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The Holy Mass



Explained to Catalina by Jesus and Mary

Catalina Rivas of Cochabamba, Bolivia, who now dwells in Mérida, Yucatán, México. 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 Archdiocese 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."

The testimony of Catalina on the Holy Mass

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.

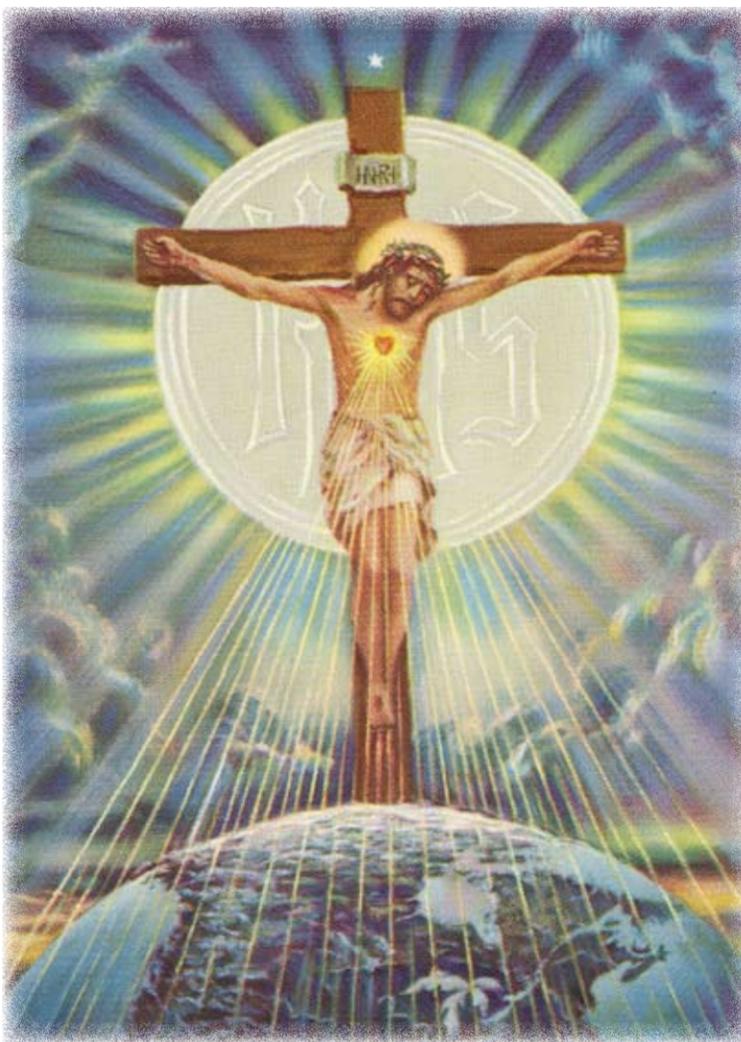
This is the testimony that I must and want to give to the whole world, for the greater Glory of God and for the salvation of all of those who want to open their hearts to the Lord. It is also given so that many souls consecrated to God will rekindle the fire of their love for Christ, some of whom are 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 members of our group had gone to the Sacrament of Reconciliation. Some of the ladies of the prayer group had not been able to do it, and so they left their reconciliation for the next day before the Mass.

When I arrived at church the next day, a little bit late, the Archbishop and priests were already coming out of the sacristy. The Virgin Mary said with Her soft and feminine voice that sweetens one's soul:

"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:

"From the bottom of your heart, ask the Lord to forgive your faults that have offended Him. In this way, you will be able to participate worthily in this privilege of assisting at the Holy Mass."

I thought for a fraction of a second: "Surely I am in a state of grace of God; I went to confession last night."

She answered: "Do you think that since last night you have not offended the Lord? Let Me remind you of a few things. When you left to come here, the girl who helps you approached to ask you for something and, as you were late and in a hurry, you did not answer her in a very nice way. There was a lack of charity on your part, and you say, you have not offended God...?"



Catalina Rivas

"While on the way here, a bus crossed over your lane and almost hit you. You expressed yourself in a very non-advisable way against that poor man, instead of saying your prayers and preparing yourself for Mass. You have failed in charity and lost your peace and patience. And you say you have not hurt the Lord?"

"You arrive at the last minute when the procession of the celebrants is already coming out to celebrate the Mass... and you are going to participate without previous preparation..."

I replied, "All right, my Mother, say no more to me. You do not have to remind me of more things because I am going to die of grief and shame."

"Why must you all arrive at the last moment? You should have arrived earlier to be able to pray and ask the Lord to send His Holy Spirit that He may grant you a spirit of peace and cleanse you of the spirit of the world, your worries, your problems, and your distractions so as to enable you to live this so sacred a moment. However, you arrive almost when the celebration is about to commence, and you participate as if it is an ordinary event, without any spiritual preparation. Why? This is the greatest of Miracles. You are going to live the moment when the Most High God gives His greatest gift, and you do not know how to appreciate it."

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 give You glory, we give You thanks, 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 spirits. 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."

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Remember that the Bible says that the Word of God does not return without bearing fruit. If you are attentive, something from all that you heard will remain in you. You should try to recall, all day long, those Words that left an impression on you. Sometimes it may be two verses, other times the reading of the entire Gospel, or perhaps only one word. Savor them for the rest of the day, and it will then become part of you, because that is the way to change one's life, by allowing the Word of God to transform you.

"And now, tell the Lord that you are here to listen, that you want Him to speak to your heart today."

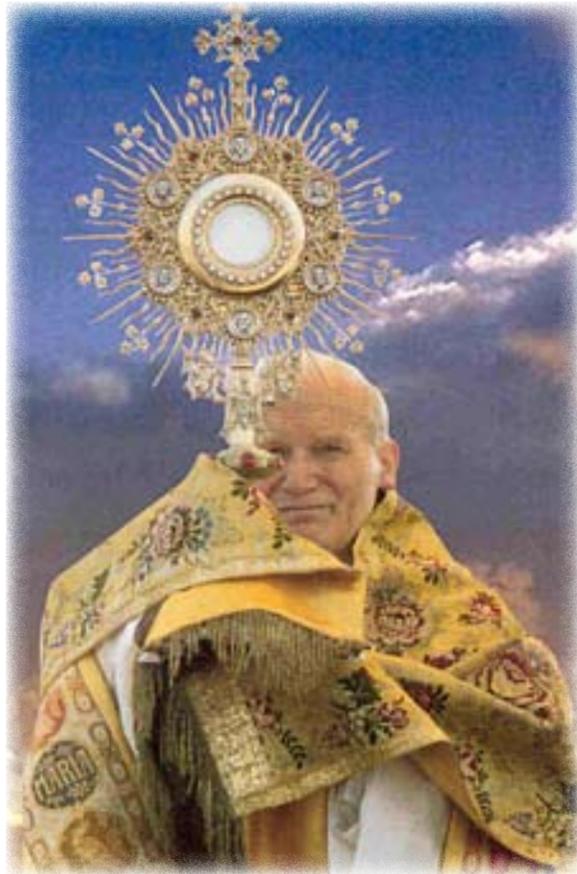
Once again I thanked God for giving me the opportunity to hear His Word. And I asked Him for forgiveness for having had such a hard heart for so many years, and for having taught my children that they had to go to Mass on Sundays because it is commanded by the Church, and not for love and the need to be filled with God.

I had attended so many Eucharistic Celebrations mostly out of obligation and, because of this, I believed I was saved. But I did not live it and, much less, did I pay attention to the readings or to the priest's homily!

How much pain I felt for so many years of needless loss because of my ignorance! How superficial is our attendance at the Mass when we go only because someone is getting married, or for a funeral Mass, or because we have to be seen by society! How much ignorance about our Church and the Sacraments! How much waste in trying to instruct and enlighten ourselves about the things of the world, which in a moment can disappear, leaving us with nothing and, at the end of our life, not serve to extend a minute to our existence! **However, we know nothing of that which will give us a little of heaven on earth and, afterwards, eternal life. And we call ourselves cultured men and women!**

A moment later the *Offertory* arrived, and the Holy Virgin said: **"Pray like this:** (and I repeated after Her) **Lord, I offer all that I am, all that I have, all that I can. I put everything into Your Hands. Build it up, Lord, with the little thing that I am. By the merits of Your Son, transform me, God Almighty. I petition You for my family, for my benefactors,**

"Offer yourselves at this moment; offer your sorrows, your pains, your hopes, your sadness, your joys, your petitions. Remember that the Mass has infinite value. Therefore, be generous in offering and in asking."



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 are here but never offer anything. They have no interest in living each liturgical moment of the Mass, and they have no gifts to carry before the Altar of the Lord."**

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 do not want to be, that is to say, of the people who have been forced to come here, who have**

The moment of the *Consecration*, the moment of the most marvelous of Miracles had arrived. Behind the right side of the Archbishop appeared a multitude of people also in a diagonal line. They were dressed in the same tunic, but in pastel colors of: rose, green, light blue, lilac, yellow, in short, in different and very soft colors. Their faces were also brilliant, full of joy. They all seemed to be the same age. You could note (I can't say why) that they were people of different ages, but their faces looked the same, without wrinkles, happy. They all knelt down as well at the singing of "Holy, Holy, Holy Lord..."

Our Lady said: **"These are all the Saints and the Blessed of Heaven, and among them are the souls of your relatives who already enjoy the Presence of God."** Then I saw Her, exactly to the right of the Archbishop, a step behind the celebrant. She was suspended a little off the floor, kneeling on some very fine, transparent but, at the same time, luminous fabric, as crystalline water. The Holy Virgin, with hands joined, was looking attentively and respectfully at the celebrant. 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 over the priestly souls, and neither we, nor perhaps some of them, are conscious of this.

Before the Altar, there appeared some shadows of people in a gray color with their hands raised. The Holy Virgin 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 they 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 Him eternally."**

"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,

THE HOLY MASS - MYSTERY OF FAITH

for each member of our Apostolate, for all the people who fight against us, for those who commend themselves to my poor prayers. Teach me to lay down my heart as if on the ground before them so that their walk may be less severe. 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 as if on the ground so that they do not feel its severity, but rather that we alleviate the pain of their steps.

Suddenly some characters, whom I had not seen before, began to stand up. It was as if from the side of each person present in the Cathedral, another person emerged, and soon the Cathedral became full of young, beautiful people. They were dressed in very white robes, and they started to move into the central aisle and, then, went towards the Altar.

Our Mother said: **"Observe. They are the Guardian Angels of each one of the persons who are here. This is the moment in which your guardian angel carries your offerings and petitions before the Altar of the Lord."**

At that moment, I was completely astonished, because these beings had such beautiful faces, so radiant as one is unable to imagine. Their countenance was very beautiful with almost feminine faces; however, the structure of their body, their hands, their height were masculine. Their naked feet did not touch the floor, but rather they went as if gliding. That procession was very beautiful.

Some of them were carrying something like a golden bowl with something that shone a great deal with a golden-white light. The Virgin Mary said: "They are the Guardian Angels of the people who are offering this Holy Mass for many intentions, those who are conscious of what this celebration means. They have something to offer the Lord."

come out of obligation, but without any desire to participate in the Holy Mass. The angels go forth sadly 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 prayers. Ask, ask 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."

That sight, that procession was so beautiful that it would be difficult to compare it to another. All those celestial creatures bowing before the Altar, some leaving their offerings on the floor, others prostrating themselves on their knees with their foreheads almost touching the floor. And as soon as they arrived at the Altar, they would disappear from my sight.

The final moment of the *Preface* arrived, and when the assembly said, "Holy, Holy, Holy", suddenly everything that was behind the celebrants disappeared. Behind the left side of the Archbishop, thousands of Angels appeared in a diagonal line, small angels, big angels, angels with immense wings, angels with small wings, angels without wings. As the previous ones, all were dressed with tunics like the white robes of the priests or altar boys. Everyone knelt with their hands united in prayer, and bowed their heads in reverence. Beautiful music was heard as if there were many choirs with different voices, all singing in unison together with the people: Holy, Holy, Holy...

because of all the graces that they will receive there. But during no apparition, in no other place, am I more present than during the Holy Mass. You will always find Me at the foot of the Altar where the 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 at that moment of the words "Holy, Holy, Holy..." 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 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 manly than 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 grow, becoming filled with light, 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 great deal of light. It was Jesus! It was Him Who was wrapping His Body around the celebrant, as if He were lovingly surrounding the hands of the Archbishop. At that moment, the Host began 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 look down. Look up to view and 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 floor, as did all 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 being said, lightning appeared from the heavens 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 some large, strong hands. From within this resplendent light, a small light, like a very brilliant, very small dove, came forth and flew 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 wounds, 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, beaten arms and torn flesh. 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 towards the faithful, and moving to the right and to the left. I was amazed at the amount of blood that was flowing out 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 crucifixion of Jesus.”**

Can anyone imagine that? Our eyes cannot see it, but we are all there at the very moment that 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 live, with their heart and with all their sensibility that they are capable of, this privilege that the Lord grants 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 deepest profundity which you can summon. At this moment, bring to mind that person or persons which have done you the greatest harm during your life, so that you embrace them close to your bosom, and tell them with all your heart: ‘In the Name of Jesus, I forgive you and wish you peace. In the Name of Jesus, I ask for your forgiveness and wish my peace.’ If 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 upon 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 forgave; I forgave 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 truly feel the embrace of the Lord in that light. It was Him Who embraced me giving me His peace, because in that moment, I had been able to forgive and remove from my heart all grief against other people. That is what Jesus wants, to share that moment of joy, hugging us and wishing us His peace.

The moment of the celebrants’ 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 consecrated souls...’

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, demand so much from the priests, but we are unable to pray for them, to understand that they are human, and to comprehend and appreciate the solitude that many times can surround a priest.

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 giving their life to 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 encounter 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 to confession, but this morning 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 right through this 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 marvel that we miss so many times by going to receive Jesus with our small or large offences, 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 went to receive communion, Jesus 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 the Eucharist. 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 blood and incense that inundated me entirely. 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, make my husband stop drinking so much. I cannot bear any more his being intoxicated so often, and my youngest son is going to repeat the year again, if you do not help him. He has exams this week... And do not forget our neighbor who must move. Let her do it right away. I cannot stand her anymore, etc., etc.”*

Then the Archbishop said: **“Let us pray,”** and obviously all the congregation stood up for the fi-

(continued on page 4)



“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 wanted to remain with you until the end of the centuries.”

nal prayer. Jesus said in a sad tone: "Did you take note of her prayer? Not a single time did she tell Me that she loves Me. Not a single time did she thank Me for the gift that I have given her by bringing down My Divinity to her poor humanity, in order to elevate her to Me. Not a single time has she said: thank You, Lord. It has been a litany of requests, and so are almost all of those who come to receive Me."

"I have died for love, and I am risen. For love I await each one of you, and for love I remain with you... But you do not realize that I need your love. Remember that I am the Beggar of Love in this sublime hour for the soul."

Do you all realize that He, Love, is begging for our love, and we do not give it to Him? Moreover, we avoid going to that encounter with the Love of Loves, with the only love who gives of itself in a permanent oblation.

When the celebrant was going to give the *blessing*, the Holy Virgin said: "Be attentive, take care... You do any old sign instead of the Sign of the Cross. Remember that this blessing could be the last one that you will receive from hands of a priest. You do not know when, leaving here, if you will die or not. You do not know if you will 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 run to 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 take all the children, or take turns and the husband goes at one hour and the wife another, but they carry out their duty to God.

We have time to study, to work, to entertain, to rest, but WE DO NOT HAVE TIME, AT LEAST ON SUNDAY, 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 moment in My company and enjoy it, and let Me enjoy yours..."

As a child, I had heard someone say that the Lord remained with us for five or ten minutes, after Communion. I asked Him at this 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 want to have Me 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. It is you who leaves Me. You leave the Mass, and the day of obligation ends. You kept the day of the Lord, and it is now finished for you. 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, another to cook, another to eat, etc. Which place have you made for Me? It should not be a place where you only have an image, which collects dust 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, etc. They know what day they are going to rest, what day they will go to the movies or to a party, or visit grandmother or the grandchildren, the children, their friends, and to their amusements. How many families say at least once a month: 'This is the day for our turn to go and visit Jesus in the Tabernacle,' and the whole family comes to talk to Me? How many sit down in front of Me and have a conversation with Me, telling Me how it has been since the last time, telling Me their problems, the difficulties they have, asking Me about what they need, making Me part of these things? How many times?"

"I know everything. I read even the deepest secrets of your hearts and minds. But I enjoy your telling Me about your life, your letting Me participate as a family member, 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, He continued to give us teachings. Today I want to share with you this mission that He has entrusted to me. Jesus said:

"I wanted to save My creature, because the moment of opening the door to Heaven has been impregnated with too much pain..." "Remember that not even one mother has fed her child with her own flesh. I have gone to that extreme of Love to communicate My merits to all of you.

"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, what do you have with which to come before the Father? Nothing, misery and sin..."

"You should exceed in virtue the angels and archangels, because they do not have the joy of receiving Me as nourishment like you do. 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 that 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 that there were so many consecrated souls who lose their enthusiasm of falling in love with the Lord, and have made their vocation an occupation, a profession to which nothing more is given, except that which is demanded of one, but without feeling...*

Then the Lord spoke to me *about the fruits that must come from each Communion 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 prayer 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, to go forth and announce the Good News. We do not have the right to absorb all this knowledge and not share it with others, and to allow our brothers to die of hunger when we have so much bread in our hands.

We cannot watch our Church crumble as we stay comfortable in our parishes and homes, receiving and receiving so much from the Lord: His Word, the homilies of the priests, the pilgrimages, the Mercy of God in the Sacrament of Reconciliation, the marvelous union with the nourishment of Communion, the talks of preachers.

In other words, we are receiving so much and we do not have the courage to leave our comfort zone

and go to a jail, to a correctional institution, to speak to the neediest. To go and tell them not to give up, that they were born Catholic and that their Church needs them there, suffering, because their suffering will serve to redeem others, because that sacrifice will gain for them eternal life.

We are not capable of going where the terminally ill are in the hospitals, and by praying the Divine Mercy Chaplet, helping them with our prayers during that time of struggle between good and evil to free them from the snares and temptations of the devil. Every dying person has fear, and just taking their hand and talking to them about the love of God and the marvel that awaits them in Heaven next to Jesus and Mary, next to their departed ones, gives them comfort.

The hour in which we currently live does not allow us to be indifferent. We must be an extension of the hands of our priests and go where they cannot reach. But for this, we need courage. We must receive Jesus, live with Jesus, nourish ourselves with Jesus.

We are afraid to commit ourselves a little more, and when the Lord says, "**First seek the Kingdom of God, and the rest will be added onto you,**" He says it all, brothers and sisters. It means to seek the Kingdom of God, by all possible means and with all means, and to open your hands in order to receive EVERYTHING in addition! This is because He is the Master Who pays the best, the only One Who is attentive to your smallest needs.

Brothers, sisters, thank you for allowing me to carry out the mission that was entrusted to me, that of having these pages reach 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 when you receive Him, love Him!

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. Experience this so that you are able to feel for yourself His Merciful Love by means of this testimony, and try to reciprocate with your childlike love.

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 (Redemptor Hominis)*, March 4, 1979, the Holy Father spoke of "the indispensable 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 the fearful problem of indebtedness. A structural reform of the world financial system is, without doubt, one of the initiatives that seem the most urgent and necessary." (Message of the Pope to the 6th United Nations Conference on Trade and Development, Geneva, September 26, 1985.)

The Roman Catholic Church therefore presents the moral principles on which any financial or economic system must be judged. And so that these principles may be applied in a practical way, the Church calls on the lay faithful — whose proper role, according to the Second Vatican Council, is precisely to renew the temporal order and bring it in order with God's plan — to work for concrete solutions and the establishment of an economic system that conforms to the teachings of the Church's social doctrine.

Social Credit

It is for this reason that Louis Even, the founder of the "Michael" Journal, decided to spread the So-

cial 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 "inherently 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 vitiated 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 vitiated."

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 unchecked liberalism led to dictatorship rightly denounced by Pope Pius XI as producing 'the international imperialism of money'. One cannot condemn such abuses too strongly, because — let us again recall solemnly — the economy should be at the service of man. But if it is true that a type of capitalism has been the source of excessive suffering, injustices and fratricidal conflicts whose effects still persist, it would be wrong 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 contribution 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 been diverted 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 lifeblood to the entire economic body, and grasping, as it were, in their hands the very soul of production, so that no one dare breathe against their will." (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 is paid back to the bank (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, debts 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 deeper in debt.

This 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 neighbour and 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 has 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 a 6% interest, or

(continued on page 6)

6 cents. The fact is that there exists only \$1 in the country, not \$1.06. It is impossible to pay back the interest, even if it is only 6 cents, since the 6 cents is simply not there! Even if the production of the country doubled or tripled during the year, this did not create one more cent, since only banks can create money in the present system.

So, for the same amount of money to remain in circulation, year after year, debts must necessarily pile up, and there is no way they can ever be paid off. In the present system, the only way there can be no debt, is to have no money at all in circulation!

The most absurd thing in all of this is that governments persist stubbornly in borrowing, at interest from private banks, money that they could create themselves, interest-free, thus forcing the citizens to pay interest charges on an astronomical debt, when there should be no debt at all! The first duty of any sovereign government is to issue, create its own money for the needs of its citizens. For governments to have given up this sovereign function to private corporations (private banks) is the greatest betrayal of history.

It is not the bankers who give money its value, but the production of the country. Bankers produce absolutely nothing; they only create the figures that allow the nation to make use of its own productive capacity, its own wealth. The Government, through its central bank, can just as well create these figures itself, without going through the banks, and without getting into debt.

Since money is an instrument that is basically social, the Social Credit doctrine proposes that money be issued by society, and not by private bankers for their own profit:

"There are certain categories of goods for which one can maintain with reason that they must be reserved to the collectivity when they come to confer such an economic power that it cannot, without danger to the common good, be left to the care of private individuals." (Pius XI, Quadragesimo anno.)

The effect of compound interest

Institutions like the International Monetary Fund and the World Bank pretend to help countries in financial difficulties with their loans, but because of the interest charges (compound interest) they have to pay back, these countries end up even poorer than they were before the loans were made. Here are some striking examples:

During the period 1980-1990, Latin American countries paid \$418 billion in interest on original loans of \$80 billion... and they still owed the capital, even though they paid it back more than five times!

In Canada, things are even worse: 93% of the national debt of \$562 billion is made up of interest charges: the original capital borrowed (\$39 billion) represents only 7% of the debt. The remaining \$523 billion covers what it has cost to borrow that \$39 billion!

The most recent example is that of Argentina which, just a few years ago, was considered to be the "model pupil" of the IMF. Because of this trick of compound interest, Argentina cannot even pay the interest charges on its debt, and it is its population that is directly hit. Here is what the news agencies reported last June 6 (2002):

"Argentina's worst economic crisis ever has hit the nation's poor so hard that some have resorted to eating toads, rats and horse meat, the mayor of a poor Buenos Aires suburb said. Armies of beggars tear open garbage bags every evening in the center of the capital city. In the suburbs, cats have disappeared, and many people who collected bottles killed their horses, their instrument of work, and ate them. Now, kids no longer go to school, for it is they who pull carts in place of horses. Half of the 36 million Argentinians live below the poverty line."

According to the Jubilee 2000 Coalition, for every dollar flowing as aid to poor countries each year, \$8 are sent back in debt payments.

It is examples like these that brought Saint Leo to write: "The avarice that claims to do its neighbour a good turn while it deceives him is unjust and insolent... 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 richer 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 criminal to require nations to continue to pay interest on debts that have already been paid several times. One can see 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 banks is literally created out of nothing, with a simple stroke of the pen (or entering digits in computers), then it is easy to understand that debts can be cancelled, written off, forgiven, without anyone being penalized.

Pope John Paul II wrote in his encyclical letter *Centesimus annus* (n. 35.): "It is not



right to demand or expect payment when the effect would be the imposition of political choices leading to hunger and despair for entire peoples. It cannot be expected that the debts which have been contracted should be paid at the price of unbearable sacrifices. In such cases it is necessary to find — as in fact is partly happening — ways to lighten, defer, or even cancel the debt, compatible with the fundamental right of peoples to subsistence and progress."

Once debts are written off, the only way to stop debts building up again, and allow nations to make a fresh, is for each nation to create its own debt-free and interest-free money, and stop borrowing at interest from commercial banks and international institutions, like the International Monetary Fund and the World Bank. If you leave to private bankers the power to create money, debts will build up again. This reminds us of the words of Sir Josiah Stamp, former head of the Bank of England:

"Banking was conceived in iniquity and born in sin... Bankers own the earth. Take it away from them, but leave them the power to create money, and, with a flick of a pen, they will create enough money to buy it back again... Take this great power away from them, and all great fortunes like mine will disappear, and they ought to disappear, for then this would be a better and happier world to live in... But, if you want to continue to be the slaves of the bankers and pay the cost of your own slavery, then let bankers continue to create money and control credit."

For those who do not understand how money is created by banks, the only way a debt can be cancelled is to have someone, somewhere, pay it back. But we, of the "Michael" Journal, know better. When we say "cancel" the debt, we actually mean it: erase it! We do not ask anyone to pay it, and above all, we certainly do not ask the Government to "print money" to pay the debt.

What we propose is for the Government to stop borrowing at interest money that it could create itself, interest free; this is the only solution that goes at the root of the problem, and which solves it once for all. It would finally put money at the service of the human person.

Systems at the service of man

The systems put at the service of man — this is precisely the capital point of the social doctrine of the Church. Pope John XXIII repeated it in his encyclical *Mater et Magistra*, in 1961:

"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 same philosophy. Clifford Hugh Douglas wrote in 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, see carefully to all that is happening in this powerful world of money! The world of finance is also a human world, our world, submitted to the conscience of all of us; for it too exist ethical principles. So see especially to it that you may bring a contribution to world peace with your economy and your banks, and not a contribution — perhaps in an indirect way — to war and injustice!" (John Paul II, homily at Fluëli, Switzerland, June 14, 1984.)

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 service of man. The aim of the economic system is the satisfaction of human needs, the production of the goods which man needs (the role of 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 proposes 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 then only will the economic and social organism be soundly established and attain its end, when it secures for all and each those goods which the wealth and resources of nature, technical achievement, and the social organization of economic affairs can give.

"These goods must be sufficient to supply all needs and an honest livelihood, and to uplift men to that higher level of prosperity and culture which, provided it be used with prudence, is not only no hindrance but is of singular help to virtue."

Earthly goods are intended for all

The Pope spoke about "all and each" who are entitled to the use of material goods. He thus repeats this other capital point of the Church's social doctrine: earthly goods are intended for all:

"God intended the earth and all that it contains for the use of every human being and people. Thus, as all men follow justice and unite in charity, created goods should abound for them on a reasonable basis... The right to have a share of earthly goods sufficient for oneself and one's family belongs to everyone." (Second Vatican Council, Constitution on the Church *Gaudium et Spes*, n. 69.)

What the Church reproaches the capitalist system with is that not each and every human being living on the globe has access to a minimum of material 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 fulfilled: there is plenty of production; it is the distribution that is defective.

"God gave the earth to the whole human race for the sustenance of all of its members, without excluding or favouring anyone. This is the foundation of the universal destination of the earth's goods... It is a strict duty of justice and truth not to allow fundamental 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 "capitalist" and to have access to earthly goods with the Social Credit dividend, an unconditional basic income given to every citizen. It would not be financed by taxes, but by new 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 generations:

“Through his work man enters into two inheritances: the inheritance of what is given to the whole of humanity in the resources of nature, and the inheritance of what others have already developed on the basis of those resources, primarily by developing technology, that is to say, by producing a whole collection of increasingly perfect instruments for work.” (John Paul II, encyclical *Laborem 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. And yet at times technology cannot decide the full measure of its own allegiance: whether it is for humanity or against it... For this reason my appeal goes to all concerned... to everyone who can make a contribution toward ensuring that the technology which has done so much to build Toronto and all Canada will truly serve every man, woman and child throughout this land and the whole world.” (John Paul II, homily in Toronto, Canada, September 15, 1984.)

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, even though the production to meet basic needs is already made 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 stresses 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 toil 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 redound to the credit of 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. Having to abandon 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 *Laborem exercens*, n. 19)

“It is an 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 gainful 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 obliged 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 be 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 the least 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 nevertheless do not suppress 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 animated by true charity labors skillfully to discover the causes of misery, to find the means to combat it, and to overcome it resolutely.” (Paul VI, encyclical *Populorum progressio*, 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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(continued on page 8)

Messages of Our Lady in Akita, Japan

“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 through a statue of Mary. Bathed in a brilliant light, the statue became alive and spoke with a voice of indescribable beauty. Her Guardian Angel also appeared and taught her to pray.

The wooden statue, about 3 feet high, had been carved by an artist on the request of the Sisters of the Institute of the Handmaids of the Eucharist, founded by the local Bishop, Most Rev. John Shojiro Ito, of the Diocese of Niigata. This statue, from which the voice came, wept 101 times over a course of several years, from January 4, 1975, to September 15, 1981, the Feast of Our Lady of Seven Sorrows. It also perspired abundantly, and the perspiration sent out a sweet perfume. Its right palm bled from a wound that had the form of a cross.

Hundreds of people witnessed many of these events. Scientific analysis of blood and tears from the statue, provided by Professor Sagisaka of the faculty of Legal Medicine of the University of Akita, confirmed that the blood, tears, and perspiration were real human tears, sweat, and blood. They came from three blood groups: O, B, and AB.

Sister Agnes also has the stigmata on the right palm. A Korean woman with terminal brain cancer received immediate healing while praying before the statue in 1981. The miracle was confirmed by Dr. Tong-Woo-Kim of the St. Paul Hospital in Seoul and Fr. Theisen, President of the Ecclesiastical Tribunal of the Archdiocese of Seoul. The second miracle was the complete cure of the total deafness of Sister Agnes.

Miraculous events

The events began on June 12-14, 1973. During these days, Sister Agnes saw a brilliant light coming from the tabernacle. On Thursday, June 28, eve of the Feast of the Sacred Heart, Sister Agnes again saw a blinding light from the Blessed Sacrament, rays of light, and a multitude of angels surrounding the altar in adoration before the Host.

In the evening, another mysterious event occurred. While praying in the chapel, Sister Agnes felt as though something pierced the palm of her left hand. There, in the center of her palm, were two red scratches in the form of a cross. As days went by, the pain became increasingly intense.

This phenomenon recurs every week, and Bishop Ito himself witnesses it: on Thursday evening, the wound is still dried out, but it begins to swell up, and scratches form on the skin. On Friday morning, blood flows and impregnates the bandages of gauze. On Saturday morning, the wound stops bleeding and becomes dry again. This phenomenon lasted the whole month of July.

On July 6, the Guardian Angel appeared to Sister Agnes, and said: “Do not fear. I am the one who is with you and watches over you. Do not fear. Pray with fervor not only because of your sins, but in reparation for those of all men. The world today wounds the Most Sacred Heart of Our Lord by its ingratitude and injuries. The wounds of Mary are much deeper and sorrowful than yours. Let us go and pray together in the chapel.”

Messages of Mary

In the chapel, the statue of the Virgin Mary came to life, and a voice of indescribable beauty struck her totally-deaf ears. This was to be the first Message of Mary:

“My daughter, My novice, you have obeyed Me well in abandoning all to follow Me. Is the infirmity of your ears painful? Your deafness will be healed, be sure. Be patient. It is the last trial. Does the wound of your hand cause you to suffer? Pray in reparation for the sins of men. Each person in this community is My irreplaceable daughter. Do you say well the prayer of the Handmaids of the Eucharist? Then, let us pray it together:

“Most Sacred Heart of Jesus, truly present in the Holy Eucharist, I consecrate my body and soul to be entirely one with Your Heart, being sacrificed at every in-

stant on all the altars of the world and giving praise to the Father, pleading for the coming of His Kingdom. Please receive this humble offering of myself. Use me as You will for the glory of the Father and the salvation of souls.

“Most Holy Mother of God. Never let me be separated from Your Divine Son. Please defend and protect me as Your special child. Amen.”

As her Guardian Angel had told her, a cross-shaped wound, similar to that of Sister Agnes, appeared in the right hand of the statue of the Blessed Virgin, and blood started to flow.

On August 3, 1973, the First Friday of the month, Sister Agnes received the second Message from Mary:

“My daughter, My novice, do you love the Lord? If you love the Lord, listen to what I have to say to you. It is very important. You will convey it to your superior.

“Many men in this world afflict the Lord. I desire souls to console Him to soften the anger of the Heavenly Father. I wish, with My Son, for souls who will repair, by their suffering and their poverty, for the sinners and ingrates.

“In order that the world might know His anger, the Heavenly Father is preparing to inflict a great chastisement on all mankind. With My Son, I have intervened so many times to appease the wrath of the Father. I have prevented the coming of calamities by offering Him the sufferings of the Son on the Cross, His Precious Blood, and beloved souls who console Him and form a cohort of victim souls.

“Prayer, penance, and courageous sacrifices can soften the Father’s anger. I desire this also from your community, that it love poverty, that it sanctify itself and pray in reparation for the ingratitude and outrages of so many men. Recite the prayer of the Handmaids of the Eucharist with awareness of its meaning; put it into practice: offer (whatever God may send) in reparation for sins. Let each one endeavour, according to her capacity and position, to offer herself entirely to the Lord.

“Even in a secular institute, prayer is necessary. Already souls who wish to pray are on the way to being gathered. Without attaching too much attention to the form, be faithful and fervent in prayer to console the Master.”

It was on Saturday, October 13, the anniversary day of the last Apparition of the Virgin Mary to the three children of Fatima, that Mary gave to Sister Agnes Her third Message, the most important and serious one:

“If men do not repent and better themselves, the Father will inflict a terrible punishment on all humanity. It will be a punishment greater than the deluge, such as one will never have seen before. Fire will fall from the sky and will wipe out a great part of humanity, the good as well as the bad, sparing neither priests nor faithful. The survivors will find themselves so desolate that they will envy the dead. The only arms which will remain for you will be the Rosary and the Sign left by My Son. Each day recite the prayers of the Rosary. With the Rosary, pray for the Pope, the Bishops and the priests.

“The work of the devil will infiltrate even into the Church in such a way that one will see Cardinals opposing Cardinals, Bishops against other Bishops. The priests who venerate Me will be scorned and opposed by their confreres (other priests). Churches and altars will be

sacked. The Church will be full of those who accept compromises, and the demon will press many priests and consecrated souls to leave the service of the Lord.

“The demon will be especially implacable against the souls consecrated to God. The thought of the loss of so many souls is the cause of My sadness.

If sins increase in number and gravity, there will no longer be pardon for them.

“...Pray very much the prayers of the Rosary. I alone am able to still save you from the calamities which approach. Those who place their confidence in Me will be saved.”

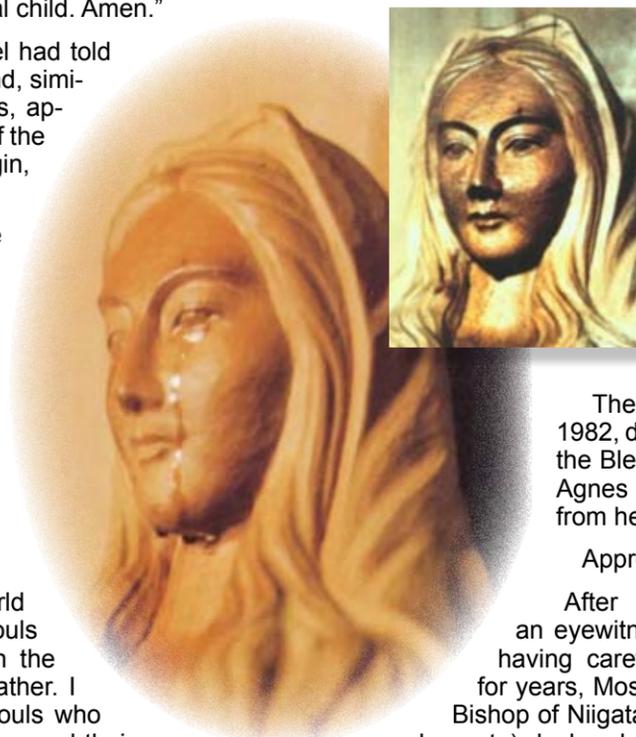
The last Sunday of May, 1982, during the Benediction of the Blessed Sacrament, Sister Agnes was completely cured from her deafness.

Approval of the local Bishop

After having himself been an eyewitness of the events, and having carefully investigated them for years, Most Rev. John Shojiro Ito, Bishop of Niigata (the diocese Akita belongs to) declared the events of Akita, Japan, to be of supernatural origin, and authorized throughout the entire diocese the veneration of the Holy Mother of Akita, in a long message which he ordered to be read in every parish of his diocese on Easter Sunday, April 22, 1984.. He said: “The Message of Akita is the Message of Fatima.”

Approval of Rome

Bishop Ito went to Rome a third time in June of 1988 to seek the opinion of the Holy See. “I was worried because of the seriousness of the Message,” he said. Joseph Cardinal Ratzinger, the Prefect of the Sacred Congregation for the Doctrine of the Faith, reassured Bishop Ito that he had acted properly, and gave definitive judgement on the Akita events and Messages as reliable and worthy of belief.



SISTER AGNES SASAGAWA