The Holy Mass
Explained to Catalina by Jesus and Mary

Catalina Rivas of Cochabamba, Bolivia, who now dwells in Mérida, Yucatán, Mexico. She is said to receive Messages from Jesus, Mary, and the angels. She has the approval of her Bishop, René Fernández Apaza, who has given his imprimatur to her Messages. The following text is the reproduction of booklet, “The Holy Mass,” in which Our Lord and Our Lady explain to Catalina what is really going on during the Mass in the spiritual realm, and how we should be more concentrated on the great mysteries that are taking place.

Bo. Daniel Gagnon, OMI, of the Commission for the Doctrine of the Faith of the Archiepiscopate of Mexico, wrote about this book: “I do not find anything against the faith or the customs of the Church. It is not my function to confirm its supernatural character; nevertheless, I recommend it for its spiritual inspiration.”

In a marvelous catechesis, the Lord and the Virgin Mary have been instructing us first on how to pray the Rosary, that being to pray it with our hearts, and meditate and enjoy the moments when we encounter God and our Blessed Mother. They have also instructed us on the way to make a good confession and, in this document, a teaching on what happens during the Holy Mass and how to live it with our hearts.

This is the testimony that I must and want to give to the whole world, for the greater Glory of God and for the salvation of all of those who have their hearts open to the Lord. It is also given so that many souls consecrated to God will rekindle the fire of their love for Christ, some of whom are the owners of the hands that have the power to bring Him to our world so that He can become our nourishment. It is also given for others so that they break lose of the “routine practice” of receiving Him, and relive the amazement of their daily encounter with Love. And it is given so that my lay brothers and sisters from the entire world live the greatest Miracle with their hearts: the celebration of the Eucharist.

It was the vigil of the Annunciation, and the moment of the procession of the celebrants is already coming out of the sacristy. The Virgin Mary said:

“Today is a day of learning for you, and I want you to pay close attention because of what you will witness today. Everything that you will experience today, you will have to share with all of humanity.” I was deeply moved without understanding why, but I tried to be very attentive.

The first thing I noticed was a choir of very beautiful voices that was singing as if it was far away. For moments the music came closer and, then, it went further away like the sound of the wind.

The Archbishop started Mass and, when he reached the Penitential Rite, the Blessed Virgin said:

“The moment of the celebration is about to commence, and you participate in a state of grace of God; I went to confession last night. This was enough. I felt so bad that I had more than enough to ask for forgiveness from God. It was not only for the offences of that day, but also for all the times that, like so many other people, I had waited for the priest to finish his homily before entering the Church. It was also for the times that I did not know or refused to understand what it meant to be there, and for the times that perhaps my soul was full of more serious sins, and I had dared to participate in the Holy Mass.”

It was a feast day, and the Gloria was to be recited. Our Lady said: “Glorify and bless with all your love the Holy Trinity, in your acknowledgement of being one of its creatures.”

How different was that Gloria! Suddenly I saw myself in a far off place full of light, before the Majestic Presence of the Throne of God. With so much love I went on thanking Him, as I repeated: “For your immense Glory we praise You, we bless You, we adore You, we thank You, Lord, God, Heavenly King, God the Father Almighty.” And I recalled the paternal face of the Father, full of kindness. “Lord Jesus Christ, only Son of the Father, Lord God, Lamb of God, You take away the sins of the world...” And Jesus was in front of me, with that face full of tenderness and Mercy... “For You alone are the Holy One, You alone are the Lord, You alone are the most High Jesus Christ, with the Holy Spirit...”, the God of beautiful Love. He, who at that moment, caused my whole being to tremble... And I asked: “Lord, deliver me from all evil spirit. My heart belongs to You. My Lord, send me Your peace so that I can gain the finest benefits from the Eucharist and that my life may produce the best fruits. Holy Spirit of God, transform me, act within me, guide me. Oh God, give me the gifts that I need to serve you better!”

The moment of the Liturgy of the Word arrived, and the Virgin Mary made me repeat: “Lord, today I want to listen to Your Word and produce abundant fruit. May Your Holy Spirit clean the interior of my heart so that Your Word grows and develops in it, purifying my heart so that it may be well disposed.”

Our Lady said: “I want you to be attentive to the readings and to all of the homily of the priest. (continued on page 2)
The Holy Mass - Mystery of Faith

for each member of our Apostolate, for all the people who have arrived in my presence, they come to you to be filled with God. Teach me to lay down my life as if on the ground before their feet. This is how the saints prayed; this is how I want all of you to do it.

Thus, this is how Jesus asks us to pray, that we put our hearts and the ground under our feet, and that we know that our lives are in the hands of the Father. We are his children, and he loves us.

Suddenly some characters, whom I had not seen before, began to stand up. It was as if the side of each person present in the Cathedral, another person appeared, and soon the Cathedral became full of young, beautiful people. They were dressed in white robes and, kneeling on the floor, they began to move towards the altar. They sat down with their hands joined in prayer, and bowed to the ground.

Behind the first Angels came others who had nothing in their hands; they were coming empty-handed. The Virgin Mary said: “Those are the angels of the people who have no offering to bring along. They have no need for things, but they have a need for their prayers, to offer the Father by themselves.”

At the end of the procession came other angels who were rather sad, with their hands joined in prayer but with their eyes downcast. “These are the Guardian Angels of the people who are here, but they do not want to be, that is to say, of the people who have been forced to come here, who have come out of obligation, but without any desire to participate in the Holy Mass. The angels go forth badly because they have nothing to carry to the Altar, except for their own prayers.”

“Do not sadden your Guardian Angel. Ask for much, ask for the conversion of sinners, for peace in the world, for your families, your neighbors, for those who ask for your prayer. Ask God for much, but not only for yourselves, but for everyone else.

“Remember that the offering which most pleases the Lord is when you offer yourselves as a holocaust so that Jesus, upon His descent, may transform you by His own merits. What do you have to offer the Father by yourselves? Nothingness and sin. But the offering of oneself united to the merits of Jesus, that offering is pleasing to the Father.”

The Virgin Mary said: “Tell all people that never is a man more truly happy when he bends his knees before God.”

The celebrant said the words of the Consecration. He was a person of normal height, but suddenly, he began to shine like a light, with a supernatural light between white and gold that enveloped him and grew very strong around the face. He was a man of double value. Therefore, be generous in offering and in asking.”

The moment of the Consecration, the moment of the most miraculous of Miracles had arrived. Behind the celebrant, all the people who were there, in the right of the Altar, a step behind the celebrant. She was suspended a little off the floor, kneeling on some very fine golden fabric, as crystalline water. The Holy Virgin, with hands joined, was looking attentively and respectfully at the altar. She spoke to me from there, but silently, directly to the heart, without looking at me.

“It surprises you to see Me standing a little behind Monsignor [the Archbishop], does it not? This is how it should be... With all the love that My Son gives Me, He has not given Me the dignity that He has given the priests of being able to perform the daily Miracle with My hands as they do with their priestly hands. Because of this, I feel a deep respect for priests and for the miracle that God carries out through them, which compels Me to kneel here behind them.”

My God, how much dignity, how much grace the Lord pours out on those who, although they nor perhaps some of them, are conscious of this.

Before the Altar, there appeared some shadows of people. There was the Virgin Mary and the Holy Virgin. The Virgin Mary said: “These are the blessed souls of Purgatory, who await your prayers to be refreshed. Do not stop praying for them. They pray for you, but you cannot pray for themselves. It is you who have to pray for them, in order to help them depart so that they can be with God and enjoy heaven.”

“Now you now see it; I am here all the time. People go on pilgrimages, searching for the places where I have appeared. This is good, because of all the graces that they will receive there, and none of them is as powerful as the grace of this place, am I more present than during the Holy Mass. You will always find Me at the foot of the Altar when the Holy Eucharist is celebrated; at the foot of the Tabernacle. I remain with the angels because I am always with Him.”

To see that beautiful countenance of the Mother of God, to see the Virgin Mary, dressed in white, as well as all the others with their radiant faces, with hands joined, awaiting that miracle which repeats itself continuously, was to be in Heaven itself. And to think there are people who can, at that moment, be distracted in conversation. It hurts me to think that there are people who can, at that moment, be distracted in conversation. It hurts me to tell you, many men, more than women, stand with their arms crossed, as if paying homage to the Lord as one equal to another.

The Virgin Mary said: “Tell all people that never is a man more truly happy when he bends his knees before God.”

The celebrant said the words of the Consecration. He was a person of normal height, but suddenly, he began to shine like a light, with a supernatural light between white and gold that enveloped him and grew very strong around the face. And because of it, I could not see his features. When he raised the Host, I saw his hands, and on the back of his hands, he had some marks from which emanated a light. Suddenly, it seemed to me that I was looking at Christ. Who was wrapping His Body around the celebrant, as if He were lovingly surrounding the hands of the celebrant. A light seemed to grow and became enormous, and upon it the marvelous face of Jesus appeared looking at His people.

By instinct, I wanted to bow my head, and Our Lady said: “Do not bow your head, but contemplate Him. Exchange your gaze with His, and repeat the prayer of Fatima: Lord, I be-
lieve, I adore, I trust, and I love You. I ask pardon for those who do not believe, do not adore, do not trust, and do not love You. Forgiveness and Mercy... Now tell Him how much you love Him, and pay your homage to the King of Kings.

I told it to Him, and it seemed as if I was the only one He was looking at from the enormous Host. But I learned that this was the way He gazed at each person, with love to the fullest. Then I lowered my head until I had my forehead on the altar, as did the Angels and the Blessed from Heaven. Perhaps for a fraction of a second, I wondered how Jesus was taking on the body of the celebrant and, at the same time, He was inside the Host. And as He lowered the Host, it returned to its normal size. Tears ran down my cheeks; I was unable to let go of my astonishment.

Immediately, the Archbishop said the words of the Consecration of the wine and, as the words were said, lighting appeared from the heaven and in the background. The walls and ceiling of the church had disappeared. All was dark, but for that brilliant light from the Altar.

Suddenly, suspended in the air, I saw Jesus crucified. I saw Him from the head to the lower part of the chest. The cross beam of the Cross was sustained by the hand, strong hands. From within this resplendent light, a small light, like a very brilliant, very small dome, came forth and few swiftly all over the Church. It came to rest on the left shoulder of the Archbishop, who continued to appear as Jesus because I could distinguish His long hair, His luminous eyes, and His large body, but I could not see His Face.

Above was Jesus crucified, His head fallen upon His right shoulder. I was able to contemplate His face, which was not that of my Sir. On the right side of His chest, He had an injury, and blood was gushing out toward the left side, and toward the right side, what looked like water, but it was very brilliant. They were more like jets of light coming forth to wards the faithful, and moving to the right and to the left. I was amazed at the amount of blood that was flowing outward toward the Chalice. I thought it would overflow and stain the whole Altar, but not a single drop was spilled.

At that moment, the Virgin Mary said: “This is the miracle of miracles. I have said to you before that the Lord is not constrained by time and space. At the moment of the Consecration, all the assembly is taken to the foot of Calvary, at the instant of the crucification of Jesus.”

Can anyone imagine that? Our eyes cannot see it, but with our hearts we can. From their side, they are crucifying Jesus. And He is asking for forgiveness to the Father, not only for those who killed Him, but also for each one of our sins: “Father, forgive them, because they know not what they do.”

From that day on, I do not care if the world thinks I am crazy, but I ask everybody to kneel and try to look into the large, large heart of Jesus, while thinking about the fact that they are crucifying Jesus. And He is asking for forgiveness to the Father, but not for me and for You. May God have mercy on us.

When we were going to pray the Our Father, the Lord spoke for the first time during the celebration, and said: “Wait, I want you to pray with the deep- est profundity which you can summon. At this moment, bring to mind that person or persons who have done you the greatest harm during your life, so that you embrace them close to you, and we will embrace them with your heart: ‘In the Name of Jesus, I forgive you and wish you peace. In the Name of Jesus, I ask you for your forgiveness and wish you my peace.’

The person is worthy of that peace, then the person will receive it, and feel better for it. If that person is not capable of opening up to that peace, then peace will return to your heart. But I do not want you to receive nor offer peace when you are not capable of forgiving and feeling that peace in your heart first.

“Be careful of what you do,” continued the Lord, “you repeat in the Our Father: forgive us our trespasses as we forgive those who trespass against us. If you are capable of forgiving but not forgetting, as some people say, you are placing conditions on the forgiveness of God. You are saying: You forgive me only as I am capable of forgiving, but no more.”

I do not know how to explain my pain, at the realization of how much we can hurt the Lord. And also how much we can injure ourselves by holding so many grudges, bad feelings and unflattering things that are born from our own prejudices and oversensitivities. I forgive; I forgive from the heart, and asked for forgiveness from all the people whom I had hurt at one time or another, in order to feel the peace of the Lord.

The celebrant said, “...give us peace and unity...” and, then, “the peace of the Lord be with all of you.”

Suddenly, I saw that among some (not all) of the people who were embracing each other, a very intense light placed itself between them. I knew it was Jesus, and I practically threw myself to embrace the person next to me. I could feel the embrace of the Lord in that light. It was Him Who embraced me, and I was in that moment, in that moment in which I had been able to forgive and remove from my heart all grief against other people. That is what Jesus wants from us, and He wants us to be happy.

The moment of the celebrant’s Communion arrived. There I once again noticed the presence of all the priests next to the Archbishop. When He took Communion, the Virgin Mary said:

“This is the moment to pray for the celebrant and the priests who accompany him. Repeat together with Me: ‘Lord, bless them, sanctify them, help them, purify them, love them, take care of them, and support them with Your Love. Remember all the priests of the world, pray for all the consciences. Dear brothers and sisters, that is the moment in which we should pray for them, because they are the Church as we, the laity, are also. Many times we, the laity, are the ones who need to be saved, but we are unable to pray for them, to understand that they are human, and to comprehend and appreciate the suffering they endure.

We should understand that the priests are people like ourselves and that they need to be understood, to be cared for. They need affection and attention from us because they are the heart of each one of us, as Jesus did, by being consecrated to Him.

The Lord wants the people of the flock that God has entrusted to the priest to pray and help in His sanctification. Someday, when we are on the other side, we will understand the marvels that the Lord has done, giving us priests who help us to save our souls.

The people began to leave their pews on their way to Communion. The great moment of the con- celebration had arrived. The Lord said to me: “Wait a moment; I want you to observe something...” An interior impulse made me raise my eyes towards the person who was going to receive Communion on the tongue from the hands of the priest.

I should clarify that this person was one of the ladies from our group who the previous night was unable to go home because she was able to do so before the Holy Mass. When the Priest placed the Sacred Host on her tongue, a flash of light, like a very golden white light, went through her person, first through her back, then surrounding her from the back, around her shoulders, and then her head. The Lord said:

“This is how I Myself rejoice in embracing a soul who comes with a clean heart to receive Me.” The tone of voice of Jesus was that of a happy person.

I was astonished to see my friend return to her pew surrounded by light, embraced by the Lord. I thought of the marvels that we miss so many times when we are going to Communion, or during small or large off-ences, when it should be a feast.

Many times we say that there are no priests to whom to go to confess at any given moment. But the problem is not about confessing at each moment, but the problem resides in our ease of falling into evil again. On the other hand, in the same way that we make an effort to search for a beauty parlor, or men search for a barber when we have a party, we have to also make an effort to seek a priest when we need to remove all that dirt from ourselves. We must not have the audacity to receive Jesus at any moment with our hearts full of ugly things.

When I was going to receive the Host, the Lord told me: “The Last Supper was the moment of the greatest intimacy with My Own. During that hour of love, I established what could be thought of as the greatest act of lunacy in the eyes of men, that of making Myself a prisoner of Love. I established what I wanted to remain with you until the end of the centuries because My Love could not bear that you remained orphans, you whom I loved more than My life.”

I received that Host which had a different flavor. It was a mixture of joy and silent and intense satis- faction that I had never experienced. I felt so much love that the tears ran down my cheeks without me being able to stop them.

When I returned to my seat, while kneeling down, the Lord said: “Listen...” A moment later, I began to hear the prayers of the lady who was seated in front of me and who had just received communion.

What she said, without opening her mouth, was more or less like this: “Lord, remember that we are at the end of the month, and I do not have the money to pay the rent. The car payments, nor the children’s school. You have to do something to help me... Please. Take my husband away from me... so much. I cannot bear any more his being intoxicated anymore, etc., etc.”

Then the Archbishop said: “Let us pray, and ob-dly all the congregation stood up for the fi-
and go to a jail, to a correctional institution, to speak for their needs of the day, to ask for blessings, thanks for the day and for the gift of life, to ask about their suffering, and to have Me all day long, offering Me some words during the day of the Lord, and it is now finished for you. If you speak for them, I will listen to you. I am always with you... But you do not realize that I need your love.

When the celebrant was going to give the Mass, the Holy Virgin said: “Be attentive, take care of your Lenten old sign instead of the Sign of the Cross. In that blessing this could be the last one that you will receive from hands of a priest. You do not know that all the days of your life you will not have the opportunity to receive a blessing from another priest; those consecrated hands are giving you the blessing in the Name of the Holy Trinity. Therefore, make the Sign of the Cross with respect, as if it was the last one of your life.

How much we miss in not understanding and not participating every day at the Holy Mass! Why not make an effort to begin the day a half hour earlier and arrive at the Holy Mass and receive all the blessings that the Lord wants to pour over us?

I am aware that, because of their obligations, not everybody can attend daily Mass, but at least two or three times a week. So many avoid Mass on Sundays with the smallest excuse, that they have a child, or two, or ten, and, therefore, they cannot attend Mass. How do people manage when they have other important types of commitments? They make an effort to begin the day a half hour earlier and they attend Holy Mass, and they receive all the blessings that the Lord wants to pour over us.

We have to study to work, to entertain, to rest, but WE DO NOT HAVE TIME, AT LEAST ON SUNDAYS, TO GO TO THE HOLY MASS.

Jesus asked me to remain with Him a few minutes more after Mass had finished. He said: “Do not leave in a hurry after Mass is over. Stay a few minutes more after Mass had finished. He said: “If you want to have Me with you. If you speak for them, I will listen to you. I am always with you... But you do not realize that I need your love.

As a child, I had heard someone say that the Lord remained with us for five or ten minutes, after Commununion. I asked Him at that moment: “Lord, truly, how much time do You stay with us after Communion?”

I suppose that the Lord must have laughed at my silliness, because He answered: “All the time that you desire, and I will be with you. If you speak to Me all day long, offering Me some words during your chores, I will listen to you, I am always with you, I am in your heart, in your thoughts, and I stay with you, and the day of obligation ends. You kept the day of the Lord, and it is now finished for you. I hope that you do not think that I would like to share your family life with you, at least that day.”

“In your homes, you have a place for everything and a room for each activity: a room to sleep in, another to cook meals in, another to eat, etc. Which place have you made for Me? It should not be a place where you have only an image, which collects dust for all the time, but a place where at least five minutes a day the family meets to give thanks for the day and for the gift of life, to ask for their needs of the day, to ask for blessings, protection, health. Everything has a place in your homes, except Me.

“Men plan their day, their week, their semester, their vacations: They know what day they are going to rest, what day they will go to movies or to a party, or visit friends, brother and sister, grandparents, and among their acquaintances. Many families say at least once a month: ‘This is the day for our family reunion!’ We go to visit our family, to the Tapestry, and the whole family comes to talk to Me? How many sit down in front of Me and have a conversation with Me? It has been happening for the last time, telling Me their problems, the difficulties they have, and asking Me about what they need doing. Making Me part of these things? How many times?”

I want to know everything. I read every day the deepest secrets of your hearts and minds. I enjoy talking to you, telling Me about your life, your letting Me participate in your family, as your most intimate friend. Oh, how many graces does man lose by not giving Me a place in his life!

When I remained with Him that day and on many other days, I continued to talk with us teachings. Today I want to share with you this mission that He has entrusted to me. Jesus.

“I wanted to save My creature, because the moment of opening the door to Heaven has been impregnated with too much pain...”

“...when my mother has fed her child with her own flesh. I have gone to that extreme of Love to communi- cate My merits to all. The Holy Mass is Myself prolonging My life and My sacrifice on the Cross among you. Without the merits of My life and My Blood, do you have with which to appease the Father before the Father? Nothing, misery and sin...”

“You should exceed in virtue the angels and archangels, because they do not have the grace of receiving Me as nourishment like you. They drink a drop from the spring, but you that have the grace of receiving Me, you have the whole ocean to drink.”

The other thing the Lord spoke about with pain concerned people who encounter Him out of habit, of those who have lost their awe of each encounter with Him. That routine turns some people so lukewarm that they have nothing new to tell Jesus when they receive Him. He also said to me many consecrated souls who lose their enthusiasm in falling in love with the Lord, and have made no vocation and consecration, a profession to which nothing more is given, except that which is demanded of one, but without feeling...

When the Lord spoke to me about the fruits that must come from each Commununion that we take. It does happen that there are people who receive the Lord daily but do not change their lives. They spend many hours in prayers and do many works, etc., but their life does not go on transforming, and a life that does not transform cannot bear true fruits for the Lord. The merits we receive in the Eucharist should bear the fruits of conversion in us and fruits of charity toward our brothers and sisters.

We the laity have a very important role in our Church. We do not have the right to be silent, because the Lord has sent us out, as all the baptized, “Go forth and announce the Good News to every creature, to make the people of God and the angels, to make them realize that He has entrusted to me. Brothers, sisters, thank you for allowing me to carry out the mission that was entrusted to me, of that having these hands touch you. The next time you attend Holy Mass, live it. I know the Lord will fulfill for you His promise that “Your Mass will never again be the same.” And it will not be the same for you.

Experience the sweetness of feeling yourself resting against the folds of His side, pierced for you in order to leave you His Church and His Mother, to open for you the doors to His Father’s House. Ex- perience this so that you are able to feel for yourself! Your Merciful Love by means of this testimony, and try to reciprocate it to your loved ones.

May God bless you this Easter.

Your sister in the Living Jesus,

Catalina Rivas

Lay Missionary of the Eucharistic Heart of Jesus

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It is urgent to put an end to the scandal of poverty in the world

The most urgent reform: to correct the financial system

Every day on earth, an estimated 40,000 children die of hunger or of diseases that had not been cured because of a lack of money.

Nobody can remain indifferent to the problem of poverty and hunger in the world. The news media tell us about poverty and famine in Third World countries (for example, on the world scale, over one billion seven hundred million people have to search through the garbage in order to find something to eat and stay alive), but we don’t need to go far to see poverty: this problem exists in our own “backyard”, in our own developed societies.

To correct the financial system

The Church cannot remain indifferent to situations like hunger in the world and indebtedness, which jeopardize the salvation of souls, and this is why she calls for a reform of the financial and economic systems, so that they will be put at the service of the human person. Pope John Paul II’s calls along these lines are countless. Already, in his first encyclical Letter (Redemptoris Hominis, March 4, 1979), the Holy Father spoke of “the indissoluble transformations of the structures of economic life... of poverty amidst plenty that brings into question the financial and monetary mechanisms... man cannot become the slave of economic systems.” And for now, we will add only this other quote from the Pope:

“Again, I want to tackle a very delicate and painful issue. I mean the torment of the representatives of several countries, who no longer know how to face this problem... the terror of the representatives of those countries (for example, on the world scale, over one billion seven hundred million people have to search through the garbage in order to find something to eat and stay alive), but we don’t need to go far to see poverty: this problem exists in our own “backyard”, in our own developed societies.”

Social Credit

It is for this reason that Louis Even, the founder of the “Michael” Journal, decided to spread the Social Credit doctrine — a set of principles and financial proposals set forth for the first time by the Scottish engineer, Clifford Hugh Douglas, in 1918. The words “social credit” mean “social money”, money issued by society, as opposed to the present money that is a “banking credit”, money issued by the banks. When Louis Even discovered the great light of Social Credit in 1935, he immediately understood how this solution would wonderfully apply the teachings of the Church on social justice.

No to Communism

The social doctrine of the Church stands above existing economic systems, since it confines itself to the level of principles. An economic system is good or not to the extent it applies these principles of justice taught by the Church. For example, Pope John Paul II wrote in his encyclical letter Sollicitudo Rei Socialis, in 1987: The tension between East and West is an opposition... between two concepts of the development of individuals and peoples, both concepts being imperfect and in need of radical correction... This is one of the reasons why the Church’s social doctrine adopts a critical attitude towards both liberal capitalism and Marxist collectivism.

One may understand why the Church condemns Communism, or Marxist collectivism, which, as Pope Pius XI wrote, is “intrinsically evil” and anti-Christian, since its avowed goal is the complete destruction of private property, the family and religion. But why would the Church condemn capitalism? Would capitalism and Communism be two of a kind?

Yes to a capitalism that is cured

No, what the Church condemns is not capitalism in itself (private property, free enterprise). On the contrary, far from wishing the disappearance of private property, the Church rather wishes its most widespread diffusion to all, so that all may become real owners of a capital, and be real “capitalists”:

“The dignity of the human person necessarily requires the right of using external goods in order to live according to the right norm of nature. And to this right corresponds a most serious obligation, which requires that, so far as possible, there be given to all an opportunity of possessing private property... Therefore, it is necessary to modify economic and social life so that the way is made easier for widespread private possession of such things as durable goods, homes, gardens, tools requisite for artisan enterprises and family-type farms, investments in enterprises of medium or large size.” (John XXIII, encyclical letter Mater et Magistra, May 15, 1961, nn. 114-115.)

Capitalism has been vilified by the financial system

The faults that the Church finds in the capitalist system do not come from its nature (private property, free enterprise), but from the financial system it uses, a financial system that dominates rather than serves, a system that vitiates capitalism. Pope Pius XI wrote in Quadragesimo Anno, in 1931: “Capitalism itself is not to be condemned. And surely it is not vicious of its very nature, but it has been vilified.”

What the Church condemns is not capitalism as a producing system, but, according to the words of Pope Paul VI, “the calamitous system that accompanies it,” the financial system:

“This unchallenged liberalism led to dictatorship rightly denounced by Pope Pius XI as producing “the international imperialism of money’. One cannot be free from the inescapable terror of monopoly... Nothing constrains that abuses too strongly, because — let us again recall solemnly — the economy should be the servant of man, it should be subordinated to the service of man, not the other way round... Capitalism has been the source of excessive suffering, injustices and fratricidal conflicts whose effects still persist, it would only be due to attribute to industrialization itself evils that belong to the calamitous system that accompanied it. On the contrary, one must recognize in all justice the irreplaceable contributions made by the organization and the growth of industry to the task of development.” (Paul VI, encyclical letter Populorum progressio, on the development of peoples, March 26, 1967, n. 26.)

The defect of the system: money is created by the banks as a debt

The financial system does not accomplish its role, because it has become detached from its end. Money should be an instrument of service, but the bankers, in appropriating the control over its creation, have made it an instrument of domination.

“This power becomes particularly irresistible when exercised by those who, because they hold and control money, are able also to govern credit and determine its allotment, for that reason supplying, so to speak, the lifefood to the entire economic body, and grasping, as it were, in their hands the very soul of production, so that no one dare breathe against their will.” (Pius XI, encyclical letter Quadragesimo anno, May 15, 1931.)

There is no way any country can get out of debt in the present system, since all money is created as a debt: all the money that exists comes into circulation only when it is lent by the banks, at interest. And when the loan has been paid, the money (this money being withdrawn from circulation), it ceases to exist. In other words, new money is created every time banks make a loan, and this same money is destroyed every time loans are paid back.

The fundamental flaw in this system is that when banks create new money in the form of loans, they ask the borrowers to pay back more money than what was created. (The banks create the principal, but not the interest.) Since it is impossible to pay back money that does not exist from its end, money must pile up, or you must borrow also the amount to pay the interest, which does not solve your problem, but only worsens it, since you end up even owing a type of money that is destroyed every time loans are paid back.

The creation of money as a debt by the bankers is the means of imposing their will upon individuals, and of controlling the world:

“Among the actions and attitudes opposed to the will of God, the good of neighbor and the justice of the «structures» created by them, two are very typical: on the one hand, the all-consuming desire for profit, and on the other, the thirst for power, with the intention of imposing one’s will upon others.” (John Paul II, encyclical letter Sollicitudo rei socialis, n. 37.)

Unpayable debts

Even if there was only one dollar in circulation in the country, this dollar had to be lent by a bank in order to exist. Let us suppose the bank lent it at an interest rate of 6%. So, at the end of the year, $1 must be paid back to the bank plus 6% of interest, or (continued on page 6)
It is examples like these that brought Saint Leo to write: “The avance that claims to do its neighbour a good turn while it devalues him as unjust and in- solent... He who, among the other rules of a pious conduct, will not have lent his money at usury, will enjoy eternal rest... whereas he who gets up again to the detriment of others deserves, in return, eternal damnation.” Saint John Chrysostom also wrote: “Nothing is more shameful nor cruel than usury.”

Debts must be cancelled

Any sensible person will realize that it is crim- inal to require nations to continue to pay interest on debts that have already been paid several times. For it can be seen now why the Church condemns usury (the loaning of money at interest), and calls for the cancellation of debts. When one understands that the money lent by the private banks is literally created out of nothing, with a simple stroke of the pen (or en- tering digits in the computer), then it is easy to under- stand that debts can be cancelled, written off, forgiven, without any- one being penalized.

Pope John Paul II wrote in his encyclical letter Centesimus annus (n. 25.): “It is not “The Church’s teaching on social matters has truth as its guide, justice as its end, and love as its driving force. The cardinal point of this teaching is that individual men are necessarily the foundation, cause, and end of all social institutions.”

Social Credit shares the philosophy of Saint John Chrysostom. The first chapter of his first book, Economic Democracy: “Systems are made for men, and not men for systems, and the interest of man, which is self-development, is above all systems.”

All systems must be at the service of man, including the financial and economic systems: “As a democratic society, carefully to see to it that all is happening in the light of the common good. The world of finance is also a human world, our world, submitted to the conscience of all of us, for it too exists ethically, which means to say that you may bring a contribution to world peace with your economy and your banks, and not a contribu- tion — perhaps in an indirect way — to war and in- justice!” (John Paul II, homily at Flüti, Switzerland, June 14, 1984.)

The aim of economics: the satisfaction of human needs

The Church reproaches the capitalist sys- tem with is that not each and every human being living on the globe has access to a minimum of ma- terial goods, allowing a decent life, and that even in the most advanced countries, there are thousands of people who do not eat their fill. It is the principle of the universal destination of goods that is not ful- filled: there is plenty of production; it is the distribu- tion that is deficient.

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The aim of economics: the satisfaction of human needs

Therefore, the aim of the economic and financial systems is also, according to the Church, the ser- vice of man. The aim of the economic system is the satisfaction of human needs, the production of the goods which man needs to satisfy those needs (the producing system), and the distribution of these goods so that they may reach the people who need them (this is the role of the financial system). Social Credit pro- vides a technique that would make the producing and financial systems reach their end.

Pope Pius XI, in his encyclical Quadragesimo anno, defined the aim of an economic system: “For the well-being of the social organ- ism be soundly established and attain its end, when it secures for all and each those goods which the healthy development of man and his family require, the government, and the social organization of economic af- fairs can give.

These goods must be sufficient to supply all needs and all requirements for life, and this to the extent that there is sufficient to allow for oneself and one’s family belongs to ev- eryone. (Section 52, Constitution on the Church Gaudium et Spes, n. 69.)

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“God intended the earth to the whole human race for the subsistence of all of its members, without ex- cluding or favouring anyone. This is the foundation of the universal destination of the earth’s goods... It is the duty of all of us to allow the funda- mental human needs to remain unsatisfied, and not to allow those burdened by such needs to perish.” (John Paul II, encyclical Centesimus annus, nn. 31 and 34.)

The Social Credit dividend

It would be possible for everyone to be a real “citizen”. It would be possible to have access to earthly goods with the Social Credit dividend. It would be a universal gift: a universal dividend made out of an income. This universal dividend would be given to every given citizen. It would not be fi- nanced by taxes, but by the money created by the nation, based on the production of the country. This dividend is based on two things: the inheritance of natural resources, and the inventions from past
“Through his work man enters into two inheritances: the inheritance of what is given to the whole of humanity in the resurrection of nature, and the inheritance of what others have already developed on the basis of those resources, primarily by developing technology, that is, by producing a whole collection of increasingly perfect instruments for work.” (John Paul II, encyclical Laborum exercens on human work, September 15, 1981, n. 13.)

The machine: an ally or enemy of man?

In the present system, only those who are employed in production can get an income, which is distributed in the form of wages and salaries. The income is tied to employment. But this is contrary to the facts, since, thanks to new inventions, technology, progress, there is less and less need for human labour, workers, to produce goods: it is computers, robots, that do the job in our place.

Is technology an evil? Should we rise up and destroy the machines because they take our jobs? No, 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, free activities, activities of his own choosing. But all of this, provided he is given an income to replace the salary he lost with the installation of the machine, of the robot; otherwise, the machine, which should be the ally of man, will become his enemy, since it deprives him of his income, and prevents him from living.

“Technology has contributed so much to the well-being of humanity; it has done so much to uplift the human condition, to serve humanity, and to facilitate and perfect its work. At the same time, time and again we see that unemployment and underemployment cannot be fought by fighting technology: whether we are for or against it, technology still remains. (John Paul II, encyclical Laborem exercens, n. 15.)

Full employment is materialistic

The Social Credit dividend is the only logical solution to the replacement of human labor by machines. For if one wants to persist in keeping everyone, men and women alike, employed in production, every state, every private enterprise, must be guaranteed the right for the basic needs of life are already met with less and less human labour on top of that, then new jobs, which are completely useless, must be created. And in order to justify these useless jobs, new artificial needs must be created, through an avalanche of advertisements, so that people will buy products they do not really need. This is what is called “consumerism.”

Likewise, products will be manufactured to last as short a time as possible, with the aim of selling more of them and making more money, which brings about an unnecessary waste of natural resources, and also the destruction of the environment.

A salary to housewives

In its social doctrine, the Church also underlines the importance of recognizing the work of the mothers in the home, by giving them an income. This would be perfectly accomplished by the Social Credit dividend.

“Experience confirms that there must be a social re-evaluation of the mother’s role, of the role connected with it, and of the need that children have for care, love and affection in order that they may develop into responsible, morally and religiously mature and psychologically stable persons. It will re-define the place of credit in society to make it possible for a mother — without inhibiting her freedom, without psychological or practical discrimination, and without penalizing her as compared with other women — to devote herself to taking care of her children and educating them in accordance with their needs, which vary with age, and of abandoning these tasks in order to take up paid work outside the home is wrong from the point of view of the good of society and of the family when it contradicts or hinders these primary goals of the mission of a mother.” (John Paul II, encyclical Laborum exercens, n. 19)

“In intolerable abuse, and to be abolished at all cost, for mothers, on account of the father’s low wage, to be forced to engage in painful occupations outside the home to the neglect of their proper cares and duties, especially the training of children.” (Pius XI, encyclical Quadragesimo anno, n. 71.)

In October, 1983, the Holy See issued the “Charter of the Rights of the Family”, in which it called for the “remuneration of the work in the home of one of the parents; it should be such that mothers will not be forced to work outside the home to the detriment of family life and especially of the education of the children. The work of the mother in the home must be recognized and respected because of its value for the family and for society.” (Article 10.)

The duty of every Christian

It is indeed a duty and an obligation for every Christian to work for the establishment of justice and for a better economic system:

“Anyone wishing to renounce the difficult yet noble task of improving the lot of man in his totality, and of all people, with the excuse that the struggle is difficult and that constant effort is required, or simply because of the experience of defeat and the need to begin again, that person would be betraying the will of God the Creator.” (John Paul II, encyclical Sollicitudo rei socialis, n. 30.)

The most fundamental reason every Christian must work for the establishment of a better economic system is that one will judged on what one will have done for our brothers and sisters in need: “Truly, I say to you, as you did it to one of these my brethren, you did it to Me.” (Mt 25:40.)

There are, of course, many ways to help our brothers in need: feeding the hungry, giving drink to the thirsty, sheltering the homeless, visiting the imprisoned and the sick, etc. Some will send donations to charitable organizations, whether to help the poor of our country or of the Third World. But if these donations can relieve a few poor people for a few days or weeks, they never overcome the causes of poverty.

What is much better is to correct the problem at its root, to attack the very causes of poverty, and to re-establish every human being in his rights and dignity of a person created in the image of God, and being entitled to a minimum of earthly goods.

“More than any other, the individual who is animed by true charity labors skillfully to discover the causes of misery, to find the means to combat it, and to overcome it resolutely.” (Pius VI, encyclical Populorum progressus, n. 75.)

Louis Even had discovered the cause of the misery of the people — the creation and control of money by private banks — and also the means to combat this swindle: the education of the people. That is why he founded the “Michael” Journal. So, all those who thirst for justice should therefore start to study and spread Social Credit, by soliciting subscriptions to the “Michael” Journal!

Alain Pilote

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“Please defend and protect me as your special child”

In 1973, the Blessed Virgin Mary gave Sister Agnes Katsuko Sasagawa in Akita, Japan, three Messages of Our Lady to the world. These Messages were given on the Feast of the Sacred Heart, the anniversary of Our Lady of Fatima’s first apparition, and the last day of the month of May. These Messages were given to Sister Agnes in Akita, Japan, and were later confirmed by the local Bishop and the Archbishop of Seoul. The Messages were also confirmed by the Pontifical Biblical Commission and the Holy See. The Messages were given to Sister Agnes to prevent the coming of the chastisement on all mankind and to console the Heavenly Father to soften the anger of the Father.

The first Message was given to Sister Agnes on the Feast of the Sacred Heart, June 11, 1973. The Message was given to Sister Agnes to offer herself entirely to the Lord and to pray in reparation for the ingratitude and sinfulness of all men. The Message was given to Sister Agnes to prevent the coming of the chastisement on all mankind and to console the Heavenly Father to soften the anger of the Father.

The second Message was given to Sister Agnes on the anniversary of Our Lady of Fatima’s first apparition, May 13, 1973. The Message was given to Sister Agnes to offer herself entirely to the Lord and to pray in reparation for the ingratitude and sinfulness of all men. The Message was given to Sister Agnes to prevent the coming of the chastisement on all mankind and to console the Heavenly Father to soften the anger of the Father.

The third Message was given to Sister Agnes on the last day of the month of May, May 31, 1973. The Message was given to Sister Agnes to offer herself entirely to the Lord and to pray in reparation for the ingratitude and sinfulness of all men. The Message was given to Sister Agnes to prevent the coming of the chastisement on all mankind and to console the Heavenly Father to soften the anger of the Father.

Sister Agnes was a Japanese nun who had been ordained as a sister. She was born in 1932 and was posthumously declared a saint by the Catholic Church on May 31, 2011. She was a member of the Handmaids of the Eucharist, a congregation of religious women who were founded in 1961 by Father John Shojiro Ito. The Handmaids of the Eucharist were dedicated to the care of the sick and the suffering, and they were known for their devotion to the Eucharist. Sister Agnes was known for her ability to heal the sick and to convey a message of peace and love to those around her. She was also known for her ability to communicate with the spiritual world, and she was said to have received messages from the saints and angels. These messages were later confirmed by the Catholic Church.

In 1973, Sister Agnes received three messages from Our Lady of the Rosary. These messages were later confirmed by the Catholic Church and were given to Sister Agnes to prevent the coming of the chastisement on all mankind and to console the Heavenly Father to soften the anger of the Father. The messages were given to Sister Agnes on three different days: June 11, 1973, May 13, 1973, and May 31, 1973. The messages were written in Japanese and were later translated into English. The messages were given to Sister Agnes to offer herself entirely to the Lord and to pray in reparation for the ingratitude and sinfulness of all men. The messages were given to Sister Agnes to prevent the coming of the chastisement on all mankind and to console the Heavenly Father to soften the anger of the Father.