Let us pray to avoid a world war

Bankers rule the world: they even take the place of leaders of governments without elections

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Editorial

“Avoid the pitfall of unconditional surrender to the law of the market or that of finance”

A line from Pope Benedict XVI at the very beginning of his apostolic journey in Benin, Africa, when he was welcomed at Cotonou’s airport by the president and the civil and religious authorities, on November 18, 2011, summarizes very well the theme of this issue of MICHAEL:

“Modernity need not provoke fear, but neither can it be constructed by neglecting the past. It needs to be accompanied by prudence for the good of all in order to avoid the pitfalls which exist on the African continent and elsewhere, such as unconditional surrender to the law of the market or that of finance.”

As the Pope pointed out, it is not only Benin or Africa, but all the countries in the world that have surrendered unconditionally to the laws of the market and that of finance, with disastrous consequences for the human populations. The Holy Father took up the same topic in his address to the members of the Diplomatic Corps in the Vatican, on January 9, 2012:

“Truly the world is gloomy wherever it is not brightened by God’s light! Truly the world is dark wherever men and women no longer acknowledge their bond with the Creator and thereby endanger their relation to other creatures and to creation itself. The present moment is sadly marked by a profound disquiet and the various crises – economic, political and social – are a dramatic expression of this.

“The Pope emphasized in his New Year’s message that legislation measures which not only permit but encourage the laws of the market or that of finance.

“I am convinced that legislative measures which not only permit but encourage the laws of the market or that of finance.”

Pope Benedict XVI with Benin’s President, Thomas Boni Yayi, at Cotonou’s airport.

Those in charge of such a fraudulent system will stop at nothing to achieve their end: global dictatorship, with a world government. (See page 14.) They will even replace heads of governments with bankers without elections, to make sure their policies are approved by governments. (See page 4.) Or they will have laws passed to put into jail anyone who dares to question their policies, calling them “terrorists.” (See page 12.)

There is definitely a moral crisis, when man does not respect human life (through the killing of babies by abortion, or the respect of God’s creation through the useless waste of the environment with the planned obsolescence of goods). Pope Benedict XVI mentioned it in his speech to the Diplomatic Corps: “I am convinced that legislative measures which not only permit but encourage the laws of the market or that of finance.”

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Nevertheless, there is hope for a better future, since a solution exists to improve the present system, and guarantee economic security to every individual. This system is well known to the regular readers of MICHAEL: it is the financial proposals of Scottish engineer Clifford Hugh Douglas, known as Social Credit, or economic democracy. (See page 8.) And speaking about hope, we invite you to read the testimony of a great figure of the Church, the late Cardinal Van Thuan of Vietnam. (See page 18.) Good reading!

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A s Louis Even wrote in the previous issue of MI-CHAEI, a superpower dominates governments — the power of those who control the creation of money in a nation. No matter which politician is in office, if the power to create money is left to private banks (by allowing them to lend money at interest to individuals, corporations and governments), instead of leaving this power of money creation to society itself, to which it rightfully belongs, then this nation will have no choice but to go deeper into debt and crises. This is what we are witnessing now all over the world.

Mr. Even wrote: “Who is above governments? God, you will say. This is right, even though many people refuse Him the first place. However, there is also a human power to which no government seems to be able or want to refuse precedence: the power of the money creators.” It is Mayer Amschel Rothschild, the leader of a great banking dynasty and ancestor of the present debt-money system, who said, at the end of the 18th century: “Permit me to issue and control the money of a nation and I care not who makes its laws.”

The international bankers usually prefer to remain in obscurity and act behind the scenes, making sure that the politicians elected by the population will follow their orders and maintain their monetary power, either by financing their election or by using blackmail, threats, bribery and similar methods.

Recently, these international bankers made a bold step further; instead of merely manipulating the puppet in office, they themselves literally took the place of heads of governments, without (seemingly) the need of organizing elections. In order to bring to completion their plan of world domination, they take their puppet and do neither with middlemen: they are in control and do not even take the trouble to hide it. It is a real financial coup d’état, for the benefit of the international bankers. Here is, for example, the recent case of three stooges of the US bank Goldman Sachs who have reached strategic positions: Mario Draghi, Loukas Papademos and Mario Monti.

Mario Draghi, who is Italian, has a degree in economics from the Massachusetts Institute of Technology (MIT). He was the given task of privatizing the Italian sector from 1993 to 2001. He became governor of the Bank of Italy in 2006. From 2002 to 2006 he was vice-president for Goldman Sachs in Europe, the powerful American bank. During this time, this bank looted 300 million to help Greece camouflage its deficit in order to be admitted into the European Union. On November 1, 2011, Draghi was named president of the European Central Bank (ECB). He is also a member of the Trilateral Commission (see box) and the Bilderberg group.

Loukas Papademos, a Greek who also with a degree from the Massachusetts Institute of Technology (MIT), was a professor at the United States Columbia University before becoming a economic consultant for the Federal Reserve bank of Boston. From 1994 to 2002, he was governor of the Bank of Greece, a post that he occupied when Greece was “qualified” for the euro, thanks to the falsified accounts done by Goldman Sachs. Also, he was the vice-president of the European Central Bank (ECB).

On November 10th, under pressure from the Euro- pean Union and of the G20, he was named prime minis ter of Greece with the support of the two dominant par ties. He is a member of the Trilateral Commission. The departing Prime Minister, Georgios Papandreou, had declared that he would ask the population through refer endum if they would agree with the austerity measures imposed by the European Union and the IMF that, even if it was very democratic, was unacceptable for the international financiers. Two days after the announcement of this referendum, Papandreou was forced to step down. (Ironically, Greece is called the cradle of democracy.)

Mario Draghi (left), the new president of the ECB and Jean-Claude Trichet, the previous president of the ECB

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Mario Monti (left), the new prime minister of Italy, with his predecessor Silvio Berlusconi

The Goldman Sachs bank is nicknamed in the United States “the Sachs government” because it is so influen tial over the American government. The treasury secre tary in the United States, Robert Rubin, who aided in the financial deregulation of the country, came from Goldman Sachs. The same with the treasury secretary of Bush, Hank Paulson, who transferred to the States the rotten debts of the banks during the financial crisis.

Mark Carney, who is governor of the Bank of Canada, came also from Goldman Sachs. On November 4, 2011, he was named the head of the Counsel of financial stabili ty, ordered by the G20 to supervise and apply policies to restructure the world financial sector.

In order that the euro, the single European currency, can function properly, all the countries of Europe were forced to have a common budget, which meant that they abandoned the little that was left of their sovereignty. It is the objective goal since the creation of the European Union: that was first of all a union that was strictly com mercial (the Common Market or the European Economic Community), was transformed into the European Union in 1993, where all the member countries had to abolish their border tariffs and leave to the (unlected) technocrats of the European Commission in Brussels the care of deciding the fiscal and monetary policies of the countries. And since 1999, most of the member countries of the European Union abandoned their national currency in order to share a common currency, the euro. Jose Manuel Durao Barroso, president of the European Com mission, said recently: “The way forward in Europe is through more integration,” he said. “This crisis has caused an accelera tion in this process and we must be ready today to take the measures that were envisaged only for tomorrow.”

The objective of this banker’s coup d’état is to exploit the euro debt crisis as a vehicle through which to create a European federal super state that will transfer all remaining control over national affairs to Brussels. The globalists have already started the process, hand-picking two un-elected stooges to replace democratically elected Prime Ministers in Greece and Italy.

Everyone knows that Greece can never reimburse its debts but they continue to give them loans in order for The Trilateral Commission

There are three major economic areas in the world: Europe, North America, and the Far East (Japan, South Korea, Taiwan, etc.). If, under the pretext of having to join forces to be able to face eco nomic competition with the two other economic regions, the member countries of each of these three economic regions decide to merge into one single country, forming three super-States, then the one-world govern ment will be almost achieved.

This is exactly what is taking place now and being promoted by the Trilateral Commission founded in July, 1973 by David Rockefeller, the chairman of the Chase Manhattan Bank of New York. The official aim of the Trilateral Commission is to harmonize between political, economic, social, and cultural relations be tween the three major economic regions in the world (hence the name “Trilateral”).

The new prime minister of Greece, Loukas Papademos

On November 16, 2011, without election, Mario Monti became the prime minister of Italy, replacing Silvio Ber lusconi. Monti has a diploma from the University of Yale in the United States. He studied the structure of banks as a regime of monopoly. He was European Commissioner for ten years, from 1994 to 2004. He is also a member of the Trilateral Commission and the Bilderberg group; he was named a counselor for Goldman Sachs in 2005.

Besides the post of Italian prime minister, Mr. Monti is Minister of Economics. The Monti government is com posed exclusively of technocrats. Corrado Passera, the owner of the Intesa Sanpaolo bank became, for example, the minister of Infrastructure and Economic Develop ment. There is no politician in the government, among the 16 ministers. For Mr. Monti, this absence: “will make easier any obstacles to governmental action.” Since he was not elected, he does not have to answer to the popula tion for anything. Isn’t this wonderful? One cannot find a more obvious contempt for democracy!
them to go even further into debt. Like a game of dominoes, all the constitutions of Europe will fall one after the other, under these debts. Not only will the euro explode but so also will the American dollar because the United States has the record debt and extreme poverty.

According to new US census data released on Nov. 4, 2011, the ranks of America’s poorest poor have climbed to a record high: about 20.5 million families. According to the census, 6.7% of the U.S. population, make up the poorest poor, defined as those at 50% or less of the official poverty level. In 2000, the poorest poor meant an income of $5,570 or less for an individual and $11,157 for a family of four. That 6.7% share is the highest in the 35 years that the Census Bureau has maintained such records.

Why are we in this chaos? It is because governments borrow at interest from private banks, money lenders, and central banks. In 2007, the European States were even stupider enough to include this ban (not using the European Central Bank to finance governments) in Article 123 of the Constitution of the European Union, the Lisbon Treaty. Commercial banks, however, can borrow from the ECB at 1.25%, and then lend this money to governments at rates of 5 or 6% or more.

The logical and only solution is for nations to re-define their sovereign right to issue their own money, without debt, by making money a real ex-act accounting system, a true reflection of the physical realities, as it has been explained many times in other articles of MICHAEL.

By giving private companies (commercial banks) the power to create the money of the nation, the State has become, according to the words of Pope Pius XI in his encyclical Quadragesimo Anno, “the servant of the money powers”, instead of being the servant of the common good: “The state which should be the supreme ruler, arguing in kingly fashion far above all party contention, intent on upholding and defending the common good, has become instead a slave, a docile instrument at the service of all passions and ambitions of interest.”

Alain Pilote

The late Peter Sacco, a man of prayer and apostolate

One of the most active leaflet distributors of the MI-CHAEL Journal in the United States, Mr. Peter Sacco, passed away on November 11, 2011, at the age of 76, after an illness of several months.

Mr. Sacco had learned about the Work of MICHAEL about 35 years ago when he picked up a torn leaflet about Fatima lying on the street. From the address found on the leaflet, he immediately subscribed to the "Michael" Journal and remained subscribed ever since.

Once Mr. Sacco understood the Work of MICHAEL and the value of doing the apostolate, he decided to become an active mem-ber of the organization himself. He and Mr. Sal Barresi Jr., a close neighbour, organized a group of young people to distribute leaflets house to house in the Everett, MA area every weekend. As they got more experienced, Mr. Sacco and Mr. Barresi, these two giant apostles, teamed up to go around by themselves on bikes and throw the leaflets up to the doors, distributing thousands upon thousands of leaflet-lets on every outing.

Family and friends would come to Mr. Sacco’s house during the week to prepare the leaflets for the weekend distribution assaults by putting little rubber bands around each leaflet. Then every Sunday day, U.S. Sunday morning, when weather permitted, this team was out on the streets in Eastern MA, Southern ME, Southern NH, and Northern RI distributing leaflets. Probably, guess you, they were so well organized that they were able to pass millions of leaflets within a 33 year period. At Mr. Sacco’s funeral, the figure of 5 million was given. But looking at our records, it could be much more.

Whatever the figure, Mr. Sacco was a consecrated Slav, venerated in St. Mary according to the formula of Saint Louis Marie de Montfort. And he understood that nothing done for the salvation of souls is ever lost. For sure, there were many conversions that took place because of all the leaflets that had been distributed.

I remember Mr. Sacco telling me one time that a Protestant minister decided to become a Catholic after reading several of the leaflets that Mr. Sacco and Mr. Barresi had distributed. And the leaflets on monetary system and against un-just laws also obtained good outcomes.

And not only was Mr. Sacco an active apos-tle, he was also a man of prayer. Every morning at 4:00 a.m., Mr. Sacco would arise, seven days a week, to make two holy hours in his kitchen be-fore walking to church to open the doors to make another holy hour and attend daily Mass. And he always prayed the Rosary while he drove his van.

What we really liked about Mr. Sacco was that he was not only a good practicing Catholic and an active apostle, but he was always loyal to the Directors of MICHAEL, re-maining in humility, a man never to boast about himself. And his house was always open to receive the full-time Pil-grims when they would do apostolate work in his area, a place where people could on, Mr. Sacco himself explaining many of the meals. Mr. Sacco was truly a pillar for the Work of MICHAEL in the Massachusetts area.

Mr. Sacco was the man who would have the con-sola-tion of knowing that he lived his life in the service of God and his neighbour. So until we meet him again over the veil, we bid him our farewell with the words: “A job well done, Mr. Sacco!”

Violence is not caused by religions, but by the absence of God

On October 27, 2011, 25 years after the first meeting of Pope John Paul II with representatives of the world’s religions in Assisi, Pope Benedict XVI and leaders of other world religions gathered in the same place for a “Day of Reflection, Dialogue and Prayer for Peace and Justice at Work in the World.” In his address in the Basilica of St. Mary of the Angels (see picture), the Holy Father ex-plained that true religion is not a cause of violence, and that, on the contrary, violence actually comes from the absence of God:

We know that terrorism is often religiously motiv-ated and that the specifically religious charac-ter of the attacks is proposed as a justification for the reckless cruelty that con-siders itself en-titled to discard the rules of mor-ality for the sake of the intervened "good". In this case, religion does not serve peace, but is used as justifica-tion for violence.

The post-Enlightenment critique of religion has repeatedly maintained that reli-igion is a cause of violence and in this way it has fueled hostility towards religions. The fact that, in the case we are discussing here, religion really does motivate vio-lence should be profoundly disturbing to us as religious persons. In a way that is more subtle but no less cruel, we also see religion as the cause of violence when force is us-ed not to defend one religion against another. The religious delegates who were assembled in Assisi in 1986 wanted to say, and we now repeat it emphatically and without any doubt, that it is not the true nature of religion. It is the antithesis of religion and contributes to its destruction. (...) 

As a Christian I want to say at this point: yes, it is true, in the course of history, force has also been used in the name of the Christian faith. We acknowledge it with great shame. But it is utterly clear that this was an abuse of the Christian faith, one that evidently contradicts its true nature. The God in whom we Christians believe is the Creator and Father of all, and from him all people are brothers and sisters and form one single family. For us the Cross of Christ is the sign of the God who puts "divinity in the human compass" and "loving-with" in place of force. His name is “God of love and peace” (2 Cor 13:11). It is the task of all who bear responsibility for the Christian faith to purify the religion of Christians again and again from its very heart, so that it truly serves as an instrument of God’s peace in the world, despite the fallibility of humans.

If one basic type of violence today is religiously mo-tivated and thus confronts religions with the question of their true nature and obliges all of us to undergo purifi-cation, a second complex type of violence is motivated in precisely the opposite way: as a result of God’s ab-sence, his delay, and the loss of humanity which goes hand in hand with it. The enemies of reli-gion — as we can see in religion one of the prin-cipal sources of violence in the history of humanity and thus perhaps the knowledge that knows bounds, which only becomes possible when man no longer recognizes any criterion or any judge above him-self, now having only himself to take as a criterion. The horrors of the concentration camps reveal with utter-clarity the consequences of God’s absence.

Yet I do not intend to speak further here about state-imposed atheism, but rather about the decline of man, which is accompanied by a change in the social and physical climate that occurs imperceptibly and hence is all the more dangerous. The worship of mammon, posses-sions and power is proving to be a counter-religion, in which it is not man who counts but only personal advantage. The desire for happiness degenerates, for example, into an unbridled, inhuman craving, such as appears in the different forms of drug dependency. There are the powerful who trade in Christianity to the many who are seduced and destroyed by them, physically and spiritually. Force comes to be taken for granted and in parts of the world it threatens to give way to our young people. Because force is taken for granted, peace is destroyed and man destroys himself in this peace vacuum. The absence of God leads to the decline of man and of humanity.

Benedict XVI
A reportage entitled, L’Amerique en faillite (America in bankruptcy), was presented by reporter Elise de Guevel from television station France 2. The Envoy Special (Special Envoy) program on November 23, 2011 depicts a sight that will shock many. Ghost towns were a common sight during the great Depression of the 1930’s but not in the 21st century!

Let us travel through the United States and discover the extreme circumstances in which many citizens are now living.

The reason why many people know nothing about this is because hardly any of the television stations are covering this stage of the crisis; certainly very few newspapers are writing about it. What is the reason for this silence? Perhaps our media is trying to keep us from realizing just how badly the American Dream has gone sour?

In Jefferson County, Alabama, the lives of an elderly community is about to change forever.

Commissioner Bowman must tell the residents of the only public home for the aged in this particular county that their place must be sold because the city no longer has the funds to maintain it. Indeed, Jefferson County, which has the largest population in Alabama, declared bankruptcy on November 11, 2011. It was the first bankruptcy of an entire county in the history of the United States.

The elderly are not the only people suffering from the effects of a bad economy; government workers, businessmen, and many others have also fallen prey to the financial crisis. Denise, a government employee of Jefferson County, was certain she would have a job until she retired. She never imagined being without employment. But she was laid off from her position and now tries to make money to pay her bills by searching through people’s garbage for metal to sell to the scrap yard. Denise is only one of 600 government employees in Jefferson County who have lost their jobs.

“I would never have expected the entire county to go bankrupt,” she says. “Never. I’m trying to hold on, but I don’t know if I will be suspended for a year or just a few weeks. The unknown is scary.” Denise and her husband can no longer afford to send their son to the university. “What is hard,” she says, “is that our son Dylan will not have the same prospects as our other children. It’s hard when you are a mother, not to be able to offer the same chances to all of your children.”

The government office downtown where Denise used to work clearly shows the effects of bankruptcy. The enterprise is running with a skeleton crew. “Normally every desk is full but now we are at 25% capacity,” says Kevin, who works in the informatics part of the business. “They [the employees] were at work two months ago, but we do not know if they will be returning. These people thought that they would have a job forever.”

So how did this happen?

At the end of the 90’s, Jefferson County borrowed $250 million from the banks in order to renovate their sewer system. In 2008, the recession started and JP Morgan Bank demanded repayment of the loan. But now, because of compound interest, the county owes $3.14 billion. Of course the county cannot repay the loan plus interest because they only borrowed the principle. This is the usual procedure in a usurious banking system, such as we have today.

Prichard, Alabama

Several hundred miles south of Jefferson County, other cities are suffering from crushing debt. In Prichard, Alabama, the city simply stopped paying the retire-
A brief outline of Social Credit, Part I

The following article is written by Mr. Victor J. Bridger, a long-standing Social Crediter of Australia, who passed away last year. Mr. Bridger—an excellent teacher who popularized Social Credit—had been involved with the Social Credit idea for over 50 years. He had attended our Congress in Canada in September, 2004.

by Victor J. Bridger

Many times Social Crediters, when discussing some aspect on Social Credit, have been confronted with a question such as, “Can you give it to me in a nutshell?”

Obviously, to compress into a very brief statement something that, although not difficult to understand, runs counter to many of the accepted ideas that people have about economics, politics and social problems, is fraught with danger. The purpose of this very brief silhouette against a background of a very large canvas should be sufficient to show a picture which can be understood by those who are quite unfamiliar to the thoughts expressed.

To begin with, it will be seen that to comprehend Social Credit that, although there is one main stream, there are tributaries that flow from it. To commence with, the policy of Social Credit, and following this, is the policy of Social Credit. The philosophy contains those beliefs that are considered to be a part of reality, those things that are considered to be beyond question if we are to accept the existence of certain natural laws, and that those laws are absolutes in that they cannot be broken by man.

The policy of Social Credit contains the positive lines that must be taken to achieve the results or obtaining the objectives bound up in the philosophy. Douglas referred to Social Credit as The Policy of a Philosopher and as being something based on which you profoundly believe — be a portion of reality. To explain this requires certain definitions and some explanation of these.

Definition of Social Credit

Sometimes the words Social Credit have provided confusion to people who have not considered their meaning. It has been said that it sounds like some form of socialism, and in fact has been termed by some unknowingly as Socialist Credit. Of course nothing could be further from the truth as it will be shown that Social Credit is the very antithesis to socialism. The derivation of the word “social” comes from the Latin “socius” meaning sharing, and is basis of the meaning of the word association. “Credit” has its origin in “Credo — I believe.”

Some Social Crediters have expressed a meaning to Social Credit that it is “the belief inherent in society that its individual members in association can produce the results they want if the results are physically possible.” Note that a key phrase has entered here — physically possible. That places a limitation upon the results that may be produced.

Dr. Tudor Jones, onetime Chairman of The Social Credit Secretariat defined Social Credit as: “The efficiency, measured in terms of human satisfaction of human beings in association.” He further defined “efficiency” with its correct meaning as “the power to produce an intended result,” and went on to point out that it had to be decided upon by anyone wishing to understand Social Credit, whether or not people had such a power. In other words, is it true that individuals associating together to produce a result they want was possible or not. If it was not accepted, then there was no point in investigating Social Credit any further. If, however, it was agreed that people working together could achieve a desired result, it could then be stated that people working together could achieve more than working on an individual basis. This brings us to one part of the philosophy which is expressed in the term, the increment of association.

Since the beginning of man there has been a gradual increase in the discovery of tools and materials, and ways of using them for mutual benefit. This has proceeded to the present day, and the increase in technology and the handing down of the knowledge of how to use it is referred to as the cultural inheritance. It is something that belongs to no one particular individual, but all mankind.

The objective of Social Credit

When asked to define the objective of Social Credit, he replied: “What are we aiming at? What are we trying to accomplish?” The answer is: we are endeavouring to bring to birth a new civilization! We are doing something that really extends far beyond the confines of a change in the existing financial system. We are hoping, by various means, chiefly by association, to human community to step out of one type of civilization into another type of civilization, and the first and basic requirement, as we see it of that, is absolute economic security.

Yearbooks – MICHAEL Journal

The yearbooks for MICHAEL Journal are now on sale! Starting with 2006-2007-2008, formatted at 17 x 11 in. (29.5 cm x 42 cm), these solidly stitched and beautifully framed green clothclad yearbooks are very permanent and are an incredible bargain. They can be purchased from our office for $40.00 each. (Includes S/H). Each year-book contains two-three years’ worth of the MICHAEL Journal. Previous years are also available. Limited Edition! Order today!

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ouning to bring to birth a new civilisation establishes three important points:
1. That Social Credit is an evolutionary, not a revolu-
tionary Movement. It does not destroy to create anew; it brings in natural sequence a new birth from the old.
2. That it is a reform of the existing national financial accounting system — a reform that will enable a new civilisation to come into being.
3. Two objectives of this reformation are the provision of economic security and political security.

A survey of these points confirms the view that, on the practical side, Social Credit is a civilisation to come into being.

As we live in a monetary economy (and there is no need to change it), economic security resolves itself into the possession of sufficient money incomes for everybody at all times, irrespective of employment.

The purpose of Social Credit as a system is to free individual initiative by placing the benefits of association directly at the service of individual initiative.

It takes the form of wages, salaries and dividends paid directly to individuals engaged in industry or indirectly from them, through services and taxation, to those not so engaged. There is no other form of pur-
chasing power in the community than this.

Industry and banking
Now let us go a step further. If industry distributes all incomes as purchasing power, where does industry, in its turn, get the money to do this? A brief examina-
tion will show that industry is financed from savings or from loans or overdrafts from the banking system.

But as savings, which are really unused purchas-
ing power, had their origin from previous bank loans to industry in other cycles of production, it is correct to say that industry functions almost entirely on loans from the banking system.

It must be remembered that the banks have discre-
tionary powers to call in loans and overdrafts even be-
fore the goods they have brought into existence have been sold, and they sometimes exercise this power with dis-
astrous effects on the community.

The banks only lend money as a repayable interest-
bearing debt, with number one priority over the assets of the borrower, so it is clear that the banks entirely control production in this way.

We have already seen that the money flowing through industry is the only source of purchasing power, so it is also clear that the banks, in controlling production, automatically control consumption as well.

That is to say, the whole economic system is dom-
inated by the banks and, consequently, they dominate the lives and destinies of the people, and dictate the policies of governments. History proves this conclu-
sively.

Now let us go still another step further and ask where do the banks get the money they lend to indus-
try, and which gives them control of the community.

The answer is again quite simple: THEY CREATE IT.

In the terse phrase of the English economist, Hawtrey, "They create the means of payment out of nothing." The money so created is called bank credit.

Banks do not lend the money deposited with them by their clients as most people suppose. Every bank

loan or overdraft is an absolute creation of new credit and this credit functions as money.

When cheques are drawn against this credit, they come back into the banking system and form deposits.

Practically all deposits are created in this way. Instead of deposits being used by the banks to create loans, as is generally believed, the loans make the deposits.

The actual creation of bank credit is an almost cost-
less operation as it consists merely of written entries in bank ledgers or computers, and made effective by writ-
ten entries in cheque books, or credit cards. Banking is, in fact, mostly bookkeeping. Finance is mostly accountant,
and money is mostly figures.

Though bank credit is supposed to be issued against the security of the borrower, it is really issued against the productive capacity and the real or "social" credit cre-
ated by the community as a whole.

The banks, however, treat this community credit as though they are the sole owners, and are thus in the unique position of being able to lend something they do not own, and of being well paid for it.

As banks have the sole privilege of creating and issuing money in this way, they thus constitute a mon-
opoly of credit that functions as money which keeps the whole community, to whom the credit rightly belongs, in subjection through debt. This monopoly of credit or money creation is the greatest power ever vested in any institution in the history of the world.

Victor J. Bridger

(In the next issue, Part 2: the effects of the monopoly of credit, and the Social Credit remedy.)
A new dictatorship in the USA? Imprisonment without trial!

This is the stark reality of what President Barack Obama has just signed into law. The president of the United States of America now has the right to judge, jury and executioner; this is totally and completely against what the Founding Fathers wrote in the Bill of Rights and the Constitution of the United States. In fact, they were trying to avoid this kind of dictatorship, through the establishment of these same documents. They had experienced for themselves what a dictatorial country was like, and they did not want the same thing to happen in the United States. Unfortunately, the current administration has taken matters into its own hands.

The bill, signed by President Obama on December 31, 2011, was written in secret by Senator John McCain (R-Arizona) and Senator Carl Levin (D-Michigan). The National Authorization Defence Act (H.R. 1540) gives the United States military and any non-civilian law enforcement agencies the ability to arrest anyone and hold that person indefinitely in a detention center without charge or trial. The law stipulates that this applies even if that person is an American citizen arrested on American soil.

Everyone in the United States Senate and Congress took an oath to uphold the United States Constitution and the Bill of Rights when they were elected into office, and yet Congress passed the National Authorization Defence Act, 283 versus 136, and the Senate, 93 versus 7 votes. The Constitution clearly states that no person shall be denied the right to life, liberty, and property without due process of law. This bill, in essence, establishes a dictatorship similar to that of Hitler in Nazi Germany and every other dictatorship seen in past and current history.

Representative Justin Amash (R-Michigan) says: “They affirmed in statute for the first time, a power that the president had merely claimed, and that’s the power to detain indefinitely, American citizens, without charge or trial. “This country was built on the idea of liberty and if we are fighting terrorism and destroying liberty in the process, then we are not really accomplishing the goal of defending this country. I think that we need to go back to the Constitution; American citizens should never be detained, certainly not indefinitely without charge or trial, at the discretion of the President. That is completely outrageous and my constituents agree with me.”

Senator Jeff Merkley (D-Oregon) states: “That [this bill] should be of grave concern to all Americans, who care about our constitutional rights to a fair hearing. Without any rights, a person can be locked away forever, under this law. No right to appeal, no right to contest, and therefore this completely works against the principles we hold dear. The 5th and 6th Amendment were set up to prevent the overreach of an executive branch, and yet, we have stripped away tonight, those protections.”

Senator Rand Paul (R-Kentucky): “There is one thing, and one thing only, that is protecting American citizens, and that’s our Constitution, the checks we put on government power. Should we err today, should we err too far, remove some of the most important checks on state power in the name of fighting terrorism, well then, the terrorists have won.”

Douglas Macgregor, U.S. Army Colonel

(RET): “Whenever you suspend due process, which in effect suspends the rule of law, you walk down a very dangerous path and you give authority to your government that it can then wield, essentially without restraint.”

How would it seem if we would see US soldiers or any civilian law enforcement, marching through our streets arresting people because they are under suspicion for being against the government? We haven’t seen this in America since 1876. Rep. Amash says: “It would be a travesty, it is what our Founders fought against, this is why we became an independent nation, and why we fought to put the Constitution in place. It was to create a system where liberty can be defended and if we go back to the old way it is the same as when we were under British rule.”

What if you are an American citizen, living in the US, and you are arrested by the United States Military or by civilian law enforcement, and held forever without trial or due process in a detention camp?

What if the US military would march around our streets, arresting anyone who had a negative point of view in regards to the ideas of their current government? (This has not happened in the US since 1876).

What if the principles depicted in our Constitution were trampled on by our government like nicely written words on an old historic document?

What if your government has no intention of keeping you safe but wishes to use your fear to take away all your freedom?

What if the people elected by you decided to create a war zone in the United States, including your private property?

What if our rights depended on government approval?

What if our rights were not taken away from us in an obvious manner but slowly through “legal” methods based on keeping the population in fear?

What if the government considered us slaves instead of human beings without dignity, as if we were not born in the image and likeness of God?

What if the representatives of the country rejected and deformed the Constitution, and the people were so afraid, that they accepted it?

What if the government devises a “common” enemy, based on the fear of the people for their own security?

What if the government controlled the media though a war of misinformation produced for our benefit?

What if the real danger is the possibility of a world government that rules by fear and the threat of death, in our country and on our own doorstep?

What if our government broke the laws that it had implemented generations ago?

What if this is all a reality, and their main target is your complete slavery?

The American people need to re-evaluate the situation in which they find themselves, and take a realistic and firm decision to oppose these ideologies that are based on fear.

If we do not stand up for our rights and “...renew our efforts to mobilize the intellectual and moral resources of the entire Catholic [Christian] community in the service of the evangelization of American culture and the building of the civilization of love,” then may God have mercy on the people of the United States of America.

Jack Moraw & M.A. Jacques

Moving?

Make sure MICHAEL moves...with you!

If you have just moved or are about to move, it is very important to send us your new address. If you do not send us your new address, Canada Post returns your “Michael” Journal to our office without any comments (so we have no idea what happened to it) and we sustain a fine for each journal thus returned. Please send your change of address directly to the US or our other offices.
Controversy over a document from the Pontifical Council for Justice and Peace

by Alain Pilote

On October 24, 2011, the Pontifical Council for Justice and Peace, one of the agencies of the Vatican, published a 41-page “Note” entitled Towards Reforming the International Financial and Monetary Systems in the Context of Global Public Authority, as a contribution to the G20 summit. A year later, this document was presented in a press conference in the Vatican by Cardinal Peter Turkson, head of the Council, its secretary, Bishop Mario Toso, and University of Rome “Tor Vergata” economics professor, Leonardo Becchetti.

Becchetti is considered to be the main author of this document which, contrary to other texts of the Magisterium of the Church, does not conform itself to principles, but offers solutions that are both technical... and controversial, to say the least, and have provoked strong reactions, even inside the Vatican.

Judge for yourself: this document calls for a “global government”, the “requirement for a body with the competence to bring the economies of all the nations, even inside the Vatican, into the global system, to be able to work for the common good of mankind. This is the task of today’s politicians, to find solutions that are both technical... and controversial, to say the least, and have provoked strong reactions, even inside the Vatican.

The purpose of this document is to stimulate re-focusing on the search for technical solutions that are in keeping with the social doctrine of the Church. The faithful may have various opinions on the ways to apply the principles of the Church: for example, when this document suggests to tax international financial transactions (the so-called “Tobin Tax”, which was suggested for the first time in 1972 by Economics Nobel Prize winner James Tobin), it does not obligate all Catholics to agree with the Tobin Tax. It is obviously not a matter of faith!

Reactions in the Vatican to this document were quick to follow. Italian journalists Sandro del Grappa, who was present at the press conference, said: “What has been even more irritating for many authorities... of an integrated economy of the present day does not have to be correct that Pope Benedict says” what is in the document, he said.

Besides, the Vatican spokesman, Jesuit Father Federico Lombardi, who was present at the press conference, emphasized that the document was “not an expression of papal magisterium,” but instead was an “authoritative note of Vatican agency.” In this sense, “made it would not be correct to report that Pope Benedict says” what is in the document, he said.

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On one hand, this document is useful, it opens the way for the discussion of the subject, and can be useful for the construction of a true world political authority that needs to be implemented. On the other hand, the document is not a work of the Magisterium of the Church, but rather a document that can be used by the Vatican to promote their political agenda. It is a document that can be used by the Vatican to promote their political agenda.
A beaming witness to hope, the late Cardinal Nguyen Van Thuan

By Dom Antoine Marie, O.S.B.

“When no one listens to me any more, God still listens to me. When I can no longer talk to anyone or call anyone, I can always talk to God.”

During thirteen years in jail, in a situation of seemingly utter hopelessness, the fact that Thuan could listen and speak to God became for him an increasing power of hope, which enabled him, after his release, to become for people all over the world a witness to hope — to that great hope which does not depend on anyone else, nor on any other power than the solitude (Encyclical Spe salvi, Nov. 30, 2007, no. 32). In these few words, Pope Benedict XVI described the essential character of the Cardinal’s life.

Francis Xavier Nguyen Van Thuan was born on April 17, 1928, near Hue, the former capital of Annam. His father’s and mother’s families were not of the same social status — businessmen and merchants on his father’s side; high-ranking mandarins on his mother’s side. But for generations, members of both families had distanced themselves for their Catholic faith and love of country. Many had been martyred. For more than two centuries, in fact, between 1644 and 1943, the resident persecutions had martyred about 150,000. These memories remained vivid in both families, sustaining their faith.

Thuan was particularly proud of his mother’s family. Nguyen Van Am and Hiep, his wife, married in 1924, had already been tried by the illness and death of their eldest son, Xuan. Hiep named her second son — who would be followed by seven other children — “Thuan” (“Will of God”). Thuan had a happy childhood. Much loved by his uncles Thuc and Diem, he was full of affection and admiration for them. At the age of 13, Thuan asked his parents for permission to continue his studies at the minor seminary in An Ninh, where his uncle Thuc, who had become a priest, then taught. Thuan, who had been raised in a center of Catholic resistance against persecutions, the portrait of Ngo Dinh Kha was displayed with reverence. The seminary was run by “The Fathers of the Foreign Missions of Paris, whose numbers included several Vietnamese priests. These professors sowed in Thuan’s soul the seeds of a true devotion to the Blessed Virgin Mary and gave him a deep love for the Virgin Mary of Lourdes, Therese of Lisieux, and Francis Xavier, his patron saint.

The horrors of war

World War II, France’s defeat, and Japan’s temporary victory, all came unexpectedly. In August 1943, Thuan’s uncle Diem began to teach the 15-year-old political strategy. However, Thuan was more interested in reading the lives of the saints — particularly that of Thuan’s mother — and praying the Rosary. Every morning he went to Mass and received Communion. When he returned to the seminary, he with ease studied Latin as well as Chinese literature, which had shaped Vietnam.

In March 1945, Japan took control of Vietnam. But several days after this sudden show of force, the residents of Hue saw red flags waving throughout the city — the first sign of the Communist “liberation from the Vietnamese enemy.” Thuan’s uncle Diem, who had declared enemy of the Communists, was arrested on August 31 and executed by them a few weeks later with his only son, as a traitor to his country. Thuan was overcome with fear — forgiveness seemed impossible to him. He felt the same anguish again in 1963-64, when killings and executions ananhilated his family, and again in 1975, at the beginning of his imprisonment. “How did you manage to weather your anguish?” His question has been asked often. “God alone, and not His works!” Thuan joyfully exclaimed. Four days later, in perfect health, he returned to Hue. At the same time, the radio announced the fall of Dien Bien Phu. In July, in spite of protests by the new government’s leader Ngo Dinh Diem, the Geneva Agreements were signed and the country was divided in two. The Communists controlled the North. In October 1955, the South was declared a Republic, with Diem as its first president. Almost a million North Vietnamese, many of them Catholic, fled to the South. It was at this time that Thuan’s bishop sent him to Rome, where he spent four years studying at the College Pontifical. During that time, he traveled throughout Europe. In August 1957, in front of the Grotto in Lourdes, he whispered, not entirely aware of what he was saying, “In the name of Your Son and in your name, Mary, send any trials or suffering...” He returned to Vietnam in 1959.

The following year, John XXIII established a Vietnamese ecclesiastical hierarchy. At the same time, the faculty board elected Thuan the head of the minor seminary. Three years later, on November 1, 1963, a group of generals launched a coup. Diem refused to use the presidential guard and tried to negotiate. It was a failure. The next day, November 2, on his way to Mass and prayer, Thuan was shot in broad daylight in the center of Hue. In his sleepless nights, he was tempted to resistance against his enemies. His prayer seemed ineffective.

The shepherd faces the wolves

On June 11, 1953, Thuan was ordained a priest by Bishop Urrutia in Hue. Three months later, he was diagnosed with advanced tuberculosis. He was rushed to the main hospital in Hue. At his son’s bedside, Thuan’s parents spent hours praying the Rosary with him. Transferred to Saigon, he was admitted to the French military hospital in April 1954. The doctors decided to remove a lung. The morning scheduled for the operation, during the last X-ray before administering general anesthesia — amazement! No trace of tuberculosis! “It’s a miracle!” Thuan joyfully exclaimed. Four days later, in perfect health, he returned to Hue. At the same time, the radio announced the fall of Dien Bien Phu. In July, in spite of protests by the new government’s leader Ngo Dinh Diem, the Geneva Agreements were signed and the country was divided in two. The Communists controlled the North. In October 1955, the South was declared a Republic, with Diem as its first president. Almost a million North Vietnamese, many of them Catholic, fled to the South. It was at this time that Thuan’s bishop sent him to Rome, where he spent four years studying at the College Pontifical. During that time, he traveled throughout Europe. In August 1957, in front of the Grotto in Lourdes, he whispered, not entirely aware of what he was saying, “In the name of Your Son and in your name, Mary, send any trials or suffering...” He returned to Vietnam in 1959.

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In Saigon, influential Catholics, rallying against the Communists, encouraged him to return to Nha Trang, for the Communist’s new victory had made a member of Ngo Dinh’s family, Archbishop of Saigon. On August 13, Bishop Thuan received an order to present himself to the former presidential palace where he was pressed to confess that he was the agent of a Vatican conspiracy. When he admitted nothing, he was put in a car and taken by night to a village near Nha Trang. There, he was placed under house arrest in the home of the parish priest and forbidden to communicate with anyone under threat of retaliation against the diocese. Soon, his inability to act for God and for his people, and his heart suffered. During his imprisonment, he continued to offer Mass and pray. Under his direction, the diocese of Nha Trang numbered 1,160,000 inhabitants at that time, among whom 130,000 were Catholics. Thuan was consecrated a bishop in Hue, on June 24. In 1948, in the circle of President Ngo Van Cuong’s “Red Offensive,” it became apparent that the Communists might gain control of South Vietnam, in spite of the American presence. Bishop Thuan decided to step up, in addition to the formation of lay parishioners, pastoral care for vocations. In the space of eight years, the number of major seminarians in his diocese went from 42 to 147; the number of minor seminarians rose from 200 to 500. In April 1975, the bishop ordained the largest class of seminarians, shortly before the Communists took control of Nha Trang. The diocese was strong enough to deal with the restrictions. One by one, the Viet Cong occupied the most important cities. Thousands of people headed South, with their sick and elderly. Bishop Thuan chartered planes to parachute tons of medicine and food to these needy refugees. In doing so, he attracted the Communists’ hostility. He knew it, but he was doing his duty as a bishop. On April 23, he learned that Pope VI had named him cardinal and created him archbishop of Saigon’s coadjutor (auxiliary with right to succession). Without dwelling on the dramatic consequences this decision would have for him, Bishop Thuan set off for the southern capital at the beginning of May.

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result, he was transferred to a stricter prison close to Hanoi, and later, on May 13, 1978, to the dilapidated presbytery in a village named Giang Xa, where he was well-versed in the best practices and the gospels of the Church, as well as in the modern life of God.

This changed his attitude towards his imprisonment. Fixing his eyes on Christ on the cross, he realized that it was a grace from God, a gift to serve Him in this place. He was assigned to the prison at the moment He was weakest, despised and rejected by people. By dint of persevering kindness, he succeeded in communicating with his guards and obtaining humane treatment. Disarmed by this “corruption of the innocents,” the authorities decided after several months to transfer Bishop Thuan to a prison in Hanoi, where he was locked in prison cells and could not communicate with the outside world.

Through a security guard, he learned that John Paul II was going to be received by the minister of the interior, Mai Chi Tho. The minister welcomed him in a luxurious salon and had him ceremoniously served tea without saying a word. Then, bending toward Thuan: “What is your relation to Ngo Dinh Diem?” — “I am his nephew.” After a moment of silence: “You know, during the war, Diem was identified with the United States. Now he doesn’t create any problems for us, but I must warn you: you have a long march in front of you, but for what each of us can do for our country.” He looked at Thuan and smiled. “What do you wish for today?” — “I wish to be free!” — “And when would you like to be freed?” Thuan answered: “Today!” Tho tensed up. “I have been in prison for too long,” Thuan continued, “three pontificates, four Soviet secretariats — that’s a lot!” Tho burst out in rousing laughter: “That’s true!” He gave an order, then stood up and shook Thuan’s hand. From the prison to the archbishop’s house in Hanoi, he had been to see his relations by marriage. From then on, the parishioners understood that they had been betrayed by this “situation.” The government was at the moment of truth, and perhaps even within us, Christ remains our unfailing faith and hope.

In April 1994, John Paul II named him vice-president of the Pontifical Council for Justice and Peace, whose primary responsibilities are to spread the social doctrine of the Church throughout the world and to help human rights. (He became president of that Council on June 24, 1988.) On February 9, 1997, the prelate put the finishing touches on his book Five Loaves and Two Fishes, in which he published for the first time some of the most poignant memories of his years of imprisonment. In December 1999, the Pope chose Bishop Thuan to direct the spiritual exercises for the Roman Curia for the following March, inviting him to give away at retreats and conferences in the leading European nations in French, Italian, or Dutch. Their postulates for the Roman Curia for the following March, inviting him to give away at retreats and conferences in the leading European nations in French, Italian, or Dutch. 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When I worked at Planned Parenthood, there was something we were not allowed to talk about. If we didn’t talk about it, then maybe no one else would talk about it. It was called the Jaffe Memo. — Abby Johnson

Many of those who worked for the abortion industry in the past are now promoting the culture of life. The majority of those who work in Planned Parenthood clinics never see an ultrasound or video display to show them what is really happening during an abortion. Real people, these people whom you are about to meet, saw for themselves what really happens during an abortion for the first time, and it changed their lives. The women who go to these clinics for an abortion are never given the opportunity to see their unborn child.

These remarkable people are working tirelessly to battle this great evil; they are working to protect and defend human life at its most vulnerable stage. Abortion is a demonic ideology being enforced by Planned Parenthood on an enormous scale in the United States and around the world.

The Jaffe Memo

Where does this ideology come from?

An illuminating fact has become public, thanks to the efforts of pro-life activist, Abby Johnson, who used to be a director of a Planned Parenthood facility. She revealed an infamously document called the Jaffe Memo, a document that demonstrates Planned Parenthood’s eugenics radicalism. It shows that the true ideology behind the world’s most powerful provider is quite simply, to reduce the population.

What is in this document?

It promotes forced abortion and sterilization, a “stock certificate permit” in order to have a child, penalizing couples who wish to become parents, and promoting homosexuality as an alternative lifestyle. (See Jaffe Memo on page 5).

Abby Johnson worked for eight years in a Planned Parenthood facility in Bryan, Texas. She left a few years ago when she viewed an ultrasound showing a 13-week-old baby fighting for his life inside his mother, shortly before being ripped apart by the abortionist. Shocked, she left Planned Parenthood to become a pro-life activist.

The organization has since tried to force her to be silent by putting out a gag order (an order restricting in

formation or comment from being made public). But Abby says, “It is time to fight back, I do not want to live in a communist country. That, of course, would be no problem for Planned Parenthood. … They would end up on top in a communist regime.”

She tells us that: “This [Jaffe] memo was put out just over 50 years ago after the first Planned Parenthood clinic was opened. We are now a little over 40 years out from the publication of this memo. Look what has happened in video display to show them what is really happening during an abortion. And guess who is right alongside them leading the charge? Our Commander in Chief, Barack Obama.

“Don’t be naive. This memo is still Planned Parenthood’s ultimate desire. Abortion and contraceptives on demand — that is their goal. They will do anything to make it happen — including coercion, breaking the law, underhanded deals, and dirty politics.”

The Jaffe memo was written to Population Council President Bernard Berelson by Frederick S. Jaffe, vice president of Planned Parenthood. Johnson elaborates that in 1969, the US federal government funded Planned Parenthood. Jaffe gave the Council insight on how to control the size of the population. The Jaffe Memo was the result of the epidemic of unsafe abortion and the exploitation and endangerment of women.

“Planned Parenthood staff distorted basic facts of fetal development and pressured a woman to have an abortion,” reports Live Action. “In the video, a staff tells a woman who is reportedly 6 to 8 weeks pregnant that at this stage her baby has ‘no arms, no legs, no heart no head.’ The staffer emphasizes the difficulties of abortion, urges the woman to obtain an abortion as soon as possible, says that images of abortion are fabricated, and states that Planned Parenthood ‘has no ‘identifiable parts’ and is just ‘fetal matter.’”

Fifty million abortions were performed since 1973 in the USA, and each year over 1 million babies are murdered there. “Many of the women who seek the healing of a Rift of Healing in order to end their own pain are not aware of their own need,” she says. “Women who do feel there has been a gross loss but who have been en-
courage by friends and by the prevailing culture to bury those feelings – thus allowing the problem to fester.” The name “Rachel’s Vineyard” comes from the passage in the Book of Jeremiah, “Rachel mourns for her children and she refuses to be consoled because her children are no more.”

Several Sources Shelter

Several Sources Shelter has specialized in giving housing and counseling to pregnant women since 1981. The founder is Kathy DeFiore, and they have helped over 20,000 women. They are affiliated with over 600 shelters all over the United States, so they have the possibility to give free housing to expectant mothers and their children.

Over 200 pregnant women call their National Hotline every month asking for help. The shelters are all listed in their website. (See end of article)

Feminists for Life

Feminists for Life (FFL) work to educate women, especially on college campuses, “on what it is to be truly a woman, especially in relation to the promotion of abortion by our society.”

When Feminists for Life President Serrin Foster began lecturing on college campuses, she soon realized that few had ever seen a pregnant student but most knew someone who had been pregnant. Where had all the pregnant students gone? To an abortion clinic!

The 1996 Gallup poll revealed the “revolutionary impact” that women’s attendance at four-year colleges was having on their attitudes toward abortion. “According to the poll, 47% of women were pro-life going into college. By the time they completed two years of college, 59% were pro-choice. By the time the women graduated, the poll, 47% of women were pro-life going into college. "According to Dr. Gloria Polo. (See her testimony, Struck by Lightning, on our book list.)"

One exorcist said that if we could see the sky, it would be black with demons that have been let loose from hell due to the sin of abortion. But through the Mercy of God any sin can be forgiven, and through His saving grace given to us in the sacrament of Confession, we may find the forgiveness and peace that all men long for. The groups we have mentioned in this article are among the many that are ready to help those caught in the web of today’s culture of death.

Marie Anne Jacques

If you are pregnant and do not know what to do, or if you’ve had an abortion, please contact:

- Rachel’s Vineyard at www.rachelsvineyard.org
tel.: 877 HOPE 4 ME
- Human Life International at www.hli.org
tel.: 800 549 5483
- Feminists for Life at www.feministsforlife.com
tel.: 703 836 3354
- Several Sources Shelter at www.lifecall.org or call the National Hotline: 800 662 2678
- Vida Humana (spanish) at www.vidahumana.org
tel.: 305 260 0595

You may also contact your local parish. A priest will be able to direct you to the proper source if you need spiritual direction.

TABLE 1. Examples of Proposed Measures to Reduce U.S. Fertility, by Universality or Selectivity of Impact

<table>
<thead>
<tr>
<th>Universal Impact</th>
<th>Selective Impact Depending on Socio-Economic Status</th>
<th>Measures Predicated on Existing Motivation to Prevent Unwanted Pregnancies</th>
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</tbody>
</table>

- Compulsory abortion of out-of-wedlock pregnancies
- Compulsory sterilization of all women
- Payments to encourage abortion
- Abortion and sterilization on demand
- Allow certain contraceptive technology
- Make contraception truly available and accessible to all
- Improve maternal health care, with Family planning as a core element.

The Jaffe Memo

Memorandum to Bernard Berelson (President, Population Council) found in “Activities Relevant to the Study of Popu- lation Policy and Influence of Non-Governmental Organizations on the Study of Population Policy”


The Catholic World Report

The anguished story of a former FFL board member who found herself contemplating abortion when she became pregnant while a grad student, brought some harsh realities to light. Foster couldn’t stop thinking about what she had said: “Without housing, day care, and maternity coverage, it didn’t seem like much of a choice.”

Planned Parenthood called FFL’s College Outreach Program the “newest and most challenging concept in anti-choice organizing” and predicted it could “have a profound impact” on college campuses “as well as on Planned Parenthood’s public education and advocacy efforts.”

The spiritual battle of good and evil

Those who work to establish the culture of life continue to struggle for the eradication of evil waged by abortion organizations such as Planned Parenthood. These people are working to impose a death sentence on innocent children, who are not being given the most basic right due to any human being in the image of God: that of the right to life. The original purpose for these organizations is very important to know. We must recognize the facts that have been brought up before us and realize that Planned Parenthood was not founded to help the people but simply to accomplish an agenda.

We should know that with each abortion performed, a demon is released from hell. This was said in many different testimonies, one of the more recent was done by Dr. Gloria Polo. (See her testimony, Struck by Lightning, on our book list.)

Several Sources Shelter

Over 200 pregnant women call their National Hotline every month asking for help. The shelters are all listed in their website. (See end of article)
By Fr. Roger Landry

The Divine Plan for Humankind

In the second part of the seventh encyclical, John Paul II goes even more radical in his teachings on the Spirit and the Body. He addresses the issue of the duality of man, the tension between body and spirit, and how these two aspects of human nature interact and influence each other. John Paul II emphasizes the importance of understanding the human person as a whole, not just as a combination of body and soul, but as a living entity that is capable of choosing between right and wrong.

Pope John Paul II frames his entire discussion on the letter of St. Paul to the Romans (Ch. 8: Romans 5-10). Let's hear what St. Paul writes: “For those who live according to the flesh, set their minds on the things of the flesh but those who live according to the Spirit, set their minds on things of the spirit.” St. Paul, in his letter to the Romans, calls us to put to mortification of the flesh, the lust of the eyes, and the pride of life.

That war between lust and love has gone on in man’s heart throughout history. We discovered that Christ is calling man back to this purity of heart, to the communion of persons. When man asks himself: What happens when lust breaks this communion? Man begins to desire woman just for his own benefit, and that can even invade the marriage.

Christ says, “Whoever lusts after a woman has committed adultery with her in his heart.” In a very controversial part of that series of catechises on lust, Pope John Paul II said that even a husband can commit adultery with his wife if he lusts after her in his heart. That led to a lot of critcism. Critics asked how could someone commit adultery in the heart with someone with whom he couldn’t even commit adultery with in the body, in other words, by lusting after his wife.

And Pope John Paul II said, listen, Christ said that when a man looks at a woman with lust in his heart, he has already committed adultery. That is what can happen, even in a marriage if husband and wife start to take each others’ gifts, rather than their marriage as this continous call to greater self-giving and self-acceptance of the other. When that happens, the marital love starts to be corroded, which is one of the causes of so many divorces in our day. Pope John Paul II was completely right.

Looking at this in a practical way though, what can a man and a woman, with a heart that is prone to lust, do to recover the type of purity of heart to which Christ calls them? Pope John Paul II, in his third section of Theology of the Body, says that St. Paul’s letter to the Galatians is the key to this issue.

Pope John Paul II says that even a husband can commit adultery in his heart. He is describing precisely what St. John talked about when he described the three-fold lusts: the lust of the flesh, the lust of the eyes, and the pride of life.

That love is an authentic response and in order to be able to respond in love, man needed to be free to do so. But in freedom, man also has the capability not to love; not to love lust, to take advantage, to use somebody else. And that choice, when man makes it, leads to death in this life and to death in the next.
The choice is ours. Jesus knows that it’s a hard choice for us to make but what is very important is that, through his redemption, he has made it possible for man to choose well. And He has sent the Holy Spirit into our hearts so that we might choose well. The greatest action that we can do as a Christian is to say fully “yes” to the action of the Holy Spirit, much like Mary did in Nazareth when the Holy Spirit overshadowed her and Christ’s own flesh took on her flesh.

So in our saying “yes” to the Holy Spirit, Christ redeemed the flesh which will become our own too over time. Pope John Paul II, in focusing on St. Paul’s letters, basically follows the idea of his inscription to the Holy Spirit, to write to the Gentiles caught under the concupiscence of the flesh 2000 years ago, telling them how to overcome it in a practical manner.

St. Paul, in his first letter to the Thessalonians (1 Thessalonians 4:3-5) gets even more specific on how that needs to be done. In the fourth chapter, he says, “This gets even more specific on how that needs to be done. In the fourth chapter, he says, “This

- St. Paul says very clearly that God’s Will for us is holiness; He wants us to be a saint! But in order for that to come about, the first thing we need to do, he tells us, is to abstain from all unchastity; to kick out, to eject lust from our hearts and hold our body in holiness and honor. Holiness is not just a thing about our external appearance. To prevent that type of sexual utilitarianism, Adam and Eve covered their sexual parts, less they be an object of appropriation for the other.

- But there was also a positive side to shame which called man back to what God had originally made him, to that nuptial meaning of the body, in that they were protecting that nuptial meaning in the body by their covering up those inferior members.

St. Paul says that one of the practical conclusions of treating the body in holiness and honor is to be modest with those sexual parts so that someone else cannot do them dishonor, and so that no one person cannot do them dishonor in his own body by exposing them for the intentional gratification of other people. That is precisely what happens in pornography, and that is precisely what happens in all sorts of sexual exhibitionism which can happen, even when people wear clothes.

In each of these two last passages, St. Paul reveals that the Christian virtue of purity is the effective way to become detached from the lust of the flesh in the human heart. According to St. Paul, purity is a capacity centered in the dignity of the person’s relation to the femininity or masculinity of the other person’s body. Purity is a virtue, purity is a set of choices, a habit in the human heart that allows man and woman to treat their own body and the other person’s body in holiness and honor.

Without doing so, man and woman can never become the saints that God calls them to be. And read what St. Paul wrote (1 Corinthians 6:15-20), “Do you not know that your bodies are members of Christ? Therefore take the members of Christ and make them the members of a prostitute? Never! Do you not know that whoever is united to a prostitute becomes one body with that prostitute. Therefore shun fornication. Every sin that a person commits is outside the body but the fornicator sins against the body itself. Do you not know that your body is a temple of the Holy Spirit within you, which you have from God? So how dare you sell your own members? For you were bought with a great price. Therefore, glorify God in your body.”

St. Paul describes two things: first, when we make love, when we become united in the flesh with somebody else, that’s to become a covenantal experience of the communion of persons. And when we do that with a prostitute, we become one body with that prostitute. That that is one of the reasons the New Testament, the New Testament, and the old part of teaching St. Paul: that the body is meant to be a temple of the Holy Spirit and anything we live the private flesh, while in the body of Christ it would be like desecrating the Church; desecrating a temple where God lives. None of us would ever think about committing a sacrilege like that, if we are faithful. But that is precisely what we do when we live according to the flesh. Christ, St. Paul, Pope John Paul II and I call us away from that.

Our body is a temple of the Holy Spirit because Christ redeemed the body and made His Body the Tabernacle of God in the flesh. In order for us therefore to live according to the spirit, Pope John Paul II says there needs to be a piety associated with this purity of heart. Piety is the virtue that helps us to treat the things of God as they deserve to be treated. Our body is not our own; it’s meant to be treated as we treat God.

What an incredible mystery and what an incredible truth and summons that is! Purity is the glory of the human man’s body before God. The positive good opened up by the overcoming of desire, that is: what life in the spirit ultimately means.

Christ’s teaching on the human body is a pedagogy, a series of truths on the basis of which Pope John Paul II says that the body is made. Christ, in calling us to live according to the spirit, to shun immorality, to hold our body in holiness and honor, to glorify God in our body, to never think about committing a sacrilege like that, is calling us to be the saints He created us to be from the beginning.

Fr. Roger Landry

This is the final part of the transcript of a talk by Fr. Roger Landry that has been aired multiple times on EWTN and that video has been posted to YouTube. Father Landry is pastor of St. Anthony of Padua Parish in New Bedford, Massachusetts, and executive editor of the Anchor, the weekly newspaper of the Diocese of Fall River. His homilies and articles are found at catholicpreaching.com.

CORRECTION

In regards to the article entitled: “The Complicity of Waffen-SS in the Holocaust” by Anthony B. Sutton—Vladimir Lenin was not a member of the party that included Leon Trotsky who traveled on the S.S. Kristianiafjord. Lenin was in Switzerland until April of 1917. We apologize for the error.

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Dear MICHAEL Journal,

I just received the magazine in the new format. I really like it, and I really liked your article about the homeschooling. Thank you and please pray for me. – Diane Benedek, Canada

Dear MICHAEL Journal,

Would it be possible to buy a few copies of the last issue of MICHAEL? Last Friday, I met a woman who had received an issue from her pastor at the Church. Fr. Santos was giving out copies to the parishioners. When I met her she was reading the article concerning Blessed Andre Bessette and the forthcoming canonization.

I personally, as well as my mother, father and siblings were especially touched by Brother Andre as our family lived in the West Warwick/Coventry area of Rhode Island, USA. There was a miraculous intervention through Brother Andre before my birth in January 1935. Both my youngest sister and I have become nuns. Thank you and please pray for me. – Sister Helen E. Provost, USA

Dear MICHAEL Journal,

I look forward to my MICHAEL Journal every quarter. I am trying to understand Social Credit to the point where I can intelligently engage someone in a conversation about it. Thank you very much – Judith Woodruff, USA

Dear MICHAEL Journal,

Thank you very much for the many wonderful and enlightening years you have given me by sending me copies of the MICHAEL Journal. I will do the best that I can to impart to others what I have gained from your Journal. May Our Lord Jesus Christ and our Blessed Mother Mary bless you in all your apostolate. – Am- brosio Carlos Lubila

Dear Editor,

Seasonal greetings from India. I wish you and all the readers of your renowned magazine a Merry Christmas and a Happy New Year. I enjoy reading your magazine, it is both interesting and inspiring to me. It supplies me ample matters for my homilies and in magazine, it is both interesting and inspiring to me.

My family, friends and I have been doing extensive research for the past 4 years in order to delve into the abyss of ideological evil, corporate greed and medical corruption. What we have learned is mind-boggling to say the least. Once again, I am eternally grateful for the information you have provided my mother and I, please pray for me to have the strength, courage, intellect and God’s blessings to continue. – A victim of society, USA

Dear MICHAEL Journal,

Thank you very much for the many wonderful and enlightening years you have given me by sending me copies of the MICHAEL Journal. I will do the best that I can to impart to others what I have gained from your Journal. May Our Lord Jesus Christ and our Blessed Mother Mary bless you in all your apostolate. – Fr. S. John Joseph, India

MICHAEL Journal would be pleased to receive a letter from you. It may be edited for clarity and space. Send it to: Pilgrims of St. Michael, 1101 Principale St., Rougemont, QC, J0L 1M0, or via email at: mail@michaeljournal.org
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