycling and Northern Development — envisages a dike across James Bay and the creation of a new fresh-water lake through the impoundment of rivers that now empty into the bay. This fresh water would then be pumped back to the Great Lakes basin and beyond. (See the article "The planned destruction of Canada" in the March-April, 2002 issue of Michael.)

Not surprising — the Bilderbergers, the

Canadian Government, and the media whores such as Conrad Black and Robert S. Prichard, president of Torstar Media Group (Toronto Star) and a 2005 Bilderberg attendee, aren't too keen to publicize it!

When I found out about Rockefeller financing every Canadian politician, I went back and re-read everything I could get my hands on regarding NAFTA. There is a lot of talk in NAFTA about "free flowing water being free." It is obvious, isn't it! Then, why is it in the document? Because when you put up dikes, you can suddenly charge for the water.

Think of money. If you had your choice, if you could pull a genie out of a bottle, and the genie could grant three wishes, what would your three wishes be? Remember your goal is to make the most money possible? Number

one, give me control over the sun. Number two, give me control over the air. Number three, give me control over water. Now, leaving our little genie aside, we know we cannot control the sun, nor can we control the air, but we can control water. On the scale of things that are required for human life, it is the most important element that can be controlled.

The Bilderbergers thought they could get away with another media blackout. Not to be. When Canadian media got wind of it, it quickly spread like wildfire. A trickle turned into a torrential downpour, and Canadians were on to them. It is one thing not to report the news, quite another to be an accomplice in the willful destruction of your own country. On record, that was their worst defeat ever.

Daniel Estulin

A dividend to all Albertans

Mr. Vic Bridger of Australia, in the Jan.-Feb. 2006 issue of The Australasian Social Credit Journal, reported and wrote the following article:

**Cheques to go to all Albertans, except residents of our prisons
The Edmonton Sun, Sept. 22, 2005**

by DARCY HENTON, Legislature Bureau

This headline in the newspaper referred to an announcement by the Finance Minister in the Albertan Government to the distribution of a dividend to all citizens in the province. The amount of the dividend, which will be paid to every man, woman and child, would be \$400. The total cost was estimated to be \$1.4 billion, and was in addition to \$2.6 billion set aside from the surplus for capital projects and endowment funds. It was suggested that the budget surplus could be as much as \$10 billion.

This dividend was likened to the Prosperity Bonus provided each year to Alaskan citizens from their share of oil revenues which we wrote about some years back in this journal. The 2005 Alaska Permanent Fund Dividend will be \$845.76 for every man, woman and child, which is nearly double that of Alberta. Last month (August) before hurricane Katrina hit — the fund had assets of \$32 billion compared with Alberta's fund (The Alberta Heritage Savings Trust Fund) with \$12 billion. It would appear that the Alaska fund could have been higher except for some bad stock and share investments. The \$845.76 payment in 2005 is the lowest dividend payout since 1988. Just five years ago, it was a record \$1,963.86. The shrinking dividends are in contrast to this year's record crude oil prices and a permanent fund at an all time high of \$31.5 billion US. The dividends are calculated on a five year average of the permanent fund's income from stocks, bonds, real estate and other investments.

Stock market losses in 2002 and 2003 drove the value down this year; according to the Alaska Permanent Fund Corp. And while the high oil prices bulk up the permanent's fund principal, that money must be invested, and is not figured into dividends.

The whole exercise represents an adherence to orthodox economic principles. It is a wonder that the income from the investments is not reinvested and reinvested etc., etc., building on a fairy tale of fantasy and unreal activities. Oil is a natural and real resource, whereas investments on royalties received from oil are based on reality; income (or losses) on financial transactions are based on the black magic of finance.

The payment of a dividend is based on a Social Credit concept except that it is directly related to oil royalties, and not inclusive of all economic activities within the province. Nevertheless, it does establish a couple of things. One is that the natural resource of oil energy is actually the property of the people

of the province. Secondly, that is quite feasible to pay a dividend, irrespective of the amount, and therefore, and accepts the principle that it can be done.

Some of the comments by business leaders, letters to the editor, and in particular newspaper writers indicate the work ahead of genuine Social Credit proposals. It demonstrates the ignorance, brainwashing, and straight out political ideology that is likely to confront any attempt to introduce Social Credit principles in full and on a proper and sound financial basis based on physical realities. Readers can grapple with the logic contained in the following comments.

Terence Hopwood — Calgary Chamber of Commerce. "Giving folks their money back is ill conceived, short-sighted, a snap decision without foresight, and is neither disciplined nor balanced".

Letter to the Editor — G. Woodward. "I do not see the point in giving everyone \$400. To most it won't make any difference to their quality of life. If they were to put those dollars into AISH (Investment), it would make a huge difference". The editor commented that AISH recipients will get the \$400 too.

Mr. Woodward could well be asked what is the difference between obtaining a dividend from oil royalties and dividends from AISH investments? Of course it could be argued that all the receipts from royalties should be invested and reinvested and reinvested, and no one should receive a dividend.

What if the dividend was not \$400 but \$4000, would that make a difference to the quality of life. The argument about the quality of life is silly. The point is that people should receive a dividend from the benefits obtained from natural resources which are owned by all, not investment companies or banks.

Letter to the editor — Rob Arrand. "Prosperity bonus: what a terrible lack of imagination this shows. The 3.5 billion (not sure where this figure came from — Ed.) would provide full employment for all of Alberta's unemployed for a year or more. If we spend every cent of our bonus now or in the future, the Federal Government will be enriched to the tune of over \$200 million in GST receipts."

Newspaper reporters and editorials are too long to be included in detail, but the general tenor of the comments is that it is a bad idea, and that the Government could or should spend the money itself. This negates the whole concept of a national dividend as proposed by Social Credit. The dividend is simply an acceptance of the principle that natural resources and the benefits bestowed by them are communal property, and as such should be shared equally, not just the unemployed, or the poor, or a badly run hospital system, or the education system, or any other group. It is for all.

Canada is suffering from secularism

One of the symptoms: its plummeting birth rate

Pope Benedict XVI to the Bishops of Atlantic Canada

VATICAN CITY, MAY 22, 2006 (Zenit.org): To banish God from society is to banish hope from people's lives, says Benedict XVI. When addressing the Bishops of the episcopal conference of Atlantic Canada on Saturday, May 20, during their five-yearly visit to Rome, the Holy Father urged them to proclaim the truth of Christ with passion, and to promote catechesis and religious education.

In Canada, the Bishops visit Rome in four separate groups, according to the regional episcopal assembly to which they belong. The bishops of



the Atlantic assembly are the second of the four groups to travel to Rome.

The Pope said that Canada, like many countries, "is today suffering from the pervasive effects of secularism." "The attempt to promote a vision of humanity apart from God's transcendent order and indifferent to Christ's beckoning light, removes from the reach of ordinary men and women the experience of genuine hope," the Pontiff said.

Benedict XVI continued: "One of the more dramatic symptoms of this mentality, clearly evident in your own region, is the plummeting birth rate.

"This disturbing testimony to uncertainty and fear, even if not always conscious, is in stark contrast with the definitive experience of true love which by its nature is marked by trust, seeks the good of the beloved, and looks to the eternal.

Men of hope

"Faced with the many social ills and moral ambiguities which follow in the wake of a secularist ideology, Canadians look to you to be men of hope, preaching and teaching with passion the splendor of the truth of Christ who dispels the darkness and illuminates the way to renew ecclesial and civic life, educating consciences, and teaching the authentic dignity of the person and human society."

The Pope said the challenge is even greater in Canada, if one takes into account the "aging clergy and many isolated communities."

"Yet, if the Church is going to satisfy the thirst of men and women for truth and authentic values upon which to build their lives, no effort can be spared in finding effective pastoral initiatives to make Jesus Christ known," the Holy Father added.

The Bishop of Rome said that "it is of great importance that the catechetical and religious education programs deepen the faithful's understanding and love of our Lord and His Church, and reawaken in them the zeal for Christian witness which has its root in the sacrament of Baptism."

"In this regard," the Pontiff added, "particular care must be taken to ensure that the intrinsic relationship between the Church's Magisterium, individuals' faith, and testimony in public life is preserved and promoted. Only in this way can we hope to overcome the debilitating split between the Gospel and culture."

Living faith

Benedict XVI continued: "Teaching the Faith cannot be reduced to a mere transmission of 'things' or words, or even a body of abstract truths. The Church's tradition is alive!"

The Pope appealed "in a special way to the young adults" of Canada "to take up the rewarding challenge of catechetical service and share in the satisfaction of handing on the Faith."

The Holy Father said: "Their example of Christian witness to those younger than themselves will strengthen their own Faith, while bringing to others the happiness that flows from the sense of purpose and meaning in life which the Lord reveals."

"At the end, My Immaculate Heart will triumph."

May 13, 2006, feast of the Apparitions of Our Lady at Fatima, Portugal, marked the 25th Anniversary of the attempt on Pope John Paul II's life. Pope Benedict XVI stressed it in the address he gave on Sunday, May 14, 2006, before praying the mid-day Regina Caeli with the faithful gathered in St. Peter's Square:

"A sure way of remaining united to Christ, as branches to the vine, is to have recourse to the intercession of Mary, whom we venerated yesterday, May 13, in a particular way, recalling the Apparitions at Fatima, where She appeared on several occasions to three shepherd children, Francisco, Jacinta and Lucia, in 1917.

"The message that She entrusted to them, in continuity with that of Lourdes, was a strong appeal to prayer and conversion; a truly prophetic message, considering that the 20th century was scourged by unheard-of destruction caused by war and totalitarian regimes, as well as widespread persecution of the Church.

"Moreover, on May 13, 1981, 25 years ago, the Servant of God John Paul II felt that he was saved miraculously from death by the intervention of 'a maternal hand' — as he himself said — and his entire Pontificate was marked by what the Virgin had foretold at Fatima.

"Although there is no lack of anxiety and suffering, and although there are still reasons for apprehension about the future of humanity, what the 'Lady in White' promised the shepherd children is consoling: 'At the end, My Immaculate Heart will triumph'.

"With this awareness, we now turn with confidence to Mary Most Holy, thanking Her for Her constant intercession and asking Her to continue to watch over the journey of the Church and of humanity, especially families, mothers and children."

The statue of Our Lady of Fatima (see picture) arrived from Portugal on Friday, May 12, and was received by the contemplative community of the Benedictine Sisters of the Mater Ecclesiae Convent in the Vatican. Then, at 5 p.m. that day, the statue was carried in procession to the Pope's private chapel; he was able to pray before



it during the night and the following Saturday morning.

On Saturday afternoon, the statue was taken by helicopter to Castel Sant'Angelo, where it was received by some 20,000 pilgrims, led by Cardinal Ivan Dias, Archbishop of Bombay, India, who took it in procession to St. Peter's Square. The procession paused on the site where John Paul II fell after being shot by Mehmet Ali Agca in 1981. On the occasion of the anniversary, a stone was placed on that site with John Paul II's coat of arms and the date of the attack. Cardinal Camillo Ruini, the Pope's vicar for Rome, then presided over Mass in St. Peter's Basilica.

“To respect and foster the marvellous reality of the indissoluble marriage between man and woman”

“Children have the right to a home like that of Nazareth”

Pope Benedict XVI in Spain for the World Meeting of Families

On July 8-9, 2006, Pope Benedict XVI was in Valencia, Spain to take part in the fifth World Meeting of Families. This is a very large gathering convened by the Holy Father every three years in order to pray, dialogue, learn and share regarding the role of the Christian family as the domestic church and basic unit of the new evangelization. The previous World Meetings were held in Rome in 1994, Brazil in 1997, Rome again in 2000, and Manila in 2003. The theme of the meeting in 2006 was: “The transmission of the Faith in the family”.

Here is the address Benedict XVI delivered on Saturday night at the City of Arts and Sciences, during the vigil of prayer of the 5th World Meeting of Families in front of 1.5 million people who came from all over the world:

Dear Brothers and Sisters, I am most happy to take part in this prayer meeting which is meant to celebrate with great joy God’s gift of the family. I feel very close in prayer to all those who have recently experienced this city’s mourning and in our hope in the Risen Christ, which provides light and strength even at times of immense human tragedy.

United by the same faith in Christ, we have gathered here from so many parts of the world as a community which, with gratitude and joy, bears witness that human beings were created in the image and likeness of God for love, and that complete human fulfilment only comes about when we make a sincere gift of ourselves to others. The family is the privileged setting where every person learns to give and receive love. That is why the Church constantly wishes to demonstrate her pastoral concern for this reality, so basic for the human person. This is what she teaches in her Magisterium: “God, who is love and who created man and woman for love, has called them to love. By creating man and woman he called them to an intimate communion of life and love in marriage. ‘So they are no longer two but one flesh’ (Mt 19:6)” (*Catechism of the Catholic Church, Compendium, 337*)...

The family is an intermediate institution between individuals and society, and nothing can completely take its place. The family is itself based primarily on a deep interpersonal relationship between husband and wife, sustained by affection and mutual understanding. To enable this, it receives abundant help from God in the sacrament of Matrimony, which brings with it a true vocation to holiness. Would that our children might experience more the harmony and affection between their parents, rather than disagreements and discord, since the love between father and mother is a source of great security for children, and it teaches them the beauty of a faithful and lasting love.

The family is a necessary good for peoples, an indispensable foundation for society, and a great and lifelong treasure for couples. It is a unique good for children, who are meant to be the fruit of the love, of the total and gener-



Pope Benedict XVI with a statue of Our Lady of the Forsaken, the patron saint of Valencia

ous self-giving of their parents. To proclaim the whole truth about the family, based on marriage as a domestic Church and a sanctuary of life, is a great responsibility incumbent upon all...

Christ has shown us what is always to be the supreme source of our life and thus of the lives of families: “This is my commandment, that you love one another as I have loved you. No one had greater love than this, to lay down one’s life for one’s friends” (Jn 15:12-13). The love of God himself has been poured out upon us in Baptism. Consequently, families are called to experience this same kind of love, for the Lord makes it possible for us, through our human love, to be sensitive, loving and merciful like Christ.



2 million people attended the Papal Mass in Valencia

Together with passing on the faith and the love of God, one of the greatest responsibilities of families is that of training free and responsible persons. For this reason the parents need gradually to give their children greater freedom, while remaining for some time the guardians of that freedom. If children see that their parents — and, more generally, all the adults around them — live life with joy and enthusiasm, despite all difficulties, they will themselves develop that profound “joy of life” which can help them to overcome wisely the inevitable obstacles and problems which are

part of life. Furthermore, when families are not closed in on themselves, children come to learn that every person is worthy of love, and that there is a basic, universal brotherhood which embraces every human being.

This Fifth World Meeting invites us to reflect on a theme of particular importance, one fraught with great responsibility: **the transmission of faith in the family.** This theme is nicely expressed in the Catechism of the Catholic Church: “As a mother who teaches her children to speak and so to understand and communicate, the Church our Mother teaches us the language of faith in order to introduce us to the understanding and the life of faith” (No. 171)...

To hand down the faith to children, with the help of individuals and institutions like the parish, the school or Catholic associations, is a responsibility which parents cannot overlook, neglect or completely delegate to others. “The Christian family is called the domestic church because the family manifests and lives out the communal and familiar nature of the Church as the family of God. Each family member, in accord with his or her own role, exercises the baptismal priesthood and contributes towards making the family a community of grace and of prayer, a school of human and Christian virtues, and the place where the faith is first proclaimed to children” (*Catechism of the Catholic Church, Compendium, 350*).

And what is more: “Parents, in virtue of their participation in the fatherhood of God, have the first responsibility for the education of their children, and they are the first heralds of the faith for them. They have the duty to love and respect their children as persons and as children of God... in particular, they have the mission of educating their children in the Christian faith” (*ibid, 460*).

This meeting provides a new impetus for proclaiming the Gospel of the family, reaffirming the strength and identity of the family founded upon marriage, and open to the generous gift of life, where children are accompanied in their bodily and spiritual growth.

This is the best way to counter a widespread hedonism which reduces human relations to banality, and empties them of their authentic value and beauty. To promote the values of marriage does not stand in the way of fully experiencing the happiness that man and

women encounter in their mutual love. Christian faith and ethics are not meant to stifle love, but to make it healthier, stronger and more truly free. Human love needs to be purified and to mature if it is to be fully human and the principle of a true and lasting joy (*cf. Address at Saint John Lateran, 5 June 2006*).

And so I invite government leaders and legislators to reflect on the evident benefits which homes in peace and harmony assure to individuals and the family, the neuralgic center of society, as the Holy See has stated in the Charter of the Rights of the Family. The

purpose of laws is the integral good of man, in response to his needs and aspirations. This good is a significant help to society, of which it cannot be deprived, and for peoples a safeguard and a purification. The family is also a school which enables men and women to grow to the full measure of their humanity. The experience of being loved by their parents helps children to become aware of their dignity as children.

Children need to be brought up in the faith, to be loved and protected. Along with their basic right to be born and to be raised in the faith, children also have the right to a home which takes as its model the home of Nazareth, and to be shielded from all dangers and threats.

Grandparents

I would now like to say a word to grandparents, who are so important for every family. They can be — and so often are — the guarantors of the affection and tenderness which every human being needs to give and receive. They offer little ones the perspective of time, they are memory and richness of families. **In no way should they ever be excluded from the family circle.** They are a treasure which the younger generation should not be denied, especially when they bear witness to their faith at the approach of death.

I now wish to recite a part of the prayer which you have prayed in asking for the success of this World Meeting of Families.

O God, who in the Holy Family left us a perfect model of family life lived in faith and obedience to your will, help us to be examples of faith and love for your Commandments. Help us in our mission of transmitting the faith that we received from our parents.

Open the hearts of our children so that the seed of faith, which they received in Baptism, will grow in them. Strengthen the faith of our young people, that they may grow in knowledge of Jesus.

Increase love and faithfulness in all marriages, especially those going through times of suffering or difficulty. United to Joseph and Mary, we ask this through Jesus Christ your Son, our Lord. Amen.

The next day, at the same place, the Holy Father celebrated the Sunday Mass in front of two million people, with the chalice considered to be the cup Christ used at the Last Supper (see article on next page). Here are excerpts from his homily:

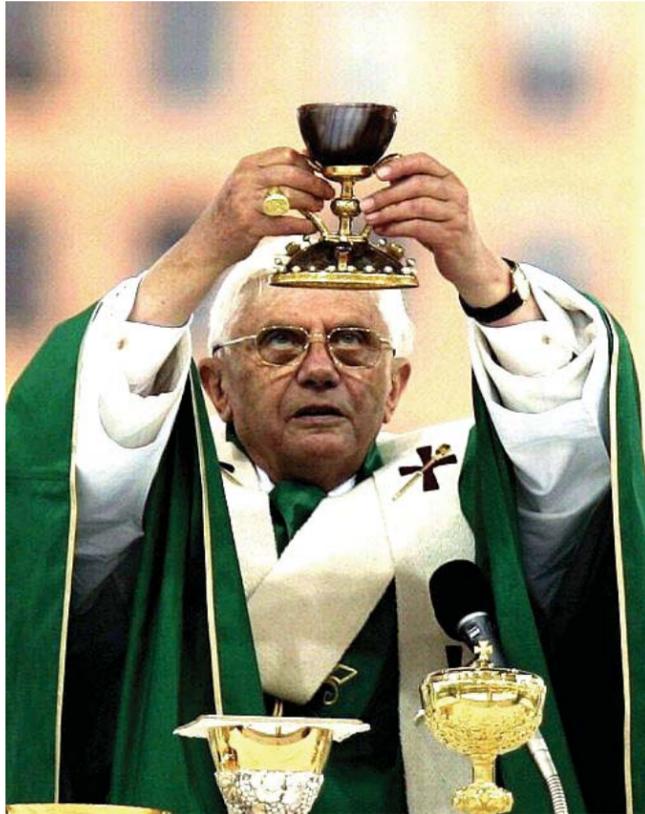
Dear Brothers and Sisters... none of us gave ourselves life or singlehandedly learned how to live. All of us received from others both life itself and its basic truths, and we have been called to attain perfection in relationship and loving communion with others. The family, founded on indissoluble marriage between a man and a woman, is the expression of this relational, filial and communal aspect of life. It is the setting where men and women are enabled to be born with dignity, and to grow and develop in an integral manner.

Once children are born, through their relationship with their parents they begin to share in a family tradition with even older roots. Together with the gift of life, they receive a whole patrimony of experience. Parents have the right and the inalienable duty to transmit this heritage to their children: to help them find their own identity, to initiate them to the life of society, to foster the responsible exercise of their moral freedom and their ability to love on the basis of their having been loved and, above all, to enable them to encounter God. Children experience human growth and maturity to the extent that they trustingly accept this heritage and training which they gradually make their own. They are thus enabled to make a personal synthesis between what has been passed on and what is new, a synthesis

that every individual and generation is called to make.

Children of God

At the origin of every man and woman, and thus in all human fatherhood and motherhood, we find God the Creator. For this reason, married couples must accept the child born to them, not simply as theirs alone, but also as a child of God, loved for his or her own sake and called to be a son or daughter of God. What is more: each generation, all parenthood and every family has its origin in God, who is Father, Son and Holy Spirit.



The Pope celebrating the Holy Mass with the Holy Chalice

Certainly we come from our parents and we are their children, but we also come from God who has created us in his image and called us to be his children. Consequently, at the origin of every human being there is not something haphazard or chance, but a loving plan of God. This was revealed to us by Jesus Christ, the true Son of God and a perfect man. He knew whence he came and whence all of us have come: from the love of his Father and our Father.

Faith, then, is not merely a cultural heritage, but the constant working of the grace of God who calls, and our human freedom, which can respond or not to his call. Even if no one can answer for another person, Christian parents are still called to give a credible witness of their Christian faith and hope. The need to ensure that God's call and the good news of Christ will reach their children with the utmost clarity and authenticity.

As the years pass, this gift of God, which the parents have helped set before the eyes of the little ones, will also need to be cultivated with wisdom and gentleness, in order to instill in them a capacity for discernment. Thus, with the constant witness of their parents' conjugal love, permeated with a living faith, and with the loving accompaniment of the Christian community, children will be helped better to appropriate the gift of their faith, to discover the deepest meaning of their own lives, and to respond with joy and gratitude.

Family prayer

The Christian family passes on the faith when parents teach their children to pray and when they pray with them (*cf. Familiaris Consortio, 60*); when they lead them to the sacraments and gradually introduce them to the life of the Church; when all join in reading the Bible, letting the light of faith shine on their family life and praising God as our Father.

In contemporary culture, we often see an excessive exaltation of the freedom of the indi-

vidual as an autonomous subject, as if we were self-created and self-sufficient, apart from our relationship with others and our responsibilities in their regard. Attempts are being made to organize the life of society on the basis of subjective and ephemeral desires alone, with no reference to objective, prior truths such as the dignity of each human being and his inalienable rights and duties, which every social group is called to serve.

Jesus Christ is the perfect human being, an example of filial freedom, who teaches us to share with others his own love: "As the Father has loved me, so I have loved you; abide in my love" (Jn 15:9). And so the Second Vatican Council teaches that "Christian married couples and parents, following their own way, should support one another in grace all through life with faithful love, and should train their children, lovingly received from God, in Christian doctrine and evangelical virtues. Because in this way they present to all an example of unflinching and generous love, they build up the brotherhood of charity, and they stand as witnesses and cooperators of the fruitfulness of Mother Church, as a sign of and a share in that love with which Christ loved his Bride and gave himself for her" (*Lumen Gentium, 41*).

The joyful love with which our parents welcomed us and accompanied our first steps in this world is like a sacramental sign and prolongation of the benevolent love of God from which we have come. The experience of being welcomed and loved by God and by our parents is always the firm foundation for authentic human growth and authentic development, helping us to mature on the way towards truth and love, and to move beyond ourselves in order to enter into communion with others and with God.

To help us advance along the path of human maturity, the Church teaches us to respect and foster the marvellous reality of the indissoluble marriage between man and woman which is also the origin of the family. To recognize and assist this institution is one of the greatest services which can be rendered nowadays to the common good and to the authentic development of individuals and societies, as well as the best means of ensuring the dignity, equality and true freedom of the human person.

Let us return for a moment to the first reading of this Mass, drawn from the Book of Esther. The Church at prayer has seen in this humble queen interceding with all her heart for her suffering people, a prefigurement of Mary, whom her Son has given to us all as our Mother; a prefigurement of the Mother who protects by her love God's family on its earthly pilgrimage. Mary is the image and model of all mothers, of their great mission to be guardians of life, of their mission to be teachers of the art of living and of the art of loving.

The Christian family — father, mother and children — is called, then, to do all these things not as a task imposed from without, but rather as a gift of the sacramental grace of marriage poured out upon the spouses. If they remain open to the Spirit and implore his help, he will not fail to bestow on them the love God the Father made manifest and incarnate in Christ. The presence of the Spirit will help spouses not to lose sight of the source and criterion of their love and self-giving, and to cooperate with him to make it visible and incarnate in every aspect of their lives. The Spirit will also awaken in them a yearning for the definitive encounter with Christ in the house of his Father and our Father.

And this is the message of hope that, from Valencia, I wish to share with all the families of the world. Amen.

Pope Benedict XVI

At the end of the Mass, the Holy Father announced that the next World Meeting of Families will be held in 2009 in Mexico City.

The Holy Chalice of the Last Supper kept in Valencia

When Benedict XVI arrived in Valencia, Spain, on Saturday, July 8, he stopped at the cathedral to venerate the chalice that is traditionally considered the one Christ used at the Last Supper (sometimes also called the Holy Grail). The next day, he celebrated the Holy Mass with it, in front of a crowd of 2 million people.



Benedict XVI venerating the Holy Chalice in the Cathedral of Valencia

According to Christian tradition, the cup is mentioned as being used by Jesus at the Last Supper: "...He took the cup when he had supped, saying, 'This cup is the new testament in My blood'..." (1 Cor 11:23-25). Later known as the Holy Chalice, it was safeguarded by Saint Peter, who used it to celebrate Mass, and eventually took it to Rome.

After Peter's death, tradition states that the cup was passed on to his successor Popes, until Sixtus II in 258, when Christians were being persecuted by Emperor Valerian, and the Romans demanded that relics be turned over to the Government. Sixtus gave the cup to his deacon, Saint Lawrence, who passed it to a Spanish soldier, Proselius, with instructions to take it to safety in Lawrence's home country of Spain.

The *Santo Caliz*, 17 cm high, is a set of three pieces put together in a whole Chalice: a cup (on top), a foot and a body or base. The Holy Grail is the upper piece, a hemispheric 9.5 cm diameter cup, carved out of a big gem of dark red agate; it was a individual piece, a very old cup built in Egypt, Syria or perhaps Palestine about the IVth — Ist B.C. century.

The foot is another cup in reversed position, semi-elliptic oval, with 14.5 and 9.7 cm axis, material 'Chalcedony'. Cup and foot are made of similar material and color. Though the foot is a lower quality work, its edge is covered with a strip and four arteries made of gold probably at the 13th century. On this gold structure were incrustated 27 pearls, 2 rubies and 2 emeralds.

The two pieces, cup and foot, are joined with a body composed of a centered hexagonal section column with a rounded nut in the middle and topped by two small plates and two lateral handles, all of gold.

Only the stone cup section of the Holy Chalice of Valencia was used by Christ; the jewel encrusted gold base was added in the Middle Ages.

According to Salvador Antuñano Alea, doctor in philosophy and professor at the University of Francisco de Vitoria in Madrid, who wrote *The Mystery of the Holy Grail: Tradition and Legend of the Holy Chalice*, published by EDICEP in 1999, the Last Supper's holy chalice, kept in the Cathedral of Valencia, bases its probability on tradition and "very reasonable archaeological and historical evidence," but for Christians what is most important is "its condition as a



sacred icon," as reported by Zenit Catholic news agency (zenit.org).

In 1960 the Spanish archeologist Antonio Beltrán studied the Chalice and concluded: "Archeology supports and definitively confirms the historical authenticity." Following his studies, Beltrán concluded that science confirms the historical probability of the holy chalice, as well as that of "the mount as an Egyptian or caliphal cup of the 10th or 11th century which was added, with rich gold work, to the cup, toward the 14th century, because it was firmly believed then that it was an exceptional piece," Antuñano explained.

History and tradition

"The oldest written historical document which speaks with great clarity of the holy chalice is the writing for the donation of the chalice, done by the monks of Saint John of the Rock for the King of Aragon, Don Martin I the Human, dated September 26, 1399," Antuñano continued.

The text describes "faithfully the stone chalice that is kept today in Valencia. Since then its trajectory is completely documented," although "before that date we have no document that speaks of it," he said.

Therefore, to "the very material reality of the chalice" is added "an ancient tradition based on vestiges and reasonable evidence," he clarified.

Thus it is that an ancient tradition, which corroborates the archaeological foundation, points out that the chalice went from Jerusalem to Rome with Saint Peter, and with it the first Popes celebrated the Eucharist. It arrived in Spain around 258, in the region of Huesca, sent by St. Lawrence after the martyrdom of Pope Sixtus and before his own, with the intention of preserving it from the pillaging of the persecution against the Church decreed by Valerian.

"It remained there until the Muslim invasion, when the faithful saved it by hiding it in different points of the mountains."

The canon of the Mass

It cannot be forgotten that "the Roman canon of the Mass is elaborated on the rite used by the Popes of the first centuries," and "in one of its most ancient parts, the formula of the consecration, presents a slight variation with other liturgies," as it establishes the words: 'in the same way, the supper being over, he took this glorious

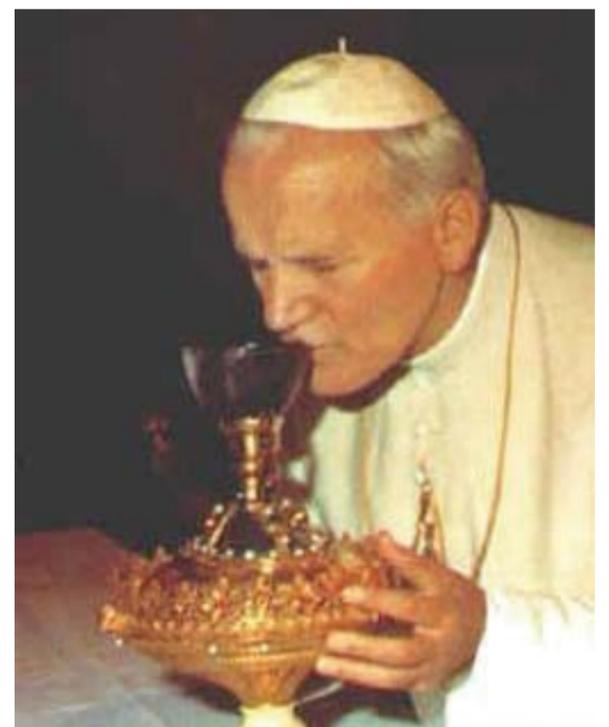
chalice in his holy and venerable hands, giving thanks he blessed it and gave it to his disciples saying ' (in Latin, 'accipiens et hunc praeclarum Calicem in sanctas ac venerabiles manus suas') in such a way that it seems to insist on a particular and concrete chalice: the same one the Lord used in his Supper," noted Antuñano.

The historical itinerary, well documented since 1399, leads us to the city of Valencia, where in 1915 the cathedral chapter decided to transform the former chapter hall of the cathedral into the Chapel of the Holy Chalice, where the latter was installed on the Solemnity of the Epiphany of 1916.

It had to be taken out of there in great haste twenty years later with the outbreak of the Civil War, three hours before the cathedral was set on fire. "When the fire of the war was extinguished, the chalice was solemnly given to the chapter on Holy Thursday, April 9, 1939, and was installed in its reconstructed chapel on May 23, 1943," recalled Antuñano.

"For the Christian, a sacred icon is not only a pious image," not even a "representation of a religious motive; it is much more: it is a means for spiritual contemplation, for meditation and for prayer," noted the scholar.

And as "the data of tradition and history indicate seriously the possibility that it is the same chalice that the Lord used the night he was betrayed," Christians venerate it because "it carries one to the sublime moment when the Son of God left us his Blood as drink before shedding it on the cross" for our salvation, he specified. "That is why the core and foundation of veneration of the holy chalice is in the Eucharistic Mystery," he summarized.

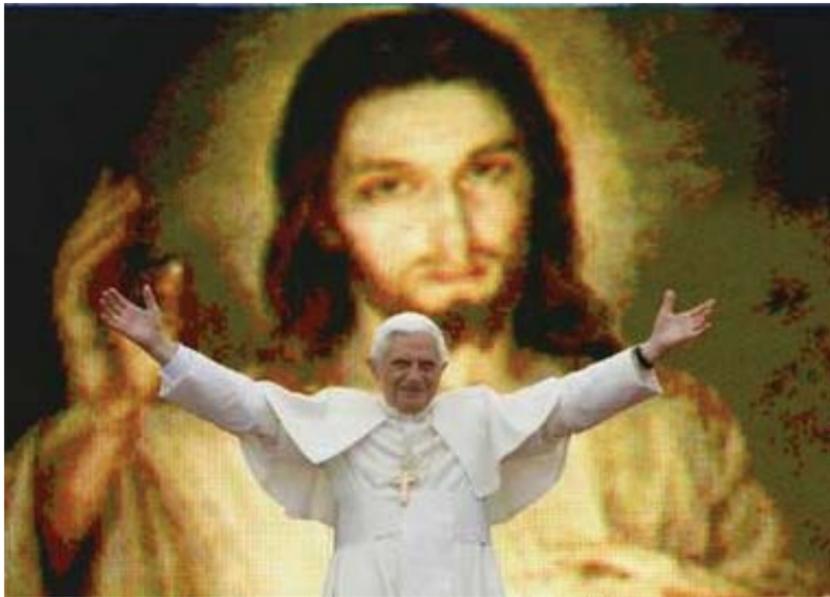


For Professor Antuñano, one of the most important moments of the holy chalice's history was the visit of Pope John Paul II to Valencia on November 8, 1982. After venerating the relic in his chapel (*see picture*), the Pope celebrated Mass with it. 1,724 years after Sixtus II, a Pope was again able to celebrate the Mass with the Holy Grail.

On July 9, 2006, at the closing Mass of the 5th World Meeting of Families in Valencia, Pope Benedict XVI also celebrated with the Holy Chalice, on this occasion saying in Spanish "this most famous chalice", the words of the Roman Canon used for the first Popes until the 4th century in Rome, supporting this way its authenticity.

“Build your house on the rock of Christ”

Benedict XVI meets the youth of Poland



Pope Benedict XVI greets the youth in Krakow, with a huge picture of the Merciful Jesus in the background.



Pope Benedict XVI receives a portrait of the late Pope John Paul II in Wadowice, John Paul II's birthplace.

On May 25-28, Pope Benedict XVI spent four days in Poland to pay homage to his illustrious predecessor, Pope John Paul II, and visited the various towns that marked the life of the late Pontiff, who was Archbishop of Krakow before his election to the See of Peter. Here is the address Benedict XVI delivered Saturday, May 27, to about one million young people gathered in Blonie Park, in Krakow:

Dear young friends, I offer all of you my warmest welcome! Your presence makes me happy. I thank the Lord for this cordial meeting. We know that “where two or three are gathered in the name of Jesus, he is in their midst” (cf. Mt 18:20). Today, you are much more numerous! Accordingly, Jesus is here with us. He is present among the young people of Poland, speaking to them of a house that will never collapse because it is built on the rock. This is the Gospel that we have just heard (cf. Mt 7:24-27).

The desire for a house

My friends, in the heart of every man there is the desire for a house. Even more so in the young person's heart there is a great longing for a proper house, a stable house, one to which he can not only return with joy, but where every guest who arrives can be joyfully welcomed. There is a yearning for a house where the daily bread is love, pardon and understanding. It is a place where the truth is the source out of which flows peace of heart. There is a longing for a house you can be proud of, where you need not be ashamed, and where you never fear its loss. These longings are simply the desire for a full, happy and successful life. Do not be afraid of this desire! Do not run away from this desire! Do not be discouraged at the sight of crumbling houses, frustrated desires and faded longings. God the Creator, who inspires in young hearts an immense yearning for happiness, will not abandon you in the difficult construction of the house called life.

My friends, this brings about a question: “How do we build this house?” Without doubt, this is a question that you have already faced many times, and that you will face many times more. Every day you must look into your heart and ask: “How do I build that house called life?” Jesus, whose words we just heard in the passage from the evangelist Matthew, encourages us to build on the rock. In fact, it is only in this way that the house will not crumble.

But what does it mean to build a house on the rock? Building on the rock means, first of all, to build on Christ and with Christ. Jesus

says: “Every one then who hears these words of mine and does them will be like a wise man who built his house upon the rock” (Mt 7:24). These are not just the empty words of some person or another; these are the words of Jesus. We are not listening to any person: we are listening to Jesus. We are not asked to commit to just anything; we are asked to commit ourselves to the words of Jesus.

To build on “crucified love”

To build on Christ and with Christ means to build on a foundation that is called “crucified love”. It means to build with Someone who, knowing us better than we know ourselves, says to us: “You are precious in my eyes and honoured, and I love you” (Is 43:4). It means to build with Someone who is always faithful, even when we are lacking in faith, because he cannot deny himself (cf. 2 Tim 2:13). It means to build with Someone who constantly looks down on the wounded heart of man, and says: “I do not condemn you. Go and do not sin again” (cf. Jn 8:11). It means to build with Someone who, from the Cross, extends his arms and repeats for all eternity: “O man, I give my life for you because I love you.”

In short, building on Christ means basing all your desires, aspirations, dreams, ambitions and plans on his will. It means saying to yourself, to your family, to your friends, to the whole world and, above all to Christ: “Lord, in life I wish to do nothing against you, because you know what is best for me. Only you have the words of eternal life” (cf. Jn 6:68). My friends, do not be afraid to lean on Christ! Long for Christ, as the foundation of your life! Enkindle within you the desire to build your life on him and for him! Because no one who depends on the crucified love of the Incarnate Word can ever lose.

To build on Christ and with Christ

To build on the rock means to build on Christ and with Christ, who is the rock. In the First Letter to the Corinthians, Saint Paul, speaking of the journey of the chosen people through the desert, explains that all “drank from the supernatural rock which followed them, and the rock was Christ” (1 Cor 10:4). The fathers of the Chosen People certainly did not know that the rock was Christ. They were not aware of being accompanied by him who in the fulness of time would become incarnate and take on a human body. They did not need to understand that their thirst would be satiated by the very Source of life, capable of offering the living water which quenches every heart. Nonetheless, they drank from this spirit-

ual rock that is Christ, because they yearned for this living water, and needed it.

On the road of life we may sometimes not be aware of Jesus' presence. However, it is really this presence, living and true, in the work of creation, in the Word of God and in the Eucharist, in the community of believers and in every man redeemed by the precious Blood of Christ, which is the inexhaustible source of human strength. Jesus of Nazareth, God made Man, is beside us during the good times and the bad times, and he thirsts for this relationship, which is, in reality, the foundation of authentic humanity. We read in the book of Revelation these important words: “Behold, I stand at the door and knock; if any one hears my voice and opens the door, I will come to him and eat with him, and he with me” (Rev 3:20).

To build on Someone who was rejected

My friends, what does it mean to build on the rock? Building on the rock also means building on Someone who was rejected. Saint Peter speaks to the faithful of Christ as a “living stone rejected by men but in God's sight chosen and precious” (1 Pet 2:4). The undeniable fact of the election of Jesus by God does not conceal the mystery of evil, whereby man is able to reject Him who has loved to the very end.

This rejection of Jesus by man, which Saint Peter mentions, extends throughout human history, even to our own time. One does not need great mental acuity to be aware of the many ways of rejecting Christ, even on our own doorstep. Often, Jesus is ignored, he is mocked and he is declared a king of the past who is not for today, and certainly not for tomorrow. He is relegated to a storeroom of questions and persons one dare not mention publicly in a loud voice. If in the process of building the house of your life you encounter those who scorn the foundation on which you are building, do not be discouraged! A strong faith must endure tests. A living faith must always grow. Our faith in Jesus Christ, to be such, must frequently face others' lack of faith.

There will be misfortunes

Dear friends, what does it mean to build on the rock? Building on the rock means being aware that there will be misfortunes. Christ says: “The rain fell and the floods came, and the winds blew and beat upon the house...” (Mt 7:25). These natural phenomena are not

(continued on page 16)

The rock of Christ

(continued from page 15)

only an image of the many misfortunes of the human lot, but they also indicate that such misfortunes are normally to be expected. Christ does not promise that a downpour will never inundate a house under construction; he does not promise that a devastating wave will never sweep away that which is most dear to us; he does not promise that strong winds will never carry away what we have built, sometimes with enormous sacrifice. Christ not only understands man's desire for a lasting house, but he is also fully aware of all that can wreck man's happiness. Do not be surprised therefore by misfortunes, whatever they may be! Do not be discouraged by them! An edifice built on the rock is not the same as a building removed from the forces of nature, which are inscribed in the mystery of man. To have built on the rock means being able to count on the knowledge that at difficult times there is a reliable force upon which you can trust.

To build wisely

My friends, allow me to ask again: what does it mean to build on the rock? It means to build wisely. It is not without reason that Jesus compares those who hear his words and put them into practice to a wise man who has built his house on the rock. It is foolish, in fact, to build on sand, when you can do so on rock, and therefore have a house that is capable of withstanding every storm. It is foolish to build a house on ground that does not offer the guarantee of support during the most difficult times.

Maybe it is easier to base one's life on the shifting sands of one's own worldview, building a future far from the word of Jesus and sometimes even opposed to it. Be assured that he who builds in this way is not prudent, because he wants to convince himself and others that in his life no storm will rage and no wave will strike his house. To be wise means to know that the solidity of a house depends on the choice of foundation. Do not be afraid to be wise; that is to say, do not be afraid to build on the rock!

To build on Peter and with Peter

My friends, once again: what does it mean to build on the rock? Building on the rock also means to build on Peter and with Peter. In fact the Lord said to him: "You are Peter, and on this rock I will build my Church, and the powers of death shall not prevail against it" (Mt 16:18). If Christ, the Rock, the living and precious stone, calls his Apostle "rock", it means that he wants Peter, and together with him the entire Church, to be a visible sign of the one Saviour and Lord.

Here, in Kraków, the beloved city of my Predecessor John Paul II, no one is astonished by the words "to build with Peter and on Peter". For this reason I say to you: do not be afraid to build your life on the Church and with the Church. You are all proud of the love you have for Peter and for the Church entrusted to him. Do not be fooled by those who want to play Christ against the Church. There is one foundation on which it is worthwhile to build a house. This foundation is Christ. There is only one rock on which it is worthwhile to place everything. This rock is the one to whom Christ said: "You are Peter, and on this rock I will build my Church" (Mt 16:18). Young people, you know well the Rock of our times. Accordingly, do not forget that neither that Peter who is watching our gathering from the window of God the Father, nor this Peter who is now standing in front of you, nor any successive Peter will ever be opposed to you or the building of a lasting house on the rock. Indeed, he will offer his heart and his hands to help you construct a life on Christ and with Christ.

Dear friends, meditating on Christ's words

describing the rock as an adequate foundation for a house, we cannot help but notice that the last word is a hopeful one. Jesus says that, notwithstanding the harshness of the elements, the house is not destroyed, because it was built on the rock. In his word there is an extraordinary confidence in the strength of the foundation, a faith that does not fear contradictions because it is confirmed by the death and resurrection of Christ. This is the faith that years later was professed by Saint Peter in his letter: "Behold, I am laying in Zion a stone, a cornerstone chosen and precious, and he who believes in him will not be put to shame" (1 Pet 2:6). Certainly "he will not be put to shame."

Dear young friends, the fear of failure

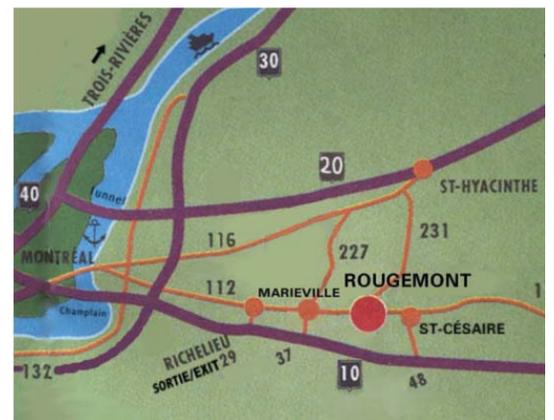
can at times frustrate even the most beautiful dreams. It can paralyze the will, making one incapable of believing that it is really possible to build a house on the rock. It can convince one that the yearning for such a house is only a childish aspiration, and not a plan for life. Together with Jesus, say to this fear: "A house founded on the rock cannot collapse!" Together with Saint Peter say to the temptation to doubt: "He who believes in Christ will not be put to shame!" You are all witnesses to hope, to that hope which is not afraid to build the house of one's own life because it is certain that it can count on the foundation that will never crumble: Jesus Christ our Lord.

Benedict XVI

Annual International Congress of the Pilgrims of St. Michael

September 2-4, 2006 in the House of the Immaculate 1101 Principale St., Rougemont, Que.

This Congress will be exceptional, with special guests from Canada, the U.S.A., Mexico, Ecuador, Colombia, Argentina, Paraguay, the Philippines, New Zealand, Poland, France, Switzerland, Germany, Madagascar, the Congo, Benin, Togo, Tanzania, South Africa. Five Bishops and several priests have already confirmed they will be present.



Rougemont is located 50 km. east of Montreal, on Highway 112

Sept. 4, 2 p.m.: Pilgrimage to St. Joseph's Oratory (Montreal)

Sept. 5-10: Week of study of Social Credit

**Sept. 11: Pilgrimage to St. Anne de Beaupré
and Cap-de-la-Madeleine (Our Lady of the Cape)**

Come! This Congress needs you! Bring newcomers!

Every Pilgrim of St. Michael, every subscriber to one of our four periodicals (in English, French, Polish and Spanish) makes it his duty to be present at this Congress. Those who come never regret it. This 2006 Congress promises to be the most beautiful ever, with the largest attendance. Like last year, the five continents will be represented, and there will be even more Bishops and priests from various countries. People from overseas make big sacrifices to come, in order to apply Social Credit in their countries; so those who live closer, in Canada and the U.S., should come to encourage them.

As usual, ladies will come dressed modestly, with beautiful dresses that are not low-cut, but tied to the neck, with the knees covered and sleeves that reach at least the elbows. In practice, a dress that does not go four inches below the knees does not hide the knees. Transparent or tight-fitting dresses are not allowed, and neither are dresses with the ridiculous slit that make immodest the most beautiful dresses. Shorts and bermudas are

not allowed either for men nor women. For more dignity, we ask men to wear a jacket. Our clothes must contribute to raise souls to Heaven. At the church, the ladies must cover their heads, with a beret, a scarf, or something else.

For meals, each one brings his own food. There are restaurants not far from our grounds. (The VIP's, like the Bishops and priests, will have their meals served at the House of the Immaculate.) And all those who come to our Congress are put up, free of charge, in our two houses, or in religious communities in Granby, Riche-lieu and Iberville, or in families in the surroundings of Rougemont. Don't forget to bring your towels and soap.

During the week of study, reports will be given about the implementation of Social Credit in various countries. During this week, the Mass will be celebrated in the morning by the Bishops and priests present. All are invited for the Congress and week of study. Send us your name now!