



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

# MICHAEL

## For the Triumph of the Immaculate

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## “They shall look on Him whom they have pierced” *Message of Pope Benedict XVI for Lent 2007*

Dear Brothers and Sisters!  
“They shall look on Him whom they have pierced” (Jn 19:37). This is the biblical theme that this year guides our Lenten reflection. Lent is a favourable time to learn to stay with Mary and John, the beloved disciple, close to Him who on the Cross, consummated for all mankind the sacrifice of His life (cf. Jn 19:25). With a more fervent participation let us direct our gaze, therefore, in this time of penance and prayer, at Christ crucified who, dying on Calvary, revealed fully for us the love of God. In the Encyclical *Deus caritas est*, I dwelt upon this theme of love, highlighting its two fundamental forms: agape and eros.

The term agape, which appears many times in the New Testament, indicates the self-giving love of one who looks exclusively for the good of the other. The word eros, on the other hand, denotes the love of one who desires to possess what he or she lacks and yearns for union with the beloved. The love with which God surrounds us is undoubtedly agape. Indeed, can man give to God some good that He does not already possess? All that the human creature is and has is a divine gift. It is the creature then, who is in need of God in everything.

But God’s love is also eros. In the Old Testament, the Creator of the universe manifests toward the people whom He has chosen as His own a predilection that transcends every human motivation. The prophet Hosea expresses this divine passion with daring images such as the love of a man for an adulterous woman (cf. 3:1-3). For his part, Ezekiel, speaking of God’s relationship with the people of Israel, is not afraid to use strong and passionate language (cf. 16:1-22). These biblical texts indicate that eros is part of God’s very heart: the Almighty awaits the “yes” of His creatures as a young bridegroom that of his bride.

Unfortunately, from its very origins, mankind, seduced by the lies of the Evil One, rejected God’s love in the illusion of a self-sufficiency that is impossible (cf. Gn 3:1-7). Turning in on himself, Adam withdrew from that source of life who is God Himself, and became the first of “those who through fear of death were subject to lifelong bondage” (Heb 2:15). God, however, did not give up. On the contrary, man’s “no” was the decisive impulse that moved Him to manifest His love in all of its redeeming strength.

It is in the mystery of the Cross that the overwhelming power of the heavenly Father’s mercy is revealed in all of its fullness. In order to win back the love of His creature, He accepted to pay a very high price: the blood of His only begotten Son. Death, which for the first Adam was an extreme sign of loneliness



Chapel of the Crucifixion, Basilica of Our Lady of the Rosary, Lourdes (France)

and powerlessness, was thus transformed in the supreme act of love and freedom of the new Adam. One could very well assert, therefore, together with Saint Maximus the Confessor, that Christ “died, if one could say so, divinely, because He died freely”.

On the Cross, God’s eros for us is made manifest. Eros is indeed – as Pseudo-Dionysius expresses it – that force “that does not allow the lover to remain in himself but moves him to become one with the beloved”. Is there more “mad eros” than that which led the Son of God to make Himself one with us even to the point of suffering as His own the consequences of our offences?

Dear brothers and sisters, let us look at Christ pierced in the Cross! He is the unsurpassing revelation of God’s love, a love in which eros and agape, far from being opposed, enlighten each other. On the Cross, it is God Himself who begs the love of His creature: He is thirsty for the love of every one of us. The Apostle Thomas recognized Jesus as “Lord and God” when he put his hand into the wound of His side. Not surprisingly, many of the saints found in the Heart of Jesus the deepest expression of this mystery of love.

One could rightly say that the revelation of God’s eros toward man is, in reality, the supreme expression of His agape. In all truth, only the love that unites the free gift of oneself with the impassioned desire for reciprocity instills a joy, which eases the heaviest of burdens. Jesus said: “When I am lifted up from the earth,

I will draw all men to myself” (Jn 12:32). The response the Lord ardently desires of us is above all that we welcome His love and allow ourselves to be drawn to Him. Accepting His love, however, is not enough. We need to respond to such love and devote ourselves to communicating it to others. Christ “draws me to Himself” in order to unite Himself to me, so that I learn to love the brothers with His own love.

### Blood and water

“They shall look on Him whom they have pierced.” Let us look with trust at the pierced side of Jesus from which flow “blood and water” (Jn 19:34)! The Fathers of the Church considered these elements as symbols of the sacraments of Baptism and the Eucharist. Through the water of Baptism, thanks to the action of the Holy Spirit, we are given access to the intimacy of Trinitarian love. In the Lenten journey, memorial of our Baptism, we are exhorted to

come out of ourselves in order to open ourselves, in trustful abandonment, to the merciful embrace of the Father.

Blood, symbol of the love of the Good Shepherd, flows into us especially in the Eucharistic mystery: “The Eucharist draws us into Jesus’ act of self-oblation ... we enter into the very dynamic of His self-giving” (Encyclical *Deus caritas est*, 13). Let us live Lent then, as a “Eucharistic” time in which, welcoming the love of Jesus, we learn to spread it around us with every word and deed.

Contemplating “Him whom they have pierced” moves us in this way to open our hearts to others, recognizing the wounds inflicted upon the dignity of the human person; it moves us, in particular, to fight every form of contempt for life and human exploitation and to alleviate the tragedies of loneliness and abandonment of so many people. May Lent be for every Christian a renewed experience of God’s love given to us in Christ, a love that each day we, in turn, must “regive” to our neighbour, especially to the one who suffers most and is in need. Only in this way will we be able to participate fully in the joy of Easter. May Mary, Mother of Beautiful Love, guide us in this Lenten journey, a journey of authentic conversion to the love of Christ. I wish you, dear brothers and sisters, a fruitful Lenten journey, imparting with affection to all of you, a special Apostolic Blessing.

*Pope Benedict XVI*



# The real world is after life

## First homily of Archbishop Thomas Collins of Toronto

On December 18, 2006, Pope Benedict XVI appointed former Edmonton Archbishop Thomas Christopher Collins as the new Archbishop of Toronto (Canada's largest Catholic diocese, with 1.6 million faithful). Archbishop Collins is a man of deep faith and intense prayer life, who plans to stress social justice themes during his tenure.

Here are excerpts from his homily during his installation at St. Michael's Cathedral, on January 30, 2007, which is a timely reflexion of the real meaning of life, especially in this time of Lent:

### The real world outside the door

Only a short distance from this cathedral there are many theaters. The performers and the audience spend a relatively brief time within them, and then at the end of the performance leave the world of illusion and go through the exit doors into the world in which they really live: Toronto. That primary, external world is the governing context for what takes place within the secondary world of the theater, for the performances on stage are an artificial construct, designed to reflect some aspect of the life which occurs in the real world outside.

That primary world – of Toronto, of Ontario and Canada, and of this planet – which gives meaning to all that happens on a theatrical stage, is in turn itself dependent upon a greater reality, which is its governing context. Eventually we all exit from this life, as we do from any theater, and we do so through the doorway marked death. What we find beyond that doorway is the real world which is the essential reference point for our brief life on earth. John Henry Newman expressed this fact through his epitaph: **it is at the end of our life that we move from shadows and illusion into the truth.**

It would be foolish for actors or audience to think that the props and costumes of the artificial world are what ultimately matters. It would be even more foolish for us to live unaware of the greater world from which this earthly one derives its meaning. Throughout the Bible the inspired authors use the image of the New Jerusalem, the City of God, to give us insight into that greater world.

In a sense the New Jerusalem lies ahead of us in time. It is the destination of our earthly journey, the fulfillment of the Kingdom of God. As we reflect on the profound question asked by children on any long trip – “Are we there yet?” – it is clear that the answer must be “No.” Even a quick glance at the daily news reveals that we are far from experiencing life as it is meant to be. The symphony of God's creation has been disrupted by human pride. We do not yet share fully in the community of shalom where people live as they are meant to, in peace with God and one another. We will experience that in the New Jerusalem, the destination of our journey, but we clearly are not there yet.

As we disciples of Jesus confront this world

of violence and of all too frequent disregard for the dignity of the human person, the New Jerusalem is not, however, simply a future goal.

**To the degree that we love God and love neighbour, and act with integrity as disciples of Jesus, to that degree the New Jerusalem is already present, as it will be in its fullness at the end of time. Heaven begins on earth, in our daily lives, when we live in generous love, in the image of the Blessed Trinity, in the imitation of Christ.**



Archbishop Thomas Collins

We are, of course, always free to choose another path, one that does not lead to the heavenly Jerusalem. An early Christian writing, the Teaching of the Twelve Apostles, opens with the challenge of that choice: “There are two ways: the way to life, and the way to death, and there is a great difference between them.” This is the drama of the moral life for a disciple of Jesus: we are free to disregard the City of God, as if this transient life were everything. We can act not in love but in selfishness, or we can begin heaven on earth.

That is why there are few things more immediately practical than a meditation on our destination, the heavenly Jerusalem, which gives us the reference point which we need if we are to choose rightly, and live in generous love during our brief passage through this world. (...)

The readings of today's Mass guide us in that meditation, as we seek to find our path on our daily journey to Jerusalem.

In the first reading (Isaiah 62:1-7) and in the psalm (87) we recognize the hope that the people of God experienced in contemplating the glorious future of the earthly Jerusalem. (...)

There are transient things in this life that we can wrongly make into absolutes – such as wealth, power, health, success, prestige, popularity, and self-indulgence. When we do so, we confuse our priorities, and begin to move down the wrong path. By giving a hint of the glory of our true destination, and of the primary world which is the context for our present life on earth, the second reading (Apocalypse 21:1-14) reveals the insufficiency of those false standards.

We are called to live as citizens of the New Jerusalem, long before we finally enter the heavenly city. (...)

If we really have seen that glory, which is reflected in the glory of the City of God that is both our goal and our standard of behaviour, then we must not live as if we had not, as if we were caught in the rut of mediocrity. We are citizens of the New Jerusalem, disciples of the Risen Lord, and we need to act accordingly.

Here are a few ways to do that:

- Insofar as our present society does not, in fact, reflect the community of love that is the heavenly Jerusalem, we must be attentive to the standard of social justice and of the culture of life. See, judge according to that standard, and act. Note that it was in the context of the apocalyptic Last Judgment that at the end of the Gospel of Matthew Jesus said: I was hungry, and you did not feed me. It is not for us to build heaven on earth, and attempts to do that have often produced more hell than heaven, but we know the standard that must guide us during our brief earthly journey, one rooted in the order established by God and found not only in divine revelation but also in the very structure and texture of nature.

- Life within the Church, in the community of the disciples, should reflect the heavenly city. We are meant to die to self in Baptism, and the symbolic white robes of the newly baptized are the robes of a citizen of the heavenly Jerusalem. Once it was said, and it must be said in these days: “See how these Christians love one another”. Within the community of the disciples the shalom of the heavenly city should reign. This is the vision of a stewardship parish community: each disciple, realizing the gifts he or she has received, is profoundly grateful, and participates in making of the community a generous place of mutual love. Then life floods into the parish community, and the gathered can reach out to the scattered, because the community of parish and diocese is a more perfect epiphany on earth of the life of the New Jerusalem.

- The disciples of Jesus have served loyally as citizens of the various earthly states that come and go throughout history, but the vision of the New Jerusalem makes them acutely conscious that no earthly state can claim absolute authority. The model of the Christian citizen is Thomas More, the king's good servant, but God's first.

- The vision of Jerusalem challenges each of us to live rightly, loving God and neighbour. Our behaviour matters, for religion is more than the aesthetic experience of feeling spiritual. We must live rightly, as citizens of Jerusalem, in accord with the will of God. The first thing that both John the Baptist and Jesus said as they began their ministry was: “Repent.” For each of us, the pathway to Jerusalem lies through the confessional.

- Because we can so easily miss the many splendoured reality that guides us, we need regularly to be refreshed with the vision and the experience of the realm of glory. That is the divine gift of the liturgy, in which the glory shines here below, and we are allowed to see the stars we steer by, and to be strengthened for our earthly journey. In our present life, until we see the Lord face to face, the doorway to the New Jerusalem is the Liturgy, especially the Eucharistic Liturgy, in which we experience the real world in this transient world. Fruitful apostolic action can only rise out of contemplation. That is one reason why Eucharistic adoration is so important. (...)

With the clarity of faith we can see the divine reality of the governing context of life on earth: the New Jerusalem, the fulfillment of the Kingdom of God. We can recognize the fact that Jacob's ladder is pitched betwixt heaven and Yonge Street (Toronto's main street). That realization arising from faith fills us with hope, which gives us the irresistible energy to be effective witnesses on earth to the God who is love.

*Archbishop Thomas Collins*

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“Michael”. January-February-March, 2007

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# The human person, the heart of peace

## *Message of Benedict XVI for the World Day of Peace*



Every year, since 1967, the Roman Catholic Church celebrates, on January 1st, feast of Mary, Mother of God, the World Day of Peace. Here are excerpts from this year's message, written by Pope Benedict XVI on December 8, 2006:

At the beginning of the new year, I wish to extend prayerful good wishes for peace to governments, leaders of nations, and all men and women of good will. In a special way, I invoke peace upon all those experiencing pain and suffering, those living under the threat of violence and armed aggression, and those who await their human and social emancipation, having had their dignity trampled upon. I invoke peace upon children, who by their innocence enrich humanity with goodness and hope, and by their sufferings compel us all to work for justice and peace.

**Out of concern for children, especially those whose future is compromised by exploitation and the malice of unscrupulous adults, I wish on this World Day of Peace to encourage everyone to reflect on the theme: *The human person, the heart of peace*. I am convinced that respect for the person promotes peace and that, in building peace, the foundations are laid for an authentic integral humanism. In this way a serene future is prepared for coming generations.**

### The human person and peace: gift and task

Sacred Scripture affirms that "God created man in his own image, in the image of God he created them; male and female he created them" (Gen 1:27). As one created in the image of God, each individual human being has the dignity of a person; he or she is not just something, but someone, capable of self-knowledge, self-possession, free self-giving and entering into communion with others. At the same time, each person is called, by grace, to a covenant with the Creator, called to offer him a response of faith and love that no other creature can give in his place.

**From this supernatural perspective, one can understand the task entrusted to human beings to mature in the ability to love and to contribute to the progress of the world, renewing it in justice and in peace. In a striking synthesis, Saint Augustine teaches that "God created us without our aid; but he did not choose to save us without our aid." Consequently all human beings have the duty to cultivate an awareness of this two-fold aspect of gift and task.**

Likewise, peace is both gift and task. If it is true that peace between individuals and peoples — the ability to live together and to build relationships of justice and solidarity — calls for unflin-

g commitment on our part, it is also true, and indeed more so, that peace is a gift from God. Peace is an aspect of God's activity, made manifest both in the creation of an orderly and harmonious universe and also in the redemption of humanity that needs to be rescued from the disorder of sin.

Creation and Redemption thus provide a key that helps us begin to understand the meaning of our life on earth. My venerable predecessor Pope John Paul II, addressing the General Assembly of the United Nations on October 5, 1995, stated that "we do not live in an irrational or meaningless world... there is a moral logic which is built into human life and which makes possible dialogue between individuals and peoples."

The transcendent "grammar", that is to say the body of rules for individual action and the reciprocal relationships of persons in accordance with justice and solidarity, is inscribed on human consciences, in which the wise plan of God is reflected. As I recently had occasion to reaffirm: "we believe that at the beginning of everything is the Eternal Word, Reason and not Unreason (Homily at Regensburg, Sept. 12, 2006.)." Peace is thus also a task demanding of everyone a personal response consistent with God's plan. The criterion inspiring this response can only be respect for the "grammar" written on human hearts by the divine Creator.

**From this standpoint, the norms of the natural law should not be viewed as externally imposed decrees, as restraints upon human freedom. Rather, they should be welcomed as a call to carry out faithfully the universal divine plan inscribed in the nature of human beings. Guided by these norms, all peoples — within their respective cultures — can draw near to the greatest mystery, which is the mystery of God. Today too, recognition and respect for natural law represents the foundation for a dialogue between the followers of the different religions and between believers and non-believers. As a great point of convergence, this is also a fundamental presupposition for authentic peace.**

### The right to life and to religious freedom

The duty to respect the dignity of each human being, in whose nature the image of the Creator is reflected, means in consequence that the person can not be disposed of at will. Those with greater political, technical, or economic power may not use that power to violate the rights of others who are less fortunate. Peace is based on respect for the rights of all. Conscious of this, the Church champions the fundamental rights of each person. In particular she promotes and defends respect for the life and the religious freedom of everyone. (...)

**As far as the right to life is concerned, we must denounce its widespread violation in our society: alongside the victims of armed conflicts, terrorism and the different forms of violence, there are the silent deaths caused by hunger, abortion, experimentation on human embryos and euthanasia. How can we fail to see in all this an attack on peace? Abortion and embryonic experimentation constitute a direct denial of that attitude of acceptance of others which is indispensable for establishing lasting relationships of peace.**

As far as the free expression of personal faith is concerned, another disturbing symptom of lack of peace in the world is represented by the difficulties that both Christians and the followers of other religions frequently encounter in publicly and freely professing their religious convictions. Speaking of Christians in particular, I must point out with pain that not only are they at times prevented from doing so; in some States they are actually persecuted, and even recently tragic cases of ferocious violence have been recorded. There are regimes that impose a single religion upon everyone, while secular regimes often lead not so much to violent persecution as to systematic



cultural denigration of religious beliefs. In both instances, a fundamental human right is not being respected, with serious repercussions for peaceful coexistence. This can only promote a mentality and culture that is not conducive to peace.

**At the origin of many tensions that threaten peace are surely the many unjust inequalities still tragically present in our world. Particularly insidious among these are, on the one hand, inequality in access to essential goods like food, water, shelter, health; on the other hand, there are persistent inequalities between men and women in the exercise of basic human rights. (...)**

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### The “ecology of peace”

In his Encyclical Letter *Centesimus Annus*, Pope John Paul II wrote: “Not only has God given the earth to man, who must use it with respect for the original good purpose for which it was given to him, but man too is God’s gift to man. He must therefore respect the natural and moral structure with which he has been endowed.” By responding to this charge, entrusted to them by the Creator, men and women can join in bringing about a world of peace.

Alongside the ecology of nature, there exists what can be called a “human” ecology, which in turn demands a “social” ecology. All this means that humanity, if it truly desires peace, must be increasingly conscious of the links between natural ecology, or respect for nature, and human ecology. Experience shows that disregard

for the environment always harms human co-existence, and vice versa. It becomes more and more evident that there is an inseparable link between peace with creation and peace among men. Both of these presuppose peace with God. The poem-prayer of Saint Francis, known as “the Canticle of Brother Sun”, is a wonderful and ever timely example of this multifaceted ecology of peace. (...)

The destruction of the environment, its improper or selfish use, and the violent hoarding of the earth’s resources cause grievances, conflicts and wars, precisely because they are the consequences of an inhumane concept of development. Indeed, if development were limited to the technical-economic aspect, obscuring the moral-religious dimension, it would not be an integral human development, but a one-sided distortion which would end up by

unleashing man’s destructive capacities.

Let every believer, then, unfailingly contribute to the advancement of a true integral humanism in accordance with the teachings of the Encyclical Letters *Populorum Progressio* and *Sollicitudo Rei Socialis*, whose respective fortieth and twentieth anniversaries we prepare to celebrate this year. To the Queen of Peace, the Mother of Jesus Christ “our peace” (Eph 2:14), I entrust my urgent prayer for all humanity at the beginning of the year 2007, to which we look with hearts full of hope, notwithstanding the dangers and difficulties that surround us. May Mary show us, in her Son, the Way of peace, and enlighten our vision, so that we can recognize Christ’s face in the face of every human person, the heart of peace!

**BENEDICTUS PP. XVI**

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# The environment – Where money is concerned

## Only Social Credit can put an end to the waste of resources while allowing the growth of the human person

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by Alain Pilote

One has been hearing a great deal recently about the environment or ecology, that is to say, the need to prevent the destruction of nature by pollution and by the bad use of natural resources. So much so that it seems that politicians of all parties have now turned “green” in order to “save the planet”.

Whereas it is true that one cannot go against the laws of nature indefinitely as regards development, some environmentalists go so far as to say that drastic measures should be imposed to protect the environment, and that since the governments don’t have the courage to do it, a supranational authority will be needed to impose such decisions – which goes precisely with the plans of the International Financiers and their wish for a world government.

One good example of this is the recent report by the UN’s Intergovernmental Panel on Climate Change, released in Paris on February 2, 2007, backed by 2,000 climate scientists from 113 countries, which says that man-made activities, such as the burning of fossil fuels, are “very likely” to be behind the warmer temperatures, rising sea levels, and extreme weather such as heat waves, droughts and increasingly violent hurricanes.

This fear of runaway global warming pushed 46 countries to line up the next day behind French President Jacques Chirac’s appeal for a new global environmental body that could single out — and perhaps police — nations that abuse the Earth. “It is our responsibility. The future of humanity demands it,” President Chirac said. U.S. economist Jeremy Rifkin added: “Climate change is going to be more responsible for bringing about a borderless world than free trade.”

You even hear some environmentalists say that man is the worst thing to have happened to nature, and that the resources of the earth cannot support the whole of the world’s population, that would indicate the use of drastic means to reduce the population, like having recourse to widespread abortion and artificial birth control – which is what is advocated by the United Nations and strongly opposed by the Catholic Church. There is enough food and resources on earth to support every human being; if these goods do not reach those who need them, it is because the money system – the system of distribution – does not work properly.



God has given the earth to man in order to use it responsibly, not to destroy it.

If one examines the problem closely, one sees that it is the rule of the present financial system that cause such a useless degradation of the resources of the globe – especially the rule that binds the distribution of purchasing power to employment, thus creating situations like this one: ecologist groups would like to force a plant to stop polluting the environment, but the Government replies that it would cost too much and could even force it to close. So it is preferable to keep the jobs even at the expense of the environment.

Reality – the environment – is sacrificed for a symbol – money. And what about all the artificial needs created for the sole purpose of keeping people employed? What about all the paper work and red tape that requires the need for a lot of people, packed in office buildings? What about goods manufactured in order to last as short as possible, in the aim of selling more of them? All that leads to the useless waste and destruction of the natural environment.

### The pollution of souls

And one could say much as well about another kind of pollution – much worse than the first kind – caused by the present financial system: the pollution of souls, which puts our eternal salvation in jeopardy. One only has to think about the State that promotes lotteries and gambling to collect more money; the industry of drugs and sex; the people who in order to get money to live, are forced to accept jobs that go against their consciences and against

the Commandments of God, of children who are forced to steal, to become prostitutes, etc. On this matter, Pope John Paul II wrote in his Encyclical Letter *Centesimus Annus* (paragraph 38):

“In addition to the irrational destruction of the natural environment, we must also mention the more serious destruction of the human environment, something which is by no means receiving the attention it deserves. Although people are rightly worried – though much less than they should be – about preserving the natural habitats of the various animal species threatened with extinction, because they realize that each of these species makes its particular contribution to the balance of nature in general, too little effort is made to safeguard the moral conditions for an authentic ‘human ecology’.”

In other words, if man persists obstinately in acting against the order wanted by God – whether the laws of nature or the moral laws – it can only turn against him. If a society has no moral principles at all, even an army of policemen won’t be sufficient to bring back order and common sense.

The Pope added: “The first and fundamental structure for ‘human ecology’ is the family, in which man receives his first formative ideas about truth and goodness, and learns what it means to love and to be loved, and thus what it actually means to be a person. Here we mean the family founded on marriage, in which the mutual gift of self by husband and wife creates an environment in which children can be born and develop their potentialities, become aware of their dignity, and prepare to face their unique and individual destiny.”

All those who want a better environment, material and spiritual, should study the money question, in order to know what is defective in the present financial system. And they will discover that only Social Credit (*the philosophy, not the political parties*) can put an end to the waste of resources, while allowing the growth of the human person.

### Shortage of purchasing power

The basic cause of pollution in the environment and the waste of the resources of the globe is the chronic shortage of purchasing power, which is inherent in the present financial system. One cause of the money shortage is, of course, the interest on bank loans. The regular

(continued on page 5)



readers of the “Michael” Journal know that all the money in circulation is created by the banks, in the form of debts. All the money in circulation is a loan, that must be returned to the bank, increased with the interest. The banker creates money and lends it, but he has the borrower’s pledge to bring all this money back, plus other money that he did not create. The banker demands the borrower pay back the principal he created, plus the interest he (the banker) did not create, and that no one did create. As it is impossible to pay back money that does not exist, one must borrow again, and debts pile up. This is what happens in all the countries of the world.

### An inherent flaw in the system

Even if the banks charged no interest, at any given moment the amount of money available to the community as purchasing power is never sufficient to buy back the total production made by industry. (See the explanations on the next page, in Lesson 5, with the consequences on the environment.)

### Environmental implications

From there, you can easily imagine all the implications these foolish economic policies have on the environment. The following paragraphs summarize these implications very well. They are taken from the special supplement on the environment entitled *Green – Where Money is Concerned*, published in the summer of 1991 by the English publication *The Social Crediter* (www.douglassocialcredit.com), which adapted it from *The New Times*, published by the Australian League of Rights:

“The picture that emerges from this understanding of the impact of the financial system is of an economy driven largely by financial imperatives rather than by consumer demand for tangible products of the economy, and consequently proliferating unwanted production. The financial pressures tending to make production a goal in itself constitute a powerful incentive to overuse and waste resources. Merely for the sake of distributing income, we must compulsively churn over the resources of the earth.



“The effects of this compulsive economic activity on the environment are tremendous. Thousands of deleterious intrusions on nature are justified on the grounds that they put income in people’s pockets. Shoddy quality and built-in obsolescence are winked at because they guarantee rapid replacement of goods and sustained economic ‘busy-ness’. Financial structures encourage companies to cut corners and employ inferior, polluting technology rather than up-to-date, clean productive methods. Production is tallied favourably in government statistics without regard to whether it degrades or debilitates people or is functional or ever actually fills consumer needs. Endemic misdirection of effort subverts ecological morality; the sense of humanity’s place in nature is weakened.

“To put the position somewhat differently, instances of environmental degradation are largely symptoms of the deeper problem of a persistent shortage of consumer buying power.

“Environmentalists routinely denounce exponential economic growth as folly. Unfortunately, without precise understanding of what

makes such growth imperative, they cannot suggest anything very practical in the way of alternatives.

### The false god of full employment

“Full employment, one of the silliest concepts ever developed, is of course bound up in the whole sorry mess... The purpose of economic activity is to make life more, not less, congenial. A lot of, if not most, employment – especially the make-work variety – is fundamentally pointless and degrading (...)

“Why is the environmentalists’ silence about the folly of the policy of full employment a significant failing? At least in part because keeping people employed is tremendously costly, and when it is done merely as a roundabout means of distributing incomes, it constitutes sheer waste. Just as many individuals find that much of the income they derive from work ends up being expended in allowing them merely to continue working, so an economy that strives to keep all citizens at work winds up applying vast quantities of resources to that end without net gains in productivity.

“Office complexes must be built and maintained to house the “fully employed”; mountains of supplies must be manufactured for them to “work” with; systems for moving them to and from the workplace must be installed; great amounts of fuel must be extracted and refined and transported and burned to get them to and from work and keep them warm once they are there; and so on.

“The fixation, resulting from years of brainwashing on the subject by the media and object lessons in the form of economic depressions and recessions, that we have on the desirability of creating jobs has blinded us to the fact that deliberate pursuit of ‘full employment’ can lead only to inefficiency... Full employment suits dull functionaries, not creatures bearing the stamp of divinity. (...)

### To correct the problem

“Really, the only way to deal with the problems of pollution and spoliation is to remove the incentive for abuse. The principal engine of economic waste is the emphasis on production as an end in itself to deal with an inherent defect in the system of income distribution.



It follows that correction of this defect would take the pressure off people to build capital that is redundant and that nobody wants in itself. It would allow a rational and balanced assessment of our environmental situation and open the broadest possible range of options for contending with it.

“The first step towards economic and environmental regeneration is to increase the flow of income to consumers. Of course, by ‘income’ is meant real buying power – not recycled debt for which the people are already responsible in their roles as consumers and taxpayers. The banks create billions of dollars daily against the real wealth produced by the population, and the upshot is that the country is wallowing in debt. These same institutions could be instructed to create credit on a debt-

free basis and, to equilibrate the flows of production costs and ability to liquidate them, distribute it in the form of dividends payable to all citizens.

“In other words, in a responsible and scientific manner, let us make ourselves financially rich. We cannot be richer financially than we are in real terms, but we can be as rich. Indeed, it would be idiotic to be less rich. Well, yes, this does not say much for the quality of the thinking we have applied to the situation to date, but it is not too late to improve it. (...)

“Against the wishes of virtually every conscious person, our beautiful earth is being intensively ravaged and polluted, and, in a kind of Reichstag fire manoeuvre, power-hungry persons are using these environmental problems for self-serving political ends. When we trace the causes of the present situation to their source, we find a flawed financial system. We need not destroy the money system – indeed, to do so would be a grave error – but it is crucial that we reform it so it becomes the servant, not the master, of our aspirations.”

All those who care for the environment, and consequently for the future of mankind on earth, all those who want to “save the planet”, should therefore study and diffuse Social Credit, the only system that would put money at the service of the human person, and put an end to the waste of resources.

Alain Pilote

## The scandal of hunger in unacceptable Pope’s address on state of the world

*Benedict XVI says that the scandal of hunger calls for a change in ways of living, as the planet has sufficient resources for all its inhabitants. The Pope made these comments on January 8, during the first part of his address to the diplomatic corps accredited to the Holy See:*

“At the start of the year, we are invited to turn our attention to the international situation, so as to focus upon the challenges that we are called to address together. Among the key issues, how can we not think of the millions of people, especially women and children, who lack water, food, or shelter? The worsening scandal of hunger is unacceptable in a world which has the resources, the knowledge, and the means available to bring it to an end. It impels us to change our way of life, it reminds us of the urgent need to eliminate the structural causes of global economic dysfunction and to correct models of growth that seem incapable of guarantee-

ing respect for the environment and for integral human development, both now and in the future.

“Once again I invite the leaders of the wealthiest nations to take the necessary steps to ensure that poor countries, which often have a wealth of natural resources, are able to benefit from the fruits of goods that are rightfully theirs. From this point of view, the delay in implementing the commitments undertaken by the international community during the last few years is another cause of concern. So it is to be hoped that the trade negotiations of the “Doha Development Round” of the World Trade Organization will be resumed, and that the process of debt cancellation and reduction for the poorest countries will be continued and accelerated. At the same time, these processes must not be made conditional upon structural adjustments that are detrimental to the most vulnerable populations.”



# *The Social Credit proposals explained in 10 lessons*

## Lesson 5: The chronic shortage of purchasing power

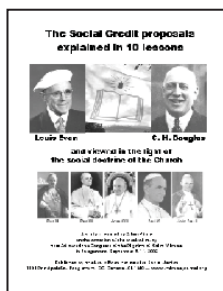
### The social dividend to every citizen

Our regular readers know that every issue of this journal contains articles about the Social Credit financial proposals, which are more appropriate than ever to solve today's economic problems. The Social Credit idea may raise many questions among our new readers, and one article is certainly not enough to answer all these questions, or to give a clear understanding of the whole concept of Social Credit. Besides, most people simply do not have the time to read long books on the subject.

So, here is the solution: the Social Credit proposals explained in 10 lessons, each one being the logical continuation of the previous one. In the previous issues of *Michael* we published the first four lessons:

- 1: The end of economics, which is to bring goods to those who need them;
- 2: The paradox of poverty amidst plenty, and the birth and death of money;
- 3: Banks create money as a debt, the origin of the fractional banking system;
- 4: The solution: debt-free money issued by society.

In this issue, we have included Lesson 5; the other five lessons will be published in sequence, in the next issues. For those who cannot wait to read them all, we have printed a 100-page booklet that contains the 10 lessons, that you can order from our office at \$8 each (postage included) if you live in Canada; \$11 for the U.S.A., and \$13 for overseas. Good reading!



Alain Pilote



Financing production is not enough. Goods and services must also reach those who need them. In fact, the only reason for the existence of production is to meet needs and wants. Production must be distributed. How is it distributed today, and how would it be distributed under a Social Credit system?

Today, goods are put up for sale at certain prices. People who have money buy these goods by passing over the counter the required sum. This method allows those who have money to buy the goods that they want and need.

Now, Social Credit would in no way change this method of distributing goods. The method is flexible and good — provided, of course, that individuals who have needs also have the purchasing power to choose and buy the goods which would fill these needs.

**Purchasing power in the hands of those who have needs and wants: it is precisely here that the present system is defective, and it is this defect that Social Credit would correct.**

The money distributed in the form of wages, profits, and industrial dividends constitutes

purchasing power for those who receive these various allotments. But there are a few flaws in the present system:

1. **Industry never distributes purchasing power at the same rate that it generates prices.**
2. **The production system does not distribute purchasing power to everyone. It distributes it only to those who are employed in production.**



**And they still hesitate to change the wheel!**

Even if the banks charged no interest, at any given moment, the amount of money available to the community as purchasing power is never sufficient to buy back the total production made by industry.

The economists maintain that production automatically finances consumption; that is to say, that the wages and salaries distributed to the consumers are sufficient to buy all the available goods and services. But facts prove just the opposite. Scottish engineer Clifford Hugh Douglas was the first to demonstrate this chronic shortage of purchasing power. He explained it this way:

**A cannot buy A+B**

The producer must include all his production costs in the price of his product. The wages distributed to the employees (which

for convenience's sake can be labeled "A" payments) are only one part of the cost price of the product. The producer has other costs besides wage costs (which are labeled "B" payments), that are not distributed in wages and salaries, such as the payments for raw materials, taxes, banking charges, depreciation charges (to replace machinery), etc.

The retail price of the product must include all the costs: wages (A) and other payments (B). So the retail price of the product must be at least  $A + B$ . Then, it is obvious that the wages (A) cannot buy the sum of all the costs ( $A + B$ ). So there is a chronic shortage of purchasing power in the present system.

There are more reasons for this gap between prices and purchasing power: When a finished good is put on the market, it comes with a price attached to it. But part of the money included in this price was distributed perhaps six months or a year ago, or even more. Another part will be distributed only once the good is sold, and the merchant takes out his profit. Another part will perhaps be distributed in ten years, when worn machinery — of which wear is included as an expense in the price — is replaced by new machinery, etc.

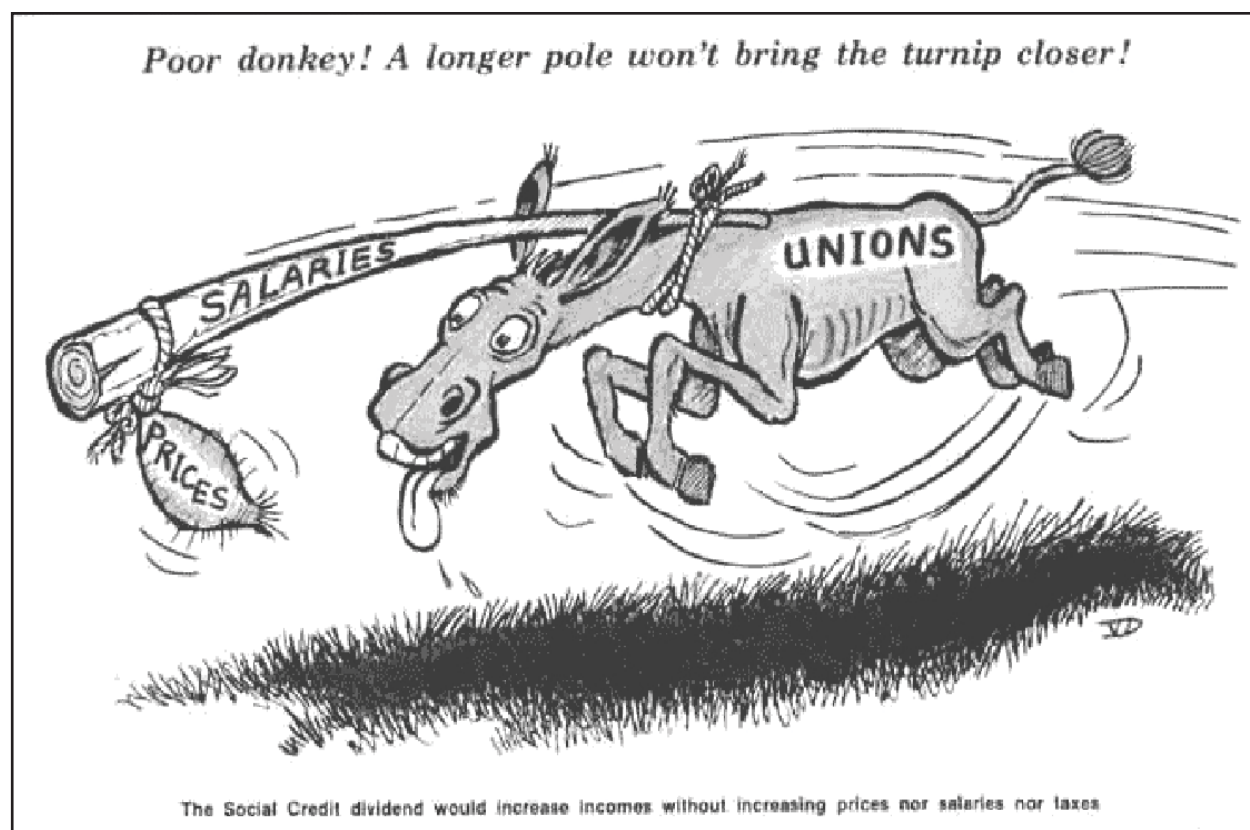
Then there are those individuals who receive money, and who do not spend it. This money is included in the prices, but it is not in the purchasing power of those who need goods.

The repayment of short-term bank loans, and the present fiscal system, increase the gap between the prices and the purchasing power. Hence the accumulation of goods, unemployment, and all that ensues.

Some people might say that the businesses paid with "B" payments (those that supplied the raw material, machinery, etc.) then paid wages to their own employees, and part of these "B" payments therefore become "A" payments. This changes nothing of what has been said before: this is simply a wage distributed in another step of production, and this "A" wage cannot be distributed without being included into a price, which cannot be less than  $A + B$ ; the gap is still there.

**If you try to increase wages and salaries, the wage increases will automatically be**

(continued on page 7)





included in the prices, and it will accomplish nothing. (Like the donkey on the cartoon running after the turnip.) To be able to buy all of the production, an additional income is needed coming from a source other than wages and salaries, an income at least equivalent to B. This is what the Social Credit dividend would do, being given every month to every citizen in the country. (This dividend would be financed with new money created by the nation, and not by the taxpayers' money.)

### What has kept the system going

Without this other source of income (the dividend), there should be, theoretically, a growing mountain of unsold goods. But if goods are sold all the same, it is because, instead, we have a growing mountain of debt! Since people do not have enough money, retailers must encourage credit buying in order to sell their goods: buy now, pay later (or should we say more precisely, pay forever...) But this is not sufficient to fill the gap in the purchasing power.



So there is also a growing stress upon the necessity for work that distributes wages without increasing the quantity of consumer goods for sale, such as public works (building bridges or roads), war industries (building submarines, airplanes, etc.). But this is not sufficient either.

So each country will strive to achieve a "favourable balance of trade", that is to say, to export, to sell to other countries more goods than it receives, in order to obtain from these foreign countries, the money that the population is lacking at home to buy their own products. However, it is impossible for all nations to have a "favourable balance of trade": if some countries manage to export more goods than they import, there must also necessarily be countries that receive more goods than they export. But no country wishes to be in that position, so it causes trade conflicts between nations that can degenerate into armed conflicts.



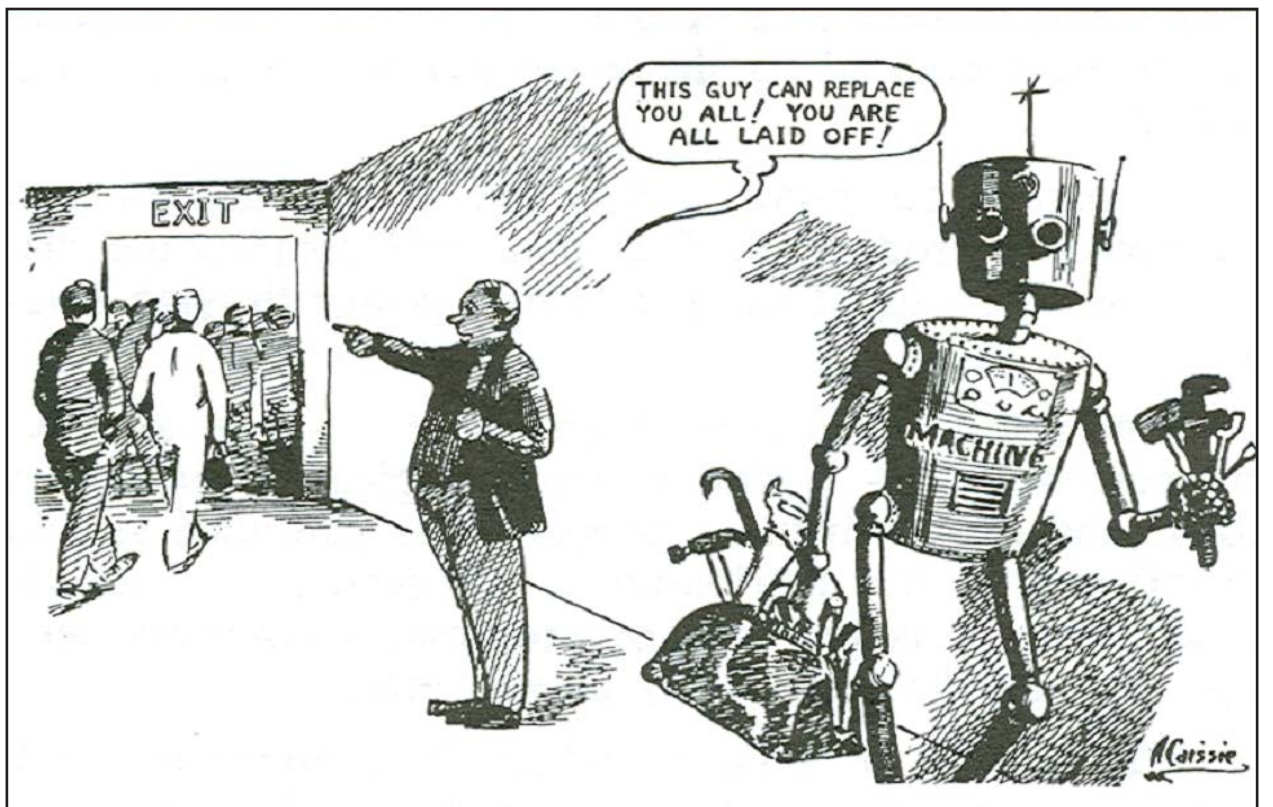
Then as a last resort, economists have discovered a new export market, a place where we can send our goods without anyone trying to send anything back, a place where there are no inhabitants: the moon, outer space. Some

countries will spend billions of dollars building rockets to go to the moon or other planets; this huge waste of resources is just to generate wages that will be used to buy the production left in our countries. Our economists are really in the clouds!

### Progress replaces the need for human labour

The second flaw in the present system is that the production system does not distribute purchasing power to everyone. It distributes it only to those who are employed in production. And the more the production comes from the machine, the less it comes from human labour. Production even increases, whereas required employment decreases. So there is a conflict between progress, which eliminates the need for human labour, and the system, which distributes purchasing power only to the employed.

Yet, everybody has the right to live. And everybody is entitled to the basic necessities of life. Earthly goods were created by God for all men, and not only for those who are employed,



or employable.

That is why Social Credit would do what the present system is not doing. Without in any way disturbing the system of reward for work, it would distribute to every individual a periodical income, called a "social dividend" — an income tied to the individual as such, and not to employment.

### Earthly goods created for all

This is the most direct and concrete means to guarantee to every human being the exercise of his fundamental right to a share in the goods of the earth. Every person possesses this right — not as an employee in production, but simply as a human being.



Pope Pius XII said in his Pentecost radio-address of June 1, 1941:

**"Material goods have been created by God to meet the needs of all men, and must be at the disposal of all of them, as justice and charity require.**

**"Every man indeed, as a reason-gifted being, has, from nature, the fundamental right to make use of the material goods of the earth, though it is reserved to human will and the juridical forms of the peoples to regulate, with more detail, the practical realization of that right.**

**"Such an individual right cannot, by any means, be suppressed, even by the exercise of other unquestionable and recognized rights over natural goods.**

**"The economic wealth of a nation does not properly consist in the abundance of goods judged by a sheer material computation of their worth, but it consists in what such an abundance does really and effectively mean and provide as a sufficient material basis for a fair personal development of its members.**

**"If such a just distribution of goods were not to be effected or just imperfectly ensured, the true end of the national economy would not be achieved, opulent though the abundance of available goods might be, since the people would not be rich, but poor, as it would not be invited to share in that abundance.**

**"Obtain, on the contrary, that this just distribution be efficiently realized on a durable basis, and you will see a people, though with less considerable goods at its disposal, become economically sound."**

The Pope said that it is up to the peoples themselves, through their laws and regulations, to choose the methods capable of allowing

each man to exercise his right to a share in the earthly goods. The Social Credit dividend to all would achieve this. No other proposed system has been, by far, so effective, not even our present social security laws.

### Why a dividend to all

— A social dividend to all? But a dividend presupposes a productive-invested capital!

Precisely! It is because all members of society are co-capitalists of a real and immensely productive capital.

We said above, and we could never repeat it enough, that financial credit is, at birth, the property of all of society. It is so because it is based on real credit, on the country's production capacity. This production capacity is made up partially of work, and the competence of those who also take part in production. But it is mainly made up of other elements which are the property of all.

There are, first of all, natural resources, which are not the production of any man; they are a gift from God, a free gift that must be at the service of all. There are also all the inventions made, developed, and transmitted from one generation to the next. It is the biggest production factor today. No man can claim to be the only owner of progress, which is the fruit of many generations.

No doubt that one needs men of our present times to make use of this progress — and they are entitled to a reward: they get it in remuneration: wages, salaries, etc. But a capitalist who does not personally take part in the industry where he invested his capital is entitled to a share of the result just the same, because of his capital.

The largest real capital of modern production is, in fact, the sum total of the progressive inventions, i.e. discoveries, which today give us more goods with less work. And since all human beings are, on an equal basis, coheirs of this immense capital that is always increasing, all are entitled to a share in the fruits of production.

The employee is entitled to this dividend and to his wage or salary. The unemployed person has no wage or salary, but is entitled to this dividend, which we call social, because it is the income from a social capital.

We have just shown that the Social Credit dividend is based on two things: the inheritance of natural resources, and the inventions from past generations. This is exactly what Pope John Paul II wrote in 1981 in his Encyclical letter *Laborem Exercens* on human work (n. 13):

**"Through his work man enters into two inheritances: the inheritance of what is given to**

(continued on page 8)



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. In working, man also “enters into the labor of others.”

### The folly of full employment

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

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

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



Mr. Jones, for example, buys his wife an automatic washing machine. Now the weekly wash will take only a quarter of the day instead of a full day. When Mrs. Jones puts the clothing in the washing machine along with the soap, when she

turns on the taps bringing in the proper mixture of hot and cold water, she has nothing more to do except to turn on the machine. The machine washes the clothes, rinses them, and then stops automatically when the clothes are ready to come out.

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

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

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

### When purchasing power disappears

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

But how can a man say “thank you” when he has been liberated from work by a machine,

# The folly of full employment

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when he finds to his consternation that he has no money? (See the cartoon on the previous page, where workers are laid off and replaced by a robot.) This is precisely where our economic system has become defective, in that it has not adapted its financial mechanism to its productive mechanism.

In the measure that industry or production passes out of human hands, so too should purchasing power, in the form of money, be channeled to consumers through some other means than just recompense for employment. In other words, the financial system should harmonize with production, not only with respect to volume, but also with respect to the manner in which it is distributed. If production is abundant, then money should be abundant. If production is liberated from human labour, then money should be liberated and separated from employment.

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

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

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

### Technology should serve every man

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 this providing 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.)

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



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

In 1964, a report was presented to the President of the United States, signed by 32 signatories, including Mr. Gunnar Myrdal, Swedish-born economist, and Dr. Linus Pauling, winner of the Nobel Prize, entitled “Social Chaos in Automation”. This report said in brief that “the U.S., and eventually the rest of the world, would soon be involved in a ‘revolution’ which promised unlimited output... by systems of machines which will require little co-operation from human beings. Consequently, action must be taken to ensure incomes for all men, whether or not they engage in what is commonly reckoned as work.”

In his book *The End of Work*, U.S. author Jeremy Rifkin quotes a recent Swiss study which said that “in thirty years from now, less than 2% of the present workforce will be enough to produce the totality of the goods that people need.” Three out of every four workers — from retail clerks to surgeons — will eventually be replaced by computer-guided machines.

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

### Full employment is materialistic

If we must blindly persist in keeping every-

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(continued from page 8)

one, men and women alike, employed in production, even though the production to meet basic needs is made with less and less human labour already, 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 intent 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. Also, we persist in maintaining jobs that require no creative efforts whatever, jobs that require only mechanical efforts, jobs that could well be done by machines, jobs where the employee has no chance of developing his personality. But, however mind-destroying this job is, it is the condition for the worker to obtain money, the licence to live.

Thus, for all wage-earners, the meaning of their jobs comes down to this: they go to work to get the cash to buy the food to get the strength to go to work to get the cash to buy the food to get the strength to go to work... and so on, until retiring age, if they do not die before. Here is a meaningless life, where nothing differentiates man from an animal.



In his 1936 movie *Modern Times*, Charlie Chaplin gives an example of dehumanizing work, by playing a machine worker who suffers temporary derangement, as he tightens the bolts on a factory treadmill at a frantic pace.

### Free activities

What differentiates man from an animal is precisely that man has not only material needs, but also cultural and spiritual needs. As Jesus said in the Gospel: “Not on bread alone does man live, but in every word that proceeds from the mouth of God” (Deuteronomy 8:3.). So to force man to spend all his time in providing for his material needs is a materialistic philosophy, since it denies that man has also a spiritual dimension and spiritual needs.

But, then, if man is not employed in a paid job, what will he do with his spare time? He will spend it on free activities, activities of his own choosing. It is precisely in his leisure time that man can really develop his personality, develop the talents that God gave him, and use them wisely.

Moreover, it is during their leisure time that a man and a woman can take care of their religious, social, and family duties: raising their family, practising their Faith (to know, love, and serve God), and help their brothers and sisters in Christ. Raising children is the most important job in the world. Yet because the mother, who stays at home to raise her children, receives no salary, many will say that she does nothing, that she does not work! (Ask any stay-at-home mother if she does not work!)

To be freed from the necessity of working to produce the necessities of life does not presume growing idleness. It simply means that the individual would be placed in the position

where he could participate in the type of activity which appeals to him. Under a Social Credit system, there would be an outburst of creative activity. For example, the greatest inventions, and the best works of art, have been made during leisure time. As C. H. Douglas said:

“Most people prefer to be employed, but on things they like rather than on the things they don’t like to be employed upon. The proposals of Social Credit are in no sense intended to produce a nation of idlers... Social Credit would allow people to allocate themselves to those jobs to which they are suited. A job you do well is a job you like, and a job you like is a job you do well.”

### Full employment is outmoded

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

“The primary foundation of work is in fact man himself... Work is for man and not man for work... Furthermore, we cannot fail to be concerned about the opinions of those who today hold that discussion of a more intense participation is now outmoded and useless, and demand that human subjectivity be realized in so-called free time. It does not seem just, in fact, to oppose the time dedicated to work to the time that is free of work, in so far as all man’s time must be viewed as a marvellous gift of God for overall and integral humanization. I am nevertheless convinced that free time deserves special attention because it is the time when people can and must fulfil their family, religious, and social obligations. Rather, this time, in order to be liberating and useful socially, is spent with mature ethical awareness in a perspective of solidarity, which is also expressed in forms of generous volunteer services.” (Taken from *L’Osservatore Romano*, weekly edition in English, January 9, 1984, p. 18.)

(See lesson 6 in our next issue)

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1:30 p.m. Rosary. Lectures

5:00 p.m. Holy Mass celebrated by Oblate Fathers



# *What about the rights of children?*

## *In the same-sex marriage debate, the rights of children to be raised by a father and a mother were ignored*

On December 7, 2006, the Conservative government in Canada made a motion to re-open the debate on same-sex marriage, which was defeated in the House of Commons by a vote of 175 to 123. One must remember that a year and a half before, on June 28, 2005 (under Liberal Prime Minister Paul Martin), Canada's controversial same-sex marriage legislation (Bill C-38) was passed by a vote of 158 for and 133 against in the House of Commons, and that Conservative leader Stephen Harper, Leader of the Opposition at that time, promised that he would hold a free vote to re-establish the traditional definition of marriage if he were to become prime minister in the next general election (which happened in January, 2006). Immediately after the vote, Prime Minister Harper said that he had fulfilled his promise (to hold a vote on the issue), and that "now the debate is over." However, Canadian Bishops say the debate is not over, and the Pope said that no human law can overturn that of the Creator. (See texts on next page.)

The margin of defeat this time was wider than expected, with 13 Liberals voting for the motion to re-open the debate, compared to 36 Liberals who voted against Bill C-38 last year. Whereas only three Conservative Party MPs voted for same-sex marriage Bill C-38 last year, 13 Tory MPs (including 6 cabinet ministers) voted against the motion to re-open the debate. The Bloc Quebecois and NDP MPs were not given any freedom of choice by their leaders, and were forced to vote along party lines, against the motion. The pro-marriage Liberals were reportedly also subjected to political pressure from their party to vote against the motion, despite proclamations by new leader Stephane Dion that they were being allowed a free vote. Many Liberal MPs said in private that if they voted in favour of the Tory motion they would be "assassinating their own careers."

According to LifeSiteNews.com, it is widely acknowledged that the measure was not a serious attempt to re-open debate. CanWest News reporter Janice Tibbetts captured that message in two lines of her coverage. Tibbetts wrote: "Prime Minister Stephen Harper, the man who promised to bring the contentious same-sex marriage issue back to the Commons, was absent from the chamber and had no plans to defend traditional marriage as debate opened Wednesday (Dec. 6) on whether to revoke Canada's same-sex marriage law. The Commons was virtually empty, with about 20 of 308 members showing up."

However, one must say that among those who showed up for debate, many took a solid and courageous stand in favor of traditional marriage. One speech that is especially worth mentioning is that of Conservative MP Pierre Lemieux, Member of Parliament for Glengarry-Prescott-Russell, who stressed that the rights of children to be raised by a father and a mother was completely forgotten (or ignored) in this debate. Marriage concerns not only adults, but also children.

Here is the full speech of Mr. Lemieux delivered in the House of Commons on December 6, 2006, taken from the Hansard. Canada really needs more courageous men and women of principle like him:

### **Speech of Mr. Pierre Lemieux (Glengarry-Prescott-Russell, CPC)**

Mr. Speaker, I am honoured to rise today on behalf of the people of Glengarry-Prescott-Russell to speak on this important motion regarding marriage.

I highlight that since having become an MP, I have never received so much correspondence as I have on this extremely important issue. My constituents are overwhelmingly asking me to

vote in support of the traditional definition of marriage.

When I say traditional marriage, I mean the union of one man and one woman to the exclusion of all others. It is important to note that marriage is an institution dating back to the dawn of humanity that has existed in all civilizations. This institution predates even the existence of the state, and this House's efforts to change the traditional definition of marriage are damaging not only to Canadian society but to all societies, es-



**Pierre Lemieux, MP for Glengarry-Prescott-Russell**

pecially those for whom Canada is a role model.

**As one of my colleagues noted, by changing the definition of marriage, the previous Liberal government undertook a radical social experiment whose consequences for children, for social stability, for freedom of religion and for civil society are completely unknown.**

In June 1999, Parliament overwhelmingly voted in favour of the sanctity of marriage as being the union of one man and one woman to the exclusion of all others. The then Liberal justice minister, Anne McLellan, stated:

**"The definition of marriage is already clear in law. It is not found in statute, but then not all law exists in the statutes, and the law is no less binding and no less the law because it is found in the common law instead of in a statute.**

**"Marriage is unique in its essence; that is, its opposite sex nature. Through this essence, marriage embodies the complementarity of the two human sexes, playing a fundamental role in Canadian society.**

**"Let me state again for the record that the government has no intention of changing the definition of marriage or of legislating same sex marriages."**

Those were the exact words of the Liberal justice minister during the 1999 debate.

Canadians have now seen that the last Liberal prime minister and justice minister double-crossed them. In 2005 the Liberal justice minister tabled a bill to change the traditional definition of marriage against the will of Canadians. He, with the previous prime minister, rammed it through committee, were antagonistic toward committee witnesses favouring traditional marriage, cut short debate and then forced their cabinet ministers and parliamentary secretaries

to vote in favour of their bill, with no regard to the personal consciences of these MPs or to the will of their constituents.

Only one cabinet minister broke ranks, resigned from cabinet and voted to defend traditional marriage, the member for Thunder Bay — Superior North. I salute him for his integrity, his courage and for the example he has given other MPs to always do what is right, no matter the consequences.

I also salute all the other MPs who stood to vote in defence of traditional marriage that day. May we work and vote together on this particular motion that is before us this week.

**In my experience, Canadians from all walks of life know that marriage is fundamentally important and that it means the union of one man and one woman to the exclusion of all others. People from other countries know it too.**

**I also believe that people know that the institution of marriage exists to secure, protect and promote the union of a man and a woman, not just for the sake of the man and a woman themselves but also for any children born of this union.**

**Marriage concerns not only adults. Marriage concerns families, and families concern children. Children need a stable environment in which to grow and mature. A healthy family founded on the traditional definition of marriage provides just this environment. Marriage is the nucleus of the family, and the family is the main means by which society sustains itself, perpetuates itself and grows.**

I will now speak on the impact of marriage on the most valuable and yet the most vulnerable members of our society, our children. I believe children thrive in families, and families are based on marriage. While the essence of this debate concerns adult relationships, we must recognize that the debate on marriage has a direct impact on the welfare of our children.

**As it is the goal of the government to protect its citizens, particularly its most vulnerable citizens, it is, indeed, appalling that the previous government turned its back on the most important and fundamental component of our country, our children.**

To be clear, defending the traditional definition of marriage is also about defending the rights of children and of defending their best interests. Our children are entitled to the best possible circumstances in which to be raised. Studies have demonstrated that this best possible circumstance is the family, consisting of a mother and a father in a continuous and stable relationship.

When the Canadian Parliament voted to change the definition of marriage, I believe it did so without giving any consideration whatsoever to the rights of children. There is no mention of children in the Liberal government's reference to the Supreme Court and none in the reply. The rights of children and the impact of changing the definition of marriage on children were completely ignored.

The UN Convention on the Rights of the Child, which Canada signed in 1991, states that every child has the right to know and be raised by his natural mother and father whenever possible.

Article 3 of the same UN Convention states: In all actions concerning children, whether undertaken by... courts of law... or legislative bod-

*(continued on page 11)*



ies, the best interests of the child shall be a primary consideration. In addition, the Universal Declaration of Human Rights specifically states that the rights of children must take the priority over the rights of adults because children are more vulnerable and require the support of the state.

By failing to recognize the special nature of marriage as a union based on mutual commitment between a man and a woman, which is the only relationship that can produce a child and protect that child’s right to know its mother and father, Canada is putting the rights of adults ahead of the rights of children. That is unacceptable.

Children have been ignored within this debate. We have focused on adults to live as they so choose, but we have forgotten our children.

**The children of same sex couples are deprived of the right to be raised by both a mother and a father. They do not have role models in the home to teach them and to show them how to be wives and mothers, husbands and fathers, and they do not have the opportunity to experience how a man and a woman live out their married life.**

I believe that defending traditional marriage is about doing what is right, what is good and what is best for our children. Therefore, marriage between a male and a female must hold the priority of place for the raising of children and must be maintained in order to safeguard the rights of children.

It is interesting to note that France’s parliament recently undertook a thorough study of same-sex marriage, and published a report on the subject in January 2006.

**A French commission studied the impact of same-sex marriage on children, and found that the best interest of the child must supersede the freedoms of the adult, including parents’ lifestyle choices. In order to protect the rights of children, France’s parliament chose to support the traditional definition of marriage.**

As I mentioned, I am honoured to stand in the House today to defend and promote the traditional definition of marriage. I am also a Roman Catholic, and the Church in its wisdom teaches that:

**The intimate community of life and love which constitutes the married state has been established by the Creator and endowed by him with its own proper laws... God himself is the author of marriage.**

**The Church also teaches unchangingly that marriage is a covenant in which husband and wife express their mutual love and join with God in the creation of a new human person destined for eternal life.**

**A major good of marriage between a man and a woman is procreation, that of bringing new life into the world. It is through marriage that the children of that union are best cared for and nurtured. Our children are our future, and they must be protected. This issue of marriage must be revisited.**

**I also remind my fellow MPs that our time as an MP is short, even when we think it is long, and when we cease to be MPs, sadly, we will likely be forgotten by our fellow man, but not by God, who knows each of us intimately.**

**If God himself is truly the author of marriage, then let us be able to give a good account of ourselves when we stand before Him, as we must all stand before Him.**

I will be voting in favour of the traditional definition of marriage for us, for my children, and for the children of our country. I ask all MPs in the House to join me in voting to defend and promote the traditional definition of marriage.

**I shall conclude my speech as follows, “Almighty God, protector of all families, guide us in our efforts to defend the holy sacrament of marriage as the union between a man and a woman. I ask You this in the name of our Lord**

# Debate on redefining marriage is not over

**Comment by the President of the Canadian Conference of Catholic Bishops**  
**Most Reverend André Gaumond, Archbishop of Sherbrooke**

The Catholic Bishops of Canada, together with the members of the majority of faith communities and many Canadians who have no particular religious affiliation, are deeply disappointed that the House of Commons has refused to reopen the debate on the redefinition of civil marriage and its impact on Canadian society, particularly the lives and rights of children.

As pastors and spiritual guides, the Catholic Bishops of Canada call on all Canadian Catholics:

- **To encourage the special relationship of man and woman in marriage which remains the enduring basis of all society, and has proven to be the best support for the rights and needs of children;**
- **To continue to look for ways to assist and support heterosexual couples who, as the Supreme Court of Canada noted in 1997, “have the unique ability to procreate” and who are responsible for caring for and nurturing most of the children of Canada;**
- **To urge federal politicians to undertake research and further consultations on the long-term impact of the redefinition of civil marriage on society and future generations;**
- **To monitor provincial and territorial legislation as well as policies to ensure full protection of freedom of religion and conscience and also freedom of expression for all citizens in the private and public spheres;**
- **To collaborate with departments of edu-**

- cation and school boards to ensure that class-room teaching and school resources respect the traditional understanding of marriage;**
- **To respect the dignity of all persons, whatever their sexual orientation, by avoiding every sign of unjust discrimination toward men and women with same-sex tendencies (Catechism of the Catholic Church, no. 2358);**
  - **To guard against further changes to the definition of civil marriage, including polygamy;**
  - **To urge political parties to allow their members a free vote on basic ethical and moral questions that shape our society, particularly those issues that impact on the fundamental rights of freedom of religion and conscience, such as the definition of marriage;**
  - **To urge the federal government to safeguard faith groups that do not accept the redefinition of marriage from being penalized with respect to their charitable status.**
  - **For Catholics, marriage is an issue intimately related to human nature which has been created male and female. Catholic teaching on this remains consistent and constant: marriage is the exclusive union of one man and one woman. It is essential for all Canadians to continue this debate, despite the recent decision of the House of Commons.**
- +Andre Gaumond**  
Archbishop of Sherbrooke, President  
Canadian Conference of Catholic Bishops  
December 8, 2006

## No human law can overturn that of the Creator

*Here are excerpts from the address of Pope Benedict XVI to the participants in the International Congress on natural law, delivered at Vatican on February 12, 2007:*

It is precisely in the light of this contestation that all the urgency of the necessity to reflect upon the theme of natural law and to rediscover its truth common to all men appears. The said law, to which the Apostle Paul refers (cf. Rom 2:14-15), is written on the heart of man and is consequently, even today, accessible.

**This law has as its first and general principle, “to do good and to avoid evil.” This is a truth which by its very evidence immediately imposes itself on everyone. From it flows the other more particular principles that regulate ethical justice on the rights and duties of everyone.**

So does the principle of respect for human life from its conception to its natural end, because this good of life is not man’s property but the free gift of God. Besides this is the duty to seek the truth as the necessary presupposition of every authentic personal maturation.

**In these values are expressed unbreakable and contingent norms that do not depend on the will of the legislator and not even on the consensus that the State can and must give. They are, in fact, norms that precede any human law: as such, they are not subject to modification by anyone. The natural law, together with fundamental rights, is the source from which ethical imperatives also flow, which it is only right to honor.**

**Natural law is, definitively, the only valid bulwark against the arbitrary power or the deception of ideological manipulation. The knowledge of this law inscribed on the heart of man increases with the progress of the moral conscience.**

The first duty for all, and particularly for those with public responsibility, must therefore be to promote the maturation of the moral conscience.

This is the fundamental progress without which all other progress proves non-authentic.

The law inscribed in our nature is the true guarantee offered to everyone in order to be able to live in freedom and to be respected in their own dignity.

**What has been said up to this point has very concrete applications if one refers to the family, that is, to “the intimate partnership of life and the love which constitutes the married state... established by the Creator and endowed by him with its own proper laws” (Gaudium et Spes, n. 48).**

Concerning this, the Second Vatican Council has opportunely recalled that the institution of marriage has been “confirmed by the divine law”, and therefore “this sacred bond... for the good of the partner, of the children and of society no longer depends on human decision alone” (ibid.).

**Therefore, no law made by man can override the norm written by the Creator without society becoming dramatically wounded in what constitutes its basic foundation. To forget this would mean to weaken the family, penalizing the children, and rendering the future of society precarious.**

*Benedict XVI*

VATICAN CITY, JAN. 31, 2007 (Zenit.org).- A Catholic cannot support a law that sanctions same-sex marriage, says the secretary of the Congregation for the Doctrine of the Faith. Archbishop Angelo Amato clarified that this issue not only comes from biblical teaching but also from natural law. “A Catholic cannot support legislation that, for example, introduces marriage between two persons of the same sex; it goes against biblical revelation and against the natural law itself,” he told the Italian newspaper Avvenire.

“In any case Catholic politicians should always remember that they should never give their consent to the introduction of laws that go against moral principles. In cases where such laws are already in force, then they can limit themselves to try to attenuate their reach.”



# The Virgin Birth of Jesus is a dogma of faith

## Mary is a virgin before, during, and after giving birth to Jesus

Last December a movie called *The Nativity Story* was released in theaters, that, as its title implies, relates the events surrounding the nativity of Jesus Christ. After the success of Mel Gibson's movie *The Passion of the Christ*, more Christian-inspired movies were to be expected from the Hollywood industry, which had so far ignored, or even attacked Christians and their beliefs.

Although any effort to put Christ back into Christmas must be commended, this new movie was a big let-down for many Catholics, since it depicted the birth of Jesus in a Protestant tradition (showing the Virgin Mary in labor pains), totally ignoring the Catholic teaching about the virgin birth of Jesus. Commenting on this new movie, Fr. Angelo Mary Geiger, a Franciscan Father of the Immaculate, wrote:



Fr. Geiger

"Not only does the movie get the Virgin Birth wrong, it thoroughly protestantizes its portrayal of Our Lady... The *Passion* is a fundamentally Catholic film, while *The Nativity* is clearly a Protestant one. While scriptural blanks exist in both cases, Gibson provided the necessary details through the help of Catholic mystics, ultimately yielding a multi-layered, contemplative, and wholly reverential film. In stark contrast, Catherine Hardwicke (the producer of the *Nativity Story*), a Presbyterian, directs a much more 'ecumenical' *Nativity*, one in which the filmmakers consulted 'as many historians and theologians as possible,' yielding a film that is predictably muddled. Consensus theology generally renders an ecumenism of the lowest common denominator. As such, this portrayal of the *Nativity* manifests this tendency where one would expect it to, in regard to the character of Mary.

**"The essential truth of the Virgin Birth, as taught continually by the Fathers and defined by the Church, does not concern the presence or absence of pain during Jesus' birth. The central truth of the Virgin Birth is that Christ was born of Mary miraculously, as a sign and confirmation of His divinity. The Virgin Birth has always been distinguished from the Virginal Conception, because it was a separate and distinct miraculous event. It was not a natural birth, nor is it explainable by natural causes. Our Lady's physical virginity, with all that it implies, remained integral and intact before, during, and after the birth of Jesus. St. Bernard, St. Thomas Aquinas, St. Bonaventure, and the Catechism of the Council of Trent all teach the painlessness of the birth as a logical consequence of its miraculous nature."**

In a video posted on the website of the Franciscan Fathers of the Immaculate (<http://airmaria.com/vlog/stnd/stnd0001.asp>), Fr. Geiger explains:

**"The perpetual virginity of Our Lady is a dogma of the Church, part of the deposit of the Faith, from which no Catholic may dissent. The Church has always defined the dogma of Our Lady's perpetual virginity as Her virginity before, during, and after the birth of Jesus."**

"The virginity of Mary before the birth of Jesus refers to the fact that Jesus was conceived



in the womb of Mary, flesh of Her flesh, by the power of the Holy Spirit, without a father. Virtually all Christians, Catholics and Protestants, hold this position.

"The virginity of Our Lady after the birth of Jesus concerns the fact that Mary never had marital relations with St. Joseph and therefore, of course, conceived no other children. Her whole life was that of consecrated virginity. Most Protestants do not hold this position. They argue that the brethren of the Lord referred to in the Gospel are the other children of Mary. The short answer to this problem is that the brethren in these passages refer to relatives such as cousins, and not siblings born from the same mother.

"But my purpose today is to speak to you about the Virgin Birth, of the virginity of Our Lady during the birth of Jesus. This is an essential part of the Church's definition of Our Lady's perpetual virginity. This truth is based on Scriptures; in Isaiah 7:14 we read: **'Therefore the Lord Himself shall give you a sign; behold, a virgin shall conceive and bear a son, and His name shall be called Emmanuel.'**

"St. Thomas Aquinas writes in the *Summa Theologica* that this verse teaches both the virginal conception and the virgin birth of Jesus from Our Lady: "A virgin shall conceive AND bear a son..." Both the conception and the birth are miraculous, with no natural explanation.

**"The Fathers and the medieval theologians continually used the analogy of light passing through glass: just as light passes through glass without breaking it, so Our Lord is born of the Virgin Mary without breaking the seal of Her virginity."**

"The definition of the Lateran Council in 649 A.D. states that, in addition to conceiving Jesus without the seed of man, that She gives birth to Him 'without any detriment to Her virginity.' The Council of course goes on to say that Her virginity "remained inviolable even after His birth."

"Less than fifty years later, at the Council of Toledo, in 693, the Church teaches the doctrine very clearly: 'And, as the Virgin acquired the modesty of virginity before conception, so also She experienced no loss of Her integrity, for She conceived a virgin, gave birth a virgin, and after birth retained the uninterrupted modesty of an intact virgin.' This obvious sense of this definition indicates that we are speaking of physical virginity.

"The Fathers of the Church are careful to treat this mystery with reverence and prudential mortification of the tongue. Never do they speak about

the physiology of the virginity in regard to Our Lady because, after all, She is the mother of God, and not a scientific case study... Notice the delicacy of St. Ambrose in the 4<sup>th</sup> century: **'Mary is the gate through which Christ entered the world when He was brought forth in the virginal birth, and the matter of his birth did not break the seal of virginity.'**

Witness also St. Augustine's faith in the miraculous quality of the virgin birth: **'That same power which brought the body of the risen Jesus through closed doors brought the body of the Infant forth from the inviolated womb of the Mother.'**

"St. Gregory the Great, in the 7<sup>th</sup> century, makes it clear that the virgin birth is a miracle only comparable to the Resurrection, and one in the face of which reason must give way to faith.

**"Finally, all this seems to be fairly simple if we understand that the virgin birth is not a natural but a miraculous birth, matched only by the escape of Jesus from a sealed tomb... The Fathers of the Church tell us, interpreting Isaiah (7:14), that if a virgin conceives and bears a son, that son must be God. The miraculous physical virginity of Our Lady is the fundamental guarantee of the divinity of Christ."**

In the recent Catechism of the Catholic Church, published in 1992, we read: **"The deepening of faith in the virginal motherhood led the Church to confess Mary's real and perpetual virginity even in the act of giving birth to the Son of God made man. In fact, Christ's birth «did not diminish his mother's virginal integrity but sanctified it.» And so the liturgy of the Church celebrates Mary as *Aeiparthenos*, the 'Ever-virgin'."** (Paragraph 499.)

Pope John Paul II reaffirmed this dogma in an address to a Marian Study Conference in Capua, Italy, on June 10, 1992 teaching that: **"The Church, in confessing her faith in the Mother of God's virginity, proclaims as factually true that Mary: a) truly conceived Jesus by the Holy Spirit without human intervention; b) truly and virginally gave birth to her Son; c) remained a virgin after His birth in everything that concerns the integrity of the flesh. She lived in total and perpetual virginity after Jesus' birth. Together with St. Joseph, who was also called to play a primary role in the initial events of our salvation, she devoted herself to serving the Person and work of her Son."**

### Mary ever virgin



During the general audience on August 28, 1996, Pope John Paul II explained the teaching of the Church on Mary ever virgin:

**"The Church has always professed her belief in the perpetual virginity of Mary. The most ancient texts, when referring to the conception of Jesus, call Mary simply 'vir-**

(continued on page 13)



gin’, inferring that they considered this quality a permanent fact with regard to her whole life. The early Christians expressed this conviction of faith in the Greek term aeiparthenos — ‘ever virgin’ — created to describe Mary’s person in a unique and effective manner, and to express in a single word the Church’s belief in her perpetual virginity. We find it used in the second symbol of faith composed by St. Epiphanius in the year 374, in relation to the Incarnation: the Son of God ‘was incarnate, that is, he was generated in a perfect way by Mary, the ever blessed virgin through the Holy Spirit’.



“The expression ‘ever virgin’ was taken up by the Second Council of Constantinople (553), which affirms: the Word of God, ‘incarnate of the holy and glorious Mother of God and ever virgin Mary, was born of her’. This doctrine is confirmed by two other Ecumenical Councils, the Fourth Lateran Council (1215) and the Second Council of Lyons (1274), and by the text of the definition of the dogma of the Assumption (1950) in which Mary’s perpetual virginity is adopted as one of the reasons why she was taken up body and soul to heavenly glory.

**“In a brief formula, the Church traditionally presents Mary as ‘virgin before, during, and after giving birth’, affirming, by indicating these three moments, that she never ceased to be a virgin. Of the three, the affirmation of her virginity ‘before giving birth’ is, undoubtedly, the most important, because it refers to Jesus’ conception and directly touches the very mystery of the Incarnation.**

“From the beginning it has been constantly present in the Church’s belief. Her virginity ‘during and after giving birth’, although implicit in the title virgin already attributed to Mary from the Church’s earliest days, became the object of deep doctrinal study since some began explicitly to cast doubts on it. Pope St. Hormisdas explains that ‘the Son of God became Son of man, born in time in the manner of a man, opening his mother’s womb to birth (cf. Lk 2:23) and, through God’s power, not dissolving his mother’s virginity’. This doctrine was confirmed by the Second Vatican Council, which states that the firstborn Son of Mary did not diminish his Mother’s virginal integrity, but sanctified it (*Lumen gentium*, n. 57).

“As regards her virginity after the birth, it must first of all be pointed out that there are no reasons for thinking that the will to remain a virgin, which Mary expressed at the moment of the Annunciation (cf. Lk 1:34) was then changed. Moreover, the immediate meaning of the words, ‘Woman, behold, your son!’, ‘Behold, your mother’ (Jn 19:26), which Jesus addressed to Mary and to His favourite disciple from the Cross, imply that Mary had no other children.

“Those who deny her virginity after the birth thought they had found a convincing argument in

the term ‘firstborn’, attributed to Jesus in the Gospel (Lk 2:7), almost as though this word implied that Mary had borne other children after Jesus. But the word ‘firstborn’ literally means ‘a child not preceded by another’ and, in itself, makes no reference to the existence of other children. Moreover, the Evangelist stresses this characteristic of the Child since certain obligations proper to Jewish law were linked to the birth of the firstborn son, independently of whether the mother might have given birth to other children. Thus every only son was subject to these prescriptions because he was ‘begotten first’ (cf. Lk 2:23). Several degrees of relationship are implied by the term ‘brother’.

“According to some, Mary’s virginity after the birth is denied by the Gospel texts which record the existence of four ‘brothers of Jesus’: James, Joseph, Simon and Judas (Mt 13:55-56, Mk 6:3) and of several sisters. It should be recalled that no specific term exists in Hebrew and Aramaic to express the word ‘cousin’, and that the terms ‘brother’ and ‘sister’ therefore included several degrees of relationship. In fact, the phrase ‘brothers of Jesus’ indicates ‘the children’ of a Mary who was a disciple of Christ (cf. Mt 27:56) and who is significantly described as ‘the other Mary’ (Mt 28:1). ‘They are close relations of Jesus, according to an Old Testament expression’ (Catechism of the Catholic Church, n. 500).

**“Mary Most Holy is thus the ‘ever virgin’. Her prerogative is the consequence of her divine motherhood which totally consecrated her to Christ’s mission of redemption.”**

**The betrothal of Mary to Joseph**

*In the previous general audience, on August 21, Pope John Paul II talked about the betrothal, or engagement, of Mary to Joseph:*

“In presenting Mary as a ‘virgin’ the Gospel of Luke adds that she was ‘betrothed to a man whose name was Joseph, of the house of David’ (Lk 1:27). These two pieces of information at first might seem contradictory.

“It should be noted that the Greek word used in this passage does not indicate the situation of a woman who has contracted marriage and therefore lives in the marital state, but that of betrothal. Unlike what occurs in modern cultures, however, the ancient Jewish custom of betrothal provided for a contract and normally had definitive value: it actually introduced the betrothed to the marital state, even if the marriage was brought to full completion only when the young man took the girl to his home.

“At the time of the Annunciation Mary thus had the status of one betrothed. We can wonder why she would accept betrothal, since she had the intention of remaining a virgin forever. Luke is aware of this difficulty, but merely notes the situation without offering any explanation. The fact that the Evangelist, while stressing Mary’s intention of virginity, also presents her as Joseph’s spouse, is a sign of the historical reliability of the two pieces of information.

“It may be presumed that at the time of their betrothal, there was an understanding between Joseph and Mary about the plan to live as a virgin. Moreover, the Holy Spirit, who had inspired Mary to choose virginity in view of the mystery of the Incarnation and who wanted the latter to come about in a family setting suited to the Child’s growth, was quite able to instill in Joseph the ideal of virginity as well.

**“The angel of the Lord appeared in a dream and said to him: ‘Joseph, son of David, do not fear to take Mary your wife, for that which is conceived in her is of the Holy Spirit’ (Mt 1:20). Thus he received confirmation that he was called to live his marriage in a completely special way. Through virginal communion with the woman chosen to give birth to Jesus, God calls him to co-operate in carrying out his plan of salvation.**

**“The type of marriage to which the Holy Spirit led Mary and Joseph can only be understood in the context of the saving plan and of a lofty spirituality. The concrete realization of the mystery of the Incarnation called for a virgin birth which would highlight the divine sonship and, at the same time, for a family that could provide**

for the normal development of the Child’s personality.

**“Precisely in view of their contribution to the mystery of the Incarnation of the Word, Joseph and Mary received the grace of living both the charism of virginity and the gift of marriage. Mary and Joseph’s communion of virginal love, although a special case linked with the concrete realization of the mystery of the Incarnation, was nevertheless a true marriage (cf. Apostolic Exhortation *Redemptoris custos*, n. 7).**



“The difficulty of accepting the sublime mystery of their spousal communion has led some, since the second century, to think of Joseph as advanced in age and to consider him Mary’s guardian more than her husband. It is instead a case of supposing that he was not an elderly man at the time, but that his interior perfection, the fruit of grace, led him to live his spousal relationship with Mary with virginal affection.

**“Joseph’s co-operation in the mystery of the Incarnation also includes exercising the role of Jesus’ father. The angel acknowledged this function of his when he appeared in a dream and invited him to name the Child: ‘She will bear a son, and you shall call his name Jesus, for he will save his people from their sins’ (Mt 1:21).**

“While excluding physical generation, Joseph’s fatherhood was something real, but not apparent. Distinguishing between father and the one who begets, an ancient monograph on Mary’s virginity, the *De Margarita* (fourth century), states that ‘the commitments assumed by the Virgin and by Joseph as husband and wife made it possible for him to be called by this name (father); a father, however, who did not beget’. Joseph thus carried out the role of Jesus’ father, exercising an authority to which the Redeemer was freely ‘obedient’ (Lk 2:51), contributing to his upbringing and teaching him the carpenter’s trade.

“Christians have always acknowledged Joseph as the one who lived in intimate communion with Mary and Jesus, concluding that also in death he enjoyed their affectionate, consoling presence. From this constant Christian tradition in many places, a special devotion has grown to the Holy Family and, in it, to St Joseph, Guardian of the Redeemer. As everyone knows, Pope Leo XIII entrusted the entire Church to his protection.”

*John Paul II*

**Moving ?**

**Make sure “Michael” moves with you**

If you are about to move, or have just moved, it is very important to give your new address to your post office, so that it can inform us about it. Otherwise, Canada Post returns your “Michael” Journal to our office with the notation “moved, address unknown,” and charges 95 cents for each paper thus returned.



# The espousal of Mary with St. Joseph

Venerable Mary of Agreda was born on April 2, 1602, in Agreda, Spain. Christened Maria Fernandez Coronel, she took the blue habit and made her vows as a nun in the Franciscan order, and in 1627 she became abbess of the Agreda Franciscan monastery until her death on May 24, 1665. The process for sainthood began a few years after her death, as she had lived a life of evident holiness in the eyes of her contemporaries. During her life, she had experienced mystical phenomena including private revelations.

The most famous of these writings is the *Mystical City of God: Divine History of the Virgin, Mother of God*, which had been dictated by the Virgin Mary Herself. Even after death, Sister Agreda continues to defy the rationalists and non-believers: her body is incorrupt and lies in her convent. Like a small number of deceased mystics and Catholic saints, the nun's body refuses to naturally decay, even after 342 years. Here are excerpts from the popular abridgement of the *City of God*, translated from the original Spanish by Rev. Geo. J. Blatter

## by Venerable Mary of Agreda

At the age of thirteen and a half years, Mary had an abstractive vision of God. In this vision, we might say, happened something similar to that which the holy Scriptures relate of Abraham, when God commanded him to sacrifice his beloved son Isaac, the only pledge of all his hopes. God tempted Abraham, says Moses (Gen. 12, 12), trying and probing the promptness of his obedience in order to reward it. We can say the same thing of our great Lady, that God tried Her in this vision, by commanding Her to enter the state of matrimony, even though She had often repeated and renewed the vow of chastity, which She had taken at such a premature age.

Nevertheless at this unexpected command, the most prudent Virgin suspended Her judgment, and preserved the calmness of Her hope and belief more perfectly than Abraham. Mary resigned Herself entirely into the hands of the Lord. His Majesty answered Her: “Mary, let not thy heart be disturbed, for thy resignation is acceptable to Me and My powerful arm is not subject to laws; by My disposition that will happen, which is most proper for Thee.”

In the meanwhile, God spoke in sleep to the high priest, Saint Simeon, and commanded him to arrange for the marriage of Mary, the daughter of Joachim and Anne of Nazareth, since He regarded Her with special care and love. The holy priest answered, asking what was His will in regard to the person, whom the maiden Mary was to marry and to whom She was to give Herself as Spouse. The Lord instructed him to call together the other priests and learned persons and to tell them that this Maiden was left alone and an orphan, and that She did not desire to be married; but that, as it was a custom for the firstborn maidens not to leave the temple without being provided for, it was proper She should be married to whomever it seemed good to them.

During this time the most holy Virgin multiplied her prayers, beseeching the Lord with incessant tears and sighs, to fulfill His divine pleasure in that which She had so much at heart. On one of those nine days before the marriage, the Lord appeared to Her and said to Her: “My Spouse and My Dove, let thy afflicted heart expand and let it not be disturbed or sad; I will attend to thy yearnings and to thy requests, I will direct all things, and will govern the priests by my enlightenment; I will give Thee a spouse selected by Myself, and one who will put no hindrance to thy holy desires, but who, by my grace will prosper Thee in them. I will find for Thee a perfect man conformable to My heart, and I will choose him from the number of My servants; My power is infinite, and My protection and aid shall never fail Thee.”

On the day on which our Princess Mary completed the fourteenth year of her life, the men, who



at that time in the city of Jerusalem were descendants of the tribe of Juda and of the race of David, gathered together in the temple. The sovereign Lady was also of that lineage. Among the number was Joseph, a native of Nazareth, and then living in Jerusalem; for he was one of the descendants of the royal race of David. He was then thirty-three years of age, of handsome person and pleasing countenance, but also of incomparable modesty and gravity; above all he was most chaste in thought and conduct, and most saintly in all his inclinations. From his twelfth year he had made and kept the vow of chastity. He was known for the utmost purity of his life, holy and irreprehensible in the eyes of God and of men.

All these unmarried men gathered in the temple and prayed to the Lord conjointly with the priests, in order to be governed by the holy Spirit in what they were about to do. The Most High spoke to the heart of the high priest, inspiring him to place into the hands of each one of the young men a dry stick, with the command that each ask His Majesty with a lively faith, to single out the one whom He had chosen as the spouse of Mary. And as the sweet odor of Her virtue and nobility, the fame of Her beauty, Her possessions and Her modesty, and Her position as being the firstborn in Her family was known to all of them, each one coveted the happiness of meriting Her as a spouse.

Among them all only the humble and most upright Joseph thought himself unworthy of such a great blessing; and remembering the vow of chastity which he had made and resolving anew its perpetual observance, he resigned himself to God's will, leaving it all to His disposal and being filled at the same time with a veneration and esteem greater than that of any of the others for the most noble maiden Mary.

While they were thus engaged in prayer, the staff which Joseph held was seen to blossom, and at the same time a dove, of purest white and resplendent with admirable light, was seen to descend and rest upon the head of the saint, while in the interior of his heart God spoke: “Joseph, My servant, Mary shall be thy Spouse; accept Her with attentive reverence, for She is acceptable in My eyes, just and most pure in soul and body, and thou shalt do all that She shall say to Thee.” At this manifestation and token from heaven, the priests declared Saint Joseph as the spouse selected by God Himself for the maiden Mary.

The heavenly Princess took leave of the priests, asking their blessing, and of Her instructress and Her companions in the temple, begging their pardon. In the company of attendants who were some of the more distinguished laymen in the service of the temple, She betook Herself with Her spouse Joseph to Nazareth, the native city of this most fortunate married couple. Joseph, although he had been born in that place, had, by the providential disposition of circumstances, decided to live for some time in Jerusalem. Thus it happened that he so improved his fortune as to become the spouse of Her, whom God had chosen to be His own Mother.

Having arrived at their home in Nazareth, where the Princess of heaven had inherited the possessions and estates of Her blessed parents, they were welcomed and visited by their friends and relatives with the joyful congratulations customary on such occasions. Then Our Lady told Her spouse Saint Joseph about Her perpetual vow of chastity, and beseeched him to help Her in fulfilling this vow. The most chaste spouse Joseph, full of interior joy at the words of his heavenly Spouse, answered Her:

“My Mistress, in making known to me thy chaste and welcome sentiments, thou hast penetrated and dilated my heart. I have not opened my thoughts to Thee before knowing thy own. I also acknowledge myself under greater obligation to the Lord of creation than other men; for very early He has called me by His true enlightenment to love Him with an upright heart; and I desire Thee to know, Lady, that at the age of twelve years I also made a promise to serve the Most High in perpetual chastity. On this account I now gladly ratify this vow in order not to impede thy own; in the presence of His Majesty, I promise to aid Thee, as far as in me lies, in serving Him and loving Him according to thy full desires. I will be, with the divine grace, thy most faithful servant and companion, and I pray Thee accept my chaste love and hold me as thy brother, without ever entertaining any other kind of love, outside the one which Thou owest to God, and after God to me.”

By divine operation, the two most holy and chaste Spouses felt an incomparable joy and consolation at seeing the Work of Divine Providence at the conformity of their sentiments.

## A great “Siege of Jericho” in Rougemont

March 18-24, 2007

In our chapel of the House of the Immaculate, 1101 Principale St.

Seven days and six nights of adoration and Rosaries in front of the Blessed Sacrament exposed in the Monstrance

March 25: 4th-Sunday monthly meeting

All are invited to come for the days and nights that are convenient for them. They will be lodged free of charge in our two houses. And they will be able to prepare their own meals in our dining room.





# A phone call to the Fed

*The Federal Reserve, which allegedly plays the role of the U.S. central bank, is actually privately owned. “The Idaho Observer” (June 2002, page 6) published a reconstructed conversation that took place on October 8, 1992, between Ron Supinski, of the Public Information Department of the San Francisco Federal Reserve Bank, and Ron Hicks (the caller in the text). The conversation explained our fiat (faith based) monetary system.*

**CALLER - Mr. Supinski, does my country own the Federal Reserve System?**

SUPINSKI - We are an agency of the Government.

**CALLER - That’s not my question. Is it owned by my country?**

SUPINSKI - It is an agency of the Government created by congress.

**CALLER - Is the Federal Reserve a Corporation?**

SUPINSKI - Yes

**CALLER - Does my Government own any of the stock in the Federal Reserve?**

SUPINSKI - No, it is owned by the member banks.

**CALLER - Are the member banks private corporations?**

SUPINSKI - Yes

**CALLER - Are Federal Reserve Notes backed by anything?**

SUPINSKI - Yes, by the assets of the Federal Reserve but, primarily by the power of Congress to lay tax on the people.

**CALLER - Did you say, by the power to collect taxes is what backs Federal Reserve Notes?**

SUPINSKI - Yes

**CALLER - What are the total assets of the Federal Reserve?**

SUPINSKI - The San Francisco Bank has \$36 billion in assets.

**CALLER - What are these assets composed of?**

SUPINSKI - Gold, the Federal Reserve Bank itself, and Government securities.

**CALLER - What value does the Federal Reserve Bank carry gold per oz. on their books?**

SUPINSKI - I don’t have that information, but the San Francisco Bank has \$1.6 billion in gold.

**CALLER - Are you saying the Federal Reserve Bank of San Francisco has \$1.6 billion in gold, the bank itself and the balance of the assets is Government securities?**

SUPINSKI - Yes.

**CALLER - Where does the Federal Reserve get Federal Reserve Notes from?**

SUPINSKI - They are authorized by the Treasury.

**CALLER - How much does the Federal Reserve pay for a \$10 Federal Reserve Note?**

SUPINSKI - Fifty to seventy cents.

**CALLER - How much do they pay for a \$100.00 Federal Reserve Note?**

SUPINSKI - The same: fifty to seventy cents.

**CALLER - To pay only fifty cents for a \$100.00 is a tremendous gain, isn’t it?**

SUPINSKI - Yes

**CALLER - According to the U.S. Treasury, the Federal Reserve pays \$20.60 per 1,000 denominations or a little over two cents for a \$100.00 bill, is that correct?**

SUPINSKI - That is probably close.

**CALLER - Doesn’t the Federal Reserve use the Federal Reserve Notes that cost about two cents each to purchase U.S. Bonds from the Government?**

SUPINSKI - Yes, but there is more to it than that.

**CALLER - Basically, that is what happens?**

SUPINSKI - Yes, basically you are correct.

**CALLER - How many Federal Reserve Notes are in circulation?**

SUPINSKI - \$263 billion, and we can only account for a small percentage.

**CALLER - Where did they go?**

SUPINSKI - Peoples mattresses, buried in their back yards, and illegal drug money.

**CALLER - Since the debt is payable in Federal Reserve Notes, how can the \$4 trillion national debt be paid off with the total Federal Reserve Notes in circulation?**

SUPINSKI - I don’t know.

**CALLER - If the Federal Government would collect every Federal Reserve Note in circulation, would it be mathematically possible to pay the \$4 trillion national debt?**

SUPINSKI - No.

**CALLER - Am I correct when I say, for every \$1 deposited in a member bank, \$8 can be lent out through Fractional Reserve Policy?**

SUPINSKI - About \$7.

**CALLER - Correct me if I am wrong, but \$7 of additional Federal Reserve Notes were never put in circulation. But, for lack of better words, were “created out of thin air” in the form of credits, and the two cents per denomination were not paid either. In other words, the Federal Reserve Notes were not physically printed but, in reality ,were created by a journal entry and lent at interest. Is that correct?**

SUPINSKI - Yes.

**CALLER - Is that the reason there are only \$263 billion Federal Reserve Notes in circulation?**

SUPINSKI - That is part of the reason.

**CALLER - Am I mistaking that when the Federal Reserve Act was passed (on Christmas Eve) in 1913, it transferred the power to coin and issue our nation’s money and to regulate the value thereof from Congress to a private corporation. And my country now borrows what should be our own money from the Federal Reserve (a private corporation) plus interest. Is that correct? And the debt can never be paid off under the current money system of the country?**

SUPINSKI - Basically, yes.

**CALLER - I smell a rat, do you?**

SUPINSKI - I am sorry, I can’t answer that, I work here.

**CALLER - Has the Federal Reserve ever been independently audited?**

SUPINSKI - We are audited.

**CALLER - Why is there a current House Resolution 1486 calling for a complete audit of the Federal Reserve by the GAO, and why is the Federal Reserve resisting?**

SUPINSKI - I don’t know.

**CALLER - Does the Federal Reserve regulate the value of Federal Reserve Notes and interest rates?**

SUPINSKI - Yes.

**CALLER - Explain how the Federal Reserve System can be Constitutional if only the Congress of the U.S., which comprises the Senate and the House of Representatives, has the power to coin and issue our money supply and regulate the value thereof [Article 1 Section 1 and Section 8]. Nowhere in the Constitution does it give Congress the power or authority to transfer any powers granted under the Constitution to a private corporation, or does it?**

SUPINSKI - I am not an expert on constitutional law. I can refer you to our legal department.

**CALLER - I can tell you that I have read the Constitution. It does NOT provide that any power granted can be transferred to a private corporation. Doesn’t it specifically state all other powers not granted are reserved to the States and to the citizens? Does that mean to a private corporation?**

SUPINSKI - I don’t think so, but we were created by Congress.

**CALLER - Would you agree that it is our**

**country and it should be our money as provided by our Constitution?**

SUPINSKI - I understand what you are saying.

**CALLER - Why should we borrow our own money from a private consortium of bankers? Isn’t this why we had a revolution, created a separate sovereign nation and a Bill of Rights?**

SUPINSKI - (Declined to answer).

**CALLER - Has the Federal Reserve ever been declared constitutional by the Supreme Court?**

SUPINSKI - I believe there has been court cases on the matter.

**CALLER - Have there been Supreme Court cases?**

SUPINSKI - I think so, but I am not sure.

**CALLER - Didn’t the Supreme Court declare unanimously in A.L.A. Schechter Poultry Corp. vs. U.S. and Carter vs. Carter Coal Co. the corporate-state arrangement an unconstitutional delegation of legislative power? [“The power conferred is the power to regulate. This is legislative delegation in its most obnoxious form; for it is not even delegation to an official or an official body, presumptively disinterested, but to private persons.” Carter vs. Carter Coal Co...]**

SUPINSKI - I don’t know, I can refer you to our legal department.

**CALLER - Isn’t the current money system a house of cards that must fall because the debt can mathematically never be paid off?**

SUPINSKI - It appears that way. I can tell you have been looking into this matter and are very knowledgeable. However, we do have a solution.

**CALLER - What is the solution?**

SUPINSKI - The Debit Card.

**CALLER - Do you mean under the EFT Act (Electronic Funds Transfer)? Isn’t that very frightening, when one considers the capabilities of computers? It would provide the Government and all it’s agencies, including the Federal Reserve, such information as: You went to the gas station @ 2:30 and bought \$10.00 of unleaded gas @ \$1.41 per gallon, and then you went to the grocery store @ 2:58 and bought bread, lunch meat and milk for \$12.32, and then went to the drug store @ 3:30 and bought cold medicine for \$5.62. In other words, they would know where we go, when we went, how much we paid, how much the merchant paid and how much profit he made. Under the EFT, they will literally know everything about us. Isn’t that kind of scary?**

SUPINSKI - Yes, it makes you wonder.

**CALLER - I smell a GIANT RAT that has overthrown my Constitution. Aren’t we paying tribute in the form of income taxes to a consortium of private bankers?**

SUPINSKI - I can’t call it tribute; it is interest.

**CALLER - Haven’t all elected officials taken an oath of office to preserve and defend the Constitution from enemies both foreign and domestic? Isn’t the Federal Reserve a domestic enemy?**

SUPINSKI - I can’t say that.

**CALLER - Our elected officials and members of the Federal Reserve are guilty of aiding and abetting the overthrowing of my Constitution, and that is treason. Isn’t the punishment of treason death?**

SUPINSKI - I believe so.

**CALLER - Thank you for your time and information, and if I may say so, I think you should take the necessary steps to protect you and your family and withdraw your money from the banks before the collapse. I am !**

SUPINSKI - It doesn’t look good.

**CALLER - May God have mercy on the souls who are behind this unconstitutional and criminal act called the Federal Reserve. When the ALMIGHTY MASS awakens to this giant hoax, they will not take it with a grain of salt. It has been a pleasure talking to you, and I thank you for your time. I hope you will take my advice before it does collapse.**

SUPINSKI - Unfortunately, it does not look good.

**CALLER - Have a good day, and thanks for your time.**



# Enslaving the human race with microchip technology

The “Michael” Journal has been writing articles for several years about the new technology concerning microchips, but many of our new subscribers do not understand what this technology is really all about. So here is a summary of the main developments concerning this technology.

## A innocent start

For years it has been a law in Toronto, Ontario, that all house pets have to be micro-chipped so the owners could be located in case these pets strayed away. Then in the province of Quebec, a law was passed requiring all the farm animals to be micro-chipped if you wished to sell them on the market. This was to know the pedigree and to keep track of every animal from birth until it was slaughtered.

The smart card has been in existence for several years. It is the size of a regular credit card except it contains a microchip the size of a grain of rice. It is a card of convenience, for you can put your bank account in this microchip and buy and sell with it at leisure. But of course, if you lose this card, you will lose the bank account that it contains.

But it was after the attacks of 911 that microchip technology really became developed to be used in all sorts of ways.

## The finger-image machine

In May of 2002, it was reported in Houston, Texas, that Kroger store customers were getting their groceries without cash, check, nor credit card, but were using a new machine called Secure Touch-n-Pay. It is a finger-image machine, officially known as a biometric electronic financial transaction processing system. The fingerprint is scanned, and the purchases are automatically charged to their account.

It was also in May of 2002 that it was announced that by implanting electrodes the width of a hair in rats’ brains, U.S. scientists created remote-controlled rodents that could be commanded to turn, climb, jump, or navigate piles of rubble, an advance they say could someday assist in search and rescue efforts.

## The new I.D. card

In September of 2002, a new I.D. card was introduced that will eventually be imposed upon all U.S. citizens. In the upper left part of this card are the words “United States Identification” with the letters USID. Then, the words “Department of Homeland Security” appear, under which is the social security number, and under that, the date of birth. Then, there is the name of the individual with basic statistics including city of residence. To the far right on the card is a laser-engraved photo with a radio frequency identification device in the forehead of the individual.

More than 30 countries, from Italy to Malaysia, have already introduced “smart” ID cards such as this one. Foreign visitors who now visit the United States are expected to have this kind of card to be able to enter the country.

## The VeriChip

In October of 2002, Applied Digital Solutions launched a national campaign to promote the VeriChip, a microchip the size of a grain of rice but that can be implanted in humans. A select group of people had already been “chipped” with devices that automatically open doors, turn on lights, and perform other low-level miracles.

Researcher Kevin Warwick of Reading University in England is one of these prominent individuals who is a leading proponent of the almost limitless potential uses for such chips. The Jacobs family of Boca Raton, Florida, also made national news for having been micro-chipped.

## RFID tags

**There is also a new tracking technology that will be used to tag every product in the world. The generic name for this technology is RFID, which stands for radio frequency identification**

**chips. RFID tags were at first shrunk to half the size of a grain of sand.**

**On February 14, 2007, Hitachi introduced the world’s smallest and thinnest RFID chips, which measure just 0.05 x 0.05 millimeters. The previous record-holder, the Hitachi mu-chip, is just 0.4 x 0.4 millimeters. Take a look, on the picture below, at the size of the mu-chip RFID tag on a human fingertip. (Yes, it is the tiny black spot!)**



**Now, compare that with the new RFID tags. The “powder-type” tags are some sixty times smaller (than the one reproduced on the picture above). The new RFID chips have a 128-bit ROM for storing a unique 38 digit number, like their predecessor.**

They listen for a radio query and respond by transmitting their unique ID code. As you exit a store with items that have this RFID tag, RFID readers at the doorways will record the items you bought, automatically billing your account without the benefit of cash. Computers at the door will also pick up your GPS-enabled chip for your ID and match the e-PC code to bill your account.

These devices could also be used to identify and track people. For example, suppose you participated in some sort of protest or other organized activity. If police agencies sprinkled these tags around, every individual could be tracked and later identified at leisure with powerful tag scanners. This new RFID “powder” is so small that it can be worked into any product, or be incorporated into thin paper, like that used in money.

## More micro-chipping of humans

Now it was reported in the January 9, 2007 issue of “The Canadian” in an article by Lucien Desjardins that doctors in the United States and Europe are secretly moving to have the microchip implanted in newborns. It was revealed by a Dr. Kilde that then Prime Minister Olof Palme of Sweden had already given permission back in 1973 to implant prisoners, and Data Inspection’s ex-Director General Jan Freese revealed that nursing-home patients were implanted in the mid-1980s.

One bad thing about having a microchip implanted in oneself is that fact that you could then be followed anywhere in the world. According to Dr. Kilde, “Today’s microchips operate by means of low-frequency radio waves that target them. With the help of satellites, the implanted person can be tracked anywhere on the globe.” According to Dr. Kilde, brain functions can also be remotely monitored by supercomputers and even altered through the changing of frequencies.

## The global plan

A few months back, Hollywood director and documentary film maker Aaron Russo stated on a radio interview that he was approached by Nick Rockefeller and asked to join the Council on Foreign Relations (CFR). Russo refused, but he asked Rockefeller: “What’s the point of all this? You have all the money in the world you need, you have all the power you need, so what’s the point, what’s the end goal?” Rockefeller replied (paraphrasing): “**The end goal is to get everybody chipped,**

**to control the whole society, to have the bankers and the elite people control the world.”**

Some may argue that there is no way whole populations will accept being micro-chipped, that it sounds too much like a science-fiction fantasy. Yet we know that this is exactly what the program of the one world people is!

## Possible approaches

So what kind of approach will they take to make us accept the microchip? Kevin Haggerty wrote an article entitled “One generation is all they need” in the Dec, 10, 2006 issue of *The Toronto Star*, giving a scenario of chips being first implanted in members of stigmatized groups like pedophiles, terrorists, drug dealers, people society considers to be the “worst of the worst.” Then accused individuals will be tagged to stop them from fleeing justice. Prisoners will welcome this development, since only chipped inmates will be eligible for parole, weekend release, or community sentences.

But this will only cover a small segment of society. Other stigmatized groups will therefore have to be targeted, like those on welfare, for example. Welfare recipients will need to be monitored to reduce fraud, enhance efficiency, and to ensure that the poor do not receive “undeserved” benefits.

Employers will then start to expect implants as a condition for getting a job. The U.S. military will lead the way by requiring chips for all soldiers as a means to enhance battlefield command and control – and to identify human remains.

Then the massive security sector will follow. Security guards, police officers, and correctional workers will all be expected to have a chip. Individuals with sensitive jobs will find themselves in the same position. The media will then probably build up a case about a child that was abducted and abused or murdered so that parents will want all their children to be chipped. Hospitals will then begin to require a chip in order to receive medical treatment.

Special deals will be offered to those who are chipped. Companies will offer discounts to individuals who pay by using funds stored on their embedded chip.

New household technology will require a chip to operate everyday household appliances. Finding a computer or appliance that will run through old-fashioned “hands-on” technology will become progressively more difficult. Having a chip will almost have to be a must to participate in the main dynamics of modern life, like shopping and driving.

Those who still refuse to take the chip will be accused to trying to hide something. They will also have to constantly deal with delays and inconveniences reserved for the un-chipped.

Then, as a last resort, those who still refuse to take the chip will be declared enemies of the state and brought to special camps where they will be tortured and even murdered if they do not submit to the “Antichrist” who will require all inhabitants of the earth to be chipped. So what could start as being a supposedly good thing will end up becoming a way to enslave mankind.

## Become apostles of truth!

Now is the time to educate ourselves and those around us of the dangers of the microchip. Distribute leaflets to educate as many people as possible on this subject. Get people to subscribe to “Michael” to learn about ways to counteract this diabolical plan for global control. (For example, in a back issue we explained how to set up a barter bank.) Form assemblies to speak to others about this diabolical plan of Satan to control every individual upon the earth.

And last but not least, kneel down in prayer and ask Almighty God and all of Heaven to assist us in this great spiritual battle that has begun between the forces of light and the forces of evil. Remember: All that is needed for the triumph of evil is for good men to do nothing!

*Melvin Sickler*