

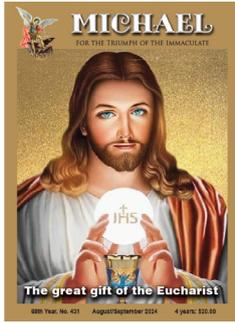


MICHAEL

FOR THE TRIUMPH OF THE IMMACULATE



The great gift of the Eucharist



MICHAEL Journal
English Edition – No. 431
August/September 2024
 Publication Date: July, 2024

Publisher

Louis Even Institute for Social Justice
 (Canada)
 non-profit association

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Published in English, French, Polish and Spanish

Canada & USA: 4 years – \$ 20
 Europe: 2 years – 20 €
 Poland: 2 years – \$20
 South America: 2 years – \$ 20
 Other countries, air mail: 1 year – \$ 20

Subscriptions can be paid by personal cheque,
 postal money order, or e-transfer to:
 MICHAEL Journal, and send to the addresses
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PUBLICATION MAIL AGREEMENT No.
 40063742

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Printed in Canada

MICHAEL

A journal of Catholic patriots
 for the Kingship of Christ and
 Mary in souls, in families
 and in nations

For social justice through Economic Democracy
 in accordance with the teachings of the Catholic
 Church through the vigilant actions of heads of
 families, and not through political parties

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Letter from the Editor

God makes Himself present through the Eucharist

With the threat of nuclear war hanging over our heads we need to return to the fundamentals, and this includes prayer and help from heaven. God does not abandon us; He only asks that we think of Him, that we turn to Him for help. God is love, and a beggar for love. He loves us infinitely, and wants us to love Him and our neighbor, our brothers and sisters in Jesus Christ.

In fact, God's desire is to unite Himself with us as intimately as possible and share His divine life with us by making Himself food for us; food that transforms us. "Whoever eats My flesh and drinks My blood remains in Me and I in him" (John 6:56). This is the miracle of the Holy Eucharist: that bread and wine is transformed into the body and blood of Our Lord Jesus Christ (see page 4).

It is through the Eucharist that Jesus becomes present with us until the end of time. In heaven, we will spend eternity worshiping and giving thanks to Jesus. Since the Eucharist is an intimate union with Jesus, we can say that receiving Holy Communion is already the beginning of heaven on earth.

God making Himself present, body and soul, in a piece of bread remains a great mystery. To help us believe, in His great mercy, God comes to the rescue of our incredulity with signs. For example, Carlo Acutis, who died at the age of 15 and will be canonized in 2025 (see page 9), has recorded over 130 Eucharistic miracles. There are miraculous communions, one of which involved Blessed Imelda Lambertini, who literally died of love for Jesus at the age of 12 (see page 8).

Another sign that God doesn't abandon us is that He has given each of us a guardian angel to guide and protect us (see page 22). Remember

to pray to our guardian angel and ask for his help every day!

The most recent pontiffs, John Paul II, Benedict XVI and Francis, have repeatedly emphasized that true devotion to the Eucharist necessarily leads to love of the poor and neighbor. It lifts us out of our selfishness and indifference, and gives us the strength to devote ourselves to justice and the common good despite obstacles and contradictions.



This is true in the lives of the founders of MICHAEL, who had to overcome many obstacles and make sacrifices to free people from the slavery of the bankers' money-debt system, above all by education (see page 10). This is true in the life of Louis Even (see page 13) and also in that of Gilberte Côté-Mercier (see page 16). Without this love of God, and without

this love of the poor, they would never have consented to their many sacrifices.

Economic Democracy, or Social Credit (see page 24), was a beacon of light for our founders, making them realize that money is nothing more than a number. Money is the ticket to obtain things (see page 14). The principles were also a beacon for our friend François de Siebenthal from Switzerland who passed away recently (see page 23).

Putting ourselves at the service of the 'least of these' is also what a new Canadian saint, Marie-Léonie Paradis, did (see page 27). May her example help us to persevere in the good fight for justice. As we know, the final victory belongs to God, and is already assured. So let's have courage and bear witness to the truth for the coming of the Kingdom of God. ❖

Alain Pilote, Editor

The great gift of the Eucharist

The mystery of God's love for humankind

Before leaving His disciples to join His Father in Heaven on what we celebrate today as the Feast of the Ascension, Jesus left them these words: "And I am with you always, to the end of the age (Matthew 28:20). Jesus has kept His promise, remaining truly with us every day since that time by being present in the Holy Eucharist—the host and wine becoming the body and blood of Christ, at the consecration during Mass.

The Real Presence

This is what the Catholic Church calls the "real presence": the body, blood, soul and divinity of Jesus—the whole Jesus—is truly present under the appearances of consecrated bread and wine. The consecrated host retains the appearance (and taste) of bread, but it no longer has the same substance. The substance is no longer that of bread, but that of Christ's body. (The term used by the Church to designate this is *transubstantiation*.)

The sacrament of the Eucharist originated at the Last Supper (Jesus' last meal with his disciples) on Holy Thursday—the eve of Jesus' Passion and death on the cross. The Eucharistic prayer at every Mass repeats the words Jesus spoke then:

'At the time He was betrayed and entered willingly into His Passion, He took bread and, giving thanks, broke it, and gave it to His disciples, saying: "Take this, all of you, and eat of it, for this is My body given up for you." In a similar way, when supper was ended, He took the chalice and, once more giving thanks, he gave it to his disciples, saying: "Take this, all of you, and drink from it, for this is the chalice of My blood, the blood of the new and everlasting covenant, which will poured out for you and for many for the forgiveness of sins. Do this in memory of Me" (Eucharistic Prayer II)'

Jesus' words are still spoken today, 2000 years later, at every Mass, according to His command to

his Apostles: "Do this in memory of Me." But are these words to be taken literally? Does the bread really become His body, and the wine His blood? Was Christ speaking symbolically?

Sadly, some people who call themselves Catholics, and who attend Mass on Sundays, seem to believe His words are symbolic. They go to Communion just the same, but don't know that they're really receiving Jesus in person, and many don't know that one has to be in a state of grace to receive Him, i.e. free from mortal sin, which can only be erased by confessing one's sins to a priest.

That Jesus is really present in the consecrated host is a mystery that is humanly inexplicable and incomprehensible, which may explain why so many people don't believe in the miracle of transubstantiation. Yet, it is an article of faith that we must believe, because it is taught by Jesus Himself, who is the truth itself. Chapter 6 of St. John's Gospel (verses 51 to 55) records the words of Jesus, which, like today's skeptics, shocked His contemporaries:

"I am the living bread which has come down from heaven. Anyone who eats this bread will live forever;

and the bread that I shall give is My flesh, for the life of the world." Then the Jews started arguing among themselves, 'How can this man give us His flesh to eat?' Jesus replied to them: 'In all truth I tell you, if you do not eat the flesh of the Son of man and drink His blood, you have no life in you. Anyone who does eat My flesh and drink My blood has eternal life, and I shall raise that person up on the last day. For My flesh is real food and My blood is real drink.'"

Why go to Communion?

"Whoever does not eat My flesh will not have eternal life", Jesus told us. So it's important to receive Communion as often as possible. As Pope



Francis explained in his apostolic exhortation on holiness, to have the strength to resist the devil's temptations, we need to feed on the holy Eucharist—the body, blood, soul and divinity of Jesus. Just as food nourishes our body, our physical life, the Eucharist nourishes our soul, our spiritual life.

What would we say if we only ate once a week, once a month, or only once a year? Would that be enough to live on? Well, it's the same with the Eucharist. We need to take Communion often, so as not to die spiritually, ensuring we are in a state of grace at the moment of Communion, by means of the sacrament of Confession. For those of us with faith, Jesus' request—to eat His body and blood—is not shocking, but rather comforting, making us thankful to God for such a great gift.

The word "eucharist" comes from the Greek word *eucharistein*, meaning "an action of thanksgiving to God." This sacrament may also be designated by other names, as taught in the *Catechism of the Catholic Church* (numbers 1328 to 1332):

The Holy Sacrifice, because it makes present the one sacrifice of Christ the Savior and includes the Church's offering, also known as the Holy Sacrifice of the Mass.

The Most Blessed Sacrament because it is the Sacrament of sacraments. This is the name given to the Eucharistic species kept in the tabernacle.

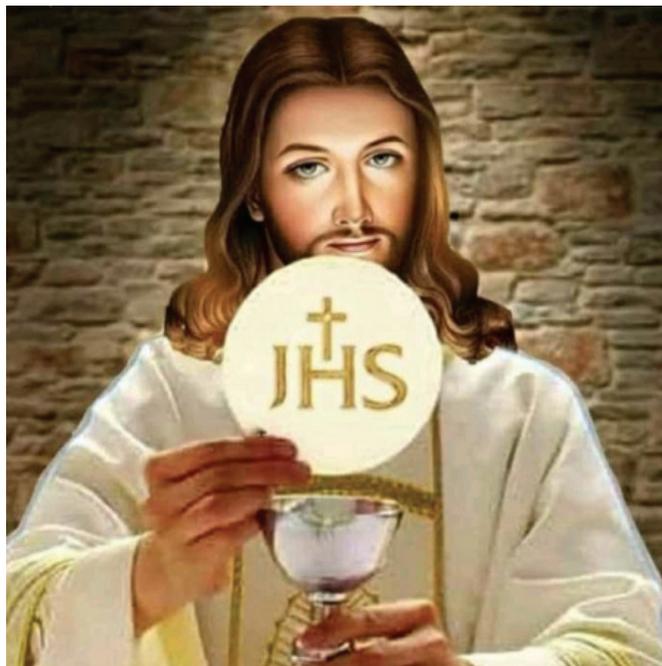
Holy Communion, because it is through this sacrament that we unite with Christ, who makes us partakers of His Body and Blood to form a single body.

Holy Mass, because the liturgy in which the mystery of salvation is accomplished, ends with the faithful being sent ("missio") to fulfill God's will in their daily lives.

The Eucharist is the greatest proof of God's infinite love. There is no greater mystery, no greater miracle on earth than this. The *Catechism of the Catholic Church* speaks of the Eucharist as "the source and summit of the whole Christian life" and "the summary and sum of our faith."

The Eucharistic presence of Christ begins at the moment of consecration and endures as long as the Eucharistic species subsist. Christ is present whole and entire in each of the species, and whole and entire in each of their parts, in such a way that the breaking of the bread does not divide Christ. (*Catechism of the Catholic Church*, 1377.)

Jesus' greatest desire is to unite Himself with us, in the most intimate way possible: to give Himself as food, so that He can dwell within us. Receiving Christ in the Eucharist merges our being with that of Christ. St. Cyril of Alexandria likened this phenomenon to "melted wax blending with the rest of the wax."



Whereas with normal food, it is we who transform the food in our stomachs, in the Eucharist, it is God who transforms us, uniting us to Himself. It's the Trinity—Father, Son and Holy Spirit—who comes to dwell within us. It is Christ Himself, in the person of the priest, who offers Himself as a victim to His Father, renewing the sacrifice of His death on the cross, when the words are pronounced: "This is My body, this is My blood."

In 1384 and 1385 of the *Catechism*, we read: "The Lord addresses an invitation to us, urging us to receive Him in the sacrament of the Eucharist: "Truly, I say to you, unless you eat the flesh of the Son of man and drink His blood, you have no life in you."

To respond to this invitation, we must prepare ourselves for so great and so holy a moment. St. Paul urges us to examine our conscience: "Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of profaning the body and blood of the Lord. Let a man examine himself, and so eat of the bread and drink of the cup. For any one who eats and drinks without discerning the body, eats and drinks judgment upon himself" (1 Co 11 : 27-29). Anyone conscious of a grave sin must receive the sacrament of Reconciliation before coming to communion.

The Church obliges the faithful "to take part in the Divine Liturgy on Sundays and feast days" and, prepared by the sacrament of Reconciliation, to receive the Eucharist at least once a year, if possible during the Easter season (cf. CIC, can. 920). But the Church strongly encourages the faithful to receive the holy Eucharist on Sundays and feast days, or more often still, even daily (*Catechism* 1389).

► Some will say: "Because I can't see it, because I can't explain it, then it doesn't exist, it's impossible; this piece of bread isn't Jesus." To young people who told him, "You can't see the Holy Spirit or Jesus arriving in the host during the consecration, a priest replied, "Most of you have a cell phone: it doesn't change its appearance, it doesn't get heavier or lighter when you receive or send messages, images, videos. You don't see the message leave, yet your friend receives it. There are waves, it happens outside our vision. If telephone operators can do that (make things invisible to our eyes as they pass by, as they leave and arrive, as they are transmitted), all the more so can God manage it, and go beyond our senses."

The bread becomes the body of Christ because Jesus says so. God's word has infinite power, as in the Genesis account of the creation of the world, God says: "Let there be light" and there was light. In the Gospels, when Jesus says to the paralyzed man: "Take up your mat, get up and walk", healing is immediate. The same is true of the Eucharist: when the priest says the words of consecration "This is My body" he does so *in persona Christi*, as if it were Christ saying these words, which become reality immediately.

St. John Chrysostom declares: "It is not man who makes the things offered become the Body and Blood of Christ, but Christ himself, who was crucified for us. The priest, the figure of Christ, pronounces these words, but their efficacy and grace are of God. This is my Body, he says. This word transforms the things offered."

St. Ambrose adds: "The word of Christ, who could make out of nothing what did not exist, could not then change existing things into what they were not yet? For it is no less to give things their original nature than to change it."

The miracle of Lancia

In His great mercy, Jesus sometimes gives us visible signs to prove that He is really present, either through Eucharistic miracles, or even by appearing as a little child in the Eucharist.

The best-known of these Eucharistic miracles is that of Lancia, Italy, around 750 A.D. It was this miracle that prompted Blessed Carlo Acutis, a young Italian who died at the age of 15 and was beatified in 2020, and will be canonized in 2025, to list more than

130 Eucharistic miracles around the world (www.miracolieucaaristici.org)

During a Mass in Saint Francis' Church in Lancia, at the moment of the consecration, the celebrant began to doubt the real presence of Jesus Christ in the Eucharistic species. At the same moment, and in the presence of many witnesses, he saw the host change into a piece of living flesh and, in the chalice, the consecrated wine became real blood which coagulated into five small clots of unequal size, which are still venerated in Lancia today in 2024, some 1,250 years later. No preservatives were ever used to explain away this miracle!

The clots of blood are of different sizes but, weighed individually, their weight is identical to the sum of the five clots put together, i.e. 15.85 grams, God thus wanting to show us what the Church teaches: that Christ is totally present in each of the smallest parcels of the consecrated host and in the smallest drop of the consecrated wine.

Upon the request of the Archbishop of Lancia, tests were carried out in a laboratory in 1970 by experts on samples of this miracle. And what is just as extraordinary, they came to the same conclusions as the analysis carried out on samples of other Eucharistic miracles that occurred in Argentina, Poland, and other countries between 1996 and 2013. Here are their conclusions:

- **The substances examined are really flesh and blood.**
- **The flesh and blood are of human origin.**
- **The flesh consists of muscular striated tissue of the myocardium, a muscle of the heart.**
- **The flesh and blood are of the same blood type AB (the same blood type as that of the Man of the Shroud and the type most characteristic of Middle Eastern populations).**
- **The diagram of this blood corresponds to blood taken from a man's body on the same day.**

Jesus in the form of a child

In the book, *Explanation of the Mass*, by Father Martin of Cochem, we read the following:

"The mystery of the Incarnation is renewed at Mass. On the day of the Annunciation, Mary having offered and consecrated to God her soul, her body,



The reliquary of the Eucharistic miracle of Lancia: The piece of flesh is in a monstrance, and the clots of blood in a crystal chalice.

and especially her most pure womb, the Holy Spirit formed in her, from her virginal blood, the body of Jesus Christ, and united humanity to divinity. Thus, when the priest presents the bread and wine and offers them to God, the Holy Spirit changes these elements, by virtue of the words of Consecration, into the true body and blood of Our Lord. I am not exaggerating when I call this divine operation a renewal of the Incarnation, for the priest receives Jesus into his hands as truly as the Blessed Virgin received Him into her chaste womb.

“The priest can say of himself with St. Augustine: ‘He who created me without my participation is created with my help; He who, without my help, made everything out of nothing, has given me the power (if I dare say so) to produce it Himself.’ Is it not a great mystery and a miracle surpassing all others that a man should create his own Creator? The mystery of the Nativity is renewed before our eyes like that of the Incarnation, and with no less clarity. Jesus Christ was born from the virginal body of the Blessed Virgin; at Mass, He is born from the lips of the priest. When the priest pronounces the last word of the Consecration, he has the Infant Jesus in his hands as truly, if not in the same form, as Mary did. In testimony to his faith, he genuflects, adores his God, raises Him above his head and shows Him to the people. The Virgin Mary presented her newborn Son, wrapped in swaddling clothes, to the shepherds’ adoration; the priest presents the Christ Child to the faithful under the guise of bread, so that all may recognize Him as their Lord.

“Thomas a Kempis gives us the following advice in his *Imitation of Jesus Christ*: “When you say or hear Mass, remember that you are participating in a work as great, as admirable, as if, on this very day, Jesus Christ had descended from Heaven and become incarnate in the womb of the Virgin Mary.” How happy we would be if Our Lord visibly returned to earth! Who wouldn’t rush to adore Him and ask for His graces? So why don’t we attend Mass? Alas, there’s only one answer: our faith is weak and our knowledge of this divine blessing too imperfect. We will now see in what miraculous way Jesus Christ brings about this mystery.

“There are many reasons why Jesus hides Himself (under the appearance of bread); the main one is to give us, by exercising our faith so greatly, an op-

portunity for merit. However, to strengthen us in this same faith, He has shown himself on several occasions to pious Christians, and even to Jews and pagans. Albert Krantz reports that Charlemagne fought for several years against the Saxons, whom he wanted to drive out of their idolatry. Defeated and even baptized, these barbarians were continually incited to apostasy by the Duke Wittikind. Emperor Charlemagne was appearing in Saxony for the twelfth time with a large number of troops. It was Lent, and when Easter arrived, he ordered his entire army to prepare

devoutly for the reception of the sacraments. The feast was celebrated very devoutly in the imperial camp.

“Wittikind had a great desire to see the pomp of Christian worship. To achieve his goal, he left his precious clothes, covered himself in rags, went alone into the camp, and, like a beggar, began asking for alms. In this way, he observes that on Good Friday, the emperor and his soldiers, visibly contrite, fast rigorously and pray fervently. He then sees them go to confession and prepare for communion. On Easter Day, when the priest offering the Holy Sacrifice had arrived at the Consecration, Wittikind saw in his hands a child of incomparable beauty.



At this sight, an unknown sweetness spread through the barbarian’s heart. During the rest of the service, he never took his eyes off the celebrant, and when the soldiers went to the Holy Table, he saw him with the greatest astonishment give each of them the same child, which was received by all and consummated by each one in particular, though not in the same way. Indeed, the lovable child went to some with obvious joy, while to others He would not enter, and struggled with His hands and feet, though He was forced to allow Himself. The duke couldn’t get over the astonishment he felt at this unheard-of mystery.”

We will end with the words of St. John Paul II, taken from his letter *Dominicæ cenæ* for Holy Thursday, 1980: “**The Church and the world have a great need of eucharistic worship. Jesus waits for us in this sacrament of love. Let us be generous with our time in going to meet Him in adoration and in contemplation that is full of faith and ready to make reparation for the great faults and crimes of the world. Let our adoration never cease.**” ❖

Alain Pilote

Blessed Imelda Lambertini

Patroness of First Communicants

When we receive Holy Communion, we receive God, the Creator of heaven and earth, into our hearts. He wants to be united to us so that we may resemble Him. What a great mystery! Many seem oblivious to God's gift to us and yet, if we understood it in the least, as many saints have said, we would die from love. This is what happened to a young Dominican sister (third Order), Blessed Imelda Lambertini, who died at the age of 12 shortly after receiving her first Holy Communion. Here is her biography:

Imelda was born into the noble Lambertini family in Italy. Born in Bologna in 1321, she was baptized Magdalen and was blessed with an early understanding of the beauty of the faith.

Magdalen had no difficulty taking direction, nor did she have the usual whims of childhood. As soon as asked, she would leave the most animated play and set to work. She created a small chapel that she had adorned, and her great joy was to retire there to pray.

Her soul could not bear the splendor of her father's home as she already understood the emptiness of worldliness. According to an ancient custom in the Church, children were sometimes received into monasteries. They wore the religious habit without their future being compromised, and were subject to only part of the religious community's rule. At the age of nine, little Magdalen asked this grace from her parents with such insistence that they agreed to bring her to the Dominican convent at Valdivreptra, near Bologna.

Magdalen wore her habit with joy and changed her name to Imelda, which means "given to the world like honey" inspired, perhaps, by her meek and kind nature. Though only a novice, she chose to follow the Rule in its entirety. She was constant in her service to God. She feared no austerity she encountered. In all things, she sought to resemble the crucified Christ.

Never tiring, the saintly child resembled an angel worshipping God and spent many hours in adoration before the Blessed Sacrament. During the Holy Sac-

rifice of the Mass, she shed many tears, especially when the sisters went to receive Communion. She would sometimes ask: "Please explain to me how one can receive Jesus in her heart without dying of happiness?" The sisters in the community were deeply inspired by Imelda's devotion to the Blessed Sacrament.

It was customary for children to receive their first Communion at the age of fourteen at that time.

Imelda, consumed by her love of God, begged to be admitted to the Holy Table, but it was not thought necessary to make an exception for the young novice. Imelda turned 12 in 1333 on the Feast of the Ascension. She again asked to receive Holy Communion, but her confessor remained adamant that she should wait.

The child, crying, went to the chapel to attend Mass. The Lord Jesus conceded to her love of Him. At Communion, a Host rose from the ciborium into the air, traveled past the choir gate, and stopped over

Imelda's head. The sisters witnessed this miracle and advised the priest. He approached Imelda with the paten, and the Host came to rest upon it.

Understanding it was the will of God, the priest, with trembling hands, offered Communion to Imelda. It was said she looked more like an angel than a mortal being.

The bewildered sisters looked in amazement at this child who radiated a supernatural joy while prostrated in adoration. They called out to Imelda, asking her to stand, and then ordering her to do so. The child, normally eager to obey, seemed unable to hear them. **The sisters attempted to stand her up, and then realized that Imelda had passed away. She had died of joy and love at the moment of her first Holy Communion.**

This young Italian girl is known as "the Flower of the Eucharist". Little Imelda Lambertini was beatified in 1826 and was declared the patroness of first communicants in 1910 by Pope Saint Pius X. In the same year, he established that children could make their First Communion at an earlier age. ❖



The miraculously well-preserved body of Blessed Imelda lies in a beautiful reliquary in St. Sigismondo Church in Bologna, Italy

Carlo Acutis and everyday holiness

Blessed Carlo Acutis (see January-February 2021 edition of Michael), an Italian youth who died in 2006 at the age of 15 was beatified in 2020 and will be canonized during the Holy Year of 2025.

This joyous news was announced on July 1, 2024, at the consistory where the date for the canonization of Blessed Marie-Léonie Paradis was made (see page 27).

by Vianney Groussin, Vatican City

An unbuttoned red polo shirt and a backpack slung over his shoulders... In the few photos of Carlo Acutis, the same frank gaze stares back at you with a natural smile, giving the impression of a teenager at ease with himself. Beyond this classic pose, Carlo Acutis revealed himself to be a great saint, a model for the 21st century, reminding us that holiness begins now. Many young people have already “adopted” him, and say they are inspired by his life, which was punctuated by daily Mass and computer coding.



A saint 2.0

Carlo Acutis created a website listing Eucharistic miracles around the world. For Father Will Conquer, author of the book, *Un geek au paradis*, “Carlo is a pioneer, who discovered a new continent called the sixth continent, or the Internet, and became its evangelizer, the one who planted the cross on this *terra incognita*.” Through his work and his approach to new technologies, “he can show us that in the midst of this minefield, we can emerge unscathed if we go there to be missionaries and to bear witness to the Gospel. But if we go there to be consumers, slaves to the game society, then we’re going to fall.”

For him, Carlo Acutis’ holiness lies in “purity of heart in a world led astray by the excesses of the Internet. The solution to maintaining purity of heart is not to isolate oneself in a jar, but to live on earth as a mission. And he lived his whole life as a missionary.”

Being a modern day saint, using these tools that can probably do as much good as harm, is all the more difficult, notes Father Conquer: “He’s a child of TV, it’s the 90s, so he’s a child of PlayStation and all that stuff... You have to realize how exceptional that is!” The priest from the diocese of Monaco added that Carlo died suddenly at the age of 15, but “how many young people today would be ready to die and go to heaven? His youth makes his life even more incredible, since he didn’t wait for glory or success in his work, but drew on the simplicity of childhood: “What’s very surprising is this paradox in Carlo: it’s this banality that is canonized, and at the same time, within this

banality, the exigency. Because, in fact, it’s a banality that reaches us in our daily lives, but a requirement that goes beyond us and forces us to turn to God’s grace to say to ourselves ‘but I, in fact, realize that I have everything to be a saint, but I’m not there.’”

“To be holy is not necessarily to be old-fashioned”

“Every time we talk about his life, young people stop and listen. Carlo speaks to them because when we show them photos, well, yes, he’s young, he wears sweatshirts, he’s just like them,” says Lisa Schmitt, a school life assistant and catechist in Monaco. It has to be said that the 42-year-old mother’s testimony is deeply moving. After discovering the figure of the Italian youth with Father Will Conquer, she began praying to him during confinement, at a time when she was losing hope in life and feeling very alone with her two daughters, one of whom was worrying doctors because of a cyst in her neck. She soon found comfort in prayer, and the doctors suddenly found nothing

to worry about with her daughter, who had been recommended for surgery for years.

Since that day, her second daughter Manon has become very attached to Carlo Acutis, whom she went to see (at his request) with her mother and sister in Assisi for his beatification, “a moment of grace” for the mother of the family, who still speaks of it with tears of emotion. Since then, Lisa Schmitt has quit her job as a physiotherapist and is training to become a catechist, and the family’s devotion to Carlo continues unabated: “Not an evening goes by now without my daughter praying to him in the evening, [...] the last sentence we say before she goes to sleep is ‘merci Carlo, merci Carlo, merci Carlo’; we thank the Virgin, we thank God, but we say merci Carlo. It’s been going on for five years, and wherever we go, we’ve got the cuddly toy, we’ve got the *rà*Rosary and we’ve got Carlo! [...] She has a Carlo book and a Carlo icon in her bed. And at Sainte-Dévote Church in Monaco, where we were lucky enough to receive relics, we pray to him regularly, to express our thoughts and thank him.”

The strength of Carlo Acutis, she explains, lies in the fact that today he is the only saint to have lived in the same period as us, and thus proves that it is still possible to live a holy life in this time: “He is the forerunner of a new way of practicing the faith for young people, which is going to be quite exceptional and right up to date.” ❖

Source: www.vaticannews.va/fr/podcast/les-dossiers-de-la-redaction/2024/07/carlo-acutis-la-saintete-au-quotidien.html

What is the future of our movement?

The charism of Louis Even: Education

by Alain Pilote

The founders' intentions

The MICHAEL movement faces challenges for the future that we must tackle now. In May, the directors and active members of the organization met to reflect on these challenges. We wanted to reflect on the methods used by the founders, Louis Even and Gilberte Côté-Mercier, to convey our message and consider whether today changes are necessary, and finally, to find the most suitable and effective means of ensuring that this message is understood by current generations so that the work of MICHAEL can continue.

What message did the founders of MICHAEL want to convey? Or, to put it another way, what is the purpose of MICHAEL, and why was it founded?

The objectives of MICHAEL are stated on page 2 of each issue, above the Table of Contents: **"A journal of Catholic patriots for the Kingship of Christ and Mary in souls, in families and in nations."** And then: **"For social justice through Economic Democracy in accordance with the teachings of the Catholic Church, through the vigilant action of heads of families, and not through political parties."**

So, we aim for economic reform, but not only that, there's also the religious and faith component. Because to achieve a better world, we need to address both aspects, and neglect neither (*see Vatican document on human dignity in the previous issue of MICHAEL*).

And, in mentioning the words "social credit", we see that a change must be made. The term social credit is now firmly associated with the nefarious system of control developed by China. To be clearly understood, we must use another name. Louis Even spoke to be understood and popularized difficult subjects so that concepts were within everyone's reach, so changing the words we use is not a problem. Today's society is not the same as it was when MICHAEL was founded, so, as we shall see, other adjustments will also be necessary.

In *Vers Demain* (the French-language version of MICHAEL) of November 1, 1960, Mr. Even wrote an article entitled "The scope of action of *Vers Demain*", which explains how the name "*Vers Demain*" (which translates as *Towards Tomorrow*) was chosen:

"When this newspaper was launched in 1939, its founders had to choose a name for it. They deliber-



The founders of MICHAEL:

Louis Even, Gilberte Côté and Gérard Mercier

ately eliminated the term 'Social Credit'. Not in order to disguise their intention to continue promoting Douglas' doctrine, but for these reasons:

"1. Because there was a political party with that name, and the movement envisaged by the founders was to follow a completely different path; it was therefore necessary to avoid a name which, in people's minds, would associate our movement with a political party.

"2. Because too many Social Crediters saw in Douglas' teaching only the proposals for reform of the monetary and financial system. Yet the founders of *Vers Demain* wanted a broader scope, touching on everything that, over the years and in the course of events, they judged likely to affect the pursuit of the common good and the fulfillment of the human person. In which, after all, they were only more closely aligned with the philosophy on which well-understood Social Credit doctrine rests."

Douglas said that Social Credit could be summed up in two words: Applied Christianity. Those who have read the first of the ten lessons on Economic Democracy should remember what Geoffrey Dobbs, an early advocate for Douglas' reforms, said. He stated that Social Credit was not only a monetary reform, but also that the term signified an undergirding confidence that we can live together in society:

"Credit is another word for 'faith' or 'confidence', so we can also call it the faith or confidence

which binds any society together — the mutual trust or belief in each other without which fear is substituted for trust as the ‘cement’ of society.”

Pope Benedict XV said in 1920 that it is in the economic field that the salvation of souls is in danger. In fact, it is Lucifer himself who sabotaged the money system, turning it into an instrument of control and leading to the loss of souls. You may have read Eric Butler’s piece in the May-June-July 2024 issue of MICHAEL, entitled “Social Credit and the Kingdom of God,” in which he writes: **“The very future of genuine Christianity now depends upon Social Credit and the Douglas revelations.”**

French writer Honoré de Balzac said: **“The final battle of Christianity will revolve around the problem of money, and until this problem is solved, there can be no universal application of Christianity.”** Pope Saint Paul VI wrote in his encyclical *Populorum Progressio* (on the development of peoples): **“More than anyone else, he who is animated by genuine love, pits his intelligence against the problems of poverty, trying to uncover the causes and looking for effective ways of combating and overcoming them.”**

This is precisely what MICHAEL is fighting for. The fight to correct the money system is vital for the future of humanity, and we are in this fight. Those who have understood it know that it is the most important and urgent work of our time. It was the industrialist Henry Ford who declared: “The youth who can resolve the money question will do more for the world than all the armies of history.”

In article 5 of the statutes of the Pilgrims of Saint Michael, our objectives are listed in five points:

1. The promotion of a better world, a more just and Christian society.
2. The spread and application of the Gospel.
3. Teaching the Social Doctrine of the Roman Catholic Church and how to apply it.
4. The formation of apostles through prayer, study and action, to combat the scandal of poverty in the world and bring about a just distribution of the earth’s riches.
5. The sanctification of its members.

The words “social credit” and “economic democracy” are not explicitly cited, but we know that we must have an honest economic system, as Louis Even envisioned, to have a better world.

Means to be employed

So much for MCHAEAL’s objectives. Let’s talk about the means to achieve them. Mr. Even believed in educating people. Many people falsely believed that the quickest way to have a Social Credit economy was to form a political party with that name.

Far from advancing the cause of true Social Credit, the creation of these “Social Credit parties” actually delayed it by sowing division and closing minds to a true understanding of Douglas’ ideas.

To get Social Credit implemented, there’s no need to send members of any particular party to Parliament. Douglas and Louis Even explained that democracy means that elected representatives, whatever their party affiliation, express the will of the people. The support of the people is necessary for representatives in government to stand up to the bullies running the financial dictatorship. So what’s needed is education. The strength of the financiers lies in the ignorance of the people. During our study sessions, Mr. Marcel Lefebvre liked to quote the words of the prophet Hosea (4:6): “My people are destroyed for lack of knowledge.”

God’s help is absolutely essential in this fight for justice. For when MICHAEL takes on high finance, it is not simply attacking human forces, but diabolical ones. Louis Even wrote in 1973:

“In an engagement against financial dictatorship, one is not only dealing with earthly powers. Like the Communist dictatorship, like the powerful organization of Freemasonry, the financial dictatorship is under the orders of Satan. Mere human weapons will not defeat it. What’s needed are the weapons chosen and recommended by the Virgin Mary, she who vanquishes all heresies, she who must crush Satan’s head once and for all, she who herself declared at Fatima that her Immaculate Heart would triumph in the end. And these weapons are the consecration to her Immaculate Heart marked by the wearing of her Scapular, the Rosary and penance.”

Our Lady said at Fatima in 1917 that many people go to hell because there is no one to sacrifice themselves for them. With the door-to-door Rosary Crusade, we pray the Rosary and sacrifice for these souls. Mr. Even continued:

“The Pilgrims of St. Michael are convinced that by embracing Mary’s recommendations, every act they perform, every Hail Mary they address to the Queen of the world, every sacrifice they offer, contributes not only to their personal sanctification, but also to the advent of a healthier, more humane, more Christian social order, like Social Credit. In such a plan received from Mary, everything counts and nothing is lost.”

What has made the MICHAEL movement so strong, why it has existed for over 80 years, is the gift of self. The fact that MICHAEL has existed without advertising revenue since 1939 (first with its French-language edition, *Vers Demain* and in 1953 the English-language version) is already remarkable ▶

► as virtually no newspaper can survive without paid advertisements. What makes it truly strong is that people devote themselves to this movement; they become apostles and pilgrims who carry the message of MICHAEL from house to house. But we have to ask if there are others ready to give of themselves, to volunteer? Must we pay our apostles and pilgrims?

Current situation

Let's take a look at the situation of MICHAEL in 2024, which will lead us to ask questions to ensure the movement's survival.

Mr. Even founded a journal, *Vers Demain* (and later MICHAEL), to spread the word about Social Credit, saying that it was like a teacher who regularly entered people's homes. Social Credit can only be understood through study and reading, there is no quicker or more miraculous way. On this subject, should we be stepping up our efforts to hold more sessions and study circles on Social Credit?

We know that people read less, especially young people who use the internet and social networks. How can we reach these young people? Do we need to make a special effort to reach them where they are?

MICHAEL subscriptions are declining. Why? Firstly, there are fewer apostles and pilgrims visiting families. And we know that people are less and less religious. Do we have to abandon our religious message, or adapt it, to reach these people? What's more, some people have a distorted image of the White Berets. What can be done to improve this image?

MICHAEL has a very fine message to convey, more relevant than ever (and not just for the poor countries of Africa or Latin America, but also for rich-

er countries like Canada, where the economic system could collapse at any moment). But we need people to spread the word. The most pressing challenge for our movement is, of course, that of succession. We are all aging one year every year, and none of us is immortal (the soul is, but not the body). So, if no one comes to replace us, it is a mathematical certainty that the number of members (permanent full-time members at Rougemont and local apostles) will decline and will fall to zero or almost zero if nothing is done to change the trend.

Louis Even and Gilberte Côté's vision was that young people come and sacrifice some years of their lives—two, three, five or ten. Those who wished to marry could do so afterwards, while remaining friends of MICHAEL. So naturally, there was to be a certain turnover in the full-time staff, who would be replaced over the years by younger people. But the young people are not coming any longer.

There are many reasons for this. What can we do to attract young people? We could reply that it's the same situation everywhere, in churches and in other movements, that young people are absent, but without a new generation the MICHAEL movement is bound to disappear.

However, we must not lose hope. As St. Ignatius of Loyola said we must do our part as if everything depended upon us, but put our trust in God as if everything depended upon Him. Let's be bold and ask the Holy Spirit to know what needs to be changed or adapted, without changing the basis of the message or the charism of Louis Even. Let us sow the message of MICHAEL, and God Himself will change hearts and minds. ❖



Louis Even addressing MICHAEL delegates at the Quebec City Coliseum in 1955.

A day in the life of Louis Even

by Alphonse Pelletier

I was visiting my friend, Gedeon Therrien, in 1962, in St. Felicien, in the Lac Saint-Jean region of Quebec. Gedeon was indignant that many Social Crediters were mesmerized by the politician, Real Caouette. He pounded the table and exclaimed: "I, Gedeon Therrien, will never betray the true Social Credit of Louis Even! Let me tell something that happened to Louis Even and you will understand."

"In 1938, during the Great Depression years, Louis Even came to St. Felicien to hold a meeting that took place in Joseph-Arthur Bouchard's barn. Many people attended and listened attentively to the words of Louis Even. They understood how Social Credit would bring their families out of misery. Mr. Even sold all the literature he had brought. The meeting was a great success, and there was much enthusiasm for the Cause.

"After the meeting, he asked if someone could put him up for the night. Many offered to do so, and I was the lucky one to receive him in my home. Needless to say, we went to bed late that evening! At the time I could not read, but Louis Even's presentation in that barn inspired me to learn to read in order to study the Social Credit booklets *Les Cahiers du Cr dit Social* and, later, *VERS DEMAIN*.

"The next day, I drove Louis Even to the train station and headed to work. But the politician's henchmen, the village's leaders, the very men who supported politicians like Real Caouette, did not appreciate the welcome Louis Even had received, and they let him know in their own special way. Louis Even was waiting on the train station platform. The six men who had been watching him from a distance grabbed him, brought him to a garage, and poured bucketfuls of spent motor oil on his head. Louis Even was fairly defenseless. Not only was he attacked by six men, but he was also 53 years old and deaf. They mocked him in his wretched condition and told him: 'Go teach your Social Credit now!'

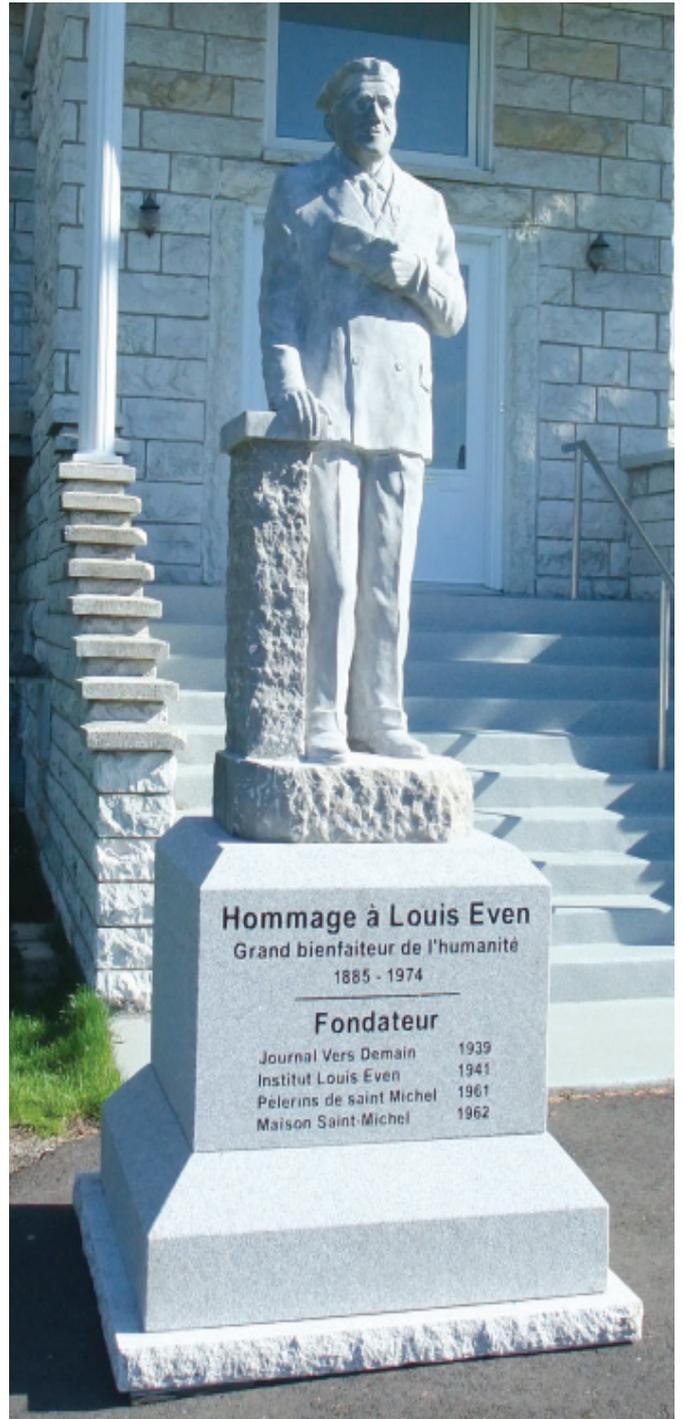
"Covered with oil, he walked across the whole village back to my house. When my wife saw him she exclaimed: 'What happened to you!' And he answered her, smiling as he always did: 'A handful of men proved that they like me more than some others. Would you be so good as to lend me some clothes that I might go to Chambord for tonight's meeting?'

"My wife answered him: 'You mean you will go on after what was done to you!' He answered with a smile: 'Oh! If nothing worse happens, I will be very lucky!'

"And Gedeon Therrien repeated forcefully: 'To betray Louis Even? Never!'

Louis Even then asked Mrs. Therrien not to tell the story to anyone. ❖

Alphonse Pelletier



A statue in front of our headquarters in Rougemont: Homage to Louis Even, great benefactor of mankind (1885-1974), Founder of "MICHAEL"

Money is just a permission slip to get things that are waiting for us

by Louis Even

Economics

When we talk about economics, we're talking about man's activities to place the earth's goods at the service of his needs.

It's not enough to produce things. The goods must get to their destination. Otherwise, the economy fails to achieve its goal. It's not enough to get wheat out of the ground; bread must enter the hungry stomach. Shoes must be put on bare feet, clothes on cold backs, furniture in houses, wood in stoves, etc.

Economics is good when it does this. It's bad when it doesn't or when it achieves this for only a privileged few.

Every person has a right to a minimum of goods on earth; at least the necessities of life. A system that does not guarantee this to all members of society is a defective system. The Church affirmed this long ago.

Wealth abounds

Food, clothing, homes, furnishings, fuel, medicine, education—these are the riches that sustain and beautify life.

Today, it's easy to produce these useful things. They're advertised for sale everywhere. Today, we are looking for buyers. There is an ample supply and workers are not the issue.

Today's problem is not getting wheat out of the ground, but getting flour and bread onto the table; it's not making shoes, but putting them on feet.

Why is that so difficult?

Food is available for the hungry and the hungry need the food. Why don't the two come together?

Coal awaits the furnace. The furnace waits for the coal. Why don't the two join forces, even while the coal miner is out of work and children are shivering?

Why don't the sick person and available medicines come together? And so for everything else,

even with lots of advertising and lots of shopkeepers there is a missing element.

Wealth is useful things that people need. Wealth is there, but the permission slip to take it is not. The permission slip is money. The wealth, as we define it, is there, staring at the public from store shelves. But money is not in the hands of the public so the public can't have the things made for them.

Money

Money is just a permission slip to get things that are waiting for us to use. If there were no things waiting, money would have no value because there would be nothing to purchase with it. But if the things are there and it's the money that's missing, you can't take the things without that permission slip, money. We are deprived in the face of abundance.

What's harder to do: produce food, clothes, furniture, houses, or give people permission slips to take them? Yet it's the food, the clothes, the furniture, the houses that are there, and the permission slips that are lacking.

The permission slips consist of round metal coins, rectangles of printed paper or simple accounts in bank books, which can also be used in electronic form by means of bank cards. All these permission slips are equally valid. The important thing is to have them. This can be achieved with Economic Democracy, as conceived by Clifford Hugh Douglas.

Who brings wealth into the world? Workers.

Who gives the world its permission slips? Bankers.

Workers, aided by machines, bring a lot of wealth into the world. But bankers, aided by a diabolical system, make permission slips exceedingly rare.

The permission slips are rare, because the banker, in bringing them into the world, lets them go for a certain time only, then requires us to give them back to him. He even requires us to return



Louis Even

more permission slips than he has issued. So they may well become rare. There would be less than nothing left, were it not for public debts, mortgages on farms and houses and numerous bankruptcies, all which represent permission slips kept beyond their term.

The money-makers are bankers who regulate the quantity of permission slips and so they regulate the standard of living. We don't eat according to the country's food supply. We don't dress according to the country's supply of clothes, and neither do we live off the country's available lumber and other building materials. We do all this and more according to how much money the system allows us to have.

The popes have denounced this, but it goes on all the same.

When and how do banks make money? When and how do they destroy money, thereby cutting off the permission slips we need to live? All this has been explained in various Michael journal articles, and we return to the subject from time to time. Everyone should know the answer in order to understand the remedy.

Government and money

The government doesn't make money.

The government taxes the population and borrows from banks to get money. But it doesn't bring money into the world. When individuals have reached the end of their tax and borrowing capacity, the government borrows from the banks.

The commercial banks have received authority from the government itself to make money for it. And when the government wants money from them, it pays them and goes into debt. A fine return for the privilege it has graciously granted to private banks!

It is the government, the representative of society, which should make the supply of money, according to the total quantity of useful things for sale in the country. Instead, it submits to the will of the bankers, and all the people, like the government itself, suffer from lack of money.

This subordinate role of government to banks makes it the servant of private interests. And all the people have become the slaves of these private interests.

People who take the trouble to study the issue are stunned by such disorder, and more and more they are demanding that the government itself make the money supply according to the country's needs and potential.

This is not to say that the government should make money at the whim of the men in power, nor that it should use that money as it pleases.

Producers make goods and consumers use them. With regard to the volume of money, the government can act as an accountant for the country's total production and consumption. The accountant is not the owner of the money he counts. He keeps the books. He doesn't create the facts; he records them.

Economic democracy

It is on this, and on other principles set out in numerous articles here, that Economic Democracy calls for a Dividend for every citizen and a total supply of money in relation to total salable production.

Study Economic Democracy. You'll appreciate it if you believe:

- 1. That every man has the right to the necessities of life;**
- 2. That money should serve man, and not man serve money;**
- 3. That money should follow production, not production follow money;**
- 4. That systems are made for people, not people for systems;**
- 5. That money must not limit the freedom and fulfillment of the human person.**

Today's economic system is based on money. It starts at the wrong end. Finance governs production; production governs consumption; man has to make do with what he is offered and what he is allowed to get.

The economic system, cleaned up by Economic Democracy, will begin at the other end, with man. Man, as a consumer, will express his needs to the production system and the system of production will respond to those needs. As for finance, it will be in command to express the consumer's desires and give him what he wants—everything he wants, within the limits of what is possible.

Is there room for morality here? Yes, where man acts like a man, freely. It's in expressing his needs that the consumer must act like a man, guided by his reason. That's where education, morality and religion come in.

Today, it's finance that intervenes. Finance has usurped the place of reason in driving human demands. Economic Democracy puts things in their correct place. ❖

Louis Even

Gilberte Côté-Mercier, a great collaborator of Louis Even

On the 50th anniversary of his death (September 27, 1974) at the age of 89, MICHAEL highlighted different aspects of the life of Louis Even, founder of our movement.

But we must also acknowledge the contribution of another person, the co-founder and first collaborator of Louis Even, Gilberte Côté-Mercier. Without her our work and the apostolate itself, would not have been possible.

Here are some excerpts from an article written by Thérèse Tardif and published in the August-September 2002 issue of MICHAEL, following the death of Gilberte Côté-Mercier on June 21, 2002, at the age of 92. She was a heroic figure, and because of her great love of God and neighbour, she devoted her life to justice and love of the poorest.

by Thérèse Tardif

The sacrifice of the first child

Gilberte's parents, Rosario Côté and Joséphine Gariépy, were married on June 26, 1907, at the Church of the Immaculate Conception in Montreal. God gave them their first son, whom they named and baptized Jean-Baptiste. At birth, the child was in good health, but after a while, he began to lose weight and grow weaker. The doctor had no explanation.

Madame Côté, a great devotee of Saint Joseph, went to St. Joseph's Oratory with her son to consult the good Brother André (canonized by Benedict XVI in 2010), a miracle-worker who miraculously cured the sick. But Brother André's intercession didn't heal Jean-Baptiste; instead, he asked Mrs. Côté to offer her first born son to God. It was quite a sacrifice for the young mother, but she accepted. The following week, the little angel was taken to heaven.

Was it a sacrifice God asked of the mother to grant the daughter a very special mission? Perhaps, as nothing is a coincidence in God's divine plan. The name Jean-Baptiste is striking too, given that Madame Côté-Mercier's funeral took place on June 24, the feast of St. John the Baptist.

Her childhood

Marie Joséphine Gilberte was born on May 25, 1910, the anniversary of St. Padre Pio's birth, and ascended to heaven (our hope) in the octave of the Padre's canonization, on June 16, 2002. She had Padre Pio's ruthlessness when it came to scourging evil and condemning injustice, and immodesty in particular.

In 1910, at the time of Gilberte Côté's baptism, Louis Even was a school teacher in Montreal's Immaculate Conception parish, the same parish where little Gilberte was baptized.



Gilberte Côté-Mercier

Gilberte had a second brother, Rosaire. He was a great contributor to the work of Vers Demain (the French-language version of MICHAEL) throughout his life. Rosaire left this earth in 1963, at the age of 51. He had one son, Michel, born in 1939, the year Vers Demain was founded. (The English-language version, MICHAEL, began in 1953.) Aunt Gilberte was Michel's godmother, and he had great veneration for her. He was, and continues to be, a great supporter of Vers Demain.

From the age of four, Gilberte received piano lessons from a family friend. The child had a great talent for music. She was gifted by the spirit of sacrifice, and by the age of six was putting little pebbles in her shoes in the spirit of suffering, to help Our Lord save souls.

With a bachelor's degree in Art, Philosophy and Literature, she spent six years taking courses in Social and Political Sciences at the University of Montreal. In those days, that was an ambitious undertaking for a young girl. Before 1908, women did not attend university.

In Rhetoric, Gilberte Côté earned a medal awarded by France's Ministry of Foreign Affairs. She also held a degree in Music from Dr. Robert Schmitz's Chicago School of Music. She would have made a career of it, if she hadn't feared getting lost among the world's stars.

Her father had given her a top-quality grand piano; an excellent instrument signed by a great artist. It was

a treasure for her. But she sacrificed it and left it silent for many years so that she could devote all her time to the work of Vers Demain. Only at Christmas and New Year's Day did she give us the pleasure of playing a few pieces at the Maison Saint-Michel in Rougemont. Even at Christmas 2001, she still gave us this little pleasure.

Oratorical debate

Gilberte Côté and her fellow student, Eliane Le-febvre, were invited to compete with the boys in a debate at the University of Montreal. Gérard Fillion, who later became director of the newspaper "Le Devoir", was one of the debaters.

The young ladies had prepared well, seeking legal advice, and came out on top much to the displeasure of the boys, who at the time considered it a serious humiliation to be outdone by girls. It had been only a few years earlier that girls had been accepted at the university.

Mr. Rosario Côté was present at this debate. He was proud of his daughter, but didn't compliment her so as not to inspire feelings of pride. He simply said, "It took a lot of hard work to achieve this success." Gilberte appreciated her father's thoughtful training.

When she was 20, her father offered her a trip to Europe. She refused, and asked him to give her the gift of the Summa Theologica of St. Thomas Aquinas instead. Does this not illustrate her level of character?

A phrase from the angelic doctor guided her life: "The perfection of wisdom is not in the line of intelligence, but in the line of love." Aquinas reflected: "I am going to hell with my intellectual baggage if I don't use it to serve others."

The economic crisis

Mr. Rosario Côté was a shoe manufacturer. It was 1930, the start of the Depression. He said to his wife: "I barely make a penny for a pair of shoes. I'd have to fire some of my employees, but I can't do that. They need to provide for their families with daily bread, as I do."

Like all businessmen, Mr. Côté was approached by bankers. He used to say to his wife: "I don't understand what the bankers want from us, there's something fishy about it." Gilberte Côté would later say: "If my father had lived, he would have understood [Douglas] Social Credit and he would have helped us; he already suspected that there was something fishy in the banking system."

Death of a beloved father

Suddenly, she was in mourning. Her good father, on whom she could rely, died suddenly on November 25, 1932. She was 22 years old. Two years later, Mr. Côté's brother, a partner in the shoe factory, had borrowed money from the bank and had to declare bankruptcy.

Fortunately, Mrs. Côté's share was preserved.

She used her assets to buy rental houses. Miss Gilberte would collect the rent each month during the height of the economic crisis. She had to return three or four times to collect a small \$5 from her tenants. She would emerge from the experience with her heart crushed, thinking she had taken the bread out of their mouths. "The \$5 rent burned my hands," she'd confess. But had she not done so, she would have lost her homes, and the poor would have had no roofs over their heads. What an awful dilemma!

She met Father Dugré, a Jesuit, who was trying to help the many unemployed. He sent them to Abitibi to work. With the salvation of the poor at heart, Gilberte Côté offered to help Father Dugré. Her mission in this work was to raise funds to send settlers' wives to join their husbands in Abitibi. But afterwards, these ladies wrote to her: "Our situation is worse in Abitibi than in Montreal. In Montreal, we were in misery, but here, we are starving."

Miss Côté showed these letters to Father Dugré and ceased her activities in this work. But how could she help the growing number of poor people? There were no old age pensions, no family allowances, no welfare, no unemployment insurance, and so on. For those who didn't own farms, the situation was one of grinding poverty.

The light at last

The light finally dawned on her when, one evening, she attended a meeting of Montreal landlords where everyone was lamenting that they couldn't get their rents paid. A lady by the name of Louart was making some very interesting remarks in the midst of the others. Gilberte Côté sat down next to her. Mrs. Louart invited her to her home that evening and explained to her [Douglas] Social Credit, developed by Scottish engineer Clifford Hugh Douglas.

Gilberte Côté came running home after the meeting, so enthusiastic was she. At last, she had discovered the solution to the problem of poverty. She understood that it was an artificial problem. The system of production provided food in abundance in Canada, as in all other countries. Stores and warehouses were overflowing with products and goods, even in the harshest years of the Depression. She learned that all the woes and suffering were due to a backward system of distribution. It was the bankers' money-debt system that was at fault.

Miss Côté read a little more in the English book: "Money, what is it?" In December 1936, she was invited to give a lecture at the "Inter-Nos" circle. Her subject was, of course, [Douglas] Social Credit. Her lecture was highly appreciated and well understood. The newspapers reported positively about the event.

Friends of Louis Even, having read the report in the papers, clearly saw that it was about Douglas' principles of economic reform. They invited Gilberte Côté to a Louis Even meeting at the Salle de la Nativité in

► Hochelaga, Montreal, in February 1937. She attended, accompanied by her mother, Madame Rosario Côté, and her brother, Rosaire.

They were delighted to hear Louis Even, an excellent teacher, clearly explain the solution to the economic crisis that had been raging around the world for eight long years and was the cause of so much misery. All three members of the Côté family, each in their own way, became Louis Even's great collaborators.

Gilberte Côté said to herself that evening, as she has repeated many times in her life: "I went to university to enlighten my mind in the light of great men, and to look for solutions to the problems of the day, and I didn't find any. When I heard Louis Even speak, I exclaimed: 'This is a master!'" (A few days before her death in 2002, she confided in me that the years she liked least in her life were her university years.)

At 26, young, talented, cultured and financially secure, Gilberte Côté left the world of music and science to establish the movement with Louis Even. It was an evangelical path of self-giving, for the love of the poor.

First activities

Madame Rosario Côté invited Louis Even to give a lecture on the subject in her large house on St. Joseph Boulevard in Montreal. The first two meetings were held in March 1937, 15 days apart. Invited were great friends of the family, priests, fathers from different communities who received help from Madame Côté, lawyers, doctors, and people from other professions. 75 people were present at each meeting.

Louis Even began his meetings by reciting the Rosary. He explained [Douglas] Social Credit so clearly that everyone understood it perfectly. From then on, Louis Even gained the complete and total cooperation of the Côté family.

A group known as The Social Credit League had existed long before and consisted of nothing more than meeting to elect a president and vice-president, all the while eclipsing Louis Even from the center of decision-making. Devotion, prayer, an apostolate, personal effort, and Louis Even's methods didn't suit them.

With her logic and awareness, Gilberte Côté understood their strategy. Louis Even withdrew from the group and flew on his own wings, helped by the Côté family. Gilberte's cousin, Juliette Lavigne, and many other apostles were ready to make the necessary sacrifices and joined the movement.

In January 1938, Louis Even, had a wife and four children but, relying totally on Providence and Madame Côté's charity, he quit his job as foreman at the Garden City Press in Ste-Anne de Bellevue. He traveled the country, spreading the message, begging for food and lodging. He and his family never lacked for necessities.

Being quite comfortable in those days, Madame

Côté rented a house for the summer in Labelle County. It was here that the great apostolate of Louis Even began, with no other goal than to free the poor from their misery. At first, the speakers were well received at Ferme Neuve, Mont St. Michel, and many other places, and the halls were packed. They were understood and apostles arose.

But in Mont Laurier, the political center of the region, it was a different story. Miss Côté was organizing an evening assembly in this small town. She had booked a hall, made flyers announcing the event, and distributed them door-to-door but politicians bribed the owner who cancelled the booking.

Without losing courage, she went to a hotel lounge and again promoted the event at the new location. Politicians again won over the hotel owner, who refused to hold the meeting in their establishment. Five times Miss Côté reserved a location and five times she distributed her flyers on the same day. In the end, the assembly was held on the blacksmith's gallery. (It looked a bit like the stable in Bethlehem.) The street was packed with people. Louis Even had climbed onto a chair to give his lecture. As soon as he said a word, a pack of hooligans howled like a pack of savages. The hooligans, urged on by the politicians, picked up all Louis Even's literature, threw it into the street and set it on fire, shouting and blaspheming. This was the reward for a man who wanted to open these people's eyes to the source of their misery. This is just one example of the difficulties of the early days.

Founding a journal

In 1939, our founders were at L'Annonciation, north of Montreal, in the house rented by Mrs. Côté where they learned that war had been declared in Europe. Louis Even began to cry. "We are going to start a journal" was his reply. Even though there was censorship of newspapers due to the war, Louis Even was not a man to give up. *Vers Demain* (a journal in French, which literally translates as *Toward Tomorrow*) was launched in September 1939.

But with the war on, it wasn't easy to find a printer for a journal of ideas that denounced the Financiers. Miss Côté went to see a first and then a second printer. The second, after accepting the text, kept the material for three weeks, and in the end refused to do the job, fearing reprisal. Miss Côté turned to L'Éclaireur, of Beauceville. He accepted, and went on to print *Vers Demain* for 40 years, until *Vers Demain* set up its own printing plant in Rougemont. He received no reprisals and was not censored.

The office was founded in Mrs. Côté's home on St. Joseph Boulevard. Miss Côté ran the office, answering letters and telephones between her apostolate travels. In the first year, the number of subscribers to *Vers Demain* rose to 6,000, and in the second year to 25,000. It didn't take much to rouse the anger of the pack of financiers, who used their influence and their wallets to



Photograph taken in 1949 in Asbestos, Quebec; from left to right: Josephine Côté and her daughter Gilberte (the offices of MICHAEL were in Mrs. Côté's house in Montreal until 1962), Louis Even and J. Ernest Grégoire, mayor of Quebec City from 1934 to 1938 and MLA for Montmagny from 1935 to 1939. A brilliant lawyer, he joined Louis Even's movement in 1936, and remained loyal until his death in 1980, at the age of 95.

set up influential people to denounce these new ideas that were spreading like wildfire across the country.

It took courage for the founders to continue the fight and win back the trust of the population. Malicious tongues don't know what they are destroying when they throw their venom to the wind without a second thought.

Call for help

In 1941, the founders called on young people to devote themselves full-time to the work. Gérard Mercier, from Ste-Anne de Beaupré, near Quebec City, employee of Annales de Ste-Anne and leader of Young Christian Workers, was the first to answer the call. He was already doing work for Vers Demain locally, and was distinguished by his vigor and daring.

He became closely attached to the founders and supported them with all his strength. He married Gilberte Côté on February 14, 1946, mainly to protect the reputation of our heroic co-founder. He always treated her with great respect and veneration, recognizing the value of the person God had entrusted to him. They both made the sacrifices necessary to dedicate themselves to the work. Gérard Mercier died on September 4, 1997.

The house on St. Joseph Boulevard was no longer large enough to house the office of a newspaper that was growing so rapidly. Madame Côté sold her house and had another built at 4885 Chabot Street, still in Montreal. The entire basement and half of the 2nd floor were reserved for the offices of Vers Demain.

In the 1950s, Mme Côté-Mercier called on idealistic women who, like her, would volunteer their services to the cause. Florentine Séguin and I (Thérèse Tardif) responded, and we're still here, along with several others who have joined the team.

Gilberte Côté gave her all. She never took a vacation. She was in charge of the road programs of our full-time Pilgrims, and went on a lecture tour herself every weekend. She gave weekly talks on radio and television, and helped edit the publication. She took care of all the problems of the members and the work.

Mrs. Côté-Mercier was uncompromising when it came to defending justice and the rights of the poor. She traveled to every region of Quebec, Ontario and New Brunswick. She went as far as Western Canada, and even to France, Switzerland and Brazil. And her writings and those of Louis Even now travel the world in hundreds of millions of copies of our literature.

In 1962, Vers Demain and MICHAEL set up their offices in Rougemont, with the construction of the House of St. Michael. Volunteer workers were called in. One day, up to 106 workers from various trades came to help. It was the eve of Pentecost, and the mother of Mrs. Gilberte Côté-Mercier had seen a multitude of arrows rise from Rougemont's mountain into the sky, then descend and disappear over the grounds of the House of St. Michael. This prompted her to say, "People from all over the world will come to this house to be illuminated by the light of [Douglas] Social Credit."

In 1975, the House of the Immaculate was built, with a large hall for annual congresses and accommodation for the men.

Dear Mrs. Côté-Mercier, thank you for setting us an example of dedication, self-giving, love of God and the poor. Thank you for making us apostles, soldiers of Christ and defenders of our neighbour. ❖

Thérèse Tardif

New Economic Democracy graduates in Cameroon

The monetary reform solution developed by Scottish engineer Clifford Hugh Douglas, and advanced by the Louis Even Institute for Social Justice and the MICHAEL magazine, is taught in several African educational institutions, and is part of the academic program at the Ekounou campus of the Catholic University of Central Africa (CUCA) in Yaoundé, Cameroon, under the direction of Father Clément Aboudi.

We are pleased to announce the first graduates of the subject on the continent of Africa!

The first class had 12 students, and four other classes were taught. In total, 150 students were exposed to the principles of Economic Democracy. The group graduated on March 19, 2024. Father Clément's remarks, which follow, expresses both hope for the future of the continent and an understanding of Economic Democracy.

**by Father Clément Nola Aboudi
Vice-Dean of the Faculty of Legal
and Political Sciences**

In the presence of the Rector's delegate, the graduation ceremony of 12 students from the Louis Even Institute for Social Justice, before a crowd of students of various nationalities (Cameroon, Central African Republic, Gabon, Chad, Equatorial Guinea, Congo) was a providential ceremony.

What some considered a dream became a reality. The certificates were awarded after more than one year's training. This is an ideal opportunity to thank the Institute's President, Miss Caya, Mr. Alain Pilote, our trainer and guide, and Mr. Philbert Bagilimana, the organizer. We will present the global context of this training and the important issues at stake in accepting Economic Democracy as one of the few authentic formulas capable of enlightening the continent and being a compass on the path to social justice and integral development.

Since the second half of the first decade of the 21st century, the question of development has become, in most African countries, a crucible for articulating and defining strategies to escape poverty. With the return to steady growth, on average higher than the population growth rate, a new hope was born: to achieve in less than 20 years what had not been possible in 50.

Africa, once seen as a continent of despair, hunger and war, seems to be rising from the ashes. Africa is now perceived by some objective minds as a continent "full of hope". The strategic geo-economic, geo-political and geo-strategic issues of the day

show that Africa, despite its apparent poverty, is not just impoverished, but remains in more ways than one the cradle and granary of humanity in terms of resources.

Africa is rich in quality human capital, treasures, values, knowledge and wealth, but it is considerably short of money. Between those who have wealth and those who have money, who is richer? This is where the Louis Even Institute's clear vision comes in to lift Africans out of ignorance and a magical, superstitious mentality about wealth.

The perceptions that determine the assessment of Africa's level of attractiveness as a competitive space for investment that is both profitable and conducive to development have in common that they are generally exogenous to Africa, expressed by international experts who are certainly citizens of the world, but possibly only residually citizens of Africa.

In view of the above, the Louis Even Institute, in collaboration with the CUCA, wishes to discuss the impact of Economic Democracy on development and the fight against poverty.

This theme is at the heart of all the development problems facing Africa. Success in governance in general, commonly referred to as good governance, depends in part on political vision and the quality or morality of the men who run institutions.

In view of the prevarications and staggerings of sub-Saharan African states, including Cameroon, and in memory of Jean Jacques Rousseau's assertion in 1743 in his draft treatise on "political institutions", he wrote: "I have seen that everything depends radically on politics, and that, however one goes about it, no people will ever be anything other than what the nature of its government would make it be."

In other words, the face of the African continent is nothing but a photocopy of the ideology of its rulers. It's a question of talking about democracy, procedural democracy, substantive democracy, to arrive at this pioneering concept of Economic Democracy, with all the ethical baggage that this entails. In the same vein, the bishops of RECWA (Regional Episcopal Conference of West Africa) believe that "demolishing ethics is a crime against humanity."

With social inequality, poverty in the face of abundance, debt, anguish and anxiety on the rise, and families living in increasingly difficult times, the Louis Even Institute for Social Justice, based in Canada, has taken the initiative to teach and train people in the main principles of Economic Democ-

racy so that people can rediscover their dignity, the joy of living, and participate in the construction of true social justice. We are all concerned by the recurring misery and poverty of our peoples. How can we understand the lack of basic necessities in a bountiful land?

The right to development and the right to be protected from complete destitution are two indivisible and interdependent rights. There is therefore an intimate relationship between the right to development and the right to a decent life. Didn't St. Thomas indicate the necessity of sufficient material goods in order to practice virtue?

On May 14, 1953, Pope Pius XII said: "The use of temporal goods is necessary for the exercise of virtue and, consequently, for leading, on earth, a Christian life worthy of man." This is not to say that the mere fact of possessing a sufficiency of material goods makes man virtuous. All that remains is for him to practice virtue. But the absence of the prerequisite, the beginning of material conditions, creates an obstacle that it's up to the economy and society to remove.

The need for the Church to promote human resources was expressed as follows: "We want to remind all those involved that the main actor in development is man. The real wealth of a nation is its people, but Africa doesn't know how to make the most of its resources." Aware of all this, this ceremony, overseen by Mr. Philbert in all its nooks and crannies, aims to put man and his dignity at the heart of all development, and to harmonize the issue of work in both its subjective and objective senses.

Paul VI stated that "development is the new name for peace." Development cannot be built on conflict, the perversion of banking institutions, the appalling burden of debt, the denaturing of the environment, discrimination and institutionalized corruption. It requires an economy at the service of man and all mankind, respect for subsidiarity, preferential love for the poor, solidarity, the common good, justice, respect for the dignity of the person and his or her rights. But it also means that development



Father Clément Aboudi (center) surrounded by several of the new graduates

is a source of social justice and peace, for where prosperity reigns for all and resources are equitably distributed, peace and understanding flourish.

Finally, speaking again of Economic Democracy, we are invited to revisit the teachings of the Scottish engineer Clifford Hugh Douglas (1879-1952), who developed the financial proposals that have been taught to our students. This teaching is still relevant today. Purchasing power must be provided to consumers. In the same vein, young Africans need to get away from pursuing "money at any price and by any means" and making money a master. Does money alone bring happiness? Isn't there a popular saying: "Money is a good servant, but a bad master?" Doesn't money serve to create the basis for the acquisition of goods?

Subsequently, Louis Even, in the spirituality of his work, agreed with the Second Vatican Council that the laity have a mission in the world and an opportunity to transform the temporal order. In other words, a diploma is by no means an end in itself, but is a means to equip and arm learners for a commitment to bring about societal conversion.

Economic Democracy opens the door to a vision of a more humane civilization, if, as Douglas said, by civilization we mean the relationships between people, and living conditions that facilitate the development of each individual's personality. By leaning on the values and principles of the Church's social teaching, Social Credit, as taught by Alain Pilote from the Louis Even Institute, is a timeless concept that needs to be made known in our communities for an Africa that can be helped. ❖

Father Clément NOLA ABOUDI

The Angels, our loyal and faithful companions

Angels do exist

Angels do exist. The Catholic Church has always taught the faithful to have devotion to the angels and we celebrate the Feast of the Holy Angels every year on October 2nd..

Unfortunately, many of the faithful today seldom think about the presence of angels, much less invoke their aid. We need to be reminded from time to time to have devotion to the angels. It has been said that devotion to the angels is a sign of predestination.

Of the millions and billions of angels that exist, the only names we know are Michael, Gabriel and Raphael. Saint Michael is the protector of the Church and of the faithful. He is also known as the angel of social justice. Saint Gabriel, known as the angel of the Annunciation, is the patron of modern communications. And Saint Raphael, known as the angel of travelers, the angel of joy, the angel of healing, the angel of happy meetings is also the special patron of youth.

Functions of the angels

The first and primary function of the angels is to glorify God, to worship Him in heaven. Even when they do other chores entrusted to them, they are always in the Divine Presence, adoring God.

God has placed the angels in charge of the universe as a whole, and of the various parts of it. He uses His angels to implement His will in relation to the whole functioning of the laws of nature and of grace. There is not one minute detail they do not look after.

Guardians of countries

Every country has its own guardian angel. In the pre-Fatima Apparitions of 1916, the angel identified himself as the guardian angel of Portugal. If we have dealings with any country, we can call on the guardian angel of that country to help his people. "Guardian angel of France, help France." "Guardian angel of Italy, help Italy."

Guardians of all human beings

All human beings, be they either Christian or pagan, are entrusted with an angel to protect and guard them for their entire life from the moment of conception. The guardian angels assist us during life, at the moment of death, and after death, if we need it. Angels are given to us by Divine Providence to help us, but we must be willing to let them work their good in us.

They have a great love for man. They know God loved mankind so much that He sent His only Son to suffer and die for us, so the angels are delighted to serve us.

The angels protect us, they inspire us with holy thoughts and desires, they offer our prayers, our good works, our sufferings and our tears to God, and they pray for us. The angels ask God's blessing on all our undertakings and they help us to fulfill our tasks and obligations. They are always with us, ready to assist.

Pray to the angels

"We don't give the angels the importance they possess," said Father Lamy. "We don't pray to them enough. They're very touched when we pray to them. There is great benefit in praying to the angels."

Pray to the angels, morning and evening. When you are lonely or in sorrow or have trials, they are willing to help us — if only we would think of them more. They are our most faithful companions. As St. Bernard says, the angels come to us continually "to console us, to visit us, to help us."

Because an angel cannot read our minds, we have to talk to him; we have to tell him what we are thinking. Let him in on your decisions and on your feelings. He is your companion; he will never abandon you. Treat him as the intimate friend that he is, let him know that you love him. Say often during the day: "I love you, holy angel."

Always show confidence in your angel by calling on him in times of temptation, when in danger, or in affliction. Show him respect by avoiding every offense against God, remembering that he is always in your presence. Foster devotion to him by following his inspirations, by bringing him into our life more and more, treating him as a confidant.

On our deathbed, the angels are there to console us, to remind us of God's infinite mercy and love. After we die, the first person we meet is our guardian angel who will present our soul before the throne of God.

If we have to spend time in Purgatory, the angels continue to love us and to care for us, continually offering up prayers for us to the Eternal Father.

Thank your angel often for his services, even if he is invisible. He is in the presence of God, and from that center of divine tenderness he helps us, we who are so small. He is our friend; he wants to keep us on the road to heaven.



When we pray for our friends, we can also commend them to their angels. We can, with confidence, pray to the angels of those who have lost the faith to help them to return back to the sacraments. When we think of our loved ones who may be far away we can pray to the angels at their side, to ask them to guide and protect those who are dear to us.

If you pass a church or see a church steeple in the distance, think about the countless angels who constantly adore Our Lord in the Blessed Sacrament. When you attend Mass, think about the angels who fill the sanctuary to adore the Divine Victim immolated on the altar.

When we receive Holy Communion, there is something we can do to please our angel and indeed the nine choirs of angels; we can offer our Holy Communion in their honor. It gives them unparalleled joy. We please God when we honor the angels.

Call on the angels

St. Francis de Sales reminds us to honor especially “the angel guardian of the diocese in which you live, and those of your neighbors, and above all, your own. Call on them and honor them frequently and ask their help in all your affairs, temporal as well as spiritual.”

Teach others to have devotion to their angels. Parents, teach this to your children. Say often the prayer to the guardian angel with them. Teachers, reinforce this devotion in the classroom. Put up pictures of the angels and speak of them often to your students.

Holy angels, help us, guide us, protect us, inspire us. We have confidence in you. ❖

Melvin Sickler

(Resource: “I believe in Angels” by Michael Heneghan, Irish Messenger Publications, 37 Lower Leeson Street, Dublin 2, Ireland.)

In loving memory of François de Siebenthal

Our great friend François de Siebenthal, of Lausanne, Switzerland, passed away on June 26, 2024, at the age of 68. He had been suffering from respiratory problems for the last few years and died of cancer after a long hospitalization. He was able to receive the last rites, and was surrounded by his wife and eight children at the time of his death.

Francois de Siebenthal’s encounter with the MICHAEL magazine was a major turning point in his life. He was a banker by profession (for Crédit Suisse). One Sunday, as he was leaving church after Sunday Mass, he met an elderly disabled woman waiting for him who gave him a MICHAEL flyer in the French language. He said: “I read it and it was like a revolution in my brain. I said to myself, ‘These people are right. The current interest-based money-debt system is a bad system, literally killing the poor.’ My best friend and I then decided to leave the bank.”

His friend eventually became a Catholic priest, and Mr. de Siebenthal decided to join the Pilgrims of Saint Michael, attending our Congresses and Study Sessions every year from 2004 to 2017. He also accompanied our Pilgrims full-time to several countries in Africa and Asia, to set up a local or alternative interest-free currency system based on the principles of Economic Democracy.

Later in Switzerland, he also campaigned in

referendums favoring an unconditional basic income, and for the “Full Money” initiative, which reserves the power to create money to the nation’s central bank, and not to commercial banks.

From his hospital bed, Mr. de Siebenthal left a video message for his friends: “Hello everyone, I love you all. I’m about to finish the good fight, I’ll help you from where I am. I believe that we all have a mission: search well in your conscience what your mission is, for your own good, for the good of your loved ones and those you love. Try to pray for your enemies, I know it’s not easy. Knock the emperors off their horses, let them convert... Everyone could live well on this planet; to say it’s overpopulated is a lie. Everyone could have a wonderful life. Take heart! Fight for everyone to be happy. Good-bye.”

Thank you Mr. de Siebenthal for your example and all your work. With your help, and that of all our friends in Heaven, we will

continue to fight for the world to be happy, which would be possible with the application of Economic Democracy. With an unconditional Dividend issued to every individual based on the inheritance of natural resources and technical ingenuity, every one could indeed be happy.

We pray for the repose of the soul of our friend, François de Siebenthal. May he rest in peace. ❖



Governments must create their own money

A few questions answered

by Alain Pilote



Alain Pilote

Regular readers of MICHAEL will have noted that the first expectation of the Pilgrims of St. Michael, or White Berets of the Louis Even Institute, is that the federal government restore its right to create the country's money supply. Once this is done, it will be possible to apply the other two principles of Economic Democracy, or

Social Credit (not the Chinese control system, but the financial solution conceived by Scottish engineer Clifford Hugh Douglas and spread by the Louis Even Institute). These are monthly dividends to every citizen, and periodic price discounting to control inflation.

But for new readers, this demand may raise a few questions. We will answer the most frequently asked questions here.

Question: You say the Canadian government has to create its own money. But doesn't it already do that, with Bank of Canada bills?

Answer: If the federal government created its own money, why is there a debt of over \$1,000 billion? The reality is that bank bills and coins only come into circulation if they are loaned out by the banks, at interest. What's more, this kind of money (banknotes and coins, or "cash money") represents less than 10 percent of the country's money. The "other" kind of money, representing more than 90 percent, is the electronic money created by banks out of thin air, which we see on checks and in bank accounts.

Question: Why do you want the government to create money? Is the banks' current money no good?

Answer: Private banks issue money at interest, in the form of debt, which creates unpayable debts. For example, suppose the bank lends you \$100 at 6% interest. The bank creates \$100, but asks you to repay \$106. You can repay \$100, but not \$106: the \$6 for interest doesn't exist, since only the bank has the right to create money, and it only created \$100, not \$106.

Understand that when the bank grants you a loan, it's asking you to repay money that doesn't exist. The only way to pay back \$106 when only \$100 exists is to borrow that \$6 from the bank too, and your problem isn't solved, it's just gotten worse as you now owe the bank \$106, at 6% interest, or \$112.36, and as the years go by the debts pile up and there's no way out.

Some borrowers, taken individually, may be able to repay the bank their loan in full, principal and interest, but not all borrowers, taken as a whole, can. If some borrowers manage to pay back \$106 when they've only received \$100, they've taken the missing \$6 from the money put into circulation by others' loans, making it even harder for others to pay back their own loans. For some to be able to repay their loans, others must necessarily go bankrupt. And it's only a matter of time before all borrowers, without exception, find themselves unable to repay the banker, regardless of the interest rate charged.

Some will say that if you don't want to get into debt, just don't borrow. But the fact is, if nobody borrowed money from the bank, there wouldn't be a penny in circulation. And that money borrowed from the bank can't stay in circulation indefinitely: it has to go back to the bank when the loan matures... with interest, of course.

Unpayable debts

This means that if you simply want to keep the same amount of money in circulation in the country, year after year, you have to accumulate unpayable debts. For example, if we want to keep \$100 in circulation in the country, year after year, by borrowing it at 6% interest, the debt will be \$106 after one year, then \$112.36 after two years (\$106 plus 6% interest), and so on. At the end of 70 years, the debt will have reached \$5907.59, and there will still be only \$100 in circulation.

In the case of public debt, the bankers simply charge interest on the debt. Are they doing us a favor? No, they're just delaying the financial mess for a few years because after a while even the interest on the debt becomes unpayable. So, in the example of the \$100 borrowed at 6%, after 50 years the interest on the debt is \$104.26—more than all the money in circulation.

So it's hardly surprising that the debts of civilized countries are reaching astronomical levels. Will we wait until debt servicing requires 100% of taxes to change the system?



The government has the power

Question: Does the government have the right to create its own money? Would this money be as good as the banks'?

Answer: Of course the government has the right, since it was the government itself that gave the banks this right. For the government to deny itself a privilege it has granted to the banks is the height of imbecility! In fact, it is the first duty of every sovereign country to issue its own currency, but all countries today have unjustly ceded this right to private companies, the chartered banks. The first country to cede its power to create money to private companies was Great Britain, in 1694. In the US this right was relinquished in 1913. In 1975, the Bank for International Settlements ordered the central banks of all countries to stop lending money to their governments, which were now obliged to go through commercial banks, borrowing the money at interest.

It's not the banker who gives money its value, it's the country's production. The banker produces absolutely nothing; he merely creates figures which enable the country to make use of its own production capacity, its own wealth. Without the production of all the country's citizens, the banker's figures are worth absolutely nothing. So, the government can very well create these figures itself, representing society's production, without going through the banks, and without going into debt. So why should the government pay interest to a private banking system for the use of its own money, which it could issue itself without going through the banks, without interest, without debt?

This question was clearly put to Graham Towers, Governor of the Bank of Canada from 1935 to 1954, when he appeared before the Parliamentary Committee on Banking, Trade and Commerce in April 1939:

"Why should a government with the power to create money cede that power to a private mon-

opoly, and then borrow what the government could create itself, and pay interest up to the point of national bankruptcy?"

Towers' answer: "If the government wants to change the form of operation of the banking system, that is certainly within the power of parliament." Indeed, the Canadian Constitution clearly gives the federal government this power to create money.

No danger of inflation

Question: Isn't there a danger that the government could abuse this power and issue too much money, leading to inflation? Wouldn't it be better to leave this power to the bankers, so as to keep it safe from the whims of politicians?

Answer: Money issued by the government would be no more inflationary than money issued by the banks: it would be the same figures, based on the same production in the country. The only difference is that the government wouldn't have to go into debt or pay interest to obtain these figures.

On the contrary, the primary cause of inflation is the money created by banks in the form of debt: inflation means rising prices. And the obligation on borrowing companies and governments to return more money to the bank than they took out forces companies to inflate their prices, and governments to inflate their taxes.

How does the Governor of the Bank of Canada combat inflation? Precisely what actually increases it: raising interest rates! As some provincial premiers have said, "it's like trying to put out a fire by dousing it with gasoline."

But it's quite obvious that if the Canadian government was to start creating or printing money willy-nilly, without any limits, according to the whims of the men in power, and with no relation to existing production, we'd have inflation and money would lose its value. But this is not at all what Social Crediters propose.

Accurate accounting

What the Social Crediters of MICHAEL are proposing, when they speak of money made by the government—or more precisely, money created by a non-partisan body acting on behalf of society, is that money be brought back to its proper role, which is to be a number that represents products, which is in fact simple accounting. And since money is just an accounting system, all that's needed is accurate accounting.

The government would appoint a commission of accountants, an independent body, to be called a "National Credit Office" (in Canada, the Bank of

- ▶ Canada could very well perform this function, if the government so ordered). This National Credit Office would be in charge of establishing fair accounting, where money would simply be the reflection and exact financial expression of economic realities. Production would be expressed by an asset and destruction by a liability. And since we could never consume more than we produced, liabilities could never exceed assets, and indebtedness would be impossible.

In practice, this is how it would work. New money would be issued by the National Credit Office at the rate of new production, and withdrawn from circulation at the rate of consumption of this production (Louis Even's brochure, "A sound and effective financial system" explains the mechanics in detail.) There would be no danger of having more money than products as there would be a constant balance between money and products. Money would always retain its value and inflation would be impossible. Money would not be issued at the whim of the government since the accountants of the National Credit Office would only act according to the facts of what is produced and consumed.

Social Credit, or Economic Democracy, also proposes a mechanism for lowering prices, called "compensated discounting", which would enable consumers to purchase all production offered for sale with the purchasing power they have, by lowering the selling price of products (a discount) so that the total price of all products is equivalent to the total purchasing power available to consumers. This discount is then reimbursed to the merchant by the National Credit Office.

No more financial problems

If the government created its own money according to society's needs, it would automatically be able to pay for everything it is capable of producing, and would no longer need to borrow from foreign or domestic financial institutions. The only taxes people would pay would be for the services they consumed. We would no longer have to pay three or four times the price of public projects because of interest.

So, when it comes to a new project, the government wouldn't ask: "Do we have the money?" but "Do we have the materials and the workers to make the project happen?" If so, the money would automatically be issued to finance this new production. The Canadian population could truly live within its physical means and production possibilities. In other words, everything physically possible would be made financially possible. The only limit would be the country's production capacity. The government could finance all the developments and social programs that the population demanded and that were physically feasible.



Education of the people by MICHAEL

Question: If everything you've just said is true, and a social money system created by a government agency on behalf of society is so beneficial, why doesn't the federal government implement it immediately?

Answer: Constitutionally, there's nothing to stop the government from doing so immediately. It is the sovereign government that must be responsible for the country's monetary policy, not private companies whose objective is not at all the common good but their sole profit. On July 27, 1961, Louis Rasminski, who was Governor of the Bank of Canada from 1961 to 1973, issued the following statement to the Canadian government.

"If the government disapproves of the monetary policy pursued by the Bank (of Canada), it has the right and responsibility to instruct the Bank what policy it should follow... and the Bank should have the duty to obey these instructions."

Governments, despite their often stupid declarations, are perfectly aware of the iniquity of money creation by private companies, but they dare not face up to this power for lack of popular support.

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“Lord, show me your ways”

Canadian religious sister, Marie-Léonie Paradis, will be canonized on October 20, 2024

On January 24, 2024, Pope Francis authorized the promulgation of a decree from the Dicastery for the Causes of Saints which recognized a miracle attributed to the intercession of Blessed Marie-Léonie Paradis (1840-1912), a Canadian religious sister and founder of the Institute of the Little Sisters of the Holy Family.

In the Catholic Church, a miracle must be obtained through the deceased’s intercession in order to be declared Blessed by the Church. An additional miracle must occur for the Church to canonize and declare that person a saint.

Mother Marie-Léonie Paradis was beatified by Pope John Paul II on September 11, 1984, during a Mass at Jarry Park in Montreal, Canada, before a crowd of nearly 300,000.

The miracle recognized for the upcoming canonization of Sister Marie-Léonie Paradis concerned an unexplained, miraculous healing by doctors of a newborn girl following “prolonged perinatal asphyxia with multi-organ failure and encephalopathy” in Saint-Jean-sur-Richelieu, Quebec, in 1986.

On October 30, 1986, the mother, at 41 weeks’ gestation, arrived at the Saint-Jean-sur-Richelieu Hospital, where she began having spontaneous contractions. A few minutes before her baby was born, doctors noticed a significant deceleration of the fetal heart rate, with signs of prenatal hypoxia. At 10:19 p.m. the baby was born without respiratory activity. After one minute of life, the heartbeat resumed, but the infant did not respond to stimulation.

The newborn was immediately resuscitated, but with poor results, and she was intubated and placed in intensive care. Just under 2 hours after delivery, she was transferred to Montreal Children’s Hospital, which is better equipped for neonatal care. On the second night after delivery, between October 31 and November 1, Marie-Léonie Paradis was invoked to intercede in the baby’s healing. A second invocation was asked on the following Monday, November 3. On November 9, 1986, 10 days after birth, the newborn was discharged in good health.

Today, this child, Marie-Nicole, is a young



Saint Marie-Léonie Paradis

woman who teaches languages. Recognition of this miracle opened the door to the canonization of Blessed Marie-Léonie Paradis.

On July 1, 2024, Pope Francis announced that her canonization will take place in St. Peter’s Square on Sunday, October 20, 2024. Eleven Franciscan martyrs from Damascus and two other founders of religious communities, Giuseppe Allamano for the Missionaries of the Consolata and Elena Guerra for the Oblates of the Holy Spirit, will also be canonized that day.

Her childhood

Virginie-Alodie Paradis was born on May 12, 1840 in L’Acadie, a small village then part of the diocese of Montreal, now part of the diocese of Saint-Jean-Longueuil and merged with the city of Saint-Jean-sur-Richelieu, Quebec. Baptized under the name Virginie-Alodie, she was known as Élodie.

“Priests need, it seems to me, auxiliaries in their apostolic task and no one seems to suspect it... This thought haunts me relentlessly and strangely upsets me.” — Mother Marie-Léonie

She was the only daughter and third of six children, four of whom would survive. Her parents, Joseph Paradis and Émilie Grégoire, worked hard to earn their living in a rural environment. She inherited the kindness and gentleness of one and the firmness and charity of the other.

To support his family, Élodie’s father moved around 1845 to Rang de la Tortue, not far from the village of Saint-Philippe-de-Laprairie, where he rented a disused mill to saw wood, grind grain and card wool. When Élodie reached the age of nine, her mother decided to send her to boarding school with the Sisters of the Congrégation de Notre-Dame in Laprairie. That same year, her father went to California to pan for gold, and the family lived for a time in Napierville, where Élodie continued her studies, but only briefly. In 1850, she returned to the Laprairie boarding school.

Having learned from a neighbor, the young Camille Lefebvre, of the existence of a community of nuns within the Sainte-Croix family, Élodie presented herself to the Marianite Sisters of the Holy Cross novitiate in Saint-Laurent, near Montreal on February 21, 1854. This same Camille Lefebvre, nine years older than Élodie, would later become a Holy Cross Father, and play a decisive role in the founding of the Little Sisters of the Holy Family.

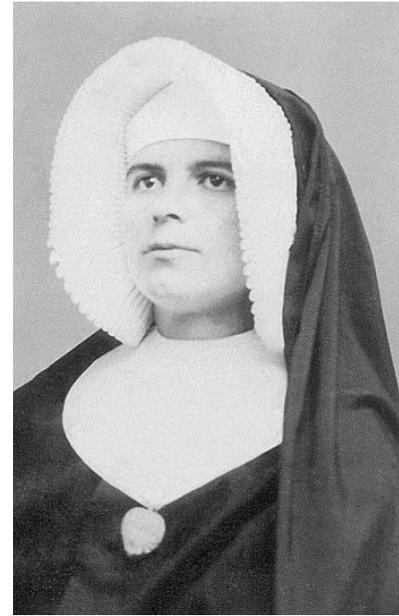
Élodie was not yet 14. She was accepted as a novice under the name Sister Marie-de-Sainte-Léonie. In 1856, she taught at Sainte-Scholastique (Mirabel) and took her vows on August 22, 1857. She went on to teach, supervise and act as secretary to the superior at Varennes, Saint-Laurent and Saint-Martin (Laval).

Marianites

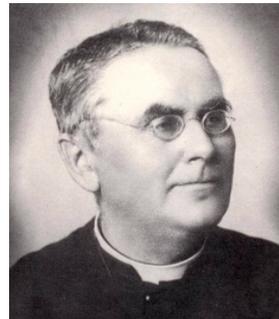
In 1862, she was sent to New York, where the Marianites ran an orphanage, workhouse and school for the poor children of St. Vincent de Paul parish. Eight years later, she joined the American branch of the Marianite Sisters of the Holy Cross and went to Indiana to teach French and needlework to the sisters who were training to become teachers.

After a short stay in Michigan, Sister Marie-Léonie was called in 1874 to lead a group of novices and postulants at Collège Saint-Joseph in Mem-

ramcook, New Brunswick. This college, founded in 1864 by her compatriot Camille Lefebvre, needed recruits to “take care of the home economics and culinary department.” It was here that Élodie Paradis would be able to fulfill what she considered her vocation in the current situation: to assist and collaborate with the Holy Cross Fathers in their work of educating young Acadians.



Mother Marie-Léonie in 1872



Father Camille Lefebvre, C.S.C..

In 1874, Father Lefebvre declared, “I won’t tell you how happy I am [to have at my side] at last someone on whom I can confidently rely for the care of home economics and the proper running of the culinary department, so important in a college.”

The Little Sisters of the Holy Family

The precarious material situation of the college, due to a lack of support staff essential to its smooth operation, but also the low level of education of the Acadians and the absence of establishments to welcome girls aspiring to religious life, confirmed Sister Marie-Léonie in her project. On August 26, 1877, 14 Acadian girls were welcomed into the sewing room and donned a special habit. In 1880, the General Chapter of the Holy Cross Fathers accepted the idea of a new foundation for the needs of the colleges, the Little Sisters of the Holy Family (the Institut des Petites Sœurs de la Sainte-Famille) independent of the Holy Cross Sisters.

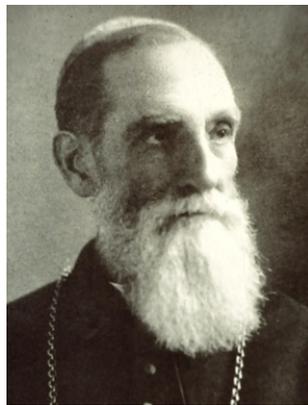
In the opinion of Alfred-Valère Roy, Father Lefebvre’s successor, the actions of Father Lefebvre and the foundress helped “save the Acadian nationality threatened and doomed to Anglicization” by both Irish Catholics and Protestants. Appointed superior of the new community, Mother Marie-

Léonie repeatedly tried to obtain the approval of the Bishop of Saint John, New Brunswick, John Sweeny, for her religious family, but to no avail.

In 1895, she met Bishop Paul LaRocque of Sherbrooke, Quebec, who was looking for domestic staff for his seminary. He agreed to receive the Little Sisters' motherhouse and novitiate into his diocese. Following the Bishop's approval, and after 21 years in Acadia, the foundress and her 90 nuns settled in Sherbrooke on October 5, 1895. On January 26, 1896, Bishop LaRocque granted canonical approbation, consecrating the Institute.

From then on, Mother Marie-Léonie applied herself to giving a rule of life to her Institute and developing in the sisters a spirit of smiling simplicity, generosity and fraternity. Bishop LaRocque

would say that she spent her whole life giving of herself: "She always had her arms open and her heart on her sleeve, a good Sister Adorer of the Precious Blood laugh on her lips, welcoming everyone as if they were God himself. She was all heart."



Bishop Paul LaRocque

She, although a foundress, wanted to remain a simple Sister of the Holy Cross; it was only on October 2, 1904, to please the bishop and her daughters, that she decided to wear the habit of the Little Sisters. Her main recommendation to her daughters was that it was necessary to help the priest materially and spiritually, venerating in him the very person of Christ.

It was in this spirit that Mother Marie-Léonie created the atmosphere of the Holy Family of Nazareth, one of purity and peace, order and discretion.

Although she had no formal education and was guided by adoration of the Eucharist and the reading of the Gospel, she taught a large number of young girls to read and write, guiding them toward the religious, a task both sublime and humble.

The Institute was a great success, and Mother Léonie's golden jubilee saw the inauguration of the new Sisters' House on July 21, 1907.

In 1959, the Institute reached its highest number of professed sisters, 1103 Little Sisters of the Holy Family. From then on, the number of admissions began to gradually decline, but the needs of the various institutions remained unchanged.



Photo: www.pssf.org/histoire

Religious profession ceremony at the General House in 1959, with 14 temporary and 17 perpetual professions

Departure for Heaven

Seriously ill with malignant cancer, Mother Marie-Léonie endured everything for a long time without showing it until her health suddenly deteriorated and, after receiving the last sacraments, she died on May 3, 1912 in Sherbrooke, on the eve (9 days) of her 72nd birthday, after leading her community for 32 years.

On the morning of her death, she had the joy of receiving permission to print the Institute's "Petite Règle" (the Little Rule) patiently awaited for 20



A painting by a Sister Adorer of the Precious Blood from Sherbrooke, donated to the Institute of the Little Sisters of the Holy Family in 1907

► years. When supper was over, she died suddenly after saying to a sick woman in the afternoon, "Goodbye to heaven!"

During her lifetime, she presided over 38 foundations in Quebec, New Brunswick, Ontario and the United States, most of them in colleges, a few in bishoprics. At the time of her death, the Institute had some 635 members.

Her funeral was truly triumphant. She was buried in Sherbrooke's Saint-Michel Cemetery, and exhumed on October 4, 1935 for transfer to the Mother House of the Little Sisters of the Holy Family in the same city.



Since May 31, 2017, Mother Marie-Léonie's relic has been in St. Michael's Cathedral in Sherbrooke, Quebec, where the faithful can pay their respects and pray

After the beatification on September 11, 1984, the site was named an oratory, since Mother Marie-Léonie could be prayed to. In 2017, the sale of the General House in Sherbrooke led to the transfer of Blessed Marie-Léonie's relic. On December 10, 2017, under the altar in the south transept of Sherbrooke's St. Michael's Cathedral, the large relic containing the mortal remains of Mother Marie-Léonie was installed in its shrine. Bishop Luc Cyr blessed it during evening Vespers.

Mother Marie-Léonie's charism of service was so contagious that over 2000 women followed her. Their apostolate flourished in over 200 educational and evangelizing establishments in Canada, the United States, Italy, Brazil, Haiti, Chile, Honduras and Guatemala.

On the official website of the Little Sisters of the Holy Family, we read: "Following the example of Mother Marie-Léonie, we Little Sisters of the Holy Family seek to become personally involved in the spiritual and material support of priests, so that they can concentrate on their own mission. Thus committed to the service of the Church, we culti-



In 2012, to commemorate the centenary of Mother Marie-Léonie's death, Mr. Marius Dubois, a painter with the Royal Canadian Academy, painted a picture of Blessed Marie-Léonie at the request of the Institute. It is on display in the crypt of the Basilica of Sainte-Anne de Beaupré

vate charity by choosing a life of piety and dedication.

"Over time, the situation has changed and we have adapted.. Our succession in Central America has enabled our community to continue supporting priests in institutions and, above all, in parishes. When we are no longer able to carry out our tasks due to age or illness, we continue to carry out our mission through prayer. This is an important part of our consecrated life. We use it for the good of the world, especially the priesthood.

"In 1962, the first mission was founded in Tegucigalpa, Honduras. The following year, a Honduran woman joined the community. She was the first, but not the last. The vocations from Central America were so numerous that, in 1975, a central house was inaugurated in Miraflores. Still in the 1960s, other nuns were sent to Brazil, Chile and Haiti.

"The experiences of the Little Sisters of the Holy Family as missionaries in these places proved positive and enriching, but did not bring any new vocations to our Institute. A new mission began in Guatemala in 1990.

"Since 1880, 185 mission sites have been served. Today, 16 remain, including 1 in Quebec, 13 in Honduras and 2 in Guatemala. The central house in Honduras was rebuilt in 2021 to meet the evolving needs of this growing community. It is in these new generations of Mother Marie-Léonie's daughters that Canadians and Americans have

placed their trust to ensure the Institute's continuity and the fulfillment of its mission." ❖

Sources: www.centremarie-leonieparadis.com

www.biographi.ca/en/bio/paradis_elodie_14E.html
www.causesanti.va/it/santi-e-beati/marie-leonie-paradis.html

Words of Pope John II at the beatification de Mother Marie-Léonie Paradis

Pope John Paul II, at the beatification Mass celebrated on September 11, 1984 in Montreal's Jarry Park offered these remarks about Mother Marie-Léonie Paradis in his homily.

Today, a new name has been added to the living book of the Saints and Blessed of the Church who have lived on Canadian soil for centuries: Sister Marie-Léonie Paradis.

This local woman, humble among the humble, takes her place today among those whom God has raised to glory, and I am delighted that such a beatification is taking place for the first time in Canada, which was her homeland.

Born of simple, poor and virtuous parents, she quickly grasped the beauty of religious life and committed herself to it through her vows with the Marianist Sisters of Holy Cross. She never questioned this gift to God, even in the midst of the trials of community life in New York and Indiana. And when she was appointed to serve at a college in Memramcook, Acadia, her life as a nun was so radiant that she spontaneously gathered around her young girls who also wanted to dedicate their lives to God. With them, and thanks to the understanding of Monseigneur LaRocque, Bishop of Sherbrooke, she founded the congregation of the Little Sisters of the Holy Family, still flourishing and so appreciated.

Without ever doubting her calling, she often asked: "Lord, show me your ways" to find out the concrete form of her service in the Church. She found and proposed to her spiritual daughters a particular commitment: the service of houses of education, the service of seminaries, of priests' houses. She was not afraid of the various forms of manual labor that are the lot of so

many people today, and that were honored in the Holy Family, in the very life of Jesus in Nazareth. It was there that she saw God's will for her life. It was in carrying out these tasks that she found God. With the sacrifices inherent in this work, but offered out of love, she experienced profound joy and peace. She knew she was joining the fundamental attitude of Christ, "who came not to be served but to serve." She was deeply moved by the greatness of the Eucharist, and the greatness of the priesthood in the service of the Eucharist: this is one of the secrets of her spiritual motivation. (...)



This latest beatification of a Canadian nun reminds us that Canada has benefited abundantly from the contribution of numerous religious communities, in every sector of ecclesial and social life: contemplative prayer, education, assistance to the poor, hospital care, apostolates of every kind. This is a great grace. And if, today, services can be diverse and evolve according to needs, the religious vocation remains a marvelous gift from God, an unparalleled witness, a prophetic charisma essential to the Church, not only for the very appreciable

services taken on by the Sisters, but first and foremost to signify the gratuity of love in a nuptial gift to Christ, in total consecration to His redemptive Work.

And I would like to ask all Christians gathered here this question: do the people of Canada still appreciate this grace? Do they help nuns to find and strengthen their vocations? And you, dear Sisters, do you appreciate the greatness of God's call and the radically evangelical lifestyle that corresponds to this gift? ❖

Saint John Paul II

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